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Aim & Objectives

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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Abstract

Marriage, a sacred institution in the society, is the union of souls between a man and a woman. It is a responsibility bestowed on both the spouses including the reputation of the family and the individuals. Modernization, women empowerment, independence and the influence of western culture has brought an enormous change in the present Indian society. Jaishree Misra the eminent fictional writer in Indian English literature has eight novels in her shelf. Her book *Secrets and Sins* is the second in series of three novels exploring through love and relationships in the family. It is a heart warming novel of passionate love between Aman and Riva in their college days. Despite her love for Aman, Riva marries Ben, and Aman marries Salma. But their love stays alive even after marriage. Over the years Riva is the best selling novelist and Aman a Bollywood superstar. Ben renounces his job as a bank employee and struggles as a writer. Destiny unites Aman and Riva at the Cannes Film Festival. They are torn in the midst of their desires and their families. Misra delicately portrays the importance of family and the role of parents in familial relationships. The study also explores the various reasons for break-up of marital ties.

Keywords: Love – Family – Inferiority complex – Emotions – Realization – Reunion Etc.

Jaishree Misra the contemporary Indian fictional writer in the world of Indian English literature deals with the realities of life. *Secrets and Sins* is a novel of love and relationships. The novelist fabricates the story around four couples Ben-Riva, Kaaya-Rohan, Aman-Salma and Joe-Susan. The story put in a nut shell goes far back to the college years of Riva, Ben, Susan and Aman. Riva is Indian born raised in London. She falls in love with Aman an innocent handsome gentleman from Mumbai. Fifteen years later, Ben and Riva are married, Aman is a Bollywood leading star, Riva a leading novelist. Ben gives up his job as a bank employee and ends up in the same career along with Riva. Ben feels the low esteem and his feelings of worthlessness on himself. He feels inferior to Riva in his writing career especially when his manuscripts are rejected by an agent. They are not much possessive of each other and enjoy much freedom. This can be seen when the novelist states, 'He and Riva had never questioned each other about whom they had met in the course of the day: their simply wasn't that kind of a watchful, possessive relationship (32).

Ben stands for Riva because she is loyal to the roles of a wife, daughter, sister and friend. Misra elegantly portrays the man-woman relationship in her *Secrets and Sins*. It is a triangle love story of a husband, wife and past

lover. The emotions of the protagonists are handled with empathy. The novel deals with the emotional feelings of four couples and their relationships are intertwined with one another. The empathy shown in the novel is among the characters subtly dealing with realities of life.

The novelist evokes how the protagonists of the novel value tradition and culture in spite of their western brought up. Misra emphasizes the attitudes of an individual which plays a significant role in moulding one's personality. She also highlights the low self esteem of a man when he is not equally successful with that of a woman. Lack of self-confidence, feeling of being unworthy and inferiority makes life meaningless. It is harmful to the individual both emotionally and socially. It is at this juncture the patriarchal attitudes of men take their place in marital life. Love and marriage are the main factors dealt in the novel but the story is interwoven with relationships and has a lasting imprint on the novel.

It was in the year 1994 that Aman and Riva had met at the Leeds University. Ben who is also a student in the university is in love with Riva. Riva confides to her close friend Susan about her love to Aman and that she could not marry him because he was culturally different. She says, 'I think I mistook my fascination over him being Indian for love but, honestly, there were times when I felt

we were speaking different languages even when we both were conversing in English (152)!' Riva realises that she has no compatibility with him.

So, Riva marries Ben because he is much more like her despite his foreign origin. Ben and Riva are a lovely couple but experience some silence in their marriage. This may be due to his low self esteem and struggle in his say as a writer, the independent life of Riva and the frustration of unemployment that lead him to jealousy. There starts the exhaustion of love in the relationship of Ben and Riva.

Aman is a famous Bollywood star and is married to Salma daughter of the legendary Noor, India's top actress in the sixties. For a short while Aman believes he is happy and is in harmony with Salma but gradually, she becomes the complaining creature all the time. The emptiness in his marital life makes him say, ...'Who would ever imagine that an unsatisfactory marriage could bleed so much of the happiness of life (47).' Reflecting on his career Aman says stardom has not changed him much nor made him happier. He opines, 'There were days when he felt like an automation, churning out schedules and churning in money. Friendship, love, these were all the things that Aman knew he had gradually lost as he had gained fame (146).' Aman experiences stardom with fame and money in his career but has lost the true sense of happiness like love, friendship, personal life and above all the intimacy in relationship. The novelist tries to superimpose the life of an actor and tries to elucidate the after effects of stardom.

Loneliness is feeling empty affecting the emotional feelings in the course of relationships. The novelist interprets marital love in a different way. John Gray in speaking about men in *Men are from Mars, Women are from Venus* states, 'When a man doesn't feel he is making a positive difference in someone else's life, it is hard for him to continue caring about his life and relationships. It is difficult to be motivated when he is not needed (50).' Speaking of Aman, the author says, 'He had not married Salma for love exactly – he had barely known her, after all – but Aman had intended with all his heart to love Salma when he had married her (145).' This shows the tendency of arranged marriages where two persons from two different families and cultural background intend to love one another after marriage.

Adultery is the ultimate betrayal of vows in a married couple and a devastating problem in a conjugal relationship. The emotional distraction of the spouse breaks up leaving traces of pain and anguish. Thus the commitment of matrimonial bond entangles leaving disharmony to the couple. Riva and Aman meet at the

Cannes Film Festival bringing back to life their love affair. Despite the many differences once felt their love is kept alive even after a span of fifteen years.

Kaaya, the sister of Riva, is a victim of infidelity to Joe. Susan does not understand the changing attitude of Joe towards her. He loves Susan, and Kaaya even more. Susan reveals Joe's infidelity to Riva and she convinces Susan that it must be emotional attachment and not a physical affair. The narrator depicts friendship in a sophisticated manner. Loyalty being a significant trait in any kind of relationship gives comfort in hard times. It is sharing of joys and sorrows for happiness and satisfaction. The novel exhibits the heart warming friendship between two women in times of need. Riva advises Susan not to lose trust in her relationship with Joe. John Gray in *Men are from Mars, Women are from Venus* opines thus, 'To forget her own painful feelings a woman may become emotionally involved in the problems of others (39).' It's a sort of outlet for any woman to share her problems with her close associates. Riva's adultery with Aman causes distraction in her own life. In order to share her feelings, she speaks to her friend Susan.

The fear that their partner may love someone other than themselves goes beyond insecurity or control. This fear manifests itself in the belief that their partner could engage in extramarital relationships. Extra marital alliances are a predominant feature of marital life and need to be addressed as early as possible. Otherwise they have a great impact on marital life and can break the family boat into many unglueable bits.

Riva wants Aman's love because she is also disturbed by the temperamental behaviour of Ben. She is tempted towards him, when he offers his love to her. She thinks, 'Aman was such a gorgeous man and his continuing adoration of her was like a soothing balm after the treatment she'd recently faced from Ben (266).' While this was happening in her own life, Riva comes to know of Joe's affair with Kaaya, she thinks he is just another victim of Kaaya for her avid nature. The various incidents of their childhood like Kaaya creating fuss on Riva's toys and a brand new cycle show that she wants something more from others. She feels Joe's affair with Kaaya is one of the kind. She takes up the responsibility of repairing the damage done to Susan.

Misra elegantly emphasizes the relationship of Riva and Kaaya. Riva advises Kaaya not to do any injustice to Susan her friend. The realization that she is doing a mistake and Riva's concern to Susan brings a lot of change in Kaaya. Kaaya emotionally speaks thus:

Riva I'm so, so sorry for what happened with Joe. Don't ask me for explanations because I honestly don't have any. It . . . sounds crazy. I know, but it just kind of came to pass. Really. It wasn't planned or malicious or anything like that. I have nothing at all against Susan, you know that. It was just something stupid that happened and, now that I think about it, it was so meaningless and thoughtless and unkind and I'm so sorry I did it. But what I really need you to know is that it's over, Riva. Well and truly over. I haven't seen Joe since you left for France and he's stopped calling me too. It's over please forgive me . . . (294).'

These words of Kaaya show her respect to her sister and how delicately she handles the situation without hurting the feelings of Riva and Susan by putting an end to her secret sin with Joe.

The responsibility of the parents when children stray away from their duties is well depicted by the novelist. Mrs Walia, Riva's mother tries to bridge the gap between Riva and Ben. She is orthodox giving importance to tradition and culture and says a wife's concern should be towards her husband and his career. Irrespective of the pay he gets it is important that he should have a job. She says with concern:

You should tell Ben, Riva, that writing is something you can do anywhere, at anytime. You're an author. He will listen to you. In the meantime, I think he should find a Job. A nice, good job, even if the pay is not as good as before that does not matter. But a man...a man must have a job (129).

Mrs. Walia is happy of the successful career of Riva but is also worried of Ben. She feels the importance of job for a man to be the breadwinner of the family. She says,

I think Riva, that you should write to these Cannes people and tell them you are not in a position to be a judge when your husband is at home,' she said in her firmest voice. 'After he gets a job, it is okay. Go wherever you want. But as long as he is at home, you should be there with him, *beti*. A wife's place is next to her husband (114).

Ben goes back to his father and Mr. Owen tries to alienate the kind of behaviour Ben has towards Riva. He speaks, 'From what I have seen, you and Riva have a strong bond-if you stay steady, and give her the space to

unfurl her wings, I'm sure as anything it'll be only a matter of time before she comes flying back to you (270).'

Ben understands how important it is to save their relationship. The unresolved feelings of trust and acceptance surface leaving out the painful memories of rejection. Understanding one's spouse helps one to discover one's own future. There are many challenges that the couple of today face in marital relationships. Misra tends to portray the realities with the fictional characters in her novels. Negativity tends to disappear and transforms into successful relationships.

Riva and Ben are reunited by the counselling of Ben's father which makes him understand the strength of their relationship. When Riva advises Kaaya not to do injustice to her friend, she herself comes to a realisation that she should not betray Ben by having relationship with Aman. Aman tries getting better with Salma for the sake of his son Ashfaq, his career and the adulation of his fans. Aman feels it would be the loss to Riva's family, friends and perhaps her own self-respect if he continues his secret sin with Riva. Thus, the fragments are glued enhancing the marital relationships.

Marriage is a relationship of two individuals in society and family that can last until death separates. Secrets are a part of life in any kind of relationship. The secrets in marital life when revealed can hinder peace and harmony in family life. The drifting relationships can be brought together with little effort and understanding. The novel shows how the relationship of the couple can be rebuilt after repairing the damage. The relationship between the couple develops by rebuilding trust and reconnecting the marital ties. Communication and the guidance of elders play a significant role in conjugal relationship. The fulfilment of a deep emotional need is based on trust and interdependence.

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A METROPOLITAN READING OF BANGALORE IN ANJUM HASAN'S *NETI NETI*

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A literary text is interplay between imagination and pragmatism. It furnishes with ideas, thoughts, views, information's, and insight. Study of literature highlights several aspects - human nature, political or social practice, ideologies, and so on. Geographic allocation is one such aspect which is inevitably a part of a literary text and can be studied at length. There have been several territories: verbally sketched, mentally visualised and whimsically dwelt. Writers, painters and other artists succeed in manifesting the reincarnation of a new place by means of compelling creativity. Literature has been instrumental in facilitating many such domains accommodating ideals, fantasies, facts, histories, counterfactual histories, and pragmatism. Anjum Hasan is one such writer who has prolifically interwoven the boundaries of a real place in her boundless imagination.

The concept of globalisation and capitalism has affected Indian socio-economic system as well. These ideas have crept into India since emergence of information technology ventures and increase in the human resource in India. Many employees are working for international employers outside India outsourcing their services. This has not only brought a change in the economy, but also a remarkable transformation in the socio-cultural aspect. Bangalore is one of the major sources of these new ideas and methods.

Bangalore is the capital city of the Indian state of Karnataka. It is Located on the Deccan Plateau in the south-eastern part of Karnataka. Bangalore is India's third most populous city and fifth-most populous urban agglomeration. It is known as the Silicon Valley of India because of its role as the nation's leading Information Technology exporter. It is located at a height of over 3,000 feet (914.4 m) above sea level hence, Bangalore is known for its pleasant climate throughout the year.

Anjum Hasan's *Neti, Neti-Not This, Not this* exposes the complications and confrontations of an Indian woman's life in a metropolitan city. An article in *The Hindu*, Oct. 22, 2010 reviews, "The book *Neti, Neti* tells the story of 25-

year-old Sophie Das, who has moved from Shillong to Bangalore. Here, she and her friends explore the city's many facets: its nightlife and call centres, the rock concerts and homes of the newly rich. But the young woman soon begins to feel alienated in the money-mad city".

The backdrop of the city is constituted by – road and industrial accident, flamboyant shopping malls; late night party's bar and lacklustre consumerism make Sophie feel apprehensive. The glamour of the city makes her feel trapped and lost. She feels the luxury cloying and even bland. At a point, she yearns to escape into the void from the boredom of life in Bangalore.

Clash between freedom and constraint is a functional phenomenon. Excess of freedom capsize the conformist convictions which lead to frenzied condition. The place has produced an immense quantity of provisions opportunities, and freedom among them. The city of wonders has lack of opportunities. The young entrepreneurs are creating new technology, and new tools are utilized well in Bangalore. A city looks for new industries, software companies, telecommunications and research institutions in India. As Sophie masters the system in days "figured out the software, experienced no trouble with American accents or American spelling or American references to American cars and supermarket chains and rock bands cigarettes brands. She enjoyed the fixity of all the little rules of the captioning universe" (39).

Elasticity of lifestyle in Bangalore is an inevitable factor encouraging immigrants. Migration is an important motive for this cultural amalgamation. Generally, people move from one city to another city for various reasons and Bangalore attracts massive migrants on account of its being a hub of information technology. This proffers plethora of hope and opportunities. Besides, it avails an elastic lifestyle based on choice and complete freedom. This elasticity of lifestyle allures Sophie from Shillong to Bangalore to weigh her odds.

The opening of the novel, *Neti, Neti* is set in a suburb of Bangalore. It describes a normal morning which is

eventful. The reference to the presence of nature in the form of Birds calling is paltry suggesting that nature has abandoned cities. It is a lazy morning to Sophie and many others like her, whereas, it is perhaps lively one to others. The window of Sophie Das's living room through which she is looking out is allowing a glimpse into her life:

First, the few birds remaining on earth calling urgently through the open window. Then the landlord, arguing with any one of the three nodal visitors of his morning- the jasmine-seller, the greens-seller, the milkman. Finally, the phone shrieking with all the insistence of the person calling. Sophie Das crawled out of bed, held the phone a few inches away from her ear and went to stand by the living room window. She liked to, as she talked to Swami, watch out for her landlord's two- year-old grandson who sometimes strayed out to play in the little mound of sand by the roadside, or climbed his grandfather's scooter, or just stood there, arrested by a mysterious thought, till his grandparents decided he'd had enough freedom for the morning and dragged him back, bolting the gate behind him. (7)

Bangalore city is called one of the car capitals of the world. Car is a status symbol. However, in cities like Bangalore where American culture dominates, car is one of the daily amenities without which a person will not be able to fit in. Swami represents the car enthusiasm of Bangalore. He knows everything about cars which a car patron ought to know. He wants a car so badly that he is not even bothered by the prospect of repaying the loan:

Sophie was actually car-blind. Swami was always pointing out different makes to her, but where he saw individuality and beauty, she saw something on four wheels that moved. The gleaming black and white Tavera had looked impressive in the showroom window - that was all, whereas Swami's longing for a car was a capacious thing that could suck him in, make him a shadow that would acquire features and personality only when he became the owner of a car. (8)

The traffic noise is an acoustic characteristic of Bangalore city. The air is filled with clamouring sounds irrespective of morning or evening. The city roads keep busy. The noise coming from vehicles, stereos, people shouting and all in sundry commingle together. Sophie feels bewildered and deaf amidst the loud noises:

Sophie allowed herself rickshaws on rare occasions but she wasn't enjoying it any more. She watched the driver speak into his cell phone and at the same time manoeuvre expertly between long

sleek cars and thundering bikes and aggressive buses and other rickshaws that screeched so painfully Sophie had to momentarily cover her ears with her hands. The traffic sounded different from the way it did from a bus. Out here in the open, it became a powerful, inchoate din as overwhelming as the images that flashed past. (36)

The tremendous changes come in the twenty first century and process of distribution and consumption of goods and services. The city has grown up with modernity. P. Karkhuzhali quotes Fredric Jameson's, "The concept of globalization reflects the sense of an immense enlargement of world communication, as well as of the horizon of a word market, both of which seem far more tangible and immediate than in earlier stages of modernity" (10). The changes not only in the economic fiddle but also in the socio-cultural values of human lives. Likewise, Sophie's disposition changes partly, as she drinks beer and smokes cigarettes and goes with her boyfriend to the night pub.

On the other hand, the city of Bangalore provides with ample opportunities and sophisticated services. The progress of the city creates more brilliant bureaucrats, software engineers, hardware engineers and others. Sophie finds an opportunity in Star Titles which has its headquarters in Los Angeles. The work is to "transcribe the soundtracks of Hollywood films so that they could be marked on DVDs" (39). She experiences her job to be flexible and relaxing in a way.

The city of Bangalore has practised a remarkable social and cultural change with the advent of liberation and expansion. The most important aspect of globalisation is the means for better economic opportunities. However, people search for self identity and ontological security. Good economic 'opportunities' come along with emotional disadvantages. Sophie is in amidst a throng of ambitious individuals like her; nonetheless, she feels alienated and cut off. She feels estranged even from herself real self. She is unable to identify any one with her mother, father or sister for that matter.

The novel, *Neti, Neti* opens with Sophie's experience which is overpowering and surcharged with freedom. She is overwhelmed with every particle of liberty, "the view from the window, the tiny flat and every particle of air in it. She could cook what she liked, smoke to her heart's content, put every object exactly where she wanted it to be and know it would not move unless she moved it. For the first time in her life she was free" (30). But there is a considerable difference between her modest life in the past

and sophisticated present. Earlier, she was confined to her house and spent her days daydreaming and sometimes allowed the privilege of paying a visit to her landlady, 'keeping Kong Elsa company' (189). In Bangalore, she finds herself cut loose and astray at times. Somehow, she is rebuked by her landlord and finds a curfew imposed on her.

The eating habit of people belonging to Bangalore or cities like it is also purpose specific. These people read to keep themselves updated with latest fashion and sensational rumours. For instance, Sophie is a meticulous reader of shiny lifestyle magazines which educates her on various aspects of posh life. She gets acquainted with the self designed bungalows, the night clubs, the hotels, champagne brunches and tips on where to get the best fixtures. She develops a metropolis consciousness. The breakfast habit is also Americanised. It is made up of toast, butter, and cereals. Sophie grudgingly prepares herself such a breakfast, "Whatever, whispered Sophie, as she went into the kitchen and toasted a slice of dry bread over the gas. She then put to small blobs of butter on four corners of the toast and wait for them to melt" (9).

Road accidents and other accidents also define a metropolis. The lives of people move fast or the people race chasing bigger dreams. As a result, they collide with each other or dash into barriers which go unnoticed by them in their hurry. Sophie observes many such accidents in her commutation. She finds how invaluable life is in this city of consumerism. The narrative of *Neti, Neti* is punctuated with many road accidents. Traffic accidents appear to constitute the quotidian life of the city. The very fast moving life of Bangalore poses an ominous threat to all commuters, whether on board vehicles or pedestrians. Vehicles crash into one another and run over pedestrians who chase the mirage of their dreams. Sophie feels the life of the city ebbing away with every accident:

She'd seen people die on these streets, or knocked unconscious, or with their legs gone. They'd be folded up like bloody pieces of cardboard and hastily stuffed into the backs of rickshaws and cars to be taken to hospital. She didn't know if it was just her who attracted accidents or if other people witnessed as many as she did but were able, because of the brain-numbing excess of them, to remain indifferent. Nobody else seemed to think much about it, while Sophie had to work hard to suppress the idea, when she was out, that in the end everyone on the roads simply wanted to die. (38)

The idea of carousing and merrymaking is also tainted with American habits like, smoking and drinking beer. Disregard of their cultural backgrounds, the youngsters in Bangalore involve themselves in activities which are unhealthy and not social by terms of Indian standards. They feel deranged and in order to be on a common platform, participate in such activities. Sophie and her friends enjoy each other's company by consuming beers and drugs:

Four people drinking their beer, passing around joints, guffawing not with the intention of breeding envy in the hearts of the Resident's Welfare Association office-bearers but simply because life looked at from the perspective of a chilled Kingfisher on a Saturday night was funny. Sophie's friend Ringo Saar had drifted out to the balcony to take a phone call and, trying balance his beer bottle on the ledge, accidentally dropped. The bottle crashed outside Chinnappa's kitchen door which was wedged against the side of Sophie's apartment building. Half an hour later, two plainclothesmen were seen unlatching the gate downstairs. (17)

The human relationships are Westernised and revolutionized as well. There is strong suggestion to lesbianism in *Neti, Neti*. Maya likes Sophie and it is revealed that she yearns for a more intimate and physical relationship with her. Likewise, the more overt lesbian yearnings are relatively perceptible in the relationship of Naomi and Shanthi. Although Shanthi has no such intentions but Naomi's intimacy is conclusive. Maya elaborates to Sophie:

Right now it's all hunky dory but Naomi might reach a point where she wants to make a move that Shanthi resists - without actually realizing what she's doing - and then there's no knowing what'll happen next. There's going to be a big comedown. I can see it coming. Like this morning, she kept trying to convince Shanthi to come to the US for a honeymoon and Shanthi was uncomfortable but she didn't know how to deal with it. (51)

Bangalore seems to live counter culture era of America. It has gone back in time and away from India. The aspects which fascinated Americans then, like, Eastern spirituality, drugs, freedom, and nonconformist man-woman relationship mesmerise Bangalore. The youngsters live on joints, drink beer, and freely initiate and terminate relationships. Sophie and her friends represent this type of typical Bangalore youngsters, a faction of locals, immigrants who all adopt the same routine.

Spirituality is another chic and trendy aspect of Bangalore city. Satsangs are as popular among the people as the Rock concerts. *Neti, Neti* brings forth one such spiritual aspect which is fawny and pretentious. Baba Sampige represents this facet of charlatan ways of life where people pretend to seek peace and consolation. Sophie's friends and her landlords attend the Guru's consecrated presence for various reasons. The observation of Sophie of the sanctum gives a vivid picture:

Then the singing stopped abruptly. A man got up, bowed low before a giant picture of Baba Sampige's heavily garlanded face and began to elaborate on a banana metaphor in an adroit mixture of Kannada and English. From what Sophie could understand, he was saying, after Baba Sampige, that the ritualistic elements of all religions are like the skin of the banana, while they are in their essence, shorn of their rituals and symbols, like its flesh. Because of our emphasis on the difference between religions we are left holding the skin, forgetting that the flesh is the point - the flesh that stands for lovepeace truth regardless of the religion. Sophie considered the metaphor. If the skins these metaphorical bananas are what we end up focusing on because they signal the differences between religions, shouldn't all these skins at least look different so that you can tell a Christian banana from a Hindu one, notwithstanding the fact that when you peel either you get the common lovepeace truth with Perhaps he could have explained his point better by talking. (80)

Laughing club is one of the popular venues in cities like Bangalore. It is popular among its inhabitants as a beauty parlour or a cafeteria. Stress, boredom, loneliness, and frustration all define the lives in cities like Bangalore. Hence, laughing clubs and other therapy clubs attract people, "Chinnappa was a humourless man except for his sessions at the laughing club that convened in a maiden twice a week, when it's two dozen members held their sides and laughed helplessly nothing in the belief that such objectless mirth improved their lives and lengthened their life spans" (21).

Hasan renders very good specimens of language culture in Bangalore. Language is an important part of culture. The language of Bangalore is multilayered. Kannada, English, Hindi, Tamil, and other South Indian languages constitute it. In some way, the language of this metropolis is a brew from all languages spoken. Even the regional language, Kannada is affected by encroachment of other languages. The local people speak Kannada:

One of the men grabbed Ringo and the other started cross questioning Sophie about why she was letting people make all this 'galata' (that uniquely Bangalorean shorthand for trouble, whatever its origins and whatever its aims) in her house. Didn't she know this was a respectable neighbourhood full of educated people - judges and doctors and headmasters, those were the kind of people who lived here? Sophie said: ask my landlord. I never make trouble. Go across the street and ask him. Leave us alone. To which the man said - drinking and smoking are talking too much? What job do you do? Software aah? Too much money aah? That's why you can open your mouth. (17)

Restaurants are strewn all over the city as they form the lifestyle of people. There is more reference to eating in the restaurants than cooking in the kitchen in *Neti, Neti*. People use them for meeting friends, passing time, to avoid the labour of cooking, and to fit in the Bangalore way of life. Sophie frequent by goes to such spots to drink and eat. There is an elaborate description of a restaurant:

Sophie sometimes came to this bustling fast food restaurant with Maya. Its walls were painted red to match the red baseball caps and candy-striped shirts of the staff, all of them young boys who seemed to be injected with the robot drug. They all smiled and said 'Sure, ma'am' with their hands behind their backs in exactly the same tone when the food was ordered, unloaded plates off trays with perfectly identical flourishes and glided smoothly across the tiled floors like ever-multiplying figures in a computer game. Sophie could never tell them apart, but that didn't bother her. She focused on the food - the way lettuce drowned in mayonnaise squelched out of the chicken burgers when one bit into them, the uniformly golden colour of the French fries, the taste of spaghetti doused in ketchup, the searing fizz of a cold drink on a hot day. (46)

B. S. Korde asserts, "Human being is, as we all know, ultimately, not only a part and parcel of, but also a product of, nature or landscape" (109). Literature employs a place as a setting; however, this setting has considerable implication attached to it. It is imperative in studying the people living in it. The places - wilderness, passageway, labyrinth, and dwellings constitute an important motif in a literary text. The fictional yarns interwoven together, embroider patterns of Bangalorean life. It also depicts the lives which are rooted, the lives which are uprooted, and the visitors who are visiting it. Tout ensemble, Anjum

Hasan has succeeded in her attempt of rendering a life-like picture of the nascent metropolis of Bangalore.

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TOP GAINERS OF FISHERIES MARKETING SECTOR- BASED ON TRIVANDRUM

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Abstract

To make fish available to consumers at the right time and in the right place requires an effective marketing system. Fishermen who catch fish by labouring overnight (from common-property water bodies) do not usually sell fish in retail markets. At the break of day, they take their catches to places where retailers meet them and bargain by the lot. At the landing point, the number of intermediaries is low. Only one to five intermediaries may approach a fisherman. Once bargaining has started, other intermediaries remain at a distance and wait for their turn to deal, should the first intermediary fail to obtain the fisherman's lot. If the first intermediary is unsuccessful, another steps in to bargain for the catch. Normally, the first retailer does not allow this to happen and secures the lot for himself. No open bidding exists in such a case. Therefore, the poor fisherman often falls prey to the intermediary's or retailers crude exploitations. This study based on Trivandrum reveals the existing marketing strategies in fisheries sector in Kerala.

Keywords: Marketing Strategies, Intermediaries, Wholesaler, Retailer

Introduction

The marketing strategy is the way in which the marketing function organizes its activities to achieve a profitable growth in sales at a marketing mix level. An organization's strategy should combine all of its marketing goals into one comprehensive plan. A good marketing strategy should be drawn from market research and focus on the right product mix in order to achieve the maximum profit potential and sustain the business.

The fish marketing system in Kerala is neither efficient nor modern and is mainly carried out by private traders with a large number of intermediaries between producer and consumer, thereby reducing the fisherman's share in consumer's rupee. Physical facilities and infrastructure in all types of fish markets are far from satisfactory (FAO, 2001). Some of the problems in fish marketing include high perishability and bulkiness of material, high heterogeneity in size and weight among products, high cost of storage and transportation, no guarantee of quality and quantity of commodity, low demand elasticity and high price spread (Ravindranath, 2008).

Gupta (1984) and Srivastava (1985) had studied the marketing of fish and fishery products in India, wherein they had analyzed price variations among fishery products across states and had identified infrastructural bottlenecks in efficient marketing system. Rao (1983) had emphasized that an efficient fish marketing system could eliminate

some of the depressed pockets of malnutrition by supplying fish at reasonable prices to people living on subsistence level. There has not been a comprehensive study thereafter, covering a wider range of fishery products, markets and their structure, conduct, performance and the status of policies relevant to fish marketing in the country. Some studies that have been conducted are concentrated on local markets with respect to one or two fishery products. It is difficult to generalize the regional results since fish is a highly heterogeneous commodity with tremendous spatial and seasonal variations in size, quantity, quality and price.

This research will be analyzing the role of market intermediaries, major marketing channels, structure of fish markets, viz. fish landing centres, wholesale / retail fish markets and fish retail outlets, and current policies relevant to fish marketing in Kerala. The price spread for selected fish products and marketing efficiencies of different marketing channels have been estimated. Recommendations to improve fish marketing in Kerala and policy implications will be analyzed in the research.

Integrated marketing is the strategy aimed at unifying different marketing methods such as mass marketing, one-to-one marketing, and direct marketing. Its objective is to complement and reinforce the market impact of each method, and to employ the market data generated by these efforts in product development, pricing, distribution, customer service, etc.

Prevalent Fish Marketing Channels in Kerala

Channel Number Marketing channel

Fishermen → Fish collector/local dealer → Auctioneer → Wholesaler → Retailer → Consumer

Channel II Fishermen → Auctioneer → Retailer → Consumer

Channel III Fishermen → Wholesaler → Retailer → Consumer

Market Intermediaries

Fish passes through several intermediaries from the landing centre or fish pond to the consumer. The intermediaries are involved in providing services of head loading, processing, preservation, packing and transporting and these activities result in cost addition at every stage of marketing (Bishnoi, 2005). The key intermediaries in fish marketing are: auctioneer, wholesaler, retailer and the vendor. Several other intermediaries like local fish collectors and fishermen cooperatives also exist in several markets. The biggest challenge in documenting intermediaries in fish marketing is their multifunctional performances. There is no strict boundary between intermediaries and they perform several functions while marketing fish.

Auctioneer

The auctioneer is the first intermediary in marine fish marketing channel in India. The fisherman brings his catch to auctioneer, who auctions the fish to various traders at the landing centre. The auctioneer sometimes advances money to the fisherman and in turn gets the right to auction his fish. Auctioneers charge 5-10 per cent of sales value as their commission from the fishermen. There is a virtual barrier to the entry into this profession, which is mainly inherited by the local fishermen community or associations across all the coastal states in the country.

In freshwater fish marketing, the auctioneers employ or source fish through a commission agent. The commission agent purchases fish from landing sites (river banks, culture ponds, etc.) and sends the fish for sale to the auctioneer. The agent charges 5 - 10 per cent of the sale value as his commission from the fisherman.

Wholesaler

The wholesalers buy fish in bulk from auctioneers and sell it to retailers or other traders. Some value addition is carried out by the wholesalers in terms of sorting, grading, cleaning, icing and packing fish before sale. Exact information on the marketing margin of wholesalers is not

available but it has been found that cost structure of wholesalers in India is profit-intensive (Gupta, 1984). They usually know the demand of species outside markets and are aware of average trend of daily fish catches at the landing centres (Bishnoi, 2005). In the case of farmed fish, a wholesaler acts as a commission agent to whom the fisherman sells his produce. The wholesaler assumes the risk of selling the fish and therefore keeps a higher margin as compared to auctioneers. Ice and transportation form the largest share of the wholesaler's costs.

Retailer

The retailers sell the fish directly to consumers. They have the assessment of local demand and limitations of their purchasing power. Maximum value addition to fish happens with the retailers. The retailers' grade, clean, ice, pack, display and dress fish for the consumers. Retailers mainly buy fish from the wholesaler, but in several cases, groups of retailers have been found participating in the auction process for buying fish directly from the auctioneer. Retailers keep a marketing margin of about 20 per cent, though the figure shows a lot of variation across the country. Labour forms the largest share of the retailer's costs.

Vendor

Vendors being mobile, sell fish directly at the consumer's doorstep. Most fish vendors in Kerala are women. Vendors also carry out value addition by sorting, grading, cleaning and icing fish. They participate in auction directly in some of the states. They are forced to sell all the produce on a given day, as they don't have the capacity to hold or preserve the fish. The major costs to vendors are on ice and transportation.

Marine Fishermen Cooperatives

Fishermen cooperatives are also involved in fish marketing. Gupta (1984) had found that not only the share of co-operative societies in marine fish marketing was small, most of them were also in losses. Poor management, lack of marketing strategy and welldefined lending policy, and absence of vertical integrations of different activities were found to be the reasons for losses in the co-operative sector.

Contractor/ Freshwater Fishermen Cooperatives

In the case of freshwater capture fisheries, there is another intermediary, who may be either a private contractor or fishermen co-operative. In this system,

fishers dispose catch through cooperative/ contractor. If the fishing rights of a water body are with a private/public body, i.e. contractor/ co-operative, fishers are paid for fishing and their remuneration depends on the bargaining power of the fisher/contractor.

Market Infrastructure

Landing Centres

There are about 1068 landing centres in India of which about 100 are major landing centres that handle India's marine landings of 3 lakh tonnes (Srinath et al., 2006). Major landing centres in the coastal states of India are: Veraval, Mumbai, Mangalore, Cochin and Chennai. Therefore Cochin landing centre in Kerala can provide valuable information to the research.

Wholesale Markets

The wholesale fish markets were surveyed in the states of Tamil Nadu, Andhra Pradesh, Karnataka, Kerala, Orissa, Maharashtra, Gujarat, Punjab, and West Bengal. Fish handled by wholesale markets in India range from 1 tonne to 100 tonnes. Most wholesale markets were very old, unhygienic, without proper facilities for handling fish and with limited or no facilities for cold/chilled storage and ice plants. The leftover fish was packed in plastic or thermocol containers with ice and resold the next day. There was no quality monitoring by government or municipality / corporation authorities at any market in the country. The poor fish handling at the wholesale markets results in poor quality of fish with low keeping quality.

Retail Markets

Retail fish markets are miniatures of wholesale markets in our country; the variations being in size of the markets in terms of quantity of fish, number of traders, facilities, proximity to the consumers, etc. Retail markets also present a dismal picture. Most retailers are found selling fish by the roadside without maintenance of quality or hygiene and without access to drinking water, shelter and fish dressing platforms. Retail markets were found crowded in all the locations surveyed with excess number of traders selling fish even in the passages, leading to inconvenience and hygiene problems.

Fish Retail Outlets

Retail outlets are fish shops operated by both government bodies and private individuals at consumer-friendly locations of cities. The retail outlets were found comparatively cleaner and more hygienic than the retail

markets. In recent years, fish retailing has been started by several large, organized private retailers, including the Reliance group, Spencer's, etc. Most of these retailers source their fish supply either from the wholesale markets or through agents at the landing centres. Private retailers provide a large variety of fish with value added services throughout the year.

The state governments of Tamil Nadu, Kerala and Karnataka have also entered into the fish retailing industry. In Tamil Nadu, the Tamil Nadu Fish Development Corporation Ltd. (TNFDC) operates fish retail outlets under the name of "Neidhal". In Kerala, Matsyafed has started a fish retailing outlet under the name of "Fresh Fish Point". These retail outlets purchase fish directly from fishermen/fishermen cooperative societies and sell to customers at reasonable prices under modern, hygienic conditions. These retail outlets aim to replace/remove the middlemen involved in fish marketing, thereby ensuring higher returns to fishermen and hygienic fishes to consumers at affordable prices. Presently, these outlets source their fish from the local wholesale market, but efforts were being made to purchase fish directly from the producer.

Policies for Fish Marketing

Fishery is a state subject under the Constitution of India but only a few states have a policy specifically aimed at fish marketing. The only legislation for fish marketing is the West Bengal Fish Dealer's Licensing Order, 1975. The Act has a variety of legal procedures to control the process of supply of fish to other states from West Bengal. It was constituted as a welfare measure for the people of the state, with amendments from time to time till 1997. Every fish merchant has to get a license to conduct business by paying an annual fee. All the fish commission agents and wholesaler-cum-retailers are to be registered with the Directorate of Fisheries under this Order. Still Kerala lack a strong well established policy in fisheries sector.

All state fisheries departments, state fish development corporations and apex fishermen cooperative societies have schemes to help fishermen to market their catch efficiently. The schemes include provision of vehicles for transporting fish from landing centres to markets, fish kiosks and marketing implements like insulated boxes, utensils, dressing knives, etc. Several organizations have been set up at the national level to promote the fisheries sector and help the fishermen. These include organizations such as the National Cooperative Development Corporation (NCDC), the National

Federation of Fishermen's Cooperatives Ltd. (FISHCOPFED) and the National Fisheries Development Board (NFDB). NCDC's fisheries related activities include creation of infrastructural facilities for fish marketing, ice plants, cold storages, retail outlets, etc. FISHCOPFED promotes fishery cooperatives and assists fishermen to market their produce efficiently through hygienic retail fish centres in metropolitan cities thereby providing remunerative prices to fish farmers. NFDB is promoting fish marketing through modernization of wholesale markets, establishment of cold chains, popularization of hygienic retail outlets and technology up gradation.

Fish is not a notified commodity under the APMC Act of 1966, leading to the exploitation of fishermen by commission agents. Unlike in other agricultural commodities, where commission charges are paid by the traders, in fisheries, all commission charges are paid by fishermen. This reduces the share of fishermen in consumer's rupee and makes fishing a non-viable venture. Suitable modifications need to be introduced in the Act to overcome this situation.

Conclusion

A marketing system for fish includes transportation to and from the market, handling, storing, packaging, sorting, merchandizing, etc. An efficient marketing system enables the consumer to obtain fresh fish fresh at a reasonable price. Total cost of marketing fish includes all costs incurred by different types of intermediaries in the chain from producers to ultimate consumers. Marketing margins include costs of marketing and profit or loss incurred by all intermediaries in the marketing channel. It prevents the fishermen to hold sufficient margin for his effort. Fish production centres are spread throughout remote areas in Kerala. A well-organized marketing system is necessary to transport fish to consumers in every region whereby the primary sector also can gain for their effort.

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A STUDY ON EFFECTIVE MANAGEMENT OF SAFETY MEASURES IN ANGLO FRENCH TEXTILES PTC LTD., PUDUCHERRY

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Introduction

An organization is made up of four resources, namely men, material, money and machinery. Of these, the first one is living one and the other three are non-living i.e., non-human. It is the human or people that make use of non-human resources. Hence, people are the most significant resources in an organization. It is man who makes all the difference in organizations. According to Peter F. Drucker, "man, of all the resources available to man, can grow and develop". Human resources are heterogeneous in the sense that they differ in personality, perception, emotions, values, attitudes, motives and modes of thoughts.

Safety

Safety, in simple terms, means freedom from the occurrence or risk of injury or loss. Industrial safety or Employee safety refers to the protection of workers from the danger of industrial accidents.

Accidents

An Accident, is an unplanned and uncontrolled event in which an action or reaction of an object, a substance, a person, or a radiation results in personal injury.

Causes of Accidents

The industrial safety experts have classified the various causes of accidents into three broad categories:

1. Unsafe Conditions
2. Unsafe Acts
3. Other Causes

Statutory Provisions for Industrial Safety

The International Labour Organization (ILO) organized a Tripartite Technical Conference in 1948 to formulate a 'Model Code' of Safety Regulations for Industrial Establishments for the guidance of governments

and industry. The code covers various areas of unsafe conditions and unsafe acts.

In India, The Factories Act, 1948 lays down safety provisions contained in Sections 21 to 41. These provisions are obligatory on the part of industrial establishments. A brief resume of these is presented as follows.

Fencing of Machinery (Section 21)

It is obligatory on the part of the management to fence machinery with guards of a substantial construction. The same shall be constantly maintained and kept in its proper position when any part of the machine is in motion or movement.

Work on or Near Machinery in Motion (Section 22)

A trained adult male worker wearing tight fitting clothing should examine and operate the machine in motion. He should not handle a belt on a moving pulley more than fifteen centimeters in width. No young children or women should handle a machine which is in motion.

Employment of Adolescents on Dangerous Machines (Section 23)

Young persons should not be allowed to work on dangerous machines unless he has been fully instructed as to the dangers involved and he has received sufficient training to work on the machine under the supervision of a person having thorough knowledge and experience of working on that machine.

Striking Gear or Device for Cutting off Power (Section 24)

Every factory must provide suitable striking gear to move driving belt to and from fast and loose pulleys which form part of transmission machinery. There should also be

a locking device to prevent accidental starting of transmission machinery to which the device is fitted.

Self-Acting Machines (Section 25)

No traversing part of a self-acting machine and no material carried thereon shall be allowed to run within a distance of 45 centimeters from any fixed structure which is not a part of the machine.

Casting of New Machinery (Section 26)

All machinery driven by power and installed in any factory after April 1 1949, every set crew, bolt or key, spindle shall be sunk or securely guarded to prevent any danger. Further, all spur, worm and toothed or friction gearing while in operation shall be completely unuse unless it is safely situated.

Prohibition of Employment of Woman and Children near Cotton Openers (Section 27)

Women and children shall not be employed in any part of a factory for pressing cottons when cotton opener is in operation. However, women and children may be employed in a room which is separated from opener.

Hoists and Lifts (Section 28)

In every factory, hoists and lifts should be in good condition and should be examined once in every six months.

Legal Aspects Relating To Industrial Safety

There are legal provisions too for undertaking safety measures. There are laws covering occupational health and safety and penalties for non-compliance have become quite sever. The responsibility extends to the safety and health of the surrounding community too.

The civil law establishes the extend of damages or compensation. Under the criminal law, sentences are prescribed under the pollution control laws. There is no ceiling on the extend of liability.

The various acts involved in Industrial safety are

1. The Factories Act, 1984.
2. The Employees State Insurance Act 1948.
3. The Indian Explosive Act, 1884.
4. The Explosive Substance Act, 1908.
5. The Inflammable Substance Act, 1952.
6. The Petroleum Act, 1934.
7. The Indian Electricity Act, 1910.
8. The Indian Boilers Act, 1932.
9. The Fatal Accident Act, 1885.

Objectives of the Study

1. To Study the Industrial safety measures followed in Sample units.
2. To Study the different types of accidents happening inside the organization.
3. To analyze the causes of accidents.

Methodology

Research design

A research design is a plan that specifies the objectives of the study, method to be adopted in the data collection, tools in data analysis and hypothesis to be framed. "A research design is an arrangement of condition for collection and analysis of data in a manner that aims to combine relevance to research purpose with economy in procedure".

Source of Data

Primary data

The primary data are collected from the employees of Anglo French Textiles PTC Ltd., through a direct structured questionnaire.

Secondary data

Company profiles, Company registers, websites, magazines, articles were used widely as a support to primary data.

Size of the sample

It refers to the number of items to be selected from the universe to constitute as a sample. In this study 100 employees of Anglo French Textiles PTC Ltd., was selected as size of sample.

Sample design

The sampling technique used in this study is simple random sampling method. This method is also called as the method of chance selection. Each and every item of population has equal chance to be included in the sample.

Questionnaire

The questions are arranged logical sequence. The questionnaire consists of a variety of questions presented to the employees for the response. Dichotomous questions, multiple choice questions, rating scale questions were used in constructing questionnaire.

Statistical Tools Used

To analyze and interpret collected data the following statistical tools were used.

1. Percentage method
2. Weighted average method
3. Chi-square analysis

Limitations of the Study

- The time period of the study is short, so detailed study was not made.
- Only certain factors are considered in this study to measure the Safety Measures provided inside the Anglo French Textiles.
- Some false information might be given by the employees due to fear of their superiors.

Results and Discussion

50 percentages of the employees lies above the age of 50 and their experience in this organization is found to be above 20 years. The training on safety and first aid are given to 70 percentages of the respondents. The management's conservancy in the case of accidents lies on the disability of the labors and also the respondents are satisfied with the remedial measures taken by the organization. The Working conditions provided by the organization are not up to the mark, and the severities of the accidents caused are major. The major cause of the accidents is due to the unsafe environment and the unsafe act of the labour. 45 percentages of the respondents says that the air pollution is the major disturbance in their work atmosphere and the chemical content of the waste/Effluent are of permissible limits. The Byssionosis is the major disease which affects the most of the workers working inside the organization. Building and machinery not built safety. All the building and machinery are old and there is lot of danger of human life or safety.

Above 60 percentages of the respondents feels that all the employees must be given proper training on safety and first aid. From the chi-square analysis it is found that there is no significant difference between the training on safety and first aid provided by the organization and employees met with any accidents. From the chi-square analysis it is found that providing personal protective equipments is one the methods to improve the safety inside the organization. From the weighted average method it is found that the First-aid facility ranks first among the various facilities provided by the organization.

Suggestions and Recommendations

1. The statutory provisions on safety are adequate for the time being. Effective enforcement is the current need.
2. The organization should provide sufficient personal protective equipments to employees working in all the departments.

3. Every fatal accident should thoroughly be enquired into and given wide publicity among workers.
4. The Organization should arrange for the medical check-ups at regular period of time.
5. If the Organization follows material handling principles and the machines are guarded properly there is a chance to reduce majority accidents happening inside their organization.
6. The factory inspectorate should advise and assist employers in drawing up induction and training programme in safety.
7. Workers reluctance to use safety equipment either because it is inconvenient or because it has been used by others should be removed through education.
8. Analyzing each accident and including what safety practice was violated. Management must come forward to reward the department which considerably reduced the number of accidents in addition to some financial incentive etc.
9. To reduce dust from the cotton good quality cottons may be used.
10. The using of exhaust fans will reduce the steam inside the weaving preparatory department.

Conclusion

The Study on Industrial Safety Management in Anglo French Textiles PTC Ltd., tells that most of the employees are dissatisfied with the safety management practiced inside the organization. The organization has to concentrate more on safety measures and can provide safety equipments like goggles, gloves, shoes, masks, etc., to improve the safety inside the organization.

The safety training must be given properly and compulsorily to avoid accidents inside the organization. The first aid training must be given to both the labour and supervisors who are working in various departments. This will improve the safety of the organization.

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IMPACT OF SUFI MYSTICISM ON RALPH WALDO EMERSON

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Abstract

Ralph Waldo Emerson, also known as the "Sage of Concord", was a distinguished thinker, writer and orator of the twentieth century. He graduated from Harvard in 1921, taught at a school for a brief period, and like his father and grandfather studied for the church. He was ordained a Unitarian minister in 1829. For him, the prevailing variety of Christianity was shallow and unsatisfying. Emerson rejected the Unitarian movement in favour of transcendentalism. To him, transcendentalism in America was in many ways similar to that of Sufism in Persia, now called Iran. He was familiar with the poetry of Sufi mystics Saadi, and Hafiz. For Emerson, the mystic poet Saadi was "joy-giver". He turned to Hafiz in order to have the glimpse of mystical forces. The soul, as he thought, is one of the main sources of truth and of spiritual growth. His speculation about the mystical union of the individual soul with the Divine Soul hinders him to focus on the religious or cultural divisions of humanity.

Keywords: Unitarianism, Transcendentalism, Mysticism, Sufism, Soul, Spirituality.

Ralph Waldo Emerson (May 25, 1803 – April 27, 1882), also known as the "Sage of Concord", was a distinguished thinker, writer and orator of the twentieth century. He earned fame for his essays, poems, and journals. His journals, written between 1820 and 1876, present an intimate view of his thinking and constitute an impressive record of his evolution. For him, his journals were "Saving bank" which provide him material for his poems, essays and lectures.

Emerson's father, a Unitarian minister, died when he was just eight. Nonetheless, his mother Ruth Emerson, and aunt Mary Moody Emerson, managed to see that he along with his four brothers could get proper education. He graduated from Harvard in 1921, taught at a school for a brief period, and like his father and grandfather studied for the church. He was ordained a Unitarian minister in 1829. The Unitarian creed, according to the Christian faith, did not believe in the Trinity. It refused to admit the authority of the church. It denied the belief that man was basically sinful. Unitarianism, which began with William Ellery Channing (1780 - 1842) in the United States, laid emphasis on man's divine nature. Moreover, it added that the scriptures had to be interpreted in the light of reason. As Matterson writes, "Rejecting the Trinitarian doctrine ... Unitarians affirmed that God was a single entity. Their most ... influential characteristics have been their liberalism, their rational enquiry into scriptures and their work for social reform" (226).

In 1832, only after three years, Emerson left the ministry of the church. Thus, the period of involvement with

the Unitarian Church did not continue long. For him, the prevailing variety of Christianity was shallow and unsatisfying. He was outspoken in his criticism of religious rituals: "How little love is at the bottom of these religious shows; congregations and temples and sermons, – how much sham!" (qtd. in Jahanpour 4). Emerson protested against the doctrine of the Lord's Supper, and some other erroneous beliefs of the Unitarianism which failed to reveal the truth of its universal form.

Later on, he felt the need to have a new system or a new religious movement which could clear all the uncertainties and contain the true spirit of Christ's preaching. This new religious and philosophical movement, which was inaugurated in 1836 by a group of intellectuals at Concord, was undoubtedly Transcendentalism and Emerson was the prophet of this new faith. The group included Emerson, Bronson Alcott, Frederick Henry Hedge, Theodore Parker, Margaret Fuller, George Ripley, Nathaniel Hawthorne, Henry David Thoreau, and Elizabeth Peabody. From 1840 to 1844, the group was associated with the publication of a quarterly periodical "The Dial".

In this way, Emerson rejected the Unitarian movement in favor of transcendentalism. It came into existence as a reaction to the prevailing orthodoxy of the time. The term 'transcendentalism' was, as Emerson mentioned in his lecture "The Transcendentalist" (1841), coined by the German philosopher Immanuel Kant (1724-1804) of Knigsberg, who insisted upon "the need to transcend reason alone for a true understanding of reality"

(Matterson 223). Emerson added that the divine cannot be understood by rational analysis alone. It can be felt and perceived by the soul through intuition. Abrams and Harpham pointed out: "Emerson and others ... include[d] an intuitive cognizance of moral and other truths that transcend the limits of sense experience" (319). To him, a transcendentalist believes in the divine world, which is beyond the world of senses. He placed too much reliance on conscience and intuition as he asserted in his December 23, 1841 lecture that, "there is no pure Transcendentalist, yet the tendency to respect the intuitions and to give them ...all authority over our experience, has deeply colored... the present day" (qtd. in Whicher 198). In addition, he made it clear that man's conscience was certainly infallible. A man, as he thought, could believe only in himself.

The new philosophical movement was in search of "new scaffoldings", new principles. American Transcendentalism was a combination of different philosophies of the world. It was greatly inspired by Greek philosopher Plato and the Neoplatonists, German Idealist Kant, Swedish theologian Emanuel Swedenborg, English Romanticism, Zoroastrian, Hindu and Buddhist scriptures, the teachings of Confucius, and later on Persian poetry and Sufi mysticism. The Hindu scriptures and Vedantic philosophy exerted a strong influence upon Emerson. His poems - "Hamatreya" comes from the "Vishnu Purana" and "Brahma" is a paraphrase from the "Katha Upanishad".

Emerson's inclination towards mysticism was innate. As Bliss Perry articulated: "Emerson's inborn capacity for certain states of the mystical consciousness was ...confirmed by some of the books which became his lifelong companions" (64). He was familiar with the poetry of Sufi mystics Saadi, and Hafiz. Dunston clearly stated that "Emerson was most potently drawn to the ecstasies of the Sufi mystics, especially to the poets Saadi and Hafiz, whose sensual language delivered the spiritual through the body" (174).

To Emerson, transcendentalism in America was in many ways similar to that of Sufism in Persia, now called Iran. The transcendentalists rose in revolt against orthodoxy of Calvinism. Likewise, the Sufi mystics expressed a popular uprising against the prevailing religious orthodoxy. Both these philosophies intended to oppose the materialistic outlook of the society. Also like transcendentalism, Sufism placed emphasis upon the importance of intuition over reason. Rumi, a renowned Sufi mystic of the thirteenth century, compared the rationality of the philosopher with a person with wooden legs.

Transcendentalism believed in "unity between nature and God, the presence of God in each individual, and the potential ...of humans" (Matterson 223). In a similar way, Sufi mystics relied on individualism, spiritual exultation and the need for contact with God. Furthermore, both the ways of thoughts supported the anti - institutionalism and assimilated all other creeds, or faiths into their broad thinking.

As Emerson was inspired by the Sufi poetry, he composed a poem "Saadi" in 1842. This poem was a fitting tribute to the great mystic poet of Shiraz, Saadi (d. 1291 AD). He wrote:

Whispered the Muse in Saadi's cot:

"O gentle Saadi, listen not,

.....

But thou, joy-giver and enjoyer,

Unknowing war, unknowing crime,

Gentle Saadi, mind thy rhyme;

Heed not what the brawlers say,

Heed thou only Saadi's lay...." (qtd. in Whicher 121)

Saadi's strong opposition to the religious formalism was fully appreciated by Emerson. He also expressed his admiration for his quality of optimism against all odds. For Emerson, the mystic poet Saadi was "joy-giver". He found Saadi a very sympathetic man who did not assimilated into affairs of the world. Emerson praised the strange contrast in different personality traits of this great poet. On the one hand, Saadi "dwells alone", or detached himself from the other men, but on the other, he loved mankind. Donald Yannella asserted that "'Saadi' (1842), Emerson's tribute to the Persian author he so admired, is one of his clearest poetic expression of the loneliness and promise of the poet" (73). This poem is, thus, a perfect combination of commitment and detachment. Emerson's depiction of Saadi's life and thinking, can also be observed as the idealized portrait of his own life. He often used the penname "Seyd" to establish a close rapport with this great mystic poet of thirteenth century.

The poetry of Khawaja Shams ud- Din Mohammed Hafiz-e-Shirazi – also known as Hafiz (d. 1389 AD) also intrigued Emerson. He translated some of the poems of Hafiz into English. It is interesting to note that he had no competence in Persian, still he translated them from Joseph von Hammer- Purgstall's German translations. He turned to Hafiz in order to have the glimpse of mystical forces, about them, he wrote in the introduction to "Nature", his famous essay: "The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we...enjoy an original relation to the

universe? Why should not we have a poetry...of insight and not of tradition, and a religion by revelation to us..." (Whicher 21). There was a close connection between Persian poetry and the literary and mystical works of Emerson. He adopted many elements of Hafiz's writing – style, content, and the composition of quatrains – into his own poetry. In "Bacchus", one of his finest poems, he writes:

Wine of wine,
Blood of the world,
Form of forms, and mold of statures,
.....

May float at pleasure through all natures;
The bird-language rightly spell,
And that which roses say so well. (qtd. in Whicher 446)

In fact, his use of metaphors about wine and roses is similar to that of Hafiz's poetry. Perry remarks that "Emerson uses 'wine' ... as a symbol not merely of spiritual freedom, but of existence itself ..." (80). To him, Hafiz was a poet who gave attention to the social questions and preached the gospel of spirituality to the masses. In "Bacchus", Emerson tried to "make mystical divinity out of ... bachanalian songs of Hafiz" (Works 249).

For Emerson, the soul is one of the main sources of truth and of spiritual growth. His concept of "oneness" is clearly evident in his essay "The Over-Soul", which suggests that "there is no screen or ceiling between our heads and the infinite heavens". His speculation about the mystical union of the individual soul with the Divine Soul

hinders him to focus on the religious or cultural divisions of humanity. The elements of mysticism which appear in the Sufi poetry of Saadi and Hafiz – are much more appealing for him. As a staunch supporter of pluralism, he encourages the people to make good connection between the polarities of East and West. The preacher in him offers many lessons that enrich every human soul.

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இலக்கியங்களிலும் மருதநிலத்திலும் தலைவிக்கான அறங்கள்

கு.கண்ணன்

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முன்னுரை

இலக்கியங்கள் மனிதனின் பலவேறுபட்ட எண்ணங்களை பிரதிபலிப்பவை. வேட்டைச் சமூக அமைப்பிலிருந்து நிலவுடைமைச் சமூகம் வளர்ந்த வரையிலான வளர்ச்சி நிலைகளை அறிய இலக்கியங்கள் துணைபுரிகின்றன. மனித நடத்தைகளை வரையறுக்கின்றதாகவும் பண்படுத்துகின்றதாகவும் இலக்கியங்கள் அமைகின்றன. இலக்கியங்கள் தற்கால நிகழ்வினை மட்டும் எடுத்துரைக்காமல் இன்னொரு காலச் சமூகத்திற்கு முந்தைய கால பண்பாட்டுக் கூறுகளையும் எடுத்துரைப்பன.

மனித அறிவு வளர்ச்சிக்கான பண்பட்ட நிலையின் வெளிப்பாடாக அறம் அமைகிறது. எதிர்வினைகள் மக்களை ஆழ்த்தும்போது அதிலிருந்து மீள மனித சமூகத்தால் படைக்கப்பட்ட எச்சரிக்கை உணர்வே அறம் எனப்படுகிறது. இந்த அறமரபின் வளர்ச்சிப் பாங்கானது இலக்கியத்தளத்தில் ஆதிக்கம் பெற்று வளர்ந்துள்ளது. இலக்கியம் காலந்தோறும் அறக்கருத்தாக்கங்களால் படைக்கப்பட்டுள்ளன. அதன் மற்ற நிலைகளும் அவ்வாறே புனையப்பட்டுள்ளன. அவ்வகையில் தலைவி தன் வேட்கையை வெளிப்படுத்தும் நிலையிலும், பரத்தமையின்பால் பிரிந்து வந்த தலைவனை ஏற்றுக்கொண்ட நிலையிலும், தலைவனை நாணச் செய்யும் நிலையிலும் தலைவி அறத்தொடு நின்றலை ஆராயும் முயற்சியாக இக்கட்டுரை அமைகிறது.

இயற்கை வளமும் செல்வமும் நிறைந்த நிலப்பகுதியாக விளங்கும் மருதநிலம்தான் இல்லற வாழ்வுக்குத் தேவையான அடிப்படை வசதிகளைக் கொண்டுள்ளது. அத்தகைய மருத நிலத்தில் தலைவன் தலைவியின் இல்லற வாழ்வு எவ்வகையில் அமைந்துள்ளது என்பதையும் தலைமகளின் ஊடலும், ஊடல் நீங்கும் நிலைகளும், தலைமகளின் இல்லற மாண்பும் இக்கட்டுரையில் ஆராயப்படுகிறது.

அறம் - விளக்கம்

மனித வாழ்க்கையின் அறியாமையால் வருகின்ற துன்பங்களை நீக்கி இன்பத்தினைப் பெறும் வழியில் உருவான அறக்கொள்கை, நன்மை தீமை என்ற மதிப்பீடுகளில் அறமானது நிலைத்துள்ளது. அறம்

“இல்லறம் துறவறம் என இருவகை-இல்லறம்: கொடுத்தலும் அளித்தலும் கோடலும், இன்மையும் ஒழுக்கம் புணர்தல், புணர்ந்தோர் பேணல் மற்றையவுமாம். துறவறம்: அடக்கமும் தாய்மையும் தவமும் அறவினையோம்பலும் மறவினை மறுத்தலும் பிறவுமாம்” என அபிதான சிந்தாமணி கூறுகிறது.

அறம் என்ற சொல்விரிந்த பொருளையுடையது. அகம், புறம் ஆகிய இருநிலைகளிலும் கடைப்பிடிக்கப்பட்டு வருதலை இலக்கியங்கள் காலந்தோறும் பதிவு செய்து வருகின்றன. தனது இன்பத்தையும் துன்பத்தையும் எதிர்ப்பையும் வெளிப்படுத்துவதில் தலைவியின் அறத்தொடு நின்றலை இலக்கியம் எடுத்துரைக்கின்றது.

இல்லற - விளக்கம்

ஒத்த பண்புடைய தலைவனும் தலைவியும் சேர்ந்து வாழும் மரபு இல்லறம் எனப்பட்டது. அத்தகைய இல்லற வாழ்வில் இருவரும் அன்புடன் வாழ்ந்தால் மட்டுமே இல்லறத்திற்குரிய பண்பும் பயனையும் பெற்றதாக விளங்கும். அன்புடனும் பண்புடனும் மற்றுமில்லாமல் அறச்செயல்களிலும் சிறந்து விளங்குவதே இல்லவாழ்க்கைக்குச் சிறப்பாகும். இதனை வள்ளுவர்,

“அறத்தாற்றின் இல்லவாழ்க்கை ஆற்றின் புறத்தாற்றில் போலும் பெறுவ எவன்” (குறள்-46)

என்கிறார். இத்தகைய இல்லவாழ்க்கையின் சிறப்பு எப்போது உயர்வுபெறும் என்றால் அது பிறர் பழிப்பது இல்லாமல் அமைய வேண்டும். இதனை,

“அறனைப் பட்டதே இல்லவாழ்க்கை அ.தும் பிறன்பழிப்ப தில்லாயின் நன்று” (குறள்-4)

என்கிறார் வள்ளுவர்.

தலைமகளின் இல்லறப் பண்பு

இல்லறம் சிறப்புற அமைவது இல்லறத்தை நடத்தும் தலைவியின் கைகளிலேயே உள்ளது. தலைமகளின் தவறுகளைப் பொறுத்து இல்லறத்தைத் தொடர்ந்து நடத்தும் பொறுப்பு தலைவிக்கே உரியது. தலைமகளின் செயல்கள் பல்வேறு நிலையில் தலைவியை வருந்த வைத்தாலும் தலைவி பொறுத்திருப்பதை சங்கப் பாடல்கள் உணர்த்துகிறது. தலைவியைப் பிரிந்து பரத்தைபாற் சென்ற தலைவன் தலைவியிடத்து மீண்டும் வரும்போது அவனை

இகழ்ந்துரைப்பதாகவும் வருந்துவதாகவும் பாடல்கள் அமைகிறது. மண்டுநீர் ஆர மலிகடல் போலுந் தாண்டாப் பரத்தமையால் (கலி-73) புதுவ மலர் தேரும் வண்டே போல் (கலி-98) முன்பகல் தலைக்கடி நண்பகல் அவள் நீந்துப் பின்பகல் பிறர்த்தேரும் நெஞ்சமொடு (கலி-74) இளமையை அடக்கமில்லாது கழித்தவன் (கலி-82) பரத்தையரோடு புலனாடியும் துணங்கையாடியும் (கலி-66) உண்டிக்காலத்தும் இல்வாராமல் பகற்பொழுதெல்லாம் பரத்தையர் மனையில் தங்குவான் (கலி-75). இந்நிகழ்வால் தலைவிக்கு சினம் பொங்கும். தலைவன் மீது தலைவி ஊடல் கொள்கிறாள், அவன் திரும்பி வந்தால் அவனிடம் பேசக்கூடாது என்றிருப்பாள். தலைவன் சிறைப்புறமாக இருக்க இகழ்ந்து பேசுவான் (கலி-85). தலைவனை ஏற்கக்கூடாது என்றிருந்தவன் அவனைக் கண்ட போது குற்றத்தை மறக்கின்றாள். இதனை,

**“புங்கண் மகளிர் புனைநலஞ் சிதைக்கும்
முாய மகிழ்நன் பரத்தைமை
நோவேன் தோழி கடன் நமக்கெனவே” (கலி-75)**

என்னும் வரிகள் உணர்த்துகின்றன. தலைமகள் தவறி நடத்தலை நினைத்து வருந்தினாலும் தலைவனின் ஒழுக்க நிலை இவ்வாறு இருப்பதற்காக எண்ணி அமைதியுறுகிறாள். இன்புறுத்தல் தன் கடன் என்று இல்லற அறத்தை காக்கும் பொருட்டு பொறுமை காக்கிறாள்.

“மனையுரை மகளிர்க்கு ஆடவர் உயிர்” (குறுந்-135)

என்னும் வரிகளுக்கு ஏற்ப தலைமகனை உயிராகக் கருதி தலைமகளின் செயல்களைப் பொறுத்துக் கொள்கிறாள். பரத்தையிற் பிரிந்து வந்த தலைமகனைக் கண்டு புலக்கும் தலைமகள் தலைமகனைக் கண்டதும் தன் மகன் செய்யும் பாகச் செயல்களால் புலவி மிகுகின்றாள். ஆனால் மகன் தந்தையிடமோ தந்தை மகனிடமோ கட்டி விளையாடும் போது தலைவி புலவி தணிக்கிறாள். இதனை,

**“பகலாண்டல் கினை பரத்த என்றியான்
இகலி இருப்பே னாயின் தான்தன்
முதல்வன் பெரும்பெயர் முறையுளிப் பெற்ற
புதல்வர் புல்லிப் பொய்த்துயில் துஞ்சும்” (கலி-75)**

என்னும் வரிகள் உணர்த்துகிறது. தலைமகளின் புறத்தொழுக்கத்தைப் பல்வாறு கண்டித்த பின் தலைமகனை ஏற்றுக்கொள்கிறாள்.

**“கடைஇய நிண்மாப்பு தோயலம் என்னும்
இடையு நிறையும் எளிதோநிற் காணின்
கடவுபு கைத்தாங்கா நெஞ்சென்னுந் தம்மொடு
உடன் வாழ் பகையுடை யார்க்கு” (கலி-77)**

இதன் மூலம் இன்மொழியும் உளநெகிழ்வும் தலைமகள் பெறுகிறாள். “அன்பும் அறிவும் இல்லா வாழ்வு வேண்டா என வெறுக்குந் துணிவு மருதத் தலைவிக்கு இருந்தது. அன்பும் அறிவும் ஊடல்

வாயிலாகப் பெறுதற்குரிய நிறை இருந்தது. அன்பும் அறிவும் பெற்ற பின் போற்றுதற்கேற்ற தன்னுரிமையும் இருந்தது.” (டாக்டர் மு.வ.கலித்தொகைச் சொற்பொழிவுகள் ப.96)

தலைமகளின் இல்லறப் பண்பு

தலைமகன் மெய்க்கண் எயிறாலும், உகிராலும், தொடியாலும், கோதையாலும், பரத்தையர் பொறித்த வடுக்களாலும் கரை கிழிந்த ஆடையோடும் (கலி-73) தலைமகன் தலைமகளை அடைவான். தலைமகளின் ஊடலைத் தீர்க்கும் பொருட்டு பொய் மொழி கூறுவான். “யான் ஒரு தவறும் செய்திலேன் என்னைக் காயாதே” (கலி-87) என்று தலைமகள் சான்றுகாட்டிச் சாடி உண்மையை விளக்கும்போது ‘யான் கூறிய பொய்களையெல்லாம் கையொடு கண்டாய்’ தவறு செய்தேன், இனி அதனை மறக்க அருளுக! என்று உள்ளம் நெகிழ்வான். இதனை,

**“எதப்பாடு எண்ணிப் புரிசை வியலுள்ளோர்
கள்வரைக் காணாது கண்டேமென் பார் போலச்
சேய்நின்று செய்யாத சொல்லிச் சினவல்நின்
ஆணைகடக்கிற்பார் யார்” (கலி-81).**

என்று கேட்டு தலைவியின் அடிச்சேர்தலும் உண்டு. மருத நிலத்துள் இல்லற வாழ்வில் பொறுமையோ, மிரட்டி பணிவிப்பதோ இல்லை. தவறு செய்த தலைமகன் தலைவிபிடம் மன்றாடிச் சேரும் நிலை உண்டு. இல்லற வாழ்வில் நிகழும் ஊடலைத் தீர்க்க கெஞ்சதலும் பணிதலும் இல்லற அறப்பண்பே ஆகும்.

“மனைவி உயர்வும் கிழவோன் பணிவும்

நினைபுங்காலைப் புலவிபுள் உரிய”
(தொல்.பொருள்.33)

என்னும் தொல்காப்பியர் வரிகள் இதற்குச் சான்றாகும்.

தலைவி தன் இன்பஉணர்வினை வெளிப்படுத்துவதில் அறத்தொடு நிற்பல்

உடமைச் சமூக ஆதிக்கத்தில் ஆண் என்பவன் உயர்த்தப்படுகிறான். நிகழ்கால சமூகஅறங்கள் என்பது அவனை உயர்ந்த நிலையில் வைத்துள்ளது. அவன் தனது இன்பத்தினையும் பிறவற்றையும் நேரடியாக வெளிப்படுத்த முடிந்தது. ஆனால் பெண் அவ்வாறு செய்வது அருமாகாது என்றும் அவனின் இன்ப உணர்வினை வெளிப்படுத்துவதில் அறத்தொடு நிற்பலையும் தொல்காப்பியர்,

**“காமத்திணையில் கண்ணின்று வருஉம்
நானும் மடனும் பெண்மை ஆதலின்
குறிப்பினும் இடத்தினும் அல்லது வேட்கை
வேட்கை நெறிப்படவாரா அவள் வயனான”**
(தொல்.பொருள்.106)

என்று கூறுகிறார்.

மேற்கண்ட தொல்காப்பியரின் கூற்று ஹஅன்பின் அகத்திணையில் நிலை பெற்றுவரும் நானறும்

இளமைப்பண்பாகிய அடக்கத்தைக் காட்டும் மடப்பமும் பெண்மைக்கே உரித்தெனக் கூறுகிறார். இதனைச் செந்நாப்புலவர்,

**உண்டார்கண் அல்ல தடுநறாக் காமம் போற்
கண்டார் மகிழ் செய்தல் இன்று (குறள்-1090)**

என எடுத்துரைக்கிறார். மேற்கண்ட கூற்றின் அடிப்படையாகவே சங்க அகப்பாடலின்

**“நெருங்கொடி நுடங்கும் நாவாய் தோன்றுவ
காணா மோவெனக் காலிற் சிதையா
நில்லாது பெயர்ந்த பல்லோருள்ளும்
என்னே குறித்த நோக்கமொடு நன்னுதால்
ஒழிகோ யானென அழிதகக் கூறி
யான் பெயர்க என்ன நோக்கித் தான் தன்
நெடுந்தோர்க் கொடிற்சி பற்றி
நின்றோன் போலும் இன்றும் என் மகட்கே” -
(அகம்.110)**

தலைவனின் தோற்றமானது தலைவியின் மனதை வருத்துவதாகவும், தலைவியை விட்டுப் பிரியாதவனாய் தலைவன் உள்ளான் என்றும், தனது தாய் இவனே என் மகளுக்கு உரியவன் என்று அறியமாட்டாளா? என்ற எண்ணமானது தலைவி தன் உணர்ச்சியைக் கூட வெளிக்காட்டாமல், அது தாயின் மூலமாகவே தெரிய வேண்டும் என்பதன்வழி தலைவியின் அறத்தொடு நின்றல் நிலையை அறியமுடிகிறது.

**பரத்தையின்பாற் பிரிந்து வந்த தலைவனை ஏற்று
அறத்தொடு நின்றல்**

பெண்ணுக்கு உரியவையாகத் தொல்காப்பியர் குறிப்பிடும் உயர் பண்புகளுள் முக்கியமான ஒன்று ‘நிறை’ மனத்தை ஒருவழி நிறுத்தும் - கட்டுப்படுத்தும் ஆற்றலாகிய இந்நிறை இல்லாததாலேயே தலைவன் பரத்தமை ஒழுக்கம் மேற்கொள்கிறான். தலைவனின் இக்கூடா ஒழுக்கத்தினையும் தலைவி ஏற்றல் நிலையையும் பின்வரும் தொல்காப்பியச் சூத்திரம் உணர்த்துகிறது.

**“கொடுமை ஒழுக்கம் கோடல் வேண்டி
அடிமேல் விழுந்த கிழவனை நோக்கி
காதல் எங்கையர் காணின் நன்று என
மாதர் சான்ற வருகையின் கண்ணும்”
(தொல்.கற்பி.145)**

தலைவியைப் பிரிந்து தலைவன் பரத்தையிடம் சென்று திரும்பவரும் போது தலைவனை நகையாடி ஏற்றுக் கொண்டாள், தவிர்த்து அவனை ஒதுக்கவில்லை. தலைவனது கொடுமையான பரத்தமை ஒழுக்கம் தலைவியை துன்பப்படுத்துவதாக அமைந்தாலும், தலைவி அதைப் பொறுத்து ஏற்றுக்கொள்ள வேண்டியுள்ளது. பரத்தமையை விட்டு வந்த தலைவனை நேருக்கக், “நின்னாள் காதலிக்கப்பட்ட என் தங்கையர் இதைக்காணின் சிரிப்புக்கிடமாகும்” என தலைவி பேசும்,

நிலையானது அவள் பேசுகிறாள். அறத்தொடு நின்றலைக் கூறுவதாய் உள்ளது.

**“நல்லாய் பொய்யெல்லாம் ஏற்றித் தவறு
தலைப்பெய்து
கையொடு கண்டாய் பிழைத்தேன்: அருளினி:
அருளகம் யாம்பாரே மெல்லா தெருள
அளித்துநீ பண்ணிய பூழ்முல்லா மின்னும்
விளித்து நன்பாணனோடாடி யளித்தி
விடலைநீ நீத்தலின் நோய் பெரி தேய்க்கும்
நடலைப்பட் டெல்லா நின்னும்” (கலி.95)**

என்ற மருதக்கலியின் வரிகள் மூலம் அறியலாம். இப்பாடலில் வரும் “கையொடுகண்டை பிழைத்தேனருள்” என அடிமேல் வீழ்ந்தவாறும், “அருளகம் யாம்பாரே” எனக் காதலமைந்தவாறும், ஹநீ தீக்கலின் நின் பூழ்முல்லாம் நடலைப்பட்டு நோய் பெரிதேய்க்கும் அவற்றை இன்னும் விளித்து “நின்பாணனோடாடி யளித்துவிடுக” (தொல்-பொருள்: இளம்பூரணர் ப.270-271) என்ற இளம்பூரணரின் கூற்றானது தலைவி அறத்தொடு நின்றலின் சிறப்பைக் கூறுவதாக அமைந்துள்ளது.

**தலைவனை நாணச் செய்யும் தலைவியின்
அறத்தொடு நின்றல்**

பகைவரே ஆயினும் அவர் செய்த தீய செயல்களை மறந்து நன்மை செய்வோமாயின் அவர் செய்த தீங்கினை எண்ணி அவரே நானாவார். அதுபோன்றே தலைவனின் தவறை மன்னித்து ஏற்கும் தலைவியின் அறத்தொடு நின்றலை,

**“அணிநடை பொருமை யாடிய வள்ளல்
மணிநிற நெய்தலாம் பாலொடு கவிக்கும்
கழனி யூரன் மகளிவன்
பழன லூரன் பாயலின் றுணையே” (ஐங்.96)**

தலைவன் பரத்தையர் பலருடன் கூடி ஒழுகும் பான்மையின் அவன் வருவதை அறிந்த தலைவி கற்புக்கடப் பூண்டு புலத்தல் இன்றி இன்துணை சேர்ந்தாள். தாம் வாழும் தள்ளற்கட் புகுந்து தம்மை மயக்கி உழுக்கிய அருமைக்குத் தாமே கலித்துப் பயன்படும் நெய்தலும் ஆம்பலும் உள்ள கழனியூரன் என்பது தலைவன் புறத்தொழுக்கத்தால் தன்னைக் கலக்கி நுதல் பசந்து மேனி வேறுபாடு எய்துவித்தவனாகவும், தலைவி அவன் புக்கவழி எதிரேற்று வழிபாடு புரிந்து கற்பு நலத்திற்கு ஏதுவாகி நின்றாள். இதில் தலைவன் செய்வது தவறு என்பதனையும் பொருட்படுத்தாமல், அது குறித்து கேள்வி ஏதும் எழுப்பாது வழிபாடு செய்து அவனை ஏற்கிறாள். இதனைக் கண்ட தலைவன் தன் செயலை எண்ணி நானாவானாயினான் இங்ஙனம் தலைவி தன் கற்புத்திறத்தாலும் அறத்தொடு நின்றாலும் மட்டுமே தலைவனை நானாவிப்பாள் தவிற நேரே கருந்துரைப்பது இல்லை. மேலும்,

**“உடலினே னல்லோன் பொய்யா துரைமோ
யாரவன் மகிழ்ந்தானே தேரொடு
தளர் நடைப் புதல்வனை யுள்ளி நின்
வனமனை வருதலும் வெளவியோளே” (ஐங்.60)**

தலைவியைப் பிரிந்து பரத்தையர் மாட்டு சென்ற தலைவன் வழியில் தன் புதல்வனைக் கண்டு தலைவியால் வந்தவழி, தலைவி, தன்பால் அன்பு கூர்ந்து வந்தானையும் அஃது இல்லாததான் போலக்கூறி அவன் அருகே வரக்கண்டவழி, இனியும் தலைவனைத் தன்பால் அழைத்தால் பரத்தமைக்கு இனிதல்ல என பரத்தையைச் சாடுவான். தலைவனையன்று.

மேலும் அது உன்மேல் அன்புடையார்க்குச் சினத்தையே உருவாக்கும் என அவன் நலம் பாராட்டி அவன் குறையை மறைத்துவிடுவான். இங்ஙனம் தனது தவறினை தலைவன் தானாகவே உணருவான்.

சங்க இலக்கியங்கள் அறம்பொருள் இன்பம் முதலியவற்றை சிறப்புற எடுத்துரைத்துள்ளது. கற்புநெறி என்பது தலைவிக்கு மட்டுமே உரியது என்றும் தலைவன் பரத்தையின் காரணமாக பிரிந்து சென்று மீழும் போதும், தலைவி தனது இன்ப

உணர்வினை வெளிப்படுத்தும் இடத்தும் தலைவி தன்னிலைமாறாது அறத்தொடு நின்றலை எடுத்துரைக்கிறது.

முடிவுரை

மருதநிலத் தலைவன் தலைவியின் இல்லறப் பண்பானது ஊடல் கொண்ட பொழுதும் அதனை மறந்து சிறப்புடன் இல்லறத்தை நடத்தியுள்ளனர். தலைமகனின் செயல்கள் பல்வேறு நிலையில் தலைவியை வருந்த வைத்தாலும் தலைவி பொறுத்திருந்து இல்லறமாற்றுகின்ற பண்பானது மருதநிலத் தலைவியிடம் காணப்படுகிறது. மேலும் பரத்தையின்பாற் பிரிந்துச் சென்ற தலைவன் தன் தவற்றை உணர்ந்து தலைவியிடம் மன்னிப்புக் கேட்கும் பண்பையும் அறியலாம். இந்நிலையில் ஒருவரையொருவர் விட்டுக்கொடுத்தால்தான் இல்லறம் சிறப்படையும் என்ற பண்பானது மருதநிலச் சமுதாயத்தின் வழியாகப் புலப்படுகிறது.

தமிழ்மொழியின் தொன்மையும் சிறப்பும்

கோ. இராதாகிருஷ்ணன்

உதவிப்பேராசிரியர், தமிழ்த்துறை

பெரியார் பல்கலைக் கழகக் கலை அறிவியல் கல்லூரி, மேட்டூர்

முன்னுரை

தமிழ் கூறும் நல்லுலகில் மொழி பண்பாடு, கலை, நாகரிகம், கல்வி பண்பாட்டு விழுமியங்களைக் கொண்டவை. உலகமொழிகள் ஒவ்வொன்றும் தனித்தனி அடையாளங்களைப் பெற்றிருப்பதனை அறியலாம். அவை ஆங்கிலம் வணிகத்தின் மொழி என்றும், இலத்தீன் சட்டத்தின் மொழி என்றும், கிரேக்கம் இசையின் மொழி என்றும், செருமன் தத்துவத்தின் மொழி என்று கூறுவதைப்போல் தமிழ்மொழி தொன்மையும் சிறப்பும் வாய்ந்ததாகக் கருதலாம். அவ்வகையில் அம்மொழியின் தொன்மையும் சிறப்பையும் கூறுவதே இக்கட்டுரையின் முதன்மைக் பொருண்மையாக அமைகின்றன.

இயற்கையின் படைப்பு

மொழி இயற்கையின் படைப்பு எனலாம். ஒவ்வொரு மொழியும் கருத்துப் பரிமாற்றுக் கருவியாக உள்ளன. அவ்வகையில் பாரதிதாசன் தமிழ்மொழி இயற்கையோடு ஒன்றியதாகவும் இயற்கையில் தோன்றியது என்றும் பின்வருமாறு குறிப்பிடுகின்றார்.

**“திங்களொடும் செழும்பரிதி தன்னோடும்
விண்ணோடும் உடுக்களோடும் பொங்குகடல்
இவற்றோடும் பிறந்த தமிழ்”**

பாவேந்தர் பாரதிதாசன் தமிழை இயற்கையோடு தோன்றியதாகவும் தம் கவிதையில் குறிப்பிடுகிறார்.

இந்த பூமி தோன்றிய பொழுதே தமிழ்மொழியும் தோன்றி விட்டதாக தாம் கவிவரிகளில் வெளிப்படுத்துகின்றார்.

தமிழரின் பண்பாட்டையும் நாகரிகத்தையும் வெளிப்படுத்துவது செவ்வியல் இலக்கியங்கள் அவ்விதக்கியங்கள் அகமும் புறமும் ஆகும். பண்பாட்டின் கருவுலமாகத் திகழ்வது புறஇலக்கியம் வீரத்தை குறிப்பிடும் பொழுது வீரத்தையும் மற்றும் உணர்த்தாமால் மொழியோடு கலந்து கூறுவதனை புறப்பொருள் வெண்பாமாலை பின்வருமாறு விளக்குகிறது.

**“கல்தோன்றி மண்தோன்றாக் காலத்தே வாளொடு
முன்தோன்றி மூத்தகுடி”**

இக்கூற்றிலிருந்து மொழி தொன்மையுடையது தமிழர்கள் வீரத்தோடு தோன்றியவர்கள் என்பதனையும் மூத்தகுடி என்று உணரமுடிகிறது.

தமிழ்மொழி என்று பிறந்தது என்று உறுதியாக கூறிவிட முடியாது. அவ்வகையில் பழமையும்

தொன்மையும் வாய்ந்ததாக பாரதியார் கவிவரிகளில் காணலாம்

“என்று பிறந்தவன் என்றறியாத தமிழ்”

மொழி எங்குத் தோன்றியது எப்படி வளர்ந்தது என்று உறுதியாக கூறிவிட முடியாது என்ற காரணத்தால் தான் பாரதியின் தொலைநோக்கு பார்வையில் அறியமுடிகிறது.

கவிசக்கரவர்த்திக் கம்பர் தமிழின் சிறப்பை இந்த மண்ணுலகம் விண்ணுலகமும் இருக்கும் வரையில் அழிவு என்பது கிடையாது என்று பின்வருமாறு கூறுகிறார்.

“என்றுமுளதென் தமிழ்”

எனவும் தமிழின் சிறப்பையும் காணுவதோடு இயற்கையின் படைப்பாகவும் பிறமொழியின் கலப்பு இன்றியும் தனித்து இயங்கும் ஆற்றல் வாய்ந்ததாகக் கருதலாம்.

மொழி ஞாயிறு தேவநேயப் பாவாணர் உலகின் மூத்தமொழி தமிழ்மொழி என்றும், தமிழே உலகின் முதல் தாய்மொழி எனவும் பலமொழிகளை ஆராய்ந்து தான் குறிப்பிடுவதனைக் காணலாம்.

மொழியியல் பேரறிஞர் சோம்ஸ்கி உலகிலுள்ள மொழிகளெல்லாம் இரண்டே மொழிகளிலிருந்து தோன்றின என்றும் அவ்விரு மொழிகளுள்ளும் தமிழுக்கே அப்பெருமைச் சாரும் என்கின்றார்.

இறைவனின் படைப்பு

உலக உயிரினங்கள் எல்லாம் படைத்து அளித்ததுப் போல தமிழ்மொழியும் சிவபெருமான் தான் படைத்து அளித்து இருக்கக்கூடும் என புராணங்களில் கூறுவதனைக் காணலாம். உலகம் தோன்றிய பொழுதே சிவனின் உடுக்கையிலிருந்து தான் தமிழ்மொழியும், வடமொழியும் தோன்றின என்கின்றனர் புராணக்காரர்.

“ஆதிசுவன் பெற்றுவிட்டான் என்னை”

என்று தமிழன்னை கூறுவதாய் பாரதியார் மொழிகிறார். தொல்இலக்கண நூல் ஆசிரியர் அகத்தியருக்கு பாடம் கற்பித்தவன் சிவபெருமான் என்றும், அவ்விதக்கண நூல்களிலிருந்தான் மொழிதோன்றியது எனவும் பழம் பாடல் மூலம் இறைவனின் படைப்பு எனவும் கூறுகின்றன.

**“ஆதியில் தமிழ்நூல் அகத்தியருக்கு உணர்த்திய
மாதொருபாகனைவழுத்துதும்”**

பழம் பாடல்வரிகளில் மூலம் பண்டைய காலத்தில் தான் சிவபெருமான் தான் அகத்தியருக்கு

இலக்கணங்களை சொல்லிக் கொடுத்தான் என்பதனை பழம் பாடலின் வழியே அறியலாம்.

சங்க காலத்தில் சங்கப் பலகை ஏறுவதற்கு நாற்பத்தி எட்டுப் புலவர்கள் இருந்தார்கள் அவற்றின் மீது ஏறுவதற்கு ஒருவர் குறைவாக இருந்ததை அறிந்த சிவபெருமான் நாற்பத்தி ஒன்பதாவது புலவராக சிவபெருமான் தோன்றினார். இவ்வகையில் நோக்கும் போது மொழி இறைவனின் படைப்பு என்று அறியலாம்.

“நன்பாட்டுப்புலவனாய்ச் சங்கம் ஏறி

நன்கனக்கிழி தருமிக்கு அருளினோன்கான்”

இப்பாடல் வரிகள் மூலம் மொழி இறைவன் தான் படைத்தான் எனவும், “உலகிலே பக்தியின் மொழி தமிழ்” என தனிநாயகம் அடிகளும் மதுரமான மொழி என வால்மீகியும் தமிழைப் போற்றிப் புகழ்வதனை மேற்காண் சான்றுகள் மூலம் காணலாம்.

தமிழ் இனிமை

தமிழ் என்னும் சொல்லுக்கு இனிமை என்று பொருள். இனிமை நீர்மை, என்றது பிங்கல நிகண்டு கூறுகின்றன.

“இனிமையும் நீர்மையும் தமிழ்எனல் ஆகும்”

பாரதியாரும் தமிழின் பெருமையை

“செந்தமிழ் நாடென்னும் போதினிலே -இன்பத்

தேன்வந்து பாபுது காதினிலே”

இன்பம் தருவதாகவும், மொழியை கேட்கும் பொழுதே தேனின் சுவையைப் போல இன்சுவை தருவதாகவும் பாரதியார் தமிழின் இனிமையைக் குறிப்பிடுகிறார்.

பாரதியாரும் உலகிலுள்ள பலமொழிகளைக் கற்று இருந்தாலும் கூட தமிழ்மொழியைப் போல பிறமொழிகள் இனிதாவதாக இல்லை என்று கூறுவதனைப் பின்வருமாறு

“யாழ்ந்த மொழிகளிலே தமிழ்மொழிபோல்

இனிதாவது எங்கும் காணோம்”

தமிழ்மொழியின் சிறப்பினைப் பாரதியின் கவிதை வடிவில் அறியலாம்.

பாரதியைப் பின்பற்றிய பாவேந்தர் பாரதிதாசன் தமிழ்மொழியின் மீதுள்ள பற்றின் காரணமாக அமுதமாகவும், இன்பமாகவும் உயிராகவும் நேசித்துக் கவிதை புனைந்துள்ளார்

“தமிழுக்கும் அமுதென்று பேர்- அந்தத்

தமிழ்இன்பத் தமிழ் எங்கள் உயிருக்குநீர்”

பாரதிதாசன் தமிழை உயிராக நேசித்து இருப்பதனையும் அறியலாம்.

தமிழ்விடு தூது

தூது இலக்கியத்தில் சிறப்பான இடத்தைப் பெறுவது தமிழ் விடு தூது ஆகும். அத்தூதுதில் தமிழின் அதன் பழம் பெருமைகளை எடுத்து விளக்கிய தலைவி தமிழையே தூது விடுவதாக அமைவதனைக் காணலாம்.

“இருந்தமிழே உன்னால் இருந்தேன் இமையோர்

விருந்தமிழ்தம் என்றாலும் வேண்டேன்”

இவ்வரிகளின் மூலம் தமிழே உன்னோடு நான் இருக்கிறேன். உன்னைவிட தேவர் விருந்தை அழித்ததாகக் கொடுத்தாலும் வேண்டேன் தலைவி கூறுவதனைக் காணலாம்.

தொன்மையும் சிறப்பும்

உலகில் உள்ள பிறமொழிகளைக் காட்டிலும் தமிழ் காலத்தால் முன்தோன்றிய மூத்தமொழியாகவும் தொன்மைச் சிறப்புடன் விளங்குகின்றது.

எம்மொழியிலும் இல்லாத எண்ணற்ற இலக்கிய இலக்கண நூல்களைப் பழம் காலம்தொட்டு வளர்ச்சிப் பெற்று வளர்ந்து கொண்டே வந்துள்ளது. அவை சங்க இலக்கியம், சங்கம் மருவிய அற இலக்கியம், பக்தி இலக்கியம், காப்பியம், சிற்றிலக்கியம், தொல்காப்பியம், நன்னூல், யாப்பு நூல்கள், அணி என ஐந்து இலக்கண நூல்கள், என பிறமொழிகளில் இல்லாத தனிச்சிறப்பு தமிழ்மொழிக்கே உரியது எனலாம்.

ஒரு குறிப்பிட்ட இனத்தவரையும், மொழியினரையும், நாட்டினரையும் மட்டுமின்றி உலகில் அனைவருக்கும் பொருந்தியும், அனைவராலும் ஏற்றுக் கொள்ளக் கூடிய உலகப்பொதுமைக் கருத்துகளையும், உலகில் கோட்பாடுகளையும் கொண்டதாகத் தனிச்சிறப்புடன் தமிழ்மொழி விளங்குகின்றது.

பண்டையகாலத்தில் வாணிபத்தில் சிறந்து விளங்கிய காவிரிப்பூம்பட்டினம், முசிறி, கொற்கை போன்ற துறை முகங்களில் வாணிகம் சிறந்து விளங்கியது காண தொல்பழச் சான்றுகள் கிடைத்துள்ளன. அவற்றின் வழியே நோக்கும் போது பழந்தமிழர்கள் வாழ்ந்த தமிழகம் எனத் தெரிகிறது.

வணிகம் போக்குவரத்துப் போன்ற பல காரணங்களால் மொழியில் கலந்திருக்கும் பிற மொழிச் சொற்களை நீக்கினாலும் தன் மொழிக்கே உரிய சொற்களை மட்டும் கொண்டு தனித்து இயங்க வல்ல ஆற்றல் உடையது தமிழ்மொழி தனிச்சிறப்பு ஆகும்

பண்டையதமிழர்கள் “யாதும் ஊரே யாவரும் கேளிர்” என உலகப் பொதுமையான கோட்பாட்டைக் கொண்டே வாழ்ந்தனர் எனலாம். தமிழ்மொழி பலநாட்டவர்களின் வருகையால் தம்மொழியோடு கலந்து இருந்தாலும், அச்சொற்களை நீக்கினாலும் தனித்து இயங்கும் ஆற்றல் பெற்றவை எனலாம்

முடிவுரை

தமிழ்மொழி இயற்கைத் தோன்றிய போதே பிறந்தவை என்பதும் சிவனின் உடுக்கையிலிருந்து பிறந்தது என்பதும் அச்சான்றோர்களின் பார்வையில் அறிய முடிகிறது. மேலும், தமிழ் இனிமை நிறைந்த மொழியாகவும், அமுதம் போல போற்றப்பட வேண்டியவையாகவும் கவிஞர்களின் குறிப்பிடுவதிலிருந்து தமிழ்மொழி தொன்மை நிறைந்து பண்பட்ட உயர்தனிச் செம்மொழிச் சிறப்புக்குரிய மொழி என்பதும் பெறப்படுகிறது.

FUNCTIONAL INTEGRITY OF THE BRAIN, MEMORY AND LEARNING: A REVIEW

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Abstract

The brain is the organ that is responsible for what we call the mind. It is the basis for thinking, feeling, wanting, perceiving, learning and memory, curiosity, and behavior. Intelligence is fundamentally a memory based process. Learning means the dynamic modification of memory. Memory is a fundamental mental process, and without memory we are capable of nothing but simple reflexes and stereotyped behaviors. Thus, learning and memory is one of the most intensive subjects in the field of neurocognitive sciences. Present study attempts to explore the relationship between among brain, memory and learning process.

Keywords: *Mind, Intelligence, Mental Process, Stereotyped Behaviour and Neurocognitive Science.*

The Functional Relationship between Brain, Memory and Learning

The human brain is hugely interconnected but three major components can be identified: the cerebrum, the cerebellum and the brain stem. The cerebrum known as forebrain, which makes up 75% and 85% of the brain by volume and weight respectively, is divided into two separate hemispheres. The left and right hemispheres are interconnected by a large bundle of nerve fibres named the corpus callosum, and also by other smaller connections called commissures (Robinson, 2003; Sporns, 2004). The cerebellum play an vital role in balance, motor control, but is also involved in some cognitive functions such as attention, language, emotional functions and in the processing of procedural memories (Grossberg & Merrill, 1996). The brainstem which includes the medulla, the pons and the midbrain, controls breathing, digestion, heart rate and other autonomic processes, as well as connecting the brain with the spinal cord and the rest of the body.

The cerebral cortex plays a key role in memory, attention, perceptual awareness, thought, language and consciousness (Grossberg, 1998). It is divided into four main lobes are frontal lobe, parietal lobe, temporal lobe and occipital lobe which cover both hemispheres of the brain (Mishkin, 1993). The frontal lobe involved in conscious thought and higher mental functions such as decision-making, processing short-term memories and retaining long term memories which are not task-based (Fuster, 1996). The parietal lobe involved in integrating sensory information from the various senses, and in the manipulation of objects in determining spatial

sense and navigation. The temporal lobe involved with the senses of smell and sound, the processing of semantics in both speech and vision, including the processing of complex stimuli like faces and scenes, and plays a key role in the formation of long-term memory (Miller, 1991); and the occipital lobe mainly involved with the sense of sight. Memory is our ability to encode, store, retain and subsequently recall information and past experiences in the human brain (Grossberg, 1998). It can be thought of in general terms as the use of past experience to affect or influence current behaviour. Memory is the sum totals of what we remember, and gives us the capability to learn and adapt from previous experiences as well as to build relationships. It is the ability to remember past experiences, and the process of recalling to mind previously learned facts, experiences, impressions, skills and habits. It is the store of things learned and retained from our activity or experience, as evidenced by modification of structure or behaviour, or by recall and recognition (Miller & Desimone, 1991; Carpenter & Grossberg, 1993; Grossberg, 1998; Sweller et al., 1998; Bos, 2002; Seger & Miller, 2010; Schacter & Addis, 2017).

Stimuli from the environment constantly bombard our body's mechanisms for seeing, hearing, tasting, smelling and feeling. Sensory memory is the initial processing that transforms these incoming stimuli into information so we can make sense of them. The capacity of sensory memory is very large, and it can take in more information than we can possibly handle at once. But this vast amount of sensory information is fragile in duration. It lasts less than

three seconds. The information content of sensory memory resembles the sensation from the original stimulus. Visual sensations are coded briefly as images, almost like photograph. Auditory sensations are coded as sound patterns, similar to echoes (Jeung, H., Chandler, P., & Sweller, J, 1997). Thus for a second or so, a wealth of data from sensory experience remains intact. In these moments, we have a chance to select and organize information for further processing. Perception and attention plays a vital role in the sensory memory stage (Bruning et al., 2011). Perceptual information must be saddled with the fragmentation of a separate visual, an auditory, a physical representations, etc. came originally from the obvious fact that we use different sense organs to pick up information, the unique sensations that characterize each sense, and from the assumption that the contents of perception were aggregates of these sensations. Such an account leads persistently to the idea of separate representations in the separate senses, along with the need for associative or inference processes that have to be used to connect them (Nanay, 2010; Pouget, Deneve, & Duhamel, 2002; Falchier, Clavagnier, Barone, & Kennedy, 2002; Stein & Meredith, 1993). The first step in learning is paying attention. By paying attention to selected stimuli and ignoring others, we limit the possibilities of what we will perceive and process (Lachter, Forster, & Ruthruff, 2004).

Working memory is the workbench of the memory system, the interface where new information is held temporarily and combines with knowledge from long term memory to solve problems (Kingberg, 2010; Holmes & Gathercole, 2012; Holmes et al., 2012). According to Woolfolk (2015) working memory can be thought of as the ability to remember and process information at the same time. It holds a small amount of information typically around seven items or even less in mind in an active, readily-available state for a short period of time typically from 10 to 15 seconds. Working memory is composed of at least four elements which are the central executive that controls attention and other resources, the phonological loop that holds verbal and acoustical information, the visuospatial sketchpad for visual and spatial information and the episodic buffer where information from the phonological loop, visuospatial sketchpad, and long term memory is integrated together to create representations based on verbal, spatial and visual information (Baddeley, 2007; Baddeley, Hitch & Allen, 2009; Jarrold, Tam, Baddeley & Harvey, 2011). The greatest improvements were for visuo-spatial short-term memory and verbal and visuo-spatial working memory that are strongly associated with learning (e.g. Gathercole et al., 2004). This raises the possibility that visuospatial, verbal and acoustical related

improvements in memory could benefit student's academic progress.

There are number of differences between working and long term memory. Information enters working memory very quickly, but it takes time and effort to store memories for the long term. Whereas the capacity of working memory is limited, the capacity of long term memory appears to be for all practical purposes (Jarrold, Tam, Baddeley & Harvey, 2011). In addition once information is securely stored in long term memory, it can remain there permanently (Anderson, 2010; Wilson, 2001). Long term memory can be divided into two general classes, described as declarative and non-declarative. Declarative memory also known as explicit memory refers to knowledge from long term memory that can be recalled and consciously considered (Woolfolk (2015). Explicit memories can be classified into semantic and episodic. Semantic memory is very important in schools, is memory for meaning including words, facts, theories and concepts. These memories are not tied to particular experiences and are represented and stored as propositions, images, concepts and schemas (Sternberg & Sternberg, 2012; Anderson, 2010; Schraw, 2006; Broek, Lorch & Thurlow, 1996) and memory for tied to a particular place and time especially information about the events or episodes. It also keeps track of the order of things, so it is good place to store jokes, gossip or plots from films (Sternberg & Sternberg, 2012; Myers, 2005). Implicit memory is knowledge that can't be conscious of recalling, but that influences behavior or thought without our knowledge, awareness and intention. These different kinds of memory are associated with different parts of the brain (Gray, 2011; Ashcraft & Radvansky, 2010). Memory is conceptualized as process consisting of three independent, though interrelated stages. These are encoding, storage, and retrieval. Any information received by us necessarily goes through these stages. Encoding is the first stage which refers to a process by which information is recorded and registered for the first time so that it becomes usable by our memory system (Miller & Desimone, 1991; Carpenter & Grossberg, 1993; Grossberg, 1998; Sweller et al., 1998; Bos, 2002; Seger & Miller, 2010; Schacter & Addis, 2017). Whenever an external stimulus impinges on our sensory organs, it generates neural impulses. These are received in different areas of our brain for further processing. In encoding, incoming information is received and some meaning is derived. It is then represented in a way so that it can be processed further. Storage is the second stage of memory. Information which was encoded must also be stored so that it can be put to use later. Storage, therefore, refers to the

process through which information is retained and held over a period of time. Retrieval is the third stage of memory. Information can be used only when one is able to recover it from her/his memory. Retrieval refers to bringing the stored information to pupils' awareness so that it can be used for performing various cognitive tasks such as problem solving or decision-making. It may be interesting to note that memory failure can occur at any of these stages. Someone may fail to recall information because he did not encode it properly, or the storage was weak so could not access or retrieve it when required. Instead, strategies used while learning it may help them to recall what they learned previously. For example, a learner who employed cognitive strategies to generate answers relied more on retrieval from memory than children who did not employ these strategies in learning basic addition facts (Carol & Tom, 1992).

Memory and learning go hand in hand with one another. One's memory is like a storage unit where everything one has learned is kept secure but easily unlocked to remember the material. Whereas learning is the ability to filter through new information and is learned through one's experiences and knowledge obtained through those experiences. Without learning and memory together, it would become incredibly hard to function on a day-to-day basis (Jensen, 2000). For example, we would not recognize our family members, friends and basic duties. We might also forget how to do a simple thing like writing a letter and reading (Ferbinteanu, 2006). When it comes to relating learning and memory to the brain, both can possibly set up new prototypes of electrical movements in routes of several thousands of neurons. For instance, in order for one to create and update their long-term memory, new synapses and/or dendrites could be created if the neuron's structure changes (Eichenbaum & Cohen, 2001; Ferbinteanu, 2006). Making it more critical that they work together. Memory can be created through several different experiences. Classical conditioning is a perfect example in which it is a form of learning with a neural stimulus and something of neural significance (Wickens, 2005). Learning has a most significant impact on the brain (Eriksson, 1998). When most are young they learn how to eat, get dressed, etc. It is our memory in which we can store this information to keep and teach us how to live our lives efficiently and so called politically correct. However, there can be traumatic experiences that we hold in our memory hindering one from doing a specific task due to those haunting thoughts (Jarrold, Tam, Baddeley & Harvey, 2011).

According to cognitive learning theory, learning involves a change in one's cognitive structure. This change

occurs when new information or experiences are combined with existing knowledge stored in long-term memory (Sweller, 2006). In this sense, new knowledge is constructed by learners. Learning becomes meaningful when it is connected to what already known. That is, when new information is connected to old knowledge. This is called meaningful learning (Jensen, 2000; Eriksson, 1998). Knowledge without meaning is merely information. Effective teachers try to create learning experiences that result in this kind of learning. The opposite of meaningful learning is rote learning. This is when information is presented out of any knowledge context or when it is not connected with anything already known (Eriksson, 1998).

Conclusion

Brain Based Learning involves accepting the rules of how the brain processes, and then organizing instruction bearing these rules in mind to achieve meaningful learning. BBL is a way of thinking about the learning process. It is a set of principles and a base of knowledge and skills through which we can make better decisions about the learning process. It encourages active learning techniques such as cooperative learning, problem-based learning, case-based learning, and team-based learning.

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CAUSES OF INFERTILITY AMONG MARRIED INFERTILE WOMEN

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Introduction

The current paper will analyse the general health status and causes of infertility among the sample infertile women. The relationship between health and development is mutually reinforcing –while health contributes to economic development, economic development in turn, tends to improve the health status of the population in a country. Health is also an important entitlement that enhances “capabilities of the poor people leading to increase in commodities and further improvement in health status. Medical and health care services too are not evenly available to men and women. For every three men who avail facilities of medical institutions, only one woman does so. This is because of greater ‘healthiness’ in women but due to low importance accorded to women’s ailments. Women not only neglected by others, but they also neglect themselves. India is one of the major countries where the incidence of infertility is on the increase; Infertility is a complex disorder with significant medical, psychosocial, and economic problems. Infertility may be caused by an underlying medical condition that may damage the fallopian tubes, interferes with ovulation, or causes hormonal complications. These medical conditions include pelvic inflammatory disease, endometriosis, polycystic ovarian syndrome, premature ovarian failure, uterine fibroids and environmental factors. Other causes of infertility in females include ovulation problems, tubal blockage, age-related factors, uterine problems, previous tubal ligation and hormone imbalance. In the light of the changes outlined above, the present chapter is designed to examine the patterns of health status and causes of infertility across the female infertile patients in Coimbatore City.

Defining Infertility

Lack of uniform definitions has characterized research on infertility. It is accepted that the terms infertility, childlessness or sterility all refer to the incapacity of couples to conceive or bear children when desired. The inability to conceive after the exposure to conception for a period of one year is defined as infertility by clinicians. Inability to conceive within two years of

exposure to conception is considered as infertility by epidemiologists. However, the World Health Organization (WHO, 1975) modified the definition of infertility as the inability to conceive after exposure to conception between one and two years (WHO, 1975). Since conception data is very difficult to procure, the ability to conceive is often replaced by the ability to produce a live birth (Leonard, 2002). However, for survey data, the two-year period is too short a time to declare a couple as infertile. Therefore, demographers have used longer duration of exposure, like 7 years in case of primary sterility and 5 years for secondary sterility (Larsen, U, 2000). Different studies have used different definitions and so the data on infertility is often not comparable. (Syamala, T. S., 2012).

Infertility a serious public issue

Reproductive health is a state of complete physical, mental and social well-being in all aspects relating to the reproductive system and to its functions and processes. Infertility, therefore, is a basic component of reproductive health and its prevention and appropriate treatment, where feasible, are essential. Infertility is a world-wide problem affecting people of all communities, though the cause and magnitude may vary with geographical location and socio-economic status. Approximately 8-10 per cent of couples within the reproductive age group present for medical assessment, generally following two years of failed efforts to reproduce. It is estimated that globally between 60 to 80 million couples suffer from infertility every year, of which probably between 15 to 20 million are in India alone. The magnitude of the problem calls for urgent action, particularly when in the majority of cases the infertility is avoidable. (ICMR Bulletin, 2000).

In most of the developing countries, infertility has been relatively neglected as a health problem and as a subject of social science research (Jeejeebhoy, 1998). The major focus of the programme in these countries is still on the implications of high fertility and its control rather than understanding the various dynamics of infertility. However, data from various countries show that infertility affects a large

number of couples (WHO, 1994; Jeejeebhoy, 1998). Further, it is also presumed that the consequences of infertility will be greater in countries with prenatal culture where motherhood is viewed as synonymous with womanhood (Inhorn, 2003). In these countries, motherhood is undeniably one of the most universally desired goals for a woman and most couples have life plans that include children. Traditionally, motherhood for women is seen as natural and in many societies, feminine identity was synonymous with motherhood. Therefore, at least in most of the developing countries, the desire for children is universal. However, not all couples who desire a child are successful in becoming parents. For many couples, the inability to bear children is a tragedy. The expectations of society, family, religion and culture nurture a sense of failure, loss and exclusion in infertile couples. Therefore, infertility is generally considered as a difficult condition for individuals and couples. Infertility has till now been a private matter to be resolved individually. However, the World Health Organization (WHO) has recognized it as a public health issue worldwide (Syamala, T. S., 2012). Infertility is considered as an individual problem but the impact of infertility on women may vary from society to society depending up on the culture of the society. Studies from some of the African countries have established that marital instability, such as separation and divorce, are much higher among infertile couples (Gijssels, Mgalla and Wambura, 2001). Physical and emotional harassment of childless women by family members have also been documented by different studies (Darr and Merali, 2001). In the present Indian socio-cultural context, where motherhood is associated with a woman's identity and the desire for children is universal, the impact of infertility on women is considerable. (Syamala, T. S., 2012)

Methodology

The problem of infertility has not given its due attention in India because it is not a life-threatening condition. This study is an attempt to gain knowledge about the treatment seeking behavior among married infertile women in Coimbatore city using the primary data. It may be the first time when such a micro-level survey done in Coimbatore on ever married women. Although study has been conducted to assess female infertility and its risk factor burden in many regions of India, the data was not compiled together. Understanding this problem, the researcher planned to conduct her survey in Coimbatore city. The study is based on survey research technique. The information on female infertility has been gathered from extensive survey of field investigation. A sample of those who agreed for further participation was contacted to arrange for an interview at a time and place convenient for them. However, the researcher was able to contact and elicited the needed information from 489 patients only from 6 different Infertility clinics located in Coimbatore.

Health Status of the Respondents across their Selected Background Characteristics

In order to know whether there exist any differentials in the health status of the respondents (which is a social background of the married infertile women), in this study, an attempt is made to analyse the health status of women ('very good' and 'good' health status clubbed here as 'good health status' in comparison with those who are in 'average health status') across their selected background characteristics making use of cross-tabular analysis and Chi-square test of significance. However, only cross-tabulations in which the Chi-square test results are significant at least by 5 per cent level only are presented in the Table 1.

Table 1 Health Status of the Respondents across their Selected Background Characteristics

Background Characteristics of Respondents	Categories of the Variables	Health Status				Total	
		Average		Good			
		No.	%	No.	%	No.	%
Educational Status	Primary@	26	37.7	43	62.3	69	100.0
	Secondary	42	23.3	138	76.7	180	100.0
	Higher secondary	15	23.8	48	76.2	63	100.0
	Degree and above	26	14.7	151	85.3	177	100.0
Chi-square Value = 15.537; df = 3; Significance = 0.001							
Nativity	Coimbatore City	64	18.6	281	81.4	345	100.0
	Others Places	45	31.2	99	68.8	144	100.0
Chi-square Value = 9.489; df = 1; Significance = 0.001							
Source of Income	Wages / Salary	107	23.3	353	76.7	460	100.0
	Business	2	6.9	27	93.1	29	100.0
Chi-square Value = 4.217; df = 1; Significance = 0.05							

Background Characteristics of Respondents	Categories of the Variables	Health Status				Total	
		Average		Good			
		No.	%	No.	%	No.	%
Total Value of Assets (in Rs.)	No Assets	11	27.9	18	62.1	29	100.0
	150000 and below	39	27.1	105	72.9	144	100.0
	150001–300000	30	20.8	114	79.2	144	100.0
	300001 – 400000	17	18.5	75	81.5	92	100.0
	450001 and above	12	15.0	68	85.0	80	100.0
Chi-square Value = 9.488; df = 4; Significance = 0.05							
Family Monthly Income (In Rs.)	15000 and below	48	34.0	93	66.0	141	100.0
	15001 – 30000	33	21.7	119	78.3	152	100.0
	30001 – 45000	22	15.0	125	85.0	147	100.0
	45001 and above	6	12.2	43	87.8	49	100.0
Chi-square Value = 18.679; df = 3; Significance = 0.001							
Family Monthly Expenditure (In Rs.)	8000 and below	57	32.2	120	67.8	177	100.0
	7001 – 12000	36	19.1	152	80.9	188	100.0
	12001 and above	16	12.9	105	87.1	124	100.0
Chi-square Value = 17.421; df = 2; Significance = 0.001							
Total		109	22.3	380	77.7	489	100.0

Note: @ = 9 Respondents who are Illiterates added in this category.

Data provided in panel 1 of Table 1, showed that the percentage of respondents who are reported to be in good health status is comparatively at a lesser extent among those who are educated up to primary school level, whereas such percentage has consistently increased with an increase in their educational status and reached to the level of 85 per cent among those who have completed collegiate level of education and above. Obviously, the Chi-square test results between educational status of the infertile respondents and their health status have turned out as highly significant ($p < 0.001$). Thus, these figures clearly exhibit that education plays a vital role in one's health status. Respondents' nativity also seems to be influencing their health status. From panel 2 of Table 1, it is visible that the percentage of respondents stated to be in good health status is much higher among those who born and brought up in Coimbatore urban area (81 per cent) as compared to those whose nativity is rural and sub-urban areas (including those migrated from other states – 69 per cent). The Chi-square test results between nativity and health status of the respondents emerged as highly significant, which indicates that respondents who born and brought up in urban areas have advantage of keeping their health in good condition.

Economic status indicators of the respondents and their family appeared to be influencing their health status pertinently. Data given in panel 3 of Table 1, highlights that the percentage of sample respondents who are reported to be in good health is strikingly higher among those whose source of income is business (93 per cent) as against to those respondents whose source of income is wages / salary (77 per cent). The Chi-square test results too supported this

association to a moderate extent ($p < 0.05$). Information provided in panel 4 of Table 1, reveals that the percentage of respondents who are in good health status is comparatively less among those who do not possess any assets (62 per cent), whereas such percentage has consistently increased with an increase in total value of assets and reached to the level of 85 per cent among those whose total value of assets is Rs. 4,50,001/- and above. The Chi-square test results between total value of assets and health status of the respondents have turned out as significant, but to a moderate extent only ($p < 0.05$). On the other hand, the role of family monthly income as well as family monthly expenditure emerged as highly factors in influencing the respondents' differential health status. From panel 5 of Table 1, one can see that the percentage of those who are stated to be in good health is relatively low among those who belong to the family income bracket of Rs. 15,000 and below (66 per cent), whereas such percentage has increased consistently to 78 per cent and then to 85 per cent when their family income brackets increased to Rs. 15,001–30,000/- and Rs. 30,001–45,000/-, respectively and then reached to 88 per cent among those whose family income is Rs. 45,001 and beyond. Likewise, the percentage of reporting good health status is somewhat low among those whose family monthly expenditure falls in the range of Rs. 8,000/- and less (68 per cent), whereas such percentage has increased to 81 per cent and then to 87 per cent, when their family expenditure increased to Rs. 8,000–12,000/- and then to Rs. 12,000/- & above, respectively. It is also obvious to note that the Chi-square test results in both these regard have emerged as highly significant ($p < 0.001$ in each case).

In sum, the cross-tabular analysis between selected background characteristics of the respondents and their health status revealed that the percentage of those respondents who said to be in good health tend to be increasing with an increase in their level of education, total value of assets, family monthly income and family monthly expenditure. On the other hand, such percentage is fairly higher among those who born and brought up in Coimbatore urban area and also among those whose source of income is 'business' than their respective counterparts. The Chi-square test results also supported these associations / relationships at different levels of significance.

Binary Logistic Regression Analysis on Health Status of the Respondents

For identifying the factors that determine the respondents' health status the logistic regression analysis is carried out and the results are presented in table 2.

Table 2 Results of Binary Logistic Regression Analysis on Health Status of the Respondents

Explanatory Variables	β Co-efficient	Odds Ratio	p-value
Age (Ref: ≤ 25 Years)	--	1.000	--
26 – 30 Years	0.385	1.470	0.199
31 – 35 Years	0.576	1.779	0.100
36 Years and above	0.755	2.128	0.05
Educational Status (Ref: <i>Primary School</i>)	--	1.000	--
Secondary School	0.421	1.524	0.213
Higher Secondary School	0.490	1.632	0.238
Degree and above	1.040	2.820	0.001
Nativity (Ref: <i>Coimbatore Urban</i>)	--	1.000	--
Others than Coimbatore Urban	-0.738	0.483	0.001
Source of Income (Ref: <i>Wages / Salary</i>)	--	1.000	--
Business	0.104	3.639	0.093
Migration Status (Ref: <i>Not-migrated</i>)	--	1.000	--
Migrated	1.359	3.864	0.01
Family Monthly Expenditure (in Rs.) (Ref: ≤ 8000)	--	1.000	--
8000 – 12000	0.552	1.737	0.05
12001 and above	0.987	2.687	0.001
Total Value of Assets Possessed (in Rs.) (Ref: <i>No Assets</i>)	--	1.000	--
≤ 150000	0.796	2.215	0.083
150001 – 300000	0.911	2.483	0.05
300001 – 450000	1.083	2.953	0.05
450001 and above	1.046	2.827	0.05
- 2 Log likelihood	464.433		

Chi-square (df)	54.353 (15)
Significance Level	0.001
N	489
Cox & Snell R Square	10.5
Nagelkerke R Square	16.1

Determinants of Health Status of the Respondents

In this section, an attempt is made to examine the major determinants of the overall health status of the respondents (infertile patients). For this purpose, the respondents' health status is considered as dependent variable, which is categorized into two categories, viz., respondents who are stated to be in 'good' health status (a few cases of 'very good' added in this category), for which a score of '1' is assigned and those who reported to be their health status as 'average', for which a score of '0' is given. All the selected independent variables are categorized in nature. In such a condition, application of the logistic regression analysis is more apt. Results based on such an analysis are presented in Table 2.

Among the infertile women patients (respondents), 6 out of 7 explanatory variables (and/or their categories) under consideration have exhibited statistically significant net effects on the respondents' health status. Controlling for all the variables used in the model, it is striking to note that the odds of reporting in good health status by the respondents are about 2.8 times higher among those who have completed under graduate degree and above as compared to those who studied up to primary school level and such net effect is turned out as highly significant ($p < 0.001$). Though such odds are fairly higher among those who completed second school and higher secondary school level (OR=1.6 and 1.5, respectively), but the t-test results didn't turn out as significant. Another pertinent finding is related to family monthly expenditure (an indicator of economic status at household level) on health status. It is conspicuous to note that the odds of being in good very good are much higher among those respondents who belonged to relatively higher economic status (Rs. 12,001/- and above) as well as among those who belonged to moderate in their economic status (Rs. 8,000-12,000/) (OR=2.7 and 1.7, respectively) as compared to those who are said to be lower in their economic status (Rs. 8,000/- or less). However, the t-test results turned out as highly and moderately significant in the case former and latter category of respondents under consideration ($p < 0.001$ and 0.05, respectively).

Total value of assets possessed is yet another major economic indicator that has exhibited a positive net effect on respondents' good health. For example, the odds of reporting good health status by respondents are

consistently noted to be higher among those who belonged to the higher brackets of total value of assets possessed, viz., Rs. 1,50,001-3,00,000/-, Rs. 3,00,001-4,50,000/- and Rs. 4,50,001 & above (OR = 2.48, 2.95 and 2.83, respectively) as compared to those who do not have assets at all. However, the t-test results in all these cases have turned out as moderately significant ($p < 0.05$ in each case). Migration status of the respondents has also showed significant ($p < 0.01$) positive net effect on their health status. The results indicate that the likelihood of reporting of good health status is fairly high and significant (OR=3.86) among those respondents who have migrated to Coimbatore city from other places of Tamil Nadu and other States than among those who are not migrants. Current age also has exhibited some positive net effects on their likelihood of good health status. For instance, the odds of reporting of good health status are noted to be relatively higher and significant in the case of those respondents who belonged to the age group of 36 years and above as against to those who belonged to younger age group (25 years or less). However, though such odds are somewhat higher among the other two age categories under consideration (26-30 and 31-35 years), the t-test results didn't turn out as significant.

Another striking finding noted here is that the role of nativity status in affecting their health status. It is conspicuous to note that the tendency to report the health status as good is significantly lower (OR=0.483; $p < 0.001$) among those who born and brought up in rural and sub-urban areas of Coimbatore and/or other district of Tamil Nadu (including few from other states) as against to those who born and brought up in Coimbatore city (urban). Source of income has also showed somewhat positive net effect on respondents' good health status. The results indicate that the likelihood of reporting of good health status is fairly high (OR=3.63) among those respondents for whom business is the major source of income than among those for whom such source is wages / salary. But the t-test results didn't turn out as significant.

In sum, stating or feeling of overall health status as good by the respondents is much higher and significant (at different levels) among those who are higher educated, belonged to higher economic status in terms of monthly family expenditure and total asset value possessed, migrants to Coimbatore city and also among those who are in their later part of reproductive span (36 years and above) than their respective counterparts. Conversely, such reporting is much lower among those who born and brought up in rural and sub-urban areas of Coimbatore than those who are natives of

Coimbatore city. The tendency to report good health status, though found to be higher among the respondents for whom source of income is business as against to those for whom such source is wages / salary, but not significant.

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IMPACT OF SOCIAL NETWORKING SITES ON ACADEMIC ACHIEVEMENTS IN HIGHER SECONDARY STUDENTS OF NAMAKKAL DISTRICT

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Abstract

The Internet has undergone rapid development, with significant impact on social life and on modes of communication. Social media refers to the means of interactions among people in which they create, share, and exchange information and ideas in virtual communities and networks. This study aimed to study the Higher Secondary Students SNS on academic Achievement of students. The study also focuses to assess the positive and negative impacts of SNS on students' Academic Achievement. A structured questionnaire designed and was randomly distributed to 110 Higher Secondary Students of Namakkal District. More number of Students felt that the Addiction to SNSs is problematic issue that affects the students' academic life and More number of students' mentioned that help of SNS in the students' studies because the student can discuss their assignments with friends. The test result there is statistically significant interrelationship between Higher Secondary Students' perceptions on negative and positive impacts of SNS on students' Academic Achievement. most of the Higher Secondary Students felt that that SNSs have a negative impact on their academic achievement compared with positive impacts, due to lack of awareness among the students and faculty for appropriate usage SNS topics of educational interest. In the meantime

Introduction

The Internet is more than just a means of seeking information. People have discovered that the Internet can be used to connect with other people for business or commercial purpose, to make new friends, or to reawaken old friends and long lost relatives. The emergence of social networking sites (SNSs) simplifies the process because they do not require advanced internet knowledge or experience and are made up of a wide array of different formats and topics. This means that anyone can connect through SNSs. With such extensive acceptance, it is no surprise that SNSs have impacted the way people live and socialize. SNSs are also being used by teachers and students as a communication tool, especially in the West. It is a bidirectional process as students are using these mediums to share comments with their teachers

According to Boyd and Ellison, Social network site is a web based service which allows people to sign up in a bounded system, articulating group of people within the same system so as to share personal or academic related information This indicates that SNS entails a place where people connect with each other and share common issues relating to relationship, sports, politics or academics. However, Boyd and Ellison argue that participants from certain social media sites are not primarily there to connect with people they are not familiar with, rather they sign up to connect and catch up with loss but found offline friends as well as close ones. Social network sites have attracted

considerable attention among scholars and educators due to the growing popularity among students and the potential effect on academic performance. However, the studies appear from two opposing views on the impact of SNSs on users. While proponents argue that it allows users in connecting people of common interest and value, opponents claim that excessive use of these sites affect the social, mental and physical health of the users.

Literature Review

Piotrowski, Chris (2015) designed to analysis the gauge the scope of the research domain of education typology by conducting a content analysis of dissertation research in this area.. A keyword search of the term (Social Media) yielded 662 studies represented in ProQuest's Dissertations & Theses database. The author summarized the major outcome findings of 29 dissertations that had a specific focus on SM-Education issues. Of these, only 2 studies reported any negative views by either students or faculty on the implementation of SM platforms for academic purposes. Instructors' lack of efficacy in Web 2.0 technology, privacy issues, and data overload were the major concerns noted. As these results are based on areas of investigatory interest of young researchers, the current findings provide a barometer of emerging trends regarding critical issues in Social Media-Education research.

Subramani, R (2015) examined the academic use of

social media applications by university students, and to study the usage of various academic applications of social media by the university students. The population of the study consisted of thirteen major discipline of students in Doctoral, M Phil and Master Branches. The sample size of the study comprised of 482 students selected through convenient sampling technique. The structured questionnaire was used for data collect **Helou, Adam Mahamat (2014)** attempted to obtain students' perceptions on how their use of social networking sites influences their academic performance and conducted a preliminary survey of a group of Malaysian university student to gather initial findings on their use of social networking sites and its influence on their academic performance. This study found that the majority of respondents agreed that social networking sites have a positive impact on their academic performance.

Nee, Chee Ken (2014) investigated the impacts of incorporating Edmodo as educational network, into a classroom setting on the academic achievement of Biology students based on three types of conceptual level comprises of direct, simple, and complex concept. The results indicated that students that were instructed by the instruction with intervention performed a larger on the gain scores of all the three cognitive levels; than those instructed by the conventional approaches. This educational network will permeate all facets of the curriculum as a new paradigm of teaching tools.

Salvation, Mark (2014) designed to analyze the impact of social network sites on students' academic performance in Malaysia. Using a conceptual approach, the study gathered that more students prefer the use of Facebook and Twitter in academic related discussions in complementing conventional classroom teaching and learning process. Thus, it is imperative that lecturers and academic institutions should implement the use of these applications in promoting academic excellence. The discussion from this study however does not represent the general sampling of Malaysian university students.

Aim and Objectives of the study

This study aimed to study the Higher Secondary Students of SNS on Academic Achievement of students. The study also focuses to assess the positive and negative impacts of SNS on students' Academic Achievement.

Methodology

A structured questionnaire designed and was randomly distributed to 110 Higher Secondary Students of

Namakkal District was chosen because of its strategic importance as a growing Education development District with a wide range of specialized Subjects at the professional levels which could reflect the diversity of SNSs users. However, this study is only preliminary, meant to test the instrument and also to gather initial findings. The questions also elicited perceptual responses and certain specific responses, which can be useful to add specificity to the findings. After the data were collected, SPSS 16 Software was use for the analysis.

Interpretation

The data collected from 59% of male Students and 41% of female Students. The data for the study collected from 54 Government School Students, 35 Aided School Students and 21 Private School Students from Namakkal District. In connection with School, 40% of Students belongs to Computer Science. 20% of the Students were belongs to Science and Mathematics. Around 13% of the Students were belongs to Chemistry and another 13% of the Students were belongs to Food Science and Nutrition. 10% of the Students were belongs to Physics and 5% of the Students were belongs to Arts & Mass Communication. It is noticed that majorities (60%) of the Students were belongs to 16-18 age group. Around 27% of the Students were belongs to belong to below 19 years and 13% of the faculty members were belongs to above 19

Table 1 Negative Impact of SNS on students' academic Performance

S.No.	Negative Impact	Total	Mean	SD
1	These networking sites influence the academic performance of students negatively, because they distract from the students studies	110	2.00	1.10
2	Using SNSs require spending money and are wastage of time and by this way it will affect the students' academic life.	110	3.21	1.02
3	Addiction to SNSs is problematic issue that affects the students' academic life.	110	3.35	1.22
4	I find it hard concentrating on study knowing that student can play online games and visit these sites just by logging into them.	110	2.66	1.13
5	I compare the students' grades before the students become engaged into these SNSs and after the student became involved. I see a drop in my academic performance.	110	2.70	0.92
6	SNSs are personal/ social-can't be used for education.	110	3.16	1.05

The table no 1 shows the Students opinions on negative impacts of SNS on students' academic performance. In general the Students perception on negative impact of SNS on students' academic

performances have lower means which ranges from 2.00 to 3.35. More number of Students felt that the Addiction to SNSs is problematic issue that affects the students' academic life (3.35) and Using SNSs require spending money and are wastage of time and by this way it will affect the students' academic life (3.21) Less number of Students mentioned about the influence of SNS cause academic performance of students negatively, because they distract from the students studies (2.00)

Table 2 Positive Impact of SNS on students' academic Performance

S No	Positive Impact	Total	Mean	SD
1	The usage of SNSs is useful in higher educational institutions, because they are an effective communication application.	110	2.45	1.27
2	Group discussions can be arranged with the experts using SNSs.	110	2.29	1.09
3	An appointment can be fixed with other subject experts through SNSs.	110	2.05	0.83
4	Social networking site is helpful in the students' studies because the	110	2.05	0.81
5	The SNSs help in the students' studies because the student can discuss their assignments with friends.	110	2.36	1.05
6	Using SNSs improves the interaction with classmates, lecturers and other subject experts	110	1.71	0.82
7	SNSs facilitate the academic activities and coordinate with others	110	2.26	1.00

The table no 2 shows the Students opinions on positive impacts of SNS on students' academic performance. Responses of Students' opinion on the positive impacts of SNSs to student academic achievement have lower means, which range from 1.71 to 2.36 for all the questions. More number of Students' mentioned that help of SNS in the students' studies because the student can discuss their assignments with friends (2.36). Less number of Students stated about the improvement of the interaction with classmates, lecturers and other subject experts by SNS (1.71)

Factor Analysis Results

The Factor Analysis was applied for the identification of the core factors of positive and negative impact of SNS on students' academic achievement. This technique was considered appropriate as it requires no pre-existing of functional relationships and is a well known for data reduction. It is used to reduce large number of variables into a few numbers of core factors.

Test Adequacy of Sample

The Kaiser-Meyer-Olkin is the measure of sampling adequacy, which varies between 0 and 1. The values closer to 1 are better and the value of 0.6 is the suggested minimum. The Bartlett's Test of Sphericity is the test for null hypothesis that the correlation matrix has an identity matrix. Taking this into consideration, these tests provide the minimum standard to proceed for Factor Analysis

Test hypothesis regarding interrelationship between the variables.

Table 3 KMO and Bartlett's Test for Negative impact of SNS KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.570
Bartlett's Test of Sphericity Approx. Chi-Square	143.298
df	15
Sig.	.000

Null Hypothesis H0: *There is no statistically significant interrelationship between Students' perceptions on negative impact of SNS on students' academic achievement*

Normally, $0 < KMO < 1$. If $KMO > 0.5$, the sample is adequate. Here, $KMO = 0.570$ which indicates that the sample is adequate and we may proceed with the Factor Analysis.

Bartlett's Test of Sphericity

Taking a 95% level of Significance = 0.05 The p-value (Sig.) of .000 < 0.05, therefore the Factor Analysis is valid As $p < 0.05$, we therefore reject the null hypothesis H0 and accept the alternate hypothesis (H1) that there may be statistically significant interrelationship between variable.

The alternative hypothesis being ***"There is statistically significant interrelationship between Students' perceptions on negative impact of SNS' academic achievement"***

The Kaiser-Meyer Olkin (KMO) and Bartlett's Test measure of sampling adequacy was used to examine the appropriateness of Factor Analysis. The approximate of Chi-square is 143.298 with 15 degrees of freedom, which level of significance is 0.05. The KMO statistic of 0.570 is also large. Hence Factor Analysis is considered as an appropriate technique for further analysis of the data

Table 4 KMO and Bartlett's Test for Positive impact of SNSKMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.538
Bartlett's Test of Sphericity Approx. Chi-Square	90.477
df	21
Sig.	.000

Null Hypothesis H0: *There is no statistically*

significant interrelationship between Students' perception on positive impact of SNS' academic achievement

Here, KMO = 0.538 which indicates that the sample is adequate and we may proceed with the Factor Analysis *Bartlett's Test of Sphericity* Taking a 95% level of Significance = 0.05 The p-value (Sig.) of .000 < 0.05, therefore the Factor Analysis is valid As $p < 0.05$, we therefore reject the null hypothesis H_0 and accept the alternate hypothesis (H_1) that there may be statistically significant interrelationship between variable. The alternative hypothesis being ***"There is statistically significant interrelationship between Students perception on positive impact of SNS' academic achievement"***

The Kaiser-Meyer Olkin (KMO) and Bartlett's Test measure of sampling adequacy was used to examine the appropriateness of Factor Analysis. The approximate of Chi-square is 90.477 with 21 degrees of freedom, which level of significance is 0.05. The KMO statistic of 0.538 is large.

Results and Discussion

In general the Higher Secondary Students' perception on negative impact of SNS on students' academic Achievement have lower means which ranges from 2.00 to 3.35. More number of Higher Secondary Students' felt that the Addiction to SNSs is problematic issue that affects the students' academic life (3.35) and Less number of faculty members mentioned about the influence of SNS cause academic performance of students negatively, because they distract from the students studies (2.00)

Responses of Higher Secondary Students' opinion on the positive impacts of SNSs to student academic achievement have lower means, which range from 1.71 to 2.36 for all the questions. More number of Higher Secondary Students' mentioned that help of SNS in the students' studies because the student can discuss their assignments with friends (2.36). Less number of Higher Secondary Students' stated about the improvement of the interaction with classmates, lecturers and other subject experts by SNS (1.71) Bartlett's Test of Sphericity and KMO test reveals that "There is statistically significant interrelationship between Higher Secondary Students perceptions on negative and positive impacts of SNS on students' academic achievement.

The study exposed that there is a significant relationship between gender, age and concern Group Students' and their opinion on negative perceptions of SNS on student's academic achievement. However there is no association between the designation of Higher Secondary Students' and their opinion on negative perceptions of SNS on student's achievement. It is shows that all the negative opinion is same on SNS.

The study pointed that there is no significant relationship between the gender and designation of Higher Secondary Students' and their on positive perceptions of SNS on student's achievement. Hence there is a significant relationship between the age and group Students' and their opinion on positive perceptions of SNS on student's achievement.

Conclusion

Most of the Higher Secondary Students known that the are engage in the use of SNSs for socializing activities moderately than for academic purposes. However, most of the Higher Secondary Students felt that that SNSs have a negative impact on their academic achievement compared with positive impacts, due to lack of awareness among the students and faculty for appropriate usage SNS topics of educational interest. In the meantime, the positive impacts of SNSs on their academic achievement are considerably low.

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PHILOSOPHY OF LANGUAGE

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Philosophy of Language is the analytic inquiry into the backgrounds of language, the nature of meaning, the practice and perception of language, and the association between language and realism. It joins to some extent with the scholarship of Epistemology, Logic, Philosophy of Mind and other arenas including linguistics and psychology. It is structured around overall questions of language and sense. The nature of language has long been the fascination of philosophers, more lately it has also become the effort of empirical analysis in linguistics.

Certain figures have ruled discussion of language in the twentieth century, from Frege, and Russell on to Wittgenstein's importance on use of language over representation, to Quine's skepticism about the determinacy of translation, Grice's attempt to explicate meaning in relation of speaker's intentions, Davidson's work on theories of truth and radical interpretation, to the significances of Chomskian linguistics. Constructing linguistic meaning or accomplishing communication between language participants is an active process that comprises units, such as the form, context and meaning of the utterance. Dell Hymes (1967, 1972b) devised the phrase 'communicative competence' to denote to the aptitude of interlocutors to yield and interpret messages, and to exchange meaning interpersonally within a given context.

Linguistics is the field of learning that asks questions like: What differentiates one particular language from another. Linguists like Noam Chomsky, a figure who has come to outline 20th Century linguistics, have highlighted the role of "grammar" and syntax as the rules that govern the structure of sentences, as a characteristic of any language. Chomsky believes that individuals are born with an innate understanding of what he calls "universal grammar" and a child's acquaintance to a particular language just generates this antecedent knowledge.

Chomsky begins with the scholarship of people's internal language which were built upon certain rules that generate grammars, supported in part by the belief that there is no clear, overall and principled difference between one language and the other, and which may apply across the field of all languages.

During the first half of the twentieth century, philosophy of language was usually concerned fewer with language use than with meanings of linguistic terms. Indeed, meanings were preoccupied from the linguistic matters that have them, and sentences were often associated with statements, which in turn were connected with propositions. Language is a notable and fascinating human capacity, and human languages are extremely powerful and have complex systems. When studying a human language, linguists seek out systematic explanations of its syntax, its semantics, and its pragmatics. The study of syntax has been directed since the 1960s by the effort of Noam Chomsky, who, in reaction to former behaviourist and structuralist movements in linguistics. Whereas contemporary philosophers have inclined to stay at a take away from work in syntax, discussing justly than doing it, semantics is another matter entirely. Here many of the great improvements have been made by philosophers, including Gottlob Frege, Bertrand Russell, Ludwig Wittgenstein, Rudolf Carnap, Richard Montague and Saul Kripke.

Translation and understanding present other complications to philosophers of language. In the 1950s, W.V. Quine claimed for the indeterminacy of meaning and orientation based on the attitude of radical translation. He claimed that, in such a state, it is impossible in principle to be entirely certain of the meaning or reference that an utterer of the primitive tribe's language attributes to an utterance, and, since the allusions are indeterminate, there are many probable interpretations, no one of which is more

correct than the others. The subsequent view is called Semantic Holism, a kind of Holism which holds that meaning is not somewhat that is related with a single word or sentence, but can only be recognized to a complete language. Quine's disciple, Donald Davidson (1917-2003), stretched this argument further to the belief of radical interpretation, that the meaning that any individual attributes to a sentence can only be determined by ascribing meanings to many, possibly all, of the individual's declarations as well as his emotional states and attitudes.

"Meaning" can be defined as the content approved by the words or signs replaced by people when communicating over language. Arguably, there are two fundamentally different types of linguistic meaning as concrete meaning that which denotes to the definitions of words themselves, and the structures of those definitions, which can be treated using semantic feature investigation and associative meaning that which denotes to the individual psychological understandings of the speaker, and which may be connotative, communal or affective that is reflective.

Another significant notion in the Philosophy of Language is that of intentionality, occasionally defined as "aboutness". Some things are about other things and intentionality is the word for this feature that definite mental states have of being focused at objects and states of affairs in the actual world. Thus, ones belief, fears, hopes and wishes are intentional, in that they must have their purpose. The word was originally coined by the Scholastics in the Middle Ages, but was revitalized in the 19th Century by the philosopher and psychologist Franz Brentano (1838-1917), an chief forerunner of the school of Phenomenology. Brentano interested that all and only psychological phenomena exhibits intentionality, which he saw as evidence that mental phenomena could not be the same thing as, or a species of, physical phenomena. Later philosophers of language such as J.L. Austin (1911-1960) and John Searle (1932-) have postured the question as how does the mind, and the language that one use, impose intentionality on matters that are not fundamentally purposeful. How do psychological states signify, and how do they create objects represent, the real world. Austin's solution is in his theory of illocutionary acts and Searle's related solution is in his theory of speech acts, in which language is seen as a form of action and human behaviour, so that by saying something, one actually does something. Uniting this idea with intentionality, Searle accomplishes that actions themselves have a kind of intentionality.

John Stuart Mill supposed in a type of direct reference theory, whereby the importance of an expression lies in what it points out in the world. He acknowledged two components to consider for most expressions of a language as denotation which has the verbatim meaning of a word or term and connotation which has the personal cultural or emotional arrangement attached to a word or term. According to Mill, appropriate names have only a denotation and no connotation, and that a sentence which refers to a legendary creature, for example, has no meaning and is neither true nor false because it has no referent in the physical world.

Gottlob Frege was a supporter of a facilitated reference theory, which postulates that words mention to something in the external world, but claims that there is more to the logic of a name than simply the purpose to which it refers. Frege separated the semantic content of every communication into two components. The meaning of a sentence is the abstract, universal and unbiased thought that it expresses, but also the manner of presentation of the object that which it refers to. The reference is the objects in the real world that words select, and signifies a truth-value as the True or the False. Senses define reference, and designations that refer to the similar object can have dissimilar senses.

Bertrand Russell was also a descriptivist of sorts, in that he thought that the meanings or semantic contents of names are identical to the descriptions related with them by utterers and a contextually appropriate description that can be substituted for the name. But he held that the only directly referential expressions are what he called "logically proper names" such as "I", "now", "here", and other indexicals. He described proper names of people or places as abridged definite descriptions as the name standing in for a more thorough description of who or what the person or place really is, and reflected them not to be meaningful on their own and not openly referential.

Philosophical semantics emphases on the scholarship of science of meaning in language incline to center on the principle of compositionality in order to explicate the association between meaningful parts and entire sentences. The principle insists that a sentence can be assumed on the basis of the meaning of the parts of the sentence along with an thoughtful of its structure as syntax or logic. Therefore, the meaning of a complex manifestation is determined by the meanings of its principal expressions and the procedures used to combine them. A semiotic system, like language, has information attributed to the individual signs. Semanticity is defined in

terms of the associative significations that grip between signals and they are socially agreed upon features. Signals may have some extra connotational meaning to individual users, but such superfluous information will not be within the conservative system of the language and approves interpersonally of language codes.

Most philosophers have been more or less cynical about reinforcing natural languages, and thus allowing the use of formal logic to investigate and appreciate them, although some, including Alfred Tarski (1901-1983), Rudolf Carnap (1891-1970), Richard Montague (1930-1971) and Donald Davidson (1917-2003), have established formal languages, or formalized parts of natural language, for inquiry. Some, like Paul Grice (1913-1988), have even denied that there is a significant conflict between logic and natural language. However, in the 1950s and 1960s, the Conventional Language Philosophy movement, whose main proponents were P.F. Strawson (1919 -2006), John Austin (1911-1960) and Gilbert Ryle, anxiously gave the importance of studying natural language without concern to the truth-conditions of sentences and the allusions of terms. They thought that language is something totally different to logic, and that any efforts at ratification using the tools of logic were condemned to failure. Austin developed a theory of speech acts, which defined the kinds of things which can be done with a sentence in different contexts of use on different occasions, and Strawson argued that the truth-table semantics of the logical connectives do not apprehend the meanings of their natural language counterparts.

Philosophy of language explores around the relationship between language and reality. Key topics in Philosophy of language comprise the nature of meaning, intentionality, reference, the structure of sentences, concepts, learning, and thought. The topic that has established the most attention in philosophy of language has been the nature of meaning, to illuminate what "meaning" is, and what one means when he discusses about meaning. Within this area, matters include are the nature of synonymy, the roots of meaning itself, and ones anxiety of meaning. Another development of special interest to philosophers of language is the analysis into composition, or the inquiry of how meaningful units of language are collected of smaller meaningful parts, and how the meaning of the partial is derived from the meaning of its parts. This field of study pursues to better apprehension what speakers and listeners do with language in communication, and how it is used publicly. Specific interests contain the issues of language learning,

language creation, and speech acts. The query of how language relates to the minds of both the speaker and the interpreter is also examined. Also philosophers of language explore how language and meaning transmit to truth and the reality. They tend to be less concerned in which sentences are essentially true, and more in what types of meanings can be true or false.

Many features of the problem of the structure of sentences are discussed in the field of linguistics of grammar. Philosophical semantics inclines to focus on the principle of compositionality to expound the connection between meaningful parts and whole sentences. The opinion of compositionality emphasizes that a sentence can be understood on the foundation of the meaning of the parts of the sentence as words and morphemes along with the thoughtful of its structure that is syntax and logic. It is probable to use the concept of functions to pronounce more than just how lexical meanings work and they can also be used to designate the meaning of a sentence.

Linguists have established at least two general methods of understanding the association between the parts of a linguistic series and how it is put organized as syntactic and semantic trees. Syntactic trees appeal upon the words of a sentence with the grammar of the sentence in mind. Semantic trees, on the other hand, emphasis upon the role of the implication of the words and how those meanings create association to provide insight onto the origin of semantic facts. Investigations into how language relates with the world are called as theories of reference. Gottlob Frege was an activist of a mediated reference theory. Frege divided the semantic content of every expression, including sentences, into two components as sense and meaning. The sense of a sentence is the thought that it expresses. Such an understanding is abstract, universal and objective. The sense of any sub-sentential communication contains in its influence to the thought. Senses define reference and are also the manners of presentation of the objects to which terminologies refer. The understanding of sentences are thought, while their referents are truth values .The referents of sentences rooted in propositional approach attributions and other opaque contexts are their usual meaning. Bertrand Russell, in his later writings associated to his theory of acquaintance in epistemology, believed that the only direct referential terms are as "logically proper names". Logically proper names are such words as I, now, here and other indexical. He observed proper names of the kind described above as shortened definite descriptions.

There are three general viewpoints on the issue of language learning. The first is the behaviorist outlook, which centers learning through conditioning. The second is the hypothesis testing perspective, which appreciates the child's learning of syntactic guidelines and meanings to comprise the postulation and testing of hypotheses, through the use of the universal faculty of intelligence. The final is the innatist perception, which states that at least some of the syntactic settings are innate, based on firm components of the mind. Another tradition of philosophers has endeavored to show that language and thought are equivalent so that there is no way of elucidating one without the other. There is a third way, between nominalism and fundamental realism, usually called "moderate realism" and ascribed to Aristotle and Thomas Aquinas. Moderate realists grasp that "man" refers to a real principle or form that is really present and same in Socrates and all other men, but "man" does not exist as an isolated and distinct entity. This is a realist situation, because "Man" is real, insofar as it really occurs in all men; but it is a convincing realism, because "Man" is not a being isolated from the men it informs.

Language use is a significant point about human beings. The role of language as a means of thought facilitates human thinking to be as complex and varied as it is. With language one can define the past or wonder about the future and so carefully plan in the light of one's opinions about how things stand. Language facilitates one to visualize counterfactual objects, events, and states of affairs; in this construction it is closely linked to intentionality, the feature of all human opinions whereby they are fundamentally about, or directed toward, things exterior themselves. Language permits one to share information and to communicate principles and assumptions, attitudes and emotions. Indeed, it generates the human social world, reinforcing people into a common history and a common life-experience. Language is similarly an appliance of understanding and knowledge. Language makes it potential for individual human beings to escape cognitive detention in here and now.

There are three general outlooks on the topic of language learning. The first is the behaviorist perspective, which commands that not only is the firm substance of language learned, but it is learned through conditioning. The second is the hypothesis analysis perspective, which recognizes the child's learning of syntactic rules and meanings to contain the supposition and testing of hypotheses, through the use of the overall faculty of intelligence. The final candidate for explanation is the

innatist perspective, which states that at least some of the syntactic situations are innate and hardwired, based on assured modules of the mind.

The obviously close connection between language and thought does not denote that there can be no thought without language. Although some philosophers and linguists have included this view, most regard it as improbable. A more realistic hypothesis concerning the association between language and thought might be that, all thought involves illustration of one kind or another and whatever may be the powers of nonlinguistic representation, those powers are greatly increased by the use of language. Words are basically vehicles for ideas, which have a sovereign, self-sustaining existence.

The history of the philosophy of language in the systematic practice begins with advances in logic and with rigidities within traditional accounts of the observance and its contents at the end of the nineteenth century. A revolt of sorts caused from these developments, often known as the "Linguistic Turn" in philosophy. However, its early sequencers ran into serious complications by mid-twentieth century, and important changes in direction came about as a result. Much of the stage-setting for the so-called "Linguistic Turn" in Anglo-American thinking took place in the middle of the nineteenth century. Consideration turned to language as many originated to see it as a principal point in understanding certainty and representation of the world. Language came to be understood as the "medium of conceptualization," as Wilfrid Sellars would later put it. Idealists employed in Kant's wake had developed more cultured "transcendental" accounts of the conditions for the probability of experience, and this aroused strong reactions from more realist philosophers and those considered the natural sciences. Scientists also made developments in the 1860s and 70s in labeling cognitive functions, like speech creation and comprehension, as usual phenomena. John Stuart Mill's effort about this time strengthened British empiricism and involved an attitude to language that outlined the meanings of individual words to the matters to which they discussed. Mill's observation led him to reflect that for meaning to have any consequence for one's thought and understanding, he must enlighten it in terms of his involvement. Thus, meaning should ultimately be understood in terms of words standing for sets of sense imitations. Not all those disturbed with language shared Mill's empiricist leanings, though most pooled his sense that denotation, rather than connotation, should be at the focus of the justification of meaning.

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RESTRUCTURING HIGHER EDUCATION: RECENT CHALLENGES AND SOLUTIONS

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Abstract

Higher education is very important for a developing country like India and it is encouraging to increase human development. Higher education in India has experienced phenomenal expansion. Higher education primarily describes post-eighteen learning that takes place at universities as well as at other colleges and institutions that award academic degrees, personal qualifications and counting professional development. Without doubt we can say that higher education is the key to harness India's demographic dividend. For the development of India as an education hub or to be a more important partner of global economy, it will be very crucial for us to focus on the impediments of higher education in the contemporary era. The current paper also aims to point out the challenges and opportunities in the higher education system. Through this, it is very important to know about the various issues which need to be addressed urgently if India has to be at the top in the field of education. So at this juncture, present paper is an attempt to study the problems and challenges and explore the ways of addressing them in comprehensive manner.

Keywords: *Higher education, Universities, Challenges, Professional development*

Higher education is a powerful and pervasive agent of change. It is the key to unlock the door to development and progress. Higher education is a process in which and by the knowledge, characteristics and behavior of human beings are shaped and molded. So for a progressed nation, the main necessity is a highly developed, well established education system. India was a hub of knowledge, when the entire world was in complete darkness. We produced rich knowledge and showed the way to others. But now when we are comparing our higher education system at global level, we can realize that we are lagging 20-30 years to most of advanced countries of the world. In 1960's Russia was able to send individuals to space, and it came as a big shock to U.S and evaluated the reasons why they were not able to pull the candle, they did a self-introspection and worked on it. They changed the curriculum and gave an open challenge to Russia. Like that in 1980's China was nothing in the field of Higher education, they performed a big research and changed system with some revolutionary measures and now they are one of the best economies in the world. Germany too did the same in 1950's

India but kept silence for last 70 years of independence without any major reforms to be brought about in the key sector of growth, i.e., education. Higher education system in today's scenario is faced with many challenges. Our present system seems to be outdated and is not considered as competed at the international arena. It nearly has to undergo a major revolution. It is high time

that our present system must focus and act on the impediments which our system is facing with. Street children visible in the remote areas of our nation posturizes the present condition. We cannot move forward with the present, almost dead curriculum, which have been implemented in the universities. We should be able to make use of the human resources which are left alone; we failed to make use of the collective wisdom of our society. Our gross enrolment ratio is stucked on just 11% compared to 20% of China. It shows where we are now in the field of Higher education.

Shanghai university evaluated the best 300 universities to know about the standard and level of competency of education system all over the world. It is really shocking to know that India was nowhere among that list, not a single Indian university has been included in that list, when China has six. We are very backward when we are placing our system at global level. Lack of excellence and the scarcity of impressive and technological facilities in class rooms etc. is clear from the absence of a single university from India at that list. It must be more inclusive and competent in our present condition.

Since independence, some attempts have been made to improve the quality of higher education. The rapid expansion since 1947 has resulted in bringing a number of problems including the size of population. But we were unfortunately not able to solve the issues in a comprehensive manner. New education policy has been implemented by present government. A national institute of

ranking framework has been launched in 2016 to assess the quality of higher education institutions and its improvements etc. are a welcomed step in this direction. More and more measures are required to change the outer structure of the system and we must be able to move quickly.

Challenges before Indian higher education system

The higher education sector has expanded in the country. But at the year of 2017, when we assess the present condition, we can find out some key challenges in our system. From government data, it is a fact that only one out of seven children in India enters the college level. From the data itself, it is evident that our system has been incapable to provide access to the growing segments of the population. Ignorance and illiteracy also makes the thing worse. Here due to the lack of students to enter at the next level, our country is not able to use the potential and metal of a big section of society. This unidentified talent is a huge area of concern for us. In India, it is estimated that 29 million children in India have not attended the school at all in a country where we are ruled by us alone.

Second major challenge of our system is the lack of a proper Indian value system. Skills are of no value in absence of a proper value system. Our society seems to have lost much of its faith in the ethical values of humanity. The individuals must be able to love and consider the society around which he lives in. Responsibility of strengthening the values of society lies more in the hands of educators. Education system must act as a tool to inculcate the values among students. Nowadays only aim of a student is a well-placed career ahead of them. It should be the duty of all of those who provide education to students to fortify their hearts and vitalize their thoughts with some basic principles of love, affection and kindness etc. Our nation should lead by an example in this, because no other country has been rich in terms of cultural values and spirituality than India.

Lack of proper infrastructure facilities and costly higher education also can be counted as next important challenge of our higher education system. The necessity to provide necessary physical infrastructure is a very big concern. Even the basic facilities like drinking water, separate toilet for girls etc. are still not there in many rural area colleges. Transport facilities, hostel facilities, libraries etc. are not at all compared with the set up at international level. The higher cost which is unaffordable also acts as an impediment for the further

expansion of our higher education system. Many of students are unable to provide the minimum life for themselves. Especially in private sector institutions, fees are beyond the affordable capacity of students and many are denied admission due to financial reasons.

Absence of quest for excellence and quality challenge is another area which has become a headache for our system of higher education. Quality is very essential irrespective of the field where it is applied to. It must be our motive to compete with the global scenario and we have to adopt the best models in our education system. So to enhance the quality, we have to focus more on the use of technology, and it's high time to transform the work force which is productive to our nation, quality can only be improved by using ICT, and related techniques. We are still not able to come out of the traditional methods of teaching. We should try to adopt new techniques and methods to pass information in more attractive and impressive manner. As far as the quality is concerned, most prime factor is the reducing level of quality in teaching. Lack of accountability, outdated teaching methods, poor teaching etc. is evident. Teachers must be encouraged to present paper in seminar, conferences and workshops for updating of knowledge skills.

Operational constraints and cultural constraints compose serious challenge in this field. In India, our tertiary system consists of students and teachers. The relationship between them is the key to provide knowledge. The academic calendar, courses of study, schedules of examination and convocation and interactive gamut of socio-academic life on and off campus have to be operationalized in a proper manner. Other important area coming under the area here is the curriculum. It must be changed and reversed in a set of years. Curriculum must discuss about the genuine needs of society. Students must be able to be selective themselves. A system has to be set up for testing of attitude of individuals. Then only education should be given. Otherwise it will result only in wastage of time and energy. We should encourage student centered learning where students take the ownership and teacher acts as a facilitator. At least 20% curriculum has to be changed in each year. New kind of subjects must be encouraged. Cultural constraints include the strong presence of caste/class/gender attitude in a big space of our country. We still are not able to break the shackles regarding this

Less importance given to research is an issue which holds us back in the competition level. Equal importance must be given to studies and research. Our nation should

encourage more and more information centric research and thereby we definitely will be able to improve our standards. We have to promote research on interdisciplinary fields, more funds should be allotted. There is an inadequate and diminishing financial support for research even from government and societies. Research can set up a proper direction to our higher education sector. It is important to provide a basis for educational planning. We must be able to produce innovative ideas and share that to the entire world. It is the need of hour.

So above mentioned six can be termed as the most important challenges facing our higher education system. The success of our nation to confront with these can define the future prospects of India at the global arena of education. These challenges are diverse and multifaceted. So effective implementation and appropriate policy formation can be the game changer. We should look back the measures taken by us since independence and must take lessons from that and innovative ideas must be implemented.

Solutions for the challenges faced by Indian higher education

Education has been a big problem in our country and lack of it has been blamed for all sorts of evils for hundreds of years. We require a total change in the outlook of our education system. We have been successful in establishing IITs, IIM's and other institutes of excellence, but the fact remains that none of Indian universities or colleges finds any place in the list of top universities in the world. This shows the reality that the core and bulk of higher education system has been the same.

The most important chance referred is to build the ability of institution to attract a very different level of faculty. The most prime question of the hour is that who makes the choices concerning the institutions. Government will have to free up institutions to allow them to make their own choices on who they admit, how they admit, what comprises education, and how institutions are run-up from within. Besides this government should encourage research on pedagogical innovations.

Within the system of higher education, the more inclusion of innovative techniques can be a game changer. That enables and assist universities to meet a broader range of learners needs, adopting traditional teaching methods, and offering a mix of face to face and online learning possibilities that allow individuals to learn anywhere at any time. We should assist peer to peer

learning and a class should continue to interact and learn collaboratively even after the class hours. Methods of teaching through lectures will have to sub-ordinate to the methods that will lay the stress on self-study, personal consultation between teachers and students and dynamic sessions of seminars and workshops. So student centered education and inclusion of more dynamic methods is the key to change the present day scenario.

Provision of education focused on personality development and provision of job oriented courses also is a revolutionary step required. The students who come out after education must be an asset to the society with good personality credentials. The education programs must evaluate the graduate studies, research and develop strategies and mechanism for the rapid and efficient transfer of knowledge. The facility to check the attitude of individual students towards each subject must be there, so that we can help them in providing right kind of path in their future.

The quality challenge must be addressed with a new comprehensive action plan. The commercialization of education must be stopped and those who are high in potential and mental must be encouraged in the sector of teaching. Nowadays education is considered as a business field. Strong and stringent action have to be taken against those who are involved in such malpractices and corruption. Self-financing colleges must come forward for accreditation. We should bring our education system to world class level. Indian universities of world class education must come forward to offer more courses of studies to foreign students making use of the complete process of globalization.

Expansion of extracurricular activities and making higher education affordable is another important area in solving the problems of higher education. Only curricular studies must not be considered as education. For a nation the most important asset is to make use of the resources and potential which that country has. We must identify the students who are brilliant in the field of sports, arts, dance, music, social service etc. More proper facilities must be provided to those who belong to economically backward section. It is also important to restrict private sector institutions and their business mind mentality. Education is a basic right as far as an individual is concerned. Upliftment of SC/ST is also a serious area of concern.

So for the reconstruction of our education system, other important measure is the introduction of semester system in every educational institution. More than exams, the assessment of individual students must take

place at appropriate intervals by using methods like presentation of a particular topic as seminar. Our administration should grant autonomy to the deserving colleges. Our university system should come out to society. They should seek expert opinions regarding curriculum and its formation from different sections of society.

Political parties of our country too have a key role in promoting higher education and confronting the challenges regarding higher education. They have to rise above political differences and must speak in one voice for the development of the nation, especially in the sector of education. State-center coordination committees must be formed and they must act as a team. States which are backward in the field of Higher education like Bihar, U.P and Rajasthan etc. deserves special focus. A special action plan for rural areas is another necessity. We as a nation should be able to bridge the rural-urban divide. Quality education has to be a part of our rural area too.

Higher education in India is presently passing through a critical phase with an increasing number of young men and women clamoring for an opportunity to acquire higher knowledge and skills. The success of a nation lies in converting demographic surplus to its economic strengths. The growth happened in the sector of higher education

since independence is not sufficient. Our nation cannot move forward if we still continue to sleep on the mentioned six challenges of Indian higher education system. We are a nation where 65% of total population belongs to age group under 35. This is enough to show how capable and efficient is India to lead the world in coming years. India has ample scope to become an educational hub and have a golden opportunity to regain its lost relevance of knowledge and wisdom. Our nation can be transformed to a land of big opportunities if the issues are solved and proper solutions for that are implemented.

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SOLVATION AND SPECTROSCOPIC INVESTIGATION OF POLAR APROTIC SOLUTIONS OF AMMONIUM BIFLUORIDE

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Abstract

IR spectroscopic techniques are being widely used as research tool with unique capability and sensitivity. The shift and splitting up of the frequencies of molecular ions are interpreted in terms of molecular interactions. In the present study, an attempt is made to correlate the spectroscopic results with that of solvation study of Ammonium bifluoride in DMF and DMSO solutions. FTIR spectra of Ammonium bifluoride solutions and pure solvents are recorded. The observed vibrational spectra are analyzed. Fundamental parameters namely density and sound velocity are measured. Using these parameters, solvation number is computed. The results obtained from the spectroscopic technique are compared with variations of solvation number and it is found to be in good agreement with structural promoting behaviour of the solutes.

Keywords: Density, Sound Velocity, Solvation Number, IR Spectral Shift.

Introduction

The interaction of ion with solvent molecules is explained in terms of solvation number. The solvation number is the number of solvent molecules that get attached with each ion during the process of interaction. The solvation number has been studied by various investigators. The compressibility of the solution is [1,2] assumed to be mainly due to the contribution of free solvent molecules. The molal hydration number is determined using Passynsky's equation.

Ammonium bifluoride is a wood preservative, glass etchant and soluble in aprotic solvents. Dimethyl formamide and dimethyl sulfoxide are aprotic solvents and they have very high dielectric constant and dipole moment ($\epsilon=3.86D$, $3.96D$, $\epsilon=36.7$, 48 $\mu=1.4305$, 1.479 respectively). The high values indicate the existence of appreciable non specific coulombic interactions and specific forces like hydrogen bonding resulting in dimers [3].

In this paper, the solvation number is determined for non-aqueous solutions of Ammonium bifluoride for various concentrations in the temperature range 35°C to 55°C at 5°C intervals. The variations of solvation number with respect to concentration and temperature are analysed and also comparative study is made with the solvation and spectroscopic behaviour of non-aqueous solutions of Ammonium bifluoride.

Experimental Techniques

Solutions of various concentrations of Ammonium bifluoride in dimethyl formamide and dimethyl sulfoxide are prepared with AnalaR grade substance. The density of the

solution is measured with 10 ml specific gravity bottle and sound velocity in the solution using Mittal type ultrasonic interferometer with crystal frequency of 2 MHz with an accuracy of $\pm 2\text{m/s}$. Using these measurements solvation number is calculated. The temperature is maintained from 35°C to 55°C with an accurate thermostat. FTIR spectra of Ammonium bifluoride solutions and pure solvents are taken using Perkin Elmer paragon 500 FTIR Spectrophotometer. The wave number region is $4000\text{--}200\text{cm}^{-1}$. Only relevant peaks are considered for discussion.

Computations

The Solvation number n_h' has been computed through Passynsky's [4] equation

$$n_h' = \frac{N'}{n_2} \left[1 - \frac{\beta}{\beta_0} \right] \text{-----(1)}$$

where β_0 is the compressibility of water, β is the compressibility of solution, n_1 is the number of moles of the solvent present in the 1000 gm of the solution of molar concentration n_2' and N is the number of moles of the solvent in 1000 gm of the solvent.

$$\text{Adiabatic compressibility, } \beta = 1 / (u^2 \rho) \text{-----(2)}$$

where ρ is the density of the solution and u is the sound velocity of the solution.

Table 1 Solvation number of $\text{NH}_4\text{HF}_2 + \text{DMF}$

Molality	35°C	40°C	45°C	50°C	55°C
0.025	74.8503	82.9999	83.9181	89.5084	87.3599
0.05	39.6586	43.6962	43.2409	46.1382	45.1255
0.1	19.7935	21.8459	21.3386	23.2835	22.5779
0.2	10.7468	11.7409	11.5455	12.4214	11.7025
0.3	7.4547	8.1959	7.9895	8.5782	7.4884

Table 2 Solvation number of $\text{NH}_4\text{HF}_2 + \text{DMSO}$

Molality	35°C	40°C	45°C	50°C	55°C
0.1	9.6014	9.2993	8.4563	7.994	10.065
0.2	5.6268	5.3721	5.4261	4.6692	5.6505
0.3	4.4001	4.2748	4.3735	3.8497	4.5187
0.4	3.9281	3.8257	3.8694	3.4451	4.0331
0.5	3.5055	3.3361	3.3952	3.0571	3.5417

Table 3 IR Spectral Details of $\text{NH}_4\text{HF}_2 + \text{DMF}$ System

Name of the sample	Stretching vibration of N-H	Stretching vibration of =C-H	Stretching vibration of - CH_3	Stretching vibration of C=O (amide I band)	C-N Stretching	N-H out of plane bending
Dimethyl formamide		3051	2933	1666	1097	
Ammonium bifluoride Solution	3477	3073	2931	1669	1096	660

Table 4 IR Spectral Details of $\text{NH}_4\text{HF}_2 + \text{DMSO}$ System

Name of the sample	Stretching Vibration of N-H	Stretching Vibration of - CH_3	Bending Vibration of - CH_3	S=O stretching	N-H out of plane bending	C-H bending
Dimethyl Sulfoxide		2998, 2913	1421	1315		700
Ammonium bifluoride Solution	3435	2996, 2913	1423	1314	952	699

Results and Discussion

The computed values of solvation number of the solutions are given in tables (1&2). The general observations are made on solvation number of the systems in relation to temperature and molality.

The solvation number is positive for all the systems at all temperatures and no abrupt change in solvation number with respect to temperature is found. Positive Solvation number suggests that compressibility of the solution will be less than that of the solvent.

Solvation number is decided by the relative values of compressibility of solution and solvent. Constant values of the solvent number only indicate that no change occurs in the compressibility value of the solvent when solution is formed. This may be due to ion-solvent interaction energy equal to intermolecular interaction energy, therefore no change in compressibility [5].

Solvation number is found to decrease with concentration for solutions. A gradual decrease of solvation number from lower to higher concentrations is observed, standing in agreement with the statement 'the more dilute the solution the greater the solvation of the ion'

[6]. In non-aqueous solutions, solvation number changes irrespective of temperature variations .

The constant values of solvation number at higher concentrations and higher temperatures may be due to the strong ion-ion attractions between the electrolyte molecules than ion-solvent interactions [7].

Table 3 explains IR spectral details of $\text{NH}_4\text{HF}_2 + \text{DMF}$ system. In the FTIR spectrum of the Ammonium bifluoride solution, a peak is observed at 3477 cm^{-1} [8& 9]. This may be due to the presence of N-H groups in the solute. The stretching vibration of =C-H is occurred at 3073 cm^{-1} . The absorption at 2931 cm^{-1} is attributed to the $-\text{CH}_3$ stretching vibration. The vibration at 1669 cm^{-1} has been assigned to N-H amide I [10]. The absorption at 1096 cm^{-1} is due to C-N stretching of DMF. The out of plane bending vibrations of formamide is observed at 660 cm^{-1} . A slight change is observed in all other vibrations due to solvent. These results indicate that the Ammonium bifluoride has been solvated by dimethyl formamide.

Table 4 presents the IR spectral details of $\text{NH}_4\text{HF}_2 + \text{DMSO}$ system. In the FTIR spectrum of Ammonium bifluoride solution, the absorption at 3435 cm^{-1} and 952 cm^{-1} are attributed to the N-H stretching vibration

and N-H out of plane bending vibration respectively [8]. There are stretching vibrations at 2996 cm^{-1} and 2913 cm^{-1} are assigned to $-\text{CH}_3$. Bending Vibration of $-\text{CH}_3$ is observed at 1423 cm^{-1} . At 1314 cm^{-1} , S=O stretching vibration is occurred. C-H bending vibration is observed at 699 cm^{-1} .

A slight change is observed in all other vibrations due to solvent. This shows that there is considerable solute – solvent interactions.

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OPTICAL AND STRUCTURAL PROPERTIES OF Mg DOPED Zn_{0.96}Ni_{0.04}O NANOPARTICLES

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Abstract

Zn_{0.96-x}Ni_{0.04}Mg_xO nanoparticles with different Mg concentrations from 0% to 4% have been synthesized by sol-gel method. Optical and structural properties of the prepared samples have been studied using X-ray diffraction (XRD) and UV-visible spectrophotometer. XRD confirmed the hexagonal structure of the samples and decline the secondary phase formation. The topological features and composition of Zn, O, Ni and Mg were determined by energy dispersive X-ray (EDX) spectra. Tailoring of energy gap was discussed by optical studies.

Keywords: XRD; EDX; Energy gap

Introduction

Zinc oxide (ZnO), a transparent conductor oxide (TCO) is an attractive candidate used in flat panel displays, solar cells, lasers, light emitting diode (LEDs) due to its high transmittance in the visible region, low resistivity, high energy band gap (≈ 3.3 eV), and high chemical stability under reducing atmosphere [1, 2]. Ni is chosen as a first doping element because of its similar physical and chemical properties to those of ZnO [3]. Raja et al. [4] described that hydrogenated Ni doped ZnO have good crystalline structure and better optical properties which are appreciable for the fabrication of nano-optoelectronic device like tunable light emitting diode. Since the substitution of Ni into ZnO beyond 4% generates the metallic clusters [5] and secondary phases which reduce the charge density [6], Ni content is limited to 4%. A lot of work had been done on single transition metal doped ZnO prepared by various techniques [7, 8].

The doping of ZnO with Mg may change the value of the band gap and increase the UV luminescence intensity [9]. One of the fascinating features of ZnO is the option to adjust its band gap by substituting (alloying) bivalent metals such as Ni and Mg in place of Zn; where Ni is known to reduce the band gap and Mg replacement guides to the enrichment in band gap [10]. Wang et al. [11] found that Mg doped ZnO enhanced the photocatalytic activity than undoped ZnO due to higher band gap and textural properties. Zarei et al. [12] attained a higher photocatalytic activity for Mg/ZnO nanoparticles with 2.0 wt% Mg and at the calcination temperature of 400°C. Umaralikhan et al. [13] described the several photoluminescence bands in Mg doped ZnO nanoparticles due to Zn vacancies and surface defects. To produce the optimal and united characteristics

of two elements with ZnO, an attempt have made for the dual doping (Ni and Mg) into ZnO in this present investigation. Therefore, in the present investigation, Ni, Mg dual doped ZnO nanoparticles have been prepared with different Mg concentrations using sol-gel method. The role of Mg-doping on microstructural, optical and photoluminescence properties have been examined comprehensively.

Experimental

For the synthesis of Zn_{0.96-x}Ni_{0.04}Mg_xO ($0 \leq x \leq 0.04$) nanoparticles, the analytical grade (AR), high purity chemicals (M/s. Merc > 99% purity) such as zinc acetate dihydrate [Zn(CH₃CO₂)₂·2H₂O], nickel acetate tetra-hydrate [Ni(CH₃CO₂)₂·4H₂O], magnesium acetate tetra-hydrate [Mg(CH₃CO₂)₂·4H₂O] and N, N dimethyl-formamide (DMF) were used as precursors. Proper quantity of zinc acetates and nickel nitrates were dissolved in dimethyl-formamide and kept in magnetic stirrer for 1h under constant stirring. Again, the suitable quantity of magnesium acetate was added into the initial solution under constant stirring for another 1h to prepare the homogeneous and clear solution. The prepared homogeneous solution was kept at 60°C for 1h under constant stirring to ensure the complete reaction. Then, the resulting sols were evaporated in hot air furnace and dried by oven for two hours. The dried precursors were collected and ground in an agate mortar. The same procedure was repeated for other samples preparation. Finally, the collected nanoparticles were annealed at 500°C under air atmosphere for 2h followed by furnace cooling. The same procedure is repeated to the remaining samples synthesized with nominal compositions of Zn_{0.96-x}Ni_{0.04}Mg_xO ($x = 0\%$, 2% and 4%).

XRD patterns were recorded by Rigaku C/max-2500 diffractometer using Cu K α radiation ($\lambda = 1.5406 \text{ \AA}$) at 40 kV and 30 mA from $2\theta = 30^\circ$ to 70° . The topological features and composition of Zn, O, Ni and Mg were determined by energy dispersive X-ray (EDX) spectrometer on K and L lines. The surface morphology of $\text{Zn}_{0.96-x}\text{Ni}_{0.04}\text{Mg}_x\text{O}$ ($0 \leq x \leq 0.04$) nanoparticles were studied using a scanning electron microscope (SEM, JEOLJSM 6390). The UV-visible optical absorption and transmittance spectra of Ni-doped ZnO and Mg, Ni dual doped ZnO nanoparticles have been carried out using UV-visible spectrophotometer (Model: Lambda 35 make: Perkin Elmer) in the wave length ranges from 300 nm to 700 nm.

Results and discussion

XRD pattern is used to analyze the phase and crystal structure of the samples. The XRD patterns of Ni, Mg co-doped ZnO nanoparticles with different Mg concentrations from 0% to 4% are presented in Fig. 1. Seven diffraction peaks corresponding to (100), (002), (101), (102), (110), (103) and (112) planes were noticed. The observed diffraction peaks from Fig. 1 exhibited a ZnO hexagonal wurtzite structure with high quality crystallinity in good agreement with the JCPDS standard card number of 36-1451 ($a = 3.2488 \text{ \AA}$, $c = 5.2061 \text{ \AA}$ space group P63 mc). Only ZnO related peaks were observed and no other peaks corresponding to Ni/Mg or oxides of Ni/Mg were detected under the limitation of XRD which suggests that the samples don't have any phase segregation or secondary phase formation and also represents the incorporation of Ni^{2+} and Mg^{2+} into Zn^{2+} lattice site. The XRD intensity of Mg, Ni dual doped ZnO is always lower than Ni-doped ZnO, however, it is almost same for Mn = 2% and 4%.

During doping of Mg = 2% into Ni-doped ZnO, the prominent (101) plane is shifted towards higher diffraction angles. This conforms to the expectation from Bragg's law; as Mg^{2+} ions with radius $0.57 \text{ \AA}$ replace Zn^{2+} ions with larger radius ($0.60 \text{ \AA}$), the contraction of the unit cell occurs [14]. The same result was reported by previous studies and the shifting of (002) peak has been interrelated with the deviation in c parameter [15].

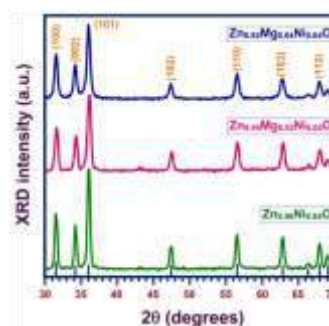


Fig. 1. XRD pattern of $\text{Zn}_{0.96-x}\text{Ni}_{0.04}\text{Mg}_x\text{O}$ nanoparticles with $x = 0, 2\%$ and 4% between 30° to 70°

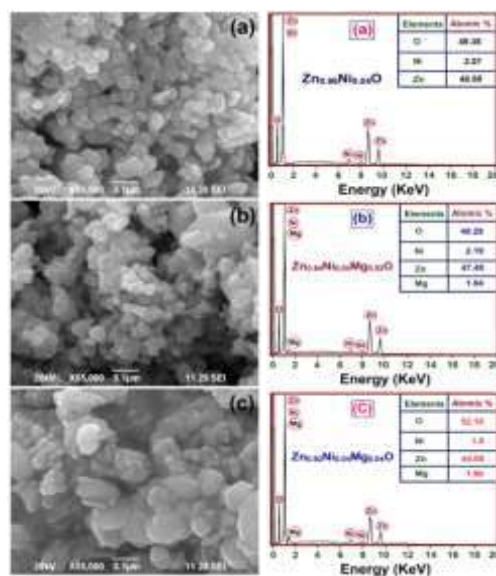
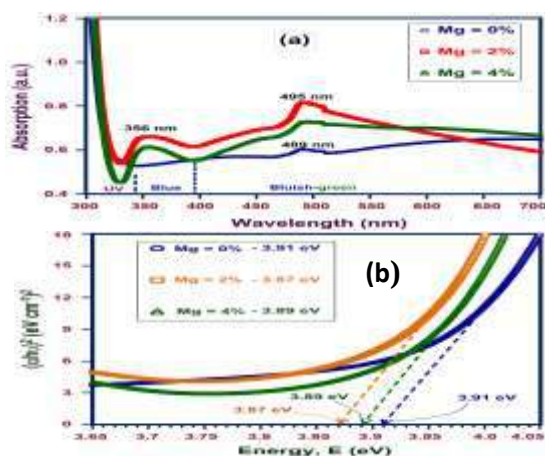


Fig. 2 SEM images Fig. 3 EDX spectra

The surface morphology of Mg-doped $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$ nanoparticles at different Mg contents from 0 to 4% is presented in Fig. 2. The shape of the $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$ nanoparticles is spherical granular and well dispersed. The surface of the Ni-doped ZnO nanoparticles is influenced by the incorporation of dopants like Mg, especially; the dopant concentration plays a crucial role. When Mg^{2+} ions are doped into Ni-doped ZnO nanoparticles, morphology of the nanoparticles remarkably changes to highly aggregated nanostructures with reduced sizes and inhomogeneous in nature. The reduced particle size and the agglomerated spherical nanoparticles are due to the decrease of total surface energy [16]. The present changes may be due to the defects formed by Mg-doping.

Purity of the prepared samples was studied by EDX technique and the results for the Mg-doped $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$ nanoparticles at different Mg contents from 0 to 4% are shown in Fig. 3. The inset of Fig. 3 shows the quantitative atomic percentage of the compositional elements present in Mg-doped $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$ nanoparticles. For the Ni-doped ZnO, the peaks are clearly related to Zn, Ni and O elements. Moreover, the EDX spectra of Mg, Ni co-doped ZnO nanoparticles demonstrate the peaks corresponding to Mg, along Zn, Ni and O elements which suggests that no foreign elements present in the compound.



The enhancement of Mg atomic percentage clearly depicts that the Mg ions are substituted well in the Ni doped ZnO lattice. $\text{Mg}/(\text{Zn}+\text{Ni}+\text{Mg})$ ratio is calculated as 2.05% and 4.09 % for Mg = 2% and 4%, respectively. The observed results are nearly equal to their stoichiometry within the minimum deviation from the actual values.

Fig. 4. (a) UV-Visible absorption spectra of $\text{Zn}_{0.96-x}\text{Ni}_{0.04}\text{Mg}_x\text{O}$ nanoparticles, (b) Energy gap calculation

Fig. 4a shows the optical absorption spectra of Mg-doped $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$ nanoparticles as a function of Mg concentrations from 0 to 4% at room temperature between 300 nm and 700 nm.

Cut-off absorption edge was varied around 310-330 nm. Generally, the absorption in UV region arises from the absorption of energy by valance band electrons. When Mg of 2% is introduced into $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$, a momentous rise in absorption around UV region is found than undoped $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$. Moreover, the red shift in peak position is

also noticed in UV region which is due to narrowing of band gap by spin exchange interaction between band electron and d electron of Mg^{2+} ions. The further addition of Mg (Mg = 4%) increases the imperfection states i.e., secondary phase formation which is accountable for the blue shift of absorption peak towards the lower wavelength side and also observed lower absorption intensity. The blue band absorption around 356 nm is induced from the interstitial of Mg/Zn/Ni atoms or oxygen vacancies. The smaller level doping of Mg (Mg = 2%) gained higher blue band absorption (which is absent in $\text{Zn}_{0.96}\text{Ni}_{0.04}\text{O}$ sample) because Mg comprise smaller ionic radius than Zn which can be substituted or located as interstitials in Zn-O lattice [17]. The noticed higher absorption intensity centred at 495 nm (corresponding to bluish-green band) for Mg = 2% is due to the existence of oxygen vacancies [18] and defects which is confirmed by EDX spectra.

The Tauc plot is used to calculate the band gap of $\text{Zn}_{0.96-x}\text{Cu}_{0.04}\text{Mn}_x\text{O}$ nanoparticles as shown in Fig. 4b. The extrapolation of the straight line to the energy ($h\nu$) axis gives the band gap of the material. The band gap of $\text{Zn}_{0.96-x}\text{Ni}_{0.04}\text{O}$ nanoparticles is higher than Mg-doped $\text{Zn}_{0.96-x}\text{Ni}_{0.04}\text{O}$. The observed narrowing of band gap (red shift) is also originated from sp-d exchange interactions between the band electrons and the localized d-electrons of the Mg^{2+} ions [19]. Band gap narrowing by sp-d exchange interactions was theoretically explained by Bylsma et al. [20] using second order perturbation theory.

Conclusions

$\text{Zn}_{0.96-x}\text{Ni}_{0.04}\text{Mg}_x\text{O}$ nanoparticles with different Mg concentrations from 0% to 4% have been synthesized by sol-gel method. XRD spectra confirmed the hexagonal structure of the samples and decline the secondary phase formation. The presence of compositional elements such as Zn, O, Ni and Mg was confirmed by energy dispersive X-ray spectra. The reduced energy gap by Mg doping is due to sp-d exchange interactions.

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PROPERTIES OF NIO CERAMICS SINTER AT 200°C AND 400°C

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Abstract

NiO (alfa aesar, 99.9%) powder was sintered in a conventional furnace at 200°C and 400°C. The structural study was carried out by powder X-ray diffraction and it is found that there is no other phases present in the material. The charge density distribution with respect to sintering temperature was analyzed through the maximum entropy method. The optical band-gap E_g of sintered NiO has been determined from UV-Vis absorption spectra and the band gap is found to decrease with increasing sintering temperature. In the present work, the effect of sintering temperature and hold time on optical properties of NiO ceramics has been carried out.

Keywords: Nickel Oxide, Sintering, Optical Energy Gap, Rietveld Analysis, Maximum Entropy Method.

Introduction

Nickel oxide has a cubic crystalline structure and relatively high melting point (1984°C) [1, 2] Nickel is widely used as an electrode of multi-layer ceramic capacitors (MLCCs) [3, 4, 5]. Nano-NiO is used in alkaline batteries [6], electrochemical capacitors [7], smart windows and as an active layer for gas sensors [8]. Nano structured p-type semiconducting NiO has a stable wide band gap in the range of 3.6–4.0 eV [9, 10]

Experimental

NiO (alfa aesar, 99.9%) powder was sintered in a conventional furnace at 200°C and 400°C for 3 hrs. These sintered samples were characterized by XRD, UV – Vis techniques.

Results and Discussion

XRD Characterizations

Fig.1 shows the XRD patterns of sintered NiO samples. The XRD pattern reveals that there is no other phases present in the sintered samples. The obtained data was compared with JCPDS and the crystal structure was confirmed as cubic, with space group $Fm\bar{3}m$ (225) with lattice constant 4.177 Å from the data (JCPDS No. 471049).

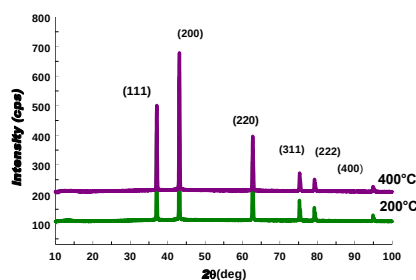
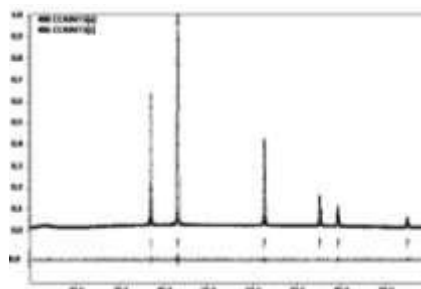


Figure 1 XRD patterns of NiO sintered at 200°C and 400°C.



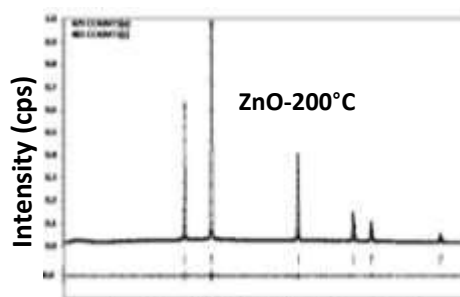


Figure 2 Refined powder profile of Sintered NiO at (a) 200°C, (b) 400°C. 2θ (degrees)

NiO nanostructures were analyzed further using the Rietveld refinement method [11]. JANA 2006 software [12] was used to fit the experimental and calculated diffraction patterns. The experimental and calculated XRD patterns of NiO sintered at 200°C and 400°C are shown in Fig. 2 (a, b). The refined parameters are summarized in Table 1.

Table 1 Refined structural parameters of NiO at 200°C and 400°C

Refined Parameter	Sintering Temperature	
	200°C	400°C
R_p (%)	4.09	3.82
wR_p (%)	5.06	5.02
R_{obs} (%)	2.12	1.67
wR_{obs} (%)	1.52	1.44

Maximum entropy method (MEM) [13] is an exact and versatile tool to determine the electron density distribution of crystalline structures. This method needs minimum information to determine the spatial electron density distribution in a solid crystal with high accuracy based on probabilistic approaches, yielding least biased information. In this work, the software package PRIMA [14] was used for MEM computations. MEM Refined parameter of sintered NiO at 200°C and 400°C are tabulated in Table 2.

Table 2 MEM Refined parameter of sintered NiO at 200°C and 400°C

Refined Parameter	Sintering Temperature	
	200°C	400°C
No. of Cycles	178	182
$R_{(MEM)}$ (%)	0.0177	0.0171
$wR_{(MEM)}$ (%)	0.0169	0.0162

For the 2D and 3D representation of the electron densities, the program VESTA package was used [15]. The MEM refinements were carried out by dividing the unit cell into 48x48x48 pixels. The electron density at each

pixel was fixed uniformly as $F_{000}/a_0^3 \text{ e}/\text{\AA}^3$, where F_{000} is the total number of electrons in the unit cell and a_0 is the cell parameter. The 3D electron densities of NiO at 200°C and 400°C are shown in Fig.3.

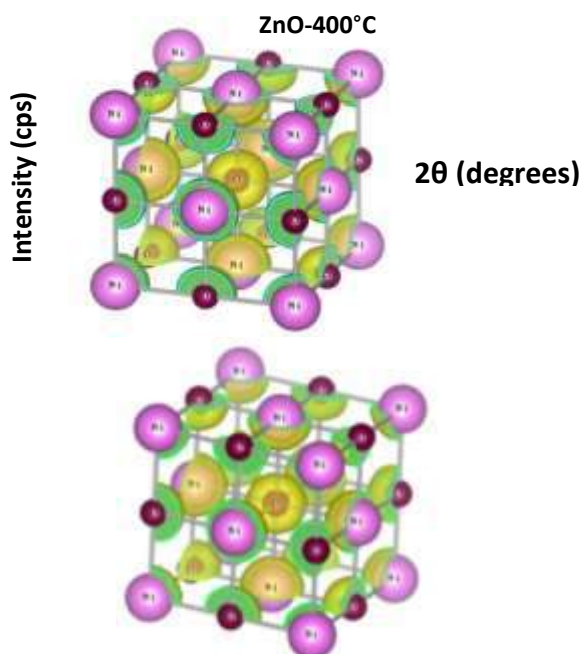
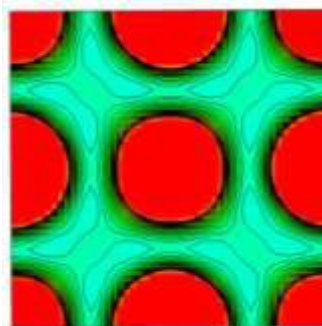


Figure 3. Three dimensional electron densities of NiO at different temperatures: (a) 200°C, (b) 400°C.

The 2D electron densities of NiO at different sintered temperatures are shown in Fig.4 on (100) plane and Fig.5 on (110) plane. One dimensional charge density for Ni and O atoms along (100) plane is shown in Fig.6 and One dimensional charge density for O and O atoms along (110) plane is shown in Fig.7. The quantitative values for the charge density between Nickel and Oxygen atoms shown in the Table 3. confirm the covalent bonding.



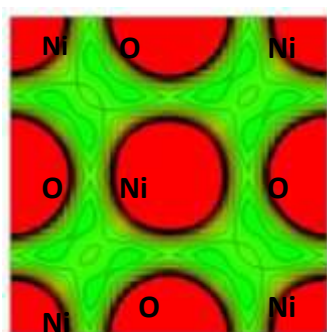


Figure 4. Electron density of NiO on (100) miller planes at various temperatures (a) 200°C, (b) 400°C.

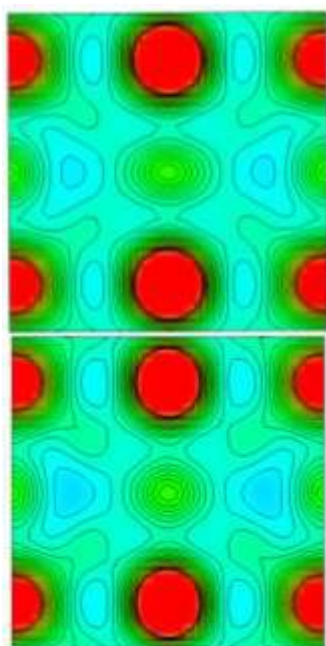


Figure 5. Electron density of NiO on (110) miller planes at various temperatures (a) 200°C, (b) 400°C.

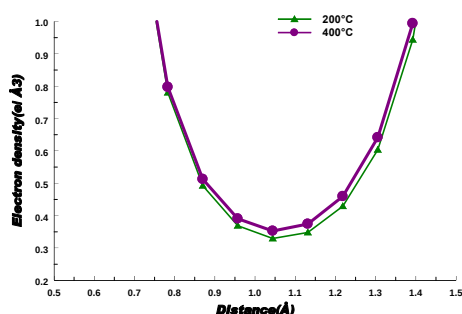


Figure 6. One dimensional charge density for Ni and O atoms along (100) plane.

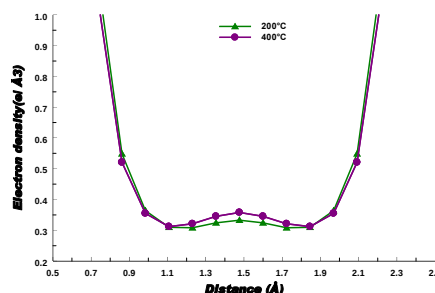


Figure 7. One dimensional charge density for O and O atoms along (110) plane.

Table 3 BCP (Bond Critical Point) at Ni–O and O–O bond of NiO

NiO	[100] direction		[110] direction	
	Distance (Å)	Electron density (e/Å³)	Distance (Å)	Electron density (e/Å³)
200°C	1.0442	0.3295	1.2307	0.3083
400°C	1.0442	0.3527	1.1076	0.3122

UV-VIS Measurement

The optical absorption spectra of sintered NiO samples were recorded. From the observed absorption spectrum, the energy band gap for the different sintering temperature of NiO nanostructures can be found using the equation $ah\nu = B(h\nu - E_g)$ [16], in which $h\nu$ is the photon energy, α is the absorption coefficient, B is a material constant and n is either 2 for a direct band gap material or 1/2 for indirect band gap materials. Using the above equation and considering $n = 2$, since NiO is known to be a direct band gap semiconductor. The energy band values are very close to the already reported values [17]. The optical band-gap E_g was determined by using Tauc's plot [18]. The Tauc's plot for sintered NiO at different temperatures is shown in fig. 8. The band gap values of the sintered NiO are 3.82 eV at 200°C and 3.80 eV at 400°C. Thus E_g decreases with increasing sintering temperature.

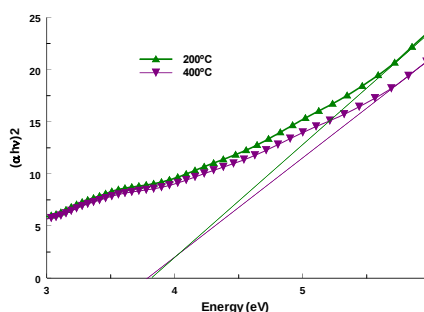


Figure 8 Tauc's plot of NiO sintered at 200°C and 400°C.

Conclusions

The effect of sintering temperature on NiO ceramics was investigated in the temperature range of 200°C and 400°C. The precise electronic structure, bonding interactions and electron density distributions in the unit cell has been investigated using MEM technique. The optical energy gap of NiO decreases with sintering temperature.

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ENHANCEMENT IN THE PHOTOCATALYTIC AND ANTIBACTERIAL ACTIVITIES BY Sn IN $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ NANOSTRUCTURES

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Abstract

Sn-doped $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ nanoparticles were synthesized using sol-gel method. Size is gradually decreased by Sn-doping due to Zener pinning effect by the increase of Zn interstitials. The enhanced green emission at Sn = 2% doping is due to the increase of lattice imperfections especially oxygen vacancies. The observed higher antibacterial activity by Sn-doping is due to increase of surface area by reduced particle size. The substitution of Sn in Mn-doped ZnO nanostructures might enhance the specific surface area by lowering the particle size which might contribute to high dye degradation than other samples.

Keywords: Sn-doped $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$; Nanoparticles; Luminescence; Antibacterial; Photocatalytic studies

Introduction

Zinc oxide (ZnO), a wide band-gap semiconductor can be used as an active channel material for flexible and transparent display devices because of their mechanical flexibility and optical transparency. Recently, it has been shown that doping ZnO with other elements can improve the electrical, optical, and magnetic properties [1]. Since doping of Mn into ZnO improved the magnetic, electrical and optical properties, owing to its half-filled 3d shell having the largest ionic moment ($5\mu_B$) [2], it is taken as an primary doping with 2 weight percentage ($\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$). Sn is selected as a second dopant to ZnO because which modify the structural, photoluminescence and photo-electro-chemical properties [3]. Tsay et al. [4] demonstrated the crystal structure, microstructures and the optical properties of ZnO by Sn-doping. Among the different preparation methods, a simple and cost effective sol-gel method is chosen to synthesize the Sn-doped ZnO and Sn, Mn co-doped ZnO nanoparticles. To the best of our knowledge, the influence of Sn content on the photocatalytic and antibacterial properties of Zn-Mn-O nanoparticles has hardly ever been studied. In this paper, structural, optical, photocatalytic and antibacterial properties of Sn, Mn co-doped ZnO have been studied and reported.

Experimental procedures

The high purity chemicals like zinc acetate dihydrate $[\text{Zn}(\text{CH}_3\text{COO})_2 \cdot 2\text{H}_2\text{O}]$, manganese dihydrate $\text{Mn}(\text{CH}_3\text{COO})_2 \cdot 2\text{H}_2\text{O}$ and tin tetrachloride (SnCl_4) were

used as the precursors without further purification. N,N dimethyl-formamide (DMF) was use a solvent and pH of the precursor-solvent solution was maintained as 7.5. The preparation method is as discussed in our earlier paper [5]. XRD patterns were recorded on a RigakuC / max-2500 diffractometer using Cu-K α radiation of wavelength 1.5406 Å from $2\theta = 30^\circ$ to 70° . Microstructural analysis at high resolution was carried out using a scanning electron microscope (SEM, JEOLJSM 6390). The topological feature and composition of Zn, S, Mn and Co were determined by energy dispersive X-ray (EDX) using K and L lines. The photoluminescence (PL) spectra from 340 to 600 nm have been carried out using 325 nm line of Xe laser excitation using a fluorescence spectrophotometer. The antibacterial activity of Sn-doped $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ nanoparticle on *Escherishia coli* (*E. coli*) and *Staphylococcus aureus* (*S. aureus*) was studied through disk diffusion method. Standard antibiotic erythromycin was used as a control for comparison.

Results and discussion

XRD patterns of $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ and Sn-doped $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ nanoparticles annealed at 500°C are presented in Fig. 1. No other distinctive peaks corresponding to Sn or Mn or their oxides are noticed within the recognition limit of XRD except the hexagonal wurtzite phase of ZnO indexed with JCPDS 36-1451 [6]. It is noticed from XRD pattern that the intensity of the peaks decreases and full width at half maximum (FWHM) increases as Sn is substituted into $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ i.e.,

doping of Sn caused the degradation of crystallinity. The observed drop in the intensity may be due to the migration of Zn atoms into the interstitial positions from the regular Zn sites caused by the substitution of Mn and Sn. The enhanced PL peak at 472 nm (Fig. 3) by Sn-doping correspond to Zn interstitial is a strong evidence for this interpretation. In addition to the decrease of intensity, incorporation of Sn slightly shift peak position of (101) plane to higher diffraction angles (inset of Fig. 1) because Sn ions have smaller radii than Zn^{2+} ions [7]. Further, the effect of Sn doping has been investigated by estimating the average crystallite size using the Debye-Scherrer's formula [6], $D = 0.9\lambda / \beta \cos\theta$. The crystallite size gradually decreases from 22.2 nm (Sn = 0%) to 16.3 nm (Sn = 2%) which may be ascribed to the Zener pinning effect [8] that comes into play due to the increase in the Zn interstitials.

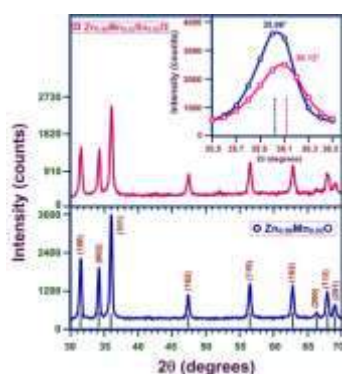


Fig. 1: XRD patterns of $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ and $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$ nanoparticles. Inset shows the variation of XRD intensity along (101) plane

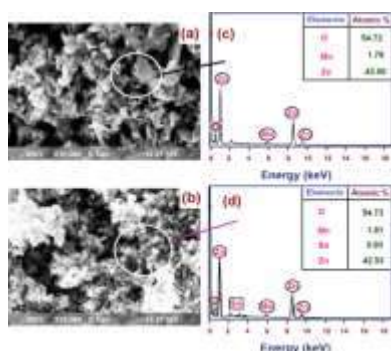


Fig 2 SEM images and the corresponding EDX spectra of (a, c) $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ and (b, d) $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$ nanoparticles

Fig. 2a-b represents the SEM image of $\text{Zn}_{0.98-x}\text{Mn}_{0.02}\text{Sn}_x\text{O}$ ($x = 0, 0.02$) nanoparticles with clear morphological changes. Fig. 2a ($\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$) includes dominated needle-like structure with few plate-like irregular

shape. Morphology of $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ was considerably modified by the addition of Sn (Fig. 2b) which contains the spherical and oblate shaped nanostructures. The grain size is decreased by Sn content which likely due to the incorporation of Sn into ZnO lattice [9].

In order to ensure the existence of Mn, Sn, Zn and O ions, the EDX spectra were taken as shown in Fig. 2c-d. The prominent peaks confirm the presence of compositional elements in the nanostructures. It is noticed from Fig. 2c-d that Sn percentage into the Zn-Mn-O nanostructure increases according the nominal loading of Sn.

PL spectra of $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ exhibit a dominant UV emission at ~ 356 nm and a weak UV shoulder at 383 nm as shown in Fig. 3a. The observed UV band corresponds to the near-band-edge (NBE) transition from conduction band to valence band of ZnO i.e., it is related to a variation of electron concentration [10].

When Sn is doped into $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$, emission wavelength shifted to higher wavelength (red shift), 391 nm which can be described by the doping modified band-gap-renormalization (BRG) effect [11]. Deng and Zhang [12] explained the similar red shift in Sn-doped ZnO due to BRG effect. The present shift may also be credited to the reduction of band gap and the increasing carrier concentration by Sn doping. The blue emission at 472 nm, and the green emission at 518 nm were enhanced by Sn-doping. The intensity of green emission increases with Sn = 2% doping, due to the increase in the concentration of lattice imperfections especially oxygen vacancies [13].

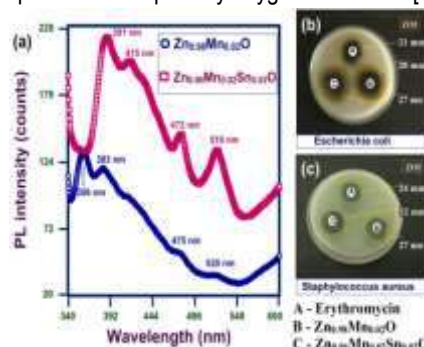


Fig 3 (a) PL spectra from 340 nm to 600 nm (b, c) antibacterial activity of $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ and $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$ nanoparticles on *E.coli* and *S.aureus*

Fig. 3 b and c shows the picture of antibacterial activity of $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$ and $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$ nanoparticles on *E.coli* and *S.aureus* where the concentration of nanoparticles is kept constant as 50 mg/L. $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$ shows maximum antibacterial activity,

ZOI =32 mm against *S.aureus* whereas ZOI=27mm against *E.coli*.

When the Sn is incorporated into $\text{Zn}_{0.98}\text{Mn}_{0.02}\text{O}$, more Zn^{2+} sites of ZnO matrix are occupied by Sn^{4+} ions. As Zn^{2+} ions in the interstitial positions may be easily released from the lattice rather than that in native positions, they can participate effectively in the antibacterial activity. Another reason for higher antibacterial activity by Sn-doping is due to increase of surface area [14] by reduced particle size i.e., antibacterial efficiency is higher for lower crystallite size.

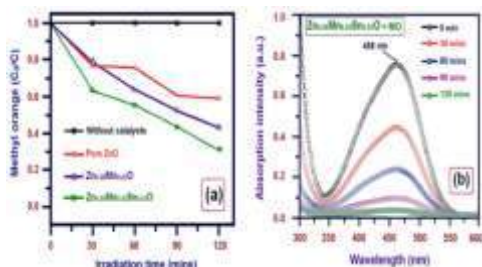


Fig 4 Photocatalytic activity of different catalysts by the degradation of methyl orange (MO) under different UV light irradiation time from 0 to 120 mins

The photocatalytic activities of the catalyst were evaluated by the degradation of methyl orange (MO) under UV light irradiation (Fig. 4a). 10 mg of catalyst was added to 100 mL of aqueous MO solutions.

Without catalyst, MO does not undergo any decomposition by itself under UV-light. Mn, Sn dual doped ZnO ($\text{Zn}_{0.96}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$) showed the highest degradation of MO than other samples. The substitution of Sn in Mn-doped ZnO nanostructures might enhance the specific surface area by lowering the particle size which might contribute to high dye adsorption. Fig. 4b shows the variation of absorption intensity of MO and $\text{Zn}_{0.96}\text{Mn}_{0.02}\text{Sn}_{0.02}\text{O}$ solution for different irradiation times where the characteristic absorption peak of MO solution was found to be 458 nm. This result shows a continuous decrease in the absorption intensity representing the degradation of the dye with the increase in the irradiation time.

Conclusion

Mn, Sn dual doped ZnO nanoparticles have been prepared using sol-gel method. Grain size is gradually decreased by Sn-doping due to Zener pinning effect (ZPI)

by the increase of Zn interstitials. The PL spectra showed the enhanced green emission at Sn = 2% doping due to the increase of lattice imperfections especially oxygen vacancies. The observed higher antibacterial activity by Sn-doping is due to increase of surface area by reduced particle size. The substitution of Sn in Mn-doped ZnO nanostructures might enhance the specific surface area by lowering the particle size which might contribute to high dye degradation than other samples.

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STUDY ON FUNDAMENTAL RELATIONSHIP BETWEEN PHYSICAL PROPERTIES AND MATERIAL DIMENSION IN THE NANOSCALE

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Abstract

A naturally occurring form of Calcium apatite, Hydroxyapatite is an interesting element in Nano technological research[1][2][3]. Ranging generally between 80-100nm in size, they are particles that can be dispersed in fluids, made as rods or used as powders for research[4]. Surface functionalized form of Hydroxyapatite Powder is also used for preferential binding and adsorption[5][6]. Chemical Deposition, Biomimetic Deposition and Electro deposition are some of the methods that are used for synthesis of this Nano product[7]. In this project i have concluded by using the method solgel[8][9][10].

Keywords: Hydroxyapatite (Ha), Calcium Apatite, Solgel.

FT-IR Analysis

Functional groups associated with hydroxyapatite were identified by FTIR spectroscopy. The FTIR spectra of the prepared samples are given in Figure 1.2 a&b. The IR spectrum for Hap as shown the table along with the assignment chemical bond nature. There is a slight shift in some of the values in few wave numbers. The lines in the region 100-600 cm^{-1} HAp sample two lines observed 470-468 cm^{-1} and these lines in this region refers to asymmetric stretching of P-O[11]. The lines in the region 1000-1600 cm^{-1} refers to C-O asymmetric stretching. From 1500-2000. The FTIR spectrum shows this high C-O stretching. From 2000-3000 cm^{-1} spectrum high intense line adjusted to O-H stretching for the molecules presence in $\text{Ca}_{10}(\text{PO}_4)_6(\text{OH})_2$ [12].

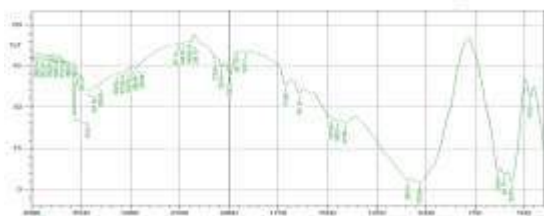


Fig 1.2 (a) FT-IR of $\text{Ca}_{10}(\text{PO}_4)_6(\text{OH})_2$ powder calcined at different temperature 750°.

Table 1

S. No	Wave Number (1/Cm)	Assignment	Chemical Group
1	3892.35	O-H Stretching	OH ⁻
2	3867.28	O-H Stretching	OH ⁻
3	3828.70	O-H Stretching	OH ⁻
4	3811.34	O-H Stretching	OH ⁻
5	2142.91	C-O Stretching	CO_3^{2-}
6	2075.41	C-O Stretching	CO_3^{2-}
7	1996.32	C-O Stretching	CO_3^{2-}
8	1957.75	C-O Stretching	CO_3^{2-}
9	1639.49	Asymmetric Stretching of C-O	C-O (ν_3)
10	1624.06	Asymmetric Stretching of C-O	C-O (ν_3)
11	1612.49	Asymmetric Stretching of C-O	C-O (ν_3)
12	1091.1	Asymmetric Stretching of C-O	C-O (ν_3)
13	601.79	Symmetric stretching of P-O	P-O(ν_4)
14	567.07	Symmetric stretching of P-O	P-O(ν_4)
15	468.70	Asymmetric stretching of P-O	P-O(ν_4)
16	470.60	Asymmetric stretching of P-O	P-O(ν_4)

Functional groups associated with hydroxyapatite were identified by FTIR spectroscopy. The FTIR spectra of the prepared samples are given in Figure 2&3. The IR spectrum for microwave assisted Hap as shown the table similarly. The high in the region 100-600 cm^{-1} Micro assisted of HAp sample two lines observed 470-468 cm^{-1} and these lines in this region referrers to asymmetric stretching P-O. This lines in the region 1000-1600 cm^{-1} refers to C-O asymmetric stretching. From 1500-2000. The

FTIR spectrum shows this high C-O stretching. From 2000-3000 cm^{-1} spectrum high intense line adjusted to O-H stretching for the molecules presence in $\text{Ca}_{10}(\text{PO}_4)_6(\text{OH})_2$.

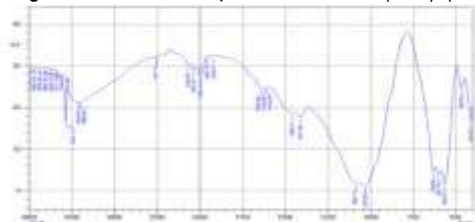


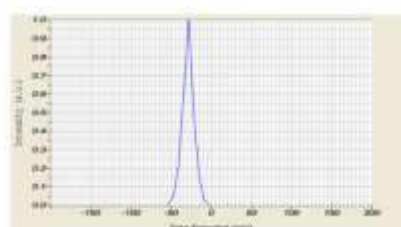
Fig-5.2(b) FT-IR of $\text{Ca}_{10}(\text{PO}_4)_6(\text{OH})_2$ powder calcined at different temperature 750°C Table-2

Table 2

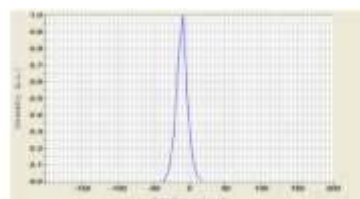
S. No	Wave Number (1/Cm)	Assignment	Chemical Group
1	3892.35	O-H Stretching	OH^-
2	3867.28	O-H Stretching	OH^-
3	3828.70	O-H Stretching	OH^-
4	3811.34	O-H Stretching	OH^-
5	2142.91	C-O Stretching	CO_3^{2-}
6	2075.41	C-O Stretching	CO_3^{2-}
7	1996.32	C-O Stretching	CO_3^{2-}
8	1957.75	C-O Stretching	CO_3^{2-}
9	1639.49	Asymmetric Stretching of C-O	C-O (ν_3)
10	1624.06	Asymmetric Stretching of C-O	C-O (ν_3)
11	1612.49	Asymmetric Stretching of C-O	C-O (ν_3)
12	1091.1	Asymmetric Stretching of C-O	C-O (ν_3)
13	601.79	Symmetric stretching of P-O	P-O(ν_4)
14	567.07	Symmetric stretching of P-O	P-O(ν_4)
15	468.70	Asymmetric stretching of P-O	P-O(ν_4)
16	470.60	Asymmetric stretching of P-O	P-O(ν_4)

Zeta Potential

Zeta potential is an essential parameter for the characterization of stability in aqueous Nano suspensions[13]. A minimum of ± 30 mV zeta potential values is required for indication of stable Nano suspension. Analysis shows that zeta potential for HAP is equal to 10mV this indicate particles are minimally stable and zeta potential of PVP-HAP is equal to 28mV shows moderate stability of particles after doping that is stability of nanosuspension is increased after the addition of dopant. So, this result clearly indicated incipient instability that the particles stable due to the electrostatic[14].



ZETA Potential Graph (a)



ZETA Potential With (PVP) Graph (B)

Graphical representation of ZETA potential is shown in figure (a) and (b)

Conclusion

Hydroxyapatite and PVP doped hydroxyapatite samples were prepared by using low coast sol-gel technique at molar concentration ratio of 5:3. From the studies the following results could be achieved.

From the FTIR analysis it reveals that the samples which are prepared shows all the functional group present in the Hap and PVP doped Hap. From this bond assignment it can be able to used in drug delivery system. From the Zeta potential analysis samples showed the moderate stability when the PVP is doped

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STRUCTURAL AND OPTICAL PROPERTIES OF CERIUM DIOXIDE NANO THIN FILM PREPARED BY CHEMICAL BATH DEPOSITION TECHNIQUE

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Abstract

The quality of CeO₂ nano thin films prepared by Chemical Bath Deposition (CBD) technique and to compare the study of XRD, SEM, EDAX, UV-Visible Spectroscopy and Photoluminescence. The films are of good quality, adherent and uniform. It is a good conformity between structural and optical results, luminescence and microstructure analysis of the CeO₂ thin film. From the XRD studies diffraction peaks were observed at 2θ values of 27.06°, 34.21°, 38.25°, 52° and 66.01° that can be indexed to (004), (-204), (-115), (-117), and (-426) reflex plane of the face centered cubic and diffraction peaks in the XRD pattern of CeO₂ thin films are monoclinic structure. It is found to be the grain size is the range of (pH5=41nm) and (pH6=47nm). In optical studies, the absorption spectra for the CeO₂ thin film (pH 5) maximum absorption are 276nm and (pH 6) maximum absorption is 380nm. The Energy spectra for CeO₂ thin film, an optical energy band values are (pH 5) 3.52 eV and (pH 6) 3.26eV. The morphology of the particles changes to the spherical shape with agglomeration by optimized the temperature. It can be seen that the CeO₂ nanoparticles were the formation of a cluster and agglomerated. A CeO₂ thin film of pH 5 is executed in the formation of adhesion nature. The growth of the film is a coalescence nature and continuous formation of nuclei CeO₂ particle. The pH 6 of CeO₂ of the thin film exhibits as a uniform grain structure with small spherical grain size with stable nuclei. It captures of the additional atom are focused on the surface. It fully covered the substrate. Photoluminescence is a evaluate of photon absorption from which the light emission of the material of a particular wavelength. The CeO₂ thin film was excited by 380 nm source. PL measurement was estimated by the band gap around 3.52 eV and quantum yields are 1.002 and 0.998. This value is relatively very close to the value of the UV- band gap. These PL observations confirm that CeO₂ films with nano grains deposited here are of high purity and can be used for developing luminescence devices.

Keyword: CeO₂ thin film, XRD, SEM & EADX, UV and PL studies

Introduction

Rare – earth oxides have been widely explored in catalysis, metallurgy, fuel cells, medical applications and ceramics. Cerium oxide is one of the most important rare earth oxides being actively investigated, especially its use in catalysis[1]. Cerium is the most abundant rare earth, which is even more plentiful than copper. cerium is in the lanthanide group with an atomic number of 58. Cerium has III and IV oxidation states.

Ceria is for polishing, especially chemical- mechanical planarization (CMP)[2]. For this purpose, it has displaced many other oxides that were previously used, such as iron oxide and zirconia. For hobbyists, it is also known as "opticians rouge" [3]. CeO₂ is used to decolorize glass by converting green – tinted ferrous impurities to nearly colorless ferric oxides [4]. Cerium oxide has found use in infrared filters, as an oxidizing species in catalytic and as a

replacement for thorium dioxide in incandescent mantles [5]. Cerium oxide is used significantly by the glass industry as an efficient polishing agent for most glass compositions and also to prevent the decolonization of glass. Cerium compounds improves the mechanical strength, adds resistance to moisture and microorganism attack and also used in the manufacture of rain gear and similar products. CeO₂ thin films were deposited by chemical methods of FTO substrate. Characterizations are carried out X-ray Diffraction, surface morphology, elemental analysis, optical properties, and luminescence studies.

Experimental

CeO₂ Nanoparticle is synthesized by chemical bath deposition technique and it is coated onto FTO substrate. In separate burettes, 0.02M solution of Ce(III) nitrate was prepared by dissolving 2.17gm, Ce(NO₃)₃.6H₂O in 250 ml

distilled water. Similarly 0.03M of K_2CO_3 solution was prepared by dissolving 1.036 gm, K_2CO_3 in 250 ml distilled water. Aqueous solution of Ce (III) nitrate (50 ml) and potassium carbonate (20 ml) were added drop by drop to a well stirred water (100 ml) to precipitate a white precursor, namely cerium (III) carbonate. The constant pH is 5 and pH is 6 was maintained during the deposition method. Consequential CeO_2 were dried at $65^\circ C$ for 3 hours, cooled to room temperature. Then, the product was aged at $220^\circ C$ for 2.5 hours. The specification of the particle size and structure of the as synthesized of CeO_2 Nanoparticles was carried out.

Result and Discussion

Structural studies

The structural properties have been studied using X-ray diffraction technique using Cu K_α radiation source ($\lambda = 1.54184$) with film diffraction. The XRD pattern the peak intensities were observed and matched to the JCPDS standards. The peaks were indexed as shown in the fig.3.1(a) for pH5 and fig.3.1(b) for pH6. The maximum peak of the XRD pattern is corresponding to the theoretical pattern of JCPDS data. Grain Size, Crystal structure of the cerium thin film is an analysis by X-ray spectroscopy. XRD studies were carried out to identify the crystalline nature of the synthesized CeO_2 . Diffraction peaks were observed at 2θ values of 27.06° , 34.21° , 38.25° , 52° and 66.0° that

Peak (2 θ)	(2 θ) (Degree)	FWHM	hkl	Grain size(D) nm(10^{-9})	Strain (ϵ) 10^{-3} $lin^{-2}m^4$	Dislocation Density(δ) $10^{14}(lin/m^2)$
27.06	13.53	0.1476	004	55.433	0.625	3.254
34.21	17.10	0.1476	-204	56.388	0.615	3.145
38.25	19.12	0.2952	-115	28.520	1.216	0.122
52.00	26.00	0.2460	-117	35.978	0.964	7.725
66.01	33.00	0.2952	-426	32.130	1.079	9.686

can be indexed to (004), (-204), (-115), (-117), and (-426) reflex plane of the face centered cubic. And found to be

Fig 3.1(a) XRD for CeO_2 (pH-5) thinfilm

the range of (pH5=41nm) and (pH6=47nm). The lattice parameter was calculated according to Braggs Law and was found to be $a=6.781A^\circ$ $b=11.89 A^\circ$ $c=15.82 A^\circ$ and $\alpha=\gamma=120^\circ$ $\beta=90^\circ$. The structural parameter is tabulated as shown in table 3.1(a) in pH5 and table 3.1(b) for pH6.

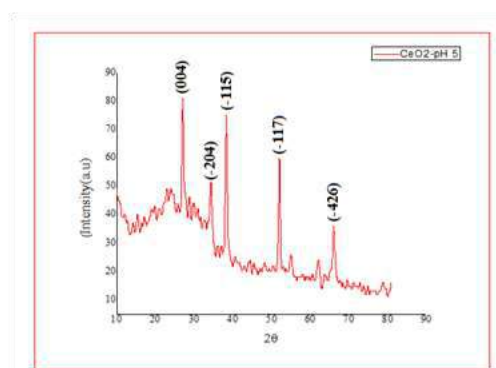


Table 3.1(a) Structural parameter for CeO_2 (pH-5) thinfilm

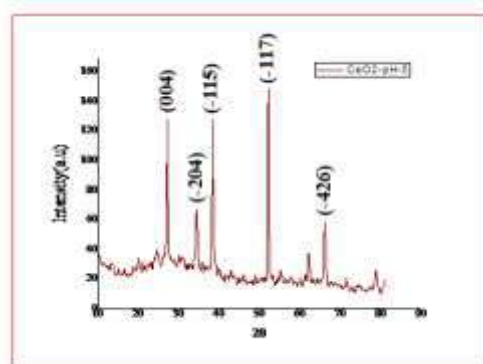


Table 3.1(b) Structural parameter for CeO_2 (pH-6) thinfilm

Peak (2 θ)	(2 θ) (Degree)	FWHM	Hkl	Grain size(D) nm(10^{-9})	Strain (ϵ) 10^{-3} $lin^{-2}m^4$	Dislocation Density(δ) $10^{14}(lin/m^2)$
27.03	13.51	0.1476	004	55.428	0.625	3.254
34.23	17.11	0.1476	-204	56.390	0.615	3.144
38.25	19.12	0.1968	-115	42.777	0.810	5.464
52.02	26.01	0.1968	-117	44.976	0.771	4.943
66.01	33.00	0.2460	-246	38.557	0.899	6.726

Fig 3.1 (b) XRD for CeO_2 (pH-6) thinfilm

Morphology Analysis

SEM analysis was used for the morphological study of CeO_2 thin film. These analyses show that high homogeneity emerged on the sample surface by increasing annealing temperature. The results show that the morphology of the particles changes to the spherical shape with agglomeration by increasing temperature. In this figure, the particles prepared with the formation of clusters. It can be seen that the CeO_2 nanoparticles were

agglomerated. CeO₂ thin film of pH 5 is executed in the formation of adhesion nature. The growth of the film is a coalescence nature and continuous formation of nuclei CeO₂ particle. The pH 6 is exist of CeO₂ of thin film exhibits as a uniform grain structure with small spherical grain size with stable nuclei. It captures of the additional atom are focused on the surface. It fully covered on the substrate.

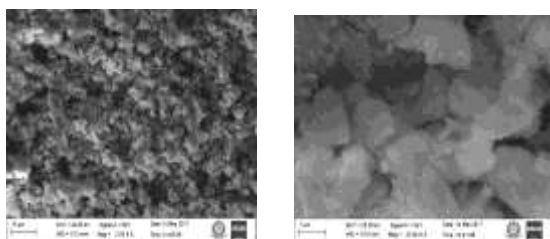


Fig 3.2(a) SEM image for CeO₂ (pH-5) thinfilm

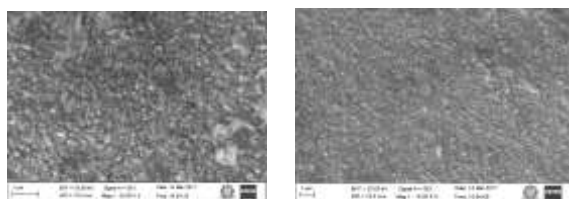


Fig 3.2(b): SEM image for CeO₂ (pH-6) thinfilm

Table 3.2 Analysis of SEM pictures in CeO₂ thinfilm

Sample	Magnification (x)	Particle size
CeO ₂ (pH-5) thinfilm	20,000	1 μ m
CeO ₂ (pH-5) thinfilm	2,000	10 μ m
CeO ₂ (pH-6) thinfilm	20,000	1 μ m
CeO ₂ (pH-6) thinfilm	10,000	1 μ m

Energy Dispersive Analysis of X- ray Analysis (EDAX)

Energy-dispersive X-ray spectroscopy is an analytical technique used for the elemental analysis or chemical characterization of a sample CeO₂ (pH-5) thin film and CeO₂ (pH-6) thin film

As shown in fig.3.3 (a) and fig 3.3(b). It is one of the variants of X-ray fluorescence spectroscopy, which relies on an investigation of sample through interaction between electromagnetic radiation and matter in response hit with charged particle. The composition analysis enabled to confirm that to prepared cerium oxide with pH5 and pH6 values thin film samples are tabulated as shown in table 3.3(a) and 3.3(b).

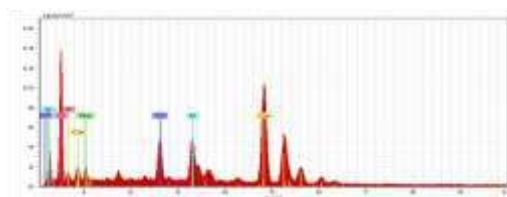


Fig.3.3 (a) EDS spectrum for CeO₂ (pH-5) thinfilm

Table 3.3 (a) Elemental Analysis for CeO₂ (pH-5) thinfilm

Samples	Normal weight (%)	Atomic weight (%)
Oxide	41.68	59.28
Carbon	13.96	26.44
Cerium	32.64	5.30
Sodium	4.79	4.75
Potassium	3.72	2.17

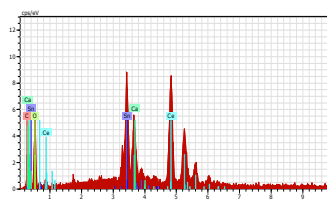


Fig.3.3 (b) EDS spectrum for CeO₂ (pH-6) thinfilm

Table 3.3(b) Elemental Analysis for CeO₂ (pH-6) thinfilm

Sample	Normal weight (%)	Atomic weight (%)
Oxide	22.61	58.37
Carbon	5.36	18.29
Cerium	44.81	13.09
Sn	25.64	8.84
Calsium	1.37	1.40

UV Analysis

The CeO₂ thin film transmission studies were used to determine the thickness (t) of the thin films and reflectance study was carried out to determine the refractive index (n) and extinction coefficient of the thin films. These results are tabulated in table3.4. The absorption spectra for the CeO₂ thin film are analyzed, pH 5 maximum absorption is 276nm and pH 6 maximum absorption is 380nm as shown in the fig.3.4. The Energy spectra for CeO₂ thin film, the tag plot is to indicate the optical energy band value pH 5 is 3.52 eV and pH 6 is 3.26eV as shown in the fig.3.4.

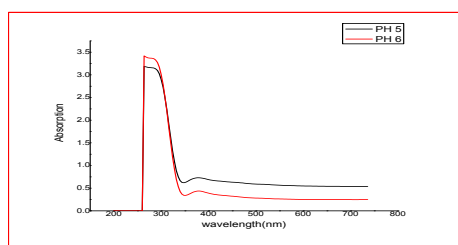


Fig.3.4: Absorption spectrum of CeO₂ thin film

In comparison with a UV visible absorption spectrum of CeO₂ thin film reported in the band/peak in the spectrum located at around 200-800 nm are observed to be shifted towards the lower wavelength side, which clearly shows the blue shift. It indicates the absorption positions depend on the morphologies and sizes of CeO₂. The UV absorption ability of CeO₂ is related with band gap energy. The UV-absorption edge provides a reliable estimate of the band gap of any system. The band gap energy was estimated by plotting $(\alpha h\nu)$ of the microcrystalline materials against the photon energy ($h\nu$). Where α is the absorption coefficient, $h\nu$ is the photon energy, E_g is the band gap energy. The optical parameter value of CeO₂ thin film values is determined pH 5 and pH 6.

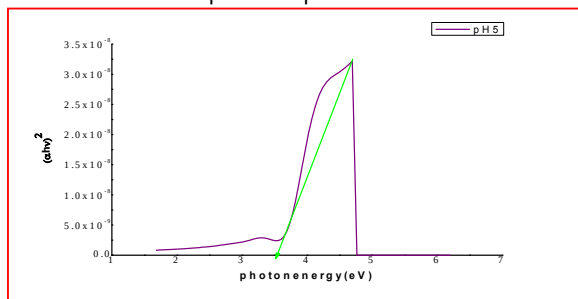


Fig.3.4: Energy spectrum of CeO₂ thin film

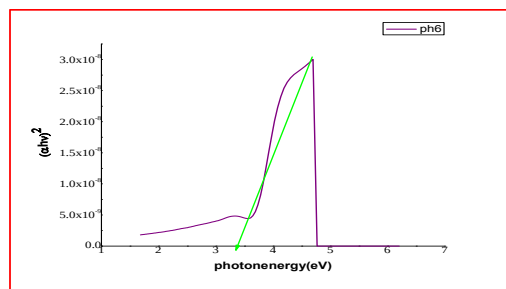
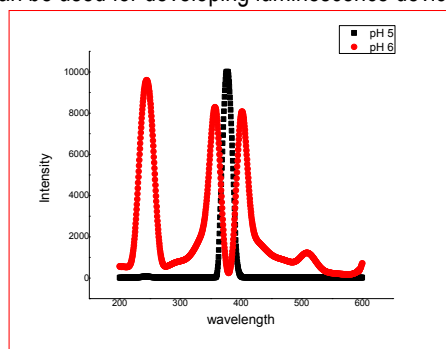
Table3.4: Optical parameters of CeO₂ thin film

Sample	Absorption coefficient(k, cm ⁻¹)	Thickness of the film (t) nm	Refractive index (n)	EnergyGap (E _g) eV
CeO ₂ - pH 5	721	319	2.0	3.52
CeO ₂ - pH 6	130	299	1.4	3.26

Photoluminescence (PL) Studies

Photoluminescence is a measure of photo absorption from which the light emission of the material of a particular wavelength. CeO₂ thin film were excited by 380 nm source. PL measurement is estimated the band gap around 3.52 eV. This value is relatively very close to the value of the UV- band gap. These PL observations confirm that CeO₂

films with nano grains deposited here are of high purity and can be used for developing luminescence devices.



Conclusion

The preparation of CeO₂ thin films using CBD method and prepared thin film samples were characterized using advanced sophisticated instrumentation. XRD studies were carried out to identify the crystalline nature of the synthesized CeO₂. Diffraction peaks were observed at 2θ values of 27.06°, 34.21°, 38.25°, 52° and 66.0° that can be indexed to (004), (-204), (-115), (-117), and (-426) reflex plane of the face centered cubic. And found to be the range of (pH5=41nm) and (pH6=47nm). The lattice parameter was calculated according to Braggs Law and was found to be $a=6.781\text{\AA}$ $b=11.89\text{\AA}$ $c=15.82\text{\AA}$ and $\alpha=\gamma=120^\circ$ $\beta=90^\circ$. The growth of the film is a coalescence nature and continuous formation of nuclei CeO₂ particle. CeO₂ thin film of pH 5 is executed in the formation of adhesion nature. The pH 6 is exist of CeO₂ of thin film exhibits as a uniform grain structure with small spherical grain size with stable nuclei. The composition analysis enabled to confirm that to prepared cerium oxide with pH5 and pH6 values. The absorption spectra for the CeO₂ thin film are analyzed, pH 5 maximum absorption is 276nm and pH 6 maximum absorption is 380nm and the optical energy band value pH 5 is 3.52 eV and pH 6 is 3.26eV. Spectrum located at around 200-800 nm are observed to be shifted towards the lower wavelength side, which clearly shows the blue shift. It indicates the absorption positions depend

on the morphologies and sizes of CeO₂. . CeO₂ thin film were excited by 380 nm source. PL measurement is estimated the band gap around 3.52 eV. This value is relatively very close to the value of the UV- band gap.

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TiO₂ BASED DYE SENSITIZED SOLAR CELLS USING NATURAL (CHLOROPHYLL) DYE

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Abstract

Nanostructured TiO₂ thin films were prepared on fluorine - doped tin oxide (FTO) plate by the spin coating method. Then they are sensitized with natural dye (chlorophyll) extracted from pomegranate leaves using alcoholic solution. The structural characterization was done by XRD and SEM. The absorption and emission spectrum of the sample was recorded using UV-Vis and PL techniques respectively. The absorption value for dye is in the range of 400 - 425 nm. The band gap (2.60 eV) of the sample was calculated from UV - Vis and PL and are in good agreement. Photovoltaic parameters and the conversion efficiency η for the fabricated cells were determined. The efficiency of the DSSC is 0.452%.

Keywords: Spin coating; DSSC; natural dyes.

Introduction

Gratzel was the first who investigated dye-sensitized solar cell(DSSC) as a new type of solar cells(1) . DSSC are relatively new class of low-cost solar cells that belong to the group of thin film solar cells. DSSC have received an increasing interest due to simple fabrication process and relatively high efficiency. DSSC contains several components. A mechanical support coated with transparent conductive oxides and the semiconductor film, usually TiO₂(2). A sensitizer absorbed on to the surface of the semiconductor. An electrolyte containing a redox mediator. A counter electrode capable of regenerating the redox mediator like platinum.

Dyes are important parameters in absorption of a photon of sunlight to generate electricity and its dye molecules will sensitize the wide band gap semiconductor [TiO₂] to the visible radiation(5). Natural dye which was extracted from various fruits and plant contained anthocyanin, chlorophyll, carotenoid and xanthophyll pigments and have been used in DSSC(3). Chlorophyll can absorb light from, red, blue and violet wavelengths and obtain its colour by reflecting the green wavelength(4). The strong absorption peaks in the visible region pigments has been reported before such as pomegranate leaves is used as natural based sensitizer.

Experimental

Preparation of Dye

The pomegranate leaves were put into ethanol solution and kept several 10 days to extract natural dye in the solution adequately. The solid residues were filtrated out. The natural dye solutions were refined by centrifuge method.

Preparation of TiO₂ Paste

TiO₂ nanoparticles is blended with nitric acid solution, polyethylene glycol and one drop of nonionic surfactant. Blending process continued using ultrasonic bath until it forms thick paste without any clots.

Preparation of Photoanode

A Piece of conductive glass(FTO) is selected and place on a metal sheet. A tape at four sides was used as masking material on the conductive layer restricts the thickness and area of the paste. Then various thickness of TiO₂ thin films are coated over FTO plate by spin coating method. Later, the glass sintered under thermal furnace module. Then the sintered TiO₂ thin films was immersed in one of natural dyes for 24 hours, allowing the natural dye molecules to be adsorbed on the surface of TiO₂ nanoparticles. The DSSC photo electrode was ready for testing. Finally, the DSSCs are fabricated with plantinm as a counter electrode and potassium iodide as liquid electrolyte.

Results and Discussion

X-Ray Diffraction

A typical XRD spectrum characteristic peaks at 27° (110), 37° (3 0 1), 54° (211) and 65° (2 2 1) reveal that the formation of rutile phase of TiO₂. The intensity of XRD peaks of the sample reflects that the formed nanoparticles are crystalline in nature. The observed values are very well agreed with the JCPDS values (73-1765). After the absorption of chlorophyll dye the peak corresponding to the plane (2 0 2) vanishes due to filling of pores in the TiO₂ films. The intensity of the peak increases with increase in thickness of the sample. The thickness of the

TiO₂ decreases with increase in rpm of the spin coating machine. The crystallite size decreases with thickness of the film and confirms the formation of nanoparticles.

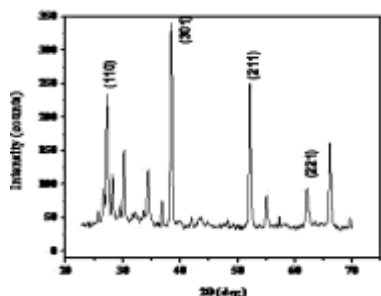


Fig.1. XRD pattern of TiO₂ prepared at 2000rpm

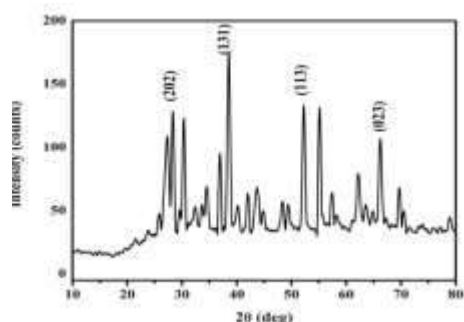


Fig.2. XRD pattern of TiO₂ prepared at 6000rpm

Table.1.2 Compared and observed values of 2 & spacing of

Position 2θ(deg)		d - Spacing Å °		FWH M	(h k l)
Observed	JCPDS	Observed	JCPDS		
27.2034	27.465	3.27819	3.24491	0.3953	(1 1 0)
38.4883	37.281	2.33905	2.41000	0.0010	(3 0 1)
52.2403	54.411	1.75111	1.68487	0.0010	(2 1 1)
66.4003	65.624	1.40794	1.42153	0.3922	(2 2 1)

TiO₂ in 6000 rpm

Position 2θ(degree)		d - Spacing Å °		FWH M	(h k l)
Observed	JCPDS	Observed	JCPDS		
27.5187	27.479	3.24720	3.24326	0.3348	(2 0 2)
37.7624	37.226	2.38232	2.41344	0.2687	(1 3 1)
54.4731	54.411	1.68450	1.68487	0.0010	(1 1 3)
65.5231	65.154	1.42464	1.43064	0.0010	(0 2 3)

Table.1.3. Thickness, lattice constant and crystalline

size of prepared TiO₂ with different rpm

Rotation per minute	Thickness (μm)	Lattice constant	Crystallite size(nm)
2000	18.62	4.58	27
6000	4.78	4.55	21

PL measurements

Photoluminescence (PL) emission spectra of prepared samples are recorded at room temperature using a spectrofluorophotometer (ISS USA). The PL spectra of chlorophyll dye and TiO₂ samples prepared at different rpm with and without dye (2000 and 6000 rpm). There is a blue shift in band gap with decrease in thickness of TiO₂. From the emission intensity it is observed that the photo anode prepared at the 6000 has better conversion of efficiency.

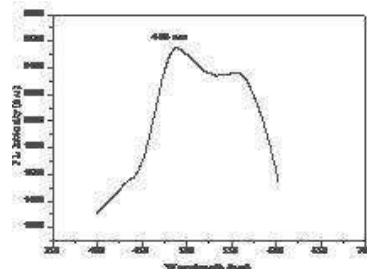


Fig.2.1. PL spectra of chlorophyll dye/ TiO₂ in 2000 rpm

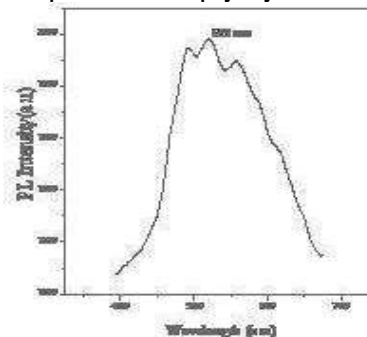


Fig. 2.2 . PL spectra of chlorophyll dye/ TiO₂ in 6000 rpm

UV – Vis measurements

UV-Vis absorbance spectrum of chlorophyll dye extract which is characterized by two peaks located at 460 and 520 nm, with absorbance 0.79 and 0.68, respectively (in arbitrary unit). Those peaks indicate the higher possibility depending on the nature of the substrate. The absorbance spectra of TiO₂ samples are characterized by only one peak located in the range of 350 – 420 nm. The absorbance spectra of dye coated TiO₂ samples are characterized by the peaks located at 465 – 480 nm with absorbance 1.65, to 1.25 (in arbitrary unit). The bandgaps

are calculated and tabulated in Table 3.1. As the bandgap range of 2.60 to 2.41 is required for preparation of solar cells, the sample prepared at rpm 6000 can be used for the same.

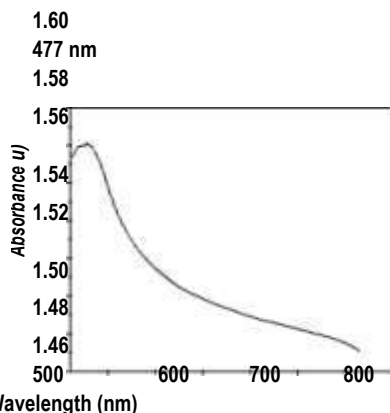


Fig.3.1.UV-Vis spectra of chlorophyll dye/ TiO₂ in 2000 rpm

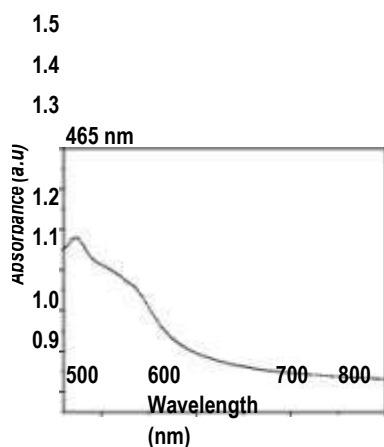


Fig.3.2.UV-Vis spectra of chlorophyll dye/ TiO₂ in 6000 rpm

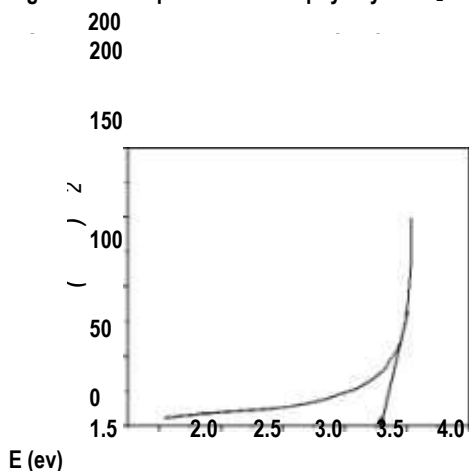


Fig.3.3. Tauc plot of chlorophyll dye/ TiO₂ in 2000 rpm

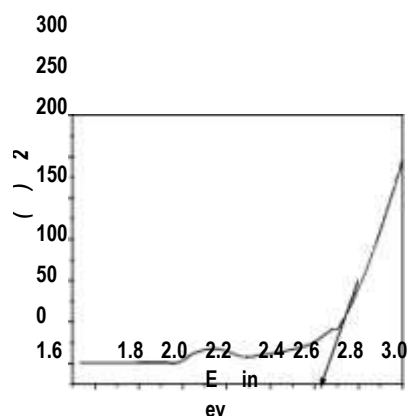


Fig.3.4. Tauc plot of chlorophyll dye/ TiO₂ in 6000 rpm

Table.3.1. Compared of band gap values of chlorophyll dye/TiO₂ in different rpm

Rotation per minute	Band gap in eV	
	PL	UV
2000	2.41	2.41
6000	2.62	2.60

SEM Measurement

The Scanning electron microscopy (Philips XL30 ESEM) was used to investigate the surface morphology of the sample. SEM pictures of sample TiO₂ and chlorophyll/ TiO₂ are shown in Figs.4.1 and 4.2 respectively.

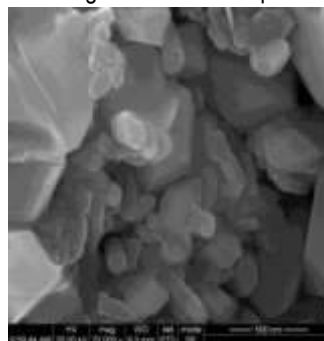


Fig.4.1. Sem image of TiO₂ in 6000 rpm

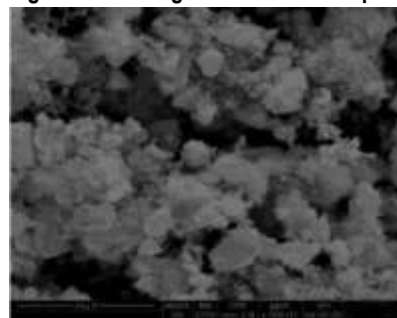


Fig.4.2.Sem image of chlorophyll dye/TiO₂ in 6000 rpm

I-V Measurement

I-V measurements were carried out the prepared solar cells (1 cm² size). Photocurrents and voltages were measured using a Keithley source meter 2400, with a 62 W halogen lamp and AM 1.5G. The I-V characteristics curves are shown in Fig. 5.1 – 5.2 The conversion efficiency of the prepared DSSC are calculated and listed in Table 5.1.1.

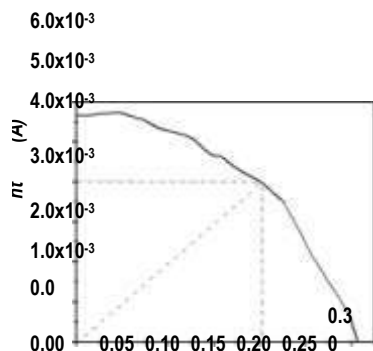


Figure 5.1: I-V Characteristics of DSSC prepared by chlorophyll dye coated TiO₂ (2000 rpm).

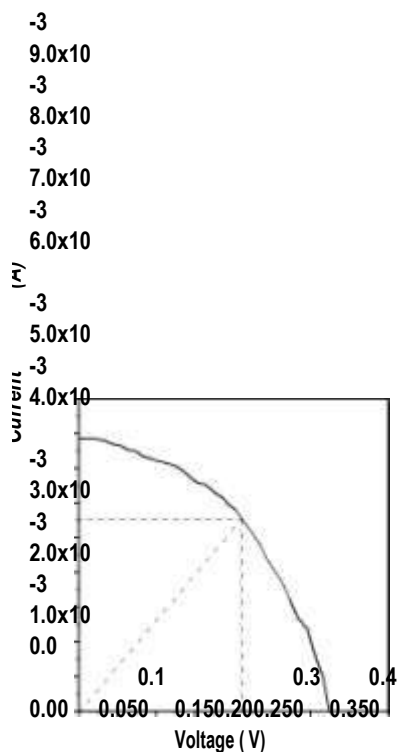


Figure 5.2: I-V Characteristics of DSSC prepared by chlorophyll dye coated TiO₂ (6000 rpm).

Table.5.1.1 Conversion Efficiencies of the prepared DSSCs

Rotation per minute	Thickness (μm)	Fill Factor	Conversion Efficiency (%)
2000	19.94	0.29	0.0195
6000	4.78	4.28	2.6466

Conclusion

Nanostructured porous TiO₂ samples prepared by spin coating technique were sensitized by chlorophyll dye. The structural characterization done by XRD pattern revealed the rutile phase formation of TiO₂ and the nanostructured nature. Initially the samples are characterized with photoluminescence and the band gap calculated from it shown that the band gap increase with increase in the rotation per minute, i.e. with decrease in particle size. The band gaps calculated from the UV absorption spectrum are in the range 2.41 eV to 2.60 eV, which is in agreement with PL measurements. I-V measurements were carried out to study their efficiencies. The DSSC prepared at the ratio 6000 rpm has shown maximum efficiency of 2.64 %.

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THE PORTRAYAL OF PLIGHT OF THE BLACKS WITHIN THEIR COMMUNITY IN THE SELECTED NOVELS OF TONI MORRISON

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Abstract

Black writers concentrate to solve the problems that exist in the Afro-American community by developing awareness of the rich black heritage and its worth. One such writer is Morrison, who has attempted to expose the agony and anguish of the oppressed blacks. She, being a black woman writer is much interested to concentrate on the story of the black women and their life. They have to face problems like race, class and gender which push them towards the margin. She depicts that the blacks have to face all these not only with the whites as they are immigrants from Africa, but also even with their own black community as there is no unity among them though the colour is the same. Two characters from Morrison's novel have been taken for the analysis to prove that the black community is harsh towards the weakest members.

The social history of the Afro Americans exemplifies that the Africans are brought to America as slaves. As they are uncivilized and living in the forest, they are tutored to lead a life of sophisticated. The blacks though at the beginning feel very happy about moving in higher circles, gradually realizes that they are insulted. They have begun to feel inferior and the same feeling is transferred to the next generation also. By this time, politically, changes have brought in and the slaves are free in northern area in compared to southern area. Some of the second generations have become literate and they wanted to express their feeling. This started the beginning of the Afro American Literature. The Immigrants are facing a lot of conflicts not only with the whites but also within themselves.

Toni Morrison who has heard about the handling of the Africans wants to create awareness in their minds. So she selects storytelling as a tool. Through her writing, she exposes the problems of everyday life and unmasks the fundamental aspect of the socio-economic reality prevalent in the black society such as inequality, injustice and neglect. She even comments on the ever-widening rich-poor division, which has engrossed the black community.

The present study centers on two characters of Morrison- Pecola in *The Bluest Eye* and Sula Peace in the novel *Sula*. The novelist focuses upon the problems of these women characters which they come across within their own community.

Pecola Breedlove is an eleven-year-old poor girl. According to society's standards, she is ugly and ignored everywhere. She has become total victim of the environment. The teachers of her school despise her and

do not care for her. They use to call her only when everyone is required to respond. The children in the school also mock at her. According to Michael Awkward, the Blacks of Lorain used Pecola: "as a ritual object in their ceremonies designed to exhibit to the master their rejection of Blackness . . ." (Awkward, Michael p.189)

The blacks who are well off represent the upper class of the community and usually have lighter skin which is more prestigious to them because they are considered to be closer to whites. So they try to disgrace the dark-skinned people. Morrison tries to portray this in one her character Maureen Peal. She is a light-skinned girl, who enchants the entire school where she studies. Maureen befriends Pecola for some time, but later she turns to call her as ugly and black whereas she calls herself as "I am cute! And you ugly!" (TBE p.73) for which Pecola is deeply hurt by her behaviour. Maureen's humiliation of Pecola "represents the epitome of same race hatred" (Henize 23) which exposes Pecola to disgust from whites and light skinned people.

Pecola suffers "not only because of her race but also because of her gender. In other words, she suffers both as a black and a female." (Sumana 60) One day a group of black boys start harassing dark skinned Pecola by circling and calling her as "Black e mo Black e mo" (TBE p.65) she suffers psychologically because of their behaviour and "dropped her notebook, and covered her eyes with her hands." (TBE p.66)

In every community there exists the distinction between the middle and lower-class people. The middle class people's attitudes are much like the upper class and try to look down the lower class if they get any chance.

Morrison clearly pictures through the character of Geraldine, a middle class African American women, who loves her cat very much in compared to her son Junior. One day he happens to notice a very black girl passes his house. He calls her to play with him in the house and shows her the cat which has the blue eyes. As he has distance with his mother because of the cat, he wants to show his anger. So he kills the cat and easily put the blame on Pecola when his mother Geraldine enters the house. She believes what his son has said and gets angry with Pecola and shouts calling her "You nasty little black bitch. Get out of my house." (TBE.p. 92)

Love is the root of the relationship between parents and children. If there is no love in the family, the emotional distance will be formed between each other. Pecola does not receive the love, attention, and support that she needs from her parents. They often fight in front of their children. She never calls either of her parents' mom or dad, which represents the psychological and emotional distance between Pecola and her parents. She introduces her mother to her friends as "Mrs. Breedlove" in a more formal way which shows the gap that she has with her mother. She searches for the reason why she is unloved and comes to the conclusion that if she has the blue eyes, then she will get the love and attention that she needs from her parents as well as in the society, which leads to her insanity.

Sula Peace lives an independent life and totally ignores the social conventions. Nel her friend is contrasted to her and even then they are closely bonded in their friendship. Missy Dehn Kubitschek states:

Sula and Nel provide one another with support crucial to establishing and maintaining their identities in somewhat

hostile contexts. Nel escapes her mother's stifling conformity to middle-class norms in the less conventional

Peace household. With Nel, Sula experiences the sense of

order and control not present in the Peace home, as well as

the love that her mother cannot offer her. (52)

Sula's life is shaped by two incidents of her life. The first one is the death of Chicken Little whom she swings him around by his hands and accidentally throws him into

the water, and he gets drowned. She never tells anyone about the accident even though she does not mean to harm the boy. The next one is she happens to overhear a conversation of her mother when she says she does not really like her daughter. These two incidences became inseparable in Sula's life, and she grows up with a feeling of guilt and unloved.

Nel, her friend marries and settles in life, while Sula leaves Medallion and returns to her community after ten-years. The first thing what she does is sending her grandmother Eva to a rest home. Her actions are unacceptable by the people of Medallion, who always find her to be strange. They start blaming her for every bad thing that happens in the town. She is totally isolated from her own people and even by her friend as she sleeps with her husband Jude and with white men. When she becomes sick and dies the community think that it is a good sign for their people.

Morrison through these two characters clearly picturizes the life of the black women which is full of horror. Their position has become more vulnerable as they have to face social and psychological oppression which they have to face within their community. They struggle much to come out of it and in the end, they have to come across only failure in their life.

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SELF-EFFACING WOMEN: KALYANI IN SHASHI DESHPANDE'S NOVEL *A MATTER OF TIME*

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Shashi Deshpande the recipient of the Sahitya Akademi Award, is the most celebrated and accomplished contemporary Indian women novelists writing in English. Deshpande began her writing with short stories which later developed into writing novels. Shashi Deshpande has focused on the domestic aspects and upheld the female-centric themes and delineated the various issues faced by the women characters in a domestic sphere. Her portrayal of women is based on traditional Indian families settled in the south. *That Long Silence* is Shashi Deshpande's Sahitya Akademi Award- winning novel for the year 1990.

Shashi Deshpande frequently writes about women who belong to the Indian middle class family and brought up in a traditional, environment and are struggling to liberate themselves and seek their self-identity and independence. She has presented in her novels the modern Indian educated women's struggle who tries to find a place in her society to exhibit her identity. Shashi Deshpande among the writers of the present day also highlights the image of the middle class women who are torn between tradition and modernity. She lays open the inner psyche of the Indian women in a realistic manner especially the way she relates to the characters in *A Matter of Time* and in the rest of her novels. This paper entitled "Self-effacing Women: Kalyani in Shashi Deshpande's Novel *A Matter of Time*" attempts to focus on the protagonist Kalyani's struggles and hardships that she has undergone throughout her life and how the same life her daughter too faces in her life to bring up her children in this male dominated world.

Self-effacing people never believe their ability and capacity, and always feel like "I do not know how I am going to get anywhere." Clark Kent defines self-effacing as a behaviour which makes people to ignore... They avoid social gathering and find very hard to express their ideas, stories, and achievements. At times they feel incompetent and lose their courage and determination. Shashi Deshpande tries to bring out this idea through her women characters in *A Matter of Time*. Indian society being a male

dominated society causes the self-effacing portrayal of women in literature. The present paper also attempts to analyse the image of women in a self-denial mode as reflected in Shashi Deshpande's novel *A Matter of Time*.

The story revolves round four generations of women of a middle-class family. Deshpande's perspective of marriage is elaborated through these four different generations: Manorama, an uneducated woman representing the first generation; Kalyani, the grandmother, who is not really educated; Sumi who is educated but confined to household works and has not worked outside home; Charu and Seema, who all aspire for independence and careers. All co-exist in a family that is modern but with certain old values. All of them have their own mind-sets and values about marriage.

Manorama, who represents the first generation, came from a humble background and married to the rich Vithalrao. After her marriage, she broke off all the ties with her family except her younger brother, Shripati, who was born after her marriage

The fact that her mother died just a year after her marriage... Not that she broke off ties completely. She gave what help she could, specially during any crisis; but she rarely went home, nor were any of her brothers and sisters invited to visit her, expect a younger sister, and that only once (AMT120- 121)

Manorama failed in giving a male heir to the family, she had a daughter, Kalyani, whom she regards as a symbol of her failure to have a son. Manorama feels, "To add to her insecurity, that main crutch, the one most women depended on, a son, was denied to her. All that she had was a daughter, Kalyani, who would get married and become part of another family." (128)

In fact, woman is not treated at par with man as Ernestine also observes: Vithalrao, Kalyani's father, never grudged the birth of Kalyani. Manorama wanted to have a son. But for Vithalrao, it made no difference whether he had a son or a daughter. Vithalrao was an uneducated

man for whom the patriarchal values and ideals had little value. He was not like any other traditional father who put restrictions on his daughter. He allowed Kalyani to study. He wanted Kalyani to become an engineer. Kalyani remembers, "I was a clever girl; I was very good at Maths like my father. He wanted me to become an engineer-can you believe that you will be the first engineer in the country, he used to say." (128-29)

But Manorama was tormented by the fear that Vithalrao might marry again to have a son. She very well knew that a husband is traditionally allowed to leave his wife if she cannot give birth to a male child. This fear affected her whole life she could not establish a healthy relationship with her daughter Kalyani. The author highlights, "Manorama, who had been terrified that husband would marry again, all that she had was a daughter, Kalyani who would get married and become part of another family." (128) Just because she could not give birth to a male child she could never come out of this kind of fear. Moreover, Manorama was disappointed to look at Kalyani's external appearance. Manorama wanted Kalyani to be more beautiful so that she could find a better match for her very easily. In fact, a girl's appearance is given much importance by society as it is an important consideration in match-making. A boy's interest in Kalyani infuriated Manorama who did not allow Kalyani to continue her studies. In order to prevent the property from going away to another family, Manorama got Kalyani married to Shripati, the youngest brother of Manorama. She forced Shripati to marry Kalyani by appealing to his sense of gratitude to her. So Kalyani was married to her uncle for monetary purpose as Deshpande states in the novel, "Perhaps, after this Manorama felt secured. The property would remain in the family now. Her family." (AMT 129)

The custom in some of the places in India where, a man is forced to marry another if his wife does not give birth to a male child. So every woman in Indian society undergoes such kind of humiliation and so their life is also at stake. But in the case of Vithalrao, Manorama escapes from the clutches of the brutal society because Vithalrao is strong in his decision not to marry another just because he does not have a male child. Vithalrao's says, "But Vithalrao, a modern man in the real sense of the word, rejected both." (128)

Through the portrayal of the second generation pair, Kalyani and Shripati, Deshpande depicts the predicament of women who are confined in the framework of traditional marriage and lead a life of self-denial and suffering. Kalyani's life is an example of forced arranged

marriage in which a woman has to suffer endlessly. Even if the marriage fails, women have to bare and resist that kind of life because it gives a security and a sense of dignity to a woman in society. Kalyani is the only daughter of her parents. Manorama's bitter attitude towards Kalyani gets soft when Kalyani gives birth to a son. But this child turned out to be a mentally retarded child. Kalyani loses this child at the railway station while going to her parental home. With this, her married life comes to an end. She is never forgiven by her husband for being responsible for the loss of her male child. She has to suffer because of the loss of her male child and the ruthless withdrawal of her husband thereafter. Kalyani returns home as a deserted wife. This is considered to be a disgrace to the family. Kalyani's father, a man of science, turns from science to astrology to know about her daughter's future life. He is hurt to see the misery of his daughter.

"Amma was going home to Bangalore for the holidays when it happened.

It happened at V.T. station-she lost him there.... Baba had gone to check

the reservations, leaving Amma with- the children. When he returned, the

boy wasn't there. Aru waits for more. It comes grudgingly. He was never found." (139-140)

Shripati comes back after two months, but he never speaks to Kalyani. They live like strangers under the same roof. She considers her situation better than widows'. Kalyani finds her in a situation in which she has no choice but to accept the pain of loneliness. The lack of communication between Shripati and Kalyani raises various issues related to matrimony. In spite of all these, Kalyani does not turn bitter to family members rather she becomes the support for the rest of the family. She brings up her daughters alone and fears a similar fate to her daughter, Sumi. She recollects her past and feels pity on her daughter. She laments thus:

"My father died worrying about me, my mother could not die in peace

she held on to life though she was suffering-she suffered terribly-because of me

she didn't want to leave me and go." (AMT 47)

Kalyani's fears are based on the patriarchal oppression in the framework of marriage where a woman has to suffer silently. She realizes that she has lost her right as a wife and becomes very upset when she comes to know of Gopal's decision of leaving Sumi. She never wants that her daughter too should suffer like her. She

cries, 'No', 'no, mygod, not again.' (12) She goes to Gopal and takes the entire responsibilities of Sumi's carelessness, if any, on herself. She pleads him as, "what have you done to my daughter, Gopala don't do this, don't let it happen to my daughter, what happened to me?" (46)

In spite of her own bitter experience of her marriage, Kalyani does not turn pessimistic. She has a very bright optimistic attitude towards life. She is very enthusiastic about getting a good match for Aru, her granddaughter. With Shripati's death Kalyani's hope of reconciliation and her hopeless marriage came to an end though Shripati had no feelings for her, she cries bitterly after his death. It's very clear that Kalyani's life and Sumi's life are more or less the same. When Kalyani lost her son in the railway station, her husband deserted her and so she returned to her father's house. In the same Sumi too returned to her parental home when her husband deserted her forever for no reason. Here Sumi's daughter Aru plays a vital role to connect the two women to their husbands. Shashi Deshpande points out, "Aru tries to connect the two women, the Kalyani left stranded by her husband in public...." (153)

In Indian culture, where responsibilities outweigh desires, marriage is considered to be the be-all and end-all of existence. Sumi's marriage is an example of love marriage. Before their marriage, Sumi and Gopal had decided that if either of the two wanted to be free he or she would be allowed to go. Then she reminds him his words before their marriage, she says,

"What you said to me the night I came to your room, the night we decided to get married? You said that at any time if either of us wanted to be free, the other

would let go. We are not going to be tied together, you said. No handcuffs, you agreed. I was only eighteen then and you were twenty-six." (221)

After recalling the past she starts weeping.

Sumi belongs to the third generation middle-class family but an educated lady. Her husband Gopal abandons his wife and children because,

"I stopped believing in the life I was leading, suddenly it seemed unreal to me and

I knew I could not go on.

Is this the truth? Is this why I left my home, my wife and children? Could I have

said this to Sumi?" (AMT41)

Sumi goes back to her mother's house along with her three daughters. Her life is again full of miseries. Through the portrayal of Sumi's life, Deshpande questions the tradition which permits a man to abandon his responsibility of a householder in the name of religion or anything else. She is so self-controlled that she never talks about Gopal. She manages to keep her feelings on a tight leash. Gopal's desertion compels Sumi to search her identity. She dies just before she is about to begin a new life. But she has established her identity and found a meaningful existence before her death. This is a kind of subjugation Indian women are faced with in the present day scenario.

The fourth generation people are Sumi's daughters Aru, Charu, and Seema. When Sumi dies Aru consoles her grandmother telling, "Amma, I am here, I'm your son. I'm here with you." (233) Sumi's daughters too establish their identity. Aru is going to be a lawyer Charu a doctor. They are pursued by Rohit and Hrishi. The novel ends not on Sumi's death, but on Aru and Kalyani standing together to face the life with the hope of betterment. All the three generations –Manorama, Kalyani, and Sumi—are totally affected by the behaviour of their spouses. The fourth generation –Aru, Charu, and Seema—is bitterly affected when Gopal completely left them forever. All these characters are strong, powerful and independent. However, they are forced to face their failure due to their self-effacing stand. In spite of all their huddles, these people did not voice out. They remained as self-effacing women till the end. The truth is Shashi Deshpande has made Kalyani the self-effacing woman and idolizing her character.

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THE THREE STEPS ON THE LADDER OF WRITING IN RUTH OZEKI'S *A TALE FOR THE TIME BEING*

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Abstract

The Japanese American writer Ruth Ozeki's *A Tale for the Time Being* (2013), depicts the creative symbiotic relationship between the writer and the reader removing geographical barriers. Through her twin women-writer/reader characters—Ruth, the blocked writer and Nao, the diarist—Ruth Ozeki, the writer-creator, has made women the subject of 'her story' unveiling her/their quest for self.

In Elaine Mark's edited work, *New French Feminism*, Helen Cixous exhorts women to write: "Woman must write her self: must write about women and bring women to writing, from which they have been driven away so violently as from their bodies – for the same reasons, by the same law, with the same fatal goal. Woman must put herself into the text as into the world and into history – by her own movement..." (Marks, 245). This paper seeks to analyze how Ozeki realizes the criteria posited by Cixous in her *Three Steps on the Ladder of Writing* by constructing a virtual dialogue between female writer/reader-characters and turn out to be artistically productive, offering a new dimension to women's writings in her *A Tale for the Time Being*.

Keywords: writer's block, timelessness, three steps on the ladder of writing

The Japanese American writer Ruth Ozeki's *A Tale for the Time Being* (2013) depicts the creative symbiotic relationship between the writer and the reader transcending geographical barriers. The timeless parallel stories dovetail Buddhist Zen philosophy and quantum mechanics, genocide and suicide, man-made and natural disasters. In a world of digital surveillance, Ozeki portrays the predicament of a depressed teenaged girl Nao, who wants to write a memoir on her 104-year-old great-grandmother, a Zen nun and feminist novelist, as her extended suicide note and how her writings provide solace to the second narrator Ruth suffering from writer's block. This study analyses Ozeki's *A Tale for the Time Being* based on Cixousian understanding of the roles of the reader, writer and creator as stated in her *Three Steps on the Ladder of Writing*.

The history of women's storytelling reveals that the endlessly inventive Scheherazade's narratives in the book of *One Thousand and One Nights* prove the power of words which has kept not only the king's narrative curiosity but also women's lives alive. It has since been a "narrate or die" situation for many women writers who have understood the power of language. Women writers attempt to define themselves against the dominant discourses and struggle to erase the female stereotypes created by them. Instead of the self-sacrificing and all-forgiving female characters populating the conventional writings, the female writers have made powerful women as their protagonists

who affirm their individuality through their subversive or even silent forms of resistance.

Elaine Showalter tries to establish the historical significance of feminist writings by identifying two distinct varieties – *feminist critique* which focuses on woman as reader and *Gynocritique/gynocritics* which concentrates on woman as writer – in "Towards a Feminist Poetics." Here the female critic or the female reader considers the female-created text as a writerly text and analyzes the text to probe into the nature of female creativity, female sexuality and female textuality. The French feminists Helene Cixous, Luce Irigaray and Julia Kristeva develop the concept of *écriture féminine*, which is feminine writing from the position of the female body – the kind of writing evolved from woman's body and her bodily fluids. The textual politics of *écriture féminine* incorporates the politics of the female body as a text as well as a site of resistance. It has given a powerful note of resistance and self-assertion to reclaim the female self.

Helen Cixous exhorts women to practice *écriture féminine* or the writing of the feminine in her essay "The Laugh of the Medusa." Woman should unveil her sexuality and desires in her writings. In Elaine Mark's edited work, *New French Feminism*, she exhorts women to write: "Woman must write her self: must write about women and bring women to writing, from which they have been driven away so violently as from their bodies – for the same reasons, by the same law, with the same fatal goal. Woman must put herself into the text as into the world and

into history – by her own movement...” (Marks 245). Cixôus calls upon woman to describe the pleasures of sexuality or *jouissance* in her creative works. She borrows the term *jouissance* from Roland Barthes. In *The Pleasure of the Text*, he has made the distinction between readerly and writerly texts stating that writerly texts provide *jouissance*: the experience of reading as a kind of erotic sensation. For Cixôus, *jouissance*, detailed in *The Newly Born Woman* as, one of the features of *écriture féminine*, is the “total access, total participation, total ecstasy... extra abundance.” (Cixôus and Clement 167). *Jouissance* has got spiritual, physical, sexual and metaphorical tones of female experience. If this source of woman's creative power is repressed, she will not be able to discover her empowered voice in her writings.

Helene Cixôus, in her *Three Steps on the Ladder of Writing*, uses the metaphor of ladder to describe writing. The three steps on the ladder of writing are the School of the Dead, the School of Dreams and the School of Roots. She observes: “We will use this ladder, traveling along the steps, the moments, like periods, eras ... epochs, leading toward the deepest. Toward what I call: *the truth*...” (06). Explaining the School of the Dead, she comments: “We need a Dead (wo)man to begin. To begin (writing, living) we must have death. I like the dead, they are doorkeepers who while closing one side “give” way to the other” (07). For her, writing in its noblest function, unearths or unearse and “find the primitive picture again, ours, the one that frightens us” (09). She argues that writing is learning to die and not to be afraid of but living at the extremity of life. (10). The desire to die is the desire to learn and it does not include suicide and it is really the desire to enjoy. In the School of Dreams, she claims that dreams teach us to write and can be made as the sources of writing. They are deposited deep down in the body only to give vent to language and make us to surpass the borders of one's life “towards foreign lands, toward the foreigner in ourselves..... in the unconscious, that inner foreign country, foreign home, country of lost countries.” (69-70). Interpretation is the dream's enemy. The School of Dreams leads to the last moment in the ladder of writing – The School of Roots. Cixôus observes: “I am only referring to the root (*racines*); since the proper name belongs to the order of roots, it is the lightest and the most intangible root we have. It roots us, in language and beyond, without our knowing precisely where” (145). The book, an extension of life, can exist without the creator. She explains: “From the heart where passions rise to the finger tips that hear the body thinking: this is where the Book (Alive) – to – Live (*le*

livre Vivre) springs from... (156). The Book breathes life with every reader it comes across and endures through time to touch the inner psyche of every reader.

In *A Tale for the Time Being*, Ruth Ozeki concerns herself with writing women and their predicament. Through her twin women-writer/reader characters—Ruth, the blocked writer and Nao, the diarist—Ruth Ozeki, the writer-creator, has made women the subject of “her story” unveiling her/their quest for self. The text(s) within the text *A Tale for the Time Being* could be read as a narrative(s) of woman learning to speak and to act for herself.

“Writing the self” gambit deployed by the creator Ozeki juxtaposes history with her stories in first person and third person narration. Readers may feel that the text *A Tale for the Time Being* contains autobiographical elements. The Japanese American lineage of the writer-creator, her name Ruth and her husband's name Oliver biographically tempt to assume occasional or occluded authorial presence/intervention in the novel. She does not reveal much of herself in the text. The author stands herself back from the readers by means of nifty alternation of narrations throughout the text. Ozeki has intelligently used the first and third person narrations for Nao and Ruth respectively to build narrative curiosity among her readers.

Nao I /We persona catches the attention of reader(s) by giving a very casual introduction: “Hi! My name is Nao and I am a time being. Do you know what a time being is? Well, if you give me a moment, I will tell you.” (03) It culminates in sharing her Buddhist philosophical explanation of “time being”: “A time being is someone who lives in time, and that means you, and me, and every one of us who is, or was, or ever will be.” (03) Her diary writing techniques include emojis too as though she is expressing her emotions through electronic communications as well as pictograms. Japanese, and at times French, words are used as toppings in her simple English diction which forces the readers to go through the 165 footnotes and 6 appendixes. Though the entries are undated, readers get clues regarding the time from often changing colours of ink, writing style suggesting breaks in time or change in her mood. At times, typography too changes. The last sections of the Part II, in epistolary form, contains 6 letters written by Haruki I to his mother Jiko and his secret French diary is given in separate section. Some anecdotes related to Ozeki's personal past forays into the text which develops interest amongst reader(s).

The visible and candid first person narration has a lasting significance on the readers with Nao's straightforward conception as the reflective and reflexive

narrator/writer-character. She embodies herself as both the victims of racial and class discriminations. She rails against her classmates' merciless torturing by thrashing Daisuke in the alley. The video clip of Nao's funeral service conducted by her classmates with their teacher Ugawa Sensei chanting Buddhist hymn in her absence "The Tragic and Untimely Death of Transfer Student Nao Yasutani" has become viral on the Internet. She gains power over her objectification and commodification by unveiling her shaved head like a Buddhist nun before her bullying classmates and teacher.

Cixôus agrees with Kafka telling that a book must be like the axe to grind the frozen sea of consciousness inside us" (Cixôus 1993: 17). Nao is attacked, tied up and almost raped by her classmates. Her bloody underpants gets auctioned off in a fetish website. In her depression, she ponders over committing suicide. The reader(s) feel/s that she amuses in her own thoughts regarding her suicide: "Maybe instead of graduate, I should say I'm going to drop out of time. Drop out. Time out. Exit my existence. I'm counting the moments. One ... Two Let's count the moments together" (07). Even then, she decides to go on living till she completes her memoir writing on her great-grandmother: "But since these are my last days on earth, I want to write something important... I want to leave something real behind" (22). According to her, "words and stories are time beings" (24). Feeling her frustration, Old Jiko texts to her: "For the time being /Words scatter.../Are they fallen leaves?" (24). The reader(s) – reader Ruth and creator Ruth's readers – feel that frequent digressions in her writing pertaining to her self suggests her procrastination of death. Ruth says to Oliver that by going on writing, Nao is defeating death like Scheherazade who forestalls her execution by spinning tales. The only difference is that Nao's death sentence is self-imposed (314). Her writing keeps her alive.

The writer-character Ruth suffers from writer's block and is not able to complete a novel after the success of her previous novel a decade ago. Since then, she has been working on a memoir. Her disappointment is revealed when she says: "she felt a quickening flush of panic at the thought of all her own lost time" (31). Frequently, Ruth is felt disturbed by the implication of her name which is equally problematic in English and Japanese. The word *ruth* with its Middle English origin means "remorse or regret" and in Japanese, it is either pronounced as "rutsu" meaning "roots," or "rusu" meaning, "not at home" or "absent" (59). As a novelist, Ruth yearns for the urban landscape, people and power struggles of New York city in

the highly vegetative and less populated Canadian island: "It had been months, possibly even a year, since she'd added anything to it. New words just refused to come, and she could barely remember the old ones she'd written" (63). She is "gripped by the compulsive mania and hyperfocus" of internet searches and she feels her *jouissance* is repressed: "blissful state was one that Ruth seemed to recall enjoying, once upon a time, when she'd been writing well... how hard she tried, that Eden eluded her. The spring had dried up, the pool was clogged and stagnant ... she perseverated. Lost words. Slipped in and out of time" (92). She blames internet and her hormones for her loss of creative powers. She fears that she has developed Alzheimer's like her dead mother.

Nao's memoir creates a special bond between the two narrators. Often Ruth identifies herself with Nao and pines for New York life like Nao's Sunnysvale and shares with her the predicament of a writer losing creative faculty. Nao

says:

"I waited for the words to come. I waited and waited...and waited some more. Nothing." (21) For many days, Nao has sat at the French Café to write the memoir: "So here I am....staring at all these blank pages" (26). Ruth too undergoes similar experience: "The words inside the pages was as dim as a dream" (63). She feels that her spring of creativity has dried up.

Ruth develops a growing concern for Nao till it becomes an obsession. She does not think that she is reading Nao's past and feels an urgent urge to help her. For Cixôus, dreams are the places of the Other inside the body: "They think it is me, but I only copy the other, it is dictated; and I don't know who the other is." (Cixôus 1993: 103). The sixth chapter of the Part I of the Ruth segment commences with "That night she dreamed about a nun" (38). The nun who is texting to someone seems to be writer/reader-character Ruth and writer-creator Ruth Ozeki's readers like Jiko. According to Cixôus, "Writing and reading are not separate, reading is a part of writing. A real reader is a writer. A real reader is already on the way to writing" (Cixôus 1993: 21). She says that one cannot have reading or writing without the other: "Write in the dark, we read in the dark, they are the same process" (Cixôus 1993: 27). The interchangeable stance of the reader and writer in the novel *A Tale for the Time Being* substantiates this. There is a virtual communication taking place between the two narrators. Nao writes: "Or maybe none of these things will happen except in my mind and yours, because, like I told you, together we're making magic, at least for the time being" (05). A sort of intimacy

develops between them in the beginning itself: "Are you still there? I just reread what I wrote about....and I want to apologize...That was not a nice way to start. I don't want to give you the wrong impression" (05). Their relation seems to start with an agreement: "*I will write down everything I know about Jiko's life in Marcel's book, and when I'm done, I'll just leave it somewhere, and you will find it!*" (26). Nao has entered in the "now" of Ruth's life and she does not want to sever their relationship: "Assumptions and expectations will kill any relationship, so let's you and me not go there, okay?" (06). They are separated by barriers of time and space. Even then, "It feels like I'm reaching forward through time to touch you, and now that you've found it, you're reaching back to touch me!" (26). Nao describes their nature of relationship: It's like a message in a bottle, cast out onto the ocean of time and space. Totally personal, and real ... It's the opposite of a blog. It's an antiblog, because it's meant for only one special person, and that person is *you*. And if you've read this far, you probably understand what I mean. Do you understand? Do you feel special yet? I'll just wait here for a while to see if you answer.... (26)

Nao terms their communication as "antiblog" catering to a particular person instead of many as in a blog. The last unit in one Nao segment in Part II ends with "... I know you can't hold on to water, still I gripped her fingers a little more tightly to keep her from leaking away" (195). The next Ruth segment begins with "You can't hold on to water or keep it from leaking away" (196). The readers feel that both narrators have merged into one.

Nao claims that she has met the ghost of Haruki I, the kamikaze pilot son of Jiko. In the Ruth segment immediately followed by this ghost story, Ozeki readers feel that the writer-character Ruth has gone crazy over Nao. Nao's decision to follow Babette, a pimp in the French Café, deepens the tension in the mind(s) of reader(s). The first quarter of page 228, with letters in words given in different cases and font sizes without punctuation, ends with "until SUDDENLYWITHOUTWARNINGIT..." and the succeeding one and a half page remains blank with "stops" written in the right end corner of the next page (228-229). Ruth feels that she is having premonitions. She says to Oliver: "... I had that dream over a week before I read about the beach, so how did I know that?" (230). In this context, it is worthwhile to recall Cixôus illuminates her views on dreams and creativity: "One must be both a powerful dreamer and a powerful writer to transcribe it and give it to the public to read (Cixôus 1993: 88). In her dream, Ruth conveys Nao's

message to Haruki II not to commit suicide and she also tells him that his daughter is on her way to Sendai to meet her dying grandmother and he can meet her at the bus stop. Ruth has become a powerful dreamer to become a powerful writer.

Towards the end of the novel *A Tale for the Time Being*, Ruth the writer-creator puts "the audience" or the readers in an appalling dilemma. The character Ruth wants to save and console Nao. Oliver's words echoes "the audience's" mind:

... but you still have to finish. She wrote to the end, so you owe her that much. That's the deal, and anyway, I want to know what happens... "Am I crazy?" she asked. "I feel like I am sometimes." "Maybe...But don't worry about it. You need to be a little bit crazy. Crazy is the price you pay for having an imagination. It's your superpower. Tapping into the dream. It's a good thing, not a bad thing." (315)

The last Nao segment ends: "... this is it. This is what now feels like" (341). It is mentioned that writer-character Ruth has read the same line in the following segment and stopped there after seeing the remaining twenty blank pages. In this regard, it is better to rely on Cixôus's explanation: "They think it is me, but I only copy the other, it is dictated; and I don't know who the other is..." (Cixôus 1993: 102-3). The readers are in a dilemma whether Nao and Ruth are two aspects of the same person.

Before coming to the end of the book, writer-creator Ruth Ozeki makes her readers to ruminate on the roles of creator, writer, character and reader:

"She was writing to me. I'm her *you*. I'm the one she was waiting for. Since when did I become us?" "I care about her, too, you know," he said. ... "I've listened to you read the diary, so I think I qualify as part of you by now... besides, 'you' can be either singular or plural, so how do you know she wasn't referring to both of us from the beginning?" (344)

Oliver's words, "You're a *writer*," come as a jolt to Ruth and he reminds her that it is the writer's duty to find the missing words (345). According to him, words "come from the dead. We inherit them. Borrow them. Use them for a time to bring the dead to life" (346). Oliver's stance corresponds to Cixôus thoughts regarding the School of the Roots.

Muriel, Oliver's anthropologist friend, shares her thoughts on writer's block and reader's block: "The reader confronting the blank page. It's like writer's block, only in reverse" (375). Ruth admits that Nao has run out of words with "... this is what now feels like" and the diary is filled with new entries regarding Jiko's death and funeral after her meeting with Haruki II in her dream. Whenever she

opens the diary, there are more pages to be filled. Muriel continues:

my theory is that this crow from Nao's world came here to lead you into the dream so you could change the end of her story. Her story was about to end one way, and you intervened, which set up the conditions for a different outcome. A new 'now,' as it were, which Nao hasn't quite caught up with. (376)

Muriel feels that Ruth suffers from reader's block too: "It's akin to my reader's block theory. That it's your doing. It's not about Nao's now. It's about yours. You haven't caught up with yourself yet, the now of your story, you can't reach her ending until you do" (377). The readers are in a Hamlet's dilemma regarding Ruth's predicament. Is she suffering from writer's block or reader's block or both? The penultimate section of Ruth segment in the last part commences thus: "She closed the book. She'd reached the end. The final page. She was done" (391). The book is completed but not the novel, *A Tale for the Time Being*. Later Ruth confesses that she has not been writing; she'd been reading.

In order to create a distance between the creator Ruth and character Ruth, Ozeki has used the third person narration for her, giving primary voice to Nao. Narration switches from the first person to third person. Nifty 'I' serves as a narrative to evoke responsiveness in the reader/s because Nao is there throughout the text(s), constantly in a transformation as a transfer student, a suicide maniac, Zen philosophy learner, writer and reader.

Nao the writer herself is the reader of Haruki I's letters written in first person and his secret French diary and the character Ruth is the reader of both Nao and Haruki I. All these three are read by the creator Ruth Ozeki. Cixôus differentiates the author and the person who writes the book: "If you were to meet that person, it would be someone else. The foreign origin of the book makes the scene of writing a scene of immeasurable separation" (Cixôus 1993: 20). The readers annihilate the world with a book. So, "reading is escaping in broad daylight, it's the rejection of the other; most of the time it's a solitary act,

exactly like writing" (Cixôus 1993: 20). The "audience" in the brief story read in the book is termed as secondary character in the narrative and is clearly distinguished from the author. Throughout the writing of the book everyone is terrified, the writer is terrified, the book is terrified, the text starts telling us something, then it gives up. We feel as if something terrible is going to happen and we readers are also frightened...we go with misgivings from page to page... suddenly it happens. The text strikes, the book is finished.... (Cixôus 1993: 18)

Just like Cixôus believes, Ozeki, the person who has written the book *A Tale for the Time Being* strikes the world with an equal blow.

A Tale for the Time Being realizes the criteria posited by Cixôus in her *Three Steps on the Ladder of Writing*: "The text is a real lesson in writing, paragraph by paragraph, step by step as if you were inside the tower and climbing step by step ... in complete obscurity" (Cixôus 1993: 22). Instilling the intense desire to save the writer Nao, the writer-character Ruth saves herself from writer's/reader's block. The blocked writer in Ruth is the shadow of her productive writer being. The writer-character Ruth is more or less a replica of the writer-creator Ruth. *A Tale for the Time Being* unveils the writer-creator Ruth writing on the writer/reader-character Ruth in search of the writer/reader-character Nao transcending time and place.

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THEME OF ALIENATION IN HAROLD PINTER'S *THE ROOM*

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Abstract

Harold Pinter is a modern British Noble Prize winning dramatist. The Room represents Pinter's early subtle plays where he hides meanings within their folds. It discusses Rose's tragedy that is unsaid. The protagonist's reaction reflects her suffering. The play is set in a single small room, the characters warm and secure within but threatened by cold and death from without.

The Room is overtly symbolic, more so than Pinter's later work, but the setting and characters are, for the most part, realistic. Rose sits in the cheap flat making endless cups of tea, wrapping a muffler around her man before she lets him go out into the cold; her husband, Bert, drives a van. Under the naturalistic veneer, however, the play has a murky, almost expressionistic atmosphere.

Harold Pinter, (born Oct. 10, 1930, London, Eng. died Dec. 24, 2008, London), English playwright, who achieved international renown as one of the most complex and challenging post-World War II dramatists. His plays are noted for their use of understatement, small talk, reticence and even silence to convey the substance of a character's thought which often lays several layers beneath, and contradicts, his speech. In 2005 he won the Nobel Prize for Literature.

The son of a Jewish tailor, Pinter grew up in London's East End in a working-class area. He studied acting at the Royal Academy of Dramatic Art in 1948 but left after two terms to join a repertory company as a professional actor. Pinter toured Ireland and England with various acting companies, appearing under the name David Baron in provincial repertory theatres until 1959. After 1956 he began to write for the stage. *The Room* (first produced 1957) and *The Dumb Waiter* (first produced 1959), his first two plays, are one-act dramas that established the mood of comic menace that was to figure largely in his later works. His first full-length play, *The Birthday Party* (first produced 1958; filmed 1968), puzzled the London audiences and lasted only a week, but later it was televised and revived successfully on the stage.

Harold Pinter is associated with the generation of British playwrights who emerged in the 1950's and are known as the Angry Young Men. His first plays, with their dingy, working-class settings and surface naturalism, seemed to link Pinter with this group, but only the surface of his plays is naturalistic; most of a Pinter play takes place beneath the surface. His closest affinities are with a more centrally important movement, the Theater of the Absurd.

The word, 'alienation' is of Greek origin. It was transliterated into Latin as 'anomie' which means no laws and into English as 'anomy' which means normlessness.. The term alienation is used in various ways. To Sigmund Freud, alienation was self- estrangement caused by the split between the conscious and unconscious parts of mind. The core of psychological theory of alienation lies in the fact that an individual is alienated when he realizes that whatever he has received is exactly not what he desires. This causes problems in his adjustment with the society.

Alienation is a means for man to protect himself against those forces which bring about his annihilation in the world of nothingness, which is rooted in the absurd situation. In his play *The Room*, Pinter tries to exposes the absurdity of man's situation through the mingling of realism and symbolism. He also intensifies the sense of alienation by the creation of the atmosphere of menace.

When the play opens we find Rose caring about her husband, Bert, providing him food and clothes that will keep him warm in the severe cold. The room they live in symbolizes for her the world that she belongs to now. She has intentionally kept herself alienated from the world outside that room. She says to her husband:

If they ever ask you, Bert, I'm quite happy where I am. We're quiet, we're all right. You're happy up here. It's not far either, when you come in from outside.

And we're not bothered. And nobody bothers us. (87)

She tries to emphasize the comforts of the room by comparing it to the basement where it seems she had lived earlier. It was dark and damp. Thus Pinter makes the two living places symbolize two worlds. A man is a mortal of habit. He or she does not want to lose the comforts the life

is contribution at the moment. The sense of belonging radiates from the sense of comfort and the sense of security the world offers to a person.

The play functions as a picture of the human condition. It modifies the notion that life is not separated from death. The Being and Non-being are two facts of human existence, that everyone should eventually face one's alienation of the self from the Other. The play converses the mystification of the human situation; man's struggle for security is only one illusion. The universe which is dark, vast, and uncertain does not allow anyone to refute the reality of un-being. The un-being is an image of the unstable and confounding situation in which all living beings are stuck and trying to find out their recognition in the name of the real self. It is a reality which has been concealed by the force of the Other, which leaves man alone in the world of nothingness.

In this context, Esslin (1968) says: The room a precarious foothold, to which man pathetically clings, becomes, like Beckett's dustbins, urns and sacks, a closure, an impasse, a sealed coffin into which man is born and where he dies, it is that small area of our

consciousness, the fact that we exist opens up in the vast ocean of nothingness from which we gradually emerge after birth and into which we sink again when we die. [5]

What is eventually being conveyed in *The Room* is a complex existential situation. It is meant to suggest a certain mood and a total intuition of helplessness and perplexity. It grounds by the condition in the shape of the other selves that undermine the heroine's existence from moment to moment and finally crush her into a cipher of non-entity.

The plays of Pinter reveal the impact of the existential philosophers, particularly Sartre, on him. His characters find themselves in an inexplicable world and strive to give meaning to their existence. In *The Room*, Rose, as an existential being, experiences this mood of safety within the room over and over.

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A STUDY ON HEALTH AWARENESS AMONG SECONDARY SCHOOL STUDENTS IN CHENNAI DISTRICT

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Abstract

Health through education had been of great concern during ancient times and also in modern times in all the civilized nations of the world. Health is very important for human life. Wealth without health is of no use in our life; life is miserable and painful for an individual with ill-health. A sound mind is housed in a healthy body. Though modern man could enjoy all sorts of materialistic comforts in life, yet he falls often sick due to poor health awareness. Health promotion is not just about encouraging children and young people to eat well and to do exercise; it encompasses a much broader holistic approach. Health education aims to bring scientific knowledge to people so that they can use such knowledge for the betterment of their own health and health of the family and the community in which they live. Education is needed to replace ignorance by knowledge, remove prejudices and bring about changes in beliefs and attitudes in such a way that they will become positively tuned to health. At the heart of health and wellbeing is the capacity to form and sustain good personal, social and working relationships.

Introduction

“Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity”. [WHO]

Good health enables people at all ages to do what they want to do, while poor health or a physical disability is an obstacle to the satisfaction of their wants and needs and, as such, affects their happiness unfavorably. Health through education has been of great concern during ancient times and also in modern times in all the civilized nations of the world. Health is very important for human life. Wealth without health is of no use in our life; life is miserable and painful for an individual with ill-health. A sound mind is housed in a healthy body. Though modern man could enjoy all sorts of materialistic comforts in life, thanks to the advancements of science and technology yet he falls often sick due to highly polluted environment in which he lives and works. A study by Nilsson et al (2011) has revealed that Folate intake had a positive association with academic achievement in the 15-year-olds and provides new information on the need to keep watch foliate status in childhood and adolescence. Other related studies concluded that the probability of sickness significantly affected academic success.

Health needs and general content areas for health education, Grout (2003) pointed out that there are many health needs that are common to children at various age levels, although they may manifest themselves differently.

She lists and discusses eleven basic health needs with which those interested in health education should be concerned. They are:

- Food and eating
- Elimination of body waste
- Exercise and play
- Sleep and rest
- Eyes and ears
- Teeth
- Posture
- Illness and disease
- Accidents and injuries
- Emotional adjustments and
- Sex education.

The **National Social Welfare (NSW)** curriculum unit called ‘Health Studies’ defines health studies as: ***“that part of the curriculum which is concerned with the development of the total well-being of students and young people. It incorporates the curriculum areas of dance, health education, physical education, recreation and sport and refers to aesthetic, emotional, intellectual, physical and social development”***. With in the area of health studies, health education as such is defined more specifically as follows: ***“Health education provides learning experiences which influence understanding, attitudes and behaviour with regard to individual, home, school and community health”***.

Health awareness is dynamic in nature. Therefore, to be effective, it requires interaction between the individual, the home, the school and the community to increase the abilities of people to make informed decisions affecting their personal, family and community well-being and this is inflected in the above.

In some countries, the prevention of disease is the major concern and when that is the case, it is reflected in the curriculum, **K.C. Pang (2002)** of the University of Hong Kong writes: *"Health education is a method of conveying of the community the knowledge that necessary for the prevention of disease and the opportunity to lead a full normal life, physically, mentally and socially"*. Thus education should include:

- A basic knowledge of the normal functioning of the body
- An understanding of the more common ailments
- The effects that certain habits have on the system

Recognition of the need for health education in the schools has developed through the years, as educators and the lay public health have come to realize the importance of providing learning in maintaining good health and providing learning experiences which will result in healthful living or more people. Furthermore, they have come to see more clearly the relationship of knowledge, attitudes and practices with respect to health.

Gan, L. and Gong (2007) are of the view that health and education may interact in three not mutually exclusive ways which are listed below

- Health may determine education.
- One or more other factors may determine both health and education simultaneously; and
- Education may determine health.

Determinants of Health

The predominant view appears to be that the effect of education on health is primarily driving the correlation in high-income countries. Similarly, a recent study by **Lundborg (1903)**, using data on identical twins to estimate the health returns to education, concluded that higher educational levels positively affect self-reported health and reduce the number of chronic conditions.

Health may Determine Education

Health promotion is not just about encouraging children and young people to eat well and to do exercise; it encompasses a much broader holistic approach. The heart of health and wellbeing is the capacity to form and sustain good personal, social and working relationships. Such

relationships undermine successful learning, as they are the key to motivation and excellence. When children and young people have good relationships, they are more likely to have self esteem and confidence with regard to their learning, to show resilience, when faced with personal challenges and to show respect for others. Health education aims to bring scientific knowledge to people so that they can use such knowledge for the betterment of their own health and health of the family and community in which they live.

Health and Wellbeing for Promoting Life Skill

Good health and well being is central to effective learning and preparation for successful independent living. Learning through health and wellbeing enables children and young people to; make informed decisions in order to improve their mental, emotional, social and physical well being. We humans are extraordinarily adaptable creatures. At the same time, we are creatures of habit, and our lives can easily become reutilized to the point, where the very idea of change becomes terrifying. This is the flip side of adaptability – we can fit ourselves into a niche so snugly that we never want to leave.

Education may Determine Health

Education is needed to replace ignorance by knowledge, remove prejudices and bring about changes in beliefs and attitudes, in such a way that they will become positively tuned to health. What we need today for the progress of our country is enriched human resources made up of youths, not only well educated and skilled, but also well built and robust in health. The health of a family, community or a nation is ultimately determined by the health of individual members.

Puskar et al. (1999) collected data from the rural survey representing 624 community adolescents attending 4 rural Pennsylvania schools. The students were in the 9th, 10th and 11th grades. All the adolescent Health Inventory was used to report concerns related to general health psychological issues and risk behaviours. Overall, rural adolescents in the study reported an average of 6.5 (SD = 3.2) health concerns with frequencies of occurrence being always or often and reported an average involvement in 1 (SD = 3.2) risk behavior. Psychological issues were reported as 28% and 23% worried about their general health. Frequently report risk behavior included alcohol use and lack of exercise. There was minimal concern expressed regarding venereal disease or Aids, whereas 12% expressed concern about the possibility of pregnancy.

These results suggested that the likelihood that adolescents perceive health from a holistic perspective and that health promotion should consider involving adolescents in planning both (a) to ensure congruence of the plan of care with adolescents concerns and (b) to clarify the interpretation and meaning of their concerns.

In examining the role of elementary school counselors in planned prevention activities at school, **Botvin (1985)** described a school-based health promotion programme. This programme was intended to be an effective response to the adolescent problems of cigarette smoking, use of marijuana and use of alcohol. It was used with junior high school students. The five components of the programme were as follows: (1) cognitive component, (2) decision-making, (3) techniques for coping with anxiety, (4) social skills training and (5) self-improvement. These various cognitive-behavioral techniques were taught using instructional methods of modeling, rehearsal feedback and reinforcement and extended practice through homework assignments. Many others have suggested training to prevent smoking in adolescence. Life skills counseling methods have been applied cross-culturally to help American Indian adolescents to avoid drug and alcohol use (**Bobo, 1985**).

Statement of the Problem

The present problem is titled as follows: A STUDY ON HEALTH AWARENESS AMONG SECONDARY SCHOOL STUDENTS IN CHENNAI DISTRICT

Operational Definition

Health

Health according to **WHO (2008)**, *"Good health status enables people at all ages to do what they want to do, while poor health or a physical disability is an obstacle to the satisfaction of their wants and needs as such affects their happiness unfavorably"*.

Need for the Study

Good health and well being is central to effective learning and preparation for successful independent living. Learning through health and wellbeing enables children and young people to; make informed decisions in order to improve their mental, emotional, social and physical well being. Like cockroach, we humans are extraordinarily adaptable creatures. At the same time, we are creatures of habit, and our lives can easily become reutilized to the point where the very idea of change becomes terrifying. This is the flip side of adaptability – we can fit ourselves

into a niche so snugly that we never want to leave. Education is needed to replace ignorance by knowledge, remove prejudices and bring about changes in beliefs and attitudes in such a way that they will become positively tuned to health. What we need today for the progress of our country is enriched human resources made up of youths not only well educated and skilled but also well built and robust in health. The health of a family, community or a nation is ultimately determined by the health of individual members. Therefore the investigator would like to see the health awareness among secondary school students.

Objectives of the Study

The following objectives have been set in the present study:

- To find out the significant difference between XI and XII standard students with respect to their health awareness.
- To find out the significant difference between male and female students with respect to their health awareness.
- To find out the significant difference between aided and government school with respect to their health awareness.
- To find out the significant difference between low income (Below 2 lakh) and high income (Above 2 lakh) parents students with respect to their health awareness.
- To find out the significant difference between students whose fathers have school education and college education with respect to their health awareness
- To find out the significant difference between students whose mother has school education and college education with respect to their health awareness
- To find out the significant difference between students from nuclear and joint family with respect to health awareness

Sample

A sample of 298 students studying in secondary classes is considered in the present study.

Table 1 Showing the Distribution of the Sample Drawn from Different Schools, Gender and Standard

S.No.	Name of the School	Types of School	Gender	Xi	Xii	Total
1.	Pudur Government Boys Hr. Sec. School, Ashok Nagar	Govt.	Boys	48	51	99
2.	Government girls Hr. Sec. School, Aminjikarai	Govt.	Girls	53	47	100
3.	Thiru.Vi.Ka Boys Hr. Sec. School, Aminjikarai	Aided	Boys	27	23	50
4.	St. Ann's girls Hr.sec.school, Broadway	Aided	Girls	22	27	49

Diagram 1

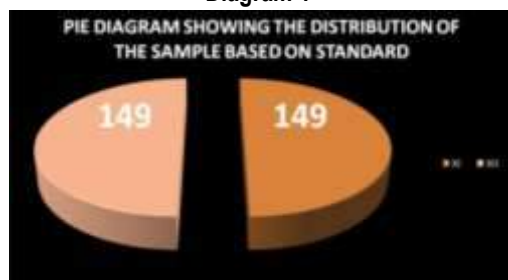


Diagram 2

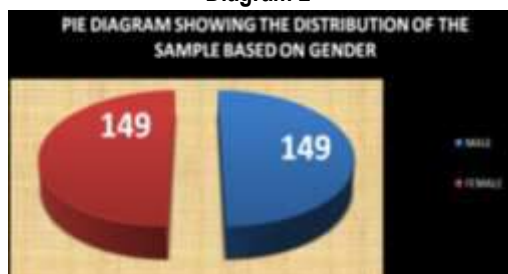
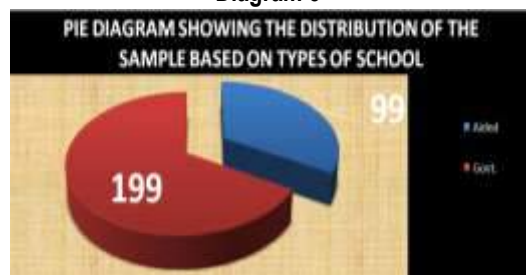


Diagram 3



Method of Investigation

Survey method was undertaken in the present study. Care was taken in designing, formulating and applying

appropriate research tools for the verification of the hypotheses.

Variables of the Study: The variables undertaken for the present study is:

Main Variable: Health Awareness of the student (Independent variable)

Background Variable: The following personal variables of the students were taken for this study with the following categories:

- Class: (XI /XII)
- Gender: (Male / Female)
- Type of School: (Aided/Government)
- Socio-Economic status (Below 2 lakh/ Above 2 lakh)
- Father's Educational qualification: (School/College Education)
- Mother's Educational qualification: (School/College Education)
- Type of Family: (Joint / Nuclear)

Tool Used: Health awareness standardized Inventory by **Allen Pierre** was administered.

Administration of the Tool

Health awareness standardized Inventory was administered to the selected sample of the 298 secondary school students. The students were required to select any one of the following five responses to indicate the extent to which they feel about their health awareness. The investigator requested the students to give their responses frankly and said that it would be confidential. The inventory consists of 100 items, each to be responded on the continuum of **A** – Not at all characteristic of me, **B** – Slightly characteristic of me, **C** – Somewhat characteristic of me, **D** – Moderately characteristic of me and **E** – Very characteristic of me.

Scoring

For the positive statements if the students answer the respond as **A,B,C,D,E** then the marks will be **5,4,3,2,1**. For the negative statement is reversed. The maximum possible score is **500** and minimum is **100**.

Pilot Study

Pilot study was conducted on higher secondary students. **50** samples were selected to test the feasibility of health awareness inventory. The pilot study helped to compute the reliability and validity of the test.

Reliability and Validity of the Tool

The reliability of health awareness inventory was established by Spearman Brown formula odd-even method. The reliability of co-efficient was computed and the value is **0.73**. The index of reliability is taken as measures of validity (Garret, 1981) and this works out in our study to square root of **0.73** equal to **0.85**, which is highly significant.

Analysis and Interpretation of Data

After the data have been collected, mean, standard deviation and correlation are used for the purpose of testing of null hypotheses, the results of which are given in the following tables.

Hypotheses 1: There is significant difference between XI and XII standard students with respect to their health awareness.

Table 2 Showing Significant Difference of Health Awareness Scores of XI and XII Standard Higher Secondary Students

Standard	N	Mean	S.D	S.E.M	t-ratio	LS
XI	149	334.01	39.91	3.27	2.652	0.01
XII	149	321.15	43.71	3.58		

Inference: From the above table the obtained mean scores show that there is significant difference in the health awareness of the higher secondary school students studying in XI and XII standard. The XII standard students have higher health awareness than the XI standard students and it is statistically proved and thus the empirical hypothesis is accepted.

Hypotheses 2: There is no significant difference between male and female students with respect to health awareness.

Table 3 Showing Mean, S.D., and CR for Health Awareness based on Gender

Gender	N	Mean	S.D	S.E.M	t-ratio	LS
Male	149	329.74	45.90	3.81	0.861	NS
Female	149	325.52	38.56	3.12		

Inference: From the above table the obtained mean scores show that there is significant difference in the health awareness of the higher secondary school students. It is also observed from the mean health awareness scores show that male students have higher level of health awareness than the female counterparts and is statistically proved and hence the null hypothesis is rejected.

Hypotheses 3: There is no significant difference between aided and government school students with respect to health awareness.

Table 4 Showing Mean, S.D., and CR for Health Awareness Based on Type of School Management

Type of Management	N	Mean	S.D	S.E.M	t-ratio	LS
Aided	99	342.67	48.58	4.88	4.484	0.01
Government	199	320.07	36.63	2.60		

Inference: From the above table the obtained mean scores show that there is significant difference in the health awareness of the higher secondary school students. It is also observed from the mean health awareness scores that aided school students have higher level of health awareness than the government school counterparts and is statistically proved and hence the null hypothesis is rejected.

Hypotheses 4: There is no significant difference between low income and high income parents students with respect to health awareness.

Table 5 Showing Mean, S.D., and CR for Health Awareness Based on Economical Status

Income	N	MEAN	S.D	S.E.M	t-ratio	LS
Low income below 2 lakh	246	331.85	41.30	2.63	3.880	0.01
High income above 2 lakh	52	307.38	41.36	5.74		

Inference: From the above table we find that the obtained mean scores show that there is a significant difference in the health awareness of the higher secondary school students. It is also observed from the mean health awareness scores students from low income group have higher level of health awareness than the high income counterparts and is statistically proved and hence the null hypothesis is rejected.

Hypotheses 5 There is no significant difference between students whose father have school education and college education with respect to health awareness

Table 6 Showing Mean, S.D., and CR for Health Awareness Based on Fathers Qualification

Father Qualification	N	Mean	S.D	S.E.M	t-Ratio	Level of Significance
School Education	153	322.69	37.98	3.07	2.043	0.05
College Education	145	332.73	45.96	3.82		

Inference: From the above table we find that the obtained mean scores show that there is significant difference in the health awareness of the secondary school students' father qualification. It is also observed from the mean health awareness scores students whose father have college education have higher level of health awareness than the students whose father have school education and

statistically proved and hence the null hypothesis is rejected.

Hypotheses 6: There is no significant difference between students whose Mother has school education and college education with respect to health awareness

Table 7 Showing Mean, S.D., and CR for Health Awareness Based on Mothers Qualification

Mothers Qualification	N	Mean	S.D	S.E.M	t-ratio	Level of Significance
School education	184	331.05	47.29	3.49	1.216	NS
College education	114	325.42	32.49	3.04		

Inference: From the above table we find that the obtained mean scores show that there is significant difference in the level of health awareness of the secondary school students' mothers' qualification. It is also observed from the mean health awareness scores students whose mother have school education have higher level of health awareness than the students whose mother have college education and statistically proved and hence the null hypothesis is rejected.

Hypotheses 7 There is no significant difference between nuclear and joint family students with respect to health awareness

Table 8 Showing Mean, S.D., and CR for Health Awareness Based on Type of Family

Type of Family	N	Mean	S.D	S.E.M	t-ratio	LS
Nuclear	176	327.52	46.64	3.52	0.028	NS
Joint	122	327.66	35.22	3.19		

Inference: It is obtained from the above table that the obtained mean scores show that there is significant difference in the health awareness of the higher secondary school students coming from nuclear and joint family. It is also observed that the students coming from joint family have higher health awareness than the nuclear family students. It is statistically proved and hence the null hypothesis is rejected.

Major Findings

- The XII standard students have higher health awareness than the XI standard students
- It was found that male students have higher level of health awareness than the female students
- It was found that Aided school students have higher level of health awareness than the Government school students.

- It was found that students from low income group have higher level of health awareness than the higher income family
- It was found that students whose father have college education have higher level of health awareness than the students whose father have school education
- It was found that the students whose mother have school education have higher level of health awareness than the students whose mother have college education
- It was found that the students coming from joint family have higher health awareness than the students coming from nuclear family.

Educational Implications

The findings of the study paved way to frame the following educational implications:

- All educational institutions can organise health awareness camps in order to improve physical well being of the students.
- Schools can also organise various counseling programmes for the parents to create awareness about the health status of their wards, particularly those studying at the secondary levels.
- At present life is full of stress and pressure for school children and adults. Pressure on school, busy parents, competitive sports and the demands of active participation are the contributing factors of stress. Teaching health maintenance skill to the children can help them learn to relax, teach self control and instill a sense of peace on their daily lives. Health must be acquired by people's own efforts and cannot be imposed upon them. Health assessment Performa helps the students to do **SWOT analyses** and counter the pressure of this fast-paced society and help them to quiet their minds. It promotes self-discipline and develops inner strength. The regular participation in physical activity enhances the physical and psychological health of the body, social opportunities, relationships and quality of life. Learning through health and wellbeing promotes confidence, independent thinking and positive attitudes and dispositions.
- Being aware of health issues at the adolescent age is very essential. Both the teachers and the students must be aware of the physical changes in themselves. They must also have a complete knowledge of the various health hazards. Every school, regardless of size, should have someone on its staff assigned to

coordinate the various aspects of the school health programme. In larger schools, this might be a full-time position, a person specially qualified to serve as a teacher, consultant, coordinator or supervisor of health education. A health coordinator can render valuable service in seeing that an all round health programme exists. Health instruction can be more carefully planned. In addition to the direct health teaching, there can also be provision for the correlation and integration of health instruction, along with the other subjects they learn at school. Resource materials can be provided for class teachers and other teachers involved in teaching about health issues. School and community relationships can be developed. The total school health programme can be guided to function as an integrated whole. The administration of the health education programme should also include a school health club or committee. The level of health awareness should be at the maximum for the secondary school students. In order to develop higher level of health awareness, the teachers should take much effort to develop the health awareness of the pupil so that it will improve the health development of students at this level. Medical professionals may help policy-makers by sharing their latest knowledge and experience. Special programme for awareness among adolescent groups may be organized at a large scale. The Educational institutions can give more importance for sports, thus diverting adolescent's attention in other healthy areas and keeping them constructively busy in mind and spirit. Health awareness plays a significant role, as health adjustment can be made more positive among the growing children. Once adolescents are made aware of the health problem, they can better adjust to the health conditions and further develop coping skills related to their problems.

Limitations of the Study

The present investigation has the following limitations:

- The study was confined to the students of standard XI and XII only
- XI standard students who have taken biological science as a subject have been considered.
- The study is restricted to schools in Chennai district, Tamil Nadu.
- The sample size is restricted to 298 students.

Suggestions for Further Study

The aim of education is not merely communicating knowledge to prepare for job, but awakening and developing positive attitude, interest and health awareness. This study confines itself to the secondary students.

- As this study covers Chennai district, Tamil Nadu only, similar study may also be extended to other areas.
- This study is confined to 298 school students only; further studies can be conducted on a large sample.
- The present study aims at studying Health awareness of XI and XII standard students only. Other psychological and physiological variables could also be included in the study.
- A similar study may be extended to Arts and Science College students at different levels.

Conclusion

This study gives an overall picture of the work, that consisting of the major findings, summary, suggestions for further research and educational implications of the study, which is the goal to be reached. The present study is sure to provide insights into the field of educational research and the findings of the study can serve as database for further research.

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SEXUAL FANTASY IN UPAMANYU CHATTERJEE'S FAIRY TALES AT FIFTY

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Fantasy is a term which is well defined as an act of imagining. Whatever created by imagination which is either going to happen in reality or will be happened in imaginary world itself and remained as imaginary. Something that produced by or created by or imagined by imagination will be considered as the best thing in the real world at the same time it will be considered as the worst thing in the world. The form of fantasy might be the idea formation for the new creation, the thought of the author for his writing, the thinking capacity of a scientist for his solution of the problem and as well as the evil thoughts which won't happening nor accepted to be in the world. Dictionary.com defined fantasy as, "the formation of mental images, especially wondrous or strange fancies, imaginative conceptualizing". M.H.Abram defined fantasy in his *A Handbook of Literary Terms* as "an explicit attempt is made to render plausible the fictional world by reference to known or imagined scientific principles, or to a projected advance in technology, or to a drastic change in the organization of society."(275)

Sexual Fantasy is a term which is defined as one's mental image or thought related to sexuality and which can create or enhance the sexual feelings. The term sexual fantasy is also called as erotic fantasy. The sexual fantasy is created by one person from one's own imagination or from one's frozen feelings or it generated automatically or if one has some images in reality which makes him to imagine more in the form of sexual fantasy. Simply, anything that makes sexual arouse called Sexual Fantasy. It is considered as the universal and will be shown on the entire Globe. The social, moral and religious perspectives will be restricting factors of this sexual fantasies. The Sexual Fantasy will give the positivity as well as negativity. The experience which obtained from the past will affect future sexual behaviours. In Literature some writers take sexual fantasy as their main topic to discuss for creates an

impact in the mind of the readers. Upamanyu Chatterjee is one of the writers who is mostly preferred sexual fantasy as a prime topics in his novels.

Upamanyu Chatterjee was born in 1959 in a Bengal family in the autochthonous of Patna, Bihar. He joined the Administrative Service in 1983 and later he published several works both short stories like *The Assassination of Indira Gandhi*, *Watching Them* and novels like *English, August: An Indian Story* (1988), *The Last Burden* (1993), *The Mammaries of the Welfare State* (2000), sequel to the debut novel, *English, August, Weight Loss* (2006), *Way to Go* (2011), which has short listed for the Hindu Best Fiction Award and as a sequel to *The Last Burden*, and his latest fictional work *Fairy Tales at Fifty* (2014). He is married and has two daughters.

The Fairy Tales at Fifty (2014) is the sixth and the latest novel which contains fictitious story of Nirip and his family. It is the adventurous tale. Nirip stands on the mid of his fifty and he is not happy with his life. His father is an ogre and his mother a witch. He is happy neither with his mother nor with his father. His sort of half-sister is a sort of half-man. A really close relative turns out to be a serial killer. He is not happy sleeping with his chauffeur's wife, neither is she. Then, for his amusement, his father arranges a cricket match between rival dacoit teams in which some of the players are shot dead. Days, before his fiftieth birthday, with Nirip still wondering whether he should go ahead and have himself kidnapped so that he can make some money, he discovers, most unexpectedly, that he is not the biological child of his parents. This novel fully connects with witty, macabre, sad, cruel, unforgivably insightful and love and sexuality.

The Fairy Tales at Fifty spreads over Sexual fantasy in all the episodes and chapters. At the beginning of this novel, Anguli who starts his search to have his one finger to add in his necklace which is already added by 999

fingers and is worn in his neck. Here finger represents penis. The Anguli is longing to complete his necklace and he does not bother about all people who were killed by him. By this activity he becomes a serial killer. Here this incident is starting instance of author's sexual fantasy and it also was well written in this novel. Nirip is the protagonist of this novel and his close relative and or his biological brother is Anguli.

Nirip is the person who wants peace in his life though he has had wealth and luxury. His only problem is infidelity or impotency. He longs for sexual feelings but he could not enjoy it. He reached his mid to attain fifty. In the mean time his relative cum biological brother is reaching his fifty with atmost sexual activities. So Nirip wants to know his birth history from his grandmother. His Grandmother informed him that his father's name is Pashupathi. Pashupati married Manasa and he wanted a child as his heir for his assets and his possessions. But Manasa could not give birth a child. This longing for child of Pashupati made his sexual thoughts into sexual abnormal behaviours and strengthens the thought for his child. Pashupati thinks and worries about his future that he perhaps will not able to beget a child through Manasa's sexual relationship. Here Pashupati's thought changed as sexual fantasy and he has strange thought to spread his seeds all over the world.

Pashupati did like scattering his seed all over the earth. He wanted in the future to dot his empire with his children born in and out, in and out, of wedlock. Everywhere he looked, he should see his spawn. He was certain that his genes and his magnetism would ensure that they remain more faithful to the enterprise than the run-of-the-mill hireling. (141)

By this novel, Upamanyu Chatterjee beautifully described the sexual fantasy. Sexual fantasy will give positivity and negativity also. Nowadays this thought will help the people especially newly married people may enjoy their conjugal happiness. And this is appreciated by young minds for their betterment of life both physical health and mental health. But in same time, it is giving negativity also. By sexual fantasy one can kill casually. For instance, recent incident in Delhi, a girl had brutal and sexual harassment by the people who affected by their sexual fantasy negatively. So sexual fantasy is as do as positively.

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CONSTRUCTION AND VALIDATION OF THE ATTITUDE TOWARDS MULTIMEDIA TEACHING AIDS SCALE (ATMMTAS)

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Abstract

One of the techniques to improving the students' to meet the academic needs is teaching them utilizing the multimedia teaching aids and learning in the classroom. Multimedia teaching aids provide the students chances for interacting with diverse texts that give them a solid background in the tasks and content of mainstream in the field of education. Some advantages regards the multimedia teaching aids in the classroom. Involves the use of technology in the classroom which cannot be denied giving positive point in improving the quality of teaching and giving more various techniques in teaching. This paper gives the details of constructing the attitude towards multimedia teaching aids scale so that the teachers attitude can be measured. Through the media the teacher could give more opportunity to students to express their opinions and enjoy during the course. The highly presence and motivation also bring positive aspects to students so that they can improve their skills. So the investigator have decided to construct and validate a scale to measure the attitude towards multimedia teaching aids scale and succeeded in it.

Keywords: Attitude, Multimedia, Teaching aids.

Multimedia Classroom

The time it takes to earn the degree in education today is based on an increasingly outdated model: so many hours in a classroom entitle a student to a receipt in the form of a grade, and so many receipts can be redeemed for a credential in the form of a degree. Education today is just beginning to think of shifting the basis of certification from time served to skills and knowledge obtained.

Traditionally classroom situation is teachers stand in front of the students, giving explanations, informing, and instructing. They usually use chalk to write something on the blackboard. These technique needs slightly to be modified regarding with the development of the technology. The using of multimedia teaching aids in classroom cannot be denied anymore. That will make possible for teachers giving more opportunity to students being happier and more enjoy during the course. Inside the classrooms, the multimedia teaching aids makes the students feel comfortable to study. The use of multimedia teaching aids described here makes use of print texts, film and Internet to develop and enhance linguistics and knowledge. Through their interactions with multimedia teaching aids on topic of interest, students become increasingly familiar with academic vocabulary and language structures. Hence the investigators decided to construct and validated the scale namely attitude towards multimedia teaching aids scale.

Objective

To construct and validate a new scale namely, attitude towards multimedia teaching aids scale (ATMMTAS) to measure the attitude of higher secondary school teachers attitude towards Multimedia teaching aids.

Sample

Random sampling technique has been used in the process of data collection from the sample, the higher secondary school teachers.

Method of the Study

Normative survey method has been used in the present study.

Tool

As there is no suitable tool available to measure the attitude towards multimedia teaching aids of the teachers the investigators decided to construct and validate a one. The first step in the construction of the likert-type scale is the collection of a large number of statements to the object under study. As many as "30" statements revealing the attitude towards multimedia teaching aids of higher secondary school teachers were collected from the following sources:

- (i) As many as thirty (30) teacher educators

- (ii) As many as 15 professors from the faculty of education
- (iii) Related books and
- (iv) Web sources

This scale has 30 positive statements in respect of attitude towards multimedia teaching aids. This scale of (30) statements intended for the pilot study was administered to the sample of as many as 100 higher secondary school teachers teaching in the higher secondary schools of arni Taluk of Thiruvannamalai district, Tamilnadu, India. The next step in the construction and validation of attitude towards multimedia teaching aids scale after pilot study is to find out 't' value of each statement which forms the basis for item selection in order to buildup the final scale.

The likert- type scale calls for graded response to each statement on a five-point scale ranging from "strongly agree" to "strongly disagree". The points are usually denoted by "Strongly Agree (SA)", "Agree (A)", "Undecided (UD)", "Disagree (DA)" and "strongly Disagree (SDA)". The different points on the scale are assigned different arbitrary weights. For example, 5,4,3,2 and 1 in the order of "Strongly Agree" response to "Strongly Disagree" response for the positive statements. Here the "Strongly Agree" response bears a weight of 5. The total scores for an individual can be obtained by adding his / her scores for all the individual items.

The individual attitude towards multimedia teaching aids scale scores for all the 100 higher secondary school teachers were found out. They were ranked from the highest to the lowest score.

Then 25% of the subjects (high) with the highest total scores and 25% of subjects (low) with the lowest total scores were sorted out for the purpose of item selection. The high and low groups thus selected formed the criterion groups and each group was made up of 25 higher secondary school teachers.

It may be recalled that each statement is followed by five different responses of "SA", "A", "UA", "DA" and "SDA", in the attitude towards multimedia teaching aids scale. As already indicated weightages are given for the response category in respect of each statement was taken individually and the number of teachers who responded "SA", "A", "UD", "DA", and "SDA" was found out in both the high and low groups separately. This for all the 30 statements the number of response coming under each category was found out and the 't' values for all 30 statements were calculated (vide: Table 1).

The value of 't' is a measure of the extent to which a given statement differentiates between the high and low groups. If the 't' value is equal to or greater than 1.75 it indicates that the average response of the high and low groups to statement differs significantly, provided there are 21 (or) more subjects in the high group and also in the low group (Edwards,1957). In the present study, there are 25 subjects each in the high and low groups. The total number of subjects involved in the pilot study being 100. As many as 26 statements, having the highest 't' value were chosen in order to form the final scale. An individual score ranges from 26 to 130.

The maximum score for the attitude towards multimedia teaching aids scale is 130. One who scores up to 52 are said to have a unfavorable attitude towards multimedia teaching aids, one scores above 52 up to 104 are said to have a neutral attitude towards multimedia teaching aids, above 104 are said to have favorable attitude towards multimedia teaching aids.

Table 1 Rank Order of Items in the Attitude towards Multimedia Teaching Aids Scale based on 't' Values

Statement No.	't' Value	Statement Selected/Not Selected
1	9.68	Selected
2	6.58	Selected
3	7.69	Selected
4	12.56	Selected
5	14.21	Selected
6	1.69	Not Selected
7	18.23	Selected
8	0.53	Not Selected
9	5.24	Selected
10	1.53	Not Selected
11	1.21	Not Selected
12	8.26	Selected
13	4.56	Selected
14	3.45	Selected
15	5.67	Selected
16	8.47	Selected
17	5.81	Selected
18	4.78	Selected
19	1.98	Selected
20	7.01	Selected
21	1.99	Selected
22	2.69	Selected
23	5.65	Selected
24	2.30	Selected
25	6.78	Selected
26	3.21	Selected
27	5.41	Selected
28	9.68	Selected
29	6.58	Selected
30	7.69	Selected

The attitude towards multimedia teaching aids scale has construct validity as the items were selected having the 't' value of more than 1.75 (Edwards, 1957). Its intrinsic validity was found to be 0.79. The reliability of this scale by split half technique (consistency) followed by the use of spearman-brown prophecy formula is found to be 0.63. Thus the attitude towards multimedia teaching aids scale has validity and reliability.

Conclusion

The tool namely attitude towards multimedia teaching aids scale was hence constructed and also validated by the prescribed norms.

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AN UNKNOWN SWDESHI PATRIOT OF TAMILNADU - CHAKKARAI CHETTIAR

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Abstract

The Tamil province of the Madras Presidency played a significant part at every stage during the national movement of India. However Madras province was considered to be a political backwater because of its moderate temperament .¹ The Lord Curzon , the then Viceroy of India partitioned Bengal on 16th October 1905 and it created a storm of protest all over India. The nationalist launched the Swadeshi Movement IN 1906 and the Indian National Congress declared that year as the Swadeshi year . "Swadeshi", " Boycott", "Swaraj" and National Education were the main objects of the Congress .The leaders like S.N.Thirumalachari, M.P.Thirumalachari, V.O.Chidambaram Pillai, V.Chakkarai Chetti and Surendranath Arya became the torch bearers of the extremist movement in the Madras Presidency.²

In this present paper an attempt is made to bringout the selfless sacrifices of Chakkarai Chettiar , unsung Swadeshi Nationalist and his involvement in the National Movement which helped the spread of Indian Nationalism in the Madras Presidency .The population of the work force started to increase by the beginning of the 20th century . This led to the rise of a new stream of thought among the nation's intellectuals. Leaders of national movements like Vipin Chandrapal and G.Subramaniya Ayer expressed the need for laws that would protect the interest of workers from powerful capitalist. In 1903, G.Subramaniya Ayyar appealed for the formation of workers unions with strong support from the people to struggle for the rights of the workers.³ In these circumstances, the Madras Labour Union was started in Chennai at the British run Buckingham and Carnatic Mills (B&C) on 27th April 1918.⁴ Freedom fighter and the great Tamil scholar Thiru .V. Kalyanasundaram, lawyer Chakkarai Chettiar and Selvapathi Chettiar were instrumental in the formation of this unions.

Early Life of Chakkarai Chettiar

Chakkarai Chettiar, the man who created this first labour union was born on 12th December 1878 in Chennai. His ancestors were from the village of Vengal near Thiruvallur which is adjacent to Chennai. He was born to Kesava Chettiar and Aandal Ammal. In his young age, Chakkarai Chettiar was taught by his grandmother to affiliate to religion , be disciplined and respect their culture.

While studying in Madras Christian College High School he developed interest in reading the bible and other Christian texts .Chakkarai Chettiar developed interest in the language and literature of English. He participated in competitions on English oratory in his school days . From his fifth grade to his final year B.A he received Bible prize for each year. He was the college Student President while he was in Christian college . The then Viceroy of India, Lord Curzon once talked to the students of the Christian college as the Student President, Chakkarai Chettiar delivered the vote of thanks ,stuck by his oratory skills English Lord Curzon told the college principle Dr.Miller "Who is this youngsyr who talks such good English? He will become a great orator in the future". ⁵

In1900 he received his BA degree .Due to the impact of Christian teaching he converted to Christianity. Being

fluent in English he showed interest in learning his mother tongue, Tamil. He learned Tamil from the Tamil teacher Suryanarayananana Shastri. After working as a teacher in a girls' school he joined law college in 1902. After getting his degree in 1904 he joined as a trainee to Tanikachalam Chettiar, one of the famous lawyers in Chennai. After a short period of training he started to practice independently.⁶

In the year 1905 he left his profession of a lawyer. The reason behind his move is not known. In the year 1910 Chakkarai Chettiar married a woman named Senjulakshmi. Because of his unquenched interest in Tamil he came in contact with the Maraimalai Adigal. He was also a close friend of the poet Bharathiyar. In1922, Chakkarai Chettiar penned the introduction for the book Swadesha Geethangal by Bharathiyar. He maintained close friendship with Tamil Thendral Thiru V.Kayanasundaram, C.B.Ramasamy Ayyar and E.V.R.Periyar.

Chakkarai Chettiar and Swadeshi Movement

He started his public life by joining the Congress party. He worked as the secretary of the Madras city's congress committee. In1907 he attended the Surat session

of Congress with V.O.Chidambaram, Subramaniya Ayyar and Bharathiyar. In this session of Congress there arose difference between the Moderates and Extremists on the issue of choosing the leader. The extremists headed by Thilak put forth Lala Lajpat Rai as the leader. But the moderates headed by Dadabai Naoroji elected Rash Behari Ghosh of Kolkata as their leader. Men from Chennai –Chakkarai Chettiar, V.O.C, and Bharathiyar joined Thilak's faction in this session.⁷

Joining with these three in those days were Srinivasacharya, Surendranath and P.Thirumalachariyar who worked to strengthen the nationalist movement in Chennai. For this purpose they formed the Chennai Janasangh.⁸ In the month May in 1907 this Sangh brought Bipin Chandra Pal to Chennai where he was made to address numerous gatherings. Chakkarai Chettiar's role in politics kept growing.⁹

Chakkarai Chettiar and Non Cooperation Movement

When Gandhi started his non cooperation movement Chakkarai Chettiar worked with Rajaji, E.V.R.Krishnasamy Sharma and Thiru .V.Kalyanasundaram for this cause . Chakkarai Chettiar took active part in organizing the protests in Chennai against the Rowlatt Act, Jallianwala Bagh massacre and the boycotting of the visit by Prince of Wales .As he was also the leader of the labour union he was able to mobilize the workers for the non cooperation .

In April 1919, the Jallianwala Bagh massacre took place . Many public meetings were conducted to condemn the massacre. Chakkarai Chettiar who spoke in these meetings ,appealed the workers to go on political strike as an act of condemning the massacre. There were positive response towards this appeal.¹⁰

In January 13, 1922 in order to protest the visit of Prince of Wales-Chakkarai Chettiar, Thiru.V. Kalyanasundaram and M.S.Subramaniya Ayyar appealed for hartal to the masses.Large number of traders and the public took part in this hartal.

In 1922 the idea that the Congress party should be allowed to take part in the internal administration and the assembly was stressed by one group. Leaders like Motilal Nehru and Chitranjan Das headed this group. In 1924-25, S.Srinivasa Ayyangar was an influential leader in Chennai city's Congress party. He had resigned his post of Advocate General in order to work for the Congress party. Congress party contested in the local elections under the guidance of Srinivasa Ayyangar, Thiru.V.Kalyanasundaram and Chakkarai Chettiar . As a

result contestants from the Congress party won many seats in the local elections.

In November 15-16 of the year 1924 the Congress party's convention was held in Thiruvanamalai. Thiru. V.Kalyasundaram headed this convention. A resolution was taken that the Congress party will take part in the assembly elections. Chakkarai Chettiar who took part in this convention, was in favour of this resolution.

Chakkarai Chettiar and Justice Party

In 1927 Chakkarai Chettiar came out of the Congress and joined the Justice Party. Later he contested in the parliamentary elections as a Justice Party candidate against S.Srinivasa Ayyangar of the Congress Party.¹¹

It is said that he revealed the reason for leaving the Congress Party to his relatives to be the lack of internal democracy within the party and the oppression against the younger generation carried out by the older leaders of the party. His journey with the Justice Party on August 21st 1928. Thereafter he did not join any other political party.

Chakkarai Chettiar and Labour Union

He played an important role in forming and guiding the labour union in Chennai's B & C Mills. Thiru .V. Kalyanasundaram and Selvapathi Chettiar assisted Chakkarai Chettiar in the formation of the Union . In 1917 Selvapathi Chettiar was the General Secretary of the Venkatesha Gunamrutha Varshini Sabha . There was a separate section for workers in this sabha. When a meeting of this section took place in 1917 on Vijayadasami there was a talk given by N.C.Kannabhiran Mudaliar on the topic 'Vaishnavism'. More than 20 workers took part in this meeting. They discussed about the state of the workers . In those days festival holidays were scarce and workers were expected to work for 12 hours a day . To compensate for certain holidays on festivals workers were expected to work on Sundays. These issues were discussed during this meeting and it was decided that it was necessary to form a labour union in order to negotiate these issues with the owners.¹²

In light of this decision Thiru.V.Kalyanasundaram, Chakkarai Chettiar and P.Kesavanpillai were approached and were asked to head the Union. In those days Kesavanpillai used to write about the torments of the workers in the B&C Mills.When asked to take up the leadership of the union he refused on the ground that he was not a permanent resident of Chennai .¹³

Later Thiru.V.Kalyanasundaram and Chakkarai Chettiar approached B.P.Wadia of the Theosophical

Society. Soon the Madras Labour Union was started with B.P.Wadia as the President, Thiru .V.Kalyanasundaram and Chakkarai Chettiar as Vice Presidents and Selvapathi Chettiar and Ramanajalu as Secretaries. Following this MSM Railway Workers Union, Tramway Workers Union and Kerosene Workers Union were formed in 1919. The leaders who guided these unions were mostly Congress Party leaders Thiru . V.Kalyasundaram, Chakkarai Chettiar E.L.Ayyar, V.O.Chidambaram, Kasturi Renga Ayyangar and M.S.Subramaniya Ayyar were all men who had worked with Congress Party. Therefore the protests headed by these men were not merely for the demands of the workers but were also nationalist protests against the British colonialism.¹⁴

Singaravelan, the first South Indian Communist helped in the formation as well as the working of these Labour Unions . In order to co ordinate the working of various unions an association was formed in 1920. It was headed by Thiru. V.Kalyanasundaram with Mirunalini Chatopadyaya (sister of Sarojini Naidu) as its Secretary. Later Chakkarai Chettiar came to head this association.

The British governor warned that the Union Leaders will be exiled for instigating the workers to go on strikes. When Wellington the Governor decided to exile the Union Leaders, P.Thiyagaraya Chettiar and Panagal Raja, the Justice party leaders who were in power discussed the issue . They expressed their concern over the decision of the Governor which they believed would bring a bad name to their party which in turn would lead to the party to quit from power. Therefore , the Governor dropped his decision to exile the union leaders.

In 1927,the shooting during the strike by Kerosene workers of the Burma oil company lead to the death of sixteen protestors .During this time Chakkarai Chettiar was a number of Chennai Corporation .He took measures to pay compensation of 700 rupees for the affected families.¹⁵

During the rule of Congress under the leadership of Rajaji a law was brought to ban general strike .Chakkarai Chettiar organized various protests against this move. When the Whitley Commission came to Indian to investigate the state of the workers Chakkarai Chettiar organized protests against it as the Commission did not have equal number of Indian delegates.

In October 1920 AITUC India's first national level workers union was started. Lala Lajpat Rai was its first president. Jawaharlal Nehru and Subhash Chandra Bose were also elected as its leaders . Chakkarai Chettiar was also the Tamill state President between 1943-45 and 1951-56. In 1945 Chakkarai Chettiar was elected as the

vice president of AITUC.Between 1948-49 when workers unions were banned and extreme oppression was unleashed,Chakkarai Chettiar fought with vigor and strength against the state oppression for the rights of labour unions.¹⁶

Chakkarai Chettiar as the Mayor

Chakkarai Chettiar worked as the Mayor of Chennai Corporation .From 1952 to 1958 he was a member in the Upper House of the Assembly. Few people tried to name a street in Thyagaraya Nagar after Chakkarai Chettiar. He sternly refused to allow this as there was already a steet by his name in Pethunayakan Patti, a poor locality which had elected him.

When the Official Language Bill was brought to the Upper House on 28.01.1956 he whole heartedly accepted it. While talking about the bill he mentioned his Tamil training with Suryanarayana Shastri and Maraimalai Adigal.¹⁷

Last Days of Chakkarai Chettiar

Chakkarai Chettiar was a person who learnt law, was well versed in Tamil and English, one who fought for the welfare of workers, member of the corporation, Mayor, Upper House Member and so on. He struggled for the working population throughout his life.

Though he did not join the Communist Party, he enjoyed a close relation with it. He maintained close friendship with Communist Leaders like S.A.Dange ,E.M.S. Namboodripad, A.S.K, P.Ramamoorthy and K.T.K.Thangamani .

Chakkarai Chettiar died on June 1958 at the age of 82. The life of Chakkarai Chettiar stands as an example for all those who fight for the rights of the proletariat.

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நெடுங்குருதியில் குற்றப்பரம்பரை சட்டம்

முனைவர் ஜே.ஜெயசுதன்

தொடர்பு அலுவலர், அண்ணாமலைப் பல்கலைக்கழகம்

மனித வாழ்வின் எல்லாப்பகுதிகளையும் புதின இலக்கியம் பதிவு செய்கிறது. தமிழ் நாவல்களின் கதைப்பொருள் அமைப்பைப் பார்த்தால் மக்களின் வாழ்வியலை மற்றும் வரலாற்று நிகழ்வுகளை அடிப்படையாக கொண்டு கட்டமைக்கப்பட்டுள்ளதை உணரலாம். மனித வாழ்வின் பொருளைப் பிரதிபலிக்கும் கலை இலக்கிய வடிவமாக புதின இலக்கியம் திகழ்கிறது. மனித வாழ்வின் பல்வேறு கூறுகளையும், வரலாற்றுச் சுவடுகளையும் பதிவு செய்து அடுத்த தலைமுறைக்கு எடுத்துச் செல்ல துணைபுரியும் கருவியாக புதினங்கள் விளங்குகின்றன. இலக்கியங்களில் உள்ளீடாக அமையும் பொருளைப் பாடுபொருள், பாவிகம் என்னும் சொற்களால் குறிப்பிடுவர். புதின இலக்கிய வகைகளில் உள்ள மைய பொருளை 'கரு' (வாநஅந) என்னும் சொல்லால் குறிப்பிடுவர். நெடுங்குருதி புதினத்தில் வேம்பலை ஊரில் வாழும் நாகு உட்பட வேம்பர்களின் வாழ்வியலைப் படைப்பாசிரியர் கருவாக கொண்டு அமைந்துள்ளார். ஆங்கிலேய ஏகாதிபத்திய ஆட்சியில் கொண்டு வரப்பட்ட குற்றப்பரம்பரை சட்டத்தினால் நடந்த கொடுமைகளை நெடுங்குருதி பதிவு செய்கிறது. ஆங்கிலேயரால் வேம்பலை மக்கள் வாடித்த குருதியின் வேதனையையும் கல்வியறிவு இல்லாத வேம்பர்கள் செய்யும் தவறான தொழிலால் துன்புறுவதையும், குற்றப்பரம்பரை சட்டத்தினால் பாதிக்கப்பட்ட வேம்பர்களையும் இக்கட்டுரை ஆராய்கிறது.

குற்றப்பரம்பரை சட்டம்

ஆங்கிலேய ஆட்சியில் இந்தியாவில் திருட்டு தொழில் செய்யும் சில சமுதாய மக்களை அடக்குவதற்காக கொண்டுவரப்பட்ட சட்டம் தான் குற்றப்பரம்பரை சட்டம் (ஊசலையெட வுசடைநள யுஉவ). ஆனால் பிற்காலங்களில் ஆங்கிலேயரை எதிர்ப்பவர்களையும் இச்சட்டத்தைப் பயன்படுத்தி கைது செய்தனர். முதன்முதலாக 1871-ஆம் ஆண்டு கொண்டுவரப்பட்ட இச்சட்டம் குறிப்பாக இவ் இந்திய மக்களை ஒடுக்குவதற்காக கொண்டுவரப்பட்டது. வட இந்திய மக்கள் அதிகமாக பாதிக்கப்பட்டாலும் இந்தியா முழுவதும் குற்றம் புரியும் மக்களை இச்சட்டத்தின் மூலம் அடக்கினார்கள். பல இடங்களில் அரசுக்கு எதிராக கிளர்ச்சியில் ஈடுபடுபவர்களையும் இச்சட்டத்தினைப் பயன்படுத்தி கைது செய்தனர். "இந்தியாவிற்கான ஆளுநரின் அதிகாரத்தின் கீழ்படியாக அக்டோபர் 12-ஆம் நாள் 1871-ஆம் ஆண்டு இந்தச் சட்டம் இந்தியாவில் திருட்டுத் தொழில் செய்யும் சில சமுதாய மக்களின் மீது விதிக்கப்பட்டது. இது இந்திய மக்களின் மீது

குறிப்பிட்ட திருட்டுச் சமூகத்தினரை ஒடுக்கவும், அவர்கள் மீது திருட்டு போன்ற குற்றங்களைக் காரணம் காட்டி அவர்களைப் பிணையில் வெளிவர முடியாத படிக்குச் சிறையில் அரசாங்கம் விரும்பும் வரைக்கும் சிறையில் அடைத்து வைப்பதற்குமாக உருவாக்கப்பட்டதாகும்"¹. என்று இச்சட்டம் பற்றிய பதிவுகள் காணப்படுகிறது. குற்றப்பரம்பரை சட்டத்தின் மூலம் இந்தியாவில் நூற்றி இருபத்தி ஏழு சமூக மக்கள் பாதிக்கப்பட்டனர். தமிழகத்தில் கள்ளர், மறவர், பிரமலைக்கள்ளர், வலையர், குறவர் என்று எண்பத்தொன்பது சாதிகள் இப்பட்டியலில் அடங்கிருந்தன. இந்தியாவில் பெருகி வந்த குற்றத்தைக் குறைப்பதற்காகவும், அடக்குமுறையைக் கையாளவும் குற்றப்பரம்பரை சட்டம் ஆங்கிலேயர் ஆட்சிகாலத்தில் கொண்டு வரப்பட்டது. "இருப்பினும் தங்கள் ஆராய்ச்சி முடிவில் தக்கீ (வாரபநந்.வாரப) போன்ற குறிப்பிட்ட சில இனங்கள் குற்றங்களின் முக்கிய காரணியாக இருப்பதைக் கண்டுபிடித்தனர். தக்கீ இனமக்கள் நாடோடி கொள்ளையர்களாக 17, 18 மற்றும் 19 ஆம் நூற்றாண்டுகளில் வாழ்ந்து வந்தனர்"². இத்தகைய சில இனமக்கள் குற்றம்புரிவதை மட்டுமே தங்கள் தொழிலாக செய்து வந்தனர். சமுதாயத்தில் இருந்து விலகி தனியான ஒரு வாழ்க்கை முறையை அமைத்துக் கொண்டார்கள். பிற சமூகமக்களுடன் இவர்கள் இணக்கமாக வாழவில்லை. பிறருடைய பொருளை அபகரிப்பதற்காக கொலைகளும் ஏராளமாக நடைபெற்றன. "கொள்ளைக்கு இடையூராக உரிமைதாரர் இருப்பதால் பெரும்பாலும் கொலையும் களவின் ஒரு பகுதியாகவே போனது. 20 இலட்சத்திற்கும் மேற்பட்ட மக்களைத் தக்கீயர் கொன்றிருப்பதாகக் கின்னஸ் புத்தகம் கூறுகிறது."³ இத்தகைய கொள்ளைக்கூட்டத்தை அடக்க ஆங்கிலேயர்கள் கடுமையான முறைகளைக் கையாண்டார்கள். வடஇந்தியா முழுவதும் திருட்டு கூட்டத்தினர் வேட்டையாடப்பட்டார்கள். ஆங்கில அரசு வில்லியம் ஸ்லீமன் தலைமையில் ஒரு தனி பிரிவை உருவாக்கி திருட்டைக் கட்டுக்குள் கொண்டுவந்தது. "ஆயிரக்கணக்கான தக்கீ இனத்தாரை தூக்கிலிட்டும், நாடு கடத்தியும், வாழ்நாள் சிறைதண்டனை விதித்தும் வங்காளத்தைச் சுற்றி வழிப்பறி, கொள்ளைச் சம்பவங்களுக்கு முற்றுப்புள்ளி வைத்தனர். குறிப்பாக 1835 முதல் 1850 வரை சுமார் 3000க்கு மேற்பட்ட கள்ளர்கள் நசுக்கப்பட்டனர்."⁴ இத்தகைய முயற்சி வெற்றியடைந்ததைத் தொடர்ந்து இந்தியா முழுவதும் உள்ள கள்ளர்களைக் கட்டுப்படுத்த நீதிபதி, ஜேம்ஸ் ஸ்டீபன் கொண்டுவந்த

சட்டமே குற்றப்பரம்பரை சட்டம் (ஊசைஅடையெட வசுடைநள யுஉவ. 1871). இந்தச் சட்டத்தின் சாரம் கைத்தொழில், தச்சு தொழில் போல சிலருக்குக் (தக்கீ போன்ற) களவு தொழிலாக உள்ளது. அவர்கள் அனைவரையும் ஒழிப்பது மட்டுமே குற்றங்களைக் குறைக்க ஒரே வழி என்று குற்றப்பரம்பரை சட்டம் குறிப்பிடுகிறது (டமைந நறயனபெ உயசிறவெசலஇ.....றந ளிநயம முக சிமுகநளளமையெட உசைஅடையெடளஇ வசுடைநள நாமுளந யஉநளவமுசள றநசந உசைஅடையெடள கசமுஅ வசைந வசைஅநஅமுசயையஇ வாநஅளநடள்ள நள்ளவனெநெ டில வாந உயளந வழ உழுஅஅவை உசைஅந யனெ முககநனெ டயற. வாந நாமுடந வசுடைந ளாமுடன டிந நஓவநசஅயெவநனஇ டமைந வாரபள)

வேம்பர்கள்

வேம்பலை கிராமத்தில் வேம்பர்கள் வாழ்ந்து வந்தார்கள். கொற்கைப்பாண்டிய மன்னின் வீரர்களுக்குப் பயந்து ஒளிந்து வாழ்வதற்காக வந்த இடம் தான் வேம்பரங்கள் சூழ்ந்த வேம்பலை கிராமம். வடபாதி மங்கலத்தில் வழிப்பறி கொள்ளையின் போது எட்டு வேம்பர்கள் பிடிபட்டுக் குதிங்கால் வெட்டியபின்னர் கழுவேற்ற வேம்பர்களைக் கொண்டு செல்லும் போது வந்த குரைக்காற்றில் பதுங்கி தப்பித்த போது காலில் இருந்து வெளிவந்த இரத்தம் அவர்கள் செல்லும் வழியைக் காட்டியது. அப்போது வேம்பலையில் உள்ள வேம்பரங்கள் தன் வயிறு திறந்து அவர்களை உள்ளவாங்கிக் கொண்டதாகவும் பின்னர் எட்டு வேம்பர்கள் மரம் திறந்து பச்சை நிற உடலோடு வந்தார்கள் என்றும் செவிவழிகதை உள்ளதாக நெடுங்குருதி வேம்பர்களின் வரலாற்றைக் குறிப்பிடுகிறது.

வேம்பர்களின் எதிர்ப்புணர்வு

வேம்பர்கள் எத்தகைய சூழலுக்கும், அடக்கு முறைகளுக்கும் அஞ்சாதவர்களாக உள்ளார்கள். நெடுங்குருதி புதினம் வேம்பர்களின் வீரத்தையும், எதிர்ப்புணர்வையும் பதிவுசெய்யும் அதே வேளையில் அவர்கள் படும் துன்பங்களையும், வறுமை போன்ற சமூக இன்னல்களையும் காட்டுகிறது. வேம்பர்களை “வெயிலைக் குடித்துக்கிறங்கிய மனிதர்கள் தீமையின் உருக்களைப் போல நடமாடுகிறார்கள். வாழ்வைப் பற்றிய உயர்வெண்ணங்கள் எதுவும் அவர்களிடமில்லை சாவைக் குறித்த புலம்பல்களும் இல்லை”⁵ என்று புதின ஆசிரியர் குறிப்பிடுகிறார். ஆங்கிலேய அதிகாரிகள் மீதான வெறுப்புணர்வை, வெறுப்புணர்வை வேம்பர்கள் வெளிப்படையாக காட்டியுள்ளார்கள். “அவர்கள் வெல்சியை உயிரோடு கொண்டு வந்து கால்வேறு கைவேறாக வெட்டிப்போடுவதாக கத்தினார்கள்”⁶ என்பதிலிருந்து வேம்பர்கள் வெல்சி துறை மீது இருந்த எதிர்ப்புணர்ச்சி வெளிப்படுகிறது. படகில் வேம்பலையில் தனது குரல்வளையை அறுத்தவன் நின்று கொண்டிருந்தான் எப்போதோ இறந்தவனைக் கண்டதும் நாக்கு தடித்துப்போய் பேச்சுவராமல்

வெல்சி வேம்பனின் கண்களைப் பார்த்த போது அதில் செங்குருதி வழிந்து கொண்டிருந்தது”⁷ என்று ஆங்கிலேய அதிகாரிகள் இறக்கும் போது கூட வேம்பர்கள் மீதான பயத்துடனே இறந்திருக்கின்றார்கள். வேம்பர்கள் ஆங்கிலேயருக்கு அச்சம் ஏற்படுத்தும் மக்களாக இருந்துள்ளார்கள் என்பதை “யூசுப்கான் சென்னை கவர்னருக்கு எழுதிய கடிதத்தில் கள்ளர்கள் எதிரியின் மீது பயந்து அவர்களுக்குச் சிம்ம சொப்பனம் போன்று விளங்கும் மனித சக்திக்கு மேம்பட்ட வீரர்கள்”⁸ என்று குறிப்பிடுகிறார். வேம்பலையில் தேவஊழியம் மேற்கொள்ள வந்த பாதிரியாரை, வேம்பில் கட்டிவைத்து, “தங்கள் குரல்வளை அறுத்த வெள்ளைக்காரனுக்குப் பிறகு ஊருக்குள் வந்திருந்து இரண்டாவது மனிதனான இந்த வெள்ளைக்காரனைக் காணக்கூட்டம் திரண்டு, பாதிரியார் கொண்டு வந்த டார்ச்சுலட்டையும் உடைத்து, அவரை அடித்து பரிகாசம் செய்தனர்”⁹ என்பதிலிருந்து வேம்பர்களின் எதிர்ப்புணர்வு வெளிப்படுகிறது. இதனால் வேம்பர்கள் காலனியாதிக்கத்தை வெறுக்க கூடியவர்களாகவும், பிறமத பண்பாட்டை ஏற்காதவர்களாகவும் இருந்தார்கள் என்பது புலனாகிறது.

வேம்பர்களின் தொழில்

வேம்பர்களின் குலத்தொழிலாக களவு இருந்தது. வேம்பர்கள் களவு செய்வதற்காக தம்முடைய கிராமத்தில் இருந்து பல நாட்கள் பயணித்துத் தொலைதூர கிராமங்களுக்குச் செல்வார்கள். தம்முடைய எண்ணப்படி தேவையான பொருள்கள், தானியங்கள் கொள்ளையடித்த பின்னர்தான் வேம்பலைக்கு வருவார்கள். கொள்ளையடித்துக் கொண்டு வந்த பொருள்கள் தீரும் வரை சாராயம், மாமிச உணவுகள் உண்டு மகிழ்ச்சியாக இருப்பார்கள். “ஊரில் கீ காட்டு கொள்ளைக்கு பிரசித்தி பெற்ற வேம்பர்கள் இருந்தார்கள்”¹⁰. என்பதிலிருந்தும் “மாப்பிள்ளை ஓடுங்கி கிடந்த வேம்பனெல்லாம் திருட்டை ஆரம்பிச்சாச்சு.”¹¹ என்று கூறுவதிலிருந்து வேம்பர்கள் களவு தொழிலில் முதன்மையானவர்களாக இருந்திருக்கின்றார்கள் என்பதை அறியமுடிகிறது. ஒரு சில வேம்பர்கள் சோளம் விவசாயம் செய்வதிலும், வேட்டையாடுவதிலும் ஆர்வம் கொண்டு இருந்தார்கள் என்பதை “நீண்ட நாட்களுக்குப்பிறகு ஒரு தானியக்கொள்ளைக்காக வேம்பர்கள் செங்கரைக்குச்சென்று கம்பும் கேப்பையும் சோளமும் வண்டி வண்டியாக ஏற்றி வரும் போது வழியெல்லாம் தானியம் சிந்தி மழைக்காலத்தில் தானே காட்டுச்சோளமும், கம்பும் பெருகி வளரவே ஊர்காரர்களில் சிலர் களவிற்குப் போக மனமில்லாமல் சோளக்காட்டைத்திருத்துவதில் கவனம் கொள்ளத் துவங்கினார்கள். ஒரு சிலருக்கோ நாயைப் பழக்கி முயல்வேட்டைக்குக் கொண்டு போவதில் கவனம் உண்டானது”¹² என்பதிலிருந்து வேட்டையாடுவதிலும் வல்லவர்களாக இருந்தார்கள் என்பது புலனாகிறது.

கொள்ளையடிக்கும் முறை

வேம்பர்கள் கொடூரமான குணத்தையுடையவர்கள். அவர்கள் செய்யும் திருட்டுத் தொழில் வேம்பர்களுக்கு அத்தகைய தன்மையைக் கொடுத்தது. கொடிய குணத்துடன் இருந்தாலும் கொள்ளையடிக்கும் முறையிலும் சில நடைமுறைகளை அவர்கள் பின்பற்றினர். பெண்கள், முதியவர்கள், புதுமணதம்பதியர் போன்றவர்களிடம் வேம்பர்கள் கொள்ளையடிப்பதில்லை. வேம்பர்கள் கொள்ளைக்குச் செல்லும் போது தங்களுக்குத் தேவையான ஆயுதங்களை உடன் எடுத்துச் செல்லும் வழக்கம் இருந்ததை “ஒருவன் கையில் வங்கியும், மற்றவன் குறுங்கத்தியும், மூன்றாமவன் இடுப்பில் வளைகத்தியும் நாலாமவன் தலைப்பாகை கட்டி அதில் ரெட்டைக்கத்தியும் சொருகியிருந்தான்”¹³ என்பதிலிருந்து அறியலாம். மேலும் அவர்கள் கொள்ளையடிக்கும் போது இரவில் மறைந்திருந்துமே பிறர் அறியாதவண்ணம் மரங்களில் இருந்து எதிர்பாராத தாக்குதல்களை நடத்தி கொள்ளையடித்ததை “இருவர் முன்னால் நடந்து கருவமரமொன்றில் பதுங்கி நின்ற படி கண்களை இருக்கிக்கொண்டு பார்த்தபடி இருந்தனர். மற்ற இருவர் பாய்வதற்குத் தயாராக கிளையேறி நின்றனர்”¹⁴ என்று எஸ்.ரா.குறிப்பிடுவதிலிருந்து மறைந்திருந்து தாக்கும் உத்தியைப் பயன்படுத்தி கொள்ளையடிப்பதில் தேர்ந்தவர்களாக இருந்ததை அறிய முடிகிறது.

வேம்பர்களும் கைரேகை பதிவும்

வேம்பர்களைத் தண்டிக்க குற்றப்பரம்பரை சட்டம் ஆங்கிலேய அதிகாரிகளால் பயன்படுத்தப்பட்டது. வேம்பர்களின் கைரேகைகள் பதிவு செய்யப்பட்டது. இதனால் வேம்பலையிலிருந்து வெளியேறிய வேம்பர்களும் இரவு முழுவதும் காவல் நிலையத்தில் வைக்கப்பட்டனர். இதற்கு அடையாளமாகத் தங்கள் கைரேகைகளைப் பதிவு செய்ய வேண்டுமென்று காவலர்கள் கட்டாயப்படுத்தினர் இதனால் ஆத்திரமடைந்த வேம்பர்கள் காவல் நிலையத்தை எரித்தும், ஆய்வாளரைக் கட்டதியும் சென்றனர். கைரேகை பதிவுச்சட்டத்தை எதிர்த்துப்பெண்கள் காவல்நிலையத்தை முற்றுகையிடுவதும், இரண்டு பெண்கள் தவட்டி எடுத்துக்காவல் நிலையத்தின் கூரையை எரித்துவிடுவதும் வேம்பலைப் பெண்கள் கூட கைரேகை பதிவை எதிர்த்தார்கள் என்பது புலனாகிறது. “மேற்கேயுள்ள ஊர்கள்ல நம்ம வகையறா ஆட்கள் ஏழெட்டுப் பேரைக் குருவி சுடுற மாதிரி சூப்பிரண்டு கெல்லீஸ் சுட்டுப்போட்டுட்டான். நம்ம ஆட்களும் மூணு போலீஸ்காரனை வெட்டிப் போட்டுட்டாங்க. ஒருத்தனும் சாகலை. ஒரு வீடு விடாம தேடிடிச்சு கைரேகை எடுத்துட்டுப் போயிட்டாங்க. ரேகை எடுத்துப்படுவாங்கனு தெரிஞ்சு சண்டியர் அப்பன் கட்டை விரலையே வெட்டிப்போட்டுட்டான்”¹⁵ என்று கைரேகை பதிவு செய்ய வன்முறை மூலமாக எதிர்ப்புத் தெரிவித்தும், கைவிரலை வெட்டி எறிந்தும் கைரேகை பதிவு

சட்டத்திற்கு எதிரான எதிர்ப்புணர்வை வேம்பர்கள் வெளிப்படுத்தினர். கைரேகை பதிவு செய்தால் இரவு நேரங்களில் காவல்நிலையங்களில் தான் தங்க வேண்டும். அவர்கள் தங்கள் வீடுகளுக்குச் செல்ல அனுமதிக்கப்பட வில்லை என்பதை “ரேகை கொடுத்துப்பட்டா ஊர்ல ஆம்பினை ஒருத்தன் இருக்க முடியாது. ஆட்டை பட்டியில் அடைக்கிற மாதிரி ராத்திரி கச்சேரியாலே ஒண்ணடா அடைச்சுப் போட்டு காலையிலேதான் திறந்து விடுவானு”¹⁶ என்று குற்றப்பரம்பரை சட்டத்தால் காவல் நிலையத்தில் தான் இரவுமுழுவதும் இருக்க வேண்டும் என்பதையும் அறியமுடிகிறது.

திருட்களுக்கு அடையாளம்

கொள்ளையடித்து மாட்டிக்கொண்ட வேம்பர்களை எளிதில் அடையாளம் காண அவர்கள் கழுத்தில் ஒரு வளையத்தைக் காவல்துறை மாட்டியிருந்தது. வளையம் கழற்ற முடியாதபடி கடுமையானதாக இருந்தது. இதனால் கழுத்தில் கொண்டி (வளையம்) மாட்டப்பட்ட வேம்பர்களை எங்கு பார்த்தாலும் உடனடியாக பொதுமக்களும், காவல்துறையினரும் கள்வர்கள் என்று இனங்காண முடிந்தது. இதனை நெடுங்குருதியில் “திருடி பிடிபட்டவர்களின் கழுத்தில் அவிழ்க்க முடியாதபடி கொண்டியைக் காவல் அதிகாரிகள் மாட்டிருந்தார்கள்”¹⁷ என்றும் “கழுத்தில் கொண்டி போட்டிருந்தவர்களில் வயதானவன் தனது கரகரப்பு குரலில் சொன்னான் வெட்டுறுக்கும் குத்துறுக்கும் ரெம்ப நேரமாகாதுப்பு பிறகு பிட்டியை நோண்டிப்பிடுவான்”¹⁸ என்று பதிவு செய்ததில் இருந்து அதிகமானோருக்குக் கழுத்தில் வளையம் மாட்டப்பட்டிருந்தது தெரிகிறது. இவ்வாறு திருடி பிடிபட்ட வேம்பர்கள் கழுத்தில் அடையாளம் காணும் வளையத்துடன் வாழ்ந்தார்கள் என்பதையும் அறியமுடிகிறது.

ஆய்வு நிறைவுரை

நெடுங்குருதி புதினத்தில் வேம்பர்களின் வாழ்வியல் சிக்கல்களையும் இ சமூகசிக்கல்களையும் எடுத்துரைக்கின்றார் எஸ்.ரா.. தனிமனித நிறைவும், தனிமனித தேவைகளும் நிறைவேறும் போது சமுதாயத்தில் அன்பும், அமைதியும் நிலவும் என்பதை அறியமுடிகிறது. வேம்பர்கள் குற்றப்பரம்பரைச் சட்டத்தால் பதிக்கப்பட காரணமான அவர்களின் திருட்டுத்தொழிலால் சமூகத்தில் அவர்கள் அடைந்த தாழ்ந்த நிலையை அறிய முடிகிறது. சமூகத்தைத் துன்பத்திற்குள்ளாக்கும் காரணிகளுள் வறுமை முதன்மையாக உள்ளது. வறுமை காரணமாக வேம்பர்கள் தவறான வழியில் பொருள் தேடுவதையும் உணவு, உடை, உறையுள் என்ற மூன்றும் இன்றி தவிக்கும் நிலையினை நெடுங்குருதி காட்டுகிறது. திருடுதல், பழிபாவங்களுக்கு அஞ்சாதிருத்தல், கொலை செய்தல் முதலானவை தனிமனித சீரழிவுக்குக் காரணமாக அமைவதைக் காணலாம். கல்வியறிவு இல்லாத சமுதாயம் எத்தகைய தவறுதலான பாதையில் செல்லும்

என்பதையும் அதனால் ஏற்படும் இன்னல்களையும் நெடுங்குருதி புலப்படுத்துகிறது.

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IN BETWEEN ABSURDITY AND IDENTITY: A CRITICAL EXPEDITION TO JOHN BARTH'S "LOST IN FUN HOUSE"

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Abstract

*This paper explicates the protean man's frail struggle to constitute identity resulting in psychological disintegration in John Barth's *Lost in Fun House*. Barth's heroes are usually debilitating "utter freedom" is most often fearful chaos. Barth's heroes suffer from peculiar afflictions which can be categorized under the labels "Cosmopsis". Cosmopsis intimates a cosmic manipulation in extremity that as a result numbs the mind and the body. Barth's heroes are usually story tellers as he is, whose imagination will not allow them to accept the finality of the world as it is. The protean man in his struggle to establish a fluid identity becomes fragile, immobile and pathological. They involve themselves with various kinds of movement without any progress. In contrast to them are the homeostatic group who resist any motion sheerly by upholding relative values of human existence. Existential agony primates in all aspects of human life and it dismantle the authentic existence. John Barth's "Lost in the Funhouse" is mirror held upon the contemporary miserable human predicament, it is a quest for meaning in a chaotic world.*

Keywords: *existential agony, alienation, subconscious, victimization, cosmopsis*

In Contemporary times, human beings are disturbed and distorted by alienation and loneliness. Existential agony primates in all aspects of human life and it dismantle the authentic existence. The advanced technological man is an alienated being, due to this a variety of symptoms are perceptible in the lives of the people. Alienation is a state of disharmony or corruption of the good human life. Contemporary technological man is an alienated being, due to this a variety of symptoms are perceptible in the lives of the people. The so called postmodern symptoms such as meaninglessness, dislocation, sexual deviations, fear, anxiety etc. have become the hallmark of recent scenario. The consumerist culture has made drastic changes in human personality. As a result, humans lost their freedom and innocence which replaced by anxiety, disappointment and tension. Everything is measured by its utility as a result anything which is not capable of satisfying immediate human needs are considered as useless or waste. Technology separates us from a primary unity with nature. Human beings have to regain a state of unity with his essential reality. Literature is a mirror of the society. Literary texts have broken the shells of the dream world and manifests the contemporary issues as reflected in the society. It manifests unprecedented drastic changes of the human attitudes, values and morality are objectively portrayed. John Barth's "Lost in the Funhouse" is mirror held upon the contemporary miserable human predicament, it is a quest

for meaning in a chaotic world. Barth believes that this chaos is inescapable and that certain playfulness is needed to be able to deal with it. "Lost in the Funhouse" is a celebration of chaotic and meaningless human existence.

"Lost in Funhouse" is a short story in John Barth's book of the same name, originally published in 1968. The story set during the World War II, on the surface. The stories within this collection are typically approached as postmodern due to their self-reflexivity, their self-awareness, and their use of self-reference. The short story "Lost in Funhouse," in particular is known for its active destabilization of truth, linearity, and structure, and it is an ideal text to study when engaging in frustrating exercise of defining postmodernity as it pertains to the study of literary texts. John Simmons Barth (born May 27, 1930) grew up in Cambridge, Maryland, and has spent most of his life around the Chesapeake Bay. He entered Johns Hopkins University, and graduated with BA and MA degree in creative writing. Throughout his career as a novelist, Barth has taught creative writing at various universities. His oeuvre, which do date spans seventeen works of fiction and three collections of nonfiction, might be described as a developing awareness with historical form of fiction (metafictional parodies of the 18th century novel, the historical novel, the epistolary novel, ancient myth, the story cycle) to what Barth himself has called "The Boundary," a liminal space, where fiction seeps quietly and

continuously into reality. He is usually classed as an academic writer, and his work is clearly filled with intellectual ideas and words like "postmodernism" are bandied about. But he also has a very wicked and bawdy sense of humor.

In the postmodern discourses, self is displaced as a central presence in experience and re-appropriated as yet another personal signifier. The self has come on extraordinary hard times. Challenges are abstract and ontological; whose leading theme is the postmodern denial of self as a central presence in experiences. The sharp turn follows decades of self as a central presence in experience. The sharp turn follows decades of more grounded critique that presented the self's trials as stemming from moral uncertainty, inequality and domination, organizations and the technical rationalization of everyday life. The most recent and serious challenge-the postmodern is less concerned with conditions of social organization, conveying instead the liquid, imaged 'self' of electronic media and consumerism. In this process of fabrication in a disintegrated milieu, Barth concur with the view that the human becomes a dismembered figure. Concurrent with the breakdown of the firm outline of his physiological and genetic shape in an indeterminate world, the contemporary characters face a redefinition of their own psychic conditions as well.

The author under study does not show their concern for these physical ailments as such but for their parapsychological and philosophical implications. They consider them as particular symptoms of the universal maladies. 'Cosmopsis' a portmanteau word coined from cosmopolitan and psychosis, the term indicates a psychological malady. A cosmopolitan belongs to all parts of the world; not restricted to any one country or its inhabitants. And psychosis is a severely disordered or diseased state of mind. In this manner, the person who suffers from cosmopsis grapples with a cosmic awareness; that is all things are possible and equally tenable, so, he does not find himself on a rational ground to choose one particular idea and act. Because he sees the possibilities of everything, he feels nothing for anything as if he is what might be called "anything goes" (Gergen 7). Cosmopsis is a disease of too much imagination, too much consciousness, and it paralyzes the mind as well as the body.

"Lost in the Fun house" is the story of a thirteen-year-old boy's trip to the beach with his family on the fourth of July. With Ambrose are his older brother Peter, their mother and father, their Uncle Karl, and a fourteen years

old neighbor girl, Magda, to whom both Ambrose and Peter are attracted. Having learned that they cannot go to the beach, the group decides to go through the funhouse instead. Both boys fantasize about going through the maze with Magda, but it suddenly becomes clear to Ambrose that he has misunderstood the meaning of the funhouse which is associated with sexuality and for which he is not ready yet. He also realizes that he is different from his brother and Magda: he is not the type of person for whom funhouses are fun. Confused and separated from the others, Ambrose takes a wrong turn and loses his way. During the process of finding his way out of the dark corridors, he comes to some realizations about himself and about funhouses.

Often touted as the definitive metafictional text, "Lost in the Funhouse" explicitly explores the author's self-referential placement within the text:

He wishes he had never entered the funhouse. But he has. Then he wishes he were dead. But he's not. Therefore he will construct funhouse for others and be their secret operator. ("Lost in Funhouse" 97)

the author's self-referential placement within the text, the author not only becomes a character in the story but additionally, narrative this device also adds another interesting tier to the story, it becomes a fragmented written feature about writing which aligns itself entirely with Lind Hutcheon's beneficial definition of metafiction; "fiction about fiction-that is, fiction that includes within itself a commentary on its own narrative and/or linguistic identity." (Hutcheon 1)- the authors seeming loss of control over the text is mirrored by our protagonist's own lack of authority and control as he stands in the mirror-room you can't see yourself go on forever, because no matter how you stand, your head gets in the way". This introspective vision of Ambrose attempting to see himself is somewhat rather indicative of the entire postmodern manifesto; any attempt at trying to be too far removed from yourself will only frustrate you. "you think you're yourself, but there are other persons in you." ("Lost in Funhouse" 85)

This plot, however, constitutes a really small part of the narrative. It is peppered with moments of self-reflexivity and meta-awareness, and the narrator often deviates from the plot in order to make claims regarding the intricacies of language, the difficulties of writing, and the impossibility of literary innovation. Within this narrative, we have a triangulation of three perspectives: the perspective of the protagonist, the perspective of the author, and the perspective of the speaker/narrator. Funhouse symbolizes the chaos and complexity of human experience in this

world. Here, life is like a funhouse which does not make sense anymore. As well as the funhouse, mirrors are significant symbols that represent the fragmented world of Ambrose. Being so much self-conscious, Ambrose cannot experience the outside world as others do or he cannot just focus on the moment but his mind travels back and forth evaluating endless possibilities forever which makes him feel "an odd detachment, as though someone else were Master." ("Lost in the Funhouse", 81) Looking at the mirrors, although Ambrose sees many Ambroses reflecting upon each other, he cannot find his real self and this makes impossible for him to find the way out. As Derrida puts forth "the absence of a center is here the absence of a subject and the absence of an author." ("Structure, Sign, and Play in the Discourse of the Human Sciences", 280) Like a fragmented system, Ambrose cannot define himself: "You think you're yourself, but there are other persons in you. Ambrose gets hard when Ambrose doesn't want to, and obversely. Ambrose watches them disagree; Ambrose watches him watch. In the funhouse mirror-room you can't so yourself go on forever, because no matter how you stand, your head gets in the way. Even if you had a glass periscope, the image of your eye would cover up the thing you really wanted to see." (Lost in the Funhouse, 81)

Ambrose's world and reality are so much in pieces that even Barth himself is not sure whether Ambrose is a real person or just an imagination of his own mind. His purpose is certainly to create the effect of uncertainty and

chaos on the readers to underline the contemporary miserable human predicament. Human beings' existence is co-existence, it is a shared existence. Thus, they strive to find meaning in the other or the other is means to reach out the world of harmony and meaning but when it is not possible the protagonist Ambrose indulges in the labyrinths of utter confusion and pandemonium. The only way to overcome this existential agony is construction of meaning out of this skeptical existence, here Barth underlines the Derridian notion of Bricolage. The lonely human beings' search for the other never ends, the whole life is a continuous expedition to find the other. "Lost in the Funhouse" is a procession of lonely islanded contemporary humans who are destined to exist only because of their birth in this meaningless world. Barth's story justifies the Nietzschean dictum that 'birth is the first and last tragedy in a human being's life'.

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'THE GRASS IS SINGING' AS A MURDER ENIGMA OF THE UNSOLVABLE DETECTIVE NOVEL BY DORIS LESSING

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Abstract

Doris Lessing; the Nobel Laureate of writing 2007, is one of those most effective and huge authors of the twentieth and twenty first century who commanded the post-war English and has composed on different subjects like women's liberation, the skirmish of the genders, people looking for wholeness, social conflicts, racial separation and the perils of science and innovation. In her first novel, The Grass is Singing, in 1950, Doris Lessing, a British author gets the title of this novel from T. S. Eliot's The Waste Land where she slowly disentangles the obvious horridness of sentimental meanings of the title in actuality. The novel, bit by bit unfurls the breaking down of the intelligible "self" of Mary Turner, the hero, because of the exchange of a few outside powers on one hand and Mary's uncertain youth, low confidence and conjugal deficiency on the other. It really "follows her rot into death". Vigorously saturated with Freudian therapy, the mind of the heroin is unfurled as the account continues further. The novel delineates the complexities of human relations, social structures and racial preferences in Rhodesian culture. Not exclusively does it talk against imperialism in Africa and has a women's activist point of view yet it too perceives disarray and its outcome upon internal reality.

Depicting life in Rhodesia, Africa, the novel, The Grass is Singing by Doris Lessing (1950) starts with a daily paper article titled "Murder Mystery" in Ngesi. The heartbreaking homicide of Mary Turner, a white lady, is accounted for along these lines making the readers awestruck at the very beginning. This news, that this white woman has been killed by her black housekeeper Moses for cash, acts like a sign for other white individuals living in that African setting. In this manner, the story instantly moves to a flashback of Mary Turner's past life till her murder in the hands of Moses. At first wrapped in amazement, interweaved with a feeling of uncanny, the story gradually unfurls the lamentable existence of a rancher's partner, Mary Turner and follows the steady deterioration of her mind eventually prompting "her rot into death." The primary focal point of this novel is Mary's mental breakdown as an outcome of the general public's mistreatment and the stifled self. Mary's passing was an issue "simply not discussed....A bad business"- an occurrence that normally was relied upon to blur into blankness, an issue blending persons inside however no outer swells could be seen as was Mary Turner's slow self deterioration something not to be revealed... not to be talked about, yet so exceptionally individual and outstanding.

Mary Turner, the hero of the novel is the little girl of a liquor addict. Mary, since youth h'as dependably saw

neediness and an unpleasant state of mind of her mom in quest for budgetary security. Additionally, the estimations of the traditionalist English coonress in South Africa is enmeshed within her. Mary's youth encounters have been found to make her candidly helpless if not handicap when Mary is twenty and accomplishes monetary freedom as a typist in a residential area. She seems, by all accounts, to be repulsed by closeness, inclining toward isolation. Little happens to her between the ages of twenty and thirty. However, during these years, her folks kick the bucket abandoning her unaffected and little, if at all affected—demonstrating a mystic stagnation and a barrier system of refusal maybe. Mary's evidently uneventful life is reflected in the storyteller's voice as she says, "Till she was twenty-five nothing happened to break the smooth and comfortable life she led" The storyteller also says: "She was very happy: that was perhaps her only positive quality, for there was nothing else distinctive about her, though at twenty-five she was at her prettiest". However, she gets a blow when she catches her companions examining about her-- "She was alone; and heard people talking in low voices, and caught her own name. She rose to go inside and declare herself: it was typical of her that her first thought was, how unpleasant it would be for her friends to know she had overheard". "She was stunned and outraged; but most of all deeply wounded that her friends could discuss her thus. She was so naïve, so unconscious

of herself in relation to other people, that it had never entered her head that people could discuss her behind her back". This thought is better spoken to in these lines: "She was friend to half the town. And in the evening she always went to sun downer parties that prolonged themselves till midnight, or danced, or went to the pictures". This occurrence in any case, however having all the earmarks of being to some degree insignificant, can be said to be an establishing stone of her definitive breakdown. Mary's obscured self idea and her weakness to feedback is reflected by her smashed picture of herself which recommends her low disappointment resistance and maybe a puerile conscience quality. Mary's endeavor to adapt to the truth is reflected when Mary begins to buckle down with a specific end goal to bargain between her desires and the strict and stringent requests of the general public. Thus, she begins putting on something else and hairdo so as to fit in with the general public's cliché desires from a lady. This evidently unimportant occurrence mirrors Mary's cognizant endeavour to adjust to the requests of life on one hand and of her enthusiastic weakness and low self idea altogether formed by the impression of others on the other.

While a customary investigator novel is organized around the tackling of a secret, *The Gras is Singing* dodges the oversimplified outline of that sort. The story is formed like a criminologist novel, however the murder is unraveled in the principal part, showing that it is in itself of little significance. The response to the inquiry just brings up additionally issues, in this manner giving the peruser a considerably more mind boggling and unclear mystery. Several focal inquiries, for example, what malicious Mary has known, how truly her perverted dreams of her dad can be perused, what precisely drives Moses to slaughter her other than Mary being unfaithful to him, "and at the bidding of an Englishman" (236), stay unanswered. In the first chapter it turns out to be clear in the discussion amongst Marston and Slatter that Moses' thought process was not really to take assets. It is something unique, something Marston claims bodes well: "When he came to consider it, the killing was sufficiently intelligent, thinking back finished the most recent couple of days he could see that something like this will undoubtedly happen, he could nearly say he had been expecting it, some sort of viciousness or ugliness"(13). He conceives that that "[t]he fact he knew or guessed, about Mary, the fact that these two men were inspiring to ignore, could be stated easily enough" (17b). That reality is, in any case, never expressed, making Moses' rationale and Mary's

accommodation to an equitable, yet shocking destiny, the center force for understanding in the novel. Also here a correlation with Greek disaster can help reveal insight into this interpretative catalyst and the structure of the novel. All through the novel we take after Mary's sad battle to get away from her own predetermination. The defining moment in the novel happens when Mary leaves the ranch trying to recover her previous lifestyle around the local area. Yet, she has changed, and her previous lifestyle is never again open to her. At the point when Dick comes to recover her, she runs with him. The storyteller remarks that "[t]his was the beginning of an internal disintegration in her" (113). It starts with the acknowledgment that every other plausibility have stopped to exist, and that the dusty ranch is her predetermination. Since the killing is inescapable, it must happen, leaving neither her nor Moses with any control over the result of things.

The teller of tales portrays how Mary does not have enough of a review to decipher her own predetermination in the bigger plan of things, which connects the novel back to Idries Shah's rationality. Mary ends up being not able exclusively recognize the powers and organizations that have directed and keep on dictating the course of her life. She neglects to get a handle on the way that the locals she treats with shock and scorn are the ones she relies upon keeping in order to remain alive in the veld. This is maybe her hubris and the insidious she can't at last distinguish, however just feel the nearness of. Mary's lack of ability to comprehend her destiny is more than once specified, for instance: "She was battling against something she didn't comprehend" (191). Be that as it may, towards the finish of the novel she is by all accounts nearly a more profound comprehension, increasing sad knowledge: "She was fighting against something she did not understand" (191). However, towards the end of the novel she seems to be on the verge of a deeper understanding, gaining tragic insight: "For the evil was a thing she could feel: had she not lived with it for many years" (224). Here Mary recognizes that something is insidious in the way she has lived, and that she has dependably felt it, underneath the surface, however her reoccurring latency has prevented her from thinking about it. It is this lack of involvement that fortifies her position as a character in a disaster. She is controlled by an option that is bigger than her: "But what *had* she done? Nothing of her own volition. Step by step, she had come to this, a woman without will, sitting on an old ruined sofa that smelled of dirt, waiting for the night to come that would finish her. And justly – she knew that" (224). In other words, she agrees that she deserves her fate, yet points to

her lack of participation in the actions that have brought her to it and "her feeling [...] of having been propelled by something she did not understand" (224). On a scholarly level, this means that a tragic plot. Like in a Greek catastrophe she has been moved by something she can't see, yet picks up the lamentable understanding of when it is too late. On a more sociological level it indicates back Shah's citation. Mary would have needed to pick up knowledge into the workings of the society in which she shares and her own particular obligation in order to get away from her grievous predetermination. However, her colonial language and understanding shield her from rising above into an alternate comprehension and esteem framework. She can just imply and see obscure shadows of something different. All things considered, it is recommended that it is Mary's inability to see this something unique that is the reason she is murdered. In section 1, Tony thinks about the killing and incompletely points the finger at Mary and somewhat pardons her:

If you must blame somebody, then blame Mrs. Turner. You can't have it both ways.

Either the white people are responsible for their behaviour, or they are not. It takes two to make a murder – a murder of this kind. Though one can't really blame her either. She can't help being what she is (22).

This acquires us back to Mary's betweenness. Mary is both pure and liable. She is in charge of her hubris and her conduct. However she can't be faulted due to her childhood and the philosophy that has been ingrained in her from her adolescence..

A more noteworthy riddle encompasses Mary's houseboy and killer, Moses. Another case of how the text takes part in opposing talks and esteem frameworks is that it is an against pilgrim story that not the slightest bit manages the passionate existence of the underestimated. One purpose behind this is Moses communicates in English ineffectively, implying that he can just take part in discoursed with broken sentences, for example, "If Madame cross, I go" (174) and "Madame failing to come back?" (216). The storyteller shows that this absence of knowledge into Moses is purposeful when he, normally omniscient, all of a sudden says that: "what thoughts of regret, or pity, or perhaps even wounded affection were compounded with the satisfaction of his completed revenge, it is impossible to say" (238). This demonstrates the thoughts of a black man just are beyond the power of the storyteller, regardless of how omniscient he is in different regards. Here the novel plays upon other as far as anyone knows liberal hostile to peaceful books, for

instance Olive Schreiner's *The Story of an African farm*, which is unimaginably dynamic in its women's activist perspectives, yet appears to be hesitant to draw in with the issue of race. Like in Pauline Smith's *The Beadle*, dark and minorities individuals in *The Story of an African Farm* exist out of sight as workers and signs of an African setting, yet not as subjects or heroes. By this *The Grass is Singing* exhibits its very own basic consciousness artistic custom.

The main conceivable clarification the content offers relating to Moses' conduct is the District Native Commissioner's hypothesis that it is a social characteristic for the Matabele to submit to the law they have broken. Nonetheless, his purposes behind killing Mary are never clarified. If the text is moulded like a Greek catastrophe, Moses is as bolted into his part as alternate characters, his part being the apparition and the justice fighter of the quelled dark populace. He needs to have his influence. Nevertheless, Moses does not really need to remain a negligible image. Like the District Native Commissioner brings up, there could be social clarifications. Likewise, while it is hard to comprehend and legitimize kill, it is perhaps not all that interesting that homicides occur in the strained atmosphere of this pioneer society. Charlie Slatter "had once killed a native in an attack of temper" (7), and savagery is unquestionably a vital part in the development of provincial society. That the deep rooted enslavement Moses has encountered brings about a rough reaction isn't really hard to get a handle on, and as I cited above, we are not told what considerations of disappointment, feel sorry for or even injured love torment Moses. Also, if the Native District Commissioner is ideal, in that the Matabele have a solid feeling of good and bad, and will submit fatalistically to discipline, at that point one can expect this is a culture with a solid accentuation on the thought of respect. Mary wasn't right in culpable Moses' respect, and like he would after the killing, anticipates that Mary will fatalistically submit to discipline. Whichever way the text denies simple answers in regards to the murder and tries to keep the procedure of elucidation going. My examination does not try to decrease the intricacy of the text, nor does it attempt to explain the murder riddle for the last time, yet rather to investigate a portion of the numerous conceivable understandings to which the text loans itself.

Although Moses is denied access to the talk of the novel, his quiet is one of the numerous voices in the novel and should be translated. *The Grass is Singing* affirms that a dialogic structure is a piece of the novelistic nature. The characters are in a consistent discourse and keeping in mind that the storyteller has a feeling of expert over the

content, he isn't the just a single permitted to talk. The investigation of the portrayal has shown that *The Grass is Singing* highlights both liberal and supremacist talk, feedback of the colonial condition and platitudes to legitimize that same condition. The characters all speak to various counter voices to the storyteller, which problematize account expert in fiction. Charlie includes as a definitive colonialist, Mary as an ignorant offender to expansionism, Dick as the sentimental romantic, Tony Marston as the voice from outside, Moses as the voiceless local and the babble speaks to the neighbourhood group. Since Moses' quiet is in such distinct difference to the bunch of different voices in the text, his hush increases basic power and turns out to be boisterous. The storyteller's hesitance to connect with the inward existence of dark individuals, subverts his actual specialist. In any case, despite the fact that his power isn't outright, he has

the ability to compose the distinctive voices in the text, and shape them into the unforgiving scrutinize of expansionism that the content after all can be said to be.

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CONSTRUCTIVISM AND ITS APPROACH TO TEACH SOCIAL SCIENCES AT BED LEVEL

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Abstract

Education is considered as an important instrument for development in all spheres of human and social living education, particularly quality education in any given society which reflects the quality of living of its people. The National Curriculum Framework (NCF-2005) NCERT was an attempt of the national level to provide a roadmap for quality Bed. College education. The constructivist approach of the National Curriculum Framework envisages the quality concern in college of education. Teaching-learning approach in Social Science needs to be revitalized towards helping the learner to acquire knowledge and skills in an interactive environment. As the time is changing at very fast pace Social Science must adopt methods that promote creativity, aesthetic sensibility and critical perspectives. The baseline philosophy of the constructivist approach is to enable the students not only to facilitate them but also build a structure of knowledge. These concerns in college of education demand to change in the perception and the teaching activity of the teachers. The changes in classroom teaching requires a paradigm shift from the traditional methods of teaching to innovative teaching strategies such as constructivist approach to teach. Therefore there is an imminent need to orient the college of education teachers to the philosophical, psychological and sociological dimensions of constructivism. This kind of empowerment of college of education teachers will go a long way in using constructivist approach in teaching social sciences not only makes the students to be clear with several concepts of social sciences but also enables them to be active participants in the emerging Indian Society.

History Education

Throughout the history, education is considered as an important instrument for development in all spheres of human and social living. Education, particularly quality education in any given society reflects the quality of living of its people. Indian education has undergone many changes due to several socio-political considerations to meet the emerging needs of the society, particularly during the pre and post Independence period. It is strange to observe that the changes brought into Indian education system have failed to respond to its societal needs causing an unprecedented dissatisfaction regarding the relevance of education among the cross section of its people. Thus, achieving education for all with quality has emerged as a need and challenge before educational planners and practitioners in India.

Constructivist education is when . . .

. . . **Learners actively construct meaning by building on background knowledge, experience and reflect on those experiences.**

In other words . . .

"Learners are given the freedom to think, to question, to reflect, and to interact with ideas, objects,

and others—in other words, to construct meaning." – Brooks and Brooks.

It's "the idea that development of understanding requires the learner to actively engage in meaning-making." – Brader-Araje & Jones (2002)

Constructivism: A Dynamic and Social Process

Constructivism sees learning as a dynamic and social process in which the prior understanding and the social setting of students are taken into account. The constructivist view of learning argues that students do not come to the Social Science classroom empty headed but arrive with lots of strongly formed ideas. In constructivist approach, pupil should no longer be passive recipients of knowledge supplied by teachers and teachers should no longer be purveyors of knowledge and classroom managers (Fosnot 1996). From this perspective, learning is a process of acquiring new knowledge, which is active and complex. This is the result of an active interaction of key cognitive processes Glynn, Yeany & Britton 1991). It is also an active interaction between teachers and learners, and learners try to make sense of what is taught by trying to fit these with their own experience. Constructivist learning is based on students' active participation where they construct their own knowledge by testing ideas and

approaches based on their prior knowledge and experience; they apply these to new situations and integrate the new knowledge gained with pre-existing intellectual constructs. Social Sciences are the conjecture of all the phases of societies that solve problems within a society that may lead to the ultimate development of the society as a whole.

Constructivism: Construction of Knowledge

The theory which emphasizes on providing opportunities to students for making their own judgments and interpretations of the situations (they come across) based on their prior knowledge and experience is called "constructivism". It is based on active involvement or participation of students in teaching learning process. It aims at developing skills among students by offering to them activities and projects in their relevant disciplines and contexts. It appears as an appropriate strategy preparing them for assuming social roles and professional responsibilities successfully in their practical lives ahead. According to So bat (2003) construction of new knowledge is based on prior experiences of students by enhancing their rationality & reasoning ability and applying in real situations.

Role of Teacher in Constructivism: Teacher as an Academic Leader and Facilitator

A teacher is considered to be the academic leader and facilitator of students. S/he recognizes their potential and helps them in right direction at right time. A constructivist approach is oriented on construction of knowledge putting students in practical situations under the guidance and tutelage of teachers. It seems to be based on the belief that learners construct their own knowledge through interaction, and the assumption that "knowledge is physically constructed by learners who are involved [actively in learning process]" (Gagnon & Colley, 2001: p. 1) appears to be substantiating it. Knowledge is constructed in social environments where interaction is considered to be a fundamental factor for effective teaching learning process (Sims, Dobbs, & Hand, 2001). Under such circumstances the role of a teacher cannot be neglected rather it becomes more significant in terms of coaching students to selecting appropriate activities for learning.

Traditionally, a teacher has been playing an active role in transferring knowledge to passive students. In new settings the stage is set for students to play an active role in learning process through activities. They feel pleasure

and confidence in becoming active participant. The study of Lord, Travis, Magill & King (2005) revealed greater effects of constructivist learning (learner-centered) approach on weekly test scores of students as compared to students' scores in traditional or teacher-centered environment. The study further elaborated that constructivist learning helped them in enhancing their participation, level of satisfaction, enthusiasm for raising a question or responding to it, and an inclination towards scientific attitude. Constructivism makes teachers design activities and projects to be offered to the students. These may consist on service-learning and community-based projects and activities to involve students.

Social Sciences

The social science encompasses diverse concerns of society and includes a wide range of content drawn from the disciplines of history, geography, political science, economics and sociology. The selection and organization of material into a meaningful social science curriculum, enabling students to develop a critical understanding of society, is therefore a challenging task. The possibilities of including new dimensions and concerns and having immense impact especially in view of the students' own life experiences.

It is important to reiterate the significance of the social sciences by not only highlighting its increasing relevance for a job in the rapidly expanding service sector but also by pointing to its indispensability in laying the foundations for an analytical and creative mindset among the students.

Statement of the Problem

The present investigation was undertaken with an objective that the finding will help to highlight the importance of constructivist approach in social sciences classroom teaching; wherein the attempts for strengthening its teaching-learning process, constructivist approach can be viewed an indispensable necessity.

The problem undertaken for the present study was stated as constructivism and its approach to teach social sciences at higher level of education.

Objective of the Study

The present study has been taken up with the following objectives.

- To study the place of constructivist approach in teaching social science at college of education in Bed level.

- To study the perception of social science teachers on the use of constructivism in their subject of teaching.
- To study the extent, the use of constructivist approach by the teachers in their teaching-learning activities at college level of education in Bed level.
- To study the extent of constructivist approach followed by the teachers in assessing the performance of the students.

Methodological Procedure

Keeping in view the stated objectives a schedule has been developed consisting of four dimensions i.e. 1) Verbal, Nonverbal, Media Communications, 2) Employs Active Listening, 3) Planning Instruction and 4) Assessment Strategies in order to collect the identified Justin's Bed College of education and other college of education social science teachers. 100 Social Science teachers were covered in the selected sample. The collected data has been analyzed by adopting appropriate statistical techniques.

Analysis and Interpretation of the Data

Table 1 Percentages of Opinions Expressed by College of education social science teachers towards verbal, Nonverbal, Media Communication Techniques

S.No	Statement	Yes	%	No	%
1.	Uses of appropriate oral/ Written Communication	44	44%	56	56%
2.	Provides media- rich environment	38	38%	62	62%
3.	Books, posters, pictures, computers, software, videos	42	42%	58	58%

Table 2 Percentages of Opinions Expressed by College of Education Social Science Teachers towards Employees Active Listening

S.No	Statement	Yes	%	No	%
1.	Models appropriate non-verbal Communication	39	39%	61	61%
2.	Exhibits positive body language	46	46%	54	54%

Table 3 Percentages of Opinions Expressed by College of Education Social Science Teachers towards Planning Instruction

S.No	Statement	Yes	%	No	%
1.	References units of study on projects	66	66%	34	34%
2.	Announces changes in lesson plan	63	63%	37	37%
3.	Plans lessons with colleagues	61	61%	39	39%

Table 4 Percentages of Opinions Expressed by College of Education Social Science Teachers towards Assessment Strategies

S.No.	Statement	Yes	%	No	%
1.	Uses 2 or more formal assessment strategies	68	68%	32	32%
2.	Uses informal assessment strategies	56	56%	44	44%

Results/ Conclusions

- It is observed in the study that majority of the teachers teaching social sciences are adopting constructivist approaches in their classroom teaching. Even then not many teachers are able to use the constructivist approach in its fullest form in their classroom teaching. Therefore, there is a need to orient the teachers teaching the social sciences about the steps to be followed in making their classroom teaching really a constructivist one.
- It is observed that a few social science teachers who participated in orientation programs on constructivism are using different strategies and techniques of constructivist approach. Hence, an opportunity should be given to the teachers to attend the orientation programs and acquaint themselves with different strategies and techniques the processes as the constructivist approach which is the need of the hour.
- Most of the teachers are using simple evaluation techniques for assessing their student's performance. They are not concentrating on the use of new and innovative assessment strategies. It is felt that proper orientation should be given to the teachers, so that they may use newly developed tools and techniques in assessing the performance of their students.

Education Implication

The present study revealed many of the unexplored facts along with certain crucial areas to be taken care of in order to make constructivist approach in teaching social sciences is not very encouraging as such; there are still some gray areas, which require the attention of educational planners and participationers. There are imminent needs to orient the working teachers to the philosophical, psychological and sociological dimensions of constructivism so as to internalize them with constructivism as an important and only approach to prepare the students for better future. Instead, if any shift is made at the policy making level from constructivist approach to any other mode, probably all the efforts put in so far will become futile.

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WOMEN WRITERS AND THEIR WOMEN IMAGES

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Abstract

The present article focuses on Gloria Naylor's representation of Afro-American woman's experiences within a highly discriminatory and oppressive society; Naylor explores the female mystique through a series of sturdy female protagonists in her novels.

Keywords: African-American women, Matriarchy, oppression, and suppression

Gloria Naylor, a celebrated African-American novelist. Her fiction depicts how black women struggle to survive and succeed in the oppressive world of racism. Naylor is a revolutionary artist, who feels that only a revolution in consciousness can save the black community from imminent disaster. One of the recurring themes explored in Naylor's work is the special bond that can exist between women, whether out of common experience or of shared history.

Gloria Naylor's *The Women of Brewster Place*, *Linden Hills*, *Mama Day*, *Bailey's Café*, reveal the special bond that exists between women characters, including the women of different generations. In these novels, Naylor presents the feminine atmosphere of life how far motherhood ultimately devours all their passions and desires. This motherhood nurtures all her sensibilities to live in a marginalized society where women can never be independent.

Naylor's first novel, *The Women of Brewster Place*, is a celebration of the riches and diversities of the black female experience. She focuses on seven women who commit a victory by simply managing to survive in an impoverished and threatening neighborhood by bonding with each other and finding refuge. This novel is noted for its portrayal of Black Women's relationship and their search to quench their quest for identity. Naylor's focus in this novel has been on seven women who belong to different class and have different backgrounds but come into contact with one another at a place named Brewster Place. These women have a strong bonding with each other which helps them to endure the brutalities of urban life and supports them to survive despite crushing poverty, personal tragedy and threatening neighborhood.

The black women in her novel *Bailey's café* suffer sexual exploitation and violence at the hands of both black and white men. The exploitation begins from child

prostitution and sadomasochistic pedophilia to female genital mutilation.

Gloria Naylor tries to project black women's predicament in America and delineates the way they become aware about themselves and their life. She stresses that African Americans must maintain their identity in the world dominated by whites. Thus, living in Brewster Place partly defines who the women are, and becomes an important part of personal history. The story is replete with the feelings of passion, symbolic overtones, protest, discrimination foisted on the blacks of Brewster Place from the mainstream of life of the city by the wall at the end of the street. Naylor is a tragic artist who feels that only a revolution in consciousness can save the black community from imminent disaster.

Naylor attempts to create a microcosm of black female experience in America. She gives voice to women of different backgrounds who are forced to move from one place to another for different reasons. These women are robbed of their self-confidence, their ability to make choices and live a life of freedom and dignity in the beginning, but gradually with the help of their indomitable spirit and strong will, consistency and solidarity, these women realize their potentials to fight against oppression of all type. Though these women are not always victorious, they have resistance to fight back and assert their own individuality emerging as stronger human beings.

This journey of black women is not only a physical movement from one place to other but also a psychological journey from victimization to self-consciousness, from suppression to self-assertion. Naylor uses Brewster Place to provide one commonality among the women who live there. The women all share the experience of living on the dead end street that the rest of the world has forgotten. It is on Brewster Place that the women encounter everyday problems, joys, and sorrows. Naylor maintains that community influences one's identity. While the women

were not literally born within the community of Brewster Place, the community provides the backdrop for their lives.

Motherhood

Throughout history, motherhood was described as the woman's basic mission, profession, and an inseparable part of her nature. Women are supposedly drawn into motherhood by their inner instincts which at the same time guarantee their children's healthy growth and development. This natural ability makes the woman the best possible educator. Naylor believes in the power of motherhood. Motherhood was equated with femininity. It was considered the most beautiful and the most natural profession for the woman, as were the relations within a heterosexual family which could not be avoided or concealed. In *Brewster Place* a friendship based shared experience of black womanhood exists sometimes in the form of the mother-daughter relationship. Naylor has given a picture of motherhood that appears to be good, but also discovers the dangers underneath it.

Motherhood's Calamity

Some of her novels portray the horrors intertwined in the role of motherhood. Naylor's mothers are fond of their children, and overprotective of them. The overprotection of children results in the calamity of motherhood. All the mothers of Naylor face this horror of motherhood which she clearly illustrates through her characters. If her women cannot live together in unity and in respect, they cannot survive. They develop the ability to tolerate which alone would lead to success of their lives. Their lives are enriched by the presence of everyone. For the black women, the role of mother-child bond emerged as a very strong one. Mattie and Ciel from *The Women of Brewster Place*, Willa Prescott Nedeed from *Linden Hills*, and Bernice from *Mama Day* represent the horror of motherhood due to overprotection. These mothers are over protective of their children and their care is more that they live their lives for their children. As a result, when the children run away from the house or when they die, the mothers feel desperate, and they no longer feel a need to live.

Sisterhood

Naylor captures the strength among women. The women's movement has brought them more recognition. According to Annie Gottlieb in *Women Together*, a review of *The Women of Brewster Place*, "all our lives those

relationships had been the backdrop, while the sexy, angry fireworks with men were the show the bonds between women are the abiding ones. The women become neighbors, then confidence and finally sisters. Their world, Brewster Place, becomes a microcosm of the black community in general. Each woman and her experience are part of the experience of the black community. Because each woman has different skills, insights, experience, all the needs of the woman can be met by someone or some group; when one needs help, she knows that she can count on others, but especially Mattie.

Throughout *The Women of Brewster Place*, the women support one another, counteracting the violence of their fathers, boyfriends, husbands, and sons. For example, while Mattie Michael loses her home as a result of her son's irresponsibility, the strength she gains enables her to care for the women whom she has known. She provides shelter and a sense of freedom to her old friend, Etta Mae; also, she comes to the aid of Ciel when Ciel loses her desire to live. It is the bond among the women that supports the continuity of life on Brewster Place.

The women characters in *Linden Hills*, however, are physically isolated in houses and separated by status distinctions. The possibilities for sisterhood here are temporal and historical than spatial and contemporary. Willa Prescott in *Linden hills* share her sisterhood with the deadly wives of her husband in the basement when she was kept along with her son.

Violence Faced by the Women

Mattie as a typical young woman is brought to an abrupt halt by her father's brutal attack on her for refusing to divulge the name of her baby's father. From that episode on, Naylor portrays men as people who take advantage of others. The men in her novels exhibit cowardice, alcoholism, violence, laziness, and dishonesty and brutality, the final act of violence, the gang rape of Lorraine, underscores men's violent tendencies, emphasizing the differences between the sexes. In *Linden Hills* Luther Nedeed a tycoon brutally suspects his wife Willa Prescott of having a white colored son and prisons his wife and new born son in the basement.

Alienation and Loneliness

Victims of ignorance, violence, and prejudice, all of the women in the novel are alienated from their families, other people, and God. For example, when Mattie leaves her home after her father beats her, she never again sees her parents. Then her son, for whom she gave up her life,

leaves without saying goodbye. Throughout the story, Naylor creates situations that stress the loneliness of the characters. Especially poignant is Lorraine's relationship with Ben. Having been rejected by people they love or want to love, Lorraine and Ben become friends. Lorraine's horrifying murder of Ben serves only to deepen the chasm of hopelessness felt at different times by all the characters in the story.

Black Heritage and Female Identity

Naylor wants people to understand the richness of the black heritage. She uses the community of women she has created in *The Women of Brewster Place* to demonstrate the love, trust, and hope that have always been the strong spirit of African-American women. Based on women Naylor has known in her life. The characters convincingly portray the struggle for survival that black women have shared throughout history. In *Mama Day*, both the contemporary and the historical bonds between women are found. Here female community becomes empowered by natural forces and religious tradition in the coastal island community of willow springs.

Naylor uses each woman's sexuality to help define her character. In *The Women of Brewster Place* Mattie spends her life loving and caring for her son and denies herself. Etta Mae spends her life moving from one man to the next, searching for acceptance. She believes she must have a man to be happy. Ciel keeps taking Eugene back, even though he is verbally abusive and threatens her with physical abuse. Cora Lee does not necessarily like men, but she likes having sex and the babies that result. Lorraine and Theresa love each other, and their homosexuality separates them from the other women.

Gloria Naylor is perhaps best known for her novels. The Norton Anthology of African American Literature says:

One of the first African American women writers who have studied both her African ancestors and the European tradition, Naylor consciously draws on Western sources even as her writings reflect the complexity of the African American female experience.

Conclusion

Gloria Naylor portrays the struggle of the female protagonists within the patriarchal oppressive environment. African women suffer both from racial discrimination and several atrocities. In this manner, the black women in America are made victims of triple jeopardy -- racism, sexism, and classicism. Naylor sends strong message of instruction directly to the black audience that women of all races and cultures have experienced similar circumstances. If the choice is between the soul and success she wants the black community to select the soul.

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GOVERNANCE VIS-À-VIS NAXALISM: SOCIAL CRISIS TOTRIBAL'S - A REFLECTIVE PRAXIS

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Abstract

Chhattisgarh is confronting with deep rooted problem of naxalism advocating Maoist ideologies, consequently affecting the life of common people and making it miserable. State Government has used CRPF as a tool for anti-naxal operation in the sensitive areas resulting increased number of violent cases and exploitation of tribal people- rape cases and fake encounters of innocent people in suspect of being naxalist informers has escalated naxalism incidents, targeting and killing CRPF and police people. In this naxalist-maoist insurgency common people are the most sufferers facing problems of non-accessibility and non-availability of basic services, essential for their survival. Based on secondary data analysis, this paper an attempt is made to analyze the Governance failure and highlight the impacts of the naxalist-maoist insurgency in Chhattisgarh on tribal population struggling for their dignity full survival. Measures to retrofit the environment in this region for social development and manage social justice have also been suggested.

Keywords: Governance, Naxalism, tribal.

Introduction

Naxal, Naxalite and Naksalvadi are the terms connoting communist guerrilla groups mainly under influence of the Communist Party of India (CPI) Maoist. Naxalism ideology is based on the process of replacing the idea of class domination or capitalism along with communist society which is being executed via violent means. That in turn is redressed by an equally violent retaliation of State witnessing the entire world about the indecent and offensive acts violating human rights of tribal's ensue marginalization and backwardness in most parts of the naxal infested regions. Such circumstances have lead to no dialogue progress and development of the region. The core of the ideology of this movement have distracted from right based approach for poor and deprived class struggle to naxal-political agenda. The inextricable link between the behavior of naxals of being so violent towards governance and state response vice-versa has created condition of distress to the local villagers and forest dwellers. In India, naxalism can be considered as an internal terrorism affecting social, economical and political environment of the country. In overall scenario twin force is working- one is the Governance and other is naxalists/maoist, the struggle is on in between these two, Government is trying harder enough to deal this problem with motive to uproot naxalism at any cost and the

naxalists get strength and support of the tribal's/ rural poor who are evicted and deprived of their basic needs.

Methodology

The study is based on secondary data analysis and content analysis. Secondary sources of data includes research papers, studies, Government reports, occasional papers and media reports as newspaper articles have been considered for content analysis.

Objectives

- To study the socio-economic deprivation of people in Naxalism infested regions of Chhattisgarh.
- To explore the impact of the naxalist-maoist insurgency on tribal population.
- To suggest measures to retrofit the environment for social development.

Importance of Study

Naxalism is the representation and reflection of conflict between the democratic values, prevalent injustice and oppression in society. The naxalism problem is not only affecting development activities in the state but also forcing it to adopt an imbalanced model of growth because of the presence of naxalites in a majority of the mineral-rich pockets of Chhattisgarh. Eight districts in Chhattisgarh are identified as Left Wing Extremists and declared as a red corridor- Bastar, Bijapur, Dantewada,

Kanker, Kondagaon, Narayanpur, Rajnandgaon and Sukma. Government response to the Naxal movement and efforts for solving this issue in Chhattisgarh has been attempted to understand and explore the socio-economic status of people of the naxal infested regions is the central point of this research.

Review of Literature

ACHR reports reveal that in the year 2006, 48 per cent of the naxalite-related killings were reported from Chhattisgarh.⁵ The root of the naxalism lies in a micro issues - accessibility to natural resources is being restricted by the state in form of astringent forest and mining Acts. Encroaching lands of tribal's for mining and displacing them from their origin on the name of so-called development, disturbing their natural habitat and unwanted interference in their life has deteriorated tribal's life, depriving them from getting mainstreamed in the development process as the cost they have to pay for it is getting uprooted from their origin, culture and civilization. According to Zaman (2010) "People living in the so-called Red Corridor are perhaps the nicest and most hospitable people in the country. They are just disadvantaged."⁷ In an article Ajay Sahani 'Naxalism: the Retreat of Civil Governance' presents the convincing fact that the downtrodden and underprivileged sections are not the actual instigators of this movement rather the actual naxal violence are mostly planned by the 'well educated and relatively affluent 'ideologues' and mobilizes, people on their behalf. He also argues that this problem is more prominent in the most underprivileged pockets of India, where exist a strong sense of relative deprivation among masses which is one of the reasons that those areas have witnessed a spurt of Maoist violence in recent years. He also refute the claims that the whole problem can be solved with simple and best approach of 'law and order' by appointing are making paramilitary and police forces in action mode.⁷ 'Naxalites: Time for Retrospection' an article of Sumanta Banerjee published in Economics and Political Weekly in 2003, the author have cited the human rights violation by the security forces. 'Left Wing Extremism in India' by P.V. Ramana addressed the complexity of contemporary Naxalism, focusing on the internal linkages writes about the link of politicians and naxalites and concludes that link has helped Naxals undoubtedly to increase their capacities.⁷

State government has used CRPF as a tool for anti-naxal operation in the sensitive areas resulting increased number of violent cases and exploitation of tribal people-rape cases and fake encounters of innocent people in suspect of being naxalist informers has escalated naxalism incidents, targeting and killing CRPF and police people. There are several instances of naxal attacks some highlighted ones are as follow- fifteen security personnel have been killed in a gun battle after naxals ambushed them in the heavily-forested district of Jagdalpur in Chhattisgarh, close to the spot where 25 people, including top Congress leaders, were killed in a naxal ambush in 2013. Five policemen were killed in a Maoist ambush in Dantewada in Chhattisgarh in February 2014.

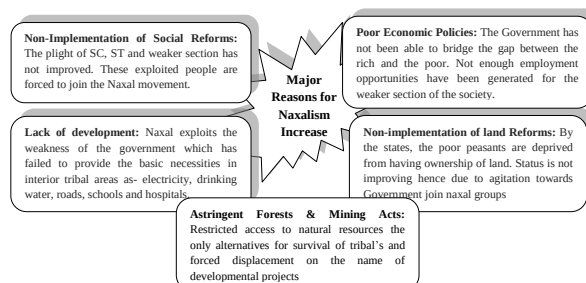
According to Dasgupta (1974, p. 116) class character of Indian State Power with various discriminations is the responsible factor of Naxalism, the semi-feudal nature of economy is evidenced by several facts as excessive dependence on agriculture for livelihood, ineffective implementation of land reform laws, concentration of land ownership in smaller hands, high rent, eviction of tenants, high rates of interest charged by moneylenders, and social oppression of schedule castes which is 'reminiscent of the middle ages'.² This is supported by the recent surge of 'development' which is at the cost of lands, forests, mineral rich pockets of states as Chhattisgarh, Jharkhand, Bihar, Andhra Pradesh, Orissa etc. grabbing large tracts of lands on the name of development projects and handing over to the conglomerates of national and international level. This results to forced eviction and forced displacement leaving behind the population to suffer with landlessness, livelihood challenges, poverty and other socio-psycho anguish.

Statistics from Planning Commission of India 2008, suggest that at least 40 percent forced evictions in the last sixty years have been of 'Adivasis' for dam building to provide power and irrigation supply to country.³ In such cases incomplete rehabilitation process with few compensatory provisions and manipulation in the implementation of rehabilitation and resettlement policies further leads to heighten frustration among the people of this regions.

Governance failures to do so has toiled as an invigorating determinant to naxals, who use the very such deprived emotions of tribal's and attempt to encash the

failure of government obligations. Therefore application of violence and raised arms against government comes with justification according to Kumar (2003) the first one is inevitability of the whole situation; the fact that the poor and the dalits, who are marginalized and subjugated, were not given access to a democratic forum to raise their concerns and thus need to voice their grievances, forced them to speak the language of violence. Secondly is the 'victimhood', where 'violence was forced' on them and hence to save their land and their dignity, they were forced to use violence against government.⁴ Its very heart wrenching that the movement which started from the corner of Bengal as a minor clash between police force and a group of armed peasants has now taken shape of ferocious movement with unleashed forces in major states of the country and has muddled the entire nation against the internal insecurity. Based upon the review, the major reasons for naxalism are shown in Fig.1.

Fig.1. Major reasons for naxalism



Impact of Naxalism

In the villages of Bastar region of the state majority of tribal population are dwelling in *katcha* houses made of mud, leaves and other low quality materials. The houses are without doors, just like a manual shade over their heads without adequate protection from rain, heat, cold and even not safe from robbery and crime against women. Sometimes scorpions, snakes and other wild animals enter into the houses. If it rains, throughout the day, they won't have the single piece of dry floor for sleep at night. Without a bathroom in the house the tribal women take bath either in the pond or near the tube-well leading to a menace of

social shame. There is no sanitation facility in the houses of tribal's, as most of people are still resorting to open defecation. As far as, access to safe drinking water is concerned tribal's draw drinking water from open-well, its purity is unknown to them. The glory of total sanitation campaign launched by the Government of India under its flagship program is in a faded state in these tribal villages. Without appropriate study and educational environment like electricity, proper clothing, food, study room, books, etc. and accessibility to higher education institutions, education among tribals in these naxalite prone villages are extremely low and so in a stage of non-existence.

As far as health is concerned, it is in a very grim state. Tribals living in these naxalite prone villages, suffering from various diseases such as, tuberculosis, faliariasis, malaria, pulmonary diseases, sickle cell diseases, measles, tetanus chronic and diphtheria. Due to the fear of naxalites the introduction of new education system is still far away in the Bastar region of Chhattisgarh. The poor access to food and nutrition, bad sanitary condition, unhealthy housing and poor access to safe drinking water are responsible factors for morbidity and mortality among tribals. Besides, cursory visit of health personnel to these villages, poor public health and medical care institutional services and impoverishment to afford health care consultancy and medicine cost of private health care referral services has further aggravated their health condition. In the absence of allopathic health care system, they are customarily dependent on traditional medical practices and practitioners.

Due to the armed conflict, between the State and the Maoists and various 'anti-naxal' operations, the villagers have been subjected to several atrocities. Weekly markets have stopped in many regions of the districts. Traders refuse to go in with basic necessities because they are being accused of carrying supplies for the maoists. On the other hand, the 'maoists' have also directed the villagers to not participate in any Government schemes like the MNREGAS and PDS. Table.1 shows the devastating effects of Naxalism.

Table 1 Effects of Naxalism

Sociological	Economic	Psychological	Political	Demographic
Extreme poverty Social backwardness Poor health status Lack of education Lack of social services Lack of public assistance as PDS, incentives, compensation, pensions etc. Inadequate infrastructure- non access connecting roads of village to city Unavailability of electricity and communication Exploitation of girls and women, human trafficking, child labor	Landlessness Inappropriate business opportunities Less investment Forced displacement Inappropriate commodity value of the produced goods to tribes No employment opportunities	Fear and social tension Deprivation generates stress and agitation Hopelessness for improvement in life Poor quality of life leads to poor mental health	Politically vested interests Various parties try to in cash their political motive Failure of governance in providing basic services to naxalists areas Blame game of the different political parties has kept the issues alive forever but the tribal's as a victims have to pay cost of it sometimes as death, trafficked by naxals to join their force and may be for fake encounters and surrenders too.	Migration of population Inadequate health services are responsible for early pregnancy of girls leading high maternal and infant mortality Naxalites do not believe in marriage system, following the ideology that marriage will distract them from their goal therefore restricting followers of getting married leads to gap in population

Conclusion

Basically, naxalism is alive by utilizing the agitation of people against the Government emerged due to land depriving policies as well as exploitation by Special Police Forces appointed in naxal areas and also the fear of naxalites forces people to join this movement and empower it. 'Violence' is common tool utilized by both Naxalites and the Government. Government use violent sting operations as a mean of menace and control naxalites in which the victims naturally becomes the local peoples who most of the time are innocent. Naxalites kill the local people in their janta darbar openly just to threat local villagers as warning for other. When the governments counter attack or action against naxalites took place there is no distinct feature to identity local people and the naxalites. Therefore most of the state aggressive operations against naxalites are executed on the local peoples only.

The socio-economic condition of the tribal people residing in naxalite villages clearly indicates that the naxalism is an upshot of deprivation. This situation shows that ordinary adivasi villagers are caught in between because of an armed conflict between the state and the maoists. They have also suffered an extreme loss of faith

and trust in a constitutionally elected Government. The naxalite campaign is more over pivot on 'military operation' rather than movement of people for social transformation. The same people's movement is misguided by some deviant anti-social group for their vested interests. The whole agitation is against the exploiting and displacing government policies which least guarantees the security of individual's right.

Suggestive Measures

The problem of 'maoist' insurgency can only be dealt through socio-political approach. This absolutely demands social perspectives, where the Government should follow constitutional procedures to safeguard human rights of tribal population residing in naxal areas. For this:

- The Government must give due importance to this issue and reconsider this social movement as an expression of the people's aspiration to a life of dignity and self-respect more importantly to battle for 'one's identity not to be encroached' therefore there is a need to develop an approach for rebuilding the faith, trust and respect.
- An urgent political initiative is needed to pressurize the maoists and the state into peace talks for the

long-term benefit of the adivasis of the region. Re-establishing connectivity with local and tribal people because for the local people the state is an external agency and they are more connected to naxalites.

- Devising a public-private partnership to ensure implementation of developmental projects and utilize the media to spread awareness of its good intentions.
- Modification in the land acquisition laws, especially for the naxal affected regions, incorporating special provisions human rights safety at core.
- Strengthening the implementation process of some specific legislations as- PESA Act 1996 (Panchayat Extension of the Schedule Areas Act), The Schedule Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights Act) 2006 and Mahatma Gandhi National Rural Employment Guarantee Act 2005 (MGNREGA).
- The last but not the least 'Development of tribal regions should be based on demand driven approach, we should not forget that tribal's have their own living standards which can be enhanced but manipulation will pose challenge to their selfhood.

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TRIBAL DEVELOPMENT THROUGH TRIBAL SUB PLAN: A CASE STUDY ON IRULAR TRIBES IN KUNNAPPATTU PANCHAYAT, KANCHEEPURAM DISTRICT – AN ETHNOMETHODOLOGICAL PERSPECTIVE

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Abstract

In India, programmes and perspectives on 'Tribal development' have undergone a colossal change since Independence. Yet the living conditions of tribes have not improved in par with the envisaged planning. The introduction of Tribal Sub Plan in the fifth five year plan exhibited remarkable hope in the lives of tribes. Tribal Sub Plan aims to ensure proper flow of funds from the State as well Union Government's Annual Plan in proportion to Scheduled Tribes population. The present research paper aims to bring to limelight the performance of TSP in Tamilnadu since 2002 and suggest alternative strategies for effective tribal development. The strategies for development of tribes should necessarily be 'Tribal-sensitive' and 'Area-specific' for schemes included in Tribal Sub Plan should be sensitive enough to respect the culture of tribal people and should be designed in relation to their living area. With the Ethnomethodological theoretical perspective the present paper is the report summary of participant observation in the study area for about a year. And the study area is Kunnapattu Panchayat of Kancheepuram district. The findings of the study reveal that the participatory budget making system can help to effectively implement TSP in Tamilnadu.

Keywords: *Tribe-Sensitive & Area-Specific Schemes.*

"Tribal rights with regards to lands and forests should be respected, The development of tribal's along the line of their own genesis without imposing anything on them, attempts should be made to train and build up a team of tribal themselves to do the work of administration and development."

– Jawaharlal Nehru

Introduction

Perspective and meaning of Tribal development have undergone lot of changes since the planning era in India. Special efforts are required to understand the term 'Tribal Development' for it encompasses the holistic development rather than mere economic development of the tribal community. The innovative and timely interventions by both Union and State governments need to be recognized in comprehending the process of Tribal Development. One such intervention is the introduction of Tribal Sub Plan (TSP) which came into force during the Fifth Five Year Plan in the year 1976 – 77. It aims to ensure proper flow of funds from the State as well Union Governments Annual Plan in proportion to Scheduled Tribes population. The TSP schemes have to focus on education, income generation, improving access to irrigated land, entrepreneurship, employment, skill development projects and access to basic amenities to Scheduled Tribes. Even after so many years of implementation of TSP the Scheduled Tribes suffer the most in terms of livelihood and lack proper basic amenities in Tamilnadu. It is necessary

to note that for tribal development it is not only enough that government designs effective programmes but it is mandatory that these programmes truly reflect the aspirations and felt-needs of the tribal people. In a changing society the understanding about tribal identity and tribal development need to be revamped to make better meaning in the present context.

'Tribal identity' and 'Tribal Development'

The term '**Tribal identity**' originally meant to indicate Aborigines or in other words Indigenous peoples. But there is a significant change in understanding the term in today's context. The words of Virginius Xaxa describe the change in the following way:

Defining 'tribe' has conceptual as well as empirical problems for the academicians. But this term of administrative convenience has now been adopted by the tribals themselves to mean the dispossessed, deprived people of region. There is no claim to being the original inhabitants of that region, but a prior claim to the natural resources is asserted vis-à-vis the outsiders and the

dominant caste. The tribal identity now gives the marginalized peoples self-esteem and pride.

Tribes, being the original inhabitants now they have been alienated from their traditional lands in the name of development. Primarily being a tribe was a pride as 'sons and daughters of the soil' and now it is not the same for many tribes. Many of the tribes suffer the most in terms of acute poverty and unemployment even in the name of development: so what is development according to tribes? In most of the cases the definitions of tribal development have been outside view rather than of tribal themselves.

'Tribal Development' means not only the infrastructure development or the economic development but it means to enhance them to grow in a manner in which they like to develop. The words of Ashutosh Thakur explain the principles of tribal development process as follows:

The development process should also evolve a mechanism through which the emergent aspirations and the felt-needs of the tribals are gathered, processed and taken to decision-making levels so that the plans and programmes which are eventually drawn up for development, incorporate those aspirations.

Thus it is time to redefine or relook at the term 'tribe' for it means those people who are the original inhabitants yet suffer as dispossessed, deprived people of region. Yet not all the tribes suffer deprivation and dispossession. Forest is wealth and means of livelihood to tribes; in general those tribes who have been amputated from forest suffer the most in terms of finding means of livelihood and left to endure acute poverty. And the strategies for tribal development mean designing of activities and programmes that reflects the felt-needs of the tribes. In the light of understanding these two terms let us try to perceive the status of tribes in Tamilnadu.

There are 36 tribal communities having the population of 7,94,697 persons who constitute 1.10% of the total population of Tamilnadu. Among these 36 tribal communities 6 of them are notified as "Particularly Vulnerable Tribal Groups" (PVTGs) who are characterized by:- a) a pre-agriculture level of technology; b) a stagnant or declining population; c) extremely low literacy; and d) a subsistence level of economy. The six "Particularly Vulnerable Tribal Groups" (PVTGs) are:

1. Irular 2. Kattunayakar 3. Kotthar 4. Kurumbar
5. Paniyar 6. Todar

Among the PVTGs in Tamilnadu the majority are Irulars whose living conditions is very poor. They undergo a lot of discriminations as bonded labourers and are paid

less for their day long work. And so it was decided to specifically focus on the development of Irulars to access their livelihood status and to create effective schemes in the budget for them namely Tribals Sub Plan (TSP). The Irular community lives in three kinds of regions. And they are;

1. Coastal Region, 2. Plains and 3. Hilly region:

As per their living place their occupation varies and so it would be effective that the government implements schemes in reference to their living place and regional specificity.

Material & Method

Sociological studies on Tribes have brought out their Socio-Economic-Political status with specific reference to their unique cultural identity. Among the available theoretical perspectives in sociology the most suitable to the study of Tribes would be "Ethnomethodological" as it aims to study the social phenomenon from the point of view of people. The researcher finds this theoretical perspective to be more apt for the strategies for tribal development have miserably failed and the main reason could be the felt-needs of the people have not been communicated to the planners and bureaucrats. Thus the people's perspective is highly important to be analyzed. In this paper mixed method is being utilised.

Study Objectives

1. To analyze the nature of denial in fund allocation in Tribal Sub Plan.
2. To study the livelihood condition of Irular Community in Kunnappattu Panchayat.
3. To suggest new and innovative schemes for the development of Scheduled Tribes.

Statement of the Problem

Though there were numerous schemes implemented through Tribal Sub Plan the living condition of tribes especially Irular tribes has not improved in Tamilnadu. It may be due to the reason that the schemes have not adequately addressed their problems or their felt-needs are not expressed.

Sampling

Purposive sampling technique is being utilised selecting 100 respondents from Kunnappattu Panchayat. Kancheepuram district has the second largest population of Irulars and the president of Kunnappattu Panchayat is also from Irular community. And so the present study area

is being selected. Secondary data related to budgetary details of Tribal Sub Plan is being collected from budget documents and related journals. Primary data was collected with the administration of interview schedule and through participatory observation of the respondents. The variables for the study consist of both dependent and independent variable. The dependent variable is the living condition of Irulars in Kunnappattu Panchayat and the independent variables include income, debt, and level of education. The statistical tools of frequency count, percentage were used to analyse the primary data that is quantitative in nature and content analysis is being used to analyse the primary data that is qualitative in nature.

Findings & Result

As per the present status of TSP there are following streams of denial:

1. Notional allocation
2. Ineffective Schemes

Notional allocation

The Budget Estimate (BE) gets the allocation as per the guidelines of Proportionality (expected to spend money as per the population) yet the real expenditure much less compare to the estimate. This only means the existing denial of Notional allocation.

Table 1 Denied Money in TSP

Flow and Expenditure on TSP (Rs. in Crores)				
Year	Annual Plan Outlay (BE)	Flow to TSP	Expenditure	Denied Money
2002-03	5751	59	34	25
2003-04	NA	86	86	0
2004-05	8001	84	83	1
2005-06	9100	167	101	66
2006-07	12500	225	131	94
2007-08	14000	263	240	23
2008-09	16000	342	206	136
2009-10	17500	360	198	162
2010-11	20068	400	225	175
2011-12	23535	246	245	1
2012-13	28000	349	296	53
2013-14	37000	489	439	50

Source: Tribal Sub Plan 2014-15, Adi Dravidar & Tribal Welfare Department, Secretariat, Chennai.

As depicted in the Table 1 there is ongoing denial of Notional allocation to Scheduled Tribes in Tamilnadu. The earmarking of fund reflected in BE does not get reflected in actual accounts. This proves that the nature of spending on schemes related to Scheduled Tribes is less than promised allocation.

Ineffective Schemes

G.O(Ms). No. 64 dated 02/08/2011. Tribal Welfare – Grand – in – aid of **Rs.10,75,94,000/-** released by the Government of India under Central Sector Scheme for Development of Particularly Vulnerable Tribal Groups to Tamilnadu for the financial year 2011 – 2012 – Implementation of schemes and release of **Rs. 10,75,94 lakhs** – Orders – Issued.

Table 2 Scheme of distribution of Milch animals

Districts	Supply Of Milch animals	
	Units	Fund Allocated
The Nilgiris	100	2500000
Coimbatore	64	1600000
Krishnagiri	100	2500000
Vilupuram	125	3125000
Thiruvannamalai	125	3125000
Vellore	150	3750000
Dharmapuri	120	3000000
Kanchipuram	50	1250000
Ariyalur	100	2500000
Thiruvalur	100	2500000
Theni	10	250000
Erode	92	2300000
Total	1136	2,84,00,000

Source: G.O (Ms). No. 64 dated 02/08/2011

In the year 2011 – 2012 out of the total allocation that is **Rs.10, 75, 94,000/-** Rs. **2,84,00,000/-** which is 26.39% was spent on supply of Milch animals. This scheme of distribution of Milch animals is suitable for hilly regions and areas where there is pastures available. But the tribes especially Irulars in plains from the districts namely Kanchipuram, Ariyalur and Thiruvalur have been repeatedly stated that they do not need Milch animals rather they badly need sustainable employment opportunities. The Scheduled Tribes living in plains have been expressing that they do not need the scheme of distribution of Milch animals but it has been reluctantly repeated.

Livelihood Condition

Table 3 explains the livelihood condition of the respondents. Shockingly all the respondents stated that they have debt due to various reasons. The major reason is most of them 87% are depending on daily wages for their survival. Only 13% of them have permanent job. Livelihood condition primarily depends on income factor. And so unsteady income among the respondents leaves them suffer acute poverty. 42% of them expressed that they have received some kind of relief from government. Among those who expressed to have received government

schemes 39% of them have received Milch animals. Due to lack of pastures they could not maintain them. The Tribal Sub Plan schemes especially improving economic condition have not been implemented in the study area.

Table 3 Livelihood condition of the Respondents

S.No.	Variable	Frequency	%
1	Gender		
	Male	55	55
	Female	45	45
2	Age		
	18 – 30	16	16
	31 – 45	65	65
	46 – 55	15	15
	55 above	4	4
3	Monthly Income		
	Rs.3000 - Rs.4000	80	80
	Rs.4000 - Rs.5000	15	15
	Rs.5000 Above	5	5
4	Debt		
	Rs.10,000 - Rs.20,000	38	38
	Rs.20,000 - Rs.30,000	22	22
	Rs.30,000 - Rs.40,000	7	7
	Rs.40,000 - Rs.50,000	18	18
	Rs.50,000 Above	15	15
5	Monthly Family Expenditure		
	Maintaining with income	38	38
	More than income	62	62
6	Received Govt Schemes (Exclusive schemes for Tribes)		
	Yes	42	42
	No	58	58

7	Possession of Land		
	No	47	47
	Less than 1 Acre	43	43
	1 to 5 Acre	9	9
	More than 5 Acres	1	1
8	Types of Jobs		
	Daily wages	87	87
	Permanent job	13	13

Source: Field data

Interpretation & Discussion

Though there are number of good schemes envisioned through Tribal Sub Plan the livelihood condition of Irulars have not improved. The reasons are:

1. People show little interest in availing government schemes due to the complication in the process of receiving it.
2. There is no proper communication between people and bureaucrats.
3. There is only general approach to address the problem of tribes for the felt-needs and aspirations differ from tribe to tribe especially depends upon their place of living. The tribes in hilly regions depend mostly on agriculture and horticulture and so schemes related to this will effectively address their problem. But this may not be suitable for tribes in plains especially in Kancheepuram, Tiruvallur and Ariyalur districts.

Panchayat level planning to design schemes in Tribal Sub Plan could be

S.No.	The Nature of existing problem among Scheduled Tribes (by listening to them through Consultative meetings)	The Possible Policy Intervention	Finalizing the details of the Scheme	Budget Estimate	The Impact
	Poor income due to unsteady employment opportunities in Kunnappattu Panchayat	To address this problem a Policy intervention of "Creating sustainable job opportunities among Irulars in Kunnappattu Panchayat" with specific reference to the region.	Generating a "Snake Catching Society". As per the request of Irulars there could be a Snake catching society by Irulars themselves to improve their income level. As of now they sell snakes to other societies.	1 Snake Catching Society at the cost of Rs.20 lakhs.	After the Successful completion of the scheme for about a year there will be: There will be steady income. Their livelihood could have improved

Conclusion

'Tribal Sub Plan' (TSP) which came into force during the Fifth Five Year Plan in the year 1976 – 77 aims to ensure proper flow of funds from the State as well as Union Governments Annual Plan in proportion to Scheduled Tribes population. Even after so many years of implementation of TSP the Scheduled Tribes suffer the most in terms of livelihood and lack proper basic amenities in Tamilnadu. This denial of budgetary rights is also an atrocity against them. The present research paper has brought the present livelihood condition of Irulars in Kunnappattu Panchayat of Kancheepuram district. The findings of the study reveal that there is a lack of proper implementation of TSP and the schemes under TSP do not address the livelihood problems of Scheduled Tribes. It is suggested that the schemes in TSP have to be designed carefully in reference to area specific and tribe sensitive rather than implementing general schemes.

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A STUDY ON CUSTOMER SATISFACTION TOWARDS NEWSPAPERS IN DINDIGUL TOWN

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Abstract

A newspaper is a periodical publication containing written information about current events. Newspapers can cover wide variety of fields such as politics, business, sport and art and often include materials such as opinion columns, weather forecasts, reviews of local services, obituaries, birth notices, crosswords, editorial cartoons, comic strips, and advice columns. Most newspapers are businesses, and they pay their expenses with a mixture of subscription revenue, newsstand sales, and advertising revenue. The journalism organizations that publish newspapers are themselves often metonymically called newspapers. Newspapers in the modern world played an important role in the exercise of freedom of expression. Newspaper is a publication that appears regularly and frequently. It carries news about a wide variety of current events. The newspaper publishes have an overall control by its business and news operations. Media in India, especially newspaper media, are undergoing significant changes in the current liberalized environment. Hence the researcher taken this topic and to find out the level of satisfaction of customers when they are reading the news papers.

Introduction

Newspapers are typically published daily or weekly. News magazines are also weekly, but they have a magazine format. General-interest newspapers typically publish news articles and feature articles on national and international news as well as local news. Newspapers have traditionally been published in print (usually on cheap, low-grade paper called newsprint). However, today most newspapers are also published on websites as online newspapers, and some have even abandoned their print versions entirely. Newspapers developed in the 17th century, as information sheets for businessmen. By the early 19th century, many cities in Europe, as well as North and South America, published newspapers. Some newspapers with high editorial independence, high journalism quality, and large circulation are viewed as newspapers of record. In Tamilnadu some news papers are attracted to people and giving essential, expected and satisfied news to the people.

History of News Papers

Now days many tamil news papers are available in Tamilnadu and especially in Dindigul but we ask only some standard news papers including Dinamani, Dinathanthi, Dinamalar, Tamil Hindu. These news papers are frequently distributed to people at Dindigul.

- Dinamani is Tamil daily newspaper. The newspaper was established in 1933 and is owned by The New Indian Express Group. The first edition was published on September 11. It is printed and published from Bangalore, Chennai, Coimbatore, Dharmapuri,

Madurai, NewDelhi, Tirunelveli, Tiruchirappalli, Vellore and Villupuram

- DinaThanthi known as DailyThanthi in English is a Tamil language daily newspaper. It was founded by S. P. Adithanar in Madurai in 1942. Dina Thanthi is India's largest daily printed in the Tamil language and the ninth largest among all dailies in India by circulation. It is printed in 16 cities across India and also prints an international edition in Dubai.
- Dinamalar was founded by T. V. Ramasubbaiyer on September 6, 1951 at Thiruvananthapuram. The operations were moved to Tirunelveli in 1957. New editorial and printing units were opened in Tirunelveli (1957), Tiruchi (1966), Chennai (1979), Madurai (1980), Erode (1984), Pondicherry (1991), Coimbatore (1992), Vellore (1993), Nagercoil (1996), Salem (2000).

Statement of the Problem

Newspapers are the most powerful tool to express ideas and information. It is a part and parcel of modern life. It plays vital role by providing information and creating awareness among the people. A newspaper acts an important medium to control corruption and scams. In this study the researcher made an attempt to know the customer satisfaction towards "Tamil News papers" and will also help to know the whether this newspaper covers all news in an efficient manner.

Objectives of the Study

- To study the demographic profile of the respondents reading Tamil newspapers in Dindigul Town.

- To study the Level of customer satisfaction towards "Tamil News papers".
- To offer suggestions on the basis of findings

Area of the Study

The researcher has chosen Dindigul as the study area. 50 sample respondents of customer were selected in Dindigul.

Methodology

The study was based on both primary and secondary data which were collected through various sources. The primary data was collected through survey method using questionnaires from customers of Tamil news papers in Dindigul town. The secondary data were collected from various websites and magazine.

Statistical Tools for Analysis

The present study used statistical tool as simple percentage analysis only.

Limitations of the Study

- The study is confined only to 50 respondents due to cost and time constraints.
- It does not cover all Types of news papers.
- The study is restricted in Dindigul town.
- The area covered is small due to lack of time.
- Tamil news papers only taken for research

Demographic Classification

Demographic classification is based on demographic factors like gender, age, Education, Major Subject and residence were described in Table.

Table 1 Classification of Respondents Based on their Gender

Sex	No of Respondents	%
Male	34	68
Female	16	32
Total	50	100

Source: Primary data

The above table shows the respondents on the basis of sex. The table inferred that 68% of the respondents are male and 32% of the respondents are Female. Thus, it concluded that majority of the respondents are female.

Table 2 Classification of Respondents Based on their Age

Age	No. of Respondents	%
Below 20	2	4
21 – 30	20	40

31 – 40	10	20
Above 40	18	36
Total	50	100

Source: Primary data

The table revealed that 40% of the respondents belong to the age group of 21- 30years. 36% of the respondents belong to the age group of above 40. 4% of the respondents belong to the age group of below 40. Hence it may be understood that majority of the respondents belong to the middle age category.

Table 3 Classification of Respondents Based on their Educational Qualification

Educational qualification	No. of Respondents	%
School level	1	2
Graduates	30	60
Post graduates	8	16
Profession	11	22
Total	50	100

Source: Primary data

The above table reveals that the distribution of respondents on the basis of educational qualification. The table shows that 60% of the respondents are graduates. 22% of the respondents are profession. 16% of the respondents are post graduates. 2% of the respondents are school.

Table 4 Classification of Respondents Based on their Occupation

Occupation	No. of Respondents	%
Government	10	20
Private	8	16
Business	7	14
Others	25	50
Total	50	100

Source: Primary data

The table revealed that 50% of the respondents are others .20% of the respondents are government employee.16% of the respondents are private employee and 14% of the respondents are doing own business. Hence it may be understood that majority of the respondents are others. They are always expecting job opportunities and seeking government, private notification regarding the jobs.

Table 5 Classification of Respondents Based on their Size of Family

Size of the family	No. of Respondents	%
Below 3	5	10%
3 – 6 members	35	70%
Above 6 members	10	20%
Total	50	100

Source: Primary data

The table observed that 70% of the respondents have family with 3-6 members. 20% of the respondents has family with above 6 members and 10% of the respondents have family with below 3. Hence, majority 70% of the respondents have family with 3-6 members.

**Table 6 Classification of Respondents
Based on their preference of News papers**

News papers	No. of Respondents	%
Dinamalar	14	28
Daily Thanthi	21	42
Dinakaran	4	8
Dinamani	5	10
Dina Hindu	2	4
All	4	8
Total	50	100

Source: Primary data

The above table shows that the buy the newspapers by the respondents. 42% of the respondents reading Daily Thanthi newspaper only. 28% of the respondents Reading Dinamalar newspaper only shampoo. 2% of the respondents reading Dina Hindu newspaper. Thus it is clear from the above table that the large no. of respondents (42%) is reading Daily Thanthi news papers.

**Table 7 Classification of Respondents
Based on their method of buy news papers**

News papers	No. of Respondents	%
Online	9	18
Offline	41	72
Total	50	100

Primary data

The above table prove that the method of buy the newspapers by the respondents. 9% of the respondents buy the news papers through online mode. 72% of the respondents buy the news papers through offline mode.

**Table 8 Classification of Respondents
Based on monthly they spend amount for buy the news papers**

News papers	No. of Respondents	%
upto180	14	28
Rs. 180 to360	27	54
Above Rs. 360	9	18
Total	50	100

Primary data

The above table confirm that the amount spend for news papers by the respondents. 54% of the respondents spend for buy the news papers from Rs. 180 to Rs360. 28% of the respondents spend for buy the news papers up to Rs.180 and 18% of the respondents spend for buy the news papers above Rs.360.

Table 9 Classification of Respondents Based on news papers reading habits

Habits	No. of Respondents	%
Daily	40	80%
Free times	7	14%
Week end	5	10%
Total	50	100

Source: Primary data

The table pragmatic that 80% of the respondents reading the news papers daily. 14% of the respondents reading free times and 5% of the respondents has news papers reading habit only at week end only. Hence, majority 80% of the respondents has daily reading news papers reading habit.

Table 10 Classification of Respondents Based on their preference of particulars of News papers

Reason	No. of Respondents	%
Effective News	12	24
Covered all local news	10	20
Elaborated news	15	30
Quality information given	13	26
Total	50	100

Source: Primary data

The table explained that 30% of the respondents prefer the news papers for elaborated news. 26% of the respondents prefer the news papers for quality information and 20% of the respondents prefer the news papers for covered all local news. Hence, majority 30% of the respondents prefer the news papers for elaborated news.

**Table 11 Classification of Respondents
Based on their news prefer to Read**

Reason	No. of Respondents	%
Political	10	20
General Knowledge & Current Affairs	20	40
Sports	3	6
Cinema	5	10
Business	10	20
Others	2	4
Total	50	100

Source: Primary data

The table revealed that 40% of the respondents prefer to read general knowledge and current affairs related news. 20% of the respondents prefer to read political and business news related news and 4% of the respondents prefer to read others news related news. Hence, superior 40% of the respondents prefer to general knowledge and current affairs related news.

Table 12 The level of satisfaction of customers towards Tamil language news papers

S.No	Statement	SA	A	U	D	SD	Score	Rank
1	Fully Covered news	11	20	10	8	1	182	2
		22%	40%	20%	16%	2%		
2	Effective information	25	13	2	7	3	200	1
		50%	26%	4%	14%	6%		
3	True news	9	16	10	5	10	159	4
		18%	32%	20%	10%	20%		
4	Detailed news	5	9	20	12	4	149	5
		10%	18%	40%	24%	8%		
5	Easy to understand the news	20	11	1	16	2	181	3
		40%	22%	2%	32%	4%		

Source: Primary data

Note: SA- Strongly Agree, A- Agree, U- Un Decided, D –Disagree, SD – Strongly Disagree,

It is observed from the table that, it explains the opinion of respondents regarding the Level of satisfaction of the customer while reading the news papers. This analysis shows that the factor 'Effective information' gets the maximum score of 200. The factor "Fully covered news" stands second with a score of 182. The factors of easy to understand the news and true news less scores of 181 and 159 respectively and takes the third and fourth position. The lowest score is factors of detailed news which scores 149; this is due to the fact that the news company did not given detailed news about some valuable news. It is inferred that the maximum score of 200 is secured by the factor Effective information, this is because of the fact that the customers always seeking employment opportunity from the news papers. Hence they given questions and answer to customers for preparing competitive examination.

Findings

- The majority of the respondents are male i.e. 68%
- Majority of the respondents fall in the age group of 21-30 i.e. 40%
- 60% of the respondents are under the educational qualification in Graduation level.
- 50% of the respondents are doing other works.
- 70% of the respondents are family size is 3-6 members.
- Majority of the respondents are buying and studying Daily Thanthi news papers i.e. 42%
- Most of the respondents 72% are preferring offline news papers
- 76% of the respondents' amount spent for news papers from Rs.180 to 360.
- 80% of the respondents has habit of news papers reading daily.

- Majority of the respondents 30% of the respondents prefer the particular news papers for elaborated news.
- 40% of the respondents studying the news papers based on GK and Current affairs.
- Superior of the respondents secured score of 200 for effective information and most satisfied based on effective information given by the news papers.

Suggestions

- Many of the customers prefer only Daily thanthi news papers. So, other news papers should try to develop their news papers selling to the people based on quality news will publish.
- Reduced subscription amount to buy the news papers by the customers through online.
- Every news papers should cover all the domestic news and given quickly to the people.
- Reduced no of pages and increased quality news in the news papers.
- Each news papers detailed news given to the customers based on impotence of the news.

Conclusion

This study was conducted to find out customers satisfaction towards various news papers such as Dinamalar, Dinathanthi, Dinakaran, Dinamani and Dinahindu in Dindigul town and it was carried out among 50 customers. The different factors that influence the customers were found to be "news paper preference, quality news, elaborated news, true news and easy to understand their news language". Customer considered the Dinathanthi news papers are the best as compared with other news papers. Effective information in news papers is an important part of the buying decision. Detailed news is also a main factor of the subscription.

NEW WOMEN IN MANJU KAPUR'S A MARRIED WOMEN AND CUSTODY

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Abstract

ManjuKapur is a formidable Indian Woman novelist who showcases the predicaments of women and gives voice to their social freedom. The modern, educated women in her novels struggle between a sense of tradition and patriarchy on the one hand and individuality and dependency on the other hand. Her female characters are mostly educated and aspiring individuals who feel caged due to the so called societal norms and practices in a conservative society. The women characters in her novels are aware of the dilemma and choose to protest against the traditionally and the culturally accepted norms and their ways. Their education and exposure lead them to think independently. But they are not accepted by the members in their own families and by society as well. Though they are entrapped, they emerge successfully as qualified, new, free and complete women. The purpose of this study is to analyze the advent of New Women in ManjuKapur's two widely read novels A Married Women and Custody.

Keywords: society, space, identity, new women

Introduction

ManjuKapur's writings document the psychological problems that women experience under a restricted society. At the same time, she also shoulders the responsibility to bring changes in society through the abolition of sexist attitudes and patriarchal domination. The Critic like Simone De Beauvoir asserts, "One is not born but rather become a woman" (Beauvoir 295). Thus, feminists explore the idea of womanhood and the importance of them in the male dominated society. The New Women in her novels choose to protest and fight against the age- old traditional beliefs, the accepted norms and the practices in society. She explores her true potential to elevate her status in family and society as well. As K. Meera Bai states, "The word New Woman has come to signify the awakening of women into a new realization of her place and position in family and society. Conscious of her individuality, the new woman has been trying to assert her rights as a human being and is determined to fight for equal treatment with man." (Qtd in Srivastava 15-16) She voices not only for equality and the rights of a woman but also claims her space, seeks recognition, respect, and understanding from her male counterpart.

The novelist takes up the issues of suffering woman and tries to fit themselves in the socio cultural modes of the changed society. In her novels, she represents the new women who accommodate and get adjusted to modernity in order to establish their identity and to live socially and

economically independent life without depending on their male counterparts –whom to be the father, the husband, the brother or the son. ManjuKapur in her novels delineates the picture of rebellious women who seek self-discovery, self-respect and self-govern as they are caught between feudal values and the new life they aspire to live. Yet, the women in ManjuKapur's novels try to maintain a balance between family and society.

ManjuKapur's 'New Woman' represents the new voice of a new social order. Casting aside the burden of inhibition since ages they now want to breathe the air of freedom and assert a position of respectability. ManjuKapur's second novel *A Married Woman* is the story of Astha, an educated, uppermiddle-class, and working Delhi woman. Through her novel *A Married Woman*, Kapur strives fully to undo this titled and distorted image of women whose cries for freedom and equality have gone and still go unheard in the patriarchal world. This novel offers a fascinating glimpse into the workings of a woman's mind as she struggles to come to terms with her space and identity in society. Astha is such a person who is in search of her identity and the one who could be helpful to her in her pursuit. She forges many relationships with different persons. She represents the whole woman race, the changing Indian society where the upper-middle-class, educated woman who although financially independent, is still facing the problems of adjustment between the old and the new, between appearance and reality and between

theory and practice. It explores the space of such women through the character Astha and boldly presents a new perspective.

ManjuKapur builds the story on the concept that women of the present-day society stand on the threshold of social change in an unenviable position. In this novel Astha, a married woman indulges in search of her identity, registers her protests against the existing patriarchal set up and emerges as an independent woman. Astha is chained by her middle-class values where she wants to uplift herself to upperclass, but is always afraid of falling down to lower class. Her first encounters with Bunty and then with Rohan, fail because of her middle-class status and she accepts her fate and opts for an arranged marriage. As a married woman, she plays the role of a typical Indian housewife. She has to start a different life after her marriage with Hemant. Initially, Astha feels complete in the role of an ideal wife and an ideal daughter-in-law. Astha's marital life is unexpectedly good, full of love and passion and she feels her husband to be the best person in the whole world, so much so that she keeps hidden her thought that "she longed to dissolve herself in him, longed to be sips of water he drank, longed to be the morsels of food he swallowed" (AMW 46). Her mental state reveals the psychology of a typical Indian girl for whom a happy marriage happens to be the greatest achievement in life. Astha does not realize that a man could not always love. Deliberately she lets herself being treated as a tamed pet rather than an individual woman with self-respect whose involvement with the outside world is as important as her man's. So far her husband loved and so far her corporal lust was satisfied, she would not consider anything else. In marriage the woman is always subjugated when it comes to the call of the flesh and blood. Like a common woman, Astha limits her world to her room where she enjoys the bliss and for which she waited throughout the day even while working in the school or at home. The denial of dignity and the blame of being irresponsible towards her family keep Astha in perpetual mental turmoil, which goes parallel to the political and religious turmoil nationwide.

In *A Married Woman* ManjuKapur frankly depicts the love affair between two women. Astha meets Pipeelika Khan who is a strong woman of the world. Pipee initiates Astha into a secret lesbian relationship. It leaves her at once bewildered, wonderstruck and he feels fulfilled and happy. The feeling of betrayal on discovering the traces of her husband's infidelity in his tour luggage makes Astha justify her own relation with Pipee. Her closeness to Pipee makes Astha communicate with her very easily and at all levels. She feels comfortable in her relation with Pipee and

no one suspects their relation. While she is with Pipee, she worries about the children and wonders how they would be managing without her. Astha's search for a soul-mate finally culminates in Pipee. She thinks that if husband and wife is one person, then Pipee and she are even more so. She has shared parts of herself she had never shared before. "Both forget their personal anguish and agony. Both gain inner strength from women's liberation. Both fulfill female bonding in passionate fantasies and love making" (Velmani 19). She feels complete with her. Although Astha finds herself trapped between the pressures of family life and social norms, she makes a daring decision about her life. The novel ends on a note of conclusive compromise as the two women find their own ways, knowing they cannot have a future together. In depicting the inner subtlety of a woman's mind, Kapur displays a mature understanding of the female psyche.

ManjuKapur's fifth novel *Custody* portrays the conflict between the parents for the possession of their children and the ways in which modern Indian women dream for independence. The novel deals with both Indian and Universal. The picture of the woman in the post-colonial novel is a crystallized figure of two diverse cultures. The image of woman in quest of her identity has come out from the archetype image of woman in history.

Kapur vividly narrates the sorrows and solaces of Shagun and her various efforts to achieve fulfillment. Shagun, the protagonist of the novel is bold enough to choose a hedonic lifestyle in order to create her own space in the world, fearing no one. She is a middle class woman, the wife of Raman, a corporate advertiser. Feeling bored, alienated and attracted towards modernity, Shagun, the mother of two children, develops an extra marital affair with Ashok Khanna, Raman's "more charismatic boss and hot shot sales executive. Since her teens, Shagun had an infinite number of boys and she was looking forward to the freedom marriage would provide" (*Custody* 27).

ManjuKapur represents the conflicting features of female embodiment, betrayal, and sterility. Kapur examines how woman has started to cultivate as an individual breaking societal restrictions in order to claim her liberty. Shagun, the pivotal character in *Custody* shows that woman now has stimulated to the core and has become a vital counterpart in society. Kapur pictures the illicit relationship between Shagun and her husband's boss Ashok Khanna in the novel and the novelist demonstrates that sexual freedom is an instrument of resistance to thwart patriarchal myths, systems and values. She depicts a female character Shagun who rejoices her sexuality and appropriates its generative belief through a consciousness

of patriarchal principles. Her sexuality is a dome of happiness and outfit in which she is empowered to employ her body for herself. She defies the male subjugated and patriarchal system of observation and control.

In the novel *Custody*, Kapur states that Shagun who mislaid her individual self in her earlier marriage life with Raman now looks the missing self in her love affair with Ashok. This gives her an entertaining experience and makes her to be independent, convinced, powerful, self-assertive, self-governing, self-reliant and inspired. She replicates her individual personality boldly. Shagun delineates her wish, preference and sexuality as she examines, differentiates and acknowledges herself. Shagun's husband Raman shows his utmost interest in his business and accompanying lifestyle of his work. This non-caring and tepid attitude in marital relationship and Ashok Khanna's elegance made reasonable changes in Shagun. Now she finds herself struggling to define her role as wife, mother and lover. Her frustration is evident in her words when the novelist writes, "...was it true he was a marketing genius? Had he managed to produce results so far? Where was his wife? How come he was not married?" (*Custody* 11). Her frequent meeting with Ashok Khanna arouses her craze and passion. For the first time Shagun starts to enjoy her freedom and real love. Ashok is also very much enthralled. He was attracted by her beauty. "...he knew he had been destined for. In her coloring, her greenish eyes and demeanour, she was a perfect blend of east and west" (*Custody* 4). Ashok is very much attracted towards Shagun, which is apparent in addressing her as his "little wife" (*Custody* 113). Shagun feels that she would do anything to pay heavily for this happy life given by Ashok. She wishes that she would find happiness that she never had it before. "If she were to die tomorrow, it would be as a fulfilled woman" (*Custody* 113), Kapur writes. Shagun "blames Raman for her predicament, thinking of the years she had been satisfied with his love making, tender, attentive, pedestrian and so much waste of time" (*Custody* 34-35).

Shagun tells Raman which clearly shows her longing for freedom in her life, "Don't make this harder. I have left you the best part of the marriage. Surely my freedom is not too much to ask in exchange?" (*Custody* 109). It is the clash of the personalities that leads to their separation. Raman feels, "she could not continue with this strain. It was better to make a clean break" (*Custody* 112). This predicament of Shagun is similar to Smrit's in Nayantra Shagal's *The Day in Shadow*. Smrit is also forced by her circumstances to break the seventeen year old relationship. She had thought at the time that nothing is important, nothing to quarrel about but

building up into a frightening situation—herself a cog in a machine – with which it had become impossible to live" (*The Day in Shadow*, 38).

Shagun's life with Ashok Khanna becomes the happiest one for her. She experiences a delighted mood when she joins Ashok in New York. She shares her happiness with her mother and says, "Sometimes I feel so happy mama, I wonder how I am among the lucky ones ...Everybody was screaming and dancing—Ashok and I danced too, he said he would never have gone to such a tamasha if it hadn't been for me" (*Custody* 284-85). In the battle between aspiration and determination, the protagonists of Kapur, who were once adoring and sentimental, at last make reasonable concession. Shagun wants a life of freedom and flexibility. The women in the novels of Manju Kapur are the representatives of free Women. Kapur tries to show that woman should make an effort to realize and detain herself as a human being and not just as an attachment to some male life.

Manju Kapur liberates her female characters from the oppressive measures of patriarchal symbolic order. In this process, the protagonists in her novels sustain and withstand a lot of physical, emotional and psychological sufferings. These women, however, achieve their long sought freedom to a certain extent. Thus Manju Kapur's 'New woman' represents the new voice of a new social order.

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THE IMPACT OF THE FOREST RIGHT ACT, 2006 and THE TRIBAL HUMAN RIGHTS IN KERALA

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Abstract

The Tribal population of Kerala state is 364,189 constituting only 1.14 percent of the total population of the state. There are thirty six tribal communities in Kerala listed as Scheduled Tribes. The government of India in 1976 have categorised 75 tribal communities as Primitive Tribal Groups (PTGs) based on the criteria of pre-agricultural level of technology, less than five percent literacy, marginal or stagnant rate of growth etc. The PTGs in India are seen distributed in 17 states/union territories. Their total population is 3262960. Cholanaiakans, Kurumbas, Kattunaikans, Kadars, and Koragas are the five primitive tribe communities in Kerala. Their total population in the state is 20178. They constitute up to 5% of the total tribes in the state. The Indian majority rule state agrees a few statutes in the constitution where the privileges of Tribal people group are secured and social equity is resolved for. The present paper investigates inside the bigger structure of human rights when all is said in done and how the innate rights abused in the country.

Keywords: Tribal, Human rights, Kerala, Constitution, FRA etc.:

Introduction

Human rights are the inheritances of each individual and they frame a necessary piece of the socio-social texture of mankind everywhere throughout the world. Be that as it may, they are helpless against manhandle and infringement. Human rights can be comprehended as conceptual standards and qualities secured in laws, constitutions, and worldwide traditions. The discussion is how the human rights have turned out to be material to the substances of Tribal lives, and how we can expand on the universal traditions and understandings that have achieved this undertaking to comprehend the measurements of tribe's human rights in the Indian culture. Tribal's human rights give key bits of knowledge into the causes, indications and results of human rightsinfringement experienced by Tribal people group. In India, the last quarter of the twentieth century has been an observer to the developing acknowledgment of the place and significance of human rights because of weight from different aggregate developments. Clearly this worry in human rights is established in the disavowal of life and freedom that was an unavoidable part of the crisis,during the period of 1975– 77. The established protects as gave in the fifth Schedule of the Constitution of India and different other State level laws which among others forbid exchange of the grounds of the Tribal people group have neglected to anticipate far reaching land estrangement of the Tribal individuals.

The entrance of Tribal people group to woods deliver or to the nibbling of cows is rendered unlawful; they are

debilitated and punished for going into the woods. Countless individuals have a place with the Tribal people group. They experience each day under the unusual danger of being expelled from their homes; the main legitimate security they have is the due procedure of law. Throughout the years, when these individuals have challenged persecution by the woodland division or raised their voices to request lawful rights, the State has utilized power to stifle them—to the degree of denying them the ideal to life.

The National Forest Policy of 1988 perceives harmonious connection amongst woodland and Tribal groups yet; the Tribal individuals have been efficiently exploited under the Forest Act of 1927. Whenever the Backwoods Conservation Act of 1980 came into usage, a great many sections of land of place that is known for Tribal people group were infringed overnight.

In 2006, the legislature of India brought the Scheduled Tribes and Other Conventional Forest Dwellers (Recognition of Forest Rights) Act. The Act is gone for fixing the well-established unfairness done to Tribal people group by reestablishing and perceiving their prior rights. The acknowledgment and reclamation has been, however going through harsh climate in regard of its execution. The Government of India till today has neglected to inform the Rules of Procedures of the Forest Rights Act of 2006. In the in the interim, Tribals keep on being indicted for getting to minor woodland create. There were many forest related cases pending against the Tribal people g under the various Segments of the Forest Act of 1927.

Forest Right Act, 2006 is a welcome piece of legislation as history has seen the atrocities committed towards the forest dwellers and their horrendous consequences. This Act has made possible that by creating a balance between the living needs of forest dependent tribal and non-tribal communities and governmental development programs, the law brings in a status of harmony and democratization in the field of forest governance. FRA is that it recognizes that forest dwellers should be involved in sustainable development, conservation of biodiversity and maintenance of the ecological balance as they have a vast traditional knowledge of such practices. Such a practice was only obligatory under the Joint Forest Management (JFM) scheme that Ministry of Environment and Forests (MoEF) had started prior to FRA. The forest dwellers are now seen as the protectors and conservators of the forests and not as encroachers anymore.

Problems associated with the tribals in the post independent India

1. Grassing in the forests has been prohibited.
2. High rates for permits were made by the government for little forest produce.
3. Agriculture land, which are the parts of forests land was allocated before has now been asked by the government to be vacated.
4. The cattle trenches that are dug to protect the forests prevent free flow of water that was being supplied to their lands.

Status of Tribal after independence

The tribal markets do not have a regular market. Trade takes place through the Sunday markets where whole sale dealers exploit the locals by buying there produce at a cheap price and then selling the same in the cities at a huge profit. At times the tribals are paid very nominal amounts as advance payments towards collection. Most tribals are illiterate and since they do not how to count often the money handed to them are lesser than the actual money they are supposed to receive.

The Wild Life Protection Act of 1972 and its subsequent amendment in the year 1999 further restricted the rights of the forest dwellers in wild life sanctuaries and national parks. These were also a cause for the dislocation of the forest dwellers. Since the tribals were being exploited from all sectors, it brought the tribals together and a social movement uniting the tribals came in to play. They were united and started voicing their discontent with

the existing system and started asking for their rights to livelihood. The National Forest Policy of 1988 under pressure from various social organisations recognized these rights and took the first steps towards acknowledging them. The Ministry of Environment and Forests(MoEF) issued a set of circular in 1990 to help people understand and execute these changes made to the forest act.

Forest Rights Act- FRA, 2006

The Scheduled Tribes and Other Traditional Forest Dwellers Act (or simply known as Forest Rights Act- FRA) was finally passed in 2006 and came into force on January 1, 2008. It notified in the Rules the rights of the forest dwelling people, recognising them in the Indian forest policy formation for the first time. The question now is whether due to existence of contradictions and overlapping of the related forest acts and continued tussle between the Ministry of Environment and Forest and Ministry of Tribal Affairs, implementing of FRA is rendered ineffective.

Features of FRA

Rights to use the forest produce to collect and use it and any other rights that had been held by the forest dwellers traditionally. The right vesting nature and provides for consolidation and recognition of pre - existing rights which meant that the rights were already in existence even before the FRA was formulated. It recognises that there has been a failure in recognition of rights of the forest dwellers and tribal people. The rights and duties that the forest dwellers hold in terms of protecting the wild life and diversity of the forests and other ecological areas to promote sustainability in these areas. Chapter IV covers these areas and generally covers the procedures for enforcement of these rights. One of the most important areas is the authority of the Grama Sabha. A Grama Sabha can be defined as a village assemble that consists of all the people residing in a village that are a part of the electoral procedure of the Indian constitution.

The act is clear in defining the categories in which the people who are eligible for these rights fall in to. The act makes it clear that such people are the ones who have been living in the forests and are dependent on the forest produce for their livelihood. Secondly, the act makes it clear that such claimants have to prove that they have been fulfilling these conditions for the last 75 years and is forest dwellers.

The rights recognized by FRA

To own the land

The act has given the people the right to own the land of title deeds in case they have been engaged in cultivation of these lands before December 13, 2005. No documentary proof was necessary for those who had been cultivating land up to four hectares, as long as it was done to satisfy their own needs. People who had taken up the land on lease or were on a government lease and whose land had been forcefully or illegally taken up by the forest department and was a subject to dispute could now claim title to these lands. However this land cannot be sold or transferred except for the right of inheritance.

To use the forest resources and forest land

The indigenous people, the forest dwellers had the right to collect minor forest producing wild leaves, medicinal plants and herbs etc. and not authorised to collect the timber or fell trees for collection of the same. Grazing areas would be demarcated and water bodies for the same purpose would also be mentioned. The areas would also be marked for traditional nomadic communities that moved from time to time in search of livelihood as against other communities that were mainly based on agriculture.

To Conserve forests

The forest dwellers were given a right to protect and conserve the forest areas that they had been residing in. They were given power to conserve the forest resources and of the act gave the community power to protect wild life, forests etc. This right was of utmost importance as it gave the community the right to protect their surrounding being a part of main frame governance.

Hurdles in the FRA implementation

Lesser awareness and Education

Since the most of the tribals are uneducated and they confused when it comes to written rules and documents and with the legal aspects of the tribal lives it constantly gets more and they are unable to deal with the changing systems. They become the easy victims of the fraud because they are unable to read and write. Their thumb impressions are taken by the government officials of documents that they are not able to make any sense of.

Conflict of FRA with other legislations

This situation occurs with the wildlife sanctuaries and national parks, where it is unclear whether the provisions of other existing forest and wildlife laws are applicable.

There is still confusion and disharmony within the protected areas with their rights.

Limited Role of Ministry of Tribal Affairs

Ministry of Tribals Affairs is running with the shortage of staff to deal in accordance with the provisions of Forest Right Act, 2006 and it make to fail to ensure the proper application process of the rights of the forest dwellers. Lack of awareness among the tribals makes the FRA ineffective.

FRA (Amendment) Rules, 2012

The amend FRA made in the year of 2012 in order to adjust with the the procedural errors happening at the time of implementation of the forest rights rules in the year of 2008. The purpose of enacting the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 to reverse the historical injustice approach to the tribals and forest dwellers.

Literature Review

Jain, Amisha., and Sharma, Rama. (2006) The preamble of The Scheduled Tribes and Other Traditional Forest Dwellers, the Forest Rights Act, states that the Act was passed to undo the "historical injustice" committed against the forest dwelling Scheduled Tribes and other traditional forest dwellers who have been residing in the forests for centuries, but whose rights could not be recorded. The Forest Rights Act, what are its salient features, why this act was required, various hurdles that are observed while its proper implementation and why there was a requirement for 2012 FRA Amendment rules. This legislation is no doubt hailed as the first correct step in recognizing the fact that the forest dwellers are also a part of the forest and they have the equal right to live there as any flora or fauna.

Boyle, Alan. (2012) Three obvious possibilities are explored in this article. First, procedural rights are the most important environmental addition to human rights law since the 1992 Rio Declaration on Environment and Development. Any attempt to codify the law on human rights and the environment would necessarily have to take this development into account. Secondly, a declaration or protocol could be an appropriate mechanism for articulating in some form the still controversial notion of a right to a decent environment. Thirdly, the difficult issue of extra-territorial application of existing human rights treaties to trans boundary pollution and global climate change remains unresolved. The article concludes that the

response of human rights law – if it is to have one – needs to be in global terms, treating the global environment and climate as the common concern of humanity.

McInerney-Lankford, Siobhán.(2009) The article concludes by highlighting opportunities extant in the international human rights law framework. The legal challenges and opportunities are viewed as interconnected: obstacles confronted in integrating human rights in development may be to be rooted in a neglect of the normative and legal dimensions of human rights, which in turn point to opportunities for greater convergence and coherence around international legal frameworks.

Raftopoulos, Malayna.(2016) the article explores the implications that a specific link between human rights and REDD+ would have on the promotion and protection of forest peoples and indigenous human rights. In the context of the climate change crisis, formulating a specific link between human rights and climate change mitigation strategies such as REDD+ is highly pertinent if they are to have a positive impact at a local level. Formulating this connection could potentially secure the protection of traditional knowledge, law, customs and lands of those communities in which it operates, ensuring that the most vulnerable and poorest members of society do not bare the negative costs of such policies.

Ratner, Blake D., Åsgård, Björn., Allison, Edward H. (2014) The human rights violations undermine current attempts to reform the fisheries sector in developing countries by increasing the vulnerability and marginalization of certain groups. Citing cases from India, the Philippines, Cambodia, and South Africa, we show how human rights advocacy can be an effective element of support for development in fisheries. Finally, we outline how fisheries reform can better address human rights issues as an essential complement to the equitable allocation of fishing rights, contributing to improved resource management and human wellbeing

Gillespie, Josephine. (2013) This paper explores the nexus between conservation and development through a –rights paradigm. Arguably, it is untenable to sustain a situation in which heritage trumps user-rights without due regard for some of the rights articulated within the human rights narrative. Heritage protection must be seen as a question of balance wherein conservation, development and rights are reconciled. It is argued that the adoption of a human rights-based approach (HRBA) to conservation may aid in the reconciliation of these goals

Sawakar, Neelima. (2017) The article is based on research carried out in Melghat Tiger Reserve. It studies

the practices carried by adivasi women using traditional knowledge for fishery methods, medicinal plants, and vegetation from forest. The research also aims to present, from the gender perspective on right over traditional knowledge by the underdeveloped and backward Adivasi women Melghat Tiger Reserve, Maharashtra. The researcher tries to analyse the legal mechanism for the protection of Traditional Knowledge in India.

Research Methodology

This study is an analysis on the impact of Forest Act, 2006 and the impact of Human Rights. The design of the study made in accordance with data collection and analysis. The study involves descriptive and exploratory analysis. Data collection was collected both from the primary and secondary sources. The primary data was collected with the help of Questionnaire. The primary data consists of opinion of 80 tribals from the different parts of wayanadu. Secondary data was collected from different Magazines, Journals, News Papers and online resources including past studies, on the basis of the Forest Act, 2006 and Human rights. For the study survey sample size was taken, by choosing stratified random sampling.

Analysis & Interpretation

Table 1 Gender Distribution of the respondents

Gender	Number	Percent
Male	50	62.5
Female	30	37.5
Total	80	100

***Source:** Primary Data

The table no .1 depicts that the male among the respondents was 30 and the female respondents was 50.

Table 2 Residential Distribution of the respondents

Type	Number	Percent
Own	65	81
Dependent	15	19
Total	80	100

***Source:** Primary Data

The table no.2 describes that the 65 participants (81percent) among the respondents has their own home and the 15 respondents (19 percent) depending relatives for their residence.

Table 3 Distribution of the financial Aid source for houses

Type	Number	Percent
Government	64	80

Other	16	20
Total	80	100

***Source:** Primary Data

The table no. 3 describes that the financial help for making of house among the respondents were 64 (80 percent) by government and for 16 (20 percent) was from others sources.

Table 4 Distribution of the Education of the respondents

Level of education	Number	Percent
S.S.L.C	3	4
School Attended	33	41
No schooling	44	55
Total	80	100

***Source:** Primary Data

The table no. 4 describes that the successfully school education completed by only 3(4 percent), attended education in the school 33(41 percent) and the not going school respondents was 44(55 percent) among the respondents.

Table Distribution of the Income and Livelihood of the respondents

Type	Number	Percent
Forest	42	53.3
Agriculture	27	34.3
Business	1	.12
Job outside the village	10	12.5
Total	80	100

***Source:** Primary Data

The table no. 4 shows that the forest dependents among the tribes are high with the number of 42 (53.3 percent), the agriculture dependent were 27 (34.3), the jobs found outside the village was 10 (12.5 percent) and the least was doing business 1(.12 percent) among the respondents.

Findings

Majority of the respondents were male. The majority of the respondents have their own home. The majority of the respondents was received government help for building a home and the majority of the respondents were depending forests to win their daily bread.

Conclusion

The study revealed that the tribals in the study area were mainly depending upon the forest for their livelihood. They were got enough assistance in and from the state after the enactment of Forest Right Act, 2006. The tribals were still in the back seat of the society.

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ECONOMICS OF HOUSEHOLD ENERGY CONSUMPTION IN MADURAI DISTRICT OF TAMIL NADU

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Introduction

Economic feasibility of modern energy technologies for household operations, to a considerable extent, depends upon the benefits enjoyed and the cost incurred by the households. If the initial investments required for the installation of the new technologies are affordable then people will come forward to adopt them without any hustle. And if modern energy technologies are adopted at large scale then it will be helpful for the government to manage energy supply especially electricity supply in relation to the demand for it and protect the environment from environmental pollution. On the other hand, if the problems in relation to the adoption of the modern and pollution free energy technologies are more it will affect the environment to the considerable extent. Therefore, the economic feasibility of the green energy technologies, and the working cost of the traditional energy options are analyzed using the cost benefit analysis technique in this chapter.

The modern and green energy technologies, even though attractive and advantageous in several respects, cannot be used unless its viability and economic feasibility are proved. There are several factors, which influence the performance and viability of an energy system. The first is the technical viability and the second is the economic viability. The technical yield of the modern energy sources such as solar power is high in tropical countries like India. Since solar power is depending upon sun shine and that resource is very high in India it can easily be adopted. The state wise solar energy potentiality is presented in table 1.

Table 1 State wise Estimated Solar Power Potential

S.No.	State/Union Territory	Solar Potential (GWp)
1	Andhra Pradesh 38.44	38.44
2	Arunachal Pradesh	8.65
3	Assam	13.76
4	Bihar	11.20
5	Chhattisgarh	18.27
6	Delhi	2.05

7	Goa	0.88
8	Gujarat	35.77
9	Haryana	4.56
10	Himachal Pradesh 33.84	33.84
11	Jammu & Kashmir 111.05	111.05
12	Jharkhand	18.18
13	Karnataka	24.70
14	Kerala	6.11
15	Madhya Pradesh	61.66
16	Maharashtra	64.32
17	Manipur	10.63
18	Meghalaya	5.86
19	Mizoram	9.09
20	Nagaland	7.29
21	Orissa	25.78
22	Punjab	2.81
23	Rajasthan	142.31
24	Sikkim	4.94
25	Tamil Nadu	17.67
26	Telangana	20.41
27	Tripura	2.08
28	Uttar Pradesh	22.83
29	Uttarakhand	16.80
30	West Bengal 6.26	6.26
31	UT	0.79
	Total	748.98

Source: <http://mnre.gov.in> – National Institute of Solar Energy

From the above table it is apparent that the total solar energy potential is 748.98 GWp. Therefore, there greater possibility for the establishment of solar units in Indian villages subject to the economic feasibility of it.

The availability of a given amount of energy from solar energy device is not important unless the economic viability is proved. There are several methods to measure the economic viability of a device namely, pay-back period, Internal Rate of Return and Cost-Benefit analysis. Of

these, Cost-Benefit Analysis is the most popular measure. In this section the economic viability of the solar power is analyzed with the help of the cost-benefit analysis.

Cost Benefit Analysis of Solar Unit for the Study Area

Energy is derived from the sun through the form of solar radiation. Solar powered electrical generation relies on photovoltaic and heat engines. The photovoltaic system consists of solar modules, a control device, rechargeable batteries, a load or device and the associated electrical connections. The cells absorb sunlight and convert the solar energy into electrical energy which is then passed to the control unit. Since the electrical energy produced is Direct Current (DC), an inverter is occasionally needed to convert the electricity to AC. The entire system is relatively simple. A photovoltaic system is essentially pollution free. The PV system generates electricity approximately 60%.

India has high population rate and solar radiation as well, providing an ideal combination for solar power in India. In solar energy sector some large projects have been proposed and a 35,000km² area of the Tar Desert has been set aside for solar power projects sufficient to generate 700 to 2100gigawatts. India is endowed with rich solar energy resource. The average intensity of solar radiation received on India is 200MW/Km square. India has 2.12 megawatts of grid-connected solar radiation capacity. As part of the National solar mission, the ministry aims to bolster the annual photovoltaic production to at least 1000 megawatts a year by 2017. With an installed capacity of 123GW, the country currently faces shortage of 8 percent and a peak demand of 11.6 percent. As of October 2009 India is currently ranked number one along with the United States in terms of installed solar power generation capacity [3]. For the first time generation based incentives will be provided for grid interactive solar power generation. A maximum amount of Rs. 12per KWh will be provided as incentive for electricity generated from solar photovoltaic and Rs.10 per KWh for electricity generated through the solar thermal route and fed to the grid from a power plant of 1MW capacity and above 1MW (Sophia Porchelvi R. and K. Sathya, April 2015).

A detailed analysis of the costs and benefits of solar power plant suitable for a medium household is given in this chapter. The Cost-benefit analysis is one of the most commonly used methods to determine the economic and financial viabilities of various alternatives of a project.

This analysis is the most scientific and the results are useful criteria for project evaluation. It helps the planning authority in making correct investment decisions to achieve

optimum resource allocation by maximizing the difference between the present value of benefits and costs of a project.

Its objective function is the establishment of net social benefit. This objective function can be expressed as

Net Social Benefit = Benefit – Costs.

Any developmental project assumes a complex nature, particularly in resource constrained developing countries. With the help of cost-benefit analysis, a project's viability and efficiency with respect to the economy wide use of resources can be conventionally established. The cost-benefit analysis is basically concerned with calculating costs and benefits.

In the present study, the researcher has used Net Present Value as a tool to evaluate the cost and benefit analysis of the solar power plant for a medium household in the study area.

Net Present Value Method

It is an important criterion used for project evaluation. Net Present Value (NPV) is equal to the present value of benefits minus the present value of operating and maintenance costs minus initial outlay. This criterion is also expressed as the net present value of benefits criterion.

A project is socially profitable if the net present value of benefit is greater than zero. If there are a number of mutually exclusive projects, the projects with the highest net present value of benefits will be chosen.

The cost of the solar power plant includes:

- (a) Fixed Cost and
- (b) The Variable Cost

Fixed cost covers capital cost of the solar power plant. Capital cost is calculated for each year of the life time.

The variable cost includes operation and maintenance costs and depreciation charges.

The allowance of depreciation charge is assumed at a rate of 4.5 per cent per year in the total installation costs of the solar power plant for the whole life time (TNERC, 2005)

Quantification of benefits of a solar power plant is a matter of grave concern in the cost-benefit analysis. The total power generation of the solar power plant is taken as benefits.

Estimation of Net Present Value

The difference between the present value of the benefits and the costs resulting from an investment is the

Net Present Value (NPV) of the investment. A positive NPV means a positive surplus indicating that the financial position of the investor will be improved by undertaking the project.

Obviously, a negative NPV would indicate a financial loss. An NPV of zero would mean that the present values of all benefits over the useful lifetime are equal to the present value of all the costs. In mathematical terms;

$$NPV = \sum_{j=0}^n \frac{B_j - C_j}{(1+i)^j}$$

Where, B_j stands for benefits at the end of period j , C_j for costs at the end of period j , ' n ' the useful life of the project and i the interest rate.

The above equation involves subtracting of the costs from the benefits at any period and then multiplying the result by the single payment present worth factor for that period. Finally the NPV is determined by algebraically adding the results for all the periods under consideration.

It often happens that $(B_j - C_j)$ is constant for all j 's except for $j = 0$. In such a case the above equation can be modified as,

$$NPV = (B_0 - C_0) + \sum_{j=1}^n \frac{B_j - C_j}{(1+i)^j}$$

Since B_0 , the benefits in the zero year, are invariably zero and $(B_j - C_j)$ is constant ($= B - C$) for $j = 1$ to n ,

$$NPV = -C_0 + (B - C) \sum_{j=0}^n \frac{1}{(1+i)^j}$$

Net Present Value of Power Generation by Solar Energy

Net present value method is a popular capital budgeting technique that takes into account the time value of money. It uses net present value of the investment project as the base to accept or reject a proposed investment in projects like purchase of new equipment, purchase of inventory, expansion or addition of existing plant assets and the installation of new plants etc.

Net present value (NPV) for Roof Top Solar Power Plant

Net present value is the difference between the present value of cash inflows and the present value of cash outflows that occur as a result of undertaking an investment project. It may be positive, zero or negative.

Positive NPV

If present value of cash inflows is greater than the present value of the cash outflows, the net present value is said to be positive and the investment proposal is considered to be acceptable.

Zero NPV

If present value of cash inflow is equal to present value of cash outflow, the net present value is said to be zero and the investment proposal is considered to be acceptable.

Negative NPV

If present value of cash inflow is less than present value of cash outflow, the net present value is said to be negative and the investment proposal is rejected.

Financial Estimation for 1 KW Rooftop Solar Power Plant

Financial estimation is very much warranted in order to calculate the economic feasibility of the project. Financial estimation consists of two parts. One is the estimation of cost of the project. This is otherwise called cash outflow. The second one is the estimation of benefit. This is alternatively called cash inflow.

Cost Estimation for 1 KW Rooftop Solar Power Plant

In the study area, even a single respondent does not use rooftop solar power plant at their residence, even though there is high potentiality for the installation of such rooftop solar power plants there. If detailed financial analysis is made and the benefits of solar power is disseminated properly among the rural masses, then the higher income groups in the rural areas may adopt this new and pollution free energy technology. Keeping this in mind, the researcher made an attempt to have a detailed financial estimation of 1 KW rooftop solar power plant in this section. As examined earlier to do a financial estimation the cost and benefit of the 1 KW solar power plants is to be calculated.

Table 2 Financial Estimation of 1 Kilo Watt Rooftop Solar Power Plant

S.No.	Particulars	Cost (in INR)
1	Cost of panels	40,000
2	Cost of mounting structures	12,000
3	Cost of inverter	10,000
4	Miscellaneous parts – cables, combiner box	10,000

5	Installation cost and integrator margin	15,000
6	Other petty expenditure	3,000
Total		90,000

Source: <http://www.solarmango.com/>

From the above table 2 it is clear that if a household wants to install a 1 KW solar power plant at their rooftop then it is enough for them to invest Rs. 90,000 only. This is not an exorbitant cost to be invested. It requires mindset only. The mindset of the people get changed then it not an impossible task for them. When new house is constructed they should allot fund for this also so as to protect the environment. People purchase other household articles such as Fridge, Washing Machine, Sofa etc. expending more money. But, they reluctant to install a solar power plant at the cost of below one lakh. The lower income groups do not have the capacity to invest on solar power plant. But, neo middle income groups, middle income groups and the higher income groups have the capacity, at the same time they do not have the will to do it for the welfare of them and for the nation by contributing for the pollution reduction process.

It is mandatory to calculate the benefits of solar power too so as to estimate the financial viability of the project.

Estimation of Benefits of 1 KW Rooftop Solar Power Plant

Benefit means the return that people derive from a particular project. As far as rooftop solar power plant is concerned the returns mean the power that one can reap over the life time of the device. The life time of the rooftop solar power plant is 25 years. The warranty give by the seller to the customer is 25 years. Therefore, the benefits is calculated based on the power that could be generated by the device over a period of twenty five years and the power tariff fixed by the Tamil Nadu electricity board. Estimation of benefits is examined in table 3.

Table 3 Estimation of Benefits of 1 KW Rooftop Solar Power Plant

S. No.	Years	Power Generation per Year	Total Power Generation	Rated Capacity
1	1 – 5	1,400	7,000	100 %
2	6 – 10	1,300	6,500	92 %
3	11 - 15	1,200	6,000	85 %
4	16 - 20	1,100	5,500	78%
5	21 – 25	1,000	5,000	71 %
Total			30,000	

Source: <http://www.solarmango.com/>

It is evident from table 3 that the total power generation over a period of twenty five years is 30,000 kWh. If monetary value of the units generated over 25 years based on the existing power tariff then the benefits in monetary units could be arrived.

A simple estimate can be made based on the data presented in tables 5.1 and 5.2. From table 5.2 it is lucid that the total number of units generated by 1 kW solar panels over the 25 year period is equal to 30,000 kWh.

And it is evident from table 5.1 that Total capital cost of the 1 kW solar systems is Rs 90,000. The total operations and maintenance cost of the solar power plant for household purpose over lifetime is almost equal to zero or negligible. With all the above, the cost per unit of electricity generated is equal to 90,000 / 30,000. That is equal to Rs 3.00. Even if Rs 10,000 is added to the total capital cost as opportunity cost the unit cost will come to Rs. 3.33 only. From the above analysis it is inferred that cost per unit of power that is generated from a 1 KW rooftop solar power plant is Rs. 3.33 maximum.

To derive the economic feasibility of this source of power generation it is of greater importance to examine the usual power consumption pattern, the cost that they have to actually incur and the subsidy that the government gives to the people. A subsidy given to the people may not be expenditure to the people. However, it is really greater burden to the state and which, considerably affect the infrastructural facility to be developed by it. Again, one man receiving subsidy means other man has to pay for it in the form of tax. Government's income is actually the tax money of the people only. Therefore, the subsidy should also be treated as cost while calculating the economic feasibility of a particular energy generating device. Further, the subsidy is given only to the people who consume electricity below 500 units bimonthly. Here, people whose power consumption exceeds 500 units do not get any subsidy. Therefore, it would be meaningful to made the calculation considering the power tariff without including the subsidy amount which is give to those consumers who consume electricity below 500 units bimonthly.

Consumption Pattern of Electricity by the Sample Respondent

The demand for electricity in a household is derived from the electricity consuming appliances used by the household. It is common knowledge that electricity is primarily used in the domestic sector for lighting and for running appliances like refrigerators, air-conditioners (ACs), water-heaters, kitchen appliances, television (TV),

music system, etc.(Nidhi Tewathia ,2014). The level of electricity consumption differs according to the income level and taste and preference of the people. Some people even though, they belong to higher income group they consume limited appliances. To them the level of electricity consumption is also low. Yet some other, people use more appliances even though the income is at medium level. In the case of lower income groups even though they have the will to use more electrical appliances they do not in a position to use it and therefore their level of electricity consumption is low. Now, for examining the consumption pattern of electricity the sample respondents are distributed on the basis of the level of electricity consumption. The data are given in table 4.

Table 4 Distribution Sample Respondents by Power Consumption

S.No.	Power Consumption (in kWh)	No. of Respondents
1	000 - 100	28
2	101 - 200	47
3	201 - 300	113
4	301 - 400	90
5	401 - 500	12
6	501 - 1000	10
Total		300

Source: Computed from Primary Data.

Table 4 reveals that 96.67 percent of the sample respondents consume electricity less than or equal to 500 units. That is, 96.67 percent respondents receive subsidy from the government. Only 3.33 percent respondents consume electricity above 500 units bimonthly. This information gives a lucid picture about the nature and extent of power consumption by the sample respondents. However, for analyzing the viability of the rooftop solar power plant the power tariff paid by the respondents should be examined.

Power Tariff for the Consumption of Electricity by the Respondents

As stated earlier in this chapter power tariff is fixed to the general public on the basis of the quantum of power consumed by the people. Different rates are fixed for different levels of consumers. The levels are fixed on the basis of their consumption pattern of electricity in units (kWh). The power tariff that the people actually to be paid to Tamil Nadu Electricity Board without including the subsidy given to the people is presented in table 5.5.

Table 5 Distribution of Sample Respondents by Power Tariff (without including government subsidy)

S.No.	Power Tarriff	No. of Respondents
1	3.00 – 3.50	62
2	3.50 – 4.00	78
3	4.00 – 4.50	150
4	4.50 – 5.00	8
5	5.00 – 5.51	2
Total		300

Source: Computed from the primary data.

Table 5 exhibits that 50 percent of the respondents is required to pay between Rs. 4.00 and Rs. 4.50 per unit, 46.67 percent is required to pay between Rs. 3.00 and Rs. 4.00 per unit and . 3.33 percent is required to pay between Rs. 4.50 to Rs. 5.50. Here, the data is presented in continuous series. In its discreet form the minimum tariff is Rs. 3. 20 and the maximum tariff is Rs. 5.50.

In table 2 and 3 the cost of power generation per unit of a 1 KW rooftop solar power plant is worked out. The analysis laments that the cost of one unit of solar power comes to the tune of Rs. 3.00. It will not go above Rs.3.33 at any cost. Therefore, it can be concluded that rooftop solar power plant is cost effective if the power subsidy to people consume less than or equal to 500 units bimonthly is withdrawn. Here, one thing should be keenly looked about the environmental pollution. If solar power is produced the environment will be protected and if thermal power is used continuously the environmental damage will be aggravated. Therefore, subsidy for thermal power should be completely withdrawn. Instead of giving subsidy to electricity to all people consuming electricity below 500 units, it may be given in other form to the needy people only. All the people are not really needed subsidy. Most of the people are able to pay for the electricity without the subsidy. But, they enjoy it due to unwillingness to give up subsidy.

Solar power is economically and technically a viable option for household grid connected electricity generation at household level. If the present generation is not willingly come forward to install solar power units at their rooftops at present, the future generation will suffer a lot due to non availability of fossil fuels and hectic environmental degradation.

Conclusion

Economics of energy consumption should be measured taking the direct and indirect costs into consideration. In the case of traditional sources of energy the direct cost seems to be less as it is included in the day

to day family expenditure. Further for getting such sources of energy they needless to do vey huge capital investment. However, if the impact of environmental degradation is taken into account, the cost of traditional sources of energy will be more than the new and green sources of energy. Higher income people should come forward to adopt it in their home.

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GANDHIAN IDEOLOGY IN THE NOVELS OF R.K NARAYAN

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R.K Narayan is one of the most prominent novelists of Indian writing in English. His novels are full of realism and a present mirror image of microcosmic India caught in the conventions traditions and social changes. He is a novelist of international repute. R. K. Narayan, being a social reformer. His novels are thematically based on the well-known classical myth because of the inevitable victory of good over the evil. His novels have also reflected the concept of karma and the cyclical existent as well as four ages of human life. In his later novels, he reflects his extraordinary fictional imagination. In some other novels are shown ironically throw lights on the religious and cultural glory of Indian society.

R.K. Narayan begins his career as a novelist by writing on the atmosphere of schools and colleges and therefore his early novels. When the first novel, *Swami and Friends*, was published in London in the early 1930s, in that period lacked an organized publishing industry and few writers, who got published in newspapers or periodicals, were paid essentially small change. So, Narayan was among very few Indians of the pre-independence day who could attempt to write in such a difficult and adverse situation.

Narayan in his unique style of writing in the deceptively simple language. He has mainly focused on the social and cultural life of Indians particularly of Hindus, in a very realistic way. *Waiting for Mahatma* (1955) is a political novel written under the influence of Gandhian whirlwind which has influenced entire country and the Gandhi's leadership had already assumed all-India character. The non-cooperation movement launched by Gandhi, after the demise of Tilok in Bombay has created unprecedented awakening among the people of India.

Narayan highlights various social evils and people's sufferings. But there is nothing in his works of angry reformist feelings which is found in the fiction of Mulk Raj Anand, with his positioned concern for the villages with the ferocious poverty and cruelties of cadet, with orphans,

untouchables and urban beggars and labours, Narayan's work contains no scalded sense of social injustice, no artificial anguish, no colonial indignation. The novelist

It is hotly debated where Gandhiji is to be put up during his Malgudi tour. The Municipal Chairman, Mr Natesh, a calculating opportunist, understands that he stands to gain by posing as a patriot and associating himself with the emerging national leader, Gandhiji. So he offers his palatial bungalow Neel Bagh to Gandhiji, himself staying in the Circuit House temporarily.

A writer's work is sustained by the intellectual, social, political, religious and cultural milieu to which he belongs. Indian thought and life were greatly influenced by the powerful impact of the nationalist movement and the ideology of Gandhi. All Indian literature showed a marked impact of Gandhian thought and reverberates with the glorification of truth, non-violence, village uplift, charkha, prohibition, communal harmony and abolition of untouchability. The political milieu is the dominant setting of Indian literature of the period and Gandhian ideology as its intellectual background. Indian writing in English as a branch of Indian literature too was not left untouched. It succeeded in catching the widespread popularity of Gandhi and his movement throughout the length and the breadth of the vast subcontinent. Of all literary forms fiction is the most vitally concerned with social conditions and values. In fact, the artistic Indian fiction in English has given a very comprehensive and vivid account of Gandhi's personality, philosophy, popularity and movement. There is hardly any phase of Gandhi's life and movement since 1920 when he looks up the leadership of the people in their stupendous struggle for freedom till his harrowing death that has not been mirrored truthfully and successfully.

R.K Narayan came under the influence of Gandhi at Sabarmati Ashram and discarded all his English styles which he had adopted in England. He became an Indian in his dress and lifestyle. He could also gain a closer and

sympathetic understanding of the socially and economically exploited poor Indians. As a result of his contact with Gandhi, R.K.Narayan could gain a closer and sympathetic understanding not only for the social exploitation of Harijans but also of the poor Indians in general—an exploitation which was embedded in the political system of the colonial rule of India by the capitalistic British.

Furthermore, he was influenced by the nineteen thirties- the pink decade when Gandhi dominated on the Indian scene as K R Srinivas Iyengar writes:

The nineteen thirties were the seed time of modern independent India: the Gandhian salt Satyagraha movements in 1930 and 1932, the three Round Table

Conferences, the passing of the Government of India Act of 1935, the introduction of Provincial Autonomy in 1937, the Gandhian movements of Harijan upliftment and Basic education (Iyengar 1962: 332).

In an interview with R K Narayan, V Panduranga Rao asked him, "Considering your Waiting for the Mahatma, were you greatly influenced by Gandhi?" Narayan replied, "No." He was a rare man. But I don't agree with his political or economic thinking. But- Truth- and he was absolutely transparent" (Rao 1971: 81). So far as truth is concerned he was consistently influenced by Gandhi. It is Gandhian thought that brought the colonial encounter to the fore. It is in this social situation created by the Gandhian thought that, Narayan, like other contemporary novelists, found his subject matter. When Narayan talks of politics pushing fiction out, perhaps he means that politics and political issues have become ends in themselves rather than aspects of wider social issues. He does not mean that political issues would be forbidden for the writer. For Narayan, the end is art, but the spirit remains naturally political. He achieves his end through characterization but his characters derive their authenticity from the social-political scene of the 1930s and the 1940s in India. His major preoccupation as a novelist is with this social scene.

Although the social problems in his novels belong to the realm of manners and conventions; his characters are viewed in the context of and in relation to these social problems. Nearly all of Narayan's subsequent novels involve characters and readers in such chaos. Srinivas is a rather aimless young man who has finally been driven by his family to choose a profession and who comes to Malgudi in 1938 when war clouds hang over the whole world to found a newspaper that has "nothing special to note about any war, past or future," but is "only concerned

with that war that is always going on—between man's inside and outside" (128).

He falls into the hands of a printer, Mr Sampath, who takes a proprietary interest in the success of the paper, but who is lured from his printing trade into a film-producing venture. Even Srinivas is briefly tempted to abandon his paper and take up script writing. Despite frantic activity and great expenditures, however, the movie-making venture collapses. Only Srinivas emerges unscathed. He finds another printer and returns to publishing his paper, reflecting on one of the men involved in the catastrophe he has witnessed Swami and Friends relates to the subject of education which is one of the important aspects of Gandhian thought. Apparently, the novel reads like an adventure story of an adolescent W S Swaminathan and a group of his friends. The protagonist's protest is focused, of course, on one aspect of colonization, that is, the education system. The inability of the child to cope with the examination system, his inadequate involvement in the process of learning is shown to be due to the unreal and mechanical system of the education system. Right in the first paragraph of the novel, we find young Swaminathan shuddering "at the very thought of school: that yellow dismal building; the fire-eyed Vedanayagam, his class teacher and the Hindu-Master with his long cane" (Narayan 1983: 3). Life in the classroom is monotonous: terribly bored, "he felt sleepy" (4) These first-few paragraphs have a vital significance in the scheme of the novel, for, Swami's apathy and non-involvement in his classroom is shortly going to be channelled by the Gandhian movement of 1931 in which he and his friends participate.

Indignant at the kind of education he was getting, he was happy when he stoned the building. At this stage of Swami's exposure to Gandhian philosophy, it is too much to expect his young mind to comprehend the full import of the idea of non- violence. And though Narayan's treatment of Gandhian thought in this novel is comprehensive enough to include its political, cultural and economic aspects, it is treated mainly in political terms; and his focus remains constantly on Swami's character. Be it a huge gathering by the Sarayu or the police lathi charge on the mob, Narayan never lets Swami go out of his focus. Actually, it is from Swami's point of view that we are made to register the Gandhian struggle: "The mention of the police had sent his blood boiling. What brazenness, what shamelessness, to talk of police the nefarious agents of the Lancashire thumb cutters!" (100).

In mock-heroic style, Narayan describes Swami's adventures through the crowds, till panic strikes him at the sight of the lathi charge. The plain, factual language of Narayan portrays the police violence without any melodrama. There is nothing extraordinarily new in what Gandhi said, believed or did. He himself once accepted this fact when he said: "I have nothing new to teach the people. Truth and non-violence are as old as the hills" (Gandhi 1936: 49). Gandhi has become an iconic figure, a symbol of many things for many people. In the words of Rammanohar Lohia: "tens of millions thought the world saw in him their spokesman, the solace and the remedy for their sufferings and distress" (Lohia 1963: 121).

His technique of civil resistance which he developed had its powerful effect against the white rulers in South Africa, and later, opponents in India. The technique has universal appeal. It is not only relevant today but it is relevant for all times and ages. Gandhi's ideology is relevant because it is positive, constructive and practical- for example, Sarvodaya- the rise and well-being of all. While it is the duty and responsibility of society to plan for the fullest development of the best in the individual, it is equally necessary that the individual render back unto society what he is, in fact, owes to society. Thus, there has to be a balancing of rights and obligations between the individuals and the society which they compose.

His principles and technique of Satyagraha are highly efficacious instruments of peaceful, economic, social and political change whenever and wherever it is required. His gospel of peaceful means for resolving all conflicts is the

only way to escape the disaster of nuclear war. In its totality, Gandhi's teaching is a highly inspiring one and serves as a signpost to humanity marching towards a better, happier and more harmonious world.

Narayan approach to his characters is both analytical and dramatic. His characters are presented through their speech and action. He is less the pure describer than Smollett, Dickens, Thackeray. Their method is rather that of the reporter, Narayan's of the dramatist. As in analytical writer, his character to speak, and act, and leaves the rest to our fancy. *Waiting for the Mahatma* is a serious novel about India's struggle for freedom and the riots that were sparked off in Noakhali soon after India won freedom. Intermixed with this is the humorous account that R.K Narayan gives of Sriram's maturation.

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AN ANALYSIS ON THE EFFECT OF CAREER GUIDANCE AND COUNSELLING ON CAREER CHOICE AMONG ADOLESCENT GIRLS

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Abstract

The students of adolescent girls are not mature enough to take a decision on the continuous education. They are influenced by and they need a help from someone to solve the problems in order to get immediate solutions and to make end the confusions. They need the guidance and counselling along with the increased complexity of the life and the availability of career options. The dynamic economic, socio-cultural situation increased the need of guidance and counselling at an amazing speed. So it is essential to introduce the guidance and counseling services in the career selection among the adolescent girls.

Keywords: *counseling and Guidance, Career choice, education, Students.*

Introduction

The adolescent girls are more curious about their future and career than the boys at their age. They ask, seek and look for the advice from their parents, relatives and even from the strangers for a career selection and further education. The another worldview is expected to enable understudies to settle on educated profession decisions and pick up the important employability and self-administration abilities, to enable understudies to take in the aptitudes they now need to end up sound, independent natives, who can thrive in quickly changing work advertises, and keep up adjust amongst life and work parts. The another one technique to oversee calling progress – the new occupation association viewpoint, that developments common master course point of view anticipated that young people would influence an educated, entire to bargain calling decision before continuing forward from discretionary school. Calling association outfits individuals with the capacity to use sound judgment, on different occasions, for whatever is left of their lives. Its point is to help individuals to wind up certain, enabling them to oblige themselves and their families, and to contribute truly to propelling workforce.

Among various types of advising instructive direction and Vocational guiding are nearly connected with the profession direction and vocation directing. They are as per the following:-

Educational Guidance

Educational direction is identified with each part of training school/universities, the educational programs, the

techniques for guideline, other curricular exercises, disciplines and so on.

Vocational Guidance

Vocational direction is a procedure of helping the person to pick an occupation, get ready for it, enter upon it and advance in it. It is concerned essentially with helping people settle on choices and decisions engaged with arranging a future and building a vocation. Vocational Guidance was spreading all through the nation, so that by 1918 more than 900 secondary schools had some kind of professional direction framework. Early professional direction guides were frequently educators selected to accept the additional obligations of the position notwithstanding their normal instructing duties. The 1930s saw a development of directing parts past working just with professional concerns. Social, individual, and instructive parts of an understudy's life additionally required consideration. In France, auxiliary school advising was begun in 1922 and by the late 1930s was received by the instructive framework and seen as an essential piece of the organization. School instructors help understudies with professional direction.

Available Models of Career counseling and Guidance

There are many models of career counseling are available. Among them, the first one is as follows:-

1. Assess-Explore-Decide- ACT.

It has four stages for settling on great profession choices.

ASSESS: distinguish the enables individual to achieve his expert and individual objectives, coordinates his interests, qualities and qualities.

EXPLORE: assemble data and distinguish options. Recognizes the conceivable longer-term standpoint for various vocation fields, joins individual workplace inclinations.

DECIDE: measure confirm and browse the choices. It helps limit individual inclinations from the few profession handle that may be a solid match. Tests attractive quality and individual inspiration levels for every choice.

ACT: It finds associations which utilize graduates and others in person picked field. It illuminates the individual characteristics, aptitudes, learning and earlier work encounter required being focused.

As it is observed, the model reflects conventional professional direction worldview anticipated that youngsters would make an educated, long haul vocation decision before moving on from secondary school and puts more accentuation on the objective reasoning procedure.

2. CIP theory of career problem-solving and decision-makingCommunication –

In CIP theory, career interventions focus on the “gaps” between external demands and internal affective, behavioural, or physiological states (emotions, avoidance behaviour, physiological).

- **Analysis** - involves a review of all the causal factors that contribute to gaps. Enhance self-knowledge by clarifying values, interests, skills, and employment.
- **Synthesis** - In CIP theory, synthesis involves reviewing all possible options for elaboration to identify the maximum number of potential alternatives (occupations, programs of study, or jobs) and crystallization; to narrow potential occupations programs of study, or jobs to a manageable number of options.
- **Valuing** - judgment to the costs and benefits of each alternative to oneself, significant others, e.g. family, cultural group, community and / or society at large, and prioritize alternatives.
- **Execution** – formulate a plan for implementing a tentative choice: preparation program (formal education/ training experience), reality testing (full-time, part time, and /or volunteer work experience, as well as taking courses or training), and employment seeking (steps to apply for and get a job).

Literature Review

Gibson., and Mitchell. (1990) career awareness programmes were initiated as an integral part of the

curriculum to ensure an appreciation of the dignity of work. Through the guidance programme it was envisaged that pupils would be afforded opportunities for exploring a variety of career clusters.

Mohanty (2003) points out that the increasing educational institutions are of many kinds and vocations as well as occupations are of different types. Choice of career or vocation is an important event in the life of an individual. The selection of a wrong vocation can lead to unhappiness, discontent and ultimate failure, because the occupation that the person follows is not merely a means of earning a livelihood. So the vocational choice is an important event in one's academic and career pursuit. The career guidance is provided by the consultants so that an individual can easily select an appropriate occupation or education which goes well with their capabilities, skills and interest.

Jarvis, P.S. and Keeley, E.S. (2003) opined the high quality, current, and comprehensive information is only part of helping students make sound academic and educational choices. Students need skills to use the information effectively while trying self-knowledge to exploration. They need to develop self-reliance and focus on work activities that are important to them and they can seek ways to qualify for opportunities. Finally, they need adaptability, the skill of making the best of ever-present change. This point of view demands to see decision making skills in wider context of the core competences.

Mutie., and Ndambuki. (2004) Life skills based education helps children understand themselves, their friends and their world. Effective counseling services need to be based on a complete understanding and acceptance of students' experiences.

Nwachukwu (2007) as information services, placement services, appraisal services, vocational guidance services, counselling services, referral services, evaluation, follow-up, consultancy and research services.

Ogurlua, Uzeyir., Kayab, Fatih., and Hizlic, Emine (2015) The aim of the present study was to examine career decision of gifted students. Participants were consisted of 63 gifted middle school students, fifth through eighth grades, attending a gifted education class within a school. The results indicated that the most preferred occupational fields by gifted students were engineering, medicine, design, science, defense, space science, law, sports, and business, respectively. Most of the gifted students specified a clear and specific occupation. There were also differences between boys' and girls' occupational preferences. Suggestions for teachers,

parents, and further research were also provided based on the results.

Joseph, F., and Olu, A. J. (2017) The issues of gender and adolescents age difference as they relate with choice of career among secondary school students in southwest Nigeria are the core concerns of this paper. The study was an empirical one which focused on senior secondary school students who are in their penultimate years in the secondary school, where subject selection takes place based on their career interests. A total of 100 SSII students responded to the study, who were selected through a multistage random sampling technique. The finding of the study showed a significance difference in the choice of career between male and female students, but not significant as with respect to age difference between 15 and 17 years. Based on this, it was recommended among others that gender issue should be put into consideration when career choice is to be treated.

Objective of the Study

- To know the adolescent girl's understanding about the variety, depth, and breadth of the opportunities and the choices available.
- To observe the factors that make enable the adolescent girl's to make proper choices through the phases of their educational and career counseling.
- To understand the necessity of career guidance and counseling among the students of adolescent girls

Research Methodology

This study is an analysis on the effect of career guidance and counselling on career choice among adolescent girls, Kerala. The study describes the present section in a systematic way as follows:

Research Design

The design of the study made in accordance with data collection and analysis. The study involves descriptive and exploratory analysis.

Data Collection

Data collection was collected both from the primary and secondary sources. The primary data was collected with the help of Questionnaire.

Primary Data

The primary data consists of opinion of adolescent girls from public and private schools.

Secondary Data

Secondary data was collected from different Magazines, Journals, News Papers and online resources including past studies, on the basis of career guidance and counselling on career choices.

Sample Design

For the study survey sample size was taken, by choosing stratified random sampling.

Sample Size

The sample size of the study consists of 80 adolescent girls as respondents.

Analysis and Interpretation

Table 1 Distribution of Type of Schools

Type	Number	Percent
Public	4	33.33
Private	8	66.67
Total	12	100

***Source:** Primary Data

The table no.1 depicts that the representation of the number of schools on the basis of ownership and management. The number of public schools participated in the survey is 4(33.33 percent) and the number of private schools participated in the survey is 8(66.67 percent).

Table 2 Distribution of Institution wise students

Students response	Number	Percent
Public	30	37.5
Private	50	62.5
Total	80	100

***Source:** Primary Data

The table no. 2 shows that the representation of the number of schools on the basis of ownership and management. The number of students from the public schools participated in the survey is 30 (37.5 percent) and the number of students from the private schools participated in the survey is 50(62.5 percent).

Table 3 Distribution of Role of Decision making on Career choice

Choice of Decision	Number	Percent
Candidate	8	10
Teachers	4	.05
Parent	44	55
Classmates	6	.075
Relatives	4	.05

Siblings	8	10
Career Counselor	3	.0375
Educational Exhibitions	3	.0375
Total	80	100

***Source:** Primary Data

The table no.3 depicts that the different sources of career choice decision among the participants of the study. The majority of the respondents depending upon their parents choice of career selection, 44 participants (55 percent). The career selection based on the decision of faculties was only .05 of the respondents. The career selection by own decision and siblings was 10 percent of the survey. The least number of career selection made at the event of educational exhibitions and by the help of career counselor.

Table 4 Distribution of Students intended to receive Career Guidance & Counseling

Students response	Number	Percent
Yes	75	93.75
No	05	7.25
Total	80	100

***Source:** Primary Data

Table no. 3 shows that the majority of the respondents 75 numbers (93.75 percent) intended to receive Career Guidance & Counseling and the 05 numbers (7.25 percent) were not intended to receive or unaware about the Career Guidance & Counseling.

Correlation

Correlations			Role of career Counselor	Career Making Decisions
Spearman's Rho	Career Making Decisions	Correlation Coefficients (Sig.2)	1.00	.775
				.000
		N	80	80
	Role of Career Counselor		.775	1.00
				.000
		N	80	80

*** Source:** Primary Data

The correlation of the study depicts that there is strong positive correlation between the career making decisions and the role of career counsellor.

Findings

- Majority of participants of the survey is private educational institutions.
- Majority of the respondents was from the public schools.
- The majority of the students awaits for their parental decision to choose their career and the least was depending on the educational exhibitions and on the career counselor.
- Majority of the respondents wish to get the service of the career counseling and guidance.
- There is strong positive correlation between the career making decisions and the role of career counselor

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FARM AND NON-FARM EMPLOYMENT AND ECONOMIC STATUS OF RURAL WOMEN

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Abstract

The present study takes up, "The economic status of the rural women in both Farm and Non-farm sector with regard to their household income, total expenditure and wealth composition. The head of the family is a dominant factor in influencing the social and economic status of rural women. Indian rural women are silent workers and major contributors for the rural economy. Most of the economic activities in rural areas are related directly or indirectly to the agriculture sector. Most of the rural women's occupation in developing countries is agriculture. 70 per cent of the women live in rural areas according to the 2011 census, 56.7 percent of the female workers are employed in agriculture and allied activities, which reflect the predominance of female labourers in agriculture as major employment opportunity. As large as 30.58 percent of the total workforce engaged in agriculture are female work force who are contributing a major proportion to the farm production as well as household income, about 25 per cent of the national income. In developing countries like India, agriculture continues to absorb and employ 2/3rd of the female work force but fails to give them the recognition of their important in the agricultural sector. Apart from the farm sector one can also find women who are indulged in non-farm activities earning sufficient amount of money.

Keywords: Farm and Non-Farm, employment, household income, economic participation

Introduction and Statement of the Problems

Employment of women in both the farm and non-farm sector are contributing to major part of the Indian economy. The female contribution to the Indian economy has been phenomenal. Both the farm and non-farm sector have seen a major change in employment and income being raised in recent time. Farm activities includes agriculture (crop production), plantation, animal husbandry, forestry, and fishing, whereas in the non-farm sector includes all other activities such as agro-processing industries. Based on the latest international comparable data's the census on 2011 indicates that 56.7 percent of the main workers are employed in agricultural and allied activities. which reflect the predominance of agriculture and agricultural based employment of rural women. As large as 30.58 percent of the total workforce engaged in agriculture are females who are contributing a major proportion to the farm production as well as household income. The pattern and level of employment of women labour, wage structure and hours of work of rural women labour reflects the poor economic status in the rural community (Jaiswal & Singh, 1985).

The farm sector is underperforming in many developing countries. Women make crucial contributions in farm and non-farm sector in most of the developing countries. They have taken different role as farmers, workers and an entrepreneur. At the same time migration

patterns and climate variations are affecting the employment of rural women to a great extent to shift towards non-farm sectors. Many of these activities are not defined as economically active employment in national accounts. In agricultural sector declining farm area due to industrialization and real estate holding there is a problem in generating enough employment. The given problem is that rural women need to find alternative employment and sources of income and it leads to most of the rural women shifting towards non-farm sector. Women laborers face problems like excessive work burden, wage discrimination, exploitation, untimely wage payment, seasonal unemployment, job insecurity, health problems (Vandana Dave, 2012). In this context the present study is an attempt to find out the farm and non-farm employment of women and their household income and living standards.

Reviews

Volmiheni (1986): examined socio-economic status and level of women participation in family affairs, assesses quality of work and identifies jobs available for women in agriculture covering four villages in Warangal and Nizamabad district. She identified that female agricultural labour like other working women were demanding equal opportunities and equal wages on par with male labour

Rohini Nayar (1987): viewed in her study made on Indian context, both economic consider and socio-cultural

norms are likely to determine female employment. Given the level of per capita income, particularly of the landless agricultural labourers and marginal and small farmers in rural India, Women belonging to these classes are forced to seek employment as a response to their family needs. Literacy, educational levels and demographic compulsions have a negligible impact on female participation rates in rural India; they are likely to become important determinants of FPR at higher levels of development in a society. Regarding technology, he reveals that there is a bias against women in learning new methods. This can prevent them in participating in productive work on the farm with change in technology.

Shakti Kak (1994): observed that women participation rate in economic activity is a function of socio-economic conditions interlinked with the stage of development. So in an economy differentiated along social and economic categories, no generalized features of female labour can be drawn up. Moreover, he argues that education, skill formation relegates them to the lower rungs of the job market as unskilled casual workers.

Usha Tuteja (2000): surveyed the contribution of female workers to family income in the farm households of rural Haryana. The study revealed that Female agricultural workers contribute significantly in household income on all farm sizes and their earnings are found most crucial for the landless and small farm households. The proportionate contribution of females declined with increasing farm size. The status of female agricultural workers in decision-making is found to be poor. Female workers belonging to big farm households had a better say as compared to others. Ownership rights in land are almost non-existent for female workers. The assessment of the level of control of female workers over their earning revealed that women belonging to land owning classes enjoyed the financial power of their earned money to some extent but female workers from small and landless households usually surrendered their earned income to the family pool and they had no freedom to spend their earned money. The female agricultural workers do not enjoy the status commensurate to their involvement in the households as a worker. Female agricultural workers have lacked education, health and other support services and frequently do not have access to economic resources. They are not integrated into the mainstream development process in the rural areas despite being the backbone of the village economy.

Gustavo and Daidone (2010): studied the effects within households of an expanding rural non-farm sector in

Ghana. Their principal observation was whether the growing non-farm sector allows for economic diversification within farms, how it affects the household input demands, its effects on household efficiency. They have explained the intra household linkages between farm and non-farm activities. Their study shows that the expansion of rural non-farm activities increases the demand for inputs including agricultural land. Finally, they have shown that the smaller farms tend to be more efficient, and that rural non-farm sector output is helping the farm household to become more efficient, but the later result is not strong.

Mugadur & Hiremath (2014): assessed the socio-economic condition of agriculture women labour in Mangudi village and found that women face many problems like illiteracy, low and irregular wages, scolding & beating by men etc. They concluded that women do not know how to face these problems.

Focal Theme

The focal theme of the paper is to assess economic status of rural women in farm and non-farm sectors.

Methodology

The study is based on primary data. Primary data are used to collect information from the sample respondents. The study adopts multistage random sampling. In the first stage Cuddalore District is selected. Cuddalore District is one of backward districts in Tamil Nadu. In the second stage Cuddalore block is selected from Cuddalore district. From the block rural women have been selected at random. The study selects 278 rural women from Naduvirappattu, Chennapanyakkapalyam, Tiruvandipuram, Nattapattu, Madalpattu, Kilinjikuppam where farm employment and non-farm employment takes place.

Table 1 Earnings Wise Classification of the Respondents

Categories	Per Year Earnings Rs.			Total
	Below 25000	25000 - 50000	Above 50000	
Farm Owners	-	22 (75.9)	07 (24.1)	29 (100.0)
Farm Workers	126 (89.4)	15 (10.6)	-	141 (100.0)
NF Workers (Domestic)	21 (61.7)	13 (38.3)	-	34 (100.0)
NF Business Owners	36 (48.6)	27 (36.5)	11 (14.9)	74 (100.0)
Total	183 (65.8)	77 (27.7)	18 (6.5)	278 (100.0)

Source: Computed from primary data

Note: Figures in parentheses indicate percentage to the row total

Note: NF - Non-Farm

Table-1 highlights less than two-third of respondents are earning below Rs. 25,000 per year and more than one-fourth of respondents earn Rs. 25,000 to Rs. 50,000 per year, more than one-twentieth of the respondents have been earning above Rs. 50,000 as income per year. It is observed that more than two-third of farm owners are earning from Rs. 25,000 to 50,000, and one-fourth of them earns above Rs. 50,000. Among farmworkers, nine-tenth of them earn below Rs. 25,000 and close to one-tenth earns from Rs. 25,000 to 50,000. Approximately three-fifth of non-farm workers (Domestic) are earning below Rs. 25,000 and more than one-third earns from Rs. 25,000 to 50,000. Less than half of the non-farm business owners are earning Rs. 25,000, more than one-third earns from Rs. 25,000 to 50,000 and more than one-tenth earn above Rs. 50,000. It is found from the table that more than five-eighth of the respondents are earning below Rs. 25,000.

Table 2 Total Expenditure Wise Classification of the Respondents

Categories	Expenditure (Rs)			Total
	Below 10,000	10,000 – 25,000	Above 25,000	
Farm Owners	20 (69.0)	09 (31.0)	-	29 (100.0)
Farm Workers	77 (54.6)	42 (29.8)	22 (15.6)	141 (100.0)
NF Workers (Domestic)	19 (55.9)	14 (41.1)	01 (3.0)	34 (100.0)
NF Business Owners	49 (66.2)	22 (29.7)	03 (4.1)	74 (100.0)
Total	165 (59.4)	87 (31.3)	26 (9.3)	278 (100.0)

Source: Computed from primary data

Note: Figures in parentheses indicate percentage to the row total

Note: NF - Non-Farm

Table-2 reflects that more than four-seventh of the respondent spent below Rs. 10,000 on total expenditure item per year and more than three-tenth of women respondents spent Rs. 10,000 to 25,000 on total expenditure item per year, more than one in twenty of respondents spent above Rs. 25,000 on total expenditure item per year. It is clear from the table that exactly four-sixth of the farm owners spent on total expenditure from below Rs. 10,000 categories and less than four-seventh of the farm workers are spent on total expenditure below Rs. 10,000 categories. More than half of the non-farm workers (Domestic) spent on total expenditure below Rs. 10,000 categories, and very few less than two-third of non-farm

business owners spent on total expenditure from below Rs. 10,000 categories. It is found that more than five-ninth of the women respondents spend on total expenditure below Rs. 10,000 in the rural areas.

Table 3 Household Wealth Composition Wise Classification of the Respondents

Categories	Household Wealth Composition (Rs.)			Total
	Below 25,000	25,000 – 50,000	Above 50,000	
Farm Owners	09 (31.0)	15 (51.7)	05 (17.2)	29 (100.0)
Farm Workers	53 (37.6)	70 (49.6)	18 (12.8)	141 (100.0)
NF Workers (Domestic)	20 (58.8)	10 (29.4)	04 (11.8)	34 (100.0)
NF Business Owners	17 (23.0)	44 (59.5)	13 (17.5)	74 (100.0)
Total	99 (35.6)	139 (50.0)	40 (14.4)	278 (100.0)

Source: Computed from primary data

Note: Figures in parentheses indicate percentage to the row total

Note: NF - Non-Farm

It is also evident from the table-3 that more than four-eighth of the respondents have household building value of Rs. 25,000 to Rs. 50,000, more than one-third of respondents have household wealth value of below Rs. 25,000 and the remaining one-seventh of respondents have household value of above Rs. 50,000. It is seen that half of the farm owners are having household building worth of Rs. 25,000 to Rs. 50,000 and followed by half of the farm workers who are having household property value of Rs. 25,000 to Rs. 50,000. Only four-seventh of non-farm workers (Domestic) have household property worth of below Rs. 25,000. In the category of non-farm business owners, more than two-fifth are having household building value of Rs. 25,000 to Rs. 50,000. It is clear that exactly one-seventh of the respondents is having household wealth worth of above Rs. 50,000.

Suggestions

1. Minimum wages should be fixed by the trade unions for rural women in farm and non-farm employment to improve the standard of living of the rural women.
2. Employment activities of farm women are seasonal. Economic opportunities should be made available throughout the year to augment the economic status of rural women.

3. Farm employment of rural women should be encouraged by the family members, government authorities and NGOs to save agriculture in future as well.

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SHAPING STUDENTS THROUGH LIFE SKILLS

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Abstract

The goals of education and of a school are similar. It is to develop the cognitive abilities such as reading and developing mathematical skills. It must be focused that, goals of education also means that children should be imbued with other abilities that allow them to succeed in and contribute to the society. These other abilities could – such as communication, critical thinking, creativity, self-management, decision-making, perseverance – can be called as life skills. This article focuses on synthesizing and contributing to the pertinent discussion around the evolution of life skills education in India. We feel that life skills should be included in school education by deciding as to which life skills are important for the children to make an impact in the society they live in. The teachers get a lot of opportunities to interact closely with the students. Needless to say, the teachers could be trained to impart the Life skills to the students. This article sheds light on different types of Life skills needed for the empowerment of students

Keywords: Life skills, Students education, Empowerment strategies, Role of teacher

Introduction

The present form of Education in our country is result oriented rather than child oriented. The children take a backseat in this form of education. It is conveniently forgotten that children who possess various levels of scholastic competence are capable of learning. They need to develop the life skills to prove their mettle in the world. Such a development is essential in the modern context, especially in India. The main reason being rapid globalization and urbanization that has done away with joint families and the traditional support systems. The Indian students are pestered with avoidable menace like academic stress, various forms of violence like bullying, sexual molestation, easy drug abuse, over-crowding, poor infrastructure, social divide. A child empowered with life skills has the capability and confidence to tackle the challenges of life using the resources even in face of such adversities. Life skills may be defined as a range of psycho-social and cognitive abilities that endow children with competence to make good decisions and choices to manage their emotional well-being and ensure effective communication.

Life Skills

Life skills are the skills that are needed to tackle the challenges of day to day life. The challenges may spring up either at school, at work or in our personal lives. Life skills prepare an individual to live independently and productively in a society. These skills train the students to have a firm grip on our job, the perception of our behaviour in a particular situation. The life skills needed to function

effectively within a society depends on the cultural norms of that particular society

Students and Life Skills

The Five steps mentioned below would help a student to empower in his/her career

Teach Team Work as a Core Value and Skill

Young people require updated skills for the current and future workplaces that will enable them to work with others as a Team. The teamwork is essential not only in their own classroom or workplace but throughout the globe. It is imperative for the tutors to encourage the students to work as a team on a creative challenge. Such an exercise also allows them to reflect on the lessons they have learnt from their experience. Ultimately, it stands them in good stead. It helps them to understand what it means to be a part of a creative teamwork.

Formulate Evaluation Process

The modern era is characterized by the inflow of new information at an amazing speed. It has been established beyond doubt that 50 percent of what students learn now with great effort would no longer be relevant in the near future. The Students must develop the skill of gathering information and also distilling the information needed for him through critical thinking and analysis

Tolerance and Perseverance are the Order of the Day

The employers are always looking for students with perseverance to successfully work in a collaborative and global community. In this regard, the employers always

look for candidates who possess no rigid ideas. They must be willing to work in a flexible atmosphere. The candidates are also required to be an extrovert and communicate with unknown people and cultures. In order to cultivate these virtues, the students must be exposed to open discussions and experiences that can move them towards an atmosphere of free communication with others. In this context, School trips, debating sessions, visits to a workplace or interaction with local employers can change the mindsets of the students.

Help Students Realize their Strong Points and Build Upon Them

We have been born with various strength. Our brain has the potential to keep learning many new things. But we are all unique human beings. While discussing plans for developing our personality one should never forget the fact that we cannot be stereotyped. There is no gainsaying the fact that it is very difficult to tailor the curriculum for each individual. This is a big challenge for teachers and curriculum planners. They should ensure that many elements of their classes which will appeal to particular students' strengths and interests are included in the curriculum.

Enhance Learning Beyond the Classrooms

Knowledge learned in the classrooms and various learning atmosphere must be put to good use by the students in their real-life situation. It will also help them realize the importance of many skills in their everyday and future lives, as well. The teachers should provide real-life opportunities for students to "transfer" school learning to a real-life situation. For instance, while teaching to solve a problem, students can be asked as to how they would solve this problem if it appears in their real life situation.

Life Skills in 21st Century

Life skills enable students to perform excellently in the classroom and in the real world, The 21st century life skills are leadership, Social skills, Productivity, flexibility and initiative.

Adaptability and Flexibility

While considering the growing rate of changes in our society, the ability to be flexible is important for success. It is expected of students to learn quickly, critically analyze what is going on around them and make suitable adjustments and fine pitch their machines. All this must be done by keeping their goals at the forefront of their minds.

Flexibility is not being docile. In fact, such a person must be flexible to allow the person to move while remaining upright with eyes set on the goal.

The inquiry process needs and appreciates the flexibility. Instead of treading on a set course or a never-changing set of instructions, students must be innovative enough to make consistent course corrections. They must set goals, seek answers, derive information, cooperate with others, create new things, evaluate their work, improvise it, share it with the world

Initiative

The entrepreneurial spirit is completely based on the initiative—the willingness to enter an arena with an idea and work hard to realize it. The flexible economic landscape requires entrepreneurs. First of all, the students must learn goal setting for themselves. plan how they will attain their goal When the students are at home with charting their own course, they will readily start working.

Social Skills

Needless to say, the human being has always been a social creature. A human being interacts with many depending on his needs. It has been proven that Information Technology allows people to belong to multiple communities. Such a community may include students at the same school, Face book friends, fellow players on popular multiplayer online games. In all of these situations, social skills are critical. Whether students are having a face-to-face meeting or are interacting online with hundreds of strangers, they should never forget the fact that they are interacting with real human beings with real thoughts, feelings, and wants on the other end. As working environments become more collaborative, social skills are a key to success.

Productivity

The students learn to be productive by using the inquiry process and developing projects, The students learn the all essential traits of goal setting, Planning, Time management, Research and Development, Evaluation, Revision etc

Leadership

Leadership is a combination of related skills that combines the other life skills. Good leaders take initiative, have strong social skills, are flexible, and are productive. They must motivate others to share those goals, They can also organize a group so that all members can participate

and contribute as per their capabilities. They can also resolve conflicts among members, It is very pertinent for the leaders to encourage the group to reach their goals, A good leader helps group members solve problems and improve performance. A good leader appreciates when it is due.

Role of Teacher Educators in Life Skills

1. Only teachers get an opportunity to see the students with their peer groups. So they know best as to how a child behaves when he is with his peers.
2. The Teachers can easily incorporate skills and materials from other subjects. Such a move can elicit support and involvement from other teachers.
3. The students are assessed by the Teachers see students' periodic intervals. Therefore the teachers are able to guide them well with follow-ups.

Conclusion

Life skills are the much-needed skills to tackle with real and perceived threats that confront a person's life. Life skills help youth strengthen their comprehensive development and contribute to the motivation. The Life skills also help the students to develop and maintain healthy behaviour. It is not out of context to encourage the school children and adolescents to take up household activities. It will help them to strengthen their life skills

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PERFORMANCE OF NATIONAL POLITICAL PARTIES IN TAMIL NADU LEGISLATIVE ASSEMBLY ELECTIONS HELD BETWEEN 1952 AND 2016

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Introduction

The Tamil Nadu Legislative Assembly Elections held between 1952 and 1962 reveal that Congress Party, the National party was a dominant political party in Tamil Nadu politics. From 1967 to 2016 no single party has been able to capture power without aligning with other political parties. Thus coalition politics has emerged in Tamil Nadu after 1967. Under these circumstances, Dravida Munnetra Kazhagam or All India Anna Dravida Munnetra Kazhagam party has been a dominant political party and one of the parties has won the elections with the support of other political parties. In this paper an attempt has been made to analyze the performance of National Political Parties in the general elections held to Tamil Nadu Legislative Assembly between 1952 and 2016.

Performance of Congress Party in Tamil Nadu Legislative Assembly elections held between 1952 and 2016

In the following table an attempt has been made to provide the data relating to performance of Congress party in Tamil Nadu Legislative assembly elections held between 1952 and 2016.

Table 1 Number of Indian National Congress Candidates Contested and won in Tamil Nadu State Legislative Assembly Elections between 1952 and 2016

Year	Status		
	Contested	Won	Votes Secured
1952	367	152	6988701 34.88%
1957	204	0	5046576 45.34%
1962	206	139	5848974 46.14%
1967	232	51	6293378 41.10%
1977	198	27	2994535 17.50%
1984	73	61	3529708 16.28%
1989	214	26	4780714 19.83%
1991	65	60	3743859 15.19%
1996	64	0	1523340 5.61%
2001	14	7	696205 2.48%
2006	48	34	2765768 8.38%
2011	63	5	3426432 9.30%
2016	41	8	2774075 6.47%

During 1952 election to the Tamil Nadu Legislative Assembly, 367 Candidates from the Indian National Congress contested, 152 Candidates got elected and secured 6988701 votes and percentage of votes polled was 34.88%; during 1957 election to the Tamil Nadu Legislative Assembly, 204 Candidates from the Indian National Congress contested, no one Candidate got elected, secured 5046576 votes and percentage of votes polled was 45.34%; during 1962 election to the Tamil Nadu Legislative Assembly, 206 Candidates from the Indian National Congress contested, 139 Candidates got elected, secured 5848974 votes and percentage of votes polled was 46.14%; during 1967 election to the Tamil Nadu Legislative Assembly, 232 Candidates from the Indian National Congress contested, 51 Candidates got elected, secured 6293378 votes and percentage of votes polled was 41.10%; during 1977 election to the Tamil Nadu Legislative Assembly, 198 Candidates from the Indian National Congress contested, 51 Candidates got elected, secured 2994535 votes and percentage of votes polled was 17.50%; during 1984 election to the Tamil Nadu Legislative Assembly, 73 Candidates from the Indian National Congress contested, 61 Candidates got elected, secured 3529708 votes and percentage of votes polled was 16.28%; during 1989 election to the Tamil Nadu Legislative Assembly, 214 Candidates from Indian National Congress contested, 26 Candidates got elected, secured 4780714 votes and percentage of votes polled was 19.83%; during 1991 election to the Tamil Nadu Legislative Assembly, 65 Candidates from the Indian National Congress contested, 60 Candidates got elected, secured 3743859 votes and percentage of votes polled was 15.19%; during 1996 election to the Tamil Nadu Legislative Assembly, 64 Candidates from the Indian National Congress contested, no one candidate got elected, secured 1523340 votes and percentage of votes polled was 5.61%; during 2001 election to the Tamil Nadu Legislative Assembly, 14 Candidates from the Indian National Congress contested, 7 Candidates got elected, secured 696205 votes and percentage of votes polled was

2.48%; during 2006 election to the Tamil Nadu Legislative Assembly, 48 Candidates from the Indian National Congress contested, 34 Candidates got elected, secured 2765768 votes and percentage of votes polled was 8.38%; during 2011 election to the Tamil Nadu Legislative Assembly, 63 Candidates from the Indian National Congress contested, 5 Candidates got elected, secured 3426432 votes and percentage of votes polled was 9.30%; during 2016 election to the Tamil Nadu Legislative Assembly, 41 Candidates from the Indian National Congress contested, 8 Candidates got elected, secured 2774075 votes and percentage of votes polled was 6.47%.

Performance of Communist Party of India in Tamil Nadu Legislative Assembly elections held between 1952 and 2016

In the following table an attempt has been made to provide the data relating to performance of Communist Party of India in Tamil Nadu Legislative assembly elections held between 1952 and 2016.

Table 2 Number of Communist Party of India Candidates Contested and won in Tamil Nadu State Legislative Assembly Elections between 1952 and 2016

Year	Status		
	Contested	Won	Votes Secured
1952	131	62	2640337 13.18%
1957	55	3	823582 7.40%
1962	68	2	978806 7.72%
1967	32	2	275932 1.80%
1971	10	8	364803 2.32%
1977	32	5	496955 2.90%
1980	15	9	501032 2.66%
1984	17	2	567527 2.62%
1989	13	3	295170 1.22%
1991	10	1	305143 1.24%
1996	11	8	575570 2.12%
2001	8	5	444710 1.59%
2006	10	6	531740 1.61%
2011	10	9	727394 1.97%
2016	25	0	340290 0.79%

During 1952 election to the Tamil Nadu Legislative Assembly, 131 Candidates from the Communist Party of India contested, 62 Candidates got elected, secured 2640337 votes and percentage of votes polled was 13.18%. During 1957 election to the Tamil Nadu Legislative Assembly, 55 Candidates from the Communist Party of India contested, 3 Candidates got elected, secured 823582 votes and percentage of votes polled was 7.40%; during 1962 election to the Tamil Nadu Legislative Assembly, 68 Candidates from the Communist Party of

India contested, 2 Candidates got elected, secured 978806 votes and percentage of votes polled was 7.72%; during 1967 election to the Tamil Nadu Legislative Assembly, 32 Candidates from the Communist Party of India contested, 2 Candidates got elected, secured 275932 votes and percentage of votes polled was 1.80%; during 1971 election to the Tamil Nadu Legislative Assembly, 10 Candidates from the Communist Party of India contested, 8 Candidates got elected, secured 364803 votes and percentage of votes polled was 2.32%; during 1977 election to the Tamil Nadu Legislative Assembly, 32 Candidates from the Communist Party of India contested, 5 Candidates got elected, secured 496955 votes and percentage of votes polled was 2.90%; during 1980 election to the Tamil Nadu Legislative Assembly, 15 Candidates from the Communist Party of India contested, 9 Candidates got elected, secured 501032 votes and percentage of votes polled was 2.66%; during 1984 election to the Tamil Nadu Legislative Assembly, 17 Candidates from the Communist Party of India contested, 2 Candidates got elected, secured 567527 votes and percentage of votes polled was 2.62%; during 1989 election to the Tamil Nadu Legislative Assembly, 13 Candidates from the Communist Party of India contested, 3 Candidates got elected, secured 295170 votes and percentage of votes polled was 1.22%; during 1991 election to the Tamil Nadu Legislative Assembly, 10 Candidates from the Communist Party of India contested, 1 Candidates got elected, secured 305143 votes and percentage of votes polled was 1.24%; during 1996 election to the Tamil Nadu Legislative Assembly, 11 Candidates from the Communist Party of India contested, 8 Candidates got elected, secured 575570 votes and percentage of votes polled was 2.12%; during 2001 election to the Tamil Nadu Legislative Assembly, 8 Candidates from the Communist Party of India contested, 5 Candidates got elected, secured 444710 votes and percentage of votes polled was 1.59%; during 2006 election to the Tamil Nadu Legislative Assembly, 10 Candidates from the Communist Party of India contested, 6 Candidates got elected, secured 531740 votes and percentage of votes polled was 1.61%; during 2011 election to the Tamil Nadu Legislative Assembly, 10 Candidates from the Communist Party of India contested, 9 Candidates got elected, secured 727394 votes and percentage of votes polled was 1.97%; during 2016 election to the Tamil Nadu Legislative Assembly, 25 Candidates from the Communist Party of India

contested, no one Candidates got elected, secured 340290 votes and percentage of votes polled was 0.79%.

Performance of Communist Party of India (Marxist) in Tamil Nadu Legislative Assembly elections held between 1952 and 2016

In the following table an attempt has been made to provide the data relating to performance of Communist Party (Marxist) of India in Tamil Nadu Legislative assembly elections held between 1952 and 2016.

Table 3 Number of Communist Party of India (Marxist) Candidates Contested and won in Tamil Nadu State Legislative Assembly Elections between 1967 and 2016

Year	Status		
	Contested	Won	Votes Secured
1967	22	11	623114 4.07%
1971	37	0	259298 1.65%
1977	20	12	477835 2.79%
1980	16	11	596406 3.16%
1984	16	5	597622 2.76%
1989	21	15	851351 3.53%
1991	22	1	777532 3.15%
1996	40	1	456172 1.68%
2001	8	6	470736 1.68%
2006	13	9	872674 2.65%
2011	12	10	888364 2.41%
2016	25	0	307303 0.72%

During 1967 election to the Tamil Nadu Legislative Assembly, 22 Candidates from the Communist Party of India (Marxist) contested, 11 Candidates got elected, secured 623114 votes and percentage of votes polled was 4.07%; during 1971 election to the Tamil Nadu Legislative Assembly, 37 Candidates from the Communist Party of India (Marxist) contested, no one candidate got elected, secured 259298 votes and percentage of votes polled was 1.65%; during 1977 election to the Tamil Nadu Legislative Assembly, 20 Candidates from the Communist Party of India (Marxist) contested, 12 Candidates got elected, secured 477835 votes and percentage of votes polled was 2.79%; during 1980 election to the Tamil Nadu Legislative Assembly, 16 Candidates from the Communist Party of India (Marxist) contested, 11 Candidates got elected, secured 596406 votes and percentage of votes polled was 3.16%; during 1984 election to the Tamil Nadu Legislative Assembly, 16 Candidates from the Communist Party of India (Marxist) contested, 5 Candidates got elected, secured 597622 votes and percentage of votes polled was 2.76%; during 1989 election to the Tamil Nadu Legislative Assembly, 21 Candidates from the Communist Party of India (Marxist) contested, 15 Candidates got elected,

secured 851351 votes and percentage of votes polled was 3.53%; during 1991 election to the Tamil Nadu Legislative Assembly, 22 Candidates from the Communist Party of India (Marxist) contested, 1 Candidates got elected, secured 777532 votes and percentage of votes polled was 3.15%; during 1996 election to the Tamil Nadu Legislative Assembly, 40 Candidates from the Communist Party of India (Marxist) contested, 1 Candidates got elected, secured 456172 votes and percentage of votes polled was 1.68%; during 2001 election to the Tamil Nadu Legislative Assembly, 8 Candidates from the Communist Party of India (Marxist) contested, 6 Candidates got elected, secured 470736 votes and percentage of votes polled was 1.68%; during 2006 election to the Tamil Nadu Legislative Assembly, 13 Candidates from the Communist Party of India (Marxist) contested, 9 Candidates got elected, secured 872674 votes and percentage of votes polled was 2.65%; during 2011 election to the Tamil Nadu Legislative Assembly, 12 Candidates from the Communist Party of India (Marxist) contested, 10 Candidates got elected, secured 888364 votes and percentage of votes polled was 2.41%; during 2016 election to the Tamil Nadu Legislative Assembly, 12 Candidates from the Communist Party of India (Marxist) contested, 25 Candidates got elected, no one won, secured 307303 votes and percentage of votes polled was 0.72%.

Performance of Bharatiya Janata Party in Tamil Nadu Legislative Assembly elections held between 1952 and 2016

In the following table an attempt has been made to provide the data relating to performance of Bharatiya Janata Party of India in Tamil Nadu Legislative assembly elections held between 1952 and 2016.

Table 4 Number of Bharatiya Janata Party Candidates Contested and won in Tamil Nadu State Legislative Assembly Elections between 1952 and 2016

Year	Status		
	Contested	Won	Votes Polled
1952	2	0	8216 0.04%
1967	24	0	22745 0.15%
1971	5	0	9516 0.06%
1980	10	0	13177 0.07%
1984	15	0	54390 0.25%
1989	31	0	84865 0.35%
1991	99	0	419229 1.70%
1996	143	1	490453 1.81%
2001	21	4	895352 3.19%
2006	225	0	666823 2.02%
2011	204	0	819577 2.22%
2016	232	0	1228692 2.86%

During 1952 election to the Tamil Nadu Legislative Assembly, 2 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 8216 votes and percentage of votes polled was 0.04%; during 1967 election to the Tamil Nadu Legislative Assembly, 24 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 22745 votes and percentage of votes polled was 0.15%; during 1971 election to the Tamil Nadu Legislative Assembly, 5 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 9516 votes and percentage of votes polled was 0.06%; during 1980 election to the Tamil Nadu Legislative Assembly, 10 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 13177 votes and percentage of votes polled was 0.07%; during 1984 election to the Tamil Nadu Legislative Assembly, 15 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 54390 votes and percentage of votes polled was 0.25%; during 1989 election to the Tamil Nadu Legislative Assembly, 3 Candidates from Bharatiya Janata Party contested, no one got elected, secured 84865 votes and percentage of votes polled was 0.35%; during 1991 election to the Tamil Nadu Legislative Assembly, 99 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 419229 votes and percentage of votes polled was 1.70%; during 1996 election to the Tamil Nadu Legislative Assembly, 143 Candidates from the Bharatiya Janata Party contested, 1 Candidates got elected, secured 490453 votes and percentage of votes polled was 1.81%; during 2001 election to the Tamil Nadu Legislative Assembly, 21 Candidates from the Bharatiya Janata Party contested, 4 Candidates got elected, secured 895352 votes and percentage of votes polled was 3.19%; during 2006 election to the Tamil Nadu Legislative Assembly, 225 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 666823 votes and percentage of votes polled was 2.02%; during 2011 election to the Tamil Nadu Legislative Assembly, 204 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 819577 votes and percentage of votes polled was 2.22%; during 2016 election to the Tamil Nadu Legislative Assembly, 232 Candidates from the Bharatiya Janata Party contested, no one candidate got elected, secured 1,228,692 votes and percentage of votes polled was 2.86%.

Conclusion

The National Political parties in Tamil Nadu include Communist Party of India, Communist Party of India (Marxist), Indian National Congress, Indian National Congress (O), Indian National Congress (I), Janata Party, Bharatiya Janata Party, Janata Dal, Praja Socialist Party, Samyukta Socialist Party, Socialist Party, Swatantra Party, Indian Congress (Socialist) – Sarat Chandra Sinha, Kisan Mazdoor Praja Party, Krishikar Lok Party, Indian National Congress (Urs), Janata Party (SR), Bharatiya Jan Sangh, Bahujan Samaj Party, Janata Dal (Secular), Janata Dal (United), Rastriya Janada Dal, Revolutionary Socialist Party, Rastriya Janada Dal, Nationalist Congress Party, Indian Congress (Socialist), Lok Dal, Rastriya Lok Dal and All India Indira Congress (Tiwari). Among national parties in Tamil Nadu, Indian National Congress, Communist Party of India and Communist Party of India (Marxist) are popular national political parties in Tamil Nadu. All other national parties have been either short lived or not popular in Tamil Nadu. After 1967 elections to the Tamil Nadu Legislative Assembly the national parties including Indian National Congress have been able to win reasonable seats and secure reasonable votes because of its alliance with dominant regional political parties namely Dravida Munnetra Kazhagam and All India Anna Dravida Munnetra Kazhagam.

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ATTITUDE OF STUDENTS TOWARDS COOPERATIVE LEARNING AT SECONDARY LEVEL IN COIMBATORE DISTRICT

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Abstract

The aim of the study was to investigate the attitude of students towards cooperative learning approach. A quasi-experimental design was used for the study. The sample was made of 96 students drawn from three secondary schools in Coimbatore district. The Jigsaw, Group Investigation and Learning together Attitude Questionnaire was adapted from investigator and was used to collect the data. Regular teachers served as research assistants. They were trained to be competent to teach using the Jigsaw, Group Investigation and Learning together cooperative learning approach. The experimental groups was exposed to the Jigsaw, Group Investigation and Learning together cooperative learning approach. Treatment lasted for 2 months. Students taught with the Jigsaw, Group Investigation and Learning together cooperative learning method responded to the 30-item AQ, and were analysed using the t-test, at 0.5 level of significance. Results showed that, students taught using the Jigsaw, Group Investigation and Learning together cooperative learning method developed positive attitudes to the teaching strategy significantly. It is recommended that the use of the Jigsaw, Group Investigation and Learning together cooperative learning method be encouraged in social science teaching.

Keywords: Attitude, Cooperative Learning.

Introduction

Over the years, the teachers have become appreciative of the need of the emphasis to learning - ensuring facilitating learning. It is not enough to teach. Another development has been the obvious limitation of covering and teaching all the things that are perceived to be in the curriculum. It is not being advised to get away without ensuring and facilitating the learning of all the desired topics and materials as per the curriculum and syllabus. Rather it is being advised to priorities and decide what is suitable for 'whole class', 'small groups' or 'individual need' learning situations. Classrooms are placed where students are working together, sharing their ideas and experiences and supporting each other. But these activities may result in a spirit of competition and individualised goals. Though every situation has a mix of other two inherent in it, it is the focus that qualifies a situation. One cannot confine himself to a particular set of teaching and learning methods or the strategies. At this juncture, continuous experimentations should be made in different situations by the different professionals of the domain of education. This would help to make a constant progress in the area of education in general and teaching and learning in particular. Having motivated by this idea, the investigator attempted to select the area of cooperative learning method of teaching which has been widely accepted by many professionals and researchers. Many researches on this line will help not only to establish its reality but also its validity in experimenting it in various situations in the

various learning environments. The investigator being the teacher of social science is motivated to investigate the attitude of students towards cooperative learning at secondary level in Coimbatore district.

Review of Related Literature

Nima Farzaneh & Dariush Nejadansari (2014) investigated students' attitude towards using cooperative language learning techniques for reading instruction. Although cooperative methods are becoming more prevalent in private language schools, there are few studies regarding evaluating the students' attitude towards using cooperative learning for instructing reading comprehension in Iranian context. Evaluation of students' attitude towards the cooperative language learning in this research project was conducted using a survey questionnaire. Analysis of the quantitative questionnaire results showed that the participants generally tend towards supporting the implementation of cooperative strategies in teaching and learning reading comprehension.

Odagboyi Isaiah Amedu & Kreni Comfort Gudi (2017) investigated the attitude of students toward the cooperative learning approach. A quasi-experimental design was used for the study. The sample was made of 179 SS 1 students drawn from three public secondary schools in Nasarawa state. The Jigsaw Attitude Questionnaire (JAQ) was adapted from Koprowski and Perigo (2000) and was used to collect the data. Regular teachers served as research assistants. They were trained

to be competent to teach using the jigsaw cooperative learning approach. The experimental groups was exposed to the jigsaw cooperative learning approach. Treatment lasted for 12 weeks. Students taught with the jigsaw cooperative method responded to the 10-item JAQ, and were analysed using percentages and the chi-square, at 0.5 level of significance. Results showed that, students taught using the jigsaw cooperative method developed positive attitudes to the teaching strategy significantly. It is recommended that the use of the jigsaw cooperative method be encouraged in science teaching.

Statement of the Problem

Attitude of Students towards Cooperative Learning at Secondary level in Coimbatore district.

The objectives of the study

- To investigate the attitude of students towards cooperative learning at secondary level.
- To study the effect of independent variables such as gender, locality, nature of schools and the method of teaching on dependent variable (Attitude scale and Cooperative Learning Methods).

Hypotheses

1. There is no significant difference between the male and female students of the control and experimental group in the Jigsaw model of cooperative learning method of teaching in Social Science.
2. There is no significant difference between the male and female students of the control and experimental group in the Group Investigation Model of cooperative learning method of teaching in Social Science.
3. There is no significant difference between the male and female students of the control and experimental group in the Learning together Model of cooperative learning method of teaching in Social Science.
4. There is no significant difference between the exit attitude scores of the students of control and experimental groups.

Delimitation

The present study being exploratory in nature has following delimitations:

1. The investigator have been used to collect the data from the sample of 96 secondary level students studying in Coimbatore district of Tamilnadu, India.
2. Secondary level (9th students) have been selected on simple random sampling technique biases.

3. The present study is delimited to three independent variables only.

Methodology

Methodology makes the most important contribution towards the surroundings of any study. Quasi-Experimental design of research was employed by the investigator.

Sample for the Study

In the present study sample of 96 secondary level students were taken using proportionate simple random sampling technique.

Tools for the Study

Tools used to be;

1. The Attitude Scale Questionnaire developed by investigator (AQ).
2. The Jigsaw, Group Investigation and Learning together cooperative learning method developed by investigator.

Statistical Analysis

The collected data were tabulated and analysed using t-test to get results.

Analysis and Interpretation of Data

The essential step in the process of research, after the collection of data, is the organization, analysis and interpretation of the data and formulation of conclusions and generalization to get a meaningful picture out of the raw information thus collected. The mass of data collected needs to be systemized and organized.

Table 1. Mean and Standard deviation of male and female students of the control and experimental group in the Jigsaw model of cooperative learning method of teaching in Social Science.

Variable	Male		Female	
	Mean	S.D	Mean	S.D
Control	32.41	2.40	33.44	2.32
Experimental	37.93	3.95	39.30	2.61
't' value	11.7		16.44	
Result	Significant at 0.01 level		Significant at 0.01 level	

The table 1 mentioned in references indicates, The test of significance of the difference of the mean scores of male and female students of control and experimental groups reveals that the calculated 't' value (11.7), (16.44) is greater than the table value at 0.01 level and therefore "there is no significant difference between the male and

female students of the experimental group in the Jigsaw model of cooperative learning method of teaching in Social Science" is rejected.

Table 2. Mean and Standard deviation of male and female students of the control and experimental group in the Group Investigation Model of cooperative learning method of teaching in Social Science.

Variable	Male		Female	
Groups	Mean	S.D	Mean	S.D
Control	32.41	2.4	33.44	2.32
Experimental	36.31	3.66	37.92	2.23
't' value	8.73		13.64	
Result	Significant at 0.01 level		Significant at 0.01 level	

The table 2 mentioned in references indicates, The test of significance of the difference of the mean scores of male and female students of control and experimental groups reveals that the calculated 't' value (8.73), (13.64) is greater than the table value at 0.01 level and therefore "there is no significant difference between the male and female students of the control and experimental group in the Group Investigation Model of cooperative learning method of teaching in Social Science" is rejected.

Table 3. Mean and Standard deviation of male and female students of the control and experimental group in the Learning together Model of cooperative learning method of teaching in Social Science.

Variable	Male		Female	
Groups	Mean	S.D	Mean	S.D
Control	32.41	2.4	33.44	2.32
Experimental	34.98	2.68	36.65	2.1
't' value	6.99		10.05	
Result	Significant at 0.01 level		Significant at 0.01 level	

The table 3 mentioned in references indicates, The test of significance of the difference of the mean scores of male and female students of control and experimental groups reveals that the calculated 't' value (6.99), (10.05) is greater than the table value at 0.01 level and therefore "there is no significant difference between the male and female students of the control and experimental group in the Learning together Model of cooperative learning method of teaching in Social Science" is rejected.

Table 3. Mean and Standard deviation of exit attitude scores of the students of control and experimental groups.

Groups	Mean	S.D.	't'	Result
Control	57.44	6.78	71.34	Significant at 0.01 level
Experimental	105.802	6.52		

The table 4 mentioned in references indicates, The test of significance of the difference of the mean scores of exit attitude scores of the students of control and

experimental groups reveals that the calculated 't' value (71.34) is greater than the table value at 0.01 level and therefore "there is no significant difference between the exit attitude scores of the students of control and experimental groups" is rejected.

Conclusions

The null hypothesis No.1 was rejected. It was, therefore concluded that the male and female students of the control and experimental group in the Jigsaw model of cooperative learning method of teaching in Social Science.

The null hypothesis No.2 was rejected. It was, therefore concluded that the male and female students of the control and experimental group in the Group Investigation Model of cooperative learning method of teaching in Social Science.

The null hypothesis No.3 was rejected. It was, therefore concluded that the male and female students of the control and experimental group in the Learning together Model of cooperative learning method of teaching in Social Science.

The null hypothesis No.4 was rejected. It was, therefore concluded that the exit attitude scores of the students of control and experimental groups.

Recommendations

On the basis of above conclusions, the following recommendations are drawn for further research:

- Teachers in secondary schools should be engaged in training and retraining in order that they get acquainted with modern and effective teaching methods like the jigsaw, group investigation model and learning together model cooperative learning approach.
- The primary conception of the jigsaw cooperative learning approach was conceived to solve a social problem of racial segregation. Thus the jigsaw group investigation model and learning together model teaching/learning approach should be introduced in our secondary schools to teach youngsters the need for interdependence to succeed in life.

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EPIC RETOLD: REVISIONISM OF THE MAHABHARATA IN NEW MEDIA

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Abstract

Revisionism in art and literature has been an attempt to subvert traditional hierarchies and structures, and to give attention to the voices that were previously unheard. Revisionism in the New Media, like Twitter, expands the possibility of the range of such attempts to reach a larger audience. This paper attempts to read ChinduSreedharan's Epic Retold (a retelling of The Mahabharata) as a postmodern tool of revisionism. The paper also concentrates on the challenges faced by the new author confronting the selective reader and technology. It also discusses the idea of "co-production" and "co-tellership" in Twitterfiction, where the reader simultaneously takes part in the production of the text along with the author.

Keywords: Revisionism, Twitterfiction, New Media, Convergence culture, Interface culture, Epic Retold, The Mahabharata. 'Co-tellership', 'tragital' narration, Cultural Studies.

The art of interpretation stems when reading becomes a performative act. Each time a reader attempts to read a text, the text gets a new meaning and significance among the multiplicity of other meanings it neighbors. Interpretation is getting better avenues with the advancement of print and media. The internet has been a major discursive field for the intermingling of creativity and technology. In a postmodern picture the idea of submitting to textbooks is uncommon, except to a group that has a real literary zeal because culture has successfully progressed to relocate the attention of its audience from papers to screens with the overarching presence of media in the existing scene. Globalization has made the material on the screen more glamorous and ahead-of-times than that which is found on paper. The best example to testify this would be to count the number of camera images of classroom notes or the screenshots on diverse pastimes on smartphones. The task of the new writer does not finish with attesting his resource in language and preserving knowledge. It turns out to be challenge of the writer to express his viewpoints while adapting to the needs and interests of the contemporary audience. Twitterfiction is one such challenge, and a rostrum to experiment with tastes, interests and temporalities. And revisionism in such a medium will possibly question and deconstruct many metanarratives.

The interface culture is a vital design in contemporary sphere of transmitting art and knowledge. It is also transcending artistic innovations. Revisionism is the analysis of major works of fiction while specifically focusing on the long standing-established narratives and loopholes left out by the previous author. Revisionism in internet and interface culture transcends artistic innovations and

bridges the gap between the common man, technology and art. Catherine Belsey in "The Work of Reading," analyses the responsibility of the new reader influenced by poststructuralism, psychoanalysis and deconstruction. In her work, *Critical Practice*, she investigates the relationship between a reader and text; human beings and language, and writing and cultural politics. "Reading in order to produce the text as a newly intelligible plural object is the work of criticism" (Belsey 87). Then the objective of the reader/critic is to probe into the unconscious of the text to seek "not the unity of the work, but the multiplicity and diversity of its possible meanings, its incompleteness, the omissions which it displays but cannot describe, and above all its contradictions" (89). According to the French literary theorist, Roland Barthes, the narrative is "simply there, like life itself." The purpose of narrative is not just to entertain, but to educate and reform. It is a brainchild of transcultural and transhistorical engagements. Barthes works focused on the ideologies and the politics of representation and identifying, "what-goes-without-saying". With the development of poststructuralist theories the role of the reader becomes essential as "a text's unity lies not in its origin but in its destination" (Barthes 148).

The Mahabharata is one among the two epics of India that informs an Indian on his duties, morality, righteousness and salvation (the other being *The Ramayana*). It often becomes the starting point of many religious practices and the source for perennial and spiritual strength in Hinduism. This epic belongs not just to India, but to the whole world as it transcends regionalism to recite the collective idea of the human family. Believed to have originated from Veda Vyasa, generations of gifted writers have contributed to the text. Over the years it has

become a cultural heritage that encompasses heroic characters, fateful events and valiant battles in stately expression. Chindu Sreedharan, a professor of Journalism at Bournemouth University in England makes an attempt to narrate *The Mahabharata* to his contemporary audience. He revises the great epic in a captivating medium like Twitter to expose the literature to a tech-savvy audience, and completes within a period of four years. He later collates these long series of 140-lettered tweets into his book, *Epic Retold*. Unlike the original epic, the book shatters the very expectation of a traditional reader anticipating stories of gods, demigods, demons and other supernatural themes, like M.T. Vasudevan Nair's *Randamoozham* (another retelling of the epic). In the Author's Preface Chindu admits that Nair was an influence on him while writing the tweets.

Similar to Nair's *Randamoozham*, Bhima or Bhimsen is Chindu's mouthpiece. Hence it is a "metadiegetic narration" (when the story is told and taken on by one or more characters) (Thomas 48). Bhima, the second of the Pandava brothers, gives an unbiased narration of events. The book is divided into episodes 1 to 40, along with an Author's note and Acknowledgements. Each episode/chapter is titled after the main event or the character that takes importance in the episode. Episode one, "The Palace," occasions the children of Pandu along with their mother Kunti, entering the gates of Hastinapur for the first time after living years in forests. The last Episode, "The Palace of Tears", describes the unfortunate ending of things. The tweets are critical of each character while Bhima analyses each of their vices very closely with the first person narration. The characters in Chindu's text are common men and women, and the style of narration is not ornate. Krishna is not a divine figure, but is a simple character, a little wiser than the others. He does not get to perform any role when Draupadi is humiliated by Dushasana, while Yudhistira loses her in gambling. Hidimbi, Bhima's wife is a tribal girl and not a demoness. Likewise the parentage of the Pandavas is also designed with a twist. They are not fathered by gods such as Dharma or Vayu, but by men that the readers least expect. Yudhistira is the son of Vidura, Bhima is the son of Dritarashtra, and Arjuna is the son of Drona. Yudhistira, the eldest of the Pandavas, is portrayed as one being partly responsible for the war. Even when he speaks of righteousness and duty, he is constantly blamed for paving everything including his family and wife in the game of dice. Chindu gives Yudhistira the designation of

"The Gambler", which becomes the title of sixteenth episode in the book.

Chindu's attempt made on Twitter and his following book is also a retelling for the modern readers to identify the injustices and prejudices which were once taken for granted in the original epic. He focuses and analyses many conflicts that went overlooked previously. A few of the tweets printed in the book are enlarged in size than the others. The author meticulously draws the attention of the readers to each of them. In the chapter titled, "The New Ravana", Jayadratha of Sindhu, husband of Dussala, the Kaurava sister, attempts to kidnap Draupadi. But he is not killed on the orders of the same Yudhistira, who previously wanted to see the death of Kimeeran, a forester who insulted him to vacate the land because it was the latter's hunting ground, and Jata of the Asura clan who also attempted to kidnap Draupadi. Then Bhima thinks, "Yudhistira's notion of justice makes no sense to me. One rule for kings, another for tribals. I am speechless" (Sreedharan 153). This event makes apparent the hypocritical ideologies of the rulers who have always escaped the rules, or of the center which has always escaped the structurality. The tweets contain contemporary sentiments while it deals with the issues such as polygamy. When Yudistira says, "our alliance will strengthen five-fold if Draupadi weds us all. Even Krishna thinks so... Have you not heard of story of Jatila? She was wedded to seven sages," (Sreedharan 66). Bhima replies, "So what? Why should we do something simply because someone did it ages ago? ... You can get Krishna to persuade everyone that polyandry is good, but not me" (66).

Revisionism in literature and media studies offers a stage to articulate dissenting voices that stand in contrast to the accepted ideas of class, gender, race and hierarchy. The silences in *The Mahabharata* as an ideological text are highlighted and brought to the forefront in *Epic Retold*. It flows parallel to contemporary literary theory which is against centres, fixities and canons. And hence Chindu's text is deconstruction of a grand narrative that has laid one of the strongest foundations for Indian culture. The subaltern characters in the story are of greater significance than 'any central characters. The forester, the tribal, and the woman get more significance in Chindu's narrative. At one instance, Bhima admits that Draupadi knows Yudhistira better than his own brothers. Foresters like Ghatotkacha and Kimeeran are almost equal in strength to that of the trained princes. The Mother is one of the most revered characters. A forester like Mayan possesses great

knowledge in weaponry and architecture. In Vedic school, Uncle Vidura's sons did not join the Kauravas and Pandava brothers, as Vidura was Pandu's half-brother, born to a maid and hence not of royal lineage. "They are Sudhras, lower caste", he tells me. "They should not be allowed to sit with us kshatriyas anyway" (Sreedharan 15), says Yudhishtra to Bhima. Most of the time when the character of Karna is discussed, he is labelled as the "charioteer's son" (36) by the superiors, instead of his name which reminds the audience of the evil hierarchies maintained by casteism that is still rooted in the Indian society even after centuries of struggle against it.

Linda Hutcheon analyses the distorted and blurred realm of reality that lies between history and fiction. Revisionist narratives offers another version of this reality.

What the postmodern writing of both history and literature has taught us is that both history and fiction are discourses, that both constitute systems of signification by which we make sense of the past ("exertions of the shaping, ordering imagination"). In other words, the meaning and shape are not in the events, but in the systems which make those past "events" into present historical "facts." This is not a "dishonest refuge from the truth" but an acknowledgement of the meaning-making function of human constructs. (Hutcheon *Poetics* 89)

The text also refers to marriages in Indian society and highlights the practice as an alliance for power and money. "Wives become queens based on the might of their family. Wives without might are discarded" (Sreedharan 57). Bhima contemplates after Uncle Vidura sends a messenger asking the Pandavas to attend the Swayamwara in the palace of King Drupada. If one of the Pandavas gained the bride's hand, the fortune that awaited them was in the form of a very powerful ally against the Kauravas. The character or personality of the bride did not matter in front of the wealth and influence she brought from home. The book also articulates anti-war statements. "When balladeers sing of war, they sing of glory. They do not sing of its stench" (Sreedharan 222), thinks Bhima on the thirteenth day of the Kurukshetra war. Drishtadyumna, tells Bhima that "the righteous war exists only in Yudhishtra's mind." The book also directs an accusing eye on deforestation. While Bhima reaches Indraprastha and observes the burnt landscape, Sahadeva says, "Oh! That's Arjuna's doing! He and Krishna cleared the forest's one day!" When Bhima asks, "what about the tribes who lived there? The Nagas and the rest?" Sahadeva answers, "some agreed to move here and work with us. The others ran away when we began setting fire to the forests" (80).

Henry Jenkins introduced the term "convergence culture" to describe a position where "old" and "new" technologies collide in a contemporary media landscape. Here the content flows across diverse platforms. More than a technological shift, it alters the existing relationship between various genres, audience, market and technologies. It even alters the formula by which consumers of media process and intake news and entertainment. Twitterfiction is an example of 'networked' narrative or distributed narrative, where the stories are fragmented, spread, and accessed at different time. It is a platform to experiment writing while sharing stories with contacts and friends on the network. The 140-character limit is an artistic challenge to write imaginatively. Chindu progressed on familiar techniques like the 'cliffhanger' to encourage and sustain his audience to return for more. While he tweets, he maintains his interaction with his followers, asking them for feedbacks. Hence Chindu's narration builds upon the inquisitive nature of his followers while he uses the full potential of what the social media like Twitter provides him.

Stories told on such mediums are a challenge on the traditional assumptions on narrative which tends to believe the narrator and reader are stable entities who has the power to control the course of the story in systemized environment. Today a narrative told on social media moves forward from the concept of a single teller towards ideas such as "coproduction" and "cotellship" (Thomas 131). Even the concepts like 'context' becomes complicated where "context of the telling and the context of the reception of the story may be fluid" (131). Text is no longer a private affair but a collaborated event because the audience plays an important role with their active participation in the production of the text. In digital storytelling the author interacts with the readers. This transcends the notion of author-centrism and creates virtually real connection which is a remarkable characteristic that electronic media has provided till date.

In the digital era text is a volatile creation. Texts have become more flexible while catering to the interests of a larger audience. It is neither an object nor a commodity, but a process. Consumers while seeking out for new information are making new connections. The emphasis is on media convergence that is the result of a cultural shift that happened in the past decades. Internet is 'hyperconnecting' while keeping people informed. Technological advancements have made it possible to analyze narrative in fresh ways while exploring ideological leanings, recurring themes and

patterns. Sreenath Sreenivasan, chief digital officer of New York City, sees "a future in using technology to create art, and also using technology to preserve art, connect with art, and to be relevant in people's lives" (Sebastian 1). The success of Chindu's *Epic Retold* materialises in the literary and field of social media with a wider audience acquiring knowledge on the epic, *The Mahabharatha*. His narration is "tragital" (a portmanteau word uniting the words, 'traditional' and 'digital'). The book is traditional, because in subject it recites the longest epic in the world literature, and digital, with respect to the medium it choose to unfold. This interconnectedness and flexibility of disciplines is an inevitable dynamic in contemporary world of networked knowledge. Also the possibility of revisionism as an aesthetic tool can examine and subvert many dominant systems under the umbrella of postmodernism and technology.

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THE STAIN OF HONOUR: VIRGINITY AND DEATH IN GABRIEL GARCIA MARQUEZ'S *CHRONICLE OF A DEATH FORETOLD*

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Abstract

Anthropological research concludes that according to the honour and shame structure, societies often delegate men with upholding honour and women with experiencing shame. Women are often punished for damaging the honour of their family, but never appraised for validating honour, even when they suppress their innermost desires. This perception of honour is a direct product of the gender bias prevalent in the patriarchal culture, which positions women as occupying the secondary position. Gabriel Garcia Marquez's Chronicle of a Death Foretold is a story of a stained family honour and revenge. Bayardo San Roman on his wedding night finds out that his wife Angelo Vicario is not a virgin and sends her back to her family home. Humiliated Angelo's brothers' vows to avenge their family honour and hunt for Santiago Nasar, who has been named by Angelo as her violator. The paper aims to study by a feminist approach the formation and understanding of virginity as a social constructed concept. It will also focus on the patriarchal attitudes about gender roles, women sexuality, the cult of women's virginity and the honour and shame associated with it. The paper will also study sexual violence committed by the patriarchy on women's mind and body in the novel.

Keywords: Virginity, Family Honour, Public Shame, Sexual Violence and Gender Roles.

Honour can be understood as a kind of social group acknowledgement that confines on an individual a status and a sense of worth. Pitt-Rivers focuses on honour as a feeling that manifests itself in a conduct that is often evaluated by other members of the group. According to him, honour is, "a sentiment, a manifestation of this sentiment in conduct, and the evaluation of this conduct in others" (21). He adds that honour, "derives from virtuous conduct and that honour which situates an individual socially and determines his right to precedence" (36).

In Latin American Societies, Family honour is an important element to maintain the reputation and the status of particular kin groups. There are various ways in which the honour of the family can be preserved. One way is related to the importance that the society lays on the reproductive calibre of the women. Closely related to this is the importance placed on the preservation of virginity until the wedding night. As a result, families keep a cautious watch over the activities of the young girls, who are proprietors of honour in the family and men are often seen as standing guard over women, and this vigilance in turn grant them honour.

Kuo-jung Chen in the article "The Concept of Virginity and Its Representations in Eighteenth-Century English Literature" investigates the origin of the concept of virginity from three different viewpoints. "The Greco-Roman conception of virginity focuses on three Virgin Goddesses—Athena (Minerva), Artemis (Diana), and Hestia (Vesta). The Christian tradition centers on the key ideas of imitatio Christi, the Virgin Mary, and asexual

cohabitation. In the social-cultural context, the concept of virginity is dominated by patriarchal values and cultural coded references" (75). He further understands the concept of virginity at various level. Medically, it simply means an intact hymen, when it breaks a certain amount of blood is the proof of virginity. This blood stain then becomes the stain of intact honour for both the woman and her family.

According to Cooper, at the personal level, "A virgin's chastity foretold its own fulfilment at the next, married, stage of life in harmonious domesticity and the production of legitimate offspring" (1558). "At the social level, young woman's virginity may symbolize familial or even communal honour" (Chen 83). Virginity thus, is a mark of purity of the woman and enhances her sense of worth and in many cultures, virginity determines, if a woman is suitable for marriage or not. According to Ortnr,

The notions of virginity and chastity may be particularly apt for symbolizing such value, rather than, for example, external beauty, because virginity is a symbol of exclusiveness and inaccessibility, nonavailability to the masses, something, in short, that is elite. A virgin is an elite female among females, withheld, untouched, exclusive"(32).

Rivers elaborates the men and women have different behavioural expectations in the honour and shame system. According to him,

The honour of a man and of a woman therefore implies quite different modes of conduct. A woman is dishonoured, loses her verguenza, with the tainting of her

purity, but a man does not. While certain conduct is honourable for both sexes, honour and shame require conduct in other spheres, which is exclusively a virtue of one sex or the other. It obliges a man to defend his honour and that of his family, a woman to conserve her purity (42).

As a result, behavioural demands are different from both men and women. Men retain their honour by proving their masculinity in their social group, which can also happen by raping or sexual violating women. Women, however have to retain their honour. It is closely related to the institute of marriage. Women have to protect their chastity and virginity till marriage and any violation of this by indulging in sexual activities before marriage or giving birth to an illegitimate child brings dishonour and shame to the family. As such, women's actions are often scrutinised and controlled by the men in the family, under the notion of protecting women from dishonouring the family. However, by doing so men place women in a secondary position by rendering them as passive and incapable to taking care of themselves. Thus, they often need the protection of a man, let it be a father, brother, husband or a son. Thus, women are subjects, objects and victims of the honour and shame system.

The notion of honour and shame goes hand in hand with the gender roles attributes to women by the patriarchal culture. These gender rules are based on religious explanations. According to J M Contreras, "The hierarchical gender norms common in the LAC region are deeply rooted in the traditional Catholic morals that define different roles for women and men In this traditional cultural and religious environment, the most influential role model for women is the Virgin Mary, who has two characteristics, namely: virginity, signifying sexual purity, and motherhood, meaning a responsibility for children and the household" (15).

In Latin America, these gender roles arise from the concept of Machismo and Marianismo, "familismo (the importance of family, children and traditional roles for women), simpatía (the existence of harmonious interpersonal relations), respeto (showing respect for tradition and authority), and personalismo (a sense of close personal affiliation with family, friends and neighbors)" (Prechtel 17). According to Melhuus, Machismo is, "derived from the generic term macho, meaning male, [and] is used synonymously with masculinity; it implies, above all, the ability to penetrate, and is associated with being active, closed, unyielding"

(Prechtel 17). Melhuus further attributes the following characteristics to the concept of Machismo:

Machismo underpins the continuous evaluation of men, and rests on the discrete categorisation of women...Machismo has men as its reference group: it is in the eyes of other men that a man's manhood is confirmed, but it is through women that it is reflected and enacted. Thus men are socially and emotionally vulnerable to other men, through the behaviour and moral evaluation of women. The very articulation of machismo not only points to the precariousness of being a man but also underscores the ambiguity of being a woman, showing how women's sexuality is an ambivalent source of virtue (241).

Evelyn Stevens in her article "Machismo and Marianismo" stresses that the Latin American macho man as "having his own way, forcing acceptance of his views, winning every argument in which he engages, considering every difference of opinion as a declaration of enmity" (58). Marianismo is the other half of the gender relations. According to Stevens, "Taking its cue from the worship of Mary, marianismo pictures its subjects as semi-divine, morally superior and spiritually stronger than men. A female cannot hope to attain full spiritual stature until her forbearance and abnegation have been tested by male-inflicted suffering. Men's wickedness is therefore the necessary precondition of women's superior status. (61)

Thus, we are exposed to the double standards prevalent in the Latin American society. A man can sleep with a woman before marriage to prove his masculinity, however, a woman who does the same brings dishonour to the family. Catherine Prechtel comments that,

"However, the consequences with regard to virginity are not the same for men. The loss of virginity for a man does not represent a threat to his social value as it does for a woman. Instead of a threat, the loss of a man's virginity is a rite of passage. In fact, there are tales of fathers who bring their sons to brothels so that they may lose their virginity and gain sexual experience. A man who is still a virgin is considered to be less masculine...While remaining a virgin is a good thing for girls, it is almost an embarrassment for boys. In this sense, virginity is a feminine attribute that men must strive to avoid" (30).

According to Stevens, "[amorous] conquests serve a double purpose. While each seduction gives a man the temporary sensation of having bested an elusive adversary, it also serves to reassure him that the supposed essence of his manhood— his sexual potency— is intact" (59). Thus, dishonour and shame are concepts

that arise out these gender roles and the social construction of virginity.

Chronicle of a Death Foretold is a story of family dishonour and honour killing. Angelo Vicario is returned to her family home on her wedding night, as her husband Bayardo San Roman finds out that she is not a virgin. The story is narrated by Cristo Bedoya, who describes the events that led to the murder of Santiago Nasar, who has been named by Angelo as her violator. The Vicario twins, Pedro and Pablo Vicario vow to avenge their sister's dishonour by killing Santiago Nasar in broad daylight in the middle of the public square. The brother tells their plan to everyone they meet and as result, the entire town knows about it, except for Santiago Nasar himself. However, no one warns Santiago, not even the priest and the police man, for they are busy preparing for the arrival of the Bishop, who is coming to bless the newly wed. Santiago is finally killed in front of his own house. The twins are sentenced to jail and the Vicario family leaves the town.

Latin American societies are divided into three spheres. The first is public sphere, which deals with political, judicial, economic and religious matters. The second is private sphere, also understood as civil society and the third space is domestic space and women are relegated to this sphere. Women in Latin American societies have remained in the third sphere, where the only work for them is motherhood and doing the household chores. "According to the gender norms common in the patriarchal societies of LAC, men are expected to control social institutions such as the family, to be the main breadwinners, to be strong, to be protective and to be sexually active, while the opposite is expected of women" (J.M Contreras et al 15).

Similarly, Angelo Vicario and her three sisters had been brought up in the domestic sphere. "The girls had been reared to get married. They knew how to do screen embroidery, sew by machine, weave bone lace, wash and iron, make artificial flowers and fancy candy, and write engagement announcements." (Marquez 30). The whole town thought that there were no better reared daughters than the Vicario sisters. They were often called perfect and the only reason given for this was, "Any man will be happy with them because they've been raised to suffer" (Marquez 31). On the other hand, the vicario twins "were brought up to be men" (Marquez 30).

Women are born to suffer at the hands of man, who one the name of protection often violate them. They are often treated as an instrument of masculine desire and often subjected to sexual violence. J.M Contreras et al in

their article "Sexual violence in Latin America and the Caribbean: A Desk Review" stress that, "Most researchers agree that sexual violence is rooted in unequal gender social order and power relations between men and women in society. In particular, researchers have linked sexual violence with the following types of social norms: a) the legitimisation of violence against women by intimate partners; b) blaming women for rape and other types of sexual violence; c) the justification of male violence, e.g. due to their "inherent sexual desires"; d) viewing women as sexual objects; and e) the "cult of women's virginity" (8). In the novel, women are subjected to sexual violence, mostly adolescent girls are victims of the violence. "Most perpetrators are known to victims; they are frequently trusted caregivers (e.g. fathers, stepfathers, relatives, friends, neighbours) who take advantage of their dominant position; abuse often occurs more than once and may last for many years" (J.M Contreras 28).

Victoria Guzman is the cook in the house of Santiago Nasar. As an adolescent, she had been molested by his father Ibrahim Nasar, who had seduced her by confessing his love and making fake promises of marriage. She confesses as a result, "She'd made love to him in secret for several years in the stables of the ranch, and he brought her to be a house servant when the affection was over" (Marquez 8). In a similar way, Santiago Nasar molests Victoria's daughter Divina Flor. She confesses that, "He grabbed my whole pussy"...It was what he always did when he caught me alone in some corner of the house, but that day I didn't feel the usual surprise but an awful urge to cry" (Marquez 12). Divina had known what happened to her mother, is bound to repeated with her. As such she knew that, "she was destined for Santiago Nasar's furtive bed, and the idea brought out a premature anxiety in her" (Marquez 8). Even Victoria was aware that Santiago was pinning her daughters in corners of the house, because of the position as a servant of the house, she could neither object nor tell anyone, as no-one would believe her. So, her only way to avenge her own and her daughter's honour was to not war Santiago that he was being hinted by the Vicario twins. Victoria, "hadn't said anything to Santiago Nasar because in the depths of her heart she wanted them to kill him" (Marquez 11). Similarly, her daughter did not warn him because she felt that, "he was nothing but a frightened child at the time, incapable of a decision of her own, and she'd been all the more frightened when he grabbed her by the wrist with a hand that felt frozen and stony, like the hand of a dead man"

(Marquez 12). Thus, this is how both mother daughters avenge their stained honour.

While, on one hand girls and women from lower classes are molested and raped by men. On the other hand, the same men of the patriarchy society lay down gender rules that force women to suppress their sexual desires and protect their virginity. Catherine Prechtel comments that, "Paired with machismo and marianismo, the expectation for young women to remain virgins until marriage shapes how society understands women, and how women understand themselves" (7). There are various ways in which the society stresses the prestigious status given to premarital virginity. According to González-López, "he imposition of virginity on a woman is interwoven with a sophisticated ethic of *respeto a la familia* (respect for the family) which links family honour with a daughter's virginity. And second, the ideal of preserving virginity until marriage stems from a woman's socially learned fear of men's deeply rooted expectations to marry virgins" (74).

She also talks about virginity as capital *femenino*, or feminine capital. According to which, women by the virtue of their virginity not only uphold the status of their family, but also find good economic matches for them as well. Similarly, Angelo Vicario had become the fancy of Bayardo San Roman, a rich man. He sent a proposal to the Vicario household. However, Angelo refuses the proposal saying that she is not in love with Roman. To which her mother replies "Love can be learned too" (Marquez 34).

Angelo is aware of her not being a virgin and she knows what are the consequences of not being one and so she prays to God to give her some courage so that she can kill herself.

As, the day of her wedding came near, the burden of her lost virginity overpowered her mind. "She was so disturbed that she had resolved to tell her mother the truth so as to free herself from that martyrdom, when her only two confidantes, who helped her make cloth flowers, dissuaded her from her good intentions"(Marquez 37). Her elder sisters

Assured her that almost all women lost their virginity in childhood accidents. They insisted that even the most difficult of husbands resigned themselves to anything as long as nobody knew about it. They convinced her finally, that most men came to their wedding night so frightened that they incapable of doing anything without the woman's help, and at the moment of truth they couldn't answer for their own acts (Marquez 38).

The patriarchal society is so deep rooted in the concept of premarital virginity that there are often public

outward displays of the proofs after the wedding night. So, Angelo's sisters told her that "The only things they believe is what they see on the sheets" (Marquez 38). They even taught her, "old wives' tricks to feign her lost possessions, so that on her first morning as a newlywed she could display open under the sun in the courtyard of her house the linen sheet with the stain of honour" (Marquez 38).

However, on the wedding night Bayardo Roman finds no stain on the bedsheets and he realises that her wife is not a virgin and the result is that Angelo is returned back to her parent's house, like a property.

No one would thought nor did anyone say that Angela Vicario wasn't a virgin. She hadn't known any previous fiancé and she'd grown up along with her sisters under the rigor of a mother of iron. Even when it was less than two months before she would be married, Pura Vicario wouldn't let her go out alone with Bayardo San Roman to see the house where they were going to live, but she and the blind father accompanied her to watch over her honour.(Marquez 37).

When a family realises that its honour is in danger, they go to extreme lengths to protect it..

They can excommunicate the girl, physical abuse and beat her and may even leave the village and go reside in a place where no one knows what happened. Angelo is beaten by her mother and her brother "Pedro Vicario, the more forceful of the brothers, picked her up into the air by the waist and sat her on the dining room table" (Marquez 47). They ask about her violator and she names Santiago Nasar. There are two versions in the novel that people have about Angelo naming Santiago. "No one believed that it had really been Santiago Nasar. They belonged to two completely different worlds. No one had ever seen them together, much less alone together." (Marquez 90). A second explanation was that, "Angela Vicario was protecting someone who really loved her and she had chosen Santiago Nasar's name because she thought her brothers would never dare go up against him" (Marquez 91). Whatever, the true version was, Vicario twins are enraged by the stained family honour and for them the only way to restore their family honour is to kill Santiago Nasar. They both announced to the entire town their motive and finally kill Santiago Nasar in front of the house.

The irony of the situation is that the entire town knew what the Vicario twins were upto but no one made any attempt to save or even warn Santiago Nasar. This was so, because the whole town thought that it was not a crime that the brothers had committed, but it was the right

thing to do. For the twins, who had killed Nasar openly, thought that they are innocent, "before God and before men,...It was a matter of honour" (Marquez 49). Finally, the brothers surrender and "he priest recalled the surrender as an act of great dignity" (Marquez 49).

The majority of the town thought that the real victim of the entire event was Bayardo San Roman. According to the people of the town, "Santiago Nasar had expiated the insult, the brothers Vicario had proved their status as men, and the seduced sister was in possession of her honour once more. The only one who had lost everything was Bayardo San Roman: "poor Bayardo", as he remembered over the years" (Marquez 84). As Jon P. Mitchell argues, "Shame is directly related to honour, in that a reduction of the shame of a household's women becomes a direct reflection on the honour of its men. The man whose wife is adulterous, or who fails to demonstrate the virginity of his new bride, is dishonoured" (424).

However, the real victim is no other than Angelo Vicario, whose mother had tried to burn her alive. Taking into account the past of Santiago Nasar, it is not impossible that he might have seduced or even raped Angelo, who out of shame, fear of stigma might have not reported it. As, J M Contreras assume that, "Key reasons why many women do not report sexual violence include: a) stigma, shame and fear of discrimination; b) fear of reprisals from the perpetrator; c) feelings of guilt; d) complexity of reporting the crime; and e) lack of support from family and friends; and the expectation that the law enforcement would be ineffective or even abusive" (9). For the Vicario twins, they were punished and jailed for the crime. Angelo Vicario left the town with her family. "Pura Vicario wrapped the face of the rejected daughter in a cloth so that no one would see the bruises, and she dressed her in bright red so nobody might think she was mourning her secret lover. Before leaving she asked Father Amador to confess her son in jail, but Pedro Vicario refused and convinced his brother that they nothing to repent" (Marquez 83).

As Cristo Bedoya tells the reader when he saw Angelo Vicario after twenty three years after the incident, he say, " refused to believe that the woman there was the one I thought, because I couldn't bring myself to admit that life would end up resembling bad literature so much" (Marquez 89) . Angelo remained unmarried for the rest of her life, kept writing letters to Bayardo Roman, who did not

reply to anyone go them. And finally, she learnt the hardest lesson of her life. "Mistress of her fate for the first time, Angelo Vicario then discovered that hate and love are reciprocal passions" (Marquez 94).

Thus, the novel is example go how the cult of virginity, which is a patriarchal concept does not just imply a woman's purity and honour, but empower the man, who use the concept to dominate women even in the domestic sphere, to which they are forcefully delegated.

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குமரிமாவட்டத்தில் நாட்டார் தொழில்கள்

முனைவர் த.அம்மாநாத்

ஆராய்ச்சி அறிஞர்

தகவல் தொழில்நுட்ப உலகம் இது. கணினி என்னும் விஞ்ஞான அறிவின் வெளிப்பாடும் அதனுடன் இணைந்து அடுத்தடுத்து ஏற்பட்ட தொழில்நுட்ப அறிமுகங்களும் மனித வாழ்க்கையைக் கற்பனைக்கெட்டாத திசைகளுக்கு அழைத்து வந்திருக்கின்றன.

உயிரினங்களின் பரிமாண வளர்ச்சியில் மனிதன் என்ற நிலை ஏற்பட்ட போது ஆதிகால மனிதன் நாகரிகமாக இருக்கவில்லை. இயற்கையில் கிடைத்ததைக் கொண்டு தன்னுடைய தேவைகளைப் பூர்த்தி செய்து கொண்டான். வேட்டையாடுதல் என்னும் தொழில்சார் நிலைக்கு அவன் வந்து சேர்ந்தபோது அது சார்ந்த கருவிகளை உருவாக்க முயற்சித்தான்.

இந்த முயற்சி கற்களைப் பயன்படுத்துதல் என்ற ஆதிகால தொழில் நுட்பத்திலிருந்து தொடங்கியது. இந்த முயற்சி பல்வேறு தொழில்கள் சார்ந்து வளர்ச்சியும், விரிவும் பெற்றது. மனிதன் மேற்கொண்ட தொழில்களுக்கு ஏற்ப தொழில் நுட்பங்களிலும் மாற்றங்கள் ஏற்பட்டன.

காலத்தின் வளர் நிலைகளில் நேற்றையத் தொழில்நுட்பங்கள் பொது பயன்பாட்டிலிருந்து விட்டு விலகின. புதிய தொழில்நுட்பங்கள் காலந்தோறும் அறிமுகமாகிக் கொண்டிருக்கின்றன.

காலம் கடந்த, அனுபவங்களின் வழியாக மனிதன் உருவாக்கிய தொழில் நுட்பங்களை நாட்டார் தொழில் நுட்பங்கள், மரபு சார் தொழில் நுட்பங்கள் என்னும் பெயரில் குறிப்பிடுகிறோம். நேற்றைய மனித இனத்தின் தொழில் நுட்பங்களாகவும், அறிவுசார் அடையாளங்களாகவும் இருக்கின்ற நாட்டார் தொழில் நுட்பங்களை கன்னியாகுமரி மாவட்டத்தை களமாகக் கொண்டு இந்த ஆய்வு மேற்கொள்ளப்பட்டுள்ளது. கன்னியாகுமரி மாவட்டத்தில் சுமார் பதினைந்துக்கும் மேற்பட்ட மரபு சார்ந்த நாட்டார் தொழில்கள் மேற்கொள்ளப்பட்டுவருகின்றன.

வேளாண்மைத் தொழில்

தமிழர்களின் மரபுவழி சார்ந்த தொழிலில் இன்றவும் சிறப்பாக நடைபெற்றுவருவது வேளாண்தொழில் ஆகும். இது மிகவும் நுட்பமானத் தொழில். குமரிமாவட்டத்தில் செய்யப்படுகின்ற வேளாண்மைத் தொழிலுக்குள் பல துணைத் தொழில்களும் நடைபெறுகின்றன. **மரவள்ளிக் கிழங்கு**

1880-1885 ஆண்டுகளில் குமரிமாவட்டத்தினை அதிகம் பாதித்த பஞ்சகாலத்தைத் தொடர்ந்து மக்களின் பட்டினிக்குத் தீர்வாக அறிமுகமானப் பயிர்

இது. இன்றும் இங்குள்ள கிராமங்களின் ஆதாரப்பூர்வமான உணவுகளில் ஒன்றாக இருக்கிறது.

ரப்பர் பயிர்

1960-ல் அறிமுகமான பயிர் ரப்பர் பயிர். குமரி மாவட்டத்தில் பெருமளவில் வேலைவாய்ப்பையும் பொருளாதாரத்தையும் உருவாக்கித் தருகின்ற பயிர். கன்னியாகுமரி மாவட்டத்தின் கல்குளம், விளவங்கோடு தாலுகாக்களில் அதிகம் விளைகிறது. குலசேகரம் பகுதியில் விளையும் ரப்பர் உலகத்தரம் வாய்ந்தாக இருக்கிறது.

நறுமணப்பயிர்கள்

காலனி ஆட்சியின் கீழ் இந்தியா இருந்தபோது ஐரோப்பியர்கள் இந்தியாவில் முதன்முதலில் கிராம்பு, ஜாதிக்காய் ஆகியவற்றை இம்மாவட்டத்தில் அறிமுகப்படுத்தினார்கள். 2431 ஹெக்டேர் நிலத்தில் நறுமணப் பயிர்கள் பயிர்செய்யப்படுகின்றன.

மலர்ப்பயிர்கள்

கன்னியாகுமரி மாவட்டத்தின் தாலுக்காக்களில் ஒன்றான தோவானையின் தோவானை மலர்ச்சந்தை பாரம்பரியமான மலர் விற்பனை மையமாகும். 201 ஹெக்டேர் பரப்பளவு நிலத்தில் மலர் பயிராகிறது. கேரளாவின் தேவைகளையும், சில வெளிநாடுகளையும் இம்மலர்ச் சந்தை கவனிப்புக்குட்படுத்தியிருக்கிறது.

நெற்பயிர்

கேரள மாநிலத்துடன் இருந்த காலத்தில் குமரிமாவட்டம் திருவிதாங்கூரின் நெற்களஞ்சியம் எனப்பெயர் பெற்றிருந்தது. இருபருவக் காற்றுகள் கொண்டு தருகின்ற மழைவளம் இம்மாவட்டத்தில் முப்போக நெல் விளைச்சலுக்கு காரணமாக உள்ளது.

வாழைப்பயிர்

குமரிமாவட்டத்தில் தோட்டப்பயிர் சார்ந்து நடைபெறுகின்ற மற்றொரு முக்கியமானத் தொழில் வாழை விவசாயம். தமிழ்நாட்டிலேயே இம்மாவட்டத்தில்தான் பல்வேறு வகையான வாழைப்பயிர்கள் பயிரிடப்படுகின்றன. சிகப்பு, மட்டி, பேயன், ஏத்தன், பானையங்கோட்டை, ரசகதளி, பூங்கதளி, சிங்கன், மோரீஸ், மொந்தன், கற்பகவள்ளி போன்று இன்னும் பல இன வாழைப்பயிர்கள் பயிரிடப்படுகின்றன.

மரமேறும் தொழில்

தென்னை, பனை, கழுகு ஆகிய மரங்கள் குமரிமாவட்டத்தில் அதிகம். மரங்கள் நிறைந்த பகுதியாக இருப்பதால் மரமேறுதல் என்பது தனித்தொழிலாகவே வளர்ச்சி பெற்றுள்ளது. நெஞ்சு அனைத்து ஏறுதல், கைகுத்தி ஏறுதல், கயிறு சுற்றி ஏறுதல், தாவுதல், தலைநார் பயன்படுத்துதல் என பல நுட்பங்களை பயன்படுத்துகின்றனர். மரமேறுதலும், இம்மரத்தின் பொருட்களிலிருந்து தயாரிக்கப்படுகின்ற துணைத்தொழில்களாக ஓலைமுடைதல், பெட்டிமுடைதல், கயறுதயாரித்தல் போன்றவற்றிலும் மரபுசார்ந்த தொழில்நுட்பம் பயன்படுத்தப்படுகிறது.

நகைத்தொழில்

மேலைநாடுகளில் தங்கத்தை 'மஞ்சள் பிசாக்' என்று குறிப்பிடுகிறார்கள். விஸ்வகர்மா என்னும் பொது அடையாளத்துக்குள் வருகின்ற இத்தொழிலாளர்கள் பொற்கொல்லார், தட்டான், கம்மாள், ஆசாரி என்றும் அழைக்கப்படுகின்றார்கள். தரம் அறிதல், புடம்போடுதல், அமிலமுறை, மேருகேற்றுதல் என்று மரபுசார்ந்த தொழிற்கூறுகள் இத்தொழிலில் இருக்கின்றன.

கொல்லத்தொழில்

இரும்மையும் தீயையும் கொண்டு பல்வேறு விதமான தொழிற்கருவிகளைச் செய்பவர்கள் கொல்லர் என்று அழைக்கப் படுகிறார்கள். தீக்கொல்லர், பொற்கொல்லர் என கொல்லர்கள் பற்றிய குறிப்புகள் சங்க இலக்கியத்தில் பரவலாக இடம்பெற்றுள்ளன. இத்தொழிலில், உலை, துருத்தி, குறடு என மரபு சார்ந்த தொழில்நுட்பங்கள் பயன்படுத்தப்படுகின்றன.

மரத்தொழில்

ஆதிமனிதன் இயற்கைப்பொருட்களைக் கொண்டு இருப்பிடங்களையும், ஆடைகளையும் உருவாக்கினான். குமரி மாவட்டத்தில் முல்லை நிலத்திலிருந்து பனை, தென்னை மற்றும் குறிஞ்சிநிலத்திலிருந்து ஆபிணி, பலா, தேக்கு, கருமருது, ஈட்டி, ஹேங்கை போன்ற மரங்கள் மூலம் கோயில், அரன்மனை, கோட்டை, வீடுகள் போன்றவற்றில் வேலைப்பாடுகளுடன் கூடிய கட்டிட தொழில் நுட்பங்கள் நிறைந்து காணப்படுகின்றன. இத்தகையத் தொன்மைவாய்ந்த மரத்தினைக் கொண்டு பொருட்களைச் செய்பவர்களை ஆசாரி, தச்சர் என்று அழைத்தனர்.

மரம் அறுத்தல், உளிதீட்டுதல், சீவுதல் என்று பல்வேறு தொழில்நுட்பங்களை இவர்கள் பயன்படுத்துகின்றனர்.

சிற்பத்தொழில்

சிற்பத்தொழில் செய்பவர்களும் 'விஸ்வகர்மா' என்னும் சமூகப்பிரிவுக்குள் வருகிறார்கள். கல்லில் சிற்பம் செதுக்கும் இவர்கள் கல்லாசிரியர்கள் என்று அழைக்கப்படுகிறார்.

கன்னியாகுமரி மாவட்டம் மைலாடி கிராமம் இத்தொழிலுடன் நெருக்கியத் தொடர்புடையது. இங்குள்ள கற்சிற்பத் தொழிலின் வரலாறும் சுசீந்திரம்

தானுமலையான் சாமிக் கோவிலின் கட்டிட வரலாறும் சமகாலத்தவை என்று தெரிகிறது. இத்தொழிலாளர்களின் பூர்வீகமான ஊர் கமுகுமலை என்று கூறப்படுகிறது. இவர்கள், நடுகல், சமைதாங்கிக்கல், கல்மண்டபம், கல்தூண், வரிக்கல்கள், எல்லைக்கல் என பல்வகை பொருட்களையும் மற்றும் சிற்பம் தவிர வீட்டு உபயோகத்திற்குப் பயன்படக்கூடிய அம்மிக்கல், குளவிக்கல், தொடர்க்கற்கள், ஆட்டுக்கல், திரிகைக்கல்கள், மடைக்கல், தூண்கல் போன்றவையும் கல்லில் தயாரிக்கின்றனர். கற்தொழிலில் சாமி செதுக்குவதில் கண்திறத்தல், செதுக்குதல் என்று மரபானத் தொழில் நுட்பங்கள் இருக்கின்றன.

பாத்திரம் செய்தல்

வட்டவிளை என்னும் ஊரில் அதிக அளவில் உலகத்தரம் வாய்ந்த செம்பு, பித்தளை உபயோகப்பொருட்களை தயாரிக்கின்றனர். உண்ணும் பாத்திரங்கள், குத்துவிளக்குகள், மணிகள், குட்டுவம், உருளி, குடம், பாணை, வார்ப்பு, உள்ளிட்ட பல பொருட்கள் பித்தளையில் செய்யப்படுகின்றன.

இத்தொழிலுக்கு தனியான மண்வகை, மெழுகு, சாம்பல் அளவுக்கருவி, குவை, அரிப்பு உள்ளிட்ட மரபுசார் தொழிற்கருவிகள் இருக்கின்றன.

சலவைத்தொழில்

ஆடை என்பது மனித நாகரீகத்தின் அடையாளங்களில் ஒன்று. ஆடையைச் சுத்தமாக வைத்திருத்தல் என்பது மனித இயல்பு. ஆடையை வெளுத்து சுத்தமாக்கி, கஞ்சி முக்கித் தந்திட்ட மனிதர்கள் 'வண்ணார்கள்' என்று அழைக்கப்பட்டனர்.

பழந்தமிழ் இலக்கியமான சங்க இலக்கியங்களில் ஆண்கள் சலவைத் தொழிலில் ஈடுபட்டதாகக் குறிப்பு எதுவுமில்லை. சங்க காலத்தில் பெண்கள் மட்டுமே சலவைத் தொழிலில் ஈடுபட்டதாக சங்க இலக்கியக் குறிப்புகள் வழியாக அறியமுடிகிறது.

சலவைத்தொழிலில் ஈடுபட்ட பெண் 'புலைத்தி' என்று அழைக்கப்பட்டாள் என்று தெரிகிறது. சலவைத் தொழில் செய்யும் வண்ணார்களில் பல பிரிவினர்கள் குமரிமாவட்டத்தில் இருக்கிறார்கள். சேவை சமூகமாகவும் இவர்கள் இருப்பதால் அனைத்துப் பிரிவினரோடும் இவர்களுக்குத் தொடர்பு இருக்கிறது. வெள்ளாவி வைத்தல், கஞ்சி சேர்த்தல், துவைத்தல், சலவை செய்தல் என மரபு சார்ந்த பல தொழில் நிலைகள் இத்தொழிலில் இருக்கின்றன.

சவரத்தொழில்

தலைமுடியினையும், தாடியினையும் வளர்க்கும் பழக்கம் நெடுங்காலம் தமிழர்களிடம் இருந்தது. இத்தொழிலை ஊர் குடிமகன் எனப்படும் நாசவன் என்னும் சமூகம் வந்திருக்கிறது. இன்றைய சூழலில் அழகுக்கலை என்னும் துறையாக இத்தொழில் மாறிவிட்டது. தற்போதுள்ளதுபோல வீரர்கள் (காவலர், இராணுவம்) தாடியை முழுங்கச்சிறைப்பதும், தலைமுடியை முறையாக ஒழுங்கமைப்பதும்

பழந்தமிழகத்தில் இருந்திருக்கவில்லை. சங்க இலக்கியம் தாடியை ‘அணல்’ என்று குறிப்பிடுகிறது. போரில் தோற்றப் பெண்களுக்கும், கணவனை இழந்த பெண்களுக்கும் கூந்தல் களையப்பட்டச் செய்திகள் சங்க இலக்கியத்தில் வருகின்றன. பெண்துறவிகளும் தலைமுடி களைந்திருக்கிறார்கள்.

மண்பாண்டத்தொழில்

இத்தொழில் செய்பவர்கள் குலாலர், குயவர் என்ற பெயரில் அழைக்கப்படுகிறார்கள். வேளாளர் என்ற சிறப்புப் பெயரும் இவர்களுக்கு இருக்கிறது. தலைக்குளம், திருநயினார் குறிச்சி, திருப்பதிசாரம், சங்கான்கடை போன்ற பகுதிகளில் கலசம், பாளை, சட்டி, உலைமுடி, மண்அடுப்பு, மண் விளக்கு (கிளிசட்டி) உருளி, உண்டியல், மண் உருவங்கள், சாமிசிலைகள், சாம்பராணி தட்டு, ஓடுகள் போன்ற மண்பாண்ட பொருட்கள் மரபு வழியாக தயாரிக்கப்படுகின்றன.

மீன்பிடித்தொழில்

குமரி மாவட்டத்தில் 70 கிலோ மீட்டர் கடற்கரை உள்ளது. விரிகுடா, இந்தியப்பெருங்கடல், அரபிக்கடல் என முக்கடலும் சங்கமிக்கின்ற இடமாக குமரிமாவட்டம் திகழ்கிறது. கடல்சார் சமூகமாகிய பரதர், முக்குவர் இனமக்கள் கடலில் மீன்பிடிக்கின்றனர். சங்க இலக்கியத்திலும் சுறாக்கோடு, வலை சில மீன்வகைகளில் செய்திகள் பற்றிய குறிப்புகள் நெய்தல் திணைப்பாடல்களில் இடம்பெற்றுள்ளன. குளம், குட்டை, நீர் தேக்கம் போன்றவற்றில் நாட்டார் இன மக்கள் மீன் பிடி தொழில் செய்கின்றனர். இத்தொழிலில் மீன் வளம், இனப்பெருக்கம், மீன் வகைகள் காலச்சூழல் வலை, தூண்டில் என பலவகைத்தொழில் நுட்பங்கள் பயன்படுத்தப்படுகின்றன. பழந்தமிழிலக்கியங்கள் ‘வேட்டை’ என்றே மீன்பிடித்தலைக் குறிப்பிடுகின்றன.

நெசவுத்தொழில்

கன்னியாகுமரி மாவட்டத்தில் சுமார் 350 ஆண்டுகளுக்கு முன்பு நெசவாளர்கள் குடியமர்த்தப்பட்டனர் என்று தெரிகிறது. நெசவுக்கான தொழிற்கருவிகளாக தறியும், ராட்டையும் பயன்படுத்தப்படுகிறது. பஞ்சம், பட்டினிகள் தொடர்ச்சியாக இருந்தது வந்த காலத்தில் மாற்று வேலை வாய்ப்புக்காகவும் நெசவுத் தொழில் அறிமுகப்படுத்தப்பட்டுள்ளது. இத்தொழிலில் பாவாற்றுதல், நெய்தல், தார்குற்றுதல் என்று பல்வேறு மரபு சார்ந்த தொழில்நுட்பங்கள் பயன்படுத்தப்படுகின்றன.

செங்கல் தொழில்

மனிதனின் அடிப்படைத் தேவைகளில் குடியிருப்பதற்கான வீடும் ஒன்று. மரப்பொந்துகளிலும், மலைக்குகைகளிலும் வாழ்ந்த மனிதன் கொஞ்சம் கொஞ்சமாக முன்னேறி வீடுகளைக்கட்ட ஆரம்பித்தான். தொடக்கநிலையில் மனிதன் அமைத்த வீடுகள் அந்தப் பகுதிகளில் கிடைத்த புற்கள்,

மரங்கள் இவற்றைக் கொண்டே எழுப்பப்பட்டன. குடிசைகள் என்ற நிலையில் இருந்த அந்த வீடுகள் சங்க இலக்கியத்தில் “குரம்பை” என்று குறிப்பிடப்படுகிறது. குடிசைக்குள் குனிந்த நிலையில் தான் நுழைய வேண்டியிருந்தது என்பதை,

“காதலர்

குவிந்த குரம்பை அம்குடி சீறார்”

- அகம் 329

கட்டுமானத்தில் செங்கற்களின் அறிமுகம் மிகமுக்கியமான ஒன்றாக அமைந்திருக்கிறது. பச்சைச் செங்கற்களை முதலில் பயன்படுத்திய மனிதன் நெருப்பின் பயன்பாட்டை அறிந்தபிறகு சுட்ட செங்கற்களைப் பயன்படுத்த ஆரம்பித்தான். செங்கல் தொழிலிலும் பல்வேறு வகையான தொழிற்கருவிகளும், தொழிறநுட்பங்களும் பயன்படுத்தப்படுகின்றது.

மண்ணைப் பக்குவப்படுத்துதல், கல்அறுத்தல், சூளை, தீமுட்டுதல் என இவை அமைந்துள்ளன.

மூங்கில் சார்ந்தத் தொழில்கள்

குமரி மாவட்டத்தில் நடைபெறும் கைவினைப் பொருட்கள் தயாரிப்பில் மூங்கிலைக் கொண்டு தயாரிக்கப்படும் கைவினைப் பொருட்களும் முக்கியமான இடம் வகிக்கின்றன.

மூங்கில் தமிழகத்தின் தொன்மையான பல்வகை இனங்களில் ஒன்று. தமிழின் பழமையான இலக்கியமான சங்க காலத்தில் மூங்கில் பற்றிய பல்வேறு குறிப்புகள் கிடைக்கின்றன. தொன்மைவாய்ந்த மூங்கிலில் செய்யப்படுகின்ற நாட்டார் தொழில்நுட்பம் சார்ந்த பொருட்கள் குமரிமாவட்டத்தில் செய்யப்படுகின்றன. கன்னியாகுமரி மாவட்டத்தின் கல்குளம் தாலுக்காவில் அமைந்திருக்கிற குலசேகரம் பகுதியில் இத்தொழில் நடைபெறுகிறது. குறவர்கள் இத்தொழிலில் ஈடுபட்டு வருகிறார்கள்.

குலசேகரம் பகுதியைச் சுற்றியுள்ள தச்சமலை, களப்பாறை, தோட்டாமலை, கொழுபிடுங்கி, கோருவக்குடி, ஆலம்பாறை, மணலோடை, பெருஞ்சாணி, பண்ணிக்குழி, வெட்டமலை, காயல்கரை, மோழியடி போன்ற இடங்களில் மூங்கில்கள் கிடைக்கின்றன.

இப்பகுதியில் கிடைக்கின்ற மூங்கில்கள் குறைந்தது பத்து முதல் முப்பது அடி நீளம் வரை இருக்கும். கூடை செய்வதற்கு பதினைந்தடி முதல் இருபதடி வரையிலான நீளமுள்ள மூங்கில் தேவைப்படுகிறது. கூடைகள் செய்வதற்கு பச்சை மூங்கிலே எளிதானது. காய்ந்த மூங்கிலாக இருந்தால் தண்ணீரில் ஊற வைத்துப் பயன்படுத்துவார்கள்.

மூங்கிலில் கூடை செய்வதற்கு கத்தி, அருவா, சுத்தி போன்றவை கருவிகளாகப் பயன்படுத்தப்படுகின்றன.

சங்கு மற்றும் சிப்பி சார்ந்த நாட்டார் தொழில்

கன்னியாகுமரி மாவட்டத்தில் நடைபெறும் மற்றுமொரு பாரம்பரியமிக்க நாட்டார் கைவினைத்தொழில். சங்குத்தொழில் என்பது புராணக்கதைபுடன்

தொடர்புடையதாகக் கருதப்படுகிறது. சிவபெருமானுடன் தொடர்புடைய திருவிளையாடற் புராணக்கதையில் சங்கு தொடர்பான கதை இடம் பெறுகிறது. தொன்மையான சங்குத் தொழில் சார்ந்த கைவினைத் தொழில்கள் கன்னியாகுமரியின் சுற்று வட்டாரப் பகுதிகளில் செய்யப்படுகிறது. இத்தொழிலுக்கான சங்கும், சிப்பியும் வெளிமாவட்டத்திலிருந்து கொண்டு வரப்படுகின்றன. இயற்கையிலிருந்து பெறப்படும் சங்கு, சிப்பிகள், இவற்றை மட்டுமே கொண்டு செய்யப்படும் இயற்கைசார் பொருட்கள் இவற்றுடன் செயற்கைப் பொருட்களையும் இணைத்துச் செய்யப்படும் செயற்கை கலந்த பொருட்கள் என்று இருவகையானப் பொருட்கள் தயார்

செய்யப்படுகின்றன. செயற்கையானப் பொருட்கள் சென்னை மற்றும் சீனா உள்ளிட்ட பகுதிகளிலிருந்து கொண்டு வரப்படுகின்றன.

தெய்வ உருவங்கள், விலங்குகள், பறவைகள், உள்ளிட்ட பல்வேறு பொருட்கள் சங்கில் தயார் செய்யப்படுகின்றன. கன்னியாகுமரி மாவட்டத்தில் நடைபெறுகின்ற தொழில்களில் விவசாயம், மண்பாண்டம், மீன்பிடித்தல், நார்சார்ந்த தொழில், உலோகம் சார்ந்தத் தொழில்களில் இடம் பெற்றிருக்கின்ற நாட்டார் தொழில்நுட்பம் இன்றைய தொழில் நுட்பத்தின் முன்னோடியாக அமைந்திருக்கின்றன.

THE 'BURNOUT' CRISIS FACED BY THE HIGHER SECONDARY ENGLISH TEACHERS OF CALICUT DISTRICT, KERALA

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Introduction

Education has been variously defined and the role of teachers in education has been subjected to analysis and expectation. It could even be said that education began with people who took up the role of teachers in response to an inner urge to create a better future of intelligent citizens. The practice of Socrates in ancient days is considered even now as one of the best models of teaching. Through the centuries great personalities have enlightened the sphere of education and philosophy with their insight erudition and skill. Since Socrates every century and every nation have had teachers and educators of academic distinction. The evolution and progress of education has depended on the scholarship and innovative practices of teachers.

Various factors including the teacher, the learner and the learning environment directly affect the teaching learning process. Teaching is dependent on the curriculum, the students and the classroom environment. The teacher's knowledge level, aptitude for teaching and the attitude to the students is vital in determining the quality of the classroom interaction. The educational benefits reaped by the students from the classrooms are dependent on the continuous and progressive availability of academically rich teacher-student interaction. The students' motivation to pursue their studies depends almost entirely on the quality of teaching they receive from the classrooms. The good teachers raise a crowd of good students while many drop-outs are created by half-hearted and mediocre teaching. Proper planning with the clear cut objectives helps to build up the structure and the quality of classroom interaction.

Paradigms of education may change in keeping with the academic research and the desire for improved education. The change of paradigm is readily reflected in the teaching methods. The behaviourist paradigm which considered education as a deliberate and teacher-centred, rigorous process, ruled education for many decades.

Learning was considered a deliberate transfer of data from the mind of the teacher to the mind of the learner. The teacher and the textbook were the almighties of the paradigm and the student was always at the receiving end, a tabula rasa, a blank slate, an empty vessel. Stimulus, response and reinforcement were the key words and teaching revolved these notions often deteriorating into monotonous drill. Teaching was considered a glorious vocation, an eminent career and always enjoyed the vestige of knowledge.

The constructivist paradigm challenged the notions of stimulus-response-reinforcement and forwarded the intelligent alternative that learning is the active construction of ideas, concepts and language in the mind. It proposed that learners construct their own understanding and knowledge through learning experiences and practice. The learners are considered the constructors of knowledge. The Socratic mode of questioning is the means to gain awareness knowledge, self-exploration and real time assessment. Learning is the outcome of the active involvement of the learner in the learning process. The learner is by far autonomous and the teacher serves as a guide, mentor facilitator and co-learner. The teacher is no longer an academic autocrat, knowledge dispenser or disciplinarian. Constructivist classrooms do not call for active teaching and the academic responsibilities of the classroom are mutually shared by the teacher and the learner.

The leap in information technology has found its reflection in the sphere of education. ICT is now a catch word in academia and classrooms are getting transformed with the use of computers, smart boards and virtual media. The government is also promoting e-materials and e-learning equipment in the classrooms. Power point has become the order of the day and e-learning is the norm. Conventional teaching has been revamped by technology while at the same time diminishing the role of teachers in the classrooms. The role of the teacher gets diminished to

that of being a mere extension of the ICT tools. The students gradually tend to consider the computer based technology a more reliable source of information in comparison with the teacher who is often not fully at ease with the medium of ICT.

The history of teaching is as long as the history of humanity itself. Cultures and civilizations were established and maintained with the contribution of teachers. All that the world knew at any time in history was handed down to the next generation through teachers. They combined the knowledge of the world and the intuitions of philosophy into their words and moulded posterity. All the great philosophers of the world have been great teachers and the great teachers also were well rooted in philosophy. Teaching currently is considered a profession; but to consider it as a mere profession is to delete the depth out of a glorious vocation. Men and women of immense scholarship have glorified the profession through their contributions in real time class rooms and actual life and have ennobled minds that otherwise would have been lost to ignorance. Teaching has been approached differently and variously by people of varied academic worth. The glorious examples set by eminent teachers have fascinated many to take up teaching as a vocation. However, depending on the attitude of those who entered this profession, it has sometimes been toned down to a mere job and a meaningless task. At the lowest rung stand teachers who entered the field for purposes of livelihood and to expect great teaching from them would be hollow hope. Excellence in teaching depends on a number of factors including knowledge, experience, involvement and dedication, topped by passion. To maintain these positive aspects in mind for an extended period of time is a challenge. Many who enter teaching with enthusiasm fail to keep up the initial gusto as the years go by. The repetitious nature of the work they do lulls their vigour and many suffer problems of burnout.

The aim of this study

This study aims to explore the problem of burnout faced by the higher secondary teachers of Calicut district in Kerala. The revised constructivist curriculum and the many years of repetitious constructivist teaching have been observed to cause inertia among the teachers. The researcher is himself a higher secondary English teacher working in Calicut. Direct experience as an English teacher at the Higher Secondary level in the Calicut district of Kerala shall serve as the spring board for the researcher to delve into the problems faced by the English teaching community that he is part of.

Literature related review

The review of related literature opens its door to background information on the teaching learning process and burnout crisis faced by teachers. The study takes the history of English Education in India from independence to the present. Macaulay's Minute, the Radhakrishnan Commission report, and the New Education Policy that highlight the pivotal role of teacher as a facilitator in the educational sphere shall be looked into. The various methods of English language teaching including the Grammar Translation method, the Audio Lingual Method, and the Direct Method, Communicative Language Teaching and Principled Eclecticism shall be referred, to brighten the study. Educational psychology, the impact of various paradigms and e-learning and technology enabled teaching will contribute to the depth of this study. As the study is directly concerned with teachers and their professional life and the students who directly experience the efficiency and academic gusto of their teachers the opinions of both these categories shall be scrutinised to arrive at conclusions.

The Methodology of the Study

For the effectiveness of the study, the actual classroom experience of the teachers and students needs to be looked into. To undertake the study, interviews and analytical questionnaires shall be used to cull out salient information regarding the attitudes and performance of teachers. As students are at the receiving end in the classrooms and in the education setting in general, their opinions regarding teachers also need to be considered. Direct interviews with practicing teachers and students' response to deliberately prepared brief questionnaire shall serve to guide the researcher in the pursuit. Statistical analysis of collected data will help to arrive at conclusions.

Analysis - Findings

The analysis of the data will capably provide accurate conclusions about the causes of burnout faced by the higher secondary English teachers. The psychological and academic reasons that pave the way to burnout shall be revealed, with statistical precision. The analysis of the students' responses will reveal the impact of teacher burn out on the student community. The ways in which burn out affects actual classes and teacher student relationships can be listed out through the analysis. The scientific nature of the analysis shall help the researcher to arrive at his findings and enable him to suggest remedies.

Recommendations

The study shall enable the researcher to look forward to a brighter academic future wherein teachers are not limited by burnout. With the aim of making such a future a reality the researcher shall make cogent recommendations from which the academic world can benefit. The enlightenment received from the great teachers and philosophers of bygone ages shall empower the researcher to suggest remedies for teacher burnout which makes classroom teaching an exercise in boredom.

Conclusion

The final chapter shall conclude the thesis with fresh academic hopes.

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LOST SENTINEL THE DEMOLITION OF THE BOMBAY FORT

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Abstract

The Bombay Fort is a long forgotten vestige of Mumbai's History. Most residents of the city are unaware of the fact that the Fort area in South Bombay is named after the large fort that had stood there for almost 150 years. Built in the early 18th century the Bombay Fort was a silent spectator as a small trading port grew into a large and prosperous city.

The Fort encompassed the entire town of Bombay. Built in fits and starts as a defence against pirates and enemies from the Deccan or Konkan, at the time of its construction it had been sufficient for the needs of the East India Company's Government in terms of security. By 1850, however, the fort was completely congested. With the burgeoning population space to expand was desperately required. In terms of security, the fort walls were now superfluous and found to be burdensome. Various authorities began to suggest that the fort be demolished. Finally, the Government of Bombay took the decision to tear down the walls.

The Bombay Fort was demolished in 1862. Not one part of it was left with the exception of a word -'Fort' - used for the area in South Bombay that its walls once defended.

This paper examines the reasons behind the decision to raze the fort of Bombay and its demolition. The research for this paper was done entirely from archival sources at the Maharashtra State Archives, Mumbai, as well as the India Office Records at the British Library, London.

Keywords: Bombay Fort, Bombay, Fort, Demolition Government of Bombay Esplanade



Fig. 1 Plan of the Bombay Fort (outlined in red) showing the Esplanade (outlined in green)

After Wacha, Sir D. E., *Shells from the Sands of Bombay, being my Recollections and Reminiscences — 1860 – 1875*, K. T. Anklesaria, The Indian Newspaper Co., Ltd., Bombay, 1920, p. 4; <<https://archive.org/details/shellsfromsands00wach>>

Lost Sentinel

The Demolition of the Bombay Fort

In 1862 Bombay Fort was demolished, leaving behind only the word 'Fort' for the area in South Bombay that its walls once defended. The reason for its destruction was for the same reason that many structures are threatened today - a land hungry city with a burgeoning population.

Built in the early 18th century the fort of Bombay had stood, as a silent spectator, as the small trading port grew into a large and prosperous city. Its construction took place in fits and starts depending on the security needs of that time. When completed, the walls stood forty feet high and varied in width from twenty-five to fifty feet at the top.¹ It was the largest of a series of forts that defended the eastern and western foreshores of the islands that became Mumbai.

The Fort encompassed the entire town of Bombay. At the time of its construction it had been sufficient for the needs of the Government in terms of security and protection from piracy or enemies from the Deccan or Konkan. But in the years that followed, weaponry, shipping and the population of the city had undergone a great change.

There had always been opposition to the removal of the ramparts, as they provided a semblance of security to those who resided within them; but by the early 1860s there was growing support for their removal. Fewer people lived within the Fort than outside it – only 40,000 to 50,000

of a population of 800,000,ⁱⁱ and the city was still growing at a rapid pace. Trade was keeping pace with this growth and there were greater demands on the city from foreign commerce. The aggregate annual commercial activities in the City were estimated at around \$40 Million Pounds Sterling and 770,000 tons of shipping.ⁱⁱⁱ The Chamber of Commerce had, in fact, made several memorials to the Government regarding security and space.

With British rule firmly established, there was no real threat from the interior. There was however the possibility of a mortar attack from a ship. Fires would spread rapidly through the three storied, mostly wooden houses.^{iv} So what was needed were new harbour defences.

Since 1845 proposals for the removal of the western ramparts had been put forward by successive Chief Engineers and Commanders-in-Chief. The reasons given by them were reiterated in 1862 by Sir William Mansfield, the Commander-in-Chief of the Bombay Army –

“Now on the contrary, Bombay, instead of being an isolated town, exposed to piracy and other dangers, with no Field Army from which to call for help, is an enormous, growing and Commercial Capital of large and flourishing provinces, studded with the stations of an Army, a considerable portion of which is immediately available by railway; the approach of a native enemy against it from the interior of the country being an impossibility, unless the British Indian Empire should be broken up from its foundations. On the other hand the dangers of really powerful attack from the sea have increased out of all proportion, owing to the modern discoveries in the use of Steam and Ordnance.”^v

There was also another important reason for destroying the walls: the impact of the railways which were nearing completion. Once they were complete the quantity of goods flowing into and out of the city would lead to “a scene of development ... which it is now difficult to realise.”^{vi} The Commander-in-Chief of the Indian Navy, Commodore Wellesley, estimated that the value of shipping in the harbour was never less, in any season, than 2,000,000 pounds sterling, without cargo!^{vii} Such were the number of merchantmen anchored in the Bombay harbour.

With a population that was increasing rapidly, wealth increasing in a similar manner, and factories springing up and competing with commercial activities, the space crunch was acute. There was one solution that found increasing support - demolition of the walls, thus liberating land that would fulfil all expectations.

The Government, therefore, set up a three member committee comprising of Colonel Turner - the Chief Engineer for Bombay and Lieutenant Colonels Pottinger and Rivers, to draw up a report on the subject of land fortifications. The report reiterated that, with the advent of new weaponry, the Fort was no longer capable of protecting the town- at the most, it might deter a mob.^{viii} A series of small detached forts could replace it. There was no need for a large garrison to be posted in the city – they could be posted at Poona, Sholapur, Ahmedabad, etc., and the new railway lines could bring in 6000 men at twelve hours' notice.^{ix}

The Committee proposed the creation of a new quarter of the city on the land that would be recovered after the razing of the ramparts and on a part of the Esplanade. They also put forward some schemes of reclamation which, on receiving sanction from the Government, could be undertaken by private parties or by the state on remunerative terms. New public offices could be set up in more suitable areas than the ones they occupied at present; the ventilation and drainage of the of the new city would be taken care of; and the military and civil needs of Bombay, with regard to security, would be addressed.^x

With regard to the Esplanade, both the Committee and Sir William Mansfield were in favour of a small area of clear space left that would be free from buildings of any kind.^{xi} The Secretary of State for India, however, favoured keeping the Esplanade more or less as open maidans along the to-be-made Esplanade Road.^{xii}

In June 1862, sanction was received from the India Office, London, for the removal of a larger part of the land defences of Bombay. Other defences, more suited to the changed circumstances, were to be built.^{xiii} The land thus cleared would be used to create a renewed Bombay. Here was also an opportunity to create a new system of drainage for the entire city, to prevent the constant threat of infectious water borne diseases like Cholera, which killed thousands every year. It was stressed that open spaces were necessary not just for sanitation purposes but to provide much needed relief from crowded streets.^{xiv}

In short, the Committee recognised the significance of the opportunity that would be created and were determined to ensure that a disciplined approach was vital for making the most of this chance to improve the quality of life in a now crowded city.

The report pointed out that for all these goals to be realised, it was necessary for the Government of Bombay to obtain full control over all the new building activities.

This would be possible if Government passed an act in its Legislature.^{xv}

The Government in Bombay now began to examine the best possible means to give a practical effect to the sanctions received from London. In order to ensure that none of the interests involved in this mammoth endeavour be accidentally neglected or harmed, Government decided to set up a Rampart Removal Committee. It would be empowered to handle the division of land into plots and the sale of those plots as well as giving sanctions to the architectural plans of the proposed buildings.

But while there was much enthusiasm at the official level, local residents were dismayed. For them the Fort was still a source of security. Two petitions were sent to the Governor in Council, Sir Henry Bartle Frere, asking him to reconsider the decision to demolish the fort. Signed by Furdoonjee Framjee Colah and 614 residents of the fort, the first petition listed out various reasons including the protection that had been offered to the residents of the fort during the Parsi-Muslim riots of 1851 and the Revolt of 1857. Furdoonjee also pointed out, and this seems to be the real concern, that if all this land was freed up for sale it would bring down the value of their properties inside the Fort.^{xvi} A second petition of 24th December 1862 echoed their plea.^{xvii}

Furdoonjee's pleas were answered with a letter from the P.W.D. (Public Works Department) on behalf of the Governor in Council on 14th February 1863. He assured Furdoonjee that close attention had been paid to all the problems mentioned in the petitions, and that these orders would never have been passed had they not already made plans for alternative defence systems. With regard to the worries about the deterioration in the value of their properties, he assured them that a large portion of the land was to be used for public buildings, open spaces for ventilation and recreation and some would be sold. In his opinion the proposed improvements could only enhance the value of property.^{xviii}

Sanction for the Rampart Removal Committee (henceforth R.R.C.) was granted by London^{xix} in January 1863 and the work of demolishing the ramparts began immediately.^{xx} The Committee decided that the gateways would be removed first and the roads widened. The work of demolition was entrusted to the Garrison Engineer.^{xxi} He had to decide which method of demolition to employ – blasting or removing it by hand via labourers. In order to determine the most cost-effective method, the Garrison Engineer sought and was given permission to experiment with blasting.^{xxii} Government cautioned the R.R.C. that if

this method was used, adequate precautions must be taken in crowded neighbourhoods.^{xxiii}

The R.R.C. submitted an estimate of Rs. 1,48,405 for the levelling of the ramparts, filling in the ditches, removing the gateways and creating new roads at the three gateways. They had hoped that this amount would come from the sale of some of the land within the fort. However, there was no land or building available for sale within the fort. The Collector of Bombay suggested using the money allocated for the construction of a new hospital as well as some other funds. Together these totalled Rs. 1,11,179-8-2. However, Government decided not to dip into those funds and sanctioned the use of funds raised from the sale of the old European General Hospital.^{xxiv}

As the walls were razed, roads were immediately to be built. The new thoroughfares were planned to be 40 yards wide^{xxv}, i.e. 22 yards wide roads^{xxvi} with pavements of 9 yards^{xxvii} on each side. One road would join the southern end of Rampart Row (presently M.G. Road) to the Wellington Fountain and the other would branch towards the north from Rampart Row and connect with the Esplanade Road near the Money School^{xxviii} (at today's Metro Cinema junction). This is today's Mahatma Gandhi Road (M. G. Road) that stretches from Regal Cinema junction up to Metro Cinema junction.

But a legal issue arose - who would be responsible for the construction and maintenance of these new roads?^{xxix} The Municipal Commissioners considered the ground on the Esplanade as a private estate of which the Government was the landlord and therefore, these were "not public roads".^{xxx} Government's response was to have the R.R.C. draw up a general plan of the new streets that would come up on the Esplanade. These were to be constructed as soon as possible, declared as public streets and roads under Section XXI of Act XIV of 1856,^{xxxi} and handed over to the Municipal Commissioners.^{xxxii}

With financial and legal issues resolved, tenders were invited from private contractors for the demolition work on the ramparts. In September 1863, the tender of one Framjee Ruttonjee was accepted. The R.R.C. had to ask Government for additional funds as their new calculations showed that the actual cost would be higher than originally estimated. Government, therefore, sanctioned a further Rs. 31,180 for the Rampart Removal Fund to cover the shortfall.^{xxxiii} The eventual cost of demolishing the Western Ramparts was an estimated Rs. 1,79,585. For the much smaller Eastern Ramparts, the estimated cost was Rs. 10,000.^{xxxiv}

By the end of 1863, all the gateways had been removed.^{xxxv} By 1865 the demolition of both the Eastern and Western Ramparts had been virtually completed. A small portion of the Eastern Ramparts had been left standing as they abutted the meat and vegetable markets.^{xxxvi} Sanction was sought to remove these so that the demolition of the Eastern Ramparts might be completed.^{xxxvii} On the western side the Cumberland and Hodge's Ravelins had also been left standing. These contained the Presidency Pay Office and the Executive Engineers' Stores. They stood along what is today Dadabhai Naoroji Road (D.N. Road) and were only finally demolished in 1884^{xxxviii} and 1888^{xxxix}.

With the fort gone, the character of the Esplanade was no longer military. It was more practical for the Esplanade to be under the management of civil agencies like the Municipality, the Collector's Department, the Police Department and the P.W.D. The Executive Engineer, Bombay Defences, was therefore relieved of the duties pertaining to his being in charge of the Esplanade.^{xl} The military handed over this last vestige of Bombay's old defense systems – the area was now a purely civil enclave.

Thus the Fort fell, toppled not by a mortar attack but by changing times and needs. Nothing survives of the Fort - not a gateway, plaque or a stone - just a word from the past. The city quickly filled up the space - which in itself is another tale.

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GST- OPPORTUNITIES AND CHALLENGES IN INDIA

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Introduction

India is a federal country where Tax is levied by Federal and State Government. The Taxation power has been well defined in Indian Constitution. At present, there are 37 Governments along with (a Central Government, 29 State Governments and 7 Union territories who levy Tax at the different-different Tax rate on the same product. Where Central Government collects Direct Tax as well as Indirect Taxes and State Government collects only Indirect Taxes.

India's decade long wait for its landmark tax reform ended on 1st July with the implementation of GST-'Goods and Services Tax. The GST will mark revolutionary change in the taxation system with the "One Nation, One Tax" motto. It will integrate and simplify the process of indirect taxation and will bring in many benefits compared to the present tax systems such as easy process of availing input credit, single point tax, elimination of cascading tax system and simpler taxation. If the implementation of GST is smooth, it has the potential to accelerate economic growth by 2%. It will especially give impetus to the manufacturing sector and make it more competitive. It will also boost up the exports and create more employment opportunities.

To make "One Nation, One Tax" a reality, the government is training its officers on taxation of services. GSTN, the technology backbone for the reform, has a massive IT mandate of securely handling mammoth volumes of data that GST will generate. The legislation cuts across all enterprises, requiring them to relook at their business models, business policies, and procedures. GST offers tax and finance professionals multiple opportunities to grow their client list and clearly establish their role in ensuring seamless migration of various businesses to become GST compliant. Firms are scrambling to get the right teams in place to benefit from the new tax regime as GST is expected to bring in financial savings, which will accrue on account of a well-planned GST system. This paper attempts to highlight the opportunities and Challenges of goods and services tax in India.

Opportunities

To reducing cost for taxpayers

Goods and services tax reform will significantly reduce the compliance cost for tax payers by simplifying and harmonizing the tax structure and by making the administration uniform across states.

To minimize average tax burdens

Under GST mechanism, the cost of tax that consumers have to bear will be certain, and GST would reduce the average tax burdens on the consumers.

Reduction of tax burden on new business:

As per the provisions of the present tax structure, businesses with a turnover of more than rupees 5 lakhs need to pay a VAT registration fee. The government has increased this exemption limit under GST to twenty five lakhs. This will be beneficial to around 60% of the small traders.

To develop harmonization

India's constitutional provision does not allow both the Central and State Governments to tax both goods and services in an inclusive manner. The government has therefore recognized the need for harmonization of goods and services tax so that both can be levied in a comprehensive and rational manner in a new taxation regime – namely, Goods and Services Tax (GST).

To reduces the corruption

GST reform is one of the major problems that India is overwhelmed with. We cannot expect anything substantial unless there exists political will to root it out. This will be a step towards corruption free Indian Revenue Service.

Better logistics and quick delivery of services

As per the provisions of the current tax system, entry tax is to be paid on interstate manufacture and sale of goods. Under GST, no entry tax will be charged for goods manufactured or sold in any part of India. This will result into quick delivery of goods as the time at interstate points and toll check posts would be eliminated. According to an estimate by CRISIL, the logistics cost for manufacturers of

bulk goods will get reduced significantly—by about 20%. This will give an impetus to e-commerce across the nation.

To eliminates the multiplicity of taxation

The great advantages that a taxpayer can expect from GST are elimination of multiplicity of taxation. The reduction in the number of taxation applicable in a chain of transaction will help to clean up the current mess that is brought by existing indirect tax laws.

To boost up the 'Make in India' campaign

GST would improve demand and competitiveness of 'Make in India' products. The GST tax structure will reduce the burden of indirect tax both for the producer of goods and the ultimate end user except in some cases, as the producer or manufacturer of goods will get the advantage of input tax credits (ITC) and the consumer will have to bear only the indirect tax charged by the last retailer or dealer in the supply chain. This will lead to expansion of the market for the MSMEs.

To encourage industry and Exports

Goods and services tax is expected to be complimentary to the user of the supply chain of goods and services which include from beginning to ending the whole industry, Agriculture and trade via a comprehensive Tax regime. This is expected to generate the higher amount of revenue for the industry as well as business prospects as Tax burden goes down.

The cost of manufactured goods and services will decrease with the comprehensive reduction of input cost of major Central and State Taxes in GST. This will create a competitive environment of goods and services of India, in the international market.

To widen the tax base

The major gains from the GST reform are that it is expected to widen the tax base, reduce distortions in the economy through a more comprehensive input tax credit, enhance export competitiveness by comprehensively relieving domestic consumption taxes on exports, ensure greater regional equity by getting rid of inter-state sales tax and having a destination-based tax, and help create a seamless national market by removing inter-state trade barriers.

Lack of Clarity in rules and regulation of GST

The different provisions of GST are still ambiguous. Categorization of goods and services in various cases is still unclear. Provisions for anti-profiteering, as well as the now-deferred e-way bill, which tracks consignments across states, are unclear.

The new tax regime requires transporters to generate e-way bills on the GST portals which include incurring substantial costs to install radio frequency identification devices (RFIDs). Currently there is no clarity on who will bear the bill for the infrastructure. The government has also made the rules related to assessment and audit public, but the absence of actual forms in the public domain challenges the effectiveness of the rule.

Legislative restrictions

India's federal character of the constitution is essentially autonomy of the states to raise their own revenue and constitution provided the power to the union and state government to collect tax and levy tax as per the concurrent, union and states list. It is really restricting the government from bringing any change in this structure.

Challenge like interest of the states

Goods and services tax involves not only considerable work but also formidable challenges. Unlike in many other countries where GST is a centralized tax in India it is liveable by both central and state governments. This implies that both the structure and administration of the levy will have to emerge after detailed negotiations and bargaining between the centers, 29 states and the two Union Territories with legislature. Given the sharp differences in the structure of the economy and sales tax revenues across states, the interests of the states do not always coincide and considerable effort is needed to persuade them to adopt a uniform or even a broadly harmonized structure and administrative system for the tax.

Challenge in higher interest or finance Cost

IGST will be applicable on interstate branch transfers and stock transfers. This will increase the working capital requirements of the businesses which have interstate transactions due to blockage of funds. This in turn will increase the interest burden which would ultimately will have impact on the pricing policies.

Preparedness of Tax System

The different businesses are yet to map the accounting software and IT systems in line with the new tax provisions, to create GST invoices, and extract

required reports. Tax and accounting professionals jointly need to ensure that their clients' current systems are compatible with their GST service provider (GSP).

With GST demanding compliance, only days after guidelines were issued in their entirety, India Inc is rushed for time to modify the entire IT framework. Seamless implementation will require six million micro, small, and medium enterprises (MSMEs) to adapt their invoicing approaches for which they do not have adequate IT support and systems.

Challenge like tax threshold

The threshold limit for turnover above which GST would believe will be one area which would have to be strictly looked at. First of all, the threshold limit should not be so low to bother small scale traders and service providers. It also increases the allocation of government resources for such a petty amount of revenue which may be much more costly than the amount of revenue collected. The first impact of setting higher tax threshold would naturally lead to less revenue to the government as the margin of tax base shrinks; second it may have on such small and not so developed states which have set low threshold limit under current VAT regime.

Reverse charge mechanism challenge

The provisions of the Goods and Services Tax (GST) bill, it has been laid down that if a registered person buys goods from an unregistered trader/dealer then as per the provisions of reverse charge, the tax is to be paid by the registered person. This will increase the working capital requirements of the registered persons. Therefore, registered businesses will prefer to deal only with the registered businesses. This will have a negative impact on the unregistered traders/dealers and will hamper their growth and development. They will be compelled to register themselves or shut down their businesses.

Greater negotiation is necessary

There are a number of issues on which negotiations are necessary to reach a consensus between the centre and the states and among the states themselves. The first issue relates to the inclusion of taxes within the ambit of GST. The bone of contention relates to inclusion of purchase taxes on food grains, taxes on motor spirit and high speed diesel (GSD), and octroon entry tax in lieu thereof.

Time limit for goods sent on sale or return basis

Under the current tax laws, there is no time limit for the return of goods sent on sale or return basis. But with implementation of GST, this time limit is limited only for a period of six months. If within six months the goods are not approved then they are deemed to have been supplied since the liability for payment of tax will arise. In many small scale businesses (e.g. textiles), the practice is to send goods to customers on sale or return basis. The customers usually return the goods after the season is over. But the time limit of six months put under GST will adversely affect such small businesses.

Lack of skilled resources and need for re-skilling challenge

With GST rates and their complexities only recently becoming a part of our policy framework, skilled staffs with updated GST subject knowledge and training are not easily available. This has placed an additional work load on personnel across industries, and created an urgent need for additional GST-skilled resources to ensure swift implementation.

While GST aims to streamline business and protect consumer interests, the legislation should not allow a sense of apprehension to impact industrial interests. GST is both a challenge and an opportunity for tax and accounting professionals, and knowledge of cloud, big data, analytics, and business applications along with financial knowledge is the need of the hour.

Conclusion

Goods and Services Tax (GST) is clearly a long term blueprint. It would lead to increase in output, employment opportunities and economic development and progress of the nation. However, in the initial phase of its implementation it is likely to increase the administrative difficulties and the compliance cost. The shift from the traditional tax regime to GST is considered as a 'behavioral change' more than a tax changes because its successful implementation depends to a great extent on how quickly businesses adapt to the digital format of taxation.

However, considering both the aspects of fiscal federalism as well as State revenue implications, a single rate is not feasible in the country of India. There are vertical inequalities of State Governments relative to the Central Government and horizontal inequality among State Governments in India, a single rate of GST is highly complicated to implement in the absence of compensation

for States in India. Finally, it is said that government have both the side of the coin like opportunity and challenge. But, it is not easy for the government to take opportunities, without facing challenges.

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GLORIA NAYLOR'S MAMA DAY: "MIRANDA AS A HEALER AND VISIONARY" WITH HER MAGICAL REALISM "SAVES CHILDREN'S

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Gloria Naylor, the American Book Award-winning author of *The Women of Brewster Place*; the first woman to receive the Pulitzer Prize for poetry stands apart in the world of African Americans, creating an uncompromising position for herself with her admirable African American female characters. Her most popular work, *The Women of Brewster Place*, was made into a 1984 film, starring Oprah Winfrey and Robin Givens. Gloria Naylor, a Poet Laureate of the State of Illinois, a teacher, novelist, speaks directly to the people through her lyrics. One of the strong voices of African Americans, she is committed to vitalizing the tradition of African American literature with her unique language. Gloria Naylor's contribution to the literary field takes her to a peerless position. College being a pivotal time for Naylor, her black consciousness, especially as a black woman, compelled her to explore her creative powers. She has been greatly influenced by reading the works of black female authors such as Zora Neale Hurston, Toni Morrison, and Alice Walker. Keeping them as role models, Naylor found her stride as a writer to express the complexity of the African female experience.

Mama Day, narrating the love story of two black people George and Cocoa, maintaining black cultural identity in the face of attempts in the patriarchal society. Naylor presents Willow Springs as a culturally independent, a world outside white parameters. Naylor suggests the more complex spiritual reality of Willow Springs subverts white ways of understanding experience. White cultural norms are being used as they are deprived of their roots: George as Shakespeare and Cocoa as "Harold Robbins in general" (60). Gloria Naylor uses Magic Realism as a remedy to empower her writing. The writer believes in healing therapy which will make our dreams and our hearts to replenish and renew our relationship to nature and ourselves. Our mind and body gets purification, healing, and rebirth as we get real healing. We get real energy for the renewal of our whole being.

Latin American Magic Realism has influenced the African American writers as it is considered to be a subversive and discursive narrative technique, especially women writers to affect their black female agency and empowerment identifying their originality and ethnicity.

Magic Realism is subtly a different term; a different view point of life; changing the way one thinks; fusion of both dream and reality, an amalgamation of realism and fantasy, a spark of life to the imagination, spell to create a chance to explore the inner self and finally an acceptance of magic in the rational world, the elements which are fantastic to squeeze into a world, where a soul gets its peace. Magic Realism provides a new mode of solution, a moral strength to communities that have been marginalized and facilitate the transformation of characters and communities to challenge powers or to overcome communal domination, and the ongoing internal battles between established traditions and their new self explorations, an important scope of African American literary history, to establish an independent political, social, cultural and economic profile.

Naylor's regard for magic in this book brings forth the idea that it is real, and exists in society as faith in the unbelievable and the ability to create miracles. This is what separates Willow Springs from the mainland, and what separated George and Cocoa. "one of the chief facets of Naylor's use of the African revolves around the notion that healing and traditional remedies can be an important part of not only a Black American set of constructs, but of Southern life in general" (Duran 3).

Nostalgia is a way to go back to their past and relive their lost identity. Naylor "implicitly juxtaposes active and passive forms of nostalgia through her depiction of Cocoa's and Georgia's reflections on willow Springs, a home space that exists in memory, in imagination, and in its material reality" (Lamothe 156). She weaves the mythic with the real while describing the Island. She makes a distinct difference of the Island with all its unique cultural supremacy, ownership, black experience, history, and tradition. Naylor has a strong consideration that "the fundamental difference between castaways and ethnographers is that castaways must adapt to a group's social and economic practices" while "ethnographers "establish a relationship of exchange with the group based on Western commodities"" (Lamothe 156). The very opening of the novel tells of the West African atmosphere. The novel starts in Willow Springs, where everybody

knows but nobody talks about the legend of Sapphira Wade. Sapphire Wade as a sorceress changes everything by her magic. She turns the moon into slave, the stars into a swaddling cloth and heals the wounds of every creature within two or four days.

Willow Springs. Everybody knows but nobody talks about the legend of Sapphira Wade. Sapphire Wade. A true conjure woman: satin black, biscuit cream, red as Georgia clay; depending on which of us takes a mind to her. She could walk through a lightning storm without being touched; grab a bolt of lightning in the palm of her hand; use the heat of lightning to start the kindling going under her medicine pot: depending on which of us takes a mind to her. (Naylor 3)

Mama Day, a timeless generational saga, a tale of the supernatural power and homage to the redemptive power of African American traditions that spans into two worlds; the southern barrier in island of Willow Springs, a place exempted not only from the laws of nature but from the racial laws of men; the other world, New York City, the polyglot, multi-racial, governed by strict and seemingly heartless codes of love. She digs and probes required reconciliations between the blacks' rural past and their urban present; between myth and history, between individuals and communities, and faith and logic. Symbolically, she reconciles the scattered children of Africa with their first, true home. A story with roots in Shakespeare's *The Tempest*, *Mama Day* recounts the lives of Miranda, "Mama" Day, her sister Abigail, Abigail's granddaughter, Ophelia (Cocoa), and her love affair and marriage to George. Told in the voice of George (from the grave), Cocoa's voice, and an omniscient narrator's voice, the novel explores the tragic past of Mama Day's forebears as well as the present in which Mama Day functions as healer and wise woman of the small community just off the coast of Georgia. "Miranda functions as a healer and visionary, whose abilities to save children's lives, birth babies, and provide aid and succor to the ill are legendary on the island" and, Mama Day's "powers of conjure-used-for-good bring peace to the island and its environs (Duran 4)."

Naylor employs three alternating voices in the introductory pages. The first voice belongs to the omniscient Mama Day and her sister Abigail, the second voice belongs to Abigail's grand daughter, Ophelia also called Cocoa because of her light brown skin, living in New York City and coming back to Willow Springs on the occasion of Candle Walk. "...No one knows the name of the powerful conjure woman who made the other place a "magic circle," not even Mama Day, her direct descendant. The reader is introduced to this conjure woman as "Sapphira Wade" (Hayes 674), the representative of the

land. Sapphira's death is memorialized in a local ritual called Candle Walk which takes the place of Christmas, itself tainted by commercialism when the residents of Willow Springs provide extra food and supplies to families whose crop did not do well that year. They march throughout the town carrying candles, singing and chanting "Lead on with light, Great Mother" (111). Harmony between Willow Springs' community is restored at Candle Walk:

Things took a little different turn with the young folks having more money and working beyond the bridge. They started buying each other fancy gadgets from the catalogues, and you'd hear ignorant things like, 'They ain't gave me nothing last Candle Walk, so they getting the same from me this year.... There's a disagreement every winter about whether these young people spell the death of Candle Walk'. (*Mama* 111)

Miranda uses magic to make lightning strike Ruby's house, burning it to the ground, but Cocoa gets sicker and sicker, and begins to hallucinate, while George is frantic and frustrated by his inability to help her. When Miranda remembers the broken-hearted men of her past, she realizes that she needs George's help to rescue Cocoa. *Mama Day*, I would argue, is too a liminal character, who traverses borders between the mythical, the magical and the real, past and present. A conjurer, a root-worker, a shaman with her healing abilities, Miranda could command natural forces and could feel on coming natural disasters. Her supernatural powers do not derive only from a mythical past but her experience of Willow Springs. She would communicate with nature which are reflected in her acute sense and perception of all aspects of the movements, sounds and changes in nature are also part of her mysterious, supernatural powers" (p.140) : "A wave over a patch of zinnias and the scarlet petals take flight... Winged marigolds follow them into the air... A thump of the stick: morning glories start to sing" (p.152). Miranda could interpret the signs and sounds of Willow Springs a real gift of African-derived tradition of divination: "these generally double-sided characters act as mediators between this world and the other, between men and gods, and between the rational and the intuitive" (143).

Cocoa's childhood was involved a great amount of Mama Day's healing techniques. George, on the other hand, was raised in a boy's shelter with rules and regulations. Such behavior as that displayed by Mama Day and the other people of Willow Springs is something that he had never had to deal with before. Likewise, Mama Day rejects the ideas and values that George has. She feels it is a testament to her magic and conjure if she can convince George that the powers she inherited from past

generations really works. This idea, however, is too much for George, and he dies, ending his marriage.

Prospero uses his magic to meet his own daughter Miranda with her fiancé Ferdinand, "Prospero allegorically figures as the Empire's vested authority" and "Prospero is representative of England's colonizing, especially her will to raise savage peoples from superstition and blood-sacrifice" (Storhoff). Mama Day also practices such grounds, in which George and Cocoa meet to each other. Prospero through his magic power controls each and every things as well as people and, on the other hand, Mama Day through her supernatural powers, controls and protects the Willow Springs and its folks. As Prospero uses his magic to control Caliban with the crudest sorts of physical punishment and eventually liberates Ariel, exactly Mama Day uses her powers to control hurricane, Bernice and witch Ruby and sets free Junior Lee from Ruby's trap. Thus, control is central to the use of magic—control of creatures, spirits, natural elements and finally other human beings. Master of the isle and its residents as he was once King of Naples, Prospero uses sorcery as quasi-legitimate extension of his rule. Miranda has a great and tremendous power but she, by contrast, does not exactly practice magic. She mostly uses her herbs as well as seeds and relies upon the prescribed waiting period.

Mama Day shows a nonstop progression in her artistic imagination. Gloria Naylor creates the perfect conjure woman in Mama Day. She is much closer to her roots than the rest of Willow Springs, as is demonstrated with her conversations with her dead father and her experience while making the wedding quilt. She inherits her mantle of power from her great grandmother who the reader knows is versed in midwifery and witchcraft from the prefatory documents of the novel. Mama Day follows in her footsteps as a mid wife and herbal doctor to her people. (285)

The use of the "quilting" pattern is combined "among Willow Springs residents ritual practices such as conjure, midwifery, folk healing, and quilting bridge the gulf between house and field, village and bush, private and public in ways that signal an expanded sphere of influence on the part of Sapphira and her descendants (Lavon 46)."

The quilt metaphor has been used since eighteenth century from Anne L. Bower's essay "Reading Lessons," in which one can trace the patterns of quilt in poems by six contemporary women who analyse the connection of work and themselves and "the durability, beauty, functionality, and warmth of the quilts" (Cheryl 7). Naylor stitches together various interlocking contemporary vignettes in an intriguing way. "The results of weaving individuals, past and present, pain and joy together is not simply aesthetic

beauty but also spiritual strength, psychic health, and social vitality. When Mama Day tries to stitch a piece of her mother's gingham into the quilt and stymied by the "dry rot" and "fraying threads"(Meisenhelder 2).

Naylor uses the quilt pattern to explain "how traditional African American quilt aesthetics differ from those aesthetic standards erected by the European American majority and how that aesthetic gets represented in the fiction" (Cheryl 7). Magic realism is internalised in the construction of the double wedding ring quilt for Cocoa and George. For African Americans quilt is a universal cultural artifact, one of the promising symbols of cultural diversity and the power of women. Using a quilt theme is to integrate the theme of reality and imagination, art and artifact, fact and fancy, reading and realizing, internalizing and externalizing, individuation and unification, and so on. Magic Realism combines the above themes by integrating love, hope, healing, with optimism.

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AN INTERLINK BETWEEN EMPLOYEE RETENTION AND EXPERIENCE EVIDENCE FROM SELF FINANCE LECTURERS WORKING IN MADURAI REGION

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Abstract

A set up where individuals come together and work in unison to achieve a common goal is called as organization. Individuals working together in an organization to earn their bread and butter as well as make profits are called employees. Employees are the lifeline of an organization and contribute effectively to its successful running and profit making. An organization can't survive if the employees are not serious about it and are more concerned about their personal interests. In case of teaching intuitions, many of the employees are working in consoliatated pay and hourly basis. This paper an attempt to study the employee retention practices followed by college in Madurai region among the self-finance lecturers

Keywords: Employee Retention, Non -Profitability sampling, Chi-Square Test

Introduction

Employee retention refers to the various policies and practices which let the employees stick to an organization for a longer period of time. Every organization invests time and money to groom a new joined, make him a corporate ready material and bring him at par with the existing employees. The organization is completely at loss when the employees leave their job once they are fully trained. Employee retention takes into account the various measures taken so that an individual stays in an organization for the maximum period of time. Employee Retention is a method of taking measures to encourage workers to stay in the company for the highest possible time duration. It is a process in which the workers are motivated to stay with the completion of the particular project or long term.

Employee Retention technique is beneficial for the company as well as the worker. And it is up to the HR department stuff. Employee Retention refers to the ability of an organization to retain its employees. However, many consider employee retention as relating to the efforts by which employers attempt to retain employees in their workforce. In this sense, retention becomes the strategies rather than the outcome.

A distinction should be drawn between low-performing employees and top performers, and efforts to retain employees should be targeted at valuable, contributing employees. Employee turnover is a symptom of deeper issues that have not been resolved, which may include low

employee morale, absence of a clear career path, lack of recognition, poor employee-manager relationships or many other issues. A lack of satisfaction and commitment to the organization can also cause an employee to withdraw and begin looking for other opportunities. Pay does not always play as large a role in inducing turnover as is typically believed. In a business setting, the goal of employers is usually to decrease employee turnover, thereby decreasing training costs, recruitment costs and loss of talent and organizational knowledge.

By implementing lessons learned from key organizational behavior concepts, employers can improve retention rates and decrease the associated costs of high turnover. However, this isn't always the case. Employers can seek "positive turnover" whereby they aim to maintain only those employees whom they consider to be high performers. There are Three R's of Employee Retention Self-esteem, Recognition and Reward. *Self-esteem* is an attribute possessed by almost every human being. People hold self-esteem in a higher regard. If someone's self-esteem is hurt then he/she might not be able to work properly or with all heart. Giving respect to the employees is as important as giving water to a plant. If they feel respected they will have a good reason to work. *Recognition* is very important for motivation and morale boost. If the employees do not get recognition for their work, they feel demotivated. The job would mean nothing else than just a responsibility that they need to fulfill in order to earn money. The minute they get another job offer

they go for it since it gives them more motivation. Giving special attention to the opinions and the work of employees makes them feel valued. They consider themselves an important part of the firm. *Reward* is the extra perks and incentives directly related to the organizational outputs make employees work for the firm with happiness. If they feel content, they will do their job more sincerely and more passionately. Setting up small bonuses, as a part of the policy and procedure manual of the company, plays a pivotal role in retaining the employees. Covering these three R's not only helps in retaining the employees but also helps in creating a need in the market for other skilled workers from outside to work for the firm.

Review of Literature

Nazia, Sultana & Begum, Bushra (2015), focused on the practices followed by a selected Indian MNCs in retaining their employees and also highlights the opinions of the employees about such retention practices. Author has thrown light on how MNCs in India are making strategic moves in retaining their talent. This study attempted to fill the gaps by analyzing the impact of three R's i.e. Respect, Recognition and Rewards on satisfaction level of the employees and by examining the various practices adopted by Indian MNCs in retaining their employees. It was found that most of the employees opted either yoga or other recreational activity to manage stress. The study concluded that organizations must take some measures to relieve the employees from the workload through job rotation, change in work location and other recreational activities.

Mathur, Atul and Agarwal, P. K. (2015), aimed to understand the impact of retention strategies on employee turnover in sugar industry in India. The focus of this study was on dysfunctional turnover. Other variables such as welfare benefits, personal satisfaction and organization culture, which are associated with the employee turnover, were also investigated as a part of this Chapter 3: Review of Literature 65 study. It was found that the main reason for leaving the organization by employees were compensation and working environment. Results of the study revealed that retention strategies have direct impact on employee turnover. Researcher suggested that by using different HR practices like effective compensation policy, performance appraisal, training and development programme, feedback and assigning competitive work the condition of employee retention can be increased.

Balakrishnan and Masthan, D. (2014), identified the drivers of the employee engagement and also examined the relationship between employee engagement and employee retention. It was observed that employee engagement leads to commitment and psychological attachment and reflects in the form of high retention (low attrition) of employees. The study suggested that the level of engagement in employees can be enhanced by identifying its drivers. Organizations can design good practices in the light of findings to retain their best talent (highly skilled and specialized human resources) without much financial burden. Statistical evidence in the study confirm that the employee retention can be improved by addressing nonfinancial drivers of employee engagement like communication, recognition, manager/supervisor support (relationship), work engagement, team work and role clarity.

Jeen Dorance Batty (2014) aimed to the factors which may be the possible reasons for an employee to leave an organization. Employee's turnover intention and its impact on organizational outcomes were analyzed Chapter 3: Review of Literature 64 and that was collected through questionnaires from the first and middle line employees in selected organized retail outlets in Bangalore. From the econometric analysis, it was found that turnover intention has influenced attrition factors such as Quality of Work Life, career growth, working hours, personal/family reasons, and relation with internal co – worker, welfare, working condition, and salary.

Objectives of the study

To study Society for Human Resource Management defines employee retention as the rate at which organizations maintain employees in positions. Employee retention is the opposite of turnover, which can have extreme costs, both financial and non-monetary, for the organization. Businesses that conduct effective employee retention strategies are better able to protect organizational resources than those that experience high turnover rates.

Hypothesis

Hypothesis is a mere assumption or some supposition to be proved or disproved. It is a tentative proposition formulated for empirical testing. It is a declarative statement combining concepts. A research hypothesis is a predictive statement, capable of being tested by scientific methods, that relates an independent variable to some dependent variable. In this study, in order to test the

relationship between demographic details of employees with their attitude towards their work stress null hypothesis were framed and tested. The study proposes the following hypothesis

There is a significant association between experience of lecturers and job retention practices

Material and Methods

Descriptive research study method used in this study. It is a fact-finding investigation with adequate interpretation. It is more specific and it has focus on particular aspects or dimensions of the problem studied. Non profitability sampling methods used for this study. Under that, the researcher has adapted convenience sampling. This sampling means selecting whatever sampling units are conveniently available. When a sample is drawn according to one's own convenience without any systematic method, it is known as convenience sampling. The researcher has taken 50 respondents as the sampling size to conduct the study among Lecturers. Hence, the size of the samples taken for the study is 50. For the purpose of this study, the researcher has selected Madurai region as the sampling area.

Data are collected through various methods such as observation, interviewing, mailing etc. Secondary sources are Websites, HR & OB Books.

Result and Discussion

This section analysis the collected data by using the appropriate techniques. The table no.1 shows 16% of the respondents belong the age group of 21- 25 with an experience of below 3 years in the present institution and the same age group people 12% of then having 3 – 5 years' experience. And no one is having more than 6 years' experience it shows the young age people didn't give importance to retention. And 28% of the respondents belong the age group of 26 – 30 with and 3-5 experience they also not having the experience of the more than 10 years.

Table 1 Age of the Respondents Based on Experience

S.No	Items	Experience (in Present)				Total
	age	Below 3	3-5	6-10	10-15	
1	21-25	8	6	0	0	14
2	26-30	3	14	2	0	19
3	31-35	1	7	2	0	10
4	36-40	1	2	1	3	7
Total		13	29	5	3	50

Source: Primary Data

Table 2 Income of the Respondent Based on Experience

S.No	Items	Experience (in Present)				
	Income (In Rupees)	Below 3	3-5	6-10	10-15	Total
1	Below 500	4	5	0	0	9
2	5000-10,000	7	18	2	0	27
3	10,000-15,000	2	2	0	1	5
4	Above 15,000	0	5	3	1	9
Total		13	30	5	2	50

Source: Primary Data

This table shows 8% of the respondents earn below 5000 Rupees with having below 3 years experience and 14% of the respondents earn 5000 – 10,000 salary with the same experience. And 4% of the respondents earn 10,000 – 15,000 salary in below 3 years experience. Finally no one is earn above 15,000 with the below 3 years experience.

Table 3 years of experience in institution served before Based on no of institution

S.No	Items	No of Institution served Before				Total
	Experience (institution served Before)	0	1	2	3 & Above	
1	Below 6 months	4	5	0	0	10
2	1-2 year	7	18	2	0	27
3	3-5 year	2	2	0	1	10
4	Above 5 year	0	5	3	1	3
Total		4	19	21	6	50

Source: Primary Data

This table no.3 indicates 10% of the respondents having below 6 months experience in the institution served before and 6% of the respondents are worked more than one institution within 6 months and finally 2% of the respondents switch over more than 3 institution within 6 months even though respondents are educated they didn't give importance to retention. There is a strong positive correlation between years of experience and no of institution served earlier exist.

Table 4 Income of the Respondents Based on Education

S.No	Items	Experience (in Present)				Total
	Income	UG	PG	MPhil	PhD	
1	Below 5000	4	5	0	0	9
2	5000-10,000	2	19	5	1	27
3	10,000-15,000	0	1	3	1	5
4	Above 15,000	0	2	4	3	9
Total		6	27	12	5	50

Source: Primary Data

This table no.4 shows 8% of the respondents are graduates and their income is below 5000 and 10% of the respondents are post graduates but they are getting the

same income of the graduates. And no one is working with the qualification of M.Phil. and PhD with this salary. So education level is increased salary should be increased then only the organization can be manage retention.

Table 5 Management Supports for Higher Education

S.No	Options	No.of Respondents	%
1	Highly satisfied	1	2
2	satisfied	22	44
3	Neither satisfied Dissatisfied	18	36
4	Dissatisfied	4	8
5	Highly Dissatisfied	5	10
Total		50	100

Source: Primary Data

This table Indicates majority 44% of the respondents are satisfied, about management supports for higher education and 10% of the respondents are highly dissatisfied about it.

Table 6 Communication System Is Good

S.No	Options	No.of Respondents	%
1	Highly satisfied	9	18
2	satisfied	22	44
3	Neither satisfied Dissatisfied	5	15
4	Dissatisfied	8	16
5	Highly Dissatisfied	6	12
Total		50	100

Source: Primary Data

This table replicates majority 44% of the respondents satisfied about communication system in the institution and 12% of the respondents are highly dissatisfied about it.

Hypothesis Testing

There is a significant association between Experience and Employee retention strategies. It is confirmed chi-square test.

Chi-Square Value =21.600 and P value = 0.000

Since the P value is less than 0.05, there is a significant association between Experience and Employee retention strategies.

Conclusion

Retention is an important concept that has been receiving considerable attention from academicians, researchers and practicing HR managers. In its essence retention comprises important elements such as the need or content, search and choice of strategies, goal directed behavior, social comparison of rewards reinforcement, and performance satisfaction. The increasing attention paid towards retention is justified because of several reasons.

Motivated employees come out with new ways of doing jobs. Retaining them will help in the long-term growth of an organization and will also add to their goodwill. But the most difficult task faced by an organization today is retaining as well as satisfying these resources. Although the research paper tried its level best to reveal the various research works done and the contributions forwarded by various researchers in the area of employee retention and job satisfaction, but still much scope remains for more exploration in the field of employee retention and it by taking into consideration the factors like compensation practices, best pay structure leadership and supervision, career planning and development, alternative work schedule, working conditions, flexible working hours etc.

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A STUDY ON THE FACETS OF RACE IN HARPER LEE'S *GO SET A WATCHMAN*

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Abstract

Racism is a belief in the superiority of one race over another. It is based on the discrimination and prejudice towards people based on ethnicity. This is due to the misconception of one another. If everyone understands about others culture, religion and respect as human there will be no misconception of race. This kind of racial discrimination is rooted from long ago and prevails even now. Literature never fails to project the above said issue. One of the prolific American writers Harper Lee's Go Set a Watchman picturises the racial discrimination in Southern America during 1950's. The characters such as Atticus, Alexandra and Hester feels that black people are different from others. They suggest that black people should not get same privilege as given to white people. Jean Louise who visited her hometown saw many changes that people of her hometown has changed into racist. This study examines in all the aspects such as politics, economy, family patterns and education

Literature is a faithful depiction of life. It is influenced by social, political and cultural phenomena and movements throughout history. Race and race relations play a significant role in literature in social and political issues for centuries. It is clearly said in the following lines that "People need to free their minds of racial prejudice and believe in equality for all and freedom regardless of race. It would be good thing if all people were treated equally and justly and not be discriminated against because of race or religion or anything that makes them different from others" (Parks).

Every writer attempt to picture life according to his/her perception of the same with an artistic output. One of the prolific American writers of the twentieth century is Harper Lee. She is known by her pen name Harper Lee. She is widely known for her *To Kill a Mockingbird*, which was published in 1960. Lee was a member of the literary honor society and the Glee club. After her first novel, she became popular in United States. She was awarded Presidential Medal of Freedom for her contribution to literature in 2007, received from George W Bush. This is the highest Civilian award in the United States. Her famous novels are *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015).

Go Set Watchman deals with Scout's childhood, her adult romance with Henry, racism and daily rhythms of life in a small town Maycomb. Her first novel *To Kill a Mockingbird* depicts the growth of extraordinary circumstances in the 1930s in the Southern United States. The story covers a span of three years, during which the main characters undergo significant changes. It was published on July 11, 1960. *Go Set a Watchman* is a novel

which tells the story of an adult Scout returning to visit Maycomb from New York City. This novel discusses about racism in Southern America and how white people saw African Americans during 1950's.

According to Paul, *Go Set a Watchman* was written to reflect the racism during 1940s in the 1950s in Southern America. Scout who had moved to New York and had been immersed in the modern thinking that segregation was wrong. In 1950s and 60s a black person was literally a second class citizen. The title was taken from Isaiah 21:6. This novel screams challenging our consciousness about racism and reminds us that no person is an island especially in Alabama in the 1950s. Harper Lee's reflection in this book is Scout and this is how she felt when she returned home from New York to Alabama. Lee in her book has said that all are hypocrites in different ways and our attitudes too race is one of the oldest forms of our prejudice against our fellow man. (Paul)

Heather Birrell expressed his views that the novel *Go Set a Watchman* focuses on a 26 year old Jean Louise, who has returned to her hometown of Maycomb to visit her father Atticus. While in Maycomb, she learns of Atticus's and Hank's involvement in the Citizen Council, an organization devoted to maintain the racially segregated status of the town. This book has been described as a more complex, perhaps more cynical to take on race relation than its predecessor. (Birrell)

Elements of racism are depicted in *Go Set a Watchman* by Harper Lee in all the aspects such as economic life, political, family patterns and education. This novel mainly represents, Atticus as an aging racist who has attended a citizen council's meeting and holds

negative values about African- Americans and denounces desegregation efforts.

Go Set a Watchman (GSW) is about the Civil Rights and political turmoil in the Southern America between white people and black people through some characters. It tells about the society of America in South which rejected Supreme courts' decision regarding racial integration. Southern Americans thinks that they are superior to African American in the society especially during 1950's in Maycomb. Racial discrimination is focused in all the aspects such as economic life, political, family patterns and education.

The protagonist Jean Louise Finch came to her hometown during her annual leave to see her father, Atticus Finch. During the visit, she noticed many changes regarding racial discrimination in her hometown among the people. Even Atticus Finch, her father turned into racist. Though Jean Louise belongs to Finch family, she feels that all the people should be given equal rights. The feeling of superiority in political means is shown by Atticus Finch towards black people. He argues with his daughter, Jean Louise about black people's irresponsibility of civil rights. He expresses his thoughts about black people with his daughter who thinks everyone should have equal rights. Now think about this. What would happen if all the Negroes in the south were suddenly given full civil rights? I'll tell you. There'd be another Reconstruction. Would you want your state governments run by people who don't know how to run' em? Do you want this town run by- now wait a minute- Willoughby's a crook, we know that, but do you know of any Negro who knows as much as Willoughby? Zeebo'd probably be Mayor of Maycomb. Would you want someone of Zeebo's capability to handle the town's money? We're outnumbered, you know. (GSW 246)

Atticus underestimates the capability of blacks in running the government. He thinks that black people do not have much knowledge as white people have. He thinks that black people are ignorant. Atticus asks question with his daughter about running the state government by Negroes who do not know how to run the government. He gives example of Zeebo who does not know how to handle the town. He says that all the Negroes will be like Zeebo, mayor of Maycomb who does not have the capability to run the government. He encourages the Willoughby, a white person who is a politician in Maycomb have the capability to run the country because of his knowledge. So Atticus thinks that the black must not be given full civil rights. This

shows the feeling of superiority by Atticus Finch towards Negroes.

"There's no point in being profane. Think this over: Abbott County, across the river, is in bad trouble. The population is almost three -fourths Negro. The voting population is almost half-and- half now, because of that big Normal School over there. If the scales tipped over, what would you have? The county won't keep a full board of registrars, because if the Negro vote edged out the white you'd have Negroes in every county office?" When they vote, they vote in blocs. (GSW 243)

Atticus clearly expresses his fear towards black people in running the government. He explains about Abbott county which is in bad condition. It is a county near Maycomb county almost three- fourths of the population is filled by Negroes. The voting population is also increased because of some integrated schools there. So he blames this kind of school. At says that if black people vote, they vote in blocs. So Atticus does not want them to be employed in the government offices. This shows the race between higher class and lower class.

Alexandra was talking to her: "I told you. It's something your father brought home from a citizen's council meeting.

"From a what?"

"From the Maycomb County Citizen's Council. Didn't you know we have one?"(GSW 103)

One day Jean Louise saw a pamphlet in her father's room. On its cover it was a drawing of an anthropophagus Negro. Above the drawing The Black Plague was printed. After seeing this Jean Louise asked about the pamphlet with Alexandra. So she said it is something which your father brought it from citizen's council. She shocked to see that her father, Atticus turned as a racist.

Atticus nodded. "Yep. We've got three or four in the state now. They're mostly in Birmingham and places like that, but circuit by circuit they watch and wait, just for some felony committed by a Negro against a white person – you'd be surprised how quick they fin out – in they come and well, in terms you can understand, they demand Negroes in such cases. Above all else, they try to get the case into Federal court where they know the cards are stacked in their favor. It's all happened in our next door – neighbor circuit, and there's nothing in the books that says it won't happen here. (GSW 149)

Atticus explains his views on Zeebo's case with Henry. He uses his clever mind. He thinks that the NAACP will take advantage on this case. As they demand Negroes in such cases, Atticus himself handle the case. Otherwise the colored lawyers in the Federal court would win the

case against white people. They use every trick from the books for their favor. He does not want white to win and Atticus is not ready to forgive his prestige of White people. This may shows the fear of white people that they would won the case. So Atticus himself handles the case of Zeebo. "Calm down, Miss." Alexandra's voice was cold. Jean Louise, nobody in Maycomb goes to see Negroes any more, not after what they've been doing to us. Besides being shiftless now they look at you sometimes with open insolence, and as far as depending on them goes, why that's out" (GSW 166).

In the above lines Alexandra insults black people. She says that they are lazy and lack of ambition. Calpurnia served as a cook in Jean Louise's home after her mother died. She is a black cook. Alexandra was angry at Jean Louise because of visiting Calpurnia. She thinks that black people behaves rude and disrespectful towards white people. She differentiates the quality between black people and white people. "Marry Webster's Sarah's carried a card for years – so's everybody's cook in this town. When Calpurnia left I simply could not be bothered with another one, not for just Atticus and me. Keeping a nigger happy these days is like catering to a king" (GSW 167). When Calpurnia left the Atticus house, Alexandra feels happy because she was a black. She does not want her to work in her house which lowers their prestige. She is not in the mood to assist again a black cook. She says that, she is not bothered to train a new servant. Because she does not want them to be happy and giving them privilege to work in white's family.

Atticus said that all the black people in South are still behaving like child. This means that their maturity is not enough to lead their life in this competitive society. Black people developed to live like white people's life. He says that even though black people have made good progress, still they are far and not developed their life. They do not have that much knowledge to reach the life of white people. Though they have awareness and ideas from government, black people are not able to follow their ideas. Atticus argues that the white ways or culture is the standard living for all Americans than black people's way and culture.

Alexandra expresses the racial means in family patterns. Zeebo is a son of Calpurnia, who was a black cook. Alexandra blames Zeebo, who married five women. She says Christianity of whites and blacks are different. She states this because Zeebo married more than one woman. She is not criticising all the people of Christianity. She generally says that all blacks families are like that

because of Zeebo's behaviour and his way of life. "They always want to marry a shade lighter than themselves; they want to mongrelize the race" (GSW 176). Hester thinks that black people wants to marry whites because black wants to intermix the race. The white does not want to marry them as it lowers their status in the society. She feels that black people thinks to marry white people because they want to show their equality and to change their identity. Hence they want to be treated equally with respect as others in the society. "I was talking about the-you know, the trashy people. The men who keep Negro women and that kind of thing" (GSW 177). Hester says about the rubbish white people's behavior. She says this because the white slave owners keep Negro women whenever they wanted. From this she expresses the unequal and illegitimate relationship between white people and black people. So she feels ashamed of such rubbish things.

Alexandra not only differentiated the race between white and black but also with their own community. She does not comprehend the attitudes of young people these days. When Jean Louise conveyed her marriage with Henry, she burst out into anger. She always has the thought that they are respectable in the Maycomb society. Henry lost their parents at the age of fourteen. Atticus took him as his own son and he raised him.

In this novel Atticus Finch shows the racial discrimination in educational aspect. He is arguing with Jen Louise about racial segregation which is happening in Maycomb Country. Jean Louise always thought her father has moral authority and a champion of racial equality. But she learns the danger of entrusting to someone else. "Do you want Negroes by the carload in our schools and churches and theaters? Do you want them in our world?" (GSW 245). Atticus does not want them to integrate with them. He feels that they should be separated from them to show their class in the society. He asks that do Negroes should take part with us equally. He does not want them to study in same school, pray in same churches and even in theatres with white people. He feels it because they are different from them and it affects their social and professional standing. He argues with his daughter that white is white and black is black.

Atticus, Calpurnia and Hester are the characters who often criticise and blame the black people. This shows the attitude of superiority between about white people. In Maycomb, three forth of the population is filled with black people, but they are not given equal rights as white people preserved. Alexandra disgrace Calpurnia as a cook in her

house. She does not like blacks to be given a work in white people's home. She feels that they should be treated only as slaves. Even they are not ready to send their children to school where black children are educated. They are not ready to go to theatres with them. Hester often criticises, that the black people want to marry white people to mongrelize the race. This shows the racism in all the aspects. Atticus's views are different. He thinks all the races should be treated equally. But sometimes he believes that black people are not yet ready for the full rights of citizenship. Alexandra cares a great deal about family and social culture. She believes that black people are genetically inferior to whites.

The novel expresses racism in various aspects such as political, economic life, family patterns and education especially in Southern America in 1950's. In the means of politics, Atticus feels that black people should not be given full citizenship. In Maycomb county three fourth of the population is filled with black people. Though black people lead highest population, they are not given any authorities. This is due to the feeling of superiority over one's race. It is found that white people are superior to black people in running the government and giving full citizenship. *Go Set*

a Watchman has the potential for further studies in various aspects apart from the focus made in the present study. Apart from racism, the focus can be made in other themes of the novel like disillusionment, home and belonging, society and class, and individuality and identity.

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REACHING UNBANKED AND UNDER BANKED

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Abstract

The development of a country is mostly based on its financial services. Financial services help people overcome poverty by enabling investments in their health, education, and businesses. Financial services help to manage financial emergencies such as a job loss or crop failure. At the same time, it also impels families into hardship. Many poor people around the world lack the financial services that can serve the functions, such as bank accounts and digital payments. Instead, they rely on cash which can be unsafe and hard to manage. That is why the World Bank has made it a key priority to promote financial inclusion — access to and use of formal financial services. This paper has made an attempt to picturise the unbanked and underbanked population in India.

Keywords: Unbanked, Underbanked, Financial Services, Population

Introduction

In the last five decades, the Government of India and the Reserve Bank of India have been making tremendous efforts to promote financial inclusion in India. The major efforts are nationalisation of banks, building up of branch network of banks, introduction of mandated priority sector lending targets, lead bank scheme, formation of self-help groups, promoting door step delivery of banking services, zero balance accounts and the like. The main objective of RBI is to reach unbanked population in India. On August 28, 2014, the Government of India has launched Pradhan Mantri Jan Dhan Yojana (PMJDY) to “bank the unbanked”. More than 300 million people have opened JDY accounts. This causes 80 per cent increase in the number of bank accounts with adults in 2014. Besides, as per World Bank Report 2017, there are 19 crore unbanked population in India and ranked the world's second largest unbanked population after China.

Meaning for Unbanked

The unbanked are persons who do not have their own bank accounts and they do not use banks or banking institutions in any capacity. They do not have insurance, pensions or any other type of professional money-related services.

Meaning for Underbanked

The underbanked are the people who do not participate in the banking system very much and instead depend on the use of cash rather than checks or credit cards or debit cards.

Top Reasons for unbanked or underbanked

The top reasons for unbanked or underbanked people in India are:

1. **Suspicion:** The unbanked and underbanked people avoid traditional banking system due to impersonal service and negative past experiences such as reluctant bank officials, too many charges by banks and the like.
2. **Lack of Literacy:** Due to lack of understanding about banks, rates and the benefits of maintaining an account, the unbanked and underbanked people always reflect negatively about banks.
3. **Unemployment:** Unemployment, loss of income and job loss of people reduce cash in hand. This drives people away from banks and lead to unbanked and underbanked situation among the people of India.
4. **Inconvenience:** The unbanked and underbanked people do not have enough nearby bank branches to use them regularly. They also face the difficulty of limited hours of operations for those who work in different shifts.
5. **More Bank Fees:** Banks are not transparent in their fee structure and its explanations. Therefore, the unbanked and underbanked do not have faith in banking system.
6. **Negative financial history:** The unbanked and underbanked people are unable to open an account if they have a negative financial history, such as bounced checks or excessive account overdrafts.
7. **Lack of Services:** Less money cannot meet the criteria for certain accounts that require a higher maintained balance.

Statement of the Problem

Government of India is launching many new programmes in the country to meet the expansion of the banking and finance among the stakeholders namely customers, bankers and corporate people. This paper describes the need and importance to tap the unbanked and under banked people of India to the routine banking system.

Objectives of the Study

1. To study the reasons of unbanked and underbanked people in India
2. To give suggestions to reach the unbanked and underbanked people in India

Methodology

Secondary data has been collected for this paper. The same has been compiled from various sources like journals, books, magazines and reports through internet.

Global Unbanked Population

Map 1 shows the global unbanked population in bird's eye view. It indicates both China and India have the largest number of unbanked population as compared to other countries. Globally, 1.7 billion people have no bank accounts for their financial transactions.

Map 1 Global Unbanked Population 2017



Source: Globla Findex Database Website:
<http://globalexindex.worldbank.org/>

Map 2 shows the global unbanked people having mobile phone in bird's eye view. It indicates both China and India have the largest number of unbanked people having mobile phone as compared to other countries. Globally, two-thirds of people having mobile phone have no bank accounts for their financial transactions.

Map 2 Global Unbanked Population 2017



Source: Globla Findex Database Website:
<http://globalexindex.worldbank.org/>

Unbanked and Underbanked Population: India Vs China

The Global Findex database is the world's most comprehensive data set on, how adults save, borrow, make payments, and manage risk. Launched with funding from the Bill & Melinda Gates Foundation, the database has been published every three years since 2011. The data are collected in partnership with Gallup, Inc., through nationally representative surveys of more than 150,000 adults in over 140 economies. The 2017 edition includes updated indicators on access to and use of formal and informal financial services.

According to the Global Findex Database 2017 released by the World Bank on the side-lines of the annual spring meeting of the International Monetary Fund and the World Bank, 11 per cent of the world's unbanked adults are in India. Globally, 69 per cent of adults – 3.8 billion people – now have an account at a bank or mobile money provider, which is a crucial step in escaping poverty. This is a rise of 62 per cent in 2014 from just 51 per cent in 2011. From 2014 to 2017, 515 million adults obtained an account, and 1.2 billion have done so since 2011, according to the Global Findex database. The World Bank said China and India, despite having relatively high account ownership, claim large shares of the global unbanked population because of their population size. China has the world's largest unbanked population with 225 million, followed by India with 90 million.

Financial inclusion is on the rise globally. The 2017 Global Findex database shows that 1.2 billion adults have obtained an account since 2011, including 515 million since 2014. Between 2014 and 2017, the share of adults who have an account with a financial institution or through a mobile money service rose globally from 62 percent to 69 percent. In developing economies, the share rose from

54 percent to 63 percent. Yet, women in developing economies remain 9 per cent less than men to have a bank account. This third edition of the database points to advances in digital technology that are means in achieving the World Bank goal of Universal Financial Access by 2020.

Globally, 1.7 billion adults remain unbanked, yet two-thirds of them own a mobile phone that could help them access financial services. The World Bank Report finds that Digital technology could take advantage of existing cash transactions to bring people into the financial system. In South Asia, the share of adults with an account rose by 23 percentage points, to 70%.

How to reach the unbanked

Irrespective of where in the world they might be, unbanked section of society has similar needs for financial services. Apart from the obvious requirements of savings, loans, transactions, and investments, the unbanked have certain special needs, which are:

- Simplicity and speed in processing
- Flexibility in savings and repayment schedules due to a lack of steady income
- Proximity and ease of access
- Basic financial education or information since the unbanked may not understand even elementary concepts of banking
- Small product sizes when it comes to loans and low-balance savings accounts

Most banks find it difficult to meet these needs because of the high economic cost of servicing these demands. However, a little innovative thinking in devising products that are simple and accessible can help in ensuring inclusive growth.

Some of these measures could include tying up with an NGO or with a retailer and using village residents and empowerment groups as representatives. These can minimise customer gaining costs and increase customer base, thus helping banks to overcome the high cost challenge. Such groups also help banks to diminish risks associated with dealing with the unbanked. An estimated 2.6 million self-help groups in India are linked to banks are giving financial institutions access to 40 million households.

It is important that the products are scaled down without being downgraded to match the small requirements of unbanked population's by offering low instalments and flexible repayment options. Banks also require performance metrics and regulatory conditions that

are more suitable for including the unbanked in to the financial mainstream.

Some banks are using inter-industry partnerships to increase financial inclusion. For example, banks in Brazil have added 100,000 point-of-sale locations to distribute products by tying up with retailers. These channels are not only cheaper for banks but they are also more convenient for consumers.

Banks must realise that since the unbanked are not dealt by traditional financial institutions, they will not hesitate to choose technology for basic banking services such as payment and deposit transactions. Collaborating with telecom players, adding a mobile channel, and utilising cross-selling opportunities will meet the needs of the unbanked.

In many emerging economies, mobile consumers are growing at a faster rate than bank customers. Mobile banking is succeeding because it is convenient, fast, simple, and secure. Moreover, it is a cost-effective option for banks. Investment Banking Firm Credit Suisse said in a report that entry of global players into India's digital payment space is expected to grow the segment by about five-fold to USD 1 trillion by 2023.

Other forms of branchless banking and e-payment gateways such as payment cards and the Internet can also help banks in increasing their outreach. Banks are required to experiment and include the next billion consumers for the socio-economic assistance they will gain. This step will also have a strong business imperative for banks. The growth of mobile phone subscribers is rising the growth of banking customers as also PC and Internet users in India. Banks are looking at technology to provide banking services at low cost and this includes rural banking too. Citibank has set up a bio-metric ATM as a part of its 'no frills' Pragati account for the under-banked. The ATM recognises the customer through their thumb impression and can interact in regional languages.

As per RBI notification on "Branch Authorization Policy - Opening of branches in unbanked rural centres" dated July 15, 2011, banks are advised that while preparing their Annual Branch Expansion Plan (ABEP), they should allocate at least 25 percent of the total number of branches proposed to be opened during a year in unbanked rural centres.

Taking Banks to the Unbanked

Taking banks to unbanked will be successful by offering them access to the formal banking system. The same applies to small businesses, as well. They, too, need

access to formal funding sources if they are to survive and grow. Nominees for the Changemaker–Financial Transformation award do both formal banking and use digital technology for empowering unbanked. They also leverage digital technology to make India a less-cash society, offering financial access and of course, make payments easy.

The nominees for the Changemaker–Financial Transformation award are:

Bandhan Bank: The new kid on the block in India's banking system has surprised many with the speed at which it took banking to the unbanked — seven million and above in just three years. Bandhan Bank has managed this by leveraging its vast experience in the microfinance space.

Centre for Digital Financial Inclusion: The CDFI's strategic innovations track delivery of entitlements to beneficiaries and help engage with the excluded millions using mobile-based tools.

Kinara Capital: Its mission is to enable easy access to capital for small businesses. By developing a unique risk-assessment methodology, it is in a position to offer term loans and working capital funding up to ₹15 lakh without collateral security.

Oxigen Services India: Being one of the largest payment solutions providers in India, Oxigen Services has established a payment ecosystem that uses mobile technology to deliver payments and remittances in real time.

Paytm: It is India's largest mobile payments and commerce platform. It has over 280 million registered users and has even started its own online marketplace.

Conclusion

Despite a few concerns about regulatory clarity and reduced deal values in 2016, both locally and globally, the outlook for FinTech in India remains very promising. Regulatory support, financial inclusion and the digitalization of services in the industry are likely to boost investment in the area moving forward and will rapidly increase the adoption of emerging technologies in the financial services industry.

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IMPACT OF SOCIAL SECURITY MEASURES AMONG TEXTILE WORKERS IN TIRUNELVELI DISTRICT

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Abstract

India is yet to evolve a comprehensive national social security policy with regard to its entire working population. Currently social security entitlements such as provident fund, gratuity, health cover, etc. that are legally binding are available for the majority of formal workers in the organised sector. Formal social security arrangements for workers in the unorganised sector are confined to a small minority in the form of Welfare Funds for selected categories of workers sponsored by the Central and a few State governments. The study which has been conducted among 657 workers of Textiles shops in Tirunelveli district namely Chennai silks, Pothys, RMKVs, Sona Readymade and Araa silks reveals the impact of social security schemes in various perspectives. The researcher has applied multiple regression analysis, R^2 and F-statistics for the analysis and interpretation of the data. The result reveals that the social security measures implemented in the textile shops for the employees give more job satisfaction to them thereby increase the Firms Performance, enhance the Personality of the sample respondents, gives relieve from the Job Stress, improves Organizational Climate, Employee Engagement, helps employees to improve Organizational Citizenship Behaviours and Organizational Commitment.

Introduction

The social security problems of workers in the unorganised/informal sector may be divided into two sets of problems. The first one arises out of deficiency or capability deprivation in terms of inadequate employment, low earnings, low health and educational status and so on that are related to the generalised deprivation of poorer sections of the population. The second arises out of adversity in the sense of absence of adequate fallback mechanisms (safety nets) to meet such contingencies as ill health, accident, death, and old age. The fact that majority of workers from socially backward communities find themselves in the unorganised/informal sector imparts a certain social dimension to the characteristics of these workers. Absence of a meaningful social security arrangement is not merely a problem for individual workers and their families. It also has wider ramifications in the economy and society. From an economic point of view, it debilitates the workers' ability to contribute meaningfully to his/her efficiency and thus to increase production and productivity. Low earning power coupled with vulnerabilities lead to poverty that reduces the aggregate demand in the economy. Socially, it leads to dissatisfaction

and disaffection especially when a small segment of the society is well endowed and seen to be prospering. The indirect costs of the absence of social security might well be increasing social costs through policing and management of crimes and illegal activities, widespread ill health and a variety of related social problems. India is yet to evolve a comprehensive national social security policy with regard to its entire working population. Currently social security entitlements such as provident fund, gratuity, health cover, etc. that are legally binding are available for the majority of formal workers in the organised sector. Formal social security arrangements for workers in the unorganised sector are confined to a small minority in the form of Welfare Funds for selected categories of workers sponsored by the Central and a few State governments. The study which has been conducted among 657 workers of Textiles shops in Tirunelveli district namely Chennai silks, Pothys, RMKVs, Sona Readymade and Araa silks reveals the impact of social security schemes in various perspectives.

Key Words: Employee engagement, Firms performance, Job Satisfaction, Job Stress, Organizational climate,

Organizational citizenship behavior, Organizational commitment, Personality, Social Security, Impact of Social Security Measures (SSM) on Job Satisfaction

The level of implementation of SSM at the textile shops may enrich the job satisfaction among the workers and also their productivity. It is imperative to examine the relative importance of SSM in the determination of job satisfaction among the workers for some policy implications. The multiple regression analysis has been administered for this purpose. The fitted regression model is: $Y = a + b_1X_1 + b_2X_2 + b_3X_3 + \dots + b_9X_9 + e$, Where Y = Score on job satisfaction among the respondents, X_1 = Score on medical care provision among the respondents, X_2 = Score on sickness benefit among the respondents, X_3 = Score on unemployment benefit among the respondents, X_4 = Score on old age benefit among the respondents, X_5 = Score on employment inquiry benefit, X_6 = Score on family benefit among the respondents, X_7 = Score on maturity benefit among the respondents, X_8 = Score on ESI provision among the respondents, X_9 = Score on payment of gratuity among the respondents, $b_1, b_2, \dots, b_9$ = regression coefficient of independent variables, a = Intercept and e = error term. The impact of SSM on the job satisfaction among the male, female respondents and also for pooled data has been computed separately.

Table 1 Impact of Social Security Measures on the Job Satisfaction

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.1296*	0.1408*	0.1317*
2.	Sickness benefits	0.1403*	0.1669*	0.1502*
3.	Unemployment benefits	0.0996	0.1417*	0.1322*
4.	Old age benefits	0.1496*	0.1533*	0.1499*
5.	Employment injury benefit	0.1124	0.1088	0.1101
6.	Family benefit	0.0881	0.0997	0.0893
7.	Maternity benefit	0.0443	0.1246*	0.0739
8.	ESI provision	0.1171	0.0997	0.1044
9.	Payment of gratuity	0.1308*	0.1133	0.1291*
	Constant	0.4341	0.6872	0.5394
	R ²	0.7694	0.8545	0.8703
	F-statistics	8.0436*	9.7886*	9.9884*

Source: Primary Data *Significant at five per cent level.

The significantly influencing SSM on job satisfaction among the male and female are medical care provision, sickness benefits, old age benefit and payment of gratuity whereas among the female, these SSM are medical care

provision, sickness benefit, unemployment benefit, old age benefit and maturity benefit since their respective regression co-efficient are significant at five per cent. The higher impact of SSM has been noticed among the female respondents compared to male since their respective R² are 0.8545 and 0.7694 respectively. The analysis of pooled data reveals that a unit increase in the view on the view on provision of medical care provision, sickness benefit, unemployment benefit, old age benefit and payment of gratuity result in an increase in the level of job satisfaction among the respondents by 0.1317, 0.1502, 0.1332, 0.1499 and 0.1291 units respectively. The change in the view on the implementation of SSM explains the changes in the job satisfaction among the respondents to an extent of 87.03 per cent since its R² is 0.8703.

Impact of SSM on the Job Stress among the Respondents

The implementation of SSM at the textile shops may reduce the job stress among the workers at the shops. It may increase the productivity and profitability in the shops. Hence, the job stress is included as one of the outcome variables in the present study. The relative importance of SSM in the determination of job stress among the respondents has been examined with the help of multiple regression analysis. The included dependent variable is the score on job stress among the respondents whereas the included independent variables are the score on the view on the implementation of various SSM at the textile shops among the respondents. The impacts have been measured among the male, female respondents and also for pooled data.

Table 2 Impact of Social Security Measures on Job Stress

Sl.No.	Social Security Measures	Regression co-efficient		
		Male	Female	Pooled data
1.	Medical care provision	-	-	-0.1509*
2.	Sickness benefits	0.1303*	0.1973*	-0.1732*
3.	Unemployment benefits	0.1417*	0.2084*	-0.1126
4.	Old age benefits	0.1011*	0.1314*	-0.1126
5.	Employment injury benefit	0.0972*	-0.1044	-0.0997
6.	Family benefit	-	-	-0.0921
7.	Maternity benefit	0.1022*	-0.0886	-0.1394*
8.	ESI provision	-	-	-0.0849
9.	Payment of gratuity	0.1419*	0.1273*	-0.1023
	Constant	0.0565*	0.1476*	-0.1088
	R ²	0.1204*	-0.0939	
	F-statistics	-	-0.1119	

		0.1071*		
	Constant	-0.3824	-0.5842	-0.4089
	R ²	0.7318	0.7919	0.8084
	'F' statistics	7.9417*	8.5083*	8.9188*

Source: Primary Data *Significant at five per cent level.

Among the male respondents, a unit increase in the level of view on the implementation of medical care provision, sickness benefit, family benefit and ESI provision result in a decrease in the job stress by 0.1303, 0.1417, 0.1419 and 0.1204 units respectively. The changes in the view on the implementation of SSM explain the changes in job stress among the male workers to an extent of 73.18 per cent since its R² is 0.7318 whereas among the female workers, it is to an extent of 79.19 per cent since its R² is 0.7919. A unit increase in the view on the implementation of medical care provision, sickness benefit, unemployment benefits, family benefit and maternity benefit result in a decrease in the job stress by 0.1973, 0.2084, 0.1314, 0.1273 and 0.1476 units respectively. The analysis of pooled data reveals the relative importance of the implementation of medical care provision, sickness benefit, and family benefit in the reduction of job stress among the workers in textile shops. Impact of Social Security Measures (SSM) on Organizational Climate at Textile Shops

The organizational climate at the textile shops may be enriched by the implementation of SSM at there. This is an expected outcome of the implementation of SSM in order to improve the productivity and profitability in the textile shops. It is imperative to examine the relative importance of SSM in the determination of organizational climate at the textile shops for some policy implications.

Table 3 Impact of Social Security Measures on the Organizational Climate

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.0549	0.1304*	0.0908
2.	Sickness benefits	0.1301*	0.1699*	0.1493*
3.	Unemployment benefits	0.0408	0.1022	0.0841
4.	Old age benefits	0.0997	0.0509	0.0707
5.	Employment injury benefit	0.1441*	0.1049	0.1241*
6.	Family benefit	0.0997	0.1496*	0.1304*
7.	Maternity benefit	0.0224	0.1331*	0.0673
8.	ESI provision	0.1309*	0.0846	0.1084
9.	Payment of gratuity	0.1241*	0.0997	0.1103
	Constant	0.4171	0.5082	0.4804
	R ²	0.7403	0.7863	0.8044
	F-statistics	7.8282*	8.4515*	8.9414*

Source: Primary Data*Significant at five per cent level.

The significantly influencing SSM on the level of organizational climate as per the view of male respondents are sickness benefit, employment injury benefit, ESI provision and payment of gratuity whereas per the view of female respondents, these are medical care provision, sickness benefit, family benefit and maturity benefit since its regression co-efficients are significant at five per cent level. The higher impact of SSM on the level of organizational climate at the textile shops have been noticed among the female compared to male since its respective R² are 0.7863 and 0.7403. The analysis of pooled data reveals that a unit increase in the view on the implementation of sickness benefit, employment injury benefit and family benefit result in an increase in the level of organizational climate by 0.1493, 0.1214 and 0.1304 units. The changes in the view on the changes in SSM explain the changes in the view on organizational climate among the respondents to an extent of 80.44 per cent since its R² is 0.8044.

Impact of SSM on the Personality of the Workers (Respondents) in Textile Shops

The rate of implementation of SSM at the textile shops may increase the level of personality among the workers which results in better productivity among them and also better performance in the textile shops. It is imperative to examine the relative importance of SSM on the determination of the personality of the respondents (workers) at the textile shops for some policy implications. The multiple regression analysis has been administered for this purpose. The included dependent variable is the score on the personality of the workers whereas the included independent variables are the score on the view on the implementation of various SSM at the textile shops. The impact of SSM on the personality of male, female workers separately and is also for pooled data is presented in the table below.

Table 4 Impact of Social Security Measures on the Personality of Respondents

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.0972	0.1314*	0.1292*
2.	Sickness benefits	0.1231*	0.1508*	0.1384*
3.	Unemployment benefits	0.1088	0.0997	0.0978
4.	Old age benefits	0.0884	0.0445	0.0676
5.	Employment injury benefit	0.0997	0.1671*	0.1409*
6.	Family benefit	0.0473	0.1842*	0.1091

7.	Maternity benefit	0.0509	0.1709*	0.1249*
8.	ESI provision	0.1504*	0.1411*	0.1408*
9.	Payment of gratuity	0.1173	0.1088	0.1099
	Constant	0.4334	0.5818	0.4908
	R ²	0.7309	0.7794	0.8117
	F-statistics	7.8417*	8.3892*	8.9044*

Source: Primary Data*Significant at five per cent level.

The significantly influencing SSM on the personality of male respondents are sickness benefit and ESI provision whereas among the female respondents, these are medical care provision, sickness benefit, employment injury benefit, family benefit, maternity benefit and ESI provision since its regression co-efficient are significant at five per cent level. The higher impact of SSM on the personality of female workers has been noticed compared to male workers since their respective R² are 0.7794 and 0.7309. The analysis of pooled data reveals that a unit increase in the view on implementation of medical care provision, sickness benefit, employment injury benefit, maternity benefit and ESI provision result in an increase in personality of respondents by 0.1291, 0.1384, 0.1409, 0.1249 and 0.1408 units respectively. The changes in the view on the implementation of SSM explain the increase in the personality of workers by 81.17 per cent since its R² is 0.8117.

Impact of SSM on the Organizational Commitment among the Workers in Textile Shop

The rate of implementation of SSM has its own influence on the level of organizational commitment among the employees at the organization. It is essential to examine the relative importance of SSM on the determination of organizational commitment among the employees for some policy implications. The impact of SSM on the level of organizational commitment among the male, female respondents and also for pooled data has been computed separately.

Table 5 Impact of Social Security Measures on Organizational Commitment

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.1403*	0.1886*	0.1609*
2.	Sickness benefits	0.1099	0.1201*	0.1173
3.	Unemployment benefits	0.1022	0.0417	0.0845
4.	Old age benefits	0.1296*	0.0996	0.1041
5.	Employment injury benefit	0.1541*	0.1776*	0.1672*
6.	Family benefit	0.1088	0.1909*	0.1541*
7.	Maternity benefit	0.0884	0.1541*	0.1304*
8.	ESI provision	0.1417*	0.1504*	0.1472*

9.	Payment of gratuity	0.1696*	0.1334*	0.1509*
	Constant	0.3908	0.5173	0.4309
	R ²	0.7097	0.7549	0.7842
	F-statistics	7.5441*	8.3908*	8.7142*

Source: Primary Data *Significant at five per cent level.

Among the male respondents, a unit increase in the view on the implementation of medical care provision, old age benefits, employment, injury benefit, ESI provision and payment of gratuity result in an increase in the level of organizational commitment among the male respondents by 0.1403, 0.1298, 0.1541, 0.1417 and 0.1696 units respectively. The changes in the view on level of implementation of SSM explain the changes in the organizational commitment among the male respondents to an extent of 70.97 per cent since its R² is 0.7097. Among the female respondents, a unit increase in the view on the implementation of medical care provision, sickness benefits, employment injury benefit, family benefit, maternity benefit, ESI provision and payment of gratuity result in an increase in the level of organizational commitment by 0.1886, 0.1201, 0.1776, 0.1909, 0.1541, 0.1504 and 0.1334 units respectively. The changes in the view on the implementation of SSM explain the changes in the level of organizational commitment to an extent of 75.45 per cent since its R² is 0.7549. The analysis of pooled data reveals the relative importance of implementation of medical care provision, employment injury benefit, family benefit, maternity benefit, ESI provision and payment of gratuity in the determination of organizational commitment among the respondents.

Impact of SSM on the Firms Performance in the Textile Shops

The rate of implementation of the SSM requires some investment to develop the human capital of the organization. The ultimate expected outcome on this investment is the performance of the unit. Hence it is included as one of the outcomes of SSM in the textile shops. It is imperative to examine the relative importance of each SSM in the determination of firms performance for some policy implications. The multiple regression analysis has been administered for this purpose. The included dependent variables are the score on firms performance as per the view of workers whereas the included independent variables are the score of implementation of all prime SSM at the textile shops. The impacts have been measured among the male, female respondents and also for pooled data separately.

Table 6 Impact of Social Security Measures on Firms Performance

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.1409*	0.1547*	0.1462*
2.	Sickness benefits	0.1133	0.1403*	0.1233*
3.	Unemployment benefits	0.1124	0.0903	0.1243*
4.	Old age benefits	0.0667	0.0541	0.0542
5.	Employment injury benefit	0.1504*	0.1342*	0.1406*
6.	Family benefit	0.0579	0.1708*	0.1044
7.	Maternity benefit	0.0392	0.1442*	0.0709
8.	ESI provision	0.1103	0.0884	0.1042
9.	Payment of gratuity	0.0975	0.0556	0.0673
	Constant	0.4034	0.6234	0.5179
	R ²	0.7606	0.8043	0.8242
	F-statistics	7.9334*	8.4964*	8.7308*

Source: Primary Data *Significant at five per cent level.

The significantly influencing SSM on the firms performance as per the view of male respondents are medical care provision and employment injury benefit whereas as per the view of female respondents, these are medical care provision, sickness benefits, employment injury benefit, family benefit and maternity benefit since its regression co-efficient are significant at five per cent level. The higher impact is seen among the female compared to male respondents since their R² are 0.8043 and 0.7606 respectively. The analysis of pooled data reveals that a unit increase in the view on the implementation of medical care provision, sickness benefit, unemployment benefits, and employment injury benefit result in an increase in the level of firms performance by 0.1462, 0.1237, 0.1243 and 0.1406 units respectively. The changes in the level of implementation of SSM explain the changes in the level of firms performance to an extent of 82.42 per cent since its R² is 0.8242.

Impact of SSM on the Organizational Citizenship Behaviours (OCB) among the Workers

The organizational citizenship behaviour (OCB) is included as one of the outcomes of implementation of SSM at the textile shops. It represents the employees loyalty towards the organizations. The implementation of SSM may have its own influence on the level of OCB among the employees at the textile shops. It is imperative to examine the relative importance of each SSM in the determination of OCB among the employees for some policy implication. The multiple regression analysis has been applied for this purpose. The impacts have been measured among the

male, female respondents and also for pooled data separately.

Table 7 Impact of Social Security Measures on OCB

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.1417*	0.1708*	0.1546*
2.	Sickness benefits	0.1088	0.1814*	0.1402*
3.	Unemployment benefits	0.0997	0.1076	0.0997
4.	Old age benefits	0.1141	0.0999	0.1024
5.	Employment injury benefit	0.1668*	0.1544*	0.1591*
6.	Family benefit	0.1084	0.1819*	0.1408*
7.	Maternity benefit	0.0451	0.1504*	0.0886
8.	ESI provision	0.1209*	0.0997	0.1041
9.	Payment of gratuity	0.1402*	0.1206*	0.1314*
	Constant	0.3117	0.5143	0.4088
	R ²	0.7109	0.7696	0.7842
	F-statistics	7.8424*	8.3088*	8.6649*

Source: Primary Data *Significant at five per cent level.

Among the male respondents, the significantly influencing SSM on the OCB are medical care provision, employment injury benefit, ESI provision and payment of gratuity whereas among the female respondents, these are medical care provisions, sickness benefit, employment injury benefit, family benefit, maturity benefit and payment of gratuity since its regression co-efficient are significant at five per cent level. The higher impact is seen among the female compared to male respondents since their R² are 0.7696 and 0.7109 respectively. The analysis of pooled data reveals that a unit increase in the view on the implementation of medical care provision, sickness benefit, employment injury benefit, family benefit, and payment of gratuity result in an increase in the OCB among the respondents by 0.1546, 0.1402, 0.1591, 0.1408 and 0.1314 unit respectively. The changes in the implementation of SSM explain the changes in OCB among the respondents to an extent of 78.42 per cent since its R² is 0.7842.

Impact of Social Security Measures on the Employee Engagement

Employee engagement among the workers is essential to discuss the relative importance of implementation of SSM in the determination of employee engagement among the respondents for some policy implications. The included dependent variable in the present study is the score on employee engagement among the respondents whereas the included independent variables are the score of the view of all nine SSM

implemented at the textile shops. The multiple regression analysis has been administered for this purpose. The impacts have been measured among the male, female respondents and also for pooled data separately.

Table 8 Impact of Social Security Measures on Employee Engagement

Sl.No.	Social Security Measures	Regression coefficient		
		Male	Female	Pooled data
1.	Medical care provision	0.0884	0.1646*	0.1303*
2.	Sickness benefits	0.1205*	0.1667*	0.1441*
3.	Unemployment benefits	0.1331*	0.1089	0.1122
4.	Old age benefits	0.0996	0.1121	0.1081
5.	Employment injury benefit	0.1441*	0.1886*	0.1542*
6.	Family benefit	0.0884	0.1909*	0.1486*
7.	Maternity benefit	0.0417	0.1673*	0.0997
8.	ESI provision	0.1249*	0.1496*	0.1343*
9.	Payment of gratuity	0.1033	0.1042	0.1021*
	Constant	0.4171	0.6494	0.5667
	R ²	0.7643	0.7842	0.7996
	F-statistics	8.2117*	8.5669*	8.6774*

Source: Primary Data *Significant at five per cent level.

A unit increase in the view on the implementation of sickness benefit, unemployment benefit, employment injury benefit and ESI provision result in an increase in the level of employee engagement among the male respondents by 0.1205, 0.1331, 0.1441 and 0.1349 respectively. The changes in the view on the implementation of SSM explain the changes in the level of employee engagement among the male respondents to an extent of 76.43 per cent since its R² are 0.7643. Among the female respondents, a unit increase in the implementation of medical care provision, sickness benefit, employment injury benefit, family benefit, maturity benefit and ESI provision result in an increase in the level of employee engagement among the respondents by 0.1667, 0.1909, 0.1673 and 0.1496 units respectively. The changes in the level of implementation of SSM explain the changes in the level of employee engagement to an extent of 78.42 per cent since its R² is 0.7842. The analysis of pooled data reveals that a unit increase in the level of implementation of medical care provision, sickness benefit, employment injury benefit, family benefit and ESI provision result in an increase in the level of employee engagement among the respondents to an extent of 79.96 per cent since its R² is 0.7996.

Conclusion

Workers in the unorganised sector have low earnings and poor working conditions, and lack social security protection. It is being realised that there is a need for social security programmes, particularly for neutralising some of the negative consequences of the liberalisation reforms. Besides, the case for any sort of changes to labour laws can be strengthened if all workers have at least a minimum of social security. The state has a role in helping the poor in times of insecurity and in ensuring minimum security for those unable to gain from the post-liberalisation economic growth process. The present study among the workers in textiles reveals that the social security measures implemented in the textile shops for the employees give more job satisfaction to them thereby increase the Firms Performance, enhance the Personality of the sample respondents, gives relieve from the Job Stress, improves Organizational Climate, Employee Engagement, helps employees to improve Organizational Citizenship Behaviours and Organizational Commitment. On an overall assessment it could be inferred that the female members got more benefits and satisfaction than the male members. Hence it is concluded that the social security norms comes as aid to the needy to brighten their life and to give a secured future.

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சங்கஇலக்கியம் சுட்டும் ஊழ்வினைக் கோட்பாடு

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சங்கஇலக்கியம்

பண்டைய தமிழ் மக்களின் வாழ்க்கை நெறிமுறைகளைப் படம் பிடித்துக் காட்டுவது சங்கஇலக்கியமாகும். எனவேதான் சமூக வராகுகளை ஆராயும் ஆய்வாளர்கள் இலக்கியங்களையும் ஒரு வரலாற்று ஆதாரமாகக் கொள்கின்றனர். தமிழ்இலக்கியங்களைப் பொருத்த வரையில் எட்டுத்தொகை, பத்துப்பாட்டு என்பன மிகப் பழமையான இலக்கியங்கள் ஆகும். இவை அனைத்தும் ஒரு குறிப்பிட்ட காலத்தில் பாடப்பட்டவை அல்ல. பாடிய புலவர்கள் ஓர் ஊரினர், ஒரு நாட்டினர் அல்லர். இவர்கள் தம் பாடல்களில் எக்காலத்திற்கும் பொருந்தக் கூடிய கருத்துக்களையும், எந்நாட்டவரும் போற்றும் கற்பனை வளத்தையும் பதிவு செய்துள்ளனர்.

இலக்கியம் என்பது சமூகம் சார்ந்தது. எனவேதான் அவை மக்களின் பண்பாடுகளையும், பழக்க வழக்கங்களையும், கலை முதலிய பண்பாட்டுக் கூறுகளை எடுத்து இயம்புவனவாக உள்ளன. இலக்கியம் என்பது கடந்த காலத்தை மட்டுமல்ல, நிகழ்காலத்திற்கும் அர்த்தம் கொடுக்கக் கூடியதாக இருத்தல் வேண்டும். அவ்வகையில் சங்கஇலக்கியங்கள் இன்றும் உயிர் பெற்று வாழ்கின்றன.

வாழ்க்கை நெறிகள்:

மனித சமூகம் தோன்றியது முதற்கொண்டே அச்சமூகத்தின் வளர்ச்சியை உள்ளடக்கிய வழிமுறைகள் அல்லது நெறிமுறைகள் தோன்றி வளர்ந்து வருகின்றன. பொதுவாக இவற்றை “வாழ்க்கை நெறிகள்” என்கிறோம். இவ்வாழ்க்கை நெறிகள் மனித சமூகத்தின் அனுபவங்களிலிருந்து தோன்றியனவே தவிர, வேறு அல்ல. பழக்கவழக்கங்களாகவும், நம்பிக்கைகளாகவும் உருப்பெற்ற அனுபவங்கள் மனித மனங்களில் ஆழப் பதிந்தன. நிகழ்வனவற்றிற்கான காரணங்களைத் தேடிய அவன், புரியாத நிலையில் ஏற்படுத்திக் கொண்டதே வினைக்கோட்பாடு என்பார் அறிஞர் பெருமக்கள். அந்த வினைக் கோட்பாட்டின் ஒரு பகுதியே ஊழ்வினை என்பதாகும். இன்றும் எளிய

மக்களால் “ஊழி வினை” என்று கூறப்படும் ஊழ்வினை சங்கஇலக்கியங்களில் பேசப்படும் விதத்தை ஆராயலாம்.

நம்பிக்கையும், ஊழ்வினையும்

ஊழ்வினை எனும் நம்பிக்கைக் கோட்பாடு ஆதிமனிதனிடமிருந்தே தொடங்குகின்றது. அதுபற்றி முனைவர் க.காந்தி கூறும் போது, “தீமைகளிலிருந்து தங்களைப் பாதுகாத்துக் கொள்ளவும் நன்மைகளை அவாவுவதும் மனத்தின் இயல்பு என்ற நிலையில் மனிதமனம் சில கற்பிதங்களை ஏற்படுத்திக் கொண்டு தங்களது செயலில் முனைந்து செயலாற்றுகின்றது. தங்களது செயலில் வெற்றி கிடைத்தால் நன்மையாகவும், தோல்வி ஏற்பட்டால் தீமையாகவும் கருதி நிமித்தங்களையும், நிமித்த கூறுகளையும் கற்பித்து நம்பிக்கைகளை உருவாக்கிக் கொள்கின்றது”¹ என்பார். ஊழ்வினை போன்ற நம்பிக்கைகள் மக்களால் உருவாக்கப்படுகின்றன. அவை வழக்கில் மிகுதியாகவும் இலக்கியங்களில் குறைந்தும் காணப்படும்.

கோட்பாட்டின் அடிப்படை

சங்ககாலஇனக்குழு சமூகத்திலிருந்து, அரச உருவாக்கம் நிகழ்ந்த கால கட்டத்தில் பாடப்பட்டனவே சங்கஇலக்கியப் பாடல்கள். அவை அரசனைப் போற்றி (குறுநில மன்னர், பேரரசர்) அவனால் பெறும் சிறப்புகளை எடுத்துக் கூறுகின்றன. மக்கள் அரசனுக்குக் கட்டுப்பட்டு நடக்க பல ஒழுக்கங்கள் உருவாக்கப்பட்டன. போர், திரை, இறை, வரி, ஊழ்வினை என அவை நிரல்படுத்தப்பட்டன. அதிகாரத்தில் மன்னன் அமர, எளிய மக்கள் உழைக்க மட்டுமே விதிக்கப்பட்டனர். அவர்களுக்கு சிந்திக்காமல் இருக்க ஊழ்வினை போன்ற அறங்கள் ஊட்டப்பட்டன. இதை ராஸ் கௌதமன் கூறும் போது “உடல் உழைப்பு அக்கால ஓர்ப்பகுதி மக்களுக்கு உயிர்வாழ உணவைத் தந்தது. உடைமைப் பெருக்கத்திற்கு வழிவகுக்கவில்லை. ஆள்வினை உரிமை பூண்டவர்களாக இவர்கள் இல்லை. அதற்கு இவர்கள் அருகதையற்றவர்கள்.

உடைமையற்ற இவர்கள் இன்பத்திற்கு ஆசைப்படத்தான் முடியுமே தவிர தூய்க்க, அனுபவிக்க முடியாது”² என்பார்.

சங்கஇலக்கியங்களில் கூறப்படும் ஊழ்வினைக் கோட்பாட்டை சங்க கால மக்களின் கடவுள் நம்பிக்கையில் கட்டுரையில் ஆராயப்படுகிறது.

சங்ககால மக்களின் கடவுள் நம்பிக்கை:

இயற்கை நெறிக்காலம் என்று சொல்லப்படுகின்ற சங்க காலத்திலே கடவுள் வழிபாடு இருந்துள்ளது. பல்வேறு வகையான கடவுள்களைச் சங்ககால மக்கள் வணங்கினர்.

“தெய்வம் சுட்டிய பெயர்நிலைக் கிளவி”

என்று கூறும் தொல்காப்பியச் சொல்லதிகாரச் சூத்திரம் தெய்வங்களின் பெயர்களைக் குறிக்கும் சொற்கள் பற்றித் தனியாகப் பேசுகின்றது. பல தெய்வங்களின் பெயர்கள் வழக்கிலிருந்ததை அடிப்படையாகக் கொண்டே மேற்கண்ட சூத்திரம் எழுதப்பட்டுள்ளது.

“தெய்வம் உணாவே.....”³

என்ற நூற்பாவும் இதற்குச் சான்றாக விளங்குகிறது.

நால்வகை நிலங்களுக்கு உரிய தெய்வங்களின் பெயர்களைத் தொல்காப்பியம் அகத்திணையிலே கூறுகிறது. மாயோன், சேயோன், வேந்தன், வருணன் ஆகிய தெய்வங்களின் பெயர்களைக் குறிப்பிடும் வகையில்,

“மாயோன் மேய காடுறை உலகமும்,
சேயோன் மேய மைவரை உலகமும்,
வேந்தன் மேய தீம்புனல் உலகமும்,
வருணன் மேய பெருமணல் உலகமும்,
முல்லை, குறிஞ்சி, மருதம், நெய்தல், எனச்
சொல்லிய முறையான் சொல்லவும் படுமே.”⁴

என்ற நூற்பா காணப்படுகின்றது.

மேலும் “கொற்றவை” என்னும் பெண் தெய்வ வழிபாடு இருந்ததை,

“மறம் கடை சுட்டிய துடிநிலை சிறந்த
கொற்றவை நிலையும் அத்திணைப் புறனே”⁵

என்ற நூற்பாவின் வழி அறிய முடிகிறது.

சூரியன், சந்திரன், தீ போன்ற இயற்கைகளையும் தெய்வமாக வழிபட்டமைக்குச் சான்றாக,

“கொடிநிலை, கந்தழி, வள்ளி என்ற
வடுநீங்கு சிறப்பின் முதலன மூன்றும்
கடவுள் வாழ்த்தொடு கண்ணிய வருமே,”⁶

என்ற நூற்பாவும்,

சிவபெருமான், பலதேவன், திருமால், முருகன் என்ற நான்கு கடவுளரைக் குறிப்பிடும் வகையில் புறநானூற்றில்⁷ ஒரு பாடலும் காணப்படுகின்றது.

புலால் உணவையும், மதுவையும் கடவுளுக்குப் படைத்து, வணங்கியதாகப் பத்துப்பாட்டுக் கூறுகிறது. குறுந்தொகை, நற்றிணை, அகநானூறு, பத்துப்பாட்டுப் போன்ற நூல்களில் முருகனுக்காகத் தமிழ் மக்கள் உயிர்ப்பலியிட்டு வணங்கியதை விளக்கும் வகையில் பாடல்கள் காணப்படுகின்றன.

மழைஇல்லாவிட்டால் தெய்வத்தை வேண்டி விழா எடுக்கும் பழக்கம் இருந்ததைப் புறநானூற்றுப் பாடல் ஒன்று விளக்குகின்றது.

இதனை,

மலை வான் கொள்கென உயர்பல தூஉய்

மாரி ஆன்று, மழை மேக்கு உயர்க எனக்

கடவுள் பேணிய குறவர் மாக்கள்

பயல்கண் மாறிய உவகையர்.”⁸

என்ற பாடலால் அறியப்படுகிறது.

நெய்தல் நிலத்துப் பரதவர்கள் தமக்கு மீன்தொழில் சிறக்க வேண்டுமெனக் கருதிச் சுறாமீனின் கொம்பினை நட்டுக் கடல் தெய்வமான வருணனை வழிபட்ட கருத்தையும் காண முடிகின்றது. இதனை,

“வெண் கூதாளத்துத் தண் பூங்கோதையர்

சினைச்சுறவின் கோடு நட்டு

மனைச் சேர்த்திய வல்லனங்கினான்

மடற்றாழை மலர் மலைந்தும்”⁹

என்ற பாடல் விளக்குகின்றது.

பெண்கள் தம்கணவர் போரில் வெற்றிபெற்றத் திரும்பவேண்டும் என்று கடவுளை வழிபட்டதாகவும், மணமாகாத பெண்கள் திருமணம் இனிதே நிறைவேறஇல்லுறை கடவுளை வழிபட்டனர் என்றும் அறிய முடிகிறது. சங்ககால மக்களிடம் கடவுள் நம்பிக்கை இருந்ததை நிறுவும் வகையில் ” தமிழில் எப்போது இலக்கியங்கள் பிறந்தனவோ அப்பொழுதே தமிழர்கள் கடவுள் நம்பிக்கை உள்ளவர்கள் ஆயினர்”¹⁰ எனும் கருத்து அமைந்துள்ளது.

பார்வை நூல்கள்

1. க.காந்தி, தமிழர் பழக்க வழக்கங்களும் நம்பிக்கைகளும்
2. ராஜ்கௌதமன், பொய் அபத்தம் உண்மை
3. தொல்காப்பியம்
4. புறநானூறு
5. பட்டினப்பாலை

COLONIAL IMPACT ON CARIBBEAN ISLANDS WITH REFERENCE TO SELECT POEMS OF WALCOTT

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Abstract

Lexically Colonialism is defined as the practice of occupying another country with settlers and exploiting it economically, but Derek Walcott's many poems give a vivid image about the colonial burden. Like other Caribbean Islands, St. Lucia has also endured colonialism for several centuries, under the control of France and Britain. The relationship between the colonized and the colonizer and the ways in which it is split between different places form the central themes of Walcott's writings. Walcott depicts his mind as 'broken mind.' He recollects his past memories and he desires to carry the image of his longing and disappointment. Walcott attempts to explore the origin of St. Lucian culture and the colonial burden in their land through his lines.

Many countries are subjected to bondage because of the domineering colonisation. The colonial governments in Caribbean Islands have influenced the Caribbean culture with their organisations and programs. It leads to a kind of bondage. The Caribbean culture, like that of many countries around the world, is a product of its history, geography and political system. Being a collection of settler nations, the Caribbean culture has been shaped by the waves of migration that have combined to form a unique blend of customs, cuisine and traditions that have marked the socio-cultural development of the nation. The colonial burden also becomes a blessing in disguise into a rich country with a varied history, geography and political system.

Sarah Philips Casteel in her entitled "Autobiography as Rewriting: Derek Walcott's *Another Life* and *Omeros*" says, "In asserting the difference of Caribbean conceptions of selfhood, they gloss over the tradition." (10)

Walcott's vision of Caribbean culture has its roots in the social and political ideals of the federation period. The poem "*Laventile*" is one of Walcott's best-known poems that expresses frustration and the confusions, feelings of displacement and burden which is a part of being West Indian. The striking contrast of poverty and wealth became the reason for the historical failure. The culture of Africa is lost, but as a result of slavery, the promise of the new world is never fulfilled. A new society is still waiting to be born. They long for their old glorious society, which remains still a dream. The contrast between the Sunday church-goers and the surrounding poverty is not merely a

social subject, or an attack on the West Indian Middle – class establishment; it illustrates the irrelevance of such ways in a society where religion is a part of new habits and not the customs. The existing culture, changes because of the new comers. The new comers establish their rule on the new land. The colonial burden lies here.

Walcott knows that protest in itself cannot have birth to a vital West Indian society. Many of his poems attack the politicians and also the intellectuals because of their dominance. The complex rhymes, stanzas and subtle patterns of repetition, allusion and contrast in "*Laventile*" show that the best engaged writing results from a commitment to literary craft. But instead of the inherited forms of the early poems, Walcott's style has become much plainer and closer to his own speech patterns.

Walcott tackles the issues related to his poem, "Another Life". Moreover, he reveals a strong sense of responsibility as an artist to articulate words in a meaningful way. The natural thing described in his poems is the answer for the loss of Walcott's ancestral identification. He seems to have memorized the most sensual aspects of the Caribbean nature. Ben Thomas Jefferson in his article "The Sea as place in Derek Walcott's poetry" says, "The idea of whiteness suggests blankness and erasure. In addition to the gruesome and powerful image of the leapers as a waterfall." (297)

The poem "Another Life" seems to be revolutionary in all aspects. The colonial burden on the West Indian people is described in this poem. The unrepresentative government's power is the outcome of colonization.

M. Travis Lane says in his essay entitled "A Different Growth of a Poet's Mind: Derek Walcott's Another Life" says, "Yet both dark Harry and golden Anna are of mixed blood, both become symbolic of the island's nature for the poet, and both become weary with their island wives." (75)

In "The Sea is History", Walcott describes the sea as 'grey vault' and 'blank pages, because of the memories that are silenced in the deep waters. The sea stands as the master narration of the history through the wide image of how a regional human experience is generated by the sea. The people who come from far away land rules the Caribbean land and tries to take away the riches of this nation. This becomes the cause for the burden of the natives.

Walcott uses the term 'heron' to symbolize the whites. Heron is a large fish-eating wading bird with long legs, a long neck and a long pointed bill living in marshy places. It prefers hunting at night. It stands with one foot on land and another in water. It is recognized by ancient cultures of crossing into the space that is neither here, nor there. As the heron symbolizes, the whites cross the threshold of the natives. By this, Walcott engages and grapples with the issues of postcolonial Caribbean. He discusses their history and landscape with the troublesome activities in severe and crucial situations.

The poem "Ruins of a Great House" creates a sense of tragedy, of regret and of anger. It seems to be the explanation of a great theatre house. During the 1800's, slavery was in the process of being abolished before this time and the slave conditions in the estates were among the most brutal side. These are the serious problems in the Caribbean land during this period. Walcott describes an old house which is totally destroyed. Death and decaying is in one side, and the other side describes the fall of the British Empire. Walcott is showing sympathy for the African slaves and it creates the idea of colonial burden. The poet keeps his eye on the present and the absence of the native people. In this case, history points to a pattern or action that seems to predict a dark future.

The Caribbean islands were populated and owned by groups such as Saladoid, Barrancoid, Arauquinod, Mayoid (later, Caribs) alternatively till the Spanish conquest. But the children of the black continent lose their ownership on their own lands completely after the European arrival in fifteenth century. By the time three major Amerindian indigenous people; Taino, Bahamas and Giboney lived in those islands. When Christopher Columbus started his adventurous voyage to find lands and succeeded in finding new prosperous lands, the supreme countries of the time

began to compete with him on the urge to find and conquer new continents and thereby expanding their kingdom. Hence both Portuguese and Spanish ships launched their voyage and began to claim territories in Central and South America. These lands were rich in natural resources and the foreign powers cunningly owned the lands in the name of business. Meanwhile, European powers also hoped to establish profit-yielding colonies of their own. The wealth of natural resources made Africa, specially Caribbean islands to become a must-needed colony for alien powers.

Getting into the world of the poem "Ruins of a Great house", Walcott begins by quoting three lines from Sir Thomas Browne's work *Hydriotaphia, Urn Burial, or, a Discourse of the Sepulchral Urns lately found in Norfolk*. The nominal subject of the work was the discovery of a Roman urn burial in Norfolk. Walcott quotes the lines, "though our longest sun sets at right declensions and/makes but winter arches, it cannot be long before we/ lie down in darkness, and have our light in ashes..."(7).

Here destiny of human is fixed as sun or can also be said as life. Browne says that everyone knows the fact that human life is not stable in the earth and its going to end at a fixed time, decided by God, and everyone should face and pass a time of pain in their life; here told as 'winter arches'(7). Though it may make us suffer, it cannot be permanent or it cannot haunt a person throughout their life till 'we lie down in darkness' (7) that is until one's death. Browne wrote these lines to boost up the souls those are fed up with pain. These lines show a similarity to few lines of Robert Frost's poem, "Stopping by Woods on a Snowy Evening", "The woods are lovely, dark, and deep, But I have promises to keep..." (Oliver, 406)

Here, Frost using the imagery of nature, proclaim to the humankind that the woods, which is our life may once be lovely, other time dark, and some other time deep whereas one may not understand the meaning of life. Whatever the season and atmosphere may be each human soul in earth has an unavoidable purpose to do and they are bound to complete it to lead a loyal and successful life.

Robert Frost provides a positive thought that the death is not coming soon, but each one has a long distance to move on before the end of life. Both poets Thomas Browne and Robert Frost proclaim the same message to the readers. But the purpose of adding these lines as preface by Derek Walcott is different. He is preparing the mind of the reader. "Ruins of a Great House" shows the devastated face of Caribbean islands. But Walcott wants to say the fact that though he may say an

unpleasant reality, nothing is there to get despaired of, because the sun of their island have not yet set, but there is a huge space of time before them to overcome and to start a new life as nations. It can also be considered as poet's personal advice and he wants to show the real talent of his land to his fellow beings before beginning a new life as independent nations.

The gate of the great house has the portrayal of cherubs. Cherub is considered to be an angel of the second order whose gift is knowledge. It is usually portrayed as a winged child and represents a sweet innocent baby. This image shows two concepts. The first one is the influence of religion, for in Bible, God Himself orders to make images of Cherubs to be a part of God's tabernacle of the congregation of children of Israel. God commands to His servant Moses that, "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat." (Exodus 25. 18)

The colonisers looted the precious wealth and left out the remaining as chewing out the gums. Now the remaining have made more worse as it was covered and buried under the sledge of fecal matter of animals. They are neither going to have a resurrected life nor going to decompose so that they join the sand of earth, thereby forming another natural resource. They are going to remain as a burden upon earth forever and also a stressful burden or blow that the Caribbean islands should carry as long as it exists.

Rudyard Kipling, an Indian born English writer coined the phrase, 'the white man's burden' as a description of colonialism in the 1899 poem of same name. The poem echoes the beliefs about race and imperialism that are reflected in most of Kipling's works, which suggest that it is the obligation of white Westerners to bring the primitives of other races into the fold of civilisation. According to him, imperialism is a noble enterprise of civilisation, and industrialization is the way to civilise the third world. Through the poem he proposes that the white man has a moral obligation to rule the non-white people of the earth, while encouraging their economic, cultural and social progress through colonialism. Kipling says in his poem that, "Take up the White man's burden, No tawdry rule of kings, But toil of self and sweeper, The tale of common things." (Kipling)

Walcott completely disagrees with the view of Rudyard Kipling. Kipling in his poem says that through the religious teachings and enforced by military power the Westerners should attract the second and third world

countries and take it as a duty to do with. Walcott remembers all these words and with much pain he says it as an "abuse of ignorance". According to Derek Walcott, because of these acts done by the colonisers, the great empire is now declined and led to its death. The justified words of Kipling thus went wrong, and those words don't bear any value because they themselves declined made others to defeat too.

Walcott says that nothing of a good thing was and the flesh of their land was taken away by colonisers and they left the skeleton behind. The slaveholders have died and gone, but the rottenness of slave system survives in ruins. The ruins of the great house thus comprise the skeletons of its own children. When a wind passes by, lifting the dead ash, the author is reminded again of those black days. Those black days have become "the blackening member of the mind" (8). The memories and the experiences have affected his thoughts. The author is still in a shock and the wind renews the pains from the "ashen prose of Drone" (8). John Donne, a Christian says a concept of Christianity in his words that, "All mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated." (Devotions 12)

Donne shows his concern for fellow beings. He considers that each and everyone is a part of unity. The same idea chimes into the mind of Walcott. Though those slaves who lost their lives are unknown to him, he is much concerned on their death and it makes him sad. He renews the pain just like Donne.

Walcott feels compassion than anger when he looks at ruined house because once, England has been a shattered secluded place, rejected by her own children. It had been a castle which was over blown. England had been unbalanced by foaming channels and vainly expensing for seeking power through mere serious. Walcott gives these much imageries for England in order to show Britain was also once been a ruined great house. But now, it had risen as one of the powerful countries in the world. So, Walcott shares his belief and hope that his country will also rise from this ruined state.

Conclusion

In recapitulation, Walcott confirms that everything now comes to its ends in compassion. He began to write the poem with an angry heart. But the feelings of the heart are re-arranged and it became different from angry, aggressive mood. It turns to compassion, "as well as if a manor of thy

friend's". He wants to believe that the mansion that was destroyed was of his friend. Here the mansion is not Caribbean great house, but England. So, he regrets for the loss of house of both Caribbean islands and of England. For he knows that any death diminishes other living people but just like recovering from the feelings of loss of death, Caribbean land will also rise again. Walcott shows the arrival of hope to his fellow-people just as he already said in the beginning of the poem with a visionary mission..

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THE EVOLUTIONARY ROOTS OF MYTHOLOGY

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Abstract

Mythology is the backdrop against which much of the literary works are created. In order to understand them one needs to go back to underlying mythological allusions. Myths and rituals are expressions of human need to probe into the vast universe and to find one's key position in the world and thus enabling one to play one's active role in it. A number of disciplines have emerged in the field of religion and mythology to explore such imperceptible realm of the world that surrounds human concerns. This paper unravels the evolutionary roots of mythological realms by analyzing it in the light of psychological factors that give rise to the mythological motifs of the religious traditions. The study delves on the writings of Joseph Campbell, one of the prominent authorities on mythology and folklore. The paper focuses on the psychological factors that lie beneath mythological realms. Beginning with Carl Gustav Jung's theory of personal and collective unconscious, the paper explores the psyche of the primitive hunting nomads and the settled planting tribes out of which arise mythological motifs of the hunters and the planters.

The Formative Grounds of Mythological Thresholds

Thomas Bulfinch in his preface to *Bulfinch's Mythology* remarks that one cannot understand well the elegance of literature of any language without knowledge of mythology. Bulfinch refers to mythology as "the handmaid of literature" (v). Literary works in general are woven with myths of various civilizations. Mythology teaches what is behind literature and it teaches about human life.

According to Robert Ellwood, "A myth is a story of gods, heroes, or other exceptional beings, usually set in primordial times or in an alternative world, which establishes in narrative form the basic worldview and values of a society. It sets forth the origin, meaning, and practice of the society's organization, rituals, and codes of behavior" (*Myth: Key Concepts in Religion* 1). Myths carry within them the creative imaginations, fears, and visions of human ancestors. Carl Gustav Jung remarks, "The primitive mentality does not invent myths, it experiences them" (qtd. in *Man and His Religion* 90).

The earliest evidences that are available in bits and pieces, of the emergence of humankind indicate the influence of mythological concerns among the Homo sapiens. The first human ancestors with their fears, anxieties and dreams still dwell deep within the heart of human beings of all ages. The search for a system of thought that would give significance and value to one's fleeting existence has been an intrinsic element of human nature. Joseph Campbell, an American mythologist states, "Man, apparently, cannot maintain himself in the universe without belief in some arrangement of the general inheritance of myth. In fact, the fullness of his life would

even seem to stand in a direct ratio to the depth and range not of his rational thought but of his local mythology" (*Primitive Mythology* 4). From the primitive to the most recent communities, the vast majority of people find meaning and identity in the celebration of local myths and rituals.

The mythological motifs across the globe are variously selected and are differently interpreted to fit into one's local needs. Great myths and legends of various religious traditions have been shaped by revelations, dreams and stories related to human ideas of gods, the universe and human life. Campbell in *The Inner Reaches of Outer Space: Metaphor as Myth and Religion* comments that all the insubstantial shapes of dream arise from the ground of individual will and in the same way all forms of physical world arise from a universal, morphogenetic ground. The biological innate musings are made known to the creative mind through the figurations of myth. Campbell calls these mythic figurations as the "ancestral forms" or the insubstantial "archetypes" that move beneath the formation of an idea or an image. Campbell views such patterns of the archetypes in the religious context as released from the energies of the "noumena" (28). Noumena derived from *numinous*, a term coined by Rudolf Otto (*The Idea of the Holy* 7) refers to the mystical sense of the sacred.

Campbell views myths and rituals as productions of psycho-physiological source of human imaginations. The images though derived from the material world are however manifestations of the deepest hopes, desires, potentialities, conflicts and fears of the human mind. Psychological insights create and provide symbols for the

mythological motifs. Myths of differing civilizations proceed from various traits of unconscious mind which holds images shaped by the energies of the numinous. Hence the unconscious inner world of the human beings plays a vital role in the shaping of mythology and religious concepts of the world.

Campbell explores the psychic universe of the individuals by referring to Carl Jung's theory of the unconscious. According to him, myth, art, religious belief, etc. are the conscious expressions of deep, largely unconscious psychological forces. He provides two fundamentally different systems of unconsciously motivated response in the human being. One is personal unconscious and the other is collective unconscious. His definition of personal unconscious is:

"Everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do" (qtd. in "*Jungian model of the Psyche*").

Personal unconscious is the accumulation of all the neglected, suppressed and forgotten elements of personal experience. Early infancy experiences, the questions about child birth, menstruation cycles, suppressed or enhanced sexual feelings, concerns about old age and death, one's awe before the natural phenomena are unknowingly active in the shaping of mythology.

The Collective unconscious, according to Jung is a sort of memory of the universal inheritance of human beings that is passed on from the early prehistoric age to every human being. He says that it appears in the form of dreams or fantasies and has nothing to do with one's personal experience. Campbell illustrates the collective unconscious through a phenomenon called innate releasing mechanism, an inherited structure in the nervous system that enables an animal to respond spontaneously to an unknown circumstance never experienced before. So in this case what moves the living creature to respond thus according to Campbell is "some sort of trans- or super-individual" abiding in it (*Primitive Mythology* 30-31).

An example of sea turtles illustrates the phenomenon of innate releasing mechanism present in the animals. The female turtles head toward the beach above the sea level to lay their eggs and return to the sea. After eighteen days a multitude of tiny turtles come flipping up through the sand and make their way to the heavily crashing waves swimming as fast as they can. In their growth process on

the seashore, there was none to teach them how to swim or show them that the ocean is their home. Another example is of the chicks that shield themselves with their eggshells when a hawk flies overhead and do not do so when other birds are around. Campbell says that the image of the inherited enemy is already asleep in the nervous system and the chicks react accordingly. There is still another example of an egg of the cuckoo hatched in another bird's nest, joins immediately the cuckoos and not ducklings or chicks.

Therefore the analogy of turtles, chicks and cuckoos emphasize the fact that animals directed by innate endowment come to term with their environment not in a slow process but immediately they plunge into the unknown with a certainty of recognition. Carl Jung views that such patterns found also in humans reflect universal collective human modes of experience and behavior. He designates these primordial images as 'archetypes.' With regard to certain cultural motifs found common to people of different cultures, he remarks that there is a part of the psyche held in common and that he calls as the collective unconscious (*Jung and the Post Jungians* 19-20).

The archetypes are hidden foundations of the unconscious mind from which subsequent imagery is derived. According to Jung, the chief mythological motifs of all times and races proceed probably of this order of the collective unconscious. In *The Portable Jung*, he states: The collective unconscious contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual. His conscious mind is an ephemeral phenomenon that accomplishes all provisional adaptations and orientations ... All the most powerful ideas in history go back to archetypes. This is particularly true of religious ideas. (45)

He refers to collective unconscious factors as 'elementary' or 'primordial' ideas operative in the human race irrespective of different cultures. These elementary ideas are never extracted in a pure form but are differently articulated and elaborated. Hence an individual's instincts with regard to innate releasing mechanism are open to learning and conditioning as they are shaped by ethnological ideas (*Primitive Mythology* 34-35).

Campbell in the introduction to his book *The Inner Reaches of Outer Space: Metaphor as Myth and Religion* says that the review of religious traditions of human race reveal certain mythic motifs common to all religious traditions, though they are differently interpreted and modified (xiii). Ceremonial rituals and mythologies are manifestations of elementary ideas common to the human

race. Nevertheless, they are enforced by locally conditioned interests of the society. An individual through various rituals is to reorganize one's elementary ideas to suit the ethnic ideas that are not innate to the individual. It demands loyalty and proposes to induce a system of local sentiments during the celebration of rites and rituals which provide new stimuli to a participant. Such elements bring the individuals as one family in celebration and the celebrants find their identity in it. A.R. Radcliffe-Brown in *The Andaman Islanders* comments:

A society depends for its existence on the presence in the minds of its members of a certain system of sentiments by which the conduct of the individual is regulated in conformity with the needs of the society. The ceremonial customs of a society are a means by which the sentiments in question are given collective expression on appropriate occasions (233-234).

The function of mythology and ritual in this sense is to carry the energies of the psyche into the mythological context and bind them together to the task of the society. The individual in turn is led to an adult experience and performance. Thus ritual enables the human being as a trusted organ of its community where social duty is enforced and supported by mythology. The rituals in a ceremonial expression render collective sentiments to which the individuals unconsciously respond. From such collective experience of rapture laden with emotions before the awe-inspiring mythical beings arise common mythological motifs that nourish rituals and religious traditions of the world.

The human nervous system with its innate structure has been the guide and controller of primitive race. It stands as a guiding force for a nomadic hunter to forage food and also to protect oneself and family from becoming food in a very dangerous world of animals. The prehistoric evolution of mythology arises out of human being's sense of awe before the powerful animals and the powers of nature. They attribute all of nature a spiritual identity as they can effect a change in their life. The *Encyclopedia of Religions* illustrates the psyche of the primitive: "All of the objects in the universe of archaic man lead their own purposeful lives, influencing or even dominating him. He feels inferior to these powers of nature and worships or propitiates them. Religion and magic are at his disposal in order to deal with these powers" (2282-3). Supreme powers felt in natural phenomenon gives rise to the form of animism, a worship of the ancient human race.

The primitive world characterised by hunting believes that there is an animal master who sends them animals for

their survival. In this sense hunting becomes a sacred ritual and they perform acts of penitence to the departed spirits of the animals in the hope of receiving more sacrificial animals. Campbell remarks, "The beasts were seen as envoys from that other world, a magical, wonderful accord growing between the hunter and the hunted, as if they were locked in a "mystical, timeless" cycle of death, burial, and resurrection" (*The Power of Myth* xvi).

The transition from hunting nomadic life-styles to a planting settled ones results in more specialized and developed forms of religions. They reflect new social and political concerns. It becomes important to please gods in order to safeguard them from returning to the severity of ice age and food scarcity. As the primal folk turned from hunting to planting, the stories they told to interpret the mysteries of life too changed. The cultivation of plants not only yield food for the physical needs of the community but also offers inspirations for their mythological foundations based on the characteristics of plants. The core of its mythology, according to Campbell, lies in the Gospel saying: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12: 24). When a grain of wheat dies, it springs to life once again and multiplies itself in abundance for the benefit of the community. This self-sacrificing axiom represents the sentiments of the planting tribe's spiritual lore. Their philosophy is that the life of the society is enhanced from the death of an individual. In the planting concept, the seed becomes the magic symbol of the endless cycle. The plant dies, is buried and its seed is born again. The aspects of death, resurrection and rebirth of major religions are drawn from the mystical cycle of the plants. Campbell asserts a revelation of eternal truth received by religions is that from death comes life, or as he puts it: "From sacrifice, bliss" (*The Power of Myth* xvii). Bliss and benefit for a great multitude.

The mythologies, ceremonials and customs of agriculturally based societies are concerned with persuading people not to identify with the interests and intuitions of the self but to identify themselves with the interests of the public domain. The individual is insignificant in the large canvas of the society and its welfare. In this way personal spontaneity is devaluated and every impulse to self-discovery is purged away. As Campbell says: "A world vision of mythology is derived from the lesson of the plants, representing the individual as a mere cell or moment in a larger process – that of the sib, the race, or, in larger terms, the species ..." (*Primitive Mythology* 240).

The sacrificial life of a plant gives rise to mythologies of ritual regicide and human sacrifices. Campbell comments that death becomes a motif for celebration in the planting society. However in the hunting primitive world, death is much feared. This is in contrast to the planters of the Sudan where a cry of joy fills the air when a kinsman of a tribe dies and the dead is made to witness all the events of the village as a benevolent spirit. Among the Ainu of the Northern islands of Japan Hokkaido, when a funeral ceremony is performed, the father of the family becomes the celebrant. He treats the corpse as a god who goes to his ancestors and is believed to have been guided by the goddess of fire (*Primitive Mythology* 127).

Mythological motifs are therefore conceived in the depths of the collective unconscious mind. However it is susceptible of interpretation on various levels. Each epoch with its local perception and need creates its own mythology. Myths and rituals render an experience of divine rapture dissolving intellectual reasoning through locally conditioned sentiments and beliefs. The innate impulse to art, beauty or ugliness lies beneath the grandiose formation of the mythological traditions that keep rendering new forms to the ever developing human race.

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A CRITICAL ANALYSIS ON THINKING STYLES OF ADOLESCENTS

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Abstract

A thinking skill is a practical ability to think in ways that are judged to be more or less effective or skilled. Thinking styles are the habits of intelligent behavior learned through practice.

Thinking is the intellectually disciplined process of actively and skillfully conceptualizing applying, analyzing, synthesizing, and or evaluating information gathered from or generated by observation, experience, reflection, reasoning, or communication, as a guide to belief and action. Thinking styles can also identify cultural cognitive preferences within teams and organizations. So the investigator wants to analyse the various thinking styles of Adolescents.

Introduction

Education in the critical faculty is the only education, of which it can be truly said that it makes good citizens. Thinking styles is that made of thinking –about any subject content or problem, in which the thinker improves the quality of his or her thinking by skillfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them. Training young people in thinking is very rare in formal as well as non formal class rooms and today media sends out a constant stream of messages and it is important to begin with listening and asking right questions. Training young adolescents to ask for cause – effect relationship and then for thinking styles is essential if they are going to withstand pressure. Considering those importance the investigator want to analyse the different thinking styles of the adolescents in this present study.

Need for the Analysis

Adolescence is a period when rapid changes occur in the physical and psychological development of a individual. The adolescents are in process of deciding their goals, Priorities and values. These decisions go a long way in influencing their cognitive or thinking styles It is foremost or important for us to focus students attention on their favorite thinking styles before imparting the subject matter. The objective is to show how different thinking styles affect behaviors and how an individual's abilities to think should be recognized and respected.

Statement of the Problem

"A critical Analysis on thinking styles of Adolescents.

Objectives of the study

1. To find out the level of Thinking styles of Adolescents
2. To find out the significant difference between the male and female adolescents in their thinking styles.
3. To find out the significant difference between the Adolescent who belong to nuclear and joint family type in their thinking styles
4. To find out the significant difference of adolescents residing from urban and rural areas in their thinking styles.

Hypotheses of the study

1. The level of thinking styles of Adolescents are low.
2. There is no significant difference between the male and female adolescent students in their thinking styles.
3. There is no significant difference between the adolescents who belong to Nuclear and joint family type in their thinking styles.
4. There as no significant difference of adolescents residing from urban and rural areas in their thinking styles.

Research Design

The investigator applied normative survey method for this present study

Sample and Population

The sample consisted of one thousand (1000) adolescent students from in and around the Chennai city.

Tools used

The thinking style Questionnaire (TSQ) consist of 64 statements with 6 Dimensions constructed and validated by the investigator.

Statistical Analysis

For analyzing data statistical techniques namely mean, standard Deviation, 't' tests were applied

Testing Hypothesis –I

The level of thinking styles of Adolescents is low.

Table 1 level of thinking styles of adolescents

Variable	No. of samples	Level	Frequency	%
Thinking styles	1000	Low	144	14.26
		Moderate	693	68.61
		High	173	17.13

It is inferred from the above table that 68.61% adolescent students have moderate level of thinking style.

Hypothesis –II

There is no significant difference between the male and female adolescent students in their thinking styles.

Table 2 Difference between male and female adolescents in their thinking style.

Variable	Gender	N	Mean	SD	t'Value	Level of significance
Thinking style	Male	422	247.82	26.44	2.16	S
	Female	588	244.14	27.10		

(Table value for 1008 df at 5% level = 1.96)

From the above table it is found that the calculated 't' values is greater than the table value for 1008 degrees of freedom at 5% level of significant. Hence, there is a significant difference between the male and female adolescent students in their thinking styles.

Hypothesis –III

There is no significant difference between the adolescents who belong to nuclear and joint family type in their thinking styles.

Table 3 Difference of adolescents between nuclear and joint family type

Variable	Family Type	N	Mean	SD	t'Value	Level of significance
Thinking style	Nuclear	856	245.20	26.84	1.33	NS
	Joint	154	248.34	26.98		

(Table value for 1008 df at 5% level = 1.96)

From the above table its found that the calculated 't' value is less than the table value for 1008 degrees of freedom at 5% level of significance. Hence, there is no significant difference between the adolescents who belong to nuclear and joint family type in their thinking styles.

Hypothesis –IV

There is no significant difference of adolescents residing from urban and rural areas in their thinking style. Table 4 Difference of adolescents residing from urban and rural areas.

Variable	Locality	N	Mean	SD	t'Value	Level of significance
Thinking style	urban	376	248.02	26.25	2.15	S
	Rural	634	244.29	27.16		

(Table value for 1008 df at 5% level = 1.96)

From the above table it is found that the calculated 't' value is greater than the table value for 1008 degrees of freedom at 5% level of significance. Hence there is a significant difference between the adolescents residing from urban and rural areas in their thinking styles.

Educational implications

Strategies that promote thinking styles, Reflecting on the use of various types of thinking Creating a climate of inquiry Making the teaching of thinking explicit Teaching specific thinking types concepts and using to practice with varied examples to concept to facilitate the application of learning to new situations Logic games and problems provide a useful and entertaining diversion that can promote to think critically.

1. Monitoring ones cognitive or thinking skills by paying close attention to and improving on the way one approaches problems in one's daily life.

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“PERCEPTION OF TRAINING AND DEVELOPMENT PROGRAMME OF COMMERCIAL BANKS IN KANYAKUMARI DISTRICT”

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Abstract

In this document express about the awareness about the bank employee in the period of recruitment and training periods. Training and development, objectives, Hypothesis, Tools to use for Analysis Methodology etc.

Introduction

After an employee is selected, placed and introduced, one must be provided with training. Training is the act of increasing the knowledge and skill of an employee for doing a particular job. Training is usually considered as “the organized procedure by which people gain knowledge and/or skill for a definite purpose”.

Training and Development

In other words, training, improves, changes, moulds the employee's knowledge, skill, behaviour, aptitude, and attitude towards the requirements of the job and organization. training refers to the teaching and learning activities carried on for the primary purpose of helping the members of an organization, to acquire and apply the knowledge, skills, abilities and attitudes needed by a particular job in organization. Thus, training bridges the differences between job requirements and employee's present specifications.

The need for training and development is determined by the employee's performance deficiency, computed as follows: training and development need = standard performance – actual performance or desired performance.

Importance

A major purpose of training and development is to remove performance deficiencies, whether current or anticipated inability of an employee to perform at the desired level. Training to improve performance is important to organizations which are rapidly incorporating new

technologies to make the current work force more flexible and adaptable.

Objectives of the Study

- To study the demographic profile of sample bank employees and training characteristics.
- To examine the relationship between training characteristics and impact of training to the employees
- To analyse and compare the training objectives followed by the public and private sector banks.
- To evaluate Kirkpatrick four steps adopted by training programme for public and private sector banks.
- To identify and analyse the important factors which influence the impact of training.
- To suggest measures for improving the training and development practices of the public and private sector banks.

Table 1 Name of Banks, Total Number of Employees and Sample Employees Selected in Each Bank

S. No.	Bank Names	Total Employees	Sample Employee
I	Public Sector Banks		
1.	State Bank of India	2868	71
2.	Indian Overseas Bank	1567	39
3	Canara Bank	1636	40
	Total	6071	150
II	Private Sector		

	Bank		
1.	ICIC Bank	1427	81
2.	HDFC Bank	1148	38
3.	AXIX Bank	716	31
Total		3291	150

Source: Unpublished records of concerned banks, 2016.

The sample employees included both official and clerical staff. Further the sample included only full time employees.

Hypothesis of the Study

- There is no significant association between the training characteristics and the impact of training.
- There is no significant difference between the public and private sector banks regarding training objectives.
- There are no significant differences between the public and private sector banks regarding the sources of training need identification..
- There is no significant difference among public and private sector bank employees relation to perception in learning
- There is no significant difference among public and private sector bank in perception of learning for using information and skills.
- There is no significant difference among group of employees' in terms of giving importance of training programme.

Data Analysis and Interpretation

Table 2 Gender-Wise Classifications of Sample Employees

S. No.	Gender	No. of Respondents		Total
		Public Sector	Private Sector	
1.	Male	71 (47.33)	74 (49.33)	145 (48.33)
2.	Female	79 (52.67)	76 (50.67)	155 (51.67)
Total		150 (100.00)	150 (100.00)	300 (100.00)

Source: Survey Data

It is inferred from Table 2 that out of 150 public sector banks employees, more than 48 per cent were male and 52 per cent were female. Further, it is evident from that out of 150 private sector banks employees, 71 (49.33%) were male and remaining 79 (50.67%) were female. It is inferred that female employees the male in terms of gender because of the nature of jobs suitable for female employees.

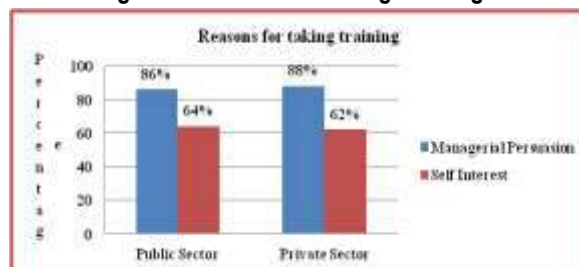
Table 3 Educational Qualifications of Sample Bank Employees

S. No.	Educational Qualification	No. of Employees		Total
		Public	Private	
1.	Higher Secondary	4 (2.67)	12 (8.00)	16 (5.33)
2.	Graduate	104 (69.33)	106 (70.67)	210 (70.00)
3.	Post-Graduate	36 (24.00)	24 (16.00)	60 (20.00)
4.	Diploma	6 (4.00)	8 (5.33)	14 (4.67)
Total		150 (100.00)	150 (100.00)	300 (100.00)

Source: Survey Data

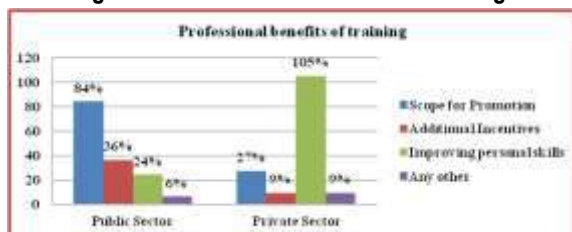
It is understood from Table 3 that out of 150 public sector bank employees, (69.33%) were graduates followed by post graduate (24%) and diploma holders (14%). In the case private sector banks of employees, majority (70.67%) employees were graduates and (16.00 per cent) employees were of post graduate, eight (5.33 per cent) employees were diploma holders, 8 per cent were of higher secondary level. This study shows that most of the employees graduates and some of them post graduate. In an organization, if the work forces are better educated, it will pave the way for satisfactory work environment and cordial relationship with the management and customers.

Figure 1 Reasons for Taking Training



It is seen in Figure 1 that majority of them (57.33%) undergo training only for managerial persuasion. Only 42.57 per cent have self-interested to take part training. In case of private sector, majority 88 (58.67%) of employees were not inclined to take up training by themselves. They undergo training only due to managerial persuasion. In this category, most of the senior people were found reluctant to undergo training at their advanced ages. Another 62 (41.33%) employees showed interest in undergoing training. They felt that taking up of training would further develop their career and increase their involvement in the job and their status.

Figure 2 Professional Benefits of Training



It is seen in Figure 2 that, majority 56% expected scope for promotion through training which is followed by 24 per cent expected additional incentives and 12 per cent for improving personal skills. In the case of private sector bank employees, 70 per cent employees had improved personal skills through training followed by 27 (18.00) who had better scope for promotion and 9 (6.00) received additional incentives.

Table 4 Chi-Square Results for Examining the Association between Training Characteristics and Impact of Training– Private Sector Bank Employees

S. No.	Trainee Characteristics	Computed Chi - Square Result	Degrees of Freedom	p - value at 5% level	Inference
1.	Current utilization of skills	20.143	8	0.000	Significant
2.	Training usefulness	36.421	16	0.000	Significant
3.	Program sent prior to the event	0.391	4	0.451	Not significant
4.	Hand outs given	1.417	8	0.071	Not significant
5.	Knowledge shared	12.642	8	0.030	Significant
6.	Follow – up	2.431	4	0.094	Not significant
7.	Frequency of follow up	3.091	16	0.067	Not significant
8.	Attended any other training	1.567	8	0.102	Not significant

Source: Survey Data

Table 4 describe in the case of private sector employees, out of eight training characterizes, three variables, namely, current utilization of skills, Training usefulness and knowledge shared have related with impact of training among bank employees. The other characteristics, namely, program sent prior to the event, hand-out given, follow-up, frequency of follow up and attended any other training were found to be insignificant relation with impact of training.

Table 5 Perception of Training Usefulness

S. No.	Particulars	No. of Employees		Total
		Public Sector	Private Sector	
1.	Very useful	24 (16.00)	80 (53.33)	104 (34.67)
2.	Useful	72 (48.00)	42 (28.00)	114 (38.00)
3.	Somehow useful	16 (10.67)	10 (6.67)	26 (8.67)
4.	Not useful	24 (16.00)	9 (6.00)	33 (11.00)
5.	Not at all useful	14 (9.33)	9 (6.00)	23 (7.66)
Total		150 (100.00)	150 (100.00)	300 (100.00)

It is seen in table 5

That out of 150 public sector bank employees, for 72 (48.00) the training was useful, followed by 16.00 of them the training was very useful, for 16.00 of them, the training was not useful and for 16 (10.67%) of them, the training was somehow useful.

In the case of private sector bank employees, for more than three fourth (53.33) of them the training was very useful, followed by 28.00 of them, the training was useful, just (6.67) of them the training was somehow useful and 9 (6.00) each of them the training was not useful and not at all useful respectively.

Findings

It is exhibited from the analysis that majority employees in both categories belong to the age group 35-45 years followed by 30-35 years for public sector banks and 45-55 years in the private sector banks. Female domination was observed in both categories, majority of the sample employees are graduates followed by post graduate in both categories, more than 80 per cent of the employees in both categories were married.

Length of service was found high in public sector banks with 15-20 years. More than 60 per cent of public sector bank employees belong to the salary group rs.75,000 and above where as in the case of private sector, majority of the employees under the range rs.50,000 to 75,000.

Managerial persuasion was an important factor for undergoing training programme followed by self interest. There were 56 per cent of public sector bank employees opted training for scope for promotion whereas in the case of private sector, more than 70 per cent have opted for improving personal skills.

More than 65 per cent have accepted the current utilization of skills acquired in training for both categories. Useful and very usefulness of training was found high among employees in both categories. Training programme

and handout have not been sent by the trainer to the trainee prior to the event.

Majority of the employees in both categories have shared with fellow employees about the training. Below 35 per cent have follow up frequently after the training in public sector banks where as it was 39.33 per cent in private sector banks.

The results of the factor analysis for public sector banks show that these are four major factors related to the sources of training needs identification. They are: (1) job changes due to new developments (2) expert opinions (3) scientific studies / appraisals and (4) industry trends. Thus, the four factors together explain 66.404 per cent of the variance.

Regarding the reaction of training programme, the most favoured training reaction is 'the instruction given in the training was more effective' which secured higher mean score value with less fluctuation as evidence through standard deviation.

Regarding the examination null hypothesis, **Kruskal – Wallis test** inferred that there was no significant difference among employees in this respect.

Conclusion

It is inferred from the results of the study that both categories of public and private and sector bank employees agree that training has helped in meetings the competition in the market, improving the quality of

performance of the employees and the employees are able to use the skills gained through training in the work place. The employees are able to perform better on the job and it has improved the work atmosphere in banks. Thus, it is concluded that the authorities of banks should give more attention and support to the training of employees for taking into consideration the larger interest of banking operations.

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STRUGGLE FOR SELF IDENTITY IN MANJU KAPOOR'S *DIFFICULT DAUGHTERS*

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Abstract

*Indian Women authors have been depicting women in several forms. During the Post-Colonial era a noteworthy and incredible revolution has been carried out by the great Indian women authors such as, Nayanthara Sehgal, Anitha Desai, Kamala Markandaya, Shashi Deshpande, Manju Kapur, Githa Hariharan, Bharathi Mukherjee etc. They have depicted the women dynamic personalities who battle against dominance and harassment by the patriarchal society. They illustrate women as protest the traditions and break the bonds of abuse and persecution, arising in search for identity, to proclaim their independence. Women don't have choice to choose what they want to become and whom they like to marry. In wake of freedom there is no dawn in women's life. Manju Kapur is one of the writers who focus on the feminism. She speaks about women's agony, individuality and equality to gap the orthodox beliefs. She claims against male chauvinism for the privileges of financial freedom of women. The present paper see the sights the highest pleasure and pain of the character Virmati in *Difficult Daughters* in her quest for Self-Identity and Liberation to rebel against the hidden doctrines of socio-cultural as well as patriarchal holds disguised as traditional culture.*

Keywords: Self-Identity, subjugation, oppression Exploitation.

Many Indian Women writers have been depicting. But recently, during the Post-Colonial period a amazing and marvellous change has been brought by the great Indian women novelists such as Kamala Markandaya, Nayanthara Sehgal, Anitha Desai, Shashi Deshpande, Bharathi Mukherjee, Manju Kapur, Githa Hariharan and so on. They have portrayed the women characters as individuals who fight against suppression and oppression of women by the patriarchal society. They portray women as rebelling against the traditional role, breaking the shackles of exploitation and oppression, awakening with search for self- identity, to assert their individuality. Manju Kapur is one of the prominent new voices making her presence felt. Her novels speak about women's frustration, refusals, retaliations, and their breach of conventional expectations. She raises the voice against male chauvinism to claim the rights of economic independence of women. The present paper explores the utmost excitement and anguish of the protagonist Virmati of *Difficult Daughters* in her quest for Self-Identity and Emancipation and protest against the blind dogmas of socio-cultural as well as patriarchal clutches disguised as traditional customs.

Manju Kapur's first master piece write-up is *Difficult Daughters*, was published in (1998) and it received countless appreciation and laurels for her. It is also selected for the Cross word Book Award in India and also got the esteemed Common Wealth Writer's Prize for the Best First Book category in the Eurasia region in 1999.

This novel is the theme about the wake of the partition of country during the struggle for independence in 1947. The chaotic time which continued the separation of British India as India and Pakistan, be troubled with biased detestation and hostility, with passion that had detained citizens in a communal agitation. Meenakshi Mukarjee in her article, "Readability of Manju Kapur's *Difficult Daughters*" (1998) states that it has been hailed as "an impressive novel" and Nira Gupta Casale also calls it "a novel about female desire and entrapment, about compromise and compliance". (2003:173)

The essential theme of Manju Kapur's novel, *Difficult Daughters* is fight for Freedom. Onside it is the freedom for one's country and on the other side it is freedom for one's self. The country and woman struggle for liberty. It is the chronicle of a woman, narrated by another woman, who is panic by incongruous and inconsistent facts, dwindled by two disparities (doctrines/dogmas) structures that regulate the human being life. The protagonist Virmati in the *Difficult Daughters* is trapped between the predicament of respect to conventional family obligation to maintain the family status and overthrow or yield to self - opulent requirements of her. It is eulogized and estimable to have a ardent yearning for independence of one's a rightful and creditable fervour for life. But a fanatical wish for autonomy for gratifying filial needs with a wedded Professor of English is unlawful, unprincipled and everybody considers it an offence, a culpable and exploitive concern in the customarily based patriarchal social order. The set up of

the novel is during the moment, the divergence of separation of British Indian nation into India and Pakistan and the ensuing crevice among the individuals. This divergence is a emblematic inference of the split of one's psyche and heart between susceptible and opulent tradition and attraction, filial relative and fair relation. Manju Kapur's talent and capacity is bright in her endeavour to recite the differing and incompatible mode of an individual's insightful circumstances behind the screen of the country's choice fight highlight the conversion of the Indian women's hunt for self-identity and raise their tone in disapproval of male prejudice, claim freedom for corporal and ardent as well as insightful and affective. The discrimination of socio-political context is reflects in the efforts of the writer in the gender perspective.

This present novel *Difficult Daughters*, highlights the issue of sexual characteristics bigotry and fights back of the anguish Indian women below the domineering apparatus of a clogged civilization. It is a matter based on the catastrophe in the assessment system of the current the social order and we cannot just wave it off. Virmati, the central character of the story is revealed to have been brought up beneath the concern of a knowledgeable and sophisticated family she has developed to be a in charge girl, looking after her younger siblings as a substitute mother due to her mother's consecutive pregnancies and ensuing sickness. She is depicted as a woman totally in have power over of her body and mind regardless of her frustrating physical and poignant rifts. On the other hand, at some stage in the end, she realizes that her retort to individuals rifts and the remedies. Her ransoms have rendered extra exciting rifts between herself and others related to and contiguous her. Fascinatingly, it is her daughter Ida's search to map out her mother's history that brings out the essential great effort to conquer self and the realization of the vital fact of her life, that the whole lot in this world is comparative, not anything or no one can stand apart on his/her, own, however strong or weak he/she might be.

The noticeable skillful narrative technique followed by the endearing inhabitant novelist with a very well cook -up of fiction and facts shimmering the distinguishing feminist characteristics. It is the story of a woman, Virmati, told by another woman, Ida, Virmati's daughter. Ida undergoes a poignant reverie after her mother's demise, explores an full ancestors of description and filial associations of her mother in wearisome to identify her past. nevertheless, her hunt doesn't offer her to discover the specifics that she needs as she claims: "My relatives gave me one view of

my mother, I wanted another" (5) it can be unwritten that the extra face of the chronicle that Ida required has been lost in the disinclined revealing views exposed by the relations. Ida, not being satisfied with the opinions of the associations on her mother, makes promote hard work to renovate her mother's tale. The author has been able to continue stong detachment, as the narrative of Virmati also regards to the writers being in various aspects. So, Ida as the analyst of her mother's narrative provides a tricky connection stuck between the novelist and the reader. This affiliation is challenging as in an intellect it facilitate solitary with considerate of a woman's means of exploring one more woman's life.

The article exhibits that a analysis of mother-daughter bond, finding it through three consecutive generations. It shows each ensuing age group of daughters take a stride extra to difference between them. She comments that the story is a baton to how a mother's authority could be worrying to the descendant in diverse conditions; how a mother, conventionally an embodiment of forfeit and righteousness, could grow to be a mark of self-centeredness and antipathy to her children. (2001:58-65)

while the story moves on, various contradictory aspects of two adverse factors of female and male, human being and the social order and to speak largely, flanked by feminism and patriarchy. The protagonist Virmati of the novel born and brought up in a family unit which is well cultured background vault to patriarchal dominance. when she grows up, she struggles with the opponents aspect of authority and battle as well as autonomy and repression. She finds her liberty, in which she strives to discuss, obliged to recognize but in due course challenge, contravene and agitates to the male domination in a family and the tyrannical norms of the family and the social order. The narrative of Virmati is of misdemeanor devoted at various diversity levels. Yet her story has many familiarities with the tales of other typeset of Kasturi, Ida, Lajwanti, Shakuntala, Inder, Swarna Latha and Ganga and also so other female roles. All of these women may be obvious as *Difficult Daughters* in broad as well as entity customs. The ordinary comparison among these typescripts that one can hit upon is their suppression and struggle to the domination systems to which they are duty-bound to defer, for the most part to the male prejudice. Regardless of being tangled up with the communal destruction in their bond, there is normalness in their pains in the harsh patriarchal manacles clutched by man. More or less all of these roles bear their anguish in stillness. It is merely their silences have vocal to a certain extent than their voices

that are expressed by the male opinionated standards. The affiliation between mothers and daughters is bringing into being to be added motivating in which the suppression of women by men is roundabout. This sort of affiliation has developed into troubled with sweltering views and handicapped at dissimilar magnitude. It cross-examines the erroneous belief of feminism however go on to include an coalition among it, as it traverse the male centered sphere and the idiosyncrasy of women's familiarity.

Virmati at the age of seventeen looks good-looking with her lengthy face. The protagonist's grandfather Lala Divan Chand, tells his widowed sister, who feels "Marriages are in the hands of God" (23) in the meantime, their fate deteriorates and the family is constrained to limit their expenses during festival and also new garments. Kasturi's co-daughter – in – law, Lajwanti, who thinks that Kasturi, "is no better than a dog or cat in the season". (24). She disagrees with her father-in-law's opinion and further remarks, Kasturi's children bring "raunaq in the house" (25). Accordingly, Lajwanti feels that their desires were restricted and so she sought after him to After understanding the pain of his son, Lala eventually yields, separate the assets of the family. She also feels restlessness because Kasturi who had many children would have a lion's share whereas she had only two children her portion would be less. The emotion of dissatisfaction ended Lala bemused, baffled with her notion. Lala firmly says, "As long as I was alive, everybody would be provided for. But with each new child Kasturi produced, the murmurs of discontent became louder and more persistent." (27) The Lala's eldest son and Lajwanti's husband, Chander Prakash have the same frustration. He tells his father- " Baaji, they are eleven, and we are two. How will the whole thing be equal-equal?" (28).

Later than long debate and urging amongst them, it was decisive to build a new house at Lepel Griffin Road. The family moved to the new house. Somnath, Chander Prakash and Lajwanti's son had a paying guest to the house; He felt "even the best families in Lahore take tenants" (35). The new resident is Mr. Harish from England returned professor of English. It is exposed that he unintentionally came back to India but, as being the one son, he is ought to oblige his mother. if not, he felt-"Her death would be on his head if he did not come back" (36) incredibly in a little while the families got friends and the Professor's wife happen to Virmati's bosom friend and Virmati often meets the Professor's house followed by her silhouette, Paro. They set out for outing together had great time with each other's companionship. When his wife

introduces Virmati to him, the Professor smelt that, "This girl has potential he found himself thinking", (39). He is overwhelmed and got fascinated to her, when hearing to the music at professor's house. "She was dreaming more intensely than she ever had of her fiancé." (39). She too tickled that the Professor was paying notice to her and the very notion of her personal wedding flashed in Virmati's mind. It is rather slashing her into two intolerable halves. She measured, "it was very noble of the Professor to try and teach his wife. It showed that he really cared for women's education, just like her grandfather" (39). However the Professor's wife is could not learn. The professor's pains to create interest in his wife to learn went futile. His longing of distribution his views on prose and others and to include deliberations with his wife could not be satisfied. He was yearning for a friend with who he might express and converse his legendary knowledge, and Virmati was institute to appropriate. In the meantime here is a never-ending discussion on learning against matrimony to satiate his craving for writing.

In view of protagonist Virmati, one seeks the grooming 'A NEW Woman' who is cognisant, contemplative, knowledgeable and desires to shape out a new existence for herself. Virmati's yearning for defining a self-identity is "A value changed, almost a charismatic term, with its secured achievement regarded as equivalent to personal salvation" (1970: 77). And her search for distinctiveness is the sacred odyssey of the new man who has misplaced his societal and divine quay and who is nervous to look for his line.

Virmati being born and brought up in a conventional well-read and sophisticated Arya Samaj family ought to not have devoted this offense of adoring a wedded person. It's nothing but deceiving her own folks, mainly her parents who completely believe in her. She denies marriage proposal chosen by grandfather and parents deliberately. She rejects to get married that ' Canal Engineer' as she had infatuation towards the professor who always tried to tempt her. This shows her sexy appearance, her fervor for unexciting desire. Her quest to quench her physical lust at the cost of her family reputation and at the risk of her life, denying the traditions and ethics.

Virmati's pining for her mother care and affection, her passion to be cherished by someone of her people to contribute to her opinions and thoughts brings her towards Prof. Harish, who cares more for her as well as attention to her with his fascinating looks and expressions. The persistent seducing words of the Professor make her surrender to him and eventually submit to his and her

corporeal and affective bodily desires. She gives up her goodness, custom, knowledge and finally her whole self to her and the Professor's ache for lust although she is well aware that it was an unlawful and dishonest as well as illegal and disreputable relationship. This is all happens because of the lack understanding between Virmati and her mother, who all the time pestering her of the household tasks and hampered her with the chore of handling the younger siblings. Her mother never understood her feelings or needs.

Virmati is discarded as a impeach and notorious with the set taboos forced on women in male conquered Indian society. The eminent writer Manju Kapur has effectively portrayed this transformation by depicting a matching between Virmati's fight back for self-freedom and the independence faction that was rampant in those days. The marginalized and subjugated world of Indian women becomes popular like the character Virmati. She deftly

sketched all kinds of noticeable and imperceptible stress that set aside Indian women suffered with mental agony for long time.

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A STUDY ON IMPACT OF INTERNET BANKING SERVICES AMONG RURAL CUSTOMERS IN SALEM DISTRICT (WITH SPECIAL REFERENCE TO SALEM DISTRICT)

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Abstract

The increasingly competitive environment in the financial service market has resulted in pressure to develop and utilise alternative delivery channels. The most recently delivery channel introduced is online or electronic banking also known as e-banking. Online or electronic banking systems give everybody the opportunity for easy access to their banking activities. Some banks also allow services such as stock market transactions, and the submission of standardized accounting payment files for bank transfers to third parties. Banks and other financial institutions have moved to e-banking in their efforts to cut costs while maintaining reliable customer service. The scope of the study is restricted to IB service provided by commercial banks in Salem District, Tamil Nadu. The rationale for selecting the state of Tamil Nadu is the existence of a well organized and large network of banks, increasing usage of internet and surge in e-literacy among the people. Tamil Nadu has a wide network of banks with a total of the details regarding the banks operating in Tamil Nadu including the number of branches in rural, semi-urban and urban areas are presented in the rural area.

Keywords: Rural Customers, Internet Banking, Impact and Satisfaction.

Introduction

Banking sector plays a significant role in the development of an economy. The advent of information technology (IT) and its convergence with communication technology have drastically changed the landscape of banking service across the globe. Over the past few decades, banks all over the world have been investing substantial amounts of money in information technology (IT) with the avowed objectives of improving operational efficiency, competitive position and product innovation. The use of IT in the banking sector has contributed to the emergence of more flexible and user friendly self service banking Technologies (SSBT) to address the rapid and changing needs of banking customers. It has changed the face of global banking sector radically, altering the manner in which customers conduct their banking transactions.

The banking sector reforms initiated in India in the early 1990s revitalized the banking sector. The private and foreign banks brought new technologies and rendered technology-based world class quality services to customer through ATMs, credit cards, internet banking (IB) and Mobile Banking (MB). World class quality service in banking was mirage to Indian customers and the service of private and foreign banks was a delight for them. They received wide patronage from younger generations and emerging entrepreneurs.

The beginning of empowerment of banking customers for their own transactions started with the evolution of ATNs as a delivery channel. The emergence of self service

banking technologies (SSBT) such as ATM, Internet banking and mobile banking (MB) ushered the concept of anytime and anywhere banking. With the advent of internet, it becomes easy for banks to share the databases and maintain a centralized database at a low cost. Internet facilitated banks to create their own web pages and customers can access these web pages through the web browsers even while sitting at home. This kicked off internet banking way back in 1996.

Defining Electronic banking

According to **Daniel (1999)**, Electronic banking is electronic connection between the bank and customer in order to prepare, manage and control financial transactions. E-banking is online banking (or Internet banking) which allows customers to conduct financial transactions on a secure website operated by their retail or virtual bank, credit union or building society.

Importance of Internet banking

- E-banking offers benefits to banks as well. Banks can benefit from lower transaction costs as E-banking requires less paper work, less staffs and physical branches.
- E-banking leads to higher level of customer satisfaction and retention.
- E-banking reduces loan processing time as borrowers loan application can be viewed by loan processing and loan approval authority simultaneously.

- The customer get quick services in low cost by using internet banking
- The banker can provide financial services in fastly and low cost through internet banking.
- The time is save both the banker and customers through using of internet banking.
- The customer get safety for their money in internet banking the banker can get the more customers, it help to increase the new branches it also lead to increase the profit.
- The bank can increase the deposit and lending loan to the public through internet banking.
- The banker providing the services to the customer through the internet banking it is help to reduce the paper work, it help to maintain good environment in the world.

Statement of the Problem

Banking industry is currently witnessing healthy competition to adopt new technology. With the advent of information technology and its massive application in banking, delivery of banking services has become more electronic and online the demand for IB is necessitated by the growing e-commerce transactions and the paradigm shift in banking led by technology. From the perspective of both users' and providers', IB is cost effective quick and convenient. IB as a medium of delivering banking services is gaining acceptance from customers and is fast catching up in India particularly in Tamil nadir with almost all the banks offering IB services to their consumer. consumer are realizing the comfort of accessing banking services from home and as a result, a number of bank customers have already adopted IB or on threshold of adopting it. However, research studies indicate that customers use IB only for few services. The present study have conceived and executed to analyze and answer the above mentioned research questions and is stated as "A study on Impact of Internet Banking Services among Rural Customers in Salem District (with Special Reference to Salem District)

Significance of the Study

The following are the significance of the present study

1. The aim of this research is to identify those areas in which banks could improve their services to increase the adoption rate of internet banking.
2. This research will be help to know the rural consumer usage and experience of internet banking.
3. From the literature review, some key questions are identified for example, to what extent should banks

are modify their internet services for consumer in rural area.

Literature Review

T.C. Edwin Cheng, David Y.C. Lam, Andy C.L. Yeung (2006) This study investigates how customers perceive and adopt internet banking (IB) in Hong Kong. We developed a theoretical model based on the Technology Acceptance Model (TAM) with an added construct Perceived Web Security, and empirically tested its ability in predicting customers' behavioral intention of adopting IB.. We analyzed the data using Structured Equation Modeling (SEM) to evaluate the strength of the hypothesized relationships, if any, among the constructs, which include Perceived Ease of Use and Perceived Web Security as independent variables, Perceived Usefulness and Attitude as intervening variables, and Intention to Use as the dependent variable.

Chi Shing Yiu, Kevin Grant, David Edgar (2007) the present study found that rapid development of Internet and Electronic Business has stimulated the banking and financial sectors towards encouraging customers to bank on-line. This paper explores the adoption of Internet Banking by retail customers in Hong Kong. (i) the current adoption rate of Internet Banking; (ii) the influences of perceived usefulness, perceived ease of use, perceived risk and personal innovativeness in information technology and (iii) the potential impacts on the strategic activity of banking organisations operating in the Hong Kong market. The research constructs were developed based on the Technology Acceptance Model and incorporated two additional elements of personal innovativeness and perceived risk.

Fethi Calisir, Cigdem Altin Gumussoy (2008) This article discussed Financial institutions offer new banking channels to their customers, as technology adds new dimensions to the classic banking systems... The results indicate that Internet banking, ATM, and phone banking substitute each other. The results also show that Internet banking is considered to be efficient for ease of use and access, and that the users of Internet banking lack confidence in the security of the web sites of Internet banking. The article concludes with a discussion of implications, limitations, and directions for future research.

Sabah Abdullah Al-Somali, Roya Gholami, Ben Clegg (2009) This study investigates Although a regional leader, Internet banking in Saudi Arabia is yet to be fully utilised as a value-adding tool to improve customer relationships and achieve cost advantages. The aim of this study was to identify the factors that encourage customers

to adopt online banking in Saudi Arabia.. The findings of the study suggests that the quality of the Internet connection, the awareness of online banking and its benefits, the social influence and computer self-efficacy have significant effects on the perceived usefulness.

Tommi Laukkanen, Suvi Sinkkonen, Pekka Laukkanen(2009) This paper aims to investigate how customers experiencing different kinds of resistance to Internet banking perceive the information and guidance offered by the service provider.. The results show that those customers reporting both functional and psychological resistance to Internet banking are more dissatisfied with the information and guidance offered by the service provider compared to those with only psychological resistance or no resistance to the innovation. Communication strategies to reduce and overcome different kinds of resistance to Internet banking are proposed.

Methodology

General Objective

The main objective of the study is to determine the Impact of Internet Banking among Rural customers (A Study with Special Reference to Salem District, Tamil Nadu)

Specific Objectives

The specific objectives of the study are:

1. To identify the relationship between demographic factors like gender,, education and choice of internet banking among rural consumer.
2. To measure the awareness related internet banking facilities provided by the banks.
3. To examine the level of satisfaction of Internet Banking Services.
4. To offer the valuable suggestions for improving internet banking services in Salem District, Tamil Nadu.

Hypotheses

The hypotheses formulated and tested in accordance with the research objectives were the following.

H₀₁. There is no association between educated people and internet banking user in rural area.

H₀₂. There is no association between awareness and internet banking user in rural area.

H₀₃. There is no association between customer satisfaction level and internet banking users.

Sampling and Sampling Technique

The research have adopted convenience sampling method, because the population is largely and exactly knowing of this research study. The Researcher have collected 200 Samples from the Rural Consumer among Internet Banking User in Salem District. Twelvetaluks are there in Salem district namely Attur, Edappadi, Gangavalli, Mettur, Omalur, Salem, SalemSouth, Salem West, Sankagiri, Pethanaickenpalayam, Valapady, Yercaud,.. The Commercial Banks are providing E- banking sevicees for all the taluks. The research will follow different stages for data collection from internet banking in Salem District, Tamil Nadu.

Sources of Data

The study will use data from both primary and secondary sources. Primary sources of data included questionnaire administered to rural consumer who are using internet banking services with internet banking services provide by commercial banking in Salem district.

The secondary sources of data constituted data gathered from published record from commercial banks, books, periodicals, magazines, thesis, newspapers, research, institutes, library and internet web-side and Literature on E-banking, bulletins, in-house newsletters, and journals

Analysis and Interpretation

Table 1 Gender wise Classification of the Respondents

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	125	62.5	62.5	62.5
female	75	37.5	37.5	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 62.5% of the respondents are male and 37.5% of the respondents are female. To conclude, the majority of the respondents are male.

Table 2 Age Wise Classification of the Respondents

Age	Frequency	Percent	Valid Percent	Cumulative Percent
Up to 20	30	15.0	15.0	15.0
21-40	101	50.5	50.5	65.5
41-60	49	24.5	24.5	90.0
Above 60	20	10.0	10.0	100.0
Total	200	100.0	100.0	

Interpretation

The above table shows that out of 200 respondents, 15% of the respondents belong to the category of Below 20 ages, 50.5% of the respondents belong to the 21-40, 24.5% of the respondents belong to the 41-60 and 10% of the respondents belong to the above 60 age groups. To conclude, majority 50.5% of the respondents come under the age group of 21-40 years.

Table 3 Educational Qualification Wise Classification

Educational Qualification	Frequency	Percent	Valid Percent	Cumulative Percent
Up to +2	40	20.0	20.0	20.0
UG	32	16.0	16.0	36.0
P.G	77	38.5	38.5	74.5
Professional	51	25.5	25.5	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

The respondents are classified into four categories according to the qualification as HSC, and Under Graduate, Post graduate and Professional Table 3 portrays 20% of the respondents are at below HSC level, 16% of the respondents have complete their Under Graduation, 38.5% of the respondents have complete their Post graduation, 25.5% of the respondents are professional. To conclude majority 38.5% of the respondents are Post Graduation

Table 4 Family Numbers of the Respondent

Family numbers	Frequency	Percent	Valid Percent	Cumulative Percent
Up to 2	30	15	15	15
3 to 4	82	40	37.5	52.5
5 to 6	52	26	26	78.5
Above 6	36	18	18	96.5
Total	200	100	100	

Source: Primary Data

Interpretation

The respondents are classified into four categories according to the size of family as up to two, 3-4, 5-6 and above 6 Table 4 portrays 15% of the respondents have up to two members in their family, 40% of the respondents have 3-4 members in their family, 26 % of the respondents have 5-6 members in their family and 18% of the respondents have 5-6 members in their family. To conclude majority, 40% of the respondents have 3-4 members in their family.

Table 5 Occupation Wise Classification

Occupation	Frequency	Percent	Valid Percent	Cumulative Percent
Student	48	24.0	24.0	24.0

Business	53	26.5	26.5	50.5
Private employee	35	17.5	17.5	68.0
Government employee	30	15.0	15.0	83.0
Farmer	25	12.5	12.5	95.5
Retired Employees	9	4.5	4.5	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

The respondents are classified into six categories according to the occupation as Student, Business, Profession, Private Employee, Government Employee, and farmer and retire employee. it is clear from the table 5 that 24 % of the respondents are students, 26.5% of the respondents are Business people 17.5% of the respondents are private employee category, 15% of the respondents are Govt employee, 12.5% of the respondents are farmers and 4.5% of the respondents are Retired Employees. To conclude that Majority 26.5% of the respondents belongs to the category in business people.

Table 6 Income Wise Classification

Income	Frequency	Percent	Valid Percent	Cumulative Percent
Up to 20,000	93	46.5	46.5	46.5
21,001- 40,000	43	21.5	21.5	68.0
40,001-60,000	44	22.0	22.0	90.0
Above 60,000	20	10.0	4.0	94.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

The income of the respondents is the main basis for financial transaction. A monthly income divided into four groups, Below 20000, Rs. 20001-40000, Rs. 40001-60000, and Above 60000 Table 6 reveals that 46.5% of the respondents income is upto 20000, 21.5 % of the respondents income is 21,001- 40,000, 22 % of the respondents income is 40,001-60,000 and 10% of the respondents income is above 60000. Majority 46.5% of the respondents belongs to the category of below Rs.20000.

Table 7 Types of Bank Account

Types of Bank account	Frequency	Percent	Valid Percent	Cumulative Percent
Savings a/c	148	74.0	74.0	74.0
current a/c	52	26.0	26.0	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 74% of the respondents are saving account and 26% of the respondents are current account. To conclude, the majority 74% of the respondents are saving account.

Table 8 Types of Bank

Types of Bank	Frequency	Percent	Valid Percent	Cumulative Percent
Public Sector	117	58.5	58.5	58.5
Private sector	70	35	35	88.5
NBFS	13	6.5	6.5	95
Total	200	100	100	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 58.5% of the respondents are open account in public sector bank, 35% of the respondents are open account in private sector bank and 6.5% of the respondents are open account in non financial banking services bank. To conclude, the majority 58.5% of the respondents are open account in public sector bank

Table 9 Name(s) of Banks

Name(S) of Banks	Frequency	Percent	Valid Percent	Cumulative Percent
SBI	55	27.5	27.5	27.5
Indian Bank	40	20.0	20.0	47.5
Canara Bank	32	16.0	16.0	63.5
IOB	11	5.5	5.5	69.0
ICICI	16	8.0	8.0	77.0
AXIS	13	6.5	6.5	83.5
HDFC	17	8.5	8.5	92.0
KVB	16	8.0	8.0	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 27.5% of the respondents are open account in state bank of india, 20 of the respondents are open account in Indian bank, 16 % of the respondents are open account in canara bank, 5.5 % of the respondents are open account in IOB, 8 % of the respondents are open account in ICICI, 6.5 % of the respondents are open account in AXIS, 8.5 % of the respondents are open account in HDFC and 8 % of the respondents are open account in KVB. To conclude, the majority 27.5% of the respondents are open account in SBI.

Table 10 Computer Knowledge

Computer Knowledge	Frequency	Percent	Valid Percent	Cumulative Percent
Very High	49	24.5	24.5	24.5
High	53	26.5	26.5	51.0
Average	79	39.5	39.5	90.5
Low	14	7.0	7.0	97.5
Very low	5	2.5	2.5	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 24.5% of the respondents have very high computer knowledge, 26.5% of the respondents have high computer knowledge, 39.5% of the respondents have average level computer knowledge, 7 % of the respondents have low level computer knowledge and 2.5 % of the respondents have very low level computer knowledge. To conclude, the majority 39.5% of the respondents have average level computer knowledge.

Table 11 Access Your IB Account

Access your IB Account	Frequency	Percent	Valid Percent	Cumulative Percent
Mobile	68	34.0	34.0	34.0
Laptop	25	12.5	12.5	46.5
PC	23	11.5	11.5	58.0
Office	23	11.5	11.5	69.5
cyber café	17	8.5	8.5	78.0
All the above	44	22.0	22.0	100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 34 % of the respondents are access the internet banking through Mobile, 12.5 % of the respondents are access the internet banking through Laptop, 11.5 % of the respondents are access the internet banking through PC, 11.5 % of the respondents are access the internet banking through Office, 8.5 % of the respondents are access the internet banking through Cyber café and 22 % of the respondents are access the internet banking through Mobile, Laptop, PC, Office and Cypercafe. To conclude, the majority 34 % of the respondents access the internet banking through Mobile.

Table 12 Transactions Amount

Transactions Amount	Frequency	Percent	Valid Percent	Cumulative Percent
UP to 10,000	105	52.5	52.5	52.5
10,001 to 20,000	49	24.5	24.5	77.0
20,001 to 30,000	24	12.0	12.0	87.0
Above 30,000	22	11.0	11.0	96.0
				100.0
Total	200	100.0	100.0	

Source: Primary Data

Interpretation

From the above table, it is clear that out of 200 respondents taken for the study, 52.5 % of the respondents are spent the amount of Rs below 10000, 24.5 % of the respondents are spent the amount of Rs 10001 to 20000, 12 % of the respondents are spent the amount of 20001 to 30000, and 11 % of the respondents are spent the amount of Rs above 30000. To conclude, the majority 52.5 % of the respondents are spent the amount of Rs below 10000.

Chi Square Analysis

There is no significant relationship between Gender and Awareness and usages on internet banking services

Table 14

Particulars	Chi-Square Value	Degree of freedom	Significance value	Result
Check balance,	4.126	4	0.248	Accepted
Transaction history	3.404	4	0.493	Accepted
Fund transfer (RTGS/NEFT)	13.530	4	0.009	Accepted
IMPS	4.954	4	0.292	Accepted
With Home transfer	1.263	4	0.867	Accepted
Credit, Visa payments	15.718	4	0.003	Rejected
Pay direct and indirect Taxes	1.087	4	0.896	Accepted
State and Central Government Tax	23.706	4	0.00	Rejected
Update aadhar with bank, ATM	3.205	4	0.524	Accepted
Social Security Schemes, CIBIL	11.420	4	0.22	Accepted
Insurance Premium, Rent, Phone	5.993	4	0.200	Accepted

Booking for Train/Bus/Flight	4.029	4	0.402	Accepted
E-interest rate, Annuity Deposit	15.879	4	0.033	Accepted
Request for pre-closure of loan/deposit	7.876	4	0.096	Accepted
Request for issuing ATM/Debit and credit Card, cheque book	9.720	4	0.317	Accepted
Apply online for loan, Deposits, Draft/ Demand Pay	14.580	4	0.066	Rejected

From the above table show that calculated value is more than table value Check balance (0.248) Transaction history (0.493), IMPS (0.292), With Home transfer (0.867), Pay direct and indirect Taxes (0.896), Update aadhar with bank (0.524), Insurance Premium, Rent, Phone (0.200), Booking for Train/Bus/Flight (0.402), Request for pre-closure of loan/deposit (0.096), Request for issuing ATM/Debit and credit Card, cheque book (0.317). Hence the null hypothesis is accepted for above variable. Since there is no significant relationship between Gender and internet bankig services and From the above table show that calculated value is less than table value Fund transfer (RTGS/NEFT) (0.009), Credit, Visa payments (0.003), State and Central Government Tax (0.00), Social Security Schemes CIBIL(0.22),, E-interest rate, Annuity Deposit((0.22),), Apply online for loan, Deposits, Draft/ Demand Pay(0.066). Since there is a no significant relationship between Gender and Fund transfer (RTGS/NEFT) (0.009), Credit, Visa payments (0.003), State and Central Government Tax (0.00), Social Security Schemes CIBIL(0.22),, E-interest rate, Annuity Deposit((0.22),), Apply online for loan, Deposits, Draft/ Demand Pay(0.066).). Hence the null hypothesis is rejected for above variable. Since there is a significant relationship between Gender and internet banking services

Ho: There is no significant difference between Educational Qualification and level of satisfaction on system availability, Fulfillment, Accuracy, Efficiency, Security, Responsiveness, Easy to use, Convenience, Cost effectiveness, Problem handling, Compensation and Contact facility.

Table 15

Particulars	Groups	Sum of Squares	Degree of freedom	Mean Square	Factor value	Significance	Result
System availability	Between Groups	1.806	3	.602	.915	.435	Accepted
	Within Groups	128.974	196	.658			
	Total	130.780	199				
Fulfillment	Between Groups	2.287	3	.762	.642	.589	Accepted
	Within Groups	232.868	196	1.188			
	Total	235.155	199				
Accuracy	Between Groups	8.439	3	2.813	1.904	.130	Accepted
	Within Groups	289.561	196	1.477			
	Total	298.000	199				
Efficiency	Between Groups	4.353	3	1.451	.879	.453	Accepted
	Within Groups	323.467	196	1.650			
	Total	327.820	199				
Security	Between Groups	4.505	3	1.502	1.126	.340	Accepted
	Within Groups	261.450	196	1.334			
	Total	265.955	199				
Responsiveness	Between Groups	11.376	3	3.792	2.653	.070	Accepted
	Within Groups	280.124	196	1.429			
	Total	291.500	199				
Easy to use	Between Groups	2.268	3	.756	.809	.490	Accepted
	Within Groups	183.232	196	.935			
	Total	185.500	199				
Convenience	Between Groups	4.402	3	1.467	1.510	.213	Accepted
	Within Groups	190.473	196	.972			
	Total	194.875	199				
Cost effectiveness	Between Groups	4.863	3	1.621	1.455	.228	Accepted
	Within Groups	218.317	196	1.114			
	Total	223.180	199				
Problem handling	Between Groups	9.504	3	3.168	1.859	.138	Accepted
	Within Groups	333.996	196	1.704			
	Total	343.500	199				
Compensation	Between Groups	25.279	3	8.426	6.042	.061	Accepted
	Within Groups	273.341	196	1.395			
	Total	298.620	199				
Contact facility	Between Groups	2.374	3	.791	.499	.683	Accepted
	Within Groups	310.646	196	1.585			
	Total	313.020	199				

From the above table show that calculated value is more than table value on factors influence like system availability (.435), Fulfillment (.589), Accuracy (.130), Efficiency (.453), Security (.340), Responsiveness (.070), Easy to use (.490), Convenience (.213), Cost effectiveness (.228), Problem handling (.138), Compensation (.061) and Contact facility (.683). Hence the null hypothesis is accepted for above variable. Since there is no significant relationship between Educational qualification and level of satisfaction on system availability,

Fulfillment, Accuracy, Efficiency, Security, Responsiveness, Easy to use, Convenience, Cost effectiveness, Problem handling, Compensation and Contact facility

Finding and Suggestion

1. To conclude, the majority 62.5 % of the respondents are male.
2. To find out, majority 50.5% of the respondents come under the age group of 21-40 years.

3. To final result majority 38.5% of the respondents are Post Graduation
4. To conclude majority, 40% of the respondents have 3-4 members in their family.
5. To conclusion that Majority 26.5% of the respondents belongs to the category in business people.
6. To conclude, the majority 27.5% of the respondents are open account in SBI.
7. To conclude, the majority 39.5% of the respondents have average level computer knowledge.
8. To find that, the majority 34 %of the respondents access the internet banking through Mobile
9. Majority 46.5% of the respondents belongs to the category of below Rs.20000.
10. To conclude, the majority 74% of of the respondents are saving account.
11. To conclude, the majority 58.5% of the respondents are open account in public sector bank

ANOVA Analysis

Hence the null hypothesis is accepted for above variable. Since there is no significant relationship between education and level of satisfaction on system availability, Fulfillment, Accuracy, Efficiency, Security, Responsiveness, Easy to use, Convenience, Cost effectiveness, Problem handling, Compensation and Contact facility.

Suggestions

- Female peoples are less aware of the internet banking services. Hence awareness must be created among the female people.
- School education people are using internet banking services is low so banks create awareness among the school education people.
- The customers are like to enhance the amount limit of trasaction through IMPS
- The banker give Customer education and counseling on internet banking services on rural customers
- To take the steps for Promotional activities of internet banking Channels
- To give operational details of Mechanization & Automationof internet banking services
- The reserve bank of india to take steps for reduce of rules, formats, procedures etc.
- The banker conduct the Staff training and awareness programme on internet banking services
- The bank take immediate action on customer needs / feedback

- To remove the language problem on internet bankig service

Conclusion

Commercial banks are proving internet banking services in all the area, the reserve bank of India also enhance internet banking services. The government of India initiates the cash less transaction but rural people are facing some problems while using internet banking services and they also expect more activities from commercial banks to increases their confidence. Internet banking offers the variety of the financial services to the public, but some problems are there, especially technical, awareness, lack of confidence in computer based systems. The commercial banks have to clear the above problems; it will be useful for bankers and consumers.

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THE IMPACT OF CHRISTIANITY IN THE DEVELOPMENT OF GARO HILLS, MEGHALAYA

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Abstract

The study shows that according to tradition, the ancestral home of the Garos was in Tibet. Their physical features shows their similarity with the Tibetan people of Mongoloid origin. Later they migrated to Assam along the Brahmaputra coast and still later spread to the Present hills, known as Garo Hills, in Meghalaya. The appearance of the Garos indicate that they may be the successors to the Khasis, Nagas and Manipuris of Assam. The very name 'Garo' has come into being from Garo Hills. There are two basic groups among the Garos; namely A'chick or Hill Garo and Lamdani or plain Garo. The place where the Hill Garos live is thickly clothed forest, and the plain Garos are found at the base of Garo Hills in the greater Mymensingh, in the present Bangladesh. They are tribes with ethnic origin and belonged to under developed sectors of the Society in the modern understanding. The villages of the Garo hills were struggling with no schools, inadequate medical facilities and have no standard of living. That causes gaps between the Garo community and the outside world. The presence and the work of missionaries brought the Garo community to the society's main stream and made them educated, nurtured and developed for a descent life.

Keywords: Garos, Christianity, Missionaries, Developments etc.

Introduction

The place where the Hill Garos live is thickly clothed forest, and the plain Garos are found at the base of Garo Hill in the greater Mymensingh. A portion of Garos also lives at the hilly sector of Madhupur in Tangail district. The Garos population in India is more than nine lakhs. Their family pattern, marriage, inherited laws, norms and values, food habits, dressing, housing structure, language, cultural and religious festivals etc. are different from any other tribal community. The nature of Garo family is matriarchal and therefore, women are the head of the family, having the ownership of the property. Most of the Garos are Christian, a significant portion of their community still believes in their traditional religion Called Songsarek. During British rule in India, Christian missionaries preached Christianity among the Garos.

Christian missionaries also tried to extend education and health care facilities among the Garos. Christian Garos are found to be advanced with regard to education, health care, economic condition and progressive attitude. The Garos following the Songsarek religion are backward with regard to the same indicators. The Christian Garos usually think that Songsarek Garos should give up practicing traditional religion, worshiping ancestor, natural forces and deities. But the Songsarek Garos denounce the Christian Garos for getting diverted from the right path of their original religion and following the path of the

spirituality, by leaving the animists role. But surprisingly Garos of both religions do not have any problem to mix with each other and in fact, they have been living together peacefully for many years, interacting with each other frequently.

Statement of the Problem

The Garos were in the back seat of the society because of their special living style. They affected by the distance from the main stream of the society and resource inadequacy of the standard of living. The intervention of the Christian churches helped them to develop and to get started in order to attain all the benefits of the educated, cultured and standardized society.

Scope of the Study

The Indian Garos still facing struggles in attaining the proper infrastructures. They are both physically and mentally following the traditional life style and systems. But the Garo community still in the way of developing and processing themselves to receive changes through the missionaries.

Literature Review

Sangma, Donberd. (2012) The scenario of social change was begin with the tribes in the period of the British ruling in the Garo Hills. The lack of development of the Garo hills witnessed to the rise of extremist or insurgent

groups like A'chik Liberation Matgrik Army (ALMA) in the year 1990 and the A'ckik Volunteers Council (ANVC) in the year 1995 and Garo National Liberation Army (GNLA) in 1996 and later many splinter groups emerged. Later these groups left the idea of development and became people making money easily through insurgent activities like extortion, kidnapping and killing. Later many groups surrendered and some are killed by army operations and the great extent insurgency is under control now. The life of the Garos hills witnessed and will be documented in the terms of social, economic, political, and administrative and cultural transformation achieved through the selfless service of the Christian missionaries.

Maaker, Erik de. (2007) The Christianity was introduced more than 150 years ago of the upland state of Meghalaya. In the middle of the twentieth century it primarily gained importance in the few larger towns where administrative and educational institutions were concentrated. In the decades after the Second World War, primary education was extended to many of the rural areas, and the number of converts quickly increased. By the turn of the millennium about 80 percent of the Garos considered themselves Christians. Nevertheless, there continue to be quite a few rural localities where larger or smaller numbers of people have remained loyal to the local animist religion. In the areas of religion segmented the matrilineal kin groups. The article deals with the performance of the old ritual in the Christians and animists were engaged. It describes the extent to the animist practices that inspire the process of Christian funeral, and the influence of the religious and social implications. The study revealed that the ritual caters to various religious needs and at the same time to permit for the expression of the shared values that over the religious division.

Das Tarunkumar, et al., (2016) the study was carried out in four Garo tribe inhabited villages viz... Marapara, Sananggre, Romongbokgre and Kamagre of West Garo Hills about the traditional farming systems practiced by the indigenous Garo communities of the Meghalaya state. The data includes the household level, information on traditional farming of Garo tribe. The secondary sources also used to collect relevant information viz... books, article, research paper etc. The average size of the Garo tribe family in the study area was 4-6. The main crops are Ginger and Paddy in the study area. The majority of the respondents annual income was in between Rs. 50, 000/- to 1,00,000/-. Most of the respondents achieve the education at the primary level. They villagers used the perennial stream of water as a source for their daily usage.

The study revealed that the Garo tribe practiced the traditional farming and they applied the indigenous knowledge on the plain land, the homestead garden, the jhum management and the social forestry. They mainly adopted agro-forestry farming technique for their early income generation activity and livelihoods. The present findings can be concluded that the inheriting knowledge of the Garo tribes is helpful for the conservation of natural resources.

Das, Tulshi Kumar., and Lslam, S. M. Hasan Zakirul. (2005) this paper aimed to the various factors of ethnicity, especially the psycho-social domains of the ethnic communities. It also investigates the causes on the basis of which integration, differentiations and collaboration of the identity that take place in a society. The characteristics of the Garos living in the Bangladesh had analyzed in the paper in order to understand the process of an ethnic group formation. Identity crises of the Garos and its effects in the larger society have also been explained here. The paper suggests that the pluralism of synergy and it should be practiced in the democratic country to maintain independent identity, equality and the collaborative relationships among the different ethnic people's communities.

Chakma, Namita., and Pakhuongte, Lalparvul. (2015) the main driving force in the making of the cultural landscape is religion and it acts as the important part of the culture. The continuous waves of the migration in the different period of time made the unique cultural variety of the Indian North East region. This paper is an attempt to the religion wise population data of the North East India from the period of the 2001 and 2011 and explained the state level sex ratio among the different religious communities for the period of 2001 to 2011. Census data on religion, 2011, has showed a colorful glimpse of religious communities in the North East states. Spatial distribution pattern shows the pattern of the successive migration trend in different period of time and the religious transformation begin by the missionaries during mid of the 19th and the 20th century. There was an increased Sex ratios in the North East region during the period of 2001 to 2011. The Garos have occasionally protested against atrocities like land grabbing, human rights violation etc. under the leadership of Catholic and Protestant priests. The association and conversion to Christianity brought them proper respect and recognition.

Objectives

- To study the societal developments made by the Christianity
- To study the impacts of the Christianity to the Garo community.

Research Methodology

This paper aims to ascertain the developments made through the Christian missionaries, Garo Hills, Meghalaya. This section describes the study in a systematic and scientific way as follows:-

Research Design

The design study was made in accordance with the data collection and analysis. The study consisted of descriptive and exploratory analysis.

The data was collected from both the primary and the secondary sources. The opinion of the respondents was collected through the questionnaire. Secondary data was gathered from various Publishing sources including Magazines, Journals, News Papers and Online resources containing past studies on the Garo Community. For the study survey sample size was taken, by choosing stratified random sampling. The respondents were the permanent residents and belong to the Garo community. The sample size consisted of 110 equally from both gender.

Statistical Tools Used

The tools used for the analysis are as follows:-

- Percentage Analysis
- Correlation

Table 1 Socio – Demographic Profile

Particulars	Number	Percentage	Cumulative Percentage
Male	55	50	100
Female	55	50	
Married	77	70	100
Unmarried	43	30	
Matriculation	25	23	100
Higher Secondary	65	59	
Graduation and above	20	18	
Unemployed	45	41	100
Employed	55	50	
Self - Employed	10	9	
Christian	85	77	100
Non - Christian	25	23	

Source: Primary Data

The table Socio – Demographic Profile depicts that number of male and female respondents were 55 in number (50 percent) each. The married respondents was

77 (70 percent) and the unmarried people 33(30 percent).Among the respondents matriculation educated 23(25 percent), Higher secondary education completed 69 (59 percent) and the graduation and above completed 20 (18 percent).Among the respondents employed 55(50 percent), self – employed 10(9 percent) and unemployed 45(41 percent).Among the respondents Christian were 85(77 percent) and the Non – Christians were 25 (23 percent).

Correlations				
			Christian Contributions	Developments in the Garo Hills
Spearman's Rho	Christian Contributions	Correlation Coefficient	1.00	0.883
		Sig. (2-tailed)	.	0.00
		N	110	110
	Developments in the Garo Hills	Correlation Coefficient	.883	1.00
		Sig. (2-tailed)	0.00	.
		N	110	110

** Correlation is significant at the 0.01 level (2-tailed).

Source: Primary Data

The correlation shows that there is strong positive association between the different domains of the development of the Garo hills and the role of Christian contributions

Findings

- The respondents were equally from both the gender.
- Majority of the respondents (70 percent) were married. The correlation shows that there is strong positive association between the different domains of the development of the Garo hills and the role of Christian contributions

Conclusions

The efforts of the Christian missionaries are appreciative and exemplary. Their work and mission helped the Garo community to make a life different from their past in all the ways ie...education, medical care, self - employment, women empowerment, changes in their habits as animists to Christian. The missionary work and Christianity contributed a lot for the development and positive changes in the life of the Garo community in Meghalaya.

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ORIGIN AND DEVELOPMENT OF PHENOMENOLOGY: A PHILOSOPHICAL INVESTIGATION

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Abstract

This study is an investigation into the origin and development of the phenomenology of Husserl. Philosophy is a process of reflection upon various issues and problems emerging from the life situations of the individual and groups with an expectation of creating conceptual and practical solutions in the multi-faceted realms of human life. This paper also tries to analyse the key phenomenological concepts, domains and influences connected with the phenomenology developed by Husserl.

Keywords: *phenomenology, Cartesian, transcendental, ego, consciousness, inexistence, horizon, life-world, Lebenswelt.*

Introduction

The human beings want to know *that which is* and also want to ask questions about it, which is the very nature of reason itself, and in this process, there arise problems, because as many questions arise, so many answers will also arise, and thereby different philosophical perspectives. Philosophy is a process of reflection upon various issues and problems emerging from the life situations of the individual and groups with an expectation of creating conceptual and practical solutions in the multi-faceted realms of human life. Aristotle made the contention that every man by nature has a desire to know. It is this fundamental human desire to know that enkindled in Husserl the search for a foundational science to solve the philosophical confusions and to his new way of philosophizing – phenomenology.

Phenomenology as a philosophical pursuit in the history of humanity's search for wisdom, not to invalidate existing philosophical perspectives, but to contribute to the vast variety of richness in philosophizing. The reason for differences in philosophizing is because of differences in the historical life-situations and epochs, political, cultural, religious, and the scientific influences of the philosophers. A philosophical analysis of the Phenomenology of Husserl has two parts. The philosophical analysis of the Descartes, Kant and Brentano, on whom the Husserl has depended for and influenced by the development of the phenomenology.

Major Philosophical Influences of Husserl Cartesian Search for Certainty

Descartes begins his philosophical search with his awareness of the falsehood of the philosophical beliefs or concepts which he had considered to be true, which is very clear from his own words in the *Meditations on the First Philosophy*. Descartes tried to avoid arguments and counter arguments of subtle nature, by employing a geometrical style of demonstration in philosophizing, which would guarantee clarity and absolute certainty. In geometry, theorems are deduced from universally agreed upon definitions. Moreover, direct apprehension of indubitable truth is possible by means of intuitions and deductions from these truths, which can lead to an indubitable knowledge.

Cogito Ergo Sum as the Rational Foundation

Descartes considers *Cogito ergo sum* as the foundation of his philosophical system. *Cogito ergo sum* is generally translated as 'I think, therefore I exist'. Descartes writes in his *Meditations* that "I am certain that I am a thinking thing...so now I seem to be able to lay it down as a general rule that whatever I perceive very clearly and distinctly is true."

Descartes, the 'Father of modern philosophy, admits that the falsehood of beliefs and he realized that the aim of his philosophy is to find out which cannot be doubted through his 'methodical doubt.' Descartes establishes *Cogito, ergo sum*, as the absolute certainty and as indubitable in his second meditation. *Cogito* or 'I think' is very important that by the very fact that I am thinking, whether it is true or false, there is something that is

thinking. Whether *Cogito* is true or false, there is something that is engaged in this activity, and Descartes names this 'something' as 'I'. Hence, 'I exist' is an indubitable belief, from which all other truth can follow.

Cartesian Influence on Husserl

The Cartesian 'methodical doubt' is the process of systematic doubting in order to arrive at something which cannot be doubted. The methodical doubt is part of his method of philosophizing. This Cartesian "methodical doubt" has immense influence on Husserl in arriving at the 'Transcendental Ego' as a foundational principle for developing his Phenomenology.

Kant's Critical and Transcendental Philosophy

Kant begins his philosophical venture, in his famous and significant work, *Kritik der reinen Vernunft*, a genuine and strenuous search for the foundations of knowledge, as well as to make clear about the limitations of knowledge.

Kantian critical philosophy has a wide range in the history of philosophizing which has undertaken for its investigation, variety of subjects including dogmatism, skepticism, physics, metaphysics, morality and law, and, Kant himself calls his philosophy as transcendental philosophy, which is also qualified as a critical philosophy and enlighten the thinker by spirit of autonomy. The subjective conditions are known as the transcendental conditions of the knowing process, as forming the foundation of the Kantian transcendental philosophy.

Kant's Transcendental Philosophy and Husserl's Transcendental Phenomenology

Kant one of the three fundamental questions with regard to reason consists of: "What can I know?" Kant believes that the transcendental conditions of one's knowing faculty (*Priori*) are independent of any particular or general experience. The literal meaning of a *priori* is 'before'. Husserl considers the transcendental subject as the universally valid ground for his phenomenology. Husserl was significantly influenced by Kant in crystallizing the transcendental Phenomenology and pave a solid philosophical contribution to the Husserlian Transcendental Phenomenology.

Franz Brentano: Brentano's Descriptive Psychology and Husserl's Descriptive Phenomenology

Brentano's descriptive psychology defines, analyzes, and classifies different types of mental phenomena, such as perception, judgment and emotion. According to

Brentano, every mental phenomenon or act of consciousness is directed towards an object. Brentano's intentional directedness of mental phenomena paved way for Husserl's phenomenology. Firstly, Husserl considered his new philosophy even as descriptive psychology, which he later called as descriptive phenomenology. When Brentano spoke about the real objects of the empirical world in his descriptive psychology, Husserl spoke of the objects which do not have real existence extra mentally in the empirical world. The Husserl's descriptive psychology has got a wider horizon than that of Brentano. Husserl himself has acknowledged Brentano several times and he goes on to say that his only master in philosophy is Brentano.

The Origin and Development of Husserl's Phenomenology

A brief history of Husserl's life and his Philosophical Background

Husserl was born on 8 April 1859 in Moravia. During the years from 1876 to 1882, he studied at the Universities of Leipzig, Berlin and Vienna and studied mathematics under Kronecker and Weierstrass. His doctoral dissertation on "Contributions Towards a Theory of Variation Calculus" was accepted on 8 October 1882. During 1884 -1886, Husserl studied with Franz Brentano in Vienna and with Carl Stumpf in Halle. In 1891, Husserl published two major works: *Philosophy of Arithmetic and Psychological and Logical Investigations*. In 1900, he published the *Logical Investigations First Part: Prolegomena to Pure Logic*, and in 1901, the *Logical Investigations Second Part: Investigations into Phenomenology and Theory of Knowledge Logic*. In 1912 he furnished the drafts of *Ideas I, II and III*. In 1913, he published *Ideas I and General Introduction to Phenomenology*. In 1928 *Phenomenology of Internal Time-Consciousness* was published. And in 1929 *Formal and Transcendental Logic* was published. The *Cartesian Meditations* was published in 1931. In 1938 he died and *The Crisis of European Science* was published posthumously.

Phenomenology as a Descriptive Psychology

Husserl started to use the term *Phenomenology* for the first time in 1900 and was used in the foot note of the first edition of the *Logische Untersuchungen (Logical Investigations)*. In the second volume of the *Logische Untersuchungen*, the term phenomenology used in the introduction as a new and important discipline of philosophy. After 1903 the new philosophical doctrine was

published, completely different from Brentano's descriptive psychology.

With the publication of the second volume of *Logische Untersuchungen*, he felt the deficiency of Brentano's approach. Husserl observes that phenomenological psychology simply fills the gap between the phenomenological philosophy and empirical psychology in the best possible way. According to Brentano, the objects that are represented to our consciousness must be the real. According to Husserl, the phenomenological philosophy is a radical study of consciousness. Husserl's publication *Logische Untersuchungen* is twofold: the search for universe of ideal objects, such as world of numbers, geometrical entities, the logical generalities etc., and the mode of given-ness of these objects to our consciousness such as the psychical activities by which the apprehension of these entities is made possible. Husserl emphasised the limitations of the phenomenological psychology, then he move forwarded to the phenomenological philosophy. Finally, Husserl called descriptive psychology as the phenomenological psychology in the *Logische Untersuchungen*.

Philosophy as a Rigorous Science

Even today, philosophy is incapable to materialize the demand of being a rigorous science. Husserl speaks of philosophy as a rigorous science and not a natural science. The consideration of a natural science is empirical facts, or the measurable objects. Husserl was arrived at the apodictic evidences devoid of any contradiction in order to found it as a ground of all knowledge and science, and such apodicticity or apodeicticity ie..certainty – the term derived from Greek ἀποδεικτικός [apodeiktikos] means logical certainty and an apodicticity is based upon the immediate presence of consciousness to the things themselves [zu den Sachenselbst] and this immediate presence is materialised in and can be experienced.

Between 1896 and 1900 Husserl developed the essential insights pertaining to his new philosophy of intentional.. Husserl elaborates the notion of consciousness in the Second Volume of *Logische Untersuchungen* and it is the directedness of the consciousness to an object. every phenomenon has got a twofold existence: a physical existence and a psychical existence. The physical existence of a phenomenon is its existence in the empirical world. The psychical existence of a phenomenon is its immanent existence in the consciousness- its intentional existence in the consciousness. Consciousness is the real

phenomenological unity of all the experiences as a binding force that establishes a dynamic unity of the network of relationship between human beings and the world.

Noesis-Noema Correlation

According to Husserl, *noesis* means the real component of the act or the meaning assigning agent (subject) and the intentional correlate of the subject (*noema*). There is correlation between the *noesis* and the *noema*.

Phenomenological Reduction

In many places Husserl used in his writings the term *epoche*, means reduction. Reduction means taking an original phenomenon exactly as it presents itself devoid of any hypothesis, interpretation suggested by any ancient or modern theories. The 'phenomenological residuum' is a the domain of phenomenology because which is absolutely unique and unaffected by the phenomenological reduction.

Psychological and Eidetic Reductions

The eidetic reduction is the move from the particular to the universal essence of the experience, and it's reduction is known as the 'free imaginative variation'. In the movement of reduction the move from the specificities of the experience to what is essential to that experience, and there the reduction in the intuiting of the essences of the particularity of the experience.

Transcendental Reduction

The transcendental *epoche* refers to the transcendental phenomenology. Transcendental reduction is the total performance of a reduction encompassing the complete natural world-life as a network of validities. According to Husserl, the transcendental *epoche* is a habitual reduction happened once for all. It is permanent and not incidental or occasional. Husserl's conclusion that the transcendental phenomenology by means of the transcendental reduction of the ontology of the life world. The transcendental consciousness controls and constitutes the actual world with which its beings with a transcendental reduction in order to arrive at the transcendental phenomenology.

Reduction to the Ontology of Life-world

Husserl speaks about the reduction to the Life-world in his work "*Crisis of the European Sciences*". According to Husserl, the problem of the life-world is not a partial problem (*Lebenswelt*), but a universal problem of the

philosophers. According to Husserl, science does not understand the foundation as well as the fundamental motives of the *Lebenswelt*.

The constitution of the transcendental ego consists of the life – world that includes all the scientific and objective theories, already pre-given, present, even prior scientific endeavors, nature, and the nature, and the mixture of both nature and culture. Every object or thing and every singular and plural has an ontic existence in the world-horizon.

Conclusion

The Husserlian phenomenology provides a strong philosophical urge to establish his phenomenology as a rigorous science. It means that a science that can give solutions to the philosophical problems as well as it can act as a foundation for all other sciences and the objects originating from consciousness. According to Husserl, consciousness is the unified stream or network of all knowing functions, and it is through *epoche* or reduction that the consciousness is capable of obtaining the universal essence out of the object of experience.

Many the philosophers opined that there are mainly three types of reductions such as phenomenological reduction, eidetic reduction and eidetic reduction and transcendental reduction. In the light of phenomenology of Husserl there are four types of reductions viz... the phenomenological reduction, the psychological and eidetic reduction, the transcendental reduction and the lastly the reduction to the ontology of life-world. Husserl's philosophical approach closely connected with the Cartesian methodical doubt. Through the methodical doubt Descartes arrived at the *Cogito ergo sum* as the founding principle of his rationalism, and Husserl arrived at the *Transcendental Ego* through the reductions. Husserl has made a strenuous effort to establish a solid and scientific foundation for future of philosophy by interconnecting the subjective and the objective poles.

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POSTCOLONIAL AMBIVALENCE IN PETER CAREY'S *JACK MAGGS*

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Abstract

The study analyses the psychic confusion and mental anguish of a convict, who has returned back from Australia to England. Peter Philip Carey, one of the much acclaimed writers of Australia, in his novel Jack Maggs, unravel the continuous struggle and ambivalent situation of Jack Maggs, the protagonist of the novel. Through the analysis of Jack Maggs, the study attempts to examine the ambivalence and psychological trauma faced by Maggs. The novel also reveals the psychological impacts of colonization such as the otherness, alterity, psychic dislocation, schizophrenia, quest of the mind for getting love, guilt feelings, feeling of being exploited, loss of childhood, alienation, identity crisis and nationality feeling. In addition to that the study highlights how nineteenth century England has been mistreated the deprived and downtrodden socially and psychologically.

Keywords: Ambivalence, Postcolonial, Psychological trauma

Peter Carey is Australia's most celebrated living writer. He is a novelist, short story writer, children's writer, screen writer and travel writer. He has received both the Booker Prize and the Commonwealth Writers Prize and has also received every major Australian literary prize. Carey's novel, *Jack Maggs* deals with the life of a convict who has returned back from Australia to England with ambivalence, psychic confusions and mental anguish. *Jack Maggs* is a rewriting of Charles Dickens' novel *Great Expectations*. Carey chooses Dickens' peripheral character, Abel Magwitch, the convict, and makes him the protagonist of his novel.

One of the major postcolonial dilemmas involved in *Jack Maggs* is ambivalence. *Webster's New World Dictionary* defines ambivalence as "simultaneous conflicting feelings toward a person or thing" (qtd. in Burton 8). Ambivalence is a state of concurrent and opposing emotional tone and action tendency. Ashcroft, Griffiths and Tiffin in their work, *Postcolonial Studies: Key Concepts*, define ambivalence as: "the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized. The relationship is ambivalent because the colonized subject is never simply and completely opposed to the colonizer" (10). Ambivalence is a term commonly used in postcolonial theory to explain the anxious state of mind which occurs when simultaneously attracted towards and repulsed from an entity, person or action. It explains the problem which arises in the gathering of two opposing cultures where the assumptions, lifestyle, ethics, values and morals of the superior culture are imposed on the uncivilized culture. Instead of conforming to the culture of the civilized, the uncivilized people take on a condition of mimicry, which produces

strange copies of the colonizers. It is in this troubled relationship between the colonizer and the colonized where the condition of ambivalence is natural.

Ambivalent situation is one of the common experiences shared by the transported convicts and their families. The protagonist of the novel, Jack Maggs, is a convict transported to Australia. The transportation of convicts to penal colonies is a global phenomenon predominantly took place from the seventeenth to the twentieth century. Prisoners convicted of criminal offences have been transported to penal colonies as a new form of punishment. Eighteenth century Britain experienced a huge gulf in economic wealth, with the vast majority of the country living in extreme poverty. The rift between rich and poor led to a high crime rate. The prisons in England were crowded. As a result, many prisoners had been transported to Australia. Australia seemed to be the only place in the world where convicts and ex-convicts were the major driving force in creating vibrant penal colonies that later became a nation.

Australian colonial history hinged on convictism, exploration, gold rush and the bush ranging. Around one lakh fifty thousand convicts had been transported to Australia. What generally happened was that a criminal, charged with anything from pick pocketing to murder, was sentenced to either a prison or transportation. They were transported for the common offenses including absence without leave from work, drunkenness, misconduct, stealing and prostitution.

The convicts lived their lives under the subordination of British government. They became the victims of racial prejudices and were never considered equal to that of the British. The upper class people like landowners, the

magistrates, the governors and the police were suppressed and tortured the convicts. Because of the suppression and oppression by the authorities, the convicts suffer from psychological traumas. Ambivalence, anxiety and psychic dislocation are visible in Maggs' nature. Even though Maggs wishes to lead a good life, the colonial representatives do not allow him to lead a good life. In addition to that Maggs always wishes to go back to his mother country. As per the British law if a convict comes back to mother country they will be hanged to death immediately. So Maggs is always in a dilemma, the result is the ambivalent nature of Maggs.

Maggs' feeling towards both Britain and Australia shows his ambivalent attitude towards his mother country and the land in which he is prospered. He has a simultaneous attraction and repulsion towards these two countries. His love for his mother country is inimitable. In the beginning of the novel, Maggs is seen in the streets of London going straight to meet his foster mother Mary Britten, expecting a warm welcome from her. After twenty four years he finds London very much changed. All his past memories become fresh when he sees the streets of London again after a long period of exile. Maggs thinks: "GREAT QUEEN STREET had Street once been home to the pugnacious Lord Herbert of Cherbury. Lord Bristol had lived there. Also Lord Chancellor of Finch, and the Conway and Paulett families" (Carey 6). He recalls the London of 1837, the beginning of the accession of Queen Victoria. Maggs says: "There was now a tobacconist in Great Queen Street, a laundry, and a narrow little workroom where glass eyes were made for dolls and injured gentlemen. Actors lived in room at Number 30. A retired grocer from Clerkenwell now had the leasehold to Number 29" (Carey 6). The difference between Georgian England and Victorian England is pictured here. These changes bring a kind of anxiety in the mind of Maggs.

The conversation between Maggs and his foster mother Mary Britten, whom he used to call Ma Britten symbolizes the attitude of mother Britten England towards her long exiled children. Maggs longs to come back to his own mother country, on the contrary Britain never accepts its convicts back to their country. As per the British law if a convict comes back to Britain from Australia, it is a civil offence. That attitude is visible in the face of Mary Britten when she sees Maggs. Maggs asks for the key to Mary Britten: "Then he spoke excuse me, Missus, but is this number four? He keeps repeating the words when she ignores the visitor. Someone you should recognize, Mary Britten" (Carey 4). Without turning her face towards him,

she says, "It's dark come back tomorrow... Someone you should recognize covered with soot" (Carey 4). With great hesitation she asks him, "What you doing here?" and whispers 'You're a dead man if they find you...' (Carey 4). Maggs' foster mother Mary Britten recognizes him and seeing him after twenty years, she does not show any emotion and enthusiasm. Maggs expects a cordial acceptance from her. Instead she does not show any signal of welcome. He feels disappointed. She does not even invite him to her house. The attitude of Mary Britten shows the attitude of Britain over the convicts. Carey here indirectly expresses the colonial approach of mother country in the form of Mary Britten who does not want to be disturbed with the sufferings of her son.

Maggs' dream of England offers solace to his traumatized consciousness. The memories of Maggs' early childhood days and his youthful love for Sophina Smith, have sustainable effect on him. He identifies himself with the country that expelled him and refutes to have any ties with Australia because Phipps is a part of the English family to which Maggs feels sensitively attached.

Maggs is drawn back to England to seek a sort of parental acceptance from Phipps. The early convicts, who were transported to Australia, always remember their motherland. Throughout their life they feel nostalgic for the place where they grew up with their parents, family members and friends. Maggs' foster mother asks about his lodging in London. He replies: "It's my home; Jack said, raising his voice and revealing the fiercer character which the porter at the Golden OX had briefly glimpsed. That's what I want my home" (Carey 5). The novel describes how the private life of Maggs is troubled by the colonial political power.

He lives in exile continually for twenty four years. He marries and fathers two children in Australia yet he thinks that his home is in England. In his consciousness he considers Phipps as his son in England whom he comes to meet. When Mercy asks him about his name and family in Australia he immediately denies his identity as an Australian and feels proud to be an Englishman. He is unable to answer her as she asks him, "You have babies in the place where you have come from." (Carey 340). He then says, "My son is an Englishman" (Carey 340), and tells her that he is not of the Australian race. Here he attempts to assert his identity as an Englishman. On the contrary, the mother land does not accept him. His failure to identify himself as an Australian and the hostile attitude of England place him in an ambivalent position.

The realization of being exploited by the society haunts Maggs horribly. This makes him violent towards the end. The novel reveals how Maggs has been exploited throughout his life. After reading the drafts of the novel written by Oates about his life, Maggs confronts Oates with the fact that he actually understands nothing about him: "You can hoodwink me into taking off my shirt, but you don't know a rat's fart about me... You steal my fluid but you can't imagine who I am, you little fribble" (Carey 252). Because of his innocent nature Maggs becomes a toy in the hands of others. For the benefit of others the people exploit him throughout his life. In his early days he has been exploited by Silas Smith, Maggs' mentor. When he returns back to London, again he has been cheated and exploited by Oates. He relies on the promise of Oates who would take him to his son Phipps. Oates pretends to liberate Maggs from his phantom, but indirectly he drives Maggs to commit murder. Maggs, however, begins to doubt Oates' intentions, when he discovers that Oates has fabricated some stories about his life. After reading the book of Oates, he starts to weep as he felt that Sophina is not alive. In rage he takes a dagger and puts it on the throat of Oates and says: "You have cheated me to be as bad as I ever cheated" (Carey 281). He has lost his mental balance and he has become an abnormal person and he snatches the book and warns Oates not to write about him again.

Schizophrenia is a psychological problem found in Maggs because of the ambivalent situation in his life. It is a mental illness that affects about one percent of the population in almost all the colonies. Darder defines it as, "Schizophrenia is a psychological effect of colonization" (106). It is a psychiatric diagnosis also known as split personality disorder. It is characterized by symptoms of thoughts, behaviour and social problems. The problems are associated with the mind and they affect the person seriously. Due to the thought problems the affected persons speak indifferently. They also have hallucinations which will affect their mind and sometimes they show tendency to become violent. It is also described as psychosis. Sometimes that person's thinking is completely out of touch with reality. Maggs' phantom is a result of such mental disorder that haunts the protagonist throughout the novel. Though Maggs evidently has many demons which agitate and enrage him throughout the course of the novel, it is a political demon that repeatedly threatens Maggs' virtues, morality and future. During an emotional interchange between Maggs and Mary about, Maggs' victimization, Mary asks: "who lashed you Mr.

Maggs"? (Carey 318) and Maggs answers "He were a cockney named Rudder. A soldier of the king" (Carey 318). Here Carey pictures that in the subconscious mind of Maggs there is fear about the colonizer. Even though he tries to forget the fearful experiences in Australia he has been haunted by the hidden repressed feelings.

Hallucination is one of the symptoms of the mental disorder, schizophrenia. During his sleep Maggs always dreams about the phantom. To him the phantom is Captain Logan who appears in the uniform of the fifty seventh foot regiment and the trifle. Seeing the phantom, Maggs starts to weep and begs the phantom to show mercy towards him. Seeing the soldier sitting in the shadows in his dream, Maggs asks: "is it you?" (Carey 110). To Jack the uniform of the phantom appears to be made to protect the king himself. In his dream when he steps forward to look at the phantom's face, "he saw he was the spitting image of Captain Logan... Not me, said the phantom, who no longer looked like Logan. His hair was fair. He was much younger. But the uniform was the fifty seventh Foot Regiment and the bridle was not a bridle... One hundred lashes, Cried captain Logan, and lay them on until I see the bone" (Carey 111). When Maggs observes the Phantom very closely he understands that it is not Captain Logan. That shows behind the Captain there is a 'fair hair', the presence of a king. It shows that only for the king or the empire all the atrocities against the colonizers have been done by the colonized. The hallucination and fearful dreams show Maggs' ambivalent existence in both reality and fantasy.

Maggs has an instable nationality feeling. His distress is deeply rooted in the fact that he cannot be an English or an Australian simultaneously. Benedict Anderson defines nationality feeling as:

It is an imagined political community and imagined as both inherently limited and sovereign. It is imagined because the members of even the

smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion. (124)

Nationality feeling of Maggs has some similarity with the above mentioned definition. Even though his body lives in Australia, in his consciousness he lives in England.

Harold Bloom, a journalist, in an interview asks Carey about the notion of literary quality of his works and Carey's reply is noteworthy here, "the writer has a responsibility to tell the truth, not to shy away from the world as it is; and at the same time the writer has a responsibility to celebrate the potential of the human spirit" ("Boldtype"). This novel

reveals the true experiences of a convict who always encounters acculturative stress and as a result he exists in an ambivalent state both in his native and settled nations. Through *Jack Maggs*, Carey successfully fulfills his responsibility as a writer by effectively portraying the hidden truths of Australian history and celebrating the potentiality of human spirit.

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IMPACT OF INTERNET OF THINGS (IOT) ON THE USAGE OF E-BANKING SERVICES

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Abstract

Growth of Information Technology has revolutionized business and has brought in substantial changes in the way business activities are being conducted. There is a paradigm shift in the way people use to access the markets. The Internet has created new markets around the globe by means of breaking physical barriers and connecting people and organizations of similar interests together. We are now surrounded by Internet enabled smart devices and there are computer technologies in our cars, phones, watches, entertainment systems, and home appliances. Their build-in internet-controlled function has made them quite attractive to many segments of consumers. Adoptions of cloud computing, mobile applications and virtualized enterprise architectures have led to a tremendous expansion of applications that are connected to internet resources. Internet has influenced almost all spheres of daily lives and then internet merged with technologies like, embedded information technology, to give boom to Internet of things. "Things" here are the objects which are smart. Smart in the sense that they acquire knowledge as an outcome of embedded information technology. If we look inside the phases, we can easily make out that in the first phase; only documented information was being communicated over the internet, so we can term it as Internet of Documents (documented webpages, e-libraries). In the next phase utilization expanded towards e-commerce, stock trading, e-banking etc and the web became web of commerce. This paper is going to deal with the Internet of Things and how it is used in e-banking and other financial services.

Keywords: E-banking, Internet, Internet of Things IOT,

Introduction

Today's business activities depend highly on information systems and every enterprise has its own information for its business (Pishva, 2016). The 21st century has been regarded by many as the information era and penetration of Internet into all aspects of our life is a new dimension along which technologies continue to grow. The advancement in technology has been changing the way of our life and digital information has now become a social infrastructure. We are surrounded by technologies and there are computer technologies in our cars, phones, watches, entertainment systems, and home appliances. The idea is to make use of existing electronics in the devices and, in conjunction with some specialized software, create an intelligent network with access to the Internet. Since the expansion of the Internet in 1990s, network infrastructure has become an indispensable part of social life and industrial activity for mankind. The idea of using existing electronics in smart home appliances and connecting them to the Internet is a new dimension along which technologies, the era of the "Internet of Things", where all the appliances are getting tiny and controllable via the Internet, thus enabling people to enjoy network-based services like Video on Demand (VOD), Music on

Demand (MOD), remote update, e-Commerce, remote control, banking and other similar services.

Among such services, E-banking is one of the gifts to human beings by computer technology. India is still in the prompt stages of E Banking growth and development, competition and changes in technology and style in the last 10 years have changed the face of Banking. It creates platform for faster and more efficient trade. The changes that have taken place impose on banks tough standards of competition and compliance.

R. K. Uppal *et al*, in their study "Customer Perception of E-banking Services of Indian Banks" discussed the different e-channels such as ATMs, credit and debit cards, tele-banking, mobile banking, online banking and smart cards, which have changed the face of the Indian banks are of the IOTs.

IoT

Kevin Ashton, a British entrepreneur firstly proposed the concept of IoT in 1999, and he referred the IoT as uniquely identifiable connected objects with radio-frequency identification (RFID) technology (Internet of Things, 2018). However, the exact definition of IoT is still in the forming process that is subject to the perspectives taken. IoT was generally defined as "dynamic global

network infrastructure with self-configuring capabilities based on standards and communication protocols”.

The Internet of Things (IoT) is a new phenomenon because the technology that supports it is new (Schulte & Liu, 2017). The Internet of Things is the way of connecting devices to communicate, share information, anticipate needs, solve problems and improve efficiency. It's basically inter-networking of physical devices, vehicles, buildings and other objects, embedded with electronics, software, sensors, actuators, and network connectivity that enables these “smart objects” to collect and exchange data (Ray, 2017).



IoT includes every device that is connected to the Internet, ranging from home automation products like smart thermostats, security cameras, refrigerators, microwaves, to home entertainment devices such as TVs and game machines, to smart retail shelves that know when they need replenishment, to industrial machinery and many more (Pishva, 2016).



The IoT offers instant and easy access to mountains of public information for institutions with financial engineers who can handle hundreds of millions of datasets (Schulte & Liu, 2017). IoT is able to interact without human intervention. Some preliminary IoT applications have been already developed in healthcare, transportation, and automotive industries. IoT technologies are at their infant stages; however, many new developments have occurred in the integration of objects with sensors in the Internet. The development of IoT involves many issues such as

infrastructure, communications, interfaces, protocols, and standards (Gokhale, Bhat, & Bhat, 2018).

The IoT describes the next generation of Internet, where the physical things could be accessed and identified through the Internet. Depending on various technologies for the implementation, the definition of the IoT varies. However, the fundamental of IoT implies that objects in an IoT can be identified uniquely in the virtual representations. Within an IoT, all things are able to exchange data and if needed, process data according to predefined schemes (Gokhale, Bhat, & Bhat, 2018).

Although the usage of the term IoT in its present context is less than a decade old, most of the present day IoT devices have existed for decades but they were called under different names such as smart devices, smart systems, smart home appliances, etc. Smart has been a common keyword for such devices before the invention of the term IoT. Recent rapid expansion of IoT has been due to miniaturization of integrated circuit (IC) chips, tremendous increase in their processing/storage capabilities and huge drop in their production cost. Readily available fast, reliable and free/cheap Internet connection around the globe can be considered another major factor in the rapid expansion. Such developments have made it possible to embed various devices with electronics, software, sensors, and network connectivity and enable them to collect and exchange data. The process of sensors generating data, data producing knowledge and knowledge driving actions has enabled automation, remote sensing and remote control in many areas.

An Empirical Study by Sarin (2016) explained Digital India program, which aims at setting up e- infrastructure in the nation will enable faster establishment of the IoT industry, which depicts developing Smart Cities using Internet of Things. Sensors and Wi-Fi are changing how we interact with the world around us, bringing a new era of connectivity (Mistry, 2015).

Physical and virtual things in an IoT have their own identities and attributes and are capable of using intelligent interfaces and being integrated as an information network. In easy terms IoT can be treated as a set of connected devices that are uniquely identifiable. The words “Internet” and “Things” mean an inter-connected world-wide network based on sensors, communication, networking, and information processing technologies, which might be the new version of information and communications technology (ICT). To date, a number of technologies are involved in IoT, such as wireless sensor networks (WSNs), barcodes, intelligent sensing, RFID, NFCs, low energy wireless communications, cloud computing and so on.

Looking at the evolution of the Internet we can classify it into five eras:

1. The Internet of Documents -- e-libraries, document-based webpages.
2. The Internet of Commerce -- e-commerce, e-banking and stock trading websites.
3. The Internet of Applications -- Web 2.0
4. The Internet of People -- Social networks.
5. The Internet of Things -- Connected devices and machines.



This IoT has a massive impact in all the major industries including the Banking & Financial Services sector. IoT has got the potential to completely change the way banking and financial services sector works. Since the banking industry deals with massive data transfer, gathering and analysing of data, the IoT has a huge impact on it which benefits both the banking services and customer. The IoT is the biggest technological transformation clamping 2nd major digital revolution. The IoT technology in the financial services is to help a consumer to save time, work smarter and to live a more active lifestyle. The IOT on a banking and finance sector is still on a planning stage but there is an immense scope of innovation in it. IoT helps a bank in every aspect, starting from an increase in revenue to better customer services (Ray, 2017).

E-banking is a fast spreading service that allows customers to use computer to access account transactions from a remote location such as at home or at the workplace. Convenience to customers, "Customer's satisfaction" is the area which draws the attention of e-banking. Electronic Fund Transfer, Telephone Banking, Corporate Banking Terminal, increasing networking and ATM, Telephone Banking, Internet-Banking and mobile-Banking are some of the E-banking products which would be conveniently satisfying customers. (Devaraju, 2016)



E-Banking Services

The main benefits of internet banking to banks are cost saving, reaching new segments of the population, efficiency, enhancement of the bank's reputation and better customer service and satisfaction (Brogdon, 1999; Jayawardhena et al, 2000). Traditional banks operating cost account for between 50% and 60% of revenues, running costs of internet banking is estimated at between 15% and 20% of revenues (Booz-Allen & Hamilton, 1997). The cost of an electronic transaction is dramatically less when done online compare to at a branch (Robinson, 2000). The single most important driving force behind the implementation of full service internet banking by banks is the need to create powerful barriers to customer exiting (Sheshnoff, 2000). He argues that once a customer moves to full service internet banking, the likelihood of that customer moving to another financial institution is significantly diminished. A survey in Denmark argued that internet banking might be useful for strengthening cross selling and price differentiation (Mols, 1998). Online banking is very useful and powerful means which leads banking industry towards development, growth. It helps to enhance the competitiveness of institutions (Kamel, 2005).



From the consumer's perspective, internet banking provides a very convenient and effective approach to manage one's finances as it is easily accessible 24 hours a day, and seven days a week. Besides, the information is current. With the help of the internet, banking is no

longer bound to time or geography. It has also been argued that electronic banks are more likely to change in response to customers demand (Brogdon, 1999). Customers can manage their banking affairs when they want, and they can enjoy more privacy while interacting with their bank. It has been claimed that internet banking offers the customer more benefits at lower costs (Mols, 1998). For users, convenience was the key benefit of internet banking (Dassanayake, 2003). Internet banking is extremely beneficial to customers because of the saving in costs, time and space it offers, its quick response to complaints, and its delivery of improved services, all of which benefits make easier banking (Turban, 2000).

Groceries by Master Card – It is an IoT application that allows effortless purchasing of Groceries. The purchase is served by fresh direct and Shoprite e-commerce platforms.

Banking on Wearable – Wearable devices have been the easiest win for the banks. Many banks started providing an application for popular wearable devices like Apple Watch and Fit Pay.

Management and Product Planning – With the IoT technology banks can launch better and targeted service offerings. It will help the banking industry to understand what product to launch? And also help to decide the right time for launching the product.

Personalized Marketing – personalized marketing is the best way to retain the customer in a competitive market. IoT technology has made it possible for the bank to keep a track of all consumer activities and offer a product and services as per their requirement.

Cyber Security – With the growing internet banking the security is a major challenge for any banking industry. The IoT technology ensures that the whole banking experience should be safe and secure. The IoT technology ensures that the customer personal data to financial data potentially kept secure on the moving network.

Conclusion

In this paper, we have researched about the evolution of Internet of things explained numerous conveniences of IoT and its projected huge market in the near future. A huge amount of innovation has already been brought to market.

Banking is becoming more convenient thanks to the Internet, and the future of the banking sector is growing increasingly digital. India has leapfrogged into the era of innovation in banking by adopting the latest in technology. Today's digital age and hyper-connected environment requires banks to re-imagine their business

continuously, and Indian banks making great strides when it comes to true digital transformation.

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TREATMENT OF CROSS-RACIAL RELATIONSHIP IN NADINE GORDIMER'S MY SON'S STORY AND JULY'S PEOPLE

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Nadine Gordimer was one of the prominent writers of world literature. She was a political activist and recipient of Nobel Prize for Literature in 1991. In 1974, she was the joint winner of Booker Prize with Stanley Middleton. Her writings dealt with political censorship and racism in South Africa. She is considered by many as an interpreter of South African reality and many read her fiction primarily for its vivid record of life in a controversial country.

Gordimer's novels *July's People* and *My Son's Story* portray individuals struggle to avoid and face or change the conditions under which they live. These novels depict about ordinary people defying apartheid in their daily lives or show how apartheid insulates the daily lives of ordinary blacks and whites. It also gives an overview of South Society and explores the reaction of individuals who unwittingly support the mechanism of racial separation. Both the novels were written between the period 1970 and 1990. This was the period of South African history, when the apartheid was in the process of crumbling down under the continuous pressure of world opinion and the black South Africans violently overturn the system of apartheid. These novels reflect the two dimensions of segregations.

In *July's People* she places the burdens of white South Africans who are questing for their individual identity and their search for western European selves. The characters in this novel feel a kind of exile, isolation and alienation. She has presented the searching for the loss of identity through the Smales family in this novel. She shifts her focus from white South Africans into coloured South Africans. In *My Son's Story* she expressed her view from the perspective of black South African family. In *July's People*, from the perspective of white South African family.

Nadine Gordimer has for many years been a great and gallant keeper of the white South African conscience. She continued to fulfill this role in *My Son's Story*. This novel tells about the white who determines the destiny of blacks. In the cross racial society the blacks were segregated from the white demi-gods. The white people had their power over the blacks in the resources like money, information, inequality in education and even in political dominance. Sonny who works as a teacher of English for black kids, participates the non violent protest

by the school children against the new education policy imposed by the white authority. This education policy exhibits the segregation in education for the black people. In the second protest the angered youth used stones to attack the vehicles of the authorities. Because of this violent and bloodshed he went for the search of the children who are arrested, he goes to the police station for save them. But he was charged with instigating the youth against the authorities. He was arrested and sent to the police custody. A model black family is unwillingly caught in the currents of political and historical forces.

In *July's People* Gordimer conveys the other kind of domination forced by the black servant July, upon his white master's family. This novel portrays a liberal white South African family. The Smales, who escape from the violence that is erupted by the black South Africans to overthrow the apartheid regime. When Smales family came to his house, July for a short period of time maintained himself as a servant for them. When novel opens he brings them "two pink cups of tea and a small tin of condensed milk, jaggedly- opened, specially for them" (2) after their exhausting three- day trip from the city. He "appears to be their servant [and] their host. He remains the white family savior but as time goes on they become his people" (3). He later begins to realize his new role and understands that it is the Smales that need to be completely dependent upon him and under his protection. Black people always struggle for freedom in South Africa that was well depicted in *My Son's Story*. Sonny who is of black community identified as nameless mine workers grandson that points out the indication of loss of identity of the race got educated and became a teacher of English in Johannesburg. He was respected by people and also teaches the ruling class language to the black kids. Because of his growth he had a settlement which is agreeable by both the races and because of his professional status he was able to make himself equal with the white community.

The problem of white people is to accommodate themselves with the black community that was portrayed in *July's People*. The Smales family who lead a comfortable life and enjoyed the ownership of properties left everything

because of the black revolution against the racist white government. They get the shelter of July their black servant with his family and people. Being a liberal middle class family, they considered the revolution is based upon the ownership of economic properties and other luxurious possessions. Despite of this they were not able to adopt themselves with July's world. The black people try to make themselves adapt to the white community. They improve themselves in all the aspects to establish themselves equal to the whites. But, the whites are not ready to accommodate the culture and traditions of blacks and finds difficult to be with the black community.

Hannah being a white woman played a major role in Sonny's family similar to that July being a black man played a major role in Smales family. Both the characters provided their assistance for each family when they were in a different situation. Hannah helps Sonny at the right time, when Sonny was imprisoned. Because of her the family felt a kind of support in the apartheid society. Not Only that Hannah and Sonny need a kind of bond between the blacks and whites in the society and as the same in *July's People*, July helps his master's family during the apartheid regime because of him the family got a safe and secure place to live in. Both Hannah and July helped the families in different circumstance. But at the same time they have created some problems in the families. Hannah comes for help Sonny to come out of the jaildom. But, later she became his mistress. That has affected the total family and destroyed the lives of Will and Baby. Because of their illicit relationship Sonny's family shattered into pieces. Likewise, July offered shelter for his master's family. Later, he slowly changed himself as a master for them. He understood their complete dependence upon him. The servant has changed as an authority in overnight. A master and mistress have to go with new way on the dependence of servant and some of the situations can be noticed in *July People* where the people have kind of health issues that Maureen's "HER HUSBAND WAS PUMPING the Primus. Barefoot, in his wet raincoat; must have been out of pee. The morning sounds were muffled. The children had to cough in their sleep for the last hour or so—the same cough that one always hears from black children" (62)

During the years in town, July's behaviour was satisfactory and they had nothing to complain about; he was considered to be reliable. From the Smales point of view, their unequal relationship worked without major problems and they felt they could trust him. However, now in the village July takes his own decisions and his initiatives without asking for Bam's permission. In July's opinion, it is quite natural that he is in charge of the car keys as well as the car since he provides them with the

necessities during their stay. He used Smales bakkie for two main purposes. One is for the purchase of groceries and the other is to learn driving with the help of his friend Daniel. July had the keys of bakkie with him but he never intended to steal the car from Smales. Moreover, July's annoyance is clearly apparent after they make their remarks regarding the missing keys. The Smales are now deprived of their possessions and consequently their relationship with July, as master and as servant, is different. July's dominance is recognized when he instructs Bam and Maureen in the presence of their children and clarifies for them that they are obliged to come to him whenever he sends for them. There are also differences in July's manner of addressing the Smales. Frequently, he always uses polite and humble phrases when addressing Bam and Maureen. However, we discover subtle nuances in July's language after he has taken case into his possession for the first time and when he returns to Bam and Maureen's hut with their groceries.

The reason for July's adopted assertiveness is an act for reconsideration of the social status of his former employers. July felt comfortable in his native place. That made Bam and Maureen to feel that he has stolen their car and also made them to feel that he was dominating them. But at the same time he knows his limitations. He retained certain characteristics as their servant. In July's village, women attend to strenuous work, such as carrying the wood and water to families. The women also provide food for their families. When Maureen expresses her desire to join the women in the fields July strongly urges her to refrain from working with the other women. July's denial of Maureen's desire to participate in the daily tasks can be explained by the fact that he still considers her to be his mistress. Likewise Maureen also expresses her intention of washing the family's clothes which July claims is an inappropriate occupation for her. July is very determined in this respect and strongly convinces her from attending to these matters as he considers that such tasks should be handled by the women in the village. This indicates his strong respect for his masters' family and there is silence understanding between the master and servant.

Hannah in *My Son's Story* is not like July. She is not aware of her limitations with Sonny and his family. She attended Sonny's trial regularly and when he released her relationship with him became close later, they became lovers. It made a new kind of joy in her. But, she felt a strange threat of loss in the midst of joy. She never thought of Aila and her children. She feels a sense of pride in Sonny's goodness, sincerity and frankness. But, when the police fires into the crowd, she is carried away with the wave of people running to escape the tear-gas and bullets.

As Hannah runs with the others, Sonny catches up with her running "as if he were chained to her" (80). His fear for Hannah's safety rules him caring for anything else, so that instead of stopping to help he turns away from the bloodied body of a young boy who has been shot. But he makes a terrible discovery that this of his personal selfishness, he has compromised his ideal of self respect. This incident made Hannah to lose her pride upon Sonny's ideal even though he tried to save her.

Even Sonny who found his son cuts his classes and came for the movie he too did not reveal it to his wife and Will did not reveal it to his mother Aila. They both do not like to hurt Aila who is a faithful wife to Sonny and a loving and caring mother to Will. Baby, favorite daughter of Sonny, when she came to know about her father's infidelity to her mother she attempts to kill herself. Aila, a strong woman knows about her husband's relationship with a blonde Hannah never asked about it to Sonny. Because she wishes to hold her family together, to save atleast Will from the dark fact of his father's infidelity. This kind of thinking was projected in *July's People* also. Bam and Maureen lives with the black community in a village felt very difficult to adopt themselves with the people of the village. They accuse each other for their situation. But, they never thought of separating and going out of the village.

Maureen with a western mind initially did not adopt herself with the new environment. She realized individuality and vanity in her former life back at the city and the way she had identified her social role by being dominant over the others. Economic possessions and property gave her the essence to exist as an individual. That's why she considered July as a part of her possessions. Dispossessing of her belongings and facing completely new conditions in the village made her understand herself and people around her. Her western mind made her to avoid the village. Later, for her family; children for their survival she adopted herself. She worked along a danger like a team, she continues her work to garner some green leaves which she will cook for her family.

Will, the narrator of *My Son's Story* is in his adolescence moves between love and hatred as a young man. He suffers the agonies of terror of various kinds along with his father and mother. When he reaches the maturity of middle age, he was able to feel the betrayal of his ideal father. He feels his father is the only responsible for the transformation of his mother from a traditional housewife into a political activist. He says about his father, "what he did, "Changes the lives of his wife, of his daughter and his son". He remembers of his childhood,

where the Sunday gathering that he saw in neighbor's houses, replete with drinking and loud music, were not customary. Instead, his family did things together, so that his life had security and warmth, "a charmed circle". His father teaches him how to repair gadget and to play chess, takes him to the SPCA to choose a dog and opens up a world of story looks for him. He teaches. Will to read when he is less than five years old and Will loves to be read to him. He finds strange and interesting things for Will – the skeleton of a fledging caught by the fire, the cast of a songololo which could be used as a prism. But all that is destroyed now because of his father. Will being a young man understands about the revolution that happens in his country.

The racial discrimination by the white South African and the political situations made him to hate the white girl. This burden affected him a lot. He sees himself in the role of buffoon, aping his father's lies "poor Tom to his Lear". But he worried about his mother. Though she seems to him as she always had been, he is afraid of her, he wants her to still think of his father in her "gentle, trusting way" (40). It leads him to hide the dried sunflower head lying in the car, which he senses belongs to the other woman as a way of protecting his mother for hurt. This compounds his confusion and he does not know what to do, whether to keep out of her way, or to be with her to cover up that his father wasn't.

When Baby cuts her wrists during one of his father's absences, Will finally understands that Baby, too knew, it was just that she managed her knowledge different, her trash vulgar style and emotional outbursts were all her way of copying and attempting suicide when she could not cope. He also understands that his father hoists over "what a family he made of us". In his childish fury Will wants to knock over the glass of water in his father's hands when he returns. He spent his adolescence with a psychological trauma between his father's betrayal and his family's welfare. He expresses a kind of loathing when he thinks of Hannah. She reminds me of pig. He also hates himself for thin king wrong about her. "I'm sick with myself. What's he made me think about" He curses himself for having ever allowed her to enter their house: "stuid kid that I was. The man of the house. They bring you up to be polite and then put you in situations they didn't tell you could ever happen".

Bam and Maureen's children Gina and Victor are easily adapted to the situation around them. But, Will at the age of 15, in his maturing period felt difficult to accept the incidents happen in his family. Gordimer traces a pattern of turbulent adolescence with its three loyalties, bitter disenchantments and searching secured awakening. Will

role as man of the family after his father's arrest and his special care and concern for his mother intensifies as he is drawn reluctantly and helplessly into an involvement with his father's affair with Hannah. For, him when he matures he is able to overcome his adolescence resentments and see things from a border view point.

First of all Gina, the Smales' youngest daughter, finds true friendship with Nyiko, a little black girl from the village, the girls are always together and they are smiling and keeping secrets for each other. Therefore, Gina has an opportunity to learn the language quickly and to integrate to the culture structures of the village. She is contrast to her Mother Maureen's relationship with Lydia Maureen's parents' servant. She carried her bag and a photographer took the picture of them. Not only for that even for many things and we can identify the way how whites treat blacks in another way.

Gina, is frequently invited to the huts of the villages. During one occasion, Gina demonstrates her cultural adaptation to village ways when she sings lullaby in the local language for her family after they have had their meal. Furthermore, when she immediately joins the black children. She refers to July's village as if were their real home. Primarily, the reason for Gina's integration is her friendship with Nyiko, when introduces her to the social behaviors of the villages, they have been playing with the kittens sometimes earlier which is a sign that Gina has absorbed the cultural and racial differences. In addition to that, it could also imply a fore shadowing to racial equality.

Victor, the oldest son in the family, demonstrates his farmer possessive white attitude since he wishes to show his racing- car trade for the children in the village although they lack electricity. Even Royce says that his parents will buy him some coco- cola. Victor family clarifies for Maureen that the children are merely allowed to look at it since he fears they will break it. Another example of victor's former values is exposed is when the villagers take water from the water tank that Bam has arranged in the village. Even though Victor's previous possessive attitude is distinguishable because under the apartheid rule that the white the norms is different values of the village. This is evident when July provides him with some equipment for fishing: victor expresses his gratitude in the same manner as July used to do in the presence of his parents. Thus Gordimer states a solution for social, racial of economic discriminations, "racial problems, both natural and spiritual, can hope to be solved only in circumstance of equal economic opportunity (19).

Maureen also thinks her children may have gained immunity against diseases just like the black children gaining immunity is an affirmation that the Smales's children have gained their new adapted selfhood. The children adapt more easily to the culture of the village than their parents. Primarily, the reasons for the adaptations is that children in comparison with the social interaction of the adults. They adopt the behavior of the dominating culture, namely the black culture the village. Since, they are children, they lack financial interest as well as previous status and professions and consequently they do not participate in the process of power in the village. Gordimer gave a negative note about Will and Baby's rejection of accepting the whites in their community in *My Son's Story*. But, through the characters of Victor and Gina she has given a positive note. They are the representation of future South Africa with the unity of Blacks and Whites beyond all the discriminations.

Through these novels Gordimer seems to unravel a powerful liberal myth where human beings are all equal in moments of birth and death. In *July's People*, there is a reversal of roles between July and the Smales as a sample of the reversal of roles between the government and the blacks South Africans. Both the novels had a hope for the future they brings the personal and political togetherness of South African community. They are the example for insecurity and displacement in South Africa for both the races during the apartheid regime. Every country is made upon pride and maintaining honesty, equality and freedom they can make the best journey to lead a life full of hope and prosperity.

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SOCIAL VALUES OF TAGORE WRITINGS

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Abstract

Tagore's humanism is mainly expressed through his concept of inter-personal (I and thou) relationship. This paper shall discuss here Tagore's humanism vis-à-vis inter-personal relationship. In order to expound this idea, this paper shall embark on his concept of man; man the finite and man the infinite, man within bounds and man the boundless. Tagore has reflected comprehensively and intensely on the ontological status of man in idiosyncratic dimensions and the revelation of the meaning in relation (a) to nature and (b) to modes of inter-personal relationship. This paper has also discussed the role of language in an understanding inter-personal relationship and finally, arrive at the conclusion that the interpersonal relationship of I and thou takes the form of intra-personal relationship of I am thou.

Keywords: Tagore, humanism, human values, liberty, character, language.

Introduction

Rabindranath Tagore (1861-1941), a man of versatile genius and achievements, was the first Indian poet and writer who gained in India a permanent place on the world's literary map. Rabindranath Tagore is a literary product of the East and the West. Influenced by the great English Romantics like Keats, Shelley, Wordsworth and the Victorians like Tennyson and Browning on one side, the Indian legends, the Vedas and the Buddhism on the other side he achieved a creative unity and a 'broad base' for human understanding. Rabindranath Tagore is regarded as an epoch-making dramatist of the Indian renaissance. His writings are radically divergent in spirit and form. They are fruitful works of a transformed environment of circumstances. He acknowledges that his religion is a poet's religion. In the *Times Literary Supplement*, the following is written: "Perhaps no living poet was more religious and no man of religion was more poetical than this great Indian." (2) But Tagore has a vision of the world. The mysteries of man, of nature and of the vast universe have unfolded themselves before his vision and the truth he has realized from the bottom of this comprehension. And this gives us the crushed claim Tagore a philosopher. Radhakrishnan appropriately remarks that "In interpreting the philosophy and message of Sir Rabindranath Tagore, we are interpreting the Indian ideal of philosophy, religion, and art, of which his work is the outcome and expression." (3) Moreover, Tagore's way of thinking is akin to some of the views of western philosophers like Kant, Hegel, and Sartre. Tagore is the first Indian writer who proved through

his works that original plot is not the dramatic soul but the organic interrelationship of musical speech, the dramatic formation of action, character through speakable dialogue and the invention of motivation, form the dramatic soul in the works.

Man's Relationship with Nature

Tagore's concept of man or human character is finding its completion through the realization of the feeling of familiarity with nature. It is a very difficult task to define humanism because different writers embody their feeling in different ways. It is also because that the history of humanism is long and involved. To define and interpret humanism is not an easy task as the history of humanism is long and involved. It has also been entertaining several and diverse connotations. He is of the opinion that nature does not lose herself but reveals its true colour to a person's self, having its own eternal bindings with human nature. Nature is not alien but is essentially related to man. In the vastness of nature, we are not unknown strangers; we are her kith and kin. He also compares the beautiful nature with our mother. Tagore writes:

When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother. (4)

The man has a very good communication with nature. Nature helps man to develop his personality in as much as man helps nature to reveal its beauty. Man grows along with nature in so far as he can identify himself with nature

and makes it his messenger of communication. With the help of nature, man creates his own nature, creates beauty, and creates art. In his creativity and self-expression, man becomes conscious of the abundance, his ability to go beyond his physical finitude and through the creation of art, strives to send his communication to the Supreme Person who reveals Himself to him.

The depth has an educating purpose. Nature teaches a man in as much as we teach others. The communion as a matter under discussion is the experience of joy, freedom and love. Tagore comments:

When a man does not realize his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated for then he discovers the fullest significance of the world into which he is born; then he finds himself in perfect truth, and his harmony with the all is established. (17)

Therefore, in Tagore's opinion nature forms the background for the development of human personality. Man and nature have a relation of collaboration and transcendence. It is not a relation of *antithesis* between man and nature—*man against nature*, but a relation of *man with nature*. Both man and nature are, ontologically, equally important for Tagore.

But man is not satisfied with what he is. He has a desire to transcend his own limitation and finitude and ultimately wants to reach a point where one is identical with oneself ($I=I$), and it is nature that helps man to realize this goal. A man carries within himself the beauty of nature and an urge to transcend one's facticity and reaches the Infinite. Tagore says that man is a bridge between two poles. He remarks:

At one pole of my being, I am one with stock and stones. There I have to acknowledge the rule of universal law. That is where the foundation of my existence lies, deep down below... But at the other pole of my being, I am separate from all. There I have broken through the cordon of equality and stand alone as an individual. I am absolutely unique, I am I, I am incomparable. (42)

Tagore's notion of the consciousness of consciousness ($I=I$) has an affinity with the transcendental consciousness of Immanuel Kant. Kant says that all representations have relations to empirical consciousness and all empirical consciousness has a necessary relation with transcendental consciousness. It is necessary for our knowledge situation that all empirical consciousness belongs to one transcendental consciousness, that is, the consciousness of 'I' or me. Kant argues, "...all empirical

consciousness has a necessary consciousness of myself as original apperception. It is therefore absolutely necessary that in my knowledge all consciousness should belong to a single consciousness, that of myself."¹⁵ This abiding and unchanging 'I' (pure apperception) is the basis of all our representations. This pure apperception is the highest principle in the whole sphere of human knowledge. This consciousness of 'I' or the thinking 'I' expresses the act of determining my existence. I am conscious of my own existence. This consciousness of my existence is given by self-intuition.

Tagore believes in *Gita's* concept of freedom; true freedom is not the freedom *from* the action but freedom *in* action. He says that there may be two types of freedom outer and inner, where outer freedom is the freedom from the guidance of pleasure and pain, and inner freedom is from the narrowness of self-desire. We have our own freedom of will, which can only find its true meaning in relation to the freedom of other wills. The more our will is freed and widened, the stronger our relationship with the universal world of reason. The spiritual bond between the personal man and the universal world of reason ensure our integration in the national sphere and paves the way for international amity. According to him, human civilization can best be understood through our loving concern for mankind. He says that "...we never can have a true view of man unless we have a love for him. Civilisation must be judged and prized, not by the amount of power it has developed, but by how much it has evolved and given expression to, by its laws and institutions, the love of humanity." Tagore works for one supreme cause, the union of all sections of humanity in sympathy and understanding, in truth and love. His *Visva-Bharati* is a university of his dreams, where the whole world has become a single nest: *yatra visvam bhavati ekanidam*. It is one such university, where all cultures, languages and faiths are welcome to form a symphony of universalism.

In conclusion, this paper would like to highlight mainly upon the role of language in human ontology, and Tagore's humanism regarding the inter-personal relationship of *I and thou* that takes the form of intra-personal relationship of *I am thou*. This paper shall explain them below humanism plays an important role in human ontology. Tagore's view of humanism is ontological, because, human ontology determines the nature and function of language. Man expresses himself through his creativity, and language is one of the important modes of communication of man's self-revealing activity. Man is an

expressive being, and therefore, he is capable of achieving alizing subject. As Charles Taylor says, "The realization of man...involved an expression, in the sense of a clarification, of what he is; and this is why the highest fulfilment comes in expressive activity."

Now, the use of language can definitely help us to understand Tagore's notion of the interpersonal relationship because he distinguishes between experiences as such and one's consciousness of experience. He maintains that in art, it is not the experience itself that the artist expresses, but his personality, i.e., his own consciousness of the experience. It is in man's consciousness of a deeper unity with nature, with the world, of which we are apart. The self-revealing being (I) is an interchange with the greater nature.

But at the deeper ontological level, this inter-personal relation of *I* and *thou* takes the form of intra-personal level of human existence (*I am thou*). I am dependent upon other and the other is a condition for my union with the all-pervading spirit. Tagore thinks that to attain our world-consciousness, we have to unite our feelings with this all-pervasive infinite feeling, and this is possible when we free ourselves from the bonds of personal desires, prepare ourselves for our social obligations and sharing the burdens of our fellow beings.

Thus, *I* and *thou* work for a common cause to achieve the unity of consciousness. He says that to be truly united

self-clarity and freedom. Freedom is integral to a self-re in knowledge, love and service with all beings, and thus to realize

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THE BASIC STRUCTURE OF SUCCESSFUL STUDENT CLASSROOM SPEAKING ACTIVITY

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Equilibrium in Classroom

Setting a class room environment that promotes balance means, trying out new practices that brings equal contribution of students and staffs. Teacher should motivate the students who are showing lack of interest in participation and also make active students to be a volunteer to engage in this activity.

Class Room Discussion

The main aim of this activity is to develop good fluency in speaking, the students must be given a topic that they want to discuss, and it may be about anything which is very interesting for the students related to the topic or even on current affairs. The teacher must create a rapport between the students so that it can create a flow of discussion. If the student aren't showing any interest, or don't want to discuss about it for some reason such as, fear of expressing their opinions, or offending someone, the activity may fall flat and this activity may fail.

Student must be Developed on Content Knowledge before Discussion

The teacher can select a topic that every student can discuss about, like about their childhood life, their Ambition, their Favorite place, their school life or topics that students know, because no one cannot speak on a topic which they are not aware of. Students should be given an opportunity where they can introduce their own concept, concepts which can carry social development so that student can speak and make the discussion better.

Students must have Good Vocabulary Knowledge

Teacher can notice, when some students speak, they swallow some words in between the sentence when they speak, teachers must provide vocabulary inputs for essential words and in essential phrases, so that it will help the students to improve their speaking skills as well as for better communication purpose during speaking activity.

Better Phrases for Better Conversation

A platform must be created for the students for better usage of phrases in their discussion; it creates transparency in the way of communication because students lack behind in expressing their thoughts and ideas. Conversation without exact phrases is like actions without expressions, so it is very necessary to bring activities and practices which can be creatively framed with better phrases.

Improved Pronunciation Skills

For a meaningful communication, the sender and the receivers pronunciation must be accurate, Pronunciation is very important in speaking activity, in how we pronounce a word. Teachers can guide the students for better pronunciation of words for a better conversation. Activities can be planned in order for improved pronunciation skills in classroom. Activities such Homophones fun, Sound the same, etc.

Students must be Improved in Language Proficiency

Teacher has to choose a topic for students and must be allowed to discuss in the appropriate language which the students can speak fluently so that the discussion forum can be done successfully, rather than making them in an embarrassed or abash situation. Language should not be a barrier for a student to deliver their concept courageously.

Speaking and Listening

If students need to be well professional communicators they should be well versed in speaking and listening skills. Comparing both the skills listening is the most difficult it requires lots of concentration and observation. But if the way of speaking and listening is simple and interesting the listener will find it easy to converse.

Planning Activities

Apart from conventional class room activities, unique and essential activities must be implemented for the structural building of professional speaking among students. Engaging students in group activities like roll play, street dramas, story narration, article writing, Monoacting of any characters from famous plays, etc.

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A STUDY ON DEVELOPMENT OF BLACK WOMEN FROM SLAVERY TIMES TO MODERNISM IN AMERICAN SOCIETY

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Abstract

Afro -American literature deals with the black community. The culture of black people is the culture of suppressed people. African American people are marked by the slavery which is characterized by continuous dehumanization, humiliation, racial segregation, and exploitation. African-Americans were viewed as people with no history, no cultural heritage, no tradition, and no identity in white America. My paper deals with the plight of black women in the patriarchal society (double suppression) and their development in the American society. The status of black women was pathetic. In Early days (1619-1865), Black women were treated cruelly by their own black community as well as by the whites. All their struggles and sufferings were depicted in the works of Afro American writers. But, in the contemporary world, black women are able to know their values and get identity by themselves in the society. There have been many changes, their status has improved, and they are now integral part to the well-being of their families, their community and the nation as a whole. Through their work, entrepreneurship, care giving and political participation, black women are creating opportunities for themselves, and contribute to the development of the society and to the nation. Black women are scattered all over the world and their struggle for identity has been recognized and they are respected and treated well.

Introduction

Black Americans have endured many hardships since their migration and enslavement from Africa to America. African American writers in their works said that the physical captivity of slavery has been transformed into a more mental captivity, in the way that the American culture has systematically fostered racism and discrimination. The dislike towards African black women as slaves has great impact on American values and ideologies till this day. These hardships and sufferings were and still are compounded within the lives of Black women. The portrayal of Black women throughout history has affected the way Black people, as well as American society, values, identifies and idealizes Black women in general. Many changes have taken place over time and they seem to become present everywhere. Long after slavery was abolished, but still they are portrayed as submissive, incompetent. During slavery, women were almost forced to express themselves as sexually neutral, unattractive and dedicated domestic servant to their white masters.. The portrayal of Black women as self-sacrificing, loyal servants to White people has drifted over the years, as radio, television and other forms of media reiterated this stereotypical woman to American society. Black women were trying to protect their families. Black women wanted to identify with being strong and independent. They wanted to be in control of their lives.

Black Women as Slaves

Many African American writers shared their slavery life which they have undergone during the migration period. "Only by experience can anyone realize how deep, and dark and foul is that pit of abominations." (Jacobs,120). These are said by Harriet Jacobs (also known as Linda Brent) and after understanding about her life experience as a slave; I have come to believe that slavery was far worse for women than it ever was for men. She tells about the life experience of a slave girl, herself. In her novel "Incidents in the Life of a Slave Girl", she critiques racism, the institution of slavery and even patriarchy. Jacobs descriptively characterizes how it feels to be a slave girl transforming into a women rather than just the physical blunt imagery, usually characterized male slave narratives. Harriet tells her story through the alias, Linda, who is the main character and protagonist. Linda begins talking about her father dying and her life with her grandmother, who she was very close to. She explains that her father taught her and her brothers free will and to feel like they were human beings, although it was very dangerous for a slave. The more a slave possessed the notion of their own free will, the more likely they were to be disobedient, run away and be of no use to their owner. Slaves were supposed to think that they were less than human so that the masters not only had physical control over them but psychological control as well. This sense of all consuming control was even more prominent for slave women due to the extra control slave owners had over their sexuality and paternity of children. Jacobs exemplifies this when she describes Linda being sexually harassed

day in and day out by her master. Women slaves endured far worse punishment and cruelty than men ever did. Let's begin with women's duties. Their duties consisted of two parts. The first thing was that of being a maid, they managed the work of cleaning, cooking, and cared for the white children of their Mistress and Master, and other household responsibilities. And the second thing is black women had to not only maintain the household, at times, they were also expected to work in the fields and slave like the men on the farms. Other works such as picking cotton, cleaning outside, feeding animals, and hoeing the grounds for planting crops. Slave men were never made to perform women duties. To explain in clear words, and now you see "Slavery was hard for all, but women experienced the Hell of it!" She says "My master met me at every turn, reminding me that I belonged to him, and swearing by heaven and earth that he would compel me to submit to him" (Jacobs, p.24) which clearly embodies that sense of control mentioned previously. Linda's experience of sexual harassment by her Master and the jealousy of his wife is similar to experiences of many other female slaves, "she listens to violent outbreaks of jealous passion, and cannot help understanding what is the cause" (Jacobs, p.23). The sense of free will instilled in Linda at a young age shined through her actions despite the harassment and abuse from both of her masters. Black women are vulnerable to sexual abuse by whites, which no family could protect them.

Another example of Toni Morrison's *The Bluest Eyes*, narrates the story of black girl, Pecola, whose life is peculiar because she wished to have blue eyes when she is searching for her identity. Every day Pecola encounters racism, not just from white people, but mostly from her own race. In everyone's eyes she is too dark, and the darkness of her skin somehow implies that she is inferior, and according to everyone else, her skin makes her even "uglier." She feels that she can overcome this battle of self-hatred by obtaining blue eyes, but not just any blue. She wants the bluest eye. Morrison reconstructs the black images through her writing and illustrates the richness of black culture. Her writing states how black people are denied from the equality and treated as animals in their own society. She feels that the black had received only a little in the literary field and finds a vacuum in American literary discourse. As McKay says, "Black have a story, and that story has to be heard" (152). Therefore, Morrison places the narrative techniques of stories which are abundant in information about black culture, and tries to fill the gap that has developed between those who have profited educationally and economically through her

feministic writings. The voice of the oppressed black females in the African American society is silenced; therefore *The Bluest Eye* articulates the victim's voices. Her responsibility as a black artist is to cultivate black cultural consciousness, to enlighten and strengthen the values of black cultural heritage. Frederick Douglass was one of the foremost defenders of black emancipation and women's rights. His writings focused on racism and ideologies of the day. He doesn't speak about women very often and when he does, he associates them with sufferings. Perhaps because the nineteenth-century South was a time and a place where women were supposed to be guarded from danger, Douglass makes a special point of describing the traumatic sight of female slaves in 'Narrative of the life of Frederick Douglass, being beaten and abused. The rape of female slaves by their masters was a common occurrence, as Douglass reminds us.. Only black women are the victims of violence in this story.

Conclusion

Writers such as Toni Morrison, Jacobs, and Frederick Douglass have narrated the stories of black women and their traumatic condition. Despite racism and self identity, Black women have made a special mark on their communities and the world. After the Great Depression and post war period, many Black women have stepped forward to make new contributions to the culture and to the American society. Now we could see black women live all over the world and probably are successful in their field as midwife, mentor, and media person and for example, the great movie *Black Panther* is the reflections of black female's hard work and success.

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PORTRAYAL OF WOMEN IN JHUMPA LAHIRI'S *THE NAMESAKE*

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Abstract

The image of woman in Indo-American novel is based on the traditional ancient literature of India, which shows woman as a devoted wife or a devoted mother. Traditionally Indian women have been treated as marginalized figures. Lahiri portrays women characters plainly according to their traditional, cultural and societal background. Ashima, Ruth, Maxine, Moushimi, Sonia and Lydia are the women characters in the novel The Namesake.

The main aim of this paper is to analyze the "Portrayal of Women in Jhumpa Lahiri's The Namesake". Jhumpa Lahiri represents the different images of Indian women and their marginalization in the cultural context. Her female characters are not subjected to any economic exploitation by the patriarchy. Most of the women characters in her works belong to diasporic communities facing cultural dilemma. Jhumpa Lahiri has deep instinctive insight into women's problems and dilemmas which help her draw a realistic portrait of contemporary women. She explores and interprets the emotional reactions and spiritual responses of women and their predicament with sympathetic understanding. The female protagonists in her novels are in constant search for meaning and value of their life.

Keywords: *Women, diaspora, cultural dilemma, transcultural women, social identity, double identity, culture clash.*

Introduction

The contribution of Indian women novelists in English is a great phenomenon these days. Their literary art explores the deep layers of feminine existence. In the same way Jhumpa Lahiri has also depicted women, in her novel *The Namesake*. Indian society has different types of women who are having different types of characters.

Material and Method

Among all women characters, Ashima plays a major role in the novel. Ashima plays the role of typical Indian women. She managed to live in America for a long time but she planned to leave America after the death of her husband, Ashok, because America will no longer give her peace after her husband's death. At the same time she reflects the nature of Indian mothers. In foreign lands, there is no restriction to kiss and hug each other before their children. But Ashima strictly follows the principles of Indian culture. Gogol sees Maxine's father and mother always enjoying, which is totally different from his father and mother's attitude before him and Sonia.

In the case of Maxine, Jhumpa Lahiri has presented another type of woman in the society. Maxine represents the high class typical American girl who is always enjoying her independent life with full of happiness. She depicts the culture of America where every girl has privacy in life in which even their parents also will not involve their selves to take decision. Thus Maxine is the character which gives a detailed outlook of typical American girl and portrays the sullen features of women in that society.

Moushimi is another character shown by Jhumpa Lahiri with a mixture of India and America. She is the daughter of Indian parents like Gogol. Though she was born to Indian parents, she is brought up in the American culture. She has always seen with a cigarette in her fingers. This shows the transcultural aspect in the lives of Indian women. As per Indian tradition women are not allowed to have liquor and cigarette. Traditional Indian girl cannot attend parties and enjoy their selves without any restriction.

When Moushimi and Gogol meet for the first time in the bar in the East Village, Moushimi has a liquor glass in one hand and cigarette in another. This may not look very odd for others who are surrounded by her in the bar because they belong to the same society and same class. But these types of attitude are strictly prohibited for a girl in India. Moushimi has totally changed and adopted herself according to the people and culture which is surrounded by her.

Thus Jhumpa has presented the women character of Moushimi with a mixture of India and America. Though she has married Gogol, her inner conflict leads her to turn towards Dimitri, her ex-boyfriend. Moushimi depicts the concept of physical pleasure. Though she knows about her illegal affair which is against the marriage law, she goes with Dimitri unconsciously. There are women like Moushimi in the society who are drawn by their inner luxury and pleasure. So, Jhumpa Lahiri has given Moushimi as one among the characters in order to show the different aspects of the women in the society.

Along with these characters, Jhumpa Lahiri has added another woman character Sonia as a sister to Gogol. Sonia is having double identity in her name itself. This is both Indian and American identity. After her father's death she planned to stay with her mother till her marriage to console her mother. Though she belongs to India she marries an American which reflects the mixture of habits.

There are other women characters like Ruth and Maxine's mother Lydia. Ruth is known for infatuation. Lydia is known for luxuriousness. Jhumpa Lahiri has given different kinds of women in order to show the real picture of women in society.

Finding and Result

Women are considered as the pillars of society. Though the novel *The Namesake* revolves around the themes like double identity, diaspora and culture clash, it reflects the different dimension of women in a different textual context.

The Namesake is the novel which reflects the different types of women in society. Women are having their own individuality and behavior in this novel. If two persons are considered they would not have same personality, they may differ from one to another. Women play variety of significant roles in our society from their birth till the end of life. She has to take care of herself and family members as daughter, granddaughter, sister, daughter-in-law, wife, mother, mother-in-law and grandmother. By following such a big responsibility in the

family, they are fully able to come out and do job for bright future of own family and country. They are highly responsible for the successful continuation of life on this earth.

Conclusion

After analyzing the women characters in the novel *The Namesake*, women are portrayed according to their society and culture. Though women are having responsibilities in family they reflect their uniqueness in each every perspectives of life. Thus Jhumpa Lahiri has depicted a real imagery of women in her novel *The Namesake*. The following concerns could be considered as the further research problems which are name and identity, alienation, nostalgia, society and class, culture clash, tension between life and death, double identity.

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PSYCHOTIC CRUELTY IN EDGAR ALLAN POE'S THE BLACK CAT AND THE TELL-TALE HEART

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Abstract

Edgar Allan Poe (January 19, 1809 – October 7, 1849) was an American writer, editor, and literary critic. Poe is best known for his poetry and short stories, particularly his tales of mystery and the macabre. Poe is widely remembered as the master of Gothic Horror, but he also developed many of the conventions of Science Fiction and created the detective fiction genre. Poe had both a deep fascination with science and a suspicion of its dogmatism and materialism. This conflict of the rational and the imaginative, natural and supernatural and a desire to see it resolved lies at the heart of much of his work.

Poe was a literary master with the emotions of the humans. Through the stories 'The Black Cat and 'The Tell-Tale Heart' he takes the reader through the emotions of his characters using writing methods that draw the reader in. His use of sentence structure and writing style allows the reader to become intimate with the character. The darkest abysses of human nature are depicted in a very drastic kind of way and often the haunted protagonist of the story shows the readers how a perfectly normal person might be driven to the edge of sanity. It can be said that there is more to the gothic genre but pure thrill because many gothic stories contain very minutely detailed psychological profiles of their protagonists. In both *The Black Cat* and *The Tell-Tale Heart* Poe tried to express the psychotic cruelty of the narrators. In these stories the author portrays the mental deterioration. The Tell –Tale Heart is psychologically portrayed the narrator who kills a man and his ability to expose all human beings have the dark side.

Introduction

Poe's stature as a major figure in world literature is primarily based on his ingenious and profound short stories and his critical theories, which established a highly influential rationale for the short form in both poetry and fiction. Regarded in literary histories and handbooks as the architect of the modern short story, Poe is also deemed to be the originator of such genres as the detective story, the horror tale, and the science fiction. In his work, Poe demonstrated a brilliant command of technique as well as an inspired and original imagination.

Poe's best-known works exhibit a psychological intensity. These stories—which include "The Black Cat," "The Cask of Amontillado," and "The Tell-Tale Heart"—are often told by a first-person narrator, and through this voice Poe probes the workings of a character's psyche. This technique foreshadows the psychological explorations of Fedor Dostoevsky and the school of psychological realism.

The protagonist of the "The Tell-Tale Heart" is a classic example of Poe's unreliable narrator, a man who cannot be trusted to tell the objective truth of what is occurring. His unreliability becomes immediately evident in the first paragraph of the story, when he insists on his clarity of mind and attributes any signs of madness to his nervousness and oversensitivity, particularly in the area of hearing. However, as soon as he finishes his declaration of sanity, he offers an account that has a series of apparent logical gaps that can only be explained by insanity. In his writings, Poe often sought to capture the state of mind of

psychotic characters, and the narrator of this story exhibits leaps of reasoning that more resemble the logic of dreams than they do the thought processes of a normal human being.

"The Black Cat" bears close similarities with the story of the "The Tell-Tale Heart" in that it begins with an unnamed narrator who has been apprehended for murder and who insists that he cannot be insane before he begins an account of a murder that he committed. Unlike "The Tell-Tale Heart," however, we have a man who is aware of the transformation in himself that has led him to become a murderer, although he cannot totally explain it, and we even have a potential cause for his insanity in the form of alcohol. Whereas the protagonist of "The Tell-Tale Heart" explains his case for murder as if his logic were obvious and inevitable, the narrator of "The Black Cat" is on some level aware of his unreasonableness, although he chooses to ignore it and succumb to the baser human emotions of perversity and hatred.

Psychotic Cruelty

The narrator's emotional instability provides a clear counter argument to his assertions of good judgment. In almost no cases does he respond in the manner that one would expect. He is so bothered by the old man's vulture-like eye that his loathing overcomes his love for the man, leading him to premeditate a murder. Later, when he finally succeeds in killing the victim, he becomes positively cheerful, feeling that he has accomplished his goal cleverly

and with the rationality that he associates with sanity. However, the unsuspecting behavior of the policemen suggests that the narrator has become essentially unaware of his behavior and his surroundings. Because he cannot maintain the distance between reality and his inner thoughts, he mistakes his mental agitation for physical agitation and misinterprets the innocent chatter of the policemen for malevolence. Nevertheless, he imagines the whole time that he has correctly and rationally interpreted all the events of the story, suggesting that in Poe's mind, the key to irrationality is the belief in one's rationality.

"I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! yes, it was this! He had the eye of a vulture --a pale blue eye, with a film over it. Whenever it fell upon me, my blood ran cold; and so by degrees --very gradually --I made up my mind to take the life of the old man, and thus rid myself of the eye forever."

Before beginning his account, the unnamed narrator claims that he is nervous and oversensitive but not mad, and offers his calmness in the narration as proof of his sanity. He then explains how although he loved a certain old man who had never done him wrong and desired none of his money, the narrator could not stand the sight of the old man's pale, filmy blue eye. The narrator claims that he was so afraid of the eye, which reminds him of a vulture's so that he decided to kill the man so he would no longer have to see it.

Although the narrator is aware that this rationalization seems to indicate his insanity, he explains that he cannot be mad because instead of being foolish about his desires, he went about murdering the old man with "caution" and "foresight." In the week before the murder, the narrator is very kind to the old man, and every night around midnight, he sneaks into the old man's room and cautiously shines a lantern onto the man's eye. However, because the eye is always closed and the narrator wishes to rid himself of the eye rather than the man, the narrator never tries to kill him, and the next morning, he again enters the chamber and cheerfully asks how the old man has slept, in order to avoid suspicion.

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One aspect of the narrator's personality that he shares with several of Poe's characters is that despite his overall lack of normal ethics and good judgment, he uses some reason and logic to avoid admissions of his mental abnormality. In particular, when he sees the image of his cat on the one remaining wall of his house after it burns down, he tries to ignore superstition and offer a reasonable, scientific explanation for its existence.

Ironically, the only superstitious member of his household is his wife, who consistently shows a strong moral character despite the abuses and deterioration of her husband. Given that in "The Tell-Tale Heart" the narrator's main proof of his sanity is his rational mind, the contrast between the wife and husband in "The Black Cat" suggests that the difference between a normal mind and an unhealthy one is that the unhealthy mind uses logic to explain away what a normal mind would intuitively understand. Rather than allowing himself to use his wits to recognize the possible significance of the cat's image on the wall, he convinces himself of the scientific explanation in order to forestall thinking about his guilt.

The supernatural elements of "The Black Cat" leave open the question of how much is real, how much can be rationally explained, and how much is a product of the narrator's imagination. Pluto's possible magical significance is first noted by the wife, who states that black cats are said to be witches in disguise, although her kind treatment of Pluto indicates that she does not put much faith in this particular superstition. The narrator explicitly dismisses this viewpoint, but the superstition flavors his entire story. When he observes the image of the cat on the wall, he describes it as gigantic; he previously described Pluto as fairly large, but whether the size of the image is an expression of the paranormal or simply a product of his frightened imagination is difficult to say. Similarly, the narrator claims that the patch of fur on the cat transforms from an "indefinite splotch" to the specific image of the gallows, but we have no evidence that the narrator is observing anything more than the twisting of his own mind.

The narrator speaks specifically about the spirit of perverseness that combines with his alcohol dependence to provide the impetus for his transformation into a

murderer. He is particularly careful to explain how perversity drives him to hang his cat Pluto, and at the time, he understands the evil of his crime and even feels some measure of guilt over it. The sign of his decreasing sanity comes as much from his lack of guilt over killing his wife as it does from the actual act of burying his axe in her skull. His explanation that perverseness is "one of the primitive impulses of the human heart" is called into question because of his madness, but at the same time, the story makes us wonder about the truth of his assertion. On the one hand, perverseness might seem natural to the narrator precisely because he was already prone to it, despite what he claims was his previously innocent personality. On the other hand, perhaps he is correct in that perversity exists in all men but is merely aggravated in him.

"The Black Cat" is a moral tale that deals with the tension between love and hate and that warns of the dangers of alcohol, a substance to which Poe himself was addicted for much of his life. The narrator appears at first to love both his wife and his pets, but by the end of the story his fondness has turned to neglect, spite, and even hatred, particularly for Pluto and his successor. Although Poe does not provide a solid explanation for the narrator's encroaching loss of sanity, perhaps suggesting that madness might happen at any time to any person, the narrator admits the role of alcohol in his behavior. In addition, the arrival of the second cat is closely related to his alcoholism, since he first finds the cat in a seedy drinking establishment. The second cat ultimately serves as the facilitator of justice when it reveals the corpse's hiding place at the end of the tale, and its initial appearance on top of a hogshead of gin or rum emphasizes its moral purpose.

Comparison of the Tell- Tale Heart and the Black Cat

Edgar Allen Poe is a world renowned master of gothic literature. Poe wrote, "The Black Cat" and "The Tell-Tale Heart" two of the most horrific short story masterpieces. Both stories are written in a gothic style and share elements of murder and insanity. Despite the many similarities, digging deeper into the true meaning reveals many differences. The settings and characters of "The Black Cat" and "The Tell-Tale Heart" seem different, but in reality they are alike. On the surface, both stories take place in either a house or an apartment and have eerie and frightening night-time scenes.

However, examining the two texts reveals that the stories are told as flashbacks from jail by the main character. The first lines of both stories are about

recounting an event. In "The Black Cat", the main character exclaims, "For the most wild, yet homely narrative which I am about to pen, I neither expect nor solicit belief." In "The Tell-Tale Heart", the line is, "True!-nervous-very, very dreadfully nervous I had been and am; but why will you say that I am mad?" In both stories, the main character thinks that he is not insane and is very cocky and overconfident with the way he commits crime.

In "The Tell-Tale Heart", the main character reveals, "You should have seen how wisely I proceeded- with what caution - with what foresight and with dissimulation I went to work! I was never kinder to the old man than during the whole week before I killed him." Furthermore, in "The Black Cat", the character of focus says, "Yet, mad am I not - and very surely do I not dream." A difference between the two stories is the fact that in "The Black Cat", an animal was the character of obsession, yet in "The Tell-Tale Heart" an old man; specifically his eye is the object of focus. Furthermore, both tales focus on one object of obsession that ultimately leads to the downfall of the main character.

The respective narrators in Edgar Allan Poe's The Tell-Tale Heart and The Black Cat are nameless characters around whom each story revolves. This is just as well, considering the fact that the two narrators are almost interchangeable. Both narrators are thematic symbols of the dark side of the human mind, which characterizes much of Poe's works of horror. Each narrator moves through the action of his story virtually parallel to the other, in his struggles with irrational fear, innate perversity and obsessive mental fixations. Although Poe does insert a few added dramatic elements into the story of The Black Cat, these elements pull the two characters closer together, instead of pushing them apart.

The reader can still easily see each man follow the same path through his narration: he becomes consumed by his irrational fear, and then obsesses over the object which is the manifestation of this fear, which then pushes him to violence against those associated with the obsession. Poe brings the reader full circle, using similar language and actions within both plots, taking both narrators to the height of their madness and seeming triumph, which in the end, is their undoing.

Conclusion

The Tell-Tale Heart and The Black Cat express the psychotic cruelty of the narrators that they both got affected by insanity. The narrator driven to madness. This perverseness is clearly overtaking the man and the guilt

that he felt, the haunting he experienced, had not ended with the murder and removal of the "eye." The truth of who the narrator really was could not be escaped. This was also seen in the final words by the narrator in "The Black Cat". "The corpse, already greatly decayed and clotted with gore, stood erect before the eyes of the spectators. Upon its head, with red extended mouth and solitary eye of fire, sat the hideous beast whose craft had seduced me into murder, and whose informing voice had consigned me to the hangman. I had walled the monster up within the tomb!" (Poe, 1843). Both of the men in the stories tried placing the blame for their evil actions and thought onto something else. Once this blame was placed, each man felt he could be rid of the feelings he had by removal of

what he felt was the cause. Their perverseness drove them to believe that if they did the murder they will become free but they suffered throughout and they get caught by their guilt. The irrational love of them makes their loved ones be the victims of their crime.

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ICT IN TEACHING AND LEARNING IN FORMAL AND NON-FORMAL EDUCATION

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ICT can be used to promote greater access to education and information of good quality and thus ultimately help in bridging the digital divide. In terms of ICT use in education, the present situation in the Asia Pacific region shows a wide disparity. An initial survey has shown that countries which have launched school nets at the primary and secondary/tertiary levels include Australia, New Zealand, China, South Korea, Japan, India, Malaysia, and Thailand. The rest are far behind.

Within countries, ICTs have generally been introduced first to the formal school sector and largely in elite, urban areas while schools and non-formal education centres usually located in rural areas have been neglected, a situation which clearly aggravates the digital divide.

Models in the use of ICT in teaching-learning in both formal and non-formal education in areas traditionally excluded from good education will be developed under the UNESCO ICT in education project. In the first case, selected primary and secondary schools, already or relatively easily equipped with appropriate ICT (e.g., Internet and/or CD-ROM-based, community radio systems), will be helped to develop locally-relevant educational software and teaching-learning materials. Administrators and teachers will be trained in the integration of ICT in school subjects and school management.

In more non-formal education programmes, various kinds of community-based learning centres are valuable tools to provide a direct link to rural villagers and to those excluded and disadvantaged in terms of fewer opportunities for education, e.g. out-of-school children, women and youth, and the elderly.

There is a focus on developing locally-relevant materials in local languages, taking into account indigenous cultural information, instead of relying on externally-produced learning materials. Many community learning centres have generated a wealth of experience in a variety of development and learning activities such as promoting literacy and post-literacy, introducing and marketing cash crops and local crafts, optimizing loan

schemes, involving the community in development planning, adopting new farming or health practices, etc.

Much of the current use of ICT in the classroom still focuses on the drill and practice type of learning, where computers are seen as tutors rather than as tools towards engaging students in critical and interactive learning. If ICT are to be used effectively, curricula and teaching-learning materials and methods developed have to optimise the full potential of ICT.

ICT-based curricula, teaching-learning materials and educational software should maximise the learning potential of open-ended environments and put the locus of control on the learner's side, enabling them to engage much more in the construction of content and the solution of problems related to local values and environments.

Educational software and ICT-based teaching-learning materials may be developed both on the topic of ICT and the knowledge, skills, and attitudes which support it as well as on specific subject areas. For example, traditional curriculum areas such as science, history, and geography can be redesigned with a more interactive and critical focus on issues such as environmental sustainability, human rights, conflict resolution, and social inclusion.

The goals of ICT based education are:

- To show successful models which demonstrate the appropriate use of ICT and of relevant ICT-based curricula and teaching-learning materials in both formal and non-formal educational settings and
- To promote the integration of ICT in both formal and non-formal education programmes in order to increase access to a wide range of relevant information and networks, enhance educational quality, and improve learning performance, especially among populations traditionally most excluded from education.

General Trends in the Use of ICT in Education

The following review of experiences in the use of ICT use focuses on the school context and takes into account

the availability and accessibility of online resources and connectivity. As the world is gradually becoming more and more connected, special emphasis is put on the use and integration of online resources.

1. Generally, **full integration of ICT in education is still very rare**. Highly interactive multimedia or hypermedia are not yet widely used. Online activities involving an intranet or the Internet are used for information and communication purposes rather than tools for interactive education.
2. New, **mixed modes of learning are emerging**: Face-to-face and online learning activities, lectures, videos, multimedia and telecommunication tools support the various learning processes, sometimes in a hybrid manner and sometimes in a more integrated manner.
3. Distance education is now being delivered in two different ways, namely in a **synchronous mode** where participants are using ICTs to communicate at the same time and in an **asynchronous mode** where participants are learning/communicating independently, i.e. at different times whenever they are online (anytime-anywhere learning).

It was found that face-to-face meetings or synchronous interaction in real time are still required to supplement asynchronous and independent learning if more effective learning is to take place. ICTs facilitate a high level of interaction among students, the instructor, and the computer-mediated material. Communication can be dynamic and as variable as the teachers and students desire, and it can take place through a variety of modes, such as e-mail, chat, bulletin board, and desktop conferencing.

4. **ICTs have become a driving force of educational reform and they are an integrative part of national education policies and plans.**

Growing evidence shows how more and more countries in the region have started to equip their schools with computers to achieve school reform or school improvement efforts or even to give their schools a semblance of being modern and technologised. However, at this point, many educators who see online technology as an enabler of new teaching, learning, and governance practice, may only have scarce information on the potential and authentic use of ICT in education.

Experience has shown that the introduction of technology in school undergoes three phases, namely a **substitution phase** where traditional practices still

occur but new technologies are used; a **transition phase** where new practices begin to appear and well-established practices are being questioned; and a **transformation phase** where technologies enable new practices and some old ones become obsolete. If educators insist on using ICT as substitute for current practices, they may not contribute to solving the educational problems they are encountering now.

The introduction of ICTs in schools has brought about a **more positive attitude to school among learners**. Since ICT and web-based learning offers greater diversity of learning goals, projects, activities, and exercises than traditional classroom offerings, student interest and motivation have increased substantially.

5. Teachers and students are stimulated because teaching becomes more dynamic which expands their vision as well as access to high quality materials and educational software. Moreover, teachers seem to be motivated to teach more creatively. Portals link teachers to an array of lesson plans, teacher guides, and student exercises that are posted on the Internet by government agencies, NGOs, and educational institutions.

6. **Online classrooms tend to be more successful if ICT is combined with an appropriate pedagogy.** The educational arena of online learning is still in its infancy. While there are many institutions that offer online courses, in-depth understanding of the pedagogical issues related to online education remains unexplored.

Many online courses are nothing but web pages combined with e-mail and chat rooms without any pedagogical foundation. Successful experiences showed that there has been a decrease in teacher-led activities as well as a decrease in the amount of frontal instruction and a move toward more project activities and independent learning as a result of ICT use.

7. Online learning enables **learners to have more control over educational content and activities**. Online environments put the learner at the centre of the educational experience. In traditional teaching, repetitions are used frequently by presenting very similar information in different forms or by asking the same question worded differently. Many learners do not like repetitive exercises.

The Internet encourages learners to dig for information and practical examples by themselves. Hypermedia and multimedia facilitate an array of

approaches that have never been possible in traditional teaching and learning.

The Internet promotes an alternative type of learning by doing where students are asked to undertake projects that are related to real life situations. Technology delivers information with emphasis on active creation and exploration of knowledge rather than one-way information transfer, which allows the learner to make full use of their own multiple cognitive abilities.

8. The interactive feature of learning resources enables learners to become increasingly engaged in the construction of content and thus contribute to a **more authentic learning situation**. For instance, students can access virtual libraries worldwide. Thus they have access to vast amounts of information and resources that are unattainable in a single instructional setting. As far as teachers are concerned, a wealth of teaching resources posted on the Internet everyday has helped teachers handle day-to-day teaching challenges. Teachers can exchange lesson plans, pedagogical techniques, and strategies dealing with issues and common problems.

9. **Online learning provides built-in technical tools that make learning easier**. For example, the language used for searching information and materials are intuitive and immediate. It does not have to be learnt by the user and can be adopted with minimal effort. Basic syntax and grammar can be used as instruments for navigation and retrieval of information.

Integration of communication and authoring tools, along with the click-to-connect interface has succeeded in significantly streamlining the process of checking email, accessing shared data, and setting up conferencing connections. Simulations or visualization technologies are likely to help students to learn complex systems in more concrete ways. Computer mediated communication chat (CMC) and bulletin board tools can supplement face to face sessions.

10. **The education and training of educators now includes just-in-time and collaborative learning**. ICTs open a whole world of lifelong upgrading through distance education, asynchronous learning, and training on demand. ICTs are flexible enough to introduce new courses in direct response to emerging demands.

11. **ICTs help to break the professional isolation** from which many teachers suffer. With ICT, they can easily connect with other professionals, colleagues, and mentors, with universities and centres of expertise, and with sources of teaching materials. Teachers are now publishing their instructional materials on the Internet and sharing their successful teaching practices with other teachers.
12. The use of networked computers to promote group learning activities is becoming more and more popular. **Computer technologies in education are moving from individualized self-learning to distance-delivered group learning methods**. Using computer-mediated communication tools, and web-based group space, students can apply knowledge by combining their efforts to construct a resource activity or project. Cooperative learning through computers has positive effects on group task performance, individual achievement, and attitudes towards collaborative learning.
13. **Universities are entering into partnerships with the private sector**, particularly the IT industry, in order to help maintain operation and financial viability of ICT-based education programmes. More and more schools are realising that linking with the business sector will not necessarily threaten the school systems. Others see an advantage in capitalising on their education services and products. Learning alliances in the delivery of products can offer multiple benefits, such as reduced training development costs, shared R&D costs, or shared organisational content databases and libraries.
14. **ICTs are altering the function of libraries** and are intrinsically changing the role of librarians. Schools need not continue to suffer from a lack of library support from isolation from a wealth of learning resources that are readily available on the Internet.

Keys to Success: Lessons Learned

Research and practice have shown that there are both technical as well as cognitive barriers that have to be overcome in order to guarantee effective use of ICT in education. ICTs demand a fundamental rethinking of the learning-teaching process; however, they cannot be regarded as substitutes for conventional education. Synergy effects and absolute advantages over traditional teaching methods can only be created if ICTs are used in a professional way.

1. **Several technical factors can have a negative impact on the interactivity in learning.** Virtual education might not flourish as expected because of disparities in bandwidth, cost of network access, presence of dedicated facilities, and limits on learners' access to necessary equipment including hardware and software; lack of system support to fast learners and slow learners; limitations on the current system of course credits transfer among institutions.
2. For e-learning programmes to work there is a need to take into account the complexity of platforms, ISPs, firewalls, media selection, and portals not to mention performance tracking and coordination with other curricula. This implies **the need for a sophisticated management system to coordinate, integrate, and manage all the pieces that make up the learning system.**
3. **Virtual collaboration** and web-based distance education are best suited **for certain groups of people** such as a group of individuals who have an **established history of sharing and working together** prior to having been introduced to computer-mediated communication tools. A distributed learning network depends far more on the people involved than on the organisation structure or the technology used. Similarly, teachers who are not able to work in teams will not succeed in distance education.
4. **Teachers with only moderate skills** in word processing, e-mailing and Internet surfing **should avoid web-based education** until they have gained a certain comfort level in the use of technology.
5. **Successful use** of ICT in learning is to a large extent dependent on teachers who used computers mostly **for simulations and applications generally associated with higher-order thinking.**
6. Any project which introduces ICT use should include basic training in ICT literacy. **Training** should not only be limited to the basic use of computers but, more importantly, instruct **on how to integrate ICT into teaching and curriculum development.**
As teachers and learners are gaining capacity to interact online in asynchronous and synchronous modes, teachers should master more advanced pedagogies when meeting face-to-face with learners
7. Success in the use of ICT can be measured if performance indicators are developed to **monitor the use and outcomes of technologies** and to demonstrate accountability to funding sources and the public.
8. **Educational community building in cyberspace is not easy; groups have to meet physically** at the beginning of the endeavour if it is to work. If this is not possible, provision of an opportunity for social interaction among participants during synchronous meetings is recommendable. In some contexts, face-to-face contact with web learners is still indispensable.
9. Collaborative learning is promoted if ICT makes use of groupware or multi-user software. Many learning software are designed for single users. **Most hardware and software do not support the use of one computer by multi-users.** In particular, common tools for collaboration such as email and video conferencing packages assume that only a single user will be logging in at a given computer. Collaborative activities also require a good management of locally stored data as students move from one computer to another.
10. **Time constraints of classroom activities magnify problems** with software configuration and similar start-up tasks. Students will often be limited to 30-40 minutes of computer access in a given class period. When students from different schools are working together, differences in class scheduling can diminish overlap and result in even smaller windows of opportunity for synchronous interaction.
11. **The pressure of examinations distorts the open style of teaching and learning.** It was found in country studies that teachers failed to implement student-centred teaching strategies because of high-stakes examinations. Pressure prevents teachers and students from feeling relaxed and happy to experiment and explore which is necessary in an interactive, flexible web-based teaching process.
12. **Authoring of web content is still a single-user activity.** When a collaborator opens a word processor on their machine the application sharing software broadcasts a live image of the application to other collaborators. But at the end of the session, any saved files are available only to the user who started the applications or content.
It is difficult to determine who has copies of the document, who is currently editing a document and which changes various authors have made. File transfer methods that do not store the shared document on a widely accessible server can cause problems when collaborators work in different

locations since document versions may be stranded on remote computers.

13. One of the most important keys to sustainable technological innovation is to follow a thorough **systematic approach, supported by a clear policy**. A well elaborated national policy is seen as a prerequisite for countries to compete in the new global economy and knowledge-based society.
14. Elements of advocacy and promotion should be included in ICT programmes in order to encourage more participation and audience involvement. The TaniNet project in Malaysia, an Internet-based system for agricultural community, introduced a concept that chooses a "family of the month" among the local farming community to motivate others to strive for excellence.

Cost Effectiveness

Computers and the Internet have the potential to improve access to and quality of higher education institutions throughout the world. The most obvious obstacles include prohibitive Internet connection costs and inadequate technical infrastructures. Several factors suggest that the use of ICT in education, at least in the short-term, will be relatively more costly in developing countries, even if Internet access were readily available and affordable. Where the computer hardware industry is less developed, import taxes and international shipping will increase the costs of computers, hardware and software. Skilled instructors and technicians might also be more expensive in developing countries because of their very limited supply and competition from the private sector for their expertise. Faculty, who have had more limited exposure to the technology will likely require additional training. There are also distinct cultural, linguistic and other pedagogic needs of students in many developing countries that will make costs even more prohibitive in many contexts.

Although findings are preliminary, the World Bank's study suggests that countries interested in adopting ICT may have difficulty finding appropriate and relevant content in suitable languages. In developing countries in particular, any experimentation will be limited by budgets. Limited finances also make missteps in technology use all the

more risky. Therefore, it is important for academics and policymakers to pay close attention to the cost-effectiveness of computer aided instruction and virtual education in developing country contexts. It is important for both administrators and policy makers to gain a more complete understanding of the factors influencing the cost-effectiveness of Computer aided instruction and Internet-based instruction so that strategies can be developed to make such educational innovations universally viable.

Conclusion

The bottom line is that introducing technology into educational institutions is not a technical issue but a sociological experiment. The hurdles are not technical but have to do with the internal logic of the institution, with built-in incentive systems, with values, with expectations, and with prejudices. It is not a chapter in the science of technology but in the art of institutional change. The sequence of failures and false starts is demoralizing and expensive. Actually, it may backfire, by creating a bad image and frustration. With the technophobes, perhaps the best strategy is to concentrate resources in a few experiments and learn from them as much as possible. Therefore, the trends of ICT, key to success and cost effectiveness are based on the implementation and effectiveness of activation of ICT in rural institutions.

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GLOBALISATION AND ITS IMPACT ON WOMEN—WITH SPECIAL REFERENCE TO CHETAN BHAGAT'S NOVELS

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"Globalization is no longer a theoretical concept; it is a glaring reality, impinging upon almost every aspect of human existence" (P. Sam, and G. Sam. 1044- 1045).

Ever since the time India opted to go global, sweeping socio-economical, political, and technological changes have moulded the face of India. It has touched all the domains of Indian life and experience. The fast growing cities and the overall urbanization that we have been witnessing across India are the direct effect of Globalization. The day-to-day experience, demands of the time, challenges posed by it, personal hopes, aspirations, and dreams in urban India have almost metamorphosed. Globalization has changed the blood and soul of all these things. This paper seeks to present how Chetan Bhagat through his fictional works depicts the changing urban realities in India in this globalized world.

Chetan Bhagat is one of the most famous contemporary novelists of India. He is a favorite of the youth and has many a time been crowned as an Youth icon. Youth is his main theme because whatever he writes he associates it with the concerns of them. In all his novels he deals with nothing but the youth and their concerns. He tries to give voice to their unheard feelings and emotions and it is this reason that he is counted among the most preferred authors of the youth. In his novels he talks about lots of things including the youth and their troubles, tensions, joys and feelings etc. Bhagat's writing is more feminine than masculine. He gives voice and shows his concerns more to his heroines than to his heroes. Like Shakespeare, he too deserves to be criticized for creating better heroines than heroes.

Chetan in his novel portrays the challenges and opportunities that have opened up with growing urbanization and globalization. In his novels men and women are no more seen through the old spectacle which marked men as superior and women as inferior. In this global atmosphere, women are given their due place and respect. With their own intellect and abilities they are seen to be working shoulder to shoulder with men. Bhagat very comfortably depicts women empowerment as one of the

positive effects of globalization, at the same time, consumerism, eroding values, and rising fears and anxieties of urban Indians are some of the negative offshoots that are not missed by Chetan's piercing observations. His works are considered to be subjective fictional stories of the changing urban India.

In this new era, all men and women are equal. Even in case of marriages, girls insist their own opinions and choices. In the past time, a marriageable boy/girl was bound to marry the match of their parents' choice and that was regarded as their religious duty to repay the debt of parenthood. The best reference will be Priyanka, again in *One Night @ the Call Centre*, who makes her own choice in case of marriage quite contrary to her parents' expectations. Another character Ananya in *2 States* tries to convince her parents till the end in order to marry her lover Krish.

Bhagat's men do not chase women. The women are the chasers and the men are the chased in his novels. Vidya chases Govind. He responds to Omi thus, "I didn't hit on her. She hit upon me." [The 3 Mistakes of My Life: 21] Vidya has haunted him and he is the hunted. Bhagat's women take initiative in the courtship. They steer forth the courtship until it converts into the commitment of living togetherness. The men make all attempts to avoid the snoop of the women's charms. When they fail to compete with the vitality of the counterparts, they become passive in the game. They neither expel nor receive the stimulus. Things happen to them naturally. Govind is a passive participant in the amorous pursuit. While depicting this acceptable reality, Bhagat also shows us the nonsensical attitude of fickle-minded youth. People are so much fancied by the word love, that sometimes love relations get started even between the people calling and receiving wrong numbers.

Marital Fidelity is one of the most famous and precious Indian values. The husband and wife relationship in a Hindu family is more or less one-sided, for it is the man who dominates the family scene and his wife will be instrumental in keeping the family harmonious and united.

Disregarding how worthless and cruel he may be. But as a matter of fact, even in such a patriarchal set up, women had a pivotal role to play in the Indian household and was worshipped for her sacrificing nature. Yet Chetan tries to project how this sensitive value of marital fidelity has taken a 360 degree turn now. Govind Patel's father who left his mom ten years ago, and then to a great shock, was found to have a second wife in *The 3 Mistakes of My Life*. Vroom's dad was a business man who parted his wife in the name of duty for two years, preferred to live with his secretary and so Vroom and his mother lived in the agony without him in *One Night @ the Call Centre*. In the very same novel, we see another reference of marital infidelity among one of the protagonists of those six characters, Radhika. She is a married woman in her mid-twenties. Even her marriage takes place after a whirlwind courtship in college. She now lives in a joint family with Anuj's ultra-traditional parents as her husband works somewhere else in a different city. It was tough for daddy's only girl, but it is amazing what women do for love. She has joined Connection Call center in order to earn more and more and wants to give more financial assistance to her husband. Radhika proves to be the best example of a good housewife and deft customer care representative. She is an expert in handling kitchen and managing office promptly. She looks after her old mother-in-law. She loves her husband very much and trusts him blindly. When she comes to know that her husband loves some other woman of Delhi, instantly breaks her relation with him and goes to Chandigarh with Esha forever. Infidelity, thus, has resulted in estrangement of relationship and women are the worst sufferers of its consequences.

Sex is something that enjoys the privilege of being considered masculine. A female, particularly in a country like India where male domination is an accepted trend in all norms of the society and life, is not supposed to make a demand for it. However it is not a genuine demand, there is something preoccupied in our minds that we daunt and discourage any such demand arising from the fair sex. It seems as if sex is something personal property or patent or fundamental right of men and women are nothing but a source which can be used any moment in any way. Bhagat has emerged as an iconoclast for this masculine illusion and has tried to feel and express the feelings and emotions of the ladies. He believes that women have equal right to demand for sex and perhaps she is the most bonafide candidate who deserves to initiate the talk regarding it. Love and sex are no different things for Bhagat. He finds both these as the two facets of the same

coin. Like head and tail. In our coins if we call the lion face head and the value print tail, in his novels love is head and sex is the tail. The simulation is very apt as the lion faces or the head are the same in all coins but it is only its tail which determines its value, in Bhagat's novels love remains as head but it is only sex that makes his one story different from the other. Bhagat celebrates the moment when his lady loses her virginity. Nevertheless, there is no sign of his intentional incorporation of such scenes in the novels but that is the very need of the story. Bhagat realizes that it is high-time to give voices to the hidden feelings of the fair sex because someone has to dare someday to expose their feelings or else they will keep burning within their heart like the embers beneath the coal.

For the current generation lovers, sex is a way of expressing their love for their partner and they do it before the necessary social rituals. They look at sex as an inevitable thing in love. That is why; they indulge in sex every now and then. At last, they either get married or committed to live together. By this aspect, Bhagat has invited a big sign of interrogation on the chastity and fidelity of the girls in the new era. Bhagat's writing matches with the youth mentality, but it fails to stand on the moral expectations of the older generations and unknowingly, it invites trouble for ladies that would end up in great disasters. Bhagat forgets that what he celebrates before marriage is a sin in Indian society; But what he does is to present the things as it is. The need of an hour is his reader's rationality to understand what he wants to say because even in this technical era, women are treated as sexual objects and men always want to possess and renounce them. It is impossible to stop people from looking at a girl and it is up to the girl to protect herself by being not an eye-catching object to others. Women must not assert their freedom in this shameful aspect.

In India, where marriage is a religious ceremony or ritual and is viewed as a symbol of grace, a man and a woman living together without getting married is a sin. But the majority of Chetan's protagonists enjoy Pre-Marital Sex. No other writer of the past, but Bhagat sanctified sex in his works. When writers depicted the reluctance of the woman in sex, Bhagat has installed it in the willingness of the woman. Perfect examples for this stance will be the sexual relationship between Hari and Neha in *Five Point Someone*, Shyam and Priyanka in *One Night @ The Call Center*, Govind and Vidya in *The 3 Mistakes of My Life*, Krish and Ananya in *2 States*, Gopal and Aarti in *Revolution 2020*. In Bhagat's opinion, girls are in no way inferior to boys. They are equal to them in all respects. He

is an advocate to the liberation and empowerment of women, but the pity is that he has equaled them only in doing the wrong things and taking wrong turns like Neha enjoying her loss of virginity and thanking her partner, which shows her hunger and want for sex. Any culture, of course, won't entertain sexual advancements for women in the name of freedom, rather the other way round culture would function as a protective agent for women from falling prey to the temptations aroused. But Chetan's heroines are other way round. For them culture becomes immaterial when it comes to the individual.

Along with being competitive, ambitious, and techno-savvy, the new generation women in Bhagat's fiction are trendy as well. The global trend has not left the society untouched. Due to the free incoming values, costumes, dresses and the living habits of the western world, the basis of Indian culture has been greatly influenced. Through *One Night @ the Call Centre*, Bhagat exposes the filth of the modelling industry. One of the main characters in that novel, Esha Singh is a tantalizing beauty and a modern, fashionable girl who has moved from Chandigarh to Delhi, against her parents' wishes hoping to become a model. To achieve her fantasy, she maintains herself in figure and outlook and she has even worn a navel ring. A fully-clad female like Esha is scanned scornfully by others. Esha is assured with a modeling contract if she sleeps with a designer for a night. She offers herself, but she could not get the contract. The man turns out an opportunistic as he betrays her telling that she cannot be a model due to short height. He compensates the in-bed-deed by sending her money. She repents the deed and is haunted by a sense of guilt. Whenever the guilty conscience inflicts her, she cuts her skin with a sharp blade. She believes she can atone for her guilt by punishing herself. Varun loves Esha but she does not accept his proposal due to a guilty conscience. Though girls are trendy and externally modern they still live in the past, intimate.

Bhagat has traced the shocking causes of the dried up tears in the glowing eyes of the people of the glamour world. His portrayal of the character, Esha symbolizes the dark side of the new Indian career woman of the twenty-first century. At the same time it shows us a limitlessly compromising attitude that has come over today's youth. There, in *One Night @ The Call Center*, again we see girls, carrying themselves in zero figure, dressed in scanty clothes visiting discotheque and still further drinking vodka and other alcoholic drinks. Their only concern in life seems to be in merry making and nothing else. They are today's urban youth, and this behavior of theirs shows us a new

trend coming in female community. A woman has got her right to live her life as per her personal interest. However, it is not that much easy when she is in a family-bound set up or in a country like India, a country of stringent social dogmas. Being under the impact of westernization, women may wish to sport any adventure against the will of the societal restrictions and succeed, but the sport may put them into vast complications for which they should have got enormous guts and support to meet those challenges.

Bhagat is the first writer among his contemporaries who has delineated woman as the hunter and the man as the prey under her blind passion to suit his purpose. His women use all tactics to serve the female instinct. They incarnate the new woman, who chides the man for feminine behavior. They suffer because of their strong desires for something or somebody. In order to achieve that, they are ready to face challenges and risks. Some win the game and some lose the game. Obviously they themselves are to be blamed for it, but one cannot deny that globalization is also responsible for it. To avoid this unnecessary race between the culture and their psychology, modern women's mentality or attitude needs to be mended very seriously. An easy and apt suggestion from my side will be, 'It is better to follow the traces of the past rather than taking a new diversion and suffer'.

Bhagat's added footage of his concern for women characters tells us the fact that steps towards women empowerment can be seen to be speeding up. Bhagat claims women empowerment as one of the positive effects of globalization; at the same time, it is incontrovertible that his novels definitely give us cultural shocks which are an inevitable impact of globalization, modernization, and corporate exploitation. These changes represent the pathetic cry of a majority of orthodox Hindu women in Indian society, thereby, it is understood that being under the guise of emancipation, there is an actual degeneration in the status of women as voiced forth in the novels of Chetan.

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FEMININE SENSIBILITY IN TONI MORRISON'S *BELOVED*

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Abstract

Beloved is set after the American Civil war(1861-65)it is inspired by the story of an African-American slave,Margaret Garner,who escaped slavery in Kentucky late January 1865 by fleeing to Ohio,a free state.*Beloved* is a dark,ghostly and feministic novel which touches every one heart.

Keywords: Slavery, Feminism, Ghos.

As a distinctive and concerted approach to literature feminist criticism was not inaugurated until late in the 1960's. Behind it however,lie two centuries of struggle for the recognition of women's cultural roles and achievements,and for women's social and political rights 'marked by such books as Mary Wollstonecraft's *A Vindication of the Rights of Women*(1792)' John Stuart Mill's *The Subjection of Women*(1869),and the American Margaret Fuller's *Woman in the Nineteenth Century*(1845)

Feminism is a range of political movements, ideologies, and social movements that share a common goal to define, establish and achieve political,economic,personal and social rights for women. This poses a challenge to male centered outlook of authors.It also suggests that woman in literature were historically presented as objects seen from a male perspective.More over feminist literary criticism actively supports women's knowledge in literature and valuing women's experiences. Feminism is about way more than equality for women. The focus can be on how women's bodies are digitally altered, the way sexual assault. How race or sexuality affects women's lives or if our furry friends can be feminist too. Feminist literary criticism, which had been charged with being racist and homophobic, was enlarged by the multiple voices of African American writers. Feminism is a radical notion that women are human being. It as a movement is about women living on equal terms with men. Feminism is well known for the notion that women have been excluded suppressed and exploited.It also throws light on how sexuality is dealt with in all vicinities of culture. At last it also lays a hand on masculine roles and sexuality and embraces it in its sense of what delineates oppression.

Morrison is a familiar feminist writer, she is the first African American to be awarded the Nobel prize for Literature in 1993. There is no doubt that she is "one of the finest contemporary writer". She has also won the Pulitzer Prize and the American Book award in 1988 for *Beloved*, the novel was adapted into a film of the same name. On May 29, 2012, President Barak Obama presented Morrison with the Presidential Medal of Freedom. In 2016 she received the PEN/Saul Bellow award for achievement in American Fiction. Her fictional world was celebrated for its 'epic power' and expressive depictions of black America by the Swedish Academy. This paper focuses on the powerful issues at the centre of Morrison's work in the construction of African American identity and its relationship to gender. Being a committed social activist Morrison writes for blacks, for women,and for Americans.

Beloved is Morrison's fifth novel, published in 1987 as she was taking pleasure in growing popularity and accomplishment. *Beloved* became a best seller and received the 1988 Pulitzer Prize for Fiction. In this novel Morrison probes the effect of slavery on Black race by way of what she has called as "rememorize", deliberately reconstructing what has been forgotten. *Beloved* puts issues of power and powerlessness, choice and accountability; ownership of property,self and others; individual action vs communal action against the backdrop of feminism. *Beloved* portrays an enslaved girl who had been locked up by a white man for sexual exploitation. Morrison is a pioneer novelist to explore the sexual exploitation of Black women in explicit terms. When she enters the narrative, she is believed to be Seth's daughter Denver's sister. She is also a survivor of the middle passage; the traumatic journey across the Atlantic ocean into American slavery; a completion of all of the enslaved

people who died. Race, Gender and class are not separate entities at least in America, but closely linked with each other. As Barbara Christian observes, "like the images of a Kaleidoscope, these elements are so organically connected that one must understand their interrelationship in spite of their ever shifting appearance" (Black Feminist criticism)

In *Beloved* Morrison's place in American literature has been expanded, as it won the Pulitzer Prize for fiction. Six years in the making, *Beloved* artistically dramatizes a haunting amalgam of the past and present experiences of an escaped female slave, tracing the heroine's quest for meaning and wholeness in slavery and in freedom. Critics have been nearly unanimous in acclaiming *Beloved* as Morrison's finest work to date. Meeting the criteria for greatness in many arenas, *Beloved* was considered by one reviewer 'a milestone in the chronicity of the black experiences in America'.

Morrison's masterpiece, *Beloved* (1987), expounds the theme of collective class struggle against Capitalism and feminism. It examines a critical period in the history of African people in order to demonstrate that the economic source of both gender and class oppression is unobscured in slavery feminism is considered a visible problem, not as it exists within the context of the economic relationship between master and slave. Like Feminism, race oppression is examined as a consequence to the economic exploitation of African people.

Beloved is not easily forgotten ghostly and dark novel. It is one of the most popular and richest of all Morrison's novels. In this novel Sethe is the one who birthed, named and killed *Beloved*. In other words, she lives by the time-honoured parental credo: "I brought you into this world and I can take you out." So what the Sethe's story. Sethe never gets to experience the whole mother-daughter thing, she still ends up a lot more like her mother than she means to.

In most of Morrison's novels, she created enough space for feminism and culture interpretations. She tried to persuade the readers to re-read the questions of feminism and culture in order to rethink about black identity in nationalist terms. Her novels are beautiful because of their humanness as well as the beauty of her prose. In *Beloved*, Morrison explores themes of love, family, and self-possession in a world. *Beloved* is the ghost of Sethe's murdered child, returned for a certain purpose. Morrison puts

observations on the gender and class inequities existing in the American society.

Morrison's has a feminist agenda for her society, as revealed through her social and stylistic concerns. Through her thematic concerns, she points out the era of slavery as a key in time when the lives of black women were interrupted and patriarchy subjugated them. In *Beloved* she outlines the historical past of the African American society, clearly highlighting the role of women in the struggle and in the actual emancipation process. In this novel men have more lights, and were able to share their thoughts about sex to women. One could argue that males hold more power in the text as seen through Paul D's influence on the community. Males are defined as sexually craving characters who spend their time "fucking cows", dreaming of rape, and desiring women. This shows how male and female roles differ given that males in this scene are addressed as men whereas Sethe was described as a girl. Men made themselves feel more powerful than women because they knew that if women want to leave or do anything independently they wouldn't try it because they are too scared that someone like the white men would get them and relive the life as a slave, causing the trauma memories and more damage to their thoughts. She pictures that women are presented as innocent as men are presented to be aggressive in the novel.

In short, Morrison holds a special place to write about problems of human beings' faces. Most of her novel depicts the problems of women and their struggle to overcome their problems. However, in her novels she goes much deeper into the very root of Feminism, sexism, Racism in a subtle way; she exposes the ideological basis of these pernicious social evils. And, to bring them out effectively she digs out the legends, myths and folk stories of African-Americans. Thus, Morrison's role as ethnic, cultural feminist, has been to alleviate the prejudices and misconceptions and to seek ways to reinforce the values of Feminism, sexism, Racism. The novels of Morrison inform us of what kind of life or lives women lead in their day today life.

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INEQUALITY IN EDUCATION FOR GIRLS REFLECTED IN MALALA YOUSAFZAI'S MEMOIR *LAMMALALA*: A FEMINISTIC APPROACH

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Abstract

Malala Yousafzai is the youngest-ever Noble Prize laureate and has been nominated for the 2014 World's Children's Prize for her courageous fight for the educational upliftment of girls. Malala started to speak-out for girls' rights at the age of eleven, when the Taliban banned them from going to school in the Swat Valley in Pakistan. Malala defied the rules and kept going to school. Her life was under threat and at times she had to go into hiding. Finally at the age of fifteen Malala was shot and almost killed by the Taliban on her way home from school, but Malala survived. The Taliban thought they could silence Malala by killing her. Instead the very incident gave her a stronger voice, which can now be heard all over the world. Malala is determined to continue her struggle for every child's right to education. She believes that education is the future and one child, one teacher, one book and one pen can change the world. She has her own fund, the Malala Fund, which was created to help girls get to school. This paper focuses on the importance of education and upheaval of women in the society.

It is the elder generation's duty to teach children the universal human values of truth, fairness, justice and equality. For this purpose, we have two institutions: families and schools. Education, whether at home or in the classroom, has the power to promote acceptance of others' views and to challenge biases and bigotry.

In patriarchal societies, women are expected to be obedient. A good girl should be quiet, humble and submissive. She is taught not to question her elders even if she feels that they are wrong or unjust. Malala's family did not silence her voice instead they encouraged her to ask questions and to demand answers. As a teacher, her father imparted these values to the students at his school. He taught his female students to unlearn the lesson of obedience and taught the boys to unlearn the lesson of so-called pseudo-honor. Similarly it is the obligation of schools and universities to instill the principles of love, respect, dignity and universal humanism in their students. Girls and boys alike must learn to think critically, to stand up for what they believe is right and build an effective and healthy society. And these lessons are taught at schools through curriculum. A good curriculum should teach young people how to be confident individuals and responsible citizens.

On October 9, 2012, 15-year-old Malala Yousafzai was shot in the face on her way home from school. Her offense was a personal love of learning, accompanied by an equally passionate belief in the right to education for girls in Pakistan and beyond.

After independence, Pakistan inherited a British colonial school system that has changed little in the past

65 years. According to the Constitution of Pakistan, the government is required to provide free and compulsory education for children ages 5 through 16, although this is not followed in practice. The educational situation in Pakistan is complex. There are large disparities between urban and rural areas as well as social and economic classes and ethnic groups related to access to school and school resources. Currently a class-based education system is in place: high-quality private schools for elites, low-cost private and public schools for the poor. In 2009, primary school attendance for the entire country was only 66 percent, well below the world average of 90 percent.

Many schools have large gender disparities. While there is more gender equity in urban areas, rural areas experience much gender inequality. In areas like the Swat Valley, after the Taliban in 2009 enacted a ban on the schooling of girls, 400 private schools enrolling 40,000 girls were closed, including the private school run by Malala's father, the Khushal School and College in Mingora. However, even after the Pakistani government regained control over the region and reopened the schools, many girls did not return and Taliban insurgents still tried to prevent girls from being educated. During this period, Malala became an internationally recognized spokesperson for education, which resulted in her shooting by the Taliban. Since the education ban, national and international NGOs have been working to create more gender balance by opening *nonformal* schools. Malala, her family, civil society organizations, and the government continue working to overturn the gender disparities and the social/cultural norms against schooling women, especially

since Islam urges both men and women to become educated. Overall, Pakistan suffers from common education challenges seen in both developing and developed countries: lack of highly qualified and trained teachers, outdated curricula, and a lack of education resources and materials (Ahmad et al., 2013). There are also challenges related to establishing the role of religion in school curricula and determining the language of instruction. Urdu is the language that different peoples and provinces in Pakistan use to communicate with one another, whereas English is the official language of the state and the language of higher education. At the same time, education research promotes the use of local languages for cultural continuity and the cognitive benefits of multilingualism.

The efforts of Malala, her family, and the previous PPP and ANP coalition government have brought some positive changes to education in Pakistan (e.g., more tolerance and protection of human rights and the inclusion of more secular nationalist leaders, movements, and historical figures). In addition, after Malala's shooting, a U.N. petition prompted the ratification by the Pakistani National Assembly of the Right to Free and Compulsory Education Bill of 2012, which upholds the constitutional mandate of education for all and authorizes fines for negligent schools and parents. Malala's story has brought worldwide attention to the ongoing challenges and to the changes that need to take place to improve education in Pakistan, especially for girls.

"As we crossed the Malakand Pass, I saw a young girl selling oranges. She was scratching marks on a piece of paper with a pencil she had to account for the oranges she had sold, as she could not read or write. I took a photo of her and vowed I would do everything in my power to help educate girls just like her. This was the war I was going to fight."

Malala's commitment to education for girls is grounded in modern international human rights discourse. According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), education is considered a "fundamental human right" and "essential for the exercise of all other rights." The international community first recognized this in 1948 through Article 26 of the Universal Declaration of Human Rights, stating, "Everyone has a right to education." The article affirms the right to free and compulsory education in elementary school and the general availability of technical, professional, and higher education. Building on the universal declaration, numerous conventions have affirmed the rights of children

to "free, universal, and compulsory education" with specific references to the rights of girls. Notably, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) calls upon states to "take all appropriate measures to eliminate discrimination against women in order to ensure them equal rights with men in the field of education." The third Millennium Development Goal seeks to "promote gender equality and empower women," but we are far from seeing success. One hundred twenty-three million young people worldwide still lack basic reading and writing skills and girls comprise 61 percent of that number. While girls are gaining access to primary education, gender disparities remain high precisely where education is able to help shape a young person's future—at secondary and higher levels of education. On her 16th birthday, July 12, 2013, in a speech before the U.N. General Assembly, Malala reminded the international community of its commitment to defend the rights of education for girls and women by saying, "Today is the day of every woman, every boy and every girl who raised their voice for their rights."

Education is an integral and necessary part of any society. In modern times, it is most often associated with schools and the information learned in schools. As globalization encourages nations to form modern capitalistic societies, much of what children need to know to actively participate in these types of societies is taught in schools. In postcolonial countries where there is often linguistic and cultural diversity, schooling has also become an important tool to build national unity and promote citizenship through a national curriculum, such as the one developed in Pakistan in 2006. Thus, education and schools impart not only specific and relevant content knowledge needed for economic advancement but also integral social knowledge needed for a cohesive society. This curriculum discarded rote learning for a greater focus on analytical thinking and marked a modest shift toward removing materials that glorified war and incited conflict, ensuring greater gender balance, and including references to local culture in textbooks. Critics of the revisions, however, believe that it did not go far enough and that it still projects a biased interpretation of Pakistani culture. (Education Reform in Pakistan)

Traditional studies promoting education for girls focus on the positive impact of education for their future wellbeing. In particular, benefits include higher wages, greater participation in public/political life, later marriages, and fewer, healthier, and better-educated children. These benefits, however, are offset by a broad spectrum of

challenges, which need to be addressed by policymakers, donors, and local activists. Many obstacles are rooted in culture and tradition and keep girls in a worldview where education plays no part in their futures. While still in elementary school, Tor Pekai, Malala's mother, stopped going to classes because, simply put, she did not see the value to an education. "There seemed no point in going to school to just end up cooking, cleaning, and bringing up children, so one day, Pekai sold her books for nine annas, spent the money on boiled sweets and never went back. Her father said nothing".

Religious tenets in many parts of the world further define a woman's place as caring for her husband and children and not interacting with men outside of her immediate family, factors which limit a woman's professional opportunities. The lack of female teachers creates an obstacle to educating girls where fears of sexual harassment as well as social taboos in mixing the sexes constrain girls' attendance. And finally, a family's economic status will determine whether resources will be invested in educating sons or daughters. Malala illustrates this boy preference when she describes how school "wasn't the only thing my aunts missed out on. In the morning, when my father was given cream or milk, his sisters were given tea with no milk. If there were eggs, they would be only for the boys. When a chicken was slaughtered for dinner, the girls would get the wings and

the neck while the luscious breast meat was enjoyed by my father and my grandfather."

Evidence is now emerging to indicate that not only girls benefit from getting an education. According to a 2011 World Bank study, measuring the Economic Gain of Investing in Girls, "Improving the socio-economic outcomes for girls and young women is of central importance, not only to the beneficiaries themselves but also to their communities and the next generation." This conclusion is at the heart of Malala's message and creates a challenge for all of us as academics, activists, and global citizens.

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STEREOTYPES OF TRANSGENDER WOMEN AND MEN: CONTENT, STRENGTH AND VALENCE

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Abstract

Transgender people are individuals whose gender identities do not pertain to their biological sex, and thus they differ from the stereotype of men and women normally are. 'Transgender' doesn't include sexual orientation or physical sex characteristics, but is in fact a less clinical term which pertains to gender identity and gender impression. Thus transgender people encompasses those, whose identity and behavior do not adhere to the stereotypical gender norms. From the beginning of time and the existence of mankind transgender have been very much a part and the parcel of the society. It is just that they have been given a name and a status in the society in recent times, and now there is even medical technology available especially for them.

Transgender people faced the rejection of cultural values which resulted in the repression or elimination of their gender minorities. Modern society provides social and medical help for gender transitioners and had received world recognition as new social gender.

The term 'transgender' is an adjective which denotes or relates to a person whose sense of personal identity and gender does not correspond with their birth sex. The scope of being a transgender individual has changed dramatically even within the last five years. What was once considered as taboo subject throughout the country has now become much more widely accepted and multiple aspects of society have learned to address and respect individuals who identify themselves as 'transgender'. There has been a movement towards major acceptance, such as appearances of transgender actors in hit television shows. While great strides have been made, there are still many instances of stigmas and a prevalence of transphobia that immediately needs to be addressed. In due time, this will become less and less, but in mean time, let's take a closer look at what it means to identify as 'transgender'.

The life of an individual identifying as transgender can be severely difficult even in an increasingly accepting society. Many suffer through rejection from their family, friends or significant others at times. Due to this the suicide rates are alarming. From a Transgender Discrimination Survey poll respondents were found to have attempted to take their own lives around 41% of the time. This is significant, as sexual assault is one of the largest causes followed by physical assault or harassment, and job losses due to various biases. The National Center for Transgender Equality and The National Gay and Lesbian Task Force reported that 19% of struggles are from domestic abuse. Whether in society or at home, there are still many challenges for a transgender person.

So, what exactly does it mean to be a transgender person? Usually a person who identifies as transgender or

transsexual have been born with female or male anomalies, but feel that they have been born into the wrong body. The mental health ramifications can be quite steep at times, since there is a significant amount of thought and stress experienced by a transgender person. One of the best ways to help someone who is struggling with the day to day challenges is to provide a strong support base for the individual. Being there for them during one of the most difficult times of their lives could make the entire difference, especially for those who are struggling with suicidal thoughts and depression. Children, adolescents and adults who identify as transgender often face many challenges that are difficult to handle on their own.

After having taken the most difficult step of deciding to live as the authentic-self the person actually is losing the support of family members and friends just as trying to adjust to a new social role. Then the moment the person steps out to the street they are discriminated in various ways, from being referred to as the wrong gender, to being prevented from entering bathrooms or dressing rooms, to being verbally and even physically attacked.

Unlike other marginalized groups, trans-people find it much harder to hide their status or seek support from other people. They are much more visible and prone to isolation even from their loved ones. For trans-people discriminations and harassments in various forms can literally come from anyone, from strangers to their closest family members across all categories of identity, whether international or un international, conscious or not.

After having a talk with a transgender named Sheethal Shyam Kerala I felt that I have experienced their sufferings through her words. She is actually a

representative from the modern transgender society and also a trans activist who bravely voiced for the rights of the community. In her childhood days she had faced a lot of insults from closest family members and trusted people. She was abandoned from her home and it was on that helpless situation Mr..... came to her life and paid concern toward her feelings as a woman. From that moment they started a life together. It has been ten whole years of mutual love and understanding which is above physical attraction. Their life is a model to all trans people who thought of ending their life in midway because of the continuous torture they faced from the society.

Suicide affects the trans community –all ages, races and practically every other demographic measure –at astronomically higher rates than the general population, according to the National Transgender Discrimination Survey. The trans-people are much more likely to be suicidal for reasons related to specific, ongoing and urgent problems that don't go away when they seek help from a medical community that is itself prone to transphobia, including discrimination in employment, housing, school and the justice system. The discrimination can come from both men and women, other members of the minority groups, as well as their own families and friends.

There have been a lot of differences in the situations of 'transgender' (TG) and 'transsexual' (TS) people in countries around the world. Transgenderism and Transsexualism have always been 'international'. Even girls have often looked out beyond their own country borders when trying to escape the gender traps they have found themselves in. every country has always put a different spin on how it treats TG/TS people and transitioners can often find special advantages in medical services or jobs or citizenship in some other countries than their own.

Every aspect of transition and post-transition life is affected by one's nationality and culture. Different countries have vastly different customs, social traditions, cultural taboos, legal rules and bureaucratic regulations regarding TG/TS conditions and transitions. One's nationality thus has a huge effect on how difficult complete a TG/TS transition and the degree in which a transitioner is accepted by the society and has opportunities for a fulfilling life after transition.

Historically, many Non-Western cultures have long recognized and accommodated transgender people. Even such culture was not politically or militarily colonized by Western countries, their desire to imitate Western values often resulted in the repression or elimination of their

gender minorities. In some countries traditional gender minorities are remembered through oral tradition, while in others they barely survived, perhaps underground or in geographically remote areas considered it backward. Now that Western culture has begun to accept gender and sexual minorities these other groups are also emerging from the shadows.

Actually there exist huge country to country variations in TG/TS life even among the Western countries, by making basic comparisons of things like:

- The ease of access to transition services and treatments
- Who pays for these services and treatments
- Social responses to the conditions
- Degree of recognition as women after transition
- Legal status before/after transition
- Variations in the freedom to start a new life
- Access to employment before, during and after transition

The United States is now the best country in the world for TG/TS transitioners. The wide range of employment opportunities in U.S provides many transitioners with the means to support themselves and pay for expensive procedures before, during and after transition. Many companies support the job for TG and TS people there. No other country provides such wonderful opportunities for the trans-people. Most of the states in U.S now enabled post-operated women to obtain revised birth-certificates and other ID after transition and to have full legal rights as women, including the opportunity to marry men. All these things work to great advantage of transtisioners here. The country has also made rapid progress in civil rights for TG and TS people and they are protected by anti-discrimination legislation. On the other hand there is a small but ever present violent element in U.S that trans-people must always be on guard to avoid people and places they might be assaulted and hurt. Nevertheless the U.S is for the most part a friendly "Live and Let Live" society and transitioners are relatively free from harassments here.

As we go south into the countries of Mexico, Central America and South America the situation of trans-people are very different. In these countries most males are 'macho', defining their masculinity as 'not being feminine'- and the two genders are highly polarized than in the U.S. Any male who are feminine in any way are subjected to extremely intense ridicule and stigmatization. As a result,

many trans-people in Latin America remain in a state of fear and repression, and are terrified about showing their gender feelings and mostly never even attempt to resolve their gender conditions. At the same time there is along tradition of 'travestis' in these countries. The 'travestis' are large but more or less underground community of transgender woman who work predominantly in the so-called industry, i.e, prostitution, strip clubs, pornography etc. This has long been an option for a landing zone for gender variant youngsters in Latin America who have been thrown out or run away from their families. With the condition of lack of education, identification papers or any other form of social support, this at least provides them with the means of economic survival.

Brazil has been an exception in Latin America to some degree. For quite some years, beautiful and talented Brazilian transgender women have been able to build respectable careers in entertainment and some became national icons.

In contrast with most of Latin America, certain countries in Europe are good places for transition. Netherlands and the Scandinavian countries are particularly accommodating and accepting transitioners. Spain, which recently legalized same- sex marriage, has also become more open to gender transitions, and publicly funded Sex Reassignment Surgery (both MtF and FtM) are now available to a moderate extent. Some of the other European countries also provide transition medical treatment and surgery under government health plans. However employment opportunities are not yet quite as wide ranging in Europe as they are in the U.S.

There is a wide variation in the situations in the countries of Asia. China has recently begun permitting transitions. Very few are done there compared to the size of the population but the post-op women are also permitted to marry men after transition. Japan is much more backward being an intensely conformist society that strongly rejects those 'outside the norm'. However some intensely transsexual women have somehow managed to undergo transition there. Girls from those countries usually go to Thailand for their surgeries and take a chance on somehow being able to survive back at home afterwards. Some spectacularly successful, beautiful post-op girls are now influencing public opinion for the better in some of these traditional societies, a prominent example is Harisu- a beautiful young girl from South Korea who is a well known actress there.

India is yet another and completely a different story. Indian society has long provided an ancient form of

'gender change' as a physical escape for transsexual girls. There they can become 'Hijra' by undergoing a 'sex change' consisting of a complete castration and then joining the community. Though not as a complete women the castrated ones escapes masculinization and live with the content for the rest of her life. This ancient method of resolving the transsexual condition is widely practiced in India, where there are at least a million Hijras (one out of every 400 or so boys become Hijras). In a country where many are very poor, this provides an inexpensive means of escape for those affected by intense transsexualism. In recent years the government has begun helping Hijra women by providing some of them with hormone injections and tablets, so that they can feminize themselves, look more like women and hopefully be better accepted in society. However becoming Hijra in India enacts a high price in terms of living forever in between the genders in group communes in this lowly, despised caste and mainly working as prostitutes and beggars. Recently some Hijras have begun interacting with Western transgender and transsexual women and are learning about the Western methods of gender transition. More Hijras will likely seek hormone therapy and even full sex changes in the future if they can find ways to afford those treatments.

There are also many Hijras in the Secular Muslim countries of Pakistan and Bangladesh where the Hijra custom spread from India long ago. The condition of Hijras in those countries is similar to or worse than in India, with most Hijras relegated to a marginalized existence as street prostitutes and beggars.

In other secular Muslim states such as Turkey, Indonesia and Malaysia TG and TS women find themselves in situations similar to those in the countries of Catholic dominated Latin America. In these countries many people undergo transition (TG), however those who do transition lose their identity, become unemployed and are marginalized into living in ghettos. There they must usually resort to do sex work begging to survive. Although some may manage to obtain female hormones and feminize their bodies, few ever manage to complete TS transition. And even if they did, they aren't considered to be women and remain unemployed and socially marginalized.

Fortunately the internet is helping many TG/TS people become more aware of the situations in other countries than their own. These contacts are helping many girls who feel impossible and helpless for transition and figure out ways to somehow escape the trap they are in. Many other transitioners also now take detailed country to

country differences into account when seeking medical treatment, finding employment, seeking life partners and planning their long term future.

For example, many TG/TS people try to emigrate from less tolerant countries to more supportive ones such as from Latin America to Europe or the U.S. Differences in legal acceptance of post-op transsexuals leads many young TS women from countries like Thailand and countries in Latin America to attempt to emigrate to Europe often by marrying European men.

As we look around the world we see that older, traditional, post-colonial, third world and medieval societies

treat overtly TG/TS women much the same way they have always treated any disenfranchised women. However as we shift our view to the more advanced countries we see increasingly better conditions for gender transitions without the women being ghettoized or ostracized in the process. In the most advanced countries, we see even improving opportunities for employment and even for a normal life as a woman post transition. Hopefully those improvements now being made in the advanced countries will provide rapid improvements in the less developed countries especially under the influence of modern media and communications.

ECO-LITERATURE EVOLUTION OF ATTITUDES TOWARD NATURE WITH REFERENCE TO ERNEST HEMINGWAY'S THE OLD MAN AND THE SEA

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Abstract

Study of Ecology in Literature is called Eco-literature. Literature itself is a study of nature and natural entities. In eco-literature, literature unveils the close textual analysis of the elements of ecosystem. Eco-literature examines human perception of wilderness, and how it has changed throughout history and whether or not current environmental issues are represented or even mentioned in popular culture and modern literature.

William Rueckert, American environmentalist and anthropologist focuses the application of ecology and ecological concepts to the study of literature. Thorough this he has coined the term 'Eco-criticism'. Like a very famous saying "a human being's life is being determined and decided by his surroundings" the humans are thinking beings in this world. Because of having the sixth sense humans are considered higher in ecological order. And they are the first ones to collapse this order.

The explosion of environmentalism has been experienced since 1960s. Eco-literature and Eco-criticism are very important elements of literature in this 21st century because of climate change, globalism and ecological disaster.

Most controversial and pertinent topics on heat arguments, which hand in with literature recently are global warming, water supply, clean air, fossil fuels, sustainable agriculture, renewable energy, green buildings, waste removal and other crucial to win a survival here in this earth.

It is appropriate to revisit major writers of 20th and 21st literature when the consideration given to ecoliterary perspective. Naturally, what is most important about literary art is the words and what they connote, an artistic creation in a specific time and space that transcends its symbols to express the author's story, vision, talent and soul emotionally, intellectually or aesthetically about anything of nature.

This paper mainly gives the same impact of nature through 20th century American novelist Ernest Hemingway and his perspectives on world with nature. His ideas are still steaming and serving new angular dimensions day by day. The paper also projects the relationship of man and nature.

Evolution of Attitudes toward Nature Reference to Ernest Hemingway's the Old Man and the Sea

All time the human life is oriented with the Nature. The bondage between a human being and the nature is confirmed by the nature itself already. The Nature determines the world. Humans do write about their environment. Geography molds politics, war, racism and cultural evolution. Personification of rocks, trees, seas and streams affects certainly concern entities. And it can be an outlet for human emotions. A desert, river or a mountain can change a story

A close textual analysis of Eco-literature can reveal the relationship among human, nature and its impact on life. Even the milestones have been laid from the earliest age of human race, only in the later period (1960-1970) it was experienced that the explosion of environmentalism.

Only through conservationists and eco-warriors environmentalism comes under the light. Now a days its very essential to feed a thought of surroundings. In this capitalistic society on one hand human cause damage, they go against nature and on the other hand they

question among themselves about green world. To know what is eco-literature, it can be accepted that it is a study of the relationship between literature and the physical environment.

Though there is no organized movement to study the ecological or environmental side of literature, the important concerns of our own environment are scattered and having different faces under different subject headings like pastoralism, human ecology, regionalism, American studies etc. The integral branches of eco-literature like eco-criticism and eco-feminism still demonstrate the world to go green.

Mainly, in eco-literature, if the portrayal is through one of the genres of literature, the characters will struggle in a moral way for their biological survival. Whatever literary genre comes under this, will represent Nature. While it is taken into account to examine eco-literature, nature's vastness is featured by its distinctive categories like deserts, forests, jungles, trees, mountains, oceans and rivers. This particular aspect of literature was emerged in 21st century. Naturally, what is most important about

literary art is the words and what they connote, an artistic creation in a specific time and space that transcends its symbols to express the author's story, vision, talent and soul emotionally, intellectually or aesthetically about anything of nature.

One of these naturalistic thinking being is an American novelist, Ernest Hemingway. He has his life facing many adventures, since his childhood such as trekking, camping in dense forests, hunting and fishing in sea. He likes to immerse himself into all the aspects of nature. He is a key figure to partake his responsibilities in 20th century fiction. He indulges most of his characters in natural way of living and having many adventures. His experience in enjoying nature predicts characteristic features of his characters.

The starting period of environmentalism, by 1592, *The Oldman and the Sea* was published. It is considered as one of the steps to step on to know the footprints of eco-literature. Hemingway's energetic participation in World War II as a correspondence had not yielded the literary results of his earlier experience as an ambulance driver in World War I (*A Farewell to Arms*, 1929) or the Spanish Civil War (*For Whom the Bell Tolls*) – only *Across the River and Into the Trees* (1950) received with almost unanimous critical comments. From this it is very well proved that nature is to be loved, but when a human opposes it with his trivial mentality, it alone wins at last. The humans wage war among themselves, do not know nature is the one and only superior power. Their ignorance does leave them to move in improvised way to live along with nature.

The Oldman and the Sea appeared at first to restore public confidence in Hemingway's championship in eco-literature. Great literature resonates through many themes, so when the critics look at a piece of writing from one point of view, they don't negate all the other possibilities of interpretation. Nevertheless a cross-disciplinary approach may provide depth, research and realism to the construction and understanding of literature, while reading these stories can give renewed appreciation for nature and insights into more practical problem-solving.

Romantic nature poets like Keats, Shelley, Wordsworth and Coleridge often describe a nature that is idyllic. In *The Oldman and the Sea*, both narrator and the hero, old fisherman Santiago perceives the stresses and responses of the action in a pattern of natural ritual. That is a victor and victim as part of a natural and inevitable continuum of pursuing and being pursued. The dolphin pursues and catches the flying fish and is in turn caught by the oldman, who is nourished by the victim fish. The victor

is in his turn victimised by big fish, sharks, while the sharks in their turn are destroyed by man for man's advantage. First Santiago is victor over the marlin; then he suffers vicariously the marlin's defeat as the strip away its flesh. To live with equanimity is to recognize and accept the natural rhythms in which man participates. Santiago reflects, as the strike of the first shark threatens to turn his victory into defeat, "everything kills everything else in some way" (106)

It is the typical iceberg theory style of Hemingway, whose narration of ecological balance is marvellous in this novella.

For an individual to be the victim in this natural struggle is no disgrace if he fights well according to his gifts. To lose eventually is inevitable. But the noble creatures in the story- the marlin, the mako shark, the turtle with its lasting heart, all of which are identified in some way with Santiago – transcend defeat by displaying intense life at the moment of death, as if releasing their vital force to a successor. In this context, it can be understood that Santiago's climactic statement, "A man can be destroyed but not defeated" (103)

This is the extraction from the nature to the make the man clear about the idea of living here in the world is like a transaction of life and death. The fictional themes which Hemingway draws from his youthful experience are expatriated from Oak-park like values; rituals based on physical action in nature (hunting, fishing, bullfighting, all of which he himself pursued expertly) as workable replacements for illusory ordering rites based on idealism or supernaturalism.

Most of Hemingway's works emphasize what men cannot do and define the world's limitations, cruelties, or built in evil. *The Oldman and the Sea* is remarkable for its stress on what men can do and on the world as an arena where heroic deeds are possible. The universe inhabited by Santiago, the old fisherman is not free of tragedy and pain but these are transcended, and the affirming tone is in sharp contrast with the pessimism permeating such books as *The Sun Also Rises* and *A Farewell to Arms*.

One aspect of this universe, familiar from the earlier works, is its changelessness. The round of Nature which includes human nature, is not only eternal but eternally the same. The sun not only rises, it rises always, and sets and rises again without change of rhythm. The relationship of Nature to man proceeds through basic patterns that never vary. Therefore, despite the fact that a story by Hemingway is always full of action, the action takes place inside the world that is static.

In this universe changeless and bare of divinity, everyone has his fixed role to play. Santiago's role is to pursue the great marlin, "that which I was born for", he reflects. The marlin is to live in the deepest parts of the sea and escape the pursuit of man. The two of them struggle with each other to the death, but with animosity or hatred. On the contrary the oldman feels a deep affection and admiration for the fish. He admires its great strength as it pulls his skiff out to sea and becomes conscious of its nobility as the two grow closer and closer together in spirit as well as space, during their long interlude on the Gulf Stream.

A sense of brotherhood and love in a world in which everyone is killing or being killed, binds together the creatures of Nature, establishes between them a unity and an emotion which transcends the destructive pattern in which they are caught. In the eternal round, each living thing, man and animal, acts out its destiny according to the drives of its species, and in the process becomes a part of the profound harmony of the natural universe. This harmony, taking into account the hard facts of pursuit, violence, and death but reaching a stage of feeling beyond them, is primary aspect of Hemingway's view of the world.

Heightening and intensifying these artful deceits and be wilderness are the extraordinary beauty of Nature which creates sensuous intoxications. The account of the sea coming to life at dawn is one of the most moving passages in the story, supplemented later at rhapsodic intervals by the drama of the great pursuit. This comes to its visual climax with the first great jump of the marlin when, for the first time, Santiago sees the gigantic size of his prey. Hemingway pays very close attention to the rippling and fluting of the water, to wind currents, the movements of turtles, fish, and birds, the rising of sun and stars. One is filled not simply with a sense of Nature's vastness but of her enchantment. This enchantment adds an aesthetic dimension to Santiago's adventure whose heroism invests it with moral meaning and invocation of comradeship and identity supply it with emotional grandeur.

Within this universe where there is no limit to the depth of experience, learning how to function is of the greatest importance. It is not enough to have will; one must also have technique. If will is what enables one to live, technique is what enables one to live successfully.

Men should study the world in which they are born as the most serious of all subjects they can live in it only as they succeed in handling themselves with skill. Life is more than an endurance contest. It is also an art, with rules, rituals, and methods that once learned, lead on to mastery.

Inclusive of action and conduct in a naturalistic universe, Hemingway has not evolved new moral values; rather, he has reaffirmed man's oldest ones, courage, love, humility, solidarity and interdependence. It is their basis which is new, a basis not in supernaturalism or abstraction but hard-won through actual experience in a naturalistic universe which is at best indifferent to man and his values. Even a randomly selecting of Nature lessons may bring many interpretations of oriented human life with Nature. Hence no way to segregate man from Nature, proved.

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INTERWEAVING OF VIBRANT THREADS – CULTURE, MYTH AND LIFE IN THE WORKS OF UMA PARAMESHWARAN

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In every culture, people have migrated to different places, either in search of greener pasture or simply to quench their thirst for adventure. This has contributed in different ways to the forward thrust of mankind. The immigrants intend to find a better living condition, but the psychosocial survival for them is an ordeal, a battle to be won. Though it makes sense to adapt to the new world, it is important to feel accepted by the natives, with respect and without patronising condescension. It is assumed that people migrate to distant shores for a better livelihood, and after migration, life becomes easy. This is not always true. In the face of globalisation wherein foreign investment, either as business or knowledge, is welcome, it becomes important for nations to provide a friendly environment for all to exist and coexist. It is the ordeal of assimilation in a foreign land that characterises many diasporic writings, with a memory of the native land left behind. Uma Parameswaran's diasporic writings have helped uncover the mental state of Indian immigrants in Canada across generations, battling to bridge the void between the new and the old worlds. The stories of diaspora are not just nostalgic trips down the memory lane but strong outlines of the various social and political implications faced by the immigrant society. The author being a woman, it becomes important to keep the views unadulterated by the feministic leaning when portraying the society, and at the same time give a clear picture of the life of women in the foreign nation. Parameswaran's literary and social activities reflect her concern for the new breed of people formed out of migration, and she refrains from mere back-home reference and new land criticism. Her writings and life highlight that it is necessary for the immigrant community to actively participate in the civic action of the nation where they have decided to settle down.

The need of the diasporic community has gone beyond the simple woes of de-territorialisation and re-territorialisation. The hybridisation of multiple cultures and contexts has necessitated the creation of a new identity for the diaspora. Homi Bhaba's concept of "creation of new

cultural forms and identities as a result of colonial encounter" (Nayar 200) is applicable to the diasporic encounter too. Miscegenation of races has resulted in a platform for expression of this new attribute, for which they end up drawing heavily from the past tradition or from the new culture. It is now commonly seen that "most societies favour a more assimilatory move, where older forms are retained but recast to account for present day concerns and markets. The clash of cultures produces something new and brilliant..." (Nayar 200).

"In theoretical discourse, hybridity has spawned a variegated vocabulary including diaspora, metissage, creolisation and transculturation" (Prabhu 1). The terms are interrelated and they highlight the different stages of culture mixing. The fusion of two or more cultures leads to the emergence of a community akin to a tassel of multicoloured threads, which have entwined in the fabric to display a unique pattern. This community seeks its identity out of those from which it emerges. Attempts have been made in recent times to encourage writers to write in any genre from their mixed culture experience, and then to read all these in a collective form to enable a multivoiced reading of a nation with different cultural heritages. These works are more often the experiences of the people in diasporic or other mixed-culture situation.

Recent immigrant narratives are not just the nostalgic and dysphoric tales of a disillusioned mind but are of experiences in the immigrants' lives which help them to embrace a new identity with pride. This new identity is a weave of the heritages, native and new, and with this identity they strive to be accepted and understood. Diasporic writings are basically autobiographical, either true stories or fictionalisation of those true events. Authors writing from a society where cultures (native and adopted) are in conflict have the onus of doing justice to both and have the onus of creating new avenues for a third space. 'Metis' is a Canadian word indicating the mixing of cultures and thereby identities. Metissage as a concept has been established by Francoise Lionnet seeking to identify

narratives by people, especially women, of different nationalities and their treatment of concepts specific to cultures and societies when in conflict. Lionnet in her introduction to the book *Autobiographical Voices* states:

Metissage is a form of *bricolage*, in the sense used by Claude Levi-Strauss, but as an aesthetic concept it encompasses far more: it brings together biology and history, anthropology and philosophy, linguistics and literature. Above all, it is a reading practice that allows me to bring out the interferential nature of a particular set of texts, which I believe to be of fundamental importance for the understanding of many postcolonial cultures. If, as Teresa de Lauretis has pointed out, identity is a strategy, then *metissage* is a fertile ground of our heterogeneous and heteronomous identities as postcolonial subjects. (8)

Writing of experiences (life writing) from a place where gender, race and culture from different quarters cross each other is metissage – an assortment of contributions by different people with varied cultural experiences. Metissage through life writing braids the individual experiences of the author (in this instance, Uma Parameswaran) in a diasporic setting, bringing into that mixed space the cultures of East and West. Though Parameswaran's *Maru and the Maple Leaf* is a work of fiction, it is hard to miss the autobiographical elements in it.

Countries like India have produced a large number of diasporic citizens around the globe. Apart from gaining knowledge about fellow human beings and developing mutually beneficial survival tactics, immigration results in the long-term process of interbreeding. Racial mingling has been a consequence of war, colonisation and diaspora for ages, but the phenomenon has always been on the margins of discussion in any society. At this juncture, it is important to turn our attention to this new race on the globe which identifies its parentage to two geographically and ideologically opposite, and at times conflicting, nationalities. It is natural that this new race of people endeavour to find and set a platform to raise the consciousness about their existence both by way of nostalgia and criticism through new genres. For these 'mixed' people, it is important to find a space for their expression, and instead of choosing from the multiple cultural options around them, they desire to create their own way of expression.

Maru and the Maple Leaf can be read as the author's life experiences in the guise of one of her own characters Maru Sivaraman. Uma Parameswaran has set out to bring together different genres of writing, enmeshed with the

experiences of a community carving a new space between two cultures, languages and race. Fiction by diasporic writers have often been noted to have a streak of reality as they write primarily from their personal experiences as do most of the writers in general. Experiences narrated by authors in a wide variety of situations often familiarise people with various happenings of the past and present. The human mind is forever in a quest regarding future, and some feel that the answers lie in the past. It cannot be denied that the future is an extension of the past and present.

Though all writers do not attempt an autobiography, it is commonly believed that their first work of fiction often displays a close relationship to their life. It is understood that personal experiences are the first incentives for many to attempt writing. With effort and experience they become seasoned enough to observe life objectively and narrate it with élan. The author Uma Parameswaran herself may not have been through many of the hassles of womanhood prevalent in society, Indian or Canadian; but that does not let her turn a blind eye to the suffering lot, and she does her best to give them the due attention. "...To say that [diasporic] writing is merely autobiographical is to severely limit it. The author maps an experience that is shared by many others, and which they would have expressed if they had had a voice" (Nayar 188).

Maru and Maple Leaf is a neat compilation of Parameswaran's literary output and references to her social activities in Canada. Parameswaran's characters in different books are not standalones but are a part of the diasporic situation that she has weaved in almost all her books, and part of the community created by her fictional and non-fictional characters. Uma Parameswaran's works revolve around the primary characters, the Bhaves, the Moghes and their many friends, who form the pillars of all her works. They come and go in all her texts and give the readers an impression of watching a never-ending soap opera, and the readers end up identifying themselves with each of the characters. The character Priti Moghe is a little girl with curious questions on things mentioned by adults in the play *Rootless but Green are the Boulevard Trees* (and *Mangoes on the Maple Tree* and "Darkest before Dawn"). In *Maru and the Maple Leaf*, she is a grown-up woman, a medical resident, in love with the fellow Canadian resident Stephen Woodhouse and in possession of Maru's materials for a proposed memoir. She is baffled by the inheritance and wonders, "So what am I to do with my inheritance, these three cartons containing most likely her writings and photographs and stuff? Not too many knew

about her writings though she had published a few here and there" (MML 1).

Maru and the Maple Leaf discusses Maru's life experiences as an Indo-Canadian immigrant from different vantage points. It projects metissage as a "creative strategy for the braiding of gender, race, language and place into autobiographical texts" (Chambers, Donald, and Hasbe-Ludt, "Metissage") as portrayed through the life of Maru Sivaraman. Beneath the publication details, the disclaimer states, "This book is a work of fiction. Characters, places and incidents are products of the author's imagination or have been used fictitiously".

Maru is a friend of the Bhaves and the Moghes in *Mangoes on the Maple Tree* (earlier published as short stories "Darkest before Dawn" and play *Rootless but Green are the Boulevard Trees*) and makes a brief visit to see Savitri Bhave. In the short story *Savitri*, she spends time with Savitri who is mourning her husband Sharad's death. In Uma Parameswaran's short story "How We Won Olympic Gold" and "The Icicle", Maru engagingly narrates a couple of incidents from her life. In "How We Won Olympic Gold", she describes her first trip back to India from Canada along with her just born boy baby and the fuss created over this in her neighbourhood. In "The Icicle", Maru painfully witnesses an Indian couple with a small baby drifting away under the pressures of a successful professional life.

Maru does begin her memoir as a chronicle of her own activities – her dance performances, television shows, volunteering at the Immigrant Women's Association and chairing the local literary guild. "I wrote all these and more, with just the right mix of spoof and social commentary", "satire and fun" (WAH 95) in *Maru and the Maple Leaf*. The author has always mixed facts with fiction which makes it more a story than a real happening. *Maru and Maple Leaf*, the proposed memoir by Maru mentioned in the early works of Parameswaran, does arrive years later in 2016. Surprisingly, it is narrated in the first person by Priti Moghe, who was a little girl at the close of the novel *Mangoes on the Maple Tree*. The novel opens with Priti receiving the news of Maru's death and the legacy of three cartons. Maru has left all her written/typewritten material to Priti, and the opening of these boxes takes Priti into a dizzying rollercoaster ride of the life experiences of various people, from mythology to modernity. The reading of the material in the cartons is paralleled with the happenings in Priti's life. Priti is an Indian by origin but a Canadian by mind. She has no memory of India except for the vacations spent miserably. She has been dating the Canadian

resident doctor Stephen Woodhouse for quite some time but is unwilling to make a commitment despite his interest in marrying her. Priti's views on life should be read from a completely western perspective, ignoring the fact that she is an Indian by birth. Much to her surprise and irritation, Stephen is enamoured by anything Indian and at one point decides to do his ophthalmology service in India and not in Africa as planned earlier. Priti's caution in committing to Stephen is smashed once he leaves for India and she starts missing him. The situation worsens when Stephen becomes unsure of their relationship. This drives Priti into frenzy. What begins as a task for Priti – reading Maru's materials – now evolves to be her only companion and serves as a guiding star in Stephen's absence. She does come to understand the importance of making choices and sticking by them, and finally, she decides to accompany Sivaraman, Maru's husband, to India and meet Stephen to sort out their lives

In "Maru and the M. M. Syndrome", there is a hint of starting the memoir writing on the day Maru's son and her pregnant daughter-in-law visit her. During a discussion with her husband about the attempt by a scholar to write her scientist uncle's biography, Sivaraman observes, "All lives are interesting... as long as the subject is dead" (WAH 111). Probably, Parameswaran felt so and hence the compilation of Maru's lifetime is made to appear after Maru's death. Maru's death and the inheritance of Maru's materials leave Priti with the responsibility to write the biography. The novel ends without making any reference to Priti having started on the work, but indicates that reading Maru's material has definitely helped her to view life differently.

Experiences passed on as stories serve many purposes like understanding one's cultural and religious tradition, family history and the knowledge needed to live and survive in the world. The information and knowledge in these may sound irrelevant at the time of narration, but they surface as recollections in the listener's mind at the appropriate moment of need. So it is important that these be preserved and passed on for posterity. Maru's stories about the people of the past leave a lasting impact on Priti. She comes to understand that they are there to help her understand and solve her problem, just as it would have been if Maru had been alive. She thinks that the story about Chikkamma's father had been exclusively written for her, and she muses, "Though it was story of long ago, about people I don't know and don't care about, it spoke to me, told me something I needed to hear. One has to pay one's debt to youth" (MML 310). It is ironical that Priti, a

second-generation Indian immigrant in Canada with no emotions for India except identifying it as a land of her parents, feels that the story of her ancestors three generation before, could help resolve the current crisis in her life.

The fictional and nonfictional narratives of literature reflect the situations prevailing in a society and are records of the changing times. The mythical stories reflect the history of a society, and they serve as a key to unlock the various practices observed in the past by the people in it. These narratives, fiction or myth, are records of events for posterity and can be contested as thin realities veiled under a heavy layer of imagination.

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HEALING PRACTICES OF ECO-CONSCIOUS WOMEN IN THE SELECT NOVELS OF TONI MORRISON

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Toni Morrison, an African-American novelist, through her novels, attempts to revive Afro-American culture. She pictures eco-conscious characters, closely attached with nature and portrays them as healers, who save the ego-conscious characters, alienated from nature. Such eco-conscious characters are deeply associated with nature and native culture. Healing is one of the noblest qualities of mankind. All human beings are able to sympathize with some pitiable incidents that they witness in the world. Some sublime characters alone can develop a sense of deep empathy in them to extend a helping hand to the victims and save them. The healing abilities are of various types such as physical healing, emotional healing and even spiritual healing. Upchurch identifies that, "Healing can be physical, emotional, mental, and/or spiritual. It can mean eliminating an illness, becoming more energetic, letting go of emotional problems, releasing addictions, healing relationships, becoming more connected to one's higher purpose, easing one's passing, or feeling more in touch with the divine" (web). This paper proposes to analyze Toni Morrison's novels namely *The Bluest Eye*, *Sula*, *Song of Solomon*, *Tar Baby* and *Beloved* to identify the healers, who in association with nature stretch their hands to touch, strengthen, energize, and heal the inflicted and oppressed.

Healers in Morrison's novels adopt various techniques for physical and emotional healing. For emotional healing they employ guidance and counseling, at the same time physical healing is practised with the help of medicines. Morrison's traditional women consider that "natural cure is a way of life and they are not willing to part with their practices" (Harries 69). Traditional healers, who adhere to African American culture in the novels of Morrison rely more on nature for the purpose of healing. Her characters believe in traditional practices and superstitions.

Morrison shows that the eco-conscious characters adhere to nature and rely on nature for the cure from ailment. African-Americans have combined medication along with spiritual healing practices. They use herbs,

roots, leaves, bark, and certain vegetables prepared in the form of soups to heal people from ailment. In the novel *The Bluest Eye*, when the black girl Claudia falls sick, her mother wraps her with a flannel after applying vicks salve. Claudia's mother is compared to Aunt Jimmy and the other women healers of the community, who "wrapped their heads in rags and their breasts in flannel" (BE 6) as a treatment for reducing fever.

Traditional African-American women attempt to treat the patients identifying and removing the cause of the sickness and thus try to heal them completely. The healing practices involve rituals, prayer or herbal remedies. In the novel *The Bluest Eye*, when Aunt Jimmy gets ill, the community women advise her "Don't eat no whites of eggs," "Drink new milk," "Chew on this root" (BE106). Subsequently, they call for the healer of the community, who is described as a "competent and decisive diagnostician" (Harris 70) and she finds out the ailment as "cold in her womb" (BE 106). She asks her to take "pot liquor" (BE 107) as a remedy, which is made from herbs. On that evening the women bring bowls of pot liquor which is prepared from black eyed peas, mustards, cabbage, kale, collards, turnips, beets and green beans. When Aunt Jimmy eats peach cobbler, a western dish, given by a lady, violating the suggestions of the native healer, it becomes harmful and "the natural flow is interrupted by the introduction of an alien element," (Harris 70) and leads to her death.

Morrison sketches Claudia as an eco-conscious character, who has concern over the safety of Pecola's baby. Claudia relies on nature in order to support Pecola and says "If we planted the seeds, and said the right words over them, they would blossom and everything would be all right" (BE 3). Her words profess how the positive strokes increase the growth of the flora. When the entire community wants the baby of Pecola to die, Claudia gives her psychological healing by answering the questions put forth by Pecola in her deranged state. She is strengthened with the false belief of having got blue eyes and Claudia answers her continuously to make her

believe in the possession of blue eyes. She buries the marigold seed and waits for miracle to happen. Morrison puts it: "... we'll plant the seeds out back of our house so we can watch over them" (*BE* 151). Morrison supports the eco-feministic views and stresses the importance of protecting the seeds in order to save the oppressed nature. Here the oppressed character, Pecola reflects the degraded nature and so Claudia tries to save Pecola by symbolically protecting the marigold seeds. Claudia tries to protect the seeds and the embryo of Pecola and both are the representations of future.

Sula presents how some of the African-American characters practice herbal remedies. Mrs. Suggs gives castor oil to the black mother Eva, when her son Plum suffers from bowel disorder. Morrison writes as: "Sometimes before the middle of December, the baby Plum, stopped having bowel movements. Eva massaged his stomach and gave him warm water. Something must be wrong with my milk, she thought. Mrs. Suggs gave her castor oil...." (*Sula* 33). Castor oil is a herbal remedy used to get relief from the bowel disorder. Eva gives eternal healing to her drug addicted son, who has returned from war, by selecting one of the natural elements, fire to cleanse him from all his stains.

In the novel *Tar Baby*, William Green, an eco-conscious man suggests a natural remedy to the black maid, Mrs. Childs, who suffers due to a lot of chores in the white household. When she laments about the pain in her tired feet, William Green points out: "You should put banana leaves in your shoes. Better'n

Dr. Scholl's" (*TB* 162). He suggests herbal remedies and advises that it is better than any other medicines. Herbal remedies find prominent place in the lives of the characters in the novel *Song of Solomon*. Ruth Foster narrates her story to her son Milkman and she makes him aware of the truth that Pilate is the woman, who brought him "here in the first place" (*Song* 124). Ruth Foster's incest with her father is identified by her husband, Macon Dead II and he breaks his relation not only mentally but also physically. Pilate comes as her saviour and understands her feelings. She gives "some greenish-grey grassy-looking stuff to put in his food" (*Song* 125). Pilate helps Ruth to allure Macon in to her bed with the help of a herbal powder, which has the power to drag him to the bed for four days. Ruth feels that Pilate is akin to a doctor doing miraculous treatment with herbal medicine. The natural medicine of Pilate has proved worthy and helps Ruth to conceive Milkman through his contact due to the alluring of the herbs.

Pilate's practice of this herbal healing has got into her as a legacy. Pilate has been brought up by an eco-conscious woman, Circe in the woods, as she lost her mother by her birth. When Pilate was young, she wore an earring in the form of a box in which her name is inscribed and concealed. Circe, the lady of the woods, makes a negro blacksmith connect a gold wire to it and hang it in Pilate's ears. Pilate's lobe gets swollen and filled with pus. Circe heals it with cobweb, which has the power to draw the pus and stop the bleeding. Herbal healing is practised by the ancestors of the black community and it is a prominent aspect of black culture.

In the novel *Beloved* Morrison pictures an eco-conscious white woman healer Amy, who relies on herbs for healing. She is the healer of the black ex-slave, Sethe. Like other healers of Morrison she also possesses hands that are "strong as iron" (*Beloved* 32) and loves beef and pot liquor. When Sethe runs away from Sweet Home, she is cared by the white girl Amy and she searches for cob web to keep in her terrible sore. As she searches she hums, which causes 'the baby' of Sethe to stretch. Amy returns with two armful of cobweb and places on Sethe's back and says the scar of slavery on her back is like "a tree for Christmas" (*Beloved* 81). She gives emotional strength to Sethe with which she survives her physical and mental traumas. She rearranges the leaf bed and again and again presses the sole of her feet. Then she makes a cushion by covering the rocks with leaves to place Sethe's feet. The feet are swollen and Amy massages Sethe's feet to relieve her from the pain. Amy uses the leaves that have the power to heal Sethe's feet. Amy serves as a bridge between the white and the black, because she is the only white person in the novel, who is a true human being free from racialism and a healer of black community.

Morrison uses the term 'conjure' to portray her healers in her novel *Sula*. The lover of Sula named Ajax in the novel *Sula* recollects the memory of his mother as "an evil conjure woman (who) knew about the weather, omens, the living, the dead, dreams and illnesses and...was stubborn in her pursuits of the occult" (*Sula* 126). Conjure is a magical tradition in which spiritual power is invoked for healing practices. Ajax's mother in *Sula* uses plants and other related natural elements like hair, white hens, blood, camphor, pictures, kerosene and footstep dust to help the members of the society to overcome their physical and psychological ailments. She is powerful to bring everything under her command.

Morrison writes that the black community believes in the supernatural aspects, which bind them together.

Morrison places Amy as a saviour and she is related to Suggs that the psychological healing of Suggs and Amy's healing, both take place in the woods beside the river. Amy is compared to Jesus Christ that she washes the feet of Sethe just like He has cleansed the feet of his disciples during the Last Supper. Mrs. Suggs in the novel *Beloved* is also a healer, who practises herbal remedies. When her daughter-in-law, Sethe escapes from slavery and reaches her abode '124', Suggs soothes her and gives her a healing touch. Suggs' care for Sethe is portrayed as follows: "Suggs bathed her in section, wrapped her womb, combed her hair, oiled her nipples, stitched her clothes, cleaned her feet, greased her back and dropped just about anything they were doing to massage Sethe's nape..." (*Beloved* 98). Baby Suggs with her "pressing fingers and quiet instructive voice" (86) gives Sethe ample consolation, when she joins her. Robin Donovan opines that a friendly and loving touch helps to secrete oxytocin, called the love hormone. Oxytocin decreases the stress-related hormone cortisol and increases tolerance (web). Similarly, Morrison compares Suggs' touch on Sethe's scar of slavery on her back to a feather touch. Baby Suggs gives a healing touch to each of the sores.

Baby Suggs offers sermons and heals the people of her community both physically and emotionally. She instills self-love in her people and encourages self-healing within the community of survivors of slavery. In one of her sermons, she preaches that black people have "feet that need to rest and dance: backs that need support" (*Beloved* 137). The weakened feet and backs represent both the physical and social burden of slavery. Baby Suggs has "loved, cautioned, fed, chastised, and soothed" (87) the sufferers. Baby Suggs offered to them her heart and she feeds them. She takes in strangers, provides them shelter, warmth, and support. She holds the role of a preacher, not only telling her pupils to "clean up their lives or to go and sin no more" (87) but also encourages the black community "to love themselves, their eyes, their flesh, their hands, their mouth, their face, their neck, their

inside parts, and most importantly, their hearts" (87) because the white people do not love it. Baby Suggs helps to heal Sethe in body and spirit during and after Sethe's escape and journey to '124'. Morrison creates a nurturing female community in *Beloved* to help Sethe and Denver. When the female chorus arrives at '124', they not only exorcise *Beloved's* ghost to save Sethe; they also exorcise their hatred for the ex-slaves and join together to wipe out the after effects of the tortures of slavery.

In her novels, Morrison shows the involvement of the community women, who act as a shield to the oppressed categories of the community and their effort in protecting them. They open their hearts to life and experience spiritual harmony. This integrity allows them to drive away the physical and emotional pains of themselves as well as their own people. She aims at equipping the oppressed of the community with courage to adopt self-healing practices. The eco-conscious people in her novels get empowered and regain mental strength through their close communion with nature and subsequently, heal their fellow men and women.

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SUPPRESSION OF WOMEN'S INDIVIDUALITY IN THE SELECT NOVELS OF NAYANTARA SAHGAL

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Abstract

In past during the colonial rule in India, there was a need of awareness for the improvement in women's condition. Raja Rammohan Roy, Dayanand Saraswati and Ishwar Chander Vidhyasagar, the social reformers struggled to abolish Sati, widows ill treatment and illiteracy of women. They believed in giving women access to education. Gandhiji criticized the customs of child marriage, widow remarriage and purdah system.

Modern educated women resents the traditional attitude that man is a guardian of women and has gradually realized the position of women in general and in particular has been paradoxical. Women have started becoming conscious of their rights because she has been the master figure in the family, and yet she has lived the life of slavery, subjugation, and suppression.

NayantaraSahgal was born and brought up in a family of patriots and self – sacrificing freedom fighters. Sahgal's own life and circumstances make her feel that freedom should be given to women to take time to make decision in matters concerning one's own married life and shape their own destinies by self-confidence, Sahgal's main concern self-expression within marriage. She describes marriage as a "life-long damage" if the other partner is not sensitive enough to communicate. Marriage is the unwritten law of most societies and very few do not subscribe to it. Sahgal's women seek to be their true selves where character is judged by the purity of heart. Thus, Sahgal depicts the predicament of her women characters in her novels.

Keywords: Marriage, society, Marital bond, divorce,

Sahgal's women do not wish to lose their self which has already been damaged in marriage. Hence they defy the institution and break away from their destroyer to seek self-fulfilment. An increasing awareness of injustice done to them slowly made women raise their voice against inequality and oppression. The female consciousness against male domination led to the birth of women's emancipation which is a serious reform movement aiming at an upliftment of women in society.

Subordination and dependence are accepted by ordinary women, whereas the sensitive women start revolting the existing moral codes and social norms which deny women the individual freedom.

Her first novel "**A Time to be happy**" is the only novel in which she presents women strive for fulfilment without breaking away from bond to marriage. In this novel we see the writer still holding on to cherished values and virtues like purity, chastity, patience, acceptance and compromise. This novel is set in the back ground of Quit India movement. There are older generation couples and some modern couples in the novel. Though all the couples appear to be happy, they have pain deep down in their hearts. Except Son ad and Kusam's marriage all other marriages are arranged marriages. All the marriage

survives till the end and the marital bond is not broken because of the social convention and moral fear of the society. Though they are not soul mates to each other, the women in the novel do not dare to come out of their homes or to break the marriages too.

Shagal's second novel '**This time of morning**' is set against the backdrop of just liberated nations. Aspects of a society in transition are expressed in the life and attitude of women like Nita and Reshmi. Reshmi's broken marriage is the result of disastrous relationship. Reshmi wants marriage to be based on love and belongings and humanistic values. She resents an arranged marriage so she walks out of her marriage which has turned into a form. Nita is a new woman who wishes to live her own life with a job earning her livelihood and leading a useful life.

The female characters in '**Storm in Chandigarh**' emerge as individuals. This is brought out clearly in the portrayal of three young couples Vishal and Leela, Inder and Saroj, Jit and Mara. This novel portrays the hearts broken up by compulsions of matrimony and call of new form of love.

'**The day in shadow**' portrays the agonized experience of a divorced middle aged woman, Simrit. Her marriage with som,an industrialist turns out to be a

disaster. She is isolated and ignored, but used for physical comfort whenever needed by som. Simrit was trapped and maimed even after divorce because of the settlement terms.

Sahgal's leanings towards feminism are revealed in her next novel '**A situation in new Delhi**'. A large number of her women character in this novel have to undergo ill-treatment in the society and tries to know why they are driven to committing suicide, to seeking divorce, or to undergoing nuisances when it becomes inevitable.

Devi's marriage with Ishwar had been a short period of happiness. Madhu who is raped in the register's office commits suicide. Lydia and Nell have to seek divorce because they find their husbands behaviors to be intolerable. Nadira feels herself to have been wronged by her husband, as she has come to know that he is in love with Devi.

In all her works there is a juxtaposition of two worlds, the personal world of man-woman relationship and the

impersonal world of politics. Husband wife alienation is due to lack of communication, East west encounter, extra marital relations hipetc..

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IMPACTS OF MIGRATION IN MAJOR AND MINOR CHARACTERS OF JOHN ERNST STEINBECK'S GRAPES OF WRATH

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Abstract

The paper unfolds the impacts of migration from different vantage points. It is explained by bringing out the characters which suffered due to these impacts when the migration was on. Social impact on the family and on the personal life is highlighted in the work by having the text as the pillar of reference. The turmoil faced by some of the major characters has been referred as the base in tracing out the impacts of migration. It helps us to explore the transformation in their psyche which results in different reactions. The psychological impact is highlighted by the incidence in which they fail to respond and they react which has cost lives and peace. Impact on the personal life is dealt by studying the characters of Casy, Grandpa and Grandma. Wilson's family helps the paper to add more about minor characters struggle. These references helps to build a solid idea in promulgating the impacts of migration in this paper.

Keywords: Migration, Impact, Social, Personal, Psychology

Introduction

John Ernst Steinbeck, Jr. was an American author known for his controversy when he compiled his work grapes of wrath. To proceed his work he took the pain of travelling with a family who migrated. This leads us to know about his zeal towards writing, with no doubt he has not disappointed the literature world. The one which could picture the 1930s at the best is the grapes of wrath (1939) which won Steinbeck his National Book Award and The Pulitzer Prize.

This brutally honest work of his is about the American migrants who travelled to California during Dust Bowl. Steinbeck has realistically portrayed the strength and goodness of the human spirit during the gruesome and truly dismal circumstances. This novel brought a change in American Labor Law. Every character promulgates an impact which shows the deadliness of migration. Death loneliness separation combat homicide stays as an impact of migration which is dealt in detail in this honest presentation of Steinbeck's. Steinbeck leaves a great impression in his reality work about the consequence of migrating with no heart. He was so fine in his style in conveying the pain and reality because he made himself a part of a family who actually did migrate.

Social Impact

The move was not just a 'move'. As grandpa's soul is connected in the dust bowl though there is no real living source he denies to the decision of migration. He couldn't just accept the truth of zero possibilities- for living in his Oklahoma which helps to comprehend the state of mind when it comes to migrating. He was strong enough in denying which made the family to drug him and take him like a log. Farming was everything for him they were the ones who initiated farming in the land which he later lost.

The bank abducted his land which has made the whole family to stumble. In other hand dust bowl adds salt to the bruise. Despite of all clouded agony he refuses to move which gives a clear understanding about the social connection which he has with Oklahoma. The family has come to a state to survive doing something at any cost which makes them to drug grandpa. They don't have time to explain him or convince and the reality of life has pushed them to forsake the respect for the old man and the love for the place has been shred which resulted in migration.

Personal Impact

The decision of 'migration' was the only mean to survive, the family found migration as the only vent for living as their place has turned to be a Dust Bowl. The endeavor of Joad family was accompanied by an uninvited

family which was bridged by a car wreck. Migration did not only impact Joad's family but also the Wilson's too. They travelled together till the border of California.

They helped grampa down and sat him on the ground and he sat limply,

Staring ahead of him. "You sick, Granmpa?" Noah asked.

"You goddamn right," said Grampa weakly. "Sicker'n hell." (p141)

The words of grandfather is so deep in conveying his depth in being troubled and devastated by this progress. He couldn't recover from this illness. His suffering intensifies and leads to death by stroke. The crying request from grandmother for prayer briefs about her intense care for her husband whose health is declining.

"The breathing had stopped. Casy looked down into Grampa's eyes and they were clear and deep and penetrating, and there was a knowing serene look in them." (p144)

Bringing up the death of grandpa in the heart of grandma it is easy to withdraw her emotional death. She was with him all the years and when the family wanted to migrate for a valid reason he couldn't accept it. The abduction of his land made him sick in all aspects which sucked his soul away. Witnessing the death of the man whom she loved and lived deteriorated her spirit, body, mind and soul. The personal impact of migration can be digested by her state of mind and the result of progression is her dead soul in a weak flesh.

She couldn't move much. Dead. Adding agony to the family personally and scratching the count for survival is done well by Migration. It is very easy to drive out the personal turbulence of the Grandma who dies after the death of her husband. The incident helps to substantiate the personal impact of migration in one's life.

Psychological Impact

The changeover which we see in the character of Jim Casy gives us a clear truth about the impact of migration in

Psyche. A man whose identity spoke about his behavior gives nil importance once he reaches California where his mates were oppressed for being foreign to the land. He is responsible for a combat in a land unknown which leads the natives to suck his soul out his body which imparts agony in Tom's life. The lapse in his response leads to all trouble leaving no wonder when the natives reacted.

Bringing up the boredom existence of grandma after her love died of stroke would be a fine evidence for this impact. There was nothing left for her to attain she became so fragile in her Psyche which destroyed her cells one after the other. When we move tracing the fall of grandma's mental health we find there is a channel of depression because of his death. It is tied with the process of migration. Though Joad's family faced two deaths they didn't have any moment to pause and mourn because they had fear of extinction which pushed them to move forward to find a source with some resource to cling on to their lives.

Conclusion

Migration is definitely a big step with its pros and cons but it is highly assimilated that it is not as easy as it is pronounced. It gives a feel of children who are wised to school by their parents, initially they are pushed to school like grandpa who was drugged. Later it turns vice versa though class ends they don't return and parents demand and request for an intimation for their delay. The process of migration impacts socially, personally and psychologically. As the paper has explored through different characters in order to do just by presenting deliberate disadvantages we thoroughly get an image of these impacts.

This reality work focuses mainly on migrating with force and no heart. The force is nature in Grapes of wrath. The depression period had no mercy over lives which has destroyed the families. Joads in California focuses on the life of the migrant worker in California.

IDENTITY CRISIS AS A RESULT OF RACIAL OPPRESSION IN TONI MORRISON'S *THE BLUEST EYE* AND MAYA ANGELOU'S *THE CAGED BIRD*

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Abstract

*The racial situation in America has failed to give an Afro-American his place as a human being. Treated in a sub human level for a long time, has deprived them of Self esteem and gradually has led to the identity crisis from which the blacks suffer. Their conditions as slaves and whites as masters who always look down upon them make the blacks crave for recognition and assimilation. The blacks long to have even physical traits like blue eyes and even hate their colour of skin. The racial segregation and physical discrimination, they are forced to experience are portrayed by the black writers in their works. Toni Morrison's *The Bluest Eye*, for example portrays the black girl's longing to have blue eyes like the whites. The hatred of the whites is so tormenting that the blacks hate their own selves rather than accepting themselves as they are. They cannot be proud of their identity as blacks. This results in Identity Crisis*

Keywords: Segregation, Discrimination, Loss of Self Esteem, Identity Crisis.

Identity Crisis is nothing but the loss and or hatred of one's own self and not being able to identify themselves with others also. Almost all the human beings in this world would have experienced the feeling of being disliked or hated by someone. This feeling would naturally lower the self-esteem of the particular individual. But disliking a person based on the things they can't change like skin colour, race and community oppresses them and indirectly triggers their anger which again gets suppressed by the whites. As a result of this, the blacks are psychologically affected. This paves way for the rise of self hatred because of the lack of acceptance and love. To escape this feeling of self hatred, they started to blame each other, which affects their families and eventually affects the whole race and community.

In Toni Morrison's *The Bluest Eye*, Pecola was repeatedly told that she was not beautiful, "Lord, she was ugly..." (124). The girls like Claudia were given white dolls with blue eyes, which increased their frustration of not being very pleasant in appearance. This affects them psychologically to the extent that Pecola gets obsessed with blue eyes that she thought if only she had blue eyes, she could please others especially her family. The black women are doubly oppressed. They think that they are not presentable to their society and to their own husbands which affects their family. Mrs. Breedlove wants to live a life of the whites in which she completely fails. She injects this pain to Pecola. This affects the little child thereby creating an identity crisis. Pecola thinks that, if she could have blue eyes, she would become beautiful. The

dissatisfaction in ones' life affects the other lives that are dependent on it.

The blacks are constantly blamed and put to shame. Pecola was falsely accused for having killed a cat by Geraldine. "did not like him to play with niggers. She had explained to him the difference between colored people and niggers...colored people were neat and quiet; niggers were dirty and loud" (Morrison 85). Many black people hated their own kind of people because of the contempt they had towards their own selves. Cholly was caught when he was having sex with Darlene and was asked to continue in front of the White Policemen. "Get on with it nigger..." (146) Koopman, tells that Cholly was 'double raped' (306) He ended up raping Darlene but he was raped by the white policemen leaving him helpless. He projects this humiliation to Pecola by raping her. Cholly, on the other hand is another victim of racial segregation like Pecola and Pauline. As, he was not loved by anyone around him, he felt unworthy to live. This frustration towards his own life made him to act in such a way that he couldn't understand his illogical doings. i.e., Incest. He is not remorseful after having committed an act like that.

In Maya Angelou's, "Caged Bird", the poet talks both about the free bird and the caged bird. The caged bird represents the Blacks and the free bird represents the Whites.

" The caged bird sings
With a fearful trill
Of things unknown
But longed for still
And his tune is unheard

On the distant hill
For the caged bird sings of freedom."

This stanza may represent the unuttered cry of each and every African-American. The freedom here signifies not only their freedom from oppression but also the freedom to live their own lives with the things that are unique to themselves. As a result of constant oppression for generations together, the African- Americans lost their self identity and they were unable to assimilate with the Americans also. The cry of agony which represents their hopelessness and helplessness can be seen in the poem. But situations have changed these days, the same poem which talks also about the free bird or the whites never failed to give meaning in the lives of the blacks. The words which represented the whites now represent the blacks. But these lines then was the desired, unuttered cry of the blacks of the life they longed to live for.

"A Free bird leaps
On the back of the wind
And floats downstream
Till the current ends
And dips his wing
In the orange sun rays
And dares to claim the sky."

The African- American lives are now changed. They are free from their oppression to a notable extent and they are allowed to live their life with their own identity and qualities that are unique to themselves unlike the victims in the novel *The Bluest Eye*. The African- Americans now, achieve many things from participating in Beauty competitions to the winning of the presidential elections and of leading the nation which oppressed them. They are Efficient Writers, Activists, Film Directors, etc. Thus, the African- Americans not only gained freedom from oppression but also received the freedom to live with their own identity and have found beauty in it to lead a successful life.

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CORPORATE GOVERNANCE DISCLOSURE PRACTICES OF SELECT INDIAN COMPANIES

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Abstract

The concept of corporate governance has been attracting public attention for quite some time. It has been finding wide acceptance for its relevance and importance to the industry and economy. It contributes not only to the efficiency of a business enterprise, but also, to the growth and progress of a country's economy. Several studies in India and abroad have indicated that markets and investors take notice of well managed companies and respond positively to them. In the present paper, an attempt has been made to study and measure the corporate governance disclosure practices of select Indian firms with respect to select five sectors as well as eight Industries for the period 2016-17. Based on analysis, it can be concluded that there is no statistically significant difference in the corporate governance and disclosure score of companies across various sectors and industries. Out of 8 sectors analyzed in this research, Oil & Gas and Auto sector scored high CGD score. A few number of companies' (RIL, Dr.Reddy, ONGC Mahindra & Mahindra etc) disclosure levels are beyond the requirements of the revised Clause 49.

Keywords: *Corporate Governance, Mandatory Disclosure, Voluntary Disclosure, Industry Characteristics, Financial Reporting.*

Introduction

Corporate Governance (CG) concept has gained public attention in early '90s in India. It also gained further momentum after the sudden crash of Xerox (2000), Enron (2001), WorldCom (2002), Lehman Brothers (2008) followed by IT giant Satyam (2009). Lack of transparency and poor disclosures in the annual reports are blocking the shareholders from ascertaining the well-being of the corporate houses. As a consequence, investor community urged for improvements in governance practices which lead to the implementation of corporate governance codes. For attracting foreign investors and global fund raising, the corporate houses are forced to adhere to the high quality of governance. Today, shareholders are more vigilant about their rights. This has made it more important for the companies to disclose the various parameters in their Annual Reports depending upon the model of corporate disclosure being followed by legal authority.

The concept of Corporate Governance

The meaning of the term corporate governance is a subject of considerable debate. The concept has been defined in many ways. Organization for Economic Co-operation and Development (OECD) has defined corporate governance as, "procedures and processes according to which an organization is directed and controlled. The

corporate governance structure specifies the distribution of rights and responsibilities among the different participants in the organization –such as the board, managers, shareholders and other stakeholders – and lays down the rules and procedures for decision-making".

Corporate Governance describes how companies ought to be run, directed and controlled. It is about supervising and holding to account those who direct and control the management (Cadbury 1992). The purpose of governance structure is to assure a significant flow of capital to the financing of firms, corporate governance includes the structures, processes, cultures and systems that engender the successful operation of the organizations (Keasey, Thompson, & Wright, 1997).

Corporate governance aims at protecting the individual and collective interest of all the stakeholders. Good corporate governance practices may have significant influence on the strategic decisions of a company such as external financing that are taken at board level. (Hasan & Butt, 2009). Sound corporate governance principles are the foundation upon which the trust of investors and lenders is built. In a nutshell, the corporate governance is all about governing corporations in such a transparent manner and ensure all stakeholders' interest are protected, and with due compliance and applicable laws.

Review of earlier studies

Cooke (1989) suggested that historical factors in the Swedish economy may have been important consideration in the development in financial reporting in different sectors. He found that when Swedish firms were classified into manufacturing, trading, services or conglomerate industry types, aggregate disclosure and voluntary disclosure was lower in those firms classified as 'trading'.

Association between the level of disclosure and industry types provides mixed evidence. In Indian context, software, IT, Media and telecommunication industry disclose more information than other industry (Mahajan and Chander, 2008). But the findings of Giner(1997), Owusu Ansah(1998), and Despina et. al.,(2011), provides no evidence of this association. Similarly, the results of prior research studies by Stanga (1976), Belkaoui and Kahl (1978), McNally et al., (1982), Wallace (1987), and Wallace et al.,(1994) are mixed on impact of disclosure on nature of sector or industry.

Sector type as a determinant of corporate disclosure has been investigated in prior studies. However, empirical findings on this relationship are mixed. Ahmed and Courtis(1999) survey prior literature and find a significant relationship between disclosure and sector type in some countries such as the US, Canada, and Sweden (Belkaoui and Kahl, 1978; Cooke, 1989a). Stanga (1976) also found industry type to be a significant explanatory variable with positive relationship between industry type and the extent of corporate disclosure. On the other hand, an insignificant relationship between the two variables is found by a number of academic studies such as McNally et al., (1982) in New Zealand, and Wallace et al., (1994) in Spain. Owusu-Ansah(1998), found no significant relationship between industry type and extent of corporate disclosure.

Objectives of the study

1. To study the overall corporate governance and disclosure practices in sample companies selected from five sectors.
2. To measure the corporate governance disclosure scores and find out to what extent these firms from select sectors disclosed their financial activities to their existing and prospective investors and regulators at large through their annual reports.

Hypothesis

H_0 = There is no significant difference among calculated CGD scores of different sectors and industries in India.

Scope of the study

This study will help us to know whether nature of industry is associated with corporate governance and disclosure practices of companies in India.

Research Methodology

The sample for the study was collected from the listed companies in India. These samples are selected from the published issue of the "Business Today – November 2013" titled India's Top 500 companies in terms of market capitalization. The top 500 companies are segmented into 24 strata. Among these 24 strata, 5 strata randomly selected to justify the stratified random sampling method. The study has been categorized into two namely; 1) Eight industry type sectors which covers Cement, IT, Automobile, Metal, Capital Goods, Pharma, Oil and Gas and FMCG. 2) Top 5 companies from select five sectors namely IT, Pharma, Manufacturing, and Automobile and overall top 5 companies. The Annual Reports of 25 companies for the period ending March 2016 or December 2017 (based on firm's financial year) have been downloaded from the company websites and moneycontrol.com.

Corporate Governance Disclosure (CGD) Score

In this study corporate governance-related disclosure developed under 52 questions categorizing into Board structure, Board process, Transparency & Disclosure, Safety health, CSR Initiatives, Risk Management, Internal control systems & Adequacy, Board Committees, Investor Grievances Committee, Whistle Blower Mechanism and Independent Auditor's report. In this study, only the annual report information is used for calculating corporate governance and disclosures (CGD) score of companies. The annual reports of the selected 25 companies were examined for the financial year 2016-17. In order to arrive the overall disclosure score annual reports of each company under study were carefully scrutinized for the presence of specific items under the above mentioned categories. One point is award when information on an item is disclosed and zero otherwise. All items in the above categories were given equal weight and the scores thus arrived at, with a higher score indicating greater disclosure.

Analysis and Major Findings

A detailed analysis of the CGD scores for select companies presented in Table A. It shows minimum, maximum, average and standard deviation (SD) of CGD score for various sectors. Results reveal that

there is a difference between mean and SD of CGD score for various sectors. The Table-A indicates highest mean CGD score for Oil & Gas sector with 45.50 with highest SD 5.66 for FMCG sector

companies when compared with other sector in the sample.

Table a Industry – Type wise CGD Score

Industry Type	No of Companies	Min	Max	Mean	S.D	Std Error	95% Confidence Interval for Mean	
							Lower	Upper
Automobile	5	42	45	44.20	1.30	0.58	42.58	45.82
Capital Goods	1	44	44	44.00	-	-	-	-
Cement	1	42	42	42.00	-	-	-	-
FMCG	2	36	44	40.00	5.66	4.00	-10.82	90.82
IT	6	35	44	40.17	3.25	1.33	36.76	43.58
Metal	3	38	45	41.67	3.51	2.03	32.94	50.39
Oil & Gas	2	45	46	45.50	0.71	0.50	39.15	51.85
Pharma	5	34	46	39.20	4.44	1.98	33.69	44.71
All Companies	25	34	46	41.60	3.61	0.72	40.11	43.09

Source: Annual Report & Computed data

Further, the table A indicates Oil & Gas companies found to have highest mean CGD score of 45.50 which is higher than mean score of 41.60 reported for mean score across all sectors. The lowest mean CGD score of 39.20 reflects Pharma companies which tend to comply with more listing requirement in US.

The detailed analysis of corporate governance disclosure score for sector-wise presented in Table-B. The highest mean CGD score 44.20 for Top five automobile companies. The lowest mean CGD score of 39.2 with highest standard deviation score 4.44 for Top Pharma companies.

Table B Sector –wise CGD Score

Sector Type	No of Companies	Min	Max	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
							Lower	Upper
Overall Top 5	5	38	46	42.6	3.44	1.54	38.33	46.87
Top 5 Automobiles	5	42	45	44.2	1.30	0.58	42.58	45.82
Top 5 Manufacturing	5	36	45	41.8	3.49	1.56	37.46	46.14
Top IT	5	35	44	40.2	3.63	1.62	35.69	44.71
Top Pharma	5	34	46	39.2	4.44	1.98	33.69	44.71
Total	25	34	46	41.6	3.61	0.72	40.11	43.09

Source: Annual Report & Computed data

Empirical Results

The Table-C and D reveals mean comparison among 8 types of industries and five types of sectors. The application of ANOVA (analysis of variance derived the following values).

Table C Industries Comparison – ANOVA Result

	Sum of Squares	Df	Mean Square	F	Sig.
Between Industry	116.4	7	16.629	1.445	0.25
Within Industry	195.6	17	11.506		
Total	312.0	24			

Source: Computed data

Table D Sector Comparison - ANOVA Result

	Sum of Squares	Df	Mean Square	F	Sig.
Between Sectors	77.6	4	19.4	1.655	0.20
Within Sectors	234.4	20	11.7		
Total	312.0	24			

Source: Computed data

From the both table it is found that $F=1.445$ and 1.655 , $p=0.25$ & 0.20 are statistically insignificant at 5 per cent level. Therefore it can be concluded that the eight types of companies do not differ significantly in the overall corporate governance approach. The companies in the five types of sectors also do not differ significantly in the corporate governance practices.

Conclusion

It is evident from this study that there is no statistically significant difference in the corporate governance and disclosure score of companies across various sectors and industry type sectors. Out of 8 sectors analyzed in this research, Oil & Gas and Auto sector scored high CGD score. A few number of companies' (RIL, Dr.Reddy, ONGC Mahindra & Mahindra etc) disclosure levels are beyond the requirements of the revised Clause 49. It is also interesting to see the corporate governance & disclosure practices

linked with other variables like firm performance, Return on equity, Return on capital employed, leverage and Net profit. Another additional area for future research is to examine the effectiveness of additional attributes of corporate governance on voluntary disclosure such as other variables of ownership structure (eg. Institutional ownership, concentration ownership). This provides scope for further research.

Annexure A – List of companies selected for the study

S. No	Name of Company	Industry Type	Sectors	Mean CGD Score
1	Tata Consultancy Services	IT	Overall Top	40
2	Reliance Industries Ltd	Oil & Gas	Overall Top	46
3	ITC	FMCG	Overall Top	44
4	Oil & Natural Gas Corpn	Oil & Gas	Overall Top	45
5	Coal India	Metal	Overall Top	38
6	Sun Pharmaceuticals	Pharma	Top Pharma	34
7	Dr. Reddy's Laboratories	Pharma	Top Pharma	46
8	Lupin	Pharma	Top Pharma	39
9	Cipla	Pharma	Top Pharma	37
10	Glaxo Smith Kline	Pharma	Top Pharma	40
11	Tata Motors	Auto	Top 10 Automobile	44
12	Mahindra & Mahindra	Auto	Top 10 Automobile	45
13	Bajaj Auto	Auto	Top 10 Automobile	42
14	Maruti Suzuki	Auto	Top 10 Automobile	45
15	Hero Motocorp	Auto	Top 10 Automobile	45
16	Wipro	IT	Top IT	44
17	Tech Mahindra	IT	Top IT	42
18	Mphasis	IT	Top IT	38
19	MindTree	IT	Top IT	42
20	Vakrangee Softwares	IT	Top IT	35
21	Ultratech Cement	Cement	Top 10 Manufacturing	42
22	Hindustan Zinc	Metal	Top 10 Manufacturing	42
23	NMDC	Metal	Top 10 Manufacturing	45
24	Asian Paints	FMCG	Top 10 Manufacturing	39
25	BHEL	Capital goods	Top 10 Manufacturing	45

Source: Annual Report & Computed data

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FROM POORO TO HAMIDA: A SAGA OF TRAUMA IN AMRITA PRITAM'S PINJAR

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Abstract

Amrita Pritam's Pinjar was translated into English by the prominent writer Khushwant Singh into The Skeleton. It is a story of an abducted girl with the backdrop of Partition of India. It is a painful recollection of the hard times borne by the people during the Partition, Pooro is a mouthpiece for all the women who suffered during the turbulent times. This paper would trace the journey of Pooro, the protagonist from being a girl to a woman full of memories of pain and trauma. The displacement in her life occurs at three levels, home (family), religion and then country. The aim is to bring out the comparison between the life she had to live to the one she actually lives. The focus would also be how the terrible lives of other women of the novel change Pooro's perspective towards her life and her abductor. Amrita Pritam makes her a reflection of each girl who bore the brunt of partition and shows the hypocrisy of religions in our society. This paper would also highlight the deep grained patriarchal structures of society, and its sociological impact, where women are not more than mere objects of great worth.

Keywords: Partition, Patriarchy, religious conflicts, communal discord.

Once, daughter of Punjab cried
And you wrote a wailing saga
Today, a million daughters, cry to you,
Waris Shah Rise !(vii)

Amrita Pritam, a prominent Punjabi writer voiced the silence of young girls through her works. She was the most influential woman writer of her times, who was loved for her insight and depth into the sufferings of women. Her easy writing style and simplicity of thought connected her well with the readers. Her personal experiences and portrayal of the common life gave a realistic touch to her novels. She was awarded the Sahitya Akademi and the Jnanpith award. Her works have been translated into many Indian and foreign languages. The most closest to her heart are themes of partition of India, the sufferings borne by women, and the beautiful dream world. Her most famous poem "Ajj Akhan Waris Shah nu" (Ode to Waris Shah) is a deeply moving poem about the killings of women during the partition. Her novel *Pinjar* narrates the harrowing experiences of the Partition of 1947 and it was later adapted into a Bollywood movie of the same name by Chandra Prakash Dwivedi.

In her path breaking novel *Pinjar* later adapted and translated by Khushwant Singh as *The Skeleton* is a heart wrenching tale of a girl named Pooro, who is abducted, married against her will, inked to a different religion and finally the country taken away by the partition of 1947. The paper would show her traumatic journey of becoming Hamida whom Amrita Pritam describes as a 'skeleton'(pinjar). In Pooro's becoming of Hamida, she

encounters many women with equally painful lives which in return makes her think of her abductor in a positive light. The women in her life leave a deep impact on her mind. The paper aims to read how the effect of other women's lives makes her understand her existence and by the end when she completely transforms, she accepts her identity and the new name.

Pinjar(The Skeleton) opens in the middle of Pooro's life when she is already living with her husband, Rashid who also happens to be her abductor. Rashid, was a Muslim and Pooro a Hindu. The novel begins with Pooro shelling peas, and her encounter with a worm in the pea jerks her into a sad reality of her life. She feels agitated for what she is reminded of by that slimy creature, she sadly touches her heart with her hand, "and continued to look vacantly into space"(1). This act of looking into space also signifies the emptiness in her life. Though she is pregnant, she is still empty from within. The slimy creature reminds of the baby in her womb. And she detests the baby as much as she detested the worm she came across in a pea pod. In the beginning of the novel itself, the readers understand that all is not right, the most beautiful phase of a woman's life is the most painful part for Pooro. She compares the growing fetus in her womb to a thorn of her life which she wishes she could pluck and throw away. Motherhood is not a biological duty of a woman, as the society thinks. In Pooro's story it was just a duty and not something she wished for in the life she was living. It was forcefully assigned to her. Pooro's staring into space and blank walls represent the blankness and vacuum of her

life, where she lives through memories of her life before the abduction happened. She survives through these memories, that is the only thin bridge left which connects her to her family she no longer meets. It is through staring at empty spaces that transports her to her village Chatto, where she was a lively girl dreaming of her marriage to Ram Chand, to whom she was betrothed from a neighbouring village Rattoval. She was from a family of Shahukars. She was just fifteen years old, like any girl beaming with energy and enthusiasm. Once she had seen her fiancé and blushed looking at his features which got imprinted on her mind forever. When she was not dreaming her heart would skip a beat hearing the name of Rattoval where she would have gone as Ram Chand's bride clad in red bangles and red clothes. But the harsh reality breaks that image into uncountable pieces.

On the other hand Muslims were getting aggressive and violent, communal clashes, religious conflicts were becoming a normal affair. Pooro belonged to a Hindu community, so she was not allowed to go out alone, the other being not to be seen by anyone from her in-laws family before marriage. But occasionally whenever she went out it was to the nearby fields to pick vegetables. Once she encountered a man on a horseback staring and making her uncomfortable with his gaze fixed at her body. Pooro's body shivered and left her scared. The guy was Rashid who belonged to the family of Shaikhs from a nearby village, who later abducts her and imprisons her faraway from her village. When Pooro pleads him to have mercy and leave her, he doesn't comply with her demands. Its few days later he reveals that he was in love with her, but the reason of abduction is told to be an old family feud between Pooro's and Rashid's ancestors. And to settle scores the elders of Rashid's family had decided to take revenge on Pooro's family by abducting her before her wedding day. The treatment of women as objects of exchange to settle family disputes, shows the status of women in our society. They were mere things without an identity of its own, who could be uprooted and left rootless for the rest of her life. Pooro looks around the room where she is locked, she feels her fate was locked with her in that room.

When she escapes the abduction, she reaches her home. But the already broken world shatters once again when her father asks her to return. Her mother cries in pain for her daughter, but the father's pride and shame was much more than the love for his daughter. She contemplates suicide but Rashid saves her. The abductor also becomes her savior. But what kind of savior is that,

first who ruins her life at mere instigation of few fickle minded people dying to revenge the Shahukar and now saving her from death. The death probably seemed a better option for Pooro. She belonged to no place. She was left homeless within few days, she was without a family to support her. She had no one to call her own who would understand her pain, she suffered for no fault of her own. Her own blood had shut doors on her face, when she just needed them. This also is reflective of the times our society has grown from, the terrible partition times when women were abducted and then not accepted by their families. The importance given to honour and shame outweigh relations. The only thing they believe or are made to believe is the game of destiny. Pooro's father says with a heavy heart, "Daughter, this fate was ordained for you, we are helpless." (22) The actual helpless is rendered even more helpless by the ones who can help. She remembers Rashid's voice, "You have no place in that home now." (22) Pooro realizes she had no place anywhere. Women have no place to call its own. The private and the public belongs to the man. Her own body too belongs to the man. It is only if she had asserted her biological self then a difference could have been made.

Equating women with honour of the family and shame they may bring turned many into skeletons. Pooro's life had not even started when she knew it had ended. She never knew what choice was, as it was never offered to her. As women's lives are controlled by men in a Patriarchal structure, Linda Napikoski in her online article *Patriarchal Society* quotes Andrea Dworkin, "Being female in this world means having been robbed of the potential for human choice by men who love to hate us" Her marriage was fixed without her consent, she was abducted and was not even given a chance to reunite with her family. When she chose to end life Rashid saves and pushes her into a life even worse than death

Finally she is married off to Rashid not by choice but forcefully. Few days later her identity as Pooro comes crashing down when Rashid gets her new name, Hamida tattooed on her arm in green ink. Green being a sacred colour for Muslims. The inking of her name was giving way to a new identity she could not accept. It was a way of owning her as a property all his life. She later unwillingly bears him a son as well, out of an obligation of her marriage to Rashid. Now her religion and name had been taken away from her. Nobody wondered what is she left with to call her own. The displacement in her life happens at more than one level. One act of revenge between different communities shattered her life forever. Amrita

Pritam through Pooro voices the story of thousands of such girls who lived through the trauma of partition, religious conflicts and clashes. It is a novel dealing with many issues, such as family feuds, communal riots, religious clashes, abduction as an act of revenge and at the backdrop the partition of India.

It wasn't easy becoming Hamida from Pooro. There is a complete process of undoing previous identity and wearing a new one. The entire conspiracy set by the patriarchal orders. Wallby defines Patriarchy as a "system of social structures, and practices in which men dominate, oppress and exploit women"(214)

Pooro is first displaced from her home, and when she returns to be with them she is thrown out by her own parents. Then she is married off to her abductor and given a new name and a religion. Her identity gets displaced with her change of name stressing on her being a Muslim now and not a Hindu anymore. The trauma doesn't lessen, it deepens and deepens. Her memories are the only way to remind her in her mind and heart to who she really was. Her dreams are the only constant thing that couldn't be displaced, though she was married to Rashid but the name Rattoval triggered thousands of emotions of her impending marriage to Ram Chand. Her dream of being his beautiful bride are her only things to call her own. Towards the end of the novel, partition separates her from her country. Then she chooses to place her life in the displaced zone where she had begun to make new roots. That displacement too haunts her. It is not only Pooro's story, it is the story of every girl who is still adjusting to live with her dreams and her harsh reality.

Pooro starts acknowledging Rashid's good treatment towards when she encounters other girls who are living a worse life than her. The realization of being in a better condition than the women she meets, helps her to accept Rashid and her son as family. It is only then she compares Rashid to other men those who are worse in any form. Rashid leaves no stone unturned to please her, but fails to live in her dreams. The world which she called her own had no place for Rashid, whom she blames have killed her and made her a living dead. In immense hatred she overlooks the love Rashid always had for her. But the life changing events harden her heart and make her look at Rashid only as a curse in her life.

Pooro on the day of Baisakh is in deep thoughts, thinking why Ram Chand hadn't come to save her, at a distance she could hear songs sung for beautiful girls at Baisakh celebrations. It makes her wonder why all the songs were in praise of girls, and " why did someone not

compose songs of lament for girls in her predicament? Why not hymns for those whom God has discarded?(29,30) It is a deep concern that history has never revealed the ever lasting effect of partition on women but it is through fiction that stories are told to highlight the dilemma of the sufferers, especially women. During childbirth, the pain is unbearable also because that pain had been given by her abductor the second time. The author writes, "that day her cries had come out the anguish of her soul; today they rose out of the anguish of her flesh"(31) Rashid had always stood by her, though he committed the crime of abducting and ruining her life but he wanted to cover up for the wrong he had done. Rashid was a good and a caring husband, "he wished he could take some if not all the pain from his wife's body into his"(31) But Hamida's sufferings had to be borne all alone, Rashid was aware that all the tears his wife shed were due to him, he wanted to give her all smiles. But Hamida could never forgive him, for all the injuries he had given to her soul. But its over a period of time when she starts looking at him as more than her abductor, after her son was born she did not want to even look at him, but the moment she held she was a different person and she herself did not know what caused that transformation. She believes too see her family through her son believing the same blood ran in his body too. The injury on her heart was too deep to heal with love for her son. Feeding his child she felt the sucking force, "just as his father used force to take her"(34). The pillars of patriarchy are so strong, women are always overpowered by men, the thought of dominance and power over woman's body Hamida compares to " a dog gnawing a bone and like a dog consuming it."(34). Napikoski quotes, Adrienne Rich from *Of Woman Born* " there is nothing revolutionary whatsoever about the control of women's bodies by men. The woman's body is the terrain on which patriarchy is erected"

Hamida meets Taro, a young girl who had been ill since the time she had been married. She would get fainting fits every time she was to go back to her husband's home." Her bones stuck out her flesh"(42) Probably Hamida was not the only skeleton(pinjar) she thought to be. Taro's condition was even worse. The concept of marriage, and honour in relation to women puts our society to shame, this novel make us question the system prevalent in our culture. Old aged patriarchal structures need to be demolished, that treat woman as inferior, slaves, sexual objects, objects of exchange, as baits to shame the other religion or community. These structures fail to understand, irrespective of caste, colour,

creed or religion woman's status as a human. Power is privilege, and letting go of power over women means losing the status in society. Taro is living a bad married life, her parents are aware but do nothing of it. Taro is psychologically not in the correct state of mind, she wants to end her life as she feels," When parents give away a daughter in marriage, they put a noose around her neck and hand the other end of the rope to the man of their choice."(43,44). The girl has no right to complain after she is married, her husband has a mistress who rules his heart and house. She is nobody for her husband. But no one ever sees what she wants is not food and clothing but love and respect. Taro had to sell her body for two years for few morsels and rags. She wants to end her life. she says, "I am like a whore..like a common prostitute."(45) Taro's mother's words provide enough evidence of the evils embedded in our society. The parents have no say in their daughter's life, as her husband own her life, "it's a man's privilege"(46)

It is the entire story of Taro's life that makes Hamida realise her problems as very small. A glimpse of others sorrows and pain makes her feel better. "she had heard of houses that were not homes. Taro's story made her own home appear like a haven or refuge"(48) Its this realisation of being in a better and safer position than women like Taro that makes her crave for Rashid. For the very first time she wanted to forget about abduction and make love to Rashid as her husband, her son's father and she says, "this alone was true; this alone mattered. The rest was mere prattle and a lie"(48) Her desire to belong somewhere else came to an abrupt end. It is from then onwards her life begins to settle.

Then Hamida has an encounter with a mad woman, who would run with disheveled hair, naked body, screaming and laughing hysterically. She was pregnant. Hamida wonders who could have done this to her, neither was she attractive or young, just "a living skeleton....a lunatic skeleton.."(52) She takes in her child after she dies in childbirth. Hamida ponders who could have lusted after the "charred body of the mad woman"(54) Thinking all this

falls asleep and dreams similar things being done to her by Rashid, impregnating her, and then deserting her with a child. She wakes up startled and thinks of Rashid once again in good terms, he had not left her, he had not deserted her. She was kept safely in his house. She feels kindness for Rashid one more time.

No matter how accepting she becomes of her life with Rashid and her son. She had started enjoying every day of her life, But some ties are hard to be broken. The mention of going to Rattoval, opens floodgates of memories to her. She again goes back in time, the name pierces her heart like a needle. She dreams of how Ram Chand would have come with decorated palanquin and taken her back as his newly wedded bride. Her heart and mind was," full of unfulfilled desires."(70) Through her unfulfilled desires she looks back in time. She would have been Pooro, living in Rattoval. But here she was living a different life of Hamida. Though her identity had been moulded but no body could snatch the memories that connected to her past. In her dreams "everyone still called her Pooro"(25) Otherwise she was Hamida." It was a double life: Hamida by day, Pooro by the night "(25)

When partition happens she finally unites with her brother, who tell her grabbing her arm to come along to India, "This is your only chance...."(125) But she looks for Rashid, who was her savior when the world shut her out. "my home is now in Pakistan"(125) she tells her brother. All this while she "was just a skeleton, without a shape or name"(125) Pooro's journey to becoming Hamida was indeed a tale of pathos and sorrows. Many such women had lived a similar fate and some did not even get a chance to become Pooro again from Hamida.

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DECONSTRUCTING THE MACHINE: A STUDY OF THE CONFLICTS IN THE IMITATION GAME

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Abstract

Often construed as a derogatory metaphor, a machine is exceedingly demarcated as a mindless and uncompassionate contraption that functions entirely on a set of algorithms. Within the context of war and artificial intelligence, Morten Tyldum's directorial venture *The Imitation Game* (2014) explores the life of the eccentric mathematical prodigy Alan Turing, who played a major role in decoding the incorruptible Enigma code and helped the Allied forces win the war. Ironically it is this very contraption which philosophers like John Searle stigmatized as not possessing a 'mind', 'understanding' or 'consciousness' that brings about passion and pep in the lives of Turing and his colleagues. The paper endeavors to deconstruct Turing's machine as a metaphor for the various conflicts presented in the film.

The interesting question is, just because something thinks differently from you, does that mean it's not thinking?

Keywords: Metaphor, Machine, Deconstruct, Conflicts.

Introduction

Do you know why people like violence? It is because it feels good. Humans find violence deeply satisfying. But remove the satisfaction, and the act becomes... hollow.

The Imitation Game

Serious disagreements and arguments have often paved the way to conflicts, disputes and in turn incompatibility. And often in our history, we come across the fact that a prolonged conflict between ideologies when it crosses the territorial borders of a nation or country and accompanied by force of arms lead to wars. In the pages of world history, Wars are never pronounced without the term conflict getting attached to them at one point or the other. Among the wars that spewed chaos and turbulence over the world, the world wars are the most noted for their magnanimity of participating forces and the aftermath they caused. The War to end all wars almost ended the world itself. Compared to the previous wars, World War II was the one that had the greatest impact on the present day technological advancements that we get to have. During the conduct of the war, technology played a greater role, than in any other war in world history and had a very significant role in its outcome. Technological advancements happened parallel to that of the customizations that took place. Ships, Vehicles, weaponry, artillery, aircrafts, trains etc underwent customizations and were modified to suit the war requirements. Machines became an integral part of the war society. Machines that worked for the masters and helped them attain the

outcome they wanted. Along with the war of machines, there surfaced the war of intelligence which helped to increase the ferocity and viciousness of the war. Intellectual advancements in the field of science and technology led to path breaking developments which then occupied the armament depots and helped win the war. Advancements in Biological and chemical weaponry, nuclear weapons, remote sensing machines, espionage, surgical innovations, automatic aircrafts all were born of the war necessity. The war took to laboratories and research centres outside the war fields. This thereby became the first war to widely target the research efforts of the enemy. Military Operations were even conducted to obtain intelligence on the enemy's technology. More than machines of mass destruction, the one that took the form of a nightmare to the Allies was the German Enigma codes. The secret Nazi codes were indecipherable to them. This led to the need for better progressed electronic computers that could break the Enigma and bring the war under control. The machine that took the form of a dreadful monster led to the appointment of code breakers based at Bletchley Park to crack the secrets of the German wartime communication. Advanced machineries and technology led to the war causing utter devastation and leaving the lands in a state of chaotic confusion. The war came to an end following the successful decryption of the Enigma which helped to shorten the war by 2 years and in minimising the death toll. The role played by the machines during the World War II to create conflicts and to resolve them have thus been considered to be of utmost significance. Morten Tyldum's 2014 movie, *The Imitation Game*, by NY Times

as a *highly conventional movie about a profoundly unusual* man is one among the many endeavours that diverts from the typical approach seen commonly in the narratives of conflicts. *The Imitation Game* presents all these conflicts that arose along with the war, within the war and because of the war through the metaphor of the machine. *First they ignore you. Then they ridicule you. And then they attack you and want to burn you. And then they build monuments to you.*

Nicholas Klein

The Imitation Game unveils a more absorbing conflict zone within the conflict zone created by the war itself. Turing's machine, *Christopher*, manifests itself as a curious metaphor for conflict as it simultaneously drops and rescues Turing from the chaotic pit that the world around him had constructed. The world which was normal for the rest of the people was completely alien for Turing, for, his mind worked on logic alone and thus could not pick up the hidden meanings and intentions used by his colleagues and his superiors. The confused antisocial being inside in him found an escape in the logical world of the machines. Yet, ironically, for a man who always tried to escape from the ties of emotions, the machine itself became the greatest emotional attachment. The machine was named after his late schoolmate, the only person who showed genuine concern for him and the only person about whom Turing could connect innately. Christopher opened for Turing the world of puzzles and logic, the only world that made sense to him. Though Christopher met with an early death even before Turing could confess his feelings towards him, he never left Turing and continued to live on as the single potent emotional streak in his otherwise unemotional life.

When Turing was selected to work with the stellar team of linguists and mathematicians to crack the German *Enigma* machine, the greatest encryption device in history till then at Bletchley, he knowingly or unknowingly steps into the deepest folds of the greatest conflict zone to ever befall upon mankind- the world war. The Commander only wanted a temporary solution, a way to crack the so-called impossible programme, but Turing changed the entire course of history by inventing a machine that can de-crypt any encryptions, the first form of the analytical computer. His ability to 'perceive patterns invisible to others' yet at the same time being 'stranded in the desert of the literal' makes him a target of suspicion and ridicule amongst his colleagues and superiors. When Turing works on his Universal machine rather than trying to be the dead clock that is right twice a day, it creates a friction- a warzone

within the war zone that they were trying to get out from. Infuriating Commander Denniston, Turing gains the leadership of the Enigma project as well as the funding for his machine with the aid of Prime Minister Winston Churchill. As the machine takes form, the implacable crowd surrounding him are waiting for one single mistake on Turing's side to kick him and his machine out of the project. Even before it had been completely built and begins functioning, *Christopher* becomes the greatest source of strife in Turing's life. Yet his ardent devotion to his machine and his theory of a machine that can think on its own and thereby an innate desire to revive Christopher urges him forward.

The initiator of the conflicts turns from destroyer to saviour when the very charismatic Joan Clarke enters the scene. She was the one person handpicked by Turing himself whom he believed could help him revive Christopher, the only person who outdid himself. In a society where women were good only for meaner secretary jobs and getting married, Clarke's life was completely transformed when she joins Turing in building *Christopher*. When the world around her questioned her intelligence and tried to mold her into the typical woman image, it was *Christopher* who made it possible for her, even amongst the very few people, to retort with *What makes you think I can't solve the puzzle myself?* *Christopher*, for Joan, was a savior, something which pulled her through the confused state, trapped between her desire to pursue her ambition and the societal restrictions inflicted upon a woman. She was even ready to marry Turing, irrespective of knowing the fact that he was a homosexual and would never love her like a man loves a woman. Thus *Christopher* not only saves Joan but in turn also saves Turing for through Joan, the bridge between Turing and his colleagues is mended and they agree to work together with Turing. Turing's worries don't stop even when they finally manage to finish making the machine and get it working. The rotors of the machine keep on turning without being able to comprehend the input given to it. Once they find the missing piece in a lucky coincidence and *Christopher* is finally able to decode the German secret messages, the real problem begins. *Every man has his secret sorrows which the world knows not; and often times we call a man cold when he is only sad.*

Henry Wadsworth Longfellow

Secrets proved to be the greatest enemy Turing had to face in his entire life. And *Christopher* became a potential addition to the list. Even though they succeeded with the machine, they could let the world, let alone their own commander know about their success. They had to act in great tact so that the Germans don't find out that

their Enigma machine had been decoded. They could not thwart every danger, save every ship and submarine for it would raise suspicion. Even though they had the power to save everyone, they could not do so for their aim was for the greater good. The only person whom Turing could confide in was the greatest pied piper when it came to the business of secrets -Major Steward Menzies. Turing had to juggle the secret of his homosexuality, the potential of *Christopher*, the secret of his own colleague being a Soviet spy also that it was none other than his confidante Menzies who made his colleague to leak the information to Soviet Russia. He stepped into the great pit of conflicts just so that he would not be separated from *Christopher*, again. Their hardwork reaped benefits when finally the Allied forces defeated Hitler and the Germans. The group effort that happened at Bletchley was something unknown to the world until about fifty years after the war had ended. Their work proved that winning the war was more than bombs and firing. Turing had to fight a war within the war, with his colleagues, with his sexuality, with his superiors, with himself so he could help end the war. He had to fight with the world until his death to continue his work on *Christopher*. Years after the work, when he was convicted of the 'crime' of homosexuality, he had to accept chemical castration so he could continue his work. Irrespective of

Christopher was built to eradicate all the conflicts that were brewing in the world, but it in turn put Turing's life in the deepest chaos. The machine complicates the conventional conflict narratives by becoming a conflict in itself. It vacillates between its 'identity' as the conflict and the solution. For Turing, *Christopher* was a warzone of conflicts and emotions where he fought to keep alive his passion from the socio-political limitations. The machine who worked on logic alone was the only emotion that got through the machine in the man Alan Turing.

Sometimes it is the people no one imagines anything of who do the things that no one can imagine.

The Imitation Game

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PORTRAYAL OF CHARACTERS IN HENRY JAMES' *THE PORTRAIT OF LADY*

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Abstract

James shows religious zeal in his pursuit of art. He continues to develop like very few American novelists over a long period of years. He searched for a great number of contrasts between international cultures. His basic concept remained the same in spite of his exploration. The central character of his novels accomplished a deeper comprehension of the nature of good and evil by process of moral growth. He deals with the contrast between European and American cultures through the characters of his novels.

Keywords: *Portrayal of Characters, Culture, Theme.*

The discussion of the theme of the American European contrast in many of his novels made James feel tired. So, by mid-eighties, he searched for another centre of interest. "For myself, at any rate, I am deadly weary of the whole "international" state of mind – so that I ache, at times, with fatigue at the way it is constantly forced upon me as a sort of virtue or obligation."

He required a different theme or a shift in the point of concentration that was more effective in picturing the enchanting intricacy of the human nature. This change resulted in the concentration on enormous human issues in the novel which led to the neglect of the international theme.

The international theme requires more attention. The social and international aspects of the two nations become the integral part of the character of the individual. James directed all his attention to the moral elements of the individual human being. He wrote many novels on this theme. The moral decision deals with the choice between right and wrong. It also deals with the greater accomplishment of the possibilities of the human spirit.

The Portrait of a Lady is the first and the best example for the definition of the theme. It provides a passage between the first group of James' novels and the second. The novel deals with the atmosphere of Europe and also with the age, beauty and tradition of Europe which are not seen in America. James does not lay much emphasis on the contrast for his interest lies in the description of the sensibilities of the heroine Isabel Archer.

Isabel Archer, the heroine of *The Portrait of a Lady* is developed originally as a kind of woman rather than as an American. James carefully evades any reference to the nationality of the 'Young Woman'. This novel portrays the life of a young girl who aspires to have a splendid life. This

very desire ruins her life and she falls into the hands of evil people, who use her potential for their own petty ends. This American girl is brainy and has great faith in her decision, even if it requires more mature counseling. She, having an excessively romantic temper, has too much faith in her own judgment, so she seldom cares for others' suggestion. The better judgment and mature advice of Ralph Touchett and the instinctively sharp warning of Henrietta are ignored because of her independence. The flaw in Isabel's character is her self-confidence. It is also admirable because it enriches her experience of life. This American innocence is prepared to absorb Europe. She is perceptive and shrewd. She has a strikingly active imagination. Isabel's extraordinary imagination is an individual trait and also a national trait.

The attitude of one's community or country is reflected in the imagination. Henrietta directly denounces the life of cultivated leisure and undemocratic events only because of this attitude.

Isabel's marriage with Gilbert Osmond is a tragedy and he tries to hide her suffering to disguise the natural portrait by art. She attempts to pose herself into an artificial and false portrait. The character of Osmond is a direct contrast to Isabel for he represents hypocrisy and lacks generosity. He tries to hide his evil motives by disguise.

Ralph Touchett who chooses the full and original portrait, is the only character in the novel who makes a success of life. He compares Isabel most objectively to a work of art, "a Titian or a Greek bas-relief, a beautiful edifice." (16) There was a careful distinction between art and nature when Ralph starts his comparison. He compares her to a work of art. He shows the pictures to Isabel and this shows its relative significance to life and also to the real thing. He finds his eyes directed more on

figure than upon the pictures while he halts in the middle of the gallery. She is more admirable than most works of art, so he loses nothing by these wondering glimpses. Ralph because of his humanistic attitude is different from the other Europeanized Americans who have aesthetic and practical attitude. This also explains his essentially moral view of life and also intensifies his relationship and sympathy with Isabel. The thematically significant element in the novel lies in the contrast of his physical weakness and humanistic strength. But it appears as a passing reference to the arts at the first glance.

He desires to sit at the feet of the dancing muse and play while others dance, even in his dying state. He asked his father to write a legacy for Isabel. He feels this legacy will help her to progress through life and he will gain great entertainment from watching her development. He tries to entertain her by playing the music while she dances. His love for her goes beyond the passion. His love for her is mingled with a love of life just as his love of art is mixed with a moral grasp of life. She becomes the integral part of his life and his activity, his dance and everything is nothing but Isabel. He dies when his initial enthusiastic aspiration for living is supposed. The nymph prolongs to stand straight and beautiful like Bernini, so that art and life are brought together into one moral whole. Isabel Archer and Ralph Touchett discover the two sensibilities to be identical. The other principal actors in *The Portrait of a lady* provides a much more acute, sharp and wide range of characterization than in his earlier novels. The visual arts furnish a scheme of observation to every character of *The Portrait of Lady*. The interpretative value of the art is excellent as it gives a significant symbolism. This is capable of directing the reader to the heart of the novel.

Gilbert Osmond, one of the important characters in the novel is portrayed as an inspired amateur in art. He longs to retain this character throughout the novel. He is introduced in the novel while he is displaying his water colour. His life is keenly painted within such a structure. Osmond is in the midst of beautiful objects. His collection of objects is tremendously beautiful and it is also tyrannical. His taste is flawless because he is an excellent student. His character is his taste. He is often pictured in terms of arts, as they are part and parcel of his personality. "Madame Merle early likens him to a collection of snuffboxes". (17)

James explains exactly the central theme of his second group of novels here. Moral judgement is simply a matter of aesthetic to Osmond. Henry James is forced into this position by some critics. In Osmond's uninterrupted

attempt to life is only by taste and by appreciation of form of the visual, social and traditional. "He has a great dread of vulgarity; that's his special line; he hasn't any other that I know of" (19) says Ralph Touchett.

Madame Merle also has impeccable taste. Her knowledge of art is admirable. Yet her character is also morally imperfect. Her evil emerges not from her excess of concern for her own values, but from her great concern for the values of others. She hides the guilt of Pency's birth that shows that she is capable of moral wrong. She suits smoothly to the society which demands faults. This tendency of hers is the prime cause for the tragic marriage of Isabel. True to the tradition of James earlier novels, she is a part of Europe. She cannot be judged on the grounds of American standards. The origin of her sorrow and guilt does not lie in her aesthetic taste. She says, "I belong to the old world". (20)

Arts offer similar interpretation to the minor characters also. The two ferocious American critics in Europe, Henrietta Stackpole and Casper Goodwood are free from any aesthetic interest in the arts. They are entirely different from the enthusiastic little dilettante. Casper Goodwood has a firm determination. This American industrialist has strength like granite and he doggedly chases his love. He embodies a life of integrity and straight forwardness and all that Isabel has left behind. Henrietta is not like Casper for she stays in Italy for a long time and gets interested in the external". Her character is annexed with an appreciation of aesthetic. This provides the necessary compassionate element for the clear understanding of her character.

The realistic technique can be found right from the beginning of the novel. The perspective or point of view is that of a camera eye. It is at first that of removed third party James gives an elaborate description about the house and grounds at the Gardencourt. The three men – Ralph, his father and Warburton, are pictured very keenly. There is a detailed description to the physical appearance and behavior of the three men. The reader gets a clear insight into their character by listening to their talk. Their talk prolongs to two chapters in the novel. The reader gets a glimpse about the personality of Isabel Archer before she actually enters the scene by hearing their conversation. The readers hear her talk and watch her influence on other people.

The structure of the novel lies in its plots and the shape given to it. *The Portrait of a Lady* provides two kinds of structures. James' method of "Lightening" is the formal structure. There is one central figure and all the characters are introduced through this figure. The novel acquires a

circular shape by this method. Isabel is the central figure and all the characters Touchetts, Casper Goodwood, Lord Warburton, Henrietta Stackpole, Madame Morle and Gilbert are introduced by showing her relationship to them. The portrait of Isabel gradually becomes sharp and acute when these characters convers with her.

James' the great master of novelistic prose is magnificently marvelous in *The Portrait of Lady*. He is an extremely sensible, able craftsman. The resources of language are rightly used by him to rouse the exact feeling for character and atmosphere. It clearly suggests the right moral judgement. His prose acts as finely honed instrument to present the intricacy and nuances of Psychological or moral feeling. This accomplishes the expression of comedy, irony and deep moral dilemma. The

prose significantly portrays the precise working of Isabel's awareness of her having been trapped like a cage bird. The right choice of word or phrase for the portrayal of a house, a landscape, culture or a character is the sparkling trait of his prose. Perfect communication with the reader is achieved by his religiously built up clauses and sentences. *The Portrait of a Lady* is typical of Henry James' genius.

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SEARCH FOR SELF IDENTITY IN AMITAV GHOSH'S *THE SHADOW LINES*

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Abstract

Amitav Ghosh, is one of the prominent writers of Indian Writing in English. His novels cover various issues that haunt the Diaspora like rootlessness, restlessness, the alienated self and the socio political boundaries that divide, the problems of existential crisis, discrimination and the quest for identity. The theme of displacement, race -relations and a strong craving for re-identifications, is the staple-stuff of most of Amitav Ghosh's novels. The term displacement is intimately associated with diaspora and it has got its poignancy in the hands of Amitav Ghosh. Diaspora literally means a minority community living in exile either by choice or by force of the socio, political and economic factors. As a result of this displacement, harsh journey are undertaken, relationships are lost, homes are deserted and a strong desire to survive begins to take over. Despite the longing to go back to the original homeland, the physical, social and political boundaries force the diaspora to quest for the common characteristics and arrives at compromises that may suit them best to survive in the foreign land. In this paper an attempt has been made to study the quest for their true identity to find a personal significance and meaning in their profession, family and ultimately in the society.

Keywords: search for identity, Crisis, race, relation, discrimination and diaspora.

Amitav Ghosh's second novel *The Shadow Lines* explores issues of The religion and nationality, of belonging and displacement, and of the necessity of suppressing memories that threaten to disrupt the tidy narrative of history and national identity. In Amitav Ghosh's *The Shadow Lines*, the sense of displacement is made visible by the naming of two chapters. "Going Away" and "Coming Home". Migration is caused for different reasons - it may be voluntary. The expatriate or a migrant has to go away- away from a 'home', a 'mythic place'. But the mind always searches for the root. Globalization, partition or the socio- economic disparity cause disjunction and the people got disconnected from their 'home'. Here Thamma is desirous to visit to her old house in Dhaka. She tells the story of Dhaka and Burma to the narrator. Here, the sense of 'in-between ness'(Homi Bhabha) is manifested which, however, is the result of displacement. Displacement denotes a journey. Homi Bhabha treats the journey from 'home' to 'world' " as gatherings of exiles and emigrants and refuses, gathering in the ghettos or cafes of city centers." In this way a diasporic space is created which Bhabha calls 'third space' which owe its origin to Bhabha's a "hybrid space" philosophy that shows the gate way to come out from the claustrophobic state of nowhere. Thamma and Ila are physically and culturally dislocated due to globalization and partition and they remember their past through memory, fantasy, narrative and myth and their search for 'cultural identity' make them 'as individuals

without an anchor, without horizon colourless- rootless-a race'.

Ila's quest for freedom from her roots and culture, while the grandmother holds on to her past and lives in nostalgia of the national freedom movement. The narrator's grandmother Thamma believes in the extreme form of nationalism. She has lived all her life with the fantasy of 'killing' for nation. She has a tremendous pride for the heritage or her lost family in Dhaka, the heritage or her lost family in Dhaka, her sister living abroad and her husband Saheb. She has an amazing attachment to family jewellery and at the same time she can sacrifice the same for funds raised during riots to help not ridden victims. She constantly suffers under the unbearable burden of memory. All these memories are deeply embedded but they do not in any way help her to now be considered an insider in Dhaka. Her visit to Dhaka in 1964 was specifically planned to see her uncle Jethamoshai who has refused to leave his home in Dhaka. The grandmother is now forced to admit:

"Yes, I really am a foreigner here...as foreign as May in India or Tagore in Argentina"(The Shadow Lines,195). The shock that what she considered home for decades is now totally, diametrically the opposite of what she had always dreamt of is her sad realization: "But whatever you may say, this isn't Dhaka".(195). Calcutta was her home and now suddenly in Dhaka that she sees in Dhanmudi is not her Dhaka:

"But this is for foreigners; where's Dhaka?...And Tridib could not resist the malicious pleasure of pointing out: "But you are a foreigner now, you're as foreign here as May- much more than May, for look at her, she doesn't even need a visa to come here".(195)

The feeling of being an outsider is reiterated again and again. Even when she is planning her trip to Dhaka, she is planning her trip to Dhaka, she is plagued by the same paradoxical situation of belonging and not belonging...where is an alien and where a native. In the passport form to be filled, she realizes that place of birth will be Dhaka but her nationality would be filled in as Indian. This troubled her "because she liked things to be neat and in place. and at the moment she had not been able to quite understand how her place of birth had come to be so messily at odds with her nationality"(152). The concept of coming and going, the not belonging more often than the belonging is expressed as part of the family's secret love.

Ghosh presents this dilemma of a search for a centre, a home, one's home again and again. The two sections of the book "Going Away" and "Coming Home" clearly indicate engima of having to decide where home is London or Calcutta or Dhaka. If home is an uncertain place, borders too compound the problem. When Tha'mma worries about the borders her son wonders "did she really think the border was a long black line with green on one side and scarlet on the other, like it was in a school atlas". (151). Borders which make us outsiders are not physical line, is Ghosh's contention here. For Tha'mma freedom became the ultimate signifier of selfhood and identity.

Ghosh however, is careful to point out the shaping influence of the patriarchal culture of India on Robi in the incident when he refuses to let his niece, Ila, dance with strange men in a night club:"you can do what you like in England, he said. But here there are certain things you cannot do. That' our culture; that's how we live"(92). Robi is then constructed in the novel as an upright, principled, moral man who is not swayed by socio-political pressures, but who is at the same time intrinsically Indian in his culture and values. Though he is not as important in the novel as Tha'mma, Ila, Tridib, or May, Ghosh sketches him distinctively through just a few episodes and invites the reader to trust his judgement. Robi grows up with the certitude of a unitary identity as a citizen of independent, secular India, and does not have to confront the necessarily, secular India, and does not have to confront the necessarily fractured sense of self as do those who experienced decolonization and partition. The experience

of the riot in Bangladesh in which his brother is killed is then essential in enabling him to articulate a representative Indian consciousness.

The senseless violence that kills Robi's brother and makes him victim to mob fury becomes part of his identity as post-colonial Indian. On the other hand, Ila provide an interesting contrast in a study of the outsider in this novel. Due to her constant travelling even as a child, Ila could never belong to any place. As a girl uprooted from her soil of origin, she suffers from a perpetual sense of unbelonging. She is a citizen of the world, placed in the centre of the great prolixity and hetro-geneity of cultural productions. The short annual holidays in India only help to reiterate the fact that she is always on the move. Never an insider in India she fails to be becomes an insider even in her country of adoption. Ila thought that she could belong there as she could be free there. "Do you see now why I've chosen to live in London? Do you see? It's only because I want to be free. Free of Your bloody Culture."(88).Ila's rage at forcibly being stopped from dancing at a night club and her assertion that she lived in London to be "free of your bloody culture"(88). She tells the narrator.. If her relationship with Nick Price could give her a sense of belonging she might have become an insider in England but that never really happens. The colonized Ila remains slavishly in awe of the colonizer Nick. She do not have to bear the burden of the double standards that place the weight of sexual and cultural definition unequally on Women. She is not subject to the kind of conflicts that she has to confront in her attempt to negotiate between two cultures, conflicts that are created by a patriarchal code of conduct to which her uncle and cousin comfortably adhere.

Ila occupies a central position in the novel in relation to the narrator's exploration of self identity. The narrator's unreturned desire for her is located in her exotic, western clothes, appearance, and behavior.Through the fantasies of being accepted and popular in the western milieu that Ila constructs for the narrator as a child and an adult, the novel focuses on her anxieties about being rejected by the western culture that she strives to embrace while at the time consciously repudiating her Indian background. Ila, as the only young Indian woman in the novel, bears the burden of representing a post- colonial female perspective. Although she leads an independent life in London, out of the reach of the conservative, restrictive, patriarchal society of calcutta, and being rejected by the other in turn. Her marriage to Nick price, rather than finally incorporating her into the dominant western culture, only serves to perpetuate her marginalization. The secure world she lived

in is shattered by the sudden attack of Nick's frank and mission about his whimsical and floating relationships with different women. When asked about it Nick had said "he just likes a bit of variety, it's his way of travelling.

I could think of nothing to say; nothing that would console her for the discovery that the squalor of the genteel little lives she had so much despised; was a part too of the free world she had tried to build for herself" (14)

When the narrator commenting on Nick's sleeping with other women after his marriage to Ila, tells her that her sins have finally come home to roost, she replies, "I never did any of those things: I'm about as chaste, in my own way, as any women you'll ever meet"(190). She is constructed as a suspect because of its not being rooted in any one culture, unlike the inherent Indianness of Robi, or the Englishness of Nick, both of whom share Ila's globe - trotting background. She then reveals herself as having shaped her values on the conservative, Indian norm even as she outwardly struggled against them. It is also very difficult for the narrator to perceive and understand the circumstances of mass-scale migrations and consequent killings during riots in post-partition Dhaka and Calcutta. The intensity of Amitav Ghosh's perception about the experience of loss and inner fragmentation is reminiscent of Salman Rushdie's observation about the writings of Shame:

The country in this story is not Pakistan, or not quite. There are two countries, real and fictional, occupying the same space, or almost the same space. My story, My fictional country exists, like myself, at a slight angle to reality. I have found this off- centering to be necessary...I am not writing only about Pakistan.(15) Tridib stands apart from all the other member of his family he seems to be an outsider even with the closest of his relatives:"Tridib was something of a recluse...he was happiest in that book-lined room of his."(18) He never seemed to belong to the a family of the brown Saheb, the neo- colonial who attempts to retain a veneer of sophistication, for Tridib was more interested in using his imagination with percision.

Tridib accepts every place as home and hence even on that fateful trip to Dhaka, he fails to feel an outsider even in the midst of the mindless violence that engulfs them. When Tridib realizes that May is moving out of the car in an attempt to save Jethamoshai and Khalil, he too follows her. In that orgy of violence May is saved but the other three "were all dead. Ironically it is Tridib who has

been killed--Tridib who could travel in his imagination all over the world even when ne was in his small room in Calcutta, Tridib who never felt the need to travel like his father or brother or Ila to Madrid or Cuzco or Cairo or Addis Ababa, Algiers or Brisbane. While the narrator could understand Tridib's contention "that a place does not merely exist,(but) that it has to be invented in one's imagination", most of the others failed to understand it. Tridib did not travel much--yet he was always an insider-outsider. Living in his own country, he could not/did not belong. He is always in a state of emotional insulation.

Tridib was equally at home with all these subjects and countries. Yet, his listeners view him with hostility and so Tridib never seems to be an insider there. Even with his family, Tridib seems to be outsider as he is a misfit there. Probably that is why Tridib prefers to travel in his imagination and create worlds for himself where he can be an insider.Tridib realizes that he has to be outside this closed circle of belonging. The Shadow Lines that mark borders, that divide people into native and foreign and insiders and outsiders are not merely a physical reality for Ghosh.These lines go far deeper into our psyche and are hence more long-lasting and formidable. All the characters in the novel exhibit an urge to be 'free', none of them is totally free in the end. 'Freedom' therefore means a number of competing discourses that cannot be mistaken for a single metaphysical state. The confessed fragmentariness of all the character's experiences result from an innate sense of uprootedness and social disconnection. They are able to internalize to conceptualize their innocent, unquestioning acceptance of the dominant ideology. The question that remains with us is:"Are these lines drawn to keep outsiders out or insiders in?"

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PROGNOSTIC EGALITARIANISM IN NIETZSCHE'S "THUS SPOKE ZARATHUSTRA"

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Abstract

Friedrich Wilhelm Nietzsche was a German philosopher whose works had created deep influence on western philosophy. Besides being a philosopher, Nietzsche was known for his cultural criticism. His philosophy displayed his intense love for aphorism and irony. Nietzsche prophesized if people started to see life as meaningless and chaotic jumble, the following decades would witness various wars of the worlds. Thus, the German philosopher started to uplift the optimistic perspective through his philosophies. The term egalitarianism is referred to as 'upholding the principle of equality among people'. His *Thus Spoke Zarathustra* is a philosophical novel. The novel deals with various philosophical ideas such as eternal recurrence, supreme will to power, transition between apes and the *Urbemensch* and will to power. The book, apart from being philosophical bildungsroman, is a sociological analysis of human actions which is guided by an individual's struggle to find one's reason to be in the bond of society. Nietzsche used Zarathustra, the Persian prophet of Zoroastrianism, as his protagonist to preach about good and evil. This article aims to trace Nietzsche's egalitarianism where he thought the development of an individual could be the development of the society. It also focuses on his doctrine of eternal recurrence where he preoccupied with the innovative potential of the individual to triumph over social, moral and cultural values.

Keywords: Nietzsche, Eternal recurrence, Zarathustra, Will to Power, *Urbemensch*.

Friedrich Nietzsche is to philosophy what Don Bradman is to cricket, the inevitable giant in existentialist philosophy. He was a famous German intellectual sage who published various books on philosophy. Nietzsche inscribed various judgemental texts on religion, philosophy, morality, science and culture exhibiting affection for aphorism, irony and metaphor. Besides his magnum opus, *Thus Spoke Zarathustra*, he campaigned against morality in *human*, *All too Human*, *Beyond Good and Evil* and *The Birth of Tragedy*. His concept 'God is dead' applies to the principles of Christendom. He perceives philosophy as a counter movement to nihilism with the aid of aesthetics in art. Nietzsche's concern adopts life at the development of meaninglessness which helps him find out what 'being life affirming'. It leads him to the question of what is good and what is bad. He tried to split the divergence of good and bad. He suggests that human beings should go beyond and evil. He also advocates rejuvenation of 'eternal recurrence'. Were one to grasp the image of eternal recurrence very vigilantly and imagine that his/her life must be lived over and over again, immediately there will be intense weight on, it also may seem like the mere 'lightness of being, for existence, being alive alone counts'.

Robert C. Solomon, in his work, *Living with Nietzsche* interrogates the existentialism of Nietzsche. He claims: Is Nietzsche an existentialist? He is often included in existentialism courses and collections. But Nietzsche views on freedom are by no means so clear (as, say, those of Kierkegaard and Sartre) and his celebration of fatalism (*amor fati*) seems to go against the existentialist celebration of freedom. I examine Nietzsche's classic slogan, "become who you are", and suggests a strong stance on responsibility as well as an intelligible acceptance of fatalism, largely based on ancient philosopher Heraclitus. (175, *Living with Nietzsche*)

Thus Spoke Zarathustra is one of the most prominent books in philosophical tradition that mocks the gospel and criticizes the idea of a holy scripture. Zarathustra, being a simple man rather than a holy person, praises laughter who can even laugh at himself. The subtitle of the book, 'Book for None and All' kindle us to perceive Nietzsche's peculiar style in his writing. He prognosticated well that his book would be misinterpreted. Thus, Nietzsche feared that the book 'For None'. Meanwhile his subject matter concerns the destiny and fate of human race to make it 'For All'. He questioned some firmly held social convictions about the tendency of morality an act which leads and

lends itself to certain amount of bitterness and sarcasm. In *The Gay Science*, he expressed his historical opinion about the "death of God".

The novel begins with Zarathustra coming down from his den in the mountain after a decade of solitude. Due to the solitary confinement in the woods, he brims with love and wisdom and wants to teach human breed about the *Urbemensch*. After reaching the town Motley Cow, he gathered all the people in the market place and announced that the *Urbemensch* ought to be the meaning of the earth. Further he proposed that mankind is just a bridge between ape and superman, that is, overman. The *Urbemensch* is someone who is away from all the prejudices and moral ethics of human situations and who enhances his own morals and purpose. The people whom Nietzsche called 'herd' did not seem to understand Zarathustra and they did not show the interest in the concept of *Urbemensch* except a tightrope walker. Zarathustra was sad for his inability to convert his 'herd' multitudes and resolves not to do so again.

The book is divided into four parts in which the first three parts consists of aphorisms and sermons for the individuals. The culmination of Zarathustra's discourses is the doctrine of the eternal recurrence. Zarathustra prophesized that the overman had the calibre, will to power. In the fourth part, he assembled a number of men in his cave who were assumed to attain the status of overman. Similar to that of Last supper, they were given feast with a number of songs and dance. On the morning after the party night he sprang up from his cave, glowing like a morning sun from the dark mountain. He spoke, "This is my morning, my day begins: rise up now, rise up, great noontide!" (336, *Thus Spoke Zarathustra*)

Zarathustra is a kind of a man who appreciates laughter. The doctrine of the will to power is his inevitable philosophy. Everything must obey something. True freedom can be availed by those who command themselves. Nietzsche opposed idealism on several places, he grappled that the idealism of Rousseau and other socialists censured basic parts of life. In the chapter, *On the Land of Culture*, Zarathustra expressed that the modern people took pride in their skepticism. They are free from faith and superstition. They accumulate the learning of the past and think that they have become intellect but they are empty and have created only the vacuum of their own. Zarathustra spoke, "The men of the present, to whom my heart once drove me are strange to me and mockery and I have been driven from fatherlands and motherlands" (144, *Thus Spoke Zarathustra*)

Zarathustra proposes that obedience is the main character to overcome in the chapter *Of Self Overcoming*. Everything that exists over a period obeys; self respect plays the vital role in obeying. He includes commanding is more ponderous and difficult than obeying. One must obey the ideas of his own self. Meanwhile blind devotion of the greatest will lead to risk and danger. "Only where life is there is also will: not will to life, but – so I teach you- *Will to Power*." (138, *Thus Spoke Zarathustra*) In both the above mentioned chapters, he advises that the overman (*urbemensch*) would be the best part of the society. Observing and obeying are the best traits to be loved and to be celebrated. He values kindness and lightness in the (*Uber*) over (*mensch*) man since he is also capable of great cruelty and solemnity. The sublime and solemn seeker of truth should be noble in his pursuit. At the same time he ought to learn about laughter and beauty and he has to practice graciousness and kindness. Zarathustra censures pensive people (In the chapter, *Of Immaculate Perception*) who always feel guilty for striking themselves upon the world. "For me, the highest thing would be to gaze at life without desire and not, as a dog does, with tongue hanging out" (145, *Thus Spoke Zarathustra*)

Nietzsche's theme of the will to power deals with seeking power over and freedom. The society will respond on the basis of the call. He scorns that he is "full of suspicion and malice against what they call 'ideals': this is my pessimism to have recognized how the 'higher feelings' are a source of misfortune and man's loss of value." (80, *Will to Power*) Michael Oakeshott, alike Nietzsche, demanded extraordinary powers to make great changes because we are bound to common agenda like 'the public good' as well as 'social justice'. Oakeshott asserts the liberation conception of politics that are similar to that of Nietzsche's: "their dreams are no different from those of anyone else; and if it is boring to have to listen to dreams of others being recounted, it is insufferable to be forced to re-enact them." (169, *On Being Conservative*)

Throughout the book Zarathustra celebrated the importance of dance and laughter. He enjoyed laughter and dance as a tool for the development of the society. Every Individual is often attracted by the spirit of three evil things. A man can become *uberman* by overcoming the three evils: sensual power, lust for power and selfishness. The eternal recurrence or the eternal return could be possible and fruitful for those who overcome the gravity of those evil things. "He who declares the ego healthy and holy and selfishness glorious- truly, he, a prophet, declares

too what he knows: Behold, it comes, it is near, the great noontide!" (209, *Thus Spoke Zarathustra*)

Zarathustra also wishes for the transformation, which he calls metamorphoses, of the society. The three inevitable stages of metamorphoses could turn man into *uberman*. The first stage of the metamorphoses is the camel. The man, alike camel, burdens with everything difficult and lumbering. When the burden causes the thirst for freedom, he transforms to the lion, the second stage, which is ferociously free and unwilling to be submissive and refuses to obey. The ferociousness of the free state of lion creates serenity and creativity to transform him into the child, the third stage. It is the final stage of the overman. The *uberman* is able to evolve new values and a new perception of seeing with the influence of the dead past. Thus, to reach the apex of overman (*Urbemensch*) a man ought to be a camel to strive against the old values. He should evolve into lion to reject all those old ways of seeing and perceptions. Having struggled against and rejected the old ways of seeing, he gets the ability to create things new with fresh thoughts and innocent mind. The *Urbemensch* or the *uberman* ought to be the ultimate and the best possible evolution for the human race. Magnus Bernard states:

Nietzsche's own cautions the *Urbemensch* has generally been construed as a heroic ideal, as a higher type who must be bred by all-too-humankind, as the great man, the superior individual whose self-perfection-half genius, half saint – place him at a far remote from the mediocrity and stagnation of the crowd, 'the herd'; he has also been understood as the non conforming immoralist, and as the value legislator whose values express his own authentic self-possession. (The Review of Metaphysics, 639)

In *Thus Spoke Zarathustra*, Nietzsche spoke on philosophical topics along a loose plot like markings which forms the genre of the bildungsroman. Zarathustra offers the chance to become an *uberman* to all in the market place. Only the tight rope walker is attracted towards the preaching of Zarathustra. Similarly his aphorisms give scope to all the individuals who have the thirst to overcome. So his principles are common and preach equally to all the dwellers of Motley Cow. He advises the Motleys about the 'will to power', 'three metamorphoses',

'eternal return' and 'genealogy of morals'. Kent Palmer, the philosopher in the continental genre, asserted, "He (Zarathustra) descends to tell us about the *Urbeman* as a possibility which is our own most possibility in the midst of the Abyss that in the western tradition....the tight rope walker who falls, because the *uberman* jumps over him on the tightrope, and then Zarathustra has to carry his corpse. We are that corpse. We have lost the pharos." The book offers formulation of eternal recurrence and new light to the society which remains in the dark world amidst the light of the screens of technological gadgets. The book acts as a *dues ex machina* to enlighten and to prepre a man to be the *Urbemensch* for the need of the serene and healthy *Urbesociety*. "In our struggle for human dignity we must not allow ourselves to become bitter or to indulge in hate campaigns. We must try to cut the chain of hate. The love that we try to use to conquer hate is not sentimental emotion" quoted the Kala Gandhi, Martin Luther King. Nietzsche also expected the society to be evil free and serene so he used his book *Thus Spoke Zarathustra* to pacify the pessimistic mentality of the post Darwinian society.

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ROOTLESSNESS IN MANJU KAPUR'S *THE IMMIGRANT*

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Abstract

This paper is an attempt to identify the key issues such as alienation, struggle of women, loneliness, male dominance and identity crisis with special reference to Manju Kapur's The Immigrant. The protagonist of The Immigrant, Nina undergoes traumas in Canada. Loneliness haunts her. It makes her lose identity. Both the external and internal problems of immigrants are highlighted by Manju Kapur. Cultural disparity is yet another issue which the immigrants are subjected to.

Keywords: Alienation, Struggle of women, Loneliness, Male dominance, Identity crisis, Trauma, Cultural disparity.

Manju Kapur's novels focus on the needs and desires of women from different backgrounds and situations. Kapur's novels show the struggle of women against patriarchy. *The Immigrant* focusses on the NRI marriages where a woman is uprooted from her native land and made to live in some alien land. Women are always considered as secondary. They are doubly alienated. Firstly, because of their race and then because of their gender.

Alienation of immigrants in alien lands occurred not only in the past, but in the present day scenario as well. Nina is financially self-reliant, yet like all other Indian daughters she is a burden on her mother, is a liability and responsibility. Nina, the protagonist's mother in *The Immigrant* also looks forward to her daughter's marriage though she knows that, after her marriage she would suffer loneliness. Ultimately, search of Nina's mother of a bride groom takes her to the door of an astrologer whose advice harnesses new hopes in the mother's heart. At last the daughter is married to a Canada based Indian dentist. The mother, like all other Indian mothers is now relieved of the burden of her unmarried daughter.

The protagonist of this novel Nina, suffers in Canada. She feels lonely. After marrying Ananda, Nina reaches Halifax, Canada. She sacrifices her job as a lecturer which in reality is her loss of identity. Consequently, Nina suffers from frustration and disappointment. The cross examination that Nina encounters at the airport agonizes her and she resents it. She is treated like a criminal simply because she is of different colour and comes from different place.

Kapur's book places the familiar tradition of Indians in Canada. In this novel she brings both external as well as internal problems of immigrants. In Canada, Ananda is always busy with his job and for Nina it becomes difficult to spend time. Although she had been a teacher in Delhi

University she doesn't get job in Canada because she is not a qualified teacher. She spends time by hearing the report on 'Kumbhmela' in India which takes place after twelve years.

In the beginning, Nina enjoys her life in Canada. She dreams of Canada and compares the facilities in India with that of Canada. She remembers how in India, she has to go to the bus stop, to move from one place to another for a bus. According to Rollason, "She is unable to wear her saris (unsuited to the climate anyway) and eventually graduating, from salwar kameez to western dress" (107). In order to integrate, she sacrifices her habit, style and perception. Nina herself begins to wear jeans and eats meat, the thought of which always is disgusting and impossible to her. Nina's body begins to lose its softness. She tries to assimilate her Indian self to Canadian self through reinventing her identity.

Nina discovers emptiness within her. At the moment of crisis, she overpowers the disturbances of mind. Some immigrant women become victims, and give up their strength before the struggles of their life. But Nina changes her perspective on her immigrant status. Her tragedy results in displacement and alienation. She buys books from the grocery shop to pass time and thus gets distracted from her loneliness. Manju Kapur narrates Nina's immigration experience as a journey. Anupama Chowdhury rightly comments:

The title of the novel perhaps suggests alienation, cross-culture, hybridity and globalization. Though the novel takes up the seventies as its background, the feelings of isolation and dislocation that Manju Kapur portrays would surely strike a chord with the present day Indian immigrants trying to adjust to life in the west. (31)

All immigrants want a better life. Every person in his first trip to a foreign country feels lost and confused. Living

among strange people, unknown surroundings and new culture is difficult. They long to breathe the air of their native place. Like other immigrants, Nina also feels isolated. She has lost her home and her job. She cries "I miss home – I miss a job – I miss doing things. I feel like a shadow, What am I but your wife?" (237). Nina's feelings of loss takes her to a group of women who work on feminist principles. In distress she says:

Everything is very strange, I used to be a teacher, in fact I taught for ten years before I came here. And now I do nothing. I have not even been able to conceive. Am I locked into stereotypical expectations? I don't know. (232) Just because she is not able to conceive, she feels helpless.

Ananda, like Nina, also passes through the same horrible experience when he goes to stay with his maternal uncle at Halifax. Eventually, like his uncle Ananda also learns to break his solitude. The immigrants like Ananda try to merge and mingle and move from east to west. They try to adapt bit by bit and forget all they have left behind. To them, need of the hour is to, "... forget the smells, sights, sounds you were used to, forget them or you will not survive. There is new stuff around, make it your own. You have to" (123). Their long working hours prevent them from remembering what they have left behind.

All luxuries or facilities which the place provides these immigrants loses its charm and makes them feel like immigrants. Nina becomes nostalgic and longs for a home. Nina feels stressed and is not ready to welcome changes because she feels rootless and branchless. Ananda was practicing as a dentist in Dehradun and had never thought that he will leave India. Because of his family situation, he leaves India, but after reaching Canada he longs for India. Rollason points out, "Ananda had been preceded to Canada by an uncle, a doctor who married a Canadian" (107). If Ananda is in Canada, its because of his uncle. In Canada, he suffers from solitude. In order to prove his individuality, he leaves his uncle's house and stays with his friend.

Cultural disparity which the immigrants are subjected to is yet another important issue discussed by the novelist through this novel. They have been born and brought up in their native boundaries with specific cultural habits but

immigration compels them to adopt the contrasting culture of a foreign country. This cultural dilemma often brings many emotional setbacks to them. The cultural crisis makes them pass through fits of nostalgia resulting in dejection and stress. Anupama Chowdhary is of the opinion: "Socio-political problems of contemporary life portrayed in terms of individuals quest for identity and freedom along with a sensitive handling of issues like gender, sexuality and diaspora make *The Immigrant* a novel with a difference" (40-41). Kapur's portrayal of varied issues makes this novel a unique one.

The Immigrant can be read as a text with two sections. In the former section, the life of unmarried Nina in India in a conventional orthodox society has been presented. The second section describes the life of Nina, the wife of an NRI dentist as lived in Canada amidst western values. If the first half of the novel seems to be a passage to India, the other half is certainly a passage to Canada. Nina's struggle is different from the struggles of other female protagonists of Manju Kapur. Because Nina at home, has to stand against the patriarchal set up of Indian middle-class society, but she, on the other hand, has to fight against her loneliness, frustration and western ethos in Canada.

Kapur beautifully portrays the psyche of the immigrants. She analyses their thought processes so sensitively, that, the reader begins to equate her with her characters. Time and again, people in a foreign land languish for their motherland so much so that even things they used to condemn or despise during their stay in their native country often tempt them.

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A POWERFUL WEAPON FOR THE UPLIFTMENT OF WOMEN THRO SHGS

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Abstract

Microfinance is a broad category of services, which includes microcredit. Microcredit is only about provision of credit services to poor clients; only one of the aspects of [(microfinance)] and the two are often confused. Critics often point to some of the ills of micro-credit that can create indebtedness. Women constitute about more than 50% of the world population. They are rich human resources for development but they are underutilized. They are less educated, but work for long hours and are paid less. This disparity creates inefficiencies, hampers growth and as a result, half of world's potential and human resources goes un-harnessed. India is predominantly rural in character with 75% of the population living in rural areas. Rural development is the progress of socio-economic changes for broadening the economic base of a nation. Women contribute to social development. Women empowerment cannot be ignored while devising various policies for rural and socio-economic development. Women participation is a significant one in all employment. The concept of SHGs serves the principle for the people, by the people and of the people. SHGs benefit not only to the groups, but also for the families and community as a whole through collective action for development. The SHG members are encouraged to make voluntary savings at regular intervals so that resources so pooled could be used to make small interest bearing loans to their members on a rotational or needs basis. In India, innovative approach in SHG group movement was made by NABARD by the introduction of pilot project in 1991. Today business is built around human capital and women are one of the valuable factors in the task of setting industries. The 21st century has become virtually in every field including Information Technology, Service sectors. Empowering women is pre-requisite for creating a good nation, when women are empowered, society with stability is assured. Empowering of women is essential as their thoughts and their value systems lead the development of a good family.

Keywords: Women empowerment - Growth – Government Measures - Funding – self-reliance – poverty alleviation.

Introduction

Improvising with the life has been tremendously changed due to the impetus given by the Self Help Group focusing on growth per capita income especially towards the non-economic factors social dispute poverty alleviation re-distribution of income among the group members shown a sustainable development. The whole process fully being governed by them yielding better results rocking positively the basic economic factors. Initially the term micro –finance which readily refers to the financial assistance extending towards entrepreneur and small business lacking access to banking and related services the two classifications are; 1. Individual entrepreneur and small business; 2. Group based models where several entrepreneurs come together to apply for loans and other services as a group. Over time, microfinance has emerged as a larger movement whose object is "a world in which as everyone, especially the poor and socially marginalized people and households have access to a wide range of affordable, high quality financial products and services, including not just credit but also savings, insurance, payment services, and fund transfers." Many of those who promote microfinance generally believe that such access will help poor people out of poverty, including participants

in the Microcredit summit campaign. For many, microfinance is a way to promote economic development, employment and growth through the support of micro-entrepreneurs and small businesses; for others it is a way for poor to manage their finances more effectively and take advantage of economic opportunities while managing the risks. The terms have evolved - from micro-credit to micro-finance, and now 'financial inclusion'.

Microfinance is a broad category of services, which includes microcredit. Microcredit is only about provision of credit services to poor clients; only one of the aspects of [(microfinance)] and the two are often confused. Critics often point to some of the ills of micro-credit that can create indebtedness. Due to diverse contexts in which microfinance operates, and the broad range of microfinance services, it is neither possible nor wise to have a generalized view of impacts Microfinance may create. Many studies have tried to assess its impacts. Proponents often claim that microfinance lifts people out of poverty, but the evidence is mixed. What it does do, however, is to enhance financial inclusion. In India and in other Asian Countries, majority of SHGs consist of women. Self Employment through Micro Finance was perceived as a powerful tool for emancipation of women. Today, the

SHG - Bank Linkage Programme (SHG - BLP) is the largest microfinance programme in the world because of its sheer size and population it touches. What is equally remarkable is that it is also the most widely participated developmental programme in the country and perhaps in the world for the large number of channel partners, their grass root workers, Government agencies and banking outlets involved. It has been observed that gender equality is a necessary condition for economic development. The World Bank reports that societies that discriminate on the basis of gender are in greater poverty, have slower economic growth, weaker governance, and lower living standards. Independent incomes and modest savings have made women self confident and helped them to fight poverty and exploitation. Independent small scale business is suitable for the rural women to generate income for improving their status. Women Entrepreneurs not only get self sufficiency but also make a huge contribution to National Income. A micro enterprise is one which utilizes the resources available locally and provides self employment. Women Entrepreneurs are increasing day by day. Through their business women will get sufficient income to run their family, get empowerment, self confidence, convenient working hours, help to manage family and their business, social status and harmony.

Women constitute about more than 50% of the world population. They are rich human resources for development but they are underutilized. They are less educated, but work for long hours and are paid less. This disparity creates inefficiencies, hampers growth and as a result, half of world's potential and human resources goes un-harnessed. This gender inequalities needs to be eliminated. Eliminating gender inequalities lead to significant productivity gains will provide large societal benefits and will enhance poverty reduction efforts. The role played by women cannot be isolated from the framework of economic development. Women, a weaker and oppressed section are an important segment of Indian society. The neglect and discrimination of women belong to the vulnerable part of the Indian society. They are the last to receive education and first to drop out of it. They are the last to be consulted in decision making about environment and first to be affected. Women only have a secondary role to play in the society and often suffer discrimination in most of the spheres of life. It is essential on the part of Government to formulate measures for the upliftment of this weaker sex. Otherwise the neglecting of women will be detrimental to the economic development of the nation.

Women contribute to social development. Women empowerment cannot be ignored while devising various policies for rural and socio-economic development. Women participation is a significant one in all employment. In India, safeguarding the rights of women found its best expression in the constitution. Article 14 confers equal rights and opportunities on women in the political, economic and social development. A woman is never viewed as a person having her own rights but always as some one's daughter, wife and mother. In each and every movement women is nominated by man. Women in our country play an equally important role through development of their resource – fullness and their skills. They are contributing significantly to modern business and commercial world in their own way. Increasing opportunities for learning, economic compulsions of the family and growing rate of urbanization have all contributed to the opening of new career avenues to talented women. It is the platform for women to develop their entrepreneurial skills, self – confidence, and self esteem, realize potentially and increase their collective bargaining power through Self Help group.

India is predominantly rural in character with 75% of the population living in rural areas. Rural development is the progress of socio-economic changes for broadening the economic base of a nation. The main focus of the rural development strategy has been alleviating of poverty through Income and Employment generation. Owing to the presence of Socio-economic constraints in the rural areas, women potential for development remains far from the full utilization and they being pushed back into the social hierarchical systems. In rural areas most of the ladies are only housewives and they are not having income generation. Therefore the Government of India has formulated Self Help Groups (SHGs) among the women community in Villages. Self-Help Groups (SHGs) is a small, economically homogeneous and cohesive group of rural poor voluntarily coming together. The approach of the group towards poverty alleviation should be "Self-Help" others, that is they should help the poor to help themselves. This brings about the necessity for organizing them in a group by which they get the benefit of collective perfection, collective decision making and collective implementation of programmes for common benefits. The origin of present day SHGs is from the brain child of Garmin Bank of Bangladesh, which was founded by the Economist Prof. Mohammed Yunus of Chittagong University in 1975. This was exclusively established for the poor. The concept of SHGs serves the principle for the

people, by the people and of the people. SHGs benefit not only to the groups, but also for the families and community as a whole through collective action for development. These groups have a common perception of collective action.

Functions of SHG

SHG is small group of rural poor, who have voluntarily come forward to form a group for improvement of the social and economic status of the members.

- It can be formal (registered) or informal.
- The concept underlines the principle of Thrift, Credit and Self Help
- Members of SHG agree to save regularly and contribute to a common fund.
- The members agree to use this common fund such other funds (like grants and loans from banks), which they may receive as a group, to give small loans to needy members as per the decision of the group.

The SHG members are encouraged to make voluntary savings at regular intervals so that resources so pooled could be used to make small interest bearing loans to their members on a rotational or needs basis. In India, innovative approach in SHG group movement was made by NABARD by the introduction of pilot project in 1991. NABARD defines it as a group of 20 or less people from a homogeneous class who are willing to come together for addressing their common problems. Generally the Self Help Group is a development group and informal in nature may consist of 10 to 20 persons. In case of areas with scattered and sparse population and difficult areas like desert and hills, this number may be from 5 – 20. The difficult areas have to be identified by the state level committee and the above relaxation in membership will be permitted only in such areas. The group shall not consist of more than one member from the family. The central idea of self-help is: "you alone can do it-but you can't do it alone." The SHG method is used by the government, NGOs and others worldwide. SHGs are considered as an important institution at local level.

Ramifications of SHG

The Government of India has defined women entrepreneurs based on women entrepreneurs based on women participation in equity and employment of a business enterprise. Accordingly a women entrepreneur is defined as an enterprise owned having a minimum financial interest of 51% of the capital and giving at least 51% of the employed generated in the enterprise to

women. Globalization and Liberalization of markets encouraged women to come forward to become entrepreneurs and start new Industries. Culture mixes, challenges women face in their lives, have changed throughout the world. In this regard both state and central governments have taken more initiative in developing women entrepreneurs has to be studied separately for two main reasons. The first reason is that women's entrepreneurship is an important uncapped source of economic growth. The second reason is that the women's entrepreneurs create new jobs for themselves and others. They can provide different solutions to management, organization and business problems. Empirical studies show that women contribute significantly to the running of family business mostly in the form of unpaid effort and skills.

Today business is built around human capital and women are one of the valuable factors in the task of setting industries. The 21st century has become virtually in every field including Information Technology, Service sectors. It is realized that there is an increased need for economic independence for women. Their participation in remunerative work in the formal and non-formal labour markets has increased significantly in the past decade. Women's becoming very necessary to households of all types in the wake of globalization and changing economic scenario. Many enterprises run by the women are able to create a successful business.

Entities of SHG in Tamil Nadu

The government of Tamil Nadu spearheaded the Self Help Group (SHG) concept in the country by forming SHGs in Dharmapuri district with the assistance of International fund for Agricultural Development (IFAD) as early as September 1989 and later extended it to other parts of the states in phased manner. The focus was on the formation of SHGs of poor women, to improve their economic position. The success of the project led to the announcement of Mahalir Thittam in 1996 extending the coverage to the entire State in phased manner. Tamil Nadu Corporation for Development of Women Limited was established in the year 1983 with the prime objective of socio-economic development and empowerment of rural women. TNCDW implements Mahalir Thittam in partnership with Non- Governmental Organization who form, train and monitor the SHGs in the state. In Tamil Nadu 5, 11,906 Self Help were formed exclusively for women up to 31.10.2011 in the state.

Women Entrepreneurship and its significance in Income Generation

- Income generation is very essential for the livelihood. Income will change one's status and position
- Women entrepreneurs will get self confidence, motivation, and social status through their income generation.
- Women should be well recognized by the society. It will be achieved only through establishing enterprises organized by the women.
- Making of food items in quality and taste is the best micro enterprises for women. Because it will give self satisfaction and happiness along with the income.
- Even uneducated women can establish their enterprises in making of food items and earn for their family needs and livelihood.

A Spectacular Performance of Women Entrepreneur

Self help groups are an effective strategy for poverty alleviation, human development and social empowerment. The purpose of the SHG is to build the functional capacity of the poor and the marginalized in the field of employment and income generating activities.

Forming a group can:

- Change the basic thinking of members about themselves and their ability to perform independently;
- Provide social recognition and acceptance for a given task through its collective approach;
- Build collective strength and promote initiation of new projects/ ideas to bring out necessary changes in the lives of members;
- Improve the economic status of its members by regular savings/quick loans;
- Promote group access to bank loans;
- Improve access to information about governmental/non-governmental and Beneficiary Oriented Schemes/Programmes;
- Resolve social and other disputes;
- Inculcate the feeling of self-reliance leading to the development in the right direction.

Thrust of SHG in Tamilnadu

The SHG movement with nearly 79.28 lakh women as members has grown from strength to strength bringing about substantial social change. SHG has been very successful in bringing about social empowerment of women. It motivates the women to take up economic activities.

- Improved Status of women in the family and society, through access to credit, increased control over resources, improved skills and collective action.
- The group formation builds capacity of poor and disadvantaged women in order that they are enabled cross all social and economic barriers, and thereby facilitate their full development in to empowerment citizens.
- Achievement of the equality of status of poor women in economic, social and cultural spheres of life.
- Promote and ensure the human rights of women at all stages of their life cycle.
- Improved health and family welfare, through better awareness.
- Better education for children and literacy due to increased awareness.
- Gives equal, participation& powers of decision-making of women in household in community and village.
- Breaking social, cultural& religious barriers to equal development of women/girls.
- Communal harmony, caste harmony through formation of mixed caste SHGs.
- Increasing social Awareness through motivation, intermingling, networking, exposure and participation in Social Action/ Reformation Programmes.
- Greater access to financial resources outside household.
- Significant increase in the women's own income.
- Financial self sufficiency and sustainability by building up of SHG corpus and building ability to meet SHGs costs on their own, over a period of time.
- Improved Functional literacy, numeracy through training, exposure and practice.
- Self-confidence building and improved communication skills through training, increased mobility, exposure and collective action.
- Better leadership skills.
- Self-help and mutual help
- Getting out of money-lender's clutches, by regular savings and internal rotation of savings.
- Bringing out hidden talents by constant motivation and providing opportunities.
- Greater participation and decision-making in local democratic institutions like Panchayats through participation in Grama Sabha initially and perhaps by some becoming elected representative later.

- Eradication of evils of alcohol and dowry, through community action mobilized by SHGs.
- Women became vocal and gain confidence.
- It has improved the confidence and communication skills among SHG members.
- Awareness about various Government welfare schemes and participation of poor women in those schemes have increased manifold.
- The economic status of SHG women has improved as they have take up various economic activities.
- SHG women have come together breaking the caste and communal barriers.
- More than 6,800 SHG members have won the local body elections held in 2006.
- Easy accesses to bank loans since the credibility of the SHGs have increased from the point of view of the bankers.

India Level Bank Loan Disbursed to SHGs past Three Years

(Rupees in Lakhs)

Year	No. of SHGs	Per centage	Average loan disbursed	Per centage
2014-15	1626238	30%	169608	29%
2015-16	1832323	34%	203495	35%
2016-17	1898120	36%	204314	36%
Grand Total	53,56,681	100%	5,77,417	100%

Source: State of microfinance in India, NABARD

Despite having faced so many hurdles in women's life, they always upkeep rightness with the help of necessary constitutional safeguards taken by the both the State and Central Governments the socio-economic conditions seem exemplary in most part of our country aiding by the SHG. The datum shown in the above table as is obviously shown in the table that the development paradigm increasing Gross National Product and individual

income leading thro self reliance the action plan taken by both State and central Government to make choices re-examining their lives positively to the above board-freed from the financial difficulties.

Conclusion

Empowering women is pre-requisite for creating a good nation, when women are empowered, society with stability is assured. Empowering of women is essential as their thoughts and their value systems lead the development of a good family. Good society and ultimately a good nation. In spite of various constitutional safeguards and legislative measures as well as number of programmes and policies initiated by the government for the betterment of women, no significant development took place in the socio-economic conditions of women and they are still lagging behind men in their participation in the process of development. Without the full and equal participation of women, there can be no sustainable human development. Low socio-economic status of women and less empowerment of women is an intense socio-economic problem not only at national level but also at the global level that requires a long – term multi – pronged strategy to be carried on continuously.

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TERRIFYING AUTONOMY: A STUDY OF SLAVERY IN BUCHI EMECHETA JOYS OF MOTHERHOOD

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Abstract

The aim of the paper is to expose the slavery system in the Ibuza community. The struggles of women, male domination leads to slavishness. This society is bound by the culture and its traditions. This paper is entitled as "Terrifying Autonomy in Buchi Emecheta Joys of Motherhood". So, the people of the Ibuza society consider the culture as the most valuable thing in their life. They respect the culture of their own land. The culture leads many women to be a victim of death. The author applied her autobiographical element in her novel Joys of Motherhood". This novel gives awareness to all the women living in the frightening world. This study makes every woman to be bold enough to fight against the cultural evils in this terrible world.

Literature is the entire body of writing expressing the lives of the people. The literary books of all cultures reflect the fears, norms, apprehensions, the external looks, expectations and values of the community. African literature mirrors the position of the men and women in the Society. Slavery was common among the society in African culture. The women writers express the truth especially about, how they are trapped in the web of culture in the name of slavery. For the African Women writer Mariama Ba declares:

The woman writer in Africa has a special task. She has to present the position of women in Africa in all its aspects. There is still so much injustice...in the family, in the institutions, in the society, in the street, in the political organizations, discrimination reigns supreme.... As women we must work for our own future, we must overthrow the status quo which harm us and we must no longer submit to it.... We must no longer accept the nostalgic praise to the Mother Africa.

African literature written by the women writers is focused on the struggles by male domination, cultural and traditional issues. African men plan to oppress the voice and the power of African women and make them to remain in the role of wifehood, motherhood without any questioning men. They make the women to act as a deaf and dumb in the society. Some of the women writers rise

to give voice for the voiceless. Among the writers Buchi Emecheta is one of the famous writer who wrote her struggles as novels to give voice to the subjugated women in the society. In the novels like *The Bride Price*, *Joys of Motherhood*, *The Slave Girl*, *Second Class Citizen*, *The Rape of Shavi* etc. Buchi Emecheta highlights the female point of view in different forms as daughters, mothers, step-mothers, co-wives, adulterous wives and old women.

Joys of Motherhood makes a wide analysis about the struggles of women, male domination and slavery. Buchi Emecheta merges the slave girls struggles in the society. Through the incident of burial of the Agunwa, the chief wife of Agbadi. According to the tradition a slave woman must sacrifice her life for her mistress. The slave woman ought to willingly jump into the grave to accompany with her mistress in death. The slave woman begged her life to Agbadi.

The chief woman's son gave a blow in her head and again someone gave a final blow to send her into the grave.

Another relative gave her a final blow to the head, and at last she fell into the grave, silenced forever. As her blood spurted, splashing the men standing round, there was a piercing scream from the group of mourning women standing a little way off. But it was not their feelings for the dead woman that caused this reaction. (21)

The voice of the slave woman was dumped in front of the tradition. Here the culture plays in the form of slavery. She cannot come over the enslavement. She begged for her life, but the culture made her to sacrifice. In return the slave girl says to the chief that she wants to reborn as a child of the family. Again, the author focuses on the two women the mother and her daughter. Ona and her daughter Nnu Ego life represent the struggles of woman and her sufferings in the evil world. This world weaves a complex web of culture in the society. Ona was the daughter of the chief. The chief did not have an heir to his property but anyway he wants an heir through her daughter so, he hesitates to give his daughter as wife to anyone. She must give a son to her father through someone. Agbadi wants to make Ona as his wife but she won't allow him to have her. Agbadi has many wives, slaves and mistresses. He was strong enough to manage them all. He was very close to the new wives. Agbadi kidnapped Ona to marry but she refused to marry him.

Though Ona was weak, she has the natural ability to object to any situations. During the birth of her child Nnu Ego her death shows that she was subjugated by the tradition. She did not understand that why she has become a slave to male authorities. At first, she planned to remain unmarried only for the sake of her father's wish. On the other side she was trapped by the love of Agbadi. He made her to long for him. At last the love results in her death during the childbirth. Nnu Ego was the daughter of Ona. She was raised by her father Agbadi. She was locked as a slave in the role of daughterhood to her father, wifehood to her husband and motherhood by giving birth to a baby. Again, the male plays an important role in the life of Nnu.

According to her father's wish she marries a farmer named Amatokuwu. She was happy only for few months after that she was neglected by them because she could not bear a child to her husband and she was named as a 'Barren Woman'. The women of Amatokuwu family "agreed that a woman without a child for her husband was a failed woman" (62). Nnu was thrown by her husband and gave a name to her for failed in her marriage. He freely tells Nnu "I have no time to waste my precious male seed on a woman who is infertile" (32). Nnu says that she will not return to her father as a Barren woman. In Igbo culture the society

does not permit women to stay in her father's house for years. If a woman came to celebrate any special occasions in her hometown she must return to her husband's house immediately after the function. The culture compels them to do the role of motherhood and the role of wifehood to their husband.

Nnu life was fully dominated by patriarchy. The bride price was given back to her first husband by Nnu's father. To attain motherhood her father sells her to another man named Nnaife. He looks ugly to Nnu and his work is to wash the clothes of his master. But he fulfilled Nnu's dream. She gets pregnant and very happy to have her own baby. She was released from the name as Failed woman. After giving birth to a baby she was happy that she had regained her respect from the Igbo community. She got the success in her role of motherhood by her husband Nnaife. Nnu was dominated by her husband. When her husband brings another woman Adaku as his second wife, she could not raise voice against this act. Still she suffered still in her wifehood. In her motherhood she did not have enough money to manage her family. They starved in poverty. She was treated as a slave in the society and by her husband.

The author exposes the domination of expecting male child, dominated by the tradition and practices, to obey her husband's words whatever he says, remain silent towards traditional domination are presented in the novel of *Joys of Motherhood*. These are the scars of patriarchal dominated society. At last Nnu leads to death though she achieved her motherhood. She became a victim to the slavery. Her death gives awareness to all the women in the Ibuza society. Nnu Ego meets the tragic end in her life. So, every woman should be bold enough to fight against the superstitious belief, cultural and traditional domination by the society in this cruel world.

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FACTORS INFLUENCING WOMEN ENTREPRENEURSHIP AMONG COLLEGE GOING FEMALE STUDENTS IN TIRUCHIRAPPALLI DISTRICT

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Abstract

The purpose of this paper is to provide insights on the Selected Factors Influencing Women Entrepreneurship among College Girl Students' in Tiruchirappalli District. Descriptive research design was adopted for this research study. College girl students' in Tiruchirappalli District, Tamil Nadu, India were chosen as samples for study. Simple random sampling method was adopted to derive 186 samples from the Universe. A self administered structured Questionnaire was used to collect primary data. The collected data was then analyzed using Statistical Package for Social Sciences (SPSS) to draw inferences for this research study. The findings of the study indicated that the Factors of Women Entrepreneurship undertaken for the study such as Freedom of Expression, Freedom of Choice, Exposure to Entrepreneurship Development Programmes and Political Environment were having significant impact and were influencing the perceptions of becoming a Successful Women Entrepreneur. The Researcher has studied only the Selected Factors Influencing Women Entrepreneurship. The researcher limited his study to College Girl Students in Tiruchirappalli District. Understanding the factors influencing women Entrepreneurship has theoretical, practical and social implications. The influence of Selected Factors on Women Entrepreneurship provide inputs in identifying and understanding the significant factors of Women Entrepreneurship and the dynamics of Women Entrepreneurship among College girl students. This is one of the first studies that studies the Women Entrepreneurship on the Selected Factors of College Girl Students in Tiruchirappalli District. This research study would contribute to the existing body of knowledge/literature by advancing the understanding of Women Entrepreneurship Factors of College Girl Students. Practically this research would aid Educational leaders / Entrepreneurship policy makers/ Government Authorities to identify, conceptualize, and develop strategies to nurture Entrepreneurship among college girl students.

Keywords: Women Entrepreneurship, Entrepreneurship, College Girl Students, Students.

Introduction

"You can tell the condition of a nation by looking
at the status of its women"

-Jawaharlal Nehru

The concept of entrepreneurship is formulated in terms of the characteristics of the entrepreneur or of what he/she does; it involves the relationship between two phenomena: the existence of business opportunities and the presence of people capable of taking advantage of them (Venkataraman, 1997). Entrepreneurial opportunities are situations in which new goods, services, materials or methods can be introduced into society to generate more value than their offering costs. Entrepreneurs are individuals who are capable of identifying, assessing, carrying out, and benefiting from those situations (Ardichvili, 2003).

India is one of the youngest nations in the world with more than 62% of its population in the working age group (15-59 years), and more than 54% of its total population below 25 years of age. It is further estimated that the average age of the population in India by 2020 will be 29 years. . In fact during the next 20 years the labour force in the industrialized world is expected to decline by 4%, while

in India it will increase by 32%. To reap this demographic dividend which is expected to last for next 25 years, more number of entrepreneurs need to emerge among these dividends and it is of utmost importance to generate ample entrepreneurs in India. Ministry for Skill Development and Entrepreneurship has been set up in November 2014 to give fresh impetus to the Skill India agenda and help create an appropriate ecosystem that facilitates imparting employable skills to its growing workforce over the next few decades. Given the realities of rapidly changing economic landscape in the country, entrepreneurship opportunities have emerged as an important source of meeting the aspirations of the youth.

An all inclusive approach to strengthen the entrepreneurship development scenario in the country which is competent, quality conscious, market savvy, innovative and has globally competitive entrepreneurs, needs to be carefully mentored and encouraged. Entrepreneurship based on innovation has immense growth potential. However, the number of local entrepreneurs emerging every year in India is very low. The Global Innovation Index 2014 ranks India 76 out of 7143 countries. Accelerating entrepreneurship especially

that based on innovation is crucial for large-scale employment generation in India. Women constitute almost half of the demographic dividend. The key challenge here is to increase their participation in the country's entrepreneurial force, which is directly linked to economic growth of the country.

Review of Literature

Berger (1991), Shabbir and Di Gregorio (1996), and Naffziger and Terrell (1996), found that cultural values and norms are critical in explaining entrepreneurship and these literatures suggests that the individual's decision to start a business is affected by factors such as family support, qualifications, business experience, and socio-economic and personality characteristics.

Estay et al. (2013) merely analyse the initial motivation stage in order to identify its origin and the reasoning of the entrepreneur during this initial stage. Baron and Henry (2011) also include motivation as the entrepreneurship driving force and the process of entrepreneurship starts with motivation and then moves on to opportunity identification, resource acquisition, performance and ultimate success. There is growing acceptance that success is a construct (Weber et. al, 2014) in which perception of the entrepreneur's success - which depends upon the owner's motivation (intrinsic and extrinsic) and targets - enters into play.

Fisher et. al (2014) point out that entrepreneurial success is a dependant variable with no operational definition, but that is expressed through its indicators. In some cases, it is associated with the level reached not only by entrepreneurial indicators but also by aspects that are subjective for the entrepreneur (Weber et. al, 2014).

Brush et al. (2009) propose the 5 Ms model in which the first three "Ms" are "management," referring to human and organisational capital, "money," which alludes to financial resource availability and access, and "market," which concerns market access and the possibility for opportunity identification. The others are "motherhood," which refers to the micro environment (the female entrepreneur's social context - in other words, home and family, contact networks as a source of resources and emotional support, counselling or orientation, as well as learning possibilities dependent upon the social values of business venturing). The characteristics of women's business venturing differentiate significantly from that of men's (Ahl, 2006).

According to Minniti and Naudé (2010), the reasons for the difference between men's and women's

entrepreneurial performance can be found in their socio-economic behavior. The "macro" environment, encompassing culture (Shinnar, 2012), the legal and regulatory framework, and the social values and attitudes determine the collective and individual perception of women's entrepreneurship (Luke and Munshi, 2010, Gupta, 2014). Dawson and Henley (2012), for their part, divide the internal and external factors into push and pull to distinguish those that push the enterprise from the other factors that attract the entrepreneur. Internal or pull factors such as pursuit of autonomy, pursuit of challenges, and perception of self sufficiency can be associated with what Minniti and Naudé (2010) refer to as the entrepreneur's characteristics.

For Poon et al. (2012), family environment favours business venturing. Cho et al. (2014), Lockyer and George (2012), and Lakovleva et al. (2013) found a positive relationship between female entrepreneurship support programs and policies and the launching and growth of such businesses. Sullivan and Meek (2012), employing Baron and Henry (2011)'s entrepreneurship process model, identifies the following individual and situational factors of the motivation stage, individual factors such as: career, encompassing self-realization, financial success, participation, innovation, recognition, and independence; and personality.

The situational factors include governmental entrepreneurship support policies, background and family support, which can be considered as either an entrepreneurship boosting factor – because women's situation in some family groups is such that they seek independence through business venturing - or as an obstacle in this entrepreneurship phase. Lindholm and Politis (2013), investigating women's entrepreneurship in university start-up incubators find that those incubators do not attract more female business. This proves that the environment in which facilities are available for the birth of businesses were not alone sufficient to increase female entrepreneurship. Clark (2013), in his comparison between countries, reveals the significantly positive relationship between women's participation in the labour force and higher education, and high-productivity business ventures that result in GDP growth, as Terjesen and Amorós (2010) also demonstrate.

Methods

Objective of the Study

1. To Study the Selected Socio-Economic Factors of College Girl Students in Tiruchirappalli District

2. To study the Selected factors influencing Women Entrepreneurship among College Girl Students in Tiruchirappalli District.

Scope of the Study

The research is conducted to study the Women Entrepreneurship among College Girl Students in Tiruchirappalli District. The researcher limited his study to College Girl Students in Tiruchirappalli District. More comprehensive research is required for generalizations. Research may be devised to Girl students belonging to other institutions such as engineering Colleges, Polytechnic Colleges, Business Schools etc and more geographical areas such as other districts, states etc. Thus this research leaves the scope of conducting future studies.

Research Design

Descriptive research design was adopted for this research study. College girl students in Tiruchirappalli District were chosen as samples for study. Simple random sampling method was adopted to derive 186 samples from the Universe. A self administered structured Questionnaire was used to collect primary data. The Questionnaire was bifurcated in to two parts such as Demographic (Educational Qualification, Family Annual Income, Family Type and Residential Area) and Women Entrepreneurship Scale (Freedom of Expression, Freedom of Choice, Exposure to Entrepreneurship Programmes, Political Environment, Successful Entrepreneur Belief). The collected data was then analyzed using Statistical Package for Social Sciences (SPSS) to draw inferences for this research study.

Table 1 Reliability Analysis

Cronbach's Alpha	Number of Items
.949	5

The reliability analysis was performed using Cronbach's Alpha Reliability Test and it is found that the Cronbach's Alpha Value is 0.949 which is greater than 0.5, hence reliable.

Results and Discussion

Objective 1: To Study the Selected Socio-Economic Factors of College Girl Students in Tiruchirappalli District

Table 2 Demographic Profiles of the Respondents

S.No	Demographic Variable	Demographic Profile	Respondents	%
1	Educational Qualification	UG	113	60.8
		PG	73	39.2
2	Family Annual Income	Below 1 Lakh	76	40.9
		1-3 Lakh	56	30.1
		3-5 Lakh	36	19.4
		Above 5 Lakh	18	9.7
3	Family Type	Joint	37	19.9
		Nuclear	149	80.1
4	Residential Area	Rural	37	19.9
		Urban	73	39.2
		Semi Urban	76	40.9

Source: Primary Data (N=186)

The Table 2 Demographic Profile of the Respondents infers that the majority of the respondents Majority of the respondents (60.8%) were under graduates and (39.2%) were post graduates. Majority of the respondents (40.9%) family annual income was below 1 lakh rupees and (30.1%) were with 1-3 lakh, (19.4%) were with 3-5 lakh and (9.7%) were with above 5 lakh family annual income respectively. Majority of the respondents (80.1%) from nuclear type of family and (19.9%) were from joint family type. Majority of the students (40.9%) were from semi-urban, (39.2%) were from urban and (19.9%) were from rural with respect to their residential area.

Objective 2: To study the Selected factors influencing Women Entrepreneurship among College Girl Students in Tiruchirappalli District

Hypothesis

Null Hypothesis Ho: There is no significant influence of Selected Women Entrepreneurship Factors on Successful Entrepreneur Self Perception.

Alternative Hypothesis H1: There is a significant influence of Selected Women Entrepreneurship Factors on Successful Entrepreneur Self Perception.

Table 3 Multiple Regression

R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
				R Square Change	F Change	df1	df2	Sig. F Change
.979 ^a	.958	.957	.20894	.958	1025.335	4	181	.000

Predictors: (Constant), Political Environment, Freedom of Expression, Freedom of Choice, Entrepreneurship Programme Exposure

From the above Linear Regression Table 3, it can be noted that R Value is 0.979 which is greater than 0.5 null hypotheses is rejected and alternative hypothesis is accepted.

Hence there is a significant influence of selected Women Entrepreneurship Factors on Successful Entrepreneur Self Perception.

Significant Value is 0.000 which is less than 0.05. Hence the variables are reliable to perform regression analysis.

Table 4 ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	179.050	4	44.762	1.025E3	.000 ^a
Residual	7.902	181	.044		
Total	186.952	185			
Predictors: (Constant), Political Environment, Freedom of Expression, Freedom of Choice, Entrepreneurship Programme Exposure					
Dependent Variable: Successful Entrepreneur Belief					

Table 5 Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	-.351	.059		-5.956	.000
Freedom of Expression	-.227	.024	-.283	-9.422	.000
Freedom of Choice	.859	.037	.840	23.296	.000
Entrepreneurship Programme Exposure	.742	.063	.668	11.769	.000
Political Environment	-.229	.059	-.233	-3.884	.000
Dependent Variable: Successful Entrepreneur Belief					

Conclusion

The result of the study provides profound insights on selected factors influencing Women Entrepreneurship of College Girl Students in Tiruchirappalli District. The Factors of Women Entrepreneurship undertaken for the study such as Freedom of Expression, Freedom of Choice, Exposure to Entrepreneurship Development Programmes and Political Environment were having significant impact and were influencing the perceptions of becoming a Successful Women Entrepreneur. These Factors could be given significant importance in Shaping the Women Entrepreneurship among the College Girl Students in Tiruchirappalli District.

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DIABETES AND SOCIAL CAPITAL – A VILLAGE STUDY

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Abstract

A cross sectional study was carried out in Nathamedu village in Thiruvallur district, Tamil Nadu, India in which fifty respondents were selected randomly from the village. Standardized questionnaire was used for assessing diabetes and a scale was constructed for measuring social capital. The Bivariate analysis was conducted for the correlation of social capital, Factors of social capital and BMI, which showed the results in table 5 that social safety and reciprocity and BMI having the negative correlation of -0.027 and all other variables were having the positive correlation. The results of Independents t-test conducted between the two variables of diabetes and social capital highlights the significant value (sig .040), the respondents with diabetes had the higher mean value of social capital and without diabetes had the lesser social capital mean value.

The respondents with higher social capital, social participation and social safety/relation are expected to have higher chances of diabetes. The results have shown that if the respondent's social safety and reciprocity increases the Body mass Index (BMI) decreases tentatively, and social participation, social relation/trust, social interaction and Network increases the BMI also increases.

Keywords: Social capital, diabetes, community, social participation, Body Mass Index (BMI).

Introduction

India has many diverse ethnic villages with strong social ties among families. Village communities are governed by social norms, trust, reciprocity and social integrity of the people. The Geographical structures of households were built on divisional system of caste. Again the processes of modernization and industrialization had brought changes in rural life upon food habits, work culture and social relationships. This resulted in social isolation, anomie and life style based health problems. The components of Social capital as Trust, Norms, Reciprocity, and Network are the driving force to provide healthy community living in Villages.

The past research on social capital and community healthy living suggested that the components of social capital (Trust, Norms, and Network) can help people to work together to improve to form a healthy community (Nygqvist F et.al 2013). Social capital is a key to establish relationship among adults for the collective benefits of social and economic development (Guanxi 2013). Social capital is an invisible resource, which is available to work on the better health care of the people (Hsieh CH 2008).

Scenario of Rural Diabetes

Diabetes is an epidemic in a rural areas because it spreads very fast due poor life style conditions. Majority of the population in rural areas are having pre diabetic condition and seemed to develop as diabetes (Viswanathan Mohan et al., 2012). Though diabetes is spreading very fast among rural population, it indicated to have higher prevalence of diabetes among male compared to female population. It is important to conduct diabetes screenings in order to control the spreading of diabetes (Misra. P et al., 2011). The reasons for spreading of diabetes among rural population was increase in Body Mass Index (BMI), lack of Physical Activity, Family history of Diabetes Mellitus, Smoking and consumption of Alcohol (Sumanth Mallikarjuna Majgi et al., 2012).

Social capital and Diabetes

The study conducted on social capital, obesity, and diabetes proves that social capital had a control over obesity and diabetes. It controls the level of glucose and very effective against in controlling diabetes (Holtgrave et al., 2006). Family possessing strong Social capital can help to control the diabetes (Marylyn Morris and McEwen et al., 2017). The studies indicate the components of social capital on index of emotional support and neighbourhood

trust was significantly associated with the prevalence of Gestational Diabetes Mellitus particularly during pregnancy (Satoshi Mizuno et al., 2016).

There was relationship between diabetes, social network, social support and health behaviour (Hempler et al. 2016). Social capital plays a key role in controlling of obesity, strong community based social capital brings down the risks of obesity (Janghoyoon and Timothy T. Brown 2011). The diabetes patients live with very low social capital (Fuyong Hu 2015). Social capital, income inequality, and poverty were closely related to obesity and diabetes. Greater level of social capital was protective against obesity and diabetes (David R. Holtgrave and Richard Crosby 2006).

Social participation, trust, and empowerment and political action of social capital help to control the diabetes (Farajzadegan Ziba et al., 2013). Social capital was having strong association with diabetes. Building Social trust among patients with diabetes can be effectively control the diabetes (Moradiyousef et al., 2017). So we have intended

to study the association of social capital and Diabetes among the adults living in a Village.

Materials and Methods

A cross sectional study was conducted in Nathamedu village, Thiruvallur district, Tamil Nadu, to study about the relationship of diabetes and social capital. The researcher had selected respondents randomly and above eighteen years of age. For screening of diabetes a structured questionnaire was used and for the measurement of social capital, the researcher had constructed 70 questions and conducted the principle component analysis (PCA) for the factorization and reduction of variables.

The PCA had given four factors and the most appropriate variables were taken for each factor with higher value. Respectively, the first factor (social participation) persisted with ten variables, second factor (social relation and reciprocity) with ten variables, third factor (social relation and trust) with eight variables and fourth factor with ten variables. (See table 1)

Table 1 Results of factor analysis to identify items to measure social capital.
Bold type indicates the factor to which each item was assigned

Items	Component			
	Factor 1 (Social Participation)	Factor 2 (Social safety and Reciprocity)	Factor 3 (Social Relation and Trust)	Factor 4 (Social Interaction and Network)
How often have you participated in church fete, school concert, and craft exhibition?	.642			
Are you in a management committee or organising committee for any local group or organisation?	.630	.131		
If someone's Car, Cycle, Bike breaks down outside your house; do you invite them into your home to use the phone?	.609	.395	.208	
How many times have you visited a neighbour in the past week?	.560	.155	.179	.157
Over the weekend do you have lunch/dinner with family member or relatives outside your household?	.543	.183	.153	-.203
How often do you help a local group as a volunteer?	.536	-.380	.185	.153
Have you participated in the local gatherings to sort out the local issues	.524	.386		
In the last 12 months, did you do child care without pay for persons not living in your household?	.518	.439		.246
In the past 6 months, have you done a favour for a sick neighbour?	.490		.455	
Have you attended a local community event in the past 6 months (e.g., church/temple/Mosque fete, School program, Craft exhibition, General program)?	.460			.261
Do you enjoy living among people of different life styles?	.243	.719		.127
In the past 3 years have you ever taken part in a local community project?	.517	.645		
If you have a dispute with your neighbours (e.g., over fences or dogs) are you willing to seek mediation?	.108	.612	.261	.244
Do you feel safe walking down your street after dark?		.593		.126
Do you feel safe from your neighbours?		.587	.313	.221
Does your local community feel like home?	.134	.556	-.131	.265
Do you talk to people about an existence of a problem in area?	.477	.529	.259	

Do you think that multiculturalism makes life in your area better?	.164	.508	.234	
If a stranger, someone different, moves into your street, would they be accepted by the neighbours?	.215	.440	.361	.125
Do you think that in this neighbourhood/ village people generally trust each other in matters of lending and borrowing?	.107	.403	.303	.145
How many people did you talk to yesterday (Min 4 people)?	.176		.668	.158
In 12 months Have you shared your private feelings and concerns to the neighbours?		.197	.659	.314
How many such family and relatives are there? (more than 4)			.621	.197
At work do you take the initiative to do what needs to be done even if no one asks you to?	.196	.161	.604	.196
Did you do volunteer work for a political group or labour union in the last 12 months?	.427	.171	.570	
If you were caring for a child and needed to go out for a while, would you ask a neighbour for help?		.408	.535	
How many of the people who live in your neighbourhood do you know and speak to by name?	.292	.155	.512	-.174
Can you get help from friends when you need it?	.170		.463	.198
If you disagree with what everyone else agreed on, would you feel free to speak out?		.332		.648
Do you go outside your local community to visit your Family/Friends/Relatives?	.270	.235	.215	.573
When you go shopping or out to eat, how often do you see or run into someone you know by name?	.152		.506	.522
How often do you get together with friends neighbours or relatives?	.250	.217	.295	.518
Have you taken part in the campaign (Political, Health, Social)	.381			.511
How much confidence do you have in the following institutions in your place? (Legal, Police, Administration, Government) (1. A great deal 2. Quite a lot 3. Not very much 4. None at all 5. Hard to answer)	-.102	.387	.201	.471
In the past week, how many phone conversations you had with friends?		.204	.332	.397
How many people did you talk to yesterday? (Min 4)	-.113		.120	.392
In the past week at work, have you helped a workmate even though it was not in your job description?	.110	.374	.296	.382
How satisfied are you with your neighbourhood?	.128	.329	.360	.378

All single factors and variables of social capital were computed and were scored as continuous variables. Cronbach's Alpha value for the factors of social capital was exposed for Social participation .816, social relation and reciprocity .859, social relation and trust.797 and Social interaction and network .807. Overall the social capital scale had the reliability value of .801.

The BMI values of the respondents were categorized and measured based on the nutritional status given by the World Health Organization Asian Criteria as Underweight <18.5, Normal 18.5-22.9, Overweight 23-24.9, Pre-Obese 25-29.9, Obese ≥ 30 Obese Type I (obese) 30 – 40, Obese Type 2 (morbid obese) 40.1 – 50, and Obese Type 3 (Super obese) > 50. The researcher had used Simple Frequency, Independent t-test, Chi-square, and Bivariate correlation to validate the research findings and to highlight the significant relationships. All these statistical tests were conducted in IBM SPSS statistics 21 version. The researcher had explained the research to the respondents and taken the informant consent.

Results

The results of simple frequency stated as gender of the respondent's showed that male population constitute 56% and the female population constitute 44%. Among the respondents, majority (86%) of them belong to Hinduism and 14% of them were Christians. The large number of the respondents (64%) belonged to SC community, 14% of them belong to Most Backward Caste (MBC), 12% of them belong to Backward Caste (BC) and 10% of them belong to Other Caste(OC). Among the respondents 78% of them were married and 22% of them were unmarried. Majority of the respondents (74%) belong to nuclear family and 26% of them belong to joint family. Among the respondents 40% of them labourers, % of them does businesses, 4% of them have independent profession, 4% of them were involved in cultivations. (see table 2)

Table 2 Demographic Details

S.No	Demographic	%	S.No	Demographic	%

	details		details	
I.	Age	VI	Type of Family	
	18 to 29	32	Joint Family	26
	30 to 39	34	Nuclear family	74
	40 to 49	22	VII	Occupation
	50 to 59	8	None	34
	60 above	4	Labourer	40
II.	Gender		Business	14
	Male	56	Independent profession	8
	Female	44	Cultivation	4
III	Religion	VIII	Education	
	Hindu	86	Illiterate	30
	Christian	14	Can read only	12
IV	Community		Can read and write	24
	SC	64	Primary	8
	MBC	14	Middle	4
	BC	12	High school	12
	OC	10	Graduate	10
V	Marital status			
	Single	22		
	Married	78		

The respondents had diabetes was 20% not assessed or did not have diabetes 80%. Among the respondents, the number of respondents takes Insulin was 5% and the number of respondents who were not taking insulin was 90%. The respondents who takes diabetes drugs was 14% and the respondents who do not take diabetes drugs was 86%. The respondents who were prescribed for special diet was 12% and the patients who were not prescribed drugs were 88%. The respondents who were advised to lose weight were 16% and the respondents who were not advised to lose weight were 84%. The respondents who were advised to stop smoking were 10% and the respondents who were not advised to stop smoking were 90%. The respondents who were advised to start exercise or to increase their routine exercise was 18% and were not advised to exercise was 82%. The respondents who had family members with diabetes were 10% and the respondents whose family members did not have diabetes were 90%.

The BMI report of the villagers shown that the respondents who were underweight were 4%, the respondents with Normal weight were 28%, the respondents with Overweight were 24%, the respondents with Pre-Obese state were 26% and the Obese Type – 1 respondents were 18%. (see table 3)

Table 3 Villagers BMI Report

	Frequency	%	Valid Percent	Cumulative %
Underweight	2	4.0	4.0	4.0
Normal	14	28.0	28.0	32.0
Overweight	12	24.0	24.0	56.0
Pre-Obese	13	26.0	26.0	82.0

Obese Type 1 (obese)	9	18.0	18.0	100.0
Total	50	100.0	100.0	

The chi square test was conducted among the following sets of variables to identify the relationships between diabetes and demographic variables. The results highlighted that there is a relationship between gender and the prevalence of diabetes (the sig .05 values). There is an association between community and diabetes (the sig. .004 value). There is a relationship between the type of marriage of the respondents and the prevalence of diabetes (sig .016 values). There is an association between the type of family and prevalence of diabetes (sig. .010 value). The chi square test was conducted among the people who take diabetes drugs and their community had the significant relationship (sig. .018 value), The chi square test on association between the consumption of diabetes drug and types of marriage had the sig.005 values. The analysis on the association between the consumption of diabetes drug and types of family had the high sig. .00 values.

The chi square test also shows the significance value for the other sets of variables, such as special prescribed diet and gender showed the sig.021 values, special prescribed diet and community had the sig. .001 values, diet and type of marriage had the sig. .001 values, diet and types of family had the sig .015, Advice to lose weight and gender sig.05, lose weight and types of family sig.001, and advice to start exercise and types of family had the sig. .026 values.

An Independent t-test was conducted among the following sets of variables to understand the relationship of social capital and diabetes. The results highlighted that there is association between social capital and diabetes (sig.040), there is association between diabetes and Social participation (sig.003), There is association between diabetes and social safety and reciprocity (sig.040), there is an association between the prescription of insulin and social participation of the respondents (the sig .001), there is an association between the prescription of insulin and social interaction and network of the respondents (sig.036). (See table 4)

There is an association between the prescription of insulin and social capital of the respondents (sig.015). There is an association between the use of diabetes drugs and social participation of the respondents (sig.027). There is an association between social safety and reciprocity and people who take diabetes drugs (sig.013). There is an association between people take diabetes drugs and social

capital (sig.032). There is an association between special prescribed diet of the respondents and their social participation (sig.002). There is an association between special prescribed diet of the respondents and social capital (sig.028). Advice or treatment to lose weight and social participation had the significant (sig.017) relationship, respectively with social safety and reciprocity (sig.019), social capital (sig.042). Advice or treatment to

stop smoking and social safety and reciprocity had the significant (sig .022) relationship. Advice to start or do more exercise and social participation had significant (sig.029) relationship. Have you ever seen a traditional healer for diabetes or raised blood sugar and social participation had the significant (sig.001) relationship and respectively with social capital (sig.042). (See table 4)

Table 4 Significant relationship of Social capital and diabetes

S.No	Diabetes and Social capital	Independent sample t-test				
		(Social Participation)	(Social safety and Reciprocity)	(Social Relation and Trust)	(Social Interaction and Network)	Social capital
1	Do you have diabetes	.003	.033	.297	.766	.040
2	Are you currently receiving Insulin advised for diabetes and prescribed by a doctor	.001	.250	.227	.036	.015
3	Are you currently receiving Drugs advised for diabetes and prescribed by a doctor	.027	.013	.329	.339	.032
4	Special prescribed diet	.002	.102	.228	.302	.028
5	Advice or treatment to lose weight	.017	.019	.363	.500	.042
6	Advice or treatment to stop smoking	.496	.022	.488	.507	.329
7	Advice to start or do more exercise	.029	.117	.393	.764	.171
8	Have you ever seen a traditional healer for diabetes or raised blood sugar?	.001	.120	.540	.410	.042

The Bivariate analysis was conducted for the correlation of social capital, Factors of social capital and BMI, which showed the results in table.5 that social safety and reciprocity and BMI having the negative correlation of -

.027 and all other variables were having the very minimum value of positive correlation. (See table 5)

Table 5 Correlation for social capital and BMI and factors of social capital

		BMI	Social capital - rev	Social participation	social safety & reciprocity	Social relation and trust	social interaction & network
BMI	Pearson Correlation	1	.036	.020	-.027	.138	.004
	Sig. (2-tailed)		.806	.893	.854	.340	.980
	N	50	50	50	50	50	50
Social capital - rev	Pearson Correlation	.036	1	.780**	.817**	.789**	.789**
	Sig. (2-tailed)	.806		.000	.000	.000	.000

	N	50	50	50	50	50	50
Social participation	Pearson Correlation	.020	.780**	1	.536**	.513**	.421**
	Sig. (2-tailed)	.893	.000		.000	.000	.002
	N	50	50	50	50	50	50
social safety & reciprocity	Pearson Correlation	-.027	.817**	.536**	1	.491**	.516**
	Sig. (2-tailed)	.854	.000	.000		.000	.000
	N	50	50	50	50	50	50
Social relation and trust	Pearson Correlation	.138	.789**	.513**	.491**	1	.573**
	Sig. (2-tailed)	.340	.000	.000	.000		.000
	N	50	50	50	50	50	50
social interaction & network	Pearson Correlation	.004	.789**	.421**	.516**	.573**	1
	Sig. (2-tailed)	.980	.000	.002	.000	.000	
	N	50	50	50	50	50	50

** . Correlation is significant at the 0.01 level (2-tailed).

Discussion

The results of Independent t-test conducted between the two variables of diabetes and social capital highlights the significant value (sig .040), the respondents with diabetes had the higher mean value social capital and the respondents without diabetes had the lesser social capital mean value. So, it is very clear that the respondents with diabetes have higher social capital and the respondents without diabetes had less social capital. Similarly, the results of Independent t- test for the factors of social capital was also projected the similar results. The variables of social participation and diabetes had significant (sig.003) relationship, such as the person with diabetes had the higher social capital mean value and respondents without diabetes had lesser social capital mean value. The variables of social safety/relation and diabetes had shown significant (sig.03) relationships. The respondents with diabetes had the higher social capital mean score and respondents without diabetes had less social capital mean value. The other two factors of social capital (Social relation and trust and Social interaction and network) does not have significant relationship but had the higher social capital mean value.

Further, the Independent t-test was also conducted among the respondents taking insulin for the diabetes and social capital and factors of social capital. The results had shown that the respondents taking insulin for diabetes had the higher social capital mean value with significant

(sig.015) relationships. The factors of social capital (Social participation and taking insulin (sig. 001) and social interaction and network and taking insulin (sig.03) had the significant relationship along with the higher social capital and factors of social score. The social relation and reciprocity and social relation and trust don't have significant relationship but the social capital and factors of social capital mean value were higher among the respondents taking insulin.

The independent t-test shows that there is a significant relationship between the variables of social capital and the respondents who takes diabetic drugs with a significant value of .032. Similarly there is a significant relationship between the variables of social participation and the respondents who takes diabetic drugs (Sig.02). There is a significant relationship (sig.01) between the variables of those respondents who take diabetic drugs and social safety and reciprocity. In brief, the respondents who take diabetic drugs have shown high social capital, social participation and social reciprocity.

There is a significant relationship between the variables of social capital and social participation with the respondents who were prescribed special diet with a significant value of .02 and .002 respectively with a higher mean value. There is a significant relationship between the variables of social capital, social participation and social safety and reciprocity with the respondents who were advised to lose body weight with the significant values .04,

.01 and .01 respectively with higher mean value. The table.5 conveys that the respondent's social capital, factors of social capital and Body Mass Index (BMI) were positively correlated but except social safety and reciprocity and this factor had shown the negative correlation with the Body Mass Index (BMI). Hence 80% of the respondents have no knowledge regarding their health condition related to diabetes.

Conclusion

The researcher concludes that the respondents with higher social capital, social participation and social safety/relation are expected to have higher chances of diabetes. The results have shown that if the respondent's social safety and reciprocity increases the Body mass Index (BMI) decreases tentatively, and social participation, social relation/trust, social interaction and network increases the BMI also increases. These results predicted that if the respondents had the increased social capital means that they may have chance of getting diabetes. Hence many of the respondents have no knowledge regarding their health condition related to diabetes.

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LATTICE ORDERED M-NORMAL Q-FUZZY SUBGROUP

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Abstract

In this paper we introduce the notion of fuzzy lattice ordered m normal subgroups and investigated some of its basic properties. In this paper we defined fuzzy lattice ordered m-normal group, arbitrary intersection of fuzzy lattice ordered m-normal groups, m-fuzzy characteristic of fuzzy lattice ordered m group. We also studied the Cartesian product of arbitrary family of fuzzy lattice ordered m normal groups.

Keywords: Lattice ordered group, Fuzzy lattice ordered m-group, Fuzzy lattice ordered m normal group, characteristic of fuzzy group, direct product.

Introduction

A fuzzy algebra has become an important branch of research. A. Rosenfeld 1971 [9] used the concept of fuzzy set theory due to Zadeh 1965 [5]. Since then the study of fuzzy algebraic substructures are important when viewed from a Lattice theoretic point of view. N. Ajmal and K.V.Thomas [1] initiated such types of study in the year 1994. It was latter independently established by N. Ajmal [1] that the set of all fuzzy normal subgroups of a group constitute a sublattice of the lattice of all fuzzy sub groups of a given group and is Modular. Nanda[8] proposed the notion of fuzzy lattice using the concept of fuzzy partial ordering. More recently in the notion of set product is discussed in details and in the lattice theoretical aspects of fuzzy subgroups and fuzzy normal sub groups are explored. G.S.V.SatyaSaibaba [3] initiate the study of L-fuzzy lattice ordered groups and introducing the notion of L-fuzzy sub L-groups.

J.A. Goguen [4] replaced the valuation set $[0,1]$ by means of a complete lattice in an attempt to make a generalized study of fuzzy set theory by studying L-fuzzy sets. A Solairaju and R. Nagarajan [11] introduced the concept of lattice valued Q-fuzzy sub-modules over near rings with respect to T-norms. Dr M.Marudai & V. Rajendran [6] modified the definition of fuzzy lattice and introduced the notion of fuzzy lattice of groups and investigated some of its basic properties. Gu [12] introduced concept of fuzzy groups with operator. Then S. Subramanian, R Nagarajan & Chellappa [10] extended the concept to m fuzzy groups with operator. In this paper we introduce the notion of fuzzy lattice ordered m normal subgroups and investigated some of its basic properties. In this paper we defined q-fuzzy lattice ordered m-normal group, arbitrary intersection of q-fuzzy lattice ordered m-normal groups, m-fuzzy characteristic of fuzzy lattice

ordered m group. We also studied the Cartesian product of arbitrary family of fuzzy lattice ordered m-normal q-fuzzy groups

Section-2 Preliminaries

Definition 2.1: Fuzzy group

Let $\mu: X \rightarrow [0,1]$ be a fuzzy set and $G \in p(X)$ = set of all fuzzy set on X. A fuzzy set μ on G is called a fuzzy group if (i). $\mu(xy) \geq \min \{\mu(x), \mu(y)\}$. (ii). $\mu(x^{-1}) \geq \mu(x)$, for all x, y in G

Definition 2.2: Lattice ordered group

A lattice ordered group is a system $(G, \cdot, \leq)$ if (i). $(G, \cdot)$ is a group (ii). $(G, \leq)$ is a lattice. (iii).

$x \leq y$ implies $axb \leq ayb$ (compatibility) for $a, b, x, y \in G$

Definition 2.3: Fuzzy Lattice ordered group

Let $\mu: X \rightarrow [0,1]$ be a fuzzy set and G is a lattice ordered set, $G \in p(X)$. A function μ on G is said to be fuzzy lattice ordered group if (i). $\mu(xy) \geq \min \{\mu(x), \mu(y)\}$. (ii). $\mu(x^{-1}) \geq \mu(x)$, for all x, y in G

Definition 2.3: Q-Fuzzy Lattice ordered group

Let $\mu: X \rightarrow [0,1]$ be a fuzzy set and G is a lattice ordered set, $G \in p(X)$. A function μ on G is said to be fuzzy lattice ordered group if (i). $\mu(xy, q) \geq \min \{\mu(x, q), \mu(y, q)\}$. (ii). $\mu(x^{-1}, q) \geq \mu(x, q)$, for all x, y in G

Definition 2.4: M group

Let G be a group, M be any set if (i). $mx \in G$ (ii). $M(xy) = (mx)y = x(my)$ for all $x, y \in G$ and $m \in M$. Then G is called a M group

Definition 2.5: Fuzzy M group

Let $\mu: X \rightarrow [0,1]$ be a fuzzy set and G be a M-group. A fuzzy set on G, $G \in p(X)$ is called a fuzzy M-group if (i). μ

$(\mu(xy)) \geq \min\{\mu(mx), \mu(my)\}$ (ii). $\mu(mx^{-1}) \geq \mu(mx)$ for all x, y in G and m in M .

Definition 2.6:Fuzzy Lattice ordered M group

Let $\mu: X \rightarrow [0, 1]$, $G \in p(X)$, $M \subset X$. A function μ on G is said to be a fuzzy ordered m-group if (i). $(G, \cdot)$ is a M group

1. $(G, \cdot, \leq)$ is a lattice ordered group
2. $\mu(m(xy)) \geq \min\{\mu(mx), \mu(my)\}$
3. $\mu(mx^{-1}) \geq \mu(mx)$
4. $\mu(mx \vee my) \geq \min\{\mu(mx), \mu(my)\}$
5. $\mu(mx \wedge my) \geq \min\{\mu(mx), \mu(my)\}$ for all x, y in G

Definition 2.6:Q-Fuzzy Lattice ordered M group

Let $\mu: X \rightarrow [0, 1]$, $G \in p(X)$, $M \subset X$. A function μ on G is said to be a Q-fuzzy ordered m-group if (i). $(G, \cdot)$ is a M group

1. $(G, \cdot, \leq)$ is a lattice ordered Q- group
2. $\mu(m(xy), q) \geq \min\{\mu(mx, q), \mu(my, q)\}$
3. $\mu(mx^{-1}, q) \geq \mu(mx, q)$
4. $\mu(mx \vee my, q) \geq \min\{\mu(mx, q), \mu(my, q)\}$
5. $\mu(mx \wedge my, q) \geq \min\{\mu(mx, q), \mu(my, q)\}$ for all x, y in G

Definition 2.7:Fuzzy Lattice ordered M-normal subgroup

A fuzzy lattice ordered m-group is said to be a fuzzy lattice ordered m-normal subgroup if

$$\mu((mx)(my)) = \mu((my)(mx)) \text{ for all } x, y \text{ in } G, m \text{ in } M$$

Definition 2.7:Q-Fuzzy Lattice ordered M-normal subgroup

A fuzzy lattice ordered m-group is said to be a Q-fuzzy lattice ordered m-normal subgroup if

$$\mu((mx)(my), q) = \mu((my)(mx), q) \text{ for all } x, y \text{ in } G, m \text{ in } M$$

Definition 2.8:M-Fuzzy characteristic of Lattice ordered m-group

A fuzzy lattice ordered m group A is said to be a m-fuzzy characteristic of lattice ordered m-group if $\mu_A(mx) = \mu_A(f(mx))$ for all $x \in G$, $m \in M$, $f \in \text{Aut}(G)$

Section-3 Basic Properties Of Q-Fuzzy Lattice Ordered M-Normal Group

Proposition 3.1:

Intersection of two Q- fuzzy lattice ordered m-normal subgroups is again fuzzy lattice ordered m-normal subgroup

Proof

Let A and B be two fuzzy lattice ordered m-normal subgroups on G

$$\begin{aligned} \mu_{A \cap B}((mx)(my), q) &= \mu_A((mx)(my), q) \wedge \mu_B((mx)(my), q) \\ &= \mu_A((my)(mx), q) \wedge \mu_B((my)(mx), q) \\ &= \mu_{A \cap B}((my)(mx), q) \end{aligned}$$

Proposition 3.2

If $\{A_i\}$ is a family of Q-fuzzy lattice ordered m-normal subgroups of G then $\bigcap A_i$ is a Q-fuzzy lattice ordered m-normal subgroup of G where $\bigcap A_i = \{mx, \wedge \mu_{A_i}(mx, q) / x \in G, m \in M\}$

Proof

$$\begin{aligned} \bigcap \mu_{A_i}((mx)(my), q) &= \bigwedge \mu_{A_i}((mx)(my), q) \\ &= \bigwedge \mu_{A_i}((my)(mx), q) \\ &= \bigcap \mu_{A_i}((my)(mx), q) \end{aligned}$$

Proposition 3.3

If A is a m-fuzzy characteristic of Q-fuzzy lattice ordered m group of G then A is Q-fuzzy lattice ordered m-normal subgroup of G

Proof

Let A be a m-fuzzy characteristic of Q-fuzzy lattice ordered m group of G Consider the map $f: G \rightarrow G$ defined by $f(mx) = mymx(my)$ - Clearly $f \in \text{Aut}(G)$

$$\begin{aligned} \text{Now } \mu_A((mx)(my), q) &= \mu_A(f((mx)(my)), q) \\ &= \mu_A(my mx (my)^{-1} mx, q) \\ &= \mu_A((my)(mx), q) \end{aligned}$$

Proposition 3.4

A Q-fuzzy lattice ordered m-group is normal if and only if A is constant on conjugate classes of G

Proof

Let A be a Q- fuzzy lattice ordered m-normal subgroup of G

$$\mu_A((my)^{-1}(mx)(my), q) = \mu_A((my)^{-1}(my)(mx), q) = \mu_A((mx), q)$$

Hence A is constant on conjugate classes of G .

$$\begin{aligned} \text{Conversely, } \mu_A(mx my, q) &= \mu_A(mx my mx(mx)^{-1}, q) \\ &= \mu_A(mx(my mx)(mx)^{-1}, q) \\ &= \mu_A(my mx, q) \end{aligned}$$

Proposition 3.5

For Q-fuzzy lattice ordered m normal group $\mu_A((my)^{-1}(mx)(my), q) = \mu_A((my)(mx)(my)^{-1}, q)$

Proof

Let A be a Q-fuzzy lattice ordered m-normal subgroup of G.

$$\begin{aligned}\mu_A((my)^{-1}(mx)(my), q) &= \mu_A((mx), q) \\ &= \mu_A((mx)(my)(my)^{-1}, q) \\ &= \mu_A((my)(mx)(my)^{-1}, q)\end{aligned}$$

Proposition 3.6

A is Q-normalized if and only if $\mu_A(me)=1$

Proof

Let A be Q-normalized

$\mu_A(mx, q)=1$ for some $x \in G$

But $\mu_A(mx, q) \leq \mu_A(me, q)$ for all $x \in G$

$1 \leq \mu_A(me, q)$

Therefore $\mu_A(me)=1$

Conversely $\mu_A(me, q)=1$

Hence A is Q-normalized

Proposition 3.7

If A and B are Q-fuzzy lattice ordered m normal groups of group G_1 and G_2 respectively, then $A \times B$ is Q-fuzzy lattice ordered m normal groups of $G_1 \times G_2$

Proof

The direct product of Q-fuzzy lattice ordered m groups is a Q-fuzzy lattice ordered m group.

Let A and B be Q-fuzzy lattice ordered m normal groups of group G_1 and G_2 respectively

Then, $A \times B$ is a Q-fuzzy lattice ordered m group

Let $x = (x_1, x_2)$, $y = (y_1, y_2) \in G_1 \times G_2$

$$\mu_{A \times B}(mx my, q) = \mu_{A \times B}((mx_1 my_1, q), (mx_2 my_2, q))$$

$$= \min \{ \mu_A(mx_1 my_1, q), \mu_B(mx_2 my_2, q) \}$$

$$= \min \{ \mu_A(my_1 mx_1, q), \mu_B(my_2 mx_2, q) \}$$

$$= \mu_{A \times B}((my_1 mx_1, q), (my_2 mx_2, q))$$

$$= \mu_{A \times B}(my mx, q)$$

Proposition 3.8

If $A_1, A_2, \dots, A_n$ are Q-fuzzy lattice ordered m normal groups of group $G_1, G_2, \dots, G_n$ respectively, then $A_1 \times A_2 \times \dots \times A_n$ is a Q-fuzzy lattice ordered m normal subgroup of group $G_1 \times G_2 \times \dots \times G_n$.

Proof

The direct product of Q-fuzzy lattice ordered m groups is a Q-fuzzy lattice ordered m-group

Let $A_1, A_2, \dots, A_n$ are Q-fuzzy lattice ordered m normal groups of group $G_1, G_2, \dots, G_n$ respectively

Let $x = (x_1, x_2, \dots, x_n)$, $y = (y_1, y_2, \dots, y_n) \in G_1 \times G_2 \times \dots \times G_n$

$$\begin{aligned}\mu_{A_1 \times A_2 \times \dots \times A_n}(mx my, q) &= \mu_{A_1 \times A_2 \times \dots \times A_n}((mx_1 my_1, q), (mx_2 my_2, q), \dots, (mx_n my_n, q)) \\ &= \min \{ \mu_{A_1}(mx_1 my_1, q), \mu_{A_2}(mx_2 my_2, q), \dots, \mu_{A_n}(mx_n my_n, q) \} \\ &= \min \{ \mu_{A_1}(my_1 mx_1, q), \mu_{A_2}(my_2 mx_2, q), \dots, \mu_{A_n}(my_n mx_n, q) \} \\ &= \mu_{A_1 \times A_2 \times \dots \times A_n}(my_1 mx_1, my_2 mx_2, \dots, my_n mx_n, q) \\ &= \mu_{A_1 \times A_2 \times \dots \times A_n}(my mx, q)\end{aligned}$$

Proposition 3.9

If a Q-fuzzy lattice ordered m-normal group A is conjugate to Q-fuzzy lattice ordered m-normal group P of G_1 and if a Q-fuzzy lattice ordered m-normal group B is conjugate to Q-fuzzy lattice ordered m-normal group Q of G_2 then $A \times B$ is conjugate to $P \times Q$ of $G_1 \times G_2$

Proof

$$\mu_{A \times B}((my)^{-1}(mx_1, mx_2) my, q) = \mu_{A \times B}((my)^{-1}mx_1(my), q), ((my)^{-1}mx_2 my, q))$$

$$= \min \{ \mu_A((my)^{-1}mx_1(my), q), \mu_B((my)^{-1}mx_2 my, q) \}$$

$$= \min \{ \mu_P(mx_1, q), \mu_Q(mx_2, q) \}$$

$$= \mu_{P \times Q}(mx_1, mx_2, q)$$

Therefore $A \times B$ is conjugate to $P \times Q$

Proposition 3.10

If A and B are Q-fuzzy lattice ordered m normal groups of group G_1 and G_2 respectively and $A \times B$ is Q-fuzzy lattice ordered m normal group of $G_1 \times G_2$ then the followings are true

(i). If $\mu_A(mx, q) \leq \mu_B(me', q)$ then A is a Q-fuzzy lattice ordered m normal groups of group G_1

(ii). If $\mu_B(mx, q) \leq \mu_A(me, q)$ then B is a Q-fuzzy lattice ordered m normal groups of group G_2

Proof

$$\mu_{A \times B}((mx, me)(my, me'), q) = \mu_{A \times B}((mx my, me'), q)$$

$$= \min \{ \mu_A(mx my, q), \mu_B(me', q) \}$$

$$= \min \{ \mu_A(mxy, q), \mu_B(me', q) \}$$

$$= \mu_A(mxy, q)$$

$$= \mu_A(mx my, q)$$

$$\mu_{A \times B}((my, me')(mx, me'), q) = \mu_{A \times B}((mymx, me'), q)$$

$$= \min \{ \mu_A(mymx, q), \mu_B(me', q) \}$$

$$= \min \{ \mu_A(myx, q), \mu_B(me', q) \}$$

$$= \mu_A(myx, q)$$

$$= \mu_A(mymx, q)$$

Therefore $\mu_A(mx my, q) = \mu_A(mymx, q)$

$$(ii). \mu_{A \times B}((me, mx)(me, my), q) = \mu_{A \times B}((me, mx my), q)$$

$$= \min \{ \mu_A(me, q), \mu_B(mx my, q) \}$$

$$= \min \{ \mu_A(me, q), \mu_B(mxy, q) \}$$

$$\begin{aligned}
&= \mu_B(mxy, q) \\
&= \mu_B(mxmy, q) \\
&\mu_{A \times B} \{ (me, my)(me, mx), q \} = \mu_{A \times B} \{ (me, mxmy), q \} \\
&= \min \{ \mu_A(me, q), \mu_B(mymx, q) \} \\
&= \min \{ \mu_A(me, q), \mu_B(myx, q) \} \\
&= \mu_B(myx, q) \\
&= \mu_B(mymx, q)
\end{aligned}$$

Therefore $\mu_B(mxmy, q) = \mu_B(mymx, q)$

Applications

Lattice structure has been found to be extremely important in the areas of quantum logic, Ergodic theory, Reynold.s operations, Soft Computing, Communications system, Information analysis system, artificial intelligences and physical sciences.

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SANSKRIT PHILOSOPHIES, AVATAR AND ERA OF GLOBALIZATION

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Abstract

The tradition of ancient Sanskrit philosophical thought is as complex as it is long. It has been continuing its journey for centuries reflecting many aspects of human life and universal facts. It is one of the oldest philosophical traditions traced in ancient Vedas and Upanishads. In the long run, following the tenets of Globalization the Vedas, the Upanishads and other great Sanskrit philosophical texts have influenced and received an enthusiastic admiration abroad in the different realms of the society, especially in Hollywood films. This paper is an analysis based on Avatar, to delineate a coherent and logical framework for the depiction of Sanskrit philosophies in Hollywood and how seamlessly it amalgamates the pros and cons of impacts of globalization.

Keywords: transmigration, incarnation, Hindu mythology, Sanskrit philosophy.

Film-making is just like any other art. It is a world of imagination where one can artistically weave a fine craft with hopes and desires that humans aspire for in their lives. To meet the demands of audiences, which keep changing through the decades, filmmakers incorporate new ideas and strategies. James Cameron's *Avatar* categorized as an epic, ground-breaking sci-fi film. Though a sci-fi film, it is evident that the ideas and notions illustrated in this film are spiritual in nature and adapted from various classical myths, especially Sanskrit myths which dates back to centuries. These myths entwined with scientific ideas exemplify the modern mind's quest for understanding eternal truths via scientific means.

Avatar, a Sanskrit term, denotes an incarnation or the bodily manifestation of an immortal being or the Ultimate Being. *Avatar*, the 2009 American sci-fi epic film written and directed by James Cameron focuses on the 8th incarnation of Lord Vishnu viz. Krishna. The purpose of the Krishna Avatar was not only to destroy the evil but also to show pious people the path to true *Dharma* so that the true spirituality could be understood by the masses. This film has parallels with Indian mythology in multiple spheres - story concept, the name of places and characters, the body colour of the humanoids, the terms used by them for greeting each other and their rituals and practices. The film's title *Avatar* is derived from the Sanskrit word 'Avatara' which means 'descend'. James Cameron's *Avatar* is set in a futuristic world and draws the inspiration from concepts and philosophies that date back many centuries. As per Hindu mythology, God descends in the form of humans on earth to preserve balance on the earth. In Cameron's film, he creates a world where humans take the form of Avatars on an alien planet called Pandora. In such an avatar, the humans on Pandora are controlled

through technology rather than spirituality. Here, science and technology assume the role of the Supreme Being. By 2154, humans have depleted Earth's natural resources leading to a severe energy crisis. The plot of the *Avatar* shows the efforts of the Resource Development Administration (RDA) of the Earth to procure the valuable mineral *Unobtainium* from Pandora. It is a densely forested habitable moon, the gas giant Polyphemus in the Alpha Centauri star system. Pandora is inhabited by the Na'vis, a blue-skinned sapient humanoid race, who live in harmony with nature and worship a Mother Goddess called *Eywa*.

Avatar and its magical world have reference to Hindu mythology. The director said in an interview. "I just have loved everything, the mythology, the entire Hindu pantheon seems so rich and vivid." In *Avatar*, Cameron creates a spectacular world of dense forests and floating mountains and nature-worshipping, blue-skinned humanoids. Cameron said that the title of the film, the blue skin of the Na'vis, their black hair and the *tilak* mark on their foreheads are implicit references to Hindu mythology. Lord Vishnu and his Krishna avatar are often depicted with blue skin. "I didn't want to refer the Hindu religion so closely but the subconscious association was interesting and I hope I haven't offended anyone in doing so," the filmmaker said.

As stated earlier, the term 'Avatar' in the film refers to genetically engineered Na'vi bodies into which a human being with matching genetic information can transmigrate his soul/mind/self remotely for a temporary duration and then use the avatar to explore Pandora and interact with its natives. It parallels with the practice of transmigration or *Parakaya Pravesh* mentioned in the Tantric texts of India. 'Para' means alien, 'Kaya' means body, i.e. the entering of one's soul into another body. The RDA tries to explore Pandora's biosphere with these genetically generated

Na'vi bodies; this entire operation being headed by Dr. Grace Augustine, head of the Avatar program. Jake Sully, the protagonist, is a paraplegic former marine who replaces his deceased identical twin brother as one of the operators for the Avatar program. Colonel Miles Quaritch, head of RDA's private security forces, asks him to find out all he can about the Na'vi and their mineral resources by pretending to be hostile with the Avatar team. Jake accepts this proposal when the Colonel promises him that in return for useful information on Unobtainium deposits on Pandora, he will get the surgery needed to regain the strength of his amputated legs.

The film explores the Sanskrit ideas of transmigration and incarnation. The Tantric texts describe the esoteric teachings of Tantra, a belief system which originated in India and was practiced by a select few. Tantra doesn't advocate an epicurean or libertine philosophy. Quite the contrary, the Tantra practices are regarded as sinful. A deep study of Tantra can take a lifetime. The word 'Tantra' is made up by joining two Sanskrit words: *tanoti* (expansion) and *rayati* (liberation). Tantra means liberation of energy and expansion of consciousness from its gross form. Matsyendranath is credited with the authorship of the *Kulajnananirnamaya* (kaula branch of Tantra), a voluminous 9th-century tantric text that deals with a host of mystical and magical subjects including *Parakaya Pravesh*. The transmigration of the soul into a lifeless body is known as 'Sakama Karma'; it means performing a ritual intending for the fruitful result, exactly opposite to 'Nishkama Karma' that was discussed earlier. In stark contradiction to Vedic rituals which are traditionally performed in association with spirituality, most of the tantric rituals are occult. The connotative meanings embedded in the tantric texts are not easily understood even by Sanskrit scholars due to their peculiar way of narration. Unless one knows how to interpret and decode the messages and information given in them, it is impossible to comprehend their meaning.

The stories of Sri Adi Sankara, Tirumular and Raja Vikramaditya state they have performed *Parakaya Pravesh*. Adi Sankara's purpose of using *Parakaya Pravesh* was to learn Kamashastra (sex) when he was challenged by Bharati, the wife of the scholar Madana Mishra, in a debate. As Sankara is a Brahmachari, he has no knowledge of sex. He asks for one month's time to debate on this topic. He uses his yogic powers and enters the body of Raja Amaruka who then had just died. Sankara hides his physical body in a cave and asked his disciple to look after it till he is back. He uses the king's body as a guinea pig for learning Kamashastra within a month. After

a month, he returns to his physical body and then defeats Bharati in the debate.

Jake Sully's purpose in transmigrating into the lifeless, genetically man-made Na'vi body is to find a way to force the Na'vi community to leave their Hometree habitat and destroy it if necessary. The RDA finds out that there are large deposits of Unobtainium under the Hometree. The RDA's mission is to access and mine this valuable resource. Ironically, with the passage of time, Jake turns out to be the savior and protector of Pandora from RDA's evil plan. It exemplifies the meaning of Avatar, and Jake Sully himself turns out to be an Avatar who balances the cosmic order of Pandora. Lord Vishnu descended and lived on Earth as an earthly inhabitant until he completes the purpose of his particular incarnation. In the film, Jake Sully descends as a Na'vi, and after spending time with them, he abandons his original human form and transforms himself as a savior of Pandora. Jake introduces himself to the Na'vis as a warrior who has come to learn from them. The leader of the Na'vi clan asks Neytiri to initiate Jake into their society – the Omatricaya clan. Jake learns the Na'vi language, culture, customs, practices and the Na'vi way of hunting. The clan gets increasingly impressed in his progress and finally asks him to choose his own Ikran. Every Na'vi hunter must possess an Ikran – a gigantic bird-like animal who serves as a companion and vehicle to them. Neytiri and Jake Sully set out to choose his Ikran as a part of his training process to be one amongst the Omatricaya clan. She says 'shahaylu' while Jake struggles to overpower the Ikran. Once an Ikran and a Na'vi choose each other, the Na'vi and the Ikran physically bond. The plait-like outgrowth from the Na'vi's head bonds with the tail of the Ikran. Eventually, the Ikran becomes the lifelong companion of the Na'vi who has bonded thus with it. The term 'Shahaylu' sounds similar to the Hindi word 'saheli', which means 'friend'. Neytiri asks Jake to 'Shahaylu' with the Ikran, which signifies a bond of friendship. Following a successful hunt, performance of rituals and bonding with an Ikran, Jake becomes one of the Na'vi people of the Omatricaya clan. Every God/Goddess in the Hindu mythology has either a bird or an animal to serve as His or Her vehicle for travelling across the cosmos. A similar concept has been used in *Avatar*; the Ikran of the Na'vi warriors resembles the 'Garuda' (Large Eagle) of Lord Vishnu. The physique of Na'vi bodies has similarities with the 4th incarnation (avatar) of Lord Vishnu viz. Narasimha who is half-man, half-lion. One notable difference being that rather than a lion's bushy mane, the Na'vi humanoids (both male and female) have a fleshy and

hairy plait. Narasimha descends on the Earth to deliver the world from a brutal demon named Hiranyakashyapu. Similarly, Jake, originally an alien from the sky-people race, descends on Pandora to deliver the Na'vis from the brutal sky-people, his very own race.

Dr. Grace explains to Jake how many Na'vi's were killed, including Neytiri's sister in the past in the hunt for Unobtanium. The sky people, from being unwelcome guests, now become bitter enemies of the Na'vis.

The Na'vi greeting 'I see you' literally means that I am seeing in front of you. It means that I am accepting of you or I understand you. This is similar to 'Namaste', a Sanskrit greeting popularly used in India to greet each other with a slight bow of the head and palms pressed against each other. It is believed that there is an element of divinity in every being. When Indians greet someone, they are indirectly addressing the divine power in them. By saying 'Namaste,' they mean 'I bow to the divine in you.' The Na'vi's 'I see you' and the Sanskrit 'Namaste' thus have parallels with each other.

In short span of time, Jake Sully is accepted into the Omatcaya Clan and learns about their way of life in detail and informs on them to the RDA for their mission. Having won the trust of the Na'vis, Jake was reluctant to go back upon Colonel's order. He now empathizes with the Na'vi cause and is more concerned about their welfare and especially that of Neytiri, whom he has developed a relationship with. Outraged by Jake's reluctance, the Colonel pulls him out of the Avatar program. Jake assures the Colonel that he can convince and relocate the clan from the Hometree after he completes that night's final ritual that will make him a permanent Omticaya clan member. The budding relationship between Jake and Neytiri grows and finally they end up mating with each other. The following day, the Na'vi get attacked by the Colonel's forces and Jake is forced to reveal his true identity to the Omticaya clan. Jake and Grace plead with the Na'vi people to evacuate the Hometree because nothing will stop the RDA from completing their mission. Before Jake and Grace can fully explain any further regarding the Sky people's mission, their human bodies connected to the Avatar program are forcefully unplugged by the Colonel thus rendering their Na'vi avatars temporarily lifeless. They are then placed under arrest for treason. During their escape attempt, Grace gets fatally shot in the stomach. To regain the trust of the Omatcaya clan, Jake decides to subdue and mount a Lenopteryx and thus become the sixth Makto. The great Lenopteryx is a tertiary predator on Pandora and is known to the Na'vi as

'Toruk'. As per Na'vi legend, the one who can subdue and bond with a creature as dangerous as the Lenopteryx can protect them when the time of great sorrow arrives. Jake succeeds in subduing a Lenopteryx and becomes the 6th Toruk Makto (Rider of the Last Shadow) of the Omatcaya clan. This plot has parallels with Lord Vishnu, the protector of the universe, as per Hindu mythology. Having regained the trust of the Omatcaya, Jake asks them to fight back along with him. Meanwhile, the military force of the RDA approach the tree of souls, considered sacred by the Na'vi. By the time the story ends, Jake and remaining Na'vi clans win the battle and he gets honoured as the Toruk Makto.

Motives behind Avatar

Having put an end to the RDA's occupation of Pandora, Jake decides to continue his life in his avatar form. Eywa, the Na'vi Mother Goddess who is worshipped in the form of the Tree of Souls, connects all the deceased spirits on Pandora. The Omatcaya gather and perform all their rituals and ceremonies under this Tree of souls. Though the Na'vis fail to transfer Grace's soul from her human body to her avatar body after she is fatally shot, they succeed in transferring Jake's soul. This process of transfer is similar to the practice of *Parakaya Pravesh* or transmigration that was discussed before. The engineers of the Avatar program enable Jake to transfer his consciousness to his genetically-matched Na'vi body using technology while the Na'vi achieve the same through the tree of souls viz. Eywa. The former is performed for selfish purposes while the latter, for a noble one. The film ends with Jake opening his eyes after his consciousness/soul is fully transferred to his Na'vi avatar (a reminder of the film's title). He then continues his life on Pandora as the great Toruk Makto – the great protector of Pandora.

The film's philosophical message is consistent with that of the *Bhagavad- Gita* in defining what constitutes real culture, civilization, and righteousness. *The Mahabharata*, too provides spiritual and secular wisdom. Prior to Kurukshetra war between the Pandavas and their cousins, the Kauravas, Arjuna the Pandava and Duryodhana, the eldest Kaurava decide to seek the help of Lord Krishna for the proposed war. *Avatar* showcases a state of war between the Na'vis and the military force of RDA. Both the wars are fought for possession or retention of land, depending on the perspective it is looked at from. Lord Krishna aids the Pandavas by becoming the charioteer of Arjuna and gives them valuable advice during the war, leading to their victory. Those gospels of Lord Krishna are popularly known as the *Bhagavad-Gita*, the most vital sub-

text of the *Mahabharata*. In the film, the RDA military and Omaticaya clan seek the help of Jake Sully's avatar. Just like Lord Krishna who chooses the side of righteousness (*dharma*), Jake Sully sides with the Na'vi and ensures their victory. Lord Krishna aiding the Pandavas and Jake Sully's avatar aiding the Na'vi reminds one of the prophetic message delivered in the *Bhagavad- Gita*: In every *yuga* (era), Lord Vishnu descends in an incarnate form (avatar) to re-establish the balance of righteousness and order by defeating the great evil.

Better communication due to globalization has enabled smoother and faster exchange of ideas and philosophies, leading to greater influence of Sanskrit philosophical text in Hollywood. *Avatar* underscores the adverse impact created by over-exploitation of resources and unquenchable greed, leading to colonization of alien planets to acquire resources. The humans explore Pandora to mine Unobtainium which is necessary for the earthly inhabitants. Eywa, the tree of souls, reminds us of the concept of *Brahma* or the Absolute self, mentioned in the many of the ancient Sanskrit texts like the *Vedas*. Neytiri explains to Jake that all the deceased souls of Pandora are connected to Eywa and that they maintain the balance of life on Pandora. While Dr. Grace lies dying under the Tree of Souls, she tells Jake that she can see Eywa and that she is with Eywa now before breathing her last. Later, Jake attempts to show the Na'vi how humans destroyed the earth using the memories of Grace who is now connected to Eywa after her death.

Avatar is also lavishly draped in vivid colour tones, especially the colour blue; which is the colour of Lord Krishna. By comprehending the psychology of colour, one can trace different associations of the colour blue viz. serenity, intelligence, confidence, enthusiasm, authenticity, sympathy and so on. The portrayal of villainous characters in Hollywood films has undergone changes to suit socio-political realities and norms of the then society. Hollywood

has portrayed nations, communities or individuals as enemies of America (and thereby as the villains). Previously, Soviet Russia was portrayed as America's enemy number one. With the fall of USSR, America became an even bigger superpower and needed a new villain to project their hostility upon. American exploration of outer space and their successful space missions made aliens apt for taking on the mantle of villains. After the 9/11 attack on the World Trade Center, this hatred shifted to Muslims and all things Islam. One can validly argue that the occupation of Pandora by the humans and suppression of the Na'vi in the film *Avatar* is a metaphor for the erstwhile imperialism and America's not so secret ambition to expand authority beyond the planet.

Sanskrit ideas are intertwined with the portrayal of pernicious effects of globalization in *Avatar*. It serves a warning to humanity to about potential disasters unless we protect our planet.

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SCULPTING THE SELF: A CRITICAL READING OF BHARATI MUKHERJEE'S JASMINE

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Abstract

The term Diaspora essentially brings to mind the thought of migration, the pain, and anguish and the hard journey that results in nostalgic memories of one's homeland. The Indian Diaspora relocates with the colonial language and emerges victorious in making a mark among the varied Diaspora of different countries. Its role is indispensable in echoing the post-colonial cry through the same tongue. The recognition that the Indian Diasporas have gained is due to their potential to bring out the sensibilities in their homeland as well as cultural tolerance in the alien land. Bharati Mukherjee is one such writer who adroitly deals with the complexities of multiculturalism, which attains a unique dimension in her hands. She presents the immigrant experience in almost all her novels. Her protagonists undergo, pain and trauma both physically and mentally but emerge into a new self at the end. The society they live in has a great impact on them, thereby effecting a transformation in their inner self. The present paper attempts to make a critical reading of Bharati Mukherjee's Jasmine. Jasmine the protagonist begins her journey as an innocent and rustic village girl and travels through various phases. In each of these phases she shapes her personality. In the process she emerges into a different person, celebrating her new identity.

Keywords: *Diaspora, immigrant, experience, self – identity.*

Indian writing has accomplished itself in the global scenario through the ethos it exhibits. Indian Diaspora writers have further contributed to its enrichment by amalgamating various cultures. The writers of Diaspora are aware of their geographical locality, social order and cultural dilemma and talks of the prevailing situations. In the present situation, the cultural climate and the prevailing conditions cause great complications for the immigrants. They find it challenging because their roots are still in the homeland. Writers like V.S. Naipaul, Salman Rushdie, Rohinton Mistry, Anita Desai, Bharati Mukherjee and Jhumpa Lahiri have been influential in depicting to the world the pathetic state of the expatriates. Bharati Mukherjee is a major novelist of diasporic writing who brings out the inner strife of the immigrants through her characters. Mukherjee focuses on the optimistic aspects of her immigrant characters. She interestingly brings out the trials and tribulations of her heroines as they make a transition from one culture to the other. In an interview for the Journal of the South- Pacific Association for Language Studies, she opines, "Our lives are remarkable, often heroic. Although they (the immigrants) are often hurt or depressed by setbacks in their new lines and occupations, they do not give up. They take risk they wouldn't have

taken in their old, comfortable worlds to solve their problems. As they change citizenship they are reborn."

Jasmine is sympathetic story of a poor innocent girl who encounters various hazards and emerges into a new woman, celebrating her success. Jasmine is "the fifth daughter and seventh of nine children in the family." (39) She starts confronting challenges from the day she is born, "When the midwife carried me out, my sisters tell me, I had a ruby- red choker of bruise around my throat and sapphire fingerprints on my collarbone." (40) She is a survivor and as she grows she faces worst situations which she overcomes by her strength and mettle.

The village astrologer predicts her widowhood and exile. Jyoti, the seven-year-old girl is not ready to accept what the astrologer foretells. She says, "I don't believe you." (4) She slips and falls and gets hurt in her forehead by a twig sticking out of a bundle of firewood, creating a star-shaped wound. Her sisters shriek and worry that it would be difficult for their parents to find a bridegroom for her. But she and says, "It's not a scar, It's my third eye." (5) She profoundly declares, "Now I'm a sage." (5) The narrative moves back and forth throughout the novel. Though she is twenty-four now and is living in Baden, Elsa County, Iowa, she is constantly haunted by her past memories in India. Commenting on Mukherjee's narrative

technique, Gita Rajan remarks, " Mukherjee's narrative cannot be read as merely another thematic record of illegal transportation; it is rich experiment in semiotic narrativity."

Jyoti grows as an intelligent and an energetic child in a traditional family. She yearns to study and displays a unique sense of liking towards education. When the family doesn't want her to attend school, she audaciously says that she wants to be a doctor. Her father and her Dida are shocked by this:

"My father gasped. The girl is mad! Dida caught on for the first time. She said in Panjabi, "Blame the mother .Insanity has to come from somewhere. It's the mother who is mad." (51)

After the gruesome death of her father, she seems to be isolated but her interest to read does not fade away.

Her marriage to Prakash makes her life interesting. Prakash is a man of progressive ideas. She says, "He wanted to break down the Jyoti I'd been in Hasnapur and make me a kind of city woman." (77). Jyoti compares him to Prof. Higgins of Pygmalion. She remarks, "I realize how much of Professor Higgins there was in my husband." (77). He gave her a new name 'Jasmine'. Jyoti undergoes her first transition .She says, "Jyoti, Jasmine: I shuttled between identities".(77)

Initially, Jyoti is brought up by a tradition –bound family and society. She strives to be a perfect Indian wife, catering to the needs of her husband. But after the demise of her husband a real change dawns upon her. She decides to travel all alone to Florida to fulfill her husband's ambition. It is from this point of the novel that she starts shaping or rather sculpting herself. She moves forward courageously to face the world in her own stride.

Her brothers are bewildered by her decision, "A village girl going alone to America without job, husband or papers?" (97). But she is firm in her decision and executes her plan. She is determined when she says, "I had sworn it before God. A matter of duty and honour." (97). She adds, "I planned it all so perfectly .To lay out the suit, to fill it with twigs and papers. To light it, then to lie upon it in the white cotton sari I had brought from home." (118) The dauntless enterprise that is taken up by Jyoti is a step towards self – reliance.

The brutal act of rape by half-face infuriates her. She is outraged by the atrocity meted out by her and becomes "Death Incarnate." She gains new strength and slices her tongue and stabs him to death. She perceives the attributes of Kali, the Goddess to slay the evil incarnate. She then sets fire to her dishonoured clothes. She assumes a new face; is rejuvenated and walks out of the

deserted motel with a penniless purse and her Ganapati and some forged papers.

The help rendered by Lillian Gordon is of great importance. She saves her and takes her to her place. Lillian was a facilitator who helped homeless immigrants. She nurses her wounded tongue, teaches her to walk and talk like an American. She calls her 'Jazzy.' She helps her in finding her way to Flushing where Professor. Vadhera's stays. The five months that she spends with Professor. Vadhera's family is a stifling experience. Her inclination to assimilate with America suffers a setback in 'Flushing', as it is more like a Punjabi immigrant ghetto. She states, "In Flushing I felt immured. An imaginary brick wall topped with barbed wire cut me off from the past and kept me from breathing into future." (148). She pleads, the Professor to get her a Green Card because she feels the possession of it would grant her the freedom she yearns for. The nomadic life that lives is an indication of her search for 'self'.

She gets employed as a caregiver to 'Duff', the adopted daughter of Taylor and Wylie. The experience she gains here is complacent. Taylor and Wylie treat her as their equals. She finds herself drawn towards Taylor because he creates a congenial atmosphere for Jasmine. It is he who calls her 'Jase'. This is yet another step towards self - growth. She declares, "The love I felt for Taylor had nothing to do with sex. I fell in love with his world, its ease, its careless confidence and graceful absorption." (171)

Jasmine enjoys her status as a 'Day Mummy' to Duff. The stories that she narrates to Duff are from Indian mythology, so it is evident that she did not sever herself completely from her past. She draws strength from her past which helps her to lay the foundations for shaping her character. She envisions the transformation that she goes through.

The desertion of Taylor by Wylie comes as a great shock to her. She is at a loss to comprehend Wylie's reasons for leaving Taylor. She wanted the relationship between her and Taylor to last forever. But the serene life is interrupted by the intrusion of Sukkhi. She is intimidated by the thought that Sukkhi would harm Taylor and Duff. She leaves for Baden harbouring a strong feeling of love towards Taylor.

She is reborn when she takes up the position of a caregiver to Bud and a dutiful step-mother to Du. Bud names her 'Jane'. She develops a liking for Du, the adopted son of Bud. She was not ready to accept the idea of adopting a child but now she finds herself bestowing

true love on him. She now acknowledges the transformation within her. She becomes dejected when Bud is shot and becomes crippled. The situation becomes worse when Du leaves her. She is frustrated and apprehensive about her future. She says, "How more shapes are in me, how many more selves, how many more husbands? (215).

She receives a postcard from Taylor informing her that Taylor and Duff are heading towards Baden. She was actually waiting for this moment. She remarks, "The moment I have dreamed a thousand times finally arrives." (237) But she is still in a dilemma. She proclaims, "I am not choosing between men. I am caught between the promise of America and old-world dutifulness. A caregiver's life is a good life, a worthy life. What am I to do?" (240). She is torn between her love for Taylor and her commitment towards Bud. But she is not guilty of leaving Bud; she on the other hand considers it a relief. She then asserts, "Adventure, risk, transformation: the frontier is pushing indoors through uncaulked windows." (240) She makes a mockery of the astrologer's predictions when she says, "Watch me re-position the stars, I whisper to the astrologer who floats cross-legged above my kitchen stove." (240). She readily leaves Bud expecting a new life. Through the union of Taylor and Jasmine, Mukherjee affirms that life is waiting to open new vistas for the adventurous explorers. Therefore she lays a path for herself. Mukherjee's view that appeared in the 'The Times of India', vividly shows her thoughts about *Jasmine*; The village girl Jyoti becomes Jasmine, then turns to Jase, also into Jane. She is a pioneer in the true sense.

Jasmine, throughout the novel shifts from one place to another, changing her identity each time. Every time she is re-born and moulds herself into a new human being, but this is achieved not without pain and trauma. In an interview with Ameena Meer, Mukherjee shares her proud feeling about Jasmine. She says, "Yes, I think of Jasmine, and many of my characters, as being people who are pulling themselves out of the very traditional world in which

their fate is predetermined, their destiny resigned to the stars. Traditionally, a good person accepts this. But Jasmine says, 'I'm going to reposition the stars'." The uncertainties that she acquaints are transformed in her favour through her tolerance and confidence. She doesn't have any regrets when she keeps changing her roles and seeks the available prospects. She makes the most of every opportunity that she encounters in terms of enhancing her personality. She allows herself to undergo a transformation not yielding to fate. She sculpts herself discerning a new life for herself and walks proudly asserting and expecting a glorious life.

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EMOTIONAL CONFLICT AND SELF DISCOVERY IN ANITA NAIR'S LADIES COUPE

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Abstract

Literature represents life, depicts the social reality, describes the inner world of the individual and offers a glimpse into the human experience. Literature is the storehouse of experiences with a variety of themes about desires, anxiety emotions and feelings. Indian women novelists articulate the deafening silence of the Indian women and their struggle to attain individuality. Among the Indian women novelists, Toru Dutt, Ruth Praver Jhabwala, Anita Desai, Shashi Deshpande, Shobha De, Kamala Das, Mahasweta Devi Anita Nair and Arundhati Roy project the psychological crisis of Indian women and their emotional imbalances in their works. Anita Nair, a well known Indian English novelist, focuses on the deeper understanding of life and picturizes the confrontation between the self-actualization and the family responsibilities of the individuals. Though most of Anita Nair's protagonists are independent and educated women, they prioritise the interests of the family and lead a vacuous life. Anita Nair's Ladies Coupe explores the psyche of her women characters with their legitimate longings, dreams, hopes and their predicament. The six women characters narrate their stories and the revolt against the societal and patriarchal oppression in asserting their selfhood. The paper attempts to describe the traumatic experiences of the characters and their transformation to lead an independent life anchored in respect and dignity in the society.

Emotional Conflict and Self Discovery in Anita Nair's Ladies Coupe

Women's writing in Indian English Literature emerged as a vibrant force in the post-independence era and achieved great acclamation in the global literary world. Indian women novelists interrogate the patriarchal structures and demand a respectable position in the society. Indian women novels often represent the conflict between tradition and modernity and the friction between the cultures of the East and the West experienced by the female protagonists. Women writers reflect the experiential realities, resist the dominance of men and create an awareness about freedom, equality, and individuality of women in their works.

Rajeswari Sunder Rajan defines the 'New Indian Woman' as "She is new in the senses of both having evolved and arrived in response to the times, as well as being intrinsically modern and liberated." Apart from the representation of the liberalized, financially independent female protagonists in their fiction, few women novelists focused on the psychological aspects and the emotional dependency of their characters. Contemporary writers like Ruth Praver Jhabwala, Anita Desai, Shashi Deshpande, Shobha De, Kamala Das, Mahasweta Devi Anita Nair and Arundhati Roy explore the intricacies of the female psyche.

Anita Nair's Ladies Coupe deals with the assertion of female identity in the male-dominated society and articulates the quest for self-discovery. In Ladies Coupe, Nair introduces six women, each from different strata of society; Ladies Coupe is set in an Indian railway compartment reserved exclusively for women. Akhila, the protagonist, is a 45-year-old spinster, daughter, sister, aunt and the breadwinner of her family after the death of her father. She boards the train to Kanyakumari, the abode of the unmarried goddess, who eternally waits for her groom. She escapes being disgusted by these multiple roles, away from family and responsibilities, with a yearning to live a life of her own. She travels with the five women, namely Sheela Vasudevan, Prabha Devi, Janaki Prabhakar, Margaret Paulraj and Marikolunthu.

Akhilandeswari meant the Mistress of the World but in reality, she is the mistress of none. Born in an orthodox Brahmin family, her mother represents the traditional woman who prioritizes only her husband's interests. She willfully accepts the patriarchy and contended with her married life. At the age of nineteen, she becomes the head of the family and devotes her life to satisfy the demands of her family and settle her siblings. She demands independent life, but her siblings discard her wish for their own selfish needs and they are apathetic about her desires.

Akhila's mother had married her own maternal uncle and follows strictly the traditions of her own caste. She epitomizes the ideal Hindu wife and accepts the conventional role imposed upon her by the societal structures. According to Akhila's mother, "there is no such thing as an equal marriage". Amma said, "It is best to accept the wife is inferior to the husband".(77)

When her father passed away, her mother undergoes the ritual of widowhood and is deprived of the symbols of marriage. Akhila's life becomes a restricted and a routine one, with her personality and soul drenched in stiffness. Even her mother fails to understand the yearnings of her and ignores her womanhood. Her longing for erotic fulfillment is gratified only in her dreams. When an unknown passenger in the bus surreptitiously touches and strikes her back, she welcomes passively to satiate her sensual desires. The bus conductor notices her approval of this and subtly deplores it. Akhila accepts this and she has never boarded the bus ever again. Akhila meets Hari in the train ,who is much younger than her, brings a powerful change within her, which delineates her transition from depression to fulfillment. Her love affair with Hari, though it existed only for a short span of time, is the only solace for Akhila. She has a conjugal relationship with Hari, and she experiences completeness of womanhood. She leaves him so that she can comply with the normal standards of her society. She does not have courage to defy her family and she abandons him.

Akhila shoulders the responsibility of her family and settles her sister Padma and two brothers Narsi and Narayan. She is destined to play the role of the man in the family, at the cost of her womanhood. She is emotionally perturbed and searches for her identity. She eagerly waits for the family to ask, "What about you? You have been the head of this family ever since Appa died. Don't you want a husband, children, a home of your own" (77), which turns futile as they all accept her spinsterhood. What Akhila missed the most was that no one ever called her name anymore:

"Her brother and sister had always called her Akka. Elder sister. At work, her colleagues called her Madam. All women were Madam and all men were Sir. In addition, Amma had taken to addressing her as Ammadi. As though to call Akhila by her name would be an affront to her head of the household status." (90).

After her mother's death, her brothers decide that she should live with Padma's family. She accepts their decision, but her sister Padma is vicious and insults her in front of her friends. Akhila has managed to live with Padma

for four years, in spite of her annoying intrusion into her private space. She intends to buy a one bedroom flat and lead an independent life. Her siblings vehemently oppose her decision of being alone by taking a plea on the societal norms. Her family reacts: "It's improper for a woman to live alone. What will society say? " (216)

The despondent Akhila is triggered when she meets her childhood friend Karpagam in a supermarket. Karpagam reminds Akhila of her past and how she won admiration in her family as she took charge of the family after her father's death. The fate of Akhila's family is very much like Sarasamami's, who is forced to prostitute her young daughter Jaya in order to stay afloat. It is either that or they starve to death for they are imprisoned by their gender and their caste. Akhila realises that Karpagam is a widow who dresses in bright colours, kum kum and lives alone with her daughter. Karpagam, Nair's mouthpiece, challenges the injustices with her innate potential as she answers:

I don't care what my family or anyone thinks. I am who I am. And I have as much right as anyone else to live as I choose...Who made these laws anyway? Some man who couldn't bear the thought that in spite of his death, his wife continued to be attractive to other men. (202)

Karpagam, the unconventional widow inspires Akhila to search for her identity and decides to go on a journey to Kanyakumari. Akhila contemplates "Can a woman cope alone ?"(23) and seeks answers in the life of five women co-passengers. The narrative begins with Janaki, the oldest woman among them, who lives a happy and peaceful life for forty years. She is pampered and adapts to the patriarchal system. She is contented under the tender protection of her husband Prabhakaran and they are the ideal couple in the society.

Janaki realizes her submissiveness and voices out when she discovers her husband controlling everybody, even their grown-up son. Janaki gets irritated by the domineering behaviour of her husband, but she could not even imagine escaping the family web. After her son's marriage, she does not have cordial relationship with her son. Her son accuses her of selfishness and compares her to his mother in law. Prabhakaran immediately condemns his rude attitude and asserts her identity. She leaves her son and decides to live alone with her husband, which revives their relationship. Akhila encounters Sheela, a fourteen-year-old young girl, matured, greatly influenced by her grandmother Ammumma. Ammumma, a celebrant of beauty and perfectionist visits their home in her last days to take revenge on her sons for their neglect. She

suffers from uterus cancer and she demands complete care from Sheela's mother. Sheela's mother yearns for mother's love which was denied till then. Sheela's parents serve her gladly, though the visit and the dominance of her sons burden them. She mentors Sheela about the assertion of individuality and establishes a feminine identity as she advises:

You mustn't become one of those women who groom themselves to please others. The only person you need to please is yourself. When you look into a mirror, your reflection should make you feel happy. (67)

She cautions her of the child abuse and creates awareness about the vicious elderly men. When her friend's father misbehaves, she realizes and avoids going to her friend's home.

Ammamma thinks far ahead of her times, maintains magnificence and dignity in her appearance and relationship. Her eccentric behaviour of being fully decked before going to bed affirms her feminine identity which is not lost even at her old age. Sheela's father appreciates her for her cleverness when she was a child. As she enters her teenage, she is restricted for her matured talk. As she retaliates, the father thinks that she questions his authority; she was forced to be silent and not to reciprocate. She experiences the cynicism of patriarchy and gender bias. She resents:

"Instead, teach her to swallow her words, make her mouth nice and pleasant innocuous things. Kill her spirit and tame her tongue. So that when she grows up, she won't be like me, wondering what it is I said wrong and what blunder I am going to commit next by opening my mouth." (70)

She becomes much matured for her age as she understands the problems of women through the life of her mother and grandmother. She realizes the turmoil her mother undergoes, taking care of her grandmother and tolerating the hypocrisy of her siblings. When her grandmother dies, she does not pay heed to the words of her parents or the society but fulfills the wish of her grandmother by dressing her in the best costume and jewels. She accomplishes her grandmother's desire and femininity in her last journey. Sheela's experience makes her realise that she should follow her mind instead of gratifying the family and societal structures.

Margaret the major character in the novel begins her startling revelation of her emotional conflict and her triumph over her married life. The whole first-person narrative is in a confessional tone and it has a register of chemistry. She is a chemistry teacher entangled in an

unhappy marriage with Ebenezer Paulraj, the principal of the school which she works in. Her perspective and feelings about others is expressed in the names of elements and compounds which she has a stronghold. Her opening words of vengeance:

"God didn't make Ebenezer Paulraj a fat man. I did. I, Margaret Shanthi, did it with the sole desire for revenge. To erode his self-esteem and shake the very foundations of his being. To rid this world of a creature who if allowed to remain the way he was, slim, lithe and arrogant, would continue to harvest sorrow with single-minded joy" (96) outlines her life in a nutshell. Margaret and Ebenezer Paulraj had a happy married life in their initial years. Ebenezer asks her to abort their first child for the sake of their career. She unwillingly obliges him and slowly understands his dominance. He humiliates her among his assistants and finds fault in her household work. Margaret tries to sustain the marital life, only for the sake of her parents. She follows her husband's decisions and even sacrifices her dream of pursuing Ph.D. He dominates her even in the simple things like choice of food and her hairdressing. She understands the male egoism of Paulraj and expresses her hatred distressfully:

"all that was good and noble about my life that he has destroyed. I thought of the baby that died even before it had a soul. I thought of how there was nothing left for me to dream of and the word rose to the surface again: I HATE HIM. I HATE HIM. What am I going to do? (131).

Ebenezer is a food lover and she decides to make him fat and kill his spirits. She exhibits her culinary skills and he becomes fat within a year. She remarks:

"Ebe slowly becomes a fat man. A quiet man. And easy man. A man who no longer needed the coterie or defaced books. A man whose fondness for eating blunted his racer edge" (134).

There are no power struggles, and everything gets settled and she victoriously acclaims her achievement. Margaret destroys Ebenezer's male chauvinist identity and gains here individuality in the form of smart revenge.

Prabhadevi shares her experiences with Akhila about her transformation from timidity to self-reliance. She is brought up in a patriarchal family and she is groomed properly to suit the role of a good wife and daughter-in-law. Her father finds the perfect husband and she has a happy married life with Jagadeesh. She decides to escape from the monotony of life at the age of thirty-seven, she rediscovers herself and decides to learn swimming without her husband's knowledge. She learns swimming without any coach, with great determination and secrecy within

seven days. She achieves the self-actualization and renews her passion. She accomplishes her identity and she learns: "I am afloat. I am afloat. My body no longer matters. I have this. I have conquered fear." (195)

Marikolunthu, the last person left in the compartment, shares her experience with Akhila. She represents the downtrodden women who face much humiliation and exploitation as they are curbed of their basic human rights. Marikolunthu comes from a peasant family in Palur and her mother works as a cook at Chettiar's house. She loses her education after the death of her father. She is employed to look after the infant child Prabhu Papa, the son of Sujata Akka whom she ardently admired. When Marikolunthu enters her womanhood, Sujatha feels that it is not safe for her to continue, sends her to live with two foreign lady doctors in the town. She learns to read and write English and aspires to become a nurse.

When her mother is unable to go to work, because of fracture in the leg, she returns home. She continues her mother's work at the Chettiar's house. During the Bogi festival, when she is on her way home at night, she is brutally raped by Murugesan, the brother of Sujatha Akka's co-sister Rani. Marikolunthu remains silent because of the shame and nobody will believe the words of a poor servant girl, Marikolunthu confides in her mother when she conceives and decides to abort the child. She knows very well that no action will be taken if the issue has been taken to Chettiar's house. The mother leaves her at her Periamma's place in the village for abortion, but she is tricked into giving birth. She hates to see the boy baby and only her mother takes care of him. She solely takes care of Sujatha who finds solace in their Lesbian relationship. Mari satisfies the sexual needs of Sridharan and she explains it as a devotion for Sujatha, so that he does not pester her.

When Mari's mother dies, she takes the responsibility of her son. Sujatha discovers the illegal affair and accuses her of casting black magic and chases her. The family exploits her and accuses her. Mari sells her son Muthu as a bonded labourer to Murugesan's mill, to meet her medical expenses for hysterectomy. After a year, Murugesan dies and she goes to the funeral grounds to watch with perverse pleasure and encourages her boy to dance

"Dance, dance, I told the boy. Dance at your own father's funeral and let his spirit watch you with sorrow. That you celebrate his passing with such glorious abandon" (267)

As an employee of the oil mill, Muthu gathers wood and helps in burning his body. Mari notices everything and she realizes that she has made her son 'Chandala'. She calls out to the child with a feeling of a real mother. She contemplates:

'For so long now, I had been content to remain a sister to the real thing. Surrogate housewife. Surrogate mother. Surrogate lover. But now I wanted more. I wanted to be the real thing.' (268)

Marikolunthu feels ashamed for rejecting her son and decides to live only for her son's happiness.

Akhila arrives Kanyakumari and realizes that a woman's identity is not conditioned by

Societal norms and could live without the influence of patriarchy. The women, she encounters in the coupe reveal that she should fight for her own space and assert her individuality. The narrative demonstrates the confrontation and assertion of their selfhood of women, despite the conflicting social and emotional pressure. Sunita Sinha says, "Nair's India suffers from a patriarchal system which has tried in many ways to repress, humiliate and debase women. The question she poses in the novel not only shakes the ideological ground of man's patriarchal role in our traditional society but also imply the existence of an alternative reality"

Ladies Coupe explicitly unravels the feminine psyche of the characters and the accomplishment of their indispensable identity.

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JOB STRESS OF EMPLOYEES WORKING IN SERVICE SECTOR, COIMBATORE CITY

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Abstract

The service sector is one of the fastest growing fields in India, contributing significantly to GDP growth, employment, trade and investment. Considering the growing importance of the service industry and employees working in the service industry, the current study was undertaken with the objective of understanding the level of job stress and to ascertain the influencing factors of job stress. Job stress is a mismatch between the demands of the organization and the capabilities of the employee (ILO, 2016). Studies have proven that service sector employees have job stress, which influence the employee performance (M.Kotteewari & Dr.S.Tamem Sahrief, 2014; Spector. 2003). The study is descriptive in nature. Employees from eight service industries such as Hotel, Hospital, School, College, Real Estate, Communication and Information Technology were included in the study. The data collection was done by the interview method using Job stress scale of Moorhead G and Griffin R.W(1999), Reliability: 0.710. The obtained data was carefully coded and tested with appropriate statistical tests in order to fulfil the objectives of the study. The findings of the study suggested the importance of having stress management practices in service industries.

Keywords: Service industry employees, job stress.

Introduction

The service sector is the tertiary sector, which grows faster than the other sectors in India. It is the significant contributor to the nation's economic development and empowers employee by creating employment opportunities. In 2013-2014 service sector of India has contributed the annual growth of 9 per cent and 44 per cent in 2012. In 2017 2018 the contribution augmented to 55.2 per cent of the nation's growth Foreign trade and investment are booming in the service sector in India. Notably, major fund flow is increasing in the field of information technology, communication and financial services.

It consists of hospital, transport, hotel, tourism, education, retail, real estate, banking and so on. It is the major strength of an economy as it covers from aristocratic information technology field to plumbers and barbers. Eventually, when the manufacturing grows, simultaneously, it develops the service also, as the manufactured goods need to be sold by a service provider.

Availability of skilled manpower, low cost and educated workers in the country are a significant feature for the advance of information technology sector. Developed countries have underway to outsource to India, which created immense employment prospects. This has assumed a main lift to the Services industry in India, which in its turn has contributed to the India GDP.

Care ratings described that service employment is top in generating new job openings. The job opening mounted to 60% of whole employment in the year 2017. The service sector was reported as the ruling field as the progress rate of employment has gone up by 3.7%. Labour productivity is found to be higher in the service sector (Bosworth *et. al.* 2007 & Bosworth and Maertens 2010). Bosworht and Maertens (2010) in their report stated that the labour productivity factor of the service sector is higher. Labour Productivity is intensifying overtime and globalization has become a challenge to sustain in the market. When the India concentrates on expansion of the service industry, it is imperative to develop the employees working conditions in order to gain work efficiency. The organized service industry employees fairly enjoy welfare and job security through the legislations but the unorganized service industry employees are still depressed work situation. The working environment in service industries is occupied with deficiency of job satisfaction & job motivation which might lead to higher attrition (S. Hillmer, 2004).

The term Stress was primarily devised by Hans Selye in 1936. Selye's involvement to the notion of stress is remarkable. He defined stress as "the non-specific neuroendocrine response of the body" (Selye 1936) but he let go the term neuroendocrine as all organs respond negatively towards stress. ILO declares stress as the disparity between the apparent wants and suspected

resource of an individual and the stress is build when the employee couldn't able to satisfy the wants out of his capabilities. However, the constructive facet of the impact of job stress is already well-known, the fewer employers are hesitant to provide improved welfare facilities and conducive work environment. Hence, examining the perception of employee's job stress has become vital.

Review of literature

M.Kotteewari & Dr.S.Tamem Sahrief (2014) studied on the job stress of BPO employees with 100 employees working in Chennai. The outcome of the study specifies that the job stress of the employee influence towards the work performance and they do cultivate stress management practices to overcome the stress.

Shrivastava Gitanjali (2015) examined the burnout in the service sector. 1024 sample employees were studied in both private and public service industries. The finding states that there is a difference between the burnout between the private and public service industries and irrespective of the age the employees are stressed out.

D.Neerja Dixit (2017) carried out a research on women workers' occupational stress in telecommunication industry. 250 employees were included as a sample of the study. The research found that married women worker had more stress comparing to the unmarried and the women's who control themselves with the principle, ethics and so on seems to suffer more of stress.

Noopur Surti & Riddhi Ambavale (2013) examined the job stress of employees working garment retails. The study was carried out with 100 employees. The researcher found that the employees are suffering high job stress, the work atmosphere appears to be decent and the emotive constancy of the respondents was truncated. Significantly, the job stress seems to contribute towards the health of the employees.

K.AnusuyaDevi & et al (2013) studied the job stress of health care providers. 200 sample were examined in 4 southern states. The main conclusions of the study are nurses had a reasonable degree of job stress and dieticians score neutral in job stress, dieticians stated that they do not have job satisfaction as they lack in adequate prospect in career advancement, other stresses are high work load, shift work and staff shortage.

Objectives of the study

The study was undertaken to satisfy the following objectives:

1. To understand the socio demographic profile of the respondents
2. To assess the level of job stress of the respondents
3. To identify the contributing factors of the job stress

Research Methodology

The researcher did a pilot study on the problem to know the practicability of the study. Focussed group discussion was conducted to understand the working conditions, welfare measures, job security, employer & employee relations and so among the employees of the different service sector. The information gathered gave greater enlightenment on the research topic which facilitated the researcher to take up the research work with appropriate methodology.

The descriptive research design was adopted for the study. The service industries in Coimbatore form the universe of the study. Employees form eight service industries such as Hotel, Hospital, School, College, Real Estate, Communication and Information Technology were included in the study. Unmarried and government & government aided employees were excluded from the study. The units which are registered under national level associations, accredited by national level bodies, rated as (4 or 5 stars) and Affiliated to the central board serve as the sample frame of the study. The sample frame consists of 205 units. Disproportioned random sampling techniques were adopted to determine the sample from the study. Only 10% from each stratum was selected through lottery method i.e., i.e., 1 hospitals, 1 hotels, 2 colleges, 3 schools, 5 real estate firms, 3 Retailers, 4 Information Technology companies and 1 mobile telecommunications which comprise of a total 20 units. The married employees in college were 202, the 20% of which is 40, hence from each strata 40 employees were chosen through lottery method. The sample size is 320.

The data collection was done by the interview method using Job stress scale of Moorhead G and Griffin R.W(1999), Reliability: 0.710. The obtained data was carefully coded and tested with appropriate statistical tests in order to fulfil the objectives of the study

Significant Findings

Level of job Stress

S.No	Variable	No. of Respondents	%
1	Low(20-35)	81	25.3
2	Moderate(36-41)	135	42.2
3	High(42-60)	104	32.5
Total		320	100.0

From the outcome, it is tacit that about 42 % of them have moderate level of job stress and 33% have a high level of job stress, this may be because of several reasons like due to the overload of work given to a particular employee, when there is no proper recognition, job insecurity, misunderstandings between the colleagues, underemployment, work-life imbalance, low salary and also because of the leadership style of the supervisor.

Discussion on Contributing Factors of Job Stress

Sl.No	Variable	Result
1.	Gender	Significant
2.	Educational qualification of the respondents	Significant
3.	Type of Marriage	Significant
4.	Relationship with spouse	Significant
5.	Educational qualification of the spouse	Significant
6.	Type of job of the respondent's spouse's	Significant
7.	Type of family	Significant
8.	Health issues	Significant
9.	Number of close friends	Significant
10.	Type of Service Industry	Significant
11.	Nature of Job	Significant
12.	Monthly income	Significant
13.	Type of Transport to reach the work place	Significant

Gender

The Mann Whitney Test was applied to test the significant difference between the gender and job stress score. The result of the test is $\chi^2(2) = 2.097$, $p = 0.036$ and the Mean Rank of Male is 167.96 and for Female its 144.79. It is found that there is a significant difference between the age and job score. Through the result, it is proved that the male respondents are having higher level of job stress. In service industries, male employees are loaded with additional work and work timing is higher compared to the female employees.

Educational qualification of the respondents

F test was applied to test the significance difference between the educational qualification and job score. The result showed that there is significant difference between the educational qualifications of the respondents. Most importantly, the respondents are Post graduates (Mean Value is 42.1220) had more Job stress than the other educational qualification. So, it can be taken that the

employees who occupy higher position are having more stress as they are loaded with responsibilities.

Type of Marriage

A Kruskal-Wallis H test was used to know whether there is any difference between type of marriage and job stress score of the respondents. The test result ($\chi^2(2) = 6.924$, $p = 0.031$, with a mean rank of 172.73) for the arranged marriage, 156.95 for the love marriage and 141.98 for the love cum arranged marriage. indicates that it has significant difference and the respondents who had arranged marriage have higher stress than the other type of marriage. The support the respondents avail through arranged marriages may minimise the job stress.

Relationship with the spouse

The chi-square test was applied to test the association between the cordial relationship with spouse & job stress. Those respondents who have a high level of job stress found that they do not have a good relationship with the spouse. The result gave a clarification that the relationship between the spouses is also a contributing factor of job stress. Hence, marital satisfaction is a significant aspect for positive mental health.

Educational qualification of the spouse

F test was used to determine the Significant difference between the job stress score and educational qualification of the spouse, as the F value is significant the result shows there is a significant difference and it was found that the partner having more qualification generate more stress among the respondents (The Mean value for above PG level is 40.7083)

Type of job of the respondent's spouse's

The F test result of finding the significant difference between the job stress and the type of job of the respondent's spouse shows that it has significant difference as the F value is significant. The result shows that the spouses working as coolie i.e., daily wagers are creating more job stress than the other type of jobs, as for daily wagers guaranteed income is not assured. (The Mean value for Coolie is 42)

Type of family

The independent T test was applied to know the significant difference between type of family and job stress score. The result indicates that there is a significant difference between type of family and job stress score. The

Mean value of nuclear family is higher than the joint family, this shows that the respondents from nuclear family have more stress than those from the joint family, as they might suffer from depression due to loneliness (Akram & Khuwaja, 2014).

Health issues

The ANOVA result shows that there is a significant difference in the Job stress scores based on health issues of the respondents. Noteworthy, the respondents having diabetes seems to have higher job stress or vice versa than the other health issues. We can conclude that either the job stress may have contributed towards the health issues or the health issues may also trigger more job stress among the respondents. *Padma et.al., (2015)* found that the employees working in IT and BPO have diabetes, hypertension and so on.

Number of close friends

Pearson's correlation was applied to know the relationship between the number of close friends and job stress score, the result reveals that there is relationship at 0.01 level of significance. The higher the number of friends creates more stress among the respondents. Having friends sometimes becomes troublesome for many of us, this is because the demands of friends develops an annoyance feeling and also it depends upon the spouse understanding towards the individual's friends.

Type of service industry:

Kruskal-Wallis test was applied to know the statistical significant difference between the job stress and the type of service industry. The result $\chi^2(2) = 77.142, p = 0.000$, with a mean rank of 225.20 for the communication, 220.51 for the retail, 198 for the Information Technology, 160.11 for the hotel, 135.98 for the hospitals, 128.61 for the real estate, 113.55 for the college and 102.04 for those working in school shows it has significant difference and the communication industry score high in job stress.

Nature of job

Kruskal-Wallis test shows that there is a significant difference between job stress score and nature of the job of the respondent's. The result of the test is $\chi^2(2) = 67.790, p = 0.000$, with a mean rank of 205.67 for the skilled, 149.65 for the administrative, 142.39 for the medical, 141.47 for the clerical, 105.14 for the teaching and 56.83 for the paramedical. The respondents who are doing skilled work are found to have higher level of stress.

Monthly income

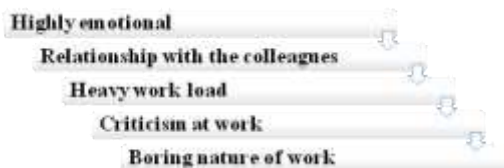
F test was applied to know whether there is a significant difference between job stress score and monthly income of the respondent's. The respondents earning salary from 30,000 to 40,000 and above 40,000 found to experience more job stress, it can be implicit that those in senior cadre have higher level of stress job stress.

Type of Transport to reach the work place

The chi-square test was applied to find out the association between the transport to reach the job place by the respondents and their job stress score. The result of the test is that there is a significant association between the transport to reach job place by the respondents and their job stress score. The employee who goes to work by walk seems to have low level of job stress than the other respondents.

Factor Analysis

Principal component has mined five components they are:



The highly emotional factor contributes 12.5 percent of the variation in the job stress, trailed by association with the colleague by 6.9 percent, heavy work load by 6.5 percent, criticism at work by 6.3 percent and boring nature of job by 5.9 percent. The overall variation is 38.42 percent

Conclusion

The findings show that the employees are facing various kinds of stress at work. There are manifold of reasons which contributes towards stress, which have an impact on the physical and psychological wellbeing of the employees, which results in negative quality of work life and quality of life. It is hard to eradicate stress, but the stress can be controlled with practicing stress management techniques. It is the charge of the employer to design job and to provide a conducive working environment which might reduce job stress. Family characteristics of a person plays a vital role in job stress, hence, there is a need to devise policies and strategies on the perspective of the employee. Through the Friedman's test it was found that out of 5 identified factors, the predominant factor which influence job stress is heavy work load, followed by criticism at work and boring nature of job, relationship with the colleague & lack of autonomy

and highly emotional. The research was conducted only among 8 service industry and limited to married & private employees only. Future research can be done by covering all the industries in the service sector for more appropriate findings. Moreover, researches should be done with unorganized service industries as in India maximum of the employees are unorganized workers.

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SYLLABUS DESIGN ON COGNITIVE PRAGMATICS BASED ON THE LEARNING ANALYTICS MODEL ON COGNITIVE PRAGMATICS (LAMCOP-2018)

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Abstract

Cognitive process of learning the different components of Pragmatics is initially highlighted in this article and consequently a syllabus is designed on 'Cognitive Pragmatics' based on the Learning Analytics Model on Cognitive Pragmatics (LAMCoP-2018) which was designed by the researcher in the article titled "Learning Analytics Model to Improve the Cognitive ability and Pragmatics skills of the Limited Proficiency Learners of the Undergraduate Students" that was presented in the '**International Conference on Evolving Strategies to Overcome Continuing Challenges in Second Language Education at the Tertiary Level**'. In addition to the syllabus design with five units, content specification for the syllabus is also formulated. The purpose of including content specification is to break down the syllabus into micro level to analyse the features of the pragmatics, role of cognition in the process of learning and, thereby, identify the apt Pragmatic components that are required to enhance the learner's pragmatic and cognitive skills. Moreover, pedagogical approaches to teaching and learning are explicitly shown in this article. Format specification with descriptors is framed to evaluate the pragmatic and cognitive skills of the learners.

Keywords: Learning Analytics Model on Cognitive Pragmatics (LAMCoP-2018), Cognitive Pragmatics, Descriptors, Content and format specification.

Introduction

Overall communication purely depends not only on the knowledge of words and syntax but also on the pragmatic concern of the discourse or communication acts. *Pragmatics* is a subfield of linguistics that has been defined as "the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication" (Crystal, 1997, p.301). Cognitive Pragmatics deals with the cognitive process of comprehending the communication effectively. According to Bruno G. Bara, Cognitive Pragmatics is the study of mental states of people engaged in communication and the analysis of communicative interactions on mental states means, first and foremost, examining individual motivations, beliefs, goals, desires, and intentions and then to examine how these states are expressed.

In his book *Cognitive Pragmatics* Bruno G. Bara, quotes "Asa Kasher's (1991) analysis of the relationship between modularity and pragmatics and the assumption of that language use is supported by two different types of Pragmatic competence. One type of Pragmatic competence is purely linguistic competence and is devoted to the production and comprehension of speech acts, such as assertions, questions and orders. The second one is non-linguistic and is devoted to handling cognitive

structures, such as intentional actions. He furthermore delineates that the central pragmatic competence founded on cognition in a broader sense is vital to the handling of non-basic speech acts, such as indirect speech acts, metaphor, and sarcasm. The researcher reviewed few journals in the next section to finalise the components of cognitive pragmatics for the syllabus. The syllabus on Cognitive Pragmatics and content specification are framed in the next section and followed by format specification to evaluate the progress of the learner's pragmatic and cognitive skills. The last section suggests the apt pedagogic methodology to be adopted and the scope for further research is also discussed.

Review of Literature

Claudia Harsh in her article 'Proficiency' quotes the Bachman and Palmer's model that communication specifically acknowledges the intertwinedness of pragmatic, textual, strategic and grammatical competences and their mutual dependence on context, persons and purpose.

Husein and Roya in their article confirms that the cognitive theories do not believe in the development of language in isolation and on the contrary emphatically stress the role of environment and interaction as necessary factors contributing to language proficiency. Further the authors relate the reasons for the pragmatic,

pragmalinguistic and sociopragmatic failures. They conclude by stating that the recent studies in interlanguage pragmatics indicate the need of teaching second language learners the pragmatic conditions governing the use of grammatical structures, mainly because they might not perceive the mismatch between the pragmatic rules of their native language and those of the second language.

Carsten and Saad Al Gahtani pinpoint the definition of Bardovi-Harlig's (2013: 68) for pragmatics as 'how-to-say-what-to-whom-when', which captures neatly the linguistic and cultural sides of language use: learners need to have the linguistic tools available to use language in a range of social situations with a variety of interlocutors. Authors suggest ways on how to adapt the language skills with the social/contextual situation to excel in pragmatic skills.

B.G. Bara & M. Tirassa distinguishes between the linguistic and the extralinguistic modes of expression by stating that it is the matter of processing rather than of intrinsic structure. The components of the cognitive system process the aspects of communication situation and the meaning is derived from the balance of these different communicative activities.

Wei Ren in his article highlights the importance of cognitive process in addition to pragmatic development. He also refers the article of Cohen and Olshtain and observes that the lack of pragmatic knowledge led to learner's difficulties in communicating pragmatic intentions. Author also realises that using the retrospective verbal report (RVR) at different times during learners study abroad can provide insights into the variations in their cognitive processes and can uncover the reasons behind their pragmatic development.

Neil Murray argues that learners can simultaneously benefit from a deductive approach which develops an appreciation of those general principles that background the performance and interpretation of speech acts. The deductive approach complements and adds depth and richness to the classroom analysis of speech acts, it also provides learners with the means to analyse and reflect on speech acts they have not been exposed to in their formal learning and which appear in the particular contexts in which they ultimately find themselves using the language.

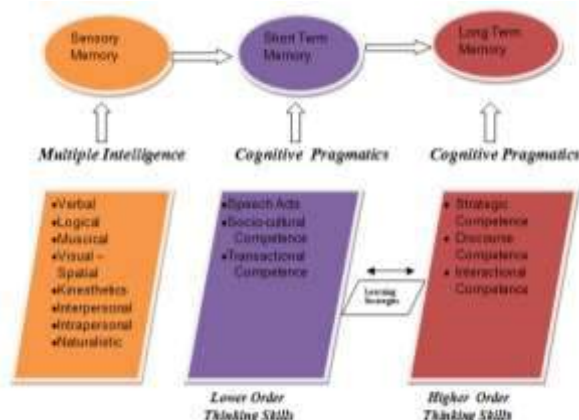
Hamid and Jahangir in their article meticulously scrutinized the pragmatic knowledge at five macro levels of the ability to perform speech acts, convey and interpret non-literal meaning, perform politeness and discourse functions as well as using cultural knowledge. This gave the researcher an insight of the various constituents of pragmatic competence.

Dr. Stephen Levinson in his book *Pragmatics* has provided a lucid and integrative analysis of the central topics in pragmatics such as deixis, implicature, presupposition, speech acts, and conversational structure and also indicates the sub units of the main topics which helped the researcher to finalise the units in the syllabus.

Syllabus Design on Cognitive Pragmatics from Learning Analytics Model on Cognitive Pragmatics (LAMCoP – 2018)

In linguistics, the study of actual language use is called "pragmatics," a term first used by Charles Morris (1938). Language use is not only dependent on linguistic, that is, grammatical and lexical knowledge, but also on cultural, situative, and interpersonal context and convention. One of the central aims of pragmatics is to research how context and convention, in their broadest sense contribute to meaning and understanding. Pragmatics studies language from the perspective of language users embedded in their situational, behavioural, cultural, societal, and political contexts, using a broad variety of methodologies and interdisciplinary approaches depending on specific research questions. The researcher has formulated a *Learning Analytics Model on Cognitive Pragmatics* (LAMCoP – 2018) that was presented as a paper in the '**International Conference on Evolving Strategies to Overcome Continuing Challenges in Second Language Education at the Tertiary Level**' at Anna University, Chennai. Based on the model given below, and after reviewing the various journals and books, the researcher outlined the syllabus for Cognitive Pragmatics with units and sub-units.

Learning Analytics Model on Cognitive Pragmatics (LAMCoP- 2018)



Syllabus for Cognitive Pragmatics as an Elective Course

Learning Outcome 4 hrs / wk

On successful completion of the course, the student will be able to:

- have awareness of social rules of language (e.g., formality, politeness, directness) , nonverbal behaviours and cultural references (e.g., idioms, expressions, background knowledge)
- use vocabulary competently for daily living
- plan and assess the effectiveness of communication
- Use techniques to overcome language gaps
- understand how ideas are connected through patterns of organization , cohesive and transitional devices
- achieve conversational fluency

Unit I: Speech Acts and Socio-Cultural Competence 10 hours

- Locutionary act
- Illocutionary act
- Perlocutionary act
- Culture Contextual and Stylistic Appropriateness
- Paralinguistic and Non –verbal

Unit II: Transactional Competence 10 hours

- Collocation,
- Idioms and Lexical frames
- Conversational Structure
- Conversational Implicature

Unit III: Strategic Competence 10 hours

- Mnemonic Memory Related
- Compensatory Strategy,
- Analytical & Logical (Cognitive) strategy
- Learn to Learn (Metacognitive) strategy

Unit IV: Discourse Competence 15 hours

- Deixis and Generic
- Synchronisation of Ideas
- Cohesion
- Coherence

Unit V: Interactional Competence 15 hours

- Actional
- Discussion
- Negotiation
- Oration

Content Specification

Cognitive Pragmatics – Content Specification

Speech Acts & Socio-cultural competence	Transactional Competence	Strategic Competence	Discourse Competence	Interactional Competence
Locutionary act: Prepositional act and Utterance act Illocutionary act: Assertives Directives, Commisives, Expressives, Declaration(3 hrs)	Collocation: Verb – object, adverb-adjective, adjective-noun (2 hrs)	Mnemonic Memory Related: Recalling and Retrieving through Acronyms, clues. (2 hrs)	Deixis and Generic: Links Situation Context Interprets diction (Personal, Spatial, Temporal, Textual) (3 hrs)	Actional : Information exchange, Expression of opinion Interpersonal Exchange (3 hrs)
Perlocutionary act: Explicit, Implicit, Direct Speech acts, Indirect Speech Acts (4 hrs)	Idioms and Lexical frames: Fixed phrases, clauses and sentences in formal and Informal situations (2 hrs)	Compensatory Strategy: Code switching, Translation, Avoidance/Reduction, Note taking, Note making, Summarizing (2 hrs)	Synchronisation of Ideas: Arrangement of Words,Topic Establishment, Topic maintenance (4 hrs)	Discussion: Suasion, Overlapping, Problem Solving,Question clarification, Implied meaning Co-operative Strategy (4 hrs)
Culture Contextual and Stylistic Appropriateness: Target Language Community, Major Dialect Regional Difference, Dialect Cultural do's and don'ts (2 hrs)	Conversational Structure: Selection, Sequencing, Opening and Closing Statement (3 hrs)	Cognition: Analytical & Logical strategy: Organising, Reviewing, Evaluation, Creativity (4 hrs)	Cohesion: Substitution, Ellipses, Parallel Structure Time markers, Sequence markers, (4 hrs)	Negotiation: Problem Analysis, Emotional Control, Collaboration and Teamwork, Decision Making Ability, Ethics and Reliability, Turn taking (4 hrs)
Paralinguistic and Non - verbal: Kinesics, Affective Markers, Gestures, Eye contact, Proxemics, Haptics, Silence (1 hr)	Conversational Implicature: Open & close Conversation, ollaborating, Back Channelling, Interrupting Techniques and interpreting metaphor and sarcasm (3 hrs)	Metacognition: Learn to Learn Self- Rephrasing Restructuring, Self-monitoring Self- initiated Repair (2 hrs)	Coherence: Organised expressions and interpretation of content and purpose. Thematization – staging (4 hrs)	Oration: Interview, Narration, report, Debate, Turn coat. (4 hrs)

Format Specification to Evaluate Cognitive Pragmatics

The content specification forms the basis for format specification to evaluate the student's progress of learning the cognitive and pragmatic skills. The tabulated format specification given below lists the descriptors of all the

units of Cognitive Pragmatics. The learner's cognitive and pragmatic skills are evaluated with the help of the descriptors and graded accordingly.

Descriptors for Cognitive Pragmatics

Dimension	4	3	2	1
Locutionary act: Illocutionary act: Perlocutionary act: Cultural contextual appropriateness and Stylistic appropriateness Non-Verbal/Paralinguistic	Aware of the Prepositional act and Utterance act Identifies the different illocutionary acts such as Assertives, Directives, Commissive and expressive always Uses language explicitly and implicitly always. Understands direct and indirect speech acts always. Aware of overlapping of speech acts always. Has excellent knowledge of the target language community and background knowledge of the language. Aware of major dialect and regional differences, cultural-specific do's and don't's, stylistic variations such as degrees of formality and field-specific register always. Uses appropriate strategies in politeness always. Uses appropriate kinesics (body language) to regulate turn-taking, affective markers, gestures and eye contact always. Aware of proximal, haptic and paralinguistic factors always.	Aware of the Prepositional act and Utterance act Identifies the different illocutionary acts such as Assertives, Directives, Commissive and expressives most of the time Uses language explicitly and implicitly most of the time. Understands direct and indirect speech acts most of the time. Aware of overlapping of speech acts most of the time. Has very good knowledge of the target language community and background knowledge of the language. Aware of major dialect and regional differences cultural-specific do's and don't's, stylistic variations such as degrees of formality and field-specific register most of the time. Uses appropriate strategies in politeness most of	Aware of the Prepositional act and Utterance act Identifies the different illocutionary acts such as Assertives, Directives, Commissive and expressive sometimes Uses language explicitly and implicitly sometimes. Understands direct and indirect speech acts sometimes. Aware of overlapping of speech acts sometimes Has good knowledge of the target language community and background knowledge of the language. Aware of major dialect and regional differences sometimes. Aware of cultural-specific do's and don't's, stylistic variations such as degrees of formality and field-specific register sometimes. Uses appropriate strategies in politeness sometimes. Uses appropriate kinesics (body language) to regulate turn-taking, affective markers, gestures and eye contact sometimes.	Aware of the Prepositional act and Utterance act Identifies the different illocutionary acts such as Assertives, Directives, Commissive and expressives rarely Uses language explicitly and implicitly rarely. Understands direct and indirect speech acts rarely. Aware of overlapping of speech acts rarely. Has little knowledge of the target language community and background knowledge of the language. Aware of major dialect and regional differences rarely. Aware of cultural-specific do's and don't's , stylistic variations such as degrees of formality and field-specific register rarely. Uses appropriate strategies in politeness rarely. Uses appropriate kinesics (body language) to regulate turn-taking, affective markers, gestures and eye contact rarely. Aware of proximal, haptic and paralinguistic factors rarely.

		the time. Uses appropriate kinesics (body language) to regulate turn-taking, affective markers, gestures and eye contact most of the time. Aware of proximic, haptic and paralinguistic factors most of the time.	Aware of proximic, haptic and paralinguistic factors sometimes.	
Collocation, Idioms and Lexical frames, Conversational Structure Conversational Implicature	Has excellent knowledge of content words and function words. Aware of the collocation, uses idiomatic expression correctly with reference to the topic. Uses selection, sequencing, and arrangement of words, structures, sentences and utterances effectively always. Aware of opening a statement, topic establishment, interrupting techniques, collaborating and back channelling always. Interprets metaphor and sarcasm appropriately always.	Has very good knowledge of content words and function words. Aware of the collocation, uses idiomatic expression correctly with reference to the topic most of the time. Uses selection, sequencing, and arrangement of words, structures, sentences and utterances effectively most of the time. Aware of opening a statement, topic establishment, interrupting techniques, collaborating and back channelling most of time. Interprets metaphor and sarcasm appropriately most of the time.	Has good knowledge of content words and function words. Aware of the collocation, uses idiomatic expression correctly with reference to the topic sometimes. Uses selection, sequencing, and arrangement of words, structures, sentences and utterances effectively sometimes. Aware of opening a statement, topic establishment, interrupting techniques, collaborating and back channelling sometimes. Interprets metaphor and sarcasm appropriately sometimes.	Has little knowledge of content words and function words. Aware of the collocation, uses idiomatic expression correctly with reference to the topic rarely. Uses selection, sequencing, and arrangement of words, structures, sentences and utterances effectively rarely. Aware of opening a statement, topic establishment, interrupting techniques, collaborating and back channelling rarely. Interprets metaphor and sarcasm appropriately rarely.
Mnemonics: Compensatory Strategy	Uses memory strategies effectively to recall and retrieve through images,	Uses memory strategies effectively to recall	Uses memory strategies effectively to recall and retrieve through images,	Uses memory strategies effectively to recall and retrieve through images,

Cognitive Metacognitive	sound etc always. Uses compensatory, approximation, circumlocution, code-switching, miming and time gaining strategies appropriately and utilizes the opportunities to use the language always. Uses analytical and logical strategies to learn the language effectively and aware of outlining , summarising, notetaking, organizing and reviewing material always Has excellent knowledge to 'learn to learn'. Aware of self-monitoring strategies, identifying errors and rectifying errors always.	and retrieve through images, sound etc most of the time. Uses compensatory, approximation, circumlocution, code-switching, miming and time gaining strategies appropriately and utilizes the opportunities to use the language most of the time. Uses analytical and logical strategies to learn the language effectively and aware of outlining , summarising, note taking, organizing and reviewing material most of the time Has very good knowledge to 'learn to learn'. Aware of self- monitoring strategies, identifying errors and rectifying errors most of the time	sound etc sometimes. Uses compensatory, approximation, circumlocution, code-switching, miming and time gaining strategies appropriately and utilizes the opportunities to use the language sometimes. Uses analytical and logical strategies to learn the language effectively and aware of outlining , summarising, note taking, organizing and reviewing material sometimes. Has good knowledge to 'learn to learn'. Aware of self-monitoring strategies, identifying errors and rectifying errors sometimes.	sound etc rarely. Uses compensatory, approximation, circumlocution, code-switching, miming and time gaining strategies appropriately and utilizes the opportunities to use the language rarely. Uses analytical and logical strategies to learn the language effectively and aware of outlining , summarising, notetaking, organizing and reviewing material rarely. Has little knowledge to 'learn to learn'. Aware of self-monitoring strategies, identifying errors and rectifying errors rarely.
Deixis and generic, Synchronisation of Ideas, Cohesion, Coherence	Links the situational context appropriately with the discourse always. Interprets deictic personal pronouns, spatial, textual and temporal references appropriately always Has excellent knowledge of using pronouns, demonstratives, articles and other marker signal textual in written and oral discourse. Uses substitution and ellipsis	Links the situational context appropriately with the discourse most of the time. Interprets deictic personal pronouns, spatial, textual & temporal references most of the time. Has very good knowledge of using pronouns, demonstratives, articles and other marker signal	Links the situational context appropriately with the discourse sometimes. Interprets deictic personal pronouns, spatial, textual and temporal references appropriately sometimes. Has good knowledge of using pronouns, demonstratives, articles and other marker signal textual in written and oral discourse. Uses substitution and ellipsis in order to avoid repetitions and uses	Links the situational context appropriately with the discourse rarely. Interprets deictic personal pronouns, spatial, textual and temporal references appropriately rarely. Has little knowledge of using pronouns, demonstratives, articles and other marker signal textual in written and oral discourse. Uses substitution and ellipsis in order to avoid

	in order to avoid repetitions and uses parallel structure appropriately always. Uses organised expression and interpretation of content and purpose always. Aware of thematization staging, temporal/chronology order, spatial, cause-effect, temporal continuity always.	textual in written and oral discourse. Uses substitution and ellipsis in order to avoid repetitions and uses parallel structure appropriately most of the time. Uses organised expression and interpretation of content and purpose most of the time. Aware of thematization staging, temporal/chronology order, spatial, cause-effect, temporal continuity most of the time.	parallel structure appropriately sometime. Uses organised expression and interpretation of content and purpose sometimes. Aware of thematization staging, temporal/chronology order, spatial, cause-effect, temporal continuity sometimes.	repetitions and uses parallel structure appropriately rarely. Uses organised expression and interpretation of content and purpose rarely. Aware of thematization staging, temporal/chronology order, spatial, cause-effect, temporal continuity rarely
Actional, Discussion, Negotiation, Oration	Uses co-operative strategy always. Has excellent knowledge of language functions like interpersonal exchange, information, opinions, feelings, suasion, problems and future scenarios. . Has excellent knowledge of solving problems, clarifying questions, understanding the implies meaning, making decisions turn taking and oratory skills.	Uses co-operative strategy most of the time. Has very good knowledge of language functions like interpersonal exchange, information, opinions, feelings, suasion, problems and future scenarios. Has very good knowledge of solving problems, clarifying questions, understanding the implies meaning , making decisions turn taking and oratory skills	Uses co-operative strategy sometimes. Has good knowledge of language functions like interpersonal exchange, information, opinions, feelings, suasion, problems and future scenarios. Has good knowledge of solving problems, clarifying questions, understanding the implies meaning , making decisions turn taking and oratory skills	Uses co-operative strategy rarely. Has little knowledge of language functions like interpersonal exchange, information, opinions, feelings, suasion, problems and future scenarios. Has little knowledge of solving problems, clarifying questions, understanding the implies meaning , making decisions turn taking and oratory skills

Conclusion

The implementation of this syllabus to the learners needs an apt pedagogic approach. The researcher prefers any of the student-centric approach with the technological tools as aids in the process of learning. This enables the record of cognitive process of learning the pragmatic skills

and in addition helps in improving the pragmatic competence of the learners. The content specification of the syllabus creates an atmosphere to learn pragmatics in a thread bare aiding the learners to comprehend the different situations and speak appropriately. The evaluation with the descriptors of the format specification

furthermore identifies the weaknesses of the learners in the initial stage itself and provides the learners an opportunity to rectify it in the earlier stage and make them proficient in the cognitive and pragmatic skills. The researcher desires to record all the progress of the learners and make it objective with the computerised statistic tools as her future research.

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A STUDY ON MENTAL WELLBEING OF WORKING WOMEN

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Abstract

Mental Well being is the state of well being in which the individual realizes his or her own abilities, can cope with normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his community. Mental well being includes cognitive, emotional and behavioral responses at a personal level. Studies show that the working women are having poor mental health. In this paper, the researcher studied the level of mental well being of working women with special reference to a particular matriculation school at Madurai. The researcher used descriptive design. 30 samples were selected through Simple random sampling techniques. Warwick Edinburg Mental Well being scale with good validity was adopted for the study. The study findings revealed that nearly half of the respondents (47%) of them had low level of mental well being. There is a relationship between level of education and mental well being. There is a significant relationship between level of income and mental wellbeing of the respondents. The study highlights the need for improved level of mental well being through intervention programmes and to take preventive measures for improved mental health of working women.

Introduction

Mental health is one of the most important public health issues as it is a major contributor (14%) to the global burden of disease worldwide. It means the ability to respond to diverse experiences of life with flexibility and a sense of purpose. It can be described as a state of balance between an individual and his surrounding world, a state of harmony between oneself and others. Mental health is the foundation for well-being and effective functioning for an individual and for a community and that of women is important both for their own health and for the well-being of their children and families. Women are more likely than men to be adversely affected by mental disorders, the most common being anxiety and depressive disorders.

Status of women in the society has been changing fast due to multiple factors such as urbanization, industrialization, increased level of education, awareness of rights, and media influence. More and more women prefer to be engaged in some kind of employment, so that they can contribute financially to their family. But the attitude towards women especially married women and their role in family has remained the same, as even today taking care of the family and children is considered as their primary responsibility. Thus carrying out duties and responsibilities both at home and workplace overstrains a married working woman, thereby leading to various psychological problems like role conflict, job strain, mental

fatigue, stress, anxiety, frustration, depression, anger, phobias, and other social and emotional distress. All of these problems can interactively affect the mental well-being of working women and more so in married working women. Studies have shown that working women have poor mental health and higher level of depression compared to nonworking women. Data on mental health among married working women in India is sparse. In this context, the present study was undertaken at Madurai to assess the mental well being among working women.

Review of Literature

Panigrahi A, et. al (2014) in their study on Mental Health Status among married working women residing in Bhubaneswar city, India: A psychological survey conducted among 240 married working women have found that 32.9% of respondents had poor mental health and only about 10% of these women had sought any kind of mental health services.

Shier & Graham (2011) completed a qualitative study of mindfulness practices among social workers who reported the highest levels of well-being. The study found that a use of mindfulness practices positively influenced the social worker's well-being. Mindfulness in particular regarding self-identify and work/life balance were especially influential.

Sahu F M, Rath S (2003) in their studies on Self efficacy and well being in working and non working women: The moderating role of involvement, that was

studied among 240 women have found that working women have higher self efficacy than non working women. Their result shows that there is an association between self efficacy and Well being.

Warr P & Parry G (1982) in their studies Paid employment and women's psychological wellbeing have that there is an association between employment status and psychological well being of women. There is a strong relationship between psychological well being of married women who are employed and psychological well being of unmarried women who are unemployed.

Research Methodology

Aim:

To study the level of Mental Wellbeing among working women

Objectives

1. To understand the socio-demographic conditions of the respondents
2. To find out the level of Mental Wellbeing among working women
3. To find out the relationship between socio demographic variables and level of Mental Wellbeing among working women
4. To provide suitable suggestions for improved mental health of Working women

Hypotheses

Hypothesis 1

There will be no significant difference between level of Education and level of mental well being of the respondents.

Hypothesis 2

There will be no association between marital status and mental well being of the respondents

Hypothesis 3

There will be no association between age group and mental wellbeing of the respondents

Hypothesis 4

There will be no significant difference between level of income and mental wellbeing of respondents

Pilot Study

The researcher visited a particular matriculation school where only women are employed and met some of the respondents with the permission of the school

management. The researcher found the feasibility of conducting the study.

Research Design

For the purpose of the study, the researcher adopted 'Descriptive Research Design'.

Universe and Sampling

All the teachers in a particular Matriculation school constitute the universe. There were 58 teachers. Through Simple random sampling technique, only 30 samples were selected.

Tool for Data Collection

The researcher used Warwick-Edinburgh Mental Wellbeing Scale (2007) which is a 14 item scale with 5 response categories, summed to provide a single score ranging from 14-70. The items are all worded positively and cover both feeling and functioning aspects of mental wellbeing. The reliability score is 0.83.

Pre Test

The research conducted pre-test with few respondents and included some of the variables and deleted some variables from the questionnaire.

Results

Findings related to Socio demographic Factors

- With regard to Age wise distribution of respondents, it was found that 40 percent of the respondents were between 40 and 49 years. Only 10 percent of the respondents were between 20 and 29 years.
- Majority of the respondents (67%) were BT Assistants.
- Majority of the respondents (70%) had their monthly income less than Rs.10000/-
- 37 percent of the respondents were working at the school for 5 to 10 years and 30 percent of the respondents were working in the school for more than 15 years.
- Majority (80%) of the respondents were married.
- Majority of the respondents (83%) were from Nuclear family
- Half the respondents had (50%) two children

Findings related to Level of Mental Wellbeing

- More than half of the respondents (53%) had high level of mental well being. Nearly half of the respondents (47%) had low level of Mental Wellbeing.

Findings related to Socio Demographic Variables and Mental Wellbeing

- There is a significant difference between the respondents who had Post Graduate education and the respondents who had under graduate education. Respondents with post graduate education are perceived to have higher level of mental well being (mean = 2.50) than the respondents who had under graduate education (mean = 2.14).
- There is no association between the marital status and mental wellbeing of the respondents.
- There is no association between age group and mental well being of the respondents.
- There is a significant difference with regard to the income level of the respondents and their mental well being. Respondents with higher income are perceived to have high level of mental well being than the respondents who have lower level of monthly income.
- There is a significant relationship between education and mental well being. It is significant at 0.05 level.
- There is a high of significant relationship between income and mental well being of the respondents. It is significant at 0.01 level.

Findings related to Hypotheses

Null Hypothesis for Research Hypothesis 1

There will be no significant difference between level of Education and level of mental well being of the respondents.

't' test result shows that there is a significant difference between the respondents who had Post Graduate education and the respondents who had under graduate education. Respondents with post graduate education are perceived to have higher level of mental well being (mean = 2.50) than the respondents who had under graduate education (mean = 2.14).

Hence null hypothesis 1 is rejected.

Null Hypothesis for Research Hypothesis 2

There will be no association between marital status and mental well being of the respondents

Chi – square results shows that there is no association between the marital status and mental wellbeing of the respondents.

Hence null hypothesis 2 is accepted.

Null Hypothesis for Research Hypothesis 3

There will be no association between age group and mental wellbeing of the respondents

Chi – square results shows that there is no association between age group and mental well being of the respondents.

Hence null hypothesis 3 is accepted

Null Hypothesis for Research Hypothesis 4

There will be no significant difference between level of income and mental wellbeing of respondents

One way Anova test results show that there is a significant difference with regard to th income level of the respondents and their mental well being. Respondents with higher income are perceived to have high level of mental well being than the respondents who have lower level of monthly income.

Hence Null hypothesis 4 is rejected.

Suggestions

- A preventive program regarding various aspects of mental health for working women at workplace as well as community level could be a useful strategy in reducing this public health problem.
- Positive attitude towards colleagues, ventilation or catharsis through periodical refresher courses and spending time for meditation / exercise can create positive impact on mental health of working women.
- Mindfulness can be implemented for improved mental health and well being

Conclusion

The results of the study has important practical implications about the poor mental well being of working women that would help policy makers and health professionals in planning essential intervention strategies for improved community mental health.

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STRESS AND ANXIETY AMONG OLD AGED IN A SELECTED HOME FOR THE AGED AT MADURAI

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Abstract

Aging is a natural and continuous irreversible changing process. Changing family structure and attitude of younger generation towards the aged have led to a sharp rise in old age homes. Unfortunately for the past 50 years, the traditional Indian family system has been changed to nuclear family. The role of providing safety security has been shared by the institution such as old age home. The researcher undertook a study on Stress and Anxiety among Old Aged in a selected Home for the Aged at Madurai. By using Descriptive research design and by adopting simple random sampling technique, 30 respondents were selected for the study. The researcher administered Stress and Anxiety scale by Lovibond and Lovibond. It was found that majority (73%) of the old aged were under extremely severe stress. There were statistically significant difference between gender, family type and stress level of the respondents. There were no association or relationship between selected socio demographic variable and stress level. The study highlights the need for intervention programs for mental health up keeping apart from the other basic care given to them. The result draws the attention of social workers and policy makers to focus on the mental health of the old aged.

Keywords: Old aged, Mental Health, Stress and Anxiety.

Introduction

Older persons constitute one of the most vulnerable sections of the society. They are not only physically weak but also lack in economic resources, self esteem and social status. WHO reports that there are currently about 6000 million old-age persons in the world aged 60 years and above; they have frustration and feeling of stress and anxiety about their remaining life. Changing family structure and attitude of younger generation towards the aged have led to a sharp rise in old age homes. Aging is a natural and continuous irreversible changing process. In this stage progressive generalized impairment of function occur which results in loss of adaptive response to stress. Unfortunately for the past 50 years, the traditional Indian family system has been changed to nuclear family. The role of providing safety security has been shared by the institution such as old age home. Elders aged 85 and older are more vulnerable to stress and depression than other age groups due to increasing stressors with age resulting from declining health and dwindling social relationships. Diminishing psychosocial resources with increasing age further contribute to increasing impact of stress on depression. The present study intends to know the level of Stress and Anxiety among old aged in a selected home.

Review of Literature

Dhivagar, S., Prabavathy, S. and Renuka, K (2016) in their study with 60 old aged, to assess the effectiveness of laughter therapy on stress and anxiety among the elderly at selected old age home, Puducherry had found that laughter therapy was effective in reduction of stress and anxiety among elderly who are residing in old age home.

Hae Sook Jeon and Ruth E Dunkle (2009) has found in their study on Stress and Depression among the oldest Old: A longitudinal Analysis among 85old aged. Stress and Psychosocial resources play a crucial role in late-life depression. Using multi level modeling analyses, longitudinal results showed that changes in positive life events, daily hassles and mastery were significantly associate with changes in late – life depression among the oldest old.

Sasmita Panigrahi, Bijayalakshmi Dash (2015) has found in their study on Stress and Coping Strategies among Senior Citizen in selected Old Age home, Berhampur that was conducted among 33 senior citizens that 61% of them undergo moderate level of stress.

Research Methodology

Aim

To study the level of Stress and Anxiety among the Old Aged in a selected Home for the Aged at Madurai

Objectives

1. To study the socio demographic factors of the Old Aged
2. To study the level of Stress and Anxiety among the Old Aged
3. To find out the relationship between Socio demographic factors and the key variables of the respondents
4. To suggest suitable measures for improved mental health of the Old Aged

Pilot Study

The researchers visited the Old Aged in a selected Old Aged home and found out the possibility and feasibility of conducting the study.

Hypotheses

H01: There will be no significant difference between Gender and the level of Stress of the respondents

H02: There will be no significant difference between family type and the level of Stress of the respondents

H03: There will be no significant difference between domicile and the level of stress of the respondents

H04: There will be no association between occupation and the level of stress of the respondents

H05: There will be no relationship between Education and the level of stress of the respondents

Research Design

The researcher adopted descriptive research design.

Universe

All the Old Aged in selected Home for the Aged at Madurai constitute the Universe. There were around 70 Old Aged.

Sampling

By using Simple random sampling technique, 30 Old Aged were selected for the study.

Tool for Data Collection

Stress and Anxiety Scale (1995) by Lovibond and Lovibond was used. It had 7 items on stress and 7 items on Anxiety. It had reliability of 0.829. Based on the score, the level of stress and Anxiety are categorized into five. For Stress, 0-7 is normal, 8-9 is mild, 10-14 is moderate, 15-19 is severe and above 20 is extremely severe. For Anxiety, 0-14 is normal, 15-18 is mild, 19-25 is moderate, 26-33 is severe, above 34 is extremely severe.

Pre Test

The researcher applied the tool among six respondents and found out the applicability of the tool for the study among Old Aged.

Results

Findings Related to Socio Demographic Variables

- 38% of the respondents belong to 60 to 69 years of age, another 38% of respondents belong to 70 to 79 years of age.
- Majority of the respondents (70%) were females and only 30% of the respondents were male
- Majority of the respondents (60%) were Hindus and only 40% of them were Christians
- 40% of the respondents were married and 33% of them were widow(er)
- 33% of the respondents had no children, 27% of the respondents had three children, 23% of respondents had two children
- Majority of the respondents (83%) were from nuclear family and only 17% of them were from joint family
- More than half of the respondents (53%) were from urban area and 47% of them were from rural area
- Nearly half of the respondents (47%) were illiterates. 27% of them had up to primary level of education.
- Majority of the respondents (83%) were daily laborers.
- 33% of the respondents were first born

Findings related to Stress and Anxiety

- Majority of the respondents (73%) had extremely severe level of stress. 10% of them had severe stress, 13% of them had moderate level of stress and only 3% of respondents had mild level of stress
- 3% of the respondent had extremely severe level of Anxiety, 23% of them had severe anxiety, 20% of them had moderate level of anxiety, another 20% of them had mild anxiety and 33% of the respondents had normal level of anxiety.

Findings related to Socio Demographic Variables and Key variables

- There is a significant difference between gender and level of stress among the old aged. ('t' value = 18.113, $p < 0.05$, Significant). Male have extreme stress (mean = 2.00) when compared to female respondents (mean = 1.68). Male and female do differ with each other in terms of their level of Stress.

- There is a significant difference between family type and the level of stress among the old aged. ('t' value = 6.517, $p < 0.05$, Significant). Old aged from nuclear family had extreme stress (mean = 1.23) than the respondents from joint family (mean = 1.00).
- There is no significant difference between domicile and stress level of the respondents. ('t' value = 1.348, $p > 0.05$, Not Significant)
- There is no association between occupation they were engaged in and the level of stress they experience at their old age. ($\chi^2 = 16.673$, $p > 0.05$, Not significant).
- There is no relationship between age of the respondents and the stress level. ('r' = -0.117, $p > 0.05$, Not Significant)
- There is no relationship between marital status of the respondents and their stress level. ('r' = 0.026, $p > 0.05$, Not Significant)
- There is no relationship between number of children the respondents had and their stress level. ('r' = 0.208, $p > 0.05$, Not Significant)
- There is no relationship between educational status of the respondents and their stress level. ('r' = 0.234, $p > 0.05$, Not Significant)
- There is no relationship between ordinal position of the respondents and their stress level. ('r' = 0.102, $p > 0.05$, Not Significant)

Findings related to Hypotheses

Null Hypothesis for Hypothesis 1

There will be no significant difference between Gender and the level of Stress of the respondents.

't' test was applied and it was found that there is a significant difference between Gender and level of stress among the respondents. Hence, the null hypothesis is rejected.

Null Hypothesis for Hypothesis 2

There will be no significant difference between family type and the level of Stress of the respondents.

't' test was applied and it was found that there is a significant difference between family type and the level of stress. Hence, Null Hypothesis is rejected.

H03: There will be no significant difference between domicile and the level of stress of the respondents

't' test was applied and it was found that there is no significant difference between domicile and the level of stress of the respondents. Hence, the null hypothesis is accepted.

H04: There will be no association between occupation and the level of stress of the respondents

'Chi-Square' was applied and it was found that there is no association between occupation they were engaged and the level of stress of the respondents. Hence, null hypothesis is accepted.

H05: There will be no relationship between Education and the level of stress of the respondents

'Karl Pearson's co-efficient of correlation' was applied and found that there is no relationship between educational status and the level of stress of the respondents. Hence, null hypothesis is accepted.

Suggestions and Recommendations

- Laughter Therapy was adopted and it was found that it has an impact in reducing stress. Hence, Laughter therapy can be administered.
- Apart from provision of food, medical care and shelter, appointment or periodical visit of Psychiatric social worker at Old Aged Homes will also help concentrating on mental health of the Old Aged.
- Meditation is suggested to practice among the Old Aged for improved mental health.

Conclusion

The study can be concluded with a note that the education, occupation, place they lived, number of children they had nothing had contributed to the level of stress when they become old. All that they were able to realize is their gender and the family from which they came. These two factors had impact on their lives that even affected them to be stressful. At the old Age, many things that seemed most important becomes not so important. All they need is love, care, protection and provision. The study was an eye opener to suggest to homes to look after their mental health through various programmes apart from rendering food, clothing, shelter and medical care.

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TYRANNISED WOMANHOOD: A READING OF KHALED HOSSEINI'S FICTION

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Abstract

Feminist narratives analyse the social construction which makes women as marginalised people. Khaled Hosseini, an Afghan born American author voices for the rights of women in his writings. The present study analyses the women issues dealt by Hosseini in his oeuvre.

Keywords: Access to education – Domestic violence – Maternal Health – Child marriage – Gender inequality

Around the world, gender is the primary division between people. Every society sorts men and women into separate groups and give them different access to property, power and prestige. These divisions always favour men as a group. This is known as gender stratification. Gerda Lerner, a historian and feminist opines in his work *The Creation of Patriarchy* that there is not a single society known where women as a group have decision making power over men as a group. Consequently sociologists classify females as a minority group. Some analysts believe that in hunting and gathering societies, women and men were social equals and agricultural societies also had less gender discrimination. Yet in all ages gender is one of the bases for discrimination. Differences between sex and gender are defined. Sex refers to biological distinctions between males and females. It consists of both primary and secondary characteristics. Gender, in contrast, is what a society considers proper behaviours and attitudes for its male and female members and gender refers to what people call "masculine" and "feminine". This fact is determined by many. Simone de Beauvoir says, "One is not born a woman, but rather becomes one" (qtd. in Butler 1). Julia Kristeva says, "Strictly speaking, 'women' cannot be said to exist" (qtd. in Butler 1). In her essay "This Sex which is not One" Luce Irigaray says "Woman does not have a sex".

The differences between the behavior of males and females are solely the result of social factors specifically socialization and social control. The anthropological record

shows greater equality between the sexes in the past. In earlier societies women as well as men hunted, made tools and gathered food. In hunting and gathering societies the roles of both women and men are less rigid. This proves that hunting and gathering societies exist in which women are not subordinate to men. Anthropologists claim that in these societies women have a separate but equal status. When these socially constructed barriers are removed, women's work habits are similar to those of men. The types of work that men and women do in each society are determined not by biology but by social arrangements. This division of work by gender serves the interests of men and both informal customs and formal laws enforce it. Biology causes some human behaviours but they are related to reproduction or differences in body structure. Female crime rates are rising in many parts of the world. This indicates that aggression which is often considered a male behavior dictated by biology is related instead to social factors. Men and women experience aggression differently. Women view their aggression as often coming from excessive stress and a loss of self-control. Males often view aggressive acts as an exercise in control over others, brought on by a challenge to their self-esteem or integrity. Moreover men are more likely to view their aggressive acts as positive whereas women feel more guilt. Anyone should doubt the presence of core deep differences in male and females, differences of temperament and emotion of masculinity and femininity. It is not environment but inborn differences that give masculine and feminine direction to the emotions and

behaviours of men and women. The anthropological record shows that all societies are patriarchies. Stories about long lost matriarchies are myths.

Afghan women are hapless victims of patriarchy, political changes, war, terrorism and natural calamities. In her book, *Women of the Afghan war* Deborah Ellis points out how women have been at the centre of political and civil unrest throughout the twentieth century in Afghanistan. In 1923, under king Amanullah, the constitution guaranteed equal rights for women and men. In 1953 Daoud became Prime Minister and he encouraged women to participate in the Government and workforce. In 1958 an Afghan woman attended the United Nations as a delegate from Afghanistan. In 1959 women began to work in public positions, including the national airline without wearing veils. New policies encouraged women to work and to feel free to choose for themselves whether or not they would wear veil. They were allowed to attend universities. In 1964 Afghan women received the right to vote. Article 27 of the Afghan Constitution gave all Afghan men and women equal rights before the law in 1977. In 1978 civil war broke out in some parts due to the Communist Government's emphasis on female literacy. In 1979 the Soviets began to push emancipation for women including more educational opportunities and professional training. This was welcomed by some and deplored by many. In 1992 the Communist regime fell. Women continued to work but the Government required women to cover them and forbade them to wear makeup or to laugh in public. Conditions worsened in 1996 and the Mujahideen forces targeted for assassination of educated women and women in professions. In 1993 Afghanistan's Supreme Court declared that women should be completely covered by the veil outside their homes. In 1994 Taliban forces captured Kandahar. They forbade girls to attend school and women to work outside their homes. They captured Herat in 1995 and Kabul in 1996.

In *A Thousand Splendid Suns* the turbulent country's history affects its two protagonists namely Mariam and Laila. In 1978 Mariam was nineteen years old. That time the communists took over the presidential palace in Kabul and killed President Daoud and his family. In 1987 Laila was nine years old. Laila's mother spends much of her time in bed, broken-hearted over the absence of her sons who were fighting in Panjshir with Mujahideen. In 1988 Soviets signed a treaty announced of their departure. In 1989 the Soviets left and Kabul celebrates and looks forward to the new Islamic State of Afghanistan. A severe drought spread in 1998 and continued up to 2000. After

September 11, 2001 and the U.S invasion of Afghanistan, Laila started to feel that they should return to Kabul to help with the reconstruction of their nation.

The issue of health care, especially for women, is apparent to a great extent in *A Thousand Splendid Suns* and to a somewhat lesser extent in *The Kite Runner*. In *The Kite Runner*, Amir's mother died in childbirth. The fact of her death in this way, despite her relative wealth and privilege, underscores the fragility of life and lack of adequate health care in the city. Kabul had only hospital for women only few doctors were working there and they had little or no medicine or no means to anesthetize their patients. Deborah Ellis in her book *Women of the Afghan War* wrote of the health care available to women which runs as follows:

The war and the chaos that comes with it has crippled the health care delivery system... women who are trained and could be of use are largely forced to remain at home. Although some women are permitted to provide health care for other women, the hospitals and clinics set aside for female patients are few and ill equipped.

The rate of mothers who die while giving birth is the second highest in the world, After Sierra Leone... Almost all births are home deliveries, without trained medical personnel being there. The burqa is a pervasive symbol of the plight of Afghanistan's women under the Taliban and within certain segments of Muslim society. Feminist scholars have started to question the use of the burqa as a symbol of oppression. Hosseini examines the complexity of this item of clothing within Muslim culture. In examining Muslim women's lives, Hosseini reinforces and rewrites them and points out that oppression of women existed long before the Taliban came. At the same time Hosseini endorses the strength and resilience of ordinary women like Laila and the meek Mariam who learn to resist in the end.

The Taliban, an extremist militia, seized control first Herat (1994) and then Kabul the capital of Afghanistan on September 27, 1996 and violently plunged Afghanistan into a brutal state of totalitarian dictatorship and gender apartheid in which women and girls were stripped of their basic human rights. Upon seizing power, the Taliban regime instituted a system of gender apartheid effectively thrusting the women of Afghanistan into a state of virtual house arrest.

Under the Taliban rule women were stripped of basic rights, their work and visibility, opportunity for education, voice, healthcare, and mobility. When they took control in 1996 the Taliban initially imposed strict edicts. They

banished women from the work force and closed schools for girls and women and expelled women from universities. Taliban's prohibited women from leaving their homes unless accompanied by a close male relative. The following quote brings to light the ill treatment of women by Taliban:

Crossing the street, she was spotted by the Taliban and ridden with questions-What is your name? Where are you going? Why are you alone? Where is your mahram? – Before she was sent home. . . . One day, a young Talib beat Laila with a radio antenna. When he was done, he gave a final whack to the back of her neck and said I see you again I'll beat you until your mother's milk leaks out of your bones. (TSS 313) Taliban's ordered that the windows of women's house should be painted black and forced them to wear the burqa or chadari which completely shrouds the body, leaving only a small mesh covered opening through which to see. Taliban prohibited women and girls from being examined by male physicians while at the same time barred female doctors and nurses from working. To cap it all, women were denied even treatments for their ailments. The Afghan women cannot either go to a male doctor or get treatment from a female physician. To substantiate the following is quoted:

'This hospital no longer treats women,' the guard barked. He was standing at the top of the stairs, looking down icily on the crowd gathered in front of Malalai Hospital. A loud groan rose from the crowd. 'But this is a women's hospital!' a woman shouted. . . . 'My wife is having a baby!' a heaviest man yelled. 'Would have her give birth here on the street, brother? (TSS 278) Women were brutally beaten publicly flogged for violating Taliban decrees. Even after international condemnation, the Taliban made only slight changes. It considered a sign of progress when the Taliban allowed a few women doctors and nurses to work even while hospitals still had segregated wards for women. In Kabul and other cities a few home schools for girls operated in secret. In addition women who conducted home schools were risking their lives. Women who defied Taliban orders by running a home school for girls were killed in front of her family and friends. Women caught trying to flee Afghanistan with a man not related. Women were stoned to death for adultery. Women were brutally beaten with a metal cable if her ankle was shown from underneath her burqa. Women and girls died of curable ailments because male doctors were not allowed to treat them. Women accused of prostitution were publically hanged. The Taliban's claimed to follow a pure fundamentalist Islamist ideology.

Within Islam women are allowed to earn and control their own money and to participate in public life. The women in *A Thousand Splendid Suns* have very different educational experiences. Mariam is tutored by Mullah Faizullah in the holy Quran, and she learns how to read and write. Yet when she asks her mother about going to school, Nana insists on that the only lesson that Mariam needs to learn is to endure. "It's our lot in life. Mariam, Women like as. we endure [Nana said] Learn this now and learn it well, my daughter, like a compass needle that points north, a man's accusing finger always find a woman. Always. You remember that, Mariam" (7). Nana's tormenting words bring to light the anguish of Afghan women who are destined to suffer. The first generation women Mariam learned lessons of life through sufferings. She understood that the importance of education to know oneself and the world around her. So she willingly tried to educate the third generation girl Aziza with what she knew and it is quoted: Mariam had started teaching Aziza verses from the Koran. Aziza could already recite by heart the surah of ikhlas, the surah of fatiha, an already knew how to perform the four ruqats of morning prayer. 'It's all I have to give her,' Mariam had said to Laila, 'this knowledge, these prayers. They are the only true possession I've ever had.' (TSS 290) Even a few fathers are also insincere and callous towards daughters. Jalilis is a type of callous father who abandons Mariam. Unknowing the fact she adores her father and loves her sweet words from him like "my princess." Though her mother insisted on the fate of being women and also be a woman without recognition for being an ill- legitimate child she lives in an utopian world without coming to terms with reality. It is quoted:

What a stupid girl you are? You think you matter to him, that you're wanted in his house? You think you are a daughter to him?

That he's going to talk in? Let me tell you something. A man's heart is a wretched thing, Mariam. It isn't like a mother's womb.

It won't bleed. it won't stretch to make room for you. . . . (TSS 27)

Laila, in contrast, has a father who emphasises the importance for her education. He emphasises the Laila's education is as important as that of any boy.

As the situation of women in Kabul is not suitable he insists on tutoring Laila himself. He comments about the importance of women attending universities as:

I know you are still young, but I want you to understand and learn this now, he said. Marriage can wait, education cannot. You're a very, very bright girl. Truly, you

are. You can be anything you want, Laila. I know this about you. And I also know that when this war is over, Afghanistan is going to need you as much as its men, maybe even more. Because a society has no chance of success if its own women are uneducated, Laila. No chance. (TSS 114)

In *The Kite Runner*, General Taheri is an ideal father who encourages his daughter's education. "An intelligent girl like you could become a lawyer, a political scientist. And, Inshallah, when Afghanistan is free, you could write the new constitution. There would be a need for young talented Afghans like you. That might offer you a ministry position" (158).

A Thousand Splendid Suns offers a faithful picture of marriages which are forceful and not based on love. Mariam has a forced marriage with a man of forty- five when she is only fifteen. The family members didn't ask her permission. They just informed her. Her step mother says to her:

You have a suitor. . . . His name is Rasheed. He is a friend of a business acquaintance of your father's. He's a Pashtun, from

Kandahar. Originally, but he lives in Kabul. . . . He has his own shop, and he is one of the most sought-after shoemakers in

Kabul. . . . Now he is little older than you. Forty, forty-five at the most. . . . What are you, fifteen? That's a good, solid marrying age for a girl. (47)

By highlighting the women issues Hosseini wants the women to get united and fight for their rights. He is really a ceaseless crusader of women's rights and freedom.

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SOCIO – ECONOMIC REFORMS: A STUDY ON THE TRIBAL PEOPLE IN INDIA

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Abstract

The tribal as a community. It is known as society man living the restricted parameters is known as the sociological structure. To emphasize this point Pascal kippered says, that 'to gain the specified general aims, corresponding modes were brought out among men, which is the society'. Through the policy of interdependence all man are interdependent. Nothing can be activated without depending on the others. The links between the individual and the inclination towards the group dividers the social structure. This development of the society can be called as the traits of the society. Hence it is for this reason that sociology examines the individual men and man-made society. Social mobility in society, the restrictions, changes, in different status of development and their upliftment can also been seen in this context. In accordance with this, this chapter deals with the structure of the society of the paliyans and the Kattunaykans under the headings-family, marriages. Food, clothing, habitat, the varied ways of the use of ornaments, entertainments, hygiene, festivals, the state of education and the social-changes. The culture habit and behavior of a man rests on the environment where he is put-up. Man of the earlier days did not live in solitude. He shared the food, that they got by handing and fulfilled his needs in co-operation with others. Hence the humans lived together and helped one another. The people of lived with civilization and tradition. In course of time people used language as a means for the communication of ideas. It is by the hardship and responsibility of many that justice and righteousness took the upper hand and a wonderful society came into existence. Added to these qualities are the traits like-happiness, suffering, conghict, jealousy and doing to others grew among the humans.

Introduction

The Tribal are the autochthonous people of the land who are believed to be the earliest settlers in India peninsula. They are generally called the Tribal implying original inhabitants. At present, the term Tribal's, according to western writers, generally means an ethic group, geographically isolated or semi- isolated, identified with one particular territory and having distinct social, economic and cultural traditions and practices. In the Indian context the term has undergone further change, particularly the post-independence period. Under the constitution on India certain tribes have been specified as the scheduled tribal's. Only those tribes that have been included in the list of scheduled Tribes', are given special treatment or facilities envisaged under the constitution. Certain tribal's for instance, nomadic Tribal are not specified as scheduled. The constitution there defines or lays down any criteria for specifying the scheduled Tribal's. As per Article 366[26] of the constitution, the scheduled Tribes means such Tribes or Tribal communities, as are deemed under Article 3542 to be scheduled Tribes for the purpose of this constitution. Development, therefore, includes growth, modernization, increase in social facilities, political awareness, etc. Development is, thus, never complete, it is relative, A state of mind, a tendency, a direction, than a fixed goal, it is a rate of change in a particular direction.

Therefore the fulfillment of a certain goal alone cannot be termed as development. In the ultimate analysis. It results in a sense of well being among the members of the society. However, this is not to suggest that the social aspects and the non-material aspect can be completely overlooked. Whatever is the agency for achieving development, it must be aware of the nature of development in order to achieve the same. To motivate people for development, institutions have to be created as development cannot be introduced in a society where a majority of the population does not become involved and participate in the development process. Development plans necessarily have to be accepted by people. Alfred Diamante points out that development results from the proliferation and integration of functional role in a community and economic development alone does not do away with all the evils of the society. Proliferation in different roles is an aspect of a development society; however, this proliferation should not remain action unintegrated.

Inequality Development Social Justice

Inequality is increasing in our country at the fast rate. In this milieu the condition of the scheduled caste and scheduled Tribes is bound to deteriorate at a still faster pace. Therefore, the first point which we must consider is how it is that we are moving in the opposite direction not

which standing desorbed provisions of all description in the constitution for termination of inhuman traditions and iniquitous practices have not been followed. Similarly exploitation in various forms has not only continued even after adoption of the constitution but has got accentuated. On the other hand, the benefits of new development have been largely concerned by small urban organized and educated classes. A variety of other undesirable elements have gradually joined this new privileged group and it appears as if the entire economic system is in their clutches together have got organized in the form of a big interest group and it appears as if the entire economic system is in their clutches. The organized sector in our county has not been content only with cornering for itself the benefits of development. It has taken undue advantage of its authority and not allowed the entire unorganized sector to receive its due share in benefits of new development on the other hand, the processes of deprivation of the unorganized sector have depend through a varied of subterfuges. Further, it is also not worthy that only those people have been able to enter the organized sector who either occupied a privileged position earlier or who got the opportunity of education. In this way largely members of higher castes acquired command over this sector and the place of the scheduled castes and scheduled tribes has remained limited to reserved positions, the other segments of the economy being largely out of their reach.

Tribal areas of Indian present an extremely complex socio-economic situation. During the pre- Independence days, the tribal areas were grossly neglected and chronically backward .but after Independence, a special treatment was given to these areas. They were reorganized and the governors of states were given regulation making, powers for tribal development administration. The main thrust during the first five year plans was on economic development while the fourth plan a specific target group development approach was adopted. But owing to inconsistencies due to social conflict between traditionalism and modernity, humanities and science subjects, the student may not have any clear cognitive structure that can give direction and strength to their attitudes.

Tribal Development

The environment of an area has its impact on the administration of the area. The Tribal culture, its economy, social custom and economy, social custom and political system also influence the administrative setup and

practices in that area. The administrative set up has to be suitably changed keeping in view the ecology of the Tribal area. Economic development is a process whereby county's real national income increases over a long period of time. Economic growth means move output and economic development implies both more output and change. All the tribal groups are not in the same of social development. There are some groups in remote and inaccessible Tribal villages. On the other hand, there are some groups that have had the benefit of sufficient interaction with rural and urban population. There may be a third group of people who have made adjustments with the rural-cum-urban social environment and who are already on the way of assimilation into the larger complex. The fourth group comprises of those who have become a part of the urban and rural complex and as such are indistinguishable from the other population. A process of detribalization may be said to have been taken in their case. While it is generally agreed that sufficient time should be given to the first groups to get them oriented to the Indian social life as a whole, there is a great deal to be said infamous of some of the important form of Tribal culture. It is evident that changes are bound to make into even into the hard core of tribal culture as a whole. It may be useful to outline criterion of cultural development for the four groups mentioned above on the basis of system may be introduced, efforts may be made keep up the older forms of non-material culture of nontribal groups but serious problems of adjustment and assimilation are likely to arise in future. For example the Tribal group may get absorbed in the highly complex caste structure of the society, which they do not have at present.

In case they are placed at the lowest, it would be regression for them than progress and the tribal groups may be drafted into the highly complex and philosophically oriented religious system, which might undermine the very root of Tribal culture. The third aspect of development is the dimension of political development. The concern for political development refers to the process of politicizations that is increasing participation or involvement of the citizen in the state activities and in power calculations and consequences. The political goals of development imply evolution towards democratic process and forms of government. The approach to different Tribal groups would, however, depend upon the existing social organization and the tribal panchayat/ councils, if any. Each Tribal group would have to be worked on an individual basis evolution of the political structure of democracy linked with the large framework of power

politics in Indian society as a whole. There can be no civilization in which man women are not equal partners. There can be no nation which has not been built by their joint effort. There can be no freedom unless man and women march forward together and achieve it. A society that denies to its members social justice will not produce leaders capable of fishing for economic and political equality. If we can attain social self respect, political self respect is bound to follow. When we ask for freedom and democracy in the political sphere and yet make only the feeblest attempts to shake off the shackles, of an entirely unsatisfactory and out worn social system. If we therefore, honestly wish the movement every success, we have to first educate and convince our women folk of the importance of this movement. Women's progress is essential for this self-repent league. Let us aim to see that our women cultivate right kind of self respect and imbibe the principles of social regeneration. There need to be anxiety of our future generation being when our people can need without feeling that one in a bracing, another Adi-Dravida and soon. If this can be achieved, and every man believes that he is as good as another, then the political freedom, which we are bound to win, will rest on solid foundations and our country progress will be assured. The first matter which, we think, will engage the attention of an awakened womanhood is the improvement of her education efficiency. Women's education has to be as extensive as possible and where individual abilities permit it, intensive too. We mean that no women ought to be denied the opportunity of gaining all the knowledge that her capacities can acquire, simply because of her sex. In the present condition of Indian womanhood, these are fairly an uphill task. Our social and domestic disabilities, will not give way all at once. The utility of the curriculum is questioned even in the case of men and can be more so in the case of women, where merit of gaining a livelihood is would be necessary to her only under exceptional circumstance. Women demand the inclusion of girls from all schemes for compulsory and free elementary education "Mother and Fathers in the Madras presidency and the united provinces, claim free education for their girls". Women demand that half of the money that is available for education in any locality shall be allocated to the free compulsory elementary education of girls. Parents recognize the value of education for boys and are willing to pay for it. The making of education free for girls would of itself make education popular among girls. There is no Hindu custom to prevent little girls from attending school. There has been a strong deterrent for the

enforcement of free education for the girls if the homes of the future are to have worthy mothers and all these educated young men respected wives. Roe Bahadur T.Varadarajalu Naidu, who was the chairman of the educational standing committee of the Madras Corporation, made speech to the madras educational council, covered all the arguments for compulsory and free elementary education. However there was an exclusion of girls which he stated was solely on financial grounds which Mary women organizations protested. An amendment for inclusion of girls was demanded by the women's liberation groups.

Women are to achieve equality only through basic changes in society. These groups wanted men to help with house work and child care to free women for work outside the home. They believe this would result in relationship based on mutual respect and affection rather than on men's economic and physical dominance. One of the most potent factors in the awakening has undoubtedly been the all-India women's. Education conference initiated by Mrs.E.E. Cousins, H.H. the Maharani of Baroda. There is no doubt that the demand for increased facilities for education of girls, both primary and secondary as voiced by the conference and other association is real and insistent. India's three ills-Ignorance, illness and Indigence will be turned by the help of women into three women's – wisdom, wellness and wealth. While in some areas, independent political parties from the Tribal groups have emerged, it may be useful to draw upon and abide by healthy communication among different political parties not to exploit the Tribal groups politically. At the same time, interest orientation and politicization of Tribal groups is essential. Thus, the goals of Tribal development can be grouped into the following two objective long term objectives and short term objective development in generally accompanied by economic inequalities' and it also gives rise to various forms of socio-economic tensions. The development of Tribal communities is one special aspect of this general process as the socio-economic situation of these communities is somewhat different from the general socio-economic situation in India. The Tribal economic can be said to be at one end of the spectrum of India's general socio-economic scene. Tribal development poses a special challenge to the development Administration due to two reasons. Firstly administration itself in the Tribal areas emerges as a very strong group in comparison to the local community.

Social Reform

Scheduled tribes in India constitute about 7% of the total population and are at varying stages of economic and cultural development. There are different tribes in the country, highlighting their diverse character and the impact of state policy upon their socioeconomic status. In order to protect the interests of the Tribal's and to improve socio, economic and political development of the scheduled Tribes the constitution has provide certain safeguards. Since independence, various planned efforts have been made for the development of the scheduled Tribes. Demarcation of administration units like tribal Blocks, Integrated Tribal Population and formulation of Tribal sub-plan and quantification of funds for Tribal areas can be counted as some of the tangible achievements in this direction. A number of ministries and Departments in the Union and state Government have been entrusted with the task of implementing constitution provisional as also various arenas specific and family oriented programmes for speedy development of scheduled Tribes. The Government of TamilNadu has taken steps to prevent land alienation. It has been implementing a lot of development programme for that benefit of the Tribal through Tribal sub-plan. But the desired results have not been achieved on account of weakness in delivery system. There is need for plugging various loopholes in the implementation of the programmer and for strengthening of the delivery system. The constitution has placed a special responsibility "for the development of these regions" on the administration. The power of administration increase because of this special responsibility, and in the context of imbalance of power between administration and local community in these areas, the responsibility of administration further increase. Though all the Tribal areas are not at the same stage of socio economic development, never the less, it can be said that there are some basic similarities in all these areas during the second half of the 20th century, these areas got special attention as they were the most backward areas and had a great potential for forest mineral and agricultural development. The natural barriers were overcome roads got built, mineral explorations started, forest potentials exploited and bigger stream of administrations, contractions, traders and other fortune-seakerrs started. As the new climate emphases achievement, ignores the means and sanctifies commutation, the articulate outsider has, therefore, one motivation quick acquisition. The Trials become defensive as they are not able to meet this group on term of equality. The fastness in the new situation inhibits the harmonizing incidence of time. Therefore, most

of member of the scheduled castes and scheduled Tribes along with other people in the unorganized sector are obliged to face and are facing the process off deprivation and exploitation in an equal measures or even in wires from. The social development signifies the development of social institutions which may facilitate smooth changes and outlook of people. It means improvements in social life like norms of mutual conduct among members, humanization and modernization. He most important agency of social development is educational institution spread in a society both formal type and mass communication. Development is usefully conceived as an aspect of change that is desirable, broadly predicted or planed and administered or at least influenced by Governmental action. Thus the concept of development of an aspect of changes, a plan or predication, and involvement of the Government for the achievements of the planned or predicated goal. The term rural development is also used for the process of allowing and encouraging people to meet their own aspirations. It therefore, most relate to transforming the entire society emerging together it economic, social, political and administrative aspects for an all round balanced upward change. Development and termination are not interchangeable terms as development results from proliferation and integration of functional roles in a community whereas modernization is a particular case of development. The constitutional development cannot be used synonymously with grout as well. However, this is not to suggest that the social aspects and the non-material aspects can be completely over looked. Whatever be the agency for achieving development, it must be aware of the nature of development in order to achieve the same. The main aim of development is to increase national as well per capita income and to raise the standard of living of the people and to secure justice, freedom equality and security for them in the society. The focus of development is now increasing on equitable distribution of wealth and income full utilization and manpower better utilization.

Economic Reform

Therefore cost of the remembers of the scheduled caste and scheduled tribes along with other people in the unorganized sector are obliged to face and are facing the process of deprivation and exploitation in an all equal measure or even in worse forms. The constitution of India has provided certain protective provisions to safeguard the interests of scheduled. Tribes which are explained as follows article 15 prohibits any discrinsation on grounds or religion, race, caste, sex or place of birth. But clause 4 of

this Article provides an exception to this. It empowers the state to make any special provision for the advancement of socially and educationally backward classes of the citizens of for the scheduled caste and scheduled Tribes. The provision is in accordance with the policy envisaged in Article 46 that the state should promote with special care educational and economic interests of the weaker sections of the people and protects them for social injustice. This clause has been especially incorporated to prevent any special provision made by a state for the advancement of socially or educationally backward classers of citizens from being challenged in the law courts on the grounds of it being discriminatory. The object of this clause, added in 1951 through an amendment of the constitution, is to bring 15 and 29 in line with Articles 16(4), 46 and 340, and to make it constitutional for the state to reserve seats for citizens belonging to backward classes scheduled castes and scheduled Tribes in the public educational institutions as well as to make other special provisions as may be necessary for their advancement, e.g., provision of residential accommodation. It enables the state to do what would otherwise have been unconstitutional. The special provisions may be made not by the legislature but also by the executive. Such special provisions may, this, consist of Reservation of seats for members of backwards classes in educational institution, Relaxation of qualification required for admission into such institutions, providing housing accommodation to members of such classes, and concessional treatment for them in the matter for settlement of Government lands. The test of back wardens under Articles 15(4) "social and educational". As to the quantum of reservation which the courts way up holds as "reasonable" and consistent with Article 15 (1), it has been laid down that. A reservation, under Articles 15(4), less than 50 percent of the seats upon to admission would be legitimate and reservation in excess thereof would be struck down. The goals of tribal development have been grouped into long term objectives and short term objectives. The long term objectives are to narrow the gap between the levels of development of the Tribal's and the others to improve the quality of life of the Tribal communities. The short term objectives are the Elimination of exploitation in all forms, speeding up the process of social economic development, improving organational capabilities and Building up inner strength of the people etc. The protective provisions are in Articles 15(4), 16(4). 19(5), 23, 29, 46, 164-Fifth scheduled and sixth scheduled provide the effective constitutional taking note of the centuries old injustice perpetrated against the tribal

communal ties, have adopted strategy of Tribal Developments, which seeks to provide them protection from exploitation and assist them in their economic development. The problems are protection of Tribal rights in land, Tribal sub-plan, welfare programmers, Reservation in services, Reservation in the parliaments, state legislature and local Bodies Bonded labor rehabilitations and the role of administration machinery. The general methods of alienation have been through sale, mortgage, lease, benami transfer, collusive decrees and fraudulent methods of land grabbing. There have been many cases where the land has been taken in lieu of the money loaned. Such land transfer have been affected in the form of mortgage, share cropping, marriage with Tribal women, in the name of a tribal farm servant, adoption of a non-tribal by a tribal etc. In many cases the tribal's have not only been dispossessed of their land but they are forced to work as agriculture laborers on their own land. In some cases the non-tribal's credited fictitious document or manipulated the sale deeds to show that the sale took place prior to protective provisions of the land laws became operative.

Conclusion

Tribal areas of Indian present an extremely complex socio-economic situation. During the pre- Independence days, the tribal areas were grossly neglected and chronically backward .but after Independence, a special treatment was given to these areas. They were reorganized and the governors of states were given regulation making, powers for tribal development administration. The main thrust during the first five year plans was on economic development while the fourth plan a specific target group development approach was adopted. But owing to inconsistencies due to social conflict between traditionalism and modernity, humanities and science subjects, the student may not have any clear cognitive structure that can give direction and strength to their attitudes. Scheduled Tribal communities reside in about 15 percent of the country's area, in various ecological and geoclimatic conditions ranging from plains, forest, hills to inaccessible areas. Tribal group's raw at different stages of social, economic development, while some tribal communities have adopted the main stream way of life. At one end of the spectrum, there are 75 primitive Tribal groups at the other who are characterized by a pre-agriculture level of technology, stagnant or declining population, extremely low literacy and subsistence level of economy. Since pre-historic times,

India has been a country of multiracial stocks. Its different parents are occupied by the various groups of people having their distinct cultural traits and levels of development. Among them, a number of groups are still in primitive stage and are called aboriginals. India's mythological accounts describe, that Aryans invaded this country and came in contact with the people of this country. In the census of India 2001 indicates that there are 8, 43, 26,240 scheduled Tribal population in India. In the existing historical literature on modern India the emergence of a Tribal consciousness and a distinct Tribal sensibility did not receive adequate attention. The social and economic change so far experienced appear to have led to the declining importance of local customs and dialects, which has led to further progress through the adoption of modern techniques. But there is a great need to reduce exploitation on an intertribal as well so that class segregation can be avoided within the tribal society.

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ASSERTION OF RACIAL IDENTITY: A STUDY OF ROHINTON MISTRY SUCH A LONG JOURNEY

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Abstract

Rohinton Mistry a leading Parsi writer who is known for his diverse thematic concerns and stylistic aspects. His first novel Such a Long Journey is a fact based fiction that highlights the uniqueness of Parsi community and culture. Further in this novel Mistry proves that the members of his community and honest and they will not involve in any sort of unlawful activities.

Keywords: Ethnic consciousness, distinguished ancestry, crooked political system, uniqueness distinctive identity.

One of the striking aspects of postcolonial fictional writing is the vociferous assertion of racial identity and the endeavor to reconstruct of racial history. Curious enough, postcolonial writers, in particular, writers from marginalized social groups strive hard to propagate the unique features of their community and gloats over its glory. The writings of Afro-American authors, Canadian native writers and Indian Dalit novelists may be considered as examples. Like other marginalized writers, authors hailing from the Parsi community also hold aloft the ancient glories of their community. A.K. Sing's observation of the strenuous efforts of the postcolonial Parsi novelists is worth quoting:

The postcolonial writers endeavour to postulate their own version of history of their people. A colonial fiction writer's story, its subject-matters, the processes of emphasizes and subordination and inclusion and exclusion, which it is subject to, would be conditioned by his preferences and predictions. A post-colonial writer who has inherited the same literary genre and emplotting strategies rejects the preceding stories about his people and weaves his own. (193)

Among the Parsi novelists, Rohinton Mistry enjoys a pride of place due to his artistic capabilities and thematic concerns. Mistry's first novel *Such a Long Journey* is a nostalgic recreation of a middle class Parsi in which the members live an insular ghetto-like "Khodadad Building" in Bombay. This novel is written based on the Nagarwala episode of 1971. Mistry brings into the canvass of the book, the journey of a nation, city, ethnic group and an individual against the Indo-Pak War of 1971.

Mistry's overriding concern for his community is explicit in the three epigraphs of *Such a Long Journey*. The first epigraph is from Firdausi's epic *Shah-Nama* which spotlights on the glorious past and the precarious present

of the community. Three lines from T.S. Eliot's popular poem "Journey of the Magi" form the second motto that reflects the hazardous journey undertaken by the Parsi ancestors from Iran to India. Further, three lines from Tagor's immortal poem *Gitanjali* constitute the third motto which envisages a distinctive identity and immense prosperity of his community. The three mottos of the novel substantiate, Mistry's ethnic consciousness and relentless concern for his community.

Interestingly, Mistry in *Such a Long Journey* glorifies the distinguished ancestry of his religion through the central character Gustad Noble. Mistry, cunningly creates a situation in the novel in which Gustad finds an opportunity to zoom upon the glorious past of the Zoroastrian religion. Malcolm Saldhana, a Christian friend of Gustad once began to say "Long before you Parsis came in the seventh century from Persia" (24). At once, Gustad intervened and asserted the ancientness of his religion.

That may be, . . . but our prophet Zarathustra lived more than fifteen hundred years before your Son of God was even born; and thousand years before the Buddha; two hundred years before Moses. And do you know how much Zoroastrianism influenced Judaism, Christianity and Islam." (24)

Parsis are closely associated with their religion. They may claim that "All religions were equal . . ." (24) yet they can never think of religious conversion. A reader of the novel may wonder Gustad attending worship at a Catholic Church. "On Sunday morning, Gustad would set off with Malcolm for Crawford Market, but their first stop was always the Church where Malcolm attended mass" (23). Gustad was much carried away by the rituals of the Church but he never allowed the Christian ideologies to influence him. "But he was on his guard, conditioned as he

had been from childhood to resist the call of other faiths" (24).

To cap it all Mistry's enormous concern for his community finds complete expression in Mistry's concerted effort to efface the stain fallen on his community. Such a Long Journey is a fact-based fiction in which one can find a parallel to the Nagarwala episode. Maya Daruwala explains the episode as follows:

... Nagarwala incident which took place around the time of Bangladesh war. Sixty lacs were disbursed by a bank Manager to Nagarwala on the strength of a single phone call by someone who identified herself as the Prime Minister. A few months later Nagarwala was dead and few know where the money went. (29)

In Such a Long Journey major Jimmy Bilimoria becomes the fictional counterpart of Nagarwala. When Nagarwala was arrested he confessed that he had mimicked Mrs. Gandhi's voice. He was sentenced to undergo four year imprisonment but he died the following year. The incident was unforgettably alive in the mind of many Indians. Nagarwala died under mysterious circumstances and also the officer who was investigating the case also died mysteriously in an accident. Arun Mukherjee observes, "... Indians often allude to the incident and fit in their own versions to the missing part of the tale" (84).

Parsis are proud to claim that no Parsi will involve in unlawful activities and crime is a taboo for them. However, the Nagarwala episodes throw mud at the Parsi community. In order to remove the rust that surround his community,

Mistry introduces Major Bilimoria as a friend of Gustad. The arrest of Bilimoria in the novel jolted the Parsi clan and they could not accept that a member of their community will involve in a crime like that. Gustad makes a trip to New Delhi and listens to the confession of Bilimoria that bring to light that he was innocent and in fact he was a pathetic prey to the crafty political manoeuvring of Mrs. Indira Gandhi. Through the character of Bilimoria, Mistry has showed to the world that Nagarwala was not a culprit but a patriot who was victimized by the crooked political system.

Thus a reading of Such a Long Journey proves that Mistry being a postcolonial author, tries to present his community from his own standpoint. The novel bears ample proofs to the ethnocentrism of the authors as well as his strenuous efforts to highlight the uniqueness of his community.

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"ENGLISH LANGUAGE TEACHING AND LEARNING IN INDIA" A CRITICAL STUDY IN MARXIST PERSPECTIVE

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Abstract

Language is a means of communication which acts as a medium to transform an illiterate into literate by enhancing knowledge and wisdom. Education plays a key role in making a developing country into a developed by producing many literates who can strive for up lift and to change their nation biographical image with a great plan and structure of implementation. Here we can analyse the importance of a language which plays a vital role in making a man as a professional. If we observe from the beginning of humankind we can understand the importance of language and its great work which had kept the present changes in front of us. If there is no language it may not be possible. Even today a language plays an important role in our day today life.

No one can imagine the world without a language in present globalised and professional world. So language teaching and language itself occupied a prominent place in education system and all the students should be given a proper training to reach their future necessities. But teaching a language is not up to the mark. In many institutions in India, language is treated as a subject not as a language and it's a fact, which is making all the students unskilled and they are not reaching to the mark of central board students. Even in some states language is treated as secondary and not given proper importance. When world is gaining a new shape and new look along with that our methods of teaching for students to be enhanced to reach and to understand the present changes which helps to mould themselves to adjust and to habituate the changes and makes them to suit for present and upcoming changes in the market and industry.

Keywords: *language teaching, professional, central board, market and industry.*

Introduction

For making all the students as professional and pioneers of a nation, there should be proper measures, plans, proper modifications and changes in education system and in methods of teaching. The students those who are pursuing higher degrees don't know what they are studying for and they don't know what they have to do and they don't know how it helps them. This is the confusion what is created and creating by Indian education system.

Marxist ideas in teaching gives a clear information that everyone requires a common method and system of education which acts as a means to bring a source of income along with a proper knowledge to the student to prove himself and to introduce his new ideas in transformation of society. Karl Marx is having a great view and thoughts regarding education, which brings a right way of consciousness and awareness. It helps every individual to realise himself as social being and not to forget that he has a minimum responsibility towards society. Marx principle of education is to make every individual as a scholar and scholarly manners should help to the society

by implementing his thoughts and ideas in making his nation and his people to travel towards development. Marx view towards education is to make everyone to think about his individual development along with his nation development. Karl Marx, the resourced and well defined person has changed the face of the world with his principles and teachings.

When we speak about Karl Marx we have to remember the statement which is given by him i.e., "All human relations are economical relations and the fate of an economy will be decided by the income of its state individuals". When we think about his statement we can understand that every individual should earn money for his existence and survival. So every individual should able to get his food by executing the tasks in the area of his work. Here if he wants to get a job he should be skilled and worthy. At this juncture a question arises in every Indian educationalist that are we producing skilled youth? When we are able to give good education in view of market needs and expectations then an individual can earn his own income without depending on any other. If he wants to

earn we should give proper education and training. So here at this point we fail. We are not providing common education and there is no common education system for all the Indians and it is categorised by the level of income and status.

When we provide proper education in view of market expectations then there will be a scope to an individual to make him to fit for the conditions and to mingle in his work atmosphere. According to Karl Marx every young man of the country will have equal rights in enjoying the resources of his own country and the government should focus on giving those privileges. So the education system of a country should have common method of teaching and an individual will be benefited. Then a country will have a great force of skilled youth which helps a nation to build a developed economy. When we wish to produce skilled youth on the basis of market needs and expectations we should consider day to day changes in the market and we should focus on emerging highly professional skills in the learners. So here we can understand the importance of a language. Every area and at every moment in an individual it is depended on the proficiency in a language and the way of exhibiting skills in languages by understanding situations and by analysing the character of an individual he should be able to slide his language. This can be acquired by a person when an individual gone through a process of training him as a professional with new methods and techniques in learning English language with the help of institution.

"Capitalist education system will be in the clutches of the politics and religion and controlled by those forces to design the syllabus to teach and train workers to be obedient working force without raising their voice against the ruling class."

- Karl Marx & Fredric Angles

The above statement of Marx & Angles clearly depicts and apt for Indian system. The impact of invisible forces makes the system to work be in its control. It designs the syllabus according to its norms and conditions to produce a great number of obedient working forces. Here in India it is clear and everyone can understand by looking at the discrimination in the standards of education and the difference in the syllabus and curriculum on the basis of financial background. It is visible when we understand the concept of English education and the role of government in designing its syllabus and maintaining the standards by neglecting it in government schools and encouraging in establishment of private institutions with a tag line to that "English medium" and government is acting as a Brand

ambassador for those private institutions. On behalf of private individuals government is making the people to believe that government schools had failed in providing better education so join your children in private institutions.

In India education system encourages and brought a lot of discriminations and classifications in the syllabus and curriculum on the basis of the economical background of the student. The financial status of the students decides the standards of the education. No one is taught in the same perspective and idea; the way of teaching will be changed according to his school and the syllabus. There will be different curriculums and syllabus which varies on the basis of financial background of the learner. Even education is treated as status not as a means of knowledge. Education had turned up in to a great business in India so no one requires the development of an individual by providing a scientific and resourceful education except their profit.

Indian education system is based on quantity not on quality of education. There won't be proper facilities and infrastructure in schools. In India even today education system is based and working according to the principles and thoughts of Britisher's who introduced English education system in India with a criminal idea and the same is following by our Indian education system to produce a good number of obedient working class. If there is no such kind of idea behind it why the education varies from School to school? Especially in India preference will be given to the name and fame of the institution but not to the standards. The name and fame of many institutions will be decided on the basis of quantity of marks that the students of the particular institution gains. Even a student's future will be decided by the parents and society on the reputation of the institution where he gains marks but not on student capability and knowledge he gains. Here language is also playing a major role in deciding the standards of the institution on the grounds of student capability of speaking fluent English. When student speaks fluent English in the society the people will start asking the question, which school you are? Narayana and SriChaitanya private institutions had changed the whole scenario of education system in Andhra and Telangana. Even people are craved and craving to join their children in those private schools only on a single reason, there will be English as a medium of instruction. The great tragic thing which people are unable to understand that there is no standard in teaching in English and all the private schools failed to meet the standards of English language. It will be known only when these private institutions are compared

with the corporate schools like CBSE and IJCS syllabus and curriculum were implemented.

English is designed as a second language for all the students in the private institutions and public schools that are run by the government. There won't be proper facilities and syllabus for the students. Even getting a good English facilitator in public schools is a day dream for the students, then how English can be treated as a professional language in such schools. Now days every company is using English language as a criterion for job? What about the students who are not able to be trained as professional language speakers those who pursued in public and private schools?

When language is playing a key role in getting a job or in giving a job, why educational institutions are unable to provide such language training to the students? Job sector is only based on communication skills which can be attained through the help of language which gives confidence and strength to the students to speak. Here coming to the major aspect, when we think about language is compulsory to a student to improve his area of knowledge and to gain fluency in utterance and usage of a language every institution should act as a platform. It should be a place of training by trained trainers/language experts. It is a dream in India and no one can expect such kind of education.

In broad way we use to call it as communication skills where a student can learn how to speak? What to speak and where to speak at what level with what kind of language? Every student starts learning English from his 1st standard, then why he is unable to speak fluently in India? It's not a problem of few students it is a problem of every student. Even institutions are not focusing on those things because they need marks but not student's skills or to give a proper training. Even today a fact which is indigestible is English is treated as a subject but not as a language, its true and everyone have to accept it. Our education system is in such a way where a student's talent and knowledge is measured with the marks that he obtained in his examination.

Then how can we expect smart thinking and innovative ideas from a student in transforming his nation status and development. If a student is well educated he will go through number of books where there will be a scope for him to enhance his knowledge. But our education system and language teaching in schools were not giving such a scope for the students where the standard of our education system will be proved. It is not the failure of any student for not speaking fluent English, it

is not the problem raised by the institution, it is the problem which is created by our education system. Even today India is facing a big problem with unemployment; itself it shows how our education system works. Even parents are unable to think or question about the change of education system because they need a status in the society where they measures with their ward marks and with the name and fame of the institution where he pursues his education but not with the skills that he should acquire with his efforts.

In view of Marxism education should give a chance to the learners to learn to get food by their efforts and knowledge. So here the point is, in India every student is provided the means of education but he is not able to get or earn food with his skills that he gained. The educational institutions are motivating students to get good marks in the subjects that what they learn for an academic year and there won't be any testing programs except Examination. Educational institutions are only bounded for the examination as the best testing method. Here the problem lies in this. A student is able to write the things that he learned or mugged up by the institutions in the examinations and he gets good marks. Here the main thing is, if we have a look at the student who scored highest marks is not having any kind of creativity and innovative thoughts those who pursued in private schools. Even though they get a job they cannot enjoy the work. Because the things they learned, what they wrote in their examinations and what they scored is not helping them to get good marks in the job/profession. The problem is, they are trained in writing exams and to present what they studied. Here the matter is, they studied but not learned.

Suppose if a person decides to become as a farmer after completion of his education with specialization in agriculture and started to work in the fields. He started implementing the things he studied and in what he specialized by spending many years. He got good marks and he scored high. But when he enters into the field, the soil, features, characteristics and atmosphere will be totally different from his textbook and reality. Because, in the present education students are supposed to sit in the closed rooms and institutions or system makes them to see the world in the textbook or in that closed room. So, what he learned through his textbooks is different from the reality and even though he scored good marks in his area he fails to get a bag food grains with the knowledge what he gained. In the same way we are teaching English language to the students and they are learning. We came to know that they are learning by seeing their performance

in the examination. But when they are interacting with the people in the society they fail in presenting their language skills what they learned. Because we are giving bookish knowledge to the students at school level and we are making students to fail in their life with our mistakes in teaching and with our syllabus. They are many students who are not getting opportunities to get a job, only with the reason lack of good language skills.

The thing is he taught by his faculty who were teaching by getting master's degree in the field of their subjects and who were selected by the same testing procedure called examination. But if they start to learn from a farmer for half of the time what they spend for getting their degree they also can be called as farmers not as learners, because farmer knows how to produce and can understand climatic conditions and soil problems.

It is acting as a justifier of a student in testing him as a professional or not by using medium of language what has been treated as professional language when he faces a testing program of his credentials. Here every profession will have its own way of expression and vocabulary which proves them that they are professional in their field. A doctor uses a doctor language which is meant for their profession. A teacher speaks a professional language which suits for their profession in view of the student capabilities. A politician speaks his professional language. Here every one is using their professional language, expression and style which suits to them and which helps them to make all the listeners to believe that they are professionals in that field. And why we are neglecting and why we are unable to train students as professional speakers in India? Why we are unable make him a professional in using a language? Why we are failing in making the students to realise the importance of language in this professional world? Is a teacher is responsible for this or an institution or the system? Is it not the failure of our education system? Even if Students possess master's degree and if they fail to speak properly, what is the value of having a degree?

Many students from India prefers other countries for best education, itself it is proves that we are not providing a standard and valid education. It's not failure of an institution or a group of institutions it is the failure of total education system. Everyone feels that they are skilled and worthy when they are pursuing but when they completes it and when they enters into the market they are realising that they are unworthy and unskilled and they are preferred for labour work but not for professional work. Even few are getting jobs but they are failing at a certain

stage and they are unable to survive and sustain in the market when they face competition. The most tragic thing in India is a person's capability will be decided by the name of the institution but not by his skills and abilities. The testing programmes and the methods are outdated and institutions are failing to allow new methods and programmes in testing of student capabilities.

In teaching we will teach we practice and we never let our students to do, when we ask them to do they will not be ready. There is a lot of difference in saying and in doing. We are making our students to chew the same matter what we chewed and we are forcing them to chew but we are not helping them to swallow and to digest it. Here we listens a common point which is rising by all the students that they don't feel interesting in listening to the class. What is the reason, does everyone can teach interestingly? Does every subject is interested to listen. Here students are unable realise interest comes from the dedication what they show towards learning and it is not depended on the faculty that who teaches it. Here the problem is in the student, in the institution, in the education system and curriculum? In this scenario student blames teacher, teacher blames student but both of them are unable to recognise the problem that is with education system and its curriculum.

Curriculum and syllabus should have a scope of transformation and it should keep on changing its image and structure which are suitable for market and it should be able to be aware of upcoming changes and it should be able to produce a good quality of education in good quantity of students who can sustain in any kind of situation. There should be listening, watching, adopting, acquiring, thinking, processing, analyzing, practice and usage (implementation).

The major problem is Indian education system not having a proper syllabus and curriculum which is designed and designing on the grounds of present needs and scenario. In teaching English, even today all institutions are using the same methods and principles and the fact is many institutions and faculty won't use all these methods in teaching English language in what they trained. Even there are great methods and approaches for teaching English language there is no chance for practicing or implementing those methods and approaches. The problem is with the implementation and in giving a proper training. There should be teaching along with training in the language and it should not be measured with the testing program called written examination it should be measured with their skills what they prove with their

performance and implementation in all the four skills. In India schools are meant to improve the reading, listening and writing and neglects speaking skill because the education system wants to produce working force to the capitalists. Due to this, Indian education system had started to design its syllabus according to the wishes of capitalists but not on the interests and needs of the stakeholders.

Conclusion

So here we can understand that when a professional trainer teaches to the learners the learners can also be transformed as professionals. Indian education system is producing labours who meant to do labour work instead of producing creators and producers. This is a great discrimination which is happening in India from many years. Major students had given training in doing labour work but not professionals.

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UNVEILING THE WEB OF THE SPIDERWOMAN THEATRE: AN INSPECTION INTO WINNETOU'S SNAKE OIL SHOW FROM WIGWAM CITY

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Abstract

A challenge to the mainstream theatre and performance, the Spiderwoman Theatre was founded by the indigenous female trio of America: Lisa Mayo, Gloria Miguel and Muriel Miguel. By actively performing till date, this theatre addresses in depth the native female experience of cultural, social and political stereotypes. This paper entitled 'Unveiling the Web of the Spiderwoman Theatre: An Inspection into Winnetou's Snake Oil Show from Wigwam City' attempts to inspect the techniques used by these artists that facilitate the examination of the contemporary topics in a historical contexts. Through the analyses of the methodology used in the play, this paper also seeks to show how the audience become entangled in the Spiderwoman's web of rituals, tradition and story-telling.

Introduction

Taking its roots in the 1970's, the Spiderwoman Theatre began as an outcry against the bias towards women in radical political movements. Gradually, this theatre began to imbibe issues of the indigenous communities, collaborating native women and their perspective on gender roles, cultural stereotypes, sexual and economic oppression. Founded by Muriel Miguel, the theatre is composed of a diverse company of Native American women including two of Miguel's Kuna sisters: Lisa Mayo and Gloria Miguel.

Hidden facets of the Web

Ideologically, this theatre could be compared to the Theatre of Roots Movement, a post-Independence attempt to "decolonize the aesthetics of modern Indian Theatre"(Mee 5). According to Erin B. Mee, the Roots Movement sought new ways of structuring experience; new ways of perceiving the world and new modes of social interaction that were not dictated by the values and aesthetics of the colonizers (5). Similarly, the Spiderwoman theatre's techniques aim at reinstating their historically suppressed and contaminated native identity, simultaneously injecting the indigenous arts and culture into the mainstream.

The legend of Winnetou was written by the German novelist, Karl May who has neither gone to America nor has met an American Indian but has managed to create "a romantic stereotype of the Indian as a 'Noble Savage'" (Jayanti 21). The legend concerns a German man named Gunther who goes to America to seek a fortune, gradually befriend Winnetou, a noble savage. Winnetou and

Gunther become blood brothers and save each other's lives but in the end, Winnetou dies casting the Indian race into doom. Though Winnetou is a fictional character, for most Europeans, the character is a true representative of an American Indian.

The legend is reworked in the play and becomes entangled in a thread of stories, which the artists of this theatre call as the technique of 'story-weaving'. Strategically, the play could be divided into ten sections, with each section becoming intertwined with the other. To begin with, the first section introduces Wild-Eyed Sam, a racist American and Gunther, the German tutor who kills a bear ruthlessly. This section is followed by the entry of Winnetou, showing uncivilized, animalistic behavior. Winnetou and Gunther decide to become blood brothers. In the second section, the witches engage in the preparation of Yataholay Indian Snake Oil. In the following section, three genuine Indian princesses, Princess Pissy Willow, Princess Mother Moon Face and Princess Ethel Christian Christiansen are introduced. They are accompanied by an expert bull whipper and opera singer Minnie Hallrunner. The women involve in the exhibition of their talents at the end of which they endorse the Yataholay Indian Snake Oil. In the next story, three demons enter and begin to recount memories of their fathers and their belief in ancient traditions and practices. In the fifth section, Gunther is captured by the natives. The sixth story speaks about the inherent psychic powers of Native American women which is followed by the sale of the Yataholay Indian Snake Oil by the three Indian princesses. They also initiate a new member from the audience into the Indian tribe with an elaborate naming

ceremony. The ninth story focuses on the episode of the death of Winnetou. The play ends with Lisa, Gloria and Muriel appearing as themselves, to draw attention to the common thread of the stories which is the need to resurrect the Indian spirituality.

It could be seen that the play embodies a very powerful capacity to expose the stereotypes constructed by the American Subject. Drawing from the metaphor of the boomerang, these constructed stereotypes on the 'Indian Self' strike back at the audience thereby initiating reason.

Gunther : Are there any Indians around here?

Wild-Eyed Sam : If there was, you'd smell them. (237).

It is evident when Winnetou and the three princesses accommodate to the fixed notions that the non-Indians have regarding the natives. Winnetou exhibits uncivilized manners, the ritual where Gunther becomes a blood-brother ends in confusion and disgusting items are used in the preparation of the Snake Oil mirroring the preconceived ideas that the audience have on the Indians and their tribal practices. The third story also becomes very crucial in this respect because the three Princesses work unanimously to entertain the audience, like the clowns of Shakespearean Theatre thereby showing their inferiority. "Now, ladies and gentleman, for your edification and pleasure..." (244). On the surface level, this scene highlights the current predicament of the Natives who are reduced to only sources of exotic pleasure and entertainment, but considering the tone and purpose of this Theatre it shows that the third story works to undermine the abilities of the Americans who invariably resort to Native culture to remember the past. Also, it is seen that the three Princesses have unique talents symbolizing the unknown qualities that are yet to be discovered by the dominant Subject. Consequently, the audience is set into a dynamic process of thought. If, in the third story, the horses are shown as exceptionally intelligent, in the fifth section, the Indians are compared to animals, thereby inadvertently showing that the Indians are as intelligent as the animals described in the former section.

The most vital characteristic of this theatre is that all the actors are women. Partha Chatterjee in his *Nationalist Thought and the Colonial World* has recorded that "once we match the new meaning of the home/world dichotomy with the identification of social roles by gender, we get the ideological framework within which nationalism answered the women's questions." (Yegenoglu 125). The nationalist context with which Chatterjee spoke of could be applied for

the Spiderwoman Theatre also, because as Spivak would call it, women are 'doubly in shadow' (Yegenoglu 122). The colonial invasion into the Native American soil had also included the possession of women. In the eighth section, Hortensia speaks of her grandmother, who had married a man from Spain. The adulteration of the Native culture gradually led to a generation where the Natives were unfamiliar with their own culture and spirituality. The thread of connection between the Indians is cut which is symbolized in the third story where Minnie Hallrunner snaps the rolled-up tube of newspaper that is held by the other two princesses. Therefore, this theatre could be seen as a call by women to remember one's true identity. The actors also use props that belong to the domestic area of women such as coconut shells, mop etc signifying the need to disclose the hidden world of the suppressed race.

Demon 2: Digging, digging, digging bones.

This is the bone of our ancestors.

This is the bone of our relations.

Digging, digging, digging for bones.

He went down to the land below.

Down to the land of the dead.

To bring back the bones... (248)

The Spiderwoman group believes in the possibility of reclaiming the lost spirit. This is hinted in the first section of the play itself where the bear after being killed quietly crawls off leaving its costume behind, symbolizing the prevailing Native spirit.

The methodology of this theatre group resembles the Performance Group of America that was created in 1967. John Hawkes believed that the power of the symbol rests in the "assumption that manifest reality had only a second-order status, theme implied a hidden structure; setting, a context whose social associations leached into the figures it contained." (Bigsby 244). Hawkes felt that theatre would become effective if it is able to break up action into small fragments, to separate form from function and to offer a collage of simultaneous events creating what he called 'overlays of visual correspondences' (245). A similar perspective is also found in this play as there is no coherence in the narrative. The stories are independent narratives which contain immense possibility for the audience to feel and experience beyond the surface and become aware of the 'reality' that never made its way fully into language.

In order to reaffirm their Native spirit, the play includes songs and dialogue sequences that are sung in an operatic style. According to Murray, most anthologies of Native American Literature begin with what is called "Oral

Literature". Some songs have special significance of being elements of ritual as the chanted words are expected to "exert a strong influence in the singer, his fellow beings, in nature and even in the universe" (155). This foregrounds the spirituality of the Indians that cannot be easily adopted by the Non-Indians through outward manifestations of the Native culture such clothes, jewelry, dancing etc.

The title of the play is also seminal in a panoramic understanding of the play. According to Fee, a white speaker is always impelled by a desire to know about the past, familial, native or national which is resolved by forming a relationship with an object, image, plant, animal or person associated with the Natives. Fee then continues to note that the vision obtained is often quasi-mystical, culminating in a poetic and emotional identification with the Natives (Jayanthi 21). In this respect, the Snake Oil in the play could be considered as an attempt to demolish the illusory concepts centered on Native Americans by acting as a cure for the malaise that has affected the 'American' psyche. As Muriel and Gloria assert in the final section of the play, the Indians are not a dying race. They have grown from Indian princesses to women possessing political awareness using a deep spiritual commitment.

Conclusion

The Spiderwoman Theatre's unique capacity for comedy, impersonation, satire and ritual has facilitated to expose racism and espouse women's rights, apart from

addressing complex factors that form their ethnic heritage. "Our homes are not in museums. We are not defeated. We are still here"(262). As Jayanthi notes in her doctoral thesis, writing for the native women is an act of historical solidarity (131). Likewise, performance for the Spiderwoman group is their mode of helping the Native Americans gain respect for their culture and themselves.

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மீரா பாடல்களில் சரணாகதி தத்துவம்

ந. கௌசல்யா

முனைவர் பட்ட ஆய்வாளர், மெய்யியல்துறை
தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்

இராஜஸ்தான் இராஜகுமாரி

கிருஷ்ணபக்தி என்னும் பேரின்பத்தில் தன்னை மறந்து இ மயங்கி இ உலக கட்டுப்பாடுகளையும் இ வேதசாத்திரங்கள் காட்டுகின்ற விதிமுறைகளையும் மீறி இ சுகம் இ துக்கம் அனைத்தையும் சமமாக பாவித்து கிருஷ்ண பிரேமையைத் தவிர இ வேறு எதையும் சிந்திக்காமல் தன்னை இழந்த பக்தர்களுள் தலைசிறந்தவர் மீராபாய். கண்ணன் மீது தீராக காதல் கொண்டு அன்பு நிறைந்து இ ஆசைபெருகி அளவிலா ஆனந்தம் நிறைந்திருக்கும் வேளையிலே தன்னுயிரி உடலி பொருள் ஆகிய மூன்றையும் ஒப்புவித்து மனதால் அவனுடன் கலந்து கிரிதாரி என்று கதறி இ மீரா பாடிய பாடல்கள் பிரேம பக்தியின் எல்லை.1

மாயை என்னும் திரையை விலக்கி கண்ணனின் அழகைப் பார்த்து இ அந்த மோகனனின் புன்சிரிப்பில் தன்னையிழந்த மீரா இ கடமை இ பந்தம் இ கட்டுப்பாடு என்ற உலக கோட்பாடுகளைக் கடந்து இ கண்ணனுக்காகவே வாழ்ந்து கண்ணனிடமே கலந்துவிட்ட பக்த சிரோமணி.

இன்றைக்கு 500 ஆண்டுகளுக்கு முன்பாக பதினாறாம் நூற்றாண்டில் வட இந்தியாவில் இராஜபுத்தனத்தில் அரசிளங்குமரியாக அவதரித்தவள் மீராபாய். இவள் பிறந்தது ராடெளர் வம்சத்தில் 'மேடாதியா' என்ற குலத்தில். பேராசிரியர் சி.எல்.பிரபாத்தின் ஆய்வுப்படி மீராபாய் இ ஜோத்பூரை ஆண்ட ராவ் துதாஜி என்பவரது நான்காம் மகனாகிய ரத்ன சிம்மனின் மகளாவார். ரத்னசிம் குடுகி இ பாஜோலி மற்றும் அதனை சுற்றியுள்ள 12 கிராமங்களின் அரசனாக திகழ்ந்தார். மீராபாயின் தாயார் பெயர் ஆதாரப்பூர்வமாக இல்லை. உள்ளூர் மக்களின் செவி வழி செய்திப்படி அவர்களது பெயர் குசும் கன்வர் அல்லது வீரகன்வரி என தெரியவருகிறது.

படையெடுப்புகள்

அரசியல் நோக்கில் இராஜஸ்தானம் மிகவும் முக்கியத்துவம் வாய்ந்த மாநிலம். அடிக்கடி அன்னியர்களின் படையெடுப்பால் பாதிப்புக்குள்ளானது. தொடர்ச்சியான படையெடுப்புகளால் இராஜஸ்தான் மாநிலத்தை பற்றி நம்பத்தகுந்த ஆவணங்கள் கிடைப்பது

கடினமாக உள்ளது. இக்காரணங்களால் மீராபாய் பற்றிய செய்திகள் இன்றும் பல சர்ச்சைக்கு உட்பட்டதாக உள்ளது. உதாரணத்திற்கு இ மீராபாயின் பிறப்பிடம் இ பிறந்த வருடம் இ பெற்றோர் இறந்த வருடம் தெளிவாக தெரிய வரவில்லை.

மீராவின் குழந்தை பருவம்

குழந்தை மீரா இ சிறு குழந்தையாக இருந்த போதே தந்தையை இழந்தாள். சில ஆராய்ச்சியாளர்கள் மீரா இரண்டு வயதாக இருக்கும் போதே தாயை இழந்ததாக கூறுகிறார்கள். சில ஆராய்வாளர்கள் 10 வயதாக இருக்கும் போதே தாய் உயிரிழந்ததாக கூறுகின்றனர். ஆனால் இ சிறு வயது முதலே தாத்தா ராவ் துதாஜியின் அரவணைப்பில் செல்ல பெண்ணாக வளர்ந்தாள் என்பதில் மாற்று கருத்து இல்லை. தாத்தா ராவ் துதாஜி சிறந்த வைணவரே இ கிருஷ்ண பக்தரே இ வல்லபாச்சாரியாரின் சம்பிரதாயத்தை கடைபிடித்தவர். சாதுக்களும் இ சத் புருஷர்களும் அரண்மனைக்கு வந்தவண்ணம் இருந்தனர். அரண்மனையில் அடிக்கடி கிருஷ்ண பஜனை மற்றும் சத்சங்கங்கள் நடந்தன. அப்போதெல்லாம் மீரா தாத்தாவின் மடியில் அமர்ந்து அவற்றை கேட்டு மகிழ்வாள் ஆடுவாள் பாடுவாள். மீராவுக்கு கிருஷ்ண பக்தியின் பித்து குழந்தையாக இருக்கும் போதே அமைந்து விட்டது.

சிறுமி மீரா

சிறுமி மீரா கிருஷ்ண லீலா கதைகளை தாயிடம் இருந்து ஆர்வமுடன் கேட்டாள். இவள் அறிந்த கதைகளை தன் வயது சிறுமிகளுக்கு சொல்லி மகிழ்ந்தாள். மீரா கிரிதாரிக்கு தன் மழலை மொழியில் சின்ன சின்ன பாடல்களை தானே இட்டுக்கட்டி பாடி மகிழ்ந்தாள்.2

கிருஷ்ணனை பற்றி பாடும் மீராவை 'குழந்தை கவி' என்று தாத்தா பெரிதும் மகிழ்ந்தார். பெரிய சங்கீத வித்வான்களுக்கும் இல்லாத சாரீரமும் இ சங்கீத ஞானமும் மீராவிற்கு இயல்பிலேயே அமைந்திருந்தது.

கண்ணனே என் கணவன்

ஒரு சமயம் சிறுமி மீராவும்இ அவள் தாயாரும் ஒரு மாப்பிள்ளை வரவேற்பை காண நேர்ந்தது. அதை பார்த்த மீரா தன் தாயிடமிருந்து தன் மாப்பிள்ளை யார் என்று கேள்வி மேல் கேள்வி கேட்கஇ நிலைமையை சமாளிக்க அவளது தாய் மீரா கையில் எப்பொழுதும் விளையாடும் கிருஷ்ணன் பொம்மையை காட்டி இந்த கிரிதாரி தான் உன் கணவன் என்று கூறினார். தாய் கூறிய விளையாட்டு மொழிகள் மீராவிற்கு உண்மையாக தோன்றின.3

இந்த நிகழ்ச்சியினால் 'கண்ணனே என் கணவன்' என்று மீராவின் மனதில் ஆழப்பதிந்து விட்டது. வயது ஏறஇ ஏற மீராவின் கிருஷ்ண பித்தும் வளர்ந்து விட்டது.

12 வயதில் தேவதை போல் இருந்த மீராவை தாத்தா துறாஜி 'சித்தெளட்'டை தலைநகராக கொண்ட மேவாடினின் பேரரசர் ராணா சங்காவின் மூத்த மகன் போஜராஜனுக்கு மணமுடிக்க ஏற்பாடு செய்தார். இது சதா கண்ணனையே நினைத்துக் கொண்டிருந்த மீராவுக்கு பேரதிர்ச்சியை ஏற்படுத்தியது. மீரா தாத்தாவிடம் எவ்வளவோ கெஞ்சி பார்த்தும் அரசியல் அடிப்படையில் இது மிகப்பெரிய சம்பந்தம். இதை விடக்கூடாது என்று முடிவெடுத்த தாத்தா திருமணத்தை நடத்தி விட்டார்.

திருமண வாழ்வு

திருமணத்திற்கு பின்னர் மாமியார் வீட்டில் பல பிரச்சனைகளை சந்தித்தாள். கண்ணனை தவிரஇ வேறு தெய்வத்தை தொழ மறுத்துவிட்டாள். மீராபாய் தன் மாமனாரின் துணை கொண்டு அரண்மனையிலேயே ஒரு சிறு கிருஷ்ணன் கோயிலை கட்டி நித்ய பூஜையில் ஈடுபட்டதுடன்இ மாலையில் பஜனைகள் பாடிஇ காலில் சலங்கை கட்டிக்கொண்டு நடனம் ஆடி கிருஷ்ணனை ஆராதித்தாள். புகுந்த வீட்டிற்கு இது பெரிதும் அவமானமாக இருந்தது. மீராவை அவர்கள் 'குலநாசினி' என்று ஏசி பேசினார்கள். ஆனால் இதற்கெல்லாம் அஞ்சாமல் மீரா இராஜபுத்திர குலத்துக்கு ஏற்ற தைரியத்துடன் கிருஷ்ண பக்தியில் ஈடுபட்டாள்.

மீராபாய் தன் கணவன் போஜராஜனுடன் இல்லற வாழ்வில் ஈடுபடவில்லை. மீராவின் மேல் சியாமள வண்ணம் தவிரஇ வேறு வண்ணம் படியவே இல்லை. மீராவின் வாழ்வு முழுவதும் ஒரே பாவம்இ ஒரே ரசம்இ ஒரே வண்ணம். மீரா கிரிதாரியை தவிர வேறு எதையும் அறியவில்லை அறியவும் விரும்பவில்லை. அந்த 'மோகனனே' அவளின் ஆத்மாவில் வியாபித்து இருந்தான். நான் கிரிதாரிக்கு சொந்தமானவன். நிச்சயம் அவனால் அங்கீகரிக்கப்படுவேன் என்ற பாவத்தோடு

இருந்தான். அந்த கற்பனைஇ கனவு உலகத்தில் இருந்து சிறிய விழிப்பு நிலை ஏற்பட்டாலும் இதயம் உருகி கரைந்து போகும் படியான விரக வேதனையை உணர்ந்தான். அதை அப்படியே பதாவளிகளாக கொட்டினான். அதுவே உலகிற்கு கிடைத்த திகட்டாத அமுத பாடல்கள் ஆகின.

மீராபாயின் விதவா வாழ்க்கை

மணமான சில வருடங்களிலேயே போஜராஜன் திடீரென்று இறந்து விடுகிறார். மீரா 'சதி' என்ற உடன்கட்டை ஏற மறுத்தாள். காரணம்இ அவளை பொருத்தவரை கண்ணன் தான் என் கணவன். அவனுக்கு மரணம் கிடையாது. நான் விதவை அல்ல என்று தீர்மானமாக இருந்தாள். இதனால் அவளுக்கு புகுந்த வீட்டில் பல கொடுமைகள் இழைக்கப்பட்டன. பல விதங்களில் மீராவை கொல்ல முயற்சித்தனர். ஆனால்இ மீராவை அவர்களால் ஒன்றும் செய்ய முடியவில்லை. ஒரு சந்தர்ப்பத்தில் விரக்தி அடைந்த மீராஇ 'மேவாடை' விட்டு தல யாத்திரைகளுக்கு சென்றாள். கிருஷ்ணன் பிறந்துஇ வளர்ந்த இடங்களில் எல்லாம் யாத்திரை சென்றாள். குஜரத்தில் சுமார் 10 வருடங்கள் வெவ்வேறு இடங்களில் தங்கியிருந்து பக்தி பாடல்களை பாடி மக்கள் உள்ளங்களை கொள்ளைக் கொண்டாள். கடைசியாக துவாரகைக்கு வந்துஇ அங்குள்ள 'ரண சோட்' என் கிருஷ்ணன் கோயிலில் பல காலம் தங்கியிருந்தாள்.

மீராவின் கடைசி நாட்கள்

காலப்போக்கில் மீராவின் பக்தியும்இ பெருமையும் வட மாநிலங்கள் முழுவதும் பரவியது. அப்போது மேவாட்டின் ராணாவாக இருந்த உதயசிம்மன் மீராவை அழைத்து வர அந்தண புரோகிதர்களை அனுப்பி வைத்தான். மீராவிற்கு மேட்தா செல்ல விருப்பமில்லை. 'ரணசோட்' கோயிலுக்கு அன்று உள்ளே வந்த மீராஇ 'கிரிதாரி நான் எங்கும் போக விரும்பவில்லை என்னை ஏற்றுக்கொள்' என்று கதறி அழுது கிருஷ்ண விக்ரிகத்தை ஆலிங்கனம் செய்த மீரா அப்படியே லயித்து போனாள். கண்ணன் மீராவை ஏற்றுக்கொண்டான். மீரா ஜோதி ஸ்வரூபமாய் நீல ஜோதியுடன் கலந்து அவள் விரும்பிய பேரின்பத்தை அடைந்தாள். மக்கள் கண்களுக்கு அவள் மாயமாய் மறைந்தாள்.4

அவள் பாடி சென்ற பாடல்கள் பெரும் நிதியாக இன்றும் நம்மிடம் உள்ளன. சாதாரண மக்களும் புரிந்து கொள்ளக்கூடிய வாழ்க்கை தத்துவத்தை இந்த இன்னிசை பாடல்கள் மிக எளிமையான நடையில் எடுத்துரைக்கின்றன.

இவற்றின் எளிமைக்கு பரம்பொருளின் எளிமையைதான் ஒப்பாக கூறமுடியும்.

மீராவின் பிரேம பாவம் நிறைந்த பதாவளிகளில் தத்துவ கருத்துக்கள் இயல்பாகவே அமைந்துள்ளன. தத்துவங்களை விளக்கவோஇ எடுத்துக்காட்டவோ அவள் பாடல்களை பாடவில்லை. அவை இயற்கையாகவே பதாவளிகளில் பொருந்தி வந்தன என்றே கூற வேண்டும். மீரா பாடல்களில் ஆத்ம சமர்ப்பண பாவம் அனேக பாடல்களில் காண முடிகிறது. இதுவே சரணாகதி தத்துவத்திற்கு அடிப்படையாக அமைகிறது. அவள் பாடல்களில் இடம்பெற்றுள்ள சரணாகதி தத்துவத்தை மட்டும் இக்கட்டுரையில் காணலாம்.

வைணவ மதத்தில் தனித்தன்மை வாய்ந்த முக்கிய தத்துவமாக சரணாகதி தத்துவம் கூறப்படுகிறது. காரணம் சரணாகதி தத்துவம் உலகில் உள்ள அனைவருக்கும் முக்தி கிடைக்க வழி கூறுகிறது பிறவி சுழற்சியிலிருந்து விடுபட உபாயமளிக்கிறது.

பக்தி யோகம் கடினம்

பகவத் கீதை பகவானை அடைய பக்தியோகத்தை வழியாக சொல்கிறது. இந்த பக்தியோகம்இ வெறும் மனத்தினால் மட்டும் செய்யும் தியானம் அல்லஇ சரீரத்தாலும்இ வாக்காலும் செய்யும் கைங்கர்யங்களும் சேர்ந்ததே. மேலும் இது வாழ்நாள் முழுவதும் இடைவிடாது செய்யப்பட வேண்டும். ஒரு சிலருக்கு இந்த நிலை வரை அநேக ஜென்மங்கள் கூட ஆகலாம். மேலும் இந்த யோகத்தை பெண்களும்இ நான்காம் வர்ணத்தாரும் செய்ய முடியாது என்ற கட்டுப்பாடும் உண்டு. இது தவிர பக்தியோகம் செய்பவர் மரணத் தருவாயில் எம்பெருமானைப் பற்றிய நினைவுடன் இருக்க வேண்டும். இவ்வளவு நிபந்தனைகளுடன் கூடிய பக்தியோகத்தை கடைப்பிடிப்பதில் உள்ள கஷ்டங்களை உணர்ந்த ஸ்ரீராமானுஜர்இ பக்தியோகத்தின் சாரம் குறையாமல்இ சுலபமான சரணாகதி என்ற ப்ரபத்தி மார்க்கத்தை ஏற்படுத்திக் கொடுத்துள்ளார். இதற்குப் பிரமாணம் உபநிதிதங்கள்இ ஸ்ரீமத் பகவத் கீதைஇ ஸ்ரீமத் ராமாயணம் இவற்றில் காணலாம். சரணாகதிஇ ப்ரபத்திஇ பரந்நியாசம் என்ற மூன்று பதங்களும் ஒரே பொருளையே குறிக்கும்.

சரணாகதி

பகவானிடம் தன்னை முழுமையாக சமர்ப்பிப்பதே சரணாகதி. இது பிறவிச் சுழற்சியிலிருந்து விடுபட வைக்கும் சஞ்சீவி மருந்து. எம்பெருமானை சரணடைந்தவனைஇ அவன் பார்த்துக்கொள்வான் என்பதே சரமசுலோகம்

கண்ணன் கீதையில் அர்ச்சனனுக்கு அளித்த கடைசி உபதேச ஸ்லோகம்.

‘ஸர்வதர்மான் பரித்யஜ்ய மாமேகம் சரணம் வ்ரஜ்’

அஹம் த்வா ஸர்வபாபேப்யோ மோமிஷ்யாமி மா சுச ”’ 5

ஸ்ரீமத் பகவத் கீதையின் மிகச்சிறந்த உயிர் நாடியான உபதேசம் இதுவே. இதன் சுருக்கமான பொருள்: பக்தியோகம் முதலிய நான் சொன்ன மோக்ஷ ஸாதன தர்மங்களான எல்லா உபாயங்களையும் விடு பரம்பொருளான என்னையே சரண் அடை. உன் பாபங்கள் அனைத்திலிருந்தும் விடுவிக்கிறேன் கவலைப்படாதே உன்னை உய்விக்கும் எல்லா பொறுப்பையும் நான் ஏற்றுக்கொள்கிறேன் என்கிறார்.

இராமானுஜர் கிருஷ்ணரின் உபதேசம் அனைவருக்கும் பயன்படும்படி சரணாகதி தத்துவத்தை எளிமைப்படுத்தி வடிவமைத்துள்ளார். ஜீவன்இ பரமனின் சொத்து. அதனை அவனிடம் ஒப்படைப்பதே சரணாகதி. அதற்கு ஐந்து அங்கங்கள் கூறப்பட்டுள்ளன. அவை (1) அனுகூல்ய சங்கல்பம்இ (2) பிரதி கூல்ய வர்சனம்இ (3) அஜிஞ்சன்யம்இ (4) கோப்திருத்வ வரணம் (5) மகா விஸ்வாசம்.

மீரா பல பதாவளிகளில் இந்த சம்சார சாகரத்தை கடப்பதற்கு கண்ணனே உபாயம் கண்ணனே உபேயம் என்று தெளிவாக எடுத்துரைத்துள்ளார். அதுமட்டுமல்லாமல் சரணாகதியில் கூறப்பட்டுள்ள ஐந்து அங்கங்களும் அவனின் பதாவளியில் பிரதிபலித்துள்ளது என்பது நிதர்சனமான உண்மை. இனி சரணாகதியின் ஐந்து அங்கங்கள் மீராபாயின் பாடல்களில் அமையப்பெற்றிருப்பதைக் காணலாம்.

அனுகூல்ய சங்கல்பம்

பகவானின் மனதிற்கு உகந்தவற்றையேஇ மகிழ்ச்சி தருபவற்றையே செய்ய உறுதிபூணவேண்டும். அதன்படி செயல்பட வேண்டும். இதுவே அனுகூல்ய சங்கல்பம். இதனை மீராபாய்.

‘தண் மண் த4ன் கரி வாரணைஇ ஹிரதே3 த4ரி லீஜை ஹோ’

.....ஜிஹ் ஜிஹ் பி3தி4 ரீஜே ஹரீஇ ஸோயீ விதி4 கீஜை ஹோ ”’6

என் பிரபு கிரிதார்க்குஇ உடல்தி பொருள்தி மனம் அனைத்தையும் காணிக்கையாக்கி அவனை இதயத்தில் தரித்துக் கொண்டுஇ அவனுக்கு விருப்பமானதையே செய்துஇ கண்ணாலும்இ இதயத்தாலும் அவன் அழகு ரஸத்தைப் பருகி அவனை மகிழ்விக்கிறேன் என்று இப்பாடலில் தான் எம்பெருமானின் மனதுக்கு மிகவும்

பிடித்தமானதாகவும்இ உகந்ததாகவும் நடந்து கொள்வதாக கூறுகிறான் மீராபாய்.

பகவான் மனதுக்கு உகந்தது நல்லோர் சேர்க்கையும்இ நாமசங்கீர்த்தனமும். அதனை மீரா இப்பாடலில்இ

‘ஹரி ஹிது ஸே ஹேத் கர்இ ஸன்ஸார் ஆஸா த்யாக்3’ 7

உலக இன்பங்களில் ஆசையை விடுத்துஇ ஹரி பக்தர்களிடமும்இ பகவான் மேல் நம்பிக்கை உள்ளவர்களுடனும் நட்பு கொள்ள வேண்டும். அதாவது நல்லோர் சேர்க்கைப் பற்றி இங்கு குறிப்பிடுகிறான். இதேபோன்று மற்றொரு பாடலில் ‘ஸாதே4ங் ஸங்க3த் ஹரிசு3ன் க3ங்ஸ்யா(ன்)8 சாதுக்களுடன் ஹரியின் குணத்தைப்பாடுகிறேன் என்கிறான் மீரா.

பிரதி கூல்ய வர்ஜனம்

பகவானுக்குப் பிடிக்காததை செய்யாதிருத்தல் பிரதிகூல்ய வர்ஜனம். பகவானுக்குப் பிடிக்காது தர்மசாஸ்திரத்திற்கு விரோதமாக செயல்படுதல். மேலும் வாக்காலும்இ எண்ணத்தாலும்இ செயலாலும் பிறருக்கு தீங்கு செய்யக்கூடாது.

‘யஹி விதி4ப4க்தி கைஸே ஹோய் ”டேக்”’

மண் கீ மைல் ஹியதேன் நகு2இஇ தி3யோ திலக் ஸிர் தோ2ய் ’

காம் கூசுர் லோப்4 டோ3ரீஇ பா3(ன்)தி4 மோஹி(ன்) கண்டால்’

க்ரோ3த் கஸாயீ ரஹத் க4ட் மேன்இ கைஸே மிலே கோ3பால்9

பக்தி நிகழ்வதற்காக வழியை எடுத்துக்கூற முற்படும் போதுஇ எதை விடுக்க வேண்டும்இ ஏற்க வேண்டும் என்பதை இப்பாடல் வரிகளில் கூறுகிறான் மீராபாய். உடலைத் தூய்மையாக்கி நெற்றியில் திலகமிட்டால் மட்டும் போதாது. அதாவது புற அழுக்கை களைவது மட்டுமல்லாமல்இ அக விகாரங்களான காமஇ க்ரோதஇ லோப மோஹம் என்னும் அழுக்குகளையும் சுத்தம் செய்ய வேண்டும் என்று சொல்கிறான்.

‘ஹிரதே3 ஹரி கோ நாம் ண ஆவைஇ முக்2 தே(ன்) மணியா(ன்) க3ணே’10

உதடுகள் மட்டும் ஹரிநாமத்தை சொல்லிக் கொண்டிருக்கஇ மனம் அதில் லயிக்காவிட்டால் பயனில்லை. எம்பெருமானை வாயினால் பாடி மனதால் சிந்திக்க வேண்டும் என்பதனை தெளிவுபடுத்துகிறான்.

‘தஜ் குஸங்க....’ ‘காம் க்ரோத்4 மத்3 லோப்4 மோஹ் கூ(ன்) ப3ஹா சித்த ஸு(ன்) தீஜை’11

இந்த பாடலில் தீய சங்கம் சேர்க்கை தீமையை உண்டாக்கும். எனவே அதைவிட்டு விடு என்றும்இ காமம்கோபம்கு ஆணவம்கு பேராசைஇ மோஹம் என்னும் ஐந்தையும் இதயத்திலிருந்து

அறவே வெளியேற்றிவிடு என்று செய்ய வேண்டாததையும் எடுத்துக் கூறுகிறான்.

கார்ப்பண்யம்

பகவானை அடைய என்னிடம் அவனையன்றி வேறு எந்த உபாயமும் இல்லை என்பதை உணர்ந்து அவனே கதி அவனே உபாயம் என்று அவனை சரணடைவது கார்ப்பண்யம். இந்த புரிதலை மீரா நன்றாக உணர்ந்தமை அவளின் பல பாடல்களில் பிரதிபலிக்கிறது.

‘ஹரி ம்ஹாரா ஜீவன் ப்ராண் அதா4ர் ” டேக்”

..... நிரக்2 யம் ஸப்3 ஸன்ஸார் ’12

ஹரி! என் மனதிற்கு ஆதாரமாகவும்இ எப்போதும் எங்கும் ஆதாரவாக இருப்பவன் நீ. எனக்கு வேறு ஆசிரயம் கிடையாது பிரபு! உன்னைத்தவிர மூவுலகத்தில் தேடினாலும் எனக்கு வேறு புகல் இல்லை ஆதரவும் இல்லை உறுதியானதும் இல்லை உன்னை விட்டால் எனக்கு வேறு கதியில்லை என்பதை இப்பாடலில் தீர்மானமாக எடுத்துரைக்கிறான் மீரா.

‘தும் மேரே ப்ரதிபால் கஹியேஇ ம்ஹே ராவீர் சேர் ’13

ஹரி நீயே என் ரக்கின்இ நான் உன் அடியான் என்கிறான் மீரா. மற்றொரு பாடலில்இ

‘மீரா தா3ஸீ அரஜா(ன்) கரதா ம்ஹாரீ ஸஹாரோ ணா ஆண் ’14

இவ்வுலகில் எனக்கு ஆதாரமாக உன்னையன்றி வேறு யாரும் இல்லை. எனவே நீயே என்னைக் காக்க வேண்டும் என்கிறான்.

கோப்திருத்வ வர்ணம்

பகவானே சர்வம் அவனால் மட்டுமே என்னை காப்பாற்ற முடியும் முக்தி அளிக்க முடியும் என்பதை உணர்ந்துஇ அவனிடம் முறையிட்டு புகலைக் கோருவது கோப்திருத்வ வர்ணம்.

‘சோ2ட்3 மத் ஜாஜ்யோ ஜீ மஹாராஜ் ”டேக்”’

..... மீராரே ப்ரபு4 ஓளர்ணா கா(ன்)யீஇ ராகா2 அப3 ரீ லாஜ் ”15

மீராவின் இந்த பதாவளிஇ கோப்திருத்வ வர்ணத்தின் சாரமாக விளங்குவதைக் காணலாம்.

கன்னையா! என் மஹாராஜனே என்னை விட்டு விடாதே! உன்னை விட்டால் எனக்கு வேறுயாருமில்லை. நீ கைவிட்டால் நான் நாதியற்றவளாகி விடுவேன் கிரிதரா! நீ ஸ்வாமிஇ நான் உன் சொத்து. நான் குணங்களற்றவள் நீயோ குணக்கடல். நற்பண்புகளே உருவெடுத்தவன். என் இதயத்தின் சோபை நீ. சம்சார கடலிலிருந்து கரையேற்றி முக்தியளிப்பவன் நீயே. ஆதி மூலமே என்றழைத்த கஜராஜனை முதலையிடமிருந்து காப்பாற்றி முக்தி அளித்தவன் நீ. என்னை விட்டுவிடாதே என்று சரண்புகுகிறான் மீரா.

‘அரஜ் கரா(ன்) அப3லார் ஜோர்யா(ன்)இ
ஸ்யாம் தும்ஹாரீ தா3ஸ்’

மீராரே ப்ரபு4 கிரத4 ர் நாக3ர் காட்யா(ன்)
ம்ஹாரே கா3(ன்) ஸீ ”16

இந்த பாடலில் மீராஇ உலக பந்தத்தை
அறுத்துக்காக்கும்படி வேண்டுகிறாள். ஹே! சியாம்!
கைகுவித்து உன்னிடம் நான் வேண்டிக்
கொள்கிறேன். நான் உன் அடிமை. உன்னிடம்
மட்டுமே வேண்டுகிறேன் வேறு யாரிடமும்
எனக்கு பிறவி என்னும் கட்டை அவிழ்த்து விடு
என்கிறாள்.

மஹாவில்வாசம்

தான் சரணாகதி செய்த பகவான்இ தன்னை
பொறுப்பேற்று முழுமையாக காப்பாற்றுவான்
என்ற உறுதியான நம்பிக்கையே மகாவில்வாசம்.

‘அப3 தோ நிபா4 யா(ன்)இ பா3(ன்)ஹ
கஹ்யா(ன்) ரீ லாஜ் ”டேக்”

அஸரண் ஸரண் கஹ்யா(ன்) கி3ரதா4ரீஇ பதித்
உகாரத் பாஜ் ”17

ஹே! பிரபு! நீ என் கையைப்பற்றி
பரிபாலிப்பாய். இது உன்னால் மட்டுமே முடியும்.
ஹே! கிரிதாரி! புகலற்றவர்களுக்கு நீயே
புகலாவாய். சரணாகத வத்ஸலன் என்ற பெயரைத்
தாங்கியுள்ளாய். இந்த பவக்கடலைக் கடப்பதற்கு
உன்னையன்றி வேறு யாராலும் கை கொடுக்க
முடியாது என்று பாடி தான் கண்ணன் மேல்
கொண்ட மகாவில்வாசத்தை வெளிப்படுத்துகிறாள்
மீரா. வேறொரு பாடலில் மீராஇ

‘ப்ரபு4பி3ன் நா ஸரை மாயீ ”18

ஹரி ஸர்வகாரிய காரணன் அவனில்லாமல்
எந்த காரியமும் நடப்பதில்லை என்கிறாள்.

‘ ஹரீபின் நா ஸரை மாயீ ” 19

ஹரி இல்லாமல் எதுவும் நடக்காது.
நடத்துபவன் அவனேயாவான் என்று எடுத்துக் கூறி
தன் மஹாவில்வாசத்தை கூறுகிறாள். இதேபோன்று
மற்றொரு பாடலில்இ

‘மீரா கே ப்ரபு4 ஓளர் ந கோயீஇ ரே
ம்ஹா(ன்) ரே ஸிரதாஜ் 20

மீராவிற்குஇ கிரிதாரி மட்டுமே பிரபு. புகல்
வேறு யாரும் இல்லை அவன் மட்டுமே என்
ஸ்வாமி என்று தெளிவாக தன் மஹாவில்வாசத்தை
காட்டுகிறாள் மீரா.

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பா:157
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பா:194
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20. ஆச்சார்ய சதுர்வேதியின் மீரபாயீ கீ பதாவளி
பா:131

அறியாமை

யா.மேரி ஷாமிளா

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இந்த சமுதாயத்தில் ஓர் ஆண் எது வேண்டுமானாலும் பேசலாம். என்ன வேண்டுமானாலும் செய்யலாம் ஆனால் ஒரு பெண் சமுதாயத்திற்கு அடங்கி இருக்கனும், வீட்டிற்கும் அடங்கிதான் இருக்கனும் நல்ல குடும்ப தலைவியாகவும், பொறுப்புள்ள மனைவியாக, அன்பான தாயாகவும் இப்படி பல பொறுப்புகளையும் சுமக்க வேண்டும். இதை உள்ளடக்கியது தான் பெண்களின் உள் உணர்வுகளை அப்பட்டமாக வெளி கொண்டுவந்தே இக்கதையின் நோக்கம்.

கோயம்புத்தூர் நகரில் தாய் கண்ணம்மாவும் மகள் சுமதியும், சுமதியின் அண்ணன் ரவி அவனுடைய மனைவி செல்வியும் வசித்து வந்தார்கள். சுமதி கல்லூரியில் படித்து கொண்டிருந்தாள். கல்லூரிக்கு சென்று வீடு திரும்பும் போதும் சுமதியை சிலர் கிண்டலும், கேலியும் செய்து வந்தார்கள். ஒரு நாள் மாலை நேரம் வீடு திரும்ப பேருந்து நிலையத்தில் நின்று கொண்டிருந்தாள். இருள் சூழ தொடங்கியது. சுமதியை தவிர அனைவரும் பேருந்தில் வீட்டுக்கு சென்று விட்டார்கள். சுமதி செல்ல வேண்டிய பேருந்து மட்டும் வரவில்லை கடுமையான இடியுடன் கூடிய மழை பெய்து கொண்டிருந்தது. நீண்ட நேரம் பேருந்திற்காக பேருந்து நிறுத்தத்தில் சுமதி காத்து நின்றாள். அந்த நேரம் சுமதியை நீண்ட நாட்களாக பின் தொடர்ந்து வந்த ராமு புதிய அழகிய காரில் சுமதி அருகில் வந்து தனது காரில் ஏரி உட்கார சொல்லி, வீட்டில் விட்டு விடுவதாகவும் கூறினான். முதலில் சுமதி ராமு அறிமுகம் இல்லாததால் காரில் ஏறி செல்ல மறுத்து விடுகிறாள். ராமு மீண்டும், மீண்டும் வற்புறுத்தவே இரவு நீண்ட நேரம் ஆகிவிட்டதாலும் புதிய காரின் மயக்கத்தாலும் முதலில் பயந்து, பின்னர் காரில் ஏறி உட்கார்ந்தாள். காரில் சுமதியுடன் ராமு சாதாரணமாக பேசி வந்த விதமும் காரின் உள் தோற்றம் வித்தியாசமாகவும் இருந்ததால் ராமுவின் பேச்சில் தன் குடும்ப சூழ்நிலைகளை சுமதி ராமுவிடம் கூறியதால் அதற்கேற்றார் போல் ராமு சுமதியிடம் ஆசை வார்த்தைகளை கூறியதால் சுமதி ராமுவிடம் விருப்பம் கொண்டாள். தனது வீடு வந்து விட்ட போதும் ராமுவின் பேச்சும் காரின் வசீகரமும் இவளுக்கு பிடித்து விட்டதால் காரில் சிறிது தூரம்சென்று பின் தன் வீட்டுக்கு வரலாம் என நினைத்து மாற்று பாதையை கூறினாள். ராமு தன் பேச்சில் சுமதி வயப்பட்டு விட்டாள் என நினைத்து

புன்னகைத்து கொண்டே காரை ஓட்டினான். இவர்களது கார் ஆபத்தான பகுதி செல்ல வேண்டாம் என் பெயர் பலகை வைக்கப்பட்டிருந்தது அதே இடத்தில் கார் நின்று விட்டது. ராமுவின் பேச்சால் ராமுவின் ஈர்ப்பாலும் சுமதி வயப்பட்டு தன் நிலை மறந்து தன்னையே நொந்து கொண்டு அழுது புலம்பினாள். வீட்டில் தன் தாயார் இரவு நீண்ட நேரம் ஆகிவிட்டதால் தன்னை தாய் திட்டுவார்களே என்றும் என்ன காரணம் கூறுவது எனவும் அழுது புலம்பினாள். இந்நிலையில் ராமுவின் காரை சரி செய்து மீண்டும் சுமதியின் வீடு உள்ள தெருவிற்கு முதல் தெருவில் இறக்கிவிட்டான். சுமதி தன் வீட்டுக்கு சென்ற உடன் சுமதியின் தாயார் இவ்வளவு நேரம் என்ன செய்தாய். எங்கே சென்றாய் மழையில் நனைந்து கொண்டு வந்துள்ளாயே என கேட்டதும் சுமதி கதறி அழுதாள். தான் ஒருவனிடம் கெட்டு போய்விட்டதாகவும் ஏமாந்து விட்டதாகவும் கூறினாள். சுமதியின் தாய் தன் மகளை மாரி மாரி அடித்தாள். இதை கேட்டு வந்த சுமதியின் அண்ணன் வந்து நடத்தை கெட்டவனே இந்த வீட்டில் இனி உனக்கு இடமில்லை என்று வீட்டை விட்டு வெளியே தள்ளி தாழ்ப்பாள் போட்டான். சுமதியின் நிலை கண்டு அவளுடைய தாயும் மகளுடன்வெளியே வந்துவிட்டாள். அந்த வீட்டின் வெளி திண்ணையில் அன்று இரவு தங்கி விட்டு மறுநாள் சுமதி கல்லூரி சென்று (டி.சி) சட்டிபிகேட் வாங்க சென்றாள். இந்த நிலையில் சுமதியின் தாயார் தன் தம்பியிடம் கடிதம் எழுதி தங்களை அழைத்து செல்லுமாறு தகவல் தந்தாள். சுமதியின் மாமன் மகே் வந்து இவர்கள் இருவரையும் அழைத்து சென்றான். சுமதியின் நிலை கண்டு சுமதியின் தாய் மாமன் மகே் சுமதியின் மீது மோகம் கொண்டு சுமதியை கில்லுவதும், அவள் மீது தடவி கொடுப்பதுமாய் நித்தம் நித்தம் நடந்து வந்தான். இந்த நிலை சுமதிக்கு அறவே பிடிக்கவில்லை. கதறி அழுதாள் வேறு எங்கும் செல்ல முடியாததால் அவள் பொருமையுடன் இருந்தாள். இந்த நிலையில் கல்லூரி படிப்பை முடித்துவிட்டு தேர்வில் வெற்றி பெற்று மேல் படிப்பு தொடர திருச்சி வந்து மேல்படிப்பை தொடர்கிறாள். மேல்படிப்பில் அக்கல்லூரியில் முதல் மாணவியாக தேர்ச்சு பெற்று விடுகிறாள். தன் தாயுடன் திருச்சியில் வசித்து வந்த சுமதி வேலை தேட தொடங்கினாள். ஆவள் எதிர் பார்த்தது போல சுமதிக்கு நல்ல வேலை கிடைத்தது. இந்த கம்பெனியில் உயர் அதிகாரியாகவும் அவளுக்கு கீழ்

சுமார் 500 பேர் வேலை செய்து வந்தனர். இந்த நிலையிலும் சுமதி மிகவும் எளிமையாகவும், உறுதியாகவும் இருந்து வந்தாள். தொடர்ந்து புத்தகம் வாங்கி வந்தாள். அப்புத்தகத்தில் சுமதிக்கு ஏற்பட்ட ஏமாற்றம் போராட்டங்கள் சூழ்நிலைகள் அனைத்தும் எழுதப்பட்டிருந்தது. தனக்கு நேர்ந்த அத்தனை சம்பவங்களும் அப்புத்தகத்தில் இடம் பெற்றிருந்தது. அழுது கொண்டே அப்புத்தகத்தை தன் தாயிடம் கொடுத்தாள். சுமதியின் தாய் உனக்கு ஏற்பட்ட அத்தனை சம்பவங்களும் இப்புத்தகத்தில் உள்ளது என கூறினாள். இந்நிலையில் சுமதியை ஏமாற்றிய ராமு இதே ஊரில் மற்றொரு கம்பெனியில் அதிகாரியாக வேலை பார்த்து வந்தான். சுமதி அலுவலக வேலையாக பல கம்பெனி நிர்வாகிகளுடன் கலந்து பேச கூட்டிய கூட்டத்தில் ராமுவின் கம்பெனி முதலாளியுடன் ராமுவும் வந்து கலந்து கொண்டான். கூட்டம் நடைபெற்ற கொண்டிருக்கும் போது சுமதினை அடையாளம் கண்டு கொண்டான் ராமு, கூட்ட முடிவில் சுமதியிடம் ராமு அறிமுகப்படுத்திக்கொண்டு அடிக்கடி கம்பெனி வேலையாக சந்தித்து பேசி வந்தார்கள். இவர்கள் இருவரது நட்பு மிக நெருக்கமாக சகோதரர்கள் போல் பழகி வந்தனர். பின்னர் ராமு வீட்டிற்கு சுமதியும் சுமதியின் வீட்டுக்கு ராமுவும் வந்து போக இருந்தார்கள். இந்த சூழ்நிலையில் ஒரு நாள் ராமுவின் மகள் தன் தந்தையான ராமுவிடம் நீங்கள் ஏன் அடிக்கடி வெளியூருக்கு சென்று விடுகிறீர்கள் என சுமதியை பார்த்துக் கொண்டே கேட்டான். ராமுவோ பலப்பல காரணங்கள் கூறினான். பின்னர் ஒரு நாள் சுமதி வீட்டுக்கு சென்ற ராமுவை கண்ட சுமதியின் தாய் ராமுவை அடையாளம் கண்டு கொண்டு மகளை கடித்து கொண்டாள். இப்பொழுதான் புரிகிறது நீ சென்ட் அடிப்பதும், நகைகள் அலங்கரித்து கொள்வதும் ஆடம்பர புடவை கட்டி கொள்வதும் ஏன் என்று இப்பொழுது தான் புரிகிறது என்றாள். அதற்கு சுமதி அம்மா, நீயே என்னை இழிவாக பேசுகிறாயே என கேட்டதற்கு நீங்கள் இருவரும் பேசி கொள்வது தான் இந்த ஊருக்கு தெரியுதே. எல்லாரும் என்னிடம்

கேட்டுகிறார்களே என சுமதியின் அவளுடைய தாய் கூறினாள். மறுநாள் சுமதி ராமுவிடம் சென்று சொல்கிறாள். அதற்கு ராமு நம்மை பற்றி பேச யாருக்கும் உரிமை இல்லை. சொல் நான் அவனை கொன்று விடுகிறேன் என கூறியதும். சுமதி தன் தாய் தான் கூறினாள் என கூறினாள். சுமதியின் தாய் மாமன் கேள்விப்பட்டு சுமதிக்கு மாப்பிள்ளை பார்க்க ஆரம்பித்தாா. மாப்பிள்ளையும் ஒரு நாள் சுமதியின் வீட்டுக்கு வந்து சுமதியை திருமணம் செய்து கொள்ளவதாக கூறினாள். அதற்கு சுமதி எனக்கு இனி திருமணமே வேண்டாம் என கூறி அலுவலகம் சென்று விட்டாள். இதையே கேள்விப்பட்ட ராமு சுமதியிடம் நான் மாப்பிள்ளை பார்க்கிறேன் திருமணம் செய்து கொள் என சுமதியிடம் கூறியதும். சுமதி ராமுவிடம் நீங்கள் முதலில் திருமணம் செய்து கொள்ளுங்கள் என கூறினாள். அதற்கு ராமு எனக்கு திருமணம் வேண்டாம் என குழந்தைகளுடன் நான் இருந்து விடுவேன். எனது குழந்தைகளுக்கு திருமணம் செய்ய வேண்டிய நேரத்தில் எனக்கு திருமணம் என்ற பேச்சுக்கே இடமில்லை என முற்று புள்ளிவைத்தான் ராமு, ராமு இவ்வாறு கூறியதை கேட்ட சுமதி நேரே வீட்டுக்கு சென்று காவி புடவையணிந்து ஆபரண நகைகளை கழட்டி வைத்து விட்டு நெற்றி நிறைய திருநீர் அணிந்து சுமதி தவக்கோலம் பூண்டாள்.

உலகம் படைத்த கடவுள் தன்னை யாரும் பார்த்ததில்லையே

உன்னை ஈன்ற பெண்ணும் இன்று கடவுள் என்று போற்றவே

வீட்டு சிறையில் பூட்டி வைத்த பெண்ணின் பெருமை ஒங்கவே

யாருக்காகவும் உன்னை மாற்றி கொள்ளாதே.

ஆனால் உனக்காக தன்னையே

மாற்றி கொள்பவர் கிடைத்தால்.

அவர்களை தொலைத்து விடாதே.

உலகில் பல போராட்டத்தை உடைத்து எறிந்து சுமதி பெண் இனத்திற்கே ஒரு பெருமை சேர்த்தாள்.

குறுந்தொகையில் தோழியின் மாண்புகள்

வ. அமுதவள்ளி

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சங்க இலக்கியங்கள் பண்டையத் தமிழர்களின் வாழ்வியலைத் தெளிவுபடுத்தும் காலக் கண்ணாடியாகும். இவ்விலக்கியங்கள் நம் முன்னோர்களின் அகப்புற வாழ்க்கை முறைகளை அறிந்து கொள்ள உதவி செய்கின்றன. சங்க அக இலக்கியங்களில் வேறுபட்ட சிறப்பினைக் கொண்டது குறுந்தொகையில் தோழியின் பங்கு மிகுதியாக உள்ளது. இயற்கை வளங்களும் சிறந்த ஒழுக்க முறைகளும் இடம் பெற்றுள்ளது. பல்வேறு சூழல்களில் தமிழ் மக்கள் கொண்டிருந்த நம்பிக்கைகள், வழிபாட்டு முறைகள், விளையாட்டுகள் என்று உள்ளதில் அறம் போற்றப்பட்டுள்ள நிகழ்வுகள் அனைத்திலும் தலைவியின் நல்வாழ்விற்காகத் தோழியின் பங்களிப்பே அதிகமான குறுந்தொகை பாடல்களில் காணப்படுகின்றன.

குறுந்தொகையில் தோழியின் மாண்புகள்

சங்க அக இலக்கியப் பாடல்களில் தோழிக்கென்று தனிச்சிறப்புகள் உள்ளன. தலைவிக்குத் தோழியின் துணை அதிகம் தேவைப்படுகிறது. தலைவன் தலைவியரின் களவு வாழ்விற்கும் இல்லற வாழ்விற்கும் துணைநின்று நல்ல வழிகாட்டியாக இருப்பவள் தோழியாவாள். தோழியின் சிறப்பு பற்றி கூறப்படுகிறது.

குறிஞ்சித் திணையில் தோழி

தலைவியின் துயரத்தையும் தலைவனின் மலை நாட்டுப் பெருமைகளையும் பக்குவமாகக் கூறித் தலைவனின் திருமணத்தை நினைவுபடுத்தும் பாங்கு தோழியின் நுட்பம் எனலாம்.

‘பெரிதே காமம் என் உயிர் தவச் சிறிதே

காதல் தானும் கடலினும் பெரியதே”

என்ற அடிகளாலும் தலைவியின் உயிர் மிகச் சிறியதும் அவளது காமமோ மிகப் பெரியதுமாக உள்ளதை தோழி கூறும் திறம் போற்றற்குரியது.

தோழியின் சூழ்ச்சி

தலைவனின் சூழல் காரணமாகத் தலைவியை மணம் செய்ய முடியவில்லை. தலைவியைக் காணும் ஏக்கத்தில் தலைவன் இரவு நேரத்தில் பேரிருளைக் கடந்து தலைவியைக் காண இரவுக் குறியில் வருகிறான். அப்பொழுது தோழியானவள் தலைவன்

பெற வேண்டுமாயின் மணம் செய்து கொள்ள வேண்டும் என்ற சூழ்ச்சியை வெளிப்படுத்துகிறாள்.

அறத்தோடு நிற்பல்

களவொழுக்கத்தின் நிலையைக் குறிப்பாகவும் முறையாகவும் தோழி கூறுவது அறத்தோடு நிற்பல் துறையாகும்.

நற்சொல் கேட்டல்

கட்டுவிச்சி ஒவ்வொரு மலையாகப் பாடித் தலைவன் குடியிருக்கும் மலையைப் பாடும் பொழுது தலைவி மகிழ்ச்சிக் கொள்வதை அறிந்த தோழி கட்டுவிச்சியை மீண்டும் தலைவனுடைய மலையைத் திரும்பத் திரும்பப் பாடும்படி குறித்தியிடம் கூறுகிறாள். அவ்வாறு கூறினாய் செவிலித்தாய் அறிவாள் என்பது தோழியின் குறிப்புரையாக அமைந்துள்ளது.

‘அறத்தோடு நிற்கும் காலத் தன்றி

அறத்தியல் மரபிலர் தோழி என்ப”

என்ற நூற்பா உணர்த்துகிறது தோழியின் உள்ளத்துணர்வுகள் தூய்மையாக இருப்பதால் தலைவியின் காதலை தலைவனிடமும், செவிலித் தாயிடமும் தயக்க மின்றி எடுத்துக் கூறுகிறாள்.

தழை உடை உடுத்தல்

சங்க காலத்து மக்கள் நூலாடைகள் மட்டுமின்றி, தழை ஆடையும் அணிந்தனர். தலைவியின் மீது கொண்ட பற்றுணர்வால் தலைவன் தழை ஆடையும் பூவால் தொடுக்கப்பட்ட கண்ணிகளையும் கொடுத்தான். தலைவியின் உள்ளம் தலைவனின் மேல் பற்றுக் கொண்டாலும் அவற்றைப் பெறுவதற்கு அஞ்சுகின்றாள் அதனை உணர்ந்த தலைவன் தோழியின்பாற் சென்று மொழிகளால் தோழியைக் கவர வைக்கிறான்.

முல்லைத் திணையில் தோழி

தலைவன் பொருள் காரணமாகப் பிரிந்து செல்வது, போர் காரணமாகப் பிரிந்து செல்வது போன்றவை நிகழ்தல் அதிகம், அவ்வாறு பிரிந்து செல்வதும் வழக்கமாகும், சில காலங்களில் காலம் சிறிது தாமதமாவதும் உண்டு. பிரிந்து சென்ற

தலைவன் கார்காலத்தில் வருவேன் எனக் கூறி சென்றவன் கார்காலம் தொடங்கியும் வரவில்லை தலைவியானவள் இரு நிலைகளில் வருந்துவதாக கூறப்படுகிறது.

கார் பருவம் அல்ல

இது கார் பருவம் அன்று அறியாமையால் கடல் நீரையுண்ட மேகங்கள் மழை பெய்வதைக் கண்டு கார்காலம் என நினைத்து காந்தளும் பிடவமும் கொன்றையும் மலர்ந்தன அப்பருவத்தை நம்பி நீ வருந்தாதே என்று தோழி தேற்றுகிறாள்.

‘தாம் வரத் தெளிந்த பருவம் காண்வர இதுவோ? என்றிசின் மடந்தை - மதியின்று கார் என்று அயர்ந்த உள்ளமொடு, தேர்வில் பிடவமும் கொன்றையும், கோடலும் ஆகலின் மலர்ந்தன பலவே”

நிமித்தம் வழியில் தேற்றுதல்

தலைவன் பிரிந்து சென்ற காலத்தில் தலைவியின் பிரிவு துயரைப் போக்கத் தோழியானவள் பல்வேறு உத்திகளைப் பின்பற்றுவாள். ஐந்திலத்தின் கருப்பொருள்களையும், பறவை, பல்லி, பச்சோந்தி போன்ற சமிஞ்சைகளைக் கொண்டு நற்சொல் காணும் வழக்கமானது சகுணங்களாகப் பார்ப்பது வழக்கமாகும்.

தோழி தலைவியின் பிரிவுத் துயரைப் போக்க பல்வேறு கோணங்களில் பேசினாள் அப்பொழுதும் தலைவியின் துயர் நீங்கவில்லை தலைவன் நேரில் வருவதற்கான மணி ஒலி கேட்கிறது தலைவன்

வருவது உறுதி, என்று கூறி தலைவியின் கொல்லைப் புறத்தில் உள்ள உயர்ந்த கற்பாறை மீது ஏறிப் பார்ப்போம் வருக தோழி தலைவியின் மனதை மாற்றும் நிலையை அறியமுடிகிறது அதனை

‘முல்லை பூர்ந்த கல்லுயரேறிக்

ஈர் மணற் காட்டாறு வருஉம்

தேர்மணி கொல்லாண் டியம்பிய வுளரே”

என்று தேற்றும் மொழிகளைத் தோயின்பாற் காண முடிகிறது.

காக்கை கரைதல்

காக்கை கரையும் போது நிமித்தங்களாக

‘திண்தேர் நள்ளி கானத்து அண்டர்

விருந்துவரக் கரைந்த காக்கையது பலியே”

என்று விருந்து வருவதற்கு அறிகுறியாகக் காக்கை கரைந்தது அவ்வாறு காக்கை கரையும் போது விருந்தோடு நீ வருவாய் என்ற நம்பிக்கையில் அவள் இருப்பதற்கு தோழி தேற்றியிருந்தாள்.

தன்னலம் சிறிதுமின்றி தலைவின் நலத்தை மட்டும் பெரிதெனக் கருதிப் பலவகைத் துன்பங்களை என்று அவர்களின் நலன் மீது அக்கரைக் கொண்டு செயலாற்றும் சிறப்பு தோழியைச் சேரும் குறுந்தொகையில் தலைவியின் மதியுடன்பாடு முதல் அறத்தோடு நிற்பல், உடன்போக்கு வரையிலும் தோழி தலைவிக்குத் துணையாக இருந்து தலைவியின் வாழ்வினைச் செம்மையுறச் செய்யும் சிறப்பு தோழிக்குரிய மாண்பாக உள்ளது என்பது தெளிவாகிறது.

HISTORICAL ROOTS OF THE PUBLIC EDUCATION SYSTEM IN INDIA**Dr.T.Ramaswamy***Professor and Head (Rtd), Department of Ancient History
Chairperson, School of Historical Studies, Madurai Kamaraj University***Abstract**

Traditional Indigenous system of education – used language long before the invention of scripts – Indus scripts a notable one – Formal education – mainly for teaching religion – University system at Taxilla (6th Century B.C.), Nalanda (6th Century A.D.) – Medieval age Madarasahs – English Education for Employment – Gradual Development of Education through Charter Acts – Board of Public Instruction – Committee of Native Education – Council of Education – Female Education – Collegiate Education – Grants – in – aid system – Appointment of Education Commission – Technical and Industrial Education – Education for Tribals and Backward classes.

Keywords: Indigenous Education – Public Education system – Madrasahs – Colonial Education – Board of Public Instruction – Charter Acts – Grants – in Aid –

The traditional indigenous system of education in India made its development through many centuries past. The history of Indian education is as old as the history of human civilization in the country. Human beings started using language(s) long before they invented scripts. While living in the state of nature itself, a kind of learning and teaching began to evolve. However, the methods of education imparted during the prehistoric periods were quite different. The basic principles of education prevailed during the ancient period got dismantled and attained different shapes in the course of its history more by religious influences than by political or economic implications. In ancient India, the main objective of learning and teaching was to safeguard and propagate religions and therefore there was no definite system of education to suit the needs of all sections of the people to get a diversified knowledge in various fields. A formal public education system came into being in India only when the first university was established at Taxilla during the 6th C.B.C. and subsequently two more universities, namely Nalanda during 4th C.A.D. and Vikramasila during 5th C.A.D.. Though they were basically religious in nature, they accommodated almost all sections of the population for the first time in history. During the medieval period there was no formal system of education. It was mainly teaching of Quran and the educational institutions were called Madarasahs where studies on medicine, literature, art and music were not available. There were also some Arabic Schools with more advanced and comprehensive courses of study. Only Muhammadans were allowed for education in these schools.

The Indian society during the 18th century was essentially a feudal society divided into several classes on the basis of castes and tribes. The princely governments played no significant role in the education of the general public and their only contribution was provision of some financial support to the learned persons and institutions of higher learning mainly on religious grounds. Priestly classes who were in small numbers needed formal institutions to get religious instructions and therefore they created and maintained institutions on their own efforts with supports from the princes and the people they could muster. The small classes of government servants, merchants, moneylenders and the landlords also did need some elementary education and they established themselves the institutions they needed for their education. The bulk of the population, on the other hand, never went to formal educational institutions. The women as a whole, never went to schools. The absence of a formal system of education for the vast majority of the people attracted widespread criticism from foreigners.

The present Public Education System has its roots to the colonial period. When the East India Company gained political supremacy in India, they did not show any interest on the education of the inhabitants of their dominions. The servants of the company tried to enrich themselves as quickly as possible at the expense of the wealth of the Indians. But as years went by, it occurred to some thoughtful Anglo-Indians that their dominions in India could not last long unless education, especially western education, was diffused among the native Indians. Therefore, in 1793 A.D., on the occasion of renewal of the East India Company's Charter, an attempt was made by

some people in England to compel the company to spend a portion of the revenues generated in India on the education of the Indians. But this proposition struck terror and dismay in the hearts of the people of England.

IC. Marshman, who was appointed to enquire into the affairs of the East India Company, presented before the Select Committee of the House of Lords that " There was great opposition to any system of instruction for the natives. When Mr. Wilberforce proposed to add two clauses to the Charter Act of 1792, for sending out schoolmasters to India, it was encountered with great opposition in the Court of Proprietors and it was finally withdrawn saying that we had just lost America, in having allowed establishment of Schools and Colleges and that it should not be repeated in the case of India"

After a gap of twenty years, the Company's Charter was renewed in 1813. The attempt to make the company to set apart a fractional portion of its revenues for the education of the people of India proved to be successful. A clause was inserted in the Charter Act of 1813 based on the motion moved by Mr. R.P. Smith, Advocate General in Calcutta. The Act states that " provided a sum of not less than one lakh rupees each year for the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of knowledge of science among the inhabitants of the British territories in India; and that any schools, public lecture halls, or other institutions for the aforesaid purposes, which shall be founded at the presidencies of Fort William, Fort St. George, or Bombay, or in any other parts of the British territories in India " It was of course for considerations of political expediency that the magnificent sum of one lakh rupees was ordered to be set apart for the instruction of the natives of India. This is also evident from the letter of instructions communicated to the Bengal Government by the Court of Directors.

When the framers of the Charter Act of 1813 set apart one lakh rupees, it was their expectation that the Government of India would make a survey of the indigenous educational institutions and do something for their preservation. But, the Indian Government did nothing of the sort. In 1822, Sir Thomas Munro,

In his capacity as the Governor of Madras, remarked that "We have made geographical and agricultural surveys of our provinces, we have investigated their resources, and endeavoured to ascertain their population; but little or nothing has been done to learn the condition of education ... " To get servants for the public services of the State, the Indian Government was prompted to take steps for the

education of the Indians. As a result, the Banarus Hindu College was founded in 1791 with a view to producing well-qualified Hindu Law officers for the Courts of Justice. A college was established at Calcutta in 1800 for the education of civilians. The Honourable Court of Directors spent Rs.1,50,000/- towards maintenance and development of the college. The Deccan College at Poona was established in 1821. The Peshwas contributed large sums of money to the college annually. After annexation of the Deccan to the British territory, it was proposed by Mr. Chaplin, the Commissioner of the Deccan, to devote a part of the funds which the Peshwas used to contribute annually as a support to the college. Thus, the Government of India was forced to spend some money on the education of Indians for the purpose of making them qualified for the public services of the State. As a matter of fact, the Indian Government was getting cheap Indian public servants. Taking these things into consideration, the Governments of Bengal, Madras and Bombay had to spend large sums of money every year on the education of their civil servants.

Board of Public Instruction in the Madras Presidency

In the Madras Presidency, a Committee for Public Instruction, later on termed as the Board of Public Instruction, was instituted to improve the standard of education and to exercise control over public education. The first step taken by the Committee was to organize a school at Madras for the training of teachers. It was this training school which later became the Madras High School and ultimately the Presidency College. In December 1830, the Court of Directors sent an important Despatch to the Madras Government, a policy of the British Government, to make evaluations of the moral and intellectual calibers of the persons of higher classes. The increase in the standard of instruction among these classes eventually produced a much greater and more beneficial change in the ideas and feelings of the community. In 1834, the Board drew up an elaborate scheme. According to this scheme, it was proposed to (1) restructure the Central School at the Presidency as a regular normal institution and place it under an English master (2) open a second English School at the Presidency under an English master (3) increase the number of Tahsildaree Schools (4) introduce improved series of class books, and (5) establish a Provincial Board, consisting of European officials and native gentlemen, to make supervisions on the education in each district.

The scheme of the Board was referred to the Government of Bengal by the Government of Madras for the opinion of the General Committee of Public Instruction in that Presidency. When the scheme was under reference, the Government of India contemplated a serious and important issue affecting the educational policy throughout India. Prior to 1835, the course of instruction followed in the principal institutions in Bengal was entirely oriental. The members of the General Committee of Public Instruction in Calcutta were divided in their opinion on the character of the instruction to be imparted in the Government schools and colleges, as to whether it should be Oriental or European, and the resolution of Lord William Bentinck on 11 March 1835 finally set at rest the question in favour of the latter system. The famous Minute of Macaulay, which marks an era in the history of English education in India, was introduced in 1835.

Committee of Native Education

On receipt of the Bengal Despatch In 1835, it was resolved to abolish the Tahsildaree and Collectorate schools, and to entrust the affairs of education to a new Board to be designated as the Committee of Native Education. The Committee consisted a Member of Council as its President, the members being (1) the Presbyterian Presidency Chaplains (2) the Mahratta Translator to Government (3) the Deputy Judge Advocate of the Presidency Division (4) the Honourable Company's Astronomer, and (5) the Honourable Company's Solicitor. In their instructions to the Committee, the Government made no mention neither of the English College proposed by the Government of India nor of the necessity for providing the means of instruction at the Presidency in the higher branches of education, and the Committee was called upon only to recommend measures for the establishment of a normal school at Madras for the training of teachers. The Committee made some elaborate proposals. The most important of them were (1) the establishment of four English schools in the suburbs of Madras (2) the establishment of a normal class for the training of the teachers (3) the establishment of a College, as soon as the materials for such an institution were to be procured, and (4) the award of premiums to the teachers of the best-conducted schools. The only part of the plan which they recommended for immediate adoption was to start four elementary schools.

The Council of Education

The Council of Education which only lasted for two years (1845-1847) did not do any practical work. The primary object of the appointment of this new Board was to organize and superintend certain public examinations conducted for appointments in the public services and for pecuniary rewards, a certain number of which were offered annually on public competition. The Council, on finding the advantages of such examinations confined only to the Presidency, suggested establishment of nine Provincial Schools and they were placed under the control of the Local Committees. The course of instruction was confined to a sound knowledge of English and to a vernacular language, Arithmetic and the elements of Geography and History. The expenses of each of these schools ranged from Rs.700 to 800 per mensem, the salaries amounting from Rs.100 to 400 per mensem. An interesting discussion arose as to the desirability of including instruction of the Bible in the English course. Pending the decision of the Court, regarding the introduction of the Bible, no steps were taken for the establishment of the schools, though the scheme proposed by the Council was approved of. Between the years 1855 and 1858, the policy of the Government, in the extension of education in Madras Presidency, was determined by the general principles laid down in the Despatch of 1854. The most important event during this period was the establishment of the University of Madras, which gave a very great stimulus to higher collegiate education. The progress made in education in general during this period was also pointed out by the following statistics. In the year 1855-56, there was only one college maintained by the Government with an attendance of 302 pupils, while the number of Government Provincial and Zillah schools of the higher classes was seven with 1,062 pupils, besides about 20 Government schools of the lower class in different parts of the Presidency, with a total strength of 1,028 pupils. Of this number, however, only 237 received instruction in English. There were 14 private schools of the higher class under Government inspection attended by nearly 1500 pupils. The majority of the schools were under Mission managements. The actual number of private institutions under Government inspection is not known but it is presumed that the number should have been more than 50. The attendance in them amounted to nearly 3,000. A sum of Rs.11,605 was received in 1855-56 as Grants-in-Aid by private institutions. In 1858-59 the number of Government Colleges and Schools alone was 122 with a strength of 7,128 pupils, and the number of aided colleges

and schools was 225, of which 216 were maintained and managed by Missionary Societies. Besides these, there were 102 unaided schools under Government inspection. The total number of pupils in non-Government institutions was 13,873. The amount of grants received during the year, exclusive of the building grants, was Rs.26,035. There was, of course, considerable diversity in the quality of the instruction imparted.

Female Education

It was only in 1866 that the subject of female education came under the serious consideration of the Government of Madras. It began to gain momentum from the visit of Miss Carpenter whose philanthropic exertions in England to improve the most neglected sections of the community were well acclaimed. The total number of girls that received instruction in the Madras Presidency in 1868 ought to have been more than 10,500. Speaking of the nature of instruction imparted to the girls, the Director of Public Instruction remarked; "In almost all cases the instruction conveyed was of a very elementary stamp and in too many instances, I fear the teaching is productive of no permanent effect beyond rendering the pupils better disposed towards female education, and so paving the way for the instruction of a succeeding generation". Apart from Madras and Tinnevely, where female education was extended, the districts which showed the highest number of attendance were Malabar and Tanjore. At the close of 1870-71, the number of girls' schools in the Presidency was found to be 138 of which 91 had middle departments and one a high department and the number of pupils were 10,185. According to the census of 1871, of the Native Christian females of school-going age only 1 out of 10, and of Hindu females only 1 out of 509, had received education. But of a population of 18,80,720 Muhammadans, very few girls had received instruction in schools.

Collegiate Education

The progress in collegiate education during the second half of the 19th century was very remarkable. In 1870-71, there were five Government and seven Private Colleges with an attendance of 274 and 121 pupils respectively. In 1880-81, there were altogether 24 Arts Colleges, of which 10 were Government institutions with an attendance of 69 scholars and 14 Private institutions with an attendance of 830 scholars. In 1870-71, the number of first-grade colleges was two and they were the Presidency College and the Free Church Mission

Institution, and in 1880-81, the number of first-grade colleges rose to seven and they were the Presidency College, the Kumbakonam College, the Rajahmundry College (all the three Government institutions), the Madras Christian College, S.P.G. College, Trichinopoly, St. Joseph's College, Negapatam, and the Doveton Protestant College. Of the 17 second-grade colleges in 1880-81, the Government maintained only seven.

Growth of the Grant-in-Aid System

Consequent upon implementation of the Acts III and IV of 1871 and the Grant-in-Aid system, the elementary education made rapid strides during the period under review. The involvement of Local Funds and Municipal Boards have been evidenced by the fact that in 1872-73, 4,081 schools with 1,10,078 pupils were supported by or drew their whole aid from such Boards and in 1873-74 the numbers were 5,168 schools and 1,37,549 pupils, and this increase continued steadily afterwards.

Appointment of the Education Commission

On 3rd February 1882, the Government appointed an Education Commission, with a view to enquiring into the working of the existing system of Public Instruction, and to extend the system on a popular basis. The Commission consisted of twenty-one Members and a Secretary. The Members selected representing various races and classes interested in Indian education. There were many reasons for the enquiry. Firstly, it was thought that as a full quarter of a century had elapsed since the measures set forth in the Despatch of 1854 had come into active operation, the time had come for making a more careful examination into the results attained, and into the working of the existing arrangements for making improvements on education.

Technical and Industrial Education

It was only in 1884 that an attempt was made to develop scientific and technical education in the Presidency beyond the scope of the Madras University. In 1883, Grigg submitted a scheme for promoting technical education which was approved by the Government, and its introduction was considered as a great leap towards a sound system of education for South India. In the scheme, great stress was laid on constitution of a separate examining agency for defining the technical and industrial subjects of study, conducting examinations and awarding diplomas and certificates. The objective of the Government in instituting the Higher Examination in Science, Art and Industries was to encourage advanced instruction in those

areas of knowledge which bear upon the different branches of industry now existing in this Presidency or suitable for it, and to furnish a means of testing wholly or in part the qualifications of persons desirous of becoming Mechanical Engineers, Agricultural Scientists, and Science or Art or Technical teachers. The first examination under the Technical Notification was held on the 6th of September 1886 and since then these examinations gained popularity. The influence already exercised by the Higher Examinations in Science, Arts and Industries, or the Government Technical Examinations on educationists and on the public at large, favoured a more practical form of education. The recommendation of the Education Commission for bifurcation of the Upper Secondary Course was given effect by the institution of the Upper Secondary Examination to which reference has already been made. The steps taken to develop technical and scientific education were not confined only to the organization of a system of examinations. Professorships in Biology and Physical Sciences were created in the Presidency College. Liberal aid was given to the Professors of Natural Sciences in Madras Christian College and St. Joseph's College, Tiruchirappalli. The College of Engineering was reorganized and two additional professorships were created. The School of Arts was developed into an industrial institute so as to offer practical instructions in drawings of all kinds, as well as in pottery, metalwork, woodcarving, lacquer work and carpet weaving. The Grant-in-Aid Code was revised with the aUTI of affording liberal provision of Grants-in-Aid for science, art and industrial schools. In the year 1883-84, there were four Industrial Schools with an attendance of 138 pupils, and in 1892-93 the number of schools increased to 16 with an amazing strength of 1,046. An attempt was made to establish classes in special subjects in institutions of general education. A Technical Institute was started by the District Board at Madura in 1890. A great deal of help was rendered by private agencies, especially Missionary agencies, to encourage industrial education, but many of the Industrial Schools which came under private managements lacked definite organizations.

Education for Tribals and Backward Classes

The Government of Madras took certain steps to promote education among the aboriginal and backward classes. Government schools were established in the tribal areas. But these schools did not make the progress aimed at owing chiefly to the absence of an organized system of indigenous education in their areas. The comparative

inaccessibility of the country, the general inconducive climate, the indifference of parents to the education of their children, the dread that education would be accompanied by vaccination, sanitation, and the usual other accompaniments of civilization, the absence of a suitable teaching agency are among other things which proved a barrier to the progress of even the very elementary education in the outlying portions of the tribal areas. With a view to encouraging the teachers in aided schools to secure the attendance of pupils of the tribal and backward classes, the Grant-in-aid Code Committee of 1885 made liberal provision in the Code. Grants were given to pupils of about 30 classes (including Chucklers, Malas, Pallas and Paraiyas, at rates of 50 per cent, higher than the prescribed rates). Special scholarships were also reserved for pupils belonging to these classes. The Missionary Societies served mainly among the people of the lowest and downtrodden castes in the plains. The agitations emerged in favour of the education of Paraiyas owed their origin to the sympathy of Missionary bodies. In his report on Public Instruction for 1891-92, Dr. Duncan referred to this specially to the education of Paraiyas. According to his estimate, the number of children of Paraiyas and backward classes under instruction was 22,888. The male and female populations of school-going age of these classes were estimated at 4,31,653 and 4,44,958 respectively and that the percentage of male pupils to male population of school-going age was 4.5 and that of female pupils to female population of school-going age was 0.45. In 1892, Dr. Duncan thought of bringing an important scheme for the extension of education among the Paraiyas. All the important Missionary Societies which took a special interest in the welfare of these backward classes were consulted. The appointment of a special inspection committee for the examination and improvement of Panchama Schools and establishment of Training Schools for Paraiya teachers were suggested and the Government accepted both these proposals. It was ascertained that there were 1,411 public institutions on 31 st March 1893, mainly or wholly intended for these classes, attended by 31,349 pupils. Besides these. 26 private schools with 310 pupils also furnished returns. Of the public schools, 884 were maintained or aided from public funds, and 527 received no support from public funds. With the exception of six Secondary Schools, the rest of them were Primary Grade.

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MARITAL DISHARMONY IN THE SELECT NOVELS OF ANITA DESAI

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Abstract

Anita Desai has generally concentrated on the plights and problems of educated women mostly with an urban base. She unravels the complex responses of middle class women to their domestic world, comprised of their husbands, parents, siblings and kith and kin. In Desai's fictional world, women are confined to their limited space of home as hypersensitive housewives. The theme of alienation in Indian womanhood is projected mainly through marital relationships. Women writers all over the world have been recording their experiences. Each experience is based on a particular cultural, political, religious and social milieu. The year 1960 was a very significant period for women's writing. It was in this decade Anita Desai emerged as a novelist who exposed the predicates of her female characters physically in her novels.

Keywords Hypersensitive-easily hurt, alienation- detachment, milieu –background, Anti-Semitism - prejudice

Introduction

Anita Desai began to write in English at the age of seven and published her first story at the age of nine. She studied at Queen Mary's Higher Secondary School in Delhi. She married Ashvin Desai. She had four children, including Booker Prize-winning novelist Kiran Desai. Desai is considered the writer who introduced the psychological novel in the tradition of Virginia Woolf to India.. She says, her writing is realistic. Her fiction has covered themes such as women's oppression and quest for fulfilling identity, family relationship and contrasts, the crumbling of traditions, and anti-Semitism.

Anita Desai's Novels and Themes

Cry, the Peacock, deals with the psychical rather than with physical aspects of its characters. The chief protagonist is Maya. She is married to Gautam, a rather insensitive, pragmatic and rational advocate. Gautam fails to understand her sensitive nature. In her childhood, an albino astrologer had predicted that four years after her marriage, one of them would die. This prediction makes her obsess by the fear of death. Guided by this fear her psyche loses grip of her central position. *Voices from the City* depicts the miserable plight of Nirode, Monisha and Amla from the City of Calcutta. In this novel Desai portrays the failures of a Bengali youth Nirode, the troubled life of Monisha and the Commercial art of Amla and the indifferent attitude of their mother. Monisha reveals through her diary, the inner landscape of her psyche, which proves fatal for her end.

Bye-Bye, Blackbird, portrays the plight of Indian immigrants in London. The novel is in three parts: 'Arrival,' 'Discovery' and 'Recognition' and 'Departure.' Dev arrives in England

for higher studies, stays with Adit and Sarah. He finds Indians humiliated in both public and private places. In the second part Dev is changed. He begins to feel a charm for the country. In part three Adit develops homesickness for India and leaves for India. Dev stays on there. Where shall we go this Summer? describes the tension between a sensitive wife Sita and the rational Raman. The story of the novel is about Sita who has four children and is now reluctant to deliver or to abort the fifth one, even though with seven months pregnancy. But this time she wants to retain in her womb because of her fear of violence in the world. Sita goes to the island of Manori, where instead of a peaceful life, she gets alienated. Finally, she re-establishes her contacts with the soil.

Fire on the Mountain In this novel Desai describes Nanda Kaul's motherly feelings of humiliation and desolation for a life time alienation. The poor Raka is bewildered when she finds her home completely shattered as her father continues his habit of drinking, her mother visiting various nursing homes and she herself suffers several nervous breakdowns. She finds no mother to speak and to nurse. Though Raka is solitary she is a self-sufficient girl to work like an explosive to set fire to the mountain side. *Clear Light of Day*, Desai paints the backdrop of the major incidents exclusively with the support of her characters – Bim, Meera Masi, Tara and Baba, who form the major action. The novel is set in old Delhi and records the fast changes happening in a Hindu family since 1947. In this four-dimensional masterpiece a family life moves backwards and forwards in a fixed span of time.

Village by the Sea is the story of Lila (13) and her brother Hari (12). Having bad days, they look after their

younger sisters. With their father unemployed and dipsomaniac and mother ill, they find it difficult to manage the house-hold. While Lila stays at home, Hari goes to Bombay and works as a boy servant in a hotel. The novel describes the situation how Hari survives in Bombay city and how his sisters suffer silently the problems at home. In Custody, Anita Desai transcribes the madness of Deven and his search for the safety of his little world. Deven, a lecturer in a small town Mirapore in Northern India, has mediocrity and empty dreams. On persuasion of his friend Murad he interviews a great poet Nur in Delhi. Between his boyish expectations and Nur's grim reality, he discovers a new lease of life, dignity and the way to fulfill his dreams. Baumgartner's Bombay is a portrait of loneliness, alienation and immigrant's existential predicament. The novelist narrates the life of the Hugo from his childhood days in Germany to his death at the ripe age of seventy in India. An absurd and meaningless life comes to a similarly futile end. The title of the novel Journey to Ithaca is highly symbolical and meaningful. Sophie embarks on a journey to India with her husband, Matteo in order to gain cultural and spiritual knowledge. Then he joins an Ashram in Bihar run by a frail old woman addressed as the "Mother" who influence Matteo because She follows no religion but gives the message of love. Anita Desai differs from other Indian novelists such as R.K. Narayan, Mulkraj Anand, Bhabani Bhattacharya, Raja Rao in her set of language and style that she employs to portray the inner crisis and tension existing in the life of a character.

The Theme of Marital Disharmony

The theme of marital discord dominates the contemporary fiction, may it be of British, American or Indian origin. It is one of the central themes in the works of D.H. Lawrence, Virginia Woolf, William Faulkner, Raja Rao, Arun Joshi, Kamala Markandaya, Nayantara Sahgal, Ruth Praver Jhabwala, Bhabani Bhattacharya, Anita Desai and others.

Marital discord has come to assume greater importance. Men and women who came together in marriage lacked knowledge of various sexual, psychological, spiritual and social aspects of life, the proper understanding of which alone ensured peace, adaptability and self-control. Marital discord recurs as the theme of the novels of Anita Desai. Her novels, with a touch of feminist concern, portray the failed marriage relationship which often leads to alienation and loneliness of the characters. Her novels, like, Cry the Peacock, Where Shall We Go This Summer? Voices in the City, Bye-

Bye Blackbird and Fire on the Mountain [1972] also deal with the theme of marital disharmony.

Anita Desai, a well-known Indo-Anglian Novelist of Post-Independence era, is considered as more significant in the development of Indian Novel in English through her contribution. Most of her work deals with inner life which is crowded by psychological problems. Her novels highlight the themes of love, marriage and sex. Marriage, love and sex are dominant themes of her novels. Anita Desai's views and themes of her novels are the major themes of marriage, love and sex. Marriage is a social institution and also a partnership between husband and wife. It is the social recognition of the relation between man and woman. Economic relationship, mutual understanding and love are the foundation of the institution of marriage. The institution of marriage plays an important role in the building of the structure of society.

Marriage signifies the equal partnership and intimate union between a male and a female. It is a strong association which connects not only two individuals but also builds up a relationship between two families. It brings stability and essence to human relations, which is incomplete without marriage. In marriage two individuals with often-different backgrounds come together. Husband and wife after marriage have to make efforts to adjust to one another's tastes and temperaments. On the other hand, life of women after marriage undergoes significant transformation. She has to leave her parent's house and move to a completely new environment. She has to build relationship with all the close relatives of her husband. Her role is more definite and her duties are more specific than those of the husband and she has to adhere to the set pattern of conduct. Either type of marital discord can have a negative consequence on developing children.

In her writings she has touched upon depression, time apart, sex, household responsibilities, irritating habits, large family circle, expectations and family decision making as the reasons which lead to marital discord.

Causes of Marital Disharmony

- Depression Time apart Sex
- Irritating habits Large Family Circle Conflict
- Expectations Family Decision Making Isolation
- Lack of Communication Friends Children
- Household responsibilities Personality Conflicts

Conclusion

Anita Desai's novels are pre-occupied with the inner feelings of the characters. Most of her characters undergo

severe psychological feelings which in the end profess something unexpected and even unpredictable. Anita Desai was rightly called the Indian Virginia Woolf for she introduced the 'stream of consciousness' technique in Indian soil.

She calls her novels purely subjective. Through her themes, characterization and images about women's confinement and lack of freedom. Desai has raised significant questions regarding the status and role of women in the society. The year 1970 witnessed several new novelists like Shashi Deshpande and Bharathi Mukherjee Publishing their works along with Markandaya, Sahgal and Desai. Anita Desai finds that even the educated Indian women believe that their society is compelling them to be orthodox and culture bound. They remain unchanged in their concept of life.

Anita Desai uses flashback technique, stream of consciousness technique, use of contrasting characters, use of symbolism and effective use of language either to evoke an atmosphere or to transcribe the pronunciations of characters or to use rhetorical skill for harangue. The only thing that disappoints is her use of German songs and poetry in her novels without giving English paraphrase, as

though English readers whether in India or abroad are supposed to know German.

There are some novelists who use complicated fictional technique like the American novelists John Burroughs, but in the context of Anita Desai one can say that she is able to narrate the story, to portray the characters, to convey the mood, to evoke the atmosphere and to probe the psyche of her characters successfully.

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“திருமந்திரத்தில் உடலோம்பல் சிந்தனைகள்”

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“உடம்பினை முன்னம் இழுக்கென்று இருந்தேன்
உடம்பினுக்கு உள்ளே உருபொருள் கண்டேன்
உடம்புளே உத்தமன் கோயில் கொண்டான் என்று
உடம்பினை யான் இருந்து ஒம்புகின் றேனே”.

உடலினை முன்பு சுமை என்றும், பாவப் பிறப்பென்றும் பட்ட கடன் என்றும் கேவலமாகக் கருதி கொண்டிருந்தேன், ஆனால் இந்த என் உடலில் உள்ளே தான் ஒரு உயர்பொருள் இருக்கிறது என்பதைத் தெரிந்து கொண்டேன்.

“இன்றைய நமது மாணவர்களுக்கு இரும்பு பொன்ற தசைகளும் எ/கு போன்ற நரம்புகளும் தான் தேவை” – சுவாமி விவேகானந்தர்.

உடல் உறுதி உயிர் உறுதியாகும், இந்த இயற்கை உடல் ஒரு சிற்றுலகம், நடமாடும் கோயில், உடல் செழிக்க உயிர் செழிக்கும், விலங்குகளும், பறவைகளும், பூச்சி இனங்களும் உடலை நன்றாக காப்பாற்றுகின்றன. பகுத்தறிவுள்ள மனிதன் அவற்றை விட நன்றாக உடலை பேணிக்காத்து உறுதி பெறவேண்டும்.

பண்டைக்காலத்து மக்கள் உடலுறுதி உடையவர்களாய் நூறாண்டுகள் ஆரோக்கியத்துடன் வாழ்ந்தனர், அறிவியல் வளராத காரணத்தால் எந்த வேலையையும், உடலுழைப்பின் மூலம் செய்தான், இயற்கை உணவை உண்டனர். பல இடங்களுக்கு நடந்தே சென்றனர்.

பாரதியாரும் சின்னஞ்சிறு வயதிலேயே இதைப் பழக்கப்படுத்திக் கொள்ள வேண்டும் என்பதற்காக...

“ஓடி விளையாடு பாப்பா நீ....

ஓய்ந்திருக்க லாகாது பாப்பா!”

- என்று பாடினார்

விடாது துடிக்கும் இதயம், மாறாமல் சுற்றும் பூமி, சுறுசுறுப்பாய் இயங்கும் உறுப்புகள், துள்ளிக்குதிக்கும் கண்கள்

இவற்றைப் பார்த்த பின் சோம்பலுக்கு இடம் கொடுக்கலாமா?

“நோயற்ற வாழ்வே குறைவற்ற செல்வம்” என்பது பழமொழி வந்த பின் போக்குவதைவிட வரும் முன்னர் காப்பது நல்லது அல்லவா? நோயின்றி

ஆரோக்கியத்துடன் நீண்ட நாள் வாழ உடலை பேணுதல் அவசியம் அதனால் தான் அருட்கவி திருமூலர்

உடம்பார் அழியில் உயிரார் அழிவர்
திடம்பட மெய்ஞ்ஞானஞ் சேரவு மாட்டார்
உடம்பை வளர்க்கும் உபாயம் அறிந்தே
உடம்பை வளர்த்தேன் உயிர்வளர் தேனே.

உயிர் உடம்பில் உள்ள போது உடம்பின் பயனாகிய ஞானத்தை பெற்றுவிட வேண்டும் உடம்புள்ளபோதே உயிர் தனித்தியங்கும் தகுதியை பெறுதல் வேண்டும் என்கிறார். திருவள்ளுவர் “மருந்து” என்ற ஓர் அதிகாரத்தையே அமைத்து உடலோம்பலை வலியுறுத்துகிறார். உடலுறுதி பெற என்னென்ன செயதல் வேண்டும்?

நாள் தவறாமல் உடற்பயிற்சி செய்தல், நடத்தல், மெதுவாக ஓடுதல், நீச்சல், ஆசனங்கள் செய்தல் முதலானவற்றில் ஏதேனும் ஒன்றை அவரவர் உடல்நிலை மற்றும் வயதிற்கேற்ப மேற்கொள்ள வேண்டும்.

மாணவர்களும், இளைஞர்களும் பல்வேறு குழு விளையாட்டுகளில் ஈடுபடலாம், வீர விளையாட்டுக்கள் பல பயிற்சி மையங்களில் கற்றுத் தரப்படுகின்றன. கராத்தே, சிலம்பம், குத்துச்சண்டை போன்ற வீர விளையாட்டுகளை கற்றுக் கொள்வதன் மூலம் உடல் உறுதி பெறுவதுடன், நம்மைத் தாக்க வருபவர்களிடமிருந்து நம்மைக் காத்துக்கொள்ள முடியும்.

உடற்பயிற்சி செய்வதால் மாணவர்களின் உடல் ஆரோக்கியம் பெறுகிறது உறுப்புகள்

சுறுசுறுப்புடன் இயங்குகின்றன இரத்த ஓட்டம் சீராகிறது, உடல் தசைகள் பயிற்சியால் இறுகி வன்மையாகின்றன.

தோளை வலிவுடையதாக்கி – உடல்

சோர்வும் பிணி பலவும் போக்கி – அரி

வாளைக் கொண்டு பிளந்தாலும் – கட்டு

மாறா உடலுறுதி தந்து – தவ

மேன்மை கொடுத்தருளல் வேண்டும்.

என்று பாரதியாரின் பாடலை ஏட்டளவில் பரப்புவதோடு மாணவர்கள் இருந்துவிடாமல் தவறாமல் பள்ளியிலும், கல்லூரிகளிலும் நடைபெறும் உடற்பயிற்சி வகுப்புகளில் கலந்து கொண்டு பயன் பெற வேண்டும். மேலும் பல்வேறு விளையாட்டுகளை மேற்கொள்ளும் போது மன இறுக்கம் நீங்கி, மனம் லேசாகி படிப்பில் ஆர்வத்துடன் கவனம் செலுத்த முடியும். இதற்கு மன ஒத்துழைப்பு மிகவும் அவசியம். மனம் என்பது ஆத்மசக்தியே. மனம் என்பதை கண்ணால் பார்க்க முடியாதது. எந்த இடத்திலும் அதனைக் காண முடியாது அதற்கொன்று தனியாக எந்த ஒரு இடமும் தேவையில்லை.

மனம் ஒரு மாயப்பாலம், பிரபஞ்சத்தையும் நம் தலையையும் இணைத்து வைக்கும் மறைமுகமான பாலம், மேலே வானம், கீழே நம் உடல்: இடையே இருப்பது நம் மனம். எல்லையற்றது வானம் எல்லைக்குட்பட்டது பூமியன் மீதுள்ள நம் உடல் இரண்டுக்குமிடையே ஒரு குறிப்பிட்ட எல்லை வரை இணைப்பாய் இருப்பது மனம். மனம் என்பதற்கு எண்ண ஓட்டம் என்று ஒரு அர்த்தம் உண்டு, எண்ணம் எல்லாமே அகங்காரத்தையே அடிப்படையாகக் கொண்டது. பொதுவாக மனம் எப்போதும் ஒரு இலக்கை நோக்கியே செல்லும், இலக்கு என்றாலே அகங்காரம் தான், யாரும் சாதிக்காத ஒன்றை அதாவது பணம், பதவி, விளையாட்டு, வீரம் பொன்றவற்றில் தானே முதன்மையாக வரவேண்டும் என்பது மனம். மனம் எப்போதும் செயற்கையைவிட இயற்கையையே அதிகம் விரும்பும்.

“இயற்கை வாழ்வே இனிய வாழ்வு” என்று திரு.வி.கலியாணசுந்தரனார் உடலோம்பல் பற்றி கூறியுள்ளார். காந்தியடிகள் எளிய வாழ்க்கை முறையை வாழ்ந்து காட்டினார்.

உடலோம்பலில் நம் உணவு முறையையும் முக்கிய பங்கினை வகிக்கிறது.

“ஆற்றல் அளவறிந்து துண்க அ/துடம்பு பெற்றான் நெடுதாய்க்கு மாறு”

-குறள்

என்று வள்ளுவரும் உணவு கட்டுப்பாடு பற்றிக் கூறுகிறார். உணவு கட்டுப்பாடு என்பது அதிக எடையுள்ள பலரும் பல நேரங்களில் பின்பற்றியுள்ள வழிமுறை தான். ஆதனை சரிவர கடைபிடிக்க முடியாமல் தோல்வி அடைந்தோர் பலருண்டு நம்முடைய உணவுமுறை எப்படி அமைய வேண்டும்? சித்தர் தேரையாரின் பாடல்:

“பாலுண்போம்: எண்ணெய்பெறின வெந்நீரில் குளிப்போம் பகல் புணரோம்: பகல் துயிலோம்: பயோதரமும் மூத்த ஏலஞ்சேர் குழலியரோ டிளவெயிலும் விரும்போம்: இரண்டடக்கோம்: ஒன்றைவிடோம்: இடதுகையிற் படுப்போம்: மூலஞ்சேர் கறிநுகரோம்: மூத்ததயிர் உண்போம்: முன்னாளில் சமைத்தகறி அமுதெனினும் அருந்தோம்: ஞாலந்தான் வந்திடினும் பசித்தொழிய உண்ணோம் நமணர்க்கிங் கேதுவை நமிருக்கு மிடத்தே!”

பாலுணவை உண்ணும்வோம்! எண்ணெய் தேய்த்துக் குளிக்கும்பொது வெந்நீரில் குளிப்போம், பகலில் உடலுறவு கொள்வதையும், தூங்குவதையும், தவிர்ப்போம். கரும்பென இனிப்போராயினும் வயதில் மூத்த பெண்களோடும், வாசக்குழலினை உடைய பொது மகளிரோடும் உடல் உறவு கொள்ளமாட்டோம். காலை இளம் வெயிலில் அலைய மாட்டோம், மலம், சிறுநீர் முதலியவற்றை அடக்கி வைத்திருக்க மாட்டோம். படுக்கும் பொது எப்போதும் இடது கைப்புறமாகவே ஒருக்களித்துப் படுப்போம். புளித்த தயிருணவை உண்போம். முதல் நாள் சமைத்த கறி உணவு, அமுதம் போன்றிருப்பினும் அதனை மறுநாள் உண்ணுதல் செய்ய மாட்டோம். பசிக்காத போது உணவருந்தி, உலகமே பரிசாகக் கிடைப்பதெனினும் எற்கமாட்டோம். பசித்த பொழுது மட்டும் உண்ணுவோம்.

இவ்வாறு மேற்கண்ட ஒழுக்க முறைகளை நடைமுறையில் கடைபிடித்து வருவோமானால் நம்மிடம் எமன் நெருங்க அஞ்சுவான், நீண்ட ஆயுளோடு நாம் வாழ முடியும் என்று கூறுகிறார் சித்தர்.

சமச்சீரான குறைந்த அளவு உணவு! மெதுவாக மென்று உண்ணுதல், எண்ணெயில் பொறிக்கப்பட்ட அதிக

கொழுப்புள்ள உணவு வகைகளைத் தவிர்த்தல், உணவு இடைவேளைகளுக்கிடையே நொறுக்குத் தீனி உண்பதைத் தவிர்த்தல், மீதம் உள்ள உணவுப் பொருட்கள் வீணாகிடும் என்று நினைத்து அவற்றை உண்பதை நீக்குதல்: நேரத்திற்கு உண்ணுதல் இவற்றை செயல்படுத்தும் பொது நம் உடல் வளமாக இருக்கும்.

உடல் வளமாக இருப்பதற்கு யோகம் அவசியம், யோகம் என்பது, ஒரு பொருளை இறுகப் பிடித்தல், அதை நிறுத்துப் பார்த்தல், அதைச் செயல்படுவதற்கு ஏற்ற முறையில் தயார் செய்தல், இறுதியாக அதைச் செயல்பட செய்தல் இவ்வாறு வாழ்க்கையின் புற நிலைகளையும் அகநிலைகளையும் ஒன்றாகத் திரட்டி இன்பமயமாக வாழ்வதற்கு வழிசெய்து கொள்வது தான் யோகம்.

யோகம் என்பது சோம்பேறிகள், மேற்கொள்ளும் வாழ்க்கை அல்ல. வாழ்க்கையை தீர்த்துடனும், வளமாகவும், மகிழ்சியாகவும் வைத்துக் கொள்வதற்கு வழிகாட்டும் முழுமையான கல்விக்கு தான் யோகம் என்போம்.

யோகத்தை “சாவாமல் கற்பதே கல்வி” என்கிறார் ஓளவையார். உடலுக்கும், உயிருக்கும் இனிமை காக்க உடற்பயிற்சி செய்தல் வேண்டும். உயிருக்கும் மனத்திற்கும் இனிமை காக்க தவம் செய்தல் வேண்டும், மனத்திற்கும் சமுதாயத்திற்கும் இனிமை காக்க அறநெறியும் வாழவேண்டும், அறிவிற்கும் இயற்கைக்கும் இனிமை காக்க இறையுணர்வு பெறுதல் வேண்டும்.

ஒருவன் தன்னைத் தானே அறிந்து கொள்வதற்கு பயிற்சி வேண்டும் என்பதனை;

தன்னை யறியத் தனக்கொரு கேடில்லை
தன்னை யறியாமல் தானே கெடுகின்றான்
தன்னை யறியும் அறிவை அறிந்தபின்
தன்னையே யர்ச்சிக்கத் தானிருந் தானே
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தன்னை அறிந்துணரும் தன்மை உடையவனுக்கு ஒரு துன்பமும் இல்லை, தன்னை அறிந்துணரத் தவறியன் வாழ்வில் கெட்டுப்போவான், தன்னை அறிந்துணரும்

தன்மை கூட ஒரு அறிவுதான் தன்னை அறிவதுகூட ஒருவகைப் பயிற்சிதான், பயிற்சி – முயற்சி – தவம் இதை தொடர்ந்து மேற்கொண்டால் மனிதன் மாமனிதனாக, தேவனாக மாறலாம்.

மனிதன் யோக நிலையிலிருந்து மாமனிதனாக மாறும் பொது இறைநிலையை எட்டுகிறான்.

அருட்கவி திருமூலர்:

மூலன் உரைசெய்த மூவா யிரந்தமிழ்
ஞாலம் அறியவே நந்தி அருளாது
காலை எழுந்து கருத்தறிந் தோதிடின்
ஞாலத் தலைவனை நண்ணுவ ரன்றே

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மூவாயிரந்தமிழ் - மூவாயிரம் தமிழ் மந்திரம், ஒவ்வொரு பாடலும் ஒவ்வொரு மந்திரம் என்றே உணர்தல் வேண்டும், கருத்தறிந்து ஒதலாவது, சொல்லும் மந்திரத்தின் பொருளுணர்ந்து சொல்லுதல் அதாவது மூவாயிரம் பாடல்களையும் பொருளுணர்ந்து ஒதினால் இறைவனை அடையலாம்.

“சொல்லிய பாட்டின் பொருளுணர்ந்து சொல்லவா செல்வர் சிவபுரத்தி னுள்ளார் சிவனடிக் கீழ்” என்ற மாணிக்கவாசகர் வாக்கும் இக்கருத்தை உறுதிபடுத்துகிறது.

இறைநிலை என்பதே தவத்தின் நோக்கம், உயிரின் ஒளியைக் கூட்டுதல், இப்போது இருக்கும் ஆற்றிவு நிலையிலிருந்து மேல் நிலைக்கு அதாவது ஏழாவது எட்டாவது அறவிற்கு கடைத்தேற வேண்டும் என்று இயல்பாய் எழும் உயிர்த்தாகமே தவம் செய்யும் உணர்வாகும்.

ஏழாம் அறிவு என்பது எதிரில் உள்ளவரின் மனத்துடன் நம் மனத்திற்குத் தொடர்பு (Mental Circuit) ஏற்படுத்திக் கொண்டு அவர் மனதில் ஓடும் எண்ணங்களை அறியும் (Thought Reading) அறிவு தான் ஏழாம் அறிவு.

இந்த ஏழாம் அறிவு மனப்பக்குவமும், அறிவியல் தெளிவும் இருந்தால் ஏழாம் அறிவு வெளிப்பட்டுத் தோன்றும். இதை

ஐயப் படாஅது அகத்தது உணர்வானை
தெய்வத்தோடு ஒப்புக் கொளல்

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எட்டாவது அறிவு என்பது எங்கிருந்தும் எதையும் அறியும் வாலறிவு,

(வியாபக அறிவு) – Universal Sense. இறைநிலை வாய்க்கப் பெற்றொர் எய்தும் அறிவு.

அந்த உணர்வு எழுந்தால் மட்டுமே மெய்யுணர்வு தொடர்பான உண்மைகளைக் கேட்கும் ஆர்வமும், அதுபற்றி சிந்தித்தல் தெளிதல் அதைப் பயிற்சியால் உணர விழைதல் போன்ற படி நிலை வளர்ச்சிகள் தொடங்கும்.

“தீதும் நன்றும் பிறர்தர வாரா.” கனியன் பூங்குன்றனார்.

தவம் முயற்சியால் முதல் வெற்றியே, இந்த அறிவியல் உண்மையை புரிந்து கொள்வது தான். இந்த உண்மைத் தன்மையை உணரமால் தடுமாருகிறோம் என்பது திண்ணம்.

இறைநிலையை எட்டாமல் எந்த ஒரு செயலும் செய்ய இயலாது என்பது திண்ணம்.

AN ANALYSIS OF SCHOOL HEALTH AT HIGHER SECONDARY LEVEL**Dr.Edward William Benjamin***Research Head and Guide, Bharathidasan University, Trichy***S.Sabina Jose***Research Scholar in Education, Bharathidasan University, Trichy***Abstract**

Good health and good education provide individuals to lead productive and satisfying lives. Physical activity, quality education with good health and nutrition are responsible for development of child's ability to attain her or his full potential. The paper on study of school health at higher secondary level brings out the details of school health its historical background, components, agencies and knowledge, attitudes and activities taken up by the higher secondary students.

Introduction

WHO defines wellness as "state of complete physical, mental, social and spiritual wellbeing not merely the absence of disease or infirmity". The ultimate aim of school health is to promote, protect and maintain the health of school children and reduce morbidity and mortality. School health promotes positive health, prevents diseases. It enables early diagnosis, treatment and follow up of defects. It awakens health consciousness in children and provides healthful environment. A comprehensive School Health Program (CSHP, 1995) interim statement says "School health is an integrated set of planned, sequential, school-affiliated strategies, activities, and services designed to promote the optimal physical, emotional, social, and educational development of students". In March 1990 world leaders gathered in Jomtien, Thailand for the world conference on education for all decided to include, 'Health and nutrition are the important contributors to the success of the learner and the learning process'. (R.C. Mishra, 2005).

Need and Significance of School Health

School health is an important branch of Community Health Nursing. According to modern concept, health services is an economical and powerful means of raising community health, and more important, in future generation .the school health service is a personal health service .it has developed during the past 70 years from the narrower concept of medical examination of children to the present –day broader concept of comprehensive care of the health and wellbeing of children throughout the school years.(Dr. Nilima Sonawane, 2017).

Morbidity and Mortality Weekly Report (MMWR, 1996) states, "Schools are ideal settings for nutrition education for several reasons: Schools can reach almost all children and adolescents. Schools provide opportunities to practice healthy eating. More than one-half of youths in the United States eat one of their three major meals in school, and 1 in 10 children and adolescents eats two of three main meals in school. Schools can teach students how to resist social pressures. Eating is a socially learned behavior that is influenced by social pressures. School-based programs can directly address peer pressure that discourages healthy eating and harness the power of peer pressure to reinforce healthy eating habits. Skilled personnel are available. After appropriate training, teachers can use their instructional skills and food service personnel can contribute their expertise to nutrition education programs. Evaluations suggest that school-based nutrition education can improve the eating behaviors of young person."

Historical Background of School Health

The beginning of school health services in India dates back to 1909, when for the first time medical examination of school children was carried out in Baroda city. The Bore committee 1946 reported that school health services were practically nonexistent in India, and where they existed, they were in under-developed state. In 1953, the secondary education committee emphasized the need for medical examination of pupils and school feeding programmes in 1960, the

government of India constituted a school health committee to assess the standards of health and nutrition of school children. The committee submitted report in 1961, which include very useful recommendations. During the five year plans, many state governments have provided for school health, and school feeding programmes. In spite of these efforts to improve school health, it must be stated that in India, as in other developing countries, the school health services provided are hardly more than a token service because of shortage of resources and insufficient facilities. (Dr. Nilima Sonawane 2017)

Components of School Health Program

- **Health Education:** To health, prevents disease,
- **Physical Education:** To student's optimum physical,
- **Parent and Community Committee** comprised of an Emergency Information
- **Nutrition Services:** To access to a variety of nutritious meals that accommodate the health and nutrition needs of all students.
- **Psychological and Counseling Services:** To improve students' mental, emotional, and social health for individual and group assessments, interventions and referrals.
- **Safe and Healthy School Environments:** To find the influence of physical environment include the school building and the area surrounding it, any biological or chemical agents that are detrimental to health, and physical conditions such as temperature, noise, and lighting.
- **Health Promotion for Staff:** To improve their health status through activities such as health assessments, health education, wellness fair and health-related activities.



motivate and assist students to maintain and improve their and reduces health-related risk behaviors.

promote a variety of planned physical activities, each mental, emotional and social development of students.

Involvement: To comprise Emergency Preparedness staff, parents, law enforcement, and community officials In and Disaster Planning Guide.

Agencies of School Health Programs

WHO – In 1996, WHO launched Global School Health Initiatives (GSHI) which aims to increase the number of schools that can be called as “Health Promoting Schools” (HPS). A HPS is defined as a school that ‘constantly strengthens its capacity as a healthy setting for living, learning and working’.

Pan American Health Organization (PAHO) – It is an international public health agency with more than 90 years of experience in working to improve the health and living standards of the countries. They have offices in 29 countries who work directly with the ministry of health and education to strengthen the school health program.

Food and Agricultural Organisation (FAO) – FAO’s approach towards the health of school aged children is guided by the resolutions approved at the International Conference on Nutrition in December 1992 and further confirmed at the World Food Summit (WFS) in 1996. This program evolved from a survey in 55 countries Worldwide which revealed the need for nutrition related materials in schools.

World Food Program (WFP) - WFP is concerned with two main areas in relation to school health: School feeding program, micronutrient and health program. WFP has a long standing role in support of School Feeding Program (SFP) and supports around 60 programs today.

United Nations Children’s Fund (UNICEF) – This policy help to meet the basic rights and expand opportunities of children aged 0 to 18 within the frame work of the 1989 UN Convention of the Rights of the child, in 1990 Word Summit for Children and the 1990 World Conference “Education For All” (EFA).

United Nations Educational, Scientific and Cultural Organisaton (UNESCO) – Several programs and projects of UNESCO concern the teaching and learning of health. UNESCO is also fostering the integration of specific health issues such as HIV/AIDS education, prevention of drug abuse, population education and reproductive health in numerous programmes world -wide in collaboration with UNAIDS, UNDCP, UNFPA, Education International and others.

United Nations Development Program (UNDP) – In 1992 it played a leadership role in creating the partnership for Child Development to undertake operations research into the role of School Health and nutrition in child development and remains a cosponsor.

United Nations Population Fund (UNFPA) - UNFPA along with most of the UN organization is increasing the number and scope of health programmes of youth and adolescents. This program includes teacher training, provision for school health services, effective monitoring, strengthening of multisectorial involvement and networking in school health programmes. School health services include immunization, screening and referral sight and hearing problems.

School Health at Higher Secondary Level

Several studies have already been conducted in developing countries to assess oral health knowledge, attitudes, and behaviors of secondary school students for determining their individual or collective alertness to the existence and prevention of oral diseases and for taking the necessary steps to obtain appropriate treatment for oral diseases such as dental caries and periodontal diseases (Sofola, 2010). Thus the objective of teaching health to secondary school children is to have health knowledge, health attitudes and health habits / practices.

Health Knowledge

Knowledge is defined as the expertise and skills acquired by a person through experience or education with the ability to use it for a particular purpose (Sharda, & Shetty, 2008).

- To identify nutrients and its functions.
- To understand the quantity and proportions of various nutrients in the food to make a balanced diet.
- To understand the concept of malnutrition and under nutrition, their harmful effects on health and the measures to prevent and control them.
- To identify the causes, symptoms and mode of transmission of communicable diseases, their preventive and remedial measures.
- To establish relationship between individual health and community health.
- To identify community health problems and establish their relationship with population growth.
- To identify socio cultural values and to establish their relationship with health practices.

Health Attitudes

Oral health is an essential aspect of general health, as such, appropriate oral health attitudes and behavior are considered to be an essential pre-requisite for health related practices (Carneiro et al., 2011).

- To develop positive attitude towards the observance of health rules in their life.
- To realize the importance of timely immunization for child survival.
- To develop a scientific attitude towards small social and cultural values and beliefs relating to health practices in the community.
- To develop positive attitude for taking responsibility for his own health and giving support to others during their ill health.

Health Practices

Practice is an activity undertaken by people in order to protect, promote, or maintain oral health and prevent dental diseases. The practices include tooth brushing and sugar consumption practice among others (Taiwo, Ibiyemi, & Bankole, 2012)

- To develop proper food habits`
- To develop good habits for healthful living.
- To take the benefits of medical services at the time of ill health.
- To select locally available food items to ensure balanced diet.
- To avoid taking food outside under unhygienic conditions.
- To adopt measures for ensuring personal hygiene and community health.
- To provide first aid to the injured family, school and community.
- To follow safety measures in the road, in the home and in the school(classroom, playground, laboratories)
- To avoid taking tobacco, chewing betel, smoking and drugs.

- To participate in the public health campaign and community cleanliness program.
- To participate and help people at the time of epidemics and natural calamities.

Recommendations

- Medical examination should be conducted for the teachers and other school personnel as they form a part of environment to which child is exposed.
- Management can coordinate healthy eating and physical activity policies and practices through a school health council and school health coordinator.
- Schools can enable to develop an action plan for improving student health, which can be incorporated into the School Improvement Plan.
- Engage teachers, parents, students, and the community in promoting health-enhancing behaviors and better health.
- School can collaborate with other school professionals particularly counselors, psychologists, and social workers to address the health, developmental and educational needs of students.

Conclusion

Executing and supporting school-based healthy eating and physical activity in relation to knowledge, attitudes and practices will make a powerful contribution toward a healthy future for students. By adopting the guidelines, schools can help ensure that all students have the opportunity to achieve their maximum educational potential and pursue a lifetime of good health.

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கல்விச் செயன்முறையில் வழிகாட்டல் மற்றும் ஆலோசனையின் அவசியம் –ஒரு கல்வி உளவியல் நோக்கு

ஐ.எஸ்எம். மாஹிர்

சிரேஷ்ட விரிவுரையாளர் (மெய்யியல்), சமூக விஞ்ஞானங்கள் துறை
கலை கலாசாரப்பீடம், இலங்கை தென்கிழக்குப் பல்கலைக்கழகம், இலங்கை

ஆய்வுச்சுருக்கம்

தற்காலச்சூழலில் கற்றலின்போது மாணவர்கள் எதிர்கொள்ளும் பல்வேறுபட்ட பிரச்சினைகளைக் கருத்தில் கொண்டு வழிகாட்டல் மற்றும் ஆலோசனை என்பவற்றின் அவசியம் உணரப்பட்டுள்ளது. மாணவர்களது சுய மற்றும் சமூகப் பொருந்துதல் மற்றும் கற்றல் அடைவு என்பவற்றை நோக்காகக் கொண்ட உதவிச் செயன்முறையாக வழிகாட்டல் மற்றும் ஆலோசனை என்பன நோக்கப்படுகின்றன. இவ்வகையில் மாணவர்கள் இடர்பாடுகளின்றி கற்பதற்கும் சுதந்திரமாகச் செயற்படுவதற்குமான சூழலை ஏற்படுத்தல், தனிநபர் விருத்தி நோக்கிய கல்வி நடவடிக்கைகளை முன்னெடுத்தல், மேலும் மாணவர்களது அன்றாடச் செயற்பாடுகளை ஒழுங்கமைத்தல், குழுவாகச் செயற்படுவதற்கான முன்னெடுப்புக்களைச் செய்தல், மாணவர்கள் எதிர்கொள்ளும் பிரச்சினைகளுக்கேற்ப தகுந்த வழிகாட்டல்களை வழங்குதல் என்பன இச்செயன்முறையில் உள்ளாகின்றன. இவ்வகையில் கல்விச் செயன்முறையில் வழிகாட்டல் மற்றும் ஆலோசனை வழங்கப்பட வேண்டியதன் முக்கியத்துவம் பற்றி விபரிப்பதாக இக்கட்டுரை அமைகின்றது. இதற்கான ஆய்வு முறையியல்களாக விளக்கமுறை மற்றும் பகுப்பாய்வு முறை என்பன பயன்படுத்தப்பட்டுள்ளன.

பிரதான சொற்கள்: கல்விச்செயன்முறை, வழிகாட்டல், ஆலோசனை, பிரச்சினை தீர்த்தல், உளவளத்துணை

அறிமுகம்

கல்வி உளவியலில் கற்றல் - கற்பித்தல் செயன்முறை, கல்விச்சூழல்என்பன பற்றிய ஆய்வு பிரதானமானவையாகும். இது கற்றல் - கற்பித்தல் பிரச்சினைகள் பற்றிக் கவனம் கொள்வதுடன் கல்விச் செயன்முறையில் பங்கு பெறும் ஒவ்வொரு அம்சங்களதும் பங்குபற்றல் மற்றும் விருத்தி தொடர்பில் ஆய்வு செய்கிறது. அதனடிப்படையில் கல்விச் செயன்முறையில் பங்குபெறும் பிரதான அம்சங்களாக மாணவர் (Learner) இகற்றல் அனுபவம் (Learning Experience), கற்றல் செயன்முறை (Learning Process), கற்றல் சூழ்நிலை (Learning Environment), ஆசிரியர் (Teacher) போன்றவை அமைகின்றன.

கல்விச் செயன்முறையில் நேரடியாகப் பங்குபெறும் தரப்பினர்களாக ஆசிரியர்களும் மாணவர்களும் காணப்படுகின்றனர். மாணவர் - ஆசிரியர்களுக்கிடையிலான ஆளிடைத் தொடர்பு மற்றும் மாணவர்களது கல்வி, நடத்தை, மனப்பாங்கு, உளவியல், மற்றும் சமூக விருத்தியில் ஆசிரியர்களது பங்களிப்பு என்பன பற்றியும் பாடசாலைச்சூழலை மையமாகக் கொண்டு கவனம் செலுத்தப்படுகின்றது.

மாணவர்களைப் புரிந்து கொள்ளுதல் என்பது கல்வி உளவியல் பிரதானமான விடயமாகும். அதாவது வகுப்பறையில் மாணவர்களை எவ்வாறு புரிந்து கொள்ளுவது என்பது பற்றியும் அதற்கான அணுகுமுறைகள் பற்றியும் ஆசிரியர்கள் அறிந்து வைத்திருப்பது அவசியமானது என

வலியுறுத்தப்படுகிறது. இதன்போது மாணவர்களது உள்ளார்ந்த இயற்கையான திறமைகளை அறிதல், ஒவ்வொரு மாணவர்களினதும் இயலுமை, ஆற்றல் மற்றும் தனிநபர் வேறுபாடுகள் என்பவற்றை அளவீடு செய்தல், சூழ்நிலைப் பருவம் முதல் கட்டிளமைப்பருவம் வரையான நடத்தை மாற்றங்களை அறிந்திருத்தல்என்பன மாணவர்களைப் புரிந்து கொள்ளும் செயன்முறைகளில் அடங்கும்.

கல்விச் செயன்முறையில் நேரடியாகப் பங்குபெறுபவராக ஆசிரியர் காணப்படுகின்றார். தன்னைத்தானே புரிந்து கொள்ளுதல் என்பது ஒரு ஆசிரியரின் திறன்பட்ட கல்விச் செயற்பாட்டிற்குத் துணைபுரியும். இதில் ஆசிரியர் எதிர்கொள்ளும் முரண்பாடுகள், ஊக்குவிப்பு, பதகளிப்பு, சரிப்படுத்தல்கள், தன்னார்வம் என்பன கவனத்தில் கொள்ளப்படுகிறது. இதனுடாக ஆசிரியரின் அடிப்படை ஆளுமைப் பண்புகள், ஆர்வம், நுண்ணறிவு, செயல்திறன் மிக்க கற்பித்தல் திறன்கள் என்பன விருத்தி செய்யப்படுகின்றன.

முன்பள்ளிக்கல்வி, ஆரம்பப்பள்ளிக்கல்வி, இரண்டாம்நிலைக்கல்வி, உயர்கல்வி என அனைத்துக் கல்வி மட்டங்களிலும் வழிகாட்டல் ஆலோசனையின் பயன்பாடு இன்றியமையாதது.இத்தகைய அனைத்துக் கல்வி மட்டங்களிலும் மாணவர்கள் வழிகாட்டல் மற்றும் ஆலோசனையின் தேவையுடையவர்களாகக் காணப்படுகின்றனர். பாடசாலைகளில் இதன் பிரதான முகவர்களாக ஆசிரியர்களே பணியாற்றுகின்றனர். பாடசாலைக் கல்விச்சூழலில் மாணவர்கள் எதிர்நோக்கும் கல்விப் பிரச்சினைகள், நடத்தைப் பிரச்சினைகள், தனிநபர் பிரச்சினைகள் என்பவற்றைக்

கையாளவும் திறன்பட அமைத்துக் கொள்ளவும் வழிகாட்டல் ஆலோசனை அவசியமானதாகிறது.

வழிகாட்டலும் ஆலோசனையும்

மனித வாழ்வில் எதிர்பார்த்தோ, எதிர்பாராமலோ பல்வேறு பிரச்சினைகளும் சிக்கல்களும், இடையூறுகளும் ஏற்படுகின்றன. இதன்போது தன்னம்பிக்கையுடன் வாழ்க்கை நடவடிக்கைகளை முன்னெடுத்துச் செல்லும் சந்தர்ப்பங்கள் காணப்படுவது போல் மனத்தாக்கங்களுக்கும் நெருக்கீடுகளுக்கும் உட்பட்டு தமது வாழ்வு நடவடிக்கைகளைச் சிறப்பாக முன்னெடுக்க முடியாமல் அவதியுறும் நிலையும் ஏற்படுவதை அவதானிக்க முடியும்.

மனிதனது தேவைகள், திறன்கள், வளங்கள் மற்றும் சூழல், சமூகக் காரணிகள் என்பன பெரும்பாலான சந்தர்ப்பங்களில் ஒருவரது வாழ்வுடன் எதிர்நிலைக் கூறுகளாக அமைவதுண்டு. ஆகையால் ஒரு தனியின் சமூகச் சிக்கல்களைத் தீர்ப்பதற்கு அல்லது சூழலுடன் இசைவுபட்டுச் செல்லும் முயற்சிகளில் தனது திறன், இயலுமை, திட்டமிடல் என்பனவற்றை விருத்தி செய்கிறான். எனினும் சில சந்தர்ப்பங்களில் இலக்கு நோக்கிய நகர்ச்சி போதுமான திறன்களையும் இயலுமைகளையும் கொண்டிருப்பதில்லை. இதன்போது அறிவு அல்லது திறன்களை அடைவதற்கான செயல்திறன்களை விருத்தி செய்வதற்கான தேவை எழுகிறது. அதாவது அன்றாட வாழ்வில் ஏற்படும் பிரச்சினைகளைக் கையாண்டு அடைவைச் சாத்தியப்படுத்தவும் அதனூடாகத் திறன்கள், இயலுமைகளை விருத்தி செய்யவுமான ஆலோசனை மற்றும் வழிகாட்டல் அவசியமாகிறது.

ஒரு தனியினால் இன்னொரு தனியனுக்கு வழங்கப்படும் அறிவுரை, ஆதரவு அல்லது உதவி வழங்கும் செயன்முறையினை 'வழிகாட்டல்' (Guidance) எனலாம். அதாவது 'தகுதிவாய்ந்த, முறையாகப் பயற்சி பெற்ற ஆண் அல்லது பெண் ஒருவரால் எந்தவொரு வயதுப்பிரிவினருக்கும் அவரது வாழ்க்கைச் செயற்பாடுகளைச் சமாளிக்கவும், தனது பிரச்சினைகளைக் கையாண்டு சுயமாக முடிவு மேற்கொள்ளவும் வழங்கப்படும் ஆதரவு அல்லது உதவி வழிகாட்டல்' (Crow & Crow, 1962) எனப்படும்.

ஆலோசனை (Counseling) என்பது அறிவுரை வழங்குதல், பரிந்துரை வழங்குதல், கருத்து வெளிப்படுத்தல் போன்ற பொருள்களில் விளக்கப்படுகின்றது. புராதன காலத்தில் எதிர்கொள்ளும் பிரச்சினைகளைத் தீர்ப்பதற்காக குடும்பத்தில், சமூகத்தில் அல்லது கிராமத்தில் இருக்கும் பெரியவர்களிடம் அல்லது மரியாதைக்குரியவர்களிடம் சென்று ஆலோசனை, அறிவுரை பெறும் வழக்கம் இருந்தது. சமகாலத்தில் ஆலோசனை என்பது உளவளத்துணை என்றவாறாக

பயன்படுத்தப்படுகின்றது. இச்செயன்முறை ஆலோசனை வழங்குபவர் அல்லது உளவளத்துணையாளர் மற்றும் ஆலோசனை பெறுபவர் அல்லது சேவை பெறுநர் என்ற இரு தரப்பினரையும் உள்ளடக்கியதாகும். இவ்விருவரும் பரஸ்பர புரிந்துணர்வு, ஏற்றுக்கொள்ளும் தன்மை, நம்பிக்கை என்பவற்றின் அடிப்படையில் திருப்தியையும் இணைப்பினையும் பெற்றிருப்பர். சேவைநாடியின்விருப்பம், மனப்பாங்கு, திறன் மற்றும் நடத்தையில் விரும்பத்தகுந்த மாற்றத்தை ஏற்படுத்துவதோடு பிரச்சினையைத் தீர்க்க முடியும் என்ற நம்பிக்கையை உருவாக்குவதன் மூலம் அவரது திறன் மற்றும் இயலுமையை விருத்தி செய்தல், அவரது தனிப்பட்ட மற்றும் சமூக விருத்தியினை ஏற்படுத்தல் என்பன ஆலோசனை அல்லது உளவளத்துணை என்பதன் மூலம் எதிர்பார்க்கப்படுகின்றது.

ஆலோசனை என்பது 'ஒரு தனிநபருடனான நேரடித் தொடர்பின் மூலம் அவரது மனப்பாங்கு மற்றும் நடத்தையினை மாற்றுவதில் உதவுவதை நோக்கமாகக் கொண்டதாகும்' (Rogers, 1942). அன்றாட வாழ்வில் மனிதர்கள் எதிர்நோக்கும் பிரச்சினைகளான தொழிலைத் தெரிவு செய்தல், பொருளாதார விடயங்கள், சொத்து சேகரித்தல் அல்லது தொழிலை ஆரம்பித்தல், திருமணம், குடும்ப வாழ்க்கை, தமது பிள்ளைகளின் கல்வி நடவடிக்கை தொடர்பான தீர்மானங்களை மேற்கொள்ளல் என்பவை தொடர்பான பிரச்சினைகள் அல்லது தீர்மானங்களை மேற்கொள்வதற்கான வழிகாட்டல் மற்றும் ஆலோசனைகளைப் பெற வேண்டிய தேவை எழுகிறது. எனினும் 'கல்விச் செயன்முறையில் வழிகாட்டல் மற்றும் ஆலோசனை என்பவற்றின் நோக்கங்களை பின்வருமாறு பட்டியலிட முடியும்.

1. ஒவ்வொரு தனிநபரும் கொண்டிருக்கும் அடிப்படைப் பண்பு, இயலுமை, செயற்திறன், கடமைகள் என்பவை பற்றி அறிந்திருப்பதன் மூலம் தனது நேர்மறையான மற்றும் எதிர்மறையான தன்மைகள் பற்றிய புரிதலைப் பெற முடியும்.
2. ஒருவர் தனது பிரச்சினைகளை இனங்கண்டு தீர்வினைப் பெற வேண்டுமெனில் குறித்த பிரச்சினை பற்றிய தகவல்களைப் பெறுவது அவசியமாகிறது.
3. மாணவர்கள் தங்களது பிரச்சினைகளைத் தாமே இனங்கண்டு அவற்றைத் தீர்த்துக் கொள்வதற்கான வழிகாட்டல் மற்றும் ஆலோசனையை வழங்குதல்.
4. சரியான பாடத்தினை அல்லது துறையினை தெரிவு செய்ய உதவுவதன் மூலம் எதிர்காலத் தொழில் வாழ்க்கையை திறன்பட ஒழுங்கமைக்க உதவுதல்.
5. மாணவர்களுக்கு மட்டுமன்றி மாணவர்களுடன் நடந்து கொள்ளும் விதம், மாணவர்களைப்

புரிந்து கொள்ளல் என்பவற்றிற்காக ஆசிரியர்களுக்கும் வழிகாட்டல் ஆலோசனை அவசியமாகிறது.

6. கல்வித் திட்டமிடல், நோக்கம், பாடத்திட்ட மேம்படுத்தல் என்பவற்றில் வழிகாட்டல் மற்றும் ஆலோசனை என்பன அவசியமானதாகிறது.
7. மாணவர்களுக்கான பாடசாலைச்சூழல் ஒழுங்கமைக்கப்படல் வேண்டும். அதாவது பாடசாலை, ஆசிரியர்கள், நண்பர்கள், பெற்றோர்கள், சமூகம் பற்றிய சிறந்த அபிப்பிராயத்தை உருவாக்குதல் இதில் உள்ளடங்கும்.
8. மாணவர்கள் தங்களது நடத்தைளது குறைபாடுகளைப் புரிந்து கொண்டு முழுமையான திறன் பயன்பாட்டினை மேற்கொள்வதற்கு வழிகாட்டல் அவசியமாகிறது.
9. பாடசாலைக் காலங்களில் தீய பழக்க வழக்கங்களில் ஈடுபடும் மாணவர்களின் சீர்படுத்தலுக்கு முறையான ஆலோசனை மற்றும் வழிகாட்டல் அவசியமானதாகிறது.
10. கற்றல் தொடர்பான விழிப்புணர்வு, கல்வி தொடர்பான போதிய அறிவு, அறிவைப் பெறுவதற்கான திறன், கற்றலின் போதான கவனம் செலுத்துதல் என்பவை முறையாக வழிநடத்தப்படுதல் வேண்டும்' (Ojo & Rotimi 2006).

கல்வியில் வழிகாட்டலின் முக்கியத்துவம்

வழிகாட்டல் என்பது சுய மற்றும் சமூகப்பொருந்துதல்களை அடைவதற்கான உதவிச் செயன்முறை என விளக்கப்படுகின்றது. இது மனித வாழ்வின் பிரச்சினைகளைத் தீர்க்கவும் தேவைகளை நிறைவேற்றவும் உதவுகின்றது. பாடசாலைகளில் மாணவர்கள் எதிர்நோக்கும் பிரச்சினைகளைப் பிரதானமாக கல்விசார் பிரச்சினைகள், எதிர்காலத் தொழில் பிரச்சினைகள், தனிப்பட்ட மற்றும் உளவியல்சார் பிரச்சினைகள் என மூன்று வகைப்பாட்டுக்குள் உள்ளடக்கலாம்.

கல்விசார் பிரச்சினைகள்

கல்வியைப் பெறுகின்றபோது பாடத்துறையைத் தெரிவு செய்தல், கையெழுத்தை மேம்படுத்துதல், உச்சரித்தல் மற்றும் கற்றல் போன்ற விடயங்களில் பல்வேறுபட்ட மாணவர்கள் பிரச்சினைகளை எதிர்நோக்குகின்றனர். கற்றல் செயன்முறைகளில் வழங்கப்படும் வழிகாட்டல் மாணவர்களின் அறிவு மற்றும் திறன் விருத்தியில் பங்களிக்கிறது. கற்றலில் மாணவர்கள் எதிர்நோக்கும் பல்வேறுபட்ட பிரச்சினைகளையும் தேவைகளையும் இனங்கண்டு அதற்கான சரியான வழிநடத்தலை வழங்குகின்ற போது முறையான கல்விப் பொருந்துதலையும் கல்விசார் விருத்தியினையும் ஏற்படுத்த முடியும்.

எதிர்காலத்தொழில் பிரச்சினைகள்

கல்விச் செயன்முறையின் பிரதான நோக்கம் எதிர்கால வாழ்க்கையைத் திறம்பட அமைத்துக் கொள்வதாகும். கற்றலைத் தொடர்ந்து பெற்றுக் கொள்ளும் அதிகமான தொழில் வாய்ப்புக்களில் தனிநபர் மற்றும் தேசிய நலனுக்கு பயன்தரக்கூடிய வகையிலான தெரிவுகளை மேற்கொள்வதற்கான அறிவு அவசியமானது. எனவே தொழில்கள் தொடர்பான தகவல்களை வழங்கவும் சரியான முறையில் பயிற்றுவிக்கவும் வழிகாட்டல் உதவுகின்றது. மேலும் எதிர்காலத்தொழில் தெரிவுக்கும் முறையான வழிகாட்டல் அவசியமானது. ஒவ்வொரு தனிநபரும் வெவ்வேறு தொழில் திறமைகளைக் கொண்டிருப்பர். பொருத்தமான தொழிலைத் தெரிவு செய்வது எதிர்கால வாழ்க்கைக்கும் நாட்டின் அபிவிருத்திக்கும் பயனளிப்பதாகும். மாணவர்களது திறன், இயலுமை, விருப்பங்கள் என்பவற்றைக் கவனத்தில் கொண்டு ஆரம்பத்திலேயே அவர்களை வழிநடத்துவது இதனைச் சாத்தியமாக்கும்.

தனிப்பட்ட மற்றும் உளவியல்சார் பிரச்சினைகள்

மாணவர்களது தனிப்பட்ட மற்றும் உளவியல்சார் பொருந்துதலுக்கு வழிகாட்டல் அவசியமானதாகும். தனிநபர்களது உணர்வுசார் பொருந்துதலற்ற தன்மை பிரச்சினைகளைத் தேற்றிவிடப்போடு உளநோய்களையும் ஏற்படுத்தக்கூடும். இதன்போதான உள முரண்பாடுகள், பதட்டம், பதகளிப்பு என்பவற்றிலிருந்து வெளியேற மாணவர்களுக்கு வழிகாட்டல் அவசியமாகிறது. அதாவது முறையான மனவெழுச்சி மற்றும் சமூகப் பொருந்துதலை உருவாக்க ஆதரவும் வழிகாட்டலும் அவசியமானவைகளாகும்.

கல்வியில் ஆலோசனையின் முக்கியத்துவம்

பாடசாலைகளில் மாணவர்கள் எதிர்நோக்கும் பல்வேறுபட்ட பிரச்சினைகளை அடிப்படையாகக் கொண்டு வழங்கப்படுகின்ற ஆலோசனைகள் மாறுபடும். இதனைக் கவனத்தில் கொண்டு ஆசிரியர்கள் செயல்படுதல் அவசியமாகும். இவ்வகையான ஆலோசனைகளை நோக்கி,

அவசர ஆலோசனை (Emergency Counseling)

நெருக்கடி நிலைமைகளில் வழங்கப்படும் ஆலோசனையை அவசர ஆலோசனை எனலாம். பாதகமான, நெருக்கடி நிகழ்வுகளின் போது அதிலிருந்து மீள்வதற்கு உடனடி உதவி தேவைப்படும் ஒருவருக்கு ஆலோசனை வழங்குபவர் உதவுகிறார். மனித வாழ்வில் பாதகமான சூழ்நிலைகள், விபத்துக்கள் என்பன எதிர்பாராத விதமாக ஏற்படக்கூடியவையாகும். மாணவர்கள் எதிர்நோக்கும் பிரச்சினைகளான வீடுகளில் நடைபெறும் எதிர்பாராத

குழந்தைகள், விபத்துக்களின் போதான நெருக்கடிகள், நோய்வாய்ப்படல், தவறானவர்கள் அல்லது சமூக விரோதிகளால் அச்சுறுத்தலுக்குள்ளாதல் அல்லது கடத்தப்படல் போன்ற பாரிய விளைவுகளை ஏற்படுத்தக்கூடிய பிரச்சினைகளை எதிர் கொள்வதனுடாக விரக்தி நிலைக்குத் தள்ளப்படுகின்றனர். இதன்போது வெளியார்ந்த ரீதியில் ஆதரவு, ஆலோசனை, அறிவுறுத்தல்களின் துணையோடு இத்தகைய நெருக்கடி நிலைமையைக் கையாள வேண்டிய தேவை ஏற்படுகின்றது. அவ்வகையில் மாணவர்களுக்கு உளவியல் சார்ந்த ஆதரவினை வழங்கும் பொருட்டு அனைத்துப் பாடசாலைகளிலும் பயிற்றப்பட்ட உளவளத்துணையாளர்கள் நியமிக்கப்படுவது அவசியமானதாகும். இந்நிலைமைகளிலில் தேவைப்படும் உளவளத்துணை ஆலோசனையை வழங்குவது அவசர ஆலோசனை எனப்படுகின்றது. இதன் நோக்கம் திடீரென ஏற்படும் துக்க நிலைமை அல்லது நெருக்கடியிலிருந்து மீட்சி பெறுவதற்கு தேவைப்படும் நேரத்தில் மாணவர்களுக்கு ஆலோசனை வழங்குவதாகும். இதற்காக பாடசாலையிலேயே நிரந்தரமாக ஒரு உளவளத்துணையாளர் இருப்பது அவசியம் என வலியுறுத்தப்படுகின்றது.

பிரச்சினை தீர்க்கும் ஆலோசனை (Problem Solving Counseling)

மாணவர்கள் அதிகமாக கற்றல் சார்ந்த பிரச்சினைகளை எதிர்நோக்குகின்றனர். கற்றல் மற்றும் தொழில் தெரிவினை மேற்கொள்ளல், முறையான சுய மற்றும் சூழல் பொருந்துகையை அடைவதில் ஏற்படும் பிரச்சினைகள் என்பவற்றைத் தீர்ப்பதில் தங்களது சொந்த முயற்சி போதுமானதல்ல என உணர்கின்ற போது பிறரிடமிருந்து அறிவுரை அல்லது ஆலோசனையினைப் பெற்றுக்கொள்வது தேவையானது எனக்கருதுகின்றனர். இத்தகைய குழந்தைகளில் விடேமாக பிரச்சினை தீர்த்தலுடன் தொடர்புடைய ஆலோசனை அவசியமானதாகும்.

தடுத்தல் ஆலோசனை (Preventive Counseling)

ஒரு நிலைமை ஏற்பட்ட பின்னர் குணப்படுத்துவதை விட நிகழாமல் தடுக்கும் நடவடிக்கை சிறந்தது எனலாம். தடுப்பு ஆலோசகர் சாத்தியமான அனர்த்தங்கள், நெருக்கடிகள், துக்க நிலைமைகளிலிருந்து எவ்வாறு தவிர்த்து கொள்வது என்பது பற்றி மாணவர்களுக்கு ஆலோசனை வழங்குவதாக இருப்பார். இது பிரச்சினைகளை எதிர்கொள்வதற்கு முன்னரே அது பற்றிய அறிவைப் பெற்றிருப்பதைக் குறிக்கிறது. இதன்மூலம் எதிர்பார்க்கப்படும் சிரமங்கள் அல்லது தொந்தரவுகள் பற்றி முன்கூட்டியே எச்சரிக்கையாக இருக்க முடியும். இதன்போது மாணவர்களுக்கு உடலியல் மற்றும்

உளவியல் ரீதியில் உறுதியாகவும் ஆரோக்கியமாகவும் இருக்கும் வழிமுறைகள் பற்றி அறிவுறுத்தப்படுகின்றது.

இதன் மூலம் மாணவர்கள் உடல் ஆரோக்கியத்தைப் பேணும் சிறந்த பழக்கங்களான தினசரி உடற்பயிற்சி, நோய்களைத் தவிர்த்துக் கொள்ளல், பாதகமான உணவுகளைத் தவிர்ப்பதன் மூலம் உடல் நிறையைப் பேணல் என்பன பற்றி அறிந்து கொள்கின்றனர். மேலும் தங்களது விருப்பம், ஆர்வம், தேவை, இயலுமை என்பவற்றுக்கேற்ப கல்வித்தேர்வுகள் மற்றும் தொழில் தேர்வுகளை மேற்கொள்ள அறிவுறுத்தப்படுகின்றனர். மேலும் சமூகப் பொருந்துதலுக்கான சிறந்த பழக்க வழக்கங்கள் பற்றியும் அவர்களுக்கு அறிவுறுத்துவதன் மூலம் நடத்தையை ஆரம்பத்திலேயே ஒழுங்கமைக்கும் செயன்முறை இடம்பெறுகின்றது. எனவே தடுத்தல் ஆலோசனையானது மாணவர்களைப் பல்வேறு பிரச்சினைகளிலிருந்து தவிர்த்துக்கொள்ள உதவுகின்றது.

விருத்தி ஆலோசனை (Developmental Counseling)

கட்டமைப்பு அணுகுமுறையுடன் தொடர்பான ஒன்றாகும். அதாவது ஒரு பிள்ளையின் திறன், இயலுமை என்பன நேரான வழியில் விருத்தி செய்யப்படுகின்ற போது அவன் திறமையுடையவனாகவும் திருப்தியுடையவனாகவும் உருவாகிறான். இதனால் தனது பிரச்சினைகளுக்காக யாரிடமும் உதவி தேடுபவனாக அல்லாமல் அடைந்து கொண்ட விருத்தி அல்லது செயல்திறன் நிறைவினைக் கொண்டு தானே தன் பிரச்சினைகளைத் தீர்த்துக் கொள்பவனாக உருவாக்கப்படுகின்றான்.

இதற்காகச் சரியான திட்டமிடலுடன் முறையாக வழங்கப்படும் ஆலோசனை முறைமை பாடசாலைகளில் காணப்பட வேண்டும். (i) அனைத்து விடயங்களிலும் திறமையை வெளிப்படுத்தும் விருத்தி நிலையை உள்ளார்ந்த உந்துதலாக உருவாக்குதல், (ii) ஆக்கத்திறன், உருவாக்கச் சிந்தனை வெளிப்படுத்தலில் சுய நிறைவை ஏற்படுத்தும் வாய்ப்புக்களை பிள்ளைகளுக்கு அமைத்துக் கொடுத்தல், (iii) சுய மற்றும் சமூக விருப்ப நடத்தைகளை அமைத்துக் கொள்வதற்கான உருவாக்க அல்லது விருத்தி வழிமுறைகளை வழங்குதல் என்பன இந்த ஆலோசனை மேற்கொள்ளலின் நோக்கங்களாகும். இதற்காக அனைத்து முறை சார்ந்த மற்றும் முறை சாராத கல்வி முறைமைகளானது சுகாதாரக் கல்வி, சுய மற்றும் சமூக நலன், பெறுமானக்கல்வி, ஆளுமை விருத்திக்கான கல்வி, மற்றும் விருப்பங்களை வெளிப்படுத்தும் செயற்பாடுகள் மற்றும்

பொழுதுபோக்குகள் என்பவற்றை உள்ளடக்கியதாக இருத்தல் அவசியமானதாகும்.

ஆலோசனை அணுகுமுறைகள்

கல்வியில் எத்தகைய ஆலோசனை அணுகுமுறையைப் பயன்படுத்த வேண்டும் என்பது அதில் பங்குபெறும் சேவை வழங்குனர் மற்றும் சேவைநாடியின் வகிபாகத்தை அடிப்படையாகக் கொண்டதாகும். அவ்வகையில் ஆலோசனை அணுகுமுறைகளை பின்வரும் வகைப்பாட்டினுள் உள்ளடக்கலாம்.

வழிப்படுத்தல்ஆலோசனை (Directive Counseling)

ஆலோசனை அவசியப்படும் சேவைநாடியின் பிரச்சினைகளைத் தீர்த்தல் மற்றும் அவரது இயலுமை விருத்தி என்பவற்றைக் கருத்தில்கொண்டு ஆலோசனை வழங்குனரின் முழுமையான ஈடுபாட்டுடன் அவர் தீர்மானிக்கும் விதத்தில் வழங்கப்படும் ஆலோசனை அணுகுமுறையாகும். இது ஆலோசனை வழங்குபவரை மையப்படுத்திய உளவளத்துணை என்பதால் இங்கு இயக்குபவர், கட்டுப்பாட்டாளர், ஒழுங்குபடுத்துபவராக அவரே காணப்படுவார்.

இவ்வுளவளத்துணையைப் பொருத்தவரை உளவளத்துணையாளர் சேவைநாடியுடன் ஒப்பிடுகையில் அறிவார்ந்தவராகவும், தகுதி வாய்ந்தவராகவும் காணப்படுவார். மேலும் போதியளவு அனுபவம் மற்றும் தொழில்சார் பயிற்சியினையும் பெற்றிருப்பதோடு சேவைநாடியின் பிரச்சினை மற்றும் சூழ்நிலை என்பவற்றைக் கருத்தில் கொண்டு முறையான அறிவுரை, உதவி என்பவற்றை வழங்குபவராக இருப்பார் (Mangal, 2013).

கல்விசார் உளவளத்துணையில் இத்தகைய சேவை வழங்குனர் அனைத்து வழிகாட்டல், ஆலோசனைச் செயன்முறைகளையும் கையாள வேண்டியவராகிறார். அதனடிப்படையில் பின்வரும் படிமுறையில் ஆலோசனைச் செயன்முறை அமைந்து காணப்படும்.

1. சேவைநாடியை முழுமையாகக் கிரகித்து அவரது பிரச்சினையைப் பகுப்பாய்வு செய்தல், பிரச்சினைக்கான காரணம் மற்றும் பிரச்சினையின் பரப்பு என்பவற்றைப் புரிந்து கொள்ளல், இதில் பங்களிக்கும் அவதானிக்கப்பட்ட நடத்தை சார்ந்த அல்லது சூழ்நிலைக் காரணிகளை இனங்காணல், இனங்காணப்பட்ட காரணிகளின் விருத்தி அல்லது துண்டிப்பின் போதான பிரச்சினையின் விச்சு என்பவற்றை மேற்கொள்ளல்.
2. பின்னர் கவனமாகவும் முறை சார்ந்த ரீதியிலும் பிரச்சியைப் பகுப்பாய்வு செய்து தீர்வினைக் கண்டடைவதற்கான வழிமுறைகளை ஒழுங்குபடுத்தல், தனது அனுபவம், திறன், கல்வி

என்பவற்றைக்கொண்டு பிரச்சினைக்கான தீர்வினைக் கண்டடைந்து சேவைநாடிக்கு வழிகாட்டல், ஆலோசனையினை வழங்குதல்.

3. தன்னால் வழங்கப்பட்ட அறிவுரை மற்றும் அறிவுருத்தல் என்பவற்றுக்கமைய சேவைநாடி செயற்படுகிறார் என்பதைக் கண்காணித்தல், சேவைநாடியின் செயற்பாடுகளைக் கொண்டு தனது வழிகாட்டலின் போக்கினை அளவீடு செய்தல், இதனால் தனது வழிகாட்டல் அறிவுரை வெற்றியளிக்காத சந்தர்ப்பங்களில் புதிய திட்டத்தினை உருவாக்கி சேவைநாடியை வழிநடத்தல்.
4. இதனைச் சாத்தியப்படுத்த சேவை வழங்குனர் சேவைநாடியின் நம்பிக்கையைப் பெற வேண்டும். எனவேதான் சேவைநாடி வற்புறுத்தலின்றி சேவை வழங்குனரின் அறிவுறுத்தல்களைப் பின்பற்ற முடியும்.

வழிப்படுத்தலற்ற ஆலோசனை (Non - Directive Counseling)

வழிப்படுத்தலற்ற உளவளத்துணை என்பது சேவைநாடியை மையமாகக் கொண்ட உளவளத்துணை அணுகுமுறையாகும். இச்செயன்முறையின் கட்டுப்பாடு சேவை வழங்குனரிடம் காணப்படாது. சேவை வழங்குனர் திறன்களையும் நுட்பங்களையும் பயன்படுத்தி சேவைநாடிக்கு உதவி புரிவார். ஆனால் பிரச்சினையை இனங்கண்டு அதனைத் தீர்ப்பவராக சேவைநாடியே காணப்படுவார்.

இவ்வுளவளத்துணை அணுகுமுறையில் சேவைநாடியின் தேவை, விருப்பம், ஆற்றல் என்பவற்றைக் கருத்தில் கொண்டே வழிகாட்டல் திட்டமிடல் அமைந்து காணப்படும். சேவைநாடி, சேவை வழங்குனர் என்ற இருவருக்குமிடையிலான மூடிய உரையாடலாக இடம்பெறுவதோடு பிரதான பாத்திரத்தை சேவைநாடியே ஏற்றிருப்பார். அதாவது தனது பிரச்சினைகளை பகிர்ந்து கொள்வது, அதனைப் புரிந்து கொண்டு தீர்ப்பதற்கான திட்டமிடல்களை உருவாக்குவது என்பவற்றை சேவைநாடியே மேற்கொள்வார். இச்செயன்முறையினை வெற்றிகரமாக கொண்டு செல்ல உதவுவதே சேவை வழங்குனரின் பணியாகும். அதாவது சேவைநாடியின் பிரச்சினை தீர்க்கும் திறனை வெளிக்கொணருதல், பிரச்சினையின் யதார்த்தநிலையை சேவைநாடியை உணரச் செய்தல், தீர்வு நோக்கிய செயற்பாட்டினை ஊக்குவித்தல், பிரச்சினை தீர்க்கப்பட வேண்டியதன் முக்கியத்துவத்தை உணர்த்துதல் என்பவற்றை சேவை வழங்குனர் மேற்கொள்ள வேண்டியவைகளாகும் (Mangal, 2013).

கல்விசார் உளவளத்துணை அணுகுமுறையில் சேவை வழங்குனரின் வழிகாட்டல்

செயன்முறையானது பின்வரும் ஒழுங்குமுறையில் அமைகிறது.

1. ஆரம்பத்தில் சேவைநாடி அவரது பிரச்சினைகளைப் பேசுவதற்கு இடமளிக்க வேண்டும். மாறாக சேவை வழங்குனர் கருத்தளிப்பதும், அறிவுறுத்தல்களை வழங்குவதும் தவிர்க்கப்பட வேண்டியதாகும்.
2. சேவைநாடி உரையாடுகின்ற போது ஒத்துணர்வை வெளிப்படுத்தலும், தொடர்ச்சியான உணர்வு வெளிப்படுத்தலுக்கான அறிவுறுத்தல்களையும், ஊக்கப்படுத்தலை வழங்குவதும், கவனமாக செவிமடுத்தலைச் செய்வதும் அவசியமானதாகும்.
3. இருவருக்குமிடையில் பரஸ்பர புரிந்துணர்வு மற்றும் நம்பிக்கையைக் கட்டியெழுப்புவதன் மூலம் சேவைநாடி சுதந்திரமாகப் பேசுவதற்கு இடமளித்தல். இதன்மூலம் பிரச்சினைகளைப் புரிந்து கொண்டு சிகிச்சைத் திட்டமிடலைச் செய்வதற்கு சேவைநாடி ஒத்துழைப்பு வழங்குவார்.
4. போதுமான ஊக்குவிப்பை வழங்கி பிரச்சினை தீர்ப்பதற்கான தயார்படுத்தலை சேவை வழங்குனர் ஏற்படுத்தல் அவசியம். மேலும் சேவைநாடியின் திறனை விருத்தி செய்தல், பிரச்சினை தீர்க்கும் இயலுமையை மேம்படுத்தல் என்பவற்றை சேவை வழங்குனர் மேற்கொள்வார். இதன்மூலம் ஒழுங்கமைக்கப்பட்ட ரீதியில் சிகிச்சைத் திட்டமிடலானது வெற்றிகரமாக முடிவடையும்.

பாடசாலைகளில் ஆலோசனை மற்றும் வழிகாட்டல் திட்டமிடல்கள்

பாடசாலைகளில் ஆலோசனை மற்றும் வழிகாட்டல் செயன்முறைகள் ஆசிரியர்கள் மூலமோ அல்லது பயிற்றப்பட்ட உளவளத்துணையாளர்கள் மூலமோ வழங்கப்படுவது சிறப்பானதாக அமையும். இதில் மாணவர்களது தனிப் விருத்தி, உள விருத்தி, மனவெழுச்சி விருத்தி, நடத்தை விருத்தி, அறிகை விருத்தி என்பன கவனம் கொள்ளப்படுகின்றது. இவற்றைக் கல்விச் செயன்முறை வழியாக முன்னெடுப்பதும், கல்விசார் செயற்பாடாக முன்னெடுப்பதும் வரவேற்கத்தக்கதாகும். பாடசாலையில் மாணவர்கள் இடர்பாடுகளின்றி கற்பதற்கும் சுதந்திரமாகச் செயற்படுவதற்குமான குழலை ஏற்படுத்தலும், தனிநபர் விருத்தி நோக்கிய கல்வி நடவடிக்கைகளை முன்னெடுத்தல், மேலும் மாணவர்களது அன்றாடச் செயற்பாடுகளை ஒழுங்கமைத்தல், குழுவாகச் செயற்படுவதற்கான முன்னெடுப்புக்களைச் செய்தல், மாணவர்கள் எதிர்கொள்ளும் பிரச்சினைகளுக்கேற்ப தகுந்த வழிகாட்டல், ஆலோசனை வழங்குவதற்கான

ஏற்பாடுகளைச் செய்தல் என்பன கல்விசார் நுட்பங்களாக அமைகின்றன.

இதற்காக ஆசிரியர்கள் ஒவ்வொரு மாணவர்களையும் தனித்தனியாகக் கவனித்தல், சுதந்திரமாகப் பாடத்தெரிவுகளை மற்றும் துறைத்தெரிவுகளை மேற்கொள்ளக்கூடிய சூழலை ஏற்படுத்தல், மாணவர்களது முன்னேற்ற மற்றும் அடைவு அறிக்கைகளைப் பேணுதல், பெற்றோருடனான இணைப்பைப் பலப்படுத்தல் என்பனவற்றைப் பாடசாலை மட்டத்தில் மேற்கொள்வது அவசியமானதாகும். இதற்காக ஆலோசனை, வழிகாட்டலுக்கான அடிப்படைத் திறன்கள், பிரச்சினையை அடிப்படையாகக் கொண்ட அணுகுமுறைகள், செவிப்படுத்தல் திறன், ஆற்றுப்படுத்தல் திறன், பகுப்பாய்வுத்திறன், தொடர்பாடல் திறன் என்பவற்றை ஆசிரியர்கள் கொண்டிருக்க வேண்டும் என எதிர்பார்க்கப்படுகின்றது. 'பாடசாலையில் மேற்கொள்ளப்படும் ஆலோசனை மற்றும் வழிகாட்டல் திட்டமிடல்கள் பின்வரும் விடயங்களைக் கருத்தில் கொண்டு வடிவமைக்கப்பட வேண்டும்' என்பது குறிப்பிடப்பட்டுள்ளது.

1. பாடசாலையின் அனைத்து மாணவர்களுக்குமான வழிகாட்டல், ஆலோசனை வழங்குவதற்கான கட்டமைப்பு ஒன்றை உருவாக்குதல்.
2. அனைத்து மாணவர்களதும் சமூக மற்றும் கலாசார பன்முகத்தன்மைகளுக்கு பாராபட்சமற்ற ரீதியில் மதிப்பளித்தல்.
3. மாணவர்கள் மத்தியில் சுய புரிதலையும் பிறர் பற்றிய புரிதலையும் ஏற்படுத்தும் வகையில் செயற்படல்.
4. தனிப்பட்ட, கல்விசார், மற்றும் தொழில்சார் இலக்குகளை அமைத்துக் கொள்வதற்கான வழிகாட்டல், ஆலோசனைகளை வழங்குதல்.
5. மாணவர்களோடு தொடர்புபடும் நபர்களான பெற்றோர், ஆசிரியர், நிர்வாகிகள் போன்றோருக்கான ஆலோசனை ஒருங்கிணைப்புச் சேவைகளை வழங்குதல்.
6. குறிப்பிட்ட முன்னுரிமைப்படுத்தலின்றி அனைத்து மாணவர்களுக்குமான வழிகாட்டல், ஆலோசனைகளை வழங்குவதற்கான ஒழுங்கமைப்புக்களை மேற்கொள்ளல்.
7. பிரச்சினை ஏற்படுவதற்கு முன்னரான 'தடுத்தல் ஆலோசனை' வழிமுறைகளை மேற்கொள்வதற்கு முன்னுரிமை அளித்தல்.
8. தனிப்பட்ட, கல்வி, சமூக, தொழில் போன்ற நான்கு தளங்களிலும் மாணவர்களது அறிவு, திறன், மனப்பாங்கு விருத்தியினை முன்னோக்கியதாக இச்செயற்பாடுகள் அமைதல் வேண்டும்' (Supporting Student Success, 2007).

முடிவுரை

கல்விச் செயன்முறையில் வழிகாட்டல் மற்றும் ஆலோசனை வழங்குதல் என்பன தவிர்க்க முடியாத செயற்பாடுகளாகும். பாடசாலையைப் பொறுத்தளவில் மாணவர்களுக்கு மட்டுமன்றி மாணவர்களைக் கையாளுவது தொடர்பில் ஆசிரியர்கள், பெற்றோர்கள், பாடசாலை நிருவாகிகள் போன்றோருக்கும் வழிகாட்டல், ஆலோசனை அவசியமானதாகிறது. எனினும் வழிகாட்டல், ஆலோசனை அதிகம் அவசியப்படும் தரப்பினர்களாக மாணவர்களே காணப்படுகின்றனர். அதாவது மாணவர்கள் எதிர்நோக்கும் பிரச்சினைகளான கற்றல் இடர்பாடுகள், தனித்த மனம் சார்ந்த பிரச்சினைகள், பாடத்தெரிவின் போது எதிர்கொள்ளும் பிரச்சினைகள், மாணவர்களுக்கு மத்தியில் ஏற்படும் முரண்பாடுகள் தொடர்பான பிரச்சினைகள், மாணவர்களது நடத்தையுடன் தொடர்புடைய போதைப்பொருள் பாவனை, தீய பழக்கவழக்கங்களைக் கொண்ட பிரச்சினைகள், மற்றும் மாற்றுத்திறன் கொண்ட மாணவர்களது பிரச்சினைகள், எதிர்காலத் தொழில் தெரிவு சார்ந்த பிரச்சினைகள் என்பன அடையாளப்படுத்தப்படுகின்றன. எனவே இவற்றைக் கருத்தில் கொண்டு பாடசாலையில் செயற்படும் வழிகாட்டல், ஆலோசனைக்குழுவானது பிரச்சினைகளை இனங்காணல், பகுப்பாய்வு செய்தல், அவற்றின் தன்மையைக் கண்டறிந்து அதனைத் தீர்ப்பதற்கான பொருத்தமான நடவடிக்கைகளை மேற்கொள்ளல் அவசியமாகும். இதற்காக பாடசாலைகளில் உடனடித்துணையாளர்கள் அல்லது துறைசார் தேர்ச்சி பெற்ற ஒருவரை நியமித்தல் அவசியமாகும்.

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ஐ.எல்.எம். மாஹிர்

சிரேஷ்ட விரிவுரையாளர் (மெய்யியல்), சமூக விஞ்ஞானங்கள் துறை
கலை கலாசாரப்பீடம், இலங்கை தென்கிழக்குப் பல்கலைக்கழகம், இலங்கை

ஆய்வுச்சுருக்கம்

வரலாற்று மாற்றங்களுக்குக் காரணம் உற்பத்தி முறையில் ஏற்பட்ட மாற்றங்களேயாகும். மார்க்ஸியமானது வரலாறு என்பதை தனித்த உண்மைகளின் தொடர்ச்சியாக அன்றி, இயற்கையையும் சமூகத்தினையும் நிர்வகிக்கும் பொதுவான செயன்முறைகள் மற்றும் சட்டங்களினூடாகக் கண்டறிய முற்படுகின்றது. விஞ்ஞானத்தின் குறிக்கோள் பொதுமைப்பாடான கருத்தியல்களை உருவாக்குவதாகும். மார்க்ஸ் வரலாற்றுப் பொருள் முதல் வாதக் கருத்தியலை இயற்கையிலிருந்தும் பெளதீகவதீதக் கருத்துக்களிலிருந்தும் வேறுபடுத்தி விளக்கினார். மேலும் மனித சமூகத்தின் ஒரு பொதுவான நோக்கினை சமூகம் பற்றிய விபரிப்பின் மூலம் மட்டுமே உருவாக்க முடியும் என இவர் நம்பினார். இதன் பிரகாரம் சமூக வரலாற்றினை எழுதுவதற்கான பொருள் முதல் வாத அடிப்படையை மார்க்ஸ் ஏற்படுத்தினார். இதனை மார்க்ஸிய நோக்கில் விளக்குவதாக இக்கட்டுரை அமைகின்றது. இதற்காக மார்க்ஸிய மெய்யியல் பகுப்பாய்வு முறை மற்றும் விபரிப்பு முறை என்பன ஆய்வு முறைமைகளாகப் பயன்படுத்தப்பட்டுள்ளன. இது இரண்டாம்நிலைத் தரவுகளை அடிப்படையாகக் கொண்ட பண்புசார் ஆய்வாகும்.

பிரதான சொற்கள்: பொருள் முதல் வாதம், மேற்கட்டுமானம், வரலாறு, உற்பத்தி உறவுகள்

அறிமுகம்

வரலாற்றுப் பொருள் முதல் வாதம் என்ற கருத்தியலை கார்ள் மார்க்ஸ் (Karl Marx) மற்றும் பிரட்ரிக் ஏங்கல்ஸ் (Friedrich Engels) போன்றோர் முன்வைத்தனர். சமூகக் கட்டமைப்பும் அதன் வரலாற்று வளர்ச்சியும் உற்பத்தி வழிமுறை மற்றும் உற்பத்தி உறவுகளால் தீர்மானிக்கப் படுகின்றது என்பது வரலாற்றுப் பொருள் முதல் வாத நோக்காகும். இவை 'அரசியல் பொருளாதாரம் பற்றிய விமர்சனம்' (Critique of Political Economy, 1859) என்ற நூலின் முன்னுரையில் மார்க்ஸ் குறிப்பிட்டவைகளாகும். இதற்கு முன்னரே மார்க்ஸ் மற்றும் ஏங்கல்ஸ் இதனை 1845 – 1846 வரை எழுதப்பட்ட 'ஜேர்மனியக் கருத்தியல்' (German Ideology) எனும் நூலில் விளக்கியிருந்தனர். எனினும் இது 1932 ஆம் ஆண்டிலேயே வெளியிடப்பட்டது (Elster, 1985).

வரலாற்றில் ஏற்பட்ட சமூக விருத்தி மாற்றங்கள் மனித சிந்தனையால் விளைந்தவை அல்ல, மாறாக உற்பத்தி முறையில் ஏற்பட்ட மாற்றங்களே இதற்குக் காரணமாக அமைந்திருந்தது. மார்க்ஸிய நோக்கில் வரலாறு என்பதை தனித்த உண்மைகளின் தொடர்ச்சியாக அன்றி, இயற்கையையும் சமூகத்தினையும் நிர்வகிக்கும் பொதுவான செயன்முறைகள் மற்றும் சட்டங்களினூடாகக் கண்டறிய முற்படுகின்றனர். விஞ்ஞானத்தின் குறிக்கோள் பொதுமைப்பாடான கருத்தியல்களை உருவாக்குவதாகும். ஆனால்

மனித வரலாறு எந்தச் சட்டங்களாலும் நிர்வகிக்கப்பட வில்லை என்ற மார்க்ஸியக்கருத்து விஞ்ஞானங்களுக்கு முரணானவையாகும்.

பிரபஞ்சத்தின் துகள்கள் முதல் பால்மண்டலம் வரையான அனைத்தும் நிர்ணயிக்கப்பட்ட ஒழுங்கில் அமைகின்றன என்ற கருத்து காணப்படுவது போன்று பிரபஞ்சமும், உயிரினங்களும் பரிணாம ஒழுங்கில் அமைகின்ற செயன்முறை மற்றும் சட்டங்களால் நிர்வகிக்கப்படுகின்றன என்ற கருத்தும் நிலவுகின்றது. இவை பிரபஞ்ச வரலாறு மற்றும் மனித வரலாறு குறித்த பிரதான முன்னோக்குகளாக அமைகின்றன. ஆரம்பகாலப் பழங்குடிச் சமுதாயம் முதல் நவீன சமுதாயம் வரையான வளர்ச்சி மாற்றங்களுக்கான மறைக்கப்பட்ட காரணங்களைப் பகுப்பாய்வு செய்யும் முயற்சியில் மார்க்ஸிஸம் ஈடுபட்டது. இந்த வரலாற்றுப் பகுப்பாய்வு முயற்சி மார்க்ஸியத்தில் 'வரலாற்றுப் பொருள் முதல் வாதம்' என அழைக்கப்படுகின்றது (Jordan, 1967).

வரலாற்றினை அகநிலை மற்றும் தார்மீக ரீதியில் அணுகும் முறைமையாளர்களால் மனித சமூக விருத்தி பற்றிய சட்டங்கள் அல்லது விதிகள் பற்றிய பார்வை மறுக்கப்பட்டது. ஆனால் தனித்த உண்மைகளுக்கு அப்பால் பரந்த கண்ணோட்டத்தில் ஒரு சமூகத்திலிருந்து இன்னொரு சமூகத்தை நோக்கிய மாற்றங்களைக் கண்டறிந்து, இம்மாற்றங்களைச் சாத்தியமாக்கும் அடிப்படை இயக்க சக்தியைக் கண்டடைவது அவசியமானதாகும். வரலாற்றினை இணைக்கப்படாத நிகழ்வுகளின் தொடர்ச்சியாக அல்லது எதேட்சையான நிகழ்வுகளின் தொகுப்பாக நோக்க

முடியாது என்பதில் கார்ள் மார்க்ஸ் மற்றும் ஏங்கல்ஸ் என்ற இருவரும் ஒருமித்த கருத்தினைக் கொண்டிருந்தனர். மனித விருத்தி பற்றிய வரலாறுகள் அனைத்தும் உற்பத்திச் சக்திகளின் வளர்ச்சியினூடானது என்ற உண்மையை நிறுவுவதன் மூலம் வரலாறு பற்றிய கருத்தியலை விஞ்ஞான அடிப்படையில் இவர்கள் முன்வைத்தனர்.

இதன் பிரகாரம் வரலாறு என்பது ஒன்றுடன் ஒன்று தொடர்பற்ற எதிர்பாராத சம்பவங்களின் தொடர்ச்சியாக அன்றி தெளிவாகப் புரிந்து கொள்ளப்பட்ட ஒன்றுடன் ஒன்று தொடர்புடைய செயன்முறையாகும் என்புரிந்து கொள்ளப்பட்டது. மேலும் வரலாறு என்பது அரசியல், பொருளாதாரம், மற்றும் சமூக விருத்திப் படிநிலைகளின் தொடர்ச்சியான செயன்முறைகள் மற்றும் எதிர்வினைகளை உள்ளடக்கியதாகும் என்பதுபடுகின்றது. இந்த அனைத்துத் தோற்றப்பாடுகளுக்கும் இடையிலான இயங்கியல் உறவை வரலாற்றுப் பொருள் முதல்வாதம் விளக்குகின்றது. இதன்படி உழைப்பின் மூலமே இயற்கையும் சமூகமும் தொடர்ச்சியாக மாற்றமுற்று வந்துள்ளது என்ற கருத்து பெறப்படுகின்றது.

வரலாறு குறித்த மார்க்ஸியப் பார்வை

முதலாளித்துவச் சமூகம் பற்றிய பகுப்பாய்வு விஞ்ஞான நோக்கினைக் கொண்டதல்ல. சமூகவியல், அரசியல், பொருளியல் போன்ற சமூக விஞ்ஞானங்கள் மற்றும் முதலாளித்துவக் கருத்தியல்கள் போன்றவற்றில் விஞ்ஞான முறைமைகள் பயன்படுத்தப்படுவதில்லை. இவை முதலாளித்துவத்தை நியாயப்படுத்துவதற்கான முயற்சியாக அமைகின்றன என மார்க்ஸியவாதிகள் கருதுகின்றனர். இவற்றினூடாக எழுதப்பட்ட வரலாறு இந்நியாயப்படுத்தலைச் சரி செய்கின்றன. நாடுகளுக்கிடையிலான போர்கள், மற்றும் வர்க்கப்போராட்டங்களின் வரலாற்றை எழுதியவர்கள் அதில் வெற்றி பெற்றவர்களே. வரலாற்று நிகழ்வுகள் குறித்த தெரிவும் வரலாற்றாசிரியரால் வழங்கப்படுகின்ற விளக்கங்களும் வாசகர் எதைப் படிக்க விரும்புவார் என்பதை நோக்காகக் கொண்டது. இந்நோக்கங்களும் வரலாற்றுப் பார்வைகளும் குறித்த ஒரு வர்க்கக்குழுவின் நலன் பேணுவதாக அமைகின்றது.

சமுதாயம் பற்றிய மார்க்ஸியப் போக்கு சுரண்டப்பட்ட, ஒடுக்கப்பட்ட வர்க்கங்களுக்கு ஆதரவான கருத்துக்களை முன்வைக்கின்றது. இதில் நடுநிலையான நிலை என்ற எதுவுமில்லை. ஆளும் வர்க்கத்தினால் ஆளப்படுகின்ற வர்க்கம் வெகுவாகப் பாதிப்புக்குள்ளாகிறது என்பது வெளிப்படையாக எடுத்துக்காட்டப்படுகின்றது. எனினும் இது விஞ்ஞானப் புறவயத்தன்மையை புறக்கணிப்பதில்லை. சமூகச் செயன்முறை மீது

விஞ்ஞான ரீதியான பகுப்பாய்வினை மேற்கொண்டு சரியான போக்கு அறிந்து கொள்ளப்படுகின்றது.

ஒரு முழுச் சமூகத்திலும் ஒரு தனிநபரது வகிப்பங்கானது எவ்வாறு புறநிலைச் சட்டங்களுக்கு உட்பட்டு குறிப்பிட்ட வர்க்கத்தினது நலன் பேணும் பிரதிநிதியாகச் செயற்படுத்தப் படுகின்றது என்பதைப் பற்றி மார்க்ஸியம் விளக்குகின்றது. மேலும் எண்ணங்கள் அல்லது கருத்துக்கள் சுதந்திர இருப்புடையவையல்ல, அவற்றிற்கு சொந்தமான வரலாற்று வளர்ச்சி என்பதும் இல்லை. ஆகையால் மார்க்ஸ், வாழ்க்கை என்பது நனவுநிலையால் தீர்மானிக்கப்படுவதில்லை எனவும் வாழ்க்கையினாலேயே நனவுநிலை தீர்மானிக்கப்படுகின்றது எனவும் கருத்தளித்தார்.

சமூகத்தில் வாழுகின்ற மக்களது கருத்துக்களும், செயற்பாடுகளும் சமூக உறவுகளால் தீர்மானம் பெறுகின்றன. அதாவது இவை ஒவ்வொரு குறிப்பிட்ட தனிநபர்களதும் அகநிலை சார்ந்த விருப்பத்தினாலன்றி திட்டவட்டமான சட்டங்களின்படி உருவாக்கம் பெறுகின்றன. இச்சமூக உறவுகள் உற்பத்திச் சக்திகளின் தேவை விருத்தியினது பிரதிபலிப்பாக அமைகின்றன (Armin, 1978). இவற்றுக்கிடையிலான தொடர்புகள் சிக்கலானதும் அவதானிக்க முடியாததுமான வலைப்பின்னல்களை உருவாக்குகின்றன. இவை மார்க்ஸிய வரலாற்று நோக்கின் பிரகாரம் ஆய்வு செய்யப்படுகின்றன எனலாம்.

சமூகப் போக்கினிடையே மார்க்ஸ் இரண்டு விதமான மீள் உற்பத்தி பற்றிப் பேசுகின்றார். அவை உயிரியல் உற்பத்தி, மற்றும் உழைப்பு உற்பத்தி என்பனவாகும். உயிரியல் உற்பத்தி எனும்போது மனித இனத்தை விருத்தியடையச் செய்வதே அவனது இருப்புக்கான மூலக் காரணியாக அமைகின்றது. இரண்டாவதாக, உழைப்பு உற்பத்தி என்பது உயிர் வாழ்வதற்கான உணவு, உடை, இருப்பிடம், பொருட்கள் போன்றவற்றை மீள் உற்பத்தி செய்வதாகும். இவை இரண்டும் மனிதனது சமூக வாழ்வின் அடிப்படையாகக் காணப்படுகின்றன. இதில் உழைப்பினது மீள் உற்பத்தி பற்றியே மார்க்ஸியம் வலியுறுத்துகின்றது. இதனையே சமூக வாழ்விற்கான பொருள் முதல் வாத அடிப்படையாக மார்க்ஸியம் கருதுகின்றது. இதனடிப்படையில் உழைப்பே மனிதனது அடையாளம் எனக் கருதப்படுகின்றது.

வெவ்வேறு வரலாற்றுக் காலகட்டங்களிலும் மனிதன் வெவ்வேறு உழைப்பு நடவடிக்கைகளில் ஈடுபட்டு வந்துள்ளான். அது உடல் உழைப்பிலிருந்து இயந்திர உழைப்பு வரை மாற்றமடைந்த போக்கினைக் கொண்டிருந்தாலும் மனித வரலாற்றினை உழைப்பினது வரலாறு என்றே

கொள்ள முடியும். உழைப்பு என்பது தனிமனித நடத்தையன்று, அது சமூகப் பண்பினைக் கொண்டது. அதாவது உழைப்பும் அதன் விளைபொருட்களும் சமூக மட்டத்தில் பரிமாற்றத்திற்குள்ளாகின்றன. மேலும் உழைப்பே இயற்கையுடன் மனிதனை இணைக்கின்றது. அதாவது மனிதனது தேவைகள் இயற்கையை நோக்கியதாகவும், இயற்கையானது மனிதன் மீது தன்னிச்சையான கட்டுப்பாட்டினைக் கொண்டதாகவும் அமையப் பெற்றுள்ளது.

சமூக நடைமுறையாக உழைப்பு மாற்றம் பெறுகின்ற போது சமூக மாற்றம் விளைகின்றது. ஆனால் சூழலே மனிதனை நிர்ணயிக்கின்றது என்ற கருத்தினை மறுக்கும் மார்க்சிய வாதிகள் தனது சமூகச் செயற்பாட்டின் மூலம் மனிதர்கள் சூழலை மாற்றியமைக்கிறார்கள் என்ற கருத்தினை முன்வைக்கிறது. சமூகச் செயற்பாட்டின் வளர்ச்சி நிலையில் வர்க்கப் போராட்டம் ஒரு அங்கமாக அமைகின்றது (Acton, 1967). இங்கு ஒடுக்கப்படும் வர்க்கம் மேலாதிக்க வர்க்கத்தின் அடக்கு முறைக்கு எதிராக போராடுகின்றது. ஒடுக்கப்படுவதிலிருந்து விடுபடுவதற்கான போராட்டமானது சமூகப் புரட்சி எனப்படுகின்றது. சமூகப் புரட்சியின் மூலம் சமூக மாற்றம் சாத்தியமாகிறது. மனித வரலாறு முழுக்க இத்தகைய சமூக மாற்றங்களின் தொடர்ச்சியை நோக்க முடியும்.

வரலாற்றில் மனிதர்களது உழைப்பு நடவடிக்கைகளும் துரிதமான மாற்றங்களுக்குட்பட்டவையே. அதாவது உழைப்பின் உற்பத்திச் சக்தி தொடர்ந்து வளர்ச்சியடைகின்றது. இதனடிப்படையில் வரலாற்றில் காணப்பட்ட உற்பத்தி முறைகளை மார்க்ஸ் வகைப்படுத்துகின்றார். அதாவது புராதன இனக்குழுச் சமூகம், அடிமை உற்பத்தி முறை, நிலவுடைமை உற்பத்தி முறை, முதலாளித்துவ உற்பத்தி முறை என இவற்றைக் குறிப்பிட முடியும். இரத்த உறவின் அடிப்படையில் அமைந்த மனிதக் குழுக்களைக் கொண்ட புராதன இனக்குழுச் சமூகத்தில் உழைப்பின் பங்கு சொற்பமானதாகவே காணப்பட்டது. இயற்கையில் கிடைக்கின்ற பொருட்களைச் சேகரித்தல், மீன் பிடித்தல், வேட்டையாடுதல் போன்றவையே உற்பத்தி நடவடிக்கைகளாக இருந்தன.

புராதன இனக்குழுச் சமூகத்தில் சமூக உற்பத்தி தீவிரமடைந்ததைத் தொடர்ந்து இனக்குழுக்களுக்கிடையிலான போராட்டம் உருவானது. இதன் மூலம் ஒரு இனக்குழு இன்னொரு இனக்குழுவை அடிமைப்படுத்தி உழைப்பினைச் சுரண்டுகின்ற நடைமுறை உருவாகியது. இவ்வுழைப்புப் பிரிவினை பிரபுக்கள், அடிமைகள் என்ற இரண்டு வர்க்கங்களைத்

தோற்றுவித்தது. இதன் விளைவாக அடிமை முறையினை நியாயப்படுத்தும் அரசும், சட்டங்களும் உருவாக்கம் பெற்றன. இந்நிலமை அடிமை முறைக்கு எதிரான கருத்தாங்களும் போராட்டங்களும் எழுவதற்கு வழிகோலின.

இதனால் பதினைந்தாம், பதினாறாம் நூற்றாண்டுகளுக்குப் பின் நிலப்பிரபுத்துவ முறைமை பலவீனமடைந்தது. இதனை முடிவுக்குக் கொண்டு வந்ததன் மூலம் முதலாளித்துவ உற்பத்தி முறை உருவாக்கம் பெற்றது. முதலாளித்துவத்தின் எழுச்சிக்கு தொழிற்புரட்சி காரணமாக அமைந்தது. முதலாளித்துவ முறைமை பிரபுக்கள் - அடிமைகள் என்பதற்குப் பதிலாக முதலாளிகள் - தொழிலாளிகள் எனவும், முடியாட்சி முறைக்குப் பதிலாக ஜனநாயக அரசு முறையையும் தோற்றுவித்தது. எனினும் இது தொழிலாளர்கள் மீதும், இயற்கை மீதும் சுரண்டலை மேற்கொண்டதன் மூலம் மூலதனத்தை விருத்தி செய்வதை நோக்காகக் கொண்டது. இதன் சுரண்டலை எதிர்த்து வர்க்கப் போராட்டமாக தொழிலாளர் போராட்டம் அமைகின்றது. இதனைத் தொடர்ந்து வரலாற்றில் தொழிலாளர் நலன் பேணும் கம்யூனிச, சோசலிசக் கருத்துக்கள் தோற்றம் பெற்றன. இவை வர்க்கப் போராட்டத்தின் வரலாற்று வளர்ச்சியாகக் கொள்ளப்படுகின்றது.

பொருள் முதல் வாதம்

மெய்யியல் வரலாற்றின் அனைத்துக் காலகட்டங்களிலும் பொருள் முதல் வாதக் கருத்துக்கள் நிலவி வந்துள்ளன. எனினும் ஒவ்வொரு காலகட்டங்களிலும் இது வேறுபாடான கருத்தியல் போக்கினைக் கொண்டதாக விருத்தியடைந்தது. மிகப்புராதன காலத்தில் ஏதோ ஒரு பொருளிலிருந்து மனிதன் தோன்றியிருக்கலாம் என நம்பப்பட்டது. அதாவது பெளதீகவாதக் கருத்தியலிலிருந்து ஆவி, ஆன்மா, கடவுள் போன்ற காரணிகளை விலக்கி உலகப் பொருட்களிலிருந்து மனிதன் தோன்றினான் என்ற எதிர்கூறல்களின்படி அமைந்த கருத்துக்கள் பொருள் முதல் வாதத்திற்குரியதாகும்.

ஆதி கிரேக்க காலத்தில் முதல் மெய்யியலாளர் என அழைக்கப்படும் தேலீஸ் உலகப் பொருட்களுக்கு அடிப்படையாக அமைவது எது? என்ற வினாவினை எழுப்பினார். ‘உலகம் நீராலானது, எல்லாப் பொருட்களும் நீரிலிருந்தே தோற்றம் பெறுகின்றது’ என்பது இதற்கான இவரது விளக்கமாகும். அதாவது எல்லாவற்றிற்கும் அடிப்படையாக இருப்பது நீரே. நீர் பல்வேறு வடிவங்களைக் கொண்டது. அது திண்மம், திரவம், வாயுவாக உருமாறுவதும், அதன் ஈரப்பதம், சூரியனால் உறிஞ்சப்பட்டு மீண்டும் நிலத்தை அடைதல் என்பவற்றையெல்லாம் அவதானித்து நீரே

அனைத்திற்குமான மூலக்கூறு என்ற கருத்தியலை முன்வைத்திருந்தார்.

இதேபோன்று தேலிஸினது சமகாலத்தவராக அறியப்படும் அனக்ஸிமினிஸ் எனும் மெய்யியலாளர் 'எல்லாப் பொருட்களுக்கும் ஆதாரம் காற்றே' என்றார். நுண்ணிய நிலையில் காற்று மிகுதியாகப் பரவும்தோது தீயாகிறது. தீயானது திண்மையுறுகின்றபோது நீராகிறது. இறுதியாக இது பருப்பொருளாகிறது. இவற்றின் அடிப்படையில் பொருள் உண்டு, அது எல்லை கடந்ததாகும், அது காற்றாகும் என்ற கருத்தினை இவர் கொண்டிருந்தார். இவரைத் தொடர்ந்து ஹெரக்ளைட்டஸ் எல்லாவற்றினதும் அடிப்படை இயல்பு தீயே என்றார். இவர்கள் இருவரதும் கருத்தின்படி நீரை விட அதிக இயக்கப்பண்பு கொண்டதாக காற்றும், தீயும் அமைந்திருந்தன. உலகத் தோற்றத்திற்கு ஒற்றைப் பொருளே அடிப்படை என்ற கருத்தினை முன்வைத்ததனால் தேலீஸ், அனக்ஸிமினிஸ், ஹெரக்ளைட்டஸ் என்ற மூவரும் 'பொருள் முதல்வாத ஒருமை வாதிகள்' எனப்படுகின்றனர்.

இவர்களைத் தொடர்ந்து மெய்யியல் வரலாற்றில் மிக முக்கிய பொருள் முதல் வாத மெய்யியலாளராகக் கருதப்படும் டெமக்ரெட்டிஸினது கருத்துக்கள் குறிப்பிடத்தக்கவை. இவர் பிரபஞ்சத் தோற்றத்திற்கு அடிப்படையாக அமைவது அணுக்களே என்றார். அணுக்கள் என்பவை மேலும் பிரிக்க முடியாத சிறு துகள்கள். இவை பல்வேறு வடிவங்களைக் கொண்டவை. அணுக்கள் பிரபஞ்சச் சக்திகளுக்கிடையில் செயற்படுபவை. அணுக்களின் சேர்க்கையினால் பொருட்கள் தோன்றுகின்றன என இவர் விளக்குகின்றார்.

கிரேக்கத்திற்குப் பின்னர் பொருள் முதல் வாதக் கருத்தியலில் மேலோங்கியிருந்த காலமாக நவீன காலத்தினைக் குறிப்பிட முடியும். அதிலும் குறிப்பாக பிரெஞ்சு மரபில் ஜீலியன் லமெத்ரி என்ற பொருள் முதல் வாதிகளில் முதன்மையானவர் ஆவார். இவர் உடலியல் நிகழ்வுகளாலேயே மனித உளவியல் நிர்ணயம் பெறுகிறது என்ற கருத்தினை முன்வைத்தார். இவர் பொருள் முதல் வாதத்தின் மூலமே சமயம், மூட நம்பிக்கை, மற்றும் கருத்து முதல் வாதம் என்பவற்றை முறியடிக்க முடியும் என்று குறிப்பிட்டார். இதனடிப்படையில் நேரடி அனுபவங்களாலும், பரிசோதனைகளாலும் மெய்ப்பிக்கப்படுவதே பொருள் முதல் வாதம், அதுவே மெய்யியல் என்ற உறுதி பூர்வமான கருத்துக்களை இவர் முன்வைத்தார்.

வரலாற்றுப் பொருள் முதல் வாதம்

வரலாற்றுப் பொருள் முதல் வாதமானது உற்பத்தி முறை, உற்பத்திச் சக்தி, உற்பத்தி உறவுகள்

என்பவற்றின் வளர்ச்சியினூடாக விளக்கப்படுகின்றது. இதனை மார்க்ஸ் மனித வரலாற்றிலிருந்து சமூக வரலாற்றினை நோக்கியதாக எடுத்துக் காட்டினார். மூலதனம் நூலினது முதல் பதிப்பின் முன்னுரையில் மார்க்ஸ், 'சமூகத்தின் பொருளாதாரக் கட்டமைப்பின் வளர்ச்சி ஒரு இயற்கைச் செயன்முறையாகும்' (Marx, 1996) என எழுதினார். வரலாற்றுப் பொருள் முதல் வாதம் என்ற விளக்கத்திற்கான மிக முக்கிய கருத்தாக இது அமைகின்றது.

மார்க்ஸ்மும் ஏங்கல்ஸ்மும் உழைப்பு மற்றும் தொழிற்சாலை என்பவற்றை சமயம், ஒழுக்கம் என்பவற்றிலிருந்து மாத்திரமின்றி அரசியல், சட்டம் என்பவற்றுக்கும் முரணானவை என்ற கருத்தினை முன்வைத்தனர். எனவே பொருளாதாரக் காரணிகளை அடிப்படையாகக் கொண்ட அனுபவ பூர்வமானதும் விஞ்ஞான ரீதியானதுமான விளக்கங்களின் பிரகாரம் வரலாற்றுப் பொருள் முதல் வாதக் கருத்தியல் எடுத்தாளப்படுகின்றது. இக்கருத்தியல் பழமையான மனித சமுதாயத்தினைத் தவிர அனைத்து மனித சமுதாயத்திற்கும் பொருந்தக்கூடிய சமூகப் பகுப்பாய்வினைக் கொண்டது. இதனடிப்படையில் பல்வேறு சமூக அமைப்புக்களின் எழுச்சி மற்றும் வீழ்ச்சி பற்றிய கண்ணோக்கினை இது கொண்டுள்ளது. இதில் மார்க்ஸ் முதலாளித்துவம் பற்றிய பகுப்பாய்வினையும் மேற்கொண்டார். அதாவது பொருளாதாரத்தை அடிப்படையாகக் கொண்ட முதலாளித்துவச் சமூக அமைப்பானது வீழ்த்தப்பட்டு கம்யூனிச சமுதாய அமைப்பு வெற்றியீட்டும் என்ற கணிப்பினை மார்க்ஸ் மேற்கொண்டிருந்தார். கம்யூனிசச் சமுதாய எழுச்சியின் பின்னர் பணம், ஊதியம், வர்க்க வேறுபாடு என்ற எதுவும் இருக்காது என்பது மார்க்ஸினது எதிர்வு கூறலாக அமைந்திருந்தது.

மார்க்ஸ் வளர்ச்சி பெற்ற சமுதாய அமைப்பின் பல்வேறு கூறுகளை வேறுபடுத்தினார். முதலாவது, உற்பத்திச் சக்திகள் - இதில் உற்பத்திக் கருவிகள், திறன்கள், மற்றும் நுட்பங்கள் என்பன உள்ளடங்குகின்றன. இரண்டாவது, உற்பத்தி உறவுகள் - இதில் உற்பத்தியாளர்களின் உற்பத்தி நடவடிக்கையின் போதான தொடர்பு எடுத்தாளப்படுகின்றது. இதுவே சமூகத்தின் பொருளாதாரக் கட்டமைப்பினை உருவாக்குகின்றது. மூன்றாவது, குறித்த சமூக அமைப்பினது அரசியல் மற்றும் சட்ட நிறுவனங்கள் என்பவையும், இறுதியாக சமூக அங்கத்தவர்கள் கொண்டிருக்கும் சமூகம் பற்றிய கருத்துக்கள், சிந்தனைகள், நியாயங்கள் என்பனவும் உள்ளடங்குகின்றன (Acton, 1967). இவ்வாறு சமூக அமைப்பின் கூறுகளைப் பிரித்துக் காட்டிய மார்க்ஸ் இவற்றின் அடிப்படையில் அமைந்த பல்வேறு

கருத்தியல்களையும் எடுத்துக்காட்டி பயனற்றவை என்ற நிலைப்பாட்டினைக் கொண்டிருந்தார். அதாவது சமயம், இறையியல், பௌதீகவாதம், ஒழுக்கவியல், அழகியல், அரசியல் சித்தாந்தம், ஜனநாயகம் போன்ற கருத்தியல்கள் இதில் அடங்குகின்றன.

உற்பத்தி உறவுகள் பற்றிய கருத்தியலில் மார்க்ஸ் அடிக்கட்டுமானம், மேற்கட்டுமானம் குறித்த எடுத்துக்காட்டினை முன்வைத்தார். முழு உற்பத்தி உறவுகள் சமூகத்தின் பொருளாதார அமைப்பு எனப்படுகின்றது. இதுவே சமூகத்தின் உண்மையான அடித்தளமாகும். இதன்மீது சட்ட ரீதியான அரசியல் மேற்கட்டுமானம் எழுப்பப்படுகின்றது. இதற்குப் பொருந்தும் வகையிலேயே சமூகத்தின் அனைத்து அமைப்புக்களும் கருத்தியல்களும் உருவாக்கப்படுகின்றன. அதாவது பொருளாதார உற்பத்தி முறை சமூக, அரசியல், சிந்தனை வாழ்வியை நிர்ணயம் செய்கின்றது. பொருளாதார உற்பத்திச் சக்திகள் ஒரு குறிப்பிட்ட வளர்ச்சிக் கட்டத்தில் நிலவுகின்ற உற்பத்தி உறவுகளுடன் போராட்டம் நிகழ்த்துகின்றன. இதன்போது உற்பத்தி வளர்ச்சியின் வடிவங்களான உற்பத்தி உறவுகளே உற்பத்திக்குத் தடையாக அமைகின்றன. இதிலிருந்தே சமூகப்புரட்சி ஆரம்பமாகிறது. இவையே மார்க்ஸினது வரலாற்றுப் பொருள் முதல் வாதக் கருத்துக்களாக அமைகின்றன.

முடிவுரை

மார்க்ஸினது வரலாற்றுப் பொருள் முதல் வாதத்தில் ஒருபுறம் சமூக அடிக்கட்டுமானம், மேற்கட்டுமானம் என்பவை விளக்கப்பட்டுள்ளன. மற்றொரு புறம், சமூக அடிக்கட்டுமானத்தின் இரு தளங்களான உற்பத்திச் சக்திகள், உற்பத்தி உறவுகள் ஆகியவற்றுக்கிடையிலான இயங்கியல் தொடர்பு விளக்கப்பட்டுள்ளது. அடிக்கட்டுமானத்தின் மூலம் மேற்கட்டுமானம் நிர்ணயிக்கப்படுகின்றது என்ற பொருள் முதல் வாதக் கருத்தியலை முன்வைக்கும் மார்க்ஸ் இதன் விரிவான கருத்தியலை முன்வைக்கவில்லை. மேற்கட்டுமானத்தின் தன்மை, அவை உருவாக்கும் சமூகப் பெறுமானங்கள், சமூக அமைப்புக்கள், அவை எவ்வாறு அடிக்கட்டுமானத்துடன் தொடர்பு படுகின்றது என்பது குறித்த எவ்விதக் கருத்துக்களையும் மார்க்ஸ் குறிப்பிடவில்லை என்பது குறிப்பிடத்தக்கது. எனினும் வரலாற்று கருத்தியல்களின் மாற்றமுற்ற வளர்ச்சிப் போக்கு பற்றிய மார்க்ஸினது நோக்கு அறிவுப்புலத்தில் பெரும் அதிர்வுகளை ஏற்படுத்தியது எனலாம்.

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THERMAL ANALYSES ON METALLIC AND NON-METALLIC NANO FLUIDS IN SOLAR COLLECTOR

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Abstract

Enhancement in temperature of working fluid and thermal performance of solar collector can be obtained with the usage of nano fluids in solar collector. In this connection, the metallic and non metallic nano fluids were chosen and they were used in solar collector. In addition, the thermal analyses on these metallic and non metallic nano fluids in solar collector were carried out. It was found that the temperature enhancement of metallic nano fluid was from 4.8 to 5.4°C in flow conditions and from 58.4 to 61.2°C in no-flow conditions. It was also found that the temperature enhancement of non metallic nano fluid was from 5.0 to 6.0°C in flow conditions and from 59.0 to 63.5°C in no-flow conditions. It was as well found that the average instantaneous thermal performance of solar collector with metallic and non metallic nano fluid was 62.1% and 63.0% respectively. It could be concluded that either metallic nano fluid or non-metallic nano fluids would be used in solar collectors as per the fluid temperature requirements of the end users.

Keywords: Metallic nano fluid – Non-metallic nano fluid - Thermal enhancement of nano fluids – Thermal performance of solar collector

Introduction

Nanofluids are the solid-liquid mixture or suspensions produced by dispersing tiny metallic or nonmetallic solid nano particles in liquids. They are generally classified into two major categories namely metallic nanofluids and non-metallic nanofluids on the basis of the presence of nature of particles in the base liquid. It has been reported that the nano fluids would be used for radiation absorption applications (Sujit Kumar Verma and Arun Kumar Tiwari, 2015). It has also been reported that the nano fluids would be used for heat transfer applications (Xuan and Li, 2000). In this connection, the present research was devoted to (i) estimate the thermal enhancement of metallic nano fluids in solar collector in flow and no-flow conditions, (ii) estimate the thermal enhancement of non metallic nano fluids in solar collector in flow and no-flow conditions and (iii) compare the thermal performances of solar collector with metallic and non metallic nano fluids. All these objectives were materialized and the research results have been presented in this research paper.

Materials and Methods

In the present research, nano sized aluminium oxide and nano sized graphite were commercially procured. The

average sizes of aluminium oxide and graphite were found to be 43nm and 48nm respectively. These nano particles were taken in specified quantities and they were mixed with water through sonication process for about one hundred and twenty minutes. The prepared nano fluids were used in solar collectors (Sujit Kumar Verma and Arun Kumar Tiwari, 2015).

The nano structured solar absorbers were fixed in solar collectors those had toughened glasses as upper element and glass wool as bottom element. The fabricated pilot scale solar collectors were tested in outdoor conditions and the related factors were recorded. The nano fluids were flown through the absorber and the inlet and outlet temperatures of nano fluids along with influencing parameters were also recorded (BIS, 2003).

In the present research, the solar collector was tested with two different nano fluids. It was also tested in two different flow and no-flow conditions. The nano fluids were allowed to be in no-flow conditions in riser tubes at a particular period of time by closing the inlet and outlet of the header tubes. The no-flow temperature of the fluids was measured with variations over time. Subsequently, the temperature enhancement of fluids in no-flow conditions

was recorded. In addition, the fluids were allowed to flow through the riser tubes at a specified mass flow rate. The inlet and outlet temperatures of the fluids were measured with variations in meteorological conditions. Subsequently, the temperature enhancements of fluids in flow conditions were recorded (MNRE,2007).

Results and Discussion

The present research was devoted not only to estimate the thermal enhancement of metallic and non metallic nano fluids in solar collector in flow and no-flow conditions but also to compare the thermal performances of solar collector with metallic and non metallic nano fluids. The temperature enhancement in metallic and non metallic nano fluids in flow and no-flow conditions has been presented in Table 1 and Table 2 respectively. At the same time, the thermal performances of solar collector with metallic and non metallic nano fluids have been presented in Table 3.

Table 1 Temperature Enhancement in Metallic and Non Metallic Nono Fluids in Flow Conditions

Range of solar radiation (W/m ²)	Temperature enhancement of nano fluids (°C)	
	Metallic nano fluid	Non metallic nano fluid
600 to 700	4.8	5.0
700 to 800	5.0	5.7
800 to 900	5.4	6.0

Table 2 Temperature Enhancement in Metallic and non Metallic Nono Fluids in No-Flow Conditions

Time (hrs)	Temperature enhancement of nano fluids (°C)	
	Metallic nano fluid	Non metallic nano fluid
9.00 to 11.00	58.4	59.0
11.00 to 13.00	60.4	63.0
13.00 to 15.00	61.2	63.5

Table 3 Instantaneous Thermal Performance of Solar Collector with Metallic and Non Metallic Nono Fluids

Time (hrs)	Thermal performance of solar collector (%)	
	Metallic nano fluid	Non metallic nano fluid
9.00 to 11.00	61.8	62.0
11.00 to 13.00	62.0	63.0
13.00 to 15.00	62.6	64.1

In the present research, a pilot scale solar collector was designed and fabricated. It had the primary components such as tempered glass cover, nano structured absorber and glass wool insulator. It had the secondary components such as angle section, channel section and bottom sheet. The primary and secondary components were fixed together in such a way that the solar collector would be with fluid leak proof, heat proof and good finish (Jaisankar et al., 2011). The designed and fabricated solar collector was tested with metallic and non metallic nano fluids in flow and no-flow conditions (BIS, 2003). The observation on thermal database showed that the temperature enhancement of metallic nano fluid was from 4.8 to 5.4°C in flow conditions and from 58.4 to 61.2°C in no-flow conditions. The observation on thermal database also showed that the temperature enhancement of non metallic nano fluid was from 5.0 to 6.0°C in flow conditions and from 59.0 to 63.5°C in no-flow conditions. The observation on thermal database as well showed that the average instantaneous thermal performance of solar collector with metallic and non metallic nano fluid was 62.1% and 63.0% respectively.

The research results showed that the non metallic nano fluid had relatively higher temperatures in flow and no flow conditions of solar collector. The research results also showed that the solar collector with non metallic nano fluid had relatively higher thermal performance than that of the solar collector with metallic nano fluid. These research results could be attributed with the features in connection with design, development and deployment of solar collector (Soteris Kalogirou, 2007). These research results could also be attributed with features in connection with sizes, shapes and specifications of solar collector (Uma Maheswari and Jeba Rajasekhar, 2015). These research results could as well be attributed with the features in connection with level of incident radiation, level of wind and level of atmospheric conditions (Vasanth Malliga and Jeba Rajasekhar, 2015). The used collectors in the present research had similarity in all aspects, but with the difference of usage of metallic and non metallic nano fluids in flow and no-flow conditions. So, the temperature enhancement of nano fluid and thermal performance of solar collector could be specifically attributed with the nature of constituents in nano fluids, density of constituents in nano fluids and optical characteristics of constituents in nanofluids. The temperature enhancement of nano fluid and thermal performance of solar collector could also be specifically attributed with the capacity of absorption of incident radiation, capability of heat transfer

of nano fluid and capability of heat retention capacity of nano fluid (Xuan and Li, 2000, Eastman et al., 2004, Sujir Kumar Verma and Arun Kumar Tiwari, 2015, Heriz et al., 2006).

It could be concluded that either metallic nano fluid or non-metallic nano fluids would be used in solar collectors as per the fluid temperature requirements of the end users.

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INTERTEXTUALITY IN DINAW MENGESTU'S

BEAUTIFUL THINGS THAT HEAVEN BEARS

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Abstract

This paper focuses on the approach of Intertextuality and its influences in the novel *The Beautiful Things that Heaven Bears* by Dinaw Mengestu. This essay endeavours to trace direct influences of one author upon another in order to study literature through intertextual connections. Starting with Michel Foucault's statement about literature being caught up in a system of references within a network, this essay considers four cases: Dante's *Inferno* being a direct influence upon the incidences which apparently causes the protagonist and his friends to leave their homeland and migrate to America; Mengestu's incorporation of a work of another writer to his text by quoting Fyodor Dostoevsky's *The Brothers Karamazov* to reflect on what the protagonist endures; referring Beaumont's *Marie or slavery* to compare and contrast the judgement of a major character and finally quoting a Dickinson's poem to give an insight into the lives of the characters in the novel.

Introduction

Michel Foucault in his book *The Archeology of Knowledge* and *The Discourse on Language* claims that "the frontiers of a book are never clear-cut: beyond the title, the first lines, and the last full-stop, beyond its internal configuration and its autonomous form, it is caught up in a system of references to other books, other texts, other sentences: it is a node within a network" (23). Intertextuality in literature is constructing a text's meaning by alluding it to another text. The interrelation between texts are often imposed in terms of allusion, quotation, translation and reference. It's a literary device which shapes the audience's interpretation of a text. The practice of Intertextuality can be found in regard to an author's prior literary experience. Some of the author's writings can often be traced back to his or her previous experience with literature.

The Traces of Intertextuality in *Beautiful Things that Heaven Bears*

Dinaw Mengestu's *Beautiful Things that Heaven Bears* is one such novel that adapts Intertextuality. It explores the migrant condition of the Ethiopian community in the United States. The novel provides a vivid representation of the African diaspora through specific experiences of Sepha Stephanos (the protagonist), an African American migrant. Sepha, Joe and Ken regularly meet and talk in the bliss of their own company. They play a puzzling game, questioning each other on the wars that have happened in Africa and also about the dictator the continent has witnessed ever since their Independence. This game

preserves the common collective and binds them through the legacy of pain by reminiscing the political uprisings that caused their own migration. Once in his underfurnished apartment Joseph reads a few lines of his own poem denoting the departure of Belgium from Congo and the rise of Lumumba as prime minister.

The scene was his equivalent of Dante's

Some of the Beautiful things that Heaven bears

We have come this far to find we have even further to go
The last traces of permanent twilight have faded and
given away

To what we hope is nothing short of a permanent
dawn (151)

This is an allusion from Dante Alighieri's *Inferno*: "I beheld through a round aperture/ Some of the Beauteous things that Heaven doth bear; Thence we came forth to behold the Stars" *Inferno*, Canto (xxxiv). As the lines evidently speak about their return to the bright world from hell indicating the political unrest they left behind in order for a new beginning in America.

In another instance Sepha calls his family on Christmas and inquires about them liking the presents he mailed them. He had sent a collection of Emily Dickinson's poems to his mother as they reminded him of her. He further insists her on reading the one which goes as "For each ecstatic instant"(171)

For each ecstatic instant

We must an anguish pay

In keen and quivering ratio

To the ecstasy (2)

This Dickinson's poem implies that every ecstatic moment is apparently followed by pain in a keen ratio. That suffering is inevitable and goes hand in hand with every pleasure. Mengestu juxtaposes this with the loneliness endured by Sepha's mother in Ethiopia which is temporarily eased by Sepha's conversations with her and his family. Sepha further compares his mother's desolate existence with Dickinson's solitary life and the perceptible beauty surrounding that. He marvels at the way in which the poet had lived and written all of those poems alone and how she had survived just on that. Similarly Sepha's mother had been living a despondent life after her husband's untimely death and continues to survive on the occasional association with her own family. Exchanging presents and a periodic connection with their family is the ultimate healing tool that has been keeping both Sepha and his mother on the course of life. The very thought of his unsevered connection with his homeland has often preserved his own sanity.

Mengestu's another reference comes from the novel *The Brothers Karamazov* by the Russian novelist Fyodor Dostoyevsky. Sepha initially encounters a chance relationship with his white neighbour Judith Masterson, who has a biracial daughter named Naomi. Naomi often runs out of their house to intimidate Judith and in one such circumstance she hides in Sepha's store. Naomi takes refuge in Sepha's store as they shared the same skin colour. They both bond over reading and one such book they read together is *The Brothers Karamazov*. On the course of time the people in the neighbourhood were being evicted and this has an adverse effect on Judith. The people who were already being victimised by gentrification misinterpret the situation and try to get rid of her. On the eve of Judith and Naomi's departure, Sepha attempts to finish *The Brothers Karamazov* and reads out his favourite passage to the empty aisles of his store.

People talk to you a great deal about your education, but some good, sacred memory, preserved from childhood, is perhaps the best education. If a man carries many such memories with him into life, he is safe to the end of his days, and if one has only one good memory left in one's heart, even that may sometime be the means of saving us (168)

The touching sentimentality of the passage as Sepha aptly describes clearly resonates with him as the one person he truly connected with was going away. He highlights the passage for Naomi despite being fully aware that it would never make it to her shelves. He further writes a parental letter on the margins of the book for her. He

begins by enlightening her on the state of the human condition and also counsels her with a metaphorical expression on trying to find high places to look down from. He attempts to give her a catalogue description of the world and a list of rules by which she could live her life and spare her the same disappointments that he suffered. Sepha consciously assumes to be a parental figure for Naomi and thus evidently sheds tears while reading the passage as it reverberates with their relationship and the thought of Naomi leaving him forever.

Mengestu's characterization in *Beautiful Things That Heaven Bears* continues to be vivid and authentic. Judith Masterson is one such powerful character with strong political opinions. She is an American history professor with staunch devoutness to Emersonian philosophy. Most of her conversations with Sepha would be about America's dismissal of history and their hostility toward the past. Judith is a harsh and passionate academic and is critical about the American history in a way that she feels that America has always been racing against something or someone. She is sceptical about the course in which America has always raced to get to the Pacific and then to the moon and then to build as many bombs as humanly possible. She wonders about whether America has run out of things to race against and believes that if the moment finally arrives, the country will have nothing but to look back and know whether it was all worth it. Sepha eventually learns that she is an author of a book named *America's Repudiation of History* and other several dozen scholarly articles such as *Writing Against History*, *Nineteenth century American Writers Search For Place*, *Silencing America's Poets*, *The Grammar of Poetic History*. He later searches for her name in the local library and then in The Library of Congress and finds her works. After deconstructing Emerson's essays and Alexis de Tocqueville's *Democracy in America* in her book, Judith had dedicated the last chapter to Gustave de Beaumont, a French author. Mengestu cites Beaumont's translated work *Marie or Slavery in America* as he thinks that the narrative is more fitting of the American literary spirit than Tocqueville.

Beaumont may not have even known how radical his narrative was. The central questions of racial identity and women's role in society lie at the heart of Beaumont's troubled novel, as if he had divined the next one hundred years of America's future and written this book as an explanation to those who would someday dare ask, "How

did we end up here?" History all too sadly, often works that way. The first creative spirits of a generation are often forgotten, or neglected by time (141)

This novel in a certain sense better explains Sepha and Judith's relationship and the racial tensions between them. *Marie or Slavery in America* is about socially forbidden love between a Frenchman and an American woman with an African ancestry. The couple's idealism slowly declines as they face violence and racial prejudice. Similarly Sepha's neighbourhood does not approve Judith's presence due to the fact that she is white. They deliberately inflict violence and therefore Judith decides to walk away from the chaos.

Conclusion

Mengestu invokes references from other texts to construct the ideal meaning for his own writing. The proposed Intertextuality sheds light on some of the fundamental elements for a better understanding of the novel. He quotes other texts to give the audience an insight into the authenticity of the character and to further establish the significance of a moment. The complex usage of Intertextuality has the possibility of falling under the categorization of plagiarism and that could be prevented by open recognition of the referred text. Mengestu blatantly acknowledges the references in his text thereby making it easier to decipher. Intertextuality as a literary device offers various perspectives while respecting specific cultural and

literary traditions. Thus this is crucial for further exploration of ideologies in literature.

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ANALYSIS OF POST PARTUM PADS FOR NEW MOMS

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Abstract

Postpartum begins immediately after delivery and continues for the next six weeks. During Postpartum bleeding is heavier than normal menstrual period and maternity pads are usually used to absorb the heavy bleeding. Hence, a survey was conducted to determine the types of pads used during postpartum days, expectations of women regarding pads, to identify the problems in the existing pads and collect their opinion regarding comfort aspects to be incorporated in the pads.

Keywords: *Post Partum Pads, Perineum, and Episiotomy.*

The postpartum period, also known as the puerperium and the "fourth trimester," refers to the time after birth when the physiologic changes related to pregnancy return to the non pregnant state. Postpartum begins immediately after delivery and continues for the next six weeks. During this period feminine hygiene plays a crucial role. Postpartum period is a critical period for the health of mother and the new born. It is a known factor that the post partum mothers experience certain physical health problems that may affect their quality of life and future health. Non washing of the perineal area during the post partum period is significant for secondary infertility¹. During postpartum conditions most women complain about discomfort rather than disease. Post partum period is perceived as a dirty time period by most women and they do not pay attention to the importance of hygiene during this period.

Following vaginal delivery, lack of hygiene leads to postpartum infection. At the time of vaginal delivery episiotomy is done. Episiotomy is a surgical incision of the posterior vaginal wall, perineal muscles, and skin to increase the diameter of the vaginal outlet to facilitate delivery, especially performed among primiparous women.² Perineum is an area of the body that is moist and so is a perfect area for infection or poor healing. A woman undergoes various complications after episiotomy like pain, swelling, wound infection, discomfort, sepsis, vulva hematoma, discharge and rectal pain. Discomfort and interference with women's daily activities have also been reported.

In the context of episiotomy infection and wound healing some kind of protection is necessary for every new

mother during postpartum days. It is realized that there is a strong need for a hygienic product for new moms during postpartum days.

Care of episiotomy wound must begin immediately after delivery and should include combination of local wound care pain management. During the first 12 hours after delivery an ice pack may be helpful in preventing pain and swelling of the site of episiotomy. Pharmacological and Non pharmacological methods are used to reduce the perineal pain. The pharmacological treatments to alleviate perineal pain are acetaminophen, mefenamic acid, lidocaine gel, and sodium diclofenac suppository.³ Despite empirical evidence of drug treatments, some issues should be considered in selecting them such as pain intensity, constipation property, digestive problems, risk and possible complications of passing to baby through breast milk. Using of drug treatments leads to high cost as well as more side effects.

Non-pharmacological treatments include cryotherapy, laser therapy, electrical stimulation, acupuncture, and pelvic floor exercises. Among the studies examining the effects of herbal medicines on wound healing and episiotomy pain based on the mean score of pain recovery, the use of lavender, olive, turmeric, cryotherapy and Aloe vera, were reported as the most effective methods in wound healing and alleviation of episiotomy pain.⁴ In addition to this ice pack, hot compresses and sitz bath, sanitary pads cetrimide and betadine, kegal exercise, dettol and saflon in the bathrooms, also come under non pharmacological method.

At present the researcher pays attention to using cheap, effective methods which are being accepted by new moms. From the above said non drug method sanitary napkins were opted by maximum number of mothers, since no mother can escape the usage of sanitary pads to cross their postpartum days also these pads are associated with new moms round the clock than any other non drug methods.

Hence, a survey was conducted among new moms regarding the discomfort while using sanitary pads during postpartum day, to identify the expectations and needs.

Data Collection

The study was conducted in Government Medical Hospital, Tirupur. A total of 100 new moms who had vaginal delivery were involved in the study following the convenient sampling method. The data was collected using a structured questionnaire. The questionnaire consisted of three parts. The first part related to demographic information of the participants, second part related to problems faced by new moms using commercial sanitary napkins, third part to absorption material and episiotomy.

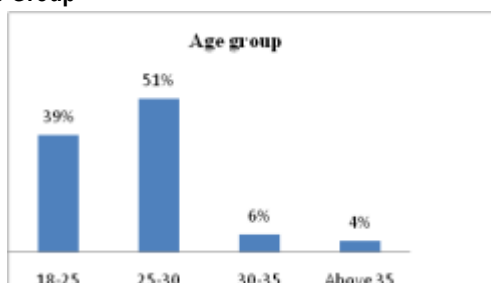
Data Analysis

Percentile method was used to analyze the data collected from new moms

Percentage= Specific respondents number/Total number of respondents x100

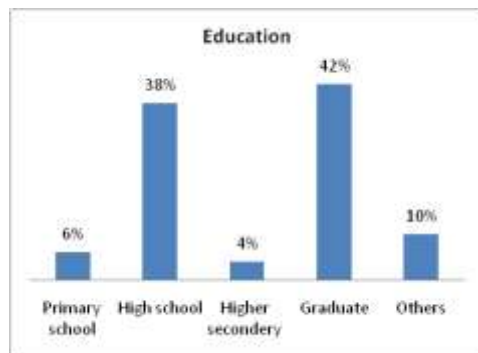
Results and Discussion

Age Group



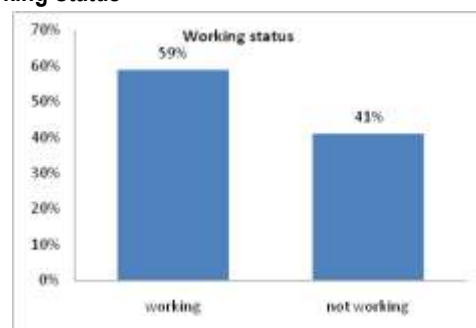
From the chart majority (51%) of the respondents were in the age group of 25-30. 39% of the respondents were in the age group of 18-25. 6% of the respondents were in the age group of 30-35. 4% of the respondents were above 35 years.

Education



From the chart it is clear that the majority (42%) of the respondents were graduates, 38% of the respondents had completed high school. 6% of respondents had completed primary school. 4% of the respondents had completed higher secondary. 10% of the respondents were under the category others.

Working Status



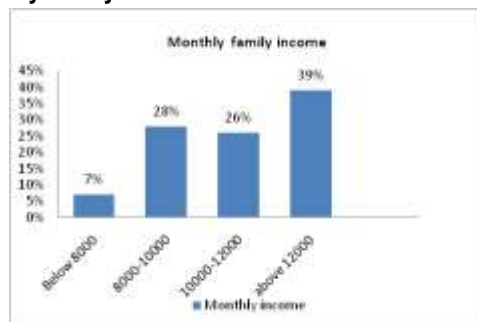
The above chart shows the working status. 59% of respondents were working and 41% of respondents were not working.

Occupation



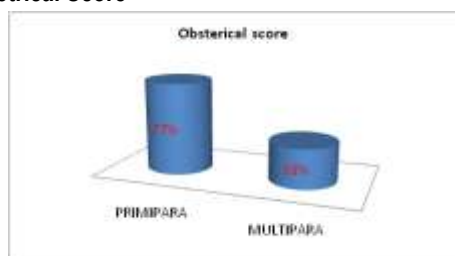
Above chart shows the occupation details of the respondent, among the women who were working 33% were tailors, 24% were quality controllers, 10% were accountants, 20% were clerks and 13% were doing other jobs.

Monthly Family Income



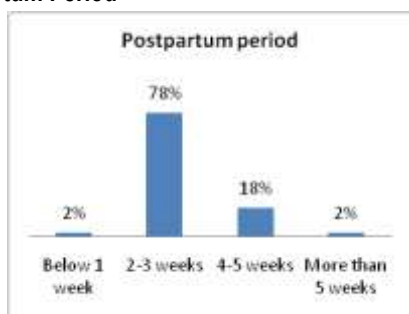
This chart shows the monthly income of the respondents. 28% earned between 8000-10,000 per month, 26% earned 10,000 to 12000, 39% of the respondents earned above 12,000 and 7% had a monthly income below 8000.

Obstetrical Score



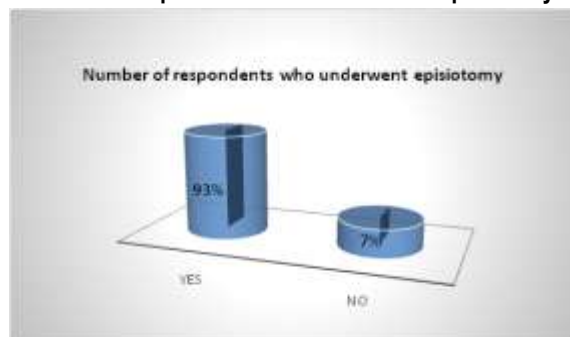
77% of the respondents gave birth for the first time, and the rest 33% had more than one pregnancy.

Postpartum Period



78% of the respondents had 2-3 weeks of postpartum. 18% had 4-5 weeks of postpartum. 2% had less than a week of postpartum and another 2% had postpartum for more than 5 weeks.

Number of Respondents Who Underwent Episiotomy



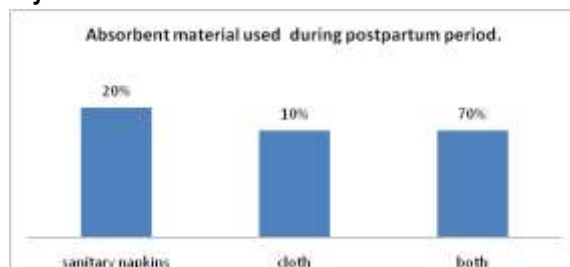
From the graph it is clear that 93% of the respondents underwent episiotomy incision while the remaining 7% did not undergo episiotomy.

Recovery from Episiotomy Wound



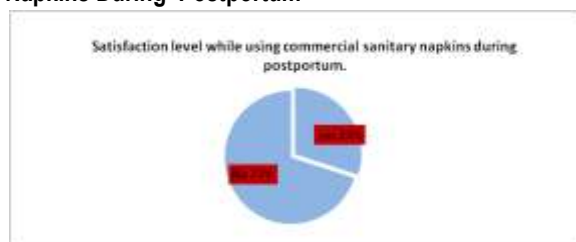
18% of the respondents recovered from episiotomy wound within a week, 32% of the respondents recovered in 2 weeks, 40% of the respondents recovered in 3 weeks and for 10% of respondents it took more than 3 weeks to recover.

Details of Absorbent Material used During Postpartum Days



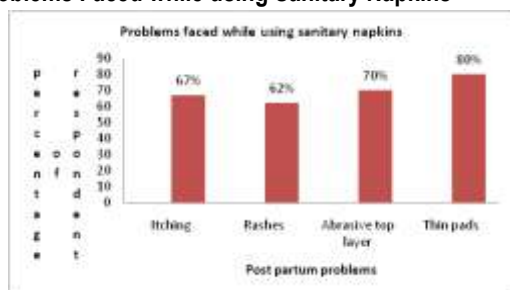
20% of respondents used sanitary napkins during their postpartum periods, 10% used cloth and 70% used both cloth and sanitary napkins. They used cloth for first few days after delivery then switched to sanitary napkins.

Satisfaction Level while using Commercial Sanitary Napkins During Postpartum



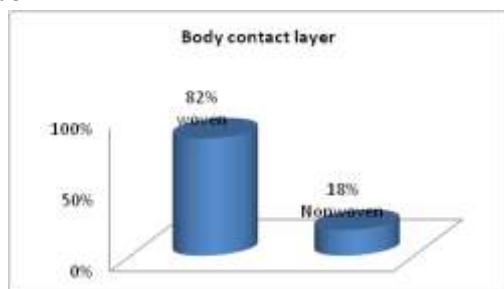
According to the data, just 23% of respondents were satisfied with their sanitary napkins and 77% were not satisfied with the use of commercial sanitary napkins during the postpartum period.

Problems Faced while using Sanitary Napkins



The chart illustrates the difficulties encountered by new mothers using sanitary napkins. 67% of the respondents experienced itching. Rashes were the primary complaint of 62% of the respondents. 70% of the respondents complained about the abrasive nature of the top layer of the sanitary napkin. 80% of the respondents complained of the pads being very thin.

Preference for Body Contact Layer in Postpartum Pads



82% of respondents preferred woven fabric as body contact layer and 18 % preferred nonwoven material.

Preference for Stuffing Material

Options	Cotton	Cotton and wood pulp	Others
No of respondents	96	0	4

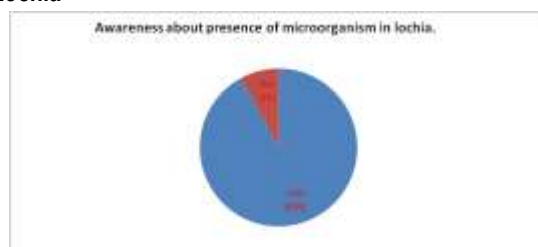
From the above table it is obvious that 96 respondents strongly suggested cotton material for filling.

Frequency of Changing Sanitary Pads during Postnatal Day



The frequency of changing of sanitary napkin by respondents is depicted in the above graph. 18% of respondents change their napkins after two hours, 58% change them every three hours and 20% change them 4 hours once and 4% of respondents fall under others category.

Awareness About Presence of Microorganism in Lochia



92% of the respondents were aware that micro organisms were present in lochia and 8% of the respondents were not aware of it.

Necessity of Antibacterial Finish for Postpartum Pads

Options	Yes	No
No of respondents	95	5

95% of respondents expected their postpartum pads to have an antibacterial coating.

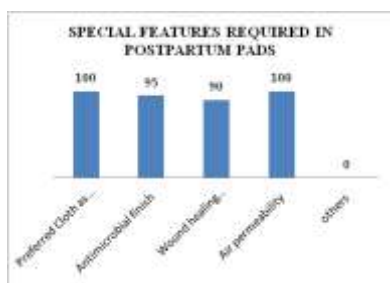
Type of Antibacterial Finish Preferred

Options	Herbal	Chemical	No idea
No of respondents	93	0	7%

93% of respondents preferred herbal antibacterial finish.

Special Features Required in Postpartum Pads

Options	Preferred Cloth as top layer	Antimicrobial finish	Wound healing property	Air permeability	Others
No of respondents	100	95	90	100	-



100% of the respondents preferred cloth top layer and wanted their pads to be air permeable, 95 % wanted an antibacterial finish for the pads and 90 % wanted it to heal wounds as well.

Conclusion

Majority of respondents complained of rashes and itching while using normal sanitary napkins, they also felt the top layer was abrasive and the pad was thin. They preferred pads with cloth as top layer and cotton as stuffing. They also expected their postpartum pads to be air permeable and have antibacterial and wound healing property.

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SELF SERVICE BANKING TECHNOLOGIES: A STRUCTURAL EQUATION MODELLING APPROACH

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Abstract

The current research highlights the extensive body of global and national studies in the field. However, there is a noticeable scarcity of research conducted specifically at the Indian level. This review focuses on the few Indian studies that have been undertaken, which are particularly pertinent in assessing the factors influencing customer satisfaction towards Self-Service Banking Technologies (SSBTs). The evaluation is structured around multiple perspectives: those of banks, consumers, technology, and customer satisfaction.

Numerous scholars, policymakers, and writers have directed their attention toward elucidating the dynamics of SSBTs. They have explored the factors that shape customer satisfaction with these services, while also delving into the challenges, advantages, and disadvantages associated with them. Regrettably, only a limited amount of research has been dedicated to comprehending the elements that impact the adoption of internet banking among both individual and institutional customers. Additionally, a noteworthy gap exists in terms of research centered specifically on the utilization of the internet by business banking consumers in India.

Consequently, it becomes imperative to gain insight into the perceptions of business banking consumers regarding the utility and significance of e-banking services. This study endeavors to bridge these gaps by examining how business banking consumers perceive the relationship between Internet banking and its contributions to their business pursuits.

Introduction

There is a scarcity of comprehensive research in India addressing the factors influencing the decisions of business owners and large corporations to adopt Internet banking. Additionally, there is a lack of specific studies focusing on the utilization of internet banking by small and medium-sized enterprises (SMEs) in India. This makes it crucial to gain an understanding of how SMEs perceive internet banking and the potential benefits it offers for enhancing their business performance.

In today's banking landscape, a diverse range of services is in demand by customers. These services encompass various account types, loans, plastic money facilities, and global money transfers. Banks in India are currently diversifying beyond traditional activities to generate income through non-core banking endeavors (Bhatnagar and Sharma, 2010). Internet banking is not only vital for banking customers but also holds significance for SMEs. Unfortunately, inadequate physical infrastructure, sluggish customer service responsiveness, and outdated IT tools have left many SMEs lagging behind their counterparts. Outdated IT solutions have led to high

customer and employee turnover among SMEs (Bandyopadhyay & Fraccastoro, 2007).

Banking stands as a pivotal factor affecting a nation's economic development, serving as its lifeblood. It ensures credit flow and maintains financial equilibrium. Dr. Nidhi Sharma and Parag Kumar (2007) emphasize the critical role of the banking industry in driving economic development by providing impetus to all sectors contributing to national goals. Technological advancements have significantly transformed the banking sector. Technology enables round-the-clock banking, shifting from traditional brick-and-mortar branches to online portals. This technological adoption enhances banks' responsiveness to customer needs and their resource management efficiency.

Information technology has accelerated banking services, making them faster, more efficient, and cost-effective. Its impact resonates in banks' productivity, profitability, and the psychology of consumers (Rao 2000). The primary goal of banking technology is to leverage sophisticated information and communication technologies, coupled with computer science, to offer

secure, reliable, and affordable services, maintaining a competitive edge (Rao 2000).

The emergence of new technology has revolutionized the banking sector's operations. Banks, empowered by technological progress, are reshaping strategies to enhance customer satisfaction while minimizing operational costs (Sohail and Shanmugham, 2003). Many banks worldwide, including India, now offer mobile and internet banking services, each varying in sophistication (Bawumia, 2007). The acceptance of technology by banks has fueled electronic banking practices, encompassing services and products delivered directly to customers through electronic networks (Singh and Malhotra, 2004).

In the fiercely competitive business world, customer satisfaction is pivotal for the success of service industries like banking. High customer satisfaction translates to retention and quality of service. Notably, service quality's impact directly influences customer satisfaction (Naeem & Saif, 2009). In the intensely competitive realm of businesses, customer satisfaction becomes the essence of success, making it a pivotal consideration for market-oriented firms (Kohli and Jaworski, 1990).

Various studies have identified factors influencing customer satisfaction with e-banking services. These factors play a crucial role in determining the most influential variables for online businesses and their impact on performance. Notably, perceived usefulness, perceived ease of use, and perceived risk stand out as significant factors affecting customers' perceptions of online banking services. The model suggests that customers are more likely to adopt systems that are both useful and easy to use. Additionally, perceived risk negatively influences behavioral intention. Different dimensions of perceived risk, including performance, financial, time, psychological, privacy, and social risks, impact individuals' adoption decisions (Featherman and Pavlou, 2003).

Regarding the Technology Acceptance Model (TAM), it's essential to recognize that perceived usefulness and perceived ease of use are its foundational elements. Perceived usefulness strongly relates to productivity, indicating that computer use in the workplace enhances user productivity, job performance, effectiveness, and utility (TAM-related details).

Research Methodology

The research commenced with an initial step of examining a recommended article associated with the subject matter. This was undertaken to acquire a comprehensive overview of the realm of Internet Banking (IB). Subsequently, a compilation of the most pertinent keywords was formulated. These particular keywords were then utilized to initiate the search for a preliminary collection of related articles. The chosen keywords encompassed areas like "Technology in Banking," "TAM," "Internet Banking adoption," "innovation diffusion," and "trust." This initial groundwork provided the authors with the means to pinpoint specific and pertinent references.

Consequently, the investigation encompassed a comprehensive review of Internet Banking literature, drawing from databases such as EBSCO, Emerald, Springer, and JGATE. To ensure comprehensive coverage of publications across various databases, the search engines Google Scholar and Scopus were additionally employed. In addition to this approach, an alternative strategy was employed. Employing the snowballing technique, the authors systematically examined the reference lists of existing articles. This method allowed them to discern authors and literature of utmost relevance.

To attain a comprehensive understanding of the articles, the authors analyzed abstracts and conclusions from an initial assortment of articles. This approach aided in assessing the relevance of each article. Post individual assessment, the articles were categorized into four distinct groups. The first group pertained to articles focused on banking, the second encapsulated articles related to Service Quality, the third encompassed studies pertaining to Customers, and the fourth comprised studies concerning Technology. The exploration of these four distinct thematic groups of literature facilitated an intricate comprehension of their scope, consequently leading to the identification of research gaps.

Measurement Model

This study is mainly aimed at designing a measurement model and structural model to examine the influence of self-service technology service quality dimensions factor on the customer satisfaction. The data generated from the surveys is empirically evaluated through a series of analyses found within structural equation modeling (SEM).

The use of SEM has several advantages over conventional means of analysis, such as conducting a series of multiple regression analysis for each dependent variable in the model. SEM can be used as a confirmatory factor analysis tool to test the dimensionality and validity of each construct within the model (Kline 1998). This analytical tool is also capable of examining a system of hypothesized equations with multiple dependent variables simultaneously (Singh 1995). SEM permits the assessment of the model's performance as a whole by providing multivariate goodness-of-fit indices and permits the researcher to control for measurement error for each construct in the model (Hair et al. 1992). Figure illustrates the hybrid model of the main effects that will be analyzed through PLS-SEM with the SmartPLS software package.

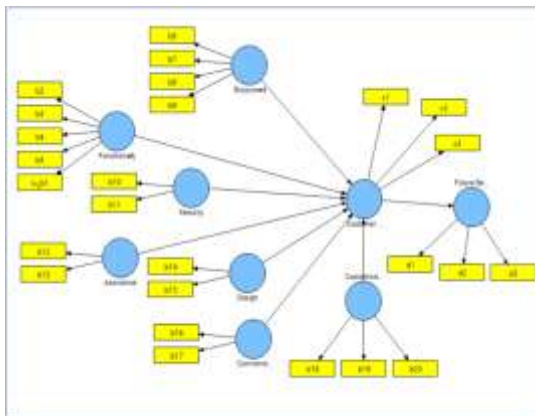


Figure 1.1 Measurement Model

It provides a graphical representation of the full measurement model. It consists of nine latent variables and 26 indicators, whereby each relationship between constructs and indicators that is represented in the model is specified a priori from marketing theory. The first set of five indicators (b1 to b5) corresponds with the Functionality. The next set of four indicators (b6 to b9) comprises the enjoyment and the next two-item scale (b10 to b11) represents security. The scale consisting of indicators b12 to b13 reflects the Assurance. Design and convenience consists of next set of two indicators b14 to b15 and b16 to b17 respectively. Customization constructed with three indicators (b18 to b20). The scale consist of indicators c1 to c3 comprises the scale for Customer satisfaction. The next set of indicators (d1 to d3) correspondents with the Future Behavioral Intentions.

Confirmatory Factor Analysis and Validity

The constructs were subjected to confirmatory factor analysis (CFA) to verify that the manifest variables load upon the proposed constructs and are indeed indicative of these constructs. The combination of CFA and construct validity assessments allows the researcher to evaluate the quality of their measures within a measurement model prior to testing the structural model (Hair et al. 2010). The full-information CFA approach is utilized, whereby all parameters of the measurement model are estimated simultaneously for the measurement model (Anderson and Gerbing 1982). Furthermore, these estimations are generated from the actual data set rather than from covariance or correlation matrices. Goodness-of-fit assessments of the model and its factor loadings will be evaluated to determine how well the data fits the proposed model and if the indicators load on the theorized constructs. Re-evaluation of the construct's composition will be necessary for any factor analysis results that indicate poor variable fit.

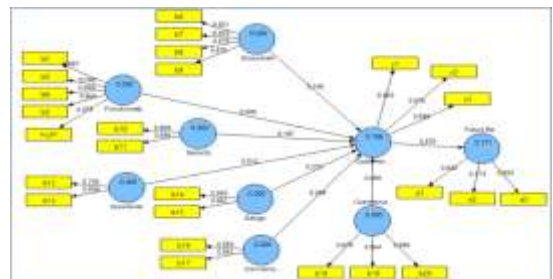


Figure 1.2 First Run of the Model

In the first run model it is observed that all the factor loading of the indicators are above cut of point 0.5 except b1 so it is removed from the further study.

Construct Validity

While reliability refers to the accuracy of the construct scales (i.e., its internal consistency), construct validity refers to "how they should be interpreted" (Kline 1998, p. 195). The reliability of the constructs was addressed previously in this chapter and is a necessary condition for validity; however a construct whose scale is reliable does not automatically make it a valid construct. Content validity refers to an analysis "of the correspondence of the variables to be included in a summated scale and its conceptual definition" (Hair et al. 2010, p. 125) and is conducted through a subjective assessment rather than an

empirical test. Given that the scales utilized in this study were previously established and used in theory development, empirical analyses and practical application, these scales have adequately demonstrated face validity. Two additional types of validities are of particular interest when assessing measurement models in SEM. Convergent validity is demonstrated when each factor is comprised of variables that correlate positively with each other. In contrast, a construct exudes a high degree of discriminant validity when it can be differentiated from the scales that comprise the other variables in the model. In confirmatory factor analysis, convergent validity is apparent when there is a high degree of shared common variance among the indicators of a construct (Hair et al. 2010).

Table 1.1 Average Variance Extracted

	AVE
Assurance	0.6899
Convenience	0.9652
Customer satisfaction	0.6429
Customisation	0.7553
Design	0.7786
Enjoyment	0.8054
Functionality	0.7027
Future Behavioral Intentions	0.6845
Security	0.8104

The average variance extracted (AVE) is the average of how much variation in a scale is explained by the latent variable and Construct reliability (CR). An inspection of the AVE scores indicates that nearly all loadings across the model exceed the 0.50 threshold and that each construct surpassed this threshold within at least one or more country models, thus indicating an acceptable degree of convergent validity.

Table 1.2 Composite Reliability

	Composite Reliability
Assurance	0.8135
Convenience	0.9823
Customer satisfaction	0.8426
Customization	0.9025
Design	0.8755
Enjoyment	0.9430

Functionality	0.9043
Future Behavioral Intentions	0.8665
Security	0.8953
Assurance	0.8135

For the CR analysis, all constructs exceeded the 0.70 cut-off value, thus providing substantial evidence of convergent validity as well.

Reliability

For the reliability, Cronbach's Alpha is used which shows the internal consistency of the scale. Nunnally (1978) states that a coefficient alpha greater than 0.70 represents a good indication of internal consistency. The study's results reveal that all of the measures exceed this criterion and therefore exhibit internal consistency reliabilities that are within the accepted limits for basic research; however as the field of research statistics evolved, other researchers have since provided further interpretations of acceptable Cronbach's alpha value ranges. DeVellis (1991) recommends the following guidelines for coefficient alpha values: "below 0.60, unacceptable; between 0.60 and 0.65, undesirable; between 0.65 and 0.70, minimally acceptable; between 0.70 and 0.80, respectable; between 0.80 and 0.90, very good". For the all construct alpha values are far more than the standard values.

Table 1.3 Cronbachs Alpha

	Cronbachs Alpha
Assurance	0.5906
Convenience	0.9641
Customer satisfaction	0.7206
Customisation	0.8385
Design	0.7172
Enjoyment	0.9193
Functionality	0.8594
Future Behavioral Intentions	0.7716
Security	0.7662

Discriminant validity

Discriminant validity refers to the degree in which a construct being measured in the study is not similarly measured under a different construct and is therefore unique from other constructs. To provide evidence of this

type of validity, researchers typically conduct a comparison of squared values of the estimated correlations between the constructs and the average variance extracted (AVE) from each construct. If the variable's AVE value is higher

than the square of the estimated correlation between it and another variable, then there is evidence to support an acceptable degree of Discriminant validity between these variables.

Table 1.4 Fornell-Larcker Criterion (Discriminant Validity)

	Assurance	Convenience	Customer satisfaction	Customisation	Design	Enjoyment	Functionality	Future Behavioral Intentions	Security
Assurance	0.831								
Convenience	0.094	0.982							
Customer satisfaction	0.196	0.758	0.802						
Customisation	-0.853	-0.107	-0.246	0.869					
Design	0.109	0.776	0.754	-0.120	0.882				
Enjoyment	0.781	0.133	0.280	-0.814	0.116	0.897			
Functionality	0.033	0.423	0.626	-0.103	0.421	0.149	0.838		
Future Behavioral Intentions	0.259	0.726	0.800	-0.328	0.704	0.318	0.535	0.827	
Security	0.092	0.759	0.749	-0.125	0.743	0.116	0.482	0.714	0.900

Fornell-Larcker Criterion was used to check the Discriminant validity which is shown in the above table. For the all construct Fornell-Larcker score provides the evidence for the good Discriminant validity, so over all construct have the adequate Discriminant validity.

In summary, As a result, assessments of the measurement model provide evidence of acceptable levels of reliability and validity for the CFA model and conducting path analyses with its validated constructs should produce statistically robust findings

Partial Least Square Structure Equation Modeling

The transition from a measurement model to a structural model is necessary in order to test the hypotheses in this study. This action is warranted by the acceptable goodness-of-fit measures demonstrated by the CFA model and the satisfactory results of various tests of construct reliability and validity. Structural Analysis is carried out through PLS methods.

PLS is a family of alternating least squares algorithms, or "prescriptions," which extend principal component and canonical correlation analysis. The method was designed by Wold (1974, 1982, and 1985) for the

analysis of high dimensional data in a low-structure environment and has undergone various extensions and modifications.

PLS path models are formally defined by two sets of linear equations: the inner model and the outer model. The inner model specifies the relationships between unobserved or latent variables, whereas the outer model specifies the relationships between a latent variable and its observed or manifest variables. The various literatures do not always employ the same terminology. For instance, publications addressing CBSEM (e.g., Rigdon, 1998) often refer to structural models and measurement models or (observed) indicator variables; whereas those focusing on PLS path modeling (e.g., Lohmöller, 1989) use the terms inner model and outer model or manifest variables for similar elements of the causal model.

Outer model is already examined in this research and found suitable. This portion of the research thesis is evaluated the inner model. Eight hypotheses are proposed to address in the structural model. Figure illustrates the structural model of the self-service technology service quality dimensions namely functionality, enjoyment, security, Assurance, Design, Convenience and

customization on the customer satisfaction and then customer satisfaction to Future Behavioral intention. Based on the proposed theory in this research, this model consists of one exogenous construct (Future Behavioral Intention) and remaining eight endogenous constructs.

According to Joe F. Hair et al (2011), "PLSSEM path modeling can indeed be a "silver bullet" for estimating causal models in many theoretical model and empirical data situations. PLS- SEM is a promising method that offers vast potential for SEM researchers especially in the marketing and management information systems disciplines. PLS- SEM is, as the name implies, a more "regression-based" approach that minimizes the residual variances of the endogenous constructs. Compared to CB- SEM, it is more robust with fewer identification issues, works with much smaller as well as much larger samples, and readily incorporates formative as well as reflective constructs." This study have used predictive model for our research instead of the measurement model and for that regression based approach is appropriated.

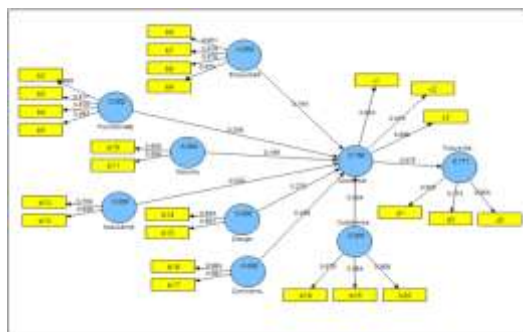


Figure 1.3 Path Model

The above figure provides the effect of the latent independent variables on the latent dependent variables. All hypotheses are shown in the model with the causal effect in the model. The main and first objective of the study was to find out the effect of the different self-service technology service quality dimensions factor on the customer satisfaction.

Starting hypothesis of the study is to find out whether relationship between self-service technology service quality dimensions and customer satisfaction is positive or not? Standardized beta weights of all the dimensions are positive except Assurance. Assurance has the beta weight -0.002. All the other self-service technology service quality

dimensions weights are positive so can conclude that self-service technology service quality dimensions positively related with the customer satisfaction.

The beta weight of customer satisfaction on the future behavioral intention is 0.878 which is positive and also influence on the Future behavior intention significantly. It can be said that impact of the customer satisfaction on future behavioral intention is high and in line of the past literature.

Table 1.5 R Square

	R Square
Customer satisfaction	0.768
Future Behavioral Intention	0.771
SRMR	0.079

In the customer satisfaction, approximately 76.8 % variance can be explained through the self-service technology service quality dimensions. Customer satisfaction can explain 77.1% of the variance in Future behavioral Intention.

SRMR stands for "standardized root mean square residual." Differences between data and model predictions comprise the residuals, their average is computed, and the square root taken. SRMR is a badness-of-fit index (larger values signal worse fit), and it ranges from 0.0 to 1.0. SRMR is zero when the model predictions match the data perfectly. SRMR is enhanced (lowered) when the measurement model is clean (high factor loadings; Anderson & Gerbing 1984, p.171). The index is a pretty good indicator of whether the researcher's model captures the data, because it is relatively less sensitive to other issues such as violations of distributional assumptions. The SRMR would be "close to" 0.09 (or lower; Hu & Bentler 1999, p.27) and for the model it is 0.079 which make the model acceptable.

All these factors have the impact on the dependent variables in small or the big amount but to find out statistically significant impact bootstrapping is used.

Bootstrapping to Examine Structural Path Significance

PLS-SEM does not assume that the data is normally distributed, which implies that parametric significance tests used in regression analyses cannot be applied to test whether coefficients such as outer weights and loadings

are significant. Instead, PLS-SEM relies on a nonparametric bootstrap procedure (Davison and Hinkley, 1997; Efron and Tibshirani, 1986) to test coefficients for their significance.

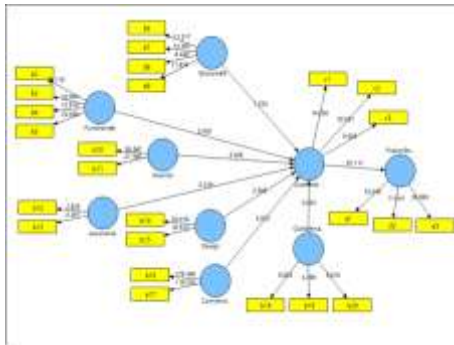


Figure 1.4 Bootstrapping to Examine Structural Path Significance

In bootstrapping, a large number of subsamples (i.e., bootstrap samples) is drawn from the original sample with replacement. Replacement means that each time an observation is drawn at random from the sampling population, it is returned to the sampling population before the next observation is drawn (i.e., the population from which the observations are drawn always contains all the

same elements). Therefore, an observation for a certain subsample can be selected more than once, or may not be selected at all for another subsample. The number of bootstrap samples should be high but must be at least equal to the number of valid observations in the dataset. The recommended number of bootstrap samples is 5,000.

The bootstrap samples are used to estimate the statistical significance of the PLS path model coefficients. When the option of 5,000 bootstrap samples is specified, 5,000 PLS path models are estimated. The obtained estimates of the coefficients form a bootstrap distribution, which can be viewed as an approximation of the sampling distribution. Based on this distribution, it is possible to determine the standard error and the standard deviation of the estimated coefficient.

Since the number of bootstrapping subsamples is rather large, the results approximate normality and it can be used normal (Gaussian) quintiles to determine critical t-values or theoretical t-values for significance testing. When the size of the resulting empirical t-value is above 1.96, it can be assumed that the path coefficient is significantly different from 0 at a significance level of 5 percent ($\alpha = 0.05$; two-sided test).

Table 1.6 Bootstrapping of Regression Weight

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	Standard Error (STERR)	T Statistics (O/STERR)
Assurance -> Customer satisfaction	-0.00245	0.042154	0.133316	0.133316	0.018405
Convenience -> Customer satisfaction	0.257699	0.268977	0.086723	0.086723	2.971522
Customer satisfaction -> Future Behavioral Intentions	0.878017	0.883	0.015374	0.015374	57.11107
Customisation -> Customer satisfaction	0.003713	0.035942	0.152197	0.152197	0.024399
Design -> Customer satisfaction	0.269576	0.258009	0.093446	0.093446	2.884849
Enjoyment -> Customer satisfaction	0.153746	0.147201	0.124682	0.124682	1.233107
Functionality -> Customer satisfaction	0.285269	0.276078	0.094148	0.094148	3.030005
Security -> Customer satisfaction	0.198618	0.2151	0.086907	0.086907	2.28541

Through the table it is derived that majority of the regression weight found statistically significant. Assurance, Customization and Enjoyment impact on the customer satisfaction have the t value less than 1.96 so can conclude that impact of these factors are not statistically significant at 5% level of significant. Apart these all factors have the t values are more than 1.96 so they have statistically significant influence at 5 % level of significant.

Conclusion

This study is mainly aimed at designing a measurement model and structural model to examine the influence of self-service technology service quality dimensions factor on the customer satisfaction. The data generated from the surveys is empirically evaluated through a series of analyses found within structural equation modeling (SEM). The model consists of nine latent variables and 26 indicators, whereby each relationship between constructs and indicators that is represented in the model is specified a priori from marketing theory. The result of confirmatory factor analysis indicated high level of convergent and discriminant validity. The study found that except assurance all other self-service technology service quality dimensions positively related with the customer satisfaction. The study also found that impact of the customer satisfaction on future behavioral intention is high and in line of the past literature. The study concludes approximately 76.8 % variance in customers satisfaction can be explained through the self-service technology service quality dimensions. Customer satisfaction can explain 77.1% of the variance in Future behavioral Intention.

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PREDICTION PATRONAGE INTENTION THROUGH CUSTOMER SATISFACTION AND SERVICE QUALITY OF INDIAN BANK

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Introduction

As a result of an uncertain business climate, modern-day markets are becoming more demanding, and customers are becoming even more fickle and intelligent. The conduct of business takes place in a highly complex environment (Davis & Sumara, 2010). Competition from national and international players is increasing as a result of the globalization of markets and the power of information and communication technology, which have collapsed national boundaries and placed firms in one country in direct competition with firms in other countries as a result of the globalization of markets and the power of information and communication technology. As a result, the globe has become flat, and organizations such as banks must adapt to this new reality (Friedman, 2005). Companies (particularly those in the banking) must thus constantly seek to recruit and acquire new clients in order to survive and flourish in the business world, in addition to capitalizing on the benefits of customer retention strategies. Clients' motivations must be understood by banks in order for them to successfully recruit new and maintain existing customers.

Every nation's banking system is one of the most essential service organizations. With their finest service quality and efforts to encourage customers to patronize their company, banking is working hard to improve customer satisfaction and place a greater emphasis on it. Customer satisfaction analysis is one of the ways used to analyze the success of a company in the area of marketing, and it is also a qualitative indication of the company's achievements in the field of business management. It is the conceptual gap between what consumers expect and what they perceive in relation to the pre- and post-purchase activities that take place throughout the course of purchasing the items and services that they desire to acquire. The advancement of

technology also has a significant impact on the level of customer satisfaction because the awareness of the product and services increases in the minds of the customers, which influences their expectations, which in turn influences the level of satisfaction and the likelihood of repurchase or repeat patronage to the organization. Customer satisfaction is derived from a person's feelings about an event or a performance that has satisfied his or her expectations. The expectations of each and every individual are formed in accordance with their circumstances, the way they live, the conversations they have with their friends, and advertisements for products and services that are available in the marketplace. On the other side, if the expectations of the consumers are met appropriately, the customer will be satisfied; otherwise, the client would express displeasure with the organization's services.

A patronage intention is the act of a consumer as a supporter or patron of a certain organization, together with a desire to promote the product and services to others to that organization. It is a state of mind of the consumer about their sense of belongingness to the organizations and their willingness to share their experiences with their peers through word of mouth marketing. Marketers have been able to become closer to their customers as a result of more information, communication, and technological advances. Marketers have recently begun to place greater emphasis on the lifetime value of their consumers. Consumers are directly involved in the service delivery process in service marketing, and these direct connections provide possibilities for greater knowledge, a better grasp of requirements as well as limits, and an emotional connecting with customers, all of which benefit the company. Loyalty is defined as a deliberate or unconscious decision exhibited via intention or action to repurchase a brand on a regular basis, regardless of the

circumstances. A brand's brand equity is defined as the consumer's preference for the brand in the face of rivals that provide greater features and offers than the brand under consideration.

According to research, total service quality is a predictor of customer satisfaction, and perceived service quality is always associated with all forms of attitudinal loyalty (Arun et al., 2010). The operational factors and technology have a direct impact on the level of service quality and customer satisfaction (Jose et al., 2010). The people component of service quality has a significant impact on customer satisfaction, and although technology helps to alleviate the problem of heterogeneity, it does not have a significant impact on customer satisfaction in India, where people rely more on people than technology (Vinita and Saroj, 2012). Customer satisfaction is obtained from all aspects of service quality, including the relationship dimension. While the relationship dimension does not directly influence customer satisfaction, it can indirectly influence satisfaction via the mediation of both services and design (June-Young Rha, 2012). The influence of service quality on customer satisfaction and repurchase intention has been seen to have an indirect effect on both outcomes. The provision of high-quality service results in high customer satisfaction, which, in turn, leads to positive repurchase intention and negative switching behavior (Kavita and Narendra, 2013). Patronage intention is defined as the customer's intention to continue to use the same organization's services in the future, to increase their purchases in the future, to prefer the particular company over others, and to use word of mouth to recommend the organization to their friends and colleagues (Prus and Brandt, 1995; Zithaml et al., 1996). Patronage intention and client loyalty are both driven by customer satisfaction, which is a critical element in determining both (Stank et al., 1999). In this study, it was discovered that there is a direct relationship between service quality and patronage intention, and that service quality is the most influential element in patronage intention (Bolton and Drew, 1991; Choi et al., 2004). Furthermore, this paper aims to examine the nature and strength of relationships between customer satisfaction, service quality and customer's patronage intentions. The predictive ability of satisfaction and service quality on patronage intention will also be analyzed.

Literature review

There is a direct link between service quality and behavioural intentions, according to substantial empirical and theoretical data found in the literature (Bitner, 1990; Bolton and Drew, 1991a) (Bitner, 1990; Bolton and Drew, 1991b). The role of service quality in determining repeat purchase and customer loyalty has received a lot of attention among the many behavioural intentions. According to Bolton (1998), a customer's subsequent actions, intentions, and preferences can be influenced by the quality of the service they receive. When a customer picks a supplier who provides service quality that meets or exceeds his or her expectations, the consumer is more likely to choose the same provider again in the future. In addition, Cronin and Taylor (1994) discovered that the quality of the service has a substantial impact on the consumers' intentions to repurchase the product. Other research, such as that conducted by Zeithaml, Berry, and Parasuraman (1996), Cronin and Taylor (1992, 1994), Cronin, Brady, and Hult (2000), and Choi et al. (2004), lends credence to the idea that service quality has a favorable influence on repurchase intentions. Hence, it was hypothesized that:

H1 There is Positive and Significant Impact of Service Quality on Patronage Intention

The realization that customer satisfaction does not, on its own, produce customer lifetime value (Appiah-Adu, 1999) was the first impetus for the interest in examining service quality and customer behavioural intentions as the antecedents of customer satisfaction intentions. Second, market share and customer retention are directly correlated to a company's level of customer satisfaction and product quality (Fornell, 1992; Rust and Zahorik, 1993; Patterson and Spreng, 1997). According to numerous studies (Ennew and Binks, 1996; Hormozi and Giles, 2004), it is far more expensive to acquire new customers than it is to maintain relationships with current clients. This supports the claims made by Athanasopoulos, Gounaris, and Stathakopoulos (2001), which state that the costs associated with replacing clients, such as those incurred for advertising, promotion, and sales, are significant and that it takes a considerable amount of time for new customers to become profitable. And finally, an increase in customer retention rate suggested a greater amount of

positive word of mouth (Appiah-Adu, 1999), a decrease in price sensitivity and future transaction costs (Reichheld and Sasser, 1990), and, finally, leading to improved business performance (Fornell, 1992; Ennew and Binks, 1996; Bolton, 1998; Ryals, 2003). On the basis of the above, it was then hypothesized that:

H2 There is Positive and Significant Impact of Service Quality on Customer Satisfaction

Fornell (1992), Rust and Zahorik (1993), Taylor and Baker (1994), and Patterson and Spreng (1997) are just a few of the researchers who have conducted studies that support the hypothesis that there is a connection between customer satisfaction and behavioural intentions. Bearden and Teel suggest in their article from 1983, which can be found on page 21, that "customer Service Quality Customer Satisfaction" It is usually thought that satisfaction with re-patronage is a crucial factor of repeat sales, positive word of mouth, and customer loyalty. As a result, it is important for the marketer to ensure that re-patronage is satisfied. In a similar vein, Anderson and Sullivan (1993) have claimed that the greater the level of customer satisfaction, the higher the level of customer retention will be. The study conducted by Ranaweera and Prabhu (2003) lends more credence to this point of view by demonstrating that the impacts of customer satisfaction on the retention of customers are shown to be considerable and beneficial. In particular, the levels of customer satisfaction will influence the level of repurchase intentions, and this is supported by previous research in a wide variety of studies (Rust and Zahorik, 1993; Taylor and Baker, 1994; Patterson and Spreng, 1997; Bolton, 1998; Hellier et al., 2003). Taylor and Baker (1994) found that higher levels of customer satisfaction were associated with higher levels of repurchase intentions. On the basis of the above, it was then hypothesized that:

H3 There is Positive and Significant Impact of Customer Satisfaction on Patronage Intention

Research Methodology

This study design is cross-sectional in nature and was conducted using self-administered questionnaires. Pilot testing was conducted using a small convenience sample of 35 respondents, including the bank employees who checked for any ambiguities and confusion in the first draft of the questionnaires. The multiple-items used to measure service quality were taken from Parasuraman, Zeithaml and Berry (1985) and Kivela, Reece and Inbakaran (1999). A total of 3 items was used to measure the service quality. 3 items for customer satisfaction and patronage intention were used which was framed by the author on basis of the past literature. All items were measured on the 5 point Likert scale. Data were collected through non probability convenience sampling method from major city of Gujarat state. Mall intercept method was used; Total 500 customers were approached out of that 323 were ready to provide their valuable responses.

Result and Discussion of the Study

The demographic of sample consisted of 45 per cent of the customers who were women and there were 55 per cent of men. There were 49 per cent customer who were post-graduates. The sample constituted of 61 per cent of consumers with the age range of 18 to 45 years.

The measurement model of SEM is ascertained by adopting confirmatory factor analysis (CFA). The validity was found higher due to factor loadings scores aimed at each construct adopted above 0.7 (stipulated > 0.5) and highly significant ($p < 0.001$). Hence, convergent validity was established (Bagozzi et al., 1991). The inner uniformity of the model in discussion is satisfactory (stipulated values - Cronbach alpha > 0.7, composite reliability > 0.6, Average Variance Extracted (AVE) > 0.5). Model fit indices, SRMR and NFI are within the acceptance level. Table 2 indicates the discriminant validity amongst three latent factors as suggested by Hair et al., (1998) and Bagozzi and Yi (1988).

Table 1 Reliability and Convergent Validity

Construct and Items	Cronbach's Alpha	AVE	Composite Reliability	Std. Factor Loadings
Customer Satisfaction				
Cus1	0.918	0.755	0.939	0.907
cus2				0.928
cus3				0.838
cus4				0.888
cus5				0.776
Service Quality				
sq1	0.927	0.773	0.944	0.856
sq2				0.920
sq3				0.894
sq4				0.909
sq5				0.815
Patronage Intention				
pi1	0.931	0.829	0.951	0.911
pi2				0.943
pi3				0.877
pi4				0.908
Model Fit details : SRMR = 0.053 NFI =0.910				

Table 2 Discriminant validity (Fornell-Larcker Criterion)

	Customer satisfaction	Patronage intention	Service Quality
Customer satisfaction	0.869		
Patronage intention	0.651	0.910	
Service Quality	0.347	0.500	0.879

Structural model

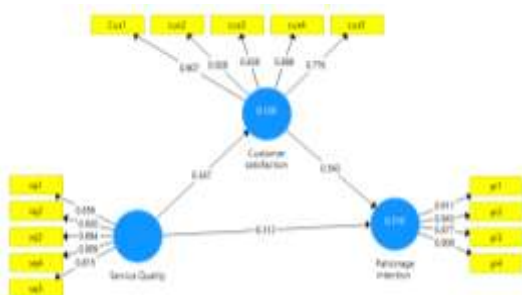


Figure 1 Path Model

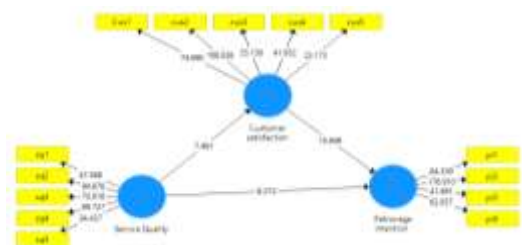


Figure 2 Bootstrapping

In the next stage, the structural model was tested (Figure 1 and Figure 2). The model coefficients are significant and acceptable. Nevertheless, the model results depict that Service quality has positive effect on Patronage intention ($\beta = 0.312$, $CR = 8.272$, $p < 0.001$), based on H1. Next, based on H2, service quality has positive effect on customer satisfaction CRM ($\beta = 0.347$, $CR = 7.491$, $p < 0.001$) is confirmed. Based on H3, it was found that customer satisfaction has positive effect on Patronage intention ($\beta = 0.543$, $CR = 15.646$, $p < 0.001$), thus, confirmed.

Conclusion of the Study

In conclusion, all of the hypotheses received substantial support, and the study's suggested framework was shown

to have good explanatory power. Notably, this study offers confirmation for the literature's contention that service quality and satisfaction directly affect patronage intention, with satisfaction emerging as a stronger predictor of intentions. From this study, a lot of marketing conclusions may be inferred. The descriptor result shows that customers' expectations for the level of service quality received were regularly exceeded. This suggests that further work is required to raise the bank's level of service excellence. The frontline employees may possibly receive training to improve their responsiveness and sensitivity to client demands, resulting in more effective and efficient service delivery. Since customer satisfaction affects consumers' intentions to use the bank in the future, it is also essential for marketing strategy. Therefore, marketers have to research the variables that can have an impact on consumer satisfaction levels. Additionally, as customer expectations are changing over time, professionals are recommended to frequently gauge their customers' expectations and satisfaction while also promptly and efficiently resolving any issues that may arise. First of all, because just a few banks were evaluated, the character of the sample unit under examination cannot be extended to a wider population. Second, geographic restrictions also apply. Thirdly, some of the results reached are constrained by the use of cross-sectional data in a specific industry. Future research should conduct the study nationally and employ other sample units that are more generalizable in light of the restrictions. The suggested concept can potentially be used to other service sectors or different kinds of financial services businesses.

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THE QUEST FOR FREEDOM, DIFFERENT VOICES: AMITAV GHOSH'S *THE SHADOW LINES*

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The quest for freedom is one of the themes explored in the novel in the context of the representation of Indian history. The question of freedom, whether it is political freedom, economic freedom, religious freedom or individual freedom has acquired a significant place in post colonial nation states. The quest for freedom aims at ensuring peace for a particular nation or community but it often leads to mobilize diabolical forces in society. The Shadow Lines reveals a complex vision of freedom as each and every character defines one's attitude to the concept of freedom, while Thamma the grandmother, glorifies political liberation from the foreign invaders. Ila is in search of a more personal, social and moral freedom. The other characters in the novel like Tridib, May, the narrator and Robi may not explicitly state their ideas of the perfect freedom, yet they are definitely aware of it. Moreover, their ideas are expressed directly or indirectly in their interaction with other characters in the novel.

The struggle for freedom is a great significance to grandmother. Political freedom from the British is the single dominating over powering force in her life. Everything else is secondary to the assertion of a stable political order. During her old age she yearns for the turbulent days of her youth. When the swadeshi movement is at its height in Bengal, and she gets quite familiar with terrorist organizations like 'Anushilan' and 'Jagantar' and their clandestine networks which try to assassinate British officials and policemen, the British in turn retaliate with arrests, deportation and executions. She had wanted to work for the terrorists, to run errands for them to cook their food, to wash their clothes and to render some help. When the narrator asks her whether she would have killed the English magistrate, she replies, "I would have been frightened... I would have prayed for strength and God willing, yes, I would have killed him. It was for our freedom I would have done anything to be free." (39) The use of the

word 'our' is significant through out. Thamma is conscious of the fact that she is a part of a larger community sharing the common goal of political freedom.

Freedom is a word which means differently for members of the new generation like Tridib and Ila or the others. For Ila, freedom means liberty from the restrictions and customs that "delimit individual's activities in India". (39) She wants to leave India, because she wants to be free of the cultural constraints her country has imposed on women. For Ila, Indian independence has not really brought any freedom especially for women. In the fight for freedom Ila's attention is focused on combating old forms of authority and restraint.

Unlike Grandmother, Tridib and May neither believe in any border nor in nationality. Tridib and May discover a world beyond limitations of the individual self and of cultures and continents. Their discovered world is a place without history, without a past. As Tridib tells the narrator "one could never know anything except through desires, real desires for which one had to go beyond the self and one's image in the mirror. Tridib likes to meet strangers in a place without past, without history, free, really free two people coming together with the utter freedom of strangers" (144). His favorite story is that of a man without a country who falls in love with a woman across the seas. The story is a universal metaphor for man's eternal search for the ideal and his inability to attain it in real life. However this paradox is transcended through imaginative invention, and could not be realized in real life by Tridib as he unexpectedly falls a victim of communal riots. As he says:

Everyone lives in a story, he (Tridib) says, my grandmother, my father, his father Lenin, Einstein, and lots of other names I hadn't heard of; they all lived in stories, because stories are all there are to live in, it was just a question of which one to choose. (182)

Thus within a single story, the writer shows how each character lives in the story of his or her making. Freedom is a mirage to Robi, Tridib's uncle. Independence brought about by the partition could not bring any freedom and the continuing communalism of Indian society has made it a day dream. It is the desire for freedom among different ethnic groups that led to killings in Assam, the North East, Punjab, Srilanka and Tripura. People who kill or get killed do so in the name of freedom. Recalling such events in front of a derelict church at Clapham in London, Robi says:

then I think to myself why don't they draw thousands of little lines through the whole subcontinent and give every little place a new name? What would it change? It's a mirage; the whole thing is a mirage. (247)

Freedom to Robi is a mirage, unlike for the grandmother who struggled for it in her life. When the grandmother strongly urges the old man Jethamoshai to leave Dhaka and come back to India, he refuses to do so claiming to have more freedom and security in his ancestral house of Dhaka than in India. He does not feel rootless as his roots are there. Though deserted by his own children, he is happy as "there was a family living there who looked after him and that was enough as far as he was concerned, he did not really care what happened".(135) Yet people around him as well as the grandmother believe that he would have more freedom if he is shifted to India. Jethamoshai asks the grandmother if he moves out of his native place and transfers to Calcutta and they decide to draw a line once again, then where would he go? Having spent all his life in united India and having more freedom, he does not believe in "this India-Shindia." "As for me, I was born here and I will die here." (109) His conception of freedom is as a mental space and not in terms of physical boundaries, which contrasts strongly with the Grandmother's rigid conception of freedom and democracy.

Political freedom and the question of national identity do not possess any relevance for the privileged Datta Chaudhuri. Crossing national frontiers means nothing more to him than a smooth transition through customs and

immigration at identical airports. There are thousands of men and women in post-colonial India traveling or migrating to other parts of the world to be free from social conventions and mores.

All these instances show that the substance and meaning of freedom changes from generation to generation, from circumstance to circumstance. Thamma's passion for political freedom leaves her bewildered and helpless in the end. Ila has to come to grips with the strange constraints of western values. The value of political zeal and social freedom is no longer stable, permanent and immutable as Thamma had believed. Tridib is killed as he tries to spell out his concept of being free, really free. Robi comes to conclude that freedom is a mirage. As such, each and every character comes to realize that the quest for freedom has been illusory, violent and meaningless. Though all the characters in the novel exhibit an urge to be free, none of them is totally free in the end. The author clearly shows that it is not humanly possible to be totally free. One can only attempt it. Freedom therefore means a number of competing discourses that cannot be mistaken for a single metaphysical state.

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SPIRITUALISM AND MYSTICISM: A STUDY OF CHRISTIAN MYSTICAL TRADITION AND IGNATIAN-COELHOIAN INTERFACES

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Abstract

Spiritualism and mysticism have traditionally influenced humanity's quest for identity, meaning, and transcendence. This article analyses the primary themes of Christian mystical thought, encompassing the contemplative theology of Julian of Norwich, St. Catherine of Siena, St. Teresa of Ávila, and St. John of the Cross, as well as the apostolic mysticism of St. Ignatius of Loyola, while exploring their influences in the modern spiritual fiction of Paulo Coelho. By integrating inward cleansing, illumination, and native experience, these mystics delineate a lasting framework for ascending towards Divine Reality. The study integrates ancient mystical literature with contemporary spiritual tales, illustrating that mystical experience is not elite or peripheral but a common potential rooted in desire, discernment, and inner freedom. The research demonstrates that Ignatian spirituality and Coelho's tales democratise mystical awareness, indicating that spiritual awakening fosters ethical accountability, psychological cohesion, and intentional interaction with the world.

Keywords: *mysticism, spirituality, ignatian discernment, paulo coelho, interior transformation*

Introduction

Human beings have always experienced an inward restlessness—a need for significance that transcends materialistic interpretations. Viktor Frankl asserts that “life is never rendered unbearable by circumstances, but solely by a deficiency of meaning and purpose” (Man’s Search 113). The inward need is reflected in the uploaded document’s assertion that psychological growth eventually culminates in a “meta-search”—a pursuit of the ultimate, the eternal, and the transcendent. This transition establishes the basis of mystical awareness. William James articulates that mystical experiences have a “noetic quality,” conveying insights that are “full of significance and importance, albeit remaining inarticulate” (Varieties 300). These definitions affirm that mysticism transcends ordinary emotional experience and constitutes a distinct epistemological approach. Evelyn Underhill emphasises this by stating, “Mysticism is the art of union with Reality” (Mysticism 3). For the mystic, this Reality is not abstract but the tangible manifestation of God.

The Christian mystical tradition provides a systematic framework for spiritual elevation. One of its first builders, Pseudo-Dionysius, delineates a tripartite path, purification, enlightenment, and union, which serves as the cornerstone

of mediaeval spirituality. Julian of Norwich’s Revelations of Divine Love exemplifies the illuminative stage with remarkable clarity. In her most referenced affirmation, she states: “All shall be well, and all shall be well, and all manner of thing shall be well” (Julian 184). This assertion is not simplistic optimism but a profound awareness rooted in divine love shown through pain. Likewise, St. Catherine of Siena’s Dialogue depicts union as an ardent relinquishment to divine love: “My soul was enveloped in the fire of your charity, and in that illumination, I perceived both myself and you” (Catherine 36). Her ethereal artwork signifies a transforming experience that eradicates self-will and redirects the soul towards a divine goal.

St. Teresa of Ávila enhances this comprehension by her methodical introspection. In The Interior fortress, she notably characterises the soul as “a castle made entirely of diamond or crystal,” containing the chambers of spiritual advancement (Teresa 29). She underscores the experiential closeness of divine companionship: “I can converse with Him as with a friend, despite His lordship” (Teresa 81). Her spiritual experiences often climax in times that beyond comprehension, prompting her to declare: “The soul remains in its own tranquilly, unaware of how or

when it has been harmed" (Teresa 147). These verses validate the experiential aspect of her theology.

St. John of the Cross enhances Teresa's inner fortress with a more sombre and apophatic approach. In *Dark Night of the Soul*, Jesus states, "O night more exquisite than the dawn, O night that has united the Lover with His beloved" (John 75). His instruction asserts that spiritual advancement necessitates separation from all material manifestations: "To attain knowledge you lack, you must traverse a path of which you are unaware" (John 102). John's brilliance is in his understanding that cleansing is not a rejection of the world but a gateway to heavenly truth.

While Teresa and John emphasise contemplative connection, St. Ignatius of Loyola incorporates mysticism into practical participation. Ignatius asserts in the *Spiritual Exercises* that the objective of spiritual life is "to seek and find the will of God in the arrangement of our lives" (Ignatius, *Exercises* 12). His defining concept, discernment of spirits, instructs the seeker to recognise inward impulses that direct one towards or away from God. One of his most significant ideas emerges early in the *Exercises*: "It is not extensive knowledge that fulfils and satisfies the soul, but the profound comprehension and appreciation of the truth" (Ignatius, *Exercises* 47). In his *Autobiography*, he describes his spiritual enlightenment beside the River Cardoner: "The eyes of my understanding were opened, and all things appeared novel." Despite its recurrence, I believe that even with the passage of many years, I would be unable to forget it." (*Autobiography* 99). Harvey Egan aptly describes Ignatius as "a mystic of action whose union with God compelled him into the world" (Egan 54). David Lonsdale also asserts that Ignatian spirituality "provides a means of engaging with the world while anchored in contemplative awareness" (Lonsdale 19).

Paulo Coelho integrates these spiritual insights with modern storytelling. Influenced by Jesuit schooling, Coelho's books depict spiritual journeys rooted on desire, intuition, and synchronicity. In *The Pilgrimage*, reflecting Ignatius' exhortation for self-transparency, he states: "The landscape of our lives is always made clearer when we stop to look within" (Coelho, *Pilgrimage* 112). In *The Alchemist*, an often cited insight, "When you want something, all the universe conspires to help you achieve

it", embodies the Ignatian conviction that genuine wants represent significant sites of divine interaction (Coelho, *Alchemist* 22). Santiago's expedition is thus not only a pursuit of wealth but a path of enlightenment.

Coelho further examines the purgatorial aspect. In *Veronika Decides to Die*, he states, "You have two choices: to control your mind or to let your mind control you" (Coelho, *Veronika* 47). This reflects John of the Cross's assertion that clarity arises only via the confrontation and relinquishment of internal distortions. Peter Feldmeier observes this link, stating that Coelho "translates mystical consciousness into accessible narratives of inner transformation" (Feldmeier 204). Ursula King asserts that Coelho's characters "reflect the archetypal quests inherent in mystical traditions" (King 11).

When considered together, Ignatius and Coelho demonstrate a significant continuity: spiritual illumination occurs not in retreat but in intentional involvement. Ignatius asserts that "love should be demonstrated more through actions than through words" (Ignatius, *Exercises* 231), a tenet exemplified by Coelho's heroes who emerge from their experiences fundamentally changed. Mysticism transforms into an ethical perspective, an exhortation to exist with lucidity, empathy, and purposefulness.

Conclusion

In conclusion, the mystical tradition, from Julian and Catherine to Teresa, John, Ignatius, and Coelho, demonstrates that spiritual life is a gradual revelation of the self to God. The journey of purification, enlightenment, and unity is not exclusive to monastics; it is accessible to all who nurture inner awareness and receptivity to the transcendent. Classical mysticism delineates the framework; Ignatian spirituality presents the approach; Coelho articulates the odyssey in a modern context. Together, they illustrate that the human pursuit of meaning is realised not via outward accomplishments but through inward change and affectionate interaction with the environment.

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