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YVONNE VERA'S *BUTTERFLY BURNING* - A THEMATIC STUDY

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Yvonne Vera is a distinguished writer of Zimbabwe. She was on 19 September in 1964 in Bulawayo in southern Rhodesia. She obtained her Under graduate Degree, Master's degree and Ph.D from York University, Toronto Canada and taught literature in her *alma mater*. After her separation from her Canadian husband, she returned to Zimbabwe and assumed the position of Director of the National Gallery of Zimbabwe in Bulawayo in 1997 and worked in that position upto 2003. She started writing stories to the magazines during her studies at university. She has written a collection of short stories entitled *Why Don't You Carve Other Animals* (1992) and five novels namely *Nehanda* (1993), *Without a Name*, (1994) *Under the Tongue*, (1998) *Butterfly Burning* (1998) and *The Stone Virgins* (2002). She has received thirteen National and International Awards.

Butterfly Burning deals with the brutality of colonial rule in Zimbabwe at the political level and man-woman relationship and woman's struggle for the independence at the social level. The author has employed symbols, imagery, epigrams, and compressed language to highlight such issues which resonates with the life of the people of Zimbabwe which is characterized by depression and cruel suffering during the colonial rule.

Zimbabwe is an ancient country with her own ethnic culture and civilization. It was invaded by the British South African Company 1880 and established the British rule in 1890. Zimbabwe was rechristened as the Southern Rhodesia and Rhodesia up to 1965 and 1980 respectively.

Butterfly is an insect which is soft, beautiful, vulnerable and short-lived. It is used in Art as a

metaphor transformation, hope, beauty and vulnerable. The plot of *Butterfly Burning* is set in 1946 during which BSAC was exploring Southern Rhodesia for its economic resources focussing on agriculture and industries by exploiting the natives as cheap labourers. The land-ownership was removed and snatched from the native people and enjoyed by the minority colonizers and the white settlers. While the young men were put to hard work and those who were agitating against the British Empire were killed brutally on one hand, the social life of man-woman relationship and the ambition of women were kept in constant instability and security.

The colonial rule introduced some acts with regard to the allotments of land in the Southern Rhodesia like the 1930 Land Apportionment Act, and The Land Tenure act (1969). According to the 1930 Land Apportionment Act, the land was divided along racial lines. It spells out white areas where Africans could never acquire land, African purchase areas reserved for those Africans who wanted to and could afford to purchase land and Tribal Trust Lands which were the Africans reserves of old where land was owned in Trust on behalf of the Africans. There was one more category called Crown lands that were owned by the state in reserve for future allocation as need arose, as well as for public parks and state forest marginal rainfall and unproductive areas. What is important as far as the allocation of land was concerned is the African majority was allocated marginal rainfall and unproductive areas. Besides, the natives were largely used as cheap labourers and this colonial and racial exploitation of the natives is reflected in the narrative of the novel as shown under:

In the air is the sound of a sickle cutting grass along the roadside where black men bend their backs in the sun...They are clad in torn white shorts, short sleeves, with naked soles. The grass burns over their palms where they reach over and pull at it, then curve over the sickle and beyond, pull inward, and edge the grass forward with the left palm. ... The men twist the grass together and roll it into a large mass, stacks of it, and gather it into heavy mounds to be carried away the following day. Their bare soles grate against the stubble now dotting the ground, raised needles, and where the grass is completely dried, turning to fierce thorns. The men, adapted to challenges more debilitating than these, discover welcoming crevices, empty patches where the grass has been completely uprooted and the soil turned to its cooler side. So they place their soles to safety, their heels to a mild earth. Their work is not their own: it is summoned. The time is not theirs: it is seized. The ordeal is their own. They work again and again, and in guarded moments of hunger and surprise., they make their fate for fortune. [BF, 3-5]

Another aspect of colonial brutality is the use of police to tyrannise the people of the Southern Rhodesia. It is said that the African policemen were more loathed. They were called Native Police who used to exceed their mandate and abuse their powers in the enforcement of colonial laws. It is said that on missions to round up labourers, they often used to act like warlords to collect taxes or to punish tax dodgers. It was disheartening to know that they used to take women also. Such aspects are noticed in the novel as illustrated below:

This is Kwela. Embracing choices that are already decided. Deciding which circumstances has been omitted and which set free, which one claimed, which one marked, branded, and owned. The beauty of eyelids closing a hand

closing; and a memory collapsing. Kwela means to climb into the waiting police jeeps. This word alone has been fully adapted to do marvellous things. It can carry so much more than a word should be asked to carry; rejection, distaste, surrender, envy. [BF, 6]

It is a known fact that one of the racially biased and discriminated laws implemented in the South Africa and other colonies by the British colonisers is *apartheid law* which prohibits the native people to the public places. The extension such a law is noticed in Zimbabwe also. The native people are not allowed to walk on the pavements although it is those people who clean them. This crudeness of the colonial rule is depicted in the novel like this:

The people walk in the city without encroaching on the pavements from which they are banned. It is difficult, but they manage to crawl to their destination hidden by umbrellas and sun hats which are handed down to them for exactly this purpose, or which they discover, abandoned, at the bus stations....After all, they are the ones who keep the pavements clean and sweep the entire city. They have the duty by virtue of their own humility and obedience to pick the white men fallen on the pavements while the door swings, once more, from the smoke-filled taverns, and voices are heard briefly before the door swings in. They help these men into an upright and respectable position, then lead them into solid black car. Then spit on the pavements and move on. [BB,6-7]

There were protests, guerrilla war, and uprisings against the colonial rule from various organizations, wings and military groups after the World War II. The colonial rule enrolled the blacks in the force and turned them against the native people themselves. In the extinction of the rebels, those who were fighting on the side of the colonial rule were also destroyed. It was obvious that the colonial rule killed the blacks whether they were fighting on its side or against it.

Those rebels who were captured were hanged in the tree. The following served as an illustration:

Beyond the top of this singular tree, beyond the Umuza River, the women raise their voices at dawn to mourn seventeen men and thousands more. Their resistance to the settlers has been silenced. ... The women had watched from below the wide tree whose branches were high off the ground. The men were empty with nothing in their hands, nothing in the arms, nothing on their bodies except large marks from the constricting chains in which they had arrived. They had waited under the shade of the tree in a straight row, their legs steady in spite of the chains, their eyes clear and peaceful. They were placed safely under the shade as though they needed one last comfort. Above them, empty ropes hung, endless circles of heavy and solid rope, seventeen circles in all, dangling down, and seventeen naked men on the ground. Waiting in circles. [BB, 12-13]

The tyranny and cruelty of their act of the colonial rule is worse and more inhuman in the act of rehanging the prisoners if they do not die in the first instance. When any prisoner is found breathing after the first hanging, he is yanked back into the branches. Thus the prisoners are hanged more than once.

Another evil of the colonial rule is found in the devastation the black children are kept. The children who are supposed to eat well and go to school are deprived of those facilities. They are found on the road sides in the heat and rain without any protection. They are found playing with the waste bottles and discarded materials but it is not how they should enjoy. There is no proper shelter, food and schooling for these children which is totally contrary to how the children are protected and brought up in Europe.

When education became compulsory for all white children since 1930, approximately 50 per cent of African children of primary school age

were not attending school in 1979, while those who did attend school had to negotiate through a minefield of tests and examinations, applicable only to African students, which effectively eliminated the majority before they reached post-primary education. [AHZ, 103]

The labourers are also controlled in their work place. The system adopted is called 'compound system' about which Alois S. Mlambo writes thus:

In a bid to better control and discipline labour, mine owners adopted the compound system that enabled them to keep their workers in prison-like institutions where they were closely monitored and disciplined by compound management with the help of the assistance of the so-called African 'Police boys'. [BB, 71]

The ethnic society of Zimbabwe had not practised any gender discrimination. It was a rustic society where there was a social harmony. Mlambo describes it as follows:

What little is known about the San indicates that theirs was a stateless society that subsisted on gathering plants and hunting wild game, and whose population lived relatively small, independent, self-sufficient, family groups with no sense of a pan-San identity. Decisions among groups were based on consensus, as San society was an essentially egalitarian one in which material possessions were distributed equitably. While men and women played different roles in society, with men responsible for hunting while women were the gatherers, there was no apparent gender discrimination among them. [AHZ, 12]

The colonial rule has affected the age old social system. The land was removed from the native people. The colonial policy of economic reform has put end to the ethnic occupation of cattle rearing, hunting and local farming. Thus the native people were made destitute and dependents of the colonial rule. The urbanization process made the country men

and women unemployed and vulnerable. They began to move to the towns and cities where they could become only labourers in the construction of buildings and women were forced to rely on the men for their survival without any legal marriage. This affected the sustainable man-woman relationship. This aspect is reflected in the relationship between Fumbatha and Phelphelapi.

Fumbatha was born on the same day he was hanged to death the colonial rulers for his association with the protesters against the settlers. His mother brings him up fourteen years and then he looked after himself by undertaking the work of construction labourer in a town called Sidojiwe E2. Phelphelapi is a daughter of Getrude with whom she lived on Jukwa Road in Makokoba. She has finished school. After she died, she was looked after by her mother's friend called Zandile in L Road far away from Jukwa. Her original name given by her mother was Sakhile and later the present name is given. She admits that she is not bothered about any of her name at all. She had lost her father while she was a small baby.

Fumbatha and Phelphelapi happen to meet on the bank of Umguza River. Their first meeting is presented in an unusual and interesting manner. They meet thus:

He had been sitting along the river for half the morning in the worst heat of the year, and it was nearly noon, his feet naked, and if bent his toes down he could dip them in the water and feel it move swiftly past in warm waves. The rock he sat on was half submerged in the water. She emerged breathless and gasping for air beneath his feet and rose out of the river like a spirit. The water streamed down her face, sparkling rivulets. She wore a thin cloth which clung over like her skin. She placed her hands above the rock where it leaned into the water and dragged herself out. [BB, 26]

They interact with each other for sometime. She learns from him that this is the only river flowing there

but is found in many places so that she realises that this is not a dry land unlike her presumption. He feels some sort of unprecedented vitality after seeing her. He thinks that his world has changed in meeting her. She is not like the women whom he has seen earlier. He learns where she is living and both of them feel that something has already happened between them although he is old while she is very young. It does not take much time and is not hard for them to decide to live together in Sidojiwe E2.

Phelphelapi shifts to the one-room of Fumbatha. She feels that it is a relief for her to be with him and safe in his adoration. Her instant attachment with him is described thus:

She loved him and held him to her so that she could never sink down to where she could not rise. Something was in her, mute but when he was in the room, she kept all her thoughts at bay. He filled her with hope longer than memory. There was nothing she looked forward to except being with him, and each day opening like a folded petal. When he walked into the room each of her arms waited. She forgot everything and relied upon his generosity and the motion of his body toward her, on his very thought and attention. [BB, 32-33].

The thoughts of Fumbatha about Phelphelapi are also similar to that of Phelphelapi about Fumbatha. He admires and loves her abundantly. His attachment with her is portrayed like this:

Fumbatha could no longer imagine being in a room without Phelphelapi in it. He wanted her beside him. It was easy because they had only one room, neither of them had anywhere else to go while they were at home together, in the time before evening before morning all day they were together. He protected her and when he watched her walk along Sidojiwe E2 on her own he felt threatened and had to close his eyes till she walked into the room and called her name [BB, 35].

When they lead their life together like this, he happens to be away from home for some days on the site of his construction which is changed now and then. Phelphelaphi who has finished her school aspires to study a course in Nursing. She visits the institute and submits her application. At the same time, she realises that she has pregnant. According to the norms of the institute, married or pregnant women are not eligible to get admitted in the institute. As her ambition to become a nurse is strong, she decides to terminate her pregnancy all by herself. When Fumbath returns home from the far off construction site, he is able to detect that she was pregnant and had aborted it without bringing it to his knowledge. It leads him to suspect her fidelity towards him and begins to behave with her indifferently. However, she becomes pregnant once again. She also observes that he sleeps with Zandie. Fumbath's love for Phelphelaphi was unreal. He who considered her to be a woman who helped him forget each of his footsteps on this ground which he longed for, who gave him faith, does not want her to stay with him. She is unable struggle against the selfishness of Fumbath on one side and against the rules of the Ministry of Native Affairs which do not allow her to get admission in the Nursing Institute if she is pregnant. She is treated as an object of sexual gratification by her male counter part on one hand, she is rejected for pursuing a career by the colonial rule. It kills her hope in life and takes the extreme decision of burning herself.

The study of *Butterfly Burning* reveals the tyranny of colonialism as well as the tyranny of male domination. Mlambo describes objective of the discoverer of Southern Rhodesia/ Rhodesia namely Cecil John Rhodes thus:

British expansionist Cecil John Rhodes spearheaded the colonisation of Zimbabwe using his considerable wealth that he had obtained from gold and diamond mining in South Africa in

the late nineteenth century, as well as his political clout as the then-prime minister of the Cape Province of South Africa. Rhodes was a staunch believer in the superiority of British civilisation and was determined to bring under British rule as much of the world as possible because he firmly believed that this was beneficial to humankind. [AHZ, 36]

The colonial rule has modernised agriculture in Zimbabwe not for the people of Zimbabwe but for their own people in England and Europe. The people of Zimbabwe remained in poverty and starvation. The colonial rule has built the roads, bridges, buildings in Zimbabwe not for the native people but for their easy transportations. The people of Zimbabwe are without proper house, sanitation and other amenities. The colonial rule and the Missionaries introduced modern or Western education not for the people of Zimbabwe but for their own people. They have not produced engineers, doctors, scientists and well-rounded educated Africans but only labourers. Thus the declaration of Cecil John Rhodes is proved to be hypocritical and deceptive.

The society of gender equality/equity of Zimbabwe was ruined during the colonial rule. The women of Zimbabwe were disempowered without any source of income and wealth for them. Their access to education and employment was cut off. The traditional occupation women as gatherers of various roots, fruits, honey and other human requirements were discontinued. As a result women are made vulnerable and dependent. They are treated as pleasure objects of men who are themselves underemployed.

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BALANCE BETWEEN WORK AND PERSONAL LIFE AMONG WOMEN POLICE IN CHENNAI, TAMIL NADU – A STUDY

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Abstract

Working is a fundamental cultural standard. It can be difficult when life gets busy and prioritizes itself above the health of you. Balance between work and life is having a growing effect on several societal ills today, among which manifest in specific ways including lateness, lower birth rates, older people, & a shortage of skilled workers. Undoubtedly, a working environment that requires constant accessibility, or continuously employment, is a major sufferer of the aforementioned societal problems. It is widely recognized how the work of policemen along with how it affects family members is a complicated subject. The role of women in law enforcement is ambiguous, because work-related stress is seen to be a failing element yet a foreseeable aspect of police job. Numerous employment issues, including discrimination based on gender or racial background, a shortage of power, and excessive tasks, have an impact on stress among police officers. Family's dimensions, the ages of the kids, and the ambiguity of hours worked have all contributed to a lack of happiness and increased conflicts between home and work. These factors are also more likely to have adverse effects on both the household or work environment.

Keywords: *Conflict between family and work obligations, occupational stress, and women police.*

Introduction

In today's culture, juggling one's personal and professional life is a struggle for every efficient worker. Many of an employee's productive hours are spent at work. Overall performance will surely be impacted by any problem, whether it arises at work or at home, thus it is critical to address the many work- and family-related concerns that might impair employees' performance and job satisfaction. The art of balancing a paid employment with other obligations, including spending time with family, is called "work-life balance." Work-life balance is important because it prevents employee burnout, which is why organizations are implementing work-life balance strategies, programs, and policies to increase employee morale, motivation, and productivity.

In Tamil Nadu, the female police force must balance the demands of both job and family life. They

deal with several issues with anxiety, relationships with family members, scheduling, and concern. For female police officers, various training initiatives are periodically organized to improve their work ethic and self-image. To comprehend the condition of women in Tamil Nadu's police force, the book *Women Police in a Developing a Changing World Behind The entrance was Fairness* by Mangai Natarajan was utilized as a basis. According to Ms. Natarajan, a substantial portion of the job requires not only physical fitness but additionally the ability of the policeman to think logically and solve issues. A further necessity is the effective use of social abilities.

Work-Life Balance Idea

Equal balance is not what a Work-life balance refers to. A human being's Work-life balance may change during the day. The current equal equality could change in the future. Once someone is single, after

someone marries, and if there are children, the purity contrasts as well. Particularly, professional women are unable to separate their personal and family lives since they are intertwined and demand a lot of thought. Thus, the concept of balancing work and life suggests an ideal division of a person's time and resources between employment and other important life stages.

Work-Life Balance and Women

Women have advanced in skills and wages to be on level with men in recent years thanks to an unprecedented entry into employment. This continues to be a misconception thinking male primary responsibility is to earn a living while women's primary responsibility is taking care for their homes, kids, or aging relatives. It is an era of freedom for women. The status of women as individuals has a critical impact on revenue generation in nations that are developed as well as developing. Family revenue is stated to be poor in developing nations like India, but it may be raised by women's jobs and revenue. Therefore, an engaged working woman experiences psychological problems and complexity as she is required to balance the dual responsibilities, that is, private affairs and job, and this in turn results in a referred to as issue "position clash." Given how difficult and crucial these positions have been, this ought to be the biggest issue facing a woman who aspires to climb the ladder in her professional life and occupations. The awareness of the married woman by itself and of culture at large as a mother and household caregiver, whose remains unchanged even if she provides financially for her loved ones, led to the perception of a role struggle.

Review of Literature

Mangai Natarajan (2014) possesses knowledge of Tamil Nadu's law enforcement system and its acceptance of female personnel. 222 men and 218 women uniformed police officers with 13 years or

fewer experience in the Tamil Nadu Police participated in an organized survey research and group discussion in 2010. The research's key conclusion demonstrates that males still have negative opinions of women within the police force, despite the fact that more women are employed there and are exposed to an array of responsibilities. Further study revealed that female policemen who felt that men were better qualified to perform a wide variety of police responsibilities appeared to have internalized this unfavourable impression. A large number of women in the police force also chose conventional, "gendered" roles over combined, "these unsung duty" roles.

Dr. Usha Devi N (2018) as colleagues have examined the current situation with regard to the standard services provided by women police and its anticipated advancement in regard to work-life balance through outlining its difficulties. The present research highlights the link among work-life balance and superior interpersonal relationships.

Dr. OM Ashtankar (2016) conducted research on the impact of balance between work and life, particularly is influenced by conflict between work and family or conflict between work and family life, on the health of police officers. The amount of family, job, and mental strain fulfilment was used to measure the happiness.

Mathur P (1993) factors that contribute to stress among Indian police personnel include inadequate equipment, a fear of suffering a serious injury, working conditions, anti-terrorist operations, a lack of recognition, being killed while on duty, work overload, shooting someone while acting in the line of duty, dealing with the public, a lack of job satisfaction, and police hierarchy.

Statement of the Problem

Work in law enforcement provides a feeling of security and may be inspiring for women. But according to current data, the percentage of women

is still below 25%, with a substantially worse number in higher positions, demonstrating that women are still underrepresented in many emerging nations. Being a woman police officer in and of itself is one of the primary fundamental sources of stress for women police. The top three vocations for occupational stress and mental disease are all related to law enforcement, according to occupational doctors and psychiatrists in the Occupational Disease Intelligence Network. It is apparent that a substantial portion of police officers give in to the everyday stresses that force them to quit their jobs while doing their duties. Role stress, challenges with dependant treatment, health concerns, difficulty with managing your time, and a lack among social interaction are just a few of the issues that have resulted from this. This causes a lot of tension and concern amongst female police officers. This study's goal is to address the challenges that female police officers confront and to help them perform better by balancing their professional and personal lives.

Need of the Study

Women today confront a challenging scenario due to their simultaneous dedication to juggling their home and professional lives. This predicament came about as a result of prevailing preconceptions about women in society. This situation has to be altered since women participate equally in economic activity and their position has a significant impact. Work-life balance has become a constant quest as a result of the increase in dual-earner households and the number of working women.

Objectives of the Study

1. To evaluate the current state of education between Chennai's women police on work-life balance.
2. To determine the causes of unbalances in the work-life balance.

3. To explore and quantify the effects of work-life balance on families.

Research Methodology

For this research project, a descriptive study is employed. Primary and secondary data are both used in the study. 125 female police officers received the structured questionnaire. 75 full replies that matched all criteria for data analysis and interpretation were collected as a consequence of the procedure. The information was gathered from female police officers working in three all-female police stations: Egmore, Adayar, Women police station, Town Women police station, and Anna nagar. The priorities were observed using a five point Likert scale and data from Chennai's Armed Reserve and all women police stations. Secondary data was gathered from publications such journals, websites, research papers, and police agency magazines. The sample of 75 female police officers in Chennai city was obtained using the convenience sampling approach.

Results and Discussion

Table 1 Categories of the Sample Respondents'

Demographics		
Particulars	Frequency	Percentage
Age Group		
20-30 Years	10	13.3
31-40 Years	39	52.0
Above 40	26	34.7
Total	75	100
Educational Qualification		
Higher Secondary	05	06.7
UG	57	76.0
PG	13	17.3
Others	0	00.0
Total	75	100
Living Pattern		
Single	0	00.0
With friends	07	09.3
With family	68	90.7
Total	75	100

Marital Status		
Unmarried	35	46.7
Married	37	49.3
Separate	03	04.0
Divorced	0	00.0
Total	75	100
Experience		
Up to 2 Years	05	06.7
2-5 Years	14	18.7
Above 5 Years	56	74.6
Total	75	100
Nature of Family		
Nuclear	24	32.0
Joint	51	68.0
Total	75	100
Size of Family		
Below 4 Members	22	29.0
Above 4 Members	53	71.0
Total	75	100

Monthly Income		
Rs.25000 Below	10	13.3
Rs.25000-35000	49	65.3
Above Rs.35000	16	21.4
Total	75	100

Sources: Primary Data

Interpretation

According to Table 1, most (52%) of those who responded are between the ages of 31 to 40. Most responders (49.3%) are married, with 76% having graduated from college. Most respondents (68%) belong to joint families and usually have a minimum of four family members. The vast majority of those surveyed (65.3%) make monthly incomes between Rs.25,000 to Rs.35,000 on average. The plurality of responders has experience of more than five years.

Table 2 The Influence of the Respondent's Maturity in Relation to Different Family Circumstances on Work Performance

Point Average	5	4	3	2	1			
Features	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total	Avg	Rank
I had to alter my schedule regarding gatherings with family because of my busy schedule.	9	2	0	0	0	11	1.46	3
Decreases the period you enjoy on the people you love	0	7	1	1	0	10	1.33	4
Your become irritable within the house because of issues at job.	0	2	0	1	0	3	0.40	5
You spend a lot of energy travelling for job.	0	1	1	0	0	2	0.26	6
I'm largely content with my spouse's life and pursuing my goal of education.	5	7	1	0	0	13	1.73	2
Being active at work makes me a better family member.	15	20	1	0	0	36	4.80	1
Total						75	10	

Sources: Primary Data.

Interpretation

According to table 2, it shows a substantial correlation among the respondents' level of maturity

as well as two personal characteristics, namely both respondents' tendency to get angry at home due to work-related problems and their propensity to put up

quite a bit of effort when travelling for work. As a consequence, the challenge working causes those surveyed to act worse in their homes because of the variations in age maturity.

Limitations of the Study

Since research was carried out to evaluate the impact of balance between work and life on the Chennai City Police Department, the present research has a few constraints. As a result, the study's conclusions are limited to Chennai City and are not applicable to different regions. Information was gathered using a convenient sampling approach with a limited sample number, so it comes with a few drawbacks.

Findings of the Study

1. Changes in schedules and shift arrangements could be used to reduce the stress levels of female police officers, thereby bringing about a balance among their job and personal lives.
2. Additionally, these are certain police who are youthful, attractive, and eager to take on any task on par with males. Instead of putting women police inside police departments, this will preserve their dynamic nature.
3. Many women police are at the level of Head Constables, and they're virtually at the point of retiring, since they remain employed despite having the opportunity to advance. In order to support their level of experience, the system for promotion needs to be properly reformatted.

Conclusion

The study's findings support the notion that the Work Life Balance is crucial for women employed by the police force. According to the survey, the majority of female police officers experience conflict between their jobs and their families, which in turn causes mental distress. The standards of working conditions could be improved by offering an alluring incentive and incentive system that will lower the degree of

unhappiness, plus the women police ought to know everything about their place of employment. Less women could be used as police officers. Early counselling ought to be provided in order for staff members may successfully manage the strain they face. Adaptable schedules may be made available to employees so they can satisfy their family's demands. So that they may more easily handle the obstacles of balancing job and family members, the police service can employ helpful, contribute, and caring ways for women police.

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URSULA K.LE GUIN'S A WIZARD OF EARTHSEA AS CHILDREN'S FICTION

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Introduction

Ursula K. Le Guin is a renowned contemporary American writer of Fantasy Novel. Her Earthsea Cycle is a series of five novels and a collection of tales called Tales from Earthsea. *A Wizard of Earthsea* is the first novel of this series. It was first published in 1968 by Harcourt Publishing House and reprinted again in 2012. It is a novel of fantasy dwells upon an adolescent conveying moral message meant for the adolescents and adults with several elements of entertainment and adventures. In this paper, an attempt is made to consider *A Wizard of Earthsea* as a sub-genre of Children's Fiction by highlighting the characteristics of Children's Fiction.

Plot

A Wizard of Earthsea contains ten units namely Warriors in the Mist, The Shadow, The School for Wizards, The Loosing of the Shadow, The Dragon of Pendor, Hunted, The Hawk's Flight, Hunting, If fish and The Open Sea. The plot of the novel is woven around Ged who is the protagonist. He who is influenced in the magic with the help of his aunt during his childhood pursues his career in magic through a systematic schooling. While he is a novice in magic, he happens to misuse the knowledge of magic which creates a horrible shadow. Shadow keeps on following and chasing him and creates horror for him. He saves his life from Shadow by pronouncing the original name of Shadow which merges with him on hearing the original name.

Children's Literature/Fiction – A Note

Michael Rosen notes that "Children's Literature is written for children" [23]. It is difficult to narrow it as simply as stated. It is observed practically that the readers of Children's include adults as well. That the Children's Literature is of the children is not true completely as there are numerous works of literature of adults which influence the children. Bernard T. Harrison endorses this view by stating that "Some of the best treatments of entry into children's experience and visions of living are, we know, to be found in books that were written not for children but for adults – or usually, rather, for readers of all ages." [365]

The origin of Children's Literature is not explicit as it does not come under the age/periodical specification. Rosen is right is stating that "The beginnings of this complex world of literature are mysterious"[25]. Yet an attempt is made to provide a survey of Children's Literature. The lullabies and soothing rhythmic pieces which ere sung by the adults mark the tentative beginning of Children's Children. When the origin of literature is traced, it becomes clear that literature was basically originated in rearing children. The folk forms of literature in oral tradition like cradle songs, parable, fables, legends were meant for the children. Later when the printing was invented, there used to be parable, fables, legends, comics, cartoons and abridgement of epics to educate the children through entertainment. Indeed, education/schooling was a major factor for flourishing Children's literature regarding which Rosen observes like this:

The first written forms aimed specifically at children are what we would now call lessons.

For example, the 'Colloquy' of Aelfric is a lively conversation in Latin between the teacher and his pupils designed as an aid to teach boys Latin. Geoffrey Chaucer produced 'A Treatise on the Aristotle' addressed to one 'Lyte Lowys' (Little Lewis), probably the poet's son. In the medieval period, there were also texts we can presume were for children such as alphabet poems and etiquette poems addressed to children on, say, how to behave at table. Manuscripts of fables, exemplar tales (secular parables), legendary or miracle tales, and bestiaries which circulated all over medieval Europe were read by or to some children, but were not specifically for them [25].

The next important stage of Children's Literature below: is found with the production of *Orbis Sensualium Pictus* by Jan Komensky in 1658 which is also regarded as the key moment in terms of Children's Literature. It is said that there were one hundred and fifty one little chapters in this collection. The ballads in *The Winter's Tale*, John Bunyan's didactic poems, the Christian poems dealing with Baptism, the verses describing as how to observe, interpret, and love the world as the creation of God and how to perform the deeds of a good Christian belong to the corpus of Children's Literature. Some of the major characteristics of Children's Literature are listed below:

1. Use of simplified language.
2. Public talk in popular language about sex and bodily excretions
3. Resolution of the stories should involve some kind of redemption, reconciliation, hope or sense of home coming
4. Improve child – not anti social
5. Empathy with others
6. To support imagination
7. Retellings

A Wizard of Earthsea as Children's Fiction

An attempt is made to trace the characteristics of Children's Literature/Fiction in *A Wizard of Earthsea* in this section. Children's Literature aims not only at the children but also at the adults. It draws the attention of the adults and aged to the aspects of children. In other words, it suggests what William Wordsworth has said "child is father of man". Ever since the growth of literature, the life of children has remained as a major aspect of literature. In English Novel, the experience of children has been a subject matter in some measure or the other from the 18th century to the present. It is true in the literatures across the world. The central character in *A Wizard of Earthsea* is Ged whose original name is Duny and nickname is Sparrow wreck. The novel deals with his life from birth to fourteen years of his age with which the novel ends. Although there are adult/old men and women in the novel, there are many children who are integral part of the narrative namely Ossil girl, Jasper, Vetch, Estarrial, Pechvary's child and Yarrow.

Children's Literature is regarded as a major means of inculcation and transmission culture from one generation to another and from one part of the world to another. The folklore of every country has performed this role. In the literature of the West, the ancient literature of mysteries and miracles has also rendered a great service in this regard. In Indian mythologies, the aspects of children's life form a major part in passing the culture from age to age and place to place. The stories of the childhood of Rama, Krishna and other mythological characters remain as the major source of imbibing the values among not only the children but also among the adults. As far as the role of children's literature in the cultivation of culture, David Holebrook notes as follows:

One feature of modern life must surely give us grounds for hope: our increased understanding of children. The study of the infant's growth in language and of the older child's creative work with language is not only important educationally but also for the light

it can throw on the creativity of adult literature. One of the major insights in this field of study has been into infant fantasy and the role of this in the development of the personality, of the reality-sense and of a personal culture. In D.W. Winnicott's work and notably in *Playing and Reality* (1971), culture is seen as taking a foremost place in human make-up, and especially in the development of the child as he moves from play to the language of rich cultural life of the adult. In English teaching the investigation of the nature of the child has contributed to our understanding of the relationship between literature and life. For one thing, the very ability to use language, symbols and culture is seen to represent a tremendous and mysterious achievement by the child.[344].

Education and nurture of children are primary characteristics of Children's Literature. Although education and nurture of children seem to be distinct aspects, they are always complementary and inseparable in the life of children. This education may be formal or informal which depends upon the nature of children around whom the plot is woven. While the novel of realism incorporates the actual and factual aspects of education and nurture in the children, the romantic or fantasy novel employs marvellous aspects in the portrayal of education and nurture of children. The novels of Daniel Defoe, Charles Dickens, Emily Bronte exemplify the former and the novels of Ursula K Le Guin and Saman Rushdie are examples of the latter.

The novel is about a dragon lord and Archmage popularly called Sparrowhawk. He was born in an isolated village called Ten Adlers. It is surrounded by a mountain head in the north, a village below, a sea downward and a number of villages on the side of River Ar. His childhood is described as given below:

The name he bore as a child, Duny, was given him by his mother, and that and his life were all she could give him, for she died before he was a year old.

His father, the bronz-smith of the village, was a grim unspeaking man, and since Duny's six brothers were older than he by many years and went one by one from home to farm the land or sail the sea or work as smith in other towns of the Northward Vale, there was no one to bring the child up in tenderness. He grew wild, a thriving weed, a tall, quick boy, loud and proud and full of temper. With a few other children of the village he herded goats on the steep meadows above the river-springs; and when he was strong enough to push and pull the long bellow-sleeves, his father made him work as a smith's boy, at a high cost blows and whippings {AWE,2]

Fantasy is a major constituent of Children's fiction for it arouses amusement, excitement, enthusiasm and playfulness which are favourite features to children. The backdrop of the whole novel is that of wizards, sorcerers, witches and magicians. Such a backdrop is introduced and created in the first episode itself. Indeed, *A Wizard of Eartsea* is identified as Fantasy novel. Margaret Atwood has recognised it as one of the wellsprings of fantasy literature.

Fantasy is found in the events, characters and places in the novel. Ged's performances of casting spell on the goats, weaving clouds to create darkness to protect his village and its people from the war launched by the enemies. He creates a shadow by mistake and an illusion of dead person in his challenge with Jasper. He defeats the dragons. All of them are examples of fantasy. The fantasy of the encounter between Ged and Shadow and their subsequent merging into one is illustrated to exemplify the use of fantasy as follows:

At first it was shapeless, but as it drew nearer it took on the look of a man. An old man it seemed, grey and grim, coming towards Ged; but even as Ged saw his father the smith in that figure, he saw that it was not an old man but a young one. It was Jasper: Jasper's insolent handsome young face, and silver-clasped grey cloak, and stiff stride. Hateful was the

look he fixed on Ged across the dark intervening air. Ged did not stop, but slowed his pace, and as he went forward he raised his staff up a little higher. It brightened, and its light the look of Jasper fell from the figure that approached, and it became Pechvarry. But Pechvarry's face was all bloated and pallid like the face of a downed man, and he reached out his hand strangely as if beckoning. ... In silence, man and shadow met face to face, and stopped. Aloua and clearly, breaking that old silence, Ged spoke the shadow's name and in the same moment the shadow spoke without lips or tongue, saying the same word : "Ged". And the two voices were one voice. Ged reached out his hands, dropping his staff, and took hold of his shadow, of the black self that reached out to him. Light and darkness met, and joined, and were one.[249-251]

There are numerous terms related to magic throughout the novel like fog weaving skill, wizard to healall, Ogion, sorcerer, Re ALBI, Old Speech, The Hardic Tongue, Runebook, Spell of Summoning, Mage of Perregal, Heleth Farseer, enchantress, Archmage Nemmerle, jugglery art Changing, master Changer, Master Name, master windkey, otak, Lord of O, Lady of O, Master Patterner, Master Summoner and Changer, LORE-Book, Nine Masters, Master Herbal, Matter of the Dragons, Immanent Grove, Master Doorkeepe, Windkey, Hand, Herbal, Chanter, Changer, Summoner, Namer, Patterner, Lord pPendor, Archipelago, Great Words of Unbinding, spellwork and Creation of Ea

The aspects of education and nurture of children found in the plot of *A Wizard of Earthsea* is informal and supernatural. Although there are many children-characters in this novel, the chief of them is Ged who receives and pursues the informal education and nurture. Though there are three characters who are depicted to received education in magic namely. Ged, Jespar and Vitch, the education of Ged is central in the novel. He who is a son of bronzmith does not choose the occupation of his father. Though he

undertakes to look after cattle, he does not pursue it as his occupation either. It is during looking after the goats, he is drawn towards magic. He who observes his aunt's spell of rhyme to make a goat jump from a thatch of a hut, imitates the same rhyme to get his goat come him successfully. This is the first instance of his education although innocently which is presented below as an illustration:

Next day herding the longhaired goats on the meadows of Gigh Fall, Duny shouted to them the words he had heard, not knowing their use or meaning or what kind of words they were: *Nothhiethmalk man hio!khanmerthhan!* He yelled the rhyme aloud, and the goats came to him. They came very quickly, all of them together, not making any sound. They looked at him out of the dark slot in their yellow eyes. Duny laughed and shouted it out again, the rhyme that gave him power over the goats. They came closer, crowding and pushing round him.[3]

His rhyme works on all the goats which begin to return to him with a strong force. So he becomes panicked of their thick, ridged horns and their strange eyes and silence. They surround him as if a rope were pulled tight round them. Duny is frightened seriously and begins to weep. It becomes a humorous sight for the villagers. His aunt who also arrives there utters another word to free the spell on the goats and thus the goats are freed from the spell and become normal. Then she takes him to her hut and studies him. She understands that Duny does not know any magic. Yet the fact that he could spellbind the goats makes her guess that there are indications of power in him. Besides appreciating him, she assures him that she would teach the rhymes. After taking a promise from him that he would not disclose his learning to his friends or others, she conducts her education to him thus:

He sat still while his aunt bound back her uncombed hair, and knotted the belt of her dress, and again sat cross-legged throwing handfuls of leaves into the firepit, so that a smoke spread and filled the

darkness of the hut. She began to sing. Her voice changed sometimes to low or high as if another voice sang through her, and the singing went on and on until the boy did not know if he waked or slept, and all the while the witch's old black dog that never barked sat by him with eyes red from the smoke. Then the witch spoke to Duny in a tongue he did not understand, and made him say with her certain rhymes and words until the enchantment came on him and held him still. "Speak!" she said to test the spell. The boy could not speak, but laughed. Then his aunt was a little afraid of his strength, for this was as strong a spell as she knew how to weave: she had tried not only to gain control of his speech and silence, but to bind him at the same time to her service in the craft of sorcery. Yet even as the spell bound him, he had laughed. She said nothing. She threw clear water on the fire till the smoke cleared away, and gave the boy water to drink, and when the air was clear and he could speak again she taught him the true name of the falcon, to which the falcon must come. This was Duny's first step on the way he was to follow all his life, the way of magery, the way that led him at last to hunt a shadow over land and sea to the lightless coasts of death's kingdom. But in those first steps along the way, it seemed a broad, bright road.[6]

The learning career with his aunt continues upto his twelve years of age. His aunt has taught him all her lore in herbals and healing, finding, binding, mending, unsealing and revealing. She has also sung the chanters' tales and the great Deeds and the words of True Speech. He also learns various tricks, pleasantries, spells of Illusion from weather workers and wandering jugglers. After he saves his village and the people of Gont from the attack of Kargs by fog weaving with his magic power, he moves to another wizard of heal all called Ogion. He christens him as Ged on the day he turns thirteen. Then Ged joins the new master and travels with him through the steep slanting forests of the mountain isle, through

the leaves and shadows of bright Autumn. Which begins from his aunt moves a series of teachers and school.

Ged is brought to Re Albi, Ogion's home. In the winter, he learns to read and write Six Hundred Runes of Hardic which is required for him to gain the true mastery. Without any marvels and enchantments, the winter is spent. In the spring, his teacher instructs him to collect the herbs from the meadow and wander there as freely as possible. On one such visit to meadow, he meets a strange girl who misguides her so that he begins to read the runes in the book in the darkness stealthily. His teacher detects his act and warns him of the consequences of such act. From her he moves to Roke Island and gets admitted in the school for wizards. He stays here with other precincts among whom Jasper and Vetch are important. His education in magic is completed here. It is observed that Ged receives education as well as nurture from his so called teachers. His aunt identifies the Ged's interest in magic and has taught her some basic and basic sorcery along appreciating him every now then. She has also nurtured him with love and care like a mother. Ogion who learns about his fog weaving magic visits him personally in his hut and gives him the name Ged. He takes him along with him providing the informal education and nurture. Then he is admitted into the school of Re Albi Ogion where he is given education in all sorts of magic and the morality of using them, shelter, food and care. Thus here also he receives education and nurture. The characteristics of education and nurture are thus found in the narrative of *A Wizard of Earthsea*.

Aphorism is a significant ingredient and constituent of Children's Literature. It is observed that the stories in legends, fables, anecdotes, and fairy tales always end with a moral or wise message. It is a method of education adopted in the nursery and elementary schools of children. There are numerous

such wise messages some of which contextual and others are universal. They are listed below thus:

1. But need alone is not enough to set power free : there must be knowledge
2. Manhood is patience. Mastery is nine time patience.
3. To hear, one must be silent.
4. The wise don't need to ask, the fool asks in vain
5. Every foolery is dangerous
6. An evil way may lead to a good end, after all.
7. What one does not know, one fears.
8. Ill means, ill end.
9. Only shadow can fight shadow
10. Only darkness can defeat the dark
11. It is light that defeats the dark
12. It is very hard for evil to take hold of the unconsenting soul.
13. You must seek what seeks you
14. You must hunt the hunter
15. Death is thr dry place
16. It is bound to me now as I am to it.
17. I must go where I am bound to go
18. And a shadow does not tire, or starve, or drown.

Rivalry and friendship are common aspects among the children. Children's literature incorporates such elements for making the narrative realistic in the context of the world of children. Besides, such aspects are included to emphasise the morality or values for children inculcate from the stories.

When Ged enters the School on Roke, he comes across two fellow students who were already there. They are Jasper and Vetch. Jasper is assigned the task of escorting Ged inside the home on the first day. In their very first meeting, Jasper's arrogance and hatred towards Ged is evident. When Jasper happens to humiliate Ged, the latter also reacts and responds to him harshly equally. Jasper looks down upon the ability of Ged and causes him humiliation regularly. In order to prove that he is not inferior to Jasper, he accepts his challenge owing to the rivalry

between them the illustration of which is given as shown under:

"Now," Ged said to Jasper, quietly as before. "what are you going to do to prove yourself my superior, Jasper?" "I donot have to do anything Goatherd. ..."What would you like me to, Jasper?, The older lad shrugged, "Summon up a spirit from the dead, for all I care!" "I will". You will not."Jasper looked straight at him, rage suddenly flaming out over his disdain. "You will not. You can not. You brag and brag -- ... Ged went a few paces up the slope away from the others and turning said in a clear voice, "Jasper! Whose spirit shall I call? Call whom you like. None will listen to you." Jasper's voice shook a little, with anger perhaps. Ged answered him softly, mockingly, "Are you afraid?"...The words of the enchantment hissed and mumbled on Ged's lips, and then he cried out aloud and clearly, "Elfarran!" The shapeless mass of darkness he had lifted split apart. ... In the oval of light for a moment there moved a form, a human shape: a tall woman looking back over her shoulder. Her face was beautiful, and sorrowful, and full of fear. [80-84]

Unfortunately, Ged becomes a victim of his act. The figure begins to attack him. The figure appears as shadow now. When all assembled there begin to runaway from there, his friend Vetch tries to protect him. Later, Archmage Nemmerele himself arrives there and releases Ged from shadow. Yet he is unconscious. With the efforts of all the masters, Master Herb releases him from his unconsciousness. The rivalry thus was about to destroy Ged. Through this episode, the children-readers are taught to enter into an unhealthy rivalry. The evil of rivalry is communicated to the readers through this episode.

Friendship is a vital and significant subject not only for children but also for the people of any age. The virtue of good friendship is dealt with in the episodes of Ged and Vetch. Jasper and Vetch were there in the school before the arrival of Ged. Vetch exhibits warmth and good temper towards Ged from

the beginning. In the first unfriendly encounter between Ged and Jasper, he advises them by citing the principle of soocery "Duels in sorcery are forbidden to us, and well you know it. Let this cease".[78] When Ged falls unconscious after summoning a spirit, it is Vetch alone who rushes to help him. After their schooling, Vetch leaves for his place while Ged stays there for the sake of safety. Then Ged leaves and reaches a place called Vemish where he meets his friend Vetch. Both of them become happy meeting each other. He stays in his house for a few days where his sister Yarrow provides all sorts of hospitality. She packs food for him on the day of his departure also. It is Vetch who gives him the idea of facing the shadow instead of running away from it. On following his advice, Ged encounters and defeats the shadow by mentioning his name 'Ged' which is also the name of the shadow as it is nothing but Ged's alter-ego. Indeed, Vetch accompanies Ged on the occasion of ed's last encounter with the shadow. Such is the true friendship of Ged and Vetch. This episode highlights the power and strength of true friendship and thus the child-readers are influenced to imbibe such a friendship in their life.

Conclusion

Ursula.K. Le Guin is a contemporary American novelist of high reputation among the young and adult readers across the world. She has written a novel-series of five novels of which *A Wizard of Earthsea* is first. The credit of popularising Fantasy Novel and Children's Fiction goes to her although

such literary were there in the beginning of American literature. *A Wizard of Earthsea* is simple and embodied by the basic human and moral values like Resolution of the stories should involve some kind of redemption, reconciliation, hope or sense of homecoming, improvement of child, non-anti-social spirit, Empathy with others, and supporting imagination. The language about sex and bodily excretions has been carefully and consciously avoided in the novel in order to prevent the child-readers from such exposure and negative influence. The linear progressive plot structure is adopted for the children to understand the story as easily as possible without getting diverted or digressed. *A Wizard of Earthsea* is potential to invoke positive and healthy habits in the young as well as adult readers.

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THE IMPORTANCE OF LISTENING SKILL IN LANGUAGE ACQUISITION

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Abstract

In aspirational India, learning English is considered a crucial component in the pursuit of social mobility. Is it possible to achieve English language proficiency by relying only on existing initiatives? Are there out-of-the-box solutions available to those desirous of learning English? What about those who are disadvantaged and from rural parts of the country? Is it possible to focus on all the skills of the English language in equal measure so that the learner's overall proficiency improves? What is the role of affect in language acquisition? What happens to learners when language classes are built with the aim of increasing their motivation and reducing their anxiety? Is there a proven model to substantiate this proposition? The article cites an innovative initiative of a country wide digital programme that is entirely volunteer-driven and designed exclusively for learners from rural and semi-urban parts of the country where English is taught as a five-course programme over the phone and through an app and is woven around the four skills of the language, namely listening, speaking, reading, and writing. The article's main focus is the listening skill, which is seldom given the importance it deserves. In this unique experiment, components of the listening skill are imaginatively woven around multidisciplinary concepts and human values and delivered in the form of audio and video modules. Testimonies from the ground bolster the theory laid out in the article.

Keywords: *English, innovative, multidisciplinary, listening, skill, values.*

Introduction

In aspirational India, learning English is considered a crucial component in the pursuit of social mobility and gainful employment. English has come to represent people's aspirations, and proficiency in the language helps them to participate fully in national and international life. In a global world, English is seen as a binding force. English is not the language of transaction in rural areas, and students labour hard to master the language, which they do not use regularly outside their classes. A language is learnt not within the rigid confines of the four walls of the classroom but when a learner is immersed in an environment where the language is spoken and used fully. This is lacking in rural schools. English is not the lingua franca of our country, and a language divide exists from state to state. Teachers use it out of compulsion, and students learn it only to pass the exam. There are no easy solutions to this vexatious issue, which

often gets emotional as there are raging debates about the utility of English and people are divided on the matter. However, English is a critical employment skill, apart from occupying the prime position among the diverse languages of India, and the importance of learning English cannot be underestimated. Hence, it is important to leverage India's youth dividend and render them employable if the country has to march ahead. Focusing on listening and speaking skills in the initial stages facilitates a better transition into learning the next two skills, reading and writing. Learning any new language is fraught with anxiety, more so if it happens to be a foreign language. English is an alien language, and learners grapple hard to master it.

What is the Aim of a Language Learning Class?

Language learners look forward to the felicity of expressing themselves fluently in a language that is

seen as a means of opening the avenues of success in life. The English language empowers learners by helping them master the lingua franca, which helps bind people from different states together, especially in a heterogeneous environment like India. As we march towards progress with the world metaphorically shrinking, we can see people migrating in greater numbers than ever before within the country and to other countries too. In a vast country like India, it is very difficult to achieve success in any programme by relying only on existing initiatives. It requires out-of-the-box solutions to reach out to the teachers and the youth of India who are desirous of learning English but do not find the means to enrol themselves in the ubiquitous Spoken English institutes that have mushroomed all over the country.

The Role of Affect in Language Learning

Will focusing on cognitive methods of language acquisition alone be enough to help learners attain proficiency? This is a valid question, especially in the rural, semi-urban, and peri-urban areas of our country where aspirations do not match the realities or the ground situation. Here is where the affective domain steps in. Studies in the English language have now come to accept the fact that for effective acquisition of a language, we require the active participation of both the cognitive and affective domains of the human personality. In fact, the affective factors complement the cognitive aspects of learning, and both are essential partners in the mind. During the initial years of research into the language learning phenomenon, much stress was placed on the workings of the cognitive domain, while the affective domain was ignored for a long time. As this forms an important part of the human personality, it is extremely vital to consider its due status in language learning.

The NCERT Document on English Language Learning states that "approaches and methods need

not be exclusive but may be mutually supportive within a broad cognitive philosophy (incorporating Vygotskian, Chomskyan, and Piagetian principles)" (17). Stern observes that "the affective component contributes at least as much and often more to language learning than the cognitive skills" (386). If learners concentrate on the affective domain, will it dilute their attention to cognition? The answer is definitely no. Both are so intertwined that they cannot be viewed as separate entities. Forgas stresses the key role played by affect in how we create mental representations about the world, retain them in memory, and process information (95). According to Bless & Fiedler, empirical evidence shows that affect has a direct influence on cognition, or the thought processes of people (4). Thus, we can infer that emotion, thought, and learning are all inextricably linked.

How Can this Aspect be Taken Care of in Communicative English programmes?

Learners, especially adults, should be provided with the required emotional scaffolding to help them overcome their anxiety and gain confidence. Integrating values like confidence, perseverance, patience, dedication, etc. into the lessons subtly will help learners grow intellectually, morally, and emotionally. *The heart of education is the education of the heart*, so goes an ancient saying.

The affective filter hypothesis stipulates that a number of 'affective variables' play a facilitative but non-causal role in second language acquisition. These variables include motivation, self-confidence, and anxiety. Krashen claims that learners with high motivation, self-confidence, a good self-image, and a low level of anxiety are better equipped for success in second language acquisition. Low motivation, low self-esteem, and debilitating anxiety can combine to 'raise' the affective filter and form a 'mental block' that prevents comprehensible input from being used for acquisition. When the filter is up—that is, when

negative emotional factors are at play—language acquisition suffers. When the filter is down, it benefits (Krashen). In other words, for effective language learning to take place, problems created by negative emotions have to be overcome first. Positive emotions that promote or facilitate learning have to be created so that they can gradually replace those negative emotions or feelings. Learning a new language can be less daunting if positive emotions like encouragement, optimism, self-analysis, self-confidence, goals, initiative, and other virtues are stressed as part of the learning experience, as these can help do away with affective factors like stress and anxiety.

Jane Arnold, in her article *A Map of the Terrain*, refers to Ehrman, who opined that the purpose of classroom learning was not only to convey content information, and to Stevick, who spoke of bringing to language teaching a concern for 'deeper aims' for pursuing new 'life goals'; and not just reaching certain 'language goals' (3). As we teach a language, we can also educate our learners to live more satisfying lives and to be responsible members of society.

Importance of Listening Skill in Language Acquisition

Listening as a separate skill is never given adequate focus in regular English classes. Research says that listening occupies 45% of the time people spend in communication. While speaking accounts for 30%, reading makes up 16%, and writing is a minuscule 9% (Ahmed). Thus, it is clear that listening takes up the lion's share of the time spent in communication. Yet this is the skill on which the least emphasis is placed in language classes, as learners are almost never taught to listen attentively and correctly. The teacher or trainer has to help the learners build active listening skills. The students have to be taught to listen and understand what the speaker is conveying. Learners listen to a text and then reflect on and discuss the content. They are able to think critically,

reflect, and evaluate whatever they have been listening to in the language class.

Listening is an art, and though it is dismissed as an everyday affair, most listeners feel it is a challenging task. Our days are spent listening, paying heed to what is said at home, in the office, in the marketplace, between friends, and among neighbours; in short, the bulk of human communication occurs only through listening. Most of this is casual listening. Human beings do not practice active or critical listening, as they have not been explicitly taught this skill. Research shows human beings can speak at a rate of 125–150 words per minute, whereas the human brain can process 500–700 words per minute, which means we use just 25% of our mental power. We cannot take listening for granted. Speakers may use a variety of tactics to keep the listeners attentive—narrate stories, bring in humour, use activities, and so on. We may be hearing the speaker but not actively listening. This helps us differentiate between the key features of hearing and listening.

We hear a variety of sounds even as we go about our chores every day. There is the whirring of a distant aeroplane, the noise of the mixer being run at home, the mobile phone ringing at a distance, and snatches of a song being played nearby. Yet we choose to hear them but not register them if they do not concern us. Merriam-Webster defines hearing as a "process, function, or power of perceiving sound; specifically, the special sense by which noises and tones are received as stimuli." Whereas listening means "to pay attention to sound; to hear something with thoughtful attention; and to give consideration." Hearing can just be a disturbance in the form of pressure waves that strike our eardrums as sound, but listening is a conscious activity where a listener actively processes the information, and thus this demands perfect coordination between the ears and the brain.

Listening is a dynamic activity that calls for decoding the speaker's message accurately and acting upon it suitably. Effective listening is a crucial skill in language learning as it helps learners develop their critical thinking and decision-making capabilities. Critical listening increases the accuracy of the message's interpretation.

Listening thus plays a vital role in language acquisition, as it helps the language learner acquire the correct pronunciation and word stress, improve their vocabulary, and learn the syntax. The comprehension of the messages that are conveyed may be based solely on the tone of voice, pitch, and accent. So it is important to listen keenly and make a conscious effort to learn from and understand what is being listened to by the learner. Any class that imparts communicative English has to provide level-appropriate inputs for helping the learners hone this crucial skill. In the case of adult learners, the input has to be closer to the pronunciation that they are likely to hear in their professional settings without compromising on accuracy and clarity.

A Unique Experiment

In order to test if listening skill can be adequately focused upon in communicative English classes, a unique programme was designed exclusively for learners from rural and semi-urban parts of the country by an ed tech platform in India. This country-wide digital educational initiative is entirely volunteer-driven, and the English proficiency programme was developed by English language experts. English is taught as a five-course programme over the phone and through an app, and the content is woven around the receptive skills of listening and reading and the productive skills of speaking and writing. Values are deeply integrated into all these skills, and both the cognitive and the affective are equally taken care of in the specially designed material developed for this programme. The topics chosen are largely multidisciplinary in nature in order to empower the

learners in all aspects. What makes this five-course programme, with its well-defined structure specially designed for vernacular speakers while keeping the influence of the mother tongue in mind, unique is that it taps into the spirit of altruism to share the gift of knowledge. Constant monitoring and feedback from the ground ensure that learners stay motivated throughout the duration of the programme. Teachers from rural schools and youth from small towns and semi-urban areas form the bulk of learners interested in improving their English language proficiency. Learners gain a reasonable degree of confidence and speak better English while they correct their mistakes as a result of conversing with the language mentors. Also, many inhibitions are shed when it is a conversation over the telephone or through an app, as learners are less conscious of what others think of them. In a face-to-face L2 learning class situation, this is a very big challenge, as adult learners are often filled with a sense of dread and/or shame.

How is the Listening Skill Integrated into the Course Content?

Value-oriented animated stories featuring a mascot named Uncle Lion inspire learners to learn the language. These short stories are available to language learners as both audio and video files and veer around themes like courage, hope, love, self-confidence, and self-esteem, to name a few, and keep the listeners in rapt attention. The trainer then poses a set of questions based on each episode to test the learners listening skill as well as their ability to articulate their thoughts with clarity, accuracy, correct grammar, pronunciation, and proper sentence construction. Listening to the stories regularly helps the learners pick up the nuances of the language, and they are encouraged to use what they have thus gained in their regular conversations. Paraphrasing the stories in their own words helps them improve their speaking skill.

Benefits of Critical Listening

The first skill that has to be acquired and deepened is the skill of critical listening. When learners listen keenly, all their senses are focused on grasping the nuances of the language, besides creating an awareness of both the context and the content in the listener. This invariably leads to greater cognitive processing. All these are subtle actions that kick in as part of the language acquisition machinery located deep within each one of us. Eventually, it helps improve the proficiency of the language in learners. Thus, focusing on the listening skill is extremely vital in the language acquisition process.

Voices from the Ground

The programme was piloted in over 100 select schools spread across the country, and it has improved the language skills of over 1000 learners, including teachers and youth from rural areas, ever since it was launched in 2018. Here are a few impressions in the words of the beneficiaries.

- *All the audio stories given in our lessons are good as well as full of values. It helps me to improve my listening skills, pronunciation of difficult words, and reading. And the values, which are very useful even during our school classes. Overall, I found these audios to be very helpful for me. - Raju Rai, teacher at a school in Dilaram, West Bengal*
- *The skill of listening is very helpful for the enhancement of our memory and fluency. It reduces the fear of speaking English. The activities are very beneficial for my quick advancement of knowledge. - Samit Mishra, teacher at a school in Bhawanipatna, Odisha.*
- *While watching each story, I observe the grammar part, like the usage of articles, prepositions, and verbs. It helps me increase my vocabulary. One can observe the pattern of communication or narration used in the story. I*

am able to learn the pronunciation of words and the formation of simple sentences. These are useful and help us learn English. - Jyothi Kuravatti, teacher at a School in Dharwad, Karnataka.

- *Listening is the most important of all the skills. I realised the importance of listening in our daily lives, which provides good conversation with others and makes us give exact responses to others. Madhulata, a first-year B.Com. student from Dravidian University, Andhra Pradesh.*
- *Listen keenly Audio files made me learn how to pronounce words correctly and realise the importance of taking appropriate pauses while reading. All the stories are interesting and add enthusiasm to the skill of listening. They are all very relatable to life; hence, they serve as motivation. Good listening leads to receiving information efficiently. I really enjoyed listening to the stories, and the difference in voice modulation for different characters in the stories is brilliant. Thank you for all the awesome stories. Amarnath, B.Ed. student, Dravidian University, Andhra Pradesh*
- *Listening to stories helps improve our pronunciation and understanding and has increased our confidence in speaking too. – Priyanka, a student from Macherla, Andhra Pradesh.*

Conclusion

Stevick puts it succinctly when he aligns language teaching goals with life goals (166). As a language learner succeeds in pursuing her or his professional goals, s/he also finds fulfillment in pursuing new life goals. They develop as professionals and also mature as persons, which is what language education is all about. In a language class, linguistic proficiency is a necessary beginning, but along with the linguistic outcomes of the learners, the professional development of the learners and the

personal growth of the individuals are equally important. Language goals and life goals are in perfect alignment in this unique English programme.

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A STUDY ON THE ADVENT OF MUSLIMS IN INDIAN SUBCONTINENT AND IT'S IMPACT ON RELIGION, SOCIETY, ECONOMY AND ARTS

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Abstract

Indians came to know about the Islam through Arabians and Turks is an important matter of the discussion. Historical relations between the Arabian peninsula and Indian subcontinent which started very long before rise of the Islam. When the Islam which came in Arabian peninsula, and this relations got an outstanding dimension. The Muslim's profession, that would involve to preach Islam faith generally and Islam that came to the India by Arabian traders in first in south most region of the India. Then the Turks who came to Indian soil to spread the Islam faith in middle of 10th century C.E.. and then, continuous and also increasing presences of muslim religious teachers and preachers with organization of the political authority that made very important personalities in Indian society and also in the religion and economy of India .

Keywords: Arabian peninsula, Islam, organization, Caliph, Muhammad-bin – Qasim, Mughals, Hindu society, social manners, Royal Rajput.

Introduction

Arabs introduced the Islam first to Indian. After arrival of the Islam in the Mecca and which started spread over the various religious faith and Indian sub continent was one among of regions in the world and it came to recognize with the Islam in 1st phase of 8th century C.E.. During the Omar who was a second Islam Caliph, and first expedition was also sent to region however the target of his expedition met aim when the Muhammad-bin - Qasim who captured Sindh and Thus event also can be considered as an initial step of establishment of the Rule of Muslim in the Indian sub continent. The advent of the Islam and its impacts on the Society in India in the medieval times which also can be very much observed from historical piece of the evidences and the impact of Islam in various regions in India such as social, religious and economical atmosphere in the Indian sub continent and this paper analyze such developments in above mentioned scenario.

Advent of Muslims

Before the arrival of Islam in India, for more years Arabs who had trade contacts with southern most

parts of the India. In the year 712 C.E. Arabs , they invaded the Sindh region which making it very important historical event in India as this was first time, under headship of Mohammad-Bin-Kasim, Muslims who had attacked the Indian sub continent and who gained the political supremacy in the Indian territories, they ruled for five centuries.

Muslim invaders also were very cognizant of having own identity of them and therefore remained as unit throughout separate instead of the being merged with most of who follow Hindu faiths. Gradually, Arabs who tried spreading and therefore, expand Islam in India. Period that ranging from 13th century C.E. till advent of Mughals in the year 1526 C.E. which brought astonishing and also remarkable changes in the socio ,economic and religious scenario.

Religion

The most of the Indian and foreign historians who believe that from 13th century C.E. the definite impacts of Muslim culture on the society of India and can be observed. usually, what time the two various cultures such as Hinduism and Islam came into the

contact and also continue to sustain The Islamic impacts on the Hindu society in the medieval times which can be seen as also positive view. The Indian culture was mainly influenced by the Islamic traditions though this cannot be said also that Islam left lot of positive impacts on the society wholly in the Indian sub continent.

The Islam influenced Hindus in two such ways. In Hindu society, few of democratical principles of the Islam which found their way.

The Islam religion that gave concept of "Unity of the God" in India and mostly on Hindus. The various scholars frequently regard it as gift of Muslims to India. The Islam and Hindu reformers influenced Bhakti movement to great extent in which they also addressed the fundamental equalities of the religions. The Sufi saints also attracted attention of Hindu society anywhere Sufism also laid very considerable influences over them.

Gradually, under influence of the Muslims in India and the Islamic faith, society of the Hindus who realized need and to abolish the untouchability and also the discriminations within own society of them and tolerant treatment of the people in interests of the Hindu community.

Social Impacts

The impact on the society after the advent of the Muslims in India was much more remarkable for in the society mainly comprising Hindus.

The various dress coding such as Achakan and Salwar were also introduced under the influence of the Muslim in India The fashion on the dress by the nobles in the Muslim religion was also copied by Hindu elite class.

Moreover, the social ethics, food culture, manners and also habits were impacted greatly by Muslims. Like the Muslims, the people of Hindu community started and taking dishes of the Muslims.

Economic Impacts

On the advent of the Muslims, economy was mainly dominated by Hindus although the rulers of the Muslims established authorities in political fields. Hindus were peasants and they worked on the

Agricultural fields farms and. Hindus worked over trade commerce sphere largely because Muslims were also less conversant with the commerce practices in markets and Hindu continued acting as an important vital feature of economical structure in the India subcontinent during in the medieval period of time

Because of dominant stakes of Hindus over field of business, commerce and trades, Muslims were forced also to depend on Hindus. But in the same time overseas trade and commerce came also to an end previous came to the existence again with impacts of Islam and India began trade with the foreign nations especially Middle East and such activities that rose tremendously

Architecture

This is also considered that very strong impacts of advent of the Muslim was in the architecture and fine arts in medieval times. The blendings of Muslim and Hindus art culture that led to surfacing of new type of the art wherein primary elements such ornamental richness and craftsmanship, etc were of the Hindu and external forms or exterior part such as spherical arches, open courtyards and domes was of Persians of the following were built also with the Islamic architecture

1. Qutab Minar,
2. Tomb of Humayun at Delhi,
3. Taj Mahal, Jama Masjid.

The rulers of Rajput adopted architecture of Mughal style also.

Music and Painting

The Music had an very great impact on Indian society. The rulers of Muslim were very much fond of the music and in their regime, growth of the culture of musical emerged very rapidly. Qawwallis, became very popular. The New notation emerged with mixture of Persian and Indian musics. The blendings of Iranian Tamburas and Indian Veenas were also

produced by some musical instruments Sitar. furthermore, the Tabla was musical modifications of Hindu musicals Mirdang.

The Paintings had its also own culture, techniques ideas and forms in the Indian largely practiced by the Hindus. The Muslim's influenced in this field to large extent and which wasn't bordered only to ideas but techniques and forms also of the painting. The impact of the Islamic was mostly in art of laying garden because who had very sharps geometrical designing and skills that was adopted in India by the Indians the two schools of the painting, such as Rajput and Mughal Schools of Painting, actually were result of the amalgamation of Hindu and Persian and ideas.

The Analyse of the Muslim Impact on Indian Society

The social food, manners cloth habits of elite class in the Hindus got very much influenced by Muslims Sufi Movement and The Bhakti brought stupendous changes in the social and cultural scenario of the Indians The Islam religion gave concept of Unity of the God is extremely appreciated by many academicians and scholars and It didn't promoted worship idols of the God. They also taught society of the Hindu need to stop the follow practices such as untouchability and discrimination. The Hindus also greatly admired art & architecture of Muslim rulers. They followed same patterns and ideas of the Muslim architecture to construct their palaces. The architectural style of the Muslims has got also very much recognition all through country and also is even preserved as a heritage sites in India. The paintings and Music had own forms of them, techniques and design which were synthesis that between Islam and Hindu which are also evident

Conclusion

The advent and the impact of Muslim on the society of India into various areas such as impacts one social life food, clothing of people; beliefs ideals music, art & architecture and paintings etc. From this study we conclude that contact between the Islam and Hinduism has also fabricated into new synthesis on the religions and cultures. Furthermore, this can be concluded also that there were great influences of the Advent of Islam on the society of India.

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A STUDY ON THE ARCHAEOLOGICAL FINDINGS OF DHARMAPURI REGION

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Abstract

Dharmapuri which is the modern name for Thagadur Nadu is one of the most backward districts of Tamil Nadu. It was a part of Salem district till 1965. On October 2, 1965, Salem district was bifurcated into two and Dharmapuri district was thus created. Its geographical area is 9633.25 sq.kms. It lies between 11° and 12°55' of Northern latitude and 77° 28' and 78° 50' Eastern longitude. It is bounded on the East by Thiruvannamalai district and on the West by Erode district, on the North by Chittoor district of Andhra Pradesh and on the South by Salem district. It has an average rainfall of 850 mm. The rivers Kaveri and Thenpennai flow through the district. Adhiyamankottai, Theerthamalai and Hogenakkal are the most interesting historical places in the district. Its total population is 24.29 lakhs of which males are 12.51 lakhs and females 11.78 lakhs. The old historical name of Dharmapuri is Thagadur Nadu. It has an ancient glorious past. It formed a part of Kongu country. According to traditions, the Kongu country extended from Talaimalai in the West to Kulithalai in the East. It remained a separate state from the early part of the Christian era. But its size increased or decreased according to the strength and valour of its kings. It is reported that Kongu Nadu comprised the whole of the modern Coimbatore district, the taluks of Omalur, Salem, Tiruchencode and Namakkal in the Salem district and portions of Dindigul and Palani taluks of Madurai district and Dharmapuri.

Keywords: *Thagadur Nadu, Kongu country, archaeological findings, Nigarili Chola Mandalam, Durugam, Kumari Kandam, Robert Brucefoot, Neolithic periods. Thagadur Yattirai, Varatanapalli*

Introduction

From the archaeological findings, it is established that people in Thagadur region lived ever since the Pre-historic period. This region was successively ruled by Pallavas, Gangas, Nulambas, Cholas and petty chieftains like Adhiyaman Peruvalli. Hoysalas, Vijayanagara kings and Nayaks of Madurai established their political supremacy over this region. During the period of the Imperial Cholas, Thagadur region was known as Nigarili Chola Mandalam and it had many subdivisions like Puramalai Nadu, Kovur Nadu, Meva Nadu, Ganga Nadu, Murasu Nadu etc. Adhiyamans were one of the feudatories of the imperial Cholas. During the reigns of Vijayanagara kings, Hyder Ali and Tipu Sultan, a large number of

forts were built, mostly on the hills and mountains of this region. The notable among them are Thenkaraikottai, Mattur, Rayakotta, Kaveripatinam etc.

These forts or temples are known as Durugam. For example, Veerabadra durugam, Sirday durugam are very popular. Recently Roman coins were discovered near Palacode. These coins belonged to the period of Tiberius, the Emperor of Rome. Similarly, a stone monument of the Old Stone Age was found at Thirumalvadi.

Thagadur Nadu

Thagadur has an ancient glorious past. Its history starts from the Sangam Age. According to the recent

historical researches and the findings of excavations, people lived in this region ever since very ancient times. The evidence of the existence of the people during the pre-historic Age is furnished by a number of crude stone implements. These are small pieces of rough undressed stones, chipped into various forms, which were fitted with handles made of wood or bones. They served as weapons for hunting wild animals, and could also be used as hammers or for purposes of cutting or boring. These rough hewn stones were found in large numbers in different parts of Thagadur Nadu. It is to be observed that the period of origin of the Tamil Country is shrouded in mystery. Certain legends and popular memories of several Tamil works lost in the course of time persisted for a long time. Such traditions might, perhaps, derive support from the Lumerian theory or the theory of Kumari Kandam. The Ramayana and Mahabharata also mention the place Kapadapuram, believed to have been the second capital of the Pandyas. Evidently there is a fusion of facts and fiction in all these conveyed by subsequent generations of commentators. According to scholars, the rise of homo-sapiens in South India began around the later part of the Ice Age, probably 30000 years ago. But a major portion of the early stages is covered by the Palaeolithic (Old Stone) Age. Man, during this period was only a food gatherer.

His tools were very simple, which consisted of heavy crude implements and adzes made of stone. The progress towards more developed ways of group- living has been painfully slow during this period. The most interesting aspect of this Palaeolithic Age is the striking similarity of the findings in different places in the world. The size and types of the implements and the method of shaping them are also found to be more or less uniform, over a great part of the African and the Indian subcontinent, although temperate Europe slightly varied on this count.

Dharmapuri district especially, the hilly track surrounding it, was probably having human life in this

period. The archaeologists generally divide the pre-historic age into four periods namely Palaeolithic period or Old Stone Age, Neolithic age or New Stone Age, Microlithic age and Megalithic age. The Mesolithic period, is considered as a period of making a transition between the Palaeolithic and the Neolithic periods. No implements of this intermediate period have, however, been found in Dharmapuri district. But important centres of Neolithic (or New Stone) Age have been found in and around the district. Neolithic period witnessed improvements not merely in the shaping of the stone implements of man since it was during this period, that man began to exploit the environment and became a food producer

Robert Brucefoot surveyed the Dharmapuri region in 1916 and excavated some places near Bargur and Kappalavadi. He came to the conclusion that it is quite possible to locate and identify the remnants of early Stone Age. Similarly B. Narasimmaiya, Superintending Archaeologist (Retired), Archaeological Survey of India, Chennai probed into this aspect very seriously and established the fact that human habitat was there during the early Stone Age in Thagadur region. He was an archaeologist of great repute and surveyed places like Mallappadi and Guttur. On the basis of these findings, Selvarajan, the Curator of the Department of Archaeology at Dharmapuri took up the field survey at Gollappalli and Thogarapalli and discovered the tools of this period. He is of the firm opinion that the dykes, stone implements of the early Stone Age were strong and the fact that they were identified in Thagadur region indicates the existence of man about 50,000 years ago.

Modur Excavations

It is a very old and ancient village. The name Modur itself suggests that it was old and ancient. The Sangam literature 'Thagadur Yattirai' mentions Modur 'Mallan Moothur Pal Sandrirey' Similarly there is a reference about Modur in Purananuru, which states '

Pinikathir nellin semmen Moothur' Agananuru refers to 'Azhia vizhalin anjuvaru Moothur'. It is well established that the name cited in these classical literature refers to the present Modur, where the excavations had been done. On account of collection of a large number of stone implements like Neolithic stones, hammer stones, rubbing stones, polishing stones etc. in the surface, it was decided to conduct systematic excavations of Modur.

Three cultural deposits were noticed in the exploration. They are Neolithic, Iron Age and the historical period. Both the habitation deposits and burials of Iron Age are found in this area. More than fifty Megalithic burials are found at a distance of 1 k.m. south-west of Modur. Two kinds of burials such as cist with cairn circle and sarcophagus with cairn circle are noticed. Modur is surrounded by important archaeological sites namely Koilur, Panaiyakulam, Mathilampatti, Palavadi, Kolahattur, Pikkanahalli and Thirumalvadi. The Neolithic period shows the development of human life. It may be said to have commenced at a time when man discarded his predatory hunting and gathering level of subsistence and passed on to a food producing stage; the circumstances compelling him to adopt this new way of subsistence besides other things, involved a strong urge for settling down more or less permanently in preferred locality, conducive for domestication of plants and animals and the consequent practice of agriculture and stock breeding stock raising.

Conclusion

Thagadur Nadu, the old historical name of Dharmapuri has an ancient glorious past. It was one of the twelve Nadus of the ancient Tamil country namely, Thenpandi Nadu, Kuttam, Kudam, Karka, Ven, Poozhi, Parvi, Aruva, Aruva North, Cheetham, Mala Nadu and Punal Nadu. According to the recent historical researches and the findings of the excavations, people lived in this region ever since the Pre-historic age. The tools and implements identified

at Varatanapalli village in Krishnagiri taluk and Eragettu hills clearly establish the antiquity of human inhabitation in Thagadur region. In 2004, the Department of Archaeology, Government of Tamil Nadu, Chennai identified and carried out excavations at historically important sites in Tamil Nadu in general and in Thagadur Nadu in particular. Modur, a small village in Dharmapuri was selected for carrying out excavations during 2004-2005. Modur is located about 15 kms. From Dharmapuri town in Palacode taluk of Dharmapuri district. It is a small village in Boomandahalli Firka in Karimangalam Panchayat. It is interesting to note that the Neolithic habitation sites Paiyampalli and Tograpalli excavated by the Archaeological Survey of India are located near this village. The village is more or less a raised and undulating landscape with number of mounds at close proximity. Though no major rivers are flowing here, a few perennial dry tanks are located in the vicinity

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ADVENT OF DANES IN TRANQBHER AND THEIR CONTRIBUTION TO THE PRINTING PRESS AND THE SOCIAL UPLIFTMENT

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Abstract

Tharangampadi, which is literally means 'village lashed by waves' and also the known as the Tranquebar in the discourse of the Europeans. Tranquebar is located in 'Nagapattinam' district in the state of Tamil nadu, and the unique history Tranquebar as an important Danish trading post, and this areas was a foundation of very first 'Lutheran church' in Indian sub continent .This area came also the cradle of printing history of India which makes the Teanqbhar privileged settings for cultural encounters. In earlier this Tranquebar was a locus of the very interesting encounters which related to the colony politics over and above the missionary activity. The colonial history of this Tranquebar that begins in 1620 C.E. with advent of the Danish and also Coromandel coast (Cholamanadala Kadarkarai) as a head of 'Danish trading expedition', with hope of signing contracts between the Danish ruler Christian- IV and also ruler of Thanjavor Ragunathar. After negotiations, Danes were allotted also Tranquebar with present Portuguese given monopoly already on trade of 'Tanjore' with Europe. Cultural encounter of Indo- Danes in the context of technology in the medium of printing. Further various exploration that also based on the fashioning of Tamil prose and also the language and so creation of new vocabulary that expressing Christian theology and changing translation notions is also possible.

Keywords: *Tranquebar, Roland Crappe, Tharangampadi, Tanjore king, Bartholomæus Ziegenbalg, Masilamaninathar, Colonial Experiences, Malabar Press.*

Introduction

In the history of the printing press in Indian sub continent that dates back to 16th century C.E., when the traders of the Portugal brought technology to the Goa , the coastal city .First Indian owned 'printing press' was also established at Calcutta in Bengal in the year 1780 C.E. The this Printing presses which played very important role in the spreading the western ideas and also culture of India, in addition to in disseminating of the information about India to rest of world. In India, first printing press was set up in the year 1556 C.E. in the St. Paul's College, of Goa. In one of the letter to the St. Ignatius Loyola, (dated on 30.04 1556) The St Father Gasper Caleza who spoke

of such ship which carrying printing press and to sail from the Portugal coast to the Abyssinia (Present Ethiopia) in reason to promote the missionary works in the Abyssinia. Because of the various circumstances, that printing press was also prohibited from leaving in Indian sub continent. As the result, the printing operations which began in the Goa in the year 1556, C.E. through 'Joao De Bustamante'. even though such printing technology arrive in the India on that time, that was not the purpose of development in the Indian culture, social and promotion of any Indian languages. After, Assisting by Roland Crapp, Dutch merchant, became first governor of the Danish trading settlement in Tranquebar, He also founded Ft.

Dansborg, served as an important residence to governor and also assisting officials. From Tranquebar the silver, the lead and the guns were also exchanged to Indian textiles materials and the pepper. For Danes, This was the military iron grip and this site functioned as the warehouse for all the commodities that acquired also in other localities of India and these places in the Southeast Asia. In the year 1845 C.E. trading post also was sold to British. Then this Tharangampadi was called as the Tranquebar and is now in use by the locally and they also reflect very long history of this Tharangampadi. Then this places what time that working with the local perspective of Tamil, and also Tranquebar where focus was on the Tamil church tradition or on the colonial or the post colonial relation.

Trading Post

Roland Crape was a first Danish governor in the Tranquebar. The Tranquebar also was a the military stronghold and this was functioned as the warehouse commodities. In the year 1845 C.E., this trading post was also sold to British. For with become part of the multifaceted political scenario in Southern India which based on the reciprocal exchanges of various gifts and all the tributes between the princely states in Indian sub continent. By early 19th century C.E., between 1808 C.E and 1815, on the other hand this British military occupied by the as an another consequence of wars in the European continent. This also complicated payment of tributes and this was of very great representative and also the political importance to Maratha ruler in Tanjore at this time of the king Serfoji -II. While British saw payment only as the economic transactions, for Tanjore king, this was matter of the prestige and also symbol of the power. In the reign of 'Ragunatha' (1612 C.E.–1634 C.E) in subsequent centuries,

First Church and the Printing

First church of the protestant was founded in India in the year 1706 C.E., and ALSO happened to located in the Tranquebar. King Frederik- IV, the Danish had in that year sent the two German missionaries from the Halle, namely Heinrich Plütschau and Bartholomæus Ziegenbalg to Tranquebar so as to establish Lutheran mission amongst his subjects in India. Soon, the missionaries who found themselves to be in very deep conflicts with the officials of Danish. Then traders sent by trading company of the Danish besides when this came to the trading activity didn't invest more time in take part in daily lives of Indians. This Danish–Halle mission, though, put a great deal emphasis on the social work and also the cultural understanding some years following their arrival in the Tranquebar, Lutheran missionaries also set up print station. At that print station, first whole Bible translation in Tamil language was printed, that was first translation of Bible in any of the Indian language.

The first dictionary books and Tamil grammar were issued also by Danish press and which also constitute an important landmark for the literacy in the Tamil language and modern European to understand the culture of India. For early missionaries in India, printing press became the new method of approaching Tamils of n't only from the Tranquebar but also from greatly further beyond. After establishment of Lutheran church, some various Christian protestant churches that also followed and they spread in Tamil Nadu. There was the fierce competitions among different Christian denominations, In the Year 1845, when this Danish post was sold to England, congregations had generally been take over by Anglican Church. In the context, newly formed GLLMS ('German Lutheran Leipzig Missionary Society') made an important effort to the proselyte among English Christians with among RC ('Roman Catholics') in Presidency of Madras with new accommodating attitudes towards caste traditions. Thus, Lutheran and Anglican

churches tried to increase influences among Indians by adopting various types of the strategies. The important one was to accept caste system, other was to decline this, both the sought legitimacy by refer to praxis of first missionary in the Tranquebar, Ziegenbalg, Bartholomæus and another Christian mission.

The Danish Missionary Society

Danish Missionary Society rooted in Danish–Halle mission, found this way to the South Arcot district, little north of the Tranquebar. As the social workers and also educators, missionaries dealt mainly with families in the social and economic and distress. Children, THEY were of importances to missionary projects, yet what time interfering with the parenting issues though, missionaries did n't challenge mainly of Indian fathers.

For the Ziegenbalg with the later missionaries, established school system which became a key in to dialogue with Hindus and Muslims. Even now, Tranquebar and also its surroundings have strong educational traditions, which were associated with different missionary work, with TELC ('Tamil Evangelical Lutheran Church') dominating scene today. Around time of the Independence of India, a teacher of the Danish school, Sophie Petersen who wrote on the Tranquebar on her revisit from short visit. Aimed at broad Danish audiences she also wrote in romantic manner on Tranquebar beauty while stressing ethical standard of the people.

Influence on Tamil Culture

Even when importance is on the Tranquebar as the former Danish trading's post, cultural encounters which go beyond the question of relationships of the Indo Danish. The People from the places as also diverse as Great Britain, France Germany and also Iceland have come to the Tranquebar as the soldiers, missionaries or the tradesmen. Yet, the national identity is nothing for all time the most pertinent

difference established that between group present in the Tranquebar also this important to refer that cultural, As the trading post, not only the goods and also money were being exchange, but customs, ideas and values. From these exchanges, new ideas things, social structures and forms are developed.

Printing Press

The printing press was gifted by S.P.C.K. mission arrived at the Tranquebar 16.09.1712 The batch consisting of printing press, 'the font of Types, generally called Pica', the utensils, the paper, the books, etc. were captured off coast of the Brazil with ransom of the 300 Sterling and gives indication of value of printing establishment. About Delivery of Press and also Paper, various difficulties had been started in Madras, which, though, have in length been up to now removed, although Ziegenbalg who reported in late in the year 1713 C.E. Malabar Press and Foundry are now in the pretty well Forwardness,

"The very first 'Bible' printed in any language of the Indian sub continent, if not non Europeans language, that also provides striking illustrations of the year 1714 C.E. the first edition's and first 4, 95 pages are also printed in the big type which occupying lot of spaces but start from chapter on the Paul's epistles, this is printed with the lesser type and also paginated unconnectedly from 1 - 176. Initially, press depended on the imports for this supply of the paper. The consignment firstly of 1,00 reams that came in the year 1712. C.E. and in the year 1713 C.E., another 75 numbers of the reams that came again from the S.P.C.K mission. Again in the year 1715 S.P.C.K. sent also the 55 reams from the London. The establishment of the printing had been also put on an effective footings that still after the premature death of Ziegenbalg in the year 1719 C.E. Tranquebar press was an important and leading organization anywhere in East, and also in the India. This was about century previous to Serampore of Calcutta took lead in printing and in south printing

centre which moved to the Madras. After the Ziegenbalg's work of print was sustained sporadically during century.

Conclusion

When this Danish missionaries brought new technologies of the print, with an unshakeable faiths in power of the print in propagate 'Word of God' in the Tranquebar, they also encountered \cultural situations that were novel to them. Unlike vernaculars of Europe which were of the relatively recent origins and that used alphabet, faced languages were obviously of much earlier vintage with the longer traditions of the textual culture although this was not very clear how old..

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SCRIMMAGE FOR ABODE- AN ECO-CRITICAL ANALYSIS ON WALL-E

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Abstract

In recent decades, there has been a gradual weakening of the relationship between humankind and the natural world. The topic of the environment, on the other hand, has generated attention not only in academic circles but also in popular culture, particularly cinema. Wall-E is a film directed by Andrew Stanton that shows an environmental dystopia in which the Earth has been ravaged to the point where it is unable to support any form of life because people have created a civilization that is focused on their own self-gratification and consumerism. The film recreates a visual illustration of the harmful implications of letting two things go unchecked: the unquenchable need of a society to consume, and the greed of private enterprise for profit. I use an eco-critical framework to investigate how the tumultuous interaction between humans and nature manifests itself as a dynamic interplay between humans, nature, capitalism, and technology. In the movie "Wall-E," humans are shown to be the ones to blame for the impending environmental catastrophe that would force them to relocate. The destruction is a direct consequence of the unchecked greed that characterises capitalism, which was further exacerbated by an excessive reliance on various forms of technology. If anything, Wall-E reveals itself to be an innovative warning tale about the perils of living in a capitalist society and a plea to protect our natural resources before it is too late.

Methods

This study employed qualitative research methods. The qualitative study's findings were gathered from a variety of secondary sources, including media articles, academic journal articles, and past theses. A discourse analysis method was used throughout this study, and several references were gathered from news articles and journals to provide a brief overview of the devastations the environment is facing currently.

Results

There is a worldwide concern about the climate crisis. All of these problems have their roots in the past. The paper investigates the unfavourable effects of global warming on Earth and how an antiquated robot

struggles to restore life. Global warming is defined as a decline in Earth's capacity to sustain life. *Wall-E* ends up being a bold allegory for the perils of capitalism and an urgent plea to protect the planet before it's too late.

Introduction

Global warming concerns are now being framed as "climate change". The human-nature relationship has been fraught with conflict and upheaval. Mankind has repeatedly waged war on nature, not treating it as a protagonist of life but rather as a tool for mindless technological and civilizational advancement. Because of the looming dangers of environmental abuse, environmental issues have become a source of increased provocation for academics and artists

alike, appearing both in literature and in films. There are numerous environmental concerns ranging from population growth to the exploitation of natural resources, pollution of vast water bodies, deforestation of land, etc. On the other side, nature gives back what we give in the form of natural destruction that affects our livelihood. Stating from the floods that devastate the country to the earthquakes that strip out millions of lives. Now the world is searching for strategies to combat environmental destruction. It is ironic to learn that the cause of the destruction is now looking forward to a measure to safeguard against it.

In *Wall-E*, Earth is shown as a filthy, trash-covered wasteland where human beings formerly walked. It is an American science fiction film that was released by Pixar Studios for Walt Disney Pictures. The movie very clearly tells the viewers that when the earth's limit is pushed too far, eventually the planet will be overwhelmed with toxicity and threaten every life form with extinction. By showing the relationship between corporations, consumerism, and waste, the film critiques contemporary consumption patterns. This paper examines the relationship between humanity, nature, and technology controlled by capitalism from an ecocritical perspective.

Wall-E

After 700 Years of Doing What He was built for - he'll Discover What He's Meant for. (Wall-E)

The story takes place in a post-apocalyptic world devoid of human habitat and filled with waste caused by anthropocentric activities. The post-apocalyptic world is left devoid of all forms of habitat, except for an outdated robot. The post-apocalyptic landscape that has been caused by humans could give rise to a number of different situations. The animated film *Wall-E* depicts one potential future in which humanity is compelled to abandon planet earth. As humanity begin to return, they will need to adjust to the new world they find themselves in. The future world

depicted in the movie is caused by overpopulation and extreme consumerism in a capitalist society. What remains on earth is the robot *Wall-E*, who is struggling to clean up to make human existence possible. *Wall-E* tries to serve as a warning for humankind's excesses. The movie's concept is that people are eating themselves to death. The remaining humanity has to evacuate aboard a spaceship that is essentially a floating spa because the world has been reduced to a corporate organisation named BnL (Buy and Large), which has presided over the destruction of the Earth's resources.

Wall-E is the story of a small robot abandoned on Earth to clean up after humans. It depicts an earth in squalor, completely covered in trash left behind by its former human inhabitants. The large amount of trash has turned the green, habitable land into an uninhabitable one, forcing the human population to evacuate. The soil has become infertile and unfit for agriculture. The climate there has turned hostile, allowing any form of life to perish. Using this situation to convert the needs and necessities into lifesaving strategies, the mega corporation Buy-n-Large meets all the needs of the people by using advanced technology. The movie depicts the struggle of people to build a paradise after leaving their home planet for about seven hundred years due to unliveable conditions brought on by imprudent contamination. After several long years, reality hits people about the crimes they once committed on their planet. They, along with the outdated robots, launch a rebellion against the consumption-oriented dictatorship of the corporation they live under. They then get back to their planet to make it habitable.

For instance, "*An Inconvenient Truth*," a documentary by Al Gore, describes the problem of climate change against the backdrop of the political climate of the time. Both movies portray humans as the main cause of the disaster. Already, human activity has wiped out several plant and animal

species, damaged water sources, and permanently changed the atmosphere. The next catastrophic time for the planet may result in its own death at this predicted pace of destruction, or it may serve as the impetus for the development of a new environmental reality that may not enable regeneration as it has in the past.

In the movie *Wall-E* the beginning scene shows us how big and beautiful outer space is. The outer space, the enchanting cosmos, stars, and galaxies are all awe-struck marvels. After showing them, when the attention is focused on Earth, it causes a big disappointment. We remember Earth to be green and blue, and now, due to human activities, it all seems like black and grey. The lush greenery is replaced by skyscrapers and waste dumped all over the planet. Our beautiful habitat looks like a poet's apocalyptic vision, with deserted buildings, a littered neighbourhood, and diminishing greenery. The world looks as depicted in Margaret Atwood's '*Oryx and Crake*', in which the habitable world is destroyed by the protagonist in the novel. '*Oryx and Crake*' opens with an empty post-apocalyptic world. In the movie *Wall-E*, the world has been destroyed by the consumerist habits of the people, which are being aided by the Buy-n-Large (BnL) corporation. As the world is destructed and no longer suitable for life, all the habitats have abandoned the planet to live on the corporation's large cruise ship called Axiom. The picture of the disastrous planet would be a warning to humanity, letting people know what would happen if the measures to protect nature were not taken.

The habitat on the devastated planet has become unsuitable for life except for the old robot left there to clear and the cockroach that has accompanied. Humans continually send EVE (the Extra-terrestrial Vegetation Evaluator) to Earth to check if it has any traces of habitat. Bill McKiblen, in his book "The End of Nature," writes that "in pursuit of warm houses, eternal economic growth, and agriculture so productive it would free most of us from

farming, we were destroying the atmosphere and causing heat, dryness, and storms. These would breed deserts across the Earth and eventually end nature" (719). Throughout the movie, it is evident that the planet is unsustainable because nature has been violated, which paves way for the creation of a world that is covered in dust and garbage. The movie ends in such a way that humans realize their moral obligation to save the planet Earth. They rebel against the capitalist corporation and recolonize the earth for a better habitat.

The movie *Wall-E* blends science fiction into an animated genre. The New Yorker film columnist David Denby stated that the movie examines a post-apocalyptic world in a science genre. The movie serves as a critique of environmental practises and addresses most environmental anxieties and fears of the human race.

Eco-Criticism

In the introductory scene, viewers get to appreciate the beauty of outer space. The bright cosmos, the luxurious spaceship, the faraway galaxies, and slowly the picture of Earth are zoomed in. The earth appears to be grey and brown. The earth that most people came across in pictures was always blue and green, but now it is obviously jaw-dropping to see the pathetic condition of the planet that gives us a place to dwell in. The city scrappers are full of garbage dumped in. The planet exactly looks like a post-apocalyptic world where the buildings are deserted, there is piled-up waste, and there are no traces of greenery. Although the human species was born as a part of the environment, its evolution has made its actions so powerful and far-reaching that they have become a threat and may lead to precocious destruction. The planet was destroyed due to consumerist activities aided by the mega-BnL corporation. Due to the uninhabitable location, the human race moves out of the planet in a spaceship owned by the corporation and leaves behind two

outdated robots to clean up the mess they created. The movies depict the human race as an agent who caused the destruction of the environment.

The wasted Earth depicted in the movie is one that is predicted by Bill McKibben in 'The End of Nature'. He warned that the gases people produce in pursuit of warm houses, eternal economic growth, and a productive agriculture would free most of us from farming.

Films like 'An Inconvenient Truth' (2006) and 'Wall-E' (2006) show people as agents who will be responsible for the next environmental crisis. These movies are problematic because they portray humans as the cause of environmental degradation. The human species has already rendered the world uninhabitable for any form of life to exist on it. If the current trend of destruction continues, it is possible that this may usher in a new geological epoch known as the Anthropocene. The word "anthro" refers to "man," and "cene" means "new." Following the annihilation of the previous world as a result of consumerist capitalism, man created a brand-new planet. If this keeps happening, the planet may bring about its own demise at the predicted rate of destruction, or it may serve as the impetus for the development of a new environmental reality that may not enable regeneration in the same way that it has in the past. Both of these outcomes are possible if this situation is allowed to persist. The human race will always be a contributing factor to the end of the world that we have brought on ourselves. "In the past half billion years, asteroids and other natural occurrences have been responsible for five cataclysmic extinction events that wiped out large populations of species and planets. It's possible that humans are responsible for a sixth of the world's " (Neumann et al. 78). The film's upbeat message that people can save the planet by re-establishing their connection to nature is the last element that gives WALL-E the appearance of following the pattern of an ecological jeremiad. The humans' lives improve throughout the

film as they come to understand how important the earth is. For instance, WALL-E understands where she is and appreciates the stars outside the window when she runs across Mary, a person, and shuts off her virtual phone. She gradually reverts to being "human" again, making friends in person and having fun in the pool. Her mental capacity is slowly recovered by her enjoying and valuing nature again. The movie's hopeful return to the ideas that can save the planet is further evidenced by the way it ends.

Analysing Lawrence Buell's Eco Critical Components

Throughout the entire film, the ideals of these environmental writers may be observed as an influence. They demonstrate that there is unquestionably environmental content in Wall-E. Wall-E becomes an environmental film rather than merely a kid's movie with environmental overtones when it satisfies critic Lawrence Buell's four criteria for a "environmentally-oriented" production. The nonhuman environment is present not just as a framing device but also as a presence that starts to imply that human history is entangled in natural history, which is the first of Buell's four components. Wall-E satisfies this requirement since the environment serves as the film's main theme rather than just a backdrop for a narrative about human interaction. Robots are attempting to right the wrong that humans caused by destroying nature, forcing them to escape aboard spaceships. Since people no longer have the natural environment as their foundation, human history has evolved during the past 700 years. Without the planet to care for, the human species has grown fat and lethargic, which has caused bone loss over many generations and removed the need for human impulses like walking and interpersonal interactions. The absence of Earth, the nonhuman environment of the film, is the reason why human history has changed, making it a significant presence in the narrative.

The second part of Buell's argument asserts that there are legitimate interests in environmental activity that are not limited to those of humans. In the film, this conflict arises when the robot brings a plant to the spaceship. As the plant symbolizes earth's sustainability, the mega corporation is afraid that it would make the humans realize their job is to protect the nature. The plant here becomes the legitimate interest of the film. And that is why plant survival, along with human survival, is stressed.

Buell's third stipulation is that the ethical stance must include human responsibility for the environment. It is clearly seen when the ship's captain realizes the importance of nature. He waters the plant bought by the outdated robot Wall-E, stating it has come a 'long way for a drink of water'. He then realizes that it is the human's duty to preserve nature and asks the spaceship's information system to explain the idea of 'farming' because was a concept lost among humans after they abandoned earth. 'This is called farming! You kids are gonna grow all kinds of plants—vegetable plants, pizza plants. Oh, it's good to be home!' – Captain B. McCrea. (Stanton, 2008). At the end, the humans return to the same planet as a result of their acknowledgement of their accountability for its protection.

The final component creates awareness of the environment as a process rather than a constant in an environmentally oriented work. Nature is not constant in Wall-E; it changes from a flourishing land to a devastated land. The Earth, however, eventually returns to a condition where it can once more support plant and animal life since it is a process. At this point, Wall-E discovers a little, green plant that is presented as evidence that people can return because the world is once again sustainably populated. The environment in Wall-E changes during the course of the movie, demonstrating that Earth is a process rather than a given or a constant.

Technology: Adjuvant of Ecological Disaster

Humans have evolved to threaten the environment due to their far-fetched evolution. This revolution has made destruction anthropocentric. The negative impacts created by humans have caused great damage to the ecosystem. Negative impact must be controlled, or else a future as predicted in *Wall-E* is waiting.

Scientists are now looking for habitats on Mars. An entrepreneur named Elon Musk launched a spacecraft from Earth's orbit, named SpaceX. The purpose of SpaceX was formed in the hopes of revolutionizing the aerospace industry and making affordable spaceflight a reality, as well as with the ultimate goal of enabling people to live on other planets. It is at this place that fantasy meets reality. Humans have to relocate to space, more like the spaceship Axiom owned by the BnL corporations. Humans' imaginable needs are met by technological advancement. Humans have relied on technology to such an extent that even though they are connected to other people online, they are still separated physically. Technology has made them inactive and led to health complications.

Devall and Sessions view technology as alienating humans from nature, from other humans, and from themselves. Technology is leading humanity towards destruction. In the present, technology has hijacked our daily lives through the use of the internet. Humans depend on AI a lot. Starting from the daily news tonight, emergency feeds through technology, people are connected all the time, which also makes us feel disconnected from each other. Avatar is a battle between the Eilire, who wanted to protect their land, and humans. The reality of a technologically advanced world where technology has permeated every aspect of life, including relationships, is depicted in Spike Jonez's *Her* (2013).

The push away from self-interest, selfishness, and the individual in society has created a digital

world in which people are emotionally distant and isolated, further paving the way ideologically for AI technology. This movie explores a romantic relationship between a human and an artificially intelligent operating system. We now know how people in the future will be glued to technology. "We believe that individual trans humanizing will also allow us to form relationships, cultures, and policies of unprecedented innovation, richness, freedom, and responsibility," Man more writes in his essay "A letter to Mother Nature" (450). The optimism of transhumanists is countered by the pessimism of critics who view the arrival of posthumanism as portending doom. One such critic is Francis Forkuyama, who is concerned that tampering with "Nature" may result in the loss of personal and political equality. The possibility that modern biotechnology will change human nature and push us into a "posthuman" stage of history is the most significant risk posed by this field of study. Does a technology that is capable of reshaping who we are and the nature of politics itself have the potential to have negative repercussions for liberal democracy and the nature of politics in general?

Like *Her* (2013), in a similar way, the people living in the spaceship are always dependent on technology and gadgets, to the point that they avoid human contact. People navigate in their multipurpose hovering chains that are connected all over the ship. They do not even move to meet their basic needs. Similarly, in *Wall-E*, technology is not necessarily the problem, but it plays an unmistakable role in alienating humans from other humans, thus creating an atmosphere of indifference towards nature and human bonds.

Eco-Criticism and Capitalism

Although it is said that technology is a result of ecological failure, the mega corporation BnL uses it to advance capitalism. The biggest cause of destruction of nature is overconsumption. Consumerism is

strongly associated with capitalism. As a capitalist giant, BnL understands humans' deepest desires. Hence, they have succeeded in creating the illusion of the consumer being the most important utility, which nourishes all the anthropocentric attitudes. In one scene, Mary is seen catching a glimpse of contemporary clothing advertising proclaiming that "Red is the new blue." She scarcely needs more than a few seconds to buy into the catchphrase and 'devour' the newest style by rapidly changing her blue clothing to crimson. It is stated that members of consumer society who reside in urban and suburban areas frequently fall victim to the capitalist cycle system and struggle to overcome it. For instance, the corporation BnL goes to the extreme extent of using environmentalism as a marketing strategy by advertising their spaceship as a holiday destination, while on the other hand, they even project themselves as being committed to the act of rejuvenation.

A late-stage capitalist society is similar to a profoundly capitalist society. The term "late-stage capitalism" refers to a society's disproportionate demand and distribution, which highlights the system's inconsistencies and absurdities. The present reflects what might be referred to as "late-stage capitalism," with an emphasis on the powerhouse corporation, a declining middle class, and extreme inequality. This company uses the tagline "Buy, shop, Line" in all of their marketing materials. Their wares—toys, clothing, food, and drink—all lend credence to the tagline by implying that one must constantly add to their collections in order to achieve happiness. In the future depicted by *Wall-E*, corporations take precedence over natural environments. For instance, Sussane Collins depicts the disparities between the present and modern life in her novel *The Hunger Games*. The work depicts an internal conflict with the external pressures of a capitalist society. To survive the present, one has to combat the hardships put forth by the capitalist

society. People of the capital choose to go by the ways of the capitalist society rather than carry on with their normal lives. The capitalist answer offered here is that only through adaptation can a person have a complete life. *Wall-E* depicts a world where people are enjoying their new habitat. It's a paradox here where people must be worried about the destruction of the resources and a questionable future.

Conclusion

I Don't Want to Survive. I Want to Live. (Wall -E)

The playful animated comedy explores some of the greatest problems of the modern generation and warns about the imminent dangers evoked by human behaviour. It takes nonhuman characters to truly understand the power of nature and open humans' eyes to what they had willingly thrown away. Technology has a redeeming aspect, although it contributes to the issue that has alienated individuals and created unstable communities. Robots like Wall-E remove mountains of debris in an effort to revive the world. Consumerism's foreboding presence is a mirror of a capitalist society, which is depicted as the cause of the planet's demise and eventual suffocation. Because of how grandiose human behaviour is, consumerist tendencies lead to a cycle of production and consumption that severely abuses nature's resources. WALL-E preaches that if humanity will return to valuing earth, then it can restore the damage it has done and live in harmony with nature once again. The irony here is that the movie uses the same technology to teach humans the importance of respecting earth.

Due to human greed many species have become extinct. It is each individual's responsibility to protect the land that supports our livelihood. The movie throws a light on man's ignorant attitude and its high time he changes his way or else the movie would definitely become our real future. We must protect earth and its resources because leaving it behind cannot effectively preserve humankind.

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A COMPREHENSIVE OVERVIEW OF MENTAL HEALTH, THERAPY AND HEALING; A QUANTITATIVE ANALYSIS

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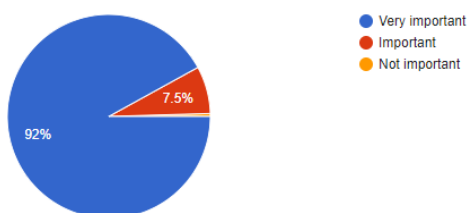
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Abstract

The World Health Organisation (WHO) says that "health" is a state of complete mental, physical, and social well-being, not just the lack of disease or incapacity. Maintenance and recovery of mental health are both important for overall health. The main goals of the field of mental health are to diagnose, treat, and avoid mental illnesses and disorders, as well as to find out what causes them. The analytical paper talks about the process of healing is getting over mental, emotional, and psychological pain. It also explores that how with the help of different types of therapy, such as psychotherapy, counselling, medication, and alternative treatments. It also highlights the facts that people have become more aware of how important mental health and recovery are. This has led to the creation of more tools and help for people with mental health problems. It also brings about a cumulative analysis of pre-survey using a google form to collect data. The research problem formulated has been given an attempt with a few possible remedies in the later part of the paper. It concludes with suggesting a few ways to help people get better and improve the effects of work on mental health.

Data Collection and Results



What is Mental Health?

Does being mentally healthy mean we will always feel good about ourselves and will always experience positive emotions, of course not, all of us have to face the challenges and uncertainties in our life. The journey is never a straight and easy path it is just like

a roller coaster ride...Unpleasant events in our life trigger different emotions like:

Anger

Anger, also called wrath or rage, is a strong, uncomfortable, and uncooperative emotional response to what someone thinks is an insult, hurt, or threat. Anger often has physical effects on the body, such as a faster heart rate, higher blood pressure, and higher amounts of both adrenaline and noradrenaline. In small doses, being too angry can be helpful because it can help one get rid of bad feelings or motivate one to find solutions to problems.

Disappointment

One cannot avoid being disappointed, but how we handle it can often change the course of our lives. It's normal for how we handle disappointment to be affected by how we were raised. It is an emotional response based on what the person thinks will happen. How long it takes to get over a loss depends on how upset the person is and how bad the disappointment was. Some people may only need a few minutes to feel the same sadness, while others may need a few days.

Helplessness

Helplessness is the feeling that there is nothing one can do to make things better. In many ways, it is the belief that one cannot change the way things go or how they turn out. It is a feeling of not being able to do anything. Helplessness is often accompanied by feelings of depression, anxiety, and lack of interest. People may be unable to do anything because of their conditions. They might also think that there is no chance that their mental health will get better. People often feel powerless because they are judged, do not get good care, or don't have anyone to help them. Lack of help can make people feel even less in control.

Anxiety

Anxiety is a feeling of dread about things that are going to happen and a state of inner struggle that is uncomfortable. It's different from fear because fear is the emotional response to a real threat, while anxiety is the expectation of a future danger. People with anxiety often worry, have physical signs, and do things like pace back and forth.

It is a danger that is seen differently by each person and causes a feeling of unease and worry that is usually vague and widespread. A lot of people also have muscle strain, restlessness, fatigue, shortness of breath, tightness in the abdomen, nausea, and attention deficit disorders.

There are many more events like these which influence our thoughts putting us in a specific state of emotion. Our behavior is the manifestation of what's going on within us, thoughts and feelings that the people around us don't have access to can lead to misinterpretations of our actions.

Being mentally healthy is going through all the challenges that everyone around us goes through even the self-doubt, anger, and all the distressing emotions, and then taking control of our thoughts and strengthening our beliefs that fuel our drive to accomplish our purpose and give meaning to our life. Our inability to take control of our thoughts and emotions for a prolonged period can lead to mental health disorders.

Irrespective of gender, age, religion, or social and economic status one can experience events or situations that can cause stress and pressure; failure to cope with such a challenging situation can become a cause of mental health disorders, further leading to *psychosomatic illness*.

Factors Leading to Mental Health Conditions

Childhood Adversity and Trauma

- Teenagers today have to deal with a lot of problems, some of which people in the past couldn't even imagine. Children are more likely to have health problems caused by worry, which can affect the physical and mental health of adults and put a big financial strain on our health care systems.
- There are many bad things that can happen in childhood that can lead to a toxic stress reaction. These can be boring, like when parents split up, or frightening, like when a 6-year-old "soldier" was told to kill his mother with a gun.
- How a person grows and changes may depend on how long the hard times last. Children often grow up in poverty, but abuse can start later in a child's life, for example.

- Negative things that happen in childhood, like a lack of attachment, abuse, neglect, not getting enough exercise, fighting with family members, or the family breaking up, can have long-term effects on mental and physical health, as well as on how a person acts in social situations in the future.

Social and Economic Pressure

- There is a directly link between social and economic inequality and bad mental health. This has been known for a long time. According to our poll, 34% of people said they felt restless after spending a lot of time in front of a screen.
- Many other parts of society also play a role, such as caste, religion, the caste system, schooling, occupation, family, way of life, income, and living conditions. This has a lot of different effects on mental health.
- It is well known that a person's financial position can affect their mental health. There is no question that better economic conditions are the main reason why morbidity is going down, life expectancy is going up, and the quality of life is getting better in many developing countries. But getting more financial security takes a lot of work, which can sometimes make your mental health worse.

Medical conditions (health-related issues):

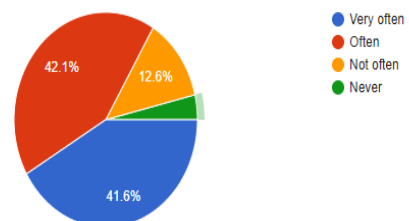
- From the survey, which we did, 100% of the people has headache problems. 23.2% of the people face fatigue issues, 21.6% of them have digestive problems, 10% of them have chronic disease, and 34.5% of them feels restless most of the time.
- And there are many such health- related symptoms which they face and think that it is because of the unstable mental health. We call this as 'psychosomatic diseases'.

Strained Relationships

- The relationships are one of the most important parts of our lives. People who are closer to their family, friends, or neighbourhood tend to be happier, live longer, be physically healthier, and have fewer mental health problems.
- Our study shows that about 30% of people feel calm when they spend time with family, friends, or other loved ones. In places with more social cohesion, fewer people have problems with their mental health.
- Most of the time, the people we spend the most time with have a big effect on how we see things. This can sometimes be good, but it makes sense that having a bad friendship with someone would have a big effect on our mental health.

Losing Interest

- In addition to making content, people spend a lot of time looking through social media and doing nothing. People put things off because their mind wanders and makes them less effective. Many people have noticed that their creativity is not as fast as it used to be. This could make us question our skills. Our survey shows that how frequently people have had little pleasure or activities which they usually used to enjoy first.



How Can One Recognize Early Signs of MHD?

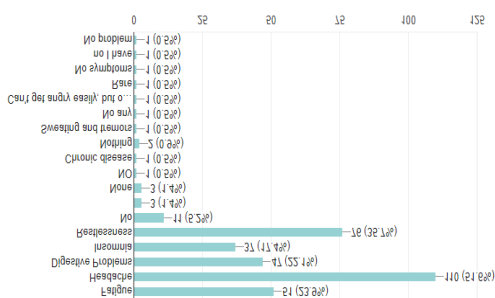
Some early signs which we can recognize in self or others are as follows:-

- Feeling sad or down
- Reduced ability to concentrate
- Excessive fears

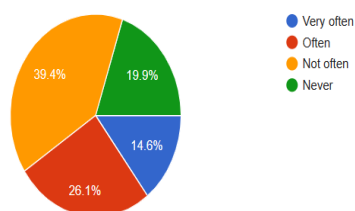
- Restlessness
- Constant headache
- Extreme mood changes
- Significant tiredness.
- Paranoia
- Sex drive changes
- Major appetite changes
- Suicidal thinking (If one has this, they may concern their closed ones, counsellors, or a psychiatrist.

Sometimes symptoms of a mental health disorder appear as physical problems such as, stomach pain, back pain, or other unexplained aches.

According to our survey, we got the following responses:



We also found that, 80.1% of the people feel lonely most of the time



How Can we Deal with Mental Health Disorder?

People often feel bad about seeing a therapist because they think everyone else has their lives together and that doing so shows that they are weak on the inside. In reality, people from every background have some kind of problem, especially when it comes to their mental health.

When a mental illness is still in its early stages, it can be treated without medicine by going to see a counsellor who can help by leading sessions using talking therapies like CBT and REBT.

These treatments help people get their confidence back and learn the skills they need to handle hard scenarios. The goal of treatment is to give people the tools they need to become independent and able to deal with problems in their everyday lives. There are several different therapies which will improve one's mental health. Some of them are:

- Psychodynamic Therapy
- Behavioral Therapy
- Dialectical Behavior Therapy
- Cognitive Behavioral Therapy
- Cognitive Therapy

Healing Therapy

It is a type of psychotherapy to help people get rid of mental, social, or physical stress. It also deals with anxiety. People who get this kind of treatment can let go of unresolved problems that might be keeping them from having good relationships or making a positive contribution to society.

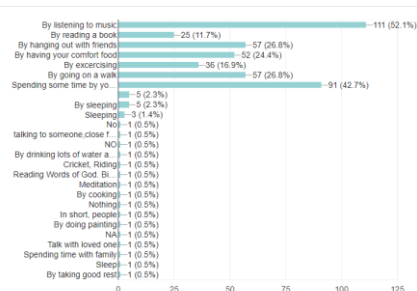
It is very important to build a group that values nonviolent, nonjudgmental communication and where anyone can say what he or she thinks, feels, and gets support. Being in such a nice place would encourage a healthy way of life, which would make people more productive and improve the quality of their lives.

We can improve our mental health in many ways. Self-care is a way to keep your mental health in good shape and help your treatment and healing if you have a mental illness.

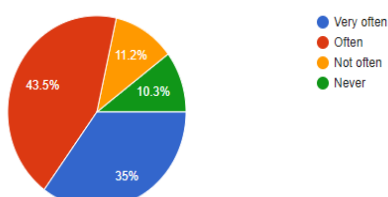
Self-care means taking the time to do things that improve your quality of life and your physical and mental health. Self-care can give people more energy, make them less likely to get sick, and help them deal with stress, which is good for their mental

health. Even small things you do for yourself every day can make a big difference.

According to our survey, people have chosen their own ways to cope up with unstable mental health.



Also reaching out to friends and family have also been the safest escape from the stressful mind. This can be visualized by our survey that how do our families or friends help us get through tough times.



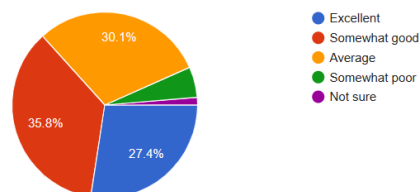
And by the survey, we got to know that almost everyone likes to listen to music when they feel low, tired, stressed, and anxious and what not.

Some more ways to help get started with self-care are:

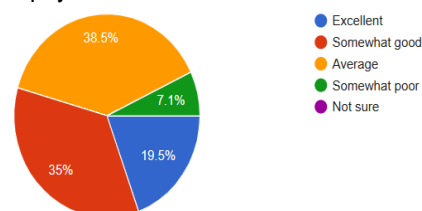
- Get regular exercise: At least 30 minutes of walking every day can help boost our mind and improve our health.
- Eat healthy, regular meal and stay hydrated: A balanced diet can work wonders.
- Make sleep a priority: According to our survey 47.4% of people get 5 to 7 hours of sleep, then 35.7% of them get 7 to 9 hours of sleep, and only 13.1% of people gets 3 to 5 hours of sleep. Getting enough of sleep makes us feel fresh and productive the entire day.

- Try a relaxing activity: Exploring our hobbies, or doing things which we actually like can help one get off of the negative thoughts, which indirectly can affect our mental health. Scheduling regular time for such activities can add joy to our lives.
- Focus on positivity: Identify and challenge one's negative and unhelpful thoughts.
- Stay connected: Reach out to one's friends or family members who can provide emotional support and practical help. And also be the helping hand to others

This is how people have rated their mental health:



And their physical health:



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A STUDY OF TEACHING-LEARNING EXPERIENCE OF UG STUDENTS THROUGH LEARNING IMPROVEMENT PROGRAMME (LIP) INTRODUCED BY THE GOVERNMENT OF ANDHRA PRADESH

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Abstract

In the New Education Policy, the higher education is considered as the critical contributor for economic development and to develop India as envisioned in the Constitution. Higher Education seems to be the hub of ideas and innovations. It envisages 'College education must aim to be both a joy and an opportunity'. The Andhra Pradesh Government is in the forefront of implementing the National Education Policy From the academic year 2020-21 students have to undergo a mandatory internships: Community Service Project (CSP) after the end of second semester; the second internship – to learn some skill at the end of fourth semester exams and the third and final apprenticeship/internship/on the job training in the fifth or sixth semester to ensure that students are equipped with hands-on technical skills besides inculcating in them a sense of social consciousness and compassion towards neighborhood. The baseline surveys of few organizations in Andhra Pradesh cautioned about lack of "Age appropriate and Class appropriate skills". the Andhra Pradesh Government decided to increase the quality of education from primary level the higher education level. As a part of it, it introduced Learning Improvement Programme (LIP) It is envisaged to strengthen the Foundational Literacy and Numeracy skills (FLNS) among government school children. The Andhra Pradesh State Council of Higher Education (APSCHE) and Board for Community Development through Education (BCDE) had entered into a Memorandum of Understanding (MoU) with Samagra Shiksha, Dept. of Village and Ward Secretariat, UNICEF, Centre for Innovations in Public Systems (CIPS) and Save the Children in order to implement the LIP. The undergraduate students can take up this LIP as internship at the end of second semester as well as at the end of fourth semester. Internships give students a chance to explore different aspects of their chosen field. This hands-on experience can help you determine if a specific career path aligns with your interests and goals. Internships offer a chance to learn about workplace culture, etiquette, and expectations. This exposure to the professional world can contribute to your personal and professional growth. Many companies use internships as a recruitment tool. If you perform well during your internship, there's a possibility of receiving a job offer upon graduation. Look into companies, organizations, or research labs that align with your academic interests. In educational psychology, the teaching-learning process is focus is on a Learner, Learning Process and Learning Environment. Here, teenager (Under Graduate student) is the teacher thereby altering the class room environment. Usually, the teaching is the source of inspiration for children and s/he has to understand the role of teaching. The level of knowledge, experience and attitude of the teacher affects the teaching –learning process.

Keywords: *Introduction, Methodology, Benefits of Internship in Colleges, Data analysis on Various Responses, Conclusion.*

Introduction

APSCHE declared the year 2023-24 as "Year of Education" committed for enhancing Quality Education in Higher Education, but also to contribute in School Education. Consider how the internship will fit into your academic schedule and the level of commitment required. Discuss your learning objectives with your supervisor at the internship. What do you hope to gain from the experience? Clear communication can help tailor the internship to your goals. Research their internship programs, application requirements, and deadlines. Prepare a strong application that includes your resume, cover letter, and any required documents. Highlight your relevant coursework, skills, and passion for the field. If you're selected for an interview, be prepared to discuss your academic background, skills, and why you're interested in the internship. Research the company and prepare thoughtful questions. Internship durations can vary, but they typically range from a few weeks to several months.

While internships are valuable, remember to balance your academic responsibilities. Make sure the internship doesn't negatively impact your coursework. After the internship, take time to reflect on what you've learned, the skills you've developed, and how the experience aligns with your career goals. Overall, internships can be incredibly rewarding and provide a bridge between academic learning and practical application. They offer insights into the professional world and can play a significant role in shaping your future career.

Benefits of Internships Offered to Undergraduate Students

Hands on Experience

Internships provide an opportunity to apply theoretical knowledge gained in the classroom to practical, real-world situations. This experience helps students develop a deeper understanding of their field and how it operates in a professional environment.

Skills Development

Internships allow students to develop and enhance various skills, including communication, problem-solving, teamwork, time management, and more. These skills are often highly valuable in future careers.

Networks

Internships provide opportunities to connect with professionals in your chosen field. Building a network during your internship can open doors to future job opportunities and collaborations. Having relevant internship experience on your resume can make you stand out to potential employers. It demonstrates your commitment to your field and your willingness to gain practical experience.

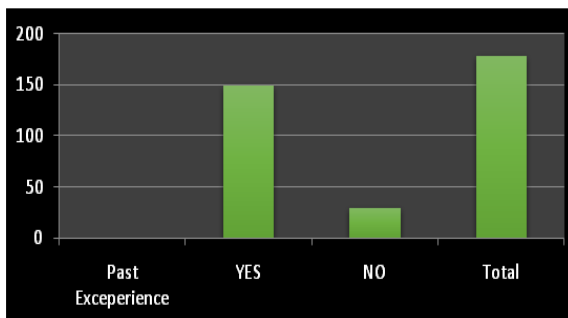
Methodology

This survey is from both First and Second Year students who volunteered for Learning Improvement Programme internship provided by the Andhra Pradesh State Council for Higher Education (APSCHE). We didn't choose any sampling method for this survey. We took total population means all LIP students in Loyola institution, Pulivendula send their opinion through Google form. This study is to find out how many really enjoy in teaching as they volunteered with the assumption that it was carried out without any previous experience. It is also to unravel how they could handle the children of different temperaments. For this, 178 interns were provided the Google form with the request to fill up and send back. From the data, we find 167 chose primary school teaching and only 11 chose secondary school.

Tables and Charts on Teaching - Learning Experience of UG Students through LI

Table 1.1 Reponses for Past Experience in Teaching

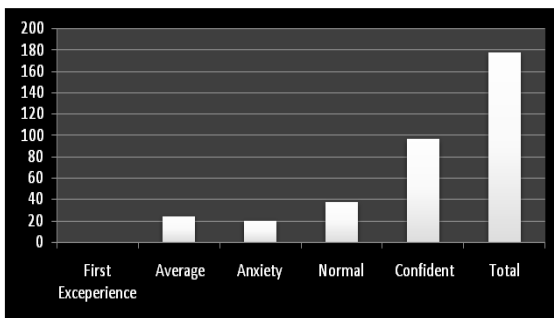
No of Respondents	Responses
29	Yes
149	No



From the above chart, it is clear that only 29 interns out of 178 (16%) had past experience in teaching. It means that 149 (84%) interns had no previous experience.

Table 1.2 First Emotional Experience in Teaching

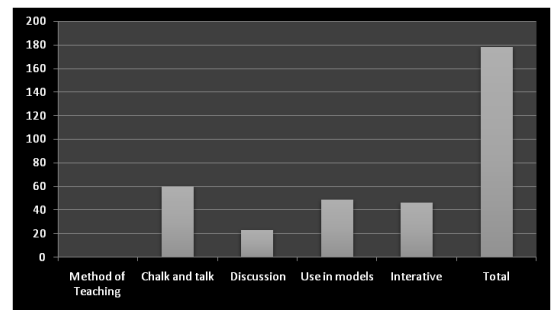
No of Respondents	Responses
24	Average
20	Anxiety
37	Normal
97	Confident



It is evident from the chart that 97 interns, i.e., 54% felt confident in their first time teaching, 21% felt normal, 13% didn't feel anxiety or confident, 11% were anxious about their teaching.

Table 1.3 Teaching Methods Used in LIP

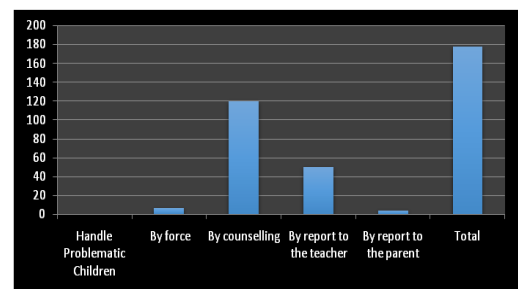
No of Respondents	Responses
60	Chalk and talk
23	Discussion
49	Use in models
46	Integrative



60 interns (34%) used the traditional method of 'Chalk & talk' method, 23 (12%) chose discussion method, 49 interns used models to teach and the remaining 46 (26%) used an integrated method.

Table 1.4 Handling the Problematic Children

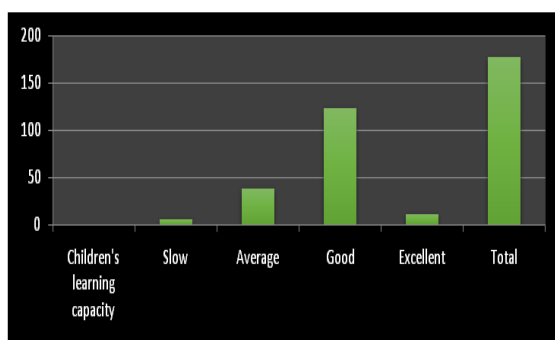
No of Respondents	Responses
6	By force
120	By counselling
50	By report to the teacher
4	By report to the parent



From the chart, it is clear that 67% of interns used 'Counseling' to handle the problematic children 50 interns reported them to their teacher to solve the problems, 6 interns used force and only 4 of them reported to their parents.

Table 1.5 Rating Children's Learning Capacity

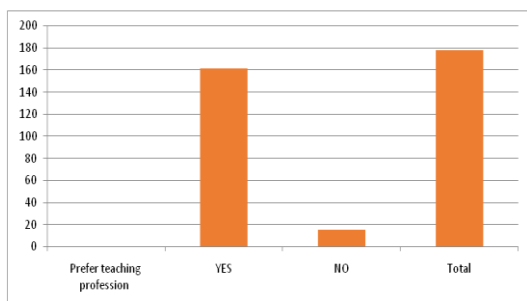
No of Respondents	Responses
5	Slow
38	Average
124	Good
11	Excellent



70% of the interns rated 'Good' on the 'learning capacity of the children' 21% reported 'average', 6% interns observed excellent learning capacity of the children and only 3% rated the children's learning capacity as 'slow'.

Table 1.5 Preference for Teaching Profession in Future

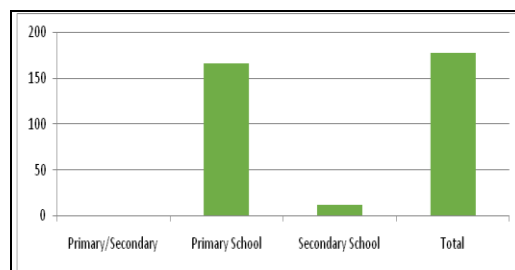
No of Respondents	Responses
162	Yes
16	No



Of the 178 interns participated in the survey, 91% have expressed their wish to take up teaching as future profession. Only 10% are not willing to take up teaching as their profession in future.

Table1.7 Choice of Primary or Secondary School

No of Respondents	Responses
167	Primary School
11	Secondary School



Most of the interns chose primary school for their LIP. Only 7% chose the secondary school.

Data Analysis and Discussion

From the data collected, it is obvious the most of the interns ventured into this internship without previous experience and do well. Without experience, the emotional outcome was 54% confident and only 13% was anxious. Once again, the self-confidence of the interns is manifested in their emotional outcome. It is interesting to observe that only 34% used the traditional 'Chalk & talk' method of teaching while 66% used discussion and integrated methods. It implies that though most the interns had traditional method of teaching-learning in their class rooms, still they prefer other methods in the teaching-learning process. It is surprising to note that 67% of them preferred 'counseling' to handle the problematic children. 'Using physical punishment' or 'reporting to higher authorities' seem to be less. 70% rated 'good' about the learning capacity of the children. Only 3% rated 'slow' for the 'learning capacity' of the children. It shows almost all the interns have a 'positive' opinion on the others!. All these indicate that the interns are 'budding teachers' and it is validated by their responses that 91% of them want to choose teaching profession.

Conclusion

This Learning Improvement Programme (LIP) whereby the undergraduate students teaching the school children is an illustration of 'transfer of learning' theories brought out by the educational psychologists. The undergraduate students learns in his/her class room, the mathematics, sciences and

other subjects. The gained knowledge is transferred to school children by teaching.

It is not only a 'teaching' experience. It is also a 'learning' experience. That's why we use the quote, 'Learn to Teach and Teach to Learn'. By this internship, the undergraduate students are exposed to deal with real class room situation where there are children of different temperaments and capacities. By dealing with them, the intern learns how to handle children of different temperament – it is also an 'eye-opener' for him/her self in one's own class at the undergraduate level. It helps them to understand their teacher's difficulties with variety of teenagers' temperaments.

At the college level, it requires a lot of prudence to deal with teenagers. Most of teachers/parents are at risk to face the counter questions from the teenagers. Though they stress on 'time-management' 'responsibility' 'hard work'....etc... all these seem to be 'external pressure' on the teenagers. This internship necessitates a critical thinking of their own behavior especially when they expect these from the school children. Now, they learn that "Action speaks louder than words" – they need to practice certain values in order to inculcate in children.

If orientation programme is organized for these LIP interns before they venture into internship, it may do a lot of good. They need to be oriented on 'teaching-learning' methods, emotional intelligence and to learn from their experience of dealing with children. This teaching internship may really be a 'Learning Experience'.

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A PROJECT SURVEY OF SOCIO-ECONOMIC BURDEN IN WOMEN CANCER PATIENTS IN COIMBATORE

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Abstract

Desirable health research refers to scientific studies or investigations that address important health problems, produce reliable and valid results and have practical implications for improving human health. Desirable health research also involves ethical considerations such as protecting the rights and welfare of human subjects and ensuring that the research is conducted in a transparent and accountable manner. Research also emphasizes the importance of preventative health strategies and early intervention in promoting both health and happiness. This includes encouraging healthy lifestyles, regular check-ups, and reducing stigma surrounding mental health issues to encourage individuals to seek help when needed. Overall, understanding the complex relationship between health and happiness is critical for developing effective interventions and policies. The objective of the study is to recognize the Socio- economic background of women cancer sufferers in Coimbatore. As a result, the socioeconomic situations of the sample respondents encompass religion, mother tongue, marital status, migration, education, details, and occupation.

Keywords: *Oncology, Women Cancer, Socio-Economic background, Socio-Economic Health.*

Introduction

Desirable health research include randomized controlled trials of new therapies or preventive measures, longitudinal studies that track the health outcomes of individuals over time, cohort studies that examine the relationships between risk factors and health outcomes, and qualitative research that explores patients' experiences and perspectives on health and illness. Desirable health research is crucial for improving our understanding of diseases and developing effective treatments and prevention strategies. It requires high - quality research methods, rigorous analysis, and a commitment to transparency and ethical conduct. The study of cancer, called oncology, Oncology is the study and treatment of cancer, which is a disease that affects millions of people worldwide. The social meaning of oncology lies in the impact that cancer has on

individuals, families, and communities. Cancer can cause physical, emotional, and financial devastation, and oncology aims to alleviate the burden of this disease by improving prevention, diagnosis, and treatment options. Oncology is a field that is closely linked to epidemiology because cancer can often be attributed to various environmental and lifestyle factors is the work of endless medical doctors and scientists around the arena whose discoveries in anatomy, body structure, chemistry, epidemiology focuses on the patterns, causes, and effects of health and disease in populations, and helps identify risk factors for cancer as well as strategies for prevention and management of the disease. Together, oncology and epidemiology work to address the social implications of cancer, including its impact on healthcare systems, access to care, and quality of life for patients and their families. Through research,

education, advocacy, and community outreach, these fields aim to improve cancer outcomes and reduce the burden of this disease on individuals and society as a whole, and different associated fields made oncology what it's miles nowadays. Scientific developments and the ever- growing considerate of cancer make this part one of the most speedily evolving areas of contemporary medicinal drug. The increase in our understanding of cancer biology has brought about top notch progress in cancer prevention, early detection, and treatment. Socio-financial factors play an crucial role in the lives of aged human beings affecting social relationships, their health, dwelling preparations, community activities, and even political participation. The showcased the most of the cervical cancer cases are recognized overdue main to terrible consequences (Harsh Kumar 2020).

Review of Literature

Akashdeep Singh et.al (2006) attempted to figure out that Cervical most cancers is a prime public fitness trouble in India leading to a high economic burden, that is disproportionately borne by using the patients as an out-of-pocket expenditure (OOPE). several publicly financed medical health insurance schemes (PFHIs) in India cowl the treatment of cervical most cancers. but, the company price costs for fitness gain t programs (HBP) beneath those PFHIs are not based totally on medical evidence. We undertook this observe to estimate the price of offerings provided for the treatment of cervical most cancers and the price of the package deal of care for cervical most cancers in India. **Barcelona (2011)** targeting India has a population of 483. 5 million women ages 15 years and older who are vulnerable to growing cervical most cancers. modern estimates indicate that every 12 months 123907 women are identified with cervical most cancers and 77348 die from the sickness. Cervical most cancers ranks as the 2d most common most cancers among women in

India. **Chadza, et.al (2017)** revealed Cervical most cancers is a curable sickness if identified early. but, many women in Malawi seek treatment when the sickness has reached an inoperable degree. These observe developed completed to travel elements that make a contribution to delay in looking for early analysis and treatment of cervical most cancers among women in Malawi. The observe became exploratory and applied qualitative information series and analysis techniques. In- intensity interviews have been performed using a semi- structured interview guide on a purposive pattern of 24 women who have been identified with cervical most cancers at the gynecological wards of Zomba and Queen Elizabeth central Hospitals in Malawi between July and September 2011. Thematic sentence analysis became used to research the qualitative information. important topics (person and medical institution) emerged from the participants' narratives as elements that contributed to their delay in looking for early analysis and treatment. **Harsh Kumar et.al (2020)** showcased that most cervical most cancers instances are identified late leading to bad effects. very few research have explored the position of docs and assets of information in the focus of women approximately cervical most cancers in India. **Miranda Blanco et.al (2021)** take a look at women with newly identified cervical most cancers who are regularly treated with tremendous, multi-modal therapies which could consist of a combination of surgical treatment, radiation, and chemotherapy. Little is thought approximately the price of treatment or how those expenses are handed directly to the patients. **Sandhya Srinivasan (2022)** cautioned most women have heard of cervical most cancers, yet there's an incredibly low uptake of screening for cervical most cancers. This low uptake of cervical most cancers screening can be attributed to a few elements, as tested by using the literature, together with the low stage of expertise and focus, low stage of perceived risk, the stigma associated with most

cancers, worry of most cancers, price, and familial obligations. India has an pressing need to increase fitness system capability to make sure green cervical most cancers screening programs and community-stage efforts to enhance expertise approximately cervical most cancers and screening programs.

Objective of the Study

The study of a survey to know the Socio-Economic background of the Women Cancer Patients in Coimbatore City.

Methodology

Although studies have been conducted to assess cancer and its factor burden in many regions of India, the data were not compiled together, understanding these problems the researcher has planned to survey Coimbatore city. This city has a multi-cultural society mostly of a cosmopolitan nature its inhabitants are largely conservative and traditional retaining their roots in the native villages. It is a multiple corporation as well as the district Headquarters. The city has numerous hospitals apart from Government Hospital serve multi-facility hospitals function in the city. The District Health Department is in the middle of the best in terms of applying government-initiated health organizations and also helps occasional surgical procedures that have taken place here. The district health department is an organization that aims to promote and protect the health of people in a specific geographical area. This can include providing preventative healthcare services such as vaccinations, health screenings and health education programs. It also works to investigate and monitor outbreaks of disease in the community and provide treatment and control measures to prevent the spread of the disease. Another key aim of the district health department is to promote and protect public health by enforcing health codes and regulations that help to prevent environmental hazards, food borne illnesses, and other health risks. They work closely

with community organizations, healthcare providers, and other stakeholders to develop strategies that promote healthy lifestyles and reduce health disparities. The district health department may also provide services such as family planning, HIV / STD testing and treatment, and infectious disease control. They work to identify and respond to emerging health threats and collaborate with local and state agencies to ensure a coordinated public health response. Overall, the district health department plays a vital role in promoting and protecting the health and well-being of the community it serves. This city also has numerous allopathic clines run by non-government organizations. In this study, a convenient sampling method was implemented. In the first stage, to fulfill the objective of the study. The total sample size was 45. To understand the socio-economic background of women cancer patients in Coimbatore.

Socio-Economics Background of the Women Cancer Patients

Socio-economic background of women has an impact on their health status and treatment outcomes when diagnosed with cancer. Women from lower socio economic backgrounds are often at a disadvantage when it comes to accessing quality healthcare services and resources for cancer treatment, which can lead to delayed diagnoses, later stage cancer diagnoses, and reduced access to follow-up care and support. Women who are living in poverty, lack health insurance, or are uninsured are less likely to receive recommended cancer screenings and have higher rates of late-stage cancer diagnoses. These factors also affect their ability to access treatment and follow-up care. In addition, women who may have lower levels of education, language barriers, or live in rural areas are also at a disadvantage. They may have limited access to transportation, language interpretation services, or healthcare facilities that specialize in cancer care. The financial burden of cancer treatment can also be overwhelming,

especially for low - income women. Many women are forced to make difficult choices between paying for treatment and basic necessities like food and housing. Socio-economic aspects play a essential role within the lives of aged people affecting social relationships, their health, living preparations, community activities, or even political participation. Their day by day opportunities and competence is encouraged by their employment, retirement and income. Employment styles within the beyond and present have an effect on their monetary status.

Consequently, the socioeconomic situations of the sample respondents include religion, mother tongue, marital popularity, migration, schooling, details, and career. It is important to address the social determinants of health that impact women's cancer care. This includes improving access to affordable and comprehensive healthcare services, providing resources for cancer prevention and screening , and addressing the financial burden of cancer treatment for women and their families.

Table 1.1 Socio-Economics Background of the Women Cancer Patients

Socio-Economics Background of the Respondents		Frequency	Per cent	Total Percent
Religion	Hindu	30	66.7	100
	Muslim	15	33.3	
Mother Tongue	Tamil	45	100.0	100
Marital Status	Yes	38	84.4	100
	No	7	15.6	
Type of family	Joint	2	4.5	100
	Nuclear	24	53.0	
	Individual	19	42.5	
Migration Status	Yes	-	-	100
	No	45	100.0	
Education	Primary Education	34	75.6	100
	Higher Secondary	6	13.1	
	Degree/Diploma	5	11.1	
Occupation	Household sector	3	6.7	100
	Unemployed	42	93.3	
Total		45	100	

Source: Primary Data

According to the information taken from the study area, most of the sample respondents 66.7 per cent (30 samples) belong to the Hindu religion. The remaining 33.3 per cent (15 samples) belonged to Muslims and 100 per cent of the respondents (45 samples) were speaking Tamil. The majority of patients were Married (84.4 per cent). Type of family of the respondents Among the respondents only 4.4

percent (2 samples) belong to the nuclear family. The majority of the respondents are in the nuclear family 53.3 per cent (24 samples) and the remaining 42.2 per cent (19 samples) were individual families. One of the main reasons is to receive better treatment options. Some countries may offer more advanced or experimental treatments that are not yet available in their home country. Another reason could

be cost. Cancer treatments can be very expensive, and some countries may offer more affordable options. Additionally, some people may travel to other countries for cancer treatments because their insurance does not cover certain treatments or procedures in home country. Language barriers can also be a reason why people choose to migrate for cancer treatment. If a person is not fluent in the language spoken in their home country, they may have difficulty understanding medical terms and making informed decisions about their treatment. Lastly, people may choose to migrate for cancer treatment to access specialized expertise and technology. Some doctors and hospitals specialize in certain types of cancer and have access to advanced technology and treatment options that are not widely available. The majority of the sample has only qualification up to primary education 75.6 per cent have primary education 13.3percent (6 samples) Lets higher secondary education Rural. The remaining 11.1 per cent (5samples) have a degree or diploma. Occupation mostly unemployed were close to cent per cent.

Findings and Conclusion

The socioeconomic conditions of cancer patients have been discussed by analyzing their religion, mother tongue, type of family nativity, migration status, education, size, and occupation, from the government hospital. Government hospitals often offer women's cancer treatment options including breast cancer, cervical cancer, ovarian cancer, and uterine cancer. These treatments may include surgery, radiation therapy, chemotherapy, and hormonal therapy. Government hospitals may have specialized oncology departments with experienced oncologists, surgeons, and other healthcare professionals who provide comprehensive cancer care to women. In addition, government hospitals may offer preventive services such as cancer screenings such as Pap smears and mammograms, which can aid in the early detection of cancer.

However, the availability and quality of cancer treatment in government hospitals may vary depending on the region and country. Some government hospitals may face resource constraints and may not have access to advanced treatment options or newer cancer drugs. To address this issue, governments may implement National Cancer Control Programs (NCCPs) to improve cancer care and reduce the burden of cancer. NCCPs may involve strategies such as increasing the availability of cancer treatment facilities and equipment, expanding the oncology workforce, creating cancer screening programs, and developing cancer treatment guidelines and protocols. In the study sample respondents are taken for this study are females. The majority of them are Hindus cent per cent of the respondents 45 samples were speaking Tamil. The highlights the qualification up to primary education 75.6 per cent 14 samples that primary education. The study conducted a hospital survey to access the women's social position during cancer. The socio-economic condition of women become very bad, not only do they suffer many mental problems too. It is found that the common issues women are facing health issues. And the study concluded by standing that women with cervical cancer they surfer their physical and mental health for their families. To overcome this sharing responsibilities and duties equally with other family members may reduce such physical and mental problems loss of job found prime reason for their pathetic situation. To overcome these every women's cancer response plan and every recovery package and budgeting of resources needs to address, the gender impacts of this including women and women's organizations at the cervical response the inequalities of unpaid care work into a new inclusive care economy that works for everyone and designing socio-economic with an intentional focus on the lives and upcoming future of women The government strategies put women and adolescents at the centre

of economics will profoundly drive better and now sustainable growth outcomes for all support more rapid recovery, and place us back on a footing to achieve the sustainable development goals. In summary, government hospitals play a crucial role in providing cancer treatment, including women's cancer treatment. However, there may be challenges such as limited resources that can impact the availability and quality of cancer care. Governments can implement National Cancer Control Programs (NCCPs) to overcome these challenges and improve cancer care.

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THE RESILIENCE OF BLACK WOMAN IN THE SHORT STORY, “CORA UNASHAMED” BY LANGSTON HUGHES

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Abstract

James Mercer Langston Hughes is an American writer who has written many literary writings such as poems, short stories, plays etc., He is a great social activist and is famous as the leader of Harlem Renaissance. The “Cora unashamed” is one of the short stories written by Hughes in 1934. In the year 2000, the short story was made as television drama which is directed by Deborah Pratt. The story explains the attitude of whites against blacks clearly. In “Cora Unashamed”, the race and gender discrimination is expressed by the writer to make the people to understand how crucial situations and conditions the black women come across in their lives. This paper is intended to present the image of African American woman who suffers for being black and poor. Cora is the name of the protagonist who works as a domestic worker for a white family. She accepts the life of hardships to protect her family to escape from poverty. In this paper I would like to discuss the exploitation of black woman Cora by the whites and to present how the author has picturised the black women sufferings and the ill treatment of white community against blacks.

Keywords: *Exploitation, discrimination, race, gender, oppression.*

James Mercer Langston Hughes is an American writer who has written many literary writings such as poems, short stories, plays etc., He is a great social activist and is famous as the leader of Harlem Renaissance. It is the cultural movement occurred in New York City for the development of art, literature, music and intellectual thoughts. It has a great impact on African American culture. At this time there is a tremendous contribution for the black literature.

The “Cora unashamed” is one of the short stories written by Hughes in 1934. In the year 2000, the short story was made as television drama which is directed by Deborah Pratt. The story explains the attitude of whites against blacks clearly. In “Cora Unashamed”, the race and gender discrimination is expressed by the writer to make the people to understand how crucial situations and conditions the black women come across in their lives. This paper is intended to present the image of African American woman who suffers for being black and poor. Cora Jenkins is the name of the protagonist who works as

a domestic worker for a white family. She accepts the life of hardships to protect her family to escape from poverty. In this paper I would like to discuss the exploitation of black woman Cora by the whites and to present how the author has picturised the black women sufferings and the ill treatment of white community against blacks.

The term, ‘Exploitation’ denotes the use of something for the own benefit or of employing someone to the selfish causes. There are many situations in the story which are saying about the exploitation of the protagonist Cora Jenkins by her owner clearly. Cora is the elder one among eight children of her mother. The family responsibilities are on her shoulders since her father is severe drunkard. Cora has started to work as a domestic worker for a white family, Studevants which has eight members after she finishes her eighth grade in school for mere payment and for leftover food.

She had been in Melton for forty years. Born there. Would die there probably. She worked for

the Studevants, who treated her like a dog. She stood it. Had to stand it; or work for poorer white folks who would treat her worse; or go jobless. Cora was like a tree -- once rooted, she stood, in spite of storms and strife, wind, and rocks, in the earth. (Hughes, 9)

She was the Studevants' maid of all work -- washing, ironing, cooking, scrubbing, taking care of kids, nursing old folks, making fires, carrying water. (Hughes, 10)

Cora has made her sisters and brothers to get less education and to settle in various places for their livelihood. Cora falls on love with an Industrial Worldwide Worker Joe and gives birth to a child.

Cora didn't go anywhere to have her child. Nor tried to hide it. When the baby grew big within her, she didn't feel that it was a disgrace. The Studevants told her to go home and stay there. Joe left town. Pa cursed. Ma cried. One April morning the kid was born. She had grey eyes, and Cora called her Josephine, after Joe. Cora was humble and shameless before the fact of the child. (Hughes, 24-25)

Cora works, suffers and sacrifices her life for her family and for the owner's family.. Cora is living with her parents and thinks that her child is the only happiness to her. Cora's child Josephine often becomes sick and coughs always. Mrs. Studevants, the mistress of the owner, will not care about the child. Cora brings the child to her workplace and Josephine plays with Mistress' daughter Jessie. Mrs. Studevants dislikes it and does not allow Jessie to play with Josephine. Jessie is poor in education but Josephine is very much interested to go to school but she has not joined because of poverty. One day Josephine becomes very sick and Cora takes her home. While she goes Mrs. Studevants orders her to bake the cake and come.

Cora, bake three cakes for Mary's birthday tomorrow night. You Cora, give Rover a bath in

that tar soap I bought. Cora take Ma some jello, and don't let her have even a taste of that raisin pie. She'll keep us up all night if you do. Cora, iron my stockings. Cora, come here...Cora, put... Cora....Cora...Cora! Cora!

And Cora would answer, "Yes, m'am" (Hughes, 11-12)

Cora is unable to take care of her daughter at home though she is busy in baking the cake for Mrs. Studevants. Josephine dies because of severe sickness. This shows the arrogant, rude, behavior of whites towards blacks especially on their black servants.

Cora cries, screams and fights with God for the death of her child. She consoles herself by thinking Jessie as her daughter and starts to love her very intimately. Jessie is afraid of her mother because she never showed affection and care on her.

"It was Cora who nursed and mothered and petted and loved the dull little Jessie through the years. And now Jessie was a young woman, graduating (late) from high-school.

But something had happened to Jessie. Cora knew it before Mrs. Art did. Jessie was not too stupid to have a boy-friend. She told Cora about it like a mother. She was afraid to tell Mrs. Art. Afraid! Afraid! Afraid!" (Hughes, 37-38)

Jessie falls in love with the lower class man and becomes pregnant. Mrs.Arts, Mr.Studuvent's wife aborts the child of Jessie. Due to this, she becomes sick, her lover leaves Melton. Cora is not allowed to see or to take care of Jessie. Mrs. Studevants is very much jealous on Cora because Jessie loves Cora more than her mother. At the time Jessie's funeral service, Cora opens her mouth and speaks whatever happens to Jessie. She blames Mrs. Studevants has killed her own daughter, leaves the work and lives with her parents with whatever available for their livelihood.

In Zora Neale Hurston's 'Sweat', She writes about Delia who is a black washerwoman for white

customers. She is tormented by her black husband and white customers. Sykes, her husband often threatens her by throwing snake on her.

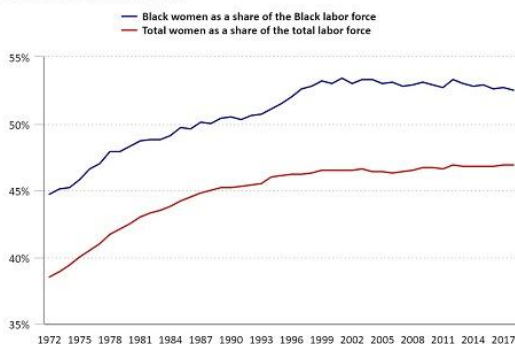
"She nearly fell upon the box in her stumbling, and when she saw what it held, she all but fainted outright.

Syke! Syke, mah Gawd! You take dat rattlesnake 'way from heah! You gottuh. Oh, Jesus, have mussy!" (Hurston, 60)

Carmen, the protagonist of the short story, 'The Advance' by Henri Lopes is a black woman who works as a domestic worker for the white family. She asks the advance from her salary for the treatment of her sick children. Once when she requests for the advance from white mistress, she scolds and advises Carmen to not to ask for money. Carmen hears the sound of the cry of her people regarding the death of her little son. Her mistress has given advice instead of advance to Carmen.

The Black women are suffered with double discrimination in the workforce due to the race and gender and unavoidably labeled for domestic works.

Total women's share of the total labor force and Black women's share of the Black labor force, 1972–2018



Premilla Nadasen explains about the domestic workers who are organizing the Washing Society before 1881 to demand higher wages. She speaks on the basic issues that took place between the years 1950 to 1970. The Black migration increased to urban areas in 1950. There are 60% of domestic workers are black women. The black women have found more work opportunities in the twenty years. The 19.5% of domestics works are occupied by black women.

"The domestic workers' rights movement brought a new dimension to black working-class struggles. This was not a struggle for equal opportunity or individual access to previously closed occupations, but a broader campaign for economic rights for African American domestic workers and for a new definition of labor." (Nadesan, 34-35)

The black women are called as 'mammy' for being care-taker for the children of white people. They have shown the love and affection. They have brought courage in white children. In 'Cora unashamed' Jessie loses hope and feels to leave home. Cora strengthens her whenever Mrs. Arts scolds Jessie.

Embedded in the romanticized image of the African-American woman as a "mammy" figure who functions as a loyal servant allowed whites, North and South, an authoritarian hierarchy and gendered racism. Nadasen quotes historian Kimberly Wallace-Sanders' definition of "mammy" as "a code word for appropriately subordinate black behavior." (Nadesan, 12)

The hands and feet of them are tired but they have made a way not only for themselves but for all. They are the women who toiled everyday by cooking, cleaning and wiping in white women kitchen rooms even though they have continued fight with their husbands. They are the women who have nursed the white children at their breasts still they return home. They are the women who have raised America.

In the short story, 'Cora unashamed', Hughes has depicted the real life incidents of black women domestic workers in the period of Great Depression in America. They are recruited as workers but treated as slaves. In many places the black women workers have undergone the violence and sexual oppression also. In the end of the story, Cora comes out from the exploitation in which she has lost her own child and the child whom she nursed by deciding not to work for any white thereafter.

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AGONY OF AN UPROOTED SELF: AN EXISTENTIAL OVERVIEW OF HARI KUNZRU'S *THE IMPRESSIONIST, MY REVOLUTIONS* AND TRANSMISSION

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Abstract

Existentialism is an attempt to reaffirm an individual's identity, which is in danger of being eroded by deceptions under the influence and demands of society. Loneliness is one of the core concerns of Existentialists, and it is the modern man's predicament in search for the true meaning of life. By delving into the intricate depths of characters' minds and emotions, literature provides a unique platform to illuminate the complex interplay between existential crisis, psychological turmoil, and the rejection of traditional meanings. Through this lens, Kunzru, focused on the depths of the emotional turmoil of his characters. The present study focuses on an individual's agony of an uprooted self and alienation. The paper throws light on the existential dilemma in Hari Kunzru's select works. By closely examining the characters' experiences and choices, the study unveils the presence of existential themes such as identity crisis, alienation, and the search for meaning. Ultimately, the analysis enriches our understanding of the authors' adept engagement with existentialist concepts, offering subtle insights into the ramifications of human existence and its intricate relationship with the world in their literary creations.

Hari Kunzru takes up identity issues in the world of cultural influences and permeations, technology and religion. His writings explore the controversial legacies of colonialism and empire and the impact of today's world on the formation of individual identities. His writing focuses on the absurdity of a world based on racial classifications and challenges, concern for identity and the changing relationship between the mainstream and the counterculture from the '60s and '70s up to the 1990s. Hari Kunzru has succeeded in carving for himself a unique niche. All his novels bear him out as a champion, and his writings reveal his deep understanding of today's globalized world. No wonder all writers, Kunzru, is undoubtedly a writer with a solid commitment to exposing the exploitations in modern society. His novels are indeed an example of various exposures to the world and its varied

problems. The eminence of Kunzru's fictional art lies in the realistic portrayal of an individual exploited in the name of race, ethnicity, class, culture, etc. His entire writings enable us to have a panoramic view of the globalised world. His thorough knowledge of the contemporary world gives him an added advantage in painting the modern technological life with the vivid description and concreteness of detail. It is through this photographic presentation he made his fictional themes more appealing. His interest lies in exploring the stresses and strains generated in the globalised world due to the developing economic structure, expanding commerce, which necessarily claims a new perspective of the world. The agony of the uprooted self and alienation are seen in the larger context of the human struggle to survive in the globalised environment.

Hari Kunzru's protagonists are confused men participating in a wild rat race in search of "self and identity". The menial labour, societal force, the disintegration of oldfaiths and erratic loyalties brutally scrunches their life and wounds their anima. They turned to be prey to the socio-cultural pressures while pursuing their quest for identity. Hari Kunzru's protagonists suffer a strange hunger. The three novels under consideration analyses the acute mental conflict they experienced. They go through an unbearable sense of isolation and indulge in finding an identity.

Hari Kunzru's first novel, *The Impressionist*, is the presentation of the uprooted hero Pran Nath Razadan. Hari Kunzru presents Pran Nath Razadan as a confused man, a product of diverse cultures. His mixed parental blood and upbringing instill in him a sense of rootlessness. He becomes isolated because of his mixed parentage. Devoid of a spiritual and cultural anchorage and being brought up in a loveless world, he experiences a deep sense of insecurity and unreality. Against this cultural background, Pran Nath Razadan cultivates a sense of detachment to overpower the sad experiences of life. He is a self-deceiver, detached with a sense of delusion. Pran Nath Razadan's alienation is of the soul and not of geography. He deeply searches for identity, hoping to arrive at the meaning of life. He uses his several identities as a coping strategy to help him fit in with different social situations. As he immerses himself in a foreign culture, he starts to wonder whether he sees the world as it is or is projecting his expectations and wants onto it. His sense of self is completely upended when he realises that his subjectivity may influence how he perceives the world. He starts to question if everything he perceives is a creation of his imagination as he struggles with his fractured self and the constantly changing nature of his identities. The more he doubts the veracity of his encounters and understandings, the more he is caught up in the existential dilemmas. He begins

accepting the flexibility of identity that sets him free from the confines of set roles and expectations, making this uncertainty a source of anxiety and freedom. The story takes place in colonial India under the British Empire's rule, the protagonist encounters a unique fusion of customs and civilisations. The sharp contrast between the rich, ancient Indian history and the culture of British imperialism shapes their sense of self. The novel suggests that inside the immense tapestry of existence, we function as both a creator and a medium, continuously creating and re-creating the image of our own existence. Meaningful connection with other characters is a challenging task for Pran Nath Razadan when his view of himself is in constantly changing flux. His alienated self tries to connect with others, resulting in an identity crisis and yearning for belonging. His quest for self-identification is comparable to the existential crisis that one's identity is flexible and subject to outside influences. Pran's quest for a constant and authentic identity is the root of his existential struggle.

In *Transmission*, Arjun Mehta experiences existential emptiness in a rapid world of technology and advancement. Being a software engineer, he chased his dream and landed in the United States. He considered the United States to be a technological Utopia. He became an alienated self as he could not cope with the company's exploitative underpayment. His experience spirals into a series of disillusionment. His sense of alienation in a foreign land made him in a desperate act of creating a destructive computer virus. Guy Swift, the CEO of a marketing firm, becomes a victim of the computer virus. The novel parallels the story of Leela Zahir, a young Bollywood actress whose life and identity become synonymous with a computer virus. The illusion of progress and success masks the erosion of genuine human values and connections. The novel explores the complex interplay of disillusionment, emptiness, and moral ambiguity in the face of progress between technological innovation and the

search for meaning. As he struggles with underpayment, isolation and the societal pressures and expectations draw him to hollowness towards the relentless pursuit of achievements. Technological alienation and dehumanization challenges the characters like Arjun Mehta, Guy Swift, Leela Zahir, and Gabriella Caro. The characters struggle to find meaning in whole world of absurdity, disconnection and existential isolation. The dehumanizing effects of modern technology create a detachment from authentic human experiences in the digital age. The creation of Leela Virus is born out of Arjun Mehta's desperation which signifies the unintended consequences of technological power. Arjun Mehta struggles to bridge the gap between his dream and the reality he faces. The role of Guy Swift highlights the arbitrary nature of success and futile striving for meaning in an uncertain world. These characters' experience of alienation and isolation underscores the novel's exploration of the human condition's fundamental challenges. The complexities of cultural displacement and modern existence intersect with personal desires and dreams, results in an inherently uncertain world. The disrupted lives, as portrayed by Hari Kunzru, end in the collapse of moral frameworks and traditional relationship connections.

The protagonist in *My Revolutions* has dual identities representing internal conflict. The novel unfolds the story of the revolutionist Chris Carver in the 1960's and the same person with a different identity as Michael Frame, at present living as a house husband with Miranda and Sam. The conflict arises when he witnesses Miles, his associate from his past life. Michael's inner turmoil takes him to another level when he sees Anna in France. His suppressed past begins to resurface through the reappearance of characters like Miles and Anna and from his revolutionary days. Once a fierce revolutionary activist, Michael attempts to harmonize conventional life, with Miranda and helps raise her daughter, Sam. Michael's journey of self-

discovery is a central focus of the novel, paralleling the existential angst and the alienated self. The story navigates the dual identities of the conflict between his past and present life echoes self-reflection and quest for identity. Michael's inability to reveal his past creates a chasm between him and Miranda, eroding the foundation of trust essential for a healthy partnership. The weight of his secrets strains their emotional connection and impacts their ability to understand each other fully. The uprooted self in its various dimensions is present in every phase of the protagonist's journey of life that astonishes and perplexes him. His journey culminates in a new social identity for himself that is coloured by no caste, creed or colour. Thus, the individual cannot escape the strong influence of the uncertain society as he is bound to live in contact with his surroundings. Michael's internal struggles reflect the conflict between his radical past and his present responsibilities, mirroring the existential dilemma and an alienated self. His past life remembers him of nostalgia and moments of restlessness in the world of uncertainty. His character creates a dichotomy of values and ideals. His radical ideologies to the past pushed him in the forefront of rebellious actions. Once, when he witnessed the bloodshed, he turned up his mind, seeking redemption and solace in a Buddhist Monastery. Latter, he found out the company of Miranda and Sam and lead a peaceful life. The complete change in his behaviour is because of his uprooted self and the nostalgic events that blurred his future vision. With dual identities, Michael is unable to lead a peaceful life because of the outcome of existential dilemma. He lacks the sense of belongingness with Miranda, his present wife and Anna, his revolutionary lover. This sense of non-belongingness places him in an existential world where he is wholly uprooted from his companions.

The novels of Hari Kunzru successfully reveal the subtleties and complexities of modern life. They have excelled in exemplifying the existential dilemma

of the self in society. Edmund Fuller observes: "In our age, man suffers not only from persecution, famine and ruin but from an inner problem... a conviction of isolation, randomness and meaninglessness in his way of existence". In Hari Kunzru, this meaninglessness leads to the search for identity, "a perpetual quest for reality". The Kunzru protagonists explore that mysterious underworld, which is the human soul. His novels delineate the agony of his lonely questers. They find themselves isolated even in the crowd. To Kunzru, life's meaning lies not in the glossy surfaces of pretensions but in the dark, mossy labyrinths of the soul. His novels are singularized by some existentialist issues and the resultant anger, agony, psychic quest and the like. Hari Kunzru's novels plunge deeper into the depths of the eternal queries that have perplexed man's consciousness from immemorial. His novels examine the intricacies of identification and self-discovery in a globalized society. All his novels are on the individual search for

his true self. Thus, in Hari Kunzru's novels, the search for identity, agony, and alienated self assumes a personal dimension and is related to the growth of the individual's inner self.

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ANALYSIS OF THE POEM “THE LOTUS”

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Abstract

The poem “The Lotus” was written by Toru Dutt. It is the poem that brings out the significance of Indian pride and culture. Toru Dutt was a notable Bengali-Indian poet. She penned her works in two languages; French and English. Toru Dutt’s poem “The Lotus” describing plenty of lyrical energy. This poem is unique in incorporating in it vigorous arguments in a bid to settle a long-standing issue, between two flowers. The poem begins with the Love asked Flora to select the queen of flowers. For thus honour, Rose and Lily were fight among them with their valid reasons. In this part, Toru Dutt used some Greek mythologies. She was an Indian writer but also she inspired by the Greek mythology stories, since she uses names like Flora, Psyche, Cupid, in her poem. At finally Flora created ‘Lotus’ which has the sensuous beauty of Rose and majestic appearance of Lily. So Lotus became the ‘queenliest flower that blows’.

Keywords: *The Lotus, Indian Bride, Culture, lyrical energy, Love, Flora, Rose, Lily, Greek mythology, Psyche, Cupid, Lotus, Queen of flowers.*

The Lotus

Love came to Flora asking for a flower
That would of flowers be undisputed queen,
The lily and the rose, long, long had been
Rivals for that high honour. Bards of power
Had sung their claims. “The rose can never
tower
Like the pale lily with her Juno mien”—
“But is the lily lovelier?” Thus between
Flower-factions rang the strife in Psyche’s bower.
“Give me a flower delicious as the rose
And stately as the lily in her pride”—
“But of what colour?”—“Rose-red,” Love first
chose,
Then prayed,—“No, lily-white,—or, both provide;”
And Flora gave the lotus, “rose-red” dyed,
And “lily-white,”—the queenliest flower that
blows.

- TORU DUTT

Author Introduction

Tarulatta Datta, popularly known as Toru Dutt. She was born on 4 March 1856, Rambagan, Calcutta, Bengal, British India. She was an Indian Bengali poet & translator from British India, who wrote in English and French. She is among the founding figures of Indo-Anglian literature. She is known for her volumes of poetry in English, *Sita*, *A Sheaf Gleaned in French Fields* (1876) and *Ancient Ballads and Legends of Hindustan* (1882), and for a novel in French, *Le Journal de Mademoiselle d’Arvers* (1879). Her poems explore themes of loneliness, longing, patriotism and nostalgia. She was considered as an ‘Master of Verse’. Her famous works are, *Our casuarina tree*, *Life and letters of Toru Dutt*, *Ancient ballads and Legends of Hindustan*. She died on 30 August 1877, Calcutta, Bengal, British India at the age of 21 of tuberculosis.

Introduction to the Poem

The poem "The Lotus" was written by Toru Dutt. It is one of the miscellaneous poems. A miscellany is a collection of various pieces of writing by different authors. A miscellany can include pieces on many subjects and in a variety of different forms. Toru Dutt's flowering genius did not remain confined only to the mythical world, though poems written on subjects taken from ancient Indian stories are rated as the finest. She had inspired herself by reading various books of various interests, novels, stories, histories, social and philosophical discourses and so on. Then she found ample stimulation for her mental energy in them. The poem "The Lotus" was derived from the collection of poem "Ancient Ballads and Legends of Hindustan". This poem described about the pride and culture of India by portrayed the Indian national flower 'Lotus'. This poem follows the structure of a Petrarchan sonnet and thus consists of 14 lines, divided into an octave of 8 lines and a sestet of 6 lines.

Queen of Flowers

Toru Dutt has created a beautiful short dramatic composition full of exciting dialogues and narrative forces. The poem opens with the statement that Love approached Flora, a goddess of flowers to select the queen of flowers. In this part, Toru Dutt refers a queen not a king because she was an female author and basically, flowers are compared with female gender because of the development of feminine ideals of softness, sensuality and gentle behaviour. Flowers are a reflection of the traditional feminine ideal. They are also essential to reproduction of flowering plants, they contain the reproductive organs. So as women have long been a symbol of life, so are flowers.

Conflict between Flowers

For the honour of queen of flowers, Rose and Lily were fight among them with valid reason. If there

could be any other flowers contesting with valid reasons for it, they were not equal ad these two flowers. It is to the credit of the fine artistic sense of this teenaged girl. A difficult art is which she accomplished with such a nature flair. The poet selected Rose and Lily instead of other flowers because Rose has a sensuous appeal contained in the passional redness of its velvety texture which stands in full view of all most seductively to tempt the admirers and Lily's lofty appeal of stately statue that stirs the inner desire to achieve a different kind of purity.

Rose and Lily

The concept of physical and spiritual attraction of Rose and Lily draws the poet's attention in a perpetual struggle for mastery over her heart. Both flowers were give their honour towards Flora.

Lily- In the argument, Lily said its honour that Lily came from the breast milk of Juno mien (Queen of Heaven, Goddess of light, Wife of Jupiter by the Greek Mythology).

Rose- From the point of Rose, It was made by the love between Cupid (the god of desire, erotic love, attraction and affection. He is often portrayed as the son of the love goddess) and Psyche

Love's Request

Love who had approached Flora with a request, said once again that he wanted a flower which would have the sensuous beauty of a Rose and the dignified carriage of personality of a Lily in its true pride. It was a sort of compromise between the two flowers, and acceptance of the enchanting beauty of one flower. Then Flora asked Love "What is to be the colour of this new compromise flower?" Love said first 'Rose-red' then changing its mind said 'Lily-white' and then again changing its mind opted for both.

The Lotus

From the dilemma of Love, Flora decided to create a flower which has a sensuous beauty of Rose and

dignified carriage of personality of a Lily. So Flora created 'Lotus'. At finally, Lotus became the 'queenliest flower that blows'. Lotus has a unique place in the Indian pantheon of symbolic objects. It can be seen to have been profusely used in the classical paintings, murals, temple sculptures, and Literature of ancient India. It is also the seat of Vishnu and Goddess Lakshmi. Its numerous uses point to one thing that is the qualities of purity and spiritual elevation, enlightenment and a lofty source of inner energy.

Conclusion

Toru Dutt's imaginative power displays in this poem to describe about the pride of Indian National flower and its culture. She was an Indian writer but also she inspired by the Greek Mythology stories that she uses names like Flora, Psyche, Cupid in her poem.

Her artistic presentation in this poem was in short clipped sentences she unfolds the crowded details such as,

- Bards of power
- "But of what colour?"
- 'Rose-red' Love first chose

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EMERGING TRENDS IN OPTOMETRIC DECISION APPROXIMATIONS

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Abstract

Neuromanagement (plotting neuronal - directed decision trajectory), has observed incredible advance since turn of this Century. Alongside cognito - management, it has made unequaled sensitivities into neuronal - focused substitutions that marshal behavioural investigation on business 'actors', 'representations' and 'maxims'. With focus on neurotrajectory, Managers' attempt at optimal neuro - based decision via. Trajectory till 'Response Threshold' is stretched. Cognito - management examines this 'plotting' by 'cognito - tactical monikers' (CTM) to probe how eye performs in journey of higher cognitive functions. Eye's wiring diagram calls for need to identify 'drivers' that craft 'managerial decision mosaic'. This paper attempts at addressing how neuro apparatuses explore managerial decision crafting. Attempt comprises porticoes of biological basis of preferences exploring significant role of 'neuronics' in prototyping managerial neuro - based decision trajectory. Points of concentration are on driving 'information - drivers' and 'information - elements'. Scope is to understand how managerial traits mapping disclose behavioural perception. Objective is to exhibit theoretic and empirical mosaics in 'neurotrajectory' mosaic of decision circuit'. Methodology includes focus on neuro - based observations via eye tracking in decision research. Results exhibit signals for spontaneous counterfactual simulation in domain of high - level cognitive. Major finding is that manager endeavours to address decisions using eye tracking 'neuro - drivers'. Paper discusses conclusions and prospective ways to guide eye tracking neuroscience in judgement curve. Research offers 'First - rate Anchorage' of eye tracking 'neuro - drivers' and 'decision trajectory schemes' to appreciate how managers make decisions.

Keywords: *Neuro Behavioral Pointers, Decision Mosaic and Neuro 'Drivers'*

Introduction

Exploration on Leadership decision making has extended from Leadership decision behaviorist approach to cognitive approach that focuses on decision processes that ensue prior to response. In neural computational simulations, each Leadership decision during decision task is represented by node of neural activity. Decision related neural activity has components of intensification of activity and decision inception for neural activity to overcome for decision to be completed. One way to investigate computational Leadership decision making is to scan positioning of Leadership decision behaviour leading to judgment point. Eye movements are central

measure of Leadership decision. Eye movements are indissolubly linked to optical consideration as both are prime tools for choosing stimulating shares of chromatic prospects for enriched perceptual and rational processing. Investigating eye movements is expedient in providing evidence of orientation of Leadership decision Leadership decision behaviour replicating computational decision during decision formation. Role of eye movements, intentional or reflex, help in gaining, possessing and tracing visual inducements, during Leadership decision formation is not entirely clear. Current proof suggests that orientation of eye movement itself may not be an essential constituent. Rather, it can be as a result of

intensification in contact to incitement as an influential factor in Leadership decision formation.

Decisions and choices define human beings. How to introduce a 'decision'? In fact, what is a decision? Is it a beginning or an end to a specific contemplation? Do they have a biological basis; genetic, physical, neurobiology, evolutionary, physiological, informational, biological, scientific, philosophical, anthropological, clinical, humanities, neurophysics, behavioural and cognitive sciences, neurosciences, management, neuropsychology and neurophilosophy etc.? Do these have bio - philosophical computational connotation? Are they regulated by 'drivers' like the sense organs? Decision archetype is concerned with the perception underpinning a driver's choices. If yes, then who serves as a driver? Key revolution originates with rational information controlling. Final question is; are these networked neurologically (neural roulette), if mind, emotion, cognition and eye are arenas where dynamics of decision crafting play? What benchmark driver's a preference or prospect attitude *should* fulfill in *any universal* settings. This amounts to of *rationality*. Do these represent sweeping renaissance of some primary concerns in understanding biology of decision apparatus?

A judgement is perceived as tenacity to perform in a convinced means and encompasses choice and obligation to that choice. While pronouncement philosophy attentions on in what way one makes choices amongst replacements, it recompenses diminutive or no responsiveness to in what way one ascertains the accessible substitutions or to the fact that one's goalmouth repeatedly stimuluses what those existing substitutions will be. What philosophies of rationality administer choice? Decision archetype is multidisciplinary aspect of choice; underpinning cognitive, behavioural and management sciences. This scrutinizes and cultivates decision philosophy's assertions of a rational choice, rational belief and decisional traits to paradigm prototypes of

anthropological comportment. It expounds intensification of subjective function, maximization of a compound of values and beliefs, exploit driver's dispensation of signal around suitable means towards relational contrasts of psychological statuses. How do neuronal networks (neural roulette) in eye generate discernment of certainty from 'end - to - end' eye - computer interfaces and eye - to - eye interfaces? Can an alphanumeric apparatus put on higher functions of an anthropological eye?

Decision making is a multifarious, rational process defined as choosing a particular course of action. Decision making is thought to be synonymous with management and is a criterion on which management expertise is judged. Much of any Manager's time is spent disparagingly probing issues, deciphering complications and creating decisions. Decision making is usually activated by a problem frequently controlled in a manner that does not focus on eliminating underlying problem. The quality of decisions that Leaders make is the factor that often weighs comprehensively in achievement or leadership catastrophe. One expansively used problem-solving model is 'traditional' problem-solving prototype. Seven stepladders trail; identify problem, gather data to analyse causes and consequences of problem, explore alternative solutions, evaluate alternatives, select appropriate solution, implement solution and evaluate results.

The classical theories of decision-crafting included the normative theory and descriptive theory. The new models of decision-crafting include, economic man, administrative man, action man, hazard, accidental decisions, emotional man, perfect rationality, limited rationality, pragmatic rationality, incremental rationality, intuition, irrationality, reflection, logic, deduction, routine, experimentation, Empiric, induction, past experience, imagination, creativity, emotions and imbold. Neurodecision modeling aligns to a higher cerebral order towards amplification of perceptive and neural foundation of

humanoid decision-crafting, capability to manner manifold substitutions and selects an optimum trajectory of act, explicitly in management framework. Some facets include; cognitive processes, decisions under risk and uncertainty and operational studies of fMRI, EEG, fNIRS and eye tracking. Plotting neuronal - directed decision trajectory, alongside cognito - management, has made unrivaled sensitivities into neuronal - focused substitutions. These rationalize behavioural investigation on business 'actors', 'representations' and 'maxims' with 'cognito - tactical monikers' (CTM). Eye's wiring diagram calls to identify 'drivers' (frontal cortex, orbitofrontal cortex, anterior cingulate cortex and ventromedial prefrontal cortex) that craft 'managerial decision mosaic'. Attention is on 'Bereitschaftspotential' (German) meaning 'readiness potential'.

Scope and Aim

Role of eye movements during decision construction is not entirely clear. In neural computational simulations of decision making, preference in judgment task is epitomised by corresponding protuberance of neural bustle. This activity has two idiosyncratic apparatuses: intensification of action and decision inception for action to overcome in order for choice to be made. A technique to review is to scan orientation of behaviour leading up to decision point. Investigating eye movements is expedient in providing substantiation of decision positioning of behaviour replicating computational decision. Eye movements reproduce escalatory decision significance, leading to gaze chute in which eye movements dynamically feed value of individual opportunities. Intention of this section is to shadow preceding suppositions that eye movements have causative stimulus on decision formation.

Scope encompasses how neuro apparatuses explore managerial decision crafting. Attempt comprises porches of neurobiological root of predilections reconnoitering substantial role of

'neurronics' in prototyping managerial neuro - based decision trajectory. Cursors are on driving 'information - drivers' and 'elements'. Objective is to exhibit theoretic and empirical mosaics in 'neurotrajectory' mosaic of decision trajectory. Methodology includes focus on neuro - based observations via eye tracking. Results exhibit signals for adlibbed counterfactual imitation in dominion of high - level cognitive. Major finding is that manager endeavours to address neuro - circuit using eye tracking 'neuro - drivers'. Paper discusses findings and future directions to guide eye tracking neuro science in decision trajectory. Research offers 'Golden Anchorage' of eye tracking 'neuro - drivers' and 'decision trajectory schemes' to appreciate how managers make decisions.

Neuro-Physiological Architecture (Eye Tracking)

Eye (behavior through lens of mental operations) is a bioelectric organ. Managerial and neural sciences share common interest. Interaction between business and science is not smooth with misunderstanding or difference in expectations on either side. Attention theaters pervasive part in perception and reasoning. 'Accelerationism' decision making, with cognition and assumptions that underpin, is critical for any manager when crafting or executing strategies. Managerial 'accelerationism' decisions have a complex neurobiological basis; chaos and complexification, creativity and experimentation. 'Causality' plays central role in managerial 'accelerationism' decision sciences. What typifies notion of causation in sciences of mind and eye (behavior through lens of mental operations)? Are dissimilar notions a prerequisite for different experimental approaches? Are there variances in notions that are explicitly and implicitly presumed? What counts as causal evidence in managerial 'accelerationism' decision sciences? What role is played by naturalistic explanation of information and physical mechanisms in identifying causal claims of managerial sciences of mind and

eye (behavior through lens of mental operations)? Documentation of molecular and genetic markers precisely forecast rational physiognomies for understanding cognitive and neural mechanisms of individual decision making. An emerging new paradigm, through eye (behavior through lens of mental operations)'s wiring diagram, paper highlights potential cause - consequence linkage between biology and management in explaining how managers deal in 'accelerationism' decision dynamics. Current lack of success and effort necessary for validating models are traced to weak theoretical representation of managerial 'accelerationism' decision making in current 'edifice'. Attempt is to explore nature of causality, identify methods to test causal relations, employ empirical cognitive and neural approach (es) to causal reasoning and establish a relation between molecular and genetic causation and causality using hematological and molecular and genetic - management' data to reveal neural paths in managerial 'accelerationism' decision making.

A paradigmatic case of 'crossbreeding', paper empirically tests a behavioural experiment design via psychophysical approaches. Experimentation is advocated as best approach to deduce causal knowledge. Collaboration is not always straightforward. Linking 'accelerationism' decision data and 'accelerationism' decision processes, paper attempts to understand 'Carters' that underlie behavior and 'accelerationism' decision making by means of fundamental tools from management, psychology and innate science, applying approaches to broaden understanding of key features of 'accelerationism' decision processes, principles of cognitive science to research questions in management and organisational behavior, discussing possible issues that emerge from such applications and methodologically present investigations in 'accelerationism' decision science. A model is primarily crafted to bring about near - perfect

spectrum to establish an "accelerationism' decision Cause - and - Consequence Linkage'.

Since development of eye tracking methodologies, researchers have been able to get prevue into cerebral processes involved with performing task (making decision). The advantage is that they consent to go beyond studying consequence of task (choice) and monitor progression through which Manager goes about making a choice. Because where someone is looking and what they are paying (attention) are securely joined (there is an eye-mind link), researchers track decision maker's (attention) throughout a trial. With this evidence, they can examine classification with which decision maker samples data about decision options and duration of time spent making allowance for them. These methods will be useful in adjudicating between contradictory models with divergent accounts. Eye tracking methods are not a cure-all and restricted in capacity to support inferences about decision-making.

Decisions take place in energetic milieus. Optimum decision crafting is contingent on congregation of appropriate data to regulate superlative consequence. Linkage amongst discernment and exploit can be abstracted by manacle of neural maneuvers. These have potential in the direction of pointing at an impetus towards behaviour (decision in favour of a specific 'cognitive knock' or 'motor response'). Biological experimentations and trials divulge that decision crafting encompasses numerous eye zones. Decision crafting can be supposed as method of signal accretion in favour of dissimilar options over a stretch. This is concluded as soon as a decision frontier is attained ('unconditional' choice). Outcomes of research conducted so far challenge outmoded behaviour discipline and deliver ample aid to decision creating and manner of how anthropoid eye mechanisms. Biological micro practicalities of decision crafting has conventionally received

substantial courtesy from Loewenstein (2001), Slovic (2002), Tversky and Kahneman (1975), Bechara (2004), Clark (2003), Damasio (1996), Lhermitte (1986), Shallice and Burgess (1991), Ernst (2004), Paulus (2003), Rogers (1999), Clark (2004), Glimcher (2002), Gold and Shadlen (2001), Platt and Glimcher (1999). Preliminary incursions originated from Bechara (2004) and Damasio (1996). These unique incursions branded eye areas indispensable for adaptive judgement crafting and provisioned abstract representations of critical facets of decision hewing (Damasio; 1996). Common issue to cast attention is, how is data encrypted by neurons? Decision crafting is contingent on three progressively and moderately purposefully discrete arrays of progressions: one, valuation plus creation of predilections amongst conceivable possibilities, two, assortment plus implementation of an act, and three, understanding or assessment of consequence. One possible option is to 'hammer out' compound proxies into dual possibilities.

Experiments, Findings and Discussions

'Colander (2005) reminds us how interested classical economists were in measuring concepts like utility directly, before Pareto and the neoclassical gave up. Edgeworth dreamed of a 'hedonimeter' that could measure utility directly; Ramsey fantasized about a 'psycho galvanometer'; and Irving Fisher wrote extensively, and with a time lag due to frustration, about how utility could be measured directly. Edgeworth wrote: '...imagine an ideally perfect instrument, a psychophysical machine, continually registering the height of pleasure experienced by an individual...From moment to moment the hedonimeter varies; the delicate index now flickering with the flutter of the passions, now steadied by intellectual sensitivity, low sunk whole hours in the neighborhood of zero, or momentarily springing up towards

infinity...' Doesn't this sound like the language of a wannabe neuroeconomist? (except that it's more flowery). Now we do have tools much like those Edgeworth dreamed of. If Edgeworth were alive today, would he be making boxes, or recording the eye?'

..... **Camerer (2007)**

In decision-making models; first, Decision makers must ascertain decision to be made, which needs to be convoluted in decision process, timeline for decision and areas or upshots to be achieved. Second, Decision maker's endeavor to identify as many substitutes as conceivable. Alternatives are scrutinized in step three. In step four, substitutions are rank ordered on basis of analysis in step three so that a choice can be attempted. In step five, strategy is generated to implement appropriate options or combinations of choices. In the final step, experiments to efficacious operation of preferred options are acknowledged and stratagems are established to cope those threats. Assessment is conducted of practice and consequence criteria, with effect benchmarks characteristically replicating decision - warranting cases in rung one.

Decision-making is an expanse of penetrating scholarship in neuromanagement and rational neuroscience. Effective management is a result of persistent efforts in multiple dimensions be it the formulation of strategies or the smooth functioning of day-to-day activities (Satpathy; 2015). There is significant preponderance in espousal of perceptions grounded on physiognomies in exploration into decision dynamics. Why does decision making differ among Decision makers? How should Manager idyllically make decisions? How can we help Manager making better (not necessarily ideal) decisions while still compelling into account humanoid cognitive precincts? How do we make human decisions? Are foundations for these decisions continually time-honoured in reason? How

brain (via. eyes) absorbs data, recognises and frames challenging circumstances and selects apposite responses. Brain (via. eyes) structures suggest that brain (via. eyes) considers countless bases of information before making decision. Brain (via. eyes) imaging know-how's have inspired neuro studies of core order of attention and its relations with band-width of hominoid decisions. How is decision making processes carried out in brain (via. eyes)? What are the limits of understanding thinking as a form of computing? How does previous experience alter decision behaviour? What happens in brain (via. eyes) or is activated when Decision makers make decisions or are in process of making decisions? Is study of decision-making via neuromanagement processes significant for Decision makers? How is a 'fair decision' appraised by brain (via. eyes)? Is it possible today to predict decision intents? Can we moderate behaviour affecting brain (via. eyes)?

Many decision makers seek material than required thus triggering 'delay' because of time essential to process information. This spoils efficacy of decision. In this state, neuromanagement seeks to explicate decision-making, ability to process multiple alternatives and choose optimal course of action. It studies how management decision behaviour shapes understanding of brain (via. Eyes) and monitor models of management. What is the coherent brain (via. Eyes) dynamics underlying prediction, control and decision making? Conjectural explanations posit that human brain (via. Eyes) accomplishes this through neural computations. Deciphering such transactions necessitate understanding of neuro processes that implement value-dependent decision making. This leads to formulation of a 'neuro-management decision making paradox'. The goal is a guesstimation of how brain (via. Eyes) implements decisions that are tied to decision behaviour. Imaging is a vital facet of vibrant competences and there is a cumulative quantum of signal as to how evolutionary configurations are shaped. Contributions of cognition

inquiry to decision strategy process research, key experiments of strategy process, drill - research, how cognition research could be applied to improve, promising intersections of research streams are some exciting (future) boulevards to explore. There are yet unsolved problems in cognition, even though several of these have evidence supporting hypothesized solution (Satpathy; 2015). What are the general implications of neuro management? There are unsolved issues; how does Manager decide in a state of indecisiveness, Risk and Probability? How does Manager decide in state of VUCA (Vulnerability, Uncertainty, Complexity and Ambiguity)? How do we make decisions? How does human brain (via. eyes) compute and represent abstract ideas? What counts as explanation of how brain (via. eyes) works (what are function, algorithm and implementation)? Accepting that functional reasonableness cannot be accomplished, verdures decision-makers with another judgment: what to do next?

Making cogent - tactical decisions is a complex management action. Hominids share designed structural sphere and project stimulus on decision processes. Neuroscience, along with cognito - management, has made tremendous advances in recent decades, bringing unprecedented insights into human eye and nature. Fissures amongst judiciousness - based scrutiny adopt proxies and anthropological comportment in shepherding behavioural exploration on decision making. Managers ('actors') contract high uncertainty, ambiguity, time pressure and emotional stress. Cognito - management investigates decision making by using cognito - tactical monikers (CTM) to investigate how eye behaves in circuit of higher cognitive functions. This has transitioned from mapping confined effects to evolving extrapolative models that assimilate data scattered across eye structures. Business actor's decision dynamics has extended from behaviourist approach to cognitive that focuses on processes prior to response.

'Deciding to Decide', 'Preferring to Prefer', 'Deciding to Prefer' and 'Preferring to Decide' are four 'bordered boundaries' where business actor has to arrive at an optimal decision.

This paper does not reason to account conclusions that are comprehensively and everlastingly germane, nor beached resolutely in theoretic or experiential exploration. It submits to an abstract conundrum (Meta -explicandum?). It does not report distinct, well -defined concern, abruptly fixated on specific disciplinary theme. As an alternative, it accounts on investigative explorations, whose amalgamating strand is message of real-world difficulties. The nonconcrete interpretations are grounded on fissures or insufficiencies in methodical norm which can be articulated as queries to trail where clarifications may lie.

Population: A single-subject design or single - case research design has been adopted. This was with the aim that the subject could serve as his own regulator. Behavior of subject was detected continually over progression of interposition ('Continuous Assessment'). Behavioural tendencies, if any, were recorded ('Baseline Assessment'). Since comportment was evaluated recurrently, single - subject scheme permitted to gauge vicissitudes in conduct over phase through workings of dynamic components. Such an arrangement as favoured as it was perceived to be very much elastic and could target variances in reaction to intercession effects.

Equipment Used: The Tobii eye tracking equipment was used. This gadget is beam equipment that sorts it conceivable for a processor to discern where subject is observing, identify manifestation, responsiveness and concentration of subject. This permits for distinctive acumens into human comportment and what data we manner, to comprehend effects on decision behaviour and decision making.

Findings and Observations

A cognito - based eye 'tracking' experiment was conducted at NTN University, Taiwan to experiment

('information - obligated') judgement making dynamics of managers.

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Duration_5.JPG_5_N	First	Fixation	Duration_6.JPG_7_Sum	First	Fixation
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Furthermore, they do not understand how to respond or deal with VUCA. Volatility, uncertainty, complexity and ambiguity each component poses exceptional challenges. Therefore, business leaders should be able to identify each component with separate and unique response. They should start transition.



There is a need to overcome this state of VUCA (volatility, uncertainty, complexity and ambiguity) and design business prospects. Unpredictable events happening outside can be negative or positive. Such present counter VUCA. This itself makes it more difficult for leaders to make decisions, and implement reasons. Business can manage change process in rapidly changing, chaotic and turbulent business environment. Leaders need to act as a change agent. They need to play important role in initiating, implementing and managing change in times of crisis under severe, uncertain and complex condition.



Today's commercial business is facing a drastic change in business world. Many organizations and managers are struggling to sustain a sustainable business in volatile, uncertain, complex, and ambiguous nature of today's global business environment. To survive, rise or flourish, organizations are facing a road many of us are not used to. And times are changing, and we need to navigate through all. Many businesses are struggling from uncertainty and complexity in business decision making is a probability. As a result, business leaders are suffering huge loss.



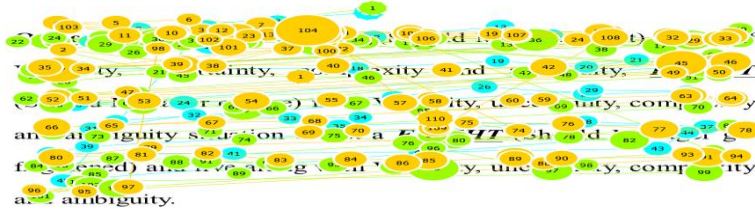
HYOTI IS

Complex business situation leads to long decisions

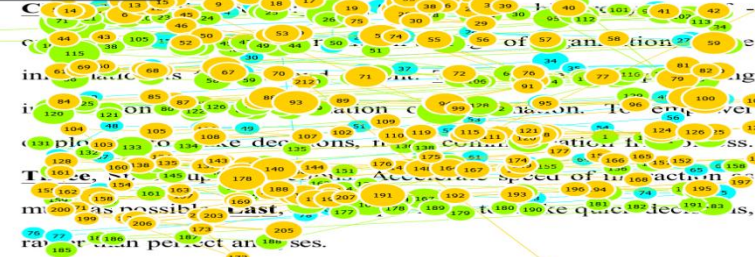


Vocabulary in Story

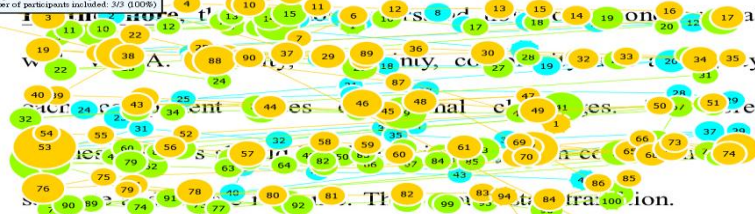
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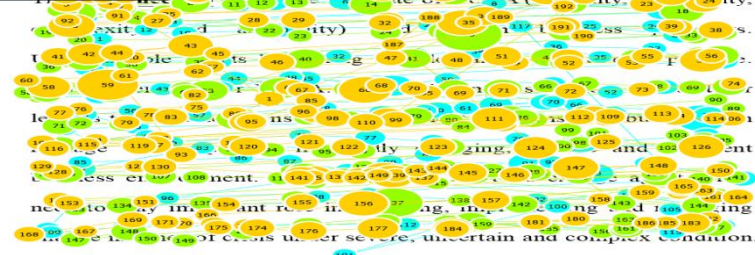
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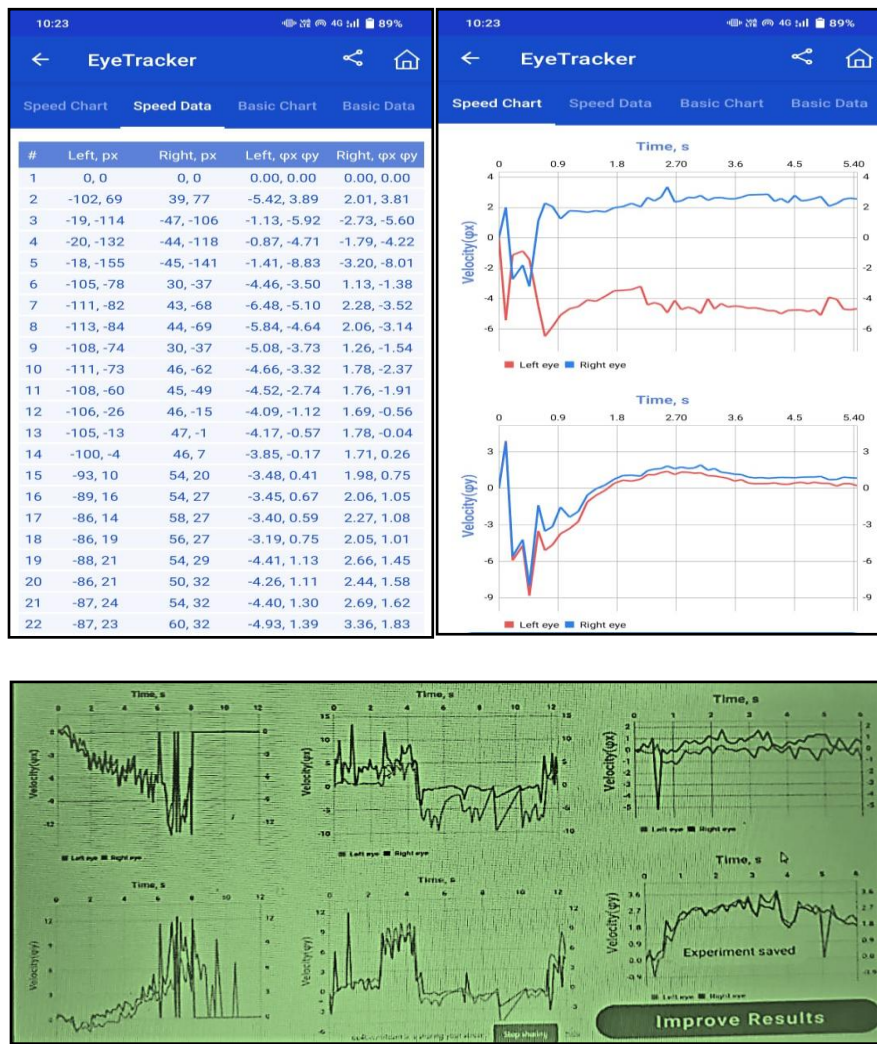


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Discussions

The following deductions were obtained:-

- Eye 'tracking' affords instrumental evidence during judgement making process.
- Eye 'tracking' is recognised as an appreciated method to appraise conception procedures in a manager - centered judgement process.
- Apart from judgement - task exactitudes and conclusion stretches, eye movements can be logged to scrutinize judgement - task key approaches and cognitive workload of managers.
- Eye movement help managers represent vigorous judgement making in an articulate mode.
- Strong variations in eye movement comportment represent judgement certainty
- Observing oculomotor variables in judgement - task routine helps identify transitory situations of ambiguity.
- Eye movements serve as a calculation technique that goes beyond customary analysis.

Conclusions

...Behavioural economics was a consequence of, and contributed to a much more fundamental

shift of the economic discipline. From the late 1970s onwards, the epistemology of economics gradually changed from being grounded in generalized characterizations of, among others, human behavior, to being based on empirical claims of economic behavior that could be refuted and verified directly by experimental and statistical observation. This shift was represented most saliently by a transition from the economists' distinction between positive facts and normative value judgments to a normative-descriptive dyad taken over from psychology.

..... **Floris Heukelom (2014)**

What are the mechanisms that keep gaze stable with either stationary or moving targets? How does motion of cognitive image on retina affect vision? Where do (decision makers) look - and why - when performing complex task? How can the world appear clear and stable despite continual movements of eyes? Cognitive processes driving eye movements during decision making are not in any consequential way different from those in similar tasks. Eye movements in decision making are partially driven by task demands. Eye movements in decision making are partially driven by stimulus properties that bias information uptake in favour of visually salient stimuli. Eye movements do not have causal effect on preference formation. However, through properties inherent to visual system, such as stimulus-driven attention, eye movements do lead to down-stream effects on decision making. Decision makers optimise eye movements to reduce demand on memory and reduce number of fixations and length of saccades needed to complete decision task. Drivers of eye movements in decision making change dynamically within tasks (Orquin and Loose; 2013). Attention should be paid for performing experimental procedures in order to evaluate usability, accuracy and reliability of eye tracking systems. Any (decision) model that aims to describe decision making must

reflect that visual information play central role in decision dynamics.

Results exhibit signals for spontaneous counterfactual simulation in domain of high - level cognitive. Major finding is that manager endeavours to address decisions using eye tracking 'neuro - drivers'. Paper discusses conclusions and prospective ways to guide eye tracking neuroscience in judgement curve. Research offers 'First - rate Anchorage' of eye tracking 'neuro - drivers' and 'decision trajectory schemes' to appreciate how managers make decisions. Allowing for other methodologies to nature of SMART decision making contours, this attempt can be pigeonholed as behavioural, in that it routines a wide assortment of conceptions used in behavioural scholarships, in which anthropological behaviour is reconnoitered from voluminous ways. The principal findings in this research are;

- Managers tend to act reasonably and in their own finest interests when deciding,
- Management researchers are willing to study neuromanagement in the realm of managerial decision dynamics,
- Neuromanagement in realm of managerial decision dynamics provides ways of measuring managerial well-being,
- Neuromanagement will aid a catalyst for managerial decision dynamics model development,
- Neuromanagement will provide a way to test managerial decision models, and
- Neuromanagement will improve capability to predict managerial decision dynamics behaviour.

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PROBLEMS FACES BY THE MALAYALI TRIBALS IN YERCAUD, SALEM DISTRICT

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Abstract

The Malayalis are the tribal people who living in the Yercaud hilly region of Shevaroy's in Eastern they live in large size of the population in Yercaud and also most of the tribals in this region are the uneducated people and they face many problems such as social problem, economical problem, educational problem and also health problems. The economic environment of these Malayalis largely depended on the agricultural, laboring and the forest. This research article examine Problems of these Tribals and cause for such problems.

Keywords: Malayali Tribals, economic conditions, technological backwardness, flora and fauna, Eastern Ghats, other caste, Labourers and Business.

Introduction

The Malayalis live in forest regions in Yercaud they live in large number in Yercaud hill of Shervaroys in the Salem District. The most of them are illiterate and they face many problems etc. The economical conditions of them mainly depended on forest, agriculture and laboring. Then this paper examines Malayali Tribals Problems and the cause of the problems. The exploitations, technological backwardness and also illiteracy are main obstacles for tribals development

Yercaud

This Yercaud hill station is situated in the Shervaroys hill range in the Eastern Ghats, and it is the delightful destination for the romantic, vacations of the families and also the friends groups. This is nestled in the verdant green colour grass plots, the luxuriant hills and which breathtaking the scenic beauty. This hill has numerous areas to travel around and also tourism attractions to all. This hills are very filled with the natural beauties and abundances of the flora and

also fauna which making Yercaud as a enthralling and mesmerizing holiday's destination. The Yercaud name is because of Tamil word "yeri" and "kaadu", that means the lake and the forest.

Malayali Tribals

These tribals are known as "Malayali". They live on plateau and also sloppy areas of Shervarayan's hills. The population of them is approximately about 40,000. The important and main occupations of them are the agriculture and also forest products collections.

Commonly, they faces following problems

- The exploitation and the Poverty.
- backwardness in Economic and also technological.
- cultural and socio handicaps.
- The Problems of assimilations with population of the non tribal people.
- Illiteracy is an important major hindrances to the development.

- The nutrition and health is also common among them because of be deficient in of the proper poverty sanitary and medical facilities.
- The Indebtedness because of lack of the adequate income.
- They living in tribal village along with the caste groups, the sects and also religious groups and they maintaining identity also.
- They have been categorized as the Scheduled sects.

Social Problems

The Malayalis faces various social problems such teen age marriages and also the lack of correct believes and customs. They also believe in the superstition. Due to the lack of economical condition, which impact on the social problems also. Then they have faced another social problems.

Educational Problems

The Malayali children who have to walk about 5 kilometers to reach elementary schools. owing to this, school enrollments are not much and also the drop out from these schools are also very high. Very few of them go to schools beyond 8th standard. The female education and literacy is also neglected. Even now, the few of them are educated and most of them are unemployed and others get refusal motivation for studies.

Economic Problems

More than 80% of them live in below poverty line. The agriculture is the very important and major occupation. In their village, the cultivation type is only depend on the rain water. There are no reservoirs or dams and consequently water is the important problems during the summer. This rain water isn't harvested because of the land shape. So, 6 months, Malayalis stay in their tribal area and also for another 6 months, they also migrate to the states of Andhra Pradesh, Kerala and Karnataka for livelihood. Owing

to their migrations of them, the families also are disintegrated.

Land Alienation

The Land is an prime resources have been source of problems in their life owing to two associated reasons,

1. Dependency, i.e. the tribals dependency on the lands.
 2. The improper arrangements from the various government agencies. They can be classified also on basis of economical pursuits in following ways
1. Agriculturists, 2. Business pursuits. 3. Foragers,
 4. Handicraft makers, 5. Laborers 6. Pastoral,
 7. Shifting cultivators,

All the occupations of the Malayalis involve directly or indirectly dependency on the land. The Land rights and the changes of the rules go unnoticed.

They are unaware or made unaware about rules that the land rights of governments and they don't have access to the land record, not level Records of Rights. These all lends them higher probabilities of receiving exploited, by non-tribal people and also in some of the cases by local officers. Everywhere lands are also given yet Pattas aren't given, or also these pattas hand over yet lands aren't shown. There is the inconsistency in the demarcation of the Scheduled area. In various places this is village wise in some of the places this is area wise also.

Health Problems

More than 70 percentage of Adult Tribals (both men and women) have some diseases. Such some diseases is one of the important health problems for the women tribals. Nearly 80 percentage of the Tribal children are the mal nutritious. The Mortality rate of the Infants and also the mortality rate of the maternal are around five times bigger than national average of India. The faith healers of traditionally play very

important roles. The health seeking behaviors of the Mlaayali tribals and also health practices are very harmful. The Government has also acknowledged health problems of the Tribals and they started some of the health projects. But it was failed because of non availability or adequate doctors in the primary health centers in Yercaud. Almost all of the Tribal women are also anemic. This Anemia among the pregnant women and also home delivery are important and main reasons for increased mortalities of mothers and infants also. The Communicable diseases such as 1. diarrhea, 2. Jaundice, 3. sexual diseases, 4. tuberculosis 5. typhoid, 6. venereal diseases are generally because of unawareness on defensive measures and the poor sanitation and hygiene

Conclusion

Malayali tribals faces various social problems because of the illiteracy among them The Malayali tribals distrust people culturally from plain areas because of frequent confrontation with the forest guards, The Malayalis seek the health care just when they are sick, which leads to high morbidities and inferior life expectancies. The overall social, economical, educational health, illiteracy indicators across the groups as the poor, which also compared to the people who living in the plains. From this study we can identify the various problems and also the Government of India and State Government should take various measure to improve the their status mainly government should encourage them to get the higher studies especially in the U.G and P.G degree level.

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DEPICTION OF GENERATION GAP IN THE PLAYS OF MAHESH DATTANI: *WHERE THERE IS A WILL AND DANCE LIKE A QUEEN*

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Abstract

In almost all societies parents are the primary agents of socialization and their codes of conduct are internalized by the children. But it is the will of the posterity to accept or reject these codes leading to differences in understanding and co-existence. The pivotal feature in generation gap is the conflict between the parent and children on the values, principles and attitude towards life. Another prominent deviation in the attitude between them is with respect to the language usage. Therefore, it is a universal and inevitable occurrence that is responsible for the estrangement and aggression in the present day youth. Fortunately, It is Literature that documents, portrays and suggests ways to dilute such negativity from our society. Dattani has dealt with this theme realistically, encompassing its causes and implications with all its complexity and dimensions.

Keywords: *Generation gap, estrangement, co-existence, harmony.*

As is the generation of leaves, so is that of
humanity,

The wind scatters the leaves on the ground, but
the live timber

Burgeons with leaves again in the season of
spring returning.

So one generation of men will grow while
another dies.

Homer, Iliad.

In the lines above, the process of life and death has been aptly compared with the sprouting and disintegrating of leaves that once beautifies a tree, symbolizing the untiring and immortal process of every living entity on earth. Likewise, generations come and generations go leaving behind their values and beliefs that they cherished during their life time, for posterity to preserve and respect, not realizing the changing times ahead. The gulf of understanding and the rigid behavior at both ends lead to what is called a generation gap or communication drift between the old and young. As per the Dictionary of Social Work, "the generation gap is the differences in values, lifestyles and economic opportunities that exist

between people of different ages cohorts living in the same society."

In almost all societies parents are the primary agents of socialization and their codes of conduct are internalized by the children. But it is the will of the posterity to accept or reject these codes leading to differences in understanding and co-existence.

According to another study conducted to identify the reasons of Parent-Youth conflict it was observed that the children are reared in a different milieu from their parents resulting in conflicts and rebellions with in a family. In recent times this problem has gained a lot of momentum giving a cause for concern. The sensitive and observant writers, who are perturbed by advent of this menace in the contemporary era, are trying to seek a solution, before it is too late. One such writer is Mahesh Dattani who is known the world over for his pulsating writings and the unconventionality in selection of themes for his plays. Although, he cannot be compartmentalized on the basis of a specific thematic approach, instead he ponders on issues that other writers are fearful to touch just like Vijay Tendulkar.

Generation gap is one of the major issues attacking and vandalizing our social fabric and traditional values for which India is quoted the world over, is the generation gap. Actually, it has existed since ages but in the present times its aftermath is prominently visible in the form of familial conflicts, decline in joint family system, increase in old age homes, psychological stress, etc. The process of handing and taking over of legacies needs to be spontaneous and natural. As the well known poet of the Victorian era, **Alfred Tennyson** has aptly spoken of the process of change that is endless and inevitable:

"The old order changeth,
yielding place to new."

The older people have to surrender or handover the reins in the hands of the young as it is their time to perform. So, the we have to accept it and act accordingly in life. Dattani has treated this theme notably in two of his famous plays namely, *Where There is a Will* and *Dance Like a Man*. The play *Where There is a Will* is set in a typical Indian setting of a joint family. The play is based on the promise of a will that kept a business tycoon, Hasmukh and his family together. It sheds light on the shades of relationships that he had forged with his late father, son, wife, daughter-in-law and mistress. He continues to dominate them even after his death through monetary power. The play, therefore, reveals the truth that money is the root cause or reason for the existence of a joint family today. The youth are tolerating the whimsical behavior of the elders because of financial security promised by being with the elders. Likewise, the play *Dance Like a Man* (1995) deals with the dogma of being a man in the forties of Indian society. Though the story revolves around a couple, and their family, but at emotions of the play lies in the emotional and social dance. The manipulations and conspiracies within the members of a family to achieve ulterior motives lay the foundation of the play.

The pivotal feature in generation gap is the conflict between the parent and children on the values, principles and attitude towards life. In the play, *Where There is a Will*, Ajit, the son wants to expand his father's business and introduce new changes that meant more risk and expenditure which is against the policy of the father, Hasmukh Mehta who tries to inculcate business acumen in his son by giving advise that is rejected by Ajit.

Ajit: Seven lakhs. Seven lakhs and government help is all I need to diversify into manufacturing electronic typewriters. I even made out a project report for him.

Hasmukh: I didn't read it. I didn't need to, because the answer was no.

Ajit: He didn't like it because it was my project.

Hasmukh: I didn't like it because it was my money. If I let him have his way, we would all be paupers....." (455)

Ajit considers the father his enemy and is frustrated by his disapproving behavior. The tendency of stubborn behavior and disapproval to redefine age old traditions in the older generation is indeed a major problem in many families. This is one of the causes for the fast mushrooming of nucleus families in place of joint families. They maintain their superiority by keeping a hold on the monetary matters at home as well as at office. In the play *Dance Like a Man*, Amritlal tells his son Jairaj about his plans about his money:

Amritlal:If you ask me for money, I shall not refuse but I will be disappointed. I have been wise enough to invest my money in the right places. But don't think you have a right to all my wealth. I have far better things to do with it with than hand it over to you. (425)

The preposition 'I' that is attached to money in both situations is self explanatory of the mind set. This strategic move works well with younger generations as they look up to the elders for financial

or economic security. Just as Ajit, Jairaj is also dependent on their fathers for the same.

Ajit: I mean, it's not as if I want the money for myself. It's for his factory. But he just won't listen to me. I don't think he has ever listened to me in his entire life.

Hasmukh:.....If I paid attention to even one of his crackpot schemes, I wouldn't be around to listen to anybody." (455)

This situation of discord and distrust between generations is a natural outcome. It has been documented in **Encyclopedia of Social Science**, "a generation is a human variation; every generation manifests a certain vital attitude. Generations are born one after another, each encountering the forms of the previous one."

According to Wikipedia, the generation gap existed earlier also, in modern times it has often been attributed to the rapid cultural changes particularly in respect to matters such as musical taste, fashion, culture and politics. In the play, *Dance Like a Man* a strong dislike of the father for dance as a profession for a male is depicted here:

Viswas: My father wouldn't loan money to me if I wanted it.

Jairaj: Neither did my father.....The craft of a prostitute to show her wares-what business did a man have learning such a craft? Of what use could it be to him? No use. So no man would want to learn such craft. Hence anyone who learnt such a craft could not be a man. How could I argue against such logic? (406)

The father, Amritlal contrives a plan to achieve his objective by convincing his daughter-in-law to dissuade her husband from dancing even if it meant hurting his sentiments.

Ratna: And Jairaj? You do want to prevent him from dancing, don't you?

Amritlal: A woman in a man's world may be considered as being progressive. But a man in a woman's world is pathetic. (427)

Similarly, other issues of age old practice such as disapproval of inter- caste marriage, patriarchal system of governance in family, etc. are still prevalent in our society.

Viswas: My father almost died when I told him I'm marrying outside the caste. (389)

As mentioned above, the male dominance or patriarchal form of family setup is rigidly followed. Although, this has diluted in the recent generations but in the older generation it is obeyed strictly. The role of a male in a family is to instruct and command, whereas, a woman has to attend to the needs of food and children in the family, incapable of a cerebral exercise. And if a woman tries to assert her authority then she is disliked by her male counterpart. In the play, *Where There is a Will* Hasmukh knows the real nature of his daughter-in-law.

Hasmukh: That's my daughter-in-law, Preeti. Pretty, charming, graceful and sly as a snake.....But she is an intelligent girl, I can tell you. She has her eyes on my money. Why else would she marry a dead loss like my son? (456)

Similarly, in the play *Dance Like a Man* also the father is not happy with the daughter-in-law and admits it a mistake to have consented to it.

Amritlal: She may be by influencing you. Maybe it's her, not you. That's one thing I regret. Consenting to your marriage.And for that I repent. (415)

This gap of understanding between the two generations has been named differently by scholars, like **Radcliffe Brown** called it a 'disjunction between proximate generations'. **Margret Mead** called it 'Era gap'. Others called it 'Communication gap', 'Attitude gap' etc.

According to **Sinha K.Durganand**: "Such a conflict between younger and older generations, has perhaps always existed, but it has become more conspicuous in recent times for the simple reason that the society in the developing countries 'moving

towards faster rate than in the past.” And further David Kingsley opines:” This emotional intensity and situational instability increase both the probability and severity of conflict.”

Another prominent deviation in the attitude between them is with respect to the language usage. In the play *Where There is a Will*, Ajit uses such abusive terms for his father right in front of him, without any hesitation which infuriated the father. It reflects a sever degradation in the code of conduct in youth.

Ajit: How can anyone in this world be such a pompous fool?

Hasmukh: A fool-yes. Pompous? No I don't think you are pompous. You need brains to be pompous.

Ajit: I meant you, you thick –skinned buffalo!

Hasmukh: Have some respect for your father! If there is anything I teach you before I die, I shall teach you to speak to your elders with respect! (461)

Likewise, in the play *Dance Like a Man*, the words used by Viswas for the father like *weirdo* (pg. 396) and *gullible* by Jairaj for his father (405) is a reflection of a downfall in values and discipline.

According to **M.K.Naik**, “The social scene today presents another disturbing development: the traditional Indian joint family is disintegrating, particularly in urban areas. In spite of all the well-known limitations of the joint family systems, it is arguable that a strong sense of family loyalties has always been one of the major strengths of Indian society. By forfeiting this asset in favour of the ‘nuclear’ family we are losing one of major social props, without gaining much by way of compensation in the process. There is the increasing corrosion of values in the Indian middle class and this is all the more alarming because it is the middle class that is generally the custodian of values in a society.”

This conflict between the father and son is an age old legacy. The elders are in the right in trying to make the young beware of the wicked ways of the

world by sharing their experiences with the young as in *Where There is a Will*, the father is trying to instill in his son a wise way to behave in order to avoid problems at the office.

Hasmukh:In giving orders, it's what you say that counts and not how much. Your subordinates will have some value for your words if you are precise in giving orders. It also saves time and you get your work done without counter- arguments. Be brief. (460)

But the young develop such intense hatred towards their elders, especially father, that they do not want to preserve anything that may remind them of their domineering fathers:

Jairaj:I removed his memories. The gardens. He had plenty of spare time. He used to do a lot of gardening. A rose garden. Creepers climbing the walls. When he died, I had everything removed. Pulled it all out from the roots. (406)

Even in Literature, we have well known works written on ages and their dominant characteristics. For instance, the famous poem by William Shakespeare entitled ‘The Seven Ages’ dispels the seven different stages of man's life before the final departure from this world. Each stage represents certain prominent features which exhibit themselves in various ways for eg. In youth “As a soldier. Full of strange oaths andjealous in honor, sudden and quick in quarrel, seeking bubble reputation, even in cannon's mouth.” whereas in old age, “...with eyes severe and beard of formal cut, full of wise saws and modern instances.”

Therefore, it is a universal and inevitable process that has to be followed and it is the generation gap that is responsible for the estrangement and aggression in the present day youth . Dattani has dealt with this theme realistically, encompassing its causes and implications. We do not realize that everything is transitory. We humans are merely actors in the drama entitled ‘Life and Death’ directed

by the Almighty. Once our roles are over we have to leave to make room for the others. So we must live in peace and harmony with thy neighbours.

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CULTURAL HEGEMONY IN MANOHAR MALGONKAR'S COMBAT OF SHADOWS

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Abstract

Gramsci's echoed concept is 'Hegemony' that a social class achieves a pre-dominant and power not by direct and overt means by succeeding in making its ideological views so pervasive that the subordinate classes unwittingly accept and participate in their own oppression. The concept of Hegemony unlike the Marxist conception of ideology implies openness to exchange as well as conflict between classes and so refashions. Marxist categories are to fit modern post-industrial society in which diverse concepts and ideas apart from modes of production culture. Here the question implies where culture is produced. Simply it's the colonization effect of studies of the people. We may call it such nations are civilization of culture, or cradle of culture. And why Arjun Appadurai rightly remarks that what is the role of hyphen in post after colonization. Is it signifying aftermath effects of colonization? Is it any counter part of commonwealth impact in Post-Colonial studies? It commonly comprises culture, hybridization, and history, sub-altern, Euro centric norms and so on. 'Hegemony' used to describe imperial power over a colonized people far outnumber of occupying military force.

Keywords: *Hegemony, Marxism, Culture, Colonization.*

Cultural Hegemony in Combat of Shadows

Malgonkar's *Combat of Shadows* revealing the true story of labors in Assam tea estate. Hegemony is a term invented by Antonio Gramsci who is an Italian marxist thinker and post-modern thinker. Hegemony is directly interlinked with tertualisation which represents the culture of region or nation. During 1935, Italian communist Antonio Gramsci imprisoned, he severely wrote document on political, social and culture subjects known as Prison Notebooks. He views the original Marxist conception of culture because of the economic base. But he replaced culture is a disguised 'reflection' of the material base with the concept that the pertinent between the one is 'reciprocity or interactive influence'.

Gramsci's most viewed thinking of the fascist government is 'Hegemony'. It is a social class achieves a pre-dominant influence and power not by

direct and overt means but by succeeding in making its ideological views. Mostly subordinate class in that society has to accept the prevalence culture in the region. It does not seem that all people have to walk in the same path which interrelates in the name of society. Marxist concept of ideology implies in Hegemony is an openness to negotiation and exchange. It is purely an exchange of ideas confliction, and refashions the Marxist categories to fit to post-modern conception. Meanwhile Hegemony has to be part of Post-Modern Conception or it is ideology of Post-Colonial Studies. Post-Colonial Studies appears that an analysis of history, culture, literature and modes of discourse that are specific to the former colonies of England. Marxist ideology of Hegemony is hybridization of two cultures that may be the culture represented in the society whereas another hybridization of culture places the dominant

colonization effects. Contemporarily Hegemony's ideological conception is purely binary opposition of post-modernist Theory and Post-Colonial studies. We may represent that studies conveniently interrogates the following ethics in particular region. Ambiguity, ambience, ambivalence and inter-cultural hegemony, contextualization, parody are the technique of both post-modern and post-colonial conception. Hybridization played dominant aspect with the Marxist ideological views. Gramsci's writings inspired number of Marxist thinkers who sought to adapt Marxist to post-structure discourse. Post-colonial theorist Homi K. Bhabha mostly associated with the term, 'hybridization' that his analysis of colonizer or colonization emphasize the interdependence and the mutual conception of their subjectivities like Hegemony, ambivalence and hybridization of culture. Also Post-Colonial theorist Frantz Fanon remarks in his *The Post – Colonial Studies: A Subjection view of History* (1989) about imperial forces and post-colonial literature. Fanon emphasizes in one his books *Enunciation of Culture* (1994) that people cultural heritage changed over the amendments of colonized nation. Cultural identity always emerges in this contradictory and ambivalent space that for Fanon, Homi K. Bhabha makes the claim to 'hierarchical purity' of cultures untenable. The real recognition of cultural identity may seem to Exoticism of 'Cultural diversity' in favour of the recognition difference may signify, the productive capacities of this Third space have a colonial or post – colonial province for a willingness to descend into alien territory.... May open the way to conceptualizing an international culture, based on not the exoticism of multi-cultureless or the diversity of cultures but on the inscription and articulation of culture's hybridity (Bhabha 1994).

Combat of Shadows (1942) is the most striking and protest novel of Manohar Malgonkar. It enumerates about the tea estate workers who happens to work in Mirzapur tea estate. The novelist

sets the novel during pre-independence India. British colonization leaves their footprints in the name of culture, imperialism and authority. This novel purely discusses the capitalist forces over the workers like slavery stage. Assam's Mirzapur is one among the place of British colony ruled the people in the name hybridization of culture, hegemony and imperialism. Henry Winton is tea plantation manager in Chinnar tea estate. Though he is a manager, he has to obey the rules and authorities of Henderson who is a British Manager deputed to look over the estate. Within the estate there was a primary school directed by Mrs. Henderson who assisted teachers from England and India. Even Indian teachers are in the compulsion to obey Winton's words and to fulfill the needs. The novel focused with two plots, the former one is Prelude to Home Leave and the later Return from the Leaf. The first part of the novel describes how Henderson, Winton and Eddie Trevor will assist the workers in Tea estate. Their main aim is to propagate imperialism among the workers. The labors should not raise any question towards their authorities like their rights, to hike the salary and get into protest. Meanwhile a woman from Chinnar village steals sack leaves in Henry Winton's garden. In order to prevent that, he calls Trevor to catch the thief. Instantly he got her, and handed over to Winton. He started to question her, 'tell me what you steal from the garden? Show me he protested her' (P.no 5). She stared at him in a strange manner because she would not reveal anything to him. If she says that she is from Chinnar, her brother will be captured by Winton. When the cocktail party and club dance show arranged by Henderson in Tinapur, all the British authorities have to take part in the party. Malgonkar focused the scenario from imperial forces and their culture imparted in India during colonization all issues were dealt in it.

Henry Winton needs a woman to assist as school teacher in Chinnar primary school. There were few applications recommended by Henderson's wife.

And those applications from England who wanted insist English as their medium of instruction and to imbibe British culture is significant factor of appointing Anglo-Indian teacher. Eddie Trevor has insisted Ruby Miranda for the post of primary school teacher in Tinapur School. Here the cultural heritage has taken into consideration from the Assamese girl. She would not continue as teacher there but she had to be mistress to Henry Winton. If she became mistress to Winton, all the estate workers have to respond her as she is the owner of the tea estate. After Winton's authority people would have to obey Miranda's words. All the appearances that Miranda will be the teacher and mistress to Winton were discussed in the Party. Ruby is a young girl who completed her higher studies in Assam higher education department. Throughout the cocktail party Henderson, Cockburn and Winton talked about a woman,

Who's that? Cockburn leaned forward in His chair, my word, she is a terrific, Oo asked Henderson, where? That girl dancing with Thingumabob- the hockey chap; the one in the Blue-dress.....

Oh you mean Ruby Miranda (CS, 17)

Ruby Miranda happened to be mistress to Winton. She would not recognize that she had not been his wife in future because of he is a British man. People interrogated that how come being Indian woman became mistress to a foreigner. If she is a teacher, she could teach pupils moral values and discipline. But she is taking his power to rule her own village people. Finally she realized that being a teacher in Tinapur School is merely satisfactory job. If Indian woman became mistress people started to respect her that she is a highly authoritative woman in Mirzapur. The former part of the novel contemplates Ruby Miranda role with Winton and the workers.

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THE BRUISED ECHOES OF ALIENATION: A STUDY OF JEAN ARASANAYAGAM'S *THE FAMISHED WATERFALL*

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Abstract

*Throughout Jean Arasanayagam's writing it is found that she consistently explores several prominent themes including identity, heritage, displacement and ethnic violence. One prevalent theme in her works is her profound sense of identity, displacement as a Dutch Burgher in a post-colonial country. This paper attempts to explore how she delves into her own Burgher ancestry and how it's portrayed in her novel *The Famished Waterfall*, and also how women carry a bruised past and present as well by means of marginalization and displacement. It highlights how women like Joan live with a disturbed psyche, because of multiple ancestries, and loneliness as her children and grandchildren become emigrants and Erandathi who chooses to emigrate leaving her three children, due to her life as an abandoned wife and the aftermath impoverishment in her life*

Keywords: *Displacement, Dislocation, Alienation, Identity Crisis, Patriarchy, Sense of belongingness.*

Literature is a body of written works. The name has traditionally been applied to those imaginative works of poetry and prose distinguished by the intentions of their authors and the perceived aesthetic excellence of their execution. Literature is first and foremost humankind's entire body of writing; then that is the body of writing, belonging to a given language or people; then it is individual pieces of writing. It became an individual human's expression.

South Asian literature has a long history, having some of the oldest recorded pieces of literature dating back even to the later stages of Bronze Age in India. This literature refers to the literature contributed by writers from countries like India, Pakistan, Bangladesh, Sri Lanka and Nepal. Works from Bhutan, Myanmar and the Maldives are also sometimes included.

Jean Arasanayagam is a Sri Lankan poet and fiction writer. She has written her books in English and they have been translated into German, French, Danish, Swedish and Japanese. Arasanayagam was considered a Dutch Burgher, a person born out of a marriage between a Dutch person and an Indigenous

person. Her husband Thiyagarajah Arasanayagam was a Jaffna Tamil individual, and so she was exposed to diverse cultures and traditions.

Throughout Jean Arasanayagam's writing it is found that she consistently explores several prominent themes including identity, heritage, displacement and ethnic violence. One prevalent theme in her works is her profound sense of identity and displacement as a Dutch Burgher in a post-colonial country. This paper attempts to explore how she delves into her own Burgher ancestry and how it is portrayed in her novel *The Famished Waterfall*, and also how women carry a bruised past and present as well by means of dislocation and displacement.

Jean Arasanayagam, considered a Dutch Burgher, reflects a sense of belongingness through the portrayal of a house of a Dutch Burgher family and by introducing the character Miss Joan. Miss Joan carries a bruised present, when she discusses the happy time once upon a time with her children and grandchildren in the big old house. She seems cherishing the old memories.

She would recollect those memories and speak her thoughts aloud, “ay yes”, she would point out in this corner of the hall stood the huge ebony table with its intricate lacy carvings and ivory patterns inset in the woods. Comfortable old chairs were placed here and over there in the dining room stood the side board, the oval shaped dining table and straight backed chairs... The children would whisper that one of the rooms was haunted and perhaps it was she said. (TFW 12).

Dislocation and displacement leave, people with a long-lasting pain. They mean to chew the happy past but instead it leaves their present with remorse and penitence.

“Now everything that belonged to the past no longer exists. I feel that Miss Joan regretted it. (TWF, 12).

Dislocation is a disturbance from a proper, original or usual place. It is also an injury caused in the mind when the sense of belongingness is questioned, and the confusion prevails in a mixture of ancestral origins, when hybridity begins with marriage. Miss Joan laughs at her strange ancestors, though heaven within of the multiple history that runs in her blood. She is injured in mind that she even gets dreams of strange countries. She feels rootless:

On the paternal side, the ancestors of that family had belonged to Austrian nobility. “We have all had strange ancestors”. She said laughingly. “I have French, Dutch, Irish, Jewish blood. I sometimes dream I am in strange unknown countries. Even my face keeps changing in my dreams. Ancestral memories. History runs through our veins. Rivers, streams, tributaries of strange blood. (TWF 13)

Emigration of the loved ones, leaves people in the most cruel state of mind of loneliness. The worst of bruises is when the home becomes a house to be sold out to someone. The peaceful and happy home of the past, becomes a painful memory in the

present, once it is owned by another person. Miss. Joan’s happy past is rooted in the happy home, but nothing of the past had remained and it has turned out to be a fractured present:

I think she felt very lonely as all her people had emigrated to England, Australia, Canada, America... One of her daughters whose childhood was part of this house and garden had also emigrated to Canada... Everything had changed... and the house had been sold to Kusum madam... Nothing of the past had remained. (TWF 15)

An abandoned women has always been a shelf of pains and miseries. Deserted by husband and family, a woman is deprived of all her youth and energy. In the words of Elizabeth Lucy, “Economic Mammonization makes migrants leave their native homelands which is responsible for their displacement, dislocation, rootlessness and other related problems.” (118).

But it is not only because of economic Mammonization but also because of being abandoned and deserted by husband and family a woman is pushed to the state of emigrating to other countries, in order to feed and bring up her children. Here mothering becomes subjective. A woman is in a patriarchal society, where unconsciously she learns that she cannot abandon her children.

Erandathi is a woman left abandoned by her drunkard husband. After getting divorced, he seems marrying another woman. Though Erandathi is dependent on her in-laws, all that she could do is to leave her children under the protection of them. But for their upbringing and to give them a better life she chooses to leave for Kuwait as a maid to an unknown family and an unknown land. Leaving her children was like tearing and leaving pieces of her heart in her homeland uprooted to another land Erandathi’s heart was beating for her children, “Yes, I had missed my children every living hour, every day of my life.” (TFW 17). Erandathi decides to fly abroad,

as she strongly believes that she has to become the provider of the family:

I had to make a decision about leaving my home and my country to go abroad and earn money to support my family. The children were young. They needed food, clothes, shelter and education. It was now my responsibility to provide them with what they needed to live from day to day. My husband had ceased to be the main stay of the home. He was no longer the provider. (TFW 39)

Overcoming the battles of the mind, mustering up courage, gaining an inner strength an abandoned woman steps into the role of a provider, but with uncertainty. This decision to be displaced, deliberately or by force, or forcibly wanted it, is all towards uncertainty, though it is an uprootedness with all hopes for a better future. Also this kind of uprootedness is sacrificial too; A sacrifice towards uncertainty. It is hope, but a hope with fears of uncertainty. Erandathi chosen to step abroad, pulling up her inner strength, and it was all for no certainty amidst hopes and courage. "I had to depend on my own resources, my inner strength and whatever skills I had, to even offer myself for employment in the Middle East. I would find a place to work in but I knew nothing of the people I would live with, the families whom I would have to work. There was only hope but no certainty" (TFW 39).

Erandathi opens up her mind of extreme pain, hope and fear. It is the fear of loneliness, pain of loneliness and the extreme bruises of an emigrant. It is revealed when she says, "Living in abroad" was to inhabit a magical that would transform your life. "In abroad" was a whole new world in itself. A world you could escape to, a world you could return from too but at the same time for some a world of no return" (TFW, 41).

It is the inner strength of Erandathi to leave her children at a very young age. This kind of displacement is a displacement for both the sides.

Though her children are left in their homeland, it is a new land for them, a motherland without their mother. It is a dislocation and displacement of their mind from a home with mother to live in a home without mother. Erandathi becomes numb of her feelings, to think what kind of loneliness she is giving her children, in this act of separation one from the other. "I never thought of the loneliness my children would feel without me, of the separation one from the other. The family would have to split up, one or two of my children, live with my husband's family, although my husband was no longer there to be a father to them" (TFW, 41).

In the words of Sidney Finkelstein alienation is "a psychological phenomenon, an internal conflict, a hostility felt toward something seemingly outside oneself which is linked to oneself, a barrier erected which is actually no defence but an impoverishment to oneself" (137) Erandathi leaves her homeland and children for the sake of her family. She feels impoverished. "I was physically small but I felt a new strength enter my body" (TFW 43). It is Erandathi who chooses to leave her children and homeland. But this discovery of her inner strength is all because of the arrogance of Samanth, her husband.

She regrets the choice of her life with Samanth. She feels hostile towards him as her emigration is all because of him. She is reminded of the infliction he has done to her, "If he had valued me, thought me human, vulnerable, would he have battered me as he had done, imprisoned me within the fortress of locked doors, jealous of a possession that was his alone" (TFW 43)

The tremors of alienation due to displacement and dislocation whether one goes as an emigrant and comes back or one's children and grandchildren emigrate abroad all that it leaves behind is a bruised psyche. Miss Joan and Erandathi in *The Famished Waterfall* are not exceptions.

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WOMEN'S LEADERSHIP ROLES AND THEIR EFFECTS ON CHURCH MINISTRY

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Abstract

This conceptual research article elucidated the basic part of women's leadership and their commitments to church service. In spite of verifiable and social boundaries, women's inclusion in church administration has been seemed to improve organizational adequacy, cultivate community engagement, and advance sexual orientation balance. This consider looks at the interesting qualities and points of view females bring to authority parts, emphasizing their effect on church development, community outreach, and peaceful care. By reviewing existing writing and hypothetical systems, the paper recognizes key procedures for supporting and supporting women's administration inside the church setting. These techniques incorporate executing administration preparing programs, making comprehensive arrangements, and cultivating a culture of regard and balance. Also, the paper highlights the broader suggestions of women's authority in challenging conventional gender standards and progressing social equity inside the church and the more extensive community. The research paper proposes that engaging women in church administration not as it were improving the otherworldly life of the assemblage but moreover sets a dynamic illustration for other educate. The current research paper is to contribute to the progressing discussion on gender orientation correspondence in devout settings and give viable practical implications and directions for improving women's leadership in church service.

Keywords: *Historical Context, Modern Advancements, Women in Church Service, Challenges and Openings, Case Deliberates*

Introduction to the Study

The part of females in church service is an advancing and energetic viewpoint of devout life, reflecting broader societal changes towards sex correspondence and inclusivity. Truly, ladies have confronted significant obstructions to authority inside devout teach, frequently consigned to steady or auxiliary parts in spite of their noteworthy commitments. In any case, in later decades, there has been a checked move, with ladies progressively accepting administration positions and making significant impacts on church service. This move has been impacted by different social, philosophical, and

social variables, driving to a re-evaluation of conventional sexual orientation parts inside the church. Women's authority in church service envelops different ranges such as peaceful care, philosophical grant, social equity promotion, and instructive and teacher work. Female ministers and clerics bring one-of-a-kind viewpoints that cultivate comprehensive and supporting church situations, whereas ladies scholars challenge patriarchal elucidations of sacred text and advocate for more populist religious systems.

Mina MuktanThakali (2023) The article expressed at the interesting challenges Nepali ladies'

scholars confront in peaceful parts, highlighting social and devout boundaries. It proposes procedures to back their administration improvement and empowers their dynamic support in church authority parts to cultivate sex balance within the Nepali church context. **Michelle Raysor (2023)** It observed at obstructions blocking women's authority within the Church of God in Christ (COGIC). It highlights the require for reevaluating organizational structures and executing efficient authority preparing to enhance women's parts within the church. **Lynchburg, Virginia (2021)** Investigated the challenges Nepali women confront in peaceful parts and distinguish techniques to assist them thrive as church pioneers. The ponder highlights the significance of ladies in authority and proposes measures to back their improvement. **Virginia Saldanha (2016)** Examined Pope Francis' support of unused parts for ladies within the Church, which has propelled trust but hasn't driven to critical changes. Ladies stay in cliché, subservient parts in spite of Rule Law permitting different positions. Clericalism and patriarchal sees ruin women's full support in Church authority, in spite of their noteworthy commitments at grassroots levels.

Commitments of Women in Church Service

The Bible is a rich source of inspiration for The Commitments of Women in Church Service, as women are repeatedly shown as vital components of God's redemptive purpose. Women have been called to serve in significant capacities throughout history. Examples of these include the prophetess Deborah, who led Israel with courage and wisdom (Judges 4:4-5), and Ruth, whose loyalty and faithfulness are exemplified in Ruth 1:16 ("Where you go I will go, and where you stay I will stay"). Mary, Jesus' mother, is a prime example of complete surrender to God's will in the New Testament. She declares, "I am the Lord's servant...May your promise to me come to pass (Luke 1:38). In the same way, Jesus trusted women to share the Good News, as demonstrated by Mary

Magdalene's role as the first person to observe the Resurrection (John 20:18). These illustrations show how women's ministry in the Church is an extension of their biblically mandated involvement in God's work.

These biblical obligations have significant ramifications for women serving in the church. They declare that, in line with the various ways that women have enriched the faith throughout Scripture, women are called to a range of ministries and leadership positions within the Church. The fact that women have always been essential to the ministry of the Church is demonstrated by St. Paul's acknowledgment of women such as Priscilla, who taught Apollos the faith more properly with her husband (Acts 18:26) and Phoebe, 'a deacon of the church in Cenchreae' (Romans 16:1). These biblical examples inspire the Church today to uphold the recognition and encouragement of women's active involvement in all facets of Church life, making sure that their special talents and viewpoints are appreciated and applied in the service of the Gospel.

The Leadership Role of Women in the Church

The Bible provides countless examples of women in leadership roles in the church, with women playing significant roles in both the Old and New Testaments. One of the most well-known figures in the Old Testament is Deborah, who ruled over Israel as a judge and prophet. Deborah was regarded for her boldness and intelligence, and she led Israel to triumph over the Canaanites. Her leadership was not only spiritual but also political and military (Judges 4:4-9). Her narrative serves as a reminder that even in dire circumstances, God appointed women to lead and guide His people. In a similar vein, Esther, another character from the Old Testament, showed bravery and strategic leadership by using her position as queen to prevent the murder of the Jewish people (Esther 4:14-16).

Women continue to hold important leadership positions in the early Christian community as we see in the New Testament. One of the main figures in Christianity is Mary, the mother of Jesus, whose dedication to God and faith set an example for all Christians. Beyond being a mother, her position in Jesus' ministry is significant; she is there at the wedding at Cana, when she causes Jesus to perform his first miracle (John 2:1–11), and at the Crucifixion, where she bears witness to His agony and death (John 19:25–27). Another well-known figure is Mary Magdalene, who is frequently referred to as the “apostle to the apostles” because she was the first to see the risen Christ and received a commission from Him to tell the disciples about His Resurrection (John 20:16–18).

The early Church appreciated and acknowledged the contributions of women leaders in addition to these well-known individuals. Paul refers to Phoebe in Romans 16:1–2 as a “deacon” and describes her as a benefactor to many people, including Paul. Priscilla is frequently mentioned first in Paul's greeting to her husband Aquila and other Christians (Acts 18:26; Romans 16:3), indicating her important role in training and guiding them, notably the brilliant speaker Apollos. These women demonstrated that leadership was not only a male domain but rather a shared role in the mission of the Church by actively teaching, leading, and forming the early Christian communities.

These biblical instances of strong women in leadership refute popular belief and demonstrate the vital responsibilities that women have always played in church life. Scripture acknowledges and celebrates their leadership, proving that leadership is a call that is based on gifts and calling from God rather than gender. Women's leadership roles in the Bible offer a solid basis for comprehending and endorsing women's ongoing active involvement in all facets of church life today. These illustrations exhort the Church to respect and follow the biblical model of

women taking on leadership roles and serving God and His people.

Critique

As a reflection of a dynamic and changing tradition, women's roles in the Church have both remarkable strengths and enduring issues. Positively, throughout history, women have played a crucial role in the life and purpose of the Church. They have led their communities and offered spiritual direction, pastoral care, and leadership as teachers, catechists, missionaries, and in a variety of other ministries. The Church is becoming more and more aware of the value of women's viewpoints and contributions, especially in fields like social justice, healthcare, and education. Through enabling a more comprehensive approach to ministry that acknowledges the variety of abilities women bring, this inclusion enhances the mission of the Church. Furthermore, even though it varies throughout denominations, the Church is becoming more accepting of women in leadership positions, which is a step in the right direction toward greater gender parity.

Nonetheless, there are a lot of obstacles and restrictions pertaining to women's roles in the Church. Even with their contributions, women are frequently denied official leadership positions and the ability to be ordained, especially in religions where the priesthood is reserved for men. In addition to undermining the Church's capacity to properly utilize the abilities and spiritual gifts of half of its membership, this exclusion can cause a feeling of marginalization. Furthermore, these restrictions have occasionally been justified by cultural and theological interpretations, creating a contradiction between the Church's teaching on the equality and dignity of all individuals and its actual practices regarding women's duties. The Church's witness to the larger world, where gender equality is becoming more widely acknowledged as a fundamental human right, may be weakened by this discrepancy.

Conclusion

The investigation of women's authority and their commitments to church service uncovers a transformative potential that amplifies past the ministerial space into broader societal impacts. Ladies' pioneers bring a difference of viewpoints and approaches that improve the dynamism and inclusivity of church operations. This differences not as it were cultivating inventive problem-solving and decision-making but moreover improves the otherworldly life of the assemblage. In spite of authentic and social obstructions, ladies have illustrated versatility and capability in expecting administration parts inside church services. Their commitments are significant in cultivating community cohesion, upgrading outreach endeavors, and giving nuanced peaceful care.

Women's pioneers regularly exceed expectations in social and communication abilities, which are pivotal for supporting a steady and locks in church environment. By consolidating ladies into authority positions, churches can encounter expanded interest and engagement from their assemblies, as individuals see themselves reflected in these parts and feel more associated to the church's mission. Besides, advancing ladies in church authority positions effectively challenges imbued sexual orientation predispositions and cultivates a culture of balance and regard.

In conclusion, the integration of women into authority parts inside church services isn't simply a matter of gender equality; it may be a vital improvement of the church's capability to serve its assembly and community viably. Churches that grasp and bolster women's authority are likely to encounter wealthier, more dynamic service and outreach, making a positive swell impact that expands well past their quick setting. The continuous challenge is to destroy remaining boundaries and to cultivate an environment where women can completely exercise

their blessings and callings in church authority, subsequently.

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AN EXPLORATION INTO MARGARET LAURENCE'S THEMES OF ALIENATION AND SURVIVAL IN *THE FIRE DWELLERS*

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Abstract

The protagonist of Margaret Laurence's *The Fire-Dwellers* is the focus of this study. The protagonist is shown to have overcome a variety of personal challenges by utilizing specific survival methods. There are striking parallels between their survival methods vis-à-vis Canada as a colonial country, in the sense that they both engage from a marginalized position with a dominating culture. By implication and extension, there are parallels between their survival techniques. The individual's search for identification becomes a microcosm of the search for the nation's identity since, in many instances, an individual's identity and that of the nation to which he or she belongs are intricately intertwined. *The Fire-Dwellers* is a book written by Margaret Laurence that largely dwells on three different types of alienation: cultural, societal, and self-alienation. The characters in the book owe their growth and development, as well as their rise and fall, to a pre-existing social order, which is something they seek to rebel against. This is reflected in the novel. The individuals evolve as a result of their interactions with society, and society has a significant role in determining and shaping the individuals' futures, social forces and customs. Her writing is renowned for the unmistakable sense of place it conveys, which both broadens her perspectives and defines, on the one hand, a specific geographical and psychological space and, on the other hand, a feminine psyche as well as a national cause. This sense of place deepens her perceptions.

Keywords: alienation, survival, culture, individuals, society

Introduction

Margaret Laurence is one of the most talented writers to come out of an emerging nation like Canada. Emergent nations are countries that are still searching for and coming to terms with their own cultures as well as their own voices. She wrote during a period in Canadian history when the atmosphere was charged and the conditions were ideal for literature to flourish and bloom. She held the firm belief that a writer, particularly a novelist, is, by definition, a socio-political being, and that a serious writer must, as a result, not only reflect the society by which he is formed, but also help to form the society itself. Her conviction was based on the fact that a writer is a socio-political being. Margaret Laurence is one of the novelists of the post-sixties era who has been at the forefront of the literary scene in Canada.

As a writer who endeavors to concentrate on the birth of a new breed of women in literature, she has garnered a level of attention that is unequalled.

Protagonist of *The Fire-Dwellers*

In the works of Margaret Laurence, the female characters' struggles with identification are resolved as part of their journeys for self-discovery and self-actualization, which takes place during the course of their coming to terms with their respective histories. The dehumanizing and horrible nature of urban existence is perfectly captured in Margaret Laurence's novel, *The Fire-Dwellers*. The protagonist of this book is a middle-aged woman named Stacey MacAindra. Stacey is a victim of the bedlam in which she lives, and Margaret Laurence's depiction of her suffering in this novel shows how she came to be in

that position. Her awareness of the disordered vast world assaults her sensitivities from all angles. The environment has become hideous as a result of the proliferation of senseless violence. It would appear that a massive explosion is about to take place somewhere in the universe. Stacey has little choice but to seek assistance from within herself, which requires her to find anything that can serve as a connection between the worlds of her experience, both internal and exterior. The struggle that Stacey is going through is the struggle of every woman who is oppressed. The author of the book keeps the reader constantly informed of the events that are taking place within the mind of the protagonist by using the protagonist's thoughts, recollections, and inner monologues. Coral Ann Howells, author of *Wearing Fabrications, Women's Narratives in Jest of God and The Fire-Dwellers*, makes the following observation in her book: "Aptly asserting the storytelling strategy adopted by Laurence to dissipate the pathos of Stacey," Howells explains: "Throughout her narrative, realism is inter-spread with a vivid subtext of fantasy, which provides the breathing spaces for Stacey and is indeed the means by which she survives coming to terms with herself and the world she inhabits."

Stacey MacAindra, 39 years old, is the mother of four children, Jen, Duncan, Ian, and Katie, ranging in age from two to fourteen. She is married to MacAindra, a salesman, and has been married to him for 39 years. She suffers from a profound level of concern regarding the family, the hellfires of city existence, and the strain of living in the current era. It would appear that Stacey exemplifies the modern housewife stereotype of someone who is disoriented, worried, and full of self-doubt. Her frustration stems from the muddled thinking on her part. Everything happens at once without any pauses. Stacey is a victim of a multitude of terrifying scenarios, some of which she has read about and some of which she has imagined. These scenarios leave unceasing impressions on her mind from all directions. The

pioneering work done by Laurence in developing the Canadian sensibility within the stream of English-Canadian texts has been recognised for a very long time. In *Canadian Literature in English*, W.J. Keith observes: "The beginnings of an essentially Canadian: tradition passed on by the beneficiary to numerous younger writers who have benefitted from her example." *Manawaka*...has made its way into the collective psyche of the nation. The extent to which she presents a panorama of Canadian life during the twentieth century is perhaps the single most stunning aspect of her work

Quest for Identity

The "Manawaka" novels written by Margaret Laurence are thought to be the single most influential factor in the author's rise to popularity as a novelist. These books retell a series of incidents that Margaret Laurence experienced while growing up in a rural community in Manitoba. One of the novels written by Margaret Laurence is titled "The Fire-Dwellers," and it addresses, on some level, the challenges that women in provincial Canada face. This includes the mapping of the mental landscape of the novel's narrator and protagonist, Stacey MacAindra, in addition to the sketching of a physical landscape, geographical regions, social structure, and familial ties that serve as the backdrop of the novel's action. The simultaneous movement of this dual landscape, which sometimes converges and other times diverges, gives the story a uniqueness and novelty of technique that is rarely seen in fictional portrayals of a fairly common theme, namely the theme of survival. This technique is rarely encountered in fictional portrayals of the theme of survival because it is so uncommon. It is rather interesting to hear the author's own perspective on this aspect of the book; she admits to having experimented with a number of different innovations in order to arrive at the present form, which would convey the sense of everything taking place at the same time; simultaneously, she

continues: To represent the chaotic nature of Stacey's existence, everything from the narration to her dreams, her recollections, and the inner commentary that ran through her head had to be condensed and even broken up. It was vital to have Stacey's inner commentary in order to show out the frequent contradiction between what she was thinking and what she was saying. The inner and exterior parts of Stacey's life were so drastically different from one another that it was essential to have her inner commentary.

In the book *The Fire-Dwellers*, the Stacey frequently has feelings of confinement as a result of the tedious pattern of attending to the requirements of her occupied husband and children. She discovers nothing but wide stretches of emptiness both within herself and in the world around her. She is on the cusp of entering her middle age when she comes to the painful realization that after sixteen years of married life with her "inarticulate" salesman husband, she can only nurse the feeling of hopelessness and frustration and sees life as an unavoidable trap. This realization causes her to cringe. She goes through the experience of having a divided self, an outer self and an inner self, which Mitzi Hamovitch, the author of *The Subversive Voice in The Fire-Dwellers: New Perspectives on Margaret Laurence*, refers to as the "double voice of Stacey." Since there is no one else around to share her emotions, she goes through the experience of having a divided self (73) Her inner speech is described as "muffled and clandestine," while her outside voice is described as "wistful, tentative, conformist, occasionally somewhat rebellious, easily rebuked, and often fractured" (73-74). She fights tooth and nail against her "duplicitous existence" and her marginalization in the primarily male-dominated Canadian society of the 1950s, and she would like to register her protest by, among other things, seeking extramarital sex.

There is nothing particularly interesting to note about Stacey's family. Katie, who is her eldest

daughter, has a personality that is defiant despite her attractive appearance. Ian, who is eleven years old, takes after his quiet father and is prone to constantly shifting emotions. Duncan, who is just eight years old, is her favourite child since he already demonstrates every symptom of being creative and bright, whereas the youngest child, Jen, is a baby who lisps. Her husband, 43-year-old Macindra, began his professional life as a salesman of encyclopedias, but he has since transitioned into a role promoting the sale of Richalife, an all-purpose vitamin. They live in a large house on Bluejay crescent in Vancouver that is in poor condition overall.

Because Stacey's relationship with the people who are closest to her, especially her husband and children, is characterized by a wide gap of communication, she is invariably forced to rely on her own internal resources for assistance, sometimes acting as a bridge between the internal and external worlds of her experience. She is invariably made to rely on her Agencies. Sharon Knack decibel interprets, "A chart of the various levels of Stacey," consciousness and unconscious, her memories, fantasizes, and dreams or a graphic representation of their frequency over the course of the ten chapters of the novel would reveal the complexity of the cycle structure of *The Fire Dwellers*" (161). Stacey's retreat can be broken down into two categories: on the one hand, it consists of dreams, fancies, and memories; on the other, she engages in physical activity. It's possible that the second group best describes her sexual exploits. It's possible to view them as just another feeble effort on her behalf to sate her appetite for self-expression, but they are nonetheless laughable. However, her massive sense of guilt over deviating from the standards set by society makes it impossible for her to carry out the plan, which ultimately results in its failure.

The Making of the Self

It is crucial that *The Fire-Dwellers* analyses issues concerning gender in addition to concerning national and regional identities. Marriage and motherhood have shaped Stacey into the person she is today. Her identity is significantly shaped by aspects of her European heritage, by the fact that she was born in Manitoba and now lives in Vancouver, and by the fact that she is conscious of herself as a woman from the prairies who now lives in the city. Furthermore, she is a Canadian who is of Scots descent and was born there. She currently resides in Vancouver. A variety of geographical and physical metaphors are used to convey her awareness of the challenges she is currently facing, her memories of times in her past when she was happy, and the process by which she negotiates her way to a deeper comprehension of the obstacles she faces. By manipulating concepts about place and territory, one might convey a post-colonial concern with ethnicity as well as an understanding of the problematic character of Canadian identity.

The text demonstrates through Stacey's experience and reflections the painful paradoxical truth that the activity of a mother is largely a matter of working towards making herself, in the end, unnecessary. Stacey confronts the question of what she has to show for her life as she faces the question of what she has to show for her life in the story. She is conscious that her children are not her property and that they belong to themselves, despite the fact that she has done everything in her power to rear them. As a result of sacrificing her independence in order to meet her responsibilities at home with her family, a woman who becomes a mother will eventually realise that the best thing she can do for her children is to release her hold on them. Although becoming a mother is an accomplishment, it also leads to particularly a feminine loss. However, in this particular instance, the processes of the mind are intertwined and interdependent to such a degree that the entirety of the situation appears to be more or

less united. It is therefore not surprising that Colin Nicholson, in *Critical Approaches to the fiction of Margaret Laurence*, was moved to make the following observation: "Throughout her narrative, realism is interspersed with vivid subtexts of fantasy, which provides the breathing spaces for Stacey and is indeed the means by which she inhabits." (102). It is correct to say that the redesign of the system places the individual in the centre of its focus. In spite of this, the part that society plays in posing the right kinds of obstacles to force an individual needs to be given due attention in order for them to live and enjoy a meaningful existence. To put it another way, a just society enables individuals to make use of their own autonomy and develop to their full potential.

Stacey has access to a relatively little quantity of genuine communication, which is brought to the audience's attention by the way the interaction between the voices is managed. Because he is a travelling salesman for his employer, her husband spends the majority of each week away from her, and even when he is home, he does his best to avoid engaging in conversation with her. This breakdown in communication between spouses is brought into sharp relief by the fact that the couple is unable to talk about their concerns regarding a significant issue that affects both of them until they reach a point in the story where they have achieved some measure of resolution. An in-depth examination of issues of femininity and dependence is centred on the life of Stacey MacAindra, who is a mother of four, has a drinking problem, and is 39 years old. Her marriage is in trouble, and she has a drinking problem. She is aware that she lives "alone in a house full of people," which is one of the conditions of motherhood in the second half of the twentieth century. Stacey suffers immensely from the psychological isolation that is one of the characteristics of motherhood in the second half of the twentieth century. This has a profoundly negative impact on her feeling of self-awareness and wellbeing.

An incredible book is presented here in the form of *The Fire-Dwellers*. This scarcity of literary critique may be a reflection of the critics' assessment that the work is not worthy of serious consideration because of its purportedly inconsequential subject matter, which is a middle-aged identity crisis experienced by a middle-class housewife who is also a mother of four. Stacey's search for identity, on the other hand, goes well beyond the mundane: her regaining of psychic wholeness is the driving force behind the novel's intricate cycles, and it takes the form of a traditional epic quest. The concepts of estrangement and making do in the face of adversity are not exclusive to works of literature created in the 20th century.

The plot of the novel develops in a way that is both linear and circular, moving forward and backward in time while traversing multiple layers of the psyche at the same time. Stacey's consciousness is the source of her thoughts, her dialogue, and her actions. Even though Stacey's fantasies are frequently started intentionally, there are instances when they span the gap between the conscious and unconscious levels. On the other hand, Stacey's recollections and dreams always touch upon the more unconscious and profound depths of her psyche. Her memories bubble up spontaneously from the forgotten depths of her own personal unconscious, a term that Jung uses in "Form on the Nature of the Psyche" to define all of the acquisitions that make up a person's personal existence - hence the forgotten; the repressed; the subliminally perceived, thought, and felt. Her memories well up spontaneously from the depths of her own personal unconscious. Stacey's dreams originate from an even more fundamental level, which Jung referred to as the "collective unconscious." Jung argues that "mythological connections," which are "those motivations and images which can arise a new in every age and clime without historical tradition or migration," are the contents of this higher level (284).

Stacey's repressed individuality and autonomy, her sexual longings, and her deepest fears of death for herself, her family, and the society around her are revealed throughout the work. The story focuses mostly on the unconscious layers of Stacey's brain, which show her chaotic and divided self. Furthermore, the interaction that takes place between the conscious and unconscious aspects of Stacey's mind is what drives the primary action of the book and is what shapes the way the story is told.

It is a sophisticated and complex interweaving of impersonal exterior and personal inside stimuli that composes various levels of Stacey's psyche. The orchestration of the voices and pictures that make up these levels can be thought of as the building blocks. The internal urges that are at odds with each other that Stacey is experiencing are juxtaposed with the contradicting acts and words that she is exhibiting outside. Her own particular inner disorder is both caused by and mirrored by the violent and chaotic world outside her door. It is a reflection of Stacey's need to recover equilibrium in the chaotic world of the self that she has to find a way to cope with that reality and also needs to find stability within her family unit. As a result, Stacey begins a journey of self-discovery that can be characterized as a monomythic internal voyage. Her journey is largely one of rediscovery in significant ways.

The circular nature of Stacey's journey is reflected in the circular structure of the novel: the frame, which is provided by the description of Stacey and Mac's bedroom with its puddles of clothing, unread books, and photographs of their children and their younger, seemingly more confident selves, which begins and ends the novel: Stacey and Mac's bedroom with its puddles of clothing, unread books, and photographs of their children and their younger, seemingly more confident selves Stacey and the round of daily routine that is highlighted in chapter four with parallel morning scenes, one of which is a lengthy scene of family clamour played out against

the doom and crass commercialism provided by the radio, and the other of which is a brief re-enactment of the same scene played against the more personal backdrop of Stacey's mental anguish and thundering hangover, or the ritualized, almost mechanical interaction between Stacey and Mac in their routine preparations for social events.

The science fiction fantasies that Stacey entertains reach into a deeper level of her brain. These science fiction fantasies are mostly representations of her fear of a supposedly realistic, automated mechanical world that is meaningless. They contribute to the orchestration of the effect that the outside world has on her senses and circumstances, and they are appropriately concentrated in the culminating crisis chapters, which range from three to five. In these chapters, she also concentrates on her fantasies of a dangerous force destroying her family and the world around her. However, it is the manifestations of Stacey's deepest unconscious levels and her dreams that most clearly underline the cyclical nature of the story and the ultimately healing nature of Stacey's mental journey. These are the most important aspects of the novel. Her dreams bring to the surface long-forgotten archetypal patterns and pictures. Each of Stacey's four dreams in the first four chapters is dominated by one of the four basic elements: earth, air, fire, and water. These elements collectively reflect the fragmented character of Stacey's self and, as a result, her need for renewal.

In point of fact, Laurence and her protagonist Stacey MacAindra are expressing the "generic, no-name dissatisfaction" of women living throughout the historical period. The concept of "Voice" plays an important role in each and every one of Laurence's works, and in this particular story, she does an outstanding job of capturing the unique voice of her protagonist, while also speaking for the women who are exemplified by Stacey. Stacey is able to make peace with her life and acknowledge that she is a

survivor after a long and difficult journey. She comes to the conclusion that she need to accept herself in her current state and desist from aspiring to be like other people since, as Luke so wisely points out, "Everything seems better or worse from the outside" (198). Stacey makes the decision to stay with Mac and her children rather than travelling to the north with her young boyfriend. As a result of this decision, Stacey decides to stop worrying about the future and to live in the present. This realisation is not the result of supernatural inspiration in the form of revelation; rather, it is the outcome of coming to terms with the ups and downs of fortune after experiencing a significant amount of hardship. The conclusion of the book finds the characters making amends with one another and coming to terms with the unchangeable aspects of their lives.

Conclusion

The dream that Stacey has in the eighth chapter of the book provides evidence that the shattered pieces of her psyche have been put back together, even on the most fundamental level of her unconsciousness. One of these four fundamental constituents predominates in each of her four earlier dreams: In her nightmares, destructive powers such as fire, water, and earth make appearances, while the element of air serves as a means of evasion. In light of the fact that her relationships with Mac and the others have strengthened, her most recent dream incorporates all four components. It suggests that she may be able to find some degree of tranquilly and independence, despite the violence that is all around her. Mac and she are reunited in this dream once they are both freed from their responsibilities as parents. In her dream, they live in a hut with a flat roof built of poplar poles and chinked with mud. Although it protects them from the elements, it is not a fortress that keeps them safe from outside dangers. Stacey comes to the conclusion that the "trap" is not the confines of her home but rather the entire globe.

It has been said that "the fire born is at home in fire," which is a common proverb. Stacey, who is born into this environment, discovers how to endure it with dignity and the ability to both give and accept love as she grows up. She also understands that the people who surround her are also inhabitants of the fire. According to Margaret Laurence, the courageous and resolute Stacey is determined to "survive," and she continues to "dance hope" and "dance hurt" in the small gauche ballet that is called life.

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STUDY HABITS AND ACADEMIC ACHIEVEMENT AMONG THE RURAL SCHOOL STUDENTS

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Abstract

This study explores the relationship between study habits and academic achievement among rural school students in Madurai District, Tamil Nadu. It examines the influence of demographic factors—gender, community, and religion—on study habits and academic performance. Using a stratified representative sample of 360 high school students, data was collected through standardized tools, including a study habits scale developed by Kannan (2016). Statistical analyses included t-tests and Pearson's correlation to assess the significance and relationships among variables. The findings reveal that rural students demonstrate above-average study habits and academic achievement. Gender significantly influences study habits, with females showing better habits than males, whereas community and religion do not have a significant impact. Academic achievement, however, is influenced by religion, with Hindu students performing better, while gender and community show no significant effects. Notably, a significant positive correlation was found between study habits and academic achievement, underscoring the critical role of effective study practices. The study concludes that fostering tailored and disciplined study habits can enhance academic performance, particularly in rural contexts. Educational implications emphasize the need for personalized learning strategies that address individual differences in study habits. These strategies can promote better time management, critical reasoning, and regularity in learning, ultimately leading to improved academic outcomes and holistic development of students.

Keywords: Study Habits and Academic Achievement Among Rural School Students

Introduction

The way a student approaches their studies significantly impacts their academic achievements. The level of preparation and the conscious development and application of effective learning strategies greatly influence academic performance. Among various factors, study habits stand out as one of the most critical determinants of academic success. Neglecting study habits—whether by students, educators, parents, school counselors, or policymakers—can exacerbate poor academic outcomes, leading to alarming trends in internal and external examination results. Mark and Howard (2009) identify the lack of effective or positive study habits as a major obstacle to student success. They argue that with disciplined and well-developed study habits, students can achieve remarkable academic results. Similarly, Husain (2000) highlights the

widespread issue of poor study habits across all educational levels, calling it a critical challenge. Grace (2013) adds that while the process of learning remains somewhat enigmatic, research indicates that effective studying involves consistent practices such as reading, drawing, comparing, memorizing, and self-testing over time. *Study methods*, on the other hand, involve applying effective techniques and strategies tailored to individual learning environments. By adopting proven study methods, students can enhance their ability to retain and apply knowledge effectively. Ultimately, a combination of positive attitudes, effective study skills, and disciplined habits creates a strong foundation for academic achievement.

Need for the Study

A habit is an action or behavior acquired through repetition, often becoming semi-automatic and routine. Developing proper study habits is a fundamental goal of education. In the academic context, habits such as consistent thinking, logical reasoning, focused concentration, and punctuality play crucial roles in achieving academic success. However, study habits vary widely among students, and these differences significantly impact their overall learning experience. For effective teaching, it is essential for educators to identify what each student needs to study and how they can cultivate unique study habits tailored to their abilities and requirements. Without this understanding, efforts to implement individualized instruction may be unproductive. Unfortunately, traditional education systems have often overlooked students' diverse needs, capabilities, and learning patterns, applying a one-size-fits-all approach where every student learns the same content, through the same method, from the same teacher, and in the same environment. Recognizing and valuing the diversity in students' study habits is not just important—it is essential. Even with well-designed strategies available, the lack of attention to individual differences can undermine potential improvements in learning outcomes. Educational institutions must consider basic human differences in thinking and studying to create more effective, personalized instruction. By doing so, students can adapt their study habits to match changes in academic demands, fostering better learning outcomes. Private tuition is often sought as a way to improve academic performance. However, significant improvements cannot be achieved instantly. Instead, progress depends on developing consistent and effective study habits over time. This underscores the need for students to adopt proper, regular study routines to achieve lasting academic success. This study focuses on understanding the relationship between study habits and academic

achievement among rural school students, highlighting the importance of nurturing tailored and effective study practices in this demographic. The findings aim to provide insights into how study habits contribute to the academic growth of rural learners, emphasizing the need for educational systems to address individual needs and contexts.

Terms and Definitions

Study Habits: Study habits refer to the consistent practices, methods, or techniques students use to facilitate effective learning. These habits encompass a range of skills such as time management, reading strategies, note-taking, essay and report writing, examination preparation, and organizational techniques. Effective study habits enable students to optimize their learning process and achieve better academic outcomes.

Academic Achievement: Academic achievement denotes the measurable performance of students in their educational activities, often represented by grades or scores. In the context of this study, academic achievement refers specifically to the marks scored by IX and X standard students in their half-yearly examinations, standardized to a scale of 100.

Rural School Students: Rural school students are those enrolled in high and higher secondary schools located in rural areas, particularly in the Madurai District for this study. These students often face distinct educational challenges and opportunities shaped by their geographical, socio-economic, and cultural environments.

Variables of the Study

Dependent Variables: Study habits and Academic achievement

Independent Variables: Gender, Community and Religion

Objectives of the Study

Following are the specific objectives framed for the study:

1. To measure the level of study habits among the rural school students.
2. To find out the significant influence of independent variables viz., Gender, Community, Religion on dependent variable study habits among the rural school students.
3. To measure the level of academic achievement among the rural school students.
4. To find out the significant influence of independent variables viz., Gender, Community, Religion on dependent variable academic achievement among the rural school students.
5. To find out the relationship between study habits and academic achievement among the rural school students.

Hypotheses of the Study

The following hypotheses are formulated in the present study:

1. Study habits among the rural school students are above the average level.
2. Gender exerts a significant influence on study habits among the rural school students.
3. Community exerts a significant influence on study habits among the rural school students.
4. Religion exerts a significant influence on study habits among the rural school students.
5. Gender exerts a significant influence on academic achievement among the rural school students.
6. Community exerts a significant influence on academic achievement among the rural school students.
7. Religion exerts a significant influence on academic achievement among the rural school students.

8. There is a significant and positive relationship between study habits and academic achievement among the rural school students.

Sample of the Study

A stratified representative sample of 360 among the students constituted from schools recognized by the Department of School Education, Tamil Nadu situated in Madurai District with due representation given to the variables viz., Gender, Community, Religion.

Tools used

The following tools were used by the investigator for the data collection:

1. General Information Sheet developed by the Investigator.
2. Study habits scale developed by Kannan, A.(2016).

Statistical Treatments

- i. 't'- test for significance of difference between the means of large independent samples.
- ii. Correlation Analysis – Pearson's Product Moment Correlation-'r'.

Hypothesis 1: Study habits among the rural school students is above average.

The average score of the Study habits among the rural school students is found to be 94, while the theoretical average is 80. This shows that the Study habits among the rural school students is above the average level. **Hence the hypothesis is accepted.**

Hypothesis 2: Gender exerts a significant influence on study habits among the rural school students.

Table 1 Statistical Measures and Results of Test of Significance of Difference between the Means Score of Study Habits among the Rural School Students: Gender-Wise

Variable	Sub-category	N	M	S.D.	't'-value	Significance at 0.05 level
Gender	Male	160	98.11	9.06	-2.441	Significant
	Female	200	95.39	7.48		

It is evident from table 1, that the obtained 't' value -2.441 is higher than the table value 1.96 at 0.05 level of significance. This shows that there is a significant difference between the male and female students in terms of study habits among the rural school students. Further, it is observed that female students have more study habits than male students. **Hence the hypothesis is accepted.**

Hypothesis 3: Community exerts a significant influence on study habits among the rural school students.

Table 2 Statistical Measures and Results of Test of Significance of Difference between the Means Score of Study Habits among the Rural School Students: Community -Wise

Variable	Sub-category	N	M	S.D.	't'-value	Significance at 0.05 level
Community	SC&ST	158	94.74	8.48	-0.160	Not Significant
	Others	202	94.88	8.06		

It is evident from table 2, that the obtained 't' value -0.160 is lower than the table value 1.96 at 0.05 level of significance. This shows that there is no significant difference between the SC&ST and other community students in terms of study habits among the rural school students. Further, it is observed that Community does not influence on study habits

among the students. **Hence the hypothesis is rejected.**

Hypothesis 4: Religion exerts a significant influence on study habits among the rural school students.

Table 3 Statistical Measures and Results of Test of Significance of Difference between the Means Score of Study Habits among the Rural School Students: Religion -Wise

Variable	Sub-category	N	M	S.D.	't'-value	Significance at 0.05 level
Religion	Hindu	235	94.33	8.71	-1.649	Not Significant
	Others	125	95.74	7.21		

It is evident from table 3, that the obtained 't' value -1.649 is lower than the table value 1.96 at 0.05 level of significance. This shows that there is no significant difference between the Hindu and other religion students in terms of study habits among the rural school students. Further, it is observed that Religion does not influence on study habits among the students. **Hence the hypothesis is rejected.**

Hypothesis 4: Academic achievement among the rural school students is above average.

The average score of the Academic achievement among the rural school students is found to be 60, while the theoretical average is 50. This shows that the Academic achievement among the rural school students is above the average level. **Hence the hypothesis is accepted.**

Hypothesis 5: Gender exerts a significant influence on academic achievement among the rural school students.

Table 4 Statistical Measures and Results of Test of Significance of Difference between the Means Score of Academic Achievement among the Rural School Students: Gender-Wise

Variable	Sub-category	N	M	S.D.	't'-value	Significance at 0.05 level
Gender	Male	160	61.85	9.74	0.485	Not Significant
	Female	200	61.34	10.04		

It is evident from table 4, that the obtained 't' value -0.485 is lower than the table value 1.96 at 0.05 level of significance. This shows that there is no significant difference between the male and female students in terms of academic achievement among the rural school students. Further, it is observed that gender does not influence on academic achievement among the students. **Hence the hypothesis is rejected.**

Hypothesis 6: Community exerts a significant influence on academic achievement among the rural school students.

Table 5 Statistical Measures and Results of Test of Significance of Difference between the Means Score of Academic Achievement among the Rural School Students: Community -Wise

Variable	Sub-category	N	M	S.D.	't'-value	Significance at 0.05 level
Community	SC&ST	158	61.86	9.85	0.502	Not Significant
	Others	202	61.34	9.95		

It is evident from table 5, that the obtained 't' value 0.502 is lower than the table value 1.96 at 0.05 level of significance. This shows that there is no significant difference between the SC&ST and other community students in terms of academic achievement among the rural school students. Further, it is observed that Community does not

influence on academic achievement among the students. **Hence the hypothesis is rejected.**

Hypothesis 7: Religion exerts a significant influence on academic achievement among the rural school students.

Table 6 Statistical Measures and Results of Test of Significance of Difference between the Means Score of Academic Achievement among the Rural School Students: Religion -Wise

Variable	Sub-category	N	M	S.D.	't'-value	Significance at 0.05 level
Religion	Hindu	235	62.38	9.59	2.105	Significant
	Others	125	60.04	10.31		

It is evident from table 6, that the obtained 't' value 2.105 is higher than the table value 1.96 at 0.05 level of significance. This shows that there is a significant difference between the Hindu and other religion students in terms of academic achievement among the rural school students. Further, it is observed that Hindu students possess more academic achievement than other religion students. **Hence the hypothesis is accepted.**

Hypothesis 5: There is a significant and positive relationship between study habits and academic achievements among the rural school students.

The obtained value 'r' is 0.519, while the critical value 0.109. Hence there is a significant positive relationship between study habits and academic achievements among the rural school students. **Hence the hypothesis 9 is accepted.**

Conclusions

The major conclusions arrived at from the study are listed below:

1. Study habits among the rural school students is found high.
2. Study habits among the rural school students is found dependent upon-Gender.
3. Study habits among the rural school students is found independent upon-Community and Religion.
4. Academic achievement among the rural school students is found high.
5. Academic achievement among the rural school students is found dependent upon-Religion.
6. Academic achievement among the rural school students is found independent upon-Gender and Community.

Educational Implications

Study habits are fundamental to the learning process, as they greatly influence a person's ability to acquire and retain knowledge. The educability of an individual is largely dependent on their capacity to form and modify habits over time. Education and habit formation are closely linked, with each reinforcing the other. Study habits are not merely automatic responses but are deeply embedded in an individual's interactions with their environment and daily activities.

Study habits are critical for academic success and personal growth. They include skills such as effective time management, concentration, note-taking, mental review, and the use of methods like over learning and distributed practice. These habits enable students to organize their learning efficiently and achieve their educational goals.

Developing good study habits is essential for acquiring knowledge and mastering skills. Students who consistently focus on their studies, both at school and at home, are less prone to fatigue and more adept at sustaining their efforts. Additionally,

habits such as efficient writing, reading, critical reasoning, punctuality, regularity, neatness, honesty, and cooperativeness not only facilitate learning but also aid in personal development and social adjustment. These habits help students manage time effectively, make informed judgments, and achieve academic success with greater ease. By fostering good study habits, students can navigate the challenges of learning more effectively and enhance their overall educational experience.

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