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

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REMEMBRANCE OF THE PAST IN *A THOUSAND SPLENDID SUNS* BY KHALED HOSSEINI

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Abstract

Afghanistan is the country known for multi ethnicity, multi-linguistic and for its fundamentalist attitude towards religion. Modern history has erased the peace and happiness of Afghanistan. Due to wars and struggles, the peace loving country has changed its face as war-torn country and afghan civilians migrated to many countries. The wars particularly the soviet invasion led mass departure of the Afghan people to various countries. Afghans who are now living outside of their homeland due to political disturbance have given birth to Afghan Diaspora.

A Thousand Splendid Suns is published in 2007 by Afghan- American author Khaled Hosseini. It focuses on the riotous lives and relationship of Mariam and Laila, two Afghan women. Mariam who lives in Kabul has sense of longing towards her native place, Herat and Laila escapes from her homeland, Afghanistan to Pakistan, due to fear and violence. This paper focuses on the diasporic feeling of Mariam and Laila who are considered as the representatives of Afghan diasporic society. The expatriates move from their country only to survive in this world. This paper tries to present the diasporic life of afghan and the happy and haunting memories of their past. Memory and hope are the strength of diasporic individuals which make them to return to their home land.

Keywords: afghan diaspora, diasporic life, afghan women, memory.

Diaspora is the term that highlights the feeling and emotions of homeland and host land. South Asian countries have geographical boundaries but the cultural and traditional values are travelled beyond these confined boundaries. Diasporic feeling of an individual or communities makes their emotions to cross over the boundaries. The air around the diasporic community is filled with the harsh and happy memories.

The citizens of any country will move to another country for the purpose of their business, study or marital relationship. This scenario is different in current times, especially in South Asian countries. The citizens of South Asian countries exile due to political and economic issues, civil and world wars. These conflicts in a country push an individual to exile from their homeland to host land or to survive in their same country with lost identity. In this era, many people exile not to live rather to survive in this world. This paper highlights the evidences and thereasons behind Afghan diaspora and the diasporic life of Afghans, in particular, Afghan woman in the novel *A Thousand Splendid Suns* by Khaled Hosseini.

Khaled Hosseini is an Afghan- American novelist, his novels are *The Kite Runner*, *A Thousand Splendid Suns* and *The Mountains Echoed*. These novels depict the life of Afghan people. The setting, background history, political issues and ethnic groups of the novels reflect Afghan society. In his novels, he gives us a vivid picture of

Afghanistan that reminds us of how long his people have been struggling to triumph over the forces of violence and economic domination. Nevertheless, even today they are not free from violence and social inequalities that continuously threatens them. His novels illustrate their class conflicts, their ethnic differences, in particular, the struggles in the life of women. Hosseini's novels present Afghanistan in a different way, which is contradictory to the stereotypical idea of that country. It breaks the stereotypical idea of Afghanistan and the novelist shows Afghanistan as a peace-loving till 1970.

Many diasporic writers' writing depends on identity or quest for identity in life due to their less attachment to their new land. The expatriates live between two conscious such as homeland with imaginations and host land with new atmosphere. Etymologically the word "diaspora" originated from the Greek word *speiro* (to scatter or to sow) and *dia* (over, through or around). In early days, Diaspora specifically describes the exile of Jews from Babylon in 586 B.C. The Jews were the most ancient and known diasporic people who had no country. This type of journey suggests new life and new roots. In literature, diaspora pays attention to native country, land or nation and also holds the differences in the host country. Nostalgic feelings of their homeland are seen as the space around them because they inhale, think and live with their

memories and with the belongingness towards their motherland.

A Thousand Splendid Suns is the second novel of Khaled Hosseini; it is about women in Afghan society. In this novel, Hosseini powerfully portrays the life of two women. Mariam, an illegitimate child, forced to accept her fate and her husband. She is uneducated and deprived from all her rights. Twenty years later the story shifts to Laila, the other women protagonist in the novel. Laila grows in a different environment from Mariam. Her father encourages women's education and women's participation in Afghan society. She enjoys the benefits of schooling and the freedom that was once possible for women. During her school days she loves Tariq. The bond between two very different women Mariam and Laila, brought together by their horrible circumstances, which constitutes the heart of the novel.

In later part of the novel, Laila lives with Tariq, a legless man. Tariq is the victim of Soviet Invasion and Laila is the victim of Taliban. Both are displaced to another country with Laila's children. "Tariq is also the representative of the refugees whose family is one of the many displaced subaltern who suffers from poverty, disease, homelessness and most important, hopelessness and despair" (Choudhury 213). They exile to Pakistan and start their life with happiness and hope that Afghanistan's war phases would come to an end. Memories and dreams of the homeland are reflections of their mind and longing for their home land.

Laila has her own dreams. In them, she's always back at the house in Kabul, walking the hall, climbing the stairs. She is alone, but behind the doors she hears the rhythmic hiss of an iron, bed sheets snapped then folded. Sometimes she hears a woman's low-pitched humming of an old Herat song. (Hosseini 370)

Home plays an important role in everyone's life that makes an individual to get attached to the homeland and patriotic sensation towards one's country. Home becomes an icon for true love which carries the values of relationship. The shift of the home carries all the memories, traditions, cultures and ethnic identities. When the departure starts from homeland, the diasporic life begins and it creates an environment filled with memories and imaginations of their homeland. These are the important factors in the diasporic literature especially in Afghan diaspora. In diasporic life, human mind craves for belongingness and for the proper recognition in terms of identity.

Afghanistan is located in South-western Asia, and it is a landlocked country. "In the case of Afghanistan, there was no colonial master. Instead, the boundaries are set by the outer limits of British, Russian, Persian (Iranian), and to some extent Chinese expansion through ethnic homelands" (Friedman 68). The constant foreign invasions and internal clashes between different warlords have made the land of Afghanistan as a breeding ground of wars between world powers or colonizers. "These wars led a huge destruction of infrastructure, economy, culture, mass killings of innocent Afghans, raped their women and destroyed the Afghans rich cultural heritage" (Pir 449). These worse conditions were intolerably gave birth to Afghan migration and to escape from the war.

Over subsequent decades war collapsed and destabilized the Afghan society. Due to invasion of foreign troops and armed militias, it increased the number of registered refugees across globe like Pakistan, Iran, Germany, India and America, in search of safety and economic opportunities. (449)

Afghan diasporic writers express their belongingness towards their homeland and they are searching for better life through their writings. They write about Afghans who struggled much to find protection about trauma that they undergone during the wars. The reason behind the exile is political power and pride on their ethnic communities. Human migration has a long history, but it is only in the twentieth century that the issue becomes politicized and internationalized. The migration could be due to political turmoil, civil strife, ethnic conflict, cultural clash, domestic violence, environmental degradation, draught, and economic crisis. Afghan diaspora is different from other diasporic experiences. The reason for Afghan diaspora is the political and economical instability in Afghanistan. The conflict between the ethnic communities is also one of the major key factors for the war.

Afghanistan was a monarchy from 1747 to 1973, when the king was overthrown by military officers, the country was proclaimed as republic; the republic dissolved in 1992 as the country erupted in civil war. After the struggle and defeat of the British in 1919, Afghanistan was torn with struggle of monarchs and Republicans, the internal struggles were largely supported from different external powers. "The horrors of war in contrast with nostalgia for the "good times" served to emphasize the involuntariness of departure from Afghanistan" (Akkoor 147). The revolts of Afghans against U.S. and Taliban made the government instable in decision making and fail

to safeguard their citizens. This political history of Afghanistan states that the causes for Afghan's migration.

In 1985 during the meeting in Peshawar, formed a united front as the Islamic Unity of Afghanistan Mujaheddin (Islamic Unity of Afghan Warriors, or IUAW). The Mujaheddin (holy warriors or freedom fighters), from the same Arabic root as *jihad* (holy war) become famous throughout the world as the latest manifestation of the Afghan fighting spirit. After many wars, Najibullah plans to remain in power, holding at the Mujaheddin. "The last communist ruler, Najibullah, agreed to a UN-sponsored plan for a multiparty interim government. On 19 March he announces that he would resign. That day a resistance alliance seizes Mazar-i-Sharif, blocking the road from Kabul to Russia" (Friedman 76).

Geologically and mentally the refugees and diasporic communities struggle to find their space in their migrated place. Universally, women are seen as the guardians and inheritors of family's pride and cultural values. "In destroying homes, wars, for women take a toll not only on interpersonal relationships but also on associated ideas on self and identity" (Singh 10). The identity crisis and longing for their original identity make a person to get the information, happening and news about their own land as in *A Thousand splendid Suns*, "Back home, bombs- Laila has been watching images of the war every day on television as she changes sheets and vacuums" (Hosseini 374).

The belongingness of one's own land is the power element in diasporic literature. Even though they exile from their homeland the expatriates follow their roots, their homeland's culture and traditions.

A year ago, she would have gladly given an arm to get out of Kabul. But in the last few months, she has found herself missing the city of her childhood. She misses the bustle of shoe bazaar, the gardens of Babur, the call of the water carriers lugging their goatskin bags. She misses the garments haggles at Chicken Street and the melon hawkers...it isn't mere homesickness or nostalgia that has Laila thinking of Kabul so much these days. She has become plagued by restlessness. (Hosseini 378)

Laila misses her home land and this shows the longing for her home land and their country. This makes Laila to return to her native land.

Laila hears the news that schools are reopened in Kabul, roads repaved, women returning to work and she decides to go to Afghanistan and to stop being as refugee. "I'm happy," Laila says. "Of course I am. But... where do

we go from here, Tariq? How long do we stay? This isn't home. Kabul is, and back there so much is happening, a lot of it good. I want to be a part of it all. I want to do something. I want to contribute" (379). Laila, Tariq and their two children go back to their home land with hope and assurance that war would not disturb them. Laila's words become the voices of entire Afghan refugees. They wish to live in their country with their own identity.

After the fall of the Taliban, Laila and Tariq, return to Kabul from Pakistan, when peace is restored in Afghanistan. Laila goes to Herat, Mariam's birth place. She finally settles down in Kabul with the best treasure of memories of friendship with Mariam, who lives in her heart, "shines with the bursting radiance of a thousand suns" (366). They used their money to fix up the orphanage, where Laila starts working as a teacher. The novel ends with the optimistic words and it gives hope to other Afghans who are living as refugees that better times will approach and the peace will restore their country. Laila becomes the representative of many Afghan women who are seeking for happy life in their homeland. Laila's life becomes just a dream to many Afghan diasporic women because some Afghan women get adapted to the migrated country like Nila Wahdati and Pari in *And the Mountains Echoed*. "Afghan Women...reconstruct their identities in ways very different...they would like to take their children there (as they cannot visit Afghanistan) so they can get a taste of what Afghan culture is like" (Singh 37).

Afghan diaspora not only focuses on homeland's treasure but the memories of their country before and after the wars. The dreams of many Afghanistan refugees are like Laila and Tariq that their homeland is their pride and determines their identity. Remembrance of the Past in Afghanistan juxtaposes the happy days and the traumatic events. Every individual has past experiences which becomes the lesson and representation of certain events. The past days of Afghanistan lead to diasporic communities and for women hope becomes the greater strength to survive in this world.

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INTERTEXTUALITY, INFLUENCE AND POSTMODERNISM IN SALMAN RUSHDIE'S NOVELS

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Abstract

Salman Rushdie's novels give some indication of the referential range of his fiction. Rushdie's reasons for practising such a referential art form may be explained in various ways; but certainly one of the central explanations must be that Rushdie writes in this way because he wishes to assert that he believes, that the act of authorial creation does not happen in a vacuum. It is the product of an inspired moment of original genius, but depends upon, indeed springs from innumerable preceding acts of authorial and artistic creation effected by other writers, story tellers, artists and intellectuals. 'I have always envisaged the world of the imagination not so much as a continent as a ocean' (Teverson 55).

T.S. Eliot in his critical essay *Tradition and Individual Talent* proves this very strongly.

No poet, no artist of any art, has his complete meaning alone. His significance, his appreciation is the appreciation of his relation to the dead poets and artists. You cannot value him alone; you must set him, for contrast and comparison, among the dead. I mean this as a principle of aesthetic, not merely historical, criticism (Eliot).

Rushdie's novel *Haroun and the sea of stories*, recalls in some tangible respects the description of textuality and intertextuality provided by Roland Barthes in his famous essay *The Death of the Author*. According to Barthes

Text is not a line of words, releasing a single 'theological' meaning (the 'message' of the Author-God), but a multi-dimensional space in which a variety of writing, none of them original, blend and clash. The text is a tissue of quotations, drawn from the innumerable centres of culture. (Barthes 230)

There are several differences between Rushdie's conception of the sea of stories and Barthes' vision of intertextual flux. For Barthes the author forms fictions from a tissue of pre-existent texts means that his or her agency is significantly diminished; as a guarantor of meaning. Rushdie, however, as an author himself and as an author whose forceful personality is imprinted firmly upon his writing offers much more potent and dynamic image of the author as agent; as a kind of magician or wielder of primal matter who is able to create new out of old. Rushdie here insists upon an idea that is absent in Barthes: the idea that

the author, welds language and discourses into new forms of cultural expression. According to Barthes the writer can only imitate a gesture that is always anterior, never original; but for Rushdie the writer fuses anterior forms of saying with his or her own culturally, historically, politically distinctive outlook to create a third thing that, that it comes from somewhere, is not identical to the point of departure. Such a conception of the author as a figure capable of forging new ways of seeing the world is very crucial to anti-colonial writing in which it is essential to the author of resistance that he or she is able to speak and think differently to the ways in which he or she has been spoken and thought in the past.

Barthes theory of intertextuality as expressed in *The Death of the Author* seems to leave no room for newness in the act of writing. His bold rhetorical act allows him to assassinate the traditional author who seeks to fix meaning but it also, almost accidentally, removes the power of resistance from the author who seeks to create different ways of perceiving the world. This leads us to a second major difference between Barthes' theory of intertextuality and Rushdie's theory of influence. Barthes' view of textual interaction has cultural and ideological significance, depends on a relatively abstract theory of language and linguistic structure. Rushdie's view of textual interaction, by contrast is more overtly tailored to illustrate something about the ways in which cultures interact. Rushdie's concern is not with the ways in which language constitute a text but with the ways in which the cultural

products of one community interpenetrate and cross-pollinate another; that the world of some Latin American writers may be inspired by the work of Bengali poet Rabindranath Tagore, that the novels of the English writer Jane Austen may, in metropolitan mid-twentieth century Bombay. Rushdie's concept of intertextuality in this regard is intimately bound up with the concept of hybridity. The mixing of texts and textualities within the novel is a paradigm for the mixing of cultures in society.

In contrast to Barthes and in greater affinity with Rushdie, Bakhtin is interested in this vision of linguistic flux not because of what it tells us about the nature of writing but because of what it tells us about the social and cultural arrangements. If 'Discourse Lives', for Bakhtin as for Rushdie, it lives because it only ever has meaning beyond itself in a living impulse. If we detach completely ourselves from this impulse, Bakhtin warns,

'All we have left is the naked corpse of the word, from which we can learn nothing at all about the social situation or the fate of a given word in life' (Bakhtin 292). This emphasis on the cultural importance of language in Bakhtin's writing is far more useful to an understanding of the problematic and potentialities of language use in a post-colonial context. In Bakhtin terms:

The word does not exist in a neutral and impersonal language ... but rather it exist in other people's mouths, in

other people's context, serving other people's intentions: it is from there that one must take the word, and make it one's own. (Bakhtin 292).

This culturally situated understanding of textual relations serves to distinguish Rushdie's writing from more banal forms of mainstream 'postmodernism' which has found themselves subject to critique for the lack of historical awareness. Rushdie's fiction may draw upon the postmodern for a number of its narrative strategies, but his postmodernism is a product not of textuality or of language alone but of cultural hybridity.

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PARENT AND PEER INFLUENCE AND SELF ESTEEM AMONG SCHOOL STUDENTS

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Abstract

The purpose of this study was to determine the extent to which the Parent and the Peer influence the level of self esteem of school students. Data were gathered from 234 school students from 10th, 11th and 12th standards. Rosenberg Self- Esteem Scale was administered to assess Self-esteem (Rosenberg, 1965) and Parent and Peer Influence Inventory (Ronald Jay Werner-Wilson & Osnat Arbel, 2000) was administered to assess the influence of the parent and the peer. Findings indicated that internet using students were found to have high self-esteem than non-users; joint family students were found to have high parent and peer influence than the nuclear family; and male students were found to have high self-esteem and high parent and peer influence than the female students. Pearson product moment correlation revealed that there was no significant relationship between self esteem and parent and peer influence. One-way ANOVA results revealed that 10th standard studying students were found to have more self-esteem than the other two groups and 11th standard students were found to have more parent and peer influence. Implications and recommendations for future research are discussed further.

Keywords: self-esteem, parent and peer influence, school students.

Introduction

Self-esteem and Parent and Peer influence play a vital role in various domains of the school students. Self-esteem refers to how the individuals value themselves; how they perceive their value to the world and how valuable they think they are to others. The basic rationale for the concept is that the amount of value that they consider they are worth. These values are varying from person to person. Self-esteem is more emotionally oriented and is the effective component of the self which has a strong influence on thoughts, moods and behaviour.

Individual's relationship with others, experiences and accomplishments in life are all can be attributed to shape the self-esteem. According to Baron and Byrne (1991) it is an individual's attitude about him or herself, involving self-evaluation along a positive negative dimension. Most generally self-esteem refers to an individual's overall positive evaluation to the self (Rosenberg, 1990; Rosenberg, Carmi, & Carrie, 1995). The list of Factors influencing the self-esteem are **Home, Society, Media, Feedback, Consequences/happenings, Handling, Success, School.**

A controversy is ranging nowadays over how much influence parents really have over their children. Judy Rich Harris, author of "The Nurture Assumption," draws a conclusion from her analysis that parents have no lasting effect on the personality, intelligence or mental health of their offspring. Peer influence is a common topic of interest for parents, clinicians, and researchers, but results from research on the relative importance of parents' versus

peers' influence on adolescents and young adults has been contradictory. For example, some research suggests that peer attitudes about school influences future academic aspirations, other research suggests that parents and peers differ on their level of influence based on topic (e.g., parents' are the primary source of influence about moral issues), and other research suggests that peer-oriented children are a product of parental dis-regard. A reliable and valid measure of the relative strength of parent versus peer influence could enhance research in this area.

Method

Objectives

The main objective of the study is to find out the relationship between self-esteem and parent and peer influence and to explore the influence of socio-demographic variables on these variables among school students. The specific objectives are mention below:

1. To examine whether there is any relationship between self-esteem and parent and peer influence among school students.
2. To find out whether there is any significant difference between parent and peer influence and self esteem based on their demographic variables among school students.

Sample

The present study consisted of school students with an age range of 15- 17. The total number of sample collected was 240, after the final tabulation the researcher

dropped out the incomplete and damaged questionnaires. The researcher selected 234 questionnaires for the final study. The sample consisted of 125 boys and 109 girls.

Tools used

Rosenberg Self- Esteem Scale

Description: The Rosenberg Self- Esteem Scale by Rosenberg (1965) was used to measure the self- esteem of the sample. The inventory consists of 10 statements to measure the global self-worth by measuring both positive and negative feelings about the self. The scale is believed to be uni-dimensional. All items are answered using a 4-point Likert scale format ranging from strongly agree to strongly disagree.

Scoring: Items 2, 5, 6, 8, and 9 are reverse scored. Give "Strongly Disagree" 1 point, "Disagree" 2 points, "Agree" 3 points, and "Strongly Agree" 4 points. Sum scores for all ten items. Keep scores on a continuous scale. Higher scores indicate higher self-esteem.

Reliability and validity: Rosenberg self-esteem scale (RSE) internal consistency range from 0.77 to 0.88. The test-retest reliability for the scale range from 0.82 to 0.85 and the criterion validity = 0.55

Parent and peer influence

Description: Parent and peer influence inventory by Ronald Jay Werner-Wilson and OsnatArbel (2000) was used to measure the Parent and peer influence. The inventory consists of 17 statements. All items are answered using a 7-point Likert scale format ranging from disagree very much to agree very much.

Scoring: The scale consist of 7 options are "Disagree very much" with (1) point, "Disagree moderately" with (2) points, "Disagree slightly" with (3) points, "Neither Agree or disagree" with (4) points, "Agree slightly" with (5) points, "agree moderately" with (6) points and "Agree very much" with (7) points. The corresponding scores are given in parenthesis.

Reliability and validity: Reliability of parent and peer influence was .75, which suggests that a high degree of internal consistency between items. Reliability analyses for subscales were also conducted which reflected topical influence (e.g., general values, alcohol use, dating, and sexuality), but coefficient alpha was very low for these subscales.

Results

Hypothesis 1: There will be a significant difference in self esteem and parent and peer influence among school students based on either they use the internet or not.

Table 1 The mean, standard deviation and t value of the samples based on their internet using

	Using Internet	N	M	S.D	t	p	η^2
Self esteem	Yes	123	22.51	3.12	2.966*	.003	0.036
	No	111	21.28	3.18			
Parent and peer influence	Yes	123	72.92	12.55	1.394 ^{NS}	.165	0.008
	No	111	70.36	15.47			

Note: Yes (123); No (111); * $p < 0.05$; NS-Not Significant; η^2 -Eta Square

An independent sample t-test was conducted to compare the Self-esteem and Parent and Peer influence scores for internet users and non users. In self-esteem, there was a significant difference in scores for internet users and non users. The magnitude of the differences in the means was small effect ($\eta^2 = 0.036$). In parent and peer influence, there was no significant difference in scores. The magnitude of the differences in the means was very small ($\eta^2 = 0.008$).

Hypothesis 2: There will be a significant difference in self esteem and parent and peer influence among SC/ST school students based on their nature of family.

Table 2 The mean, standard deviation and t value of the samples based on their nature of family

	Nature of family	N	M	S.D	t	p	η^2
Self esteem	Joint	41	21.70	3.39	-.493 ^{NS}	.623	0.001
	Nuclear	193	21.97	3.17			
Parent and peer influence	Joint	41	75.90	14.30	2.119*	.035	0.018
	Nuclear	193	70.82	13.86			

Note: Joint (41); Nuclear (193); * $p < 0.05$; NS-Not Significant; η^2 -Eta Square

An independent sample t-test was conducted to compare the Self-esteem and Parent and Peer influence scores for joint family and nuclear family participants. In self esteem, there was no significant difference in scores for joint family and nuclear family participants. The magnitude of the differences in the means was very small ($\eta^2 = 0.001$). In parent and peer influence, there was a significant difference in scores for joint family and nuclear family participants. The magnitude of the differences in the means was small effect ($\eta^2 = 0.018$).

Hypothesis 3: There will be a gender difference in self esteem and parent and peer influence among SC/ST school students.

Table 3 The mean, standard deviation and t value of the samples based on their gender

	Gender	N	M	S.D	t	p	η^2
Self esteem	Male	125	22.34	3.06	2.124*	.035	0.019
	Female	109	21.45	3.30			
Parent and peer influence	Male	125	75.32	12.61	4.377*	.000	0.076
	Female	109	67.56	14.50			

Note: Male (125); Female (109);* $p < 0.05$; η^2 - Eta Square

An independent sample t-test was conducted to compare the self esteem and Parent and Peer influence scores for males and females. In self esteem, there was a significant difference in scores for males and females. The magnitude of the differences in the means was small effect ($\eta^2 = 0.019$). In parent and peer influence, there was a significant difference in scores for joint males and females. The magnitude of the differences in the means was moderate effect ($\eta^2 = 0.076$).

Hypothesis 4: There will be a significant difference in self esteem and parent and peer influence among SC/ST school students based on their order of birth.

Table 4 The mean, standard deviation and F value of the samples based on their birth order

	Order of birth	N	M	S.D	F	Sig.	η^2
Self esteem	First	92	21.57	3.25	.967	.382	0.008
	Middle	68	22.08	3.01			
	Last	74	22.22	3.31			
Parent and peer influence	First	92	70.35	14.69	1.551	.214	0.013
	Middle	68	71.00	13.36			
	Last	74	74.05	13.71			

Note: Yes (123); No (111);* $p < 0.05$; NS-Not Significant; η^2 - Eta Square

A one- way Between-groups analysis of variance was conducted to explore the impact of order of birth on self esteem and parent and peer influence. Participants were divided into three groups according to their order of birth (first born child, middle born child and last born child). There was no statistical significant difference self esteem scores for the three orders of birth groups also parent and peer influence.

Hypothesis 5: There will be a significant difference in self esteem and parent and peer influence among SC/ST school students based on their standard of studying.

Table 5 The mean, standard deviation and F value of the samples based on their standard of studying

	Education	N	M	S.D	F	Sig.	η^2	post Hoc tests
Self esteem	10 th	46	22.91	2.58	4.266*	.015	0.035	1vs2, 2Vs1
	11 th	86	21.25	3.33				
	12 th	102	22.05	3.23				
Parent and peer influence	10 th	46	69.08	14.92	5.342*	.005	0.044	1Vs2, 2Vs1& 3, 3Vs2
	11 th	86	75.56	13.82				
	12 th	102	69.64	13.22				

Note: 10th (46); 11th (86); 12th (102);* $p < 0.05$; η^2 - Eta Square

A one-way between groups analysis of variance was conducted to explore the impact of education on self esteem and parent and peer influence. Participants were divided into three groups according to their class studying (10th standard, 11th standard and 12th standard). There was a statistically significant difference at the $p < 0.05$ level in self esteem scores for three groups. Despite reaching statistical difference, in mean score between the groups was quit small. The effect size was 0.035. Post-hoc comparison using the tukey HSD test indicated that the mean score for group 1 significantly differ from group 2 and group 2 differ from group 1. There was a statistically significant difference at the $p < 0.05$ level in parent and peer influence scores for three groups. Despite reaching statistical difference, in mean score between the groups was moderate level. The effect size was 0.044. Post-hoc comparison using the tukey HSD test indicated that the mean score for group 1 significantly differ from group 2 and group 2 significantly differ from group 1 and 3, group 3 significantly differ from group 2.

Hypothesis 6: There will be a significant relationship between self esteem and parent and peer influence among SC/ST school students

Table 6 The correlations between self-esteem and Parent and Peer influence

Pearson Correlation	Parent and peer influence
Self esteem	.078

The relationship between parent and peer influence and self esteem was investigated using Pearson product moment correlation coefficient. Preliminary analyses were performed to ensure no violation of the assumptions of normality, linearity and homoscedasticity. There was no significant relationship between the two variables.

Discussion

In self esteem, there was a significant difference in scores for internet users and non users. The magnitude of the differences in the means was small effect. The results in line with Ellison, Steinfield and Lampe (2007) who investigated the benefits of facebook friends: that the social capital and college students' use of online social network sites on a sample of 286 undergraduate students. Result indicated that Facebook usage was found to interact with measures of psychological well-being, suggesting that it might provide greater benefits for users experiencing low self-esteem and low life satisfaction. In parent and peer influence, there was no significant difference in scores. In self-esteem, there was no significant difference in scores for joint family and nuclear family participants. In parent and peer influence, there was a significant difference in scores for joint family and nuclear family participants. The magnitude of the differences in the means was small effect. In self esteem, there was a significant difference in scores for males and females. The magnitude of the differences in the means was small effect. This may be due to the changes in current social scenario. Nowadays females have more freedom of expression, considerations, opportunities, social status and economical balance. In parent and peer influence, there was a significant difference in scores for joint males and females. The magnitude of the differences in the means was moderate effect.

Participants were divided into three groups according to their order of birth (first born child, middle born child and last born child). There was no statistical significant difference self esteem scores for the three orders of birth groups also parent and peer influence. Participants were divided into three groups according to their class studying (10th standard, 11th standard and 12th standard). There was a statistically significant difference at the $p < 0.05$ level in self esteem scores for three groups. Despite reaching statistical difference, in mean score between the groups was quit small. The effect size was 0.035. Post-hoc comparison using the tukey HSD test indicated that the mean score for group 1 significantly differ from group 2 and group 2 differ from group 1. There was a statistically significant difference at the $p < 0.05$ level in parent and peer influence scores for three groups. Despite reaching statistical difference, in mean score between the groups

was moderate level. The effect size was 0.044. Post-hoc comparison using the tukey HSD test indicated that the mean score for group 1 significantly differ from group 2 and group 2 significantly differ from group 1 and 3, group 3 significantly differ from group 2. These study findings revealed that there was no significant relationship between the two variables.

Conclusion

Self esteem and parents and peer influence play a major role in school student's life as it is the process of equipping individuals with the various parts of their life situations. A successful of their life involves individuals self esteem and parent and peer influence. The present piece of information provides a comprehensive understanding of parent and peer influence based on individuals self esteem. Some of the ideas have been proved and some of them have been disproved.

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THE INDIAN WOMAN AS DEPICTED IN SHASHI DESHPANDE'S SHORT FICTION

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Abstract

The generation of Indian woman writers writing in English, immediately following the Indian independence exhibit a common tendency of portraying a self-effacing woman in a patriarchal society where the woman is expected to be bashful, self-denying and inhibited. The present paper will attempt to study this aspect through some selected short stories of Shashi Deshpande, one of the most acclaimed woman writers of that generation. The stories under scrutiny will show how the Indian woman's social role and social status are inter-related and how her subordination is a natural consequence of such factors as sex-discrimination, economic dependence, traditional customs, unfavourable environment, ignorance, superstitions, prejudices and so on. So deep running are the vicious roots of these factors that the entire mental make-up of the Indian woman naturally comes to accept this subjugated role in the given socio-economic context. The present paper not only includes this analysis but also highlights the deepening urge in these women to break out of their predestined roles.

Keywords: Patriarchal Bashful Acclaimed Traditional Subjugated.

Introduction

Shashi Deshpande is an award-winning Indian English woman novelist who has always championed the womanist perspective in her writings. She has always focused on the Indian man-woman relationship, its inner landscapes and the changing equations. However, in spite of the changes that many claim have overtaken the country, unfortunately, the woman's condition is still far from satisfactory. It is indeed quite difficult to erase out the convention-ridden and deep-rooted traditional Indian dogmas that seem to have made a permanent home in the Indian minds, not only of men but, ironically, also women. Here, woman is treated as a separate caste in herself, as Vrinda Nayar (1950:50) points out:

To be cast as woman in India is to live out this triple-layered existence.

In this context, Prabhati Mukherjee (1978:01) compares the Indian society as a bird, whose two wings, she says:

....represent two sexes, the balanced and smooth functioning of which are absolutely necessary to both these cases. The two wings, to continue the simile, are very ill-proportioned in India, which prevent Indian society from progressing smoothly.

The only plausible solution to this Woman Problem, therefore is to spread awareness about it, to convey to our patriarchal Indian society that a woman also is human, she too needs to be treated as an individual in her own right, and given her space. Hence, this study.

1. Aim of the Study

It is an observable fact that Shashi Deshpande's works almost always tend to explore the Indian woman's desperate and unhappy world, that force her into a self-denial mode. And although at times, she tries her level best to wring herself out of it, those despairing feelings don't allow her to, and she is compelled to face her failures. By studying some of her most representative short stories, an attempt shall be made to reiterate these observations along with their psychological impact. Her trenchant observations have carved her a niche, as can be seen from the following comment on her style on the cover page of *The Times Of India* (1993):

Deshpande's finely-honed sensibility infuses the delicate interplay of human relationships with a realistic ambience which serves to crystallise our thoughts, and all at once we see in her a natural extension of our own cognitive parameters.

Methodology

As it is, the short story, though a comparatively new genre, has already proved itself to be an effective medium for intensive character study. Besides, despite its limited time and space, it provides the creative artist sufficient scope to showcase her skills in economy and precision. Doubtlessly, Shashi Deshpande has optimally used this medium, not just to show her skills, but also to encapsulate the minimality and helpless inaction of the Indian Woman, when faced with a typical crisis. Thus, Deshpande has utilized the shortcomings of this genre to her advantage with great dexterity. Besides presenting an indepth analysis of

the texts under consideration, this paper shall time and again refer to those frameworks laid down by established feminist thinkers and their critics, who had actually set off our thinking in this direction years ago. For instance, the pioneering feminist critic, Simon de Beauvoir, probing into the actual identity of a woman right at the beginning of her famous work, *The Second Sex* (1997:69) writes:

It is not nature that defines woman; it is she who defines herself by dealing with nature on her own account in her emotional life.

Again, in her interpretation of these thoughts of Beauvoir, VidyutBhagwat(2004:63) opines:

....the woman is the other against which man defines himself as a subject. In expressing men's otherness, women are denied their individuality.

Thus, by pitting the short stories of Deshpande against familiar critical background, we can easily reach viable deductions like, in a man-dominated society, man exists with a consideration of 'transcendence' as 'normal' behavior whereas woman normally is compelled to exist in an alienated, passive and immanent position.

Discussion

According to ShashiDeshpande, Indian Feminism cannot be reduced to a mere theory. In fact, the ideals of Western Feminism cannot be applied to the real life situations in India. Deshpande asserts that walking away from traditions or throwing tantrums cannot constitute feminism. Actually, Feminism is using our stamina to endure the anguishes of life for its betterment and this is what she always aims at in her works. In them, Deshpande makes it quite clear that Indian Feminism is much more than rebellion- it is actually a realization of self and a respect for that self. For her feminism is translating what is used up in endurance into something positive: a real strength.

Being an obedient daughter, a devoted wife and a caring and loving mother are the three ideals of Hindu womanhood depicted in most of Deshpande's short fiction that confront the reader with a set of situations in which living up to this ideal is far more important than women's personal rights. The wife's duty is to fulfil her husband's expectations, allowing herself to be modelled by him, even if it is at the cost of losing her own self and personality (*The Stone Woman*). Becoming a devoted wife means submitting to the wishes of a husband, who is very often a total stranger for a young bride, and who will take her regardless of her fears and emotions (*The Intrusion*). A

woman who has a successful career must be willing to give it up in favour of her husband's and this sacrifice is taken as a part of life (*A Wall is Safer*). In such a context the decision to get on at work implies doubts, remorse and a deep sense of guilt (*It was the Nightingale*). A Hindu wife may even sacrifice her sexual life if her husband's ideals require it (*The First Lady*).

Deshpande's short stories depict marriage as an important part of a girl's life where her groom is chosen according to her family members irrespective of her own opinion. It is presented as a trap from which liberation is difficult with the end result – a collapse in the entire system. The female characters are alienated in their own private worlds, where their husbands take them for granted.

Deshpande's *I Want* and *The Intrusion* are two stories advocating this very ideology of getting trapped in an arranged marriage. Alka in *I Want* and the unnamed protagonist in *The Intrusion* undergo almost similar fate, where their lives take a drastic turn once they are married off to strangers, in the real sense of the term. Women bound in traditional male oriented society and who invariably suffer from a sense of guilt and failure. Deshpande's short stories portray social reality the way it is – without any explicit critical claim on the way it ought to be. None of her female characters put the stability of family unity in danger, even though they may suffer from the deep feelings of isolation and frustration. Marital rape is another less-talked-about theme taken up by Deshpande in *The Intrusion*. Woven around the experiences of a honeymooning couple, the story is about the emotional and physical shock which the female protagonist has to undergo, when her husband sexually assaults her. She finds, to her agony that, her body has been intruded upon in the process. *A Liberated Woman* is another story demarcating the physical abuse in marital relationships. The title itself is ironical as here, the wife even lacks the freedom to earn more than her husband. 'Love-making for her, becomes an exercise in sadism.'

Failure to obtain identity, security and social status that otherwise marriage provides is well taken up by ShashiDeshpande in her short story *The Inner Rooms*. This is the story of a legendary woman Amba from the Mahabharata. Caught in the rigmarole of man's world, she loses her identity. Having been denied her identity, which in a patriarchal setup is only through the institution of marriage, she decides to end her life. Marriage, as depicted by ShashiDeshpande, is an important social and

economic institution of the family in which a woman finds her security and identity, but at the same time, the irony of the situation is that her individual needs and desires become secondary in getting this primary motive fulfilled.

An Antidote To Boredom shows another dimension of a marriage where a married woman is seen to be alienated from her husband who loves being in love with his rigid schedule of work. She gets involved in a new relationship, but remains doubtful about its various pros and cons. For all these reasons she checks her emotions, stifles her longing for adventure, and finally settles back as a docile wife for fear of disturbing the calm tenor of her life. Kate Fullbrook remarks in this context that:

Women are born into social structures which they did not make, but from which they nevertheless benefit or suffer, and which place boundaries around them making it hard to alter who and what they are, what they can say, what it is possible to think and do, or how they perceive ethical decisions.

Sexuality has become one of the most contentious and contested concepts of both academic interest and socio-political movements because it has become a site of strife and struggle over which major political battles are fought between the repressive ideologies of the state or fundamentalist groups and the creative forces of Nature and human life. Women's writings bear the authentic signatures of their experience, open before us a new vista, and wherein one can find how societies and traditions have played a subversive role in relegating a woman to a secondary position. The short stories of ShashiDeshpande taken up in this study depict home as a microcosm of society, that how it becomes the nucleus around which the female protagonists revolve; at times willingly, at other times unwillingly; sometimes out of compulsion and at other times, out of helplessness. The role of the mother

can also be rife with conflicts and problems that are quite similar to the western world's. Deshpande portrays mothers, who due to a strong feeling of self-devaluation consider themselves intruders in their own family and strangers to their own daughters(**Why a Robin?**). They are perceived as warning signals by their daughters, who will try to break away from their model(**Can You Hear Silence?**). ShashiDeshpande's female characters are women with a rich inner world which seems to be of no interest to their husbands, and children. Nevertheless they do not rebel or protest against it and would rather choose self-sacrifice so that their familial structures remain intact. The conflict between duty to the family and personal fulfillment will always remain resolve itself through self-sacrifice and submission to the patterns of society. The author does not intend to suggest any solutions. She prefers to act like a camera, recording emotions and situations with realism and sensitivity. The picture shows the fact that tradition is deeply ingrained in the society, and for those women who have a mind of their own and a clear perception of the disadvantages of their position, one way to come to terms with the surrounding reality is the acceptance of loneliness, as a factual part of their existence.

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CASH TRANSFER SCHEMES: A ROAD MAP OF SOCIAL SECURITY

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Abstract

The present work is an attempt to study the benefits of cash transfer. The direct cash transfers aim are to provide poor people with money and give them the freedom to choose what to do with it. It is observed that cash transfer is easy to deliver and monitor and large enough to affect household income. Most leakages in kind transfer would be reduced with cash transfer schemes. Cash transfer help people to escape or avoid falling into poverty and improves nutritional status of poor, especially children. It also plays an important role in financial inclusion in rural parts. The areas that are covered by the cash transfer in India include scholarships, pensions, unemployment allowances, MNREGA payments and public distribution schemes. They aims at cutting a subsidy bill apart from other benefits such as better delivery, accurate targeting, broader choice, reducing delays and less corruption.

Keywords: Pension Scheme, Cash Transfer, Kind Transfer, Social Security.

Introduction

The National and International commitments to global Poverty Reduction reflected in the millennium Development Goals have focused attention on the extent and persistence of Poverty in developing countries. There is an emerging consensus around the view that social protection can be an Effective Response to persistent poverty and vulnerability social protection has come to define an agenda for social policy in developing countries.

India experienced rapid economic growth since the early 1990. The NSSO survey shows that official Poverty line dropped from 36% to 27% between 1993-94 and 2004-05. The dismal reduction in poverty shows that the shining economics growth in India has left large sections of the population in the shade. It is therefore understandable and lendable that the government of India has rejuvenated and extended the financing of several large welfare programmes in recent years.

In recent years cash transfer programmers have become increasingly popular in many developing countries all over the world. In Mexico many policy makers have become interested in feasibility and desirability of cash transfer as a mechanism for reducing poverty, improving health and increasing school enrolments. A growing number of governments have introduced transfer scheme for sections of their population and several have expanded them to national level. In addition, various multilateral and bilateral donor agencies have actively supported experimental cash transfer scheme in various parts of the world.

Unconditional cash transfer programme which do not impose any conditions for making the transfers are called unconditional cash transfer. Conditional cash transfer are those programs which asks households to make pre-specified investment in the human capital of their children in general.

A study by Puja Dutta (2010), using data of National household survey and surveys on social pension utilization in Karnataka and Rajasthan states reveals that social pension scheme work reasonably well. These states have low levels of corruption and leakages. On an average in Karnataka 96 per cent enrolled pensioners receive their pension and in Rajasthan this figure is 93 per cent. The awareness level for the scheme was found high and criteria of the age for eligibility was followed strictly.

Chopra et al (2014), study in ten states found that pension is the main income source of old age person. An important finding of the survey is that by and large pensions reach the intended beneficiaries. The most of the pension amount was spent mainly on basic necessities like food and medicine. Collecting the pension is a big problem 67 per cent of the respondents said that they sometimes have to make more than one trips to the bank to collect their pension. Gupta (2013), carried out survey in tribal areas of two states of Jharkhand and Chhattisgarh. It was found out that the scheme functioned without much corruption and most people got their full pension, delivery of pension was on time.

Desai et al (2010) found that 9 percent of respondents above 60 years were beneficiaries, and about 88 per cent

of the villages studied had access to the scheme. A greater proportion of the beneficiaries were women.

Importance of the Cash Transfer

The central government and concerned ministries have undertaken several reforms to make TPDS more attractive to poor households. Most importantly the subsidy per kg of grain has been raised in real terms year by year by keeping the central issue prices constant while the retail market prices have gone up in line with inflation. The GOI has also enacted a "Right to Information Act" that aims at making poor households more aware of their entitlements and encourage have venturing of complaints.

That the average poor household holding a BPL or AAY Ration Card purchase less than half the TPDS grains allowed indicates serious dysfunctions in the system. One would expect that few household eligible for a cash transfer would abstain from collecting money. Thus the underutilization problem would be resolved for poor household's cash in hand rather than subsidized but low duality grain from the FPS and therefore little ability to avoid cheating and bad service. With cash they would be able to choose freely not only which shop to buy grain from but also the quality and variety of their preference. Cash transfer will also give household more flexibility to buy food items other than rice and wheat which may encourage more balanced and nutritious diets to people. It will meet grain need of migrant workers, who are presently not allowed to use ration card outside their place of residence.

The old pension scheme although small is relatively important for India's safety net. If the money is not credited to their account on time, the poor old people can not meet their requirements. Thus pension scheme is the main source of income for these old people. Mahatma Gandhi National Rural Employment Guarantee Scheme gives the work for needy people. Theirs wage payments are credited at bank account but there is also the problem of delayed payment. Sanjay Gandhi Niradhar Yojna, Subsidies for Gas Cylinder benefits directly to consumers. The direct cash transfers aim are to provide poor people with money and give them the freedom to choose what to do with it. Cash Transfer is easy to deliver and monitor and large enough to affect household income. Most leakages would be reduced with cash transfer schemes. In this way in rural parts poor people join the bank system. Therefore, government is moving to cash transfer schemes.

Cash transfer help people to escape or avoid falling into poverty. They help improve the recipients health and

nutrition status, particularly of children. Cash transfer increase people's freedom to make decisions about their lives and provide greater control over the way they can plan their activities. Cash transfer helps in reducing income inequality.

Indian's social protection system is currently undergoing through important series of changes commensurate with the country's recent growth and poverty reduction experience. As growth has slowed somewhat following the global financial crisis, government and the observers have increasingly begun to realize the important role that social policy can play in building a strong and resilient economy. For example the well-known Mahatma Gandhi National Rural Employment Guarantee Act has not only provided not only a safety net for workers who can't find work elsewhere, but also had significant impacts on rural wages beyond the program, as well as on the propensity of rural inhabitants who migrate to urban centre's looking for work. Many of government's other flagship schemes have also been scaled up, and increasingly government is taking steps to unify the many disparate social schemes into a coherent nationwide framework. These efforts harness modern technologies and aim to deliver social protection more efficiently and with an eye on improving the countries human and physical capital. The AADHAR universal identification number scheme is a key recent government initiative at improving the targeted uptake of a wide variety of schemes by making eligibility requirements subjects to a single universal database for social protection schemes. Taken together, these recent advances hint at increasingly comprehensive nature of social protection floor. India's National Social Assistance Programme (NSAP) is an important central government scheme which is perhaps less well-known than the well-publicized MGNREGA employment guarantee or the Aadhar smart card universal ID. It is however an equally important pillar of India's nascent minimum social protection floor. NSAP encompasses a series of welfare measures whose stated objective is to provide public assistance to people living in poverty in case of old age, sickness, widowhood, disability or death of a family member.

Benefits of the Cash Transfer

There are a number of theoretical arguments why cash transfer to low-income householders are a good policy option to secure welfare and development objectives

It is said that cash transfer reduces poverty. In Mexico, the cash transfer scheme reduced the poverty head count ratio by 10 percent. It was found that poor use their additional money to improve their basic living standards. Cash transfer would also strengthen social solidarity and reduce inequality. There is the impact of cash transfer on the incidence and extent of child labour, particularly which interfere with schooling. It is also observed that cash transfer improves health and nutrition status of the poor. There are many studies that suggest strong positive effects of cash transfer on child Nutrition, child and adult health status, the incidence and severity of illness, and use and effectiveness of medical services. In Colombia the conditional cash transfer resulted in improvement in the average height for age among children.

Cash transfer necessarily involves less administration and transaction costs than other forms of benefit. The international experience believes that cash transfers would reduce the administrative costs of social policy. Also cash transfer help to create better conditions so that children attend school greater extent and learn more effectively in and outside school, while being more likely to avoid being involved in child labour.

They increase people's freedom to make decisions about their lives, and provide greater control over the way they can plan their activities. They also avoid the choked pipes of bureaucratic welfare schemes, by which much of the benefit intended for recipients is lost in leakages. Cash transfer helps to raise women's social-economic status, relatively as well as absolutely, and actually increase female labour force participation. It also enables people to cut indebtedness and to make saving, thereby enabling them to deal with financial hazards. It increases financial inclusion of villages and communities.

Cash Transfer Schemes in Developing World

In recent years cash transfer programs have become increasingly popular in many developing countries all over the world. A growing number of governments have, introduced transfer schemes for sections of their population, and several have expanded them to national level. In addition, various multilateral and bilateral donor agencies have actively supported experimental cash transfer schemes in various parts of the world.

Brazil 2001,: It provides monthly cash payments to poor households if their children (between the age of 6 and 15) are enrolled in school.

Chile 2002: Family to receive from the state psychosocial support, granted cash subsidies and preferential access to skill development, work and social security program.

Colombia 2002: A CCT program consisting of cash transfers to poor families on condition of children attending school and meeting basic preventive health care requirements.

Honduras, the family allowance program 1998: A social compensation program of the government of the republic of Honduras.

Jamaica, Programme of advancement through health and education 2001: It provides cash transfer to poor families who are subject to comply with conditions that promote the development of the human capital of their members.

Indonesia, 2007: A households CCT Programme which is focused on reducing poverty, maternal mortality and child mortality and providing universal coverage of basic education.

Mexico, 2002: Principal anti-poverty program of the Mexican government which focuses on helping poor families in rural and urban communities invest in human capital improving the education, health and nutrition of their children.

Guatemala, 2008: A CCT program that is intended to provide financial support of families living in poverty and extreme poverty and who have children age 0 to 15 years and pregnant women or and nursing mothers,

Morocco, CCT Programme for education 2007: CCT Programme in Morocco targets poor regions of morocco with high dropout rates, who live mainly in rural and marginal areas of the peripheries of urban centers (cities)

Nicaragua, the social protection network 2000: implemented by the social emergency fund.

Panama, 2000: a program implemented by the government of panama to the population under 18 to provide them access to health services and education.

Philippines, 2012: conditional cash grants to extremely poor households for health care, improve nutrition, family development and the education of children aged 0-14.

Peru, 2005: provides a monthly support to mothers (married or single) living in extreme poverty, mothers can

only qualify for the program if they send their children to school and take them for regular medical checkups.

Turkey, 2003: implemented by the social assistance and solidarity General Directorate. The CCT program aims to increase immunization coverage of children from poor families and to promote usage of health facilities

Egypt, 2009: currently being piloted in an urban slums in Cairo and 65 villages in rural upper Egypt by the Egyptian ministry of social solidarity.

Bangladesh 1994: CCT Program, conditional only on school attendance to unmarried girls, provides tuition and stipends.

Cambodia, 2005: As important policy initiative by government to shift millions of chronically food-insecure rural people from recurrent emergency to food aid to a more secure and predictable, and it is largely cash based form of social protection.

Ethiopia, Productive safety net program (PSNP) 2005: PSNP Targets chronically food insecure households. The combination of cash and food transfers is based on season and need, with food given primarily in the lean season. Vulnerable households receive six months of assistance annually to protect them from acute food insecurity.

Morocco, CCT Programme for education 2007: CCT Programme in Morocco targets poor regions of Morocco with high dropout rates.

Cash Transfer Schemes in India

Since the initiation of planning in 1951, Social transfers have a rich tradition in India with both the Central as well as the State governments implementing a range of measures broadly comprising socio-economic security. In an attempt to fulfil some of the commitments made under the directive Principles of State Policy, the Fundamental Rights guaranteed under the Constitution of India and the commitments made to the International Community on the Millennium Development Goals, a wide range of programmes have been launched. A recent study by Planning Commission, ascertains that the Public Distribution System (PDS) is so ineffective that 58 per cent of the subsidized grains do not reach the targeted group and almost one-third of it is taken off the supply chain. Finance Ministry has stated that the inefficiencies of the PDS cause the government to spend Rs 3.65 for transferring Rs 1 to the poor. To generate budget savings and to reduce corruption, the Government of India has launched the Direct Benefit Transfer (DBT) scheme on

January 1, 2013. The DBT programme aims that entitlements and benefits are transferred directly to the beneficiaries with the help of biometric Aadhaar-linked bank account. At present the scheme is covering 7 welfare schemes in 20 districts in 16 states. The areas that would be covered by the programme include scholarships, pensions, unemployment allowances, MNREGA and public distribution schemes. The DBT scheme aims at cutting a subsidy bill of Rs 1, 64, 000 crores apart from other benefits such as better delivery, accurate targeting, broader choice, reducing delays and corruption. In a landmark step, then Prime Minister Manmohan Singh announced the much-awaited direct cash transfer scheme in which the subsidy amount will go directly into the bank accounts of the beneficiaries. The government started implementing the scheme for cash transfer to the beneficiary's account in 51 districts from January 1, 2013. The money is directly transferred into bank accounts of beneficiaries. LPG and kerosene subsidies, pension payments, scholarships and employment guarantee scheme payments as well as benefits under other government welfare programmes will be made directly to beneficiaries. The money can then be used to buy services from the market. For e.g. subsidy on LPG or kerosene is abolished and the government still wants to give the subsidy to the poor, the subsidy portion will be transferred as cash into the banks of the intended beneficiaries.

Conclusion

The strongest case for cash transfers appears to be for social protection of the elderly or as supplementary income to support children. Cash transfer have been successful in reducing poverty and show promise in promoting education and health outcomes where reforms are backed by efforts to step up service provision and quality. For the better implementation of cash transfer there is need for coordination among government agencies and service providers.

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மகாகவியின் இரசப்புலமை

முனைவர் இரா.வசந்தமாலை

உதவிப்பேராசிரியர், தமிழ்த்துறை, பொரியார் பல்கலைக்கழகம், சேலம்-636011

‘இசை பாடி வாழ்வேன்’, ‘பாடியுனைச் சரணடைந்தேன்’ போன்ற இசைபற்றிய பதிவுகள் மகாகவியை ஒரு கவிஞனாக மட்டுமன்றி ஓர் இசைக்கலைஞனாகவும் நமக்கு அடையாளப்படுத்துகின்றன. பாரதியின் உலகறிந்த ஒருபக்கம் கவிதை வாழ்க்கை எனின் இவர்தம் மறுபக்கம் இசை வாழ்க்கை. கவிதையின் பொருள் எவ்வகைப்பட்டதாயினும் அக்கவிப் பொருளுக்கேற்ற இராகதாளத்தை வகுத்துச் செல்வதும், கட்டுரைப் பகுதியில் சங்கீதவிஷயம், தாளநூலும், ஹார்மோனியம், தம்பூர், வீணை, பொய்த் தொண்டை, பெண்ணின் பாட்டு, அபிநயம் போன்ற கட்டுரைகளில் இசை, இசைக்கருவிகள், இரசம், தமிழரின் இசையறிவு எனும் விதமாகக் கருத்துரைத்துச் செல்வதும் மகாகவியின் இசைத்திறனைப் புலப்படுத்தும் பதிவுகள் எனலாம்.

மகாகவியின் இசைப்பாடலானாலும் இசையை விளக்கும் கட்டுரைகளானாலும் அதில் ‘இரசம்’ எனப்பெறும் கலைக்கு அதிக முக்கியத்துவம் கொடுக்கப்பட்டிருப்பதும் விளங்கும். எந்த ஒரு கலைஞனும் சிறந்த கலைஞனாகத் தன்னை அடையாளப்படுத்திக்கொள்வதற்கு இரச உணர்ச்சியே அவசியமாகிறது. மகாகவியின் இரசப்புலமையை இவர்தம் கவிதை, கட்டுரை, வாழ்க்கை வரலாற்றின் வழி எடுத்துரைப்பதே இக்கட்டுரையின் நோக்கம்.

மகாகவியின் இசைப்புலமை

இராக, தாளக் குறிப்புகளுடன் கூடிய பதங்கள் மட்டுமன்றிக் கும்மி, தெம்மாங்கு, கிளிக்கண்ணி, பள்ளு, நொண்டிச்சிந்து, காவடிச்சிந்து, ஆனந்தக்களிப்பு, நந்தனார் சரித்திரக் கீர்த்தனை மெட்டு, திருப்புகழ், திருஅருட்பா மற்றும் தேவாரப் பாடல் அமைப்பும் மகாகவியால் கையாளப்பட்ட இசைப்பாடல் வகைகளாகும். மேலும் சந்த அமைப்புகளும், சுவர்க்குறிப்புகளும், பாடலுக்கேற்ற இரசங்களும் பாரதியை இசைக்கலைஞனாக அடையாளப்படுத்துவதற்கான சான்றாதாரங்கள். ஏறக்குறைய முப்பது இராகங்களில் தனது கவிதைகளை இசைப்பாடலாக்கிப் பாடியமையும், ஆதிதாளம், சதுஸ்ர ஏகதாளம், திஸ்ரஏகதாளம், ரூபகதாளம், கண்டதாளம் போன்ற தாளங்களைப் பயன்படுத்தி இருப்பதிலிருந்தும் கவிஞன் இசைக்குக் கொடுத்த ஏற்றத்தையும் தாளத்திற்குக் கொடுத்த முக்கியத்துவத்தையும் காணலாம். ‘சூரியதரிசனம்’ எனும் பாடலுக்குரிய இராகமாகப் ‘பூபாளத்தை’ (உதயகால இராகம்) வகுத்திருப்பதும், ‘பாரத தேவியின் திருத்தசாங்கம்’ எனும் பாடலின் ‘படை’ எனும் பகுதி அவலநிலையை உரைப்பதால் முகாரி (அவலத்திற்குரிய இராகம்) இராகத்தை வகுத்திருப்பதும் பாடுபொருளுக்கேற்ற இசையைப் பயன்படுத்துவதில் மகாகவி வல்லவர் என்பதைப் பறை சாற்றுகின்றன.

புதுச்சேரியில் மகாகவியின் சிஷ்யையாகவும், மகளாகவும் விளங்கிய யதுகிரி அம்மாள், இந்தியா பத்திரிகை நடத்தேறுவதற்குக் காரணமான

மீநிவாசாச்சாரியாரின் மகளாவார். இவர் பாரதியை நன்கு அறிந்தவரும் ஆவார். இவர் பாரதியைப் பற்றிக் கூறுகையில்,

“பாரதியார் எந்தப் பாடலையும் மிகவும் கம்பீரமாகவும் உணர்ச்சி ததும்பும்படியும் பாடுவார் கேட்பவர்களுக்கு மெய் சிலிரிக்கும்.... தற்காலம் எவ்வளவோ பொரிய பெரிய பாடல்கள் பாரதி பாடல்களைப் பல ராகங்களில் பலவாண் மெட்டுக்களில் அருமையாகப் பாடுகிறார்கள். எனினும் பாரதியார் பாடி நேரில் கேட்டவர்களுக்குத் திருப்தி ஏற்படாது. அவருடைய கம்பீரமும் தன்மயமான உணர்ச்சிப் பெருக்கும் மற்றவர்கள் பாடுவதில் இல்லை!” (பாரதி நினைவுகள், ப.9)

என்று இவர்தம் இசையாற்றலைப் புலப்படுத்தியுள்ளார். இது குறித்து க.கைலாசபதி தனது நூல் ஒன்றில் குறிப்பிடுகையில்,

“மகாகவி ஓர் இசைக்கவி. பொருளுக்கேற்ப இசையமைப்பதில் அவர் ஒருசிகரம். இவர்தம் இசைநடப்பத்திறன் உணர்ந்தே, பாரதி புதுவையில் இருந்த காலத்தில் அவரது அன்புக்குப் பாத்திரமான சிறுமி யதுகிரியிலிருந்து பேராசிரியர் வையாபுரிப்பிள்ளை வரை பலரும் கவிஞரது குரலையும் உணர்ச்சி ததும்பப் பாடும் முறையையும் வர்ணித்துள்ளனர்” (பாரதி ஆய்வுகள், ப.42)

என்று குறிப்பிடுகிறார். வையாபுரிப்பிள்ளையின் கூற்றையும் க.கைலாசபதி பதிவு செய்துள்ளார். அதாவது பிள்ளையவர்கள் கூறுகையில், “..... சின்னஞ்சிறுகிரியே என்று தொடங்கும் பாடலைப்

பாடும்படி கேட்டுக் கொண்டேன். பாரதியார் கண்கள் ஒரு நிமிஷம் மூடுண்டன. முகத்திலே புதியதொரு பொலிவு. அன்பு ததும்பும் சாரீரத்தில் பாடத் தொடங்கி எங்களைப் பரவசமாக்கினார்” (ப.43) என்கிறார். இவ்வனைத்துச் சான்றுகளும் பாரதியின் இசைப்புலமையைப் புலப்படுத்துவனவாகும்.

மகாகவியின் இரசப்புலமை

கலைகள் அழிந்துபடாமல் நிலைப்பதற்கு இரச உணர்ச்சி அவசியம் என்பதை வலியுறுத்தியுள்ளார் பாரதி. இதன் காரணமாகவே தனது கவிதை எனும் கலையில் இரசக்குறிப்புடன் கூடிய கண்ணன் பாடலைப் படைத்தார் எனலாம்.

“வெளிப் பொருள்களைக் காணும்போது அல்லது நினைக்கும் பொழுது மனிதனுடைய உள்ளத்திலே இந்த ஒன்பது சுவைகளில் ஏதேனும் ஒன்று தோன்றும். இரண்டு மூன்று கலந்தும் தோன்றக் கூடும். ரஸ உணர்ச்சியிலே உள்ளத்தை முழுவதும் ஈடுபடுத்தக்கூடிய சிலர் கவிதை, பாட்டு, சித்திரம் முதலிய தெய்வக் கலைகளிலே சிறப்படைகிறார்கள். ரஸ உணர்ச்சி இல்லாவிடின் இக்கலைகள் நசிந்து போகும்” (பாரதியார் கட்டுரைகள், ப.210)

என்று ‘ஸங்கீத விஷயத்தில்’ குறிப்பிட்டுள்ளார். மகாகவியின் முப்பெரும் காவியங்களில் ஒன்றான கண்ணன் பாட்டில் இடம்பெறும் பாடல்களின் எண்ணிக்கை இருபத்துமூன்றாகும். இவ்விருபத்து மூன்று பாடல்களில் பதினைந்து பாடல்கள் இரசஅமைப்புடன் இயற்றப்பட்டுள்ளன. கண்ணனை உறவுமுறை அடிப்படையில் பல அவதாரங்களாக வைத்துப்பாடியுள்ளார் பாரதி. அவர் கண்ணனைத் தோழன், தாய்தந்தை, சேவகன், அரசன், சீடன், சற்குரு, கண்ணம்மா எனும் குழந்தை, விளையாட்டுப்பிள்ளை, காதலன், காந்தன், காதலி, ஆண்டான், குலதெய்வம் எனப் பதினான்கு நிலைகளில் வைத்துப் பாடிச் செல்கிறார். இதில் காதலியாக வைத்துப்பாடிய பாடல்களின் எண்ணிக்கை ஆறு. காதலனாக உருவகித்துப் பாடிய பாடல்களின் எண்ணிக்கை ஐந்து. மகாகவி வத்ஸவ ரஸம், ப்ரதானரஸம், அப்புதம், பக்தி, சிருங்காரம், பீபத்ஸம், பயாநகம், ரௌத்ரம், கருணை எனத் தம் பாடலுக்கான இரசங்களை வகுத்துச் செல்கிறார்.

மகாகவியின் ‘ஸங்கீதவிஷயம்’ எனும் கட்டுரையின் தொடக்கமே இரசங்களின் தேவையைக் குறித்து எடுத்தியம்பியுள்ளது. இதில் இவர் குறிப்பிட்ட இரசங்கள் (1) வீரம் (2) ரௌத்திரம் (கோபம்) (3)

அப்புதம் (வியப்பு) (4) சாந்தம் (நடுவுநிலை) (5) பயாநகம் (அச்சம்) (6) பீபத்ஸம் (வெறுப்பு) (7) ஹாஸ்யம் (நகை) (8) கருணை, சோகம் (துயரம்) – அவலம் என்பது பழைய தமிழ்மொழிக்கு (9) சிருங்காரம் (காமம்) என்பதாகும். பொதுவாக இசைப்பாடலுக்கு நவரசங்களே உயிர் என்பது பாரதியின் கருத்து, பல்லவியானாலும் கிரீத்தனை என்றாலும் இரச ஞானத்துடன் பாடப்படவேண்டும் என்பதே பாரதியின் எண்ணம். இவ்வெண்ணத்தின் அடிப்படையிலேயே,

“ரஸ ஞானமில்லாதபடி பல்லவிகளும் கிரீத்தனங்களும் பாடுவோர் ஸங்கீதத்தின் உயிரை நீக்கிவிட்டு வெற்றுடலை அதாவது பிணத்தைக் காட்டுகிறார்கள். இக்காலத்து ஸங்கீத வித்வான்களிலே பலர் ‘ஸங்கீதத்திற்கு நவரசங்களே உயிர்’ என்பதை அறியாதவர்” (பாரதியார் கட்டுரைகள், ஸங்கீதவிஷயம், ப.210)

என்கிறார். மகாகவி முதன்முதலாக ‘கண்ணன் எந்தாய்’ எனும் கவிதையை 1913-இல் ‘ஞானபாணி’ வில் வெளியிட்டார். பிறகே ‘கண்ணன் பாட்டு’ எனும் தொகுப்பைத் தனது நண்பர் பரவி.சு.நெல்லையப்பரின் வாயிலாக 1917-இல் வெளியிட்டார். பொதுவாக இறைவனைக் காதலனாகவும், காதலியாகவும் புனைந்து பாடுகிற மரபை ‘நாயக நாயகி பாவம்’ என்பர். இத்தகு ‘பாவ’ நிலையில் கண்ணனைப் பாடியதற்குக் காரணம் அதிதீவிர பக்தியும், திவ்வியபிரபந்தப் பாசுரங்களின் மீது மகாகவி வைத்திருந்த பற்றுதலும் எனலாம். இதுகுறித்து சிவ.மாதவன் கூறுகையில்,

“பாரதியார் கண்ணனைக் காதலனாக உருவகித்துப் பாட, இறைவனைக் காதலனாகவும், தம்மைக் காதலியாகவும் எண்ணிப்பாடிய நாயன்மார் ஆழ்வார்களின் பாடல்கள் பின்புலமாய் அமைந்தன. இரவீந்திரநாத் தாகூர் ஓரிடத்தில் இறைவனைக் காதலியாக வருணித்துள்ளார்; பாரதி தாகூரிடமிருந்து இம்மரபைப் பெற்றிருக்கலாம் என்பர். மு.கோவிந்தசாமி, கவித்திறன், பக்.61-62) ஆயின் தமிழிலக்கியத்தில் இம்மரபு இருந்ததற்கான சான்று உள்ளது. திருவாசக வியாக்கியானம் எழுதிய சீகாழித் தாண்டவராயரின் குறிப்பில் ‘நாயகி பரம்பொருளாக நாயகன் பக்குவான்மாவாக’ என்னும் தொடர் வருகின்றது. இத்தொடரைப் பாரதி அறிந்திருக்க வேண்டும். இதனை அடிப்படையாகக் கொண்டே இறைவனைக் காதலியாகவும் தன்னைக் காதலனாகவும் எண்ணிப் பாடல்களை இயற்றியுள்ளார் என்பர்”.

(ந.சுப்புரெட்டியார், கண்ணன் பாட்டுத்திறன், ப.160-161)

என்று மேற்கோள்களை எடுத்துக்காட்டி கண்ணன் பாட்டின் உருவகத்திற்கான காரணங்களை விளக்கிச் செல்கிறார். (பாரதியார் கவிதைகளில் அணிநலம், சிவமாதவன், ப.139) மகாகவியின் தோத்திரப்பாடல்களை நோக்கும்போது இப்பகுதியிலும் கண்ணன் குறித்த பாடல்கள் உண்டு. ஆனால், இவை இயல்பாய் அமைந்த இசைப்பாடல்களாகும். பல்லவி, அநுபல்லவி, சரணம் எனும் அமைப்புடைய கீர்த்தனை வடிவங்கள். ஆனால் கண்ணன் பாடலில் 'கண்ணம்மா எனது குல தெய்வம்' என்னும் பாடலைத் தவிர ஏனைய பாடல்கள் அனைத்தும் உருகிப் பாடுதற்கேற்ற நீண்ட கவிதைகள், இந்நீண்ட கவிதைகள் தோய்வு அடையாமல் பாடிச் செல்வதற்கு இரசநிலை அவசியமாகிறது. இது கருதியே மகாகவியும் கண்ணன் பாடலுக்கு இரசங்களை வகுத்திருக்க வேண்டும். இவர் ஆழ்வார் பாடல்களில் ஊறித் திளைத்தவர் என்பதை மகாகவியின் வாழ்க்கை வரலாற்றுச் சான்றுகள் அறிவிக்கின்றன. 1909, 1910ஆம் ஆண்டுகளில் 'ஸ்ரீ கிருஷ்ண தோத்ரம்', 'கிருஷ்ணன் மீது துதி' எனும் இருநூல்களை வெளியிட்டமையும் நோக்கத்தக்கது. மேலும் யதுகிரி அம்மாள் கூறிய,

“என் தாத்தாவுக்குச் சங்கீதத்தில் அவ்வளவு ஊக்கம் இல்லாவிடினும் பாரதியார் ஆழ்வாரைப் போல அநுபவித்துப் பாடுவதைக் கேட்டு, ‘ஆழ்வாரும் இப்படித்தான் பாடிவருப்பார், உருப்போடுகிற வழக்கத்தில் அந்த பாவமே போய்விட்டது. இவரைப் போல் எல்லாராலும் பாடமுடியாது’ என்பார் பாரதியார் திருவாய் மொழியில் பத்துப் பாட்டுக்களை முதல் நாள் வாதம் செய்வார். மறுநாள் மெட்டோடு பாடுவார்” (பாரதி நினைவுகள், ப.48)

என்ற கூற்றின்வழி கண்ணன் பாடலின் தோற்றுவாய்க்குப் பாரதியின் பாசுரப்பற்றுதலே காரணம் எனலாம். இரசபாவத்துடன் பாடுகிற ஆற்றல் படைத்தவர் என்பதையும் உணரலாம்.

இரசங்களைக் குறித்த பாரதியின் பொதுவான சிந்தனைகள் இவைதான்.

- இசைப்பாடலின் பொருள் அறியாதவனுக்கு 'ரஸம்' தெரிய நியாயம் இல்லை.
- இரச உணர்ச்சியுடன் கூடிய கீர்த்தனைகளை உருவாக்க வேண்டும்.

- நவரசங்களின் தன்மைகளையும், ஒருபாடலில் இன்னின்ன இரசங்கள் உண்டாகும் என்பதையும் கற்றுத் தெரிந்து கொள்ளுதல் வேண்டும்.
- கருணாரசமும், சிருங்கார ரசமும் தான் நமது நாட்டில் நடைபெறுகின்றன. மற்றவீரம், கோபம், வெறுப்பு, வியப்பு, அச்சம், சாந்தம் என்ற ரசங்கள் காணப்படவில்லை.
- பொருளிலும், ஓசையிலும் 'ரசம்' கலக்காத பாடல்களைத் தமிழ்நாட்டில் வழங்கலாகாது.
- முத்துசாமி தீக்ஷிதரின் பாடல்கள் சமஸ்கிருத மொழியில் இருப்பதால் இவற்றை நமது நாட்டுமக்கள் இரச உணர்ச்சி மிளிர பாடுவதற்குப் பயன்படாது.
- தியாகையர் 'ரசக்கடல்'. இவரது பாடலை இக்காலத்துப் பாடகர்கள் ரசநாசம் செய்தும், சொற்களைத் திரித்தும், விழுங்கியும் பாடுகிறார்கள்.
- ஹாஸ்யரசம் (நகை) தோன்றும்படி பாடினால் மக்கள் கடகட வென்று சிரிக்க வேண்டும். ரௌத்ரரசம் (கோபம்) தோன்றும்படி பாடினால் மீசை துடிக்கவேண்டும். கண்கள் சிவக்க வேண்டும். வீரசமுள்ள பாடலைப் பாடினால் மக்கள் தம்மையறியாமல் முதுகு நிமிர்ந்து தலைதுரக்கி அமரவேண்டும். அவர்கள் விழியிலே வீரப்பார்வை உண்டாக வேண்டும்.
- மகாகவி 'அபிநயம்' எனும் கட்டுரையில் கூத்திற்கான இரசநிலைகளை எடுத்துரைக்கிறார். அதாவது பாகவதர் ஒருவருக்காக 'ரச பண்டாரம்' என்ற சமஸ்கிருதச் சாத்திர நூலிலிருந்து சில சுலோகங்களைப் படித்துக்காட்டி விளக்குகிறார். அதில் வீரசத்தில் ஒருவன் தேர்ச்சியடைய ராமன் முதலிய அவதார வடிவைத் தியானம் செய்ய வேண்டும் என்றும், எந்த நாட்டில் கூத்தர் பயாநகத்தையும், சோகத்தையும் வெளிப்படுத்துகிறார்களோ அந்நாட்டில் பயமும், துயரமும் அதிகப்படும் என்றும் அந்நூல் குறிப்பிடுவதாக மகாகவி விளக்குகிறார்.
- மேலும், உள்ளத்திலே வீரம் இருக்கவேண்டும். உள்ளத்தில் தைரியமும், மகிழ்ச்சியும் வலிமையும் இருக்கும்படி பயிற்சி

செய்து கொள்ளவேண்டும். பாடுவோர் இவற்றைப் பழக்கப்படுத்தினால்தான் குரலில் உவகையும் வீரமும் பிறக்கும். பாட்டிலே களையுண்டாகும் என்பதும் பாரதியின் எண்ணம்.

எனவே, மகாகவியின் கவிதையாகட்டும்; கட்டுரையாகட்டும்; நடைமுறை வாழ்க்கையாகட்டும்; அனைத்திலும் இரச மாபெரும் இடம் வகுக்கப்பட்டிருப்பதை அறியவியலும்.

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MYSTICISM: A QUEST FOR UNION

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The term 'Mysticism' is derived from the Greek verb 'muw' which signifies 'to close the lips, eyes, and ears; and to shut the doors of fleeting senses and passing passions'. Etymologically Mysticism implies a relation to mystery. In philosophy, Mysticism is a religious tendency that is a desire of the human soul towards an intimate union with the Divinity. Mysticism in general is a spiritual quest for hidden truth or wisdom the goal of which is union with the Divine or sacred reality. As Evelyn Underhill puts it "Mysticism in its pure form is the science of ultimates, the science of union with the Absolute, and nothing else." Similarly Otto pflleiderer says "Mysticism is an immediate feeling of the unity of the self with God".

Thus mysticism is the arduous search for the union with the Absolute. It is the union of the individual soul with the supreme soul. In extreme forms of mysticism, the self almost seems to merge with God (Monistic). In monistic mysticism the individual self feels identical with and absorbed into the Absolute Self, Brahman, the One Reality beyond the natural world of mere appearance. Here the seeker identifies himself completely with God/Divine. Thus the objective of monistic mysticism is to seek unity and identity with a universal principle. so it is an experience of 'pure unity' or 'undifferentiated unity'. Phrases like being 'embraced', 'melted', 'blended', 'fused', 'faded away', merged in the higher unity' are used to signify the union. In the Muṇḍaka Upaniṣad it is stated that, "Just as the flowing river disappears in the ocean casting off name and shape, even so the knower, freed from name and shape attains to the divine person, higher than the high." (III.2.8) The mystical experience is an experience of undifferentiated unity in which differences have no place. It leads the individual to experience directly and immediately the dissolution of his individuality into the 'One'. The ordinary empirical consciousness disappears and is replaced by a new kind of consciousness - the mystical consciousness. It is called by various names such as 'void' or 'Nirvana' by Buddha, the 'Wild sea', 'the desert', 'the dark night of the soul' by St. John of Cross, 'the dark silence'. This type of mysticism is found in Advaita, Kabir, Sri Ramakrishna and Vivekananda.

Whereas in more traditional forms, the self experiences oneness of communion which appears to dissolve the 'objectified' nature of a SUBJECT-OBJECT mode of knowing or perceiving (theistic). In theistic mysticism the soul, while remaining distinct, feels united by love with God who is believed to have created the soul as a 'likeness'. Thus theistic mysticism seeks unity, but not identity, with God. So it is 'identity –in-difference'. (pantheism) The finite individual is both identical with and different from the infinite. He is identical in the sense that he is inherently infinite in nature; but he is also different from the infinite because he is not annihilated in the mystical ecstatic union. In the moment of mystical union, the divisions between 'I' and 'You' are lost which constitute egoistic individuality. There is the transcending of little 'I' and the affirming of the greater 'I'. His being is not annihilated which would mean reducing to zero. On the contrary, his being expands or enlarges to embrace the All. It is illumined consciousness. For example, St. Teresa of Avila (1515-82) spoke of union with God as spiritual marriage. This type of mysticism is found in Sufism, Christianity and Judaism.

This experience of union is difficult to communicate in ordinary language William James rightly observes "...It (mystical experience) defies expression, that no adequate report of its contents can be given in words". It follows from this that its quality must be directly experienced; it cannot be imparted or transferred to others. and hence various methods are employed to communicate the experience such as the method of Silence, negation, superlatives and paradox.

1. The Method of Silence

As long as the man has not realized the infinite, he indulges in talks or disputes just as an empty pitcher makes a gurgling sound when it is dipped in water. But as soon as he attains the 'bliss of solitude' a man becomes silent. In the state of mystical illumination, the mystic attains a state of living stillness (Śāntam) marked by a deep peace, because the inward silence is the cessation of the agitation (cañcalatā) of the mind. As Radhakrishnan put it, "We cannot listen

to the voice of God when our minds are dissipated, given to restless activity and are filled internally and externally with noise. Progress in silence is progress to the realization of spirit. When silence descends on the soul, its activities are joined to the silent creature power of God." When all the filaments of desire are removed, the aspirant enters into the garden of silence.

2. The Method of Negation

The method of negation is employed for describing the nature of intuitive experience. This is because no quality experienced by man can worthily and appropriately be attributed to mystical experience. It is beyond any type of description or conceptual understanding. Thus in the Brhadaranyaka Upanishads the seers describe the ultimate as 'not this, not this'(neti, neti)' (IV:5.15). Similarly it is stated: "It is not gross, not subtle, not short, not long, not glowing, not shadow, not dark, not attached, flavor-less, smell-less, eye-less, speech-less, mind-less, breath-less, mouth-less, not internal, not external, consuming nothing and consumed by nothing." (II.8.8) It has been rightly stated by Stace, "It does not mean that God is unqualifiedly nothing. The meaning of it is that God is nothing to the conceptual intellect. It does not mean that He has no positive being, but only that His positive being, though revealed to intuition, is hidden from intellect."

3. The Method of Superlative

At times this experience is described in term of superlatives. The supreme Being, they say, is higher than the highest, better than the best. William James says, "It is super-lucent, super-splendent, super-sublime, super everything that can be named." The Ultimate Reality, is described in the Katha Upanishads, as greater than the great (I.2.20). It is also described as, "The one who is eternal among the non-eternal and conscious among the conscious (II.2.13)

4. The Method of Paradox

When mystical experience is difficult to express in appropriate language the method of paradox is used. For example, Richard of St. Victor says: "In a wondrous fashion remembering we do not remember, seeing we do not see, understanding we do not understand, penetrating we do not

penetrate." Similarly in the Atharvaveda the Vedic seers say: "Thou art woman, thou art man, thou art boy, thou art the Girl" (X.8.27). Also in the famous verse of the Ishopanisd (5): "It moves and It moves not (tad ejati tan naijati); It is far and It is near (Tad dūre tad vad antike)". Though the ultimate reality is described as both positive and negative simultaneously, there is in fact no such contradiction. The divine reality is beyond any contradiction. In fact the contradictions arise because we try to understand the Reality by logical concepts or the categories of the discursive understanding. To quote Suzuki: "when language is forced to be used for things of this world (the mystical order-the divine order) it becomes warped and assumes all kind of crookedness; oxymora; paradoxes; contradiction, absurdities; oddities; ambiguities and irrationalities." Language itself is not to be blamed for it. It is we ourselves who, ignorant of its proper functions, try to apply it to that for which it was never intended.

Now what can such a person be called? Such a person who attains to this experience of union is called 'a mystic'. Evelyn Underhill says, "the mystic is a person who attains to this union, not the person who talks about it. Not to know about, but to Be, is the mark of the real initiate."

A mystic is one who has had mystical experience of an altered state of consciousness wherein he comes face to face with the Divine reality. Following such mystical experience he develops the powers to perform miracles which he may or may not use. He is the one who has given up all attachment and hence is totally detached. He is a Jīvan-mukta. He works for the betterment of society. He dedicates his life to the contemplation of truth. He is a complete embodiment of virtues. For instance, Ramakrishna had the vision of God in all His forms. He continued to experience God through various disciplines. He dedicated his entire life to the contemplation of God. Even after attaining to the vision of Mother Kali, he served Her and worshipped Her in his own unique way. This was because being a mystic he had transcended the boundaries of formal religion. During the course of his sādhanā he acquired supernatural powers but he did not use them. Because according to him these powers are hindrances to attainment of God realization. He preached to the world the doctrine of

harmony of religions. He demonstrated that all religions are just different paths to reach the God and God in different forms is one and the same God.

Kabir was born as a Hindu but was adopted and reared by a Muslim weaver. He was illiterate, had a family and earned his living by weaving. He demonstrated to the world that leading a family life was not a hindrance for attaining God realization.

He lived at a time when there was a rivalry between the Hindus and the Muslims. He tried to unite both the communities by demonstrating to them that there is only one God who is referred to by different names by different people. Whether you call Him as Rama, Allah, Shiva or Hari, He is one and the same. He also believed in the equality of all men and hence discarded the caste distinction.

He also discarded idol and temple worship, rituals, rites, ceremonies, scriptures, incarnation and many more practices. He also rejected the social evils like the sati system and animal sacrifices. He criticized the externalities of both the religions and regarded as unnecessary in the attainment of God. He was of the opinion that by performing certain rites, rituals and ceremonies one cannot please God.

His main aim was to unite the two communities. He was well aware that unless he diverts their attention from mere external practices of religion to that of pure inward spiritual life, he could not unite them. Accordingly he introduced the spirituality based on Bhakti. The only way to realize God is through the way of love, the way of devotion. One should purify one's heart by driving out all the negative emotions and fill it only with love all directed towards God. Along with it chanting the name of God, that is remembering Him all the time and then surrendering all the karma performed. This practice of devotion came to be known as Sahaja sadhana which means one can contemplate on God while carrying out the normal activities of life. This is what Kabir demonstrated to the world through his own example. He led a perfectly normal family life but at the same time dedicated his life to the contemplation of God. By such a method he attained to the vision of God and hence became a jivan-mukta. A jivan-mukta is one who realizes God in this very life and hence attains liberation-release from the cycle of birth and death. Infact being a mystic he had transcended religion and therefore never adhered to any religion. Moreover on certain occasions he seemed to have performed miracles. It is said that in his childhood Kabir refused to take

nourishment. On being persuaded by his parents, he agreed to take milk. But this milk was obtained in an unusual manner.

Thus Mysticism is an immediate feeling or awareness of the oneness or unity of the self with God through direct experience, intuition or insight in which the sense of separateness or individuality is lost. It is a release from this empirical/transitory existence and entrance into eternal bliss. It is a subjective and personal experience. Mysticism is the intuitive perception of the essential Unity of all things and beings of the world. As Bertrand Russell puts it, "One of the most convincing aspects of mystic illumination is the apparent revelation of the oneness of all things, giving rise to pantheism in religion and to monism in philosophy."

In a mystic the inner and outer aspects harmonize in union with God. So there is enhanced vitality, productivity, serenity and joy. A mystic is one who feels that his experience involves an apprehension of the transcendent, is somehow timeless, that it gives them bliss or serenity and that it normally accrues upon a course of self mastery and contemplation. The mystic perceives everything in one act of perception. Since in him all multiplicity is overcome, he realizes that all is in each and each is in all, and God is in all and all is in God; he develops a pantheistic vision. Kabira says, "The inward and the outward are become as one sky, the infinite and the finite are united." It is an expansion of enlargement of one's consciousness; for in the moment of mystical illumination one expands to the universal and knows one's self as the All. It is only when man will extend his consciousness to embrace all creatures, he will pass from ordinary consciousness to cosmic consciousness and from smallness to greatness.

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GENDER DIVIDE IN INFANT MORTALITY-AN OVERVIEW

Joys glory

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The death of young children under the age of one year is measured by the **infant mortality rate (IMR)**, which is the number of deaths of children under one year of age per 1000 live births. The death of a child before the child's fifth birthday, measured as the under-5 child mortality rate (U5MR). National statistics sometimes group these two mortality rates together. Globally, 9.2 million children die each year before their fifth birthday; more than 60% of these deaths are seen as being avoidable with low-cost measures such as continuous breast-feeding, vaccinations and improved nutrition.

Premature birth is the biggest contributor to the IMR. Other leading causes of infant mortality are birth asphyxia, pneumonia, congenital malformations, term birth complications such as abnormal presentation of the foetus, umbilical cord prolapse, or prolonged labor, neonatal infection, diarrhea, malaria, measles and malnutrition. One of the most common preventable causes of infant mortality is smoking during pregnancy. Many factors contribute to infant mortality, such as the mother's level of education, environmental conditions, and political and medical infrastructure. Improving sanitation, access to clean drinking water, immunization against infectious diseases, and other public health measures can help reduce high rates of infant mortality.

Review of Literature

Lexemburger et al., have found that Malaria during pregnancy reduces birth weight, and low birth weight is a major determinant of infant mortality. The authors estimated the impact of Malaria during pregnancy on infant mortality in a Karen population living in Thailand. They found out that Malaria during pregnancy increased neonatal mortality by lowering birth weight, whereas fever in the week before birth had a further independent effect in addition to inducing premature birth. The prevention of Malaria during pregnancy and, thus, of Malaria – attributable low birth weight should increase the survival of young babies.

Szwarcwald, et al., made a methodological approach to infant mortality estimation in Brazil based on vital information provided by ministry of health systems. The study evaluated the available data to establish criteria for

identifying municipalities with serious data deficiencies proposing an adequacy index. They have found out that the Brazilian North presented the most deficient information, with 63% of the municipalities presenting inadequate reporting (35% of the regional population) followed by the North East (29% of the population) in the South. Only 1% of the population showed inadequate information, for the whole country, 12% of the population presented serious problem in the completion of death reports.

Goldani, et al., have determined the trends of infant mortality from 1995 to 1999 according to a geographic area based measure of maternal education in Porto Alegre in Rio Grande do Sul, Brazil. They have found out that the Infant Mortality Rate (IMR) decreased steadily from 18.38 deaths per 1000 live births in 1995 to 12.21 in 1999 (chi-square for trend $p < 0.001$). Both neonatal and post neonatal mortality rates decreased although the drop seemed to be steeper for the post neonatal component. The higher decline was seen in poorer areas. This paper concludes that inequalities in IMR seem to have decreased due to a steeper reduction in both neonatal and post neonatal components of infant mortality in lower maternal schooling area.

Pandey et al., have studied the association between a few social and biological factors with infant mortality level in Karams, a primitive tribe of Madhya Pradesh. The data is based on observations from 945 Karam household in Bredanawagarh and Nagri tehsils of Raipur, Chhatisgarh. They have found that while the biological factors like age of mother and order of birth are highly associated with the infant mortality. The factors like type of household, main occupation and household annual income have shown weak association.

Gokhale, et al., have examined the influence of female literacy on use of Maternal and Child Health (MCH) services and on infant mortality rate using a state level study in India. They have collected data from the national Family Health Survey (NFHS) 1992 and micro-level data collected on rural women aged 15-36 years from Maharashtra. They have identified that infant mortality rate for the worst group.

Farahani M, et al., have studied Rate reductions are evidence that a country is advancing in human knowledge, social institutions and physical capital. Governments can reduce the mortality rates by addressing the combined need for education (such as universal primary education), nutrition, and access to basic maternal and infant health services. A policy focus has the potential to aid those most at risk for infant and childhood mortality allows rural, poor and migrant populations.

Andrews, et al., have examined Reducing chances of babies being born at low birth weights and contracting pneumonia can be accomplished by improving air quality. Improving hygiene can prevent infant mortality. Home-based technology to chlorinate, filter, and solar disinfection for organic water pollution could reduce cases of diarrhea in children by up to 48%.

The State of the World's Children. have determined Simple behavioral changes, such as hand washing with soap, can significantly reduce the rate of infant mortality from respiratory and diarrheal diseases. According to UNICEF, hand washing with soap before eating and after using the toilet can save more lives of children than any single vaccine or medical intervention, by cutting deaths from diarrhea and acute respiratory infections.

Coale AJ, et al.,analysed that Another challenge to comparability is the practice of counting frail or premature infants who die before the normal due date as miscarriages (spontaneous abortions) or those who die during or immediately after childbirth as stillborn. Therefore, the quality of a country's documentation of perinatal mortality can matter greatly to the accuracy of its infant mortality statistics. This point is reinforced by the demographer Ansley Coale, who finds dubiously high ratios of reported stillbirths to infant deaths in Hong Kong and Japan in the first 24 hours after birth, a pattern that is consistent with the high recorded sex ratios at birth in those countries. It suggests not only that many female infants who die in the first 24 hours are misreported as stillbirths rather than infant deaths, but also that those countries do not follow WHO recommendations for the reporting of live births and infant deaths.

Nations MK, et al.,viewd that According to ethnographic data, "popular death reporters" refers to people who had inside knowledge of *anjin*hos, including the grave-digger, gatekeeper, midwife, popular healers etc. — all key participants in mortuary rituals.

Nations MK, et al., studied The bureaucratic separation of vital death reporting and cultural death rituals

stems in part due to structural violence. Individuals living in rural areas of Brazil need to invest large capital for lodging and travel in order to report infant birth to a Brazilian Assistance League office. The negative financial aspects deters registration, as often individuals are of lower income and cannot afford such expenses. Similar to the lack of birth reporting, families in rural Brazil face difficult choices based on already existing structural arrangements when choosing to report infant mortality. Financial constraints such as reliance on food supplementations may also lead to skewed infant mortality data.

Farmer PE, et al.,viewed that The bureaucratic separation of vital death reporting and cultural death rituals stems in part due to structural violence. Individuals living in rural areas of Brazil need to invest large capital for lodging and travel in order to report infant birth to a Brazilian Assistance League office. The negative financial aspects deters registration, as often individuals are of lower income and cannot afford such expenses. Similar to the lack of birth reporting, families in rural Brazil face difficult choices based on already existing structural arrangements when choosing to report infant mortality. Financial constraints such as reliance on food supplementations may also lead to skewed infant mortality data.

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LOVE AND REVENGE IN EMILY BRONTE'S WUTHERING HEIGHTS AND CHARLOTTE BRONTE 'S JANE EYRE

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Abstract

Emily Bronte was a independent artistically as she was intellectually. She didn't take her form from other authors. She made it up herself as she made up her philosophy of life. Influenced by the times and social background and life experiences her novel reflects a vision of human nature and of the society in which she lived. In Wuthering heights, Bronte's says a story in two aspects (i) Love and (ii) Revenge as its theme. Love and Revenge are there in the story. But the story does not stop at their level but presents those aspects of human nature, which are responsible for the type of love and revenge. The theme of love and revenge develops from the unnatural association of these contrary nature.

Bronte could portray a moral beings like Catherine and Heathcliff with total honesty and understanding yet remain completely aware of what the inevitable consequences of their behaviour must be. From these analyses, people can reach a systematic and profound understanding of Love and Revenge and thus will leads the connotation of the novel.

Introduction

Emily Bronte is best known for her only novel Wuthering Heights which is monument in the history of English Victorian literature. In more than one century, Wuthering Heights has been one of the most famous and wonderful works of English Literature ranging from subjects to writings skil even to social significance.

It is more than twenty years since the first edition of Emily Bronte's works appeared and still her poems, whose vigorous simplicity, passion and concentration are unsurpassed by any poems written by a woman in this century are a sealed book to the American public and even in England. She is known only through the medium of Wuthering Heights. Wuthering Heights as a matter of fact, presents two contrary aspects of human nature and their proper and improper functions. Its characters are the symbols of two opposite principles of calm and storm and they act and react on each other according to their nature. Lord David Cecil's interpretation of the novel has been given "Emily Bronte two principles are operative in the world -the principle of storm and the principle of calm. Neither is good neither is bad. Only when in their earthly incarnations they are diverted from the following the course that their nature dictates do they become negative forces of weakness and destruction. The conflict is not between right and wrong, but between like and unlike. Ultimately the single principle behind them both imposes an equilibrium. (ie) Catherine is drawn to Heathcliff not because she admires him and certainly not because she

feels any tenderness towards him, because he's more myself than I am, as she says. And Heathcliff's nature does not find fulfilment in destruction, for it is not primarily destructive its ultimate aim is union with Catherine.

Through the medium of a love story the Victorian novel offers to our view a picture of life and society. No such attempt is made in this novel. The typical triangular love with a hero, a heroine and a villain is not presented in it. Besides, love does not end with the death of the hero and the heroine, but continues even beyond their physical death. Likewise, revenge does not end with the death of the enemy, but passes on after his death to his child. The story develops through three distinct stages.

Thus this article offers an interpretation and underlines Emily Bronte 's vision of love and revenge. So this study aims to find out the basic purpose is to show how good may conquer the evil in human nature what interests her even more in the conflicts between one all demanding love itself contaminated with vindictive resentments; and several fully grown hatred's in one man's soul. I examine this peculiar story of love and revenge is rooted in the equally peculiar psychology of its characters.

Love in Wuthering Heights

The central love situation in the novel is the love of Heathcliff and Catherine. It is a love of unique intensity. Time has no effect on it, so that its intensity does not abate even after the heroine 's death. Heathcliff 's love for Catherine is as strong after her death as it was during her

life. He believes in the continuity of existence in some form even after death. So, Catherine's death does not separate him from her. He believes that she still exists in some form and will ultimately be united to him. That is why when Mr. Lockwood relates to him his nightmare in which the spectre of Catherine appears before him, Heathcliff frantically asks about the spectre to come to him, believing it to be a real entity. "He got on the bed, and wrenched open the lattice, bursting as he pulled at it, into an uncontrollable passion of tears. 'Come in ! Come in ! he sobbed, Cathy, do come. Oh do - once more!' ". These words are spoken years after Catherine's death and they bear ample proof of the fact that the youthful intensity of passion continues unabated even in the middle age.

In Browning love is an eternal passion, and the lover pursue the object of his love through the ages, but is united to her in a ghostly form and in the same locality where he lived. After their death the lover and the beloved turn ghosts and are seen together in that form. They are often seen together as ghosts inside Wuthering heights particularly on stormy nights. So after their marriage Hareton and Catherine go to live at the Grange and leave the Heights to the ghosts, where they live undisturbed by any living beings.

After the death of Catherine, Heathcliff visits her grave every night in the hope of seeing her spectre. One day he digs her grave with the intention of taking her dead body in his arms while do so he hears a sigh above her grave and thinks that it is Catherine's spectre which is sighing above her grave. Then he stops digging but still he hopes to meet her spectre and united to it whether alive or after his death. As the story suggests, during his nightly walks on the moors he does see Catherine's spectre to which it is united when he himself is turned to a spectre after his death. He has a strong and imperishable longing for an inseparable union with Catherine after his death. So he bribes the sexton so that he buried him beside her after his death. He has a strong passion that possesses him throughout his life is everlasting union with Catherine and death is no barrier to that union. The barriers that separate the lovers during their lifetime are removed after their death, so that there is no obstacle to their union after this life. They could not be united during lifetime. But after their death they exist in an inseparable association at the very place, which saw their separation during life-time.

it is a deep craving of the soul for union with the loved one, not for the sake of sensual but spiritual satisfaction. The union with the loved one, not for the sake of sensual

but spiritual satisfaction. The union comes to the two lovers after their death when they are disembodied spirits in which state the question of sensual gratification does not arise. They feel that they are part and parcel of each other, that each is a continuity of the other's existence, so that living alone without the other is only half existence. Each desires to complete his or her life by union with the other. The passion of love, therefore, is basically an insatiable craving of the soul to seek completion through union with its counterpart, the object of love. A state of separation is a state of incompleteness; completion comes through union. If such a union and completion is not possible in this life, it would be achieved after death. this seems to be Emily Bronte's concept of love.

Revenge in Wuthering Heights

In Wuthering Heights, the feeling of revenge can be seen through the actions of many of the characters but is more significantly seen through the actions of our main protagonist Heathcliff. The moment Heathcliff came to Wuthering Heights began to loathe him because he was jealous because of the attention Mr. Earnshaw bestowed upon Heathcliff. This jealousy sparked into the hatred and once Mr. Earnshaw passed away and he returned from boarding school, Hindley's abuse of Heathcliff began. He forced him to work amongst the servants of Wuthering Heights, denied him rights to education and forbid him and Catherine socialize.

Heathcliff plans revenge not only on Hindley but on Edgar Linton and his family. The seed of hatred between Heathcliff and Edgar Linton was planted when Edgar and Catherine had married when he was away. The hurt that he feels from their marriage is the one thing he adored. The pain was more unbearable given he heard Catherine affirm her feelings of love for him, but nevertheless she married Edgar. This also leads to hate for Hindley because he who tainted Heathcliff to the point where even Catherine's love for him could not make her stay with him.

His first task of revenge is to destroy the life of Hindley. He first begins by taking merits of constant drunken state of Hindley and he begins, gambling on the property of Wuthering Heights. Once Heathcliff has possessed all of Wuthering Heights. He allows Hindley stay as a guest but not as owner of Wuthering Heights.

Now Wuthering Heights is fully under the control of Heathcliff. Heathcliff denies Hareton's any education and forces the boy to work as a slave how he was treated by Hindley after the death of Mr. Earnshaw. Later his focus

moves towards the Linton's because of the marriage between Linton and his only true love, Catherine. His first step in destroying of the Linton house is seducing Edgar's younger sister Isabella. This lead to marriage between Heathcliff and Isabella and they had a child. However, their union was by no means blissful given it was only a ploy to steel one of Edgar's most precious possessions, his sister. In his view that Edgar stole Catherine from him and so he married Isabella, who had a sincere love towards him but he would beat his wife as well as his deathly son also.

The malevolence revenge Heathcliff does not just end with the exploitation of Isabella but he considered his son as an advantage to his master plan of retribution. He forces his son Linton to seduce Edgar's daughter, Catherine and marry her. This clearly shows that how he planned to rob Edgar's final possession, his daughter.

This further shows his wickedness nature to destroy the life of his enemy's daughter also. Later Linton Heathcliff died. Then Catherine begins to override the superficial antagonism that heathcliff's actions have raised

between Catherine and Hareton they fall in love. The only obstacle left to the re-establishment of harmony in Heathcliff's antagonism. Later it too changes. He forgets his rage, he forgets even to satisfy the wants of physical nature, he wants only to unite himself with Catherine within two days his wish satisfied he died. At last Hareton and Catherine settle down happy and united at Thrushcross Grange.

Conclusion

Therefore Wuthering Heights cannot be regarded as an ordinary story with love and revenge as its theme. Love and Revenge are there in the story. But the story does not stop at their level, but presents those aspects of human nature, which are responsible for the type of love and revenge presented in it. Its characters are symbols of two contrary aspects of human nature-calm and turbulent. The theme of love and revenge develops from the unnatural association of these contrary natures.

MIGRATION OF MARGINALISED COMMUNITIES; OPPORTUNITIES AND CHALLENGES: A STUDY AMONG THE MIGRANT FISHERMEN FROM KERALA

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Abstract

The fishing community in Kerala is a marginalised community. Socio-economic condition of the community is so pathetic that it is comparable to that of the Scheduled Tribes and Scheduled Castes. As among other sections in the state, migratory tendency is high among the fishing community. Within the country, fish workers from the state tend to migrate mainly to Gujarat, Maharashtra, Karnataka, Andhra Pradesh, Goa, Tamil Nadu and Orissa. Internationally, fishermen from Kerala migrate mainly to the Arabian Gulf to work in the fishing sector. The present study focuses on the migrant Malayali fishermen in three fishing centres in the Gulf region, namely; Ajman, Dubai and Ras Al-Khaimah. The findings of the study point out that they are being exploited and their rights are denied at the destination. Illiteracy and lack of social exposure make them more viable to exploitations. The findings points towards appropriate policy formulations and its effective implementation in the state as well as in the Gulf countries where there the migrant fishermen from the state work.

Keywords: Migration, marginalised community, fishing community, fishermen, opportunities, challenges

Introduction

Migration is an important demographic process that has been an essential and significant feature of human history since time immemorial. As Castles and Miller (1993) rightly say, we are now living in "the age of migration". Migration is often seen as an opportunity for the social and economic emancipation of individuals, families, communities and countries at large. The services of migrants are clear opportunities for both the countries of their origin as well as destination. It directly increases the earning capacity of the migrant and enhances the capabilities and functioning of their dependents. Indirectly, the remittances boost up the national interests specifically by enabling to overcome trade deficits and achieve economic growth.

Kerala is well-known for its migratory population. There is hardly any part of the world where Malayalis are not seen today. The number of Malayalis living outside India in 2008 was 21.90 lakhs (Zachariah and Rajan, 2009). However, the benefits of migration are not equally enjoyed by all sections of people in the state. Zachariah et al. (2003) in their study state that the lowest propensity for migration, emigration as well as out-migration was found among the outlier sections in the state. As a result they have benefited little from this most dynamic economic activity. As educational qualifications stand as one of the major factors of out-migration from the state, the outlier sections as a result of their educational backwardness are

naturally excluded from the process. Consequently they fail to convert it as an opportunity for their socio-economic development. Their educational backwardness makes them more vulnerable to exploitation. The fishing communities in Kerala is one such category. Their socio-economic background is very poor (Raj and Christopher 2016). The limited livelihood opportunities in the state compel even the uneducated fishermen to migrate at greater risks to Gulf countries. But their backwardness in education restricts them from enjoying its advantages and exposes them to bundles of hardships and human rights violations. In spite of these hardships, a significant number migrate every year to fertile fishing grounds across the world. In this context this paper tries to find out the challenges, vulnerabilities and human rights violations that migrant fishermen in the Gulf countries are exposed to.

Objectives

The overall objective of the paper is to bring into light the human right violations that migrant fishermen from Kerala working in the Gulf countries are forced to undergo. The specific objectives include:

1. To analyse the vulnerability of fishing community in Kerala.
2. To explore the trend of migration of fishermen from Kerala

3. To bring into limelight the human right violations that the migrant Malayali fishermen in the Gulf countries are exposed to.
4. To put forward some recommendations.

Method

This paper is based on the primary data collected from 210 Malayali fishermen, working in 30 groups of 6 to 8 fishermen each, in three fishing centres in the Arabian Gulf namely; Ajman, Dubai and Ras Al-Khaimah in U.A.E. Data collection was carried out with the help of a pre-set questionnaire. The questions were drafted in such a way as to collect information regarding the reasons for their migration, the working and living conditions at destinations, as well as the human rights violations they are forced to undergo. Snowball sampling technique was adopted for sample selection. Additional qualitative information was collected through Focus Group Discussions (FGDs) with the return migrant fishermen from the Gulf countries.

Fishing Community in Kerala: A Marginalised Community

Clement Lopez (2002) looking at the fishing community from a class perspective defines it as those who are engaged in fishing, which can be taken in the 'class' (working class) sense. For M.K. George, fishermen community is "the society of those who are part of the ancestry and culture of fishing. It includes families and individuals not actively involved in fishing but who belong to the castes considered to be following fishing as their traditional occupation and it excludes those families and individuals who practice fishing but do not belong to the castes considered to be following fishing as their traditional occupation" (George, 2002). This definition considers caste as the basic criteria of inclusion in the community. Accordingly, there are people who are engaged in fishing but outside the domain of caste, such people cannot be considered as part of the fishing community in its strict sense. However this paper focuses only on traditional fishermen. According to Thomas Kocherry, the traditional fisher folk include those men, women and children who earn their livelihood by involving in the harvesting, processing and marketing of fish and fish products. Therefore, traditional fisher folk include:

1. Artisanal fishermen, working on non-mechanized and motorized crafts in coastal waters.
2. Fishermen working on mechanized boats in coastal waters.

3. Workers at fish landing centers involved in unloading, sorting, freezing, etc.
4. Workers involved in traditional methods of fish curing and drying.
5. Workers employed in the prawn peeling sheds.
6. Workers in fish processing firms.
7. Workers involved in marketing of fish within the state. They include men, women and children (NFF 1991).

Even though the 'Kerala Model Development' is widely appreciated, its implications for the marginalised communities like the fisher folk are unconvinced. The fisher folk in the state lag well behind other communities in its demographic and socio-economic characteristics (Raj and Christopher 2016). The fishing community in the state comprises of fishermen from three different religious groups, namely; the Christian, the Muslim and the Hindu.

The following table presents the district wise distribution of marine fishermen population in the state.

Table 1 District wise distribution of marine fishermen population (2012-13)

Sl. No	District	Male	Female	Children	Total
1	Thiruvananthapuram	61568	54397	48362	164327
2	Kollam	38402	32478	19035	89915
3	Alappuzha	42565	38853	26325	107743
4	Ernakulam	28267	26499	16546	71312
5	Thrissur	27628	27837	15848	71313
6	Malappuram	30625	24902	22761	78288
7	Kozhikode	37533	32739	25069	95341
8	Kannur	20205	18361	15693	54259
9	Kasaragod	1865	15923	9844	42623
Total		303658	271989	199483	775130

Source: Kerala Marine Fisheries Statistics 2013

Migration as opportunity

It is popularly accepted that the presence and services of migrants are clear opportunities as they contribute to both countries of their origin and destination through their remittances and labour. Developed countries mostly benefit from the brain-drain of immigrants. Agricultural activities, hotel industry, old-age homes, domestic work and so forth in the host countries benefit from the services of immigrants. They enhance the overall wellbeing of migrant families by supporting them economically and socially and promote the national interests of receiving countries. Similarly the countries of origin directly and indirectly benefit from it. It directly

increases the earning capacity and enhances the capabilities and functioning of the dependents of migrants. Indirectly it boosts the national interests specifically through their remittances which help to overcome trade deficits and achieve economic growth. Further, migration facilitates national and international cooperation between people and states. Ban Ki-moon (2013) considers migration as a powerful tool for reducing poverty and enhancing opportunity as 232 million international migrants bringing consistent benefits to countries of destination and origin through their essential labour and remittances. He invites nations to embrace it as a key enabler for equitable, inclusive and sustainable social and economic development. Migrants, through their valour, vigour and relentless work, help societies to be more prosperous, robust and diverse (Mathias 2014).

Migration trend of Fishermen from Kerala

Kerala is known for its migratory population. Even though the phenomenon can be seen among the fish-workers as well, backwardness in education not only restricts them from taking the full advantage of the process but also exposes them to endless hardships. In spite of the hardships, a sizeable number of fishermen migrate every year to fertile fishing grounds and processing plants. If the principal destination of international migration is the Arabian Gulf, those of the internal migration are Gujarat, Maharashtra, Karnataka, Andhra Pradesh, Goa, Tamil Nadu and Odisha. The period of internal migration generally varies from two to ten months, while that of international migration is two to five years based on contract regulations (Mathias 2014).

The major types of migration found among the fisher folk are commutation, circulation and out-migration. Commutation is the expansion of work space by fish-workers who leave home to return in the evening or next day or a few days later. They do so regularly and even land their boats in other villages. Commutation depends on the fishing season, ban period for fishing, availability of fishing harbours and catch. Circulation is the expansion of work space for a longer period during which even the residence of the fish-workers may be shifted temporarily in connection with the mobility (Rajan 2002). The spatial mobility of fishermen to other districts in the state and to other states within the country comes under this category. If fishing activity based on the nearby landing centres and fishing harbours constitute the former type, seasonal internal and inter-state migration represent the latter. The

fish-workers' mobility also relies on the seasonality of climatic conditions such as rain, storms, eclipses and tides as well as the availability of fish. Search for the availability of fish takes fishermen to different locations of mud-banks that are clear indications of availability of fish in sufficient quantity. 41 rivers in Kerala end in the Arabian Sea preparing favourable conditions for abundant fishery habitat (Vasudevsharma 2012). This motivates internal seasonal migration. Sherry Joseph writes that 10 percent of the fishermen in Kerala migrate every year in search of fertile fishing grounds (Joseph 2003). 76 percent of the fishermen from Thiruvananthapuram district migrate in this manner (Rajan 2002). The female fish-workers from different parts of the state who work in the fish-processing plants in different parts of the country also belong to this category.

As the availability of fish-stocks in the inshore areas has been reduced drastically, fishermen are compelled to undertake offshore fishing activities at high risks. As a result a new trend of prolonged commutation is seen among the fishermen who venture for deep-sea fishing in small fishing boats. A group of fishing boats, each with five to ten fishermen, jointly venture into deep-sea fishing. After fishing for a month or more, one of the boats with two or three fishermen returns to the shore with fish from all boats. After selling the fish they collect basic amenities such as fuel and ice and sale back to join the group. This process takes place in turns. Fishermen thus spend weeks and months continuously in the deep-sea with little contact through those return to sell fish and collect amenities. Absence of communication and long abstinence from family and social life will have repercussions at personal, familial and social levels (Mathias 2014).

These fishermen are constrained to remain in the little space and facilities available in the boats. Huge merchant ships especially during nights is a nightmare to them. There are no effective rescue systems to meet unfavourable situations of weather and accidents. Their return after fishing is not guaranteed. Collision of Italian and Indian merchant ships with two fishing boats from Kerala in 2012 which took away the lives of seven fishermen reveal the high vulnerability involved in deep-sea fishing. In such incidents the culprits not only escape without assuming the responsibility but belittle the loss of precious human lives and picture the victims as pirates. They also try to justify their acts based on silly arguments like the right to passage in international waters over the right to life and livelihood. Loss of fishing crafts and gears

in such incidents push the fishermen families into indebtedness. The insurance companies are often reluctant to cover their crafts and gears due to this high risk involved. Absence of effective maritime monitoring systems and law enforcement aggravate their hardships. Sanjeev Gosh and Ravindran Nair unveil the government failures in ensuring the security measures in the marine territorial as well as Exclusive Economic Zones (EEZ) of India (Ghosh 2012; Nair 2012). Such neglects makes the marine fishery sector the most accident prone one. As per reports, in Kerala alone every year an average of 56 fishermen die during fishing in the sea (Ghosh 2012). However in this paper international out migration of Malayali fishermen to the Arabian Gulf alone is considered.

Migrant Fishermen in the Arabian Gulf

The ILO has classified international labour migration into two categories - settlement migration and contract migration. In settlement type of migration people migrate from one country to another in search of secure jobs and settle there. In contract migration a worker is officially granted permission to take up some specific job of an enterprise in a foreign country under a contract. The contract can be either individual, between the worker and the employer or collective. In a collective contract a group of foreign workers are being admitted for some specific job/s under a single authorization by an employer. It is usually called block visa or group visa (Zachariah et al. 2002).

Kerala enjoys the credit of having the largest share of non-resident Indians. The number of non-resident Keralites was estimated as 27.4 lakhs in 2008, out of which 18.5 lakhs were working in the Gulf countries (Zachariah and Rajan 2008). The non-resident Keralites play a vital role in the poverty reduction and overall development of the state. The migrant fishermen from the state form a sizeable number. Even though several studies have been undertaken to assess the impact of migration on different communities in Kerala, they keep silent about the fishing community. However Zachariah et al. (2003) pointed out that the lowest propensity for migration, emigration as well as out-migration was seen among the outlier sections that have benefited little from this most dynamic economic activity. One among the major reasons of out-migration from the state being high educational attainments, the marginalised sections are naturally excluded from this highly beneficial process as they remain educationally backward. Consequently they fail to convert it as an

opportunity for their social and economic development. Still, as the livelihood opportunities back home are bleak, even the uneducated fishermen are compelled to migrate at greater risks to different Gulf countries.

Though there are no systematic studies on international migration of Kerala fishermen, one could trace its beginning with the offshoot of the mechanization process of the fisheries sector in the state in the 1980s. From 1980s onwards the flow of emigration gradually increased and now hundreds of fishermen are working in various fishing-centres across the Gulf countries (Mathias 2014). The prominent destinations are United Arab Emirates (U.A.E), Saudi Arabia, Bahrain, Qatar, Oman and Kuwait. This paper tries to analyse the conditions of migrant fishermen from Kerala in three fishing centres namely Ajman, Dubai and Ras Al-Khaimah in U.A.E.

Demographic and socio-economic profile of the respondents

Among the 30 groups of the fishermen, 16 groups belong to the Christian community and 7 groups each from Hindu and Muslim communities. The following table presents the community wise distribution of the sample fishermen.

Table 2: Distribution of respondents according to their religious background

Sl.No	Religion	Number	Per cent
1	Christian	107	51.0
2	Hindu	53	25.2
3	Muslim	50	23.8
	Total	210	100

The migrant fishermen work and live exclusively with their own community members. It may be because of the fact that the owner of the craft may ask the existing workers to bring in workers as many as required. The Christians fishermen mainly hail from the southern districts of Kerala (Thiruvananthapuram and Kollam), the Hindus from the central part of the state (Alappuzha and Trissur) and the Muslims from northern Kerala (Malappuram). Each group has a local native head (Arab) who owns the craft and gear. The random selection of the groups justifies their relative strength in Kerala where the Christian marine fishermen constitute the majority.

Table 3 Distribution of respondents according to their educational level

Sl.No	Educational level	Number	Per cent
1	Secondary level	54	25.7
2	Primary level	126	60
3	Illiterates	30	14.3
	Total	210	100

It can be seen that 25.7 percent of the respondents completed secondary school education, 60 percent had only primary education and the remaining 14.3 percent are illiterates. They had to depend on their literate colleagues for letter correspondence and communications of other types. It is surprising to find that not even a single respondent was found to have educational qualification above secondary level. This is a reflection of their poor socio-economic level. The relationship between education, socio-economic development and exploitation has been well established.

There exists a direct correlation between migration and education. In India high rate of mobility, irrespective of its internal or external character, is seen among the educated sections (Ozden and Sewadeh 2010). It is a fact that educated migrants easily find solutions to their problems as they can adapt themselves fairly well to other cultures. Their educational attainment places them in an advantageous position as they will have to undergo comparatively less exploitation and enjoy more opportunities than the uneducated ones. Kerala stands as a typical example in this regard with better position in the case of development indicators.

Determinants of Migration

As regards the factors that promote migration, for majority, their migration journey has a close connection to their socio-economic conditions. Poverty, unemployment, non-availability of fish, low income from fishing, absence of savings, seasonality of fishing, and climatic conditions like unfavourable monsoon are found to be the major push factors. Comparatively high security in fishing due to the use of modern crafts and gears, reasonable pricing for fish, high regard for Gulf employees or the Gulf mania have been listed as the major pull factors that attract fishermen from Kerala to the Gulf countries. It is interesting to note that 28 per cent of the respondents pointed out that Gulf mania was the major motivating factor for their migration.

Table 4 Distribution based on expenses incurred on migration

Sl.No	Expense	Number	Per cent
1	50000 – 60000	9	4.4
2	60001 – 70000	26	12.4
3	70001 – 80000	52	24.7
4	80001 – 90000	58	27.6
5	90001 – 100000	30	14.3
6	100001 – 110000	14	6.6
7	110001 – 120000	12	5.7
8	120001 – 130000	9	4.3
	Total	210	100

The expenses related to migration that include visa fees, one way air ticket, agent's share and so forth varies from Indian Rupees 50000 to 125000. 10 percent of the respondents reported that they had to spend only the ticket charges. It can be observed from the table that majority of the respondents spent an average of Rs. 70000 to Rs.90000 for their border crossing.

Table 5 Distribution based on the source of income to meet migration expenses

Sl.No		Number	Per cent
1	Own savings	53	25.2
2	Borrowed from relatives/ friends/neighbours	67	31.9
3	Borrowed from bank/ money lenders	38	18.1
4	Sold/mortgaged gold ornaments	42	20
5	Other sources	10	4.8
	Total	210	100

It can be observed from the table that a large majority (74.8%) of the respondents had to depend on some source from outside to meet their migration expenses as only 25.2 per cent could manage their migration journey with own savings. When 31.9 per cent of the respondents depended on their friends, relatives or neighbours, 18.1 per cent met the expenses with bank loans or loans from money lenders who charge very high rates of interest. However those who depended on the banks for loan are very few as the banks require several documents such as title deeds, tax payment receipts and encumbrance certificates or financial bond as security. Unfortunately the poor fishermen are

unable to meet these requirements. Most of the fishermen are living in puramboke land where they possess no ownership rights. Since their economic condition is very critical no one will be willing to provide financial surety to them. It is in fact an irony that the same individuals who were once denied loan for migration due to their inability to produce required documents, once somehow they reach the Gulf countries, send money back home through the same banks. A rethinking on the part of the banks is required. The bank authorities must recognise the fact that the beneficiaries of banks actually contribute very little to the banks. On the other hand it is the large majority to whom the banks deny the services such as loans actually contribute much greater than the services they get from the banks. The apathy of banks towards the marginalised sections like the fishermen actually make them depend more and more on money lenders, as they are more friendly and approachable who on the other hand extract higher rates of interest. This immerses them into the clutches of indebtedness. Another 20 per cent had to either sell or mortgage the gold ornaments of their wives to meet the expenses related to the migration journey. 4.8 per cent of the respondents depended on other sources such as mortgaging coconut trees or houses to meet the migration related expenses. Some 15 percent responded that they migrated on the condition that they have to pay back to the relatives who helped them to migrate. When asked about the period required for paying back their debts, the majority answer was two to four years. This means that around 75 per cent of the respondents have to work in vain for the first two to four years as most of their earnings will go for repayment of debts. During this period they may have to borrow money from somewhere else to meet the expenses of the family which again pulls them into the debt trap.

Working Conditions

Regarding their working conditions, all unanimously agreed that they are contract workers who cannot own and operate fishing crafts and gears. The owners of the crafts and gears are the native Arabs and their sponsors. Not even a single fisherman is holding his passport with him. The native sponsor gets hold of the passport of the emigrant workers at the moment they reach the country. Seizing of the passports, the only official identification mark of the emigrant fish workers, forces the migrant workers to work like bonded labour under the sponsor. These poor fishermen will not have any freedom

to move out. They have to work under the conditions stipulated by the native owner. 60 percent said that they had not signed their work contract. In many cases, agents who act as intermediaries between the sponsors and the fishermen play this role. Another 30 percent reported that they were compelled to sign a new contract after their arrival at destinations. In effect only 10 per cent of the respondents have signed the actual contract. Even they are unable to react the breach of contract on the part of the sponsor as their passport is with the sponsor. U.A.E. immigration rules insist that the employer should meet all the costs connected with recruitment including travel expenses of return journey. Clear stipulations regarding working hours, wages, non-wage benefits and accommodation will be there in the original contract. No fee for visa except the medical check-up expenses should be levied from the employer (Zachariah 2002). But nothing turns good for this poor lot.

The bonded nature of the labour is stronger in the sense that they are always under the surveillance of their sponsors. They are not allowed to go for fishing without natives. They are supposed to adjust with the limited accommodation facility provided for rest and leisure. In many cases, the migrant fishermen do not have separate accommodation facilities. They have to confine themselves with the facilities available in the fishing boats for accommodation and leisure. 30 percent of the respondents reported that they do not move out of the fishing boat after they return from their work signifying that they don't have separate accommodation facility on land. Instead of the stipulated 8 hours of work, they are forced to do an average of 12 hours of work daily. Another 10 percent also do extra jobs by way of helping the sponsors in their house-hold activities. No migrant fisherman receives a fixed monthly salary. They get a share of the catch. After deducting all expenses, the total income is divided into two: one part for the sponsor and the other half shared among the workers. Some sponsors show reluctance to give their share in full and on time.

Often the migrant fishermen do not get the support and help from sponsors at times of accidents and emergencies. There was an incidence of two months-long imprisonment of two fishermen who had been taken away by the Qatar coast guards while they were fishing in a boat of a Bahraini. Even though three fishing boats were taken away by the Qatar coast guards, the other two were released with the fishermen as soon as the owners of the boats paid the fine. But the owner of the third boat did not

show any interest for the release of the fishermen since he had to pay a fine of 200 Bahrain Dinars. These two fishermen were imprisoned for two months and finally at the mercy of their fishermen friends from Qatar, they were released after paying the fines (Sevaritus, 2005).

In U.A.E. it is compulsory that a minimum monthly salary of 800 Dirhams should be shown in a labour visa application. But as noted above no fisherman receives a monthly salary.

Table 6 Distribution of respondents according to their monthly income

Sl. No	Monthly Income (Dirhams)	Number	Per cent
1	250 – 400	12	5.7
2	401 -550	26	12.4
3	551 -700	91	43.3
4	701 – 850	51	24.3
5	851 – 1000	16	7.6
6	1001 – 1150	9	4.3
7	1151 – 1300	5	2.4
	Total	210	100

The monthly income of the respondents vary from 250 to 1200 Dirhams. 43.3 per cent of the respondents earn a monthly income between 551 – 700 Dirhams. The proportion of those who earn a comparatively higher monthly income is negligible. On an average level the monthly income of the respondents may come around 600 Dirhams. Fishermen live in groups of 6 to 8 persons. All their expenses are met in common and share their living-expenses equally. Drinking and smoking are their important habits. 50 percent of the fishermen are moderate liquor consumers and 10 percent real drunkards. Majority of them had the habit of smoking. These habits seem to be the natural outcome of their very little chances for social interactions. Normally, an average of 250 to 300 Dirhams is spent towards meeting their monthly expenses. In the case of liquor consumers and drunkards, it may rise up to 400 to 500 Dirham. Often there will be nothing left for saving. During off seasons, 60 percent reported that they have to borrow from their sponsors to meet their living expenses. These realities authenticate their answer that they have to wait till four years to repay their debts. They are the most vulnerable labour group without any kind of protection and security to their life. In such a situation it is natural that the dreams behind their migration are never realized. Zacharia (2002) affirms this in his study. He

writes 'In their anxiety to migrate to the Gulf, many of them were willing to work on whatever terms and conditions the foreign employer prescribed. In many cases the work contract signed prior to departure from Kerala were cancelled on arrival in the U.A.E.; they were forced to sign new contracts before job placement. A disturbing development is that the employers in the U.A.E. try to impose contracts on the workers which violate rules in vogue regarding the non-wage benefits. It is reported that the practice of negation or cutting down of non-wage benefits, denial of accommodation and refusal of air fare for return home, are widespread.'

There are also instances when the fishermen without passports (as sponsors are reluctant to give them even after 4 to 5 years of service) had to run away from the sponsors to return home during amnesty declaration. Then the fishermen have to forego their earnings which the sponsors had postponed to pay and had to bear the cost of return tickets from their pockets. In such instances many of them depend on the mercy of the local Church and other organizations to meet their return expenses.

In short, if migration serves as an opportunity for the capability building of educated people, that is not the case with the less educated fishermen. They are helpless equally in the home land and abroad, in the sea and land. Due to prolonged threats to their life and livelihood their capability building lags behind. Today, the fishermen are almost in a soul-less situation. Their identity loss in the hands of their foreign sponsors seems to be the result of this predicament. Thus the phenomenon of migration instead of becoming an opportunity, results more in the human rights violations in the case of migrant fishermen from Kerala.

Conclusion, Findings and Suggestions

Migration is considered to be one of the most important demographic factors which has implications for the sending and receiving societies as well as for the migrants and their dependants. The temporal and spatial aspects of their movement makes it difficult to monitor them effectively. Some fishermen undertake short term movements over a short distance caused by displacement in the marine eco-system in their place of origin. Some others venture long term movements, over longer distances, sometimes even crossing national boundaries. The route of the migrant fishermen changes in accordance with variations in seasons.

In either case the major problems faced by the migrant fishermen are the 'existential' crisis and human rights violations. They move away from their homes to ensure the well-being of their family. Their concern about the economic security of the family and bright future of their children motivate them to stay away from home for long periods of time. Once they move away from their home, they leave behind their family along with their relationships, culture, land and the traditions as a whole. They feel as if they are totally uprooted from their natural environment.

They also face the problem with local acceptance while they migrate. In some areas, migrant fishermen are accepted for getting local permission for fishing, while in others they are grudgingly tolerated or chased away. Migrant fishermen are often perceived as the main culprits of resource overexploitation (Cassels et al. 2005). They face difficulties during monsoon season. Sometimes even their houses are being washed away by the rough sea. Fishing is increasingly becoming a non-viable option for the local fishermen because of declining catch, deep sea fishing and the low income from it. So they have no other option than to migrate.

Once they migrate and move forward in long expeditions to have a good catch of fish, they face a number of other problems. Frontline magazine published a report on the difficulties which migrant fishermen face in the Indo-Sri Lankan border (Mukul 1999). The report actually is a small version of the problems which migrant fishermen face on a global level.

Excess alcohol consumption is one of the major social evils which affect this community badly. A major share of their earning is spent on consuming alcohol. A fisherman who migrates, migrates not only from the land, but also from his own family. The feeling of loneliness in a distant land forces them to resort to drinking alcohol.

Another major problem faced by the migrant fishermen in the Arabian Gulf is the type of bonded-labour they are forced to undergo. Not only that they are being under paid and made to work longer hours under very poor working conditions, rather even their free mobility is restricted by forcefully abducting their passports. This is a clear violation of their Human Rights. Their educational backwardness makes them more vulnerable to the exploitations and human rights violations. In this circumstance I put forward the following suggestions to ensure their well-being.

- Migration is undoubtedly an opportunity for the right person in the right place. Relation between education and exploitation of migrants has been well established in this paper. Since a sizeable proportion of migrant fishermen are illiterates they have very little social contacts. This makes them easily subside to the atrocities they are forced to undergo. In this context efforts need to be taken at the village level to make fishermen literate. To ensure this, programmes like 'Fishermen Functional Literacy Programme' may be launched.
- Skill development is another key area to be looked into. Fishermen are forced to migrate to other countries to take up fishing occupation just because they do not possess any other skills. Being in the company of fishermen does not provide them opportunities to know what happens in the world around them. Hence all the forms of exploitation, humiliations and human rights violations in the alien land are taken for granted by these poor people. An important means to come out of its clutches is employment diversification. New skills need to be taught to the fisher folk. For this purpose 'community colleges' can be established in fishing villages through which short term courses in marine technology, electrical wiring, plumbing, welding, etc. may be offered to the prospective migrants. This will enable them to find some new jobs in the destination places and thus come into contact with different sections of society.
- Rules are in effect in all Gulf countries regarding how the migrant workers are to be treated. Rules regarding minimum wages, working conditions, accommodation facilities, etc. are specified in all Gulf countries. But often these facilities are kept in papers, the migrant workers do not get them. In this context, Indian embassies in these countries have a significant role to play. They should make regular contacts with the migrant Indians to ensure their safety and security.
- The Indian embassies in the Gulf countries should adopt appropriate measures to ensure that Indian workers get all the benefits, pay as well as non-pay, stipulated in the initial contract and any breach of the contract should be

brought in to the attentions of the concerned authorities.

- The Government of India should take stringent measure to ensure that actual contract is clearly understood and signed by the migrant fishermen

so that no fraud takes place between the sponsors and intermediaries.

These measures will enable the poor migrant fisher folk in the Gulf countries enjoy the real fruits of migration just like any other migrant communities.

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REALISM IN INDRA SINHA'S *ANIMAL'S PEOPLE*

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Indian English Literature which comprises the works of the writers in India who wrote in English language, and their native language is one of the Indian languages. It is frequently referred to as Indo-Anglian literature. It has a long tradition of great writers who were the pillars of Indian English Literature namely Bankim Chandra Chattopadhyay, Raja Rao, Rabindranath Tagore, Nirad C. Chaudhuri, R.K.Narayan, Mulk Raj Anand, Kamala Markandeya, Anita Desai, Ruskin Bond and still there are many writers who are making our literature remarkable.

Contemporary Indian Writing in English is a broad category which includes all kinds of genres like Prose, Fiction, Poetry and Drama written in English. The pioneers of Indian English fiction are said to be R.K.Narayan, Raja Rao and Mulk Raj Anand. Indian English writings made an impact on the society as the proverb goes "Pen is mightier than sword", one can see this clearly through the works of Mulk Raj Anand, how he reveals the greatest crime and punishment of the Caste system which prevailed in India during that period of time. The contemporary writers like R.K.Narayan, Salman Rushdie, Anita Desai, Agha Shadid Ali, Arundhati Roy, Khushwant Singh, Vikram Seth, Amitav Ghosh, Aravind Adiga never evade in revealing the problem which undermines the country. On this long run came Indra Sinha, who through his fiction revealed one of the world's worst industrial disaster which happened on December 3rd, 1984 from the Union Carbide's factory located in Bhopal, just before early dawn a pesticide plant released over 40 tonnes of hazardous gas which depleted the entire city and took toll of lives of many unknowns (a thin plume of white vapour began streaming from a high structure). Caught by the wind, it became a haze and blew downwards to fuse with smoke coming from somewhere nearer the ground. The houses which were packed close with ill-fitted doors and window were heavily affected. They woke up coughing as it exasperated their eyes and mouth. As the dawn approached, the city streets were filled with corpses sprawled in the agonized poses. They lay in heaps with twisted limbs and contorted faces. In some places the dead ones were so many that it was impossible to walk without stepping on them. These were the scenes from an apocalypse happened in the contemporary era in the Indian history. Some, desperate to relieve the agony in

their eyes were washing them in sewage water from the open drains. The hospitals were full of the agony and doctors don't know how to treat them for they did not know which gas or gases leaked, and these were the beginning of a dark and deadly future.

Bhopal is the capital state of Madhya Pradesh in India and this administrative headquarters is well known as the City of lakes for its various natural as well as artificial lakes and is also one of the greenest cities in India. It is the 17th largest city in the country and ranked 131st in the world. The city attracted international attention in December 1984 after the Bhopal disaster, when a Union Carbide India Limited (UCIL) pesticide manufacturing plant (now owned by Dow Chemical Company) leaked a mixture of deadly gases composed mainly of Methyl Isocyanate (MIC) is an organic compound with the molecular formula CH_3NCO . Synonyms are Isocyanatomethane, Methyl Carbamate and MIC. Methyl Isocyanate is an intermediate chemical in the production of Carbamate pesticides, leading to one of the worst industrial disasters in the world's history. It is continued to be a part of the socio-political debate and a logistical challenge for the people of Bhopal.

Indra Sinha's *Animal's People* was nominated for the 2007 Man Booker Prize. Sinha's book is loosely based on the notorious incident at Bhopal in India in 1984, when a pesticide plant run by Union Carbide released about 40 tonnes of toxic gas, immediately killing almost 3,000 people and causing at least 15,000 to 22,000 deaths in total in a single night. Sinha describes the origins of his novel and reflects on the nature of *Animal*, the book's feisty protagonist.

Indra Sinha was born in 1950, the son of an Indian naval officer and an English writer, Irene Elizabeth Phare, who wrote under the name of Rani Sinha. He attended schools in England and India before moving to Britain with his family in 1967. Having failed to persuade the BBC to let him make documentaries he worked as an advertising copywriter in London, notably with Collett Dickenson Pearce. He was voted by his peers, one of the top ten British copywriters of all time. In 1995 he left advertising to become a full-time writer, producing a non-fiction memoir of the pre-internet generation, *The Cybergypsies* (1999). Later he studied English Literature at Pembroke college,

Cambridge. His first novel, *The Death of Mr. Love* (2002), is set in Bombay and weaves a fictional story around the notorious Nanavati murder case which led to the abolition of the jury system in India. Sinha has campaigned and fundraised for the poisonous citizens of Bhopal since 1993. He co-founded the Bhopal Medical Appeal which offered free medical care to people who were affected by the gas and water poisoning in the land of Bhopal. *Animal's People* was shortlisted for the 2007 Man Booker Prize for Fiction and won the 2008 Commonwealth Writers Prize (Eurasia Region, Best Book). Indra Sinha lives with his family in Southern France. *Animal's People* (2007), a more successful one, even if it cannot comfortably be called a more enjoyable book, a coarse wakeup call for the government, a quest for justice stunning humane work of storytelling that makes the right to the heart of contemporary India. Telling the story of the aftermath of a large-scale industrial catastrophe based on the Bhopal disaster of 1984. It is written in the protagonist's point of view. In the beginning Animal was given tapes to record his story. Each chapter is a new tape, the tapes follow how Animal is treated by the people, his thoughts, which are mostly about sex and what he thinks of everything. Moreover Animal desires to walk again- "I used to be human once (Sinha 1)", the desire to be normal again. He hopes with all of his heart that this new American Doctor's arrival to Khaufpur might help him to achieve his dream.

"Realism a mode of writing that gives the impression of recording or 'reflect-ing' faithfully an actual way of life. This term sometimes refers both to a literary method based on detailed accuracy of description. (i.e. verisimilitude) and to a more general attitude that rejects idealization, escapism, and other extravagant qualities of romance in favour of recognizing soberly the actual problems of life" (Chris Baldick, Oxford Dictionary of Literary Terms). Realism can be defined as a truthful treatment of material, which is a definition given by a popular American Realist, William Dean Howells. The writers of realism tried to show a truthful representation of reality. Instead of telling a story that happened in the past, Realism tended to focus on the present and the upcoming future. Realists saw the ordinary man as an urban bourgeois that was set apart from nature and pressured from the competitive, materialistic society. They tend to criticize the social environment and morality and were more or less in open revolt against their society.

The novel *Animal's People* is a quest for Justice which portrays the realm of our country's pathetic situation

and those who are still struggling to lead ordinary lives in the shadow of catastrophe. The characters in the novel needed somewhere to live. A city called Khaufpur becomes the heart of voice to the many voiceless lives that have been buried in the night of terror. Animal is a victim of a chemical factory explosion caused by Kampani and is depicted as a boy with a twisted spine who roams around Khaufpur on both of his hands and feet like a dog. "This boy will never walk or stand up straight again" (Sinha 57). When he was small, people who knew him used to say that he walked in two feet just like a normal human being. After the tragedy happened Animal is on four. "A child of poison" (Sinha 59). He constantly denies his humanity and claims that he is an Animal. After this Kampani incident, Animal had no choice rather than putting himself in an orphanage and taken care by Ma Franci. He has no recollection of his parents neither of his past life. Animal openly displays his hatred towards humans yet there is side of him that yearns to be a human being once again as like people used to say that he walked on two feet. It is a dream that has no hope and not a possibility of reality in his life.

The behavior of Animal portrays the burden from his heart that he says "But my name is my name" (Sinha 24). The name he carries as Animal is the permanent name used throughout in the novel. It symbolically represents the current condition of people in the city, the people are not treated as humans rather animals in reality. "Khaufpur's greatest expert on Children born damaged by the poison" (Sinha 55). The company greed for profit and the people are in need of money. "Why did the Kampani choose this city to make its factory?" (Sinha 32). Both fused in atmosphere and the atmosphere is not well organized. "One that night all sorts of people lost all kinds of things" (Sinha 37) the fate of the need and greed encountered everything in the city and changed the reality.

The Bhopal Gas leakage case led to the manifold developments in the Indian legal system. Section 2(e) of the Environmental Protection Act, 1986 defines hazardous substances to mean, any substance or operation which, by reason of its chemical or physico-chemical properties or handling, is liable to cause harm to human beings other living creatures, plants, microorganisms, water, property or the environment. A massive leak of toxic Methyl Isocyanate (MIC) gas otherwise claimed as the liquid dynamite that blasted inside the human body, when they inhaled the toxic gas suddenly the physical changes happened inside everyone's body during the night of

December 2-3, 1984, at the Bhopal plant of Union Carbide, India, Ltd.(UCIL), a subsidiary of Union Carbide Corporation, New York corporation with headquarters in Danbury, Connecticut. Union Carbide owned 50.9 percent of the stock of its Indian subsidiary. The Indian Government's reports put the death toll at 2,347 over 1,600 of who were killed as a direct result of the deadly gas leak, while the remaining hundreds died because of its fatal effects over the next several months. Later, Indian Government controlled banks and the Indian public held to sell its 50.9 percent share. In 1994, the Supreme Court of India allowed UCC to sell its 50.9 percent share. The Bhopal plant was sold to McLeod Russel (India) Ltd. UCC was purchased by Dow Chemical Company in 2001"(Source Lawcoptus.com).

In April 1985, the Indian Government on behalf of the victims, filed as '*parens patriae*' a lawsuit against Union Carbide in the federal district for the Southern District of New York, seeking both compensatory and punitive damages in an unspecified amount, invoking six separate theories of liability of the part of Union Carbide-absolute liability, strict liability, negligence, breach of warranty, misrepresentation and the multi-national enterprise liability theory.

The U.S. lawyers filed a lawsuit in India challenging the Indian government's action of filing a lawsuit on behalf of all the victims in the United States alleging that the Bhopal Act violated the right of Indian citizens under the constitution of India to choose their own counsel and alleging a conflict of interest by the Indian government, for it could not represent the victims because of its shared responsibility for the disaster by failing to enforce safety regulations. On May 12, 1986, District Judge Keenan dismissed the case on the grounds of forum non convenient under three conditions: first, that Union Carbide's consent to submit to the jurisdiction of the courts of India and continue to waive defense based upon the statute of limitations; second, that Union Carbide agrees to satisfy any judgment rendered against it by an Indian court, provided that the minimal requirements of due process are met; and third, Union Carbide complies with U.S. rules of discovery under U.S. Federal Rules of Civil Procedure. After the American Courts refused to entertain the case on the grounds of forum non convenient, the legal battle with the corporate giant was pursued further in India. The District Court of Bhopal awarded an interim payment of 350 crore. However, in an appeal to this judgment given by District Judge Deo, Justice Seth in the Madhya Pradesh

High Court reduced in the interim award was given by the Justice Seth on the basis of a more than prima facie case being made out against the defendants. The lawyers of UCC claimed that the judgment given by the high court amount to verdict without trial. While in appeal the Supreme Court observed that there was dismal situation of the principal lawsuits and there was hardly any progress. The hopes of the victims were dimmed by the ineffectiveness of different manoeuvres adopted by the Government and the apparent disregard for the victims by the UCC.

In 14th February 1989 the Supreme Court ordered an overall settlement of the claims that arose from the disaster whereby the UCC was to pay an amount of US \$470 million to the Indian Government as full and final settlement of the claims, past, present and future, both civil and criminal arising out of the disaster. The settlement was formulated by the Supreme Court in the following terms. The parties acknowledge that order dated February 14, 1989 as supplemented by the order dated February 15, 1989 dispose of all past, present and future claims, causes of action and civil and criminal proceedings (of any nature whatsoever wherever pending) by all Indian citizens and all public and private entities. The aforesaid settlement might seem satisfactory enough to do justice with the victims of the accident but when compared to the pain and agony that has been suffered by them, this settlement hardly seems to make any restitution.

Sphinx is a mythical creature in the ancient Greek tradition which has a head of a human and a body of a lion. The word comes from the Greek mean's "to squeeze", "to tighten up". The creature creates a riddle and those who didn't answer were killed near the river at night. A. D. Hope compares Sphinx as a typical monster of terror at night in his poem Australia. In Australian Literature, the sphinx is a dangerous creature of terror at night, hunting the lives of many. Even in the city of Khaufpur, a Sphinx came in their life in the form of a fog, that night turned out to be the terrifying hunt of the American Sphinx which caused the toxic gas in the air and killed many innocent lives in the City of Lakes in India. Only after the sun showed up in the morning people realised that they were hunted by the real Sphinx in the heart of city. The Kampani is the Sphinx in the origin of Amrika multinational which came here for profit but that ended up in a catastrophe. The event led to the death of more than 3500 people as per the initial estimates, however today, years after the accident it is believed that the death toll was as close to

8000. According to Article 21 of the Indian Constitution states Protection of Life and Personal Liberty – The Supreme court has reaffirmed its judgement in the Menaka Case. It has declared the following rights as the part of Article 21: Right to Livelihood, Right to Shelter, Right to Health, Right to Legal Aid, Right to Information, and Right against inhuman treatment and many more. The Article of Indian Constitution of our country clearly states the citizens are protected from all cause and the Government is responsible for all the failure of this article. This Article of our constitution is a total failure in the forum of providing Justice on time. Even the government is still pending the court proceedings to favour the citizens of our nation. Delaying justice is equal to injustice and a criminal offence because according to Article 14 of the Indian Constitution states that every person is equal before law. The Constitution plays a bigger role in the society yet in written but not in practical approach.

The case against the kampani had been dragging on endless year. It stood accused of causing the deaths of thousands on that night, plus it run away from khaufpur without cleaning its factory, over the years of poison is left behind have found their way into the wells everyone you meet seems to be sick. The khaufpuri's were demanding that the kampani must pay proper compensation to those who loved ones it killed, whose health it ruined, plus it should clean the factory and compensate the people who had been drinking its poisons. (Sinha 33)

The fictional character called Animal portrayed in the novel projects the living and suffering of the people who suffered in the tragedy. It defend itself from all other controversial notions against the Government of a Nation and to express the agony and anger of a victim, otherwise a voice of the common man. In our Indian Constitution Article 19 states that every citizen has a freedom of speech, expression of one's opinion without fear. Taking as a challenge for the quest for justice, Sinha used the form of fictional character Animal to root out the real cause of the tragedy or the scenario which happened at the backdoor of the disaster, the gates of betrayal and the millions of dreams shattered in a single night just like a blink of an eye.

Bhopal's disaster is the lesson for the developing and developed countries. The developing countries need modern technologies to meet the needs of the population and reach par with the developed countries. Developments requiring chemical and nuclear plants can never be

absolutely safe. However, if these plants are to be employed, utmost care should be taken to ensure safety. However, warning signals had been there for a while. Several had been there for a while. "Wake up people of Bhopal, you are on the edge of a volcano!" article from *The Guardian* describes the danger underneath the city. The water is contaminated and it is not suitable for drinking. After the night of horror, the factory was locked up. Thousands of tonnes of pesticides and waste remained inside. Union Carbide never bothered to clean it. Thirty-three monsoons have rusted and rotted the death factory. The rains wash the poisons deep into the soil. They enter the groundwater and seep into wells and bore pipes. They gush from the taps and enter people's bodies. They burn stomachs corrode skin, damage organs and flow into wombs where they go to work on the unborn. If babies make it into the world alive, the poisons are waiting in their mother's milk. The reality is far worse than ever in Bhopal. The novel is a quest for justice in the realms of modern contemporary era and also this writings will enrich the reality of the people who are suffering from the disaster till now they await justice. The Indian Government should not forfeit this problem but rather should do some meaningful justice to the victims of Bhopal.

The history that is written can't be altered but it can be repaired at the satisfactory level of humankind. Delaying the justice is crime. Justice should reign and the wounds should be healed. The victims of the gas tragedy should see the victorious light of the day in their dark lives.

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CONSTRUCTION AND VALIDATION OF THE ICT ANXIETY SCALE (ICTAS)

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Abstract

Teachers need to continuously update their knowledge in the field of information and communication technologies (ICT), but they are usually not trained to deal with the problems arising from their use. In fact, studies in the literature report ICT anxiety as an unpleasant physiological activation and discomfort due to present or future use of ICT. Thus, the aim of this research is to construct and validate an ICT anxiety scale and this paper gives the details of the ICT anxiety scale so that the teachers' anxiety towards ICT can be measured. ICT usage creates new situations in which teachers do not always have the required skills to deal with them. So the investigator have decided to construct and validate a scale to measure the ICT anxiety of the teachers and succeeded in it.

Keywords: Anxiety, Information and Communication Technology.

ICT Anxiety

Education today is just beginning to think of shifting the basis of certification from time served to skills and knowledge obtained. Teacher is an effective and dominating factor among the ones contributing to educational improvements. Various commissions and committees have recommended methods of bringing about qualitative improvements in education. As a result, the teachers are motivated, inspired and endured to develop better curriculum, text books and teaching aids. But, all the efforts are meaningless unless teachers are not having the positive attitude towards educational technology. The teaching learning process has been greatly influenced by rapid advances in Information and Communication Technology (ICT). Integration of this ICT in classroom helps to create an environment for teachers' activities that lead to meaningful and sustainable learning experiences. It supports teachers in their own constructive thinking, allows them to transcend their cognitive limitations. It is possible to bring the process of learning beyond the boundaries of classroom by exploring new possibilities of ICT. One of the basic requirements for education in this era of information explosion is to prepare learners for participation in a networked information society

Anxiety, an extreme irrational fear of a specific object or situation, traditionally classified as a type of psychoneurosis (neurosis), or relatively mild psychiatric disorder. Hence the investigators decided to construct and validate a scale namely ICT Anxiety Scale.(ICTAS)

Objective

To construct and validate a new scale namely, ICT Anxiety Scale (ICTAS) to measure the ICT anxiety of teachers.

Sample

Random sampling technique has been used in the process of the data collection from the sample, of 100 teachers for the pilot study.

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 ICT anxiety 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 "50" statements revealing the ICT anxiety of 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 ICT anxiety scale (both positive and negative statements). This scale of (50) statements intended for the pilot study was administered to the sample of as many as 100

teachers teaching in the schools of the Thanjavur district, Tamilnadu, India. The next step in the construction and validation of ICT anxiety 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 scoring is reversed for the negative statements. The total scores for an individual can be obtained by adding his / her scores for all the individual items.

The individual ICT anxiety scale scores for all the 100 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 teachers.

It may be recalled that each statement is followed by five different responses of "SA", "A", "UA", "DA" and "SDA", in the ICT anxiety 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 50 statements the number of response coming under each category was found out and the 't' values for all 50 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 41 statements, having the highest 't' value were chosen in order to form the final scale. An individual

score ranges from 41 to 205. The maximum score for the ICT anxiety scale is 205. One who scores up to 82 are said to have a low level of ICT anxiety, one scores above 82 up to 164 are said to have average level of ICT anxiety, above 164 are said to have high level of ICT anxiety.

Table 1
Rank Order of Items in the ICT Anxiety Scale Based on 'T' Values

S.No	't' Value	Selected / Not Selected
1.	3.03	Selected
2.	2.90	Selected
3.	2.24	Selected
4.	3.04	Selected
5.	1.40	Not Selected
6.	4.54	Selected
7.	2.76	Selected
8.	0.37	Not Selected
9.	2.58	Selected
10.	0.64	Not Selected
11.	3.40	Selected
12.	3.53	Selected
13.	2.93	Selected
14.	1.19	Not Selected
15.	3.11	Selected
16.	3.27	Selected
17.	2.93	Selected
18.	2.51	Selected
19.	2.76	Selected
20.	4.01	Selected
21.	2.90	Selected
22.	3.04	Selected
23.	0.52	Not Selected
24.	1.71	Not Selected
25.	3.48	Selected
26.	5.14	Selected
27.	3.75	Selected
28.	3.22	Selected
29.	2.58	Selected
30.	0.84	Not Selected
31.	2.41	Selected
32.	2.76	Selected
33.	1.44	Not Selected
34.	2.96	Selected
35.	4.75	Selected
36.	4.96	Selected

37	0.31	Not Selected
38	2.53	Selected
39	5.04	Selected
40	3.97	Selected
41	4.39	Selected
42	3.73	Selected
43	4.70	Selected
44	3.40	Selected
45	2.56	Selected
46	4.54	Selected
47	3.27	Selected
48	2.93	Selected
49	2.94	Selected
50	4.22	Selected

The ICT anxiety 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 test – retest method (consistency) followed by the use of spearman–brown prophecy formula is found to be 0.63. Thus the ICT anxiety scale has validity and reliability.

Conclusion

The tool namely ICT Anxiety Scale (ICTAS) was hence constructed and also validated by the prescribed norms.

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3D VIRTUAL TOURISM TECHNOLOGY: INNOVATIVE APPROACHES IN E-LEARNING

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Abstract

Tourism is one of the potential foreign exchange earning sectors, which place sustainability as one of the main success metrics for benchmarking the industry's overall development. Virtual Tourism offers the potential to build a sensory experience of a tourism destination or attraction, and can be used in sales contexts to complement, or indeed, supplant traditional promotional tools such as brochures. The Information and Communication Technology (ICT) has caused immense revolution in tourism industry leading to the new generation of sightseeing called "Virtual Tourism" (VT). The term Virtual Tourism is used to describe systems that attempt to replace much or all of the user's experience of the physical world with synthesised 3D material such as figures and sound. With Virtual Tourism, the user finds himself in the same dimension as and is immersed within the data. Though there is a presence of Tamil Nadu on various ICT media, the customer communication of the state is limited to presence only. The benefits and utility of ICT and Internet based tools for effective customer communication of Tamil Nadu as tourism destination is yet to be realised. Besides virtual tourism or pervasive environment architecture etc., are totally absent from the customer communication strategies of the state.

Keywords: Virtual Tourism (VT), Information and Communication Technology (ICT), 3D material, Digital Media.

Introduction

The world is fast becoming a global village. Everything is going digital. People have changed ways in which they make decisions. Technology is being used more and more everyday to make informed decisions. The use of internet technology, such as online travel communities, offers an opportunity for tourists to search for travel information, make connections with others, and make travel decisions more conveniently and cost-effectively. Recently, developments in information and communication technologies (ICTs) have been transforming tourism in myriad ways, with impacts on areas ranging from consumer demand to site management. One important area of ICT is virtual tourism (VT), which already is used commonly in diverse areas including entertainment, design, and simulation training. As Cho, Wang and Fesenmaier (2003) indicate, "When tourists are seeking information about a travel destination what they want to know is not only about physical characteristics of the destination but also the experience of the destination". Not only has the tourism supplier's function been influenced by technology on the demand side but tourists themselves have also been impacted by advances in technology (Mills and Law, 2004). Recently, developments in information and communication technologies (ICTs) have been transforming tourism in myriad ways, with impacts on areas ranging from

consumer demand to site management (Buhalis, 2003; Buhalis & Law, 2008).

According to the UNWTO Annual Report 2017 "The impact of the technological revolution on tourism has been twofold"

1. **Transport:** Air, Water, Road and Rail Transport methods have undergone profound changes, with travel time and costs having drastically reduced.
2. **Digital:** Use of information and communication technologies has revolutionised travel. The Asia and the Pacific region is at the forefront in using the Internet, mobile phones and social media to change traditional reservation systems, accommodation and transport.

Definitions and Perspectives of Virtual Tourism

Virtual worlds have been defined as "a computer generated display that allows or compels the user (or users) to have a sense of being present in an environment other than the one they are actually in, and to interact with that environment". Boulos, Hetherington, and Wheeler (2007) defined the virtual world as "a computer-based, simulated multi-media environment, usually running over the Web, and designed so that users can inhabit and interact via their own graphical self-representations known as avatars". Extending the characteristics of a virtual

world. Guttentag (2009) proposes a definition of VT as "the use of a computer-generated 3D environment that one can navigate and possibly interact with, resulting in real-time simulation of one or more of the user's five senses". He sees user-control as a key feature of VR. So, although definitions differ, there is a broad agreement that the ability to "navigate" and "interact with" the virtual environment is often deemed a crucial characteristic (Wiltshier and Clarke 2015). Sherman and Craig (2003) draw together these elements in describing the four key features that a VT experience consists of, namely, "a virtual world, immersion, sensory feedback (responding to user input), and interactivity". Gutierrez, Vexo & Thalmann (2008) define VT according to its characteristics of providing both physical immersion and psychological presence. In these contexts, the user is isolated from the real world to some degree, ranging from semi-immersion to full immersion, where there is no interaction with the outside world.

A virtual tour is a simulation of an existing location, usually composed of a sequence of videos or still images. It may also use other multimedia elements such as sound effects, music, narration, and text. It is distinguished from the use of live television to affect tele-tourism. The phrase "virtual tour" is often used to describe a variety of videos and photographic-based media. Panorama indicates an unbroken view, since a panorama can be either a series of photographs or panning video footage. However, the phrases "panoramic tour" and "virtual tour" have mostly been associated with virtual tours created using still cameras. Such virtual tours are made up of a number of shots taken from a single vantage point. The camera and lens are rotated around what is referred to as a no parallax point (the exact point at the back of the lens where the light converges).

Antiquity of Virtual Tourism

The origin of the term 'virtual tour' dates to 1994. The first example of a virtual tour was a museum visitor interpretive tour, consisting of 'walk-through' of a 3D reconstruction of Dudley Castle in England as it was in 1550. This consisted of a computer-controlled laserdisc-based system designed by British-based engineer Colin Johnson.

One of the first users of a virtual tour was Queen Elizabeth II, when she officially opened the visitor centre in June 1994. Because the Queen's officials had requested titles, descriptions and instructions of all activities, the system was named and described as: "Virtual Tour, being

a cross between Virtual Reality and Royal Tour." Details of the original project can be viewed online. The system was featured in a conference held by the British Museum in November 1994 and in a subsequent technical paper.

Creation Virtual Tourism

There are several ways of stitching virtual tours together.

Rectilinear Stitching

This involves the rotation of a digital camera, typically in the portrait (up and down) position and centered directly over the tripod. As the operator manually rotates the camera clockwise, the camera stops or clicks into a detent at regular intervals, such as every 30° of rotation. The rotator can be adjusted by changing the position of "detent ring or bolt," into another slot, to alter the interval of rotation: 40°, 60°, 90° etc.

With a typical point and shoot digital camera, the photographer will snap 8, 10, 12 or 14 slices of a scene. Using specialised "photo stitching" software, the operator then assembles the "slices" into a single rectangular image, typically 4,500 pixels to 6,000 pixels wide. This technique, while extremely time consuming, has remained popular even through today as the required equipment, rotator heads and software are relatively inexpensive and easy to learn. A stitched panoramic view is also called "cylindrical" as the resulting stitched panorama allows panning in a complete 360°, but offers a limited vertical field of about 50° degrees above or below the horizon line.

Spherical Stitching

This method requires the use of a "Fisheye lens" lens equipped digital SLR camera. The 2-shot fish eye camera system was made popular by IPIx in the mid-1990s and a two-shot rotator head that rotated and locked into 0° and 180° positions only. The camera was an Olympus or Nikon CoolPix camera and the lenses used were the Nikon FC-E8 or FC-E9 fish-eye lens. The IPIx 360° camera system enabled photographers to capture a full 360° X 360° floor to ceiling view of any scene with just 4 shots as opposed to the more time consuming 8, 10, or 12 shot rectilinear produced panoramas described above.

Cubical Stitching

This technique was one of the first forms of immersive, floor to ceiling virtual tours. Apple Computer pioneered this with the release of Apple's QuickTime VR in

the early 1990s. Free utility software such as Cubic Converter and others allowed photographers to stitch and convert their panoramas into a "cube" like box to achieve a complete 360° X 360° view. Today, this technique is considered rather "old school," and spherical stitching has become more mainstream for producing these types of tours.

One-Shot Optics

Using one-shot panoramic optics one can create quick and easy panoramic videos and images such as the type used on the iPhone. While programs such as Adobe Photoshop have new features that allow users to stitch images together, they only support "rectilinear" types of stitching. Photoshop cannot produce them as quickly or accurately as stitching software programs can such as Autodesk Stitcher. This is because there is sophisticated math and camera-lens profiles that are needed to create the desired panorama image which is based on your camera's depth of field (FOV) and the type of lens used. Cameras such as the Nikon D3 or D700 have a full frame digital SLR cameras, whereas the Nikon D90 or Canon T2i (Rebel line of Digital EOS cameras) have a smaller sensor. When full frame digital SLR cameras are used with a fish eye lens such as a Sigma 8mm F/3.5, a full circular image is captured. This allows you to shoot 2 or 3 shots per view to create a 360° X 360° stitched panoramic image. When used with a non-full frame digital SLR camera like the Nikon D90 or Canon digital Rebel and similar cameras, 4-shots are required with the camera in the portrait position. The resulting image will have the left and right sides cropped off each of the 4 images and each of the four corners, creating a rounded image.

Video-Based Virtual Tours

With the expansion of video on the internet, video-based virtual tours are growing in popularity. Video cameras are used to pan and walk-through real subject properties. The benefit of this method is that the point of view is constantly changing throughout a pan. However, capturing high-quality video requires significantly more technical skill and equipment than taking digital still pictures. Video also eliminates viewer control of the tour. Therefore, the tour is the same for all viewers and subject matter is chosen by the videographer. Editing digital video requires proficiency with video editing software and has higher computer hardware requirements. Also, displaying video over the internet requires more bandwidth. Due to

these difficulties, the task of creating video-based tours is often left to professionals.

Past and Current VT Developments

The tourism researchers and tourism professionals now have a keen interest in the phenomenon of VT as applied to the tourism sector. Guttentag (2010) sees the opportunities that VT offers the tourism sector as quite significant. But, this is a renewed interest, rather than a brand new interest, as we can point to SecondLife as a communication and promotional tool which has been used in travel and tourism since its launch in 2003 (Mascho & Singh, 2013). Indeed, VT simulators date back to 1962 with the Sensorama Simulator, a machine that presented the user with 3D images, smells, sounds, wind and vibrations (Spence & Gallace, 2011). Currently, in line with the surge in general commercial interest, VR is becoming a popular choice for hotels, restaurants, travel agents and attractions, with many adding a virtual tour as a component of their promotional mix (Guerra, Pinto & Beato, 2015).

Virtual Tourism Potential Role in the Consumer Decision-Making Process

Gretzel and Fesenmaier (2003) promoted the benefits of using immersive virtual tourism technologies to build a sensory experience into marketing communication strategies, with a particular aim of supporting the information searching and decision making process for the consumer. In anticipation of their visit to a destination, tourists develop an image of a destination that is made up of previous experiences, word of mouth, press articles, different advertising measures and common beliefs. It is the "experiential" source which offers the most scope in terms of examining and using the product (destination) in advance. For services such as a destination or holiday choice, this presents a compelling case. The long-standing acceptance of fundamental service characteristics of tourism include the understanding that production and consumption are simultaneous ((Kotler, Armstrong, Harris & Piercy 2017), so that any ability to try out the product (destination) in advance is nullified. In essence, VR allows the user or tourist to experience a sample of the destination. Guttentag (2010) also points to the key role of information in decision-making, the positive role played by VT in the information setting process, and its advantages in terms of creating destination imagery and information which is both realistic and experiential.

Study Area: Tamil Nadu

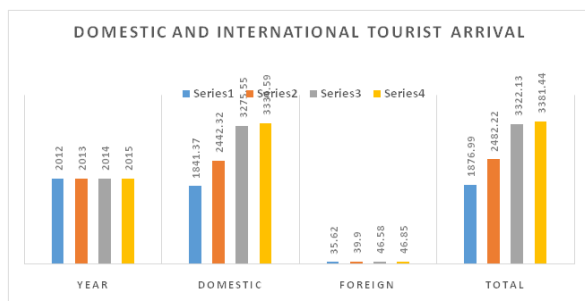


Tamil Nadu is a State with multifarious tourist attractions. It has mountains, verdant vegetation, sandy beaches, mammoth monuments, timeless temples, fabulous wildlife, scintillating sculptures and reverberating rural life. It has picturesque spots, continuing heritage, cultural confluence and aesthetic magnificence. Tourism is declared as an "Industry" Tamil Nadu is ranked first in both domestic and foreign tourist arrivals in 2014 and 2015 consecutively in the country.

Source: go2india.in

Table: 1.1 Domestic and International Tourist Arrival (In Lakhs)

Year	Domestic	Foreign	Total
2012	1841.37	35.62	1876.99
2013	2442.32	39.90	2482.22
2014	3275.55	46.58	3322.13
2015	3334.59	46.85	3381.44



Source: Tourism, Culture and Religious Endowments Department 2016-2017

View 360° Virtual Tourism

Tamil Nadu Tourism Development Corporation has made a provision of Virtual Tour in its Website covering 46 major Tourist places of Tamil Nadu. Tourists visiting this Website can virtually have the experience of visiting these places in person, as it offers 360° degree panoramic view of all the Tourist places. This facility is widely acclaimed by the media as a novel venture.

Sampling: This paper has been prepared using data obtained from both primary source and secondary sources. Primary data obtained from tourists during an ongoing research carried by the authors. The data including books, annual report, virtual tourism videos, E-books, articles and websites.

Survey Period: The field survey was conducted for a period of 12 months (January 2017 till December 2017) at virtual tourism destinations. In a particular month at a particular destination the survey was done for 7 days covering two specified weeks. A total of 300 **questionnaires** were distributed among tourists who visited Tamil Nadu. The respondent were divided in to two categories Domestic tourist & International tourists. Total of 200 questionnaires were distributed among Domestic tourists and a total of 100 questionnaires were distributed among international tourists. Out of the 200 domestic tourists, duly filled-up questionnaires were obtained from 176. Out of the 100 foreign tourists, duly filled-up questionnaires were obtained from 86. Sampling has been done using non probability sampling (snowball sampling). Since the data obtained is mostly qualitative in nature, descriptive statistical tools like percentages, graphical techniques (bar diagrams), tables, etc. has been used to analyse/interpreted data and draw generalisations.

Data Analysis of Tourists Responses

The data analysed constitutes responses of tourists visiting TamilNadu district. As a part of the research, domestic and foreign tourists visiting Tamil Nadu aware asked whether they were aware about tourism destinations using virtual tourism

Demographic Profile of the Tourists

Table: 1.2 Gender Wise Distribution of the Tourists

Gender	Domestic	%	Foreign	%
Male	112	64	33	38
Female	64	36	53	62
Total	176	100	86	100

It is observed from the table: 1.2 showthat, of the 176 domestic tourists visiting Tamil Nadu District, 64% were male and 36% represents female tourists. Of the 86 international tourists, 33 % were male and 53 % represents female tourists. The number of femaletourists are more thanmale tourists in case of foreign tourists but incase of domestic tourist, the male tourist remains high than the femaletourists. This illustration shows that international women tourists enjoymore autonomy to travel than the domestic women folk.

Table: 1.3 Country and State Wise Distribution

County	Frequency	(%)
United Kingdom	10	17
United State	30	35
Malaysia	8	9
Singapore	12	14
Nepal	10	16
Germany	7	4
Australia	5	5
Total	86	100

Table: 1.3 reveals that, of the 86 international tourist interviewed, 17%represents United Kingdom, 35% of the overseas visitor represents United States,9% represents from Malaysia, 14% Singapore, 16% Nepal, 4% from Germany and 5% from Australia.One can conclude that majority of the visitors surveyed came from United States with the remaining residing in other counties.Also there is greater need for the Department of Tourism to promote Tamil Nadu in other destinations which have great future potential.

Table: 1.4 Purpose of Travel

Purpose of Travel	Domestic	%	Foreign	%
Natural Attraction	40	23	15	17
Religious Attraction	37	21	13	15
Relax and Recreation	23	13	10	12
Business Trip	31	22	7	8
Friends and Relatives	27	15	8	9
Virtual Tour	10	6	33	38
Total	176	100	86	100

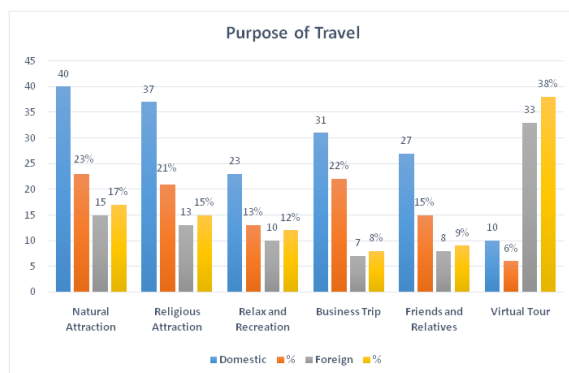
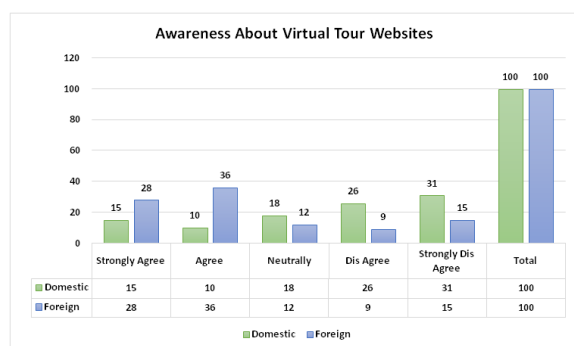


Table: 1.4 shows that, of the 176 domestic respondents, 23% have visitedTamil Nadu district for Natural attraction, 21% have come for religious purpose, 13%have come for Relax and recreation, 15% have come for visiting friends and relatives, 22%have come for business purpose and 10% has come for Virtual tour.Among 86 international respondents, 17% are come for Natural attraction, 15% are come for Religious attraction, only 8% have come on account of business and 9% have come to visitfriends and relatives and for other reasons respectively. The highest percentage of 38 international tourist visit TamilNadu for the purpose of virtual tourism.

Table: 1.5 Awareness of Respondents about Virtual Tour Websites

Awareness of Respondents about Virtual Tour Websites	Type of Tourist	Responses	Strongly Agree	Agree	Neutrally	Dis Agree	Strongly Dis Agree	Total
Do you know about the concept of virtual travel experience, tour information and online booking service?	Domestic	Response	26	18	31	46	55	176
		Percentage of Total	15	10	18	26	31	100
	Foreign	Response	24	31	10	8	13	86
		Percentage of Total	28	36	12	9	15	100

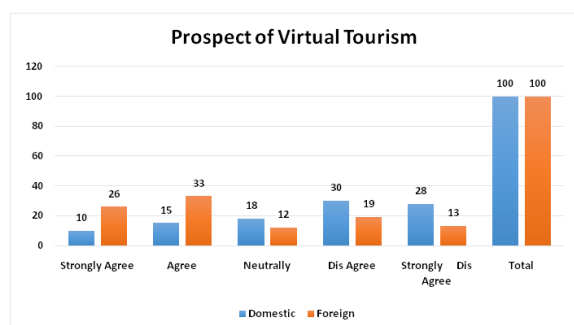


From the Table: 1.5 and Figure above, it is observed that 15% and 28% of domestic and foreign tourists respectively strongly agreed to be aware about the concept of Virtual Tour websites. Also, 10% and 36% of domestic and foreign tourists respectively agreed to be aware about the concept of Virtual Tour websites.

However, 18% and 12% of domestic and foreign tourists respectively were neutral to being aware about the concept of Virtual Tour websites. Moreover, 26% and 9% of domestic and foreign tourists respectively disagreed to being aware about the concept of Virtual Tour websites. Also, 31% and 15% of domestic and foreign tourists respectively strongly disagreed to being aware about the concept of Virtual Tour websites. From the data obtained, it can be observed that there are a larger percentage of tourists from both the categories who are not aware about the concept of Virtual Tour websites, compared to those who are aware. However, the percentage of foreign tourists is more than that of the domestic ones among those who are aware about the concept of Virtual Tour websites.

Table: 1.6 Reaction of Respondents Regarding Prospect of Virtual Tourism

Reaction of the tourists regarding prospect of virtual tourism	Type of Tourist	Responses	Strongly Agree	Agree	Neutrally	Dis Agree	Strongly Dis Agree	Total
Have you believe virtual tourism can be very effective for communicating with tourists of Tamil Nadu as a tourism destination	Domestic	Responses	18	26	31	52	49	176
		Percentage of Total	10	15	18	30	28	100
	Foreign	Responses	22	28	9	16	11	86
		Percentage of Total	26	33	12	19	13	100



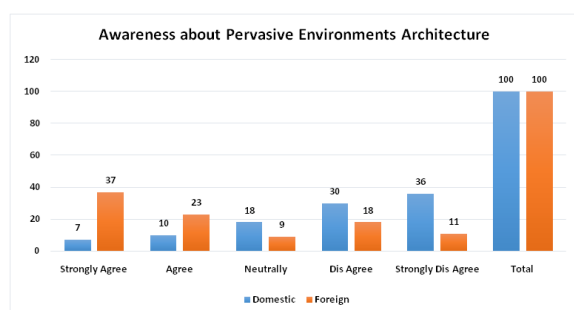
From the Table:1.6 and Figure above, it is observed that 10% and 26% of domestic and foreign tourists respectively strongly agreed to believe that Virtual Tourism can be very effective for communicating with tourists of Tamil Nadu as a tourism destination. Also, 15% and 33% of domestic and foreign tourists respectively agreed to

believe that Virtual Tourism can be very effective for communicating with tourists of Assam as a tourism destination.

This table: 1.6 also observed that a larger percentage of tourists from both the categories considered that Virtual Tourism can be very effective for communicating with tourists of Tamil Nadu as a tourism destination. However, larger percentage of International tourists (26%) believed that Virtual Tourism can be very effective for communicating with tourists of Tamil Nadu as a tourism destination, compared to the Domestic tourists.

Table: 1.7 Awareness of Respondents about Pervasive Environments Architecture

Statement	Type of Tourist	Responses	Strongly Agree	Agree	Neutrally	Dis Agree	Strongly Dis Agree	Total
I am aware about the concept of 'Pervasive Environments Architecture' which consist of a special screen connected to a computer which allows the combination of two images of the same object from two different points of view, which creates the 3D effect, where tourists visualise 3D images through the use of glasses with polarised lens.	Domestic	Responses	13	17	31	52	63	176
		Percentage of Total	7	10	18	30	36	100
	Foreign	Responses	32	20	8	16	10	86
		Percentage of Total	37	23	9	18	11	100



From the table: 1.7 and Figure above is observed that 7% and 37% of domestic and foreign tourists respectively strongly agreed to be aware about the concept of Pervasive Environments Architecture. Also, 10% and 23% of domestic and foreign tourists respectively agreed to be aware about the concept of Pervasive Environments Architecture. However, 18% and 9% of domestic and foreign tourists respectively were neutral to being aware about the concept of Pervasive Environments Architecture. Moreover, 36% and 11% of domestic and foreign tourists respectively disagreed to being aware about the concept of Pervasive Environments Architecture. Also, 36% and 11% of domestic and foreign tourists respectively strongly disagreed to being aware about the concept of Pervasive Environments Architecture.

Conclusion

The problem of destination accessibility is a vital concern in the sustainable tourism development in the emerging regions due to the increasing numbers of tourism

business growth in the recent times. Tourism is one of the potential foreign exchange earning sectors, which place sustainability as one of the main success metrics for benchmarking the industry's overall development. On the other hand, there are several destinations, which are inaccessible to tourists due to several reasons. Underutilisation of potential destinations in both pre purchase and consumption stages is a strategic disadvantage for emerging countries on leading their tourism industry towards sustainability. A virtual world model to increase the destination accessibility of tourism products has been proposed. As a result, tourists have now become more demanding, requesting high-quality products and value for their money, and more importantly, value for time. This reflects people's sheer shortage of time. Have been exposed to several tourism products and destinations, experienced, sophisticated and demanding travellers rely greatly on electronic media to obtain information about destinations, as well as to be able to communicate their needs and wishes to suppliers rapidly. Though there is a presence of Tamil Nadu on various ICT media, the customer communication of the state is limited to presence only. The benefits and utility of ICT and Internet based tools for effective customer communication of a Tamil Nadu as tourism destination is yet to be realised. Besides virtual tourism or pervasive environment architecture, etc., are totally absent from the customer communication strategies of the state. Concerned authorities and TTDC (Tamil Nadu Tourism Development

Corporation) in Tamil Nadu should understand the tremendous potentials that virtual tourism holds, and try to add this to the existing customer communication strategies.

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POINT-COUNTERPOINT OF HISTORY: AMITAV GOSH'S IN AN ANTIQUE LAND

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In an Antique Land by Amitav Ghosh is a post-independence novel that deals with what may be called the point-counterpoint of history by juxtaposing, for significant comparison and contrast, the histories of two Antique Lands of Egypt and India. The novel presents these histories from the unique view point of an Indian anthropologist living in post-colonial Egypt, who finds a contrast between the pre-colonial Egypt of twelfth century and the post-colonial Egypt of 1980's. Ghosh presents the cities and countries which had free trade and commerce before they became colonised, and the changes that these countries underwent within a span of Eight hundred years. Ghosh seems to suggest that these changes are due to the influence of British Imperialism which is responsible for the existing (during the time of the novel) wide gap in perceptions, civilizations and human relations between these two countries. In this novel Ghosh commits himself to a personal engagement with history by retrieving a specific forgotten or ignored episode in history, namely the history of Abraham Ben Yiju, a Jewish merchant originally from Tunisia and his slave Bomma from India. In the first part of this section, I focus on Ghosh's treatment of the two antique lands of Egypt and India and the contrast between these two civilizational affinities in the past and the present. The second section describes the significance of Ghosh's personal encounter with "an Antique Land", as an ethnographer, a social anthropologist and a post-colonial historian and novelist.

i. Contrast between the Two Civilizational Affinities in the Past and Present

Ghosh presents the historical reality of twelfth century Egypt, Aden, and Mangalore as being marked by a spirit of tolerance, and productive interactions among divergent sects that managed to live and work together very peacefully. Ghosh shows that it is a world where the gulfs existing between people of different races and different cultures becomes meaningless and irrelevant. It is a world

with no racial conflict, no feeling of alienation or helplessness. This sort of world can be seen through the characters of Ben Yiju who is born in far off Tunisia and could settle down easily in Mangalore in India and marry a girl from the matrilineal community of Nairs. The racial and religious barriers between them dissolves. Ben Yiju's closest affiliation in Mangalore lies with the community with which he shares his spoken language and a taste for the preferred food and clothing. Ben Yiju's business networks were, "wholly indifferent to many of the boundaries that are today thought to mark social, religious and geographical divisions". (278) Nilanjan Gupta, In an Antique land focuses on "the interrelationships of the people rather than of nation states and their rulers." For instance, Madmun has joint ventures with a Muslim, a Gujarathi vania and a member of the land-owning caste of Tulunad. A binding understanding exists between them despite their cultural, religious and linguistic differences. Similarly, the ships that Ben Yiju and his friends use for transporting their goods are owned by a wide variety of people. But here too as in Egypt, the entry of colonialism puts an end to all these affiliations.

Ghosh has also brought out differences in the perceptions of the people of Egypt in the past and present. During his first visit as an anthropologist, he comes to be closely acquainted with the villagers, their traditional religious practices and social patterns. These villagers remain unaffected by the Muslim fundamentalists, imperialists or any other influences. But during the writer's second visit seven years later, decisive socio-cultural changes have occurred in Egypt under the impact of the western influence. Earlier there was no electricity in Lataifa but now he finds refrigerators and new brick buildings in place of adobe houses. calculators, TV sets, cassette players and food processors have arrived recently. The popular culture of the West attracts many young and old alike. People are sending their children to school and colleges and are talking about development. These modern

Egyptians have an insatiable urge to know about India, despite the fact that a vast tract of land separates Egypt and India. Earlier in Lataifa and Nashway the most impressive characters like Abu Ali, Jabir, Shaikh Musa and Ustaz Mustafa lived a pious pastoral life untouched by the evil of modern civilization and cross materialism. Living thousands of miles away from India, they were unacquainted with newspapers, books and the television. But in present day Egypt, there are many characters like Ustaz Mustafa who find India to be a strange land with an outlandish religion:

"What is this 'Hinduki' thing?" I have heard of it before and I don't understand it. If it is not Christianity nor Judaism nor Islam, what can it be? Who are its prophets?I know It's cows you worship isn't that so?What is your God like? (47)

For Egyptians, Hinduism seems strange and its social customs with its systems of values difficult to comprehend:

There is a lot of chilli in the food and when a man dies his wife is dragged away and burnt alive. Not always, I protested. And of course, Ustaz Mustafa continued, you have Indira Gandhi and her son Sanjay Gandhi who used to sterilize the Muslims. No, no he sterilized everyone, I said.(46)

The modern Egyptians' attitude towards Hindu customs shows their bewilderment and incomprehension about India which is perceived to be backward and undeveloped:

Why do you allow to burn the dead? Can't you see that it is a primitive and backward custom? You have been to Europe. Have you ever seen them burning their dead? They don't burn their dead in the west. They are not ignorant people, they are advanced, they're educated, they have science, they have guns and tanks and bombs. The narrator responding, we have all those things too. (51)

These questions show that, for the modern Egyptians, India is a backward country that has failed to catch up with the superior countries of the west in terms of culture, religion and civilization. Ghosh's point is that while Egypt and India as antique lands shared cultural affinities, this bond has been disrupted due to the impact of westernization. Now they can look at one another only through the alienating prism of the West.

ii. Political Turmoil in the Twentieth Century: The Middle East and Africa

Ghosh's narrative in this novel runs on parallel lines, one at a historical level and another at the temporal. It reveals the history of Middle East and Africa, where there were tremendous political disturbances. The European powers were uniting for a crusade against Islam, taking control of political power. Ben Yiju's world, which is a symbol of a unique culture of accommodation, mutual trust and compromise, is no more in existence in the twentieth century. Ben Yiju's return to Aden after seventeen year's stay in Mangalore coincided with the political turmoil over large areas in the Middle East and North Africa. The raids on Ifriqiya, Yiju's homeland, by Sicilian armies and the forcible conversion and large-scale massacre of the Jews were followed by famine and disease, leading to the exodus of a substantial section of the Jewish population. Ghosh draws attention to this historical period in the Middle East and Africa in order to show that Ben Yiju's world is no longer stable and innocent, as it is totally transformed by the advent of western imperialism.

iii. The Holocaust of Iran-Iraq war

The narrator's last two visits to Egypt in 1980 and 1988 towards the end of the novel coincide with Iraq's invasion of Kuwait in 1990. While the novel doesn't depict the Iran-Iraq war in detail, it draws attention to the holocaust of the war. The newspapers were talking of a vast flood of Egyptian workers pouring out of Iraq and co-passengers in the taxi from Cairo to Damanhour, "talked randomly of disaster, killing and vengeance"(350) in confused apprehension. Ghosh meets Ismail who had returned from Iraq unable to bear the harassment of the local populace and their attacks on the immigrant workers. The Iraqis told them, "You have taken our jobs and our money and grown rich while we're fighting and dying". (352) The novel begins with the crusades and ends with the Gulf war. The Iran-Iraq war highlights the terrible divisions and conflicts in the Middle East that were originally set in motion with the west's imperialist adventures. Ghosh brings out the common history of India and the Middle East which once shared cultural plurality and dynamism that marked the history of non-western societies. But this part of history was catastrophically disrupted by the imperialist incursions of the West.

Ghosh juxtaposes the medieval and modern worlds of the twelfth and twentieth centuries in two different civilizations of India and Egypt with diverse cultures of Christianity, Judaism, Islam and Hinduism. Thereby, he illustrates through his fictional discourse the need for human understanding and religious tolerance. The novel also makes us re-examine our own lives in relation to the past as well as to the unsettled relationship between communities within India and beyond.

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