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We all are known that one of our academic agendas is “Lab to Land” (University to Village). Now as an Educational based trust we want to promote “Land to Lab”. That can be redefined as “Village to University”. The purpose is to integrate people with the mainstream academic excellence for sustainability.

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PSYCHOLOGICAL IMPACT OF RACISM IN MAYA ANGELOU'S POETRY

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Abstract

Maya Angelou an African- American writer who is best as a prolific and successful poet. She has been called the black women's poet laureate and her poems have been called the anthems of African- Americans. Angelou studied and began writing poetry at a young age and used poetry and other great literature to cope with trauma, as she described in her first and well-known autobiography I Know Why the Caged Bird Sings. Maya Angelou's political poetry suggest the irony of emotional distantiatiion by using bodily imagery as her objective correlative, her love poetry almost equally as often employs this series of patterns to capture an image, an instant, an emotional attitude. Fantasy often rounds out the missing parts of the whole human when reality fails to explain fully what she sees.

Key words: Confessions, Trauma, Loss, Pain, Death, Mourning, Racism

Maya Angelou's poetry takes us to the every nook and cranny of her long and complex life, her various poetic stances have given us some leaded into the parts of that subject voyage. Her poetry suggest her relationship to a world which can be stultifying, mystifying and oppressive but she will not allow to become these things overwhelm her. The voyage through her life has not been filled with each opening into another opportunity for self-acceptance. Her voyage has instead been anything but that dual yet she has filled those voids with fantasy, songs, hope and the redefinition of her world's view through art. Maya Angelou's poetry reveal a vital need to transform the elemental of a stultifying and destructive personal, social, political and historical milieu into a sensual and physical refuge. Loneliness and human instantiation pervade both her love and political poetry. This world of sensuality becomes a fortress against potentiality alienating forces that mean men, war and oppression of any kind in real world. Maya Angelou writes about her people and her own losses extensively. Angelou's poem reflects the hopeless situation of her past generations and look back in anger and despair. The theme of her poem is lost, struggles, inevitability of destruction and death. In the poem *The Detached*, Angelou says "we die, welcoming blue birds, to our darkening closet, stranglers to our out stretched necks" (Angelou, 17).

She express the idea that she dies together with all the powerless birds who are giving up to white stranglers who like a blue birds kill the innocent and Angelou is angry with her own people and pitiful at the same time, because their offered necks suggest a shameful death. Though the last two lines of the stanza "stranglers who neither care nor, care to know that, DEATH IS INTERNAL" (Angelou, 17) turn the whole gloomy atmosphere of invited death into a triumph of black wisdom that is hidden from whites and that is the belief that death is internal. It seems it does not matter whether they will make black people dead physically because their mind and soul might have been dead already. it also suggest that a person has the option of becoming internally dead before the body dies on the other hand mind might live regardless of the physical state of the body. The statement that death is internal symbolizes internal decay of the society and human race which is built on inequality and exploitation and killing of one group by another. There is a notion that with each murdered black person, something in the murderers dies as well. It does not mean, though that the murderers must only be white people.

The poem *The Detached* is very interesting because it offers a portrait of the makeup of the author's soul. She may be trying to say that she is a tortured being. She is trying to represent the pain of a recent

tragedy and it is most likely the death of a loved one. This poem is about the concept of detachment of life and death and hell of dying and not knowing. She is so true of prayer in god what did it do for the final day may reach beyond to find my resting place from here on earth. The second stanza also speaks the same thing but is saying that, internal hell which as Maya Angelou may be trying to say is worse than the hell of God's and it is more important to be real with you. The last stanza which is concluding that, if there is no love, means there is no internal love so no one can love you if you don't love you and so many people in society try and look for this external love in the wrong way like relationships, and external love is nothing compared to the internal love. In this poem *The Detached*, we find a somber work that reflects upon the realism of life and death. After experiencing the traumas of her youth it is a fair assumption that acts of intimacy would horrify a person. However, her assertion that love is internal gives optimism to finding love again beyond the need of intimacy.

Black people were murderers of other black people as well as it is written in the poem *My Guilt* where Angelou speaks of dead Malcolm who was shockingly assassinated by a black person. The assassination of her friend Malcolm has made her feel deeply betrayed by her own people. Angelou asked: 'why were black people so indifferent' to his assassination. 'I thought what apathetic people we were' not knowing that Martin Luther king Jr., is going to die too. In the second stanza of the poem, "My Guilt" the author envisions hanging but she does not want to die a shameful death. She is proud of herself and proclaims: "I do it to impress the crowd". Her guilt is defined by the last lines of each stanza, "My crime is I'm alive tell; My sin lies in not screaming loud". (My Guilt, 45).

The victorious voice is typical for Maya Angelou. Nevertheless, in the poem, 'Mourning Grace', Angelou is doubtful whether her dying like a man would really make people mourn. The whole poem is constructed as a question, "Will you have the grace; to

mourn for me? (My Guilt, 24) Her worries about the people's reaction to one's death are justified by the fact that later after this poem was released Martin Luther King Jr., was killed, and most people did not care at all.

Angelou does not at hand life as opposites but rather as a result and a consequence of each other. Though some of her lines may sound oxymoronic. Maya Angelou heard about mutilation and murders of other black people for the first time from her brother who saw a black person being mutilated and thrown into the river, and later from other people as well who all had the experience of the south, "Landscape of racial terror and widespread violence" (IKWTCBS, 31). In this last stanza of the poem 'Caged bird' Angelou is very critical of the betrayal and arrogance of her own people as they all came to America 400 years ago as slaves. There was no difference between male or female or status. They all went through the same cruelties, indignities and horrible appalling conditions. Thousand of African Americans have had similar experience to Maya Angelou's at her times let alone the tragic irony of slavery when strong, healthy and beautiful people were denied appropriate salaries and freedom.

Angelou's voice changes from the critical but rather light hearted one she adopts in the poem to total anger in the poem called "No No No No" where she plays with significant contrasts to highlight the urgency in changing conditions for poor mothers. She expresses hopelessness and sadness of the starved mothers who pray to saints for help and miracles. Every death of a person stirs up emotions but then things calm down again and lives go on. Nevertheless, when an important person dies the stirred up emotions often bring about cages. Angelou sees a big power of an individual to achieve things beyond his or her existence. Angelou suggests as well that with every intelligent and important person who dies some knowledge of those who live vanishes as well. She is afraid of ignorance as it often produces evil. The poetry of Maya Angelou is very popular among the public. She is a people's poet and she has always wanted to write books that are

accessible to the widest audience possible of all colours and creeds. She inspires amuse and give strength to many men and women. Her life has been a big struggle many times but her motto in you may encounter many defeats, but you must not be defeated which has made her overcome them all. Angelou's poems continue the theme of mild protest and survival. Many of Angelou's poems are personal in nature, but the theme of racism and connected to its Liberation is present in her poems. According to Bloom, "The themes in Angelou's poem commands the survivors who have prevailed despite racism, difficulty and challenges" (Bloom, 10-11).

Angelou's theme of racism is her treatment of the struggle and hardships experienced by her race. Angelou's work as a precursor to the Black women writers of the 1970s, who used poetry to express liberation ideology and empowerment. Angelou likens the pain, suffering, aging and losses in life to actual death. Pain and death don't become a reason to avoid living, but are a necessary part of the reality of life. The character does not avoid learning the lesson of pain and death. The love of living is the reason that she endures challenge.

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ALIENATION AND PSYCHOLOGICAL SUFFERING IN JHUMPA LAHIRI'S SELECTED SHORT STORIES MRS. SEN AND THE TREATMENT OF BIBI HALDAR

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Abstract

"No Country is my motherland....I always find myself in exile in whichever country that I travel to ,that's why I was tempted to write something about those living their lives in exile"[Press Conference, Calcutta][rediff.com] in the above said lines Jhumpa Lahiri expresses her own feelings and emotions experienced in her life.

Literature is a creative process, it is an expression and an experience of the most powerful and intimate consciousness of life and society. Literature expresses the thoughts, feelings and emotions in an interesting manner rationally or irrationally applying to the trends and directly or indirectly throws light upon different changes in its own way. English literature has been exploring human experiences and imagination as it has been expressed in written form over more than five centuries.

Alienation and Psychological suffering in Mrs. Sen and The Treatment of Bibi Haldar focuses on the problems faced and suffered by the women in the story. Mrs. Sen and The Treatment of Bibi Haldar are the selected stories from the collection of stories entitled Interpreter of Maladies written by Indian- American author Jhumpa Lahiri, she was born in London to Bengali Indian immigrants and she grew up at Kingston Rhode Island, at present the family lives at Brooklyn, Newyork. Lahiri is the member of the President's committee on the Humanities appointed by the US President Barack Obama and she also won the National Humanities Medal from Obama in the month of 11th September 2015, which honors her to have widened the public's engagement with literature and "deepened the nation's understanding of the human experience" [The Indian Express]. Lahiri's writings are autobiographical and frequently draws upon her own experiences as well as those of her parents, friends and acquaintances and others in the Bengali communities with which she is very much familiar, her characters examine alienation struggles, anxieties and biases to chronicle the experiences of immigrant psychology and behavior which is an outcome of alienation, where the characters are strangers in a strange land.

Key words: Alienation, Psychological suffering, isolation, immigrants, deserted, transformation, hybrid, expatriates, self-identity.

Alienation is the result of separation, loss of identity resulting in isolation and psychological imbalance. The dispossessed personality's search for identity and finally losses the original identity leading to isolation and psychological imbalance. Man fails to perceive today the very purpose behind life and the relevance of his existence in a hostile world. According to Edmund Fuller as he states man suffers not only from war, persecution, famine and ruin, but from inner problems such as a conviction of isolation, randomness, meaninglessness in his /her way of existence. A dictionary of literary terms defined as thus "Alienation is the state of being alienated or estranged from something or somebody, it is a condition of the mind". The Encyclopedia Britannica defines alienation as "the

state of feeling estranged or separated from ones milieu, work, and products of work or self".

Psychological suffering is defined as an unpleasant feeling and a wide range of subjective experiences characterized as an awareness of negative changes in the self and in its functions accompanied by negative feelings, a diffuse subjective experience which is differentiated from physical pain and is often localized and associated with noxious physical stimuli, and a lasting, unsustainable, and unpleasant feeling resulting from negative appraisal of an inability or deficiency of the selfhood. Psychological pain is also believed to be an inescapable aspect of human existence in nature.

Mrs. Sen is a first-generation Indian immigrant in America completely alienated from American culture because she has left the land in which she was born

and brought up. Mrs. Sen is quite a young lady, her birth name is never told in the story, she is called and recognized by her husband's family name, she is completely a displaced woman who cannot adapt to American culture, attached to India as she is physically present in the United States but mentally attached to India, she is an expatriate Indian Bengali housewife and she is trying to make a mini Indian locality in her house. Mr. Sen, her husband works as a university teacher and spends more of his time at the work place, this result to Mrs. Sen's alienation at home. The main point of her alienation is that Mrs. Sen did not know how to drive. Eliot's mother, Mrs. Sen's friend is also concerned about the fact that Mrs. Sen does not know how to drive. The culture of United States is much advanced and driving is very much necessary in day to day life, this cause a kind of insecurity to Mrs. Sen.

Mrs. Sen is very much attached to India, she cannot overcome the psychological imbalance, her disadvantage of that she does not know how to drive always questions her confidence but her inner voice answers her question that "yes I am learning but I am a slow student at home you know we have a driver"(113). Mrs. Sen spends most of her time by performing her household work and she baby sits a eleven year old American boy named Eliot, her activities are very much limited. Her only interested work is to shop for fresh fish which she cooks for her husband and this is the only way where she gets rid of her alienation.

The treatment of Bibi Haldar, in this story Bibi is an 29 year old poor and sick Indian girl who is depressed of the idea that her life is full of misery and meaningless. Her only problem is to get married soon and have her own family, she is very much depressed to stay with her elder cousin and her life in a rented apartment at Calcutta is not peaceful.

The alienated girl Bibi, neither had any of public status or concern from relatives to find a husband for her, she has been suffering from her early childhood from a mysterious disease that could not be diagnosed with the help and effort of her father or others. Bibi could not be trusted neither to cross the street nor board a tram without supervision (159), as she used to

fall unconscious anywhere at any time. Later on as the disease was getting worse day by day, she was thrown out of the building and from the relatives also and she was deserted to live alienated on the top of the terrace. None of them came to her help except her friendly neighborhood later on saved her. Bibi not only survives on her own but finally she finds meaning and purpose in her life when unable to find a husband for herself.

Bibi in her physical appearance was not pretty, her upper lip was thin her teeth was too small her gums protruded when she spoke and the things she could not do above all was that Bibi was never thought to be a woman. All these were the drawbacks which were the cause for her psychological suffering. Here lack of communication leads to alienation she is alienated because of her illness; she is unable to communicate her needs to those around her because she is thrown out far from her relatives which leads to alienation and psychological suffering.

Universally marriage is a great problem for many individuals but for Bibi getting married is her greatest problem. Her desires are waiting a long way to go and then get fulfilled. Bibi has been suffering from a strange unknown disease and she has also undergone many numerous numbers of treatments but none have proved to be useful. Bibi wants to get cured as soon as possible which can help her to get married and bear her children, her life of loneliness and alienation on the roof of the building results her to get pregnant and she gives birth to a son, here comes the great transformation in her life, she denies a man of any power or right on her offspring. She is amazingly cured from her incurable sickness later on she also becomes financially independent with the help of her neighbors who feel very much sympathetic towards her. Bibi, the lonely neglected and under privileged girl had neither the physical attributes nor the social or financial status were concerned to her by the relatives to either find her husband or cure her from the disease.

In the story of Mrs. Sen, she is alienated from her family (husband) and society, this leads to extreme level of alienation which is the cause for her psychological suffering. The only solution for Mrs. Sen's

problem and medicine for her suffering is that the previous thoughts and experiences of her life at India, this makes her to survive from her cultural identity which gives her a kind of happiness. Her passion for cooking fish to her husband is the only hobby and shopping for fish is a routine work for her. Attachment to her mother country and cultural bondage helps her to survive the present in an ongoing process of recollecting her pleasant past which gives happiness to her when she is alienated in the alien country.

The story of Bibi Haldar is very much emotional in nature, as a woman she does not enjoy any kind of personal or private life compared to other women in general. Bibi's physical appearance is a great drawback for her; personally this leads her to psychological suffering. The family neglects her by not providing the required love and affection, her cousin and his wife throw her out of the building, her relatives have no concern to her. The lack of communication leads her to be alienated, on the other hand her incurable disease tortures her and the biggest problem for Bibi is that she wants to get married and have a child to lead a happy and independent life. The twist comes

when she gives birth to a child on the top of the terrace, at this point the overall problems and suffering of Bibi come to an end. At the first, she gets cured from the disease, secondly she does not demand the father's name for the offspring, and finally with the help of the neighbors she becomes financially independent by taking control of the shop vacated by her cousin.

The alienation and psychological suffering in Mrs. Sen and Bibi Haldar are rooting from within the self, [mind and the body] and the surrounding [place and the society], in these stories the common thread which waves the tale defines the female characters suffering from alienation of some form or another. The wife is alienated from her husband; immigrants are alienated from their families, expatriates from their mother land, the child from its father. The culture becomes hybrid, self-identity becomes dual identity, language becomes bi-lingual and the mind is alienated from the body, past is very much present in the alienated life's of the psychological sufferer's.

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ALIENATION IN RICHARD WRIGHT'S BLACK BOY

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Abstract.

Alienation is one of the most awful and gruesome experience of individuals. It is the greatest tragedy and curse on mankind. The word 'Alienation' has been used to express the negative notions and attitudes which sidelines the individual as well as the society. The causes of Alienation considered to be the negative aspect of a society in such forms as estrangement, powerlessness, meaninglessness, isolation, loss of the self and so on, when an individual falls into the trap of alienation, he gets marginalized, becomes sick and anxious. It is undeniable that segregation prevails in every society and it is common among the individuals who suffer the clutches of racism. They had to accept their status of inferiority as 'a way of life' at all stages of life.

Alienation is referred to in social sciences as, "the state of feeling estranged or separated from one's milieu, work, products of work, or self." (Encyclopedia Britannica, 270)

The critic, Keniston feels that "heroes of all kinds and all ages have been alienated and their stories are the tales of alienation and of struggles to end it." (Keniston .K. 32-33)

Alienation handicaps an individual's personality, curbs his self-esteem and confidence, and makes him feel underprivileged and inferior in the society. In fact, socially alienated person experiences powerlessness and it leads him to feel insecure due to his fear of suppression and separation from the society and in order to paralyze his fear and the feel of insecurity, the state of meaninglessness frustrates him to seek for an identity. The alienated individuals like to remain loners rather than be mixed in world that fails to understand them.

Racism does not stop with slurs and insults. It is an act humiliations and segregation, the powerful enforces on the powerless. The other side of racism was the prerogative enjoyed by the privileged and the unfair dominance of the whites in the early history of America. Thus they determined themselves as the legitimate rulers and they were born to rule the others. As they believed in domination, they framed the laws and rules to suit their interests.

The white Americans who crafted their independence zealously fortified the rights of the individual by establishing a greater democracy,

ironically, chose to overlook the fact that the white slave holders were violating the human rights of the Africans whom they were capturing like cattle and selling in the slave market of the United States. There are several authors who have written about the trauma of the Africans' sufferings when they get uprooted from their native land, tradition, culture and their own life style. Negroes were suppressed and separated to the core that, their basic rights of voting and education and a comfortable life were all denied. They were isolated from the mainstream by the racist and prejudiced society. They had to accept their status of inferiority as 'a way of life' at all stages of life. A separate housing for blacks called 'black belt' became a part of their perennial life system.

The African American writers went through the clutches of alienation because of the racial color, racial characteristics and racial prejudice. Several authors have dealt the theme alienation and brought out its maladies through their protagonists. In similar fashion, Wright's contemporary and the Afro-American writer Zora Neale Hurston, in her novel "Their Eyes were Watching Gods" speaks on how much farther the whites went in segregating the blacks. .

Richard Wright focuses on the stresses, strains, anxieties, tension, failure, aggravation, inferiority complex and castration complex the black people underwent due to alienation. The literary quest in him helped him announce his ideas.

Wright is the father of the contemporary black writers because when it comes to Wright's best work

one is faced with the central question about being black in America. Richard Wright was the first man to put it as with all its naked power. The deeper one gets to know Richard Wright, and his modes of thought, the better one could understand gravity of the societal alienation the blacks have undergone.

The traces of isolation can be experienced in the writings of Richard. This feeling is vividly peppered everywhere in the novels of Wright. He speaks about the state of being lost himself in alienation. *Black Boy* comes as an example that made the readers to track the impact of alienation which he went through in his personal life.

As a victim of racial discrimination, and alienation, Richard Wright throws light on the sufferings of the black community. He has seen and felt the acts of violence, denunciation, and lynching against black people. These cruel deeds made Richard not only to flee to the North but also to find a way to release his pent-up emotions through his writings. His writings came as an eye-opener and made the people to understand the sufferings, the Blacks had undergone for generations together, especially, through the novels 'Native son, and Black boy' he brought out the gloomy desolation of the black society to the astonishment of the world.

In his autobiography 'Black Boy' he narrates that the feeling of alienation starts from the childhood. He says that every Black had to face isolation because their mothers were forced to do the household work as a maid in the white's houses. Black males generally could fetch trivial jobs where there is no skill is involved and also that they were not allowed to become a mastery in their work. It is a vicious cycle dictated by the white society that the black males are rejected for skilled labor and their job opportunities are crushed. Therefore a dominant white society corners the Blacks in a manner that they do not enter the main stream of the society and stand equally with the whites for the job. Srinivasan too echoes a similar view.

For the Negroes the price of cultural alienation is racial identification since they are judged in racial terms rather than as individuals. Thus, Negro

literature is handicapped by its very virtues. It is a literature of passionate protests, intense feeling, incoherent characters, suffering people, the fatality of color, as the Negro writer can think of nothing else. (Srinivasan. C 69-79)

Driven in quest of survival Wright went to Chicago in search of employment. During this period, he gets sidelined, becomes lonely and ultimately feels aggressive which later reflects in his writing and became a focal attention in depicting the characters in his novels that gave a globalized picture of black Americans who faced alienation at the hands of Whites.

In 1927, when he (Wright) departed Memphis for Chicago, though perhaps he did not know it at the time, the most prominent baggage he carried was something he could never misplace or lose the color of his skin. "The fact that he was a Negro would intrude upon the very mode of his existence and would influence the direction of his thought, and most certainly later did inform the bulk of his public writing". (Brignano, Russel Carl, 122)

Psychologically, Negroes were unable to shed their mark of black skin which prevented them to project themselves in the forefront and they were compelled to wear the mask of submissiveness and politeness with a false grin on their faces before the whites. The focus of Wright's theme dealt with alienation, identity and insecurity the blacks faced in all his oeuvres.

In *Black Boy*, his autobiography, has pictured the agonized childhood life of the author due to alienation. Richard Wright was brought up in an alienated world, since his father deserted his mother for another woman and unable to find a job to fulfill the family's needs. At the age of six, he realized that a fatherless house is a foodless house. Hunger gnawed at him always. "As the days slid past, the image of my father became associated with my pangs of hunger and whenever I felt hunger, I thought of him with a deep biological bitterness." (BB, 17)

His mother Ella does household work in white's houses to quench the family's hunger and most of the time she left Richard Wright at home alone in order to make both ends meet. His loneliness, in the

world, left him with the scar of insults, miseries and led to live a poor standard of life. This dark world snatched away his education, prized him with ignorance, a childhood with poverty and hunger.

'My mother finally went to work as a cook and left me and my brother alone in the flat each day with a loaf of bread and a pot of tea..... (BB, 17)

When Wright was nine years old, he was again isolated from his mother who became sick and paralyzed. He recalls that "my mother's suffering grew into a symbol in my mind, gathering to itself, all the poverty, the ignorance, the helpless; the painful, baffling, hunger-ridden days and hours; the restless movement, the futile seeking, the uncertainty, the fear, the dread; the meaningless pain and the endless suffering." (BB, 96)

The isolated blacks were expected to live away from the white neighborhoods and such places were named as 'black belt'. The black belt was the breeding places for all kinds of diseases. But they had the solace of having their own Black Church to pray, a Black School to learn from the teachers who had limited knowledge. Thus, this black belt gave a limited scope to explore because there was a running undercurrent between the black belt and the white neighborhood, where the blacks were forbidden to enter. Richard depicts the entire scenario of the sickening black belt area, the life in it and how they felt alienated from the rest of the world. Richard left no stone unturned in depicting the living condition of the alienated state of blacks in the South and pictured it in detail.

"We lived in the very heart of the local black belt. There were black churches and black preachers; there were black schools and black teachers; black groceries and black clerks". (The Ethics of Living Jim Crow, 227)

It became monotonous for the blacks to see for the "For Colored" boards.

Subconsciously, they search such 'signsboards' wherever they go. When Richard goes to Arkansas at the early stage with his mother, he happened to see the board "for colored" and questioned and pestered his mother for the meaning behind the words.

At last we were at the Railway Road station with our bags, waiting for the train that would take us to Arkansas; and for the first time I noticed that there were two lines of people at the ticket window, a "white" line and a "black" line ... I wanted to understand these two sets of people who lived side by side and never touched, it seemed, only in violence. (BB, 44, 45)

Since his childhood, Richard had the glimpses of these "For Colored" boards everywhere in public places and out of eagerness to know its implications of it, he even questioned his mother with a child's innocence but at the later stage he had realized that "for colored" was a way of life for the blacks and a symbol of alienation which they had to go through." (BB, 44, 45).

Wright expresses about the 'for colored' signs which psychologically disturbed the blacks in depth, in several of his novels and circumstances to this aspect has been brought by him time and again. Richard Wright's last novel, which was published in 1958, *Long Dream*, the impact of 'for colored' sign was vividly depicted through the protagonist Tyree Tucker and his son Fish Belly. When Fish Belly wants to visit a farm fair in a nearby village, he asks permission with his father to take him there on Thursday. But only on Thursday the blacks are allowed to visit the fair as it is the 'colored day', a day when the 'colored' are permitted to visit the fair.

"Thursday?" His father echoed. "I got two burials on Thursday."

"Aw, Papa!" Fish belly wailed in disappointment.

"Sorry, Fish. I can take you on Friday."

"But Thursday's the only day for colored folks, Papa." (LD, 37)

The deep rooted segregation made the black child look down upon himself and he was made to feel inferior. A kind of self-hatred started developing in the mind of every black child.

The seeds of hatred and race prejudice are sown at the earlier stage itself among the white children through their parents or teachers or by the white royal society. At the same time, the parents of black children have a tough time introducing about the racial

discrimination and social disjunctions and disparities to their children how to avoid facing the white world and to tackle situations tactfully with the whites. In a research which was done by Good Man, among children, the black children suffer alienation at the hands of white children and they were segregated when the white children play. Black children were not allowed to play along with the white children.

It is evident here to say that in every aspect of Negro (Black) Life, segregation was the way of life under the Jim Crow Laws. The disdain of "Jim Crow Law" was yet another draconian virtue that bulldozed every opportunity for blacks for their decent survival.

Richard brings out this concept in three of his early novels, *Black Boy*, *Native Son* and in *Long Dream*.

Conclusion

The varied illusory altercations between the Black and White characters are written thematically by projecting the prevailing crisis on identity and alienation in all his novels. The back grounds of these stories are set in the rural south of Wright's childhood. They

graphically portray the systematic racial oppression suffered by southern blacks. The black characters pictured are burdened by poverty, dipped in racist violence, and tested by death, yet, they reveal an inherent strength and potential for heroic rebellion.

For a white, a black is regarded as an entertainer, a mere servant or for amusement, regarded just as a servant to work and toil for the white during the day and when it comes to socializing during the week-ends, when white experience the pleasure of socializing and amusing, the Negro stands separated and he does not belong to that world.

White racism, throughout America, particularly in South, is the culprit in the tragedy of blacks' life. Richard Wright sketches out these in the epics of living Jim Crow. He narrates an incident how a black could easily be set aside, shown his place where he belongs and make him accept that he is an outcast hence estranged. The mind set becomes so strong that he is ready to live with it, though his inner conscious wants to rebel, wants to come out but disdained to accept this as the way of life.

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EDUCATIONAL PSYCHOLOGY - INNOVATIVE LEARNER AND LEARNING

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Abstract

Today's educational system is highly complex. There is no single learning approach or style that works for everyone. That's why psychologists working in the field of education are focused on identifying and studying learning methods to better understand how people absorb and retain new information. The word "learn" has various definitions. In the classroom, it can be the ability to spout back facts and information on a test. "Learning" is an abstract concept to many. By helping students understand the art of learning, the techniques of learning, as well as the different learning styles, they will be empowered by the process. It can be discouraging when a new topic or theory is evasive or difficult. In Educational Psychology, we focus specifically on motivation for learning rather than for behavior. Students are not only intellectual but also social and emotional beings, and they are still developing the full range of intellectual, social, and emotional skills. While we cannot control the developmental process, we can shape the intellectual, social, emotional, and physical aspects of classroom climate in developmentally appropriate ways. In fact, many studies have shown that the climate we create has implications for our students. A negative climate may impede learning and performance, but a positive climate can energize students' learning.

Introduction

Today's educational system is highly complex. There is no single learning approach or style that works for everyone. That's why psychologists working in the field of education are focused on identifying and studying learning methods to better understand how people absorb and retain new information. Educational psychologists apply theories of human development to understand individual learning styles and inform the instructional process. While interaction with teachers and students in school settings is an important part of their work, it isn't the only facet of the job. Learning is a lifelong endeavor. People don't only learn at school, they learn at work, in social situations and even doing simple tasks like household chores or running errands. Psychologists working in this subfield examine how people learn in a variety of settings to identify approaches and strategies to make learning more effective.

Define "learning"

The word "learn" has various definitions. In the classroom, it can be the ability to spout back facts and information on a test. While this is one form of learning, there are other forms of learning that are just as important.

- Memorization
- Acquiring facts or procedures
- Understanding reality
- Making sense of the world

How to Learn

"Learning" is an abstract concept to many.

By helping students understand the art of learning, the techniques of learning, as well as the different learning styles, they will be empowered by the process. It can be discouraging when a new topic or theory is evasive or difficult. Students who understand how to learn will have more patience with themselves and others as the Psychologists working in the field of education study how people learn and retain knowledge. They apply psychological science to improve the learning process and promote educational success for all students as they grasp new material.

Learning Styles

A learning style is the method of educating particular to an individual that is presumed to allow that individual to learn best. The idea of learning styles is a somewhat unfounded deduction of the observation that most people favor particular types of interactions when it comes to learning. Based on this concept, the idea of

individualized "learning styles" was created, popularized later by Howard Gardner's Multiple Intelligence Model.

Most of the models of learning styles include the following types:

- Auditory learning occurs through hearing the spoken word.
- Kinesthetic learning occurs through doing and interacting.
- Visual learning occurs through looking at images, mindmaps, demonstrations and body language.

Criticisms of Learning Styles

While learners often have personal preferences about the types of learning experiences that they prefer - there is no research that supports the idea that people are somehow a certain "type" of learner. In fact many times learner preference has more to do with previous personal experience than cognitive differences. For example, if an individual had a boring teacher who lectured all day every day they may not prefer to learn by listening to someone speak - yet someone who had an engaging speaker as a teacher may say that they do prefer to learn by listening to someone speak. Clearly people have learning preferences, but they are most likely not because they are a specific type of learner.

Theories of Motivation

There are many different theories of motivation. In Educational Psychology, we focus specifically on motivation for learning rather than for behavior. The major types of motivation for learning are intrinsic and extrinsic.

Intrinsic motivation comes from within the student or from factors inherent in the task being performed. For example, students who love to read are intrinsically motivated to read - there is something about reading that they enjoy and that makes them want to do it even if there is no "reward" for it.

Extrinsic motivation comes from sources external to the student and the task. It can come through praise, recognition, or a system of rewards. For

example, for students who do not enjoy reading, a token economy involving stickers or a class store may prompt them to read more often.

As teachers, we hope to promote intrinsic motivation in our students as it encourages life-long learning. It is difficult to encourage intrinsic motivation all of the time, however, especially because we spend over 900 hours per year in the classroom. Some strategies for promoting intrinsic motivation include arousing interest in the subject matter, maintaining curiosity, using a variety of interesting presentation modes, and helping students set their own goals. A number of other strategies such as student choice, demonstrating the relevance or usefulness of content, and collaboration can also help encourage intrinsic motivation.

We will sometimes need to use extrinsic motivators, as well. Be sure to use them only when the task is uninteresting to students, and make sure that the motivators are contingent on performance and recognize competence. Extrinsic motivators can also help to develop intrinsic motivation.

Maslow's Hierarchy of Needs is another important perspective of motivation. It states that each person has basic needs (such as food, shelter, love, etc.) that must be met before learning can occur.

Principles of learning Students learn differently

It may seem obnoxiously obvious, but how many classrooms are currently designed with one learning style in mind?

Worksheets and flashcards work well for students who absorb knowledge visually, but for a child who needs to hear the information in order to grasp it, traditional methods of teaching force him or her to use a physical sense that is not as well-developed.

The visual learner doesn't have the same opportunity to stretch his or her other senses. If a teacher comes to the classroom with the basic knowledge that students learn differently, they will be better equipped to arrange the lessons in such a way that all senses are activated.

Reinforce

Take geography as an example. If a teacher is instructing a class of kids about the fifty states and capitals in the United States, it should be reinforced three different ways.

For the visual learner, use maps and worksheets. For the auditory learner, create a song that helps them remember what state and capital go together. For kinesthetic learners, activate the body. Perhaps a teacher could do hand motions with the song, or do a map game on the floor, where students have to hop from state to state as the capitals are called out.

Consider Kinesthetic Learners

Of all three types of learning, the kinesthetic learners are the hardest bunch to teach in a traditional setting. Oftentimes, they need to touch, taste, and move through knowledge in order to absorb it. This requires space and opportunity that many traditional classrooms do not allow for.

Kinesthetic learners need to be allowed to try something, watch it fail, and learn from the experience. While this can be difficult logistically with a large class, implementing kinesthetic strategies will not just help a few kids, but will stretch the other students who aren't naturally bent towards that type of learning.

There are Seven Learning Styles

1. Visual: Using sight
2. Auditory: Using songs or rhythms
3. Verbal: Speaking out loud the information
4. Kinesthetic: Using touch and taste to explore the information
5. Logical: A more mathematical approach to concepts
6. Interpersonal: Learning in groups
7. Intrapersonal: Learning alone

Integrate the Curriculum

Rather than keeping each subject separate, curriculums that use thematic units work well to blend

knowledge together in a way that is useful and memorable.

For example, a unit on Egyptian history could incorporate history lessons, a unit on linguistics and language (with the hieroglyphics), a science unit (physics and the building of the pyramids), a writing unit (a report on a child's favorite Egyptian monument), and reading a book about the ancient culture.

Create Space

This is a psychological and logistical suggestion. Creativity is the birthplace of true learning, where a student can initiate thoughts, ideas, problems, and make connections between concepts.

Creativity requires the activation of the right side of the brain. Space allows the opportunity for creativity to ignite. Logistically, give students a place to stretch out, move away from a desk, or gaze at the sky outside. In the context of a lesson, allow for brainstorming sessions. Leave gaps in the order so students can create their own projects using the facts and theories in the lesson. A teacher enables a student to learn when he or she becomes a quiet mentor on the sidelines, rather than the dictator of every move or step.

Let Them Teach

One of the most effective methods for absorbing knowledge is to teach the knowledge back to another. Provide students with ample opportunity to give lectures, presentations, and develop lesson plans of their own.

Teachers can instruct students to create a lesson plan for a much younger child, even if the concept is difficult. These forces students to simplify the theory, find relatable stories and real life examples, and deconstruct the concepts into bite size pieces.

Create Hunger and Curiosity

When students are interested in a subject, their ability to learn greatly increases. They have more focus, tenacity, initiative, engagement, and investment in the material. Teachers can give students the freedom to choose their own topics, which enhances a class that

may be stuck in a rut or lacking motivation. Learning how to whet a student's appetite for information sets them up to go after the answer with a sense of hunger.

We're Ignoring What Counts

Educational theory, cognitive psychology, flipped learning, service learning, and other innovations represent years of study, theory, and thought about "better ways" to teach and learn. Yet, if you talk to most academics, these conceptual / philosophical / researched pieces of the profession are often ignored for a variety of reasons.

For some, it's simply not a filter. Everyone knows that the vast majority of Higher Education instructors have never had a course on Teaching and Learning or Education Theory. And most K-12 teachers had only one or two of these courses. The assumptions that a person can teach solely because they are an expert, solely because they have a "heart" for students, or that 1-2 semesters can possibly cover what should be a lifelong pursuit of framing is near-sighted at best! I sit on several boards and steering committees for Teacher Education programs. During a recent call, the topic of education methods came up. When I asked the dean how often his students experience "Flipped Learning" so as to teach it, there was a long pause. Then he said, "I'm embarrassed to say never."

For some, it's simply pragmatic. I talk to academics every week who explain that they simply don't have time. They don't have time to do the stuff they need inside their classes, let alone outside. When educators are spending time preparing for class, teaching, grading, providing committee support, researching, publishing, dealing with student "non-class" issues, dealing with parent meetings, strategizing with the Department Chair, etc., research about effective teaching and learning practices becomes a low priority.

What You Preach: Learn About Learning!

So, where do we start? How do we filter? How can we interject bite-sized learning about learning into our lives, despite our busy schedules? I've already included several great keywords in this piece, but search for Education Theory, Cognitive Psychology, Learning Design, etc. Next, get multiple points of view. No single definition or report on a theory captures it all. Some of these concepts are highly complex and require deconstruction over time. Third, as you come across pieces you like, don't just read (and forget) them. Store, study, and reflect on them.

Finally, start to use them. It's almost impossible to find a theory out there that doesn't have some kind of example, illustration, or (better yet) research wrapped around it. Start to implement changes and strategies, one at a time, to look for gains.

Conclusion

Students are not only intellectual but also social and emotional beings, and they are still developing the full range of intellectual, social, and emotional skills. While we cannot control the developmental process, we can shape the intellectual, social, emotional, and physical aspects of classroom climate in developmentally appropriate ways. In fact, many studies have shown that the climate we create has implications for our students. A negative climate may impede learning and performance, but a positive climate can energize students' learning. Learners may engage in a variety of metacognitive processes to monitor and control their learning—assessing the task at hand, evaluating their own strengths and weaknesses, planning their approach, applying and monitoring various strategies, and reflecting on the degree to which their current approach is working. Unfortunately, students tend not to engage in these processes naturally. When students develop the skills to engage these processes, they gain intellectual habits that not only improve their performance but also their effectiveness as learners.

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WOMEN'S TRIPLE OPPRESSION IN MAHASWETA DEVI'S RUDALI

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Abstract

Mahasweta Devi's Rudali is a short book but it covers so many important topics. The aim of this paper is to highlight class, caste, gender and racial discrimination in Rudali. It focuses poverty in the caste system, Indian funeral practices, man-woman relationship and the role of women in a strong patriarchal society. It is a powerful story which revolves round the central character Sanichari whose eyes are dry to weep eventhough she is a professional weeper. She becomes a microcosm for the suffering of the lower castes and through her, one becomes aware of the larger discourse of struggle and exploitation.

Key Words: Discrimination, Caste System, Weeper, Struggle, Exploitation, Society, Gender.

Mahasweta Devi is an Indian author, born in 1926 and comes from a family of Brahman writers. She is a well known social activist and she brings attention to the lives of the poor and suppressed people. Though she belongs to Brahman family, she pictures the realities of poverty, caste oppression and gender exploitation. Especially Dalit women are amongst the most extreme subordination, subjugation and exploitation through the codified norms of the society. The women in this story suffer from the triple oppression that is of caste, class and gender. In this story, Devi presents all these struggle of Dalit women. The very opening sentences of Rudali, "In Tahad village, genjus and dushads were in the majority. Sanichari was a ganju by caste. Like the other villagers, her life too was lived in desperate poverty" (Devi 22). It reveals the class and gender discrimination in society. Sanichari's class, caste and gender have no hopes of a bright fate.

The protagonist Sanichari is born in the lower caste unfortunate enough to be born on unlucky Saturday and her life continues to see tragedy. She sees many of her immediate family pass away leaving her in permanent state of insecurity. "In this village, everyone is unhappy. They understand suffering" (Basu 58). Somehow Sanichari continues to cling tightly to her dignity and this allows her to discover opportunities to allow her to support herself.

Mahasweta Devi documents the economic, social and religious oppression experienced by the Dalit

women in Rudali. "For them nothing has ever come easy. Just the daily struggle for little maize gruel and salt is exhausting. Through motherhood and widowhood, they're tied to the money on death ceremonies, just to gain prestige..." (Sekar 422). They cherish no illusion about the greed, moral bankruptcy of their masters though they are forced to submit to their power. The protagonist is doubly oppressed and unable to find a way out of the system wherein the oppressor also becomes the source of income thereby leading to a vicious circle from which there is no end. The local landlord, Ram Avtar's son, Lakhsman Singh, would like Sanichari to live with him as his mistress but she is unable to do. Her ailing mother-in-law passes away but she is unable to weep. Years later, her husband, Ganju gets killed after consuming holy water from a temple. Sanichari is unable to weep. Her son, Budhwa runs away from home and Sanichari is unable to weep. Then a woman named Bhikni enters her life and she also calls as Rudali which means one who accepts money in turn for loud laments, weeping and beating of the chest. They are called for rich landlord's death where they get a small fee, some milk, oil and flour. Bhikni would like Sanichari as Rudali but her eyes are always dry. Through this job, Devi documents that lower caste people even shed tears for their one day food. It is also their source of earning. Even their tears are not their own which shed for others, not for their family members.

Devi documents the economic, social and religious oppression experienced by the Dalit women in

this work. The story also glorifies the death of feudal lords to establish their caste supremacy. If any of the upper caste members die, the dominant community expresses remorse not over the dead but the fact that his or her death comes as a major blow to their dominance on lower classes: "Hai, chacha! As long as you were alive, the lower caste never dared raise their heads. For fear of you the sons of dushads and ganjus never dared attend government schools. Now who will take care of these things? (Devi 88). The tradition is still prevalent in some remote parts of the country. The dead man, Bhairav Singh the 'chacha' is the source of nuisance for the lower caste ganjus and dushads of the village. His nephew Lachman Singh made every possible effort to make burial a grand occasion just to show his caste superiority.

It is Brahmanic patriarchy that snatches the honour of gendered subaltern by making them wail over the dead body of high caste lords. On this occasion, Sanichari and Bikhni enter the wailing profession that both humiliating and lucrative not for them but for the whole dalit female community. It is the turning point in their life when Dulan the male member of their community inspires them to take up the profession of rudalis. Dulan is the symbol of the community support that is very important to sustain life in the trying circumstances. Devi's main argument is Dalit women's struggle for survival. This commercial grief turns out to be the blessing in disguise for these two disgruntled old and bold ladies. They find no other way to survive and

they decide that this is their opt profession. It seems money can indeed buy everything and here it seems to work as two way system. For the malik, the commodification of grief is a ritual characteristic of their social class; hiring rudalis enhance their position and prestige. On the other hand, for the outcast and the marginalized, shedding tears becomes an art.

Mahasweta Devi suggests that one can be both 'classed' and 'gendered' - they are not polarized entities, rather each informs the discourse of the other. Yet Rudali remains a feminist text in more ways than one. It is a tale of survival against all odds, the tale depicting Sanichari's transformation from a weak, dependent and repressed woman to one who is strong and empowered, manipulative and shrewd.

The gendered subaltern makes a deliberate use of the framework and the hidden structures of caste patriarchy to derail its own operations from within, though there still remains hesitation to some extent. The position of historical suppressed victim, Sanichari and the ensuing struggle for self-defence and above everything else mere survival articulated by Devi in Rudali. The rising wail of protest of the rudalis before master's corpse in the concluding scene becomes an apology for a rebellion and an articulation from within a mediated and confined space already marked and permitted by the Brahmanic patriarchy and never breaks and subverts the system.

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RURAL ENTREPRENEURS ATTITUDE TOWARDS THEIR ENTERPRISE

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Introduction

An individual behaviour is a function of attitudes. An attitude is also a cognitive element. It always remains inside a person. Attitude influences the perception of objects and people exposure to and comprehension of information, choice of friends and so on. According to Gordon W. Allport (1935), "An attitude is a mental and natural state of readiness, originated through experiences, exerting a directive or dynamic influence upon individual response to all objects and situations with which it is related". Krech and Crotchfield (1948) defines attitude as "an enduring organization of motivational, emotional, perceptual and cognitive process with respect to some aspect of the individual world".

A person's attitude comprises three components namely affective, cognitive and overt. The "affective" or "Feeling" component refers to the emotions associated with an attitude to objects. The "cognitive" component represents the beliefs and ideas about an object. The "overt" component is concerned with the way to behave towards a particular attitude objective. Both the objective and cognitive components (feeling and belief) influence the way a person intends to behave towards an attitude object. Krech O. and Crotchfield R.S., 'theory and problems of social psychology' McGrawhill Company, Newyork, 1948, p.39.

Methodology

For analyzing the data collected during the investigation, the following statistical tools were used

based on the nature of data and relevance of information required.

Chi-square test is an important non-parametric test and as such no rigid assumptions are necessary in respect of the type of population. The chi-square in the present study is used as a test of independence.

$$\frac{(O-E)^2}{E}$$

$$\chi^2$$

$$E$$

Whereas,

$$\chi^2 = \text{Chi-square value}$$

$$O = \text{Observed frequency}$$

$$E = \text{Expected frequency}$$

The chi-square value is compared with the Table value to find out the association between the nominal variables in the present study.

When a factor is dependent on more than one, analysis will not reveal the relationship. For this purpose, the multiple regression technique was used to reveal the existence of linear relationship between the dependent and independent variables which are in internal scale. Hence, the long liner multiple regression was applied as one of the statistical tools for the analysis. It takes the general form of

$$Y = a + b_1X_1 + b_2X_2 + \dots + b_nX_n + e$$

When

$$Y = \text{dependent variable}$$

$$X_1 \dots X_n = \text{Independent variables}$$

$$b_1 \dots b_n = \text{Regression co-efficients}$$

$$a = \text{Intercept}$$

$$e = \text{error term}$$

which are converted into log linear form

$$\log Y = \log a + b_1 \log X_1 + \dots + b_n \log X_n + e$$

Result and Discussion

The attitude of rural entrepreneurs towards their work and enterprise is very important to enrich their talents in the field in future. Hence, an attempt has been made to measure their attitude towards enterprises, association of profile variables and attitudes; the factors that influence their attitude and the factors discriminating satisfaction and dissatisfaction. The attitude represents the inner feeling of the individual towards an object motivates the respondents to involve in it. The attitude in the present study shows the level of satisfaction towards the enterprise owned by the rural entrepreneurs. The attitude towards the enterprise is measured at a five point scale namely, highly satisfied, satisfied, moderate, dissatisfied and highly dissatisfied which carries 5, 4, 3, 2, and 1 respectively. The distribution of respondents according to their level towards enterprise is shown in Table 1.

Table 1
Attitude Towards Enterprises In Virudhunagar District

Sl.No.	Attitude	Number of Respondents	Percentage tot Total
1.	Highly Satisfied	25	16.67
2.	Satisfied	18	12.00
3.	Moderate	47	31.33
4.	Dissatisfied	40	26.67
5.	Highly dissatisfied	20	13.33
	Total	150	100.00

Source: Primary Data.

The Table 1 shows that in the case of enterprises in Virudhunagar district out of 150 entrepreneurs maximum of 47 (31.33 per cent) of the rural entrepreneurs are moderate followed by 40 (26.67 per cent) of them are dissatisfied, 25 (16.67 per cent) of them are highly satisfied, 20 (13.33 per cent) of them are highly dissatisfied and 18 (12.00 per cent) of them are satisfied with their enterprise.

Association between Profile of Rural Entrepreneurs and their Attitude towards Enterprises

An attempt has been made in this section to analyze the association between profile of rural entrepreneurs and their attitude towards enterprises with their help of chi-square analysis. The chi-square value and its significance examine each of the profile variables separately. The thirteen profile variables and their respective 5 different level groups are analyzed separately with the help of contingency table. The result of chi-square test is presented in Table 2.

Table 2
Association Between Profile of Rural Entrepreneurs and Attitude Towards Enterprising in Virudhunagar District

Sl. No.	Profile Variables	Chi-square Values	Tables value at 5 per cent Level	Significance
1.	Age	25.1145	26.085	Insignificant
2.	Education	39.2145	36.294	Significant
3.	Caste	29.1453	21.014	Significant
4.	Nature of family	7.2454	9.278	Significant
5.	Marital status	33.243	21.006	Significant
6.	Family size	22.6141	26.164	Insignificant
7.	Earning members	26.425	26.164	Insignificant
8.	Occupational background	31.4214	31.27	Insignificant
9.	Material possession	29.4314	26.174	Significant
10.	Monthly income	16.2451	26.174	Insignificant
11.	Family income	39.4261	31.27	Significant
12.	Personality traits	33.4516	26.174	Significant
13.	EII	39.2146	26.174	Significant

Source: Primary Data.

It has been revealed from the Table 2 that in the case of Virudhunagar district, the significantly associated profile variables with the attitude of rural

entrepreneurs towards their enterprises are education, caste, marital status, material possession, family income, personality traits and enterprise involvement index, since the square values are greater than the respective chi-square table values at 5 per cent level. There is no association between attitude towards enterprising and the profile variables namely age, nature of family, family size, earning members per family, occupational backgrounds and monthly income, since the respective chi-square values are less than the related table value at 5 per cent level.

Attitude towards the Various Performances of the Enterprises

The primary motive of any women entrepreneur is the business performance. The performance is reflected in so many ways like monitoring or non-monitoring. In general the business performance is observed with the help of the net profit or return on investment. But the force on business performance is generally wider and wider. The business performance includes so many aspects like finance, marketing, goodwill, future scope etc. In the present study, the attitude of rural entrepreneurs is measured regarding their business performance through some selective variables. These variables are profit, marketing, cash flow, bad debts, competition and future scope, expansion, capital base, credibility, financial assistance and management. The attitude towards the above said performance variables is measured at a five point scale highly satisfied, satisfied, moderate, dissatisfied and highly dissatisfied which carries 5, 4, 3, 2, and 1 marks respectively. The mean score in the attitude towards various performance variables is measured among the satisfied and dissatisfied rural entrepreneurs separately. The 't' test has been applied to find out the significant differences between the means of each performance variable. The resultant mean and its respective 'T' statistics are shown in Table 3.

Table 3
Attitude towards aspects of enterprise in
Virudhunagar district

Sl. No.	Enterprising Variables	Average Score		
		Satisfiers	Dissatisfies	T – Statistics
1.	Profit	2.3961	1.1121	0.6214
2.	Marketing	2.9861	2.3142	2.1421
3.	Cash flow	3.9976	2.0991	1.1921
4.	Bad debts	2.2245	1.0949	2.0129*
5.	Competition	3.2815	1.6861	1.6624*
6.	Future scope	2.5314	2.5961	1.2991
7.	Expansion of capital base	1.9141	1.4241	1.1145
8.	Credibility	3.3541	1.0154	2.1491*
9.	Financial assistance	1.9621	1.6341	1.6385
10.	Management	2.5721	2.3811	0.4421

Source: Primary Data.

* Significant at 5 per cent level.

It has been revealed from Table 3 that in the case of attitude towards aspects of enterprise in Virudhunagar district, the highly satisfied aspect of business performance among the satisfied rural entrepreneurs are Cash flow, credibility and completion since their mean scores are 3.9976, 3.3541 and 3.2815 respectively; whereas among the dissatisfied rural entrepreneurs they are future scope, management and marketing since their mean scores are 2.5961, 2.3811 and 2.3142 respectively. The highly dissatisfied aspects among satisfied rural entrepreneurs are expansion of capital base on financial assistance since the mean scores are 1.9141 and 2.5721; whereas among the dissatisfied rural entrepreneurs they are credibility and bad debts since the mean scores are 1.0154 and 1.0991 respectively. The significant difference among the satisfied and dissatisfied is found in all aspects of business except profit, cash flow, future score and expansion of capital base since its respective 'T' statistics are not significant at 5 per cent level.

Impact of Attitude on Business Performance Variables on the Overall Attitude

An attempt has been made in this section to find out the influence of the attitude on various

performance variables on the overall satisfaction among the rural entrepreneurs. The multiple regression models was applied.

Table 4
Impact of Attitude Towards Enterprising Variables on Overall Attitude in Virudhunagar District

Sl. No.	Attitude towards Enterprising	Regression Co-efficient	Standard Error	'T' Statistics
1.	Constant	0.3398	0.0186	7.0168
2.	Profit (x ₁)	0.0814	0.0681	1.0184
3.	Marketing (x ₂)	0.0145*	0.0142	3.1425
4.	Cash flow (x ₃)	0.0841	0.1495	0.5261
5.	Bad debts (x ₄)	0.0117*	0.0391	0.1125
6.	Competition (x ₅)	0.1826*	0.0129	7.5282
7.	Future scope (x ₆)	0.0351	0.0185	1.1491
8.	Expansion of capital base (x ₇)	0.0621	0.0129	0.0691 (9.1341)
9.	Credibility (x ₈)	0.1121	0.0251	1.0714
10.	Financial assistance (x ₉)	0.0915	0.0852	
11.	Management (x ₁₀)	0.1421		
12.	R ²	0.2861		
13.	F – Statistics	14.2145*		

Source: Primary Data.

* Significant at 5 per cent level.

Table 5 clearly reveals that in the case of Virudhunagar district, the attitude towards marketing. Bad debts and competition of the enterprise significantly influence the overall satisfaction. A one unit increase in the above said variables increase the overall attitude by 0.0195 and 0.1826 units respectively. Even though the attitude to other variables except future scope and financial assistance positively influences the overall attitude towards the enterprises their respective regression coefficient is not significant at 5 per cent level. The coefficient of determination for the regression model conveys the idea that the change in overall attitude is influenced by the change in attitude towards

various aspects of business performance to the extent of 28.61 per cent only.

Impact of Profile Variables on the Overall Attitude towards Enterprise

The overall attitude towards enterprising is influenced by the profile variables. An attempt has been made in the present study to analyse the influence of each profile variables on the overall attitude towards enterprising. The score on overall attitude towards enterprising is treated on the score of dependent variables where as the score on the profile variables is taken as score of independent variables. The fitted regression model is:-

Table 6
Impact of Profile Variables on Overall Attitude Towards Enterprising in Virudhunagar District

Sl. No.	Profile Variable	Regression Coefficient		
		Satisfiers	Dissatisfies	Pooled
1.	Intercept	1.0681	0.1921	6.7961
2.	Age (x ₁)	0.1492*	0.1782	0.1124
3.	Education (x ₂)	0.0716	0.0186*	0.1241*
4.	Caste (x ₃)	0.0319*	0.1251*	0.0691
5.	Nature of family (x ₄)	0.0141	0.0186	0.0605
6.	Marital status (x ₅)	0.481	0.0761	0.1921*
7.	Family size (x ₆)	0.0159	0.0173	0.0726
8.	Earning members (x ₇)	0.1714	0.0782	0.0182
9.	Occupational background (x ₈)	0.1129	0.0125	0.2241*
10.	Material possession (x ₉)	0.1491*	6.0721*	0.0154
11.	Monthly income (x ₁₀)	0.0462	0.0129	0.0342
12.	Family income (x ₁₁)	0.0824*	0.2411*	0.1921
13.	Personality traits (x ₁₂)	0.2241*	0.0369	0.0741
14.	Ell (x ₁₃)	0.1451	0.1621*	0.1421
	R ²	0.3941	0.3961	0.4991
	F – statistics	14.1981*	12.2141*	19.2143*

Source: Primary Data.

* Significant at 5 per cent level.

From the Table 6 it has been revealed that among the satisfied rural entrepreneurs the significantly influencing profile variables on the overall attitude towards business enterprises are age, caste, earning members per family, material possession, family income and personality traits. A unit increase in Age, caste, earning members per family, material possession, family income and personality traits of the rural entrepreneur's results in an increase of overall attitude by 0.1492, 0.0141, 0.1714, 0.1491, 0.0824 and 0.2241.

The significantly influencing profile variables among the dissatisfied rural entrepreneurs are education, caste, material possession, family income and enterprise involvement index (EII). The regression analysis on the pooled data reveals that one unit increase in education, marital status and occupational background of the rural entrepreneurs results in an increase in overall attitude towards enterprise of 0.1241,

0.1921 and 0.2241 respectively. The coefficient of determination conveys the idea that the change in overall attitude towards enterprise is explained by the change in included profile variables to the extent of 48.89 per cent.

Conclusion

Entrepreneurship Development Programme particularly the new generation, should take cognizance of entrepreneurial environment with a practical and theoretical understating of entrepreneurship. Skill upgradation on an aspect like marketing strategies should be constantly updated though proper networking facilities. The training on marketing and information technologies would determine the success of enterprises.

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EMERGENCE OF NEW INDIAN WOMEN: A STUDY OF CHITRA BANERJEE DIVAKARUNI'S SISTER OF MY HEART

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Abstract

An attempt has been made in this paper to justify the fact that Chitra Banerjee Divakaruni as a South Asian diasporic writer. Through her novels she tried to present her own country, legends, folk tale, her land of birth with all its shades of the exotic beauty of rich Bengali cuisine, customs, marriage and family. This present paper brings out sisterhood, caste and class discrimination and also emergence of new Indian women.

Indian writers in English have a distinguished work that speaks of their incredible eye for social realities and also emergence of new generation women. Divakaruni's Sister of My Heart (1999) is a novel wherein description is used as an element of recollecting one's own tradition and society and thereby recreating a culture which has got separated physically but remains at the psychological level as a reminder of one's identity.

First person narration was used to describe a reality which is both haunting as well as challenging. It is a social commentary and a novel which delves into relationships giving a peek into the mythical urban India. In addition the novel encompasses the creation of New Indian Women who were ready to challenge the age-old practices.

Sister of My Heart (1999) a novel centers around two Indian girls Anju and Sudha who are brought up by three widowed women: Aunt Pishi, Gouri and Nalini and the way their life changes with marriage and a secret of the past.

Keywords: *Myth, Indian Tradition and Culture, Diaspora, Society, Religion and Feminism*

Chitra Banerjee Divakaruni, a South Asian Diasporic writer. Her writing's often centers around the lives of immigrant women. She says, "Women in particular respond to my work because I'm writing about them: women in love, in difficulty, women in relationships. I want people to relate to my characters, to feel their joy and pain, because it will be harder to [be] prejudiced when they meet them in real life." Her interest in women began after she left India, at which point she came to reevaluate the treatment of women there. At Berkeley, she volunteered at a women's center and became interested in helping battered women. She then started MAITRI with a group of friends, which eventually led her to write Arranged Marriage, a work that includes stories about the abuse and courage of immigrant women. (Divakaruni)

In an interview she states that the force behind her writing "is the desire to put women in the centre of stories, to have their voices be the voices of

interpretation, their eyes the ones that we see through. There just hasn't been enough of that in the world, if you look back at literary history" (qtd.in Lalitha 2009: 23).

The novel Sister of My Heart is set in Calcutta (urban India) in the 1980s in the last quarter of the twentieth century which still defines specific and strong cultural heritage. The Chatterjee family stays in the 'old crumbling marble mansion' and that is the heritage property which they possess. Most important fact regarding this novel is the fact that the novelist has chosen ordinary characters which generally live inside and outside the purview of our social set up and through them the writer has given a glimpse into the socio-cultural condition prevalent in India. The story moves with the narration of the birth of Anju and Sudha, their childhood stories, their escapes and their life after marriage. Divakaruni has looked back in all its neutrality the goodness as well as the negative aspects of the

society in which she was brought up through her characters. Avtar Brah has mentioned:

On the one hand, 'home' is a mythic place of desire in the diasporic imagination...on the other hand, home is also a lived experience of a locality. Its sounds and smells, its heat and dust, balmy summer evenings, sombre grey skies in the middle of the day...all this, as mediated by the historically specific of everyday social relations. In other words, the varying experiences of pains and pleasures, the terrors and contentments, or the highs and humdrum of everyday lived culture.(Brah 192)

Myths, Mythology, folk tales are very much a part of Indian culture. Divakaruni has divided the novel into two books. One is- "The Princess in the Palace of Snakes" and second part is "The Queen of Swords". The way in which the stories are narrated adds to the meaning of the novel.

Divakaruni has exemplified the idea of 'home' and penning experience of the inherent tradition and culture. The rejection of conventional myth also highlighted. Myths associated with child - rearing have also been presented in the novel.

These myths incorporate the rituals and vice versa and it also to a great extent reinforces the concreteness of the Hindi social structure. Divakaruni for instance has described the ritual of Shasthi Puja and the wait for the Bidhata Purush, a ritual which seems to have evolved from old Puranic myths:

"They say in the old tales that the first night after a child is born, the Bidhata Purush comes down to earth himself to decide what its fortune is to be. That is why they bathe babies in sandalwood water and wrap them in soft red malmal, colour of luck. That is why they leave sweetmeats by the cradle ... If the child is especially lucky, in the morning it will all be gone". (3)

The Indian Hindu society defines caste and classes which are the shackles of urban India grip the families in unwanted ways. The novel glimpses into the lives of characters and the way in which caste becomes a determining factor affecting their relationship and ultimately their destinies. Anju and Sudha are shown to be Brahmins(upper-middle class) brought up in a

Chatterjee family and therefore they are forced to marry into respectable Majumdar and Sanyal families. Sudha's mother, Nalini, does not even consider Ashok's proposal because he does not belong to a Brahmin family. However, later when Anju is divorced and separated from her husband she can now accept the hand of a lower-caste man as it is ironically stated, "My mother is absolutely against me turning Ashok down"(284). The dichotomous situation and the double standards of the society have been exposed through the situation of Sudha. In the name of caste and class discrimination, Mothers sacrifice their daughter's personal happiness.

The consolation faced by Sudha in the novel is similar to the postmodern woman faced by all souls stuck between the crossroads of tradition and modernity. When certain aspect of orthodox pattern of life become morbid and tormenting, one wishes to tear apart all boundaries and escape into a world where everything is brimming with novelty, glory and adventure. Divakaruni represents the women of her novels as a class who constantly struggle to achieve financial freedom.

The mothers also enter this new world of women. This is symbolically shown when they sell their dilapidated, ancestral house and move to a new flat. The change in them after they move to their new home is amazing.

The mothers begin to lead a fulfilling life with a social purpose. They listen to the music that they like and take walks where they please. They no longer worry about the social stigma attached to a divorcee and keep Sudha with them. They lovingly take care of her daughter. The final gesture of the rejection of patriarchal norms and the acceptance of the rules of the new female universe is the gifting of the ruby left to them by Sudha's father to Dayita, Sudha's daughter.

The mothers have joined book societies and knitting classes. They go for walks around Victoria Memorial. They volunteer at Mother Teresa's Shishu Bhavan and - supervised by an insistent Singhji-attend all-night classical music concerts from which they return, cheeks flushed with the early morning cold,

humming a song in the Bhairav raga. They take day trips to Dakshineswar and bathe in the Ganges - - - Already they are talking of a trip to Darjeeling in the summer (296)

Chitra Banerjee focused her writing on friendships with women and trying to balance them with the conflicting passions and demands that come to women as daughters and wives, lovers and mothers. She believed that friendship with women is a unique one because of life-changing experiences that they share-menstruation, childbirth, and menopause.

Western influence and the Westernization of Indian society, especially in the upper classes stand in sharp contrast to the traditionalism of the middle and lower classes. However, if the Eastern world is delineated at times in a rather negative light in this book, then the Western world is presented not without its own evils and shortcomings. Freedom and riches in the West are often bought, particularly by the immigrant, at the expense of the love and support provided by the extended family or the community. This is proved while Anju doubts on herself that "Did I push Sudha into making the wrong decision, misled by my American - feminist notions of right and wrong? Have I condemned her to a life of loneliness?" (272)

The negative side of Eastern world about the caste based system also has been portrayed through Abha Pishi whose traditional mind set does not allow her to enjoy. She always dresses in 'austere white' and her hair is 'cut close to her scalp in the orthodox style' but her love towards the girls is indescribable. Abha Pishi "puts on her patient smile...not participating, because widows mustn't". She only attends kirtan because "she considers suitable for widows and thus allows herself." (19) Similarly Gouri ma, mother of Anju, though provides financial support to the family, still is unable to give up her caste- based ideology. As Pishi says, Gouri is "the clear-eyed one, fooled by little" (29).

Divakaruni has portrayed Mrs. Sanyal and Nalini as 'symbols of extreme Indian conservatism'. For instance Nalini does not even believe in letting Anju and Sudha have a look at the proposals from prospective grooms. Mrs. Sanyal conservatism in fact leads to a

marital discord between Sudha and Ramesh. She cannot think of her son having any medical problem. Her insistence on having a male child as a legitimate heir to the family ruins the marriage of Sudha and Ramesh. Sudha feels the pinch of this unfathomed desire for a male heir but succumbs to her mother-in-laws wishes, "Pray, Natun Bau,' says my mother-in-law. 'Pray to the goddess for a son.' She is still holding onto my wrist. Her nails bite my flesh and her lips move feverishly all the way to the shrine of the goddess of childbirth"(223)

The minor characters in the novel -Ramur Ma and Singhji, who are servants, also live purely intertwined with those of their employers and follow the social strata with full dignity. For instance, Ramur sleeps on the kitchen floor and Singhji never speaks to the girls uninvited.

However, Divakaruni has shown that caste and class are codes of society but love and warmth are the gifts of humanity. Ramur Ma though a servant gifts silver to the newborn Dayita and Singhji also sends money to Sudha. However, in Singhji's case it is later made out that he is the father of Sudha.

Divakaruni makes use of mythological metaphors to accentuate the liveliness of experiences her characters undergo. The novel though has presented the way in which young girl is reared on myths of Savitri and Sita and the way in which Sudha's mother makes her stitch proverbs such as 'Pati Param Guru' (53) but this same novel also shows Sudha refusing to abort her unborn girl child and making the move. Pishi by supporting her enables Sudha to challenge tradition. She supports and rebukes the mothers and the society at large. Pishi mourns for the tyrannical rules of the society for the widow at the age of 18 and says:

Why should she care anymore what people say? What good has it done her? What good has it done any of us, a whole life time of being afraid of what society might think? I spit on this society which says it's fine to kill a baby girl in her mother's womb, but wrong for the mother to run away to save her child. I refuse to have our Sudha live like that.(247-248)

Divakaruni thus has voiced her inherent feeling and the need for a change leaking like slow water inside in the urban India. She has also brought out the importance of stars for good fortune which is associated with good luck in Indian tradition. Observing her aunt's obsession with all astrological matters, Anju ironically comments: "Our stars must be really well aligned this month, Aunt Nalini keeps saying. First Sudha's marriage is all set, then I get a proposal, and now someone wants to buy the bookstore".(124)

In addition, Pishi has her own superstitious beliefs and she is enwrapped in the consciousness of the past. Her belief reflects ironic contradictions inherent within the Hindu sociocultural situation. She was the one who had enforced caste rules and taboos strictly within youthful Sudha's mind for even such simple tasks as handling mangoes to be pickled. The young Sudha comments: "... drying mangoes is an important job, not something she can trust to a maidservant, for everyone knows that if the slices are touched by a woman who hasn't bathed, or has lain with a man that day, or is menstruating, they will turn furry with fungus.(21-22)

Through Anju and Sudha, Divakaruni has tried to project the trapped mindset of girls inside a palace but to bring in a change someone will have to pick up the sword.

Mythology cast-off as a means to regenerate the ideas of modernity. Conforming to myths is one aspect but fighting the superstitions and age-old views is another.

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Both Sudha and Anju struggle with their life after marriage and are caught in the agitation of traditional values. However, Chitra Banerjee has tried to portray the rise of the New Indian Women. Sudha though wonder about on her sense of self but ultimately takes a step of moving to America, the land which could at least offer her an opportunity to be independent. On the other side is Anju who faces the orthodoxy at every stage and tries to assimilate and adjust in a new situation. She has created a new empowering image for women. The diversity of women and the diversity within each woman are portrayed through Anju and Sudha. Divakaruni poignantly explores the struggle of Indian women as they seek new pastures in a world that would have them remain submissive. Her characters struggle to release themselves from a tradition bound society in order to gain an independent identity. Anju succeeds in living a decent life through her creative writing and Sudha becomes financially self-reliant by accepting the job of a nurse maid for an old man.

Chitra Banerjee in her attempt to analyze the relationship of women has become a spokesperson of the universal problems of discrimination, financial struggle, displacement, disturbance faced by Indian women in India and in America. The end of the novel is open ended and it leaves an 'optimistic note of possibilities'. Divakaruni has evidently proved the empowerment of women characters through hardships. She portrays that a woman can live an independent life.

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POST-COLONIAL MIGRATIONS: THE DISPLACED GENERATIONS IN THE GLASS PALACE

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Abstract

Amitav Ghosh is one of the most widely known Indian writer, writing from a postcolonial consciousness. The images of the changing India, politically and socially, cost a deep Shadow on Ghosh's mind. The novel The Glass Palace is about three generations of two families in Burmese, India and Malaya. It is a historical novel about the British colonization of Burma. In this novel Ghosh reveals the brutal greed of the people at various levels. Indian writing in English reveals the dialectics of imperialism in its journey from the periphery to the centre and echoes a deep core of neo-colonialism based on power politics. Amitav Ghosh, one of the most widely known Indian writer is a serious novelist and anthropologist writing from a postcolonial consciousness. The Glass Palace is a saga about three generations of two closely linked families in Burma, India and Malaya from 1885 to 1956. It is also a historical novel about the British colonization of Burma. When imperialism divides and partitions set limits to freedom, the characters in the novel spill so easily over national and family boundaries through friendship and marriage that it becomes difficult to pinpoint a character's affiliation an exclusively Indian or Burmese or Chinese or Malay. This novel is more than merely a revisionary rewriting of a portion of the history of the British Empire from the perspective of the colonized subaltern. He intends to show how the context of imperialism has changed in globalization. Ghosh believes that empires imprison their rulers as well as their subjects. In his hands, the novel becomes a cultural instrument for hopes of social betterment.

KEYWORDS: British colonization, imperialism, postcolonial, struggle.

Amitav Ghosh is one of the most widely known Indian writer, writing from a postcolonial consciousness. The images of the changing India, politically and socially, cost a deep Shadow on Ghosh's mind. The novel The Glass Palace is about three generations of two families in Burmese, India and Malaya. It is a historical novel about the British colonization of Burma. In this novel Ghosh reveals the brutal greed of the people at various levels. The plunder of the opening scene shows the greed of the colonizer. Ghosh has written about families and nations to highlight the sense of dislocation. He has also described the defeats and disappointments of dislocated people in various places. Ghosh makes a price for internationalism. In his hands, the novel becomes a cultural instrument for hopes of social betterment.

Indian writing in English reveals the dialectics of imperialism in its journey from the periphery to the centre and echoes a deep core of neo-colonialism based on power politics. Amitav Ghosh, one of the most widely known Indian writer is a serious novelist and anthropologist writing from a postcolonial consciousness. He belongs to the nation that was once

conquered and ruled by Imperial Britain. As a writer, Amitav Ghosh has been immensely influenced by the political and social milieu of the country. Also the stories and events he heard from his parents during his childhood made an indelible impression on his mind.

His first novel The Circle of Reason won France's top literary award, Prix Medici Etranger and was the New York Times notable book of the year 1987. His next novel The Shadow Lines won the Kendra Sahitya Akademi Award for the year 1990. It also won the Anand Puraskar Award in Calcutta in 1990. The Calcutta Chromosome won the Arthur C-Clark Award. The Hungry Tide won the Hutch crossword Book Award in 2006. Ghosh's novel The Glass Palace won the grand prize for fiction at the Frankfurt International-Book Awards. He was the winner of the 1999 Pushcart prize, a leading literary award for an essay "The March of the Novel through History: The Testimony of my Grandfather's Bookcase" that was published in the Kenyon Review.

Amitav Ghosh is prominently a writer of histories and indulges in an introspective exploration of self and society primarily a post-colonial trait. He celebrates and explores diversity, hybridity and

difference apart from diminishing all divisions, physical or psychological. Nation formation is a major tool in the process of colonization, as in journeying from an amorphous nation less state to that of conscious nationhood, the new nation people feel privileged and subsequently relegate their apparently disorganized past to the realms of history. This nation-formation involves a poignant dispersal and scattering of people across man-made borders. The wide movement of people in the recent history of human race in the wake of imperialist and expansionist programmes across Africa and eastward in Asia bear adequate testimony to this.

The novel opens with the Anglo-Burmese war of 1865. Two senior ministers of Burma, Kinwun Mingyi and Taingda Mingyi are too eager to keep the Royal family under guard because they expected to get rich rewards from the English for handing over the royal couple king Thebaw and Queen Supayalat, along with their family. As the royal family prepares to surrender the looters, the Burmese public who earlier stood in fear now quickly move into the palace. Similarly, the British soldiers in charge of shifting the king's precious jewels and ornaments from the palace to the ship that was waiting to take the royal family into exile, also pilfer these things. Ghosh here strips the veils off human nature to reveal the crude and brutal greed that drives people at various levels.

The Glass Palace is a saga about three generations of two closely linked families in Burma, India and Malaya from 1885 to 1956. It is also a historical novel about the British colonization of Burma. When imperialism divides and partitions set limits to freedom, the characters in the novel spill so easily over national and family boundaries through friendship and marriage that it becomes difficult to pinpoint a character's affiliation an exclusively Indian or Burmese or Chinese or Malay. This novel is more than merely a revisionary rewriting of a portion of the history of the British Empire from the perspective of the colonized subaltern.

The Glass Place is the author's attempt to remap the history of three South Asian countries,

Myanmar, India and Malaysia all sites of the British Empire through the late 19th and 20th centuries. The turbulent cultural crossovers, conflicts, histories and nations as a metaphor of loss make up the central concern of Ghosh. Rajkumar, the chief protagonist of the novel, epitomizes the lost, exiled and homeless native whose family is further scattered in the course of the novel through post imperialist dislocation in various parts of the Asian continent. The dramatic conflation of cultures and nationalities is evident at the very outset when the eleven year old Rajkumar witnesses the booming of English cannons and British invasion of Burmese Royal Palace in Mandalay.

"English soldiers were marching towards the city... Panic struck the market. People began to run and jostle. Rajkumar managed to push his way through the crowd... He could not see far: a cloud of dust hung over the road, drummed up by thousands of racing feet... Rajkumar was swept along in the direction of the river. As he ran, he became aware of a ripple in the ground beneath him, a kind of drumbeat in the earth, a rhythmic tremor that travelled up his spine through the soles of his feet. The people in front of him scattered and parted... Suddenly he was in the front rank of the crowd, looking directly at two English soldiers mounted on horses."

It's not just the marches and the scared mobs but the fact that most of the British invading forces involve Indian soldiers, which is a surprising presence in the novel. Even the royal proclamation before the surprise invasion of Burma bears testimony to this: "To all royal subjects and inhabitants of the royal empire those heretics, the Barbarian English – Kalaas having most harshly made demands calculated to bring about the impairment and destruction of our religion... the degradation of our race, are making a show and preparation as if about to wage war, have been replied with the usages of great nations and in words which are just and regular"

True to an Amitav Ghosh novel, The Glass Place contains a proliferation of characters which include the privileged as well as the subaltern. The royal family-Thebaw, Queen Supayalat and the Burmese

princesses; and commoners like Dolly, Rajkumar, Saya John and Uma are united ironically by the gales of colonial displacement. These protagonists forced by the rough historical winds are displaced from Burma to India, Malaya, Singapore and back again, each time involving a pattern of panic, crowded mobs and soldiers on the march as already illustrated.

Rajkumar, initially a subaltern comes out as a true transnational post-colonial subject firstly by being a Kalaa, a foreigner in an alien territory, then by being subjected to colonization of a more severe kind in participating in the great national upheaval that the British occupation of Burma entails, followed by another turbulent experience in imperial India and his foray into the Malayan forest resources. He inhabits a truly borderless post-colonial space beyond the interstices of race, class and nation in which his life is enmeshed. The hybrid nature of the colonized-subaltern who evolves himself into an affluent businessman and comes to resemble the colonizer is revealed through the character of Rajkumar, who graduates from a petty immigrant lad, through his apprenticeship as a *luga lei* under Saya John, to a merchant who is revered in the timber trading circles of Burma. Saya John, his mentor, is another transnational from China who evolves himself into a semblance of Europeans in his garb and manner. Saya John instructs Rajkumar in the life of young.

Indians serving under the British rule in the British Indian army are weapons in the rulers' hands. They are mere tools without a head or heart. Saya John throws more light on the phenomenon of Indian soldiers constituting the British army. When he was working as an orderly in a hospital in Singapore, Saya John came across several wounded Indian soldiers who were mostly peasants from villages, in their twenties. It was the money that drew them to this profession. Yet what they earned was a few annas a day, not much more than a dockyard coolie. He is certain that "Chinese peasants would never allow themselves to be used to fight other people's war with so little profit for themselves. Ghosh explores the plight of the British Indian Army fighting against the Japanese in Malaysia during the Second World War. Some students and the

congress leader ask Arjun, "From whom are you defending us? From ourselves? From other Indians? It's your masters from whom the country needs to be defended." These remarks reveal the writer's indictment against the position of a colonized subject.

Rajkumar's life-story is a story of the struggle for survival in the colonial turmoil. As a colonized subject from Bengal, he becomes a colonizer in Burma transporting indentured labourers from South India to other parts of the colonial world. He has even sexually exploited a woman worker on his plantations. His post colonial consciousness represents a conflict. Rajkumar, Saya John and Matthew are engaged in the task of colonizing land and people for the sake of wealth.

Colonialism in itself inculcates movement and displacement: troops marching, administration changing, large scale transfer of masses and redefining of political boundaries. Any attempt at depiction of colonialism involves a delineation of what Rukmini Bhaya Nair terms as the exit-entail dilemma – where the turmoil individual is partitioned not just physically but psychologically as well. Rajkumar manifests these transitions across frontiers in his life having been left homeless and destitute in childhood. He is a survivor of the circumstances created by colonialism where a weaker individual would have succumbed. As has already been discussed Hardayal and other Indians in the British army, begin to question borders that no one had dared question, which during Japanese invasion seem arbitrary and inconsequential. The insignificance of these divisions is seen when the narrator informs us; "...when Singapore fell, there were some fifty five thousand Indian troops on the island. Of these more than half joined the Indian National Army"

Ghosh writes about families and nations to highlight of sense of dislocation. He asks questions of national identity-cultural and political in right contexts. Brinda Bose comments that *The Glass Palace* signals a dislocation in our understanding of the myth of our so-called community (Bose 30). The human interest is predominant in this novel, under the spell of colonialism. The social chaos in Burma during the colonial days is one of its threads. Different strands of history of king

Thebaw, Dolly and Rajkumar are woven in this sage of family matters. Rashmee Z. Ahmed supports the argument against the imperial attitude by remarking that The Glass Palace to nothing if not an indictment of imperial due process." (Rashmee 10)

Ghosh describes the aspirations, defeats and disappointments of the dislocated people in India, Burma, China, Malaysia and America such as king Thebaw, Queen Supayalat, Saya John, Rajkumar, Dolly, Uma, Alison, Dinu, Neal, Arjun, Hardayal Krishan Singh, Jaya and Ilango.

This novel is about many places, war and displacement, exile and rootlessness, depicting human helplessness. All that a human being can do is to try to adjust, compromise, live and about everything else form relationships. This forming of new bonds, mixing of races and castes is something that does not stop.

Soueif writes, "Ghosh is one of the most sympathetic postcolonial voices to be heard today. He looks at love and loyalty, and examines questions of Empire and responsibility of tradition and modernity."

"The Glass Palace is a formidably researched presentation of one of the less-known

theatres of World War II, yet no less horrific than Dunkirk or Stalingrad. Ghosh confesses in his author's notes: 'I read hundreds of books, memoirs, travelogues, gazetteers, articles and notebooks, published and unpublished; I travelled thousands of miles, visiting and revisiting, so far as possible, all the settings and locations that figure in the novel; and I sought out scores of people in India, Malaysia, Myanmar and Thailand'. Ghosh's immense scholarship and talent combined with the maturity attained by contemporary novel result in a work rich in historical detail, and entertaining at the same time.

The novel presents Amitav Ghosh's concern with nationalism. Ghosh presents multiple points of view of the dispersed people of different nationalities and makes a plea for internationalism. He intends to show how the context of imperialism has changed in globalization. Ghosh believes that empires imprison their rulers as well as their subjects. In his hands, the novel becomes a cultural instrument for hopes of social betterment.

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A FEMINIST READING OF RAJAM KRISHNAN LAMPS IN THE WHIRLPOOL

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Abstract

Feminist literature always advocates and gives space for women to represents their emotional and physical problems. It is a medium for them to show their real image in a society wherein they are more or less marginalized in terms of gender and sex. It is a dynamic portal which offers them courage to exhibit their joyful and painful experiences. Rajam Krishnan's Lamps in the Whirlpool explores the domestic torture and sufferings of Girija, the protagonist. Born in a typical orthodox middle class Brahmin family, her life is completely meaningful as a school teacher. She is confined to the customs of her home. In fact, she is the personification of an Indian Brahmin girl. But her life after marriage becomes meaningless at the hands of her husband and her mother-in-law. This paper highlights how marriage becomes a turning point in the life of Girija, the protagonist, the torture she undergoes at her husband's house, and the ideological conflicts of a Brahmin's family

Feminism

The term Feminism is a collection of notions which have at their center an urge for defining, establishing, and defending equal political, economic and social rights for women all over the world, to be at par with that of men, which stands inclusive of a demand to have equal opportunities for women in education and employment. Thus a feminist would come as one who might advocate or voice for such rights and equality of Women.

On consideration of Feminist Theory, which actually is an offshoot of feminist movements, it can be seen that it hopes to comprehend the very nature of gender inequality by examining women's social roles and life experiences; this seems to have branched out and has developed theories that ranges in a spectrum of disciplines in order to respond to issues such as the social hierarchy of sex and gender. It is to be noted that some early forms of criticism actually came under much of criticisms owing to the fact that they were biased as they dealt with only the white middle-class, educated perspectives; and as a counter reaction to such criticisms, came about a number of forms of feminisms that were specific to a particular ethnic group or were multiculturalists.

This movement seems to have set about in the nineteenth century and has spanned as long as into the twenty first century coming about in a number of waves and it would seemingly not end unless and until all the woes of the fairer gender have been addressed.

Rajam Krishnan

1925 to 20 october2014 ,was Tamil writer from a feminist Tamil writer from TamilNaduRajamkrishnan was born in Musiri ,Thiruchirapalli . she had very little formed education and appears to have been largely an autodidact.She started started publishing in her twenties . She is known for writing well reached Social novels on the lives of people usually not in modern Tamil literature.

In 1973, She was awarded the SahityaAkademi Award for Tamil for her novel Verukkuneer . In 2009 , her works were nationalized by the government of TamilNadu , for a compensation of an amount of 300000 It was a rare occurrence as only works of dead writers are usually nationalized in TamilNadu

Feminist aspects in Lamps in the Whirlpool

Like any other writer with a social conscience, the author could not but raise her voice against the injustice done to women either within the family or outside its circle, by men as well as women.

SuzhalilMithakkumDeepangal portrays the struggle of an educated young woman in an orthodox Brahmin family to find her and come out of its stultifying routines and not to submit to its painful demands. The novel is frontally feminist in its theme, treatment and language. The Indian woman in the family is worshipped as an angel if she annihilates herself for the sake of others. Or else she is cast away as monstrous, if not demonic. Rajam Krishnan is so irate at the self-righteous middle class Brahmin community and makes it as a point of focus in the novel. In fact, she challenges through the central crisis of the story the legitimization of the atrocities perpetrated in the name of the family.

The Protagonist Girija is a typical middle class girl, educated only to be suitably married off and to perform the duties of a Hindu wife. She has been conditioned to regard being a dutiful wife and daughter-in-law is the only goal of a woman's life. She is a post-graduate and has served as a teacher in a school for eight years. She married Swaminathan who is qualified and well set in life. Her mother-in-law symbolizes the cruelty that woman perpetrates on womanhood. After bearing two daughters and a son, and serving her mother-in-law with uncompromising devotion for seventeen years she realizes the emptiness of her life. She is shocked to know that she has all along been exploited both by her husband and mother-in-law. Girija's mother-in-law selfishly makes her observe strict rules of austerity and piety described in Tamil as "madi" and "aacharam". Her husband is the embodiment of callousness. He is totally insensitive to the feelings of his wife. She is awakened by the talk of 'consciousness raising' by Ratna, her husband's niece. One day, in male egoistic anger he throws down the plate when the food is not to his liking. He humiliates her and goes away. His crude behaviour shocks her and rouses her dormant sense of self-respect.

Girija leaves her home to seek some relief on the banks of the Ganga. She meets a spiritual widow in Haridwar who has dared to defy society after her husband's death-Girija explains her situation to the woman. She advises Girija to take life in her hands and act with clarity. She returns home with a sense of enlightenment, after four days.

Girija's husband and mother-in-law charge her with infidelity and order her to leave the house. Horrified Girija goes to Ratna, who is engaged in feminist research in Delhi University. Ratna and her friends give her refuge and take care of her as if she were a wounded bird. Girija seeks employment with a nun who runs a home for refugee children. Her concern now is to see that her daughters are not destroyed by the family regimen.

All along Girija had been a victim of the strict rules of orthodoxy. She painfully recollects how her children are denied the joys of being caressed and fondled by their mother from a tender age, as it would violate the "madi". Ratna rouses Girija's consciousness by her talk "I can not bear to see a talented person like you trapped in a life ruled by blind orthodoxy. The madi concept is quite outdated and only a means to torture people".

Ratna may be taken as the mouthpiece of Rajam Krishnan. Her conscience finds a voice through Ratna. The wrongs done to women in the name of "madi" have deeply hurt her. Ratna tells Girija: What a disgrace! They treat you like a worm and make you work like a machine. Harmony is achieved only when all the notes are in perfect accord. A single note, however melodious, does not create harmony.

Although the novel deals with the Brahminical milieu and its orthodoxy it also evokes the image of the Indian woman and her plight caught up in obligations towards her family. Rajam Krishnan is pained to see that the majority of the Indian women have no sense of self at all. They lose their identity after the marriage. Education does not give any rationale of their life. They become sacrificial goats in the ritual of running the family.

Significance of the title of the Lamps in the Whirlpool

Lamps in the Whirlpool was originally published as SuzhalilMithakkumDeepangal in 1987. The title of the novel is charged with feminist significance. The central image in the novel is the small leaf boat carrying an oil soaked wick sailing in the Ganga. Pilgrims set such leaf boats down on the river. Some boats succumb to the current; some do reach the shore far away. The tiny leaf boat with the burning wick symbolizes the fragile but courageous woman in our society trying to cope with its force. The widow whom Girija meets in a Rishikesh Ashram is one such individual who has not only reached the shore but has succeeded in chalking out her life according to her conviction. She is the one who lights the lamp in the drifting and steadies her.

The burning wick in the novel beckons many a woman in our society to act with vision. The Ganga and scenes around it have been brought in by the author at the heart of the novel and constitute its central positive network of imagery. The perennial hoary river has been sacred to the Hindus from time immemorial. It is a symbol of our cultural unity. Its water reminds us not only of the flow of life but its current warns us of the danger as well.

The holy places of Haridwar and Rishikesh, the plain and the higher reaches of the Himalayas, help connect the life of "samsara", the unbroken cycle of birth, death and birth again into this sorrowful world and the life of renunciation. Girija visits these places at the age of forty-six. She is able to comprehend the complexity of our lives. For in a crisis she seeks the Ganga not only for escape but also for enlightenment which she receives in the encounter with the widow in Rishikesh.

If the lamp in the Ganga is at the centre of spiritual imagery, the network of rituals and observances designated as "madi" is at the centre of the novel's material imagery. The "madi" and "aacharam" constitute the social ideology of a Brahminicalhousehold. The word "madi" can be paraphrased as a form of sheer drudgery entailing

repeated baths in a day especially if rules of ritual purity are even involuntary violated.

The tragic thing about it is, it can alienate daughter from father or mother, daughter-in-law from parents-in-law and even from her own children. It can vitiate human relationship when primacy is given to external observances to the petrification of the spirit. RojaMami exploits the doggedness of the old woman for "madi" to kindle suspicion leading to inhumanity in the mother-in-law towards the helpless daughter-in-law. Girija discovers to her horror after her escapade in Haridwar that all that glitters is not gold. RojaMami and her husband are really social culprits, amassing money and treasures illegally, hoarding part of them in her husband's steel almirah. Samu refuses to disclose the truth of the antique box lurking in his bureau to Girija. His ties with RojaMami seem to be more important than those with his wife. RoajMami has business to interfere in Girija's family affairs and set her husband and mother-in-law against her, pretending to preserve their "madi" and "aachara". RojaMami lies that she did not see Girija in Haridwar while offering obeisance to Swamigal only to slander and malign an innocent woman. It is a pity that the old woman cares more for RojaMami's offended self-respect than for her daughter-in-law's feelings simply because she believes RojaMami is strict in observance of "madi" and that therefore her integrity is impeachable.

Thus the author beautifully portrays Girija and her like who assert their individuality are but lamps in the whirlpool of a caste- and custom-ridden society. But as long as there is life, there is hope. In any case, Rajam has used the word mithakkum (floats) in her original title, which is a positive statement. Ratna, Girija, and their ilk do not symbolize the helplessness of the lamps in the whirlpool but rather the purposeful "floating" of the lamps against all odds.

Critical appreciation of Lamps in the Whirlpool

SuzhalilMithakkumDeepangal portrays the struggle of an educated young woman in an orthodox Brahmin family to find her and come out of its stultifying routines and not to submit to its painful demands. The

novel is frontally feminist in its theme, treatment and language. The Indian woman in the family is worshipped as an angel if she annihilates herself for the sake of others. Or else she is cast away as monstrous, if not demonic. Rajam Krishnan is so irate at the self-righteous middle class Brahmin community and makes it as a point of focus in the novel. Infact, she challenges through the central crisis of the story the legitimization of the atrocities perpetrated in the name of the family.

The story is a straightforward one. Girija, an "ideal" housewife with grown-up children, leaves home to spend a few days in Haridwar, for she badly wants a change from her unappreciative husband, her vulture-like mother-in-law, and genteel domestic slavery. When she returns home, her entry is barred, for she has broken the rules of middle-class morality and lowered the prestige of the husband. Even the mother-in-law, herself a woman of course, is unsympathetic, and that is the greater tragedy of the Indian scene. The old lady encourages her son: "The milk is spilt and nothing can be done about it. Let her take her belongings and leave."

Girija had received a good education and had even worked for a while. But marriage had caged her. Rajam's heroine will not wear sackcloth and ashes. She would rather rebuild her life outside. No doubt it will be an arduous process, and perhaps Girija and her like who assert their individuality are but lamps in the whirlpool of a caste- and custom-ridden society. But as long as there is life, there is hope. In any case, Rajam has used the word *mithakkum* (floats) in her original

title, which is a positive statement. Ratna, Girija, and their ilk do not symbolize the helplessness of the lamps in the whirlpool but rather the purposeful "floating" of the lamps against all odds.

Upon a superficial reading of the novel, Girija might seem to be more a type than a character: the frustrated woman caught in the angst of middle-age with a husband who is the very image of male egoism, a woman who feels trapped because her unmarried daughters may need her presence in the home. Definitely, the house is typical of India's urban middle class, which is controlled by a patriarchal system that considers "female independent self-hood" as unnecessary and unhealthy. Samu, the mother-in-law, and Rojamami are also types, representing a social truth; but Girija's journey to selfhood is also a contemporary fact.

Rajam Krishnan's Indian version of feminism is made clear by her positing the case of the motherless Runo from a rich family. Neglected by her drunken father, she takes to drugs and sex and commits suicide. Will Girija's daughters end up like that? Rajam then presents the catalytic agent of the novel, Ratna. Here is Rajam's ideal, the "new woman": well educated, full of self-control, mincing no words, ready to help and to engage her in purposeful action. *Lamps in the Whirlpool* is a well-wrought novel translated into expressive English, a triumph for both the novelist and the translators.

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DIASPORIC SENSIBILITY IN THE SELECTED POEMS OF MEENA ALEXANDER

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Abstract

Literature has a power to reflect complex and ambiguous realities that make it a far more reasonable representation of human feelings and understandings. Diasporic literature faithfully represents the problems of migration, racism, nostalgia and identity crisis. Meena Alexander is a diasporic writer. She wrote about multiple cultures and the problems of migrations. This paper seeks to explore the concept of diaspora in the selected poems of Meena Alexander.

Key Words: *Diaspora, Transnationalism, Expatriate*

Introduction

"Our exile organizations have been our way of replacing the cities and villages we have lost." –Henning Mankell.

When we lost something, we will start to love that more. Likewise when we are in motherland, we don't appreciate it. But once when we move out of our country, we know its importance. The writers who settled in other countries write much better about India than the native writers. Expatriate writing enjoys a momentous position between countries and its cultures. Expatriate writers are on the fringe of two societies and a culture is being redefined by them.

The Term Diaspora

In ancient Greece, the term Diaspora meant the scattered, referring to citizens who migrated to a conquered land. The term became more widely assimilated into English by the mid 1950s with long term expatriates in significant numbers from other countries being alluded to as the diaspora. The term diaspora carries a sense of displacement. The population so described finds itself for whatever reason separated

from its national territory. Usually it has a hope, or at least desire to return to its homeland at some point. They have multiple homes throughout their diaspora,

with different reasons for maintaining some form of attachment to each.

Transnationalism

Transnational movement of people across nations and cultures is an inevitable phenomenon of the present day globalised world, where national boundaries criss-cross each other as a result of the far reaching developments in the field of transportation and communication technologies. The era of globalization has opened up ample opportunities for an improved and comfortable living. Indian professionals are constantly migrating to other parts of the world in pursuit of wealth. The rapid growth of multinational companies, flexible immigrant policies, facilitated modes of transport, media exposure and the funds allocated for the care of the ethnic groups have allowed them to experience temporary, seasonal and permanent migration.

Indian Diaspora

The Indian diaspora boasts of its significant presence in countries like the United States of America, United Kingdom and Australia. It also forms a substantial minority in other Asian countries and in East and South Africa. The overseas Indian community estimated at over twenty five million is spread across the world. It constitutes a diverse heterogeneous and

eclectic global community representing different regions, languages, cultures and faiths. The common thread that binds them together is the idea of India and its intrinsic values. The diaspora gives them a feeling that they are a part of a larger mosaic. Their networking with each other and their sense of solidarity reveals the concept of homelessness.

The diasporic writer writes about the relationship with homeland and the other countries. They permit their subjects to interact with each other. Today, the diasporic communities go beyond the host nation state and mother land to network with their communities dispersed around the globe. The emergence of such networking culting across countries is most appropriately described by the term transnationalism. Transnational generally implies migration of people across borders of one or more nations. It also refers to the de-territorialisation of population along with their material and non material commodities. The literature on migration states that the migrants generally maintain contact with the people of their paces of origin through correspondence and by sending remittances.

Vertovec pronounces that the past decade has witnessed the ascendance of a new approach to migration that accents the attachments migrants maintain to people, traditions and causes outside the boundaries of nation – state to which they have moved (Sahoo and Sangha 47). One of the striking features of these transnational immigrant communities today is their multiple allegiances to places. As a result of their multiplicity of existence, the meaning of home for them becomes complex and multi – dimensional in comparison to the earlier immigrants. Secondly, these transnational communities maintain economic, political and social networks that span several societies. Members of transnational communities often have a common ethnicity, retain a collective memory of home and often also aspire to return to the homeland.

Meena Alexander

Meena Alexander is a daughter and writer of the Indian diaspora. Her writings reflect her own lived

diasporic experiences: on the one hand those of uprooting, exile, trauma, separation, and loneliness, but on the other, those of hope and a privileged multiple vision that can alone transcend rigid national and cultural barriers. Rebecca Sultana highlights the disruptive nature of Alexander's writings by highlighting the subversive diasporic vision that systematically offers:

"Alexander's writing disturbs and reconfigures the representations of the nation by situating her novels and personal narratives upon the politics of displacement. This displacement figured in terms of a diasporic feminist vision that allows for a questioning of patriarchal narratives of nation and identity. In doing so, her texts also rewrite normative identity categories such as those of nation, race, gender, and postcoloniality."(62)

Miss Alexander is a Keralite who was born at Allahabad in 1951. While barely four years old, she left India along with parents to be brought up in Khartoum, the capital of Sudan. She studied at the University of Khartoum and there she published her first poem to appear in print in Arabic translation. She obtained the Degree of Doctor of Philosophy from the Nottingham University on " A phenomenological analysis of the temporal self-image constructions which seemed to me the major quest of certain Romantic, Symbolist and Modernist Poets." She taught for five months at the Miranda House New Delhi and at the Jawaharlal University from where she moved to the Central Institute of English and Foreign Languages in Hyderabad. At present she lives and works in New York, where she is distinguished Professor of English at Hunter College and at the CUNY Graduate Centre in the PhD program in English.

Meena Alexander is the author of numerous collections of poetry, literary memoir, essays, fictions and criticism. Her poems have appeared in a variety of American and International Journals including Critical Quarterly, Chandrabhaga, Chelsea, Denver Quarterly, and the Massachusetts review, and in numerous anthologies. She has also published separate volumes of poetry including Stone Roots, House of a Thousand

Doors, The Storm, A Poem in Five Parts, Night Scene the Garden, River and Bridge, Illiterate Heart, raw Silk, Quickly Changing River and Birth Place with Buried Stones.

Meena Alexander's Poetry

Meena Alexander is one of the foremost diasporic poets today. Her writing is lyrical, pageant and sensual, dealing with large themes including ethnic intolerance, terrorism, fanaticism and interracial tensions. Her poems are intensely self-conscious and with minimum of words, she evokes layers of meaning. For her, poetry has an important role to play in the modern violence-ridden world. She says in an interview with Ruth Maxey in *Kenyon Review*:

"In a time of violence, the task of poetry is in some ways to reconcile us to our world and to allow us a measure of tenderness and grace with which to exist."

She has undergone multiple identities in multiple places. Her poems express her own lived experiences- uprooting and exile, migrant memories travelling to different places in India, Sudan and America. She has lived in different cities and towns like Allahabad, Tiruvella, Kozhencheri, Pune, Khartoum, London, New York, Hyderabad, New Delhi, Trivandaram etc.

"Alexander never allows limiting herself within the boundaries of her Indian identity, rather she utilizes her 'otherness' to develop and consolidate "a mode of life centred around self, personal truth and integrity in what is a 'slide into subjectivism' or 'subjectivization'." (Taylor 55). The various dissimilar geographical landscapes for the background for her attempts to construct an assimilated being through poetic musings to signify a veritable Asian American identity. She wrote 'third space' to sketch her fragmented migrant self which she remarks as, "a migrant life lived through continents, across waterways and islands, creates the space where I writ" (Alexander 45)

The space of home is crucial to Meena Alexander's writings. Her life is figured and developed by leaving and coming homes, always proving to be an

unsteady and abstract entity, which resonates a variety of dwellings and cultures, informing her diasporic subjectivity. She laments:

"Bahrain, Dubai, London, New York,
Names thicken and crack
As fate is cut and chopped
Into boarding passes." (The Storm)

Most of Alexander's poetic renditions convey the dilemma of her South Asian American life and the confusion and pain of bearing a hyphenated identity. She elucidates the discontinuous, scattered fate of every diaspora that often involves a doubling of vision, creating spaces for cultural reconfigurations and their visions of home/ abroad which are often subtle and difficult to define. Going through the theorized versions of 'Home' and the complex relationship between home and homelessness, it is the Saidian concept of 'filiation' and 'affiliation' that works close to the 'politics of Home'. Edward Said calls "filiation as the ties that an individual has with places and people that are based on her natal culture that is ties of biology and geography. Affiliations, which are what we come to replace filiations, are links that are forged with institutions, associations, communities, and other social creations. The filiative scheme belongs to the realm of nature, and life, whereas affiliations belong exclusively to culture and society" (Said)

Alexander's works journey through her 'filative' and affiliative realm, negotiating a number of different cultural and racial roles whether assimilative, subversive or simply exploitative of the populist economy of orientalism as a native of India or a 'brown American woman' – to construct herself within a range of inflected positions (Nasta 2002). The early works of Alexander reflect her interlocked relationship with her origins, to be more specific, about her ancestral home in Tiruvalla and her grandmother:

"This house has a thousand doors...
That shimmer in bald reeds
At twilight
As the sun burns down to the Kerala Coast." (House of Thousand Doors)

Alexander tries to reorient her true self by welding her forgotten 'filial roots' against an agitating history of displacement in a highly active transnational world.

River and Bridge contains poems that express nostalgia for homeland, memories of childhood and also monotonous life of a migrant in the USA. Her poems are often personal as well as political as in 'Art of Pariahs' from 'River and Bridge' (1996). In this poem, she deals with the issue of racial tensions in the United States:

"Back against the kitchen stove
Draupadi sings;
In my head Beirut still burns –
The Queen of Nubia, God's upper kingdom
the Rani of Jhansi, transfigured, raising her sword
are players too. They have entered with me
to North America and share these walls".

Two black children were raped and stoned to death for the sake of pale skin. In a poem Softly My Soul, the poet describes the American Milieu:

"Softly my soul, softly my soul o so softly
The herons have fled, but the planes keep coming.
Above Liberty's torch the sky is pink
And George Washington would laugh in his sleep
To mark the gazelles on fifth avenue
Tiny miniskirts hoisted to their thighs."

In Everything strikes Loose, the poet laments over the bygone when there was grace in the young poet's mind, leaves flickered in the golden Pamba river.

"Now the river trickles
Through low hills
It tastes of childhood
The boats fly no flags
The races are all done
And flat barges driven by men
Bear cinnamon, cloves, dried pepper."

Women poet face double burden of the diasporic destiny. They face hostile racialism and displacement in alien countries and at the same time they suffer at the hands of patriarchal society. In

addition to these, women poets also face the borders that their bodies create – racial as well as sexual borders.

In River and Bridge Alexander's poems raise thematic and ideological issues about the return to Indian roots in pure forms, the marginal self who interweaves through both Indian and foreign locations, and the crucial issue of assimilation into American culture. Problems of the containment of the Indian imagination in an alien landscape are sounded out in the poem "Relocation":

"The mind held in a metallic fork –
Its sense inviolate, the questions of
Travel scored by icy borders
The imagination ordering itself." (Relocation)

There is an acceptance of the idea that 'birth' in this case rebirth of a new identity, is won with difficulty: "birth is always bloody." A new life-choice, a remaking of identity is projected in hopeful, positive terms in these lines from the same person:

"I have come to the Hudson's edge to begin
my life
To be born again, to seep as water might
In a landscape of mist, burnished trees,
A bridge that seizes crossing.
"(River and Bridge)

The delineation of matrilineage is given a more radical feminist thrust in Alexander's "Blood Line". The narrator of the poem speaks about continuity and change, the older generation and the new one, and how she serves as the bridge in between. The poem opens with a dedication- "for Svati Miriam, one year old" and traces the different sensibilities and selves of three generations of women:

"she is my mother's
Mother who cries in me,
My line of blood
Our perpetuity" (Blood Line)

The child belongs to a new generation. Like "rain on the tamarind tree", she is carefree and engendered in her being. Life-giving, she stands at the opposite pole from all spent, useless and dead forces of a previous generation captured in the image of "burnt

grass." These women hardened by sorrowful experiences are "fruit sieved with metal." the daughter's new female being is projected onto a future society, which will be marked by the destruction of old, male-centred myths and paradigms of social experience. Blood line concludes with the metaphor of the dance the girls of a future generation dance on, oblivious of the male gaze. Subtly subverting the power relations of men and women in those ancient myths where women are defeated, passivised or suffer transformations of identity, the concluding lines of the poem suggest instead, the defeat of the heroic male:

".....We'll watch girls
With antlers in their hair
Dance, confounding
Ancient hunters
Who stumble westwards
Broken bows in hand."

This child will never, like the women of an earlier generation, "hang a woman's weight", never be burdened by suppressed inner feelings. The image of "girls with antlers in their hair" captures the desired engendered female being. Matrilineage in "Blood Line" is given a symbolic structure of circularity. Meena alexander's poems initiate movement towards a new perception of women and a romantic reconnection with the feminine unconscious as an agency of spiritual restoration.

The poet expresses the tyranny of patriarchy and colonization in many of her poems. Compulsory acquisition of a colonial language splits the subject's body and her sense of self. Her collection *Illiterate Heart* won the 2002 Pen Open Book Award. The book opens with the ten couplets work *Provenance* meaning 'the place of origin' in two of Alexander's languages French and English. The central theme of the collection is how identities are shaped by languages and they merge with and inscribe female bodies. In a poem titled *Fragments* Alexander writes:

"I want to write:
The trees are bursting into bloom
I felt it, though it did not come

in that particular way, the sentence end –
stopped
Could sense come in feverish script
Finiky with rhyme, sharp as a
wave?"(Fragments)

Alexander's stay in India is limited to the initial five years of her life, the five years of teaching during her youth and the occasional short visits she makes to India. As a person who has lived in many countries, memory assumes a special significance for her as a vehicle of both retrospection and introspection. As in the case of many diasporic poets, memory contributes to the formation of Alexander's diasporic identity.

Alexander's Muse is a piece from her collection titled *Illiterate heart*. In this poem, she recalls that the muse visited her at a very young age and the physical description of the muse. The poem also discusses the complexity of her poetic self constituted by multiple influences, ponderings over her poetic self result in an enlightening conclusion.

"write in the light
of all the languages
you know the earth contains.
You murmur in my ear.
This is pure transport."

As Alexander is a child of multi-cultural and multi-linguistic influences, she is relieved by the realisation that she can write in the light of all the languages she know the earth contains. This makes her poetry a microcosm of the entire world itself.

In *Illiterate heart* Alexander weaves together words from Malayalam, her mother tongue and English, her creative language. The juxtaposition of these two languages reflects her hybrid literary lineage. It also highlights her alienation which edges out the native language and culture.

"How did I come to this script?
Amma taught me from the Reading Made
Easy
Books, steps 1 & 2 pointed out Tom and Bess
Little English children
Sweet vowels of flesh they mouthed to
perfection:

Aa ee ii oo uu a(apple) b (bat)
c(cat)d(dat).”(Illiterate Heart.64)

Alexander has the experience of crossing the border a number of times – from India to Sudan at first followed by travelling to England and returning to India, culminating in her migratory journey to USA. Her poems are, therefore, a confluence of the experiences of a post colonial subjectivity, effects of colonial imperialism and a sense of alienated present, mixed with a sense of being a racial and ethnic minority in USA.

Though transnational, Alexander does not advocate an American identity. Even under pressure she sticks to her ethnic identity. The very incident of sticking to her traditional sari even in the aftermath of 9/11 is reflected in the poem “Kabir Sings in a City of Burning Towers.” The poet expresses the act of brutality that happens after the September 11, 2001 at New York City. The terroristic act made the people to be scared to come out and even they have fear even to be in their own culture. After that event, South Asians were targeted. There was a pall of suspicions all brown people who looked like Arabs. Meena Alexander had to attend a meeting of Asian American Research Institute in October.

“what a shame

They scared you so

You plucked your sari off,

Crushed it into a ball

Then spread it

On the toilet floor.”(Kabir Sings in a City of Burning Towers)

Usually she wore sari while attending such a meeting but she was warned by her friends that it was not safe to put on a sari. So she put a sari in a plastic bag and slipped out of her slacks and put on her sari for the meeting. When she looked into the mirror in the fourth floor ladies room, she heard Kabir, the medieval saint- the poet singing to her. She felt that he was giving her the courage to struggle to live. The immigrant constantly struggles to make the two continents meet in her daily life. Much of immigrant poetry is driven by a passion to forge her own identity. In her memoirs fault lines, Meena Alexander wonders who she really is:

“Everything that comes to me is hyphenated. A woman poet, a woman of colour, a south Indian woman poet, who makes up lines in English, a post colonial language.... a Third World woman poet who takes as her right inner city of Manhattan.” Her work offers a deeply insight into the mind of a woman trying to balance the disparate halves of her existence.

Meena Alexander’s “Funeral Song” speaks of a woman thrown into the vortex of American culture. The woman does not give in. She struggles against massive odds and survives. And in her final release there a breaking loose of all impositions. The new woman seems to be caught between two worlds, a divided consciousness that stems from a western education and the culture and tradition back home in India. It is in Chitra Divakaruni,s poem ‘we the Indian women in America’ that the identity of the new woman seems to consolidate herself by drawing on both the cultures, by reinventing herself totally. It seems the emergence of an identity that is now ready to take on immigrant patriarchy or even white America in its own terms.Alexander’s writing is imbued with poetic grace shot through with an inner violence. In ‘Funeral Song’ the note of violence is forcefully reiterated in the verbs of the first few opening lines:

“I sensed his breath on my neck

He needed to suck me into eternity

Press thumbs against my throat.”(Funeral Song)

The poem speaks of an onslaught on the identity of a Third world woman by the masculine American culture. The onslaught is sexual as the paper bag with the hot dog is thrust against her thighs. The sexual overtone is continued into the next stanza as Alexander says

“he pressed me tight against a tree,

In full sight of an Indian Family.”

On one hand we feel a violation of all decent codes of manner, the act more appalling because it is “in full sight of an Indian Family.” And on the other it is interesting to notice how the sexual act seems to be carved on in the verbs struggling and thrusting harder as breath came in spurts.” A haunting funeral song

takes over at this point; the song being sung to mark the end of the woman's essential immigrant identity. The first line of the funeral song is a statement with a strong note of finality and irrevocability:

"you have crossed the border, never to return."

Three questions follow that seem to intensify the nihilistic situation although their seemingly sing-song quality bellies the total 'itemized' extinction of personality. It starts with "stranger in the soil, who will grant you burial?" Eyes, lips, nose who will shield you from sight?" – And thus annihilate the being. The sexual act gathers momentum in the last stanza and moves with quick sure strokes to the climax.

"tighter and tighter he squashed me

Till the fruits of the fig tree broke loose

And fit to faint I"

Suddenly there is a breaking loose of oppression, of all imposition of a structured identity. The author says,

"I thrust my fist

Through his blue cotton shirt, cast myself free."

Meena Alexander has beautifully narrated destructive, agonizing and painful experience of migration in her poems. Her poems uncover a migrant's struggle between desires and opportunities- as a reflection of past circumstances and of expectations for the future.

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FRAGMENTED EXISTENCE TO SELF REJUVENATION IN ALICE WALKER'S THE COLOR PURPLE

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Abstract

Alice Walker makes an interesting study with her southern background and feminist approach in all her novels. Critics categories her writings as feminist but Walker prefers the label Womanist. Walker's novels focus on racial, political and sexual issues while they highlight woman's struggle for survival. The distinctive voices in Walker's works are the voice of a woman deeply immersed in her blackness and her womanliness. It is a clear voice, neither muted nor strident, and always echoing with Walker's belief in redemption. Her novel *The Color Purple* has earned for her an important place among contemporary American novelists. *The Color Purple* is an epistolary novel which won the Pulitzer Prize for fiction and the National Book Award in 1983. Here I am going to discuss about how the women characters are separated in their thoughts from the beginning and how they regain their spirituality and self-reality in their life. In *The Color Purple*, quilt-making and letter-writing are significant in the sense that they both work to piece together Celie's fragmentary World. And how Celie's self-enclosure the patriarchal enclosure and the epistolary enclosure over-lapping in her life. The fore coming paper analyses self-realization through three different parts from the novel and the self-rejuvenation of Celie from fragmented world.

Key Words: quilt-making, letter-writing, female bonding, sexual interface, Patriarchal domination and abuses

African American literature explores the issues of freedom and equality long denied in the United States to Blacks along with further themes such as African American culture, racism, religion, slavery, a sense of home, segregation, migration, feminism, and more. In the early Republic, African American literature represented a way for free blacks to negotiate their new identity in an individualized republic. Walker is innovative in her attempts to save African American women writers' from the dark recesses of oblivion. Alice Malsenior Walker is an American author and activist born in the year 1944. She was a woman of phenomenal talents is known today as a well versed poet, an amazing novelist, a great editor, and a women rights activist.

A significant feature of Alice Walker's writing is her openness to exposing personal experience. Many connections can be made between Walker's own life and her characters and her emotional intimacy with her creations breathes life into her for each new reader. Black women have only stereotype roles in both Anglo and Afro-American literature until 1940. The images of these women are built on submission and expose the conflict between the black men and women. After 1940,

the novels focus on the oppression from outside the black community.

The Color Purple is an epistolary novel, made up entirely of letters. Instead of white-on-black oppression, the primary subject matter of *The Color Purple* is black-on-black oppression. Specifically, the novel portrays black men as oppressors and brutalizes on black women. Walker's pattern of Challenging the minds and morals of her reader continued into the 1980's. In 1982, she stepped across the line of a highly forbidden taboo with her portrayal of Celie in *The Color Purple*. This novel examines not only "black-on-black" oppression but also incest, bisexual love, and lesbian love. Written in epistolary form, Walker's third novel exposes the internal turmoil parenting the spiritual decay of African American women who live the novels protagonist, silently endure abusive male dominated relationships.

After being raped and bearing her stepfather's two children, 14 year old Celie fearfully heads Alphonso's warning to "not never tell nobody but God"(TCP, 20 and vents her troubles by writing letters addressed to an imagined white deity. For Celie, writing helps compensate for loss. At first, her letters to God

ease for her loneliness; When the cruel older man she is forced to marry Mr._____ (Albert) makes sexual advance toward Nettie, her sister, Nettie runs away. Before Nettie and Celie apart Celie asked her to write letters. Nettie replied that nothing would stop her writing letters except her death. The vital role that letters would play in their life. Although she did not receive from Nettie for many years. Celie took pen and paper to value her innermost thoughts, eventually moves from being ashamed and silenced to living proud and in full possession of her voice.

Celie also had friendship with Shug Avery, Sofia and Mary Agnes-each of whom insists on egalitarian love relationship. Fundamental to Celie's emergence is the self-assured Shug, an entertainer whose life style contrast with Celie's. Shug disturbed her harrow world, consisting entirely of meeting her husband's excessive demands. Shug sympathized for Celie's abusive situation and her helplessness insisting that Mr._____ known to Shug as Albert, Treat Celie with respect, preparing Celie to assert her rights against his abuses. Shug offers Celie emotional support and sincere declarations of love. Their physical intimacy seems natural, not controversial. Indeed, Shug and Celie's caring sexual interactions, full of mutual admiration, enhance Celie's sense of self-worth, bolstering her resistance to Albert's domination. Though blood sisters, Celie and Nettie are very different from each other in personality. Celie is ignorant, learns from experience, enjoys needlework and cooking, and is always associated with the image of the house, while Nettie is intellectual, learns from books, enjoys reading and teaching, and is always associated with the image of the world. Celie is not only ignorant of her own body but also slow in learning. In an epistolary quilt, the "blank space between letters shapes his narrative as well as the letters themselves, making the question of ellipsis in epistolary writing a much more complex one than in other narrative"(Alps, 182). Here, patriarchy is the cause of the "blank space" between the letters which discontinues the circulation of the letters while at the same time it unites the letters.

In consequence, female bonding, patriarchy, and the circulation of the letter are much interrelated. Celie would not write her letters to God if Pa did not metaphorically "intercept" her "letter" to reveal his misbehavior. Celie would not continue her letters to God if Nettie's letters were not intercepted, and Nettie might not complete the life-long "correspondence" if she were not forewarned by Mr._____ about his going to disrupt the communication between the sisters. Then, Celie's intimacy with Shug intercepts Mr._____ 's interception of Nettie's letters, which is made possible by Shug's intimacy with Mr._____. This patriarchal interception is displaced by female bonding as Shug later acts as a postal mechanism to deliver and thus to open the channels of the sisters' epistolary communication.

Quilting embodies female bonding in *The Color Purple*. It is not only that the quilt that the women make is called "Sister's Choice," but what entails this quilt-making is the mutual understanding between two women – Celie and Sofia. After she compromises with Celie, Sofia suggests: "Let's make quilt pieces out of these messed up curtains." Those curtains are the ones that Harpo asks Celie to make for the new house of Harpo and Sofia. If Sofia's tearing those curtains into pieces is a sign of protest against Celie, her offer to make quilt pieces out of those broken curtains represents a collaboration of female understanding. Additionally, Shug contributes to this quilting by giving "her old yellow dress for scrap". Later on, Celie intends to give the quilt to Shug but at the last moment gives it to Sofia on Sofia's separation from Harpo, and hence her separation from Celie. As a result, this quilt stands for an extension of female bondage. This quilt also extends to connect Celie with Nettie and Corrine. Nettie proves her innocence from any intimate relationship with Samuel by reminding Corrine of Celie with the quilt that Corrine makes with pieces of the cloth which she bought on the day she encountered Celie. By the end of the novel, Mr._____ learns to make quilts while he and Celie are engaged in "idle conversation".

Shug is the real catalyst for Celie's breakout of her self-enclosure, as well as of the patriarchal and epistolary enclosure. She makes love with her, Celie

"feels something real soft and wet on her breast, feel like one of her little lost babies mouth". Sleeping with Shug feels like sleeping with "mama" and "Nettie". Celie once confesses: "My life stop when I left home. I think. But then I think again. It stops with Mr._____ maybe, but start up again with Shug." If this is so, Celie's relationship with Shug gives her vain "to-stay-alive" philosophy a substantial life.

Spiritual quest is connected with the effort of characters in the color purple to be more fully self-realized. This effort merges in an unproblematic way with a materialistic ethic which links acquisition of goods with the capacity to experience emotional well-being. Traditionally mystical experience is informed by radical critique and renunciation of materialism. Walker positively links the two. Even though her pronounced critique of patriarchy includes an implicit indictment of perverse individualism which encourages exploitation (Albert is transformed in part by his rejection of isolation and self-sufficiency for connection and interdependency), Celie's shift from underclass victim to capitalist entrepreneur has only positive signification. Albert, in his role as oppressor, forces Celie and Harpo to work in the fields, exploiting their labour for his gain. Their exploitation as workers must cease before domination ends and transformation begins. Yet Celie's progression from exploited black woman, as woman, as sexual victim, is aided by her entrance into economy, as property owner, manager of small business, storekeeper-in short, capitalist entrepreneur. No attention is accorded aspects of this enterprise that might reinforce domination: attention is focused on how useful Celie's pants are for family and friends; on the way Sofia as worker in her store will treat black customers with respect and consideration. Embedded in the construction of sexual difference as it is characterized in the color purple is the implicit assumption that women are innately less inclined to oppress and dominate than men; that women are not easily corrupted.

Celie's beginning of a new life, a new history, starts with her physical break out of the patriarchal confinement. On learning Celie's real parentage. Shug

requests that Celie go with her to Tennessee. Before that, they go back to see Pa so as to seek the tombs of Celie's mother and her real father. Significantly, Celie writes her first letter to Nettie about the visit to the past and thus makes her letters to Nettie a beginning of a new history. As Celie determines to leave Mr._____, she dares to talk back to him: "You a lowdown dog is what's wrong. I say. It's time to leave you and enter into the Creation. And you dead body just the welcome mat I need"(TCP, 210). Within *The Color Purple* the economy Celie enters as entrepreneur and landowner is almost completely divorced from structures of domination. Immersed in the ethics of a narcissistic new-age spiritualism wherein economic prosperity indicates that one is chosen-blessed, Celie never reflects critically on the changes in her status. She writes to Nettie, "I am so happy. I got love. I got work. I got money, friends and time (TCP, 254)

Walker's epistolary novel *The Color Purple* depicts African-American women in the early twentieth century striving to realize selfhood. Focusing on her protagonist's development, Walker shows Celie's progression from a sexually abused child to a less passive spouse to an outspoken equal partner. Ultimately, Celie finds inner strength through the letters she writes, and through the influence and support of the women around her. Dramatizing the capacity for growth and redemption that comes from both self-expression and female bonding, Walker creates several characters who, in following their unique paths toward personal fulfillment, guide Celie to explore and honour her own.

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RECONCILIATION OF SELF - IDENTITY AND MARITAL BOND IN SHASHI DESHPANDE'S NOVEL 'ROOTS AND SHADOWS'

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Abstract

An attempt is made in this paper to discuss "Shashi Deshpande's Roots and Shadows focussing on the theme of inquest of refuge, the social set up leads to the psychological conflicts and the reconciliation of self-identity. The present paper reflecting on the major novel of Deshpande, attempts to prove the point that Indian feminism as reflected in the Indian fiction is a unique phenomenon that has to be valued on its own scale and should not be weighed against the scales of the western feminist literature. For this purpose I have attempted a critique of the female protagonist in Shashi Deshpande's novel, Roots and Shadows. Her feminism is peculiarly Indian in the sense that it is born out of the predicament of Indian women placed between contradictory identities: tradition and modernity, family and profession, culture and nature. In this novel Shashi Deshpande has shown how the heroine Indu tries to assert her individuality in the midst of the constraints of the tradition - based society and how she is forced to submit herself for the sake of her husband and children. The secret of the success of this novel is the realistic representation of the revaluation of the different facets of the woman's character.

Keywords: Self - effacing to self -identity, self - alienation to self - identification, negation to assertion, ignorance to self - realisation, in quest of refuge.

Indian Literature in English has carved out a distinct identity of its own as the artistically mature articulation of a distinctively flavoured sensibility. The best components of Indian English literature is the Indian English Fiction. Indian Fiction in English has a formidable line of women novelist. Fiction by women writers constitutes a major, segment of the contemporary Indian writing in English. The main reason for women writers in large numbers taking up their pen, is that it has allowed them to create their own world. The conflict between tradition and modernity finds a prominent place in the portrayal of women by the women novelists. A tradition - bound woman may sacrifice her happiness for the sake of the well - being of the family as a unit, but at the sometime may retain her individuality. Indian woman usually does not bother about her personal happiness and comfort as much as she addresses herself to the task of making others happy and upholding traditions and conventions.

Shashi Deshpande occupies a significant place among the contemporary women novelists who are concerned with the problems of women and their

quest for identity. Shashi Deshpande is considered as a postcolonial novelist because she writes, in post independence India. She seems to echo situations women, especially women who earn their living as household help. She tries to universalize by drawing comparisons among different types of women. In her writings, she reflects a realistic picture of contemporary middleclass women. She focuses on women's issues as she has a women's perspective on the world.

Roots and Shadows was awarded the Thirumathi Rangammal prize for the best English novel published in English in India during 1982-83. The present paper reflecting on the major novel of Shashi Deshpande, Roots and Shadows, attempts to prove the point that Indian feminism as reflected in the Indian fiction is a unique phenomenon that has to be valued on its own scale and should not be weighed against the scales of the western feminist literature. For this purpose I have attempted a critique of the female protagonist in Shashi Deshpande's novel, Roots and Shadows. She basically reflects on the problems and concerns of the middle class Indian women. Her

writings, rooted in the culture in which she lives, remain sensitive to the common everyday events and experiences. Her feminism is peculiarly Indian in the sense that it is born out of the predicament of Indian women and it is placed between contradictory identities: tradition and modernity, family and profession, culture and nature. Her feminism rooted in the native environment leads to be humanistic and optimistic in its outlook. The underlying theme in Shashi Deshpande's novel is human relationships, especially the ones that exist between father and daughter, husband and wife and also between mother and daughter.

Beginning with the protagonist Indu, the novel is replete with the private agonies of several women covering a wide cross section - educated women, illiterate women, widows, child-brides and domestic servants. This novel records the suffocation experienced by Indu in a society governed by the age-old customs and traditions. It also unmasks the protagonist of her garb of a liberated woman and exposes the hypocrisy of ostensibly progressive-minded men like Jayant, Indu's husband.

Roots and Shadows portrays women characters who probe their own identity. They discover how relationships are the roots of one's being and follow one like shadows. It is a life without identity. They hail from tradition - bound Brahmin families. The novel *Roots and Shadows* depicts how they attempt to assert their individuality, bring them into confrontation with their families, with the male dominated society and the society general. Women are generally categorized as ideally sympathetic, gentle, warm, passive and dependent. Domestic life and work patterns construct women to be subordinate and dependent on man.

Shashi Deshpande presents the picture of modern women where they fill the gap between tradition and modernity. She investigates the inner world of women who strive towards self-realization:

There is more to these women than this mother or wife self

I knew from my experience that while wifehood and

motherhood were a great and important part of my life,
even before I became a wife and mother there already was
a self, a clearly developed self that was me..
(4)

Deshpande's women characters are employed actively in search of this distinct self. The novel presents a series of girl-children, in which each girl faces a different problem within the family circle. It throws light on the suffocation of the modern Indian women in a tradition-bound and male-dominated society. Therefore the conflict is between the past and present. As a middle-class young girl, Indu is brought up in an orthodox Brahmin family, headed by Akka, the younger sister of Indu's grandfather. Like Akka, she is feared by everyone and thought to be "capable of anything". (*Roots* 53). She resumes her role as a pillar or the "new guardian of the family" (*Roots* 160). Indu is the motherless daughter of one of the sons of the huge family. She visits the house only occasionally. She hates Akka. She has sworn, "I would never go back" (*Roots* 20) as Akka acts as the mother-figure.

Indu appears as a determined girl and longs for her freedom and independence. Akka and her family are a great hindrance to her freedom when at college, she doesn't allow Indu to have friendship with boys. This dominating nature of Akka makes Indu move into another home. She resents her womanhood because it closes many doors to freedom. She feels endlessly chained by her depressed feelings.

She soon realizes the ineffectiveness of her decision that one can never exchange roots with another. Indu represents a set of the modern educated women who have close connection with the society, deals with the critical problems of love, sex, marriage, settlement and individuality. A woman's life to this generation is nothing but, "To get married, to bear children, to have sons and then grand children" (*Roots* 128). An ideal woman is one who has no independent identity, "A woman who sheds her 'I', who loses her husband's?" (*Roots* 54).

Indu breaks away from the suppression faced in Akka's family and marries Jayant. The moment she set eyes on him, decides that he appears the rightman for her to marry. She seems the first to propose him. In her very first meeting with Jayant she realizes the feeling of solidity and certainty. She compels to hide her feelings, "as if they were bits of garbage" (Roots 41).

Women seek marriage as an alternative source to the bonds of the parental family. They hope that freedom can be achieved through marriage. The parental home acts as an element of traditions and old values which provide no room for Deshpande's women characters. For Indu marriage means:

Living with a man. You have to listen to him,
endure his habits, his smell, his touch, his likes,
his dislikes. You have to sleep with him,
bear him children. (Roots 137)

Indu expresses her love for Jayant who she thinks will not take away her identity as:

Though Indu is not happy with Jayant she dare
not leave him. All that she longs for is completeness
within herself. (Prasanna 38)

Indu States:

This is my real sorrow. That I can never be complete
in myself. Until I had met Jayant ... some
where outside me,
a part of me without which I remained incomplete. Then I
met Jayant. And lost the ability to be alone.
(Roots 34)

She wishes, "that Jayant should be with me. Always, all the time, forever" (Roots 36). She leads both the meaningful and meaningless life given through Jayant. She compares herself to a fluid which has no form. Jayant insist her to continue working for the magazine though he knows that she hates working there. Indu hates working every moment there. She

finds her job unsatisfactory. She can't write what she wants to. The editor wants her to write what is acceptable to the public. She leads to live the same way if she does not happen to meet Naren or is not summoned by Akka. . A comparison is made between Indu's husband, Jayant and Asagai, the male chauvinist in Lorraine Hansberry's play, A Raisin in the sun. This proves that male's attitude towards women remains same all over the world.

Akka anticipates the failure of Indu's marriage as:

Such marriages never work. Different castes,
different
languages ... all right for a while. (Roots 107)
An important question is also raised by
Madhav Kaka:
What couple could be perfectly matched? Tell
me, Indu ...
You choose your own husband. (Roots 108)

Indu's reunion with Naren tends to review her life objectively. Indu is ridiculed by the traditional idea that saying one's husband's name would shorten his life.

Indu is not happy with Jayant and can't live without him. When Naren tries to love her, there is no response from her side. Later she offers herself twice to him. Loving other persons appears to her not a matter of sin or crime. Love finds its place for her not in real life but only in books and movie. If the concept of love is false then the truth lies in her answer:

The Sexual instinct ... that's true. The
maternal instinct...
that's true too. Self-interest, Self-love ...
they're the basic
truths. (Roots 173)

Indu feels ashamed of herself for not being a virgin. She hates her womanhood. She looks down upon her marriage life and considers it as a trap. This throws light on Indu's character who is not dependent on Jayant:

She fights to know the life in reality, She feels
that her
image of assurance, confidence and certainty
is being

ruined in the presence of Jayant. (Gupta 46)

Jayant never tries to guess what Indu thinks. The communication gap is left between the two. Indu lacks fulfilment as a writer and in marriage. She breaks away from her family in order to reach the world of independence. But soon she realizes the futility of her search. She feels that she has deceived Jayant by having relation with Naren. Self surrender and self abnegation from the root cause of unhappiness in her married life.

Indu comes back to her parental home after a long gap on Akka's death. She is the sole inheritor of Akka's property. Akka, the dominating character is a symbol of authority in the family. She is a childless widow, who keeps everyone under her control. Akka maintains her own respect till the end of her life in the family. But Indu, likes to be free and unrepressed. Therefore, there are two groups of women pictured in the novel. One group represents characters like Akka, Narmada, Sumitrakaki, Kamlakaki, Atya. To them a female could, "neither assert, demand nor proclaim" (Roots 146). According to them a woman has to adapt herself to her "Circumstances and environment" and be "greedy, devious and unscrupulous" (Roots 146).

The other group includes Indu, a woman of a new generation. She acts according to her conscience and she revolts. Unfortunately she fails in her efforts for the fear of stigma, the impact of tradition or all mixed together. She comes out with a question with regard to the modern women shaped by the Indian soil but affected by the west. The traditional women suffer and submit themselves to situations but now they search for their status, their place and individuality both in society and family. Indu presents this sort of a woman.

Her return to her parental home is a revelation to Indu. She comes to know about Akka, Atya and many others in the family. Her sexual encounter with Naren makes her know about her passionate self. In the same way her re-entry into the parental home makes her judge what is wrong with her marriage. She realizes the missing links in her relationship with Jayant. She pretends to Jayant by not showing her complete self but reveals only which he wanted to see. She should have

confessed all her mistakes for a better understanding between them. The ancestral home which she hated once, makes her get rid of the old norms. She achieves her personal freedom and completeness which she has wished for a long time.

In her parental home, she is honoured with the responsibilities of being Akka's heiress, for all the money left to her. Since Indu likes to remain detached from the family, she feels much annoyed. Indu is confused whether to sell the house or keep it Indu proves her indomitable strength, fulfilling the responsibilities and gains freedom. As Neena Arora remarks:

Man considers it as normal behaviour to satisfy his desires

at both the emotional and the physical levels outside

marriage, while it is ruthlessly condemned as adultery in case

a woman ... and starts prosecuting her. (61)

After the death of her husband, Akka moved to her father's house and had a strict control over her brother's children. Akka is very particular about how a girl should talk, dress or behave. She compels a strict code of behaviour. She insists on Indu that a woman should not utter her husband's name, for it shows the disrespect of a woman towards her husband.

Indu recognizes her displacement as a woman and finds herself experiencing a loss of boundaries. Marriage is a fate traditionally authorized to woman by society. But marriage is not the same thing to a man as to a woman. DeBeauvoir observes:

...this necessity has never brought about a condition of

reciprocity between them; women have never ... with the

male caste upon a footing of equality. (446)

The problem of middle class people in quest of suitable grooms for their daughters is highlighted aptly through the character Mini. After a continuous search for the boy, she agrees to marriage without any hatred though the boy had, "heavy, coarse features and crude mannerisms" (Arora 61).

Indu is amazed at Mini's acceptance of marriage. She notices that women have no choice specially in their house. They are ready to submit and to accept. Though Mini has no choice, she accepts reality:

And yet Mini, who had no choice either, had accepted the reality, the finality, with a grace and composure that spoke eloquently of that inner strength. (Ramamoorthy 124)

Indu realizes, that she has achieved freedom within the bounds of her own rules and responsibilities. She remembers her old uncle's words that rules add grace and dignity to life, where one is free to do what they need. At the end, she realizes Akka is not a sadist as thought by her earlier. Now she confronts her real self and knows her roots. She understands what her roots are – an independent woman and a writer and what the shadows are a daughter, a mother and a commercial writer. Towards the end, Indu gets her freedom in doing what she believes is the right thing to do. She now gathers enough courage to stand by her decision. Jayant finally acknowledges her right to make her own decisions. He recognizes her strength which she never has displayed earlier. He even comforts Indu who feels sad because she is not able to find a publisher for her book. He says, "I'll publish it for you" (Roots 15).

She realizes that relations as the roots of one's being and is followed like shadows. Women reach the world of happiness when they learn to conquer their fears and assert themselves.

Indu decides not to be different. She goes back to Jayant, devote herself to the kind of writing she dreams of. She conquers her fears and gets back harmony in life. She says, "I must know. To live without fear..." (Roots 191).

Indu wants to compromise her real nature for the sake of a smooth relationship with society and with her husband. She gradually submits herself to Jayant in the name of love. Thus *Roots and Shadows* presents how modern and educated women perceive the world around them without confining themselves within the narrow limits of their marriage.

Shashi Deshpande's novels mainly deal with Indian middle class women brought up in a traditional environment. These women characters struggle to liberate themselves and look for their self-identity and independence. The fact is that woman is essentially a woman as well as a person. As a woman, she needs man and viceversa. But as a person, she claims to be free and independent.

Indu willingly submits herself in the name of love. She finds it easy to step into the old ways of living. She resumes living with the relatives around her and has a genuine sense of homecoming. She reflects, "This is home I had to go away to know it" (Roots 56).

The problems of Indu in *Roots and Shadows* remain the same but her attitude toward themselves change.

It is essential for emotional sustenance. Adele king observes:

It is in her analyses of the varied emotions, nationalization, miscomprehensions that makeup the relationship between a married couple that Deshpande's work is particularly effective. (162)

Thus Shashi Deshpande makes her heroines choose finally security compromise and reconciliation with reality of life through the identity of self and self-realization. As Sarabjit Sandu observes:

The whole development of the novel of Shashi Deshpande . can be observed in four phrases ie., fight from reality: frustration: submission and ultimately an attempt to reconsolidate. (89)

To conclude, this novel ends with an optimistic note. The heroines are reunited with the hope of a happy future. Thus Shashi Deshpande has shown in this novel how women try to assert their individuality in the midst of the constraints of the tradition-bound society and how they are forced to submit themselves for the sake of their husbands and children.

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DIASPORIC MEMORY AND AUTOBIOGRAPHY: MEENA ALEXANDER'S FAULT LINES.

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Abstract:

Diasporic memory is a critical element that transgresses the subjects between the experiences of joy and sorrow brewed due to the tension between their homeland and the migrated land that is represented by the past memories and present memories.

The autobiographical genre yields itself easily to the concept of gendered diasporic subjectivity that exhibits a sharp varied difference between the genders. The gendered subaltern passes through an array of different socio-cultural and economic changes which are liberating to a certain level and curtailing certain other aspects for the women. Meena Alexander's Fault Lines brings forth the contrast between different cultures and the changes that those contrasts catalyze. The autobiography registers the multicultural sensitivities that can reimagine and appreciate ethnicities, hybridity and heterogeneity.

Key words: *Autobiography, Diaspora, Multiculturalism.*

Diaspora is a term that goes together with commonwealth. Immigration is a natural process evolved as a product of colonization and globalization that followed. Construction, deconstruction and reconstruction of diasporic identity are the central issue of diasporic subjects that negotiate the contradictory sites of memory and unstable notions of homeland. Transmigration is a diasporic process where the subjects transgress geographic, political and social cultures. Diasporic memory is a critical element that transgresses the subjects between the experiences of joy and sorrow developed due to the tension between their homeland and the migrated land that is represented by the past memories and present memories. The homeland has a metaphorical relevance with ontological reality while the migrated land holds a physical relevance with political reality. The ontological memories that help us to negotiate our circumstances conclude with new way of being and becoming. The ghostly locations tolerated by the diasporic subject are a tough war zone where conflicting forces of the ontological reality of their homeland surpasses the political reality of their migrated land. The diasporic subjects negotiate, claim and reinvent their cultural memory of their homeland by means of congregating the collective memory to document their traditions, rituals and history. Previously assimilation within the

culture of the foreign land was prescribed as the paramount practical method to overcome the diasporic conflict. As assimilation proved to be a fiasco, the alternate methods of realization were negotiated. Sustaining and cherishing the feeble memories of the homeland by means of empirical studies in the form of literary documents like autobiographical narratives were attempted. The self-life narrative becomes a sustainable medium for negotiating the ontological unrealities. It is interesting that the unrealities find expression through the realistic mode of discourse (i.e) autobiography. The autobiographical genre yields itself easily to the concept of gendered diasporic subjectivity that exhibits a sharp varied difference between the genders. The gendered subaltern passes through an array of different socio-cultural and economic changes which are liberating to a certain level and curtailing certain other aspects for the women. The diasporic community largely deals with issues relating to memory (past & present), identity (self & public), voice (personal & social) and multiple representations. These aspects are strikingly different for both the genders. The female diaspora is deep rooted in the patriarchal homeland the cripples their expression of their self at all the levels. Hence their memories of the homeland are trimmed and tormented by the patriarchal dogmas of the homeland that inhibits the women from freely adapting to a socialist society. The cultural shock is more pronounced among the

female diaspora. As time passes, the initial shock transmutes into a metaphysical relief that starts considering the past memories as a cultural burden. Nostalgia for their home is also accompanied by an inherent fear of subjugation that they would be entitled for.

Memory becomes an even more troubled arena for the women duplicating their sense of uncertainty even more.

Identity manifests itself as a personal self and a public self. Indian women are denied of both the identities. Self-erasure and anonymity are considered an attribute of the most virtuous. Under diasporic conditions, the search and establishment of the identity becomes the prime issue. But Indian women diaspora fail to recognize the issues related to identity as it would be their first encounter with the issue which results only in the development of a fragmented identity. The autobiographical narrative grants the women a voice to inquire on the personal as well as their public self. But the Indian women even in diasporic conditions are culturally conditioned to remain and perish silently. They lack both their personal as well as public voice. Language as a manifestation of the voice has an impact upon the silenced Indian women diaspora. Huge pressure is imposed upon the women to acquire the foreign language which also simultaneously rewrites their native psyche with that of the migrated land. The Indian women diaspora have been conditioned to exhibit stiff resistance towards the language and its cultural baggage. But later when the foreign language is learnt and cultural assimilation is initiated, many Indian women gain their voice that is amplified by means of multiple autobiographical discourses. Indian women diasporic autobiographies reflect their newly acquired voices that cry about their voicelessness in time and context.

Representation is a political aspect of the diasporic ataxia. The diasporic subjectivity has to negotiate their mis-representations both in their homeland and their migrated land. The women within the diaspora suffer double subalternity without any representation in their native homeland and the

migrated land. The representation may be political as well as spiritual. Eventhough the Indian women diaspora enjoy political representation, they suffer the loss of spiritual representation. The issues related to gender representations motivate the Indian women diaspora to seek their own by means of their autobiographical narratives. Autobiography becomes a political strategy to seek and establish their representation both within the state and the literary world. Their autobiographical pursuit enables the subaltern women not only to battle the colonial tropes of discrimination but also becomes a tool for their self-recovery and community building.

Meena Alexander is a widely acclaimed Indian American poet, novelist, thinker, theorist and an autobiographer. Meena was born in Allahabad, India in 1951. Kerala was her maternal land that always enticed her. In 1956, when Meena was five years old, her family relocated to Khartoum, Sudan. Meena used to visit her maternal land Kerala in her vacation. When she was eighteen, she migrated to the Nottingham University in Britain for her research. Later she returned back to India voluntarily to reestablish her roots. After her marriage in 1979, she once again migrated to New York City and is presently working as Professor at Hunter College. She was a child prodigy with immense sensitivity to surreal things. Her autobiography *Fault Lines* was published in 1993. Her continuous relocations across continents and inherent sensitivity towards life forge to contribute to her distinct creative skill that would set her a class apart. Her autobiography is an expression of her final expression of her multiple migrations. The uncontrollable urge for self-expression related to her sense of identity that has been altered because of her past that has been full of migrations and changes. The autobiographical pact of Meena Alexander has been to forge her self-identity as an independent entity of one's surroundings. The very title of her autobiography, *Fault Lines* literally means the tectonic lines where heavy pressure builds perennially with immense geographic potential even to restructure the earth crust. Similarly, the autobiographical genre and Meena's autobiography in particular is a site of immense pressure that can yield

unforeseen changes in the structures of human consciousness. Simone De Beauvoir while negotiating her 'self' as a creative writer felt that an autobiographical venture would be the best suited one to introspect the 'self'. The title 'Fault Lines' has immense metaphorical significance that predicts the major concerns of the text. The act of autobiographical pursuit by the women is a bold step against the established male world order that systematically deprived women of their 'self', 'identity', 'memory' and 'representation'. The autobiographical genre is a therapy that helps women to undo the patriarchally conditioned mind as a soft weapon that can restructure the entire world order that is genderless, classless and creedless. The productive potentials of the autobiographical genre make it the best suited medium to negotiate the subjectivities of the Indian women diaspora.

Fault Lines is a significant autobiographical discourse that brings forth the contrast between different cultures and the changes that the contrasts catalyze. She writes that she was a woman cracked by numerous migrations and deracinated so many times that she could connect nothing with nothing. It is also a philosophical pursuit that made Meena realize her existence with an identity loaded with memories existing without a representation. Meena's memories of her maternal land, Kerala was deeply imbedded within her unconscious that later became the pivotal point of her 'self' that facilitated her movement across different cultures providing solace and stability at times of trouble. The multiple alienations and exiles that Meena suffers both in her homeland and the other migrated lands forced her to express her 'self' in the form of an autobiographical discourse that can help her overcome the added burden of insignificance. During her adolescence age in Khartoum, when her identity starts taking shape, Meena encountered the tension of transplanted existence that manifested as isolation, insecurity and rootlessness. Meena was the only Indian girl in all white school where, "my blackness struck out like a stiff halo around me." [Alexander. 113] Interestingly, she negotiated and chiseled her identity

through her poetry. Instead of developing a unitary identity, Meena had to cope up with multiple identities that disarrayed her life. Her negotiations with her multiple identities climaxes in her autobiographical discourse. Meena's multiple migrations make it difficult for Meena to strike a balance between the past and present memories. But the imbalance accredits her with multicultural sensitivities that can reimagine and appreciate ethnicities, hybridity and heterogeneity. The presence of multiple memories each unique, independent and separated by multiple space compliments Meena's creativity. Her migration within the homeland and other countries and continents, exposed her to a multitude of languages. After many deliberations, she resorted to the colonial language, English for her poetic/creative expression. She reconciled with the English language that empowered her to write her 'self'. The universal language endowed her autobiographical narrative a wide reading audience who has acknowledged her as the representative voice of the Indian women diaspora.

For Meena Alexander, autobiographical discourse becomes the best suited genre to write and rewrite, construct and reconstruct their 'self' and memories. Diasporic women autobiographies reflect the collective female experience and knowledge. Fault Lines in addition to entrusting Meena Alexander with a personal voice also elevates it as the representative voice of the migrated Indian women. Meena exploits the language, English and the genre, autobiography to magnify her representative voice for better ends.

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THE CRY OF WOMEN IN SHASHI DESHPANDE'S THE DARK HOLDS NO TERRORS

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Abstract

Shashi Deshpande is one of the living dynamic women writers in Indian English literature and she published many novels and collections of short stories. The image of women in fiction has undergone a change during the last four decades. Women writers have moved away from traditional portrayals of enduring, self sacrificing, searching for identity, no longer characterized and defined simply in terms of their victim status. The novels emerging in the twenty first century furnish examples of a whole range of attitudes towards the imposition of tradition, some offering an analysis of the family structure and the caste system as the key elements of patriarchal social organization. Deshpande writes mainly about everyday India. A society in which we breathe, a culture to which we belong. Her major concerns emerge from our own environment, from our immediate world, holding up mirrors to our own lives. She does not simplify India but presents India as it is to her readers. Even though her writing is very Indian in its framework, the themes honour noborders. The protagonist of The Dark Holds No Terrors, Sarita hails from the urban middle class society of contemporary India. Through her heart rending tale of injustice, violence, guilt and terror Deshpande tries to portray all those bewildered and tortured women. In spite of being intelligent, independent, sensitive and attractive, Shashi Deshpande's women characters are leading a miserable married life.

Keywords: Despair, Struggle, Responsible, Affection, Consider.

A number of Indian women novelists made their debut in the 1990s, producing novels which revealed the true state of Indian society and its treatment of women. These writers were born after Indian independence and the English language does not have colonial associations for them. They generally write about the urban middle class. For the predicament of women, their inner conflict, quest for identity, issues pertaining to parent-child relationship, marriage and sex, and their exploitation and lack of expectation, Shashi Deshpande has been labeled 'feminist'. But after analyzing her work it might be said that she is not completely in the favour of overthrowing the patriarchy and establishing the matriarchal system. She has made her utmost efforts to balance the relationship between man and woman. Deshpande has a strong hold among contemporary Indian novelists in English. She deals with the middle class Indian woman who represents the overwhelming majority of Indian women and is struggling to adjust in it rather than get freedom from the traditional world.

Sarita, in this novel experiences the real life and realizes that the dark no long holds any terror to

her. She is known as 'Saru', an ordinary, modest, sensitive, middle class woman, aware of her own drawback. She always wishes to crack the rigid traditional norms and wishes a new environment where, the mother, father and husband may not play oppressive role towards her daughter and wife respectively. She is a successful doctor during the daytime and at night a terrified and trapped animal in the hands of her husband Manohar who is an English teacher in a small college. Saru comes to her father's house after fifteen years of marriage. She had once determined and had proclaimed that she would never come back to her father's place but circumstances forced her to return back as she was unable to bear the sexual sadism of her husband. Here she had an ample opportunity to review her relationship with her father, husband and her dead mother. She emerged with a better understanding of herself and

others. Saru remembers all the past, a brief confession to her father about her trauma and her courage to confront reality, "To make myself in your image was the goal I sought." (TDHNT, 124) These lines highlight a very crucial and closest relationship between mother and daughter. The novelist explains the fear, the

panic, the suffocation and the helplessness. The thought of one's own self disowning one's own mother is the question to be probed. Saru is deprived of parental care and affection. Her mother's hatred for her and prefers her brother, Dhruv creates a rift between the mother and daughter and compels Saru to be a mutineer due to the bias policy of her mother. The novel exhibits the cruelty of a mother. It is a strange that in today's male bigot society, the mother, full of a closed minded conservative, and a moral bounded, prefers a son and the daughter, yet to come to secondary place in the family. Saru's mother never forgave her for being alive even after her brother had drowned, and she could not forget the traumatizing effect of her mother's hysterical outburst. "You did it, you did this, you killed him, you killed him. Why didn't you die? Why are you alive, when he's dead?"

(TDHNT,62)

Saru hopes for a miracle to happen and that one day she would grow up and be beautiful. She goes to Bombay to study Medicine in spite of her mother's opposition and got a medical degree with the connivance of her father. Saru's mother doesn't understand the importance of girl's education and expresses her standard thoughts.

Saru's confrontation with her mother reaches its peak when she decides to marry Manu. Her choice of a boy from a lower caste is a sign of her rejecting the traditional ways and values her orthodox mother adheres to. She recalls the conversation with her mother, when she confronts her with her intention of marrying Mannu. "What caste is he? I don't know. A Brahmin? Of course not. Then, cruelly Oh, so they are low-caste people, are they?" (TDHNT, 96) The Institution of home, which is supposed to foster the growth of a child, robs the woman's right and respectability. Her mother never looks both the son and daughter with one eye. Saru has also to put up with this gender-based discrimination, typically common to the Indian middle class society. Even the educated middle-class people perpetuated and rationalized boy girl child syndrome.

Marriages normally subordinate the wives to the husband and it also idealizes female martyrdom. There is a subtle contrast with Manohar. After marrying Saru, Manohar begins to enjoy superior financial and social status. Both enjoy a harmonious relationship so far as Saru was only his wife. When she assumes the role of a lady doctor and he is recognized as her husband, the equation changes, he becomes a jealous; sexually aggressive husband. He can't tolerate that his wife enjoys better social prestige and it gradually destroys their marriage.

Male dominated society in India basically does not allow a career oriented woman. Profession does not success for a meaningful existence, as she knows that she will always be judged, first and foremost, as a woman and her success in a profession shall always be considered secondary to her success in her marriage. A woman should know that success in marriage means manipulating, sacrificing, adjustments and silently managing her relationship with her husband in accordance with the norms dictated by the society. In the novel *The Dark Holds No Terrors*, Saru understands that her intellect, her career, her achievement and her ambitions-in case supersedes her husband are the stigmas and she will have to carry them like black mark forever. Manohar's sense of inferiority changes him into a sadist, who insults, harasses and hurts her wife sexually. Many a time she intellectually protests to reshape her life but in vein. She seeks admission to a medical college and her dreams to get first division is materialized, but her marriage in terms of social expectations, the traditional male chauvinistic husband totally shatters them. Saru accepts her loneliness and tries to overcome it and reflects her thoughts and feelings. She thinks that one must believe in oneself for living a happy life and get rid of the trifle whirligig of the society. She decides to keep her marriage in favor of her husband. But, Manohar's disgusting behavior in the night- makes all the difference.

The courage and confidence develops gradually in Sarita. To Saru the idea of men going to work, children going to school, and women staying at home to work, clean, scrub and sweep, appealed as

she finds a supreme harmony in these tasks done by whom who stay at home this is a kind of contentment in her new routine life, makes her feel that she has a totally new life, and now as she calls herself as a totally changed person and nothing old Saru is left. At her father's place, slowly she loses the awareness of her femininity, she stops thinking about herself as a woman. The aspect of a doctor in her is more often seen than that of the wife, and the mother. Her neighborhood women now visit her for their physical health. Mostly these women keep more of their ailments everything as a secret.

Sarita takes interest in their problems and tries to solve them by employing all medical skills as she listens to them. Though she is desirous of settling down with her father's but at the same time she is aware of the practical problems involved in it. Sarita, before she could start off again with her life, executes one last act of restoration. Being disappointed in her marital life Saru once starts affairs with Boozie and Padmakar Rao. Saru becomes resentful towards Manu who had closed his eyes to Boozie displaying his affection towards her in public, at the inauguration in her consulting room.

Saru is completely engrossed in a painful experience of having done injustice to her mother, husband and to her children. She is unable to face the situation and overcome her guilt till the things take a better turn to benefit her. A letter from Manohar increases her bitter emotional of vengeance. She reacts very sensitively to every sound of his arrival and requests her father not to allow Manohar to come here. The whole problem is due to lack of perfect understanding between husband and wife, Deshpande tries to explain that in family life there must be a harmonious blend of acceptance and rejection, flexibility and rigidity and above all revolt if the occasion demands and compromise for peaceful life. Sarita's trauma is her aspiration and efforts to fulfill it. Women bound in tradition sacrifice anything for the sake of other family's welfare and she may be unaware of individuality. On the other hand in educated class, an educated woman more often aware of her individuality, family life

happiness becomes smallest because of a divided self between husband and children and then between her profession and herself. Whenever a feminine sensibility is on crumble down then the natural

love disappears and clash, ego and self take place. Thus love no longer becomes a sweet thing to possess and enjoy. Manohar's male ego attempted to dominate Sarita but results in disintegration. Sarita's feminine psyche fights with the existing forces and she gets no support from any quarter and hence doubles her suffering. Deshpande probes the inner recess of Sarita's consciousness in order to discover the root of her silent suffering and passing resistance.

Saru feels that too much dependence on intuitions like marriage is also sheer foolishness. Her decision to go with Manu shows her confidence and courage in this direction. Obviously, the problem faced by Saru is the problem of hundreds of such learned and professional women who become the victim of the double stand of society. If a husband is superior to a woman's position, she has to serve him, but unfortunately if the husband is inferior to her, she is bound to face the sadism and ego of her husband like Saru. Indian society still tradition bound superstitious. No one dares to gauntlet the existing patriarchal order. The people who boast theoretically that husband and wife are two wheels of a van, two aspects of the same coin, are beating about the bush because the fact is that man is always considered superior to a woman.

Saru is educated, intelligent and economically independent, she could not accept her destiny as fate written on her forehead, turns into a 'New Woman' Now, the time has come for Sarita to face her husband fearlessly. Today, the modern woman is more than a mother, sister or a daughter. She is a multifaceted personality, capable of any work or any role, but the only vitamin she needs is a strong healthy mind and will which showed Saru in this novel. This modern woman passes through a process of transformation, signifying a change from bondage to freedom and self-assertion. Sarita asserts openly when the interviewer mentions bread and butter; she makes it clear that as a doctor she earns not only bread but butter too. This remark

makes Manohar realize that he is no longer her equal in affluence. And so he decides to show her that he is more powerful in bed.

Sarita realizes that everyone in life encounters problems and under goes suffering at one stage or another. When confidence strengthens, Sarita sees that she is no longer a skeleton but a human being throbbing with life. Once this realization dawns on her, all other problematic things are melt away. The lady doctor, Sarita, comes out of the veil and presents a fair picture of a woman's predicament. Deshpande means that woman should assert herself so that she can overcome or thrash the suppressing forces. She makes Sarita's awareness to be touched by her experience as a doctor. She studies her own physical and psychological trauma with the detachment of an analyst. The understanding of reality makes Sarita see for herself the whole world in a distinct form. In consequence, she gets a new energy to achieve

wholeness and overcome her identity crisis. In this way, Sarita represents the middle class working women in modern Indian Society. She rebels against the traditions but ultimately frees to compromise with the existing reality. Sarita cannot forget her children or the sick husband needing her attention and so she decides to face her home again

A woman is never regarded as an independent being as she has always been considered a secondary position. Man can think of himself without woman but because of socio-cultural conditioning of Indian tradition she cannot even imagine her existence without man. She is nothing but man decree. She materializes essentially to the male as a sexual being. For him she is sex, absolute sex, no less, no more. A women considers herself insecure without the support of a male. A woman is always identified in our society by her relationship with her father and her husband.

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IMPORTANCE OF SCHEMES FOR ADIDRAVIDAR HOUSING & HOUSEHOLD DEVELOPMENT

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Introduction

In Tamil Nadu the total population as per the 2011 census is 721.47 lakh. Out of this, 144.38 lakh (20.01%) are Scheduled Castes and 7.95 lakh (1.10%) are Scheduled Tribes. The prime objective of this Government is accelerated growth and sustainable development of Adi Dravidar and Tribal population in Tamil Nadu.

The Scheduled Castes Sub Plan (SCSP) is implemented in Tamil Nadu from 1980-81. The basic objective of the Scheduled Castes Sub Plan is to ensure seamless flow of funds from the State Annual Plan Outlay in proportion to the population of the Scheduled Castes in the State in order to bring about marked Socio-Economic and Educational development of the Scheduled Castes.

Tamil Nadu Adi Dravidar Housing and Development Corporation Limited (TAHDCO) was incorporated in 1974 under the Companies Act, 1956 with a objective to improve socio economic status of SC/ST in Tamilnadu. The Government of Tamil Nadu and the Government of India contribute to the Share Capital of the Corporation. At present the Authorized Share Capital of the Corporation is Rs. 150.00 Cr and paid up share capital is Rs.128.27 Cr. The State Govt. and the Central Govt. contribute the share capital in the ratio of 51:49. TAHDCO is a ISO 9001: 2008 Certified company

Though the Corporation was initially started as a Construction Company in 1974, the activities of the Corporation was extended to enable it to undertake a wide spectrum of economic development schemes for income generation, skill development training for

Scheduled caste and Scheduled Tribes in the State. The company was given a new lease of life by the

Government of Tamil Nadu by releasing a sum of Rs.33.15 crore as share of the State Government for the period between 2003-04 and 2012-13.

Profile of the Adi Dravidas

In Tamil Nadu the total population as per the 2011 census is 721.47 lakh. Out of this, 144.38 lakh (20.01%) are Scheduled Castes and 7.95 lakh (1.10%) are Scheduled Tribes. The prime objective of this Government is accelerated growth and sustainable development of Adi Dravidar and Tribal population in Tamil Nadu. To ensure socio-economic and educational development of the Adi Dravidar / Tribals on par with general category and realise the goal of inclusive growth, the Budgetary allocation for this Department is Rs.1998.36 crore. This amount is spent for creating infrastructure facilities like provision of drinking water, link roads, house-sites, housing, schools, hostels, health centres and community halls, etc.

Table 1

Table showing the literacy rate of Scheduled Castes / Scheduled Tribes in Tamil Nadu as per 2001 census.

	Male	Female	Total
General	86.77	73.44	80.09
Scheduled Caste	80.94	65.64	73.26
Scheduled Tribes	61.81	46.80	54.34

The above table reveals that 26.74% of the Scheduled Castes and 45.66% of Scheduled Tribes still remain illiterate.

Tamilnadu Adi Dravidar Housing & Development Corporation

The Corporation was initially started as a construction company with a sole aim to build houses for the downtrodden Adi Dravidar. Since 1980-81 TAHDCO has extended its ambit for the upliftment of Adi Dravidar and Tribal population through need based formulation and implementation of economic activities so as to bring about better standard of living of Adi Dravidar and Tribal population who are living below the poverty line.

The objectives of TAHDCO are related to Construction Activities, Economic Development Activities & Training – both Skill Development & upgradation and top class education. There is still a gap in spite of the continued efforts of the Government in the socio-economic development. To bridge this gap various socio-economic development schemes are implemented. The commitment to bridge the gap of socio-economic status and accessibility of resources for the Adi Dravidar people is ensured by increasing the quantum of subsidy for the First time from Rs.25,000 to Rs.2.25 Lakh from the year 2011-12 which make a difference in the socio-economic status of Adi Dravidar people.

In spite of the Government efforts there is still a gap in socio-economic improvement of others and that of Adi Dravidar and Tribes. With a view to bridge this gap, one of the area of thrust for the upliftment of Adi Dravidars and Tribals is improving the socio-economic condition by formulating and implementing many economic activities including micro enterprises.

The Government of Tamil Nadu is committed to the socio-economic development of Adi Dravidar people. To improve socio-economic status and to transform illiterate to skilled, various schemes are implemented under Special Central Assistance. The commitment to bridge the gap of socio-economic status and accessibility of resources for the Adi Dravidar people is ensured by increasing the quantum of subsidy from Rs.25,000 to Rs.2.25 lakh from the year 2011-12 which will make great impact in the lives of Adi Dravidars.

Schemes implemented for Adi Dravidars through TAHDCO are:

- Land Purchase Scheme exclusively for women
- Land Development Scheme
- Entrepreneur Development Programme (EDP)
- Special Scheme under EDP – Assistance for Petrol / Diesel / Gas retail outlets
- Self Employment Programme for Youth (SEPY) 6) Self Employment Programme for setting up of Clinic – (SEPY Special)
- Economic Assistance to Self Help Groups.
- Revolving Fund to Self Help Groups.
- Collectors' Discretionary Fund.
- Managing Director's Discretionary Fund
- Financial Assistance to Civil Services aspirants (UPSC)
- Financial Assistance to State Civil Service aspirants (TNPSC Group-I)
- Financial Assistance to Law Graduates to set up their profession
- Financial Assistance to Chartered Accountant / Cost Accountant to set up their profession.

Since 1980-81 TAHDCO has extended its ambit for the upliftment of Adi Dravidar and Tribal population through need based formulation and implementation of economic activities so as to bring about better standard of living of Adi Dravidar and Tribal population who are living below the poverty line.

Land Purchase Scheme

The aim of the schemes is to improve the land holding of Schedule Castes and to enhance their socio economic status in the state. The Government have issued orders for the exemption of 100% stamp duty for the registration of the land purchased under the scheme. The aim of the Scheme is to increase the land

holding, improve the productivity of the land and empower the women belonging to Adi Dravidar. The seller should be a Non-Adi dravidar. The other salient features are land holding size 2.5 acre in case of wet land and 500 acre dry land. With regard to Land development financial assistance given only for creation of water sources and irrigation facilities.

The subsidy provided would be Maximum 30% of the project cost or Rs.2.25 lakhs whichever is less may be released as subsidy to each family. The cost of land should be fixed as per the Govt. guidelines. The subsidy released is Back End subsidy.

The eligibility conditions are as follows:

- The Applicant shall be a Scheduled Caste Women.
- The applicant should be in the age group of 18 - 55.
- The annual family income of the applicant should not exceed Rs.1.00 lakh.
- The Applicant should not own any agricultural land.
- The occupation of the Applicant should be agriculture.
- Applicants and their family members should not have availed any subsidy so far.

The Conditions to be satisfied are as follows:

- Applicants themselves should select the land to be purchased.
- The lands have to be purchased from the land owners who do not belong to Schedule Caste.
- The land purchased shall be registered only in the name of applicant.
- The land purchased shall not be sold out within twenty years.
- The applicant who has the land registered in their name can alone take up land development activities.
- The land development activities of digging of open well, bore well and electrification of pump sets shall be taken up as per the NABARD guidelines.

- The feasibility certificate shall be obtained from geologist in respect of digging of open well / bore well.
- The applicant and the family members should not have sold / transferred their lands to others in the last 5 years.

Land Development Scheme

Special feature of the scheme is 50% subsidy. The maximum quantum is Rs. 7.50 lakh including the subsidy. Tribals who possess land are given assistance for land development such as minor irrigation, digging of wells and installation of electric motor so as to improve water sources for agriculture purpose. Under this scheme 50% of the project cost subject to a maximum of Rs.3.75 lakh is released as back ended subsidy.

Other Schemes for Adi Dravidars

A. Hill Area Development Programme (HADP)

HADP Programme is implemented for Adi Dravidars in the Nilgiris District through Planning, Development and Special Initiatives Department. Works like construction of storm water drain, retaining wall, public toilet, cement concrete foot path, link roads, bore well with hand pump are undertaken under this programme.

B. Western Ghats Development Programme (WGDP)

This programme is implemented in the Western Ghat areas in Coimbatore, Tiruppur, Erode, Dindugul, Theni, Madurai, Virudhunagar, Tirunelveli and Kanniyakumari districts through Planning, Development and Special Initiatives Department. Under this programme the following works are undertaken:-

- (i) Construction of Classrooms, provision of Deep Borewell in ADW Schools and installation of Uninterrupted Power System to Adi Dravidar Welfare Schools and Hostels.
- (ii) Construction of cement concrete roads in Adi Dravidar colonies.
- (iii) Repairs and Maintenance of Adi Dravidar Welfare Hostels

C.Free House Site Pattas to Adi Dravidar / Tribal

Under this scheme, free house site pattas are issued to the houseless Adi Dravidar and Tribal families. The land for this purpose is acquired through private negotiation or under the Tamil Nadu Acquisition of Land for Harijan Welfare Schemes Act 1978 (Tamil Nadu Act 31/1978) to distribute free house site pattas to the eligible persons. The annual income for a beneficiary under this scheme should not exceed Rs.40,000/- for rural areas and Rs.60,000/- for urban areas. For the financial year 2014-15 a sum of Rs.512.93 lakh has been allocated for this scheme.

Table 2:
Table showing the house site pattas given since 2011-12

Sl. No	Financial Year	Physical	Financial (Rs. In Lakhs)
1	2011-12	4284	301.92
2	2012-13	1903	298.51
3	2013-14	912	252.51
	TOTAL	7099	852.94

D. Burial Grounds and Pathways

The Government is allocating funds for providing burial grounds and pathways to burial grounds in Adi Dravidar habitations. Funds are provided for acquiring and purchasing land for this purpose. Panchayats are also providing the required basic amenities to the Adi Dravidar habitations from their own funds. For this purpose, 15% of the cost for drinking water facility and 10% cost for link roads are borne by the Adi Dravidar Welfare Department. For the financial year 2014-15, a sum of Rs.75.84 lakhs has been allocated for this scheme.

Table 3:

Table showing Basic amenities provided since 2011-12

Sl. No.	Financial Year	Physical	Financial (Rs. in lakhs)
1.	2011-12	59	28.63
2.	2012-13	80	62.05
3.	2013-14	78	60.26
	Total	217	150.94

E. Financial Assistance for Funeral Rites

Financial assistance to the tune of Rs.2,500/- is given to the Adi Dravidar, Tribal and Adi Dravidar converted to Christianity families to meet the expenditure towards funeral rites at the time of death of a member of the family. For the financial year 2014-15, a sum of Rs.500.00 lakh has been allocated for this scheme.

Table 4:
Table showing the Assistance given since 2011-12

Sl. No.	Financial Year	Physical	Financial (Rs. in lakhs)
1.	2011-12	20000	500.00
2.	2012-13	20000	500.00
3.	2013-14	20000	500.00
	Total	60000	1500.00

F. Special Central Assistance To Scheduled Castes Sub Plan

The Government of India is providing 100 % grant under this scheme as an additive to Scheduled Castes Sub Plan to the State to fill the critical gaps and vital missing inputs in family and income generating schemes with supporting infrastructure development so as to make the schemes effective.

The primary objective of this scheme is to provide additional support to Below Poverty Line Adi Dravidar families to enhance their productivity and income. Under this scheme, 80% of the funds are utilised for Economic Development activities of Adi Dravidars like Land Purchase Scheme, Financial Assistance to Individuals, Self Employment Programme

for Youth (SEPY), Revolving Fund to Self Help Groups, Economic Assistance to Self Help Groups, Training to SHG members, Collectors' Discretionary Fund, assistance to candidates who passed Civil Services Preliminary Examination TNPSC Group I Preliminary Examination and financial assistance to Law Graduates & Chartered Accountants to set up their profession. 10% of funds are utilised for imparting Skill Development Training for unemployed Adi Dravidar Youth. Remaining 10% of the amount is released to the Adi Dravidar Welfare Department for providing infrastructure facilities where 50% or more Adi Dravidars are living. During the year 2014-15, a sum of Rs.130.00 crore has been allocated for this scheme.

Table 5:
Table showing the achievement since 2011-12

Sl. No.	Financial Year	Physical	Financial (Rs. in lakhs)
1.	2011-12	66094	10613.30
2.	2012-13	43295	9676.62
3.	2013-14	19789	9057.45
Total		129178	29347.37

G. Abolition of Bonded Labour

The practice of bonded labour is banned under Articles 21 & 23 of the Constitution of India and therefore the Government of India has enacted the Bonded Labour System (Abolition) Act, 1976.

Bonded Labour System means the system of forced or partly forced labour either without wages or for nominal wages. Under this system, the labourers are denied of their freedom of movement from one employer to another or other means of livelihood and thus they are deprived of their right to move freely throughout the territory of India. In order to stop the practice of the bonded labour, the Government constituted District Level Committees headed by the District Collectors to identify and to rehabilitate the freed

bonded persons. Under this Act, the Revenue Divisional Officers / Sub-Collectors are designated as the Bonded Labour Releasing and Rehabilitation Officers. To ensure effective implementation of this Act, the District Collectors are also made responsible for the release and rehabilitation programmes. The released Bonded Labourers are given an immediate cash relief of Rs.1000/- after release a sum of Rs.19,000/- is also given either in cash or kind for income generation activities.

A State Level Monitoring Committee headed by the Chief Secretary has been constituted to monitor the progress made by the District Level Committees in identification, release and rehabilitation of the freed bonded labourers vide G.O. Ms. No. 79, Adi Dravidar and Tribal Welfare Department, Dated 17.09.2002. For the year, 2014-15, a sum of Rs.125.00 lakh has been provided.

Table 6: Table showing the bonded labours released since 2011-12

Sl. No.	Financial Year	Physical	Financial (Rs. in lakhs)
1.	2011-12	507	27.11
2.	2012-13	398	42.54
3.	2013-14	965	66.81
Total		1870	136.46

Table 7: Financial allocation for Adi Dravidar and Tribal Welfare Department during 2014-15 (Rs. in crore)

Sl. No.	Heads of Department	Revenue	Capital	Total
1	Secretariat	5.95	0.00	5.95
2	Adi Dravidar Welfare	1615.62	167.33	1782.95
3	Tribal Welfare	177.64	31.82	209.46
	TOTAL	1799.21	199.15	1998.36

Remedies & Conclusion

Though there are as many schemes provided by the government for the welfare of the Adi Dravidar

people, yet the major section aren't able enough to reach to the government plans. Lack of awareness is one of the most significant factor which hinders in availing benefits through the scheme. Adi Dravidars are the people who have poor literacy rate compared to other sections. Also literacy rate doesn't capture the ability of the person in approaching bureaucracy for the processing. The ability of the Adi Dravidars are very pathetic in approaching the bureaucracy. Also the employees in the machinery are part of the society which had caste oriented view on the activities of the society. Therefore there is friction in the process of availing benefits.

Grama Sabha can act as a forum of Social Audit for all the schemes implemented by various Departments. Approval of the list of all individual beneficiary schemes can be done by Grama Sabha efficiently. Giving Panchayat Raj Institutions greater operational independence by enhancing administrative sanction powers of Village Panchayats, Panchayat Unions and District Panchayats for works taken out of their General Funds and Rationalisation of Village Panchayat Accounts can help in better progress of the schemes.

The District Collectors must have public hearings pertaining to the requests from various rural Local Bodies regarding the scheme implementation and difficulties in implementation. Certain weaknesses were noticed in the system where some people used for less important purposes than for the real purpose. Streamlining the procedures for operation could help in better efficiency. The existing formats can be revised to make these documents more transparent, informative

and difficult to manipulate in the process of Scheme implementation.

The assets created are visible, durable and genuinely beneficial to the community. Therefore, resources should not be wasted by being spread too thinly. The works should be monitored closely and leakages must be minimised. In order to create awareness among the beneficiaries about the scheme must be utilised in all the districts. In order to ensure a total transparency in the implementation of the Scheme, the Government can order for the conduct of Social Audit of the Scheme every year in all Village Panchayats districts along with the conduct of Grama Sabha meeting.

The members of the Social Audit Committee must be trained through master trainers about the conduct for making a meaningful Social Audit. An exclusive Telephone with a toll free number can be installed in all District Headquarters to redress the grievances of the users of the schemes. Web-based monitoring software can be developed by the State Government in order to monitor the day-to-day Habitation-wise and Village Panchayat-wise progress of the schemes in all the districts of the State.

Providing employment through job-oriented skill training to a large number of rural youth by successfully bridging the information gap between industries and unemployed rural youth and increasing the income of rural households through livelihood promotion activities can be the further schemes which can be of a greater use to the SC/ST people apart from the existing schemes.

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LADIES COUPE: A PSYCO-ANALYTIC PERSPECTIVE

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Abstract

Socio cultural factors that influence human behavior form the primary material for a writer. Women who are the natural story tellers started exploring their own myth memory and inner space to fulfill their creative instincts. They go on playing on the psycho dynamics and their immediate milieu to shape, stimulate and reshape their characters. The stream of consciousness technique offered them a voice to speak out their hearts and rendered their musings, emotional vicissitudes in their natural, musical prose, and it helped them to secure a high pedestal. This new epiphany, the sudden explosive insight into the psyche of women make them aliens among us hitherto the world failed to acknowledge the existence of women's mind. Their passive nature and silent observation remained unacknowledged but accumulated. Once they unlocked this treasure and started penning their minds, half the sky exploded in kaleidoscopic colors. The present paper aims at exploring the psycho analysis of women characters in the novel Ladies Coupe.

Key words: Feminism, Psycho-analysis, Anita Nair, Ladies Coupe.

Literature has reflected the changing life styles of the Indian women placed in the traditional, cultural backdrop of the Indian Society. It is also evident that the upsurge of political and social consciousness has encouraged women to shed the shackles of their placid stoicism. Consequently, women in Indian fiction have been treated both as symbols of retreat, personal regression and self-pity as well as symbols of growth, purity and development in the urban and rural milieu. They make frantic efforts to define themselves in a male dominated society. In their writings, post-colonial Indian women writers have not only exhorted an exposition of the patriarchal ideologies and their oppressive tendencies toward feminist growth and expression but also have envisioned ways of counteracting those attitudes.

Anita Nair's imagination teems with stories that leap out like tiny silver fish, struggling to escape an angler's basket. Nair's characters too are singularly life affirming. Nair conveys her protagonists' dilemmas with a freshness and charm that makes her story more than just the predictable feminist approach. These gave her writing a sharpness and immediacy that lifts it above the commonplace. Anita Nair writes with great energy and creates amazing work at ease. Her style is modern and her views are universal in appeal. She is a positive thinking woman of the typical 21 st century genre. Her personality is revealed through her works. The message

to be conveyed to the world is being told through her works. She has real passion to write and put them in action.

Observing women writers and women characters it is evident that though these women were given a room of their own and sufficient funding, the genetic limitations as well as milieu imprisonment inhibits their natural growth. The best writer is no better than a bonsai. Bonsai plants cannot grow tall or blossom, potted plants cannot grow wild and natural, shackled women cannot express adequately and act independently. Understanding women, women characters and women writers and accepting them as they are amidst us requires rethinking of anthropology, redefining sociology and reinventing psychology.

Anita Nair places the major emphasis on examining women's lives and their psyche within the context of south Indian family, representing women in their traditional roles as mothers, wives and daughters. She has an intense emotional understanding of human motivations and a sharp, flexible intelligence. Ladies Coupe is an explicit visual description of feminine psyche and the vehemence of passions it produces. Through the intimate conversation among the women of the 'Ladies Coupe' a chunk of society of all socio economic levels and age group is portrayed. It is a demonstration of the keen attention of the details with which she illuminates the lives of her characters in a

clear, simple and descriptive writing style, with sympathy and knowledge. Her characters do not postulate themselves as absolutes, to be acclaimed or abandoned, rather inspire us to look honestly at ourselves, our passions and our actions in family relationships and society.

The novel has more than twelve characters apart from the central character Akhila and her five co-passengers; yet all are used by the writer to the conducting of the main design to perfection. Like a skillful chess player, slowly, she draws out her characters and makes them pawns of use to her central character in a significant way. Each one is chosen for a specific facet to be projected, each excelling the other and having a precise function in exerting a profound influence on Akhila's decision to marry or stay single at the age of forty-five.

Anita Nair shows how the conservative and orthodox Amma, a devoted wife with her own theory overcomes the crisis of the early widowhood, in her own way. She lets her eldest daughter Akhila take over the responsibilities and turn a work horse to become the provider. Turning a blind eye to Akhila's needs the entire family of mother and children take advantage of her sense of duty to keep them safe and secure. In a similar situation there is a complete contrast in the portrayal of Sarasa Mami's family as Jaya turns a prostitute to feed her family. The moral dilemmas of women trapped in social and emotional circumstances, struggling against oppression and a hostile fate and the human nature in terms of conflict are very well interpreted.

Akhila feels trapped in a confining Hindu Brahmin society but never displays open rebellion even when her younger siblings get married. This sense of being trapped, imprisoned and isolated is caused, from the psychological point of view, only by the fact that she never tells her mother or family members anything about her hopes, plans, sorrows and needs. But her friendship with Katherine has an everlasting effect on her. She takes her first step, towards breaking the restraints imposed on her, by tasting an egg. She gets her mother accept and endure her taste for eggs.

Anita Nair carefully examines the temporary madness and impulses of a single woman through the incident of a man exploring Akhila's body with his hands in a packed bus. Contrary to appearances and expectations she was actually quite pleased to be fondled. The wanton senses sometime dominate and it is evident in her love affair with Hari, a man very much younger than her. She grapples with the needs of her body is just a different facet of the human preoccupation.

There is an evidence of progressive structure of Maslow's pyramid of hierarchy of human needs in the writer's intelligence selection of characters, to complement her psycho analysis. The charm of this novel is its intense reality in the succession of thoughts, feeling and incidents which every reader recognizes to be absolutely true to life. Her versatile style reveals each character through its first person narration.

The realistic picture of the humble and often miserable lives of the peasantry women, the destitution and the injustice in villages is presented through Marikolanthu whose innocence was destroyed by one night of lust. In Mari's life we find ample material for wonder, terror and transport. Some incidents even cause aversion and unbelief. In the sad, toilsome, exploited and erring life of Mari, Anita Nair exposes the practical motives which govern human actions bringing a touch of brutal honesty to the otherwise uncomplicated life story of comfortable women. In an era when it is all right to express oneself frankly, the sensitive issue of homosexuality is bound to come. The issue still being in its nascent stage in this country, the writer deals with it gracefully. Mari's encounter with the two Lesbian English Doctor influences her expression of devotion to Sujatha. Anita Nair has moulded her thoughts into easy and significant words without any superfluities of expression. In spite of all the turmoils and horrors she experienced, thirty-one years old Mari, a maid servant and a helper, ultimately wrests control of her destiny and seeks, a measure of happiness for her and thirteen years old son Muthu whose existence she has ignored.

Pampered by her loving husband Janaki Devi has no reason to complain. This elderly fragile lady who's uncontrollably guided by her husband and his over protectiveness complaints that she felt deprived of a chance to exhibit her strength because of this very over protectiveness and hated him for that reason. At the allusion to her age, she wonders if men don't have the problems of 'certain age'. Janaki's anecdote reveals the feminine fancy of extra ordinary sensitivity, Siddarth, her son insults her. This made her realize and her expression of discontent vanishes. She suggests to Akhila that our life is not programmed for loneliness.

It is fourteen years old Sheela who proves more capable and sensitive to her Ammumma's feelings than another grown up member of the family. We have a complete picture of a middle class South Indian family, their attitude, when gathered during the last days of an old sick parent. The writers native sensibility makes her keenly aware of the corruption of the family values and makes a dispassionate Psychological analysis of these values. These reflections, coming through the mind of Sheela, Nair shows how a child is powerful sensitive tape that can register record and pick the feeblest vibrations and note those details about the escape elders because their senses have calcified or selfishness dominates. Anita Nair has delicately brought up the issue of child abuse when Sheela wonders why one of the friends father behaves the way he does, touching her and why Ammumma forbade her going there.

Margeret is a picture of contrast in the women's dream of individuality and equality, with the actual way of life. A Chemistry gold medalist wounded in many ways by her egoist, dominating and hypocritic husband is unconsciously compelled to teach him a lesson. He uses chemistry as a metaphor for life and also for destruction. By making him fat she erodes his self-esteem and fees he is an easy man to live with now, in and out of health institute. Margert gains self-esteem by eroding Ebe's self-esteem. She succeeds in achieving her emotional fulfillment keeping the family ties impact, though some justifications contain a

modicum of sense. Nair is definitely not a victim to the social ideologies about the subordinate status of women as men.

All 'basic needs' satisfied 'higher' need drives Prabha to use her vile's upon her husband's friend. But she corrects herself in time to preserve order and bliss in the confines of her home. None of the women's weakness escape Anita Nair, yet she displays a very real respect for them. Living in luxury when her life has lost its freshness and vigour and grew more mechanical and monotonous, at the age of thirty-seven, she takes up a hobby: swimming. By learning to stay afloat she achieves the self-actualization. She triumphs over her innate and gains 'peak-experience' of supreme content bringing tremendous happiness to her husband as well.

The psyche of Anita Nair's women is analyzed only in the context of their families and dependence on men and not from the social point of view or their contribution to the welfare of the society. She gives her observations on society, a true picture. There is no exaggeration in communicating the minds of women to her readers. No exoticising her subject for western readers.

The central character's interaction with the others helps her understand herself better. Through introspection and analysis she enters a new phase of self-realization assertion. This train journey is a search for secret self and ends in self- discovery and more radically with her self-assertion.

To sum it can be said that Anita Nair is one of those Indian English novelist who with her impressive technique of novel writing gives an explanation about feminism and clears the misconception that feminism is an anti-marriage, anti-family and anti-men movement imported from the west. It is a creative expression to the complex emotional states that characterize the basic dilemma of modern Indian women. Her novels can be considered a microcosm of female world.

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A BRIEF OVERVIEW OF RELIGION AND TOLSTOY'S CHRISTIAN PERSPECTIVE IN HIS SHORT STORIES

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Abstract

In this paper, the origin and meaning of religion, its purpose and various functions, how and why conflicts arise and lead to militancy, violence and terrorism, the source of the present day, whether there is still need for religion in the present-day global world are discussed, Along with that, Christian perspectives of Leo Tolstoy enunciated through his various short stories are also discussed, with some examples.

In conclusion, the author suggests some remedial measures for ensuring a peaceful and harmonious life for the generations to come.

Keywords: Religion, Meaning, Purpose, Function, Perspectives, Tolstoy

Origin and Meaning of Religion

The word 'religion' is derived from the Latin word, 'relegare', which means 'to tie fast' according to the American Heritage Dictionary. Thus, the implication is religion brings people together and binds or unifies them into groups. Religion is defined as "the belief in and worship of a superhuman controlling power, especially a personal God or gods". Yet another definition is: "a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies..."(Web). The Free Dictionary defines it as "the belief in and reverence for a supernatural power or powers, regarded as creating and governing the universe: respect for religion; ...a set of beliefs, values, and practices based on the teachings of a spiritual leader"(Web).

Some Main Religions

Some of the main religions in the world today are: Christianity, Islam, Hinduism, Buddhism, Jainism, Sikhism, Confucianism and Shintoism.

Functions and Role of Religion

Religions have played many important roles in the history of the world, some positive and some negative. For, wars have been fought and a lot of blood has been shed in the name of religion. Using the

analogy of fire, it can be explained. Fire is good when it is put to good use like cooking food and feeding people or some such constructive purpose. It can also be used to burn down huts and destroy them; to burn and kill people. So it is pointless to praise or blame fire. Here it should be mentioned that the capacity of man for perverting or subverting and corrupting good things is just mind-boggling. This can be seen everywhere today. Hence it becomes necessary to take a critical look at the functions or purpose of religion for getting a better understanding of its role. Regarding this, there are many perspectives.

The great sociologist, Emile Durkheim's structural-functional approach argues that religion is an expression of society itself and there is no society that does not have religion. In fact, religion is an expression of our collective consciousness. It is a force greater than that of the human beings and as such is recognized as a supernatural face. The more complex a society is, the more complex is its religious system. Interaction between societies has led to universalism.

Historical Perspective of Some Religions

World-over, historically, the source of common values in community building has been religion. By emphasizing moral conduct, obedience to law, selflessness, and other values and virtues, religion has acted as a cohesive force in creating great

civilizations. Judaism held together its community of believers for 6,000 years during great tragedies and tribulations. Hinduism knit together diverse ethnic and social groups, creating the rich spiritual life and cultural fabric. Buddhism and Jainism have been successful to a great extent in avoiding and eliminating wars and for spreading peace, love and harmony among people. Christianity's great ideal of "love thy neighbor as thyself" has brought together billions of people under one umbrella. For Christians, Jesus is a role-model and emulating his life has been set as a goal for every true Christian. The life and teachings of Jesus Christ have impacted the lives of billions of people world over, even non-Christians. Islam's advocacy of integrated spiritual, social and political community has been the guiding force for the Muslims.

Tolstoy's Perspective on Religion

Leo Tolstoy, world-famous Russian novelist, reformer, and moral thinker, "was broadly concerned with the spiritual future of the human race. He attempted to confront the gradual movement away from traditional values with an almost Aristotelian emphasis on the permanent relationships of things, promoting the universality of natural and religious values of love and labor to which he believed the human heart responds"(Web). His short stories are overflowing with deeper, often spiritual, meaning, highlighting Christian virtues like universal love, kindness, compassion, selflessness, non-covetousness and eschewing violence, hatred, cruelty, greed and avarice. The influence and impact of his writings on great personalities like Mahatma Gandhi and the Nobel Laureate, Alexander Solzhenitsyn are well known.

After the immense success of War and Peace and Anna Karenina, the midlife crisis prompted Tolstoy to reevaluate his life and to think about how best to use his literary gifts for the benefit of mankind. Thus, from 1880s to 1910, he was writing stories and religious and philosophical opinions reflecting the teachings of Christ. He advocated social equality, compassion and nonviolence.

The Kreutzer Sonata is a story that narrates the evils of uncontrolled sensuality, the double standards of morality, and the dangers of not leading a Christian moral life. Ivan the Fool is a fairy tale which tells that who toil only for money and power are ruined and those who work and live for others live happy lives. A Missed Opportunity is based on the parable of Jesus, from the Gospel of Matthew, stressing equity in giving and receiving forgiveness. Two friends, Ivan and Gravy, become enemies over some petty quarrel, each wishing to destroy the other. Finally, both their houses are destroyed. They realize their folly and stupidity and become friends again. What Men Live By is the story of a fallen angel, Michael. He has come to earth to learn three great truths. They are: What dwells in a man? What is not given to man? What men live by? He finds the answers living a poor shoemaker's house, as his apprentice. The power of love, knowledge and living for others are the three lessons the angel learns. How Much Land Does One Man Need? is a tale which tells us what greed can lead one to. A farmer tempted by avarice and greed seeks to acquire more land to become rich. But this leads him to pathetic death. In Leo Tolstoy's Where Love is, God is, the hero is Martin, a cobbler. He has lost his wife and his children one by one. He has God alone to turn to and his love for and faith in God sustains him. It extends to even perfect strangers. This universal love is the goal of all life. As Swami Vivekananda puts it, "Expansion is Life, Contraction is Death. Love is Life, Hatred is Death. Strength is Life, Weakness is Death" (Web). This also explains the Biblical saying, "Love thy neighbor as thyself" (Web).

The hero Martin in Where Love is God is a simple, lovable soul. No reader can resist the charm of his innocent simplicity.. He was able to endure and overcome his sorrow. In all the trials and tribulations of life, he did not deviate from the right path. Thus Tolstoy's Martin is an ideal role-model for any suffering soul at any period of time. Tolstoy concludes the story with Matthew 25:40: "...Whatever you did for one of the least of these brothers of mine, you did for me" (Web).

"Leo Tolstoy understood one of the greatest concepts of human existence—love, and that where love is, there God is also because God is love. One who understands this, and learns how to see and love others through God's eyes has acquired one of the greatest realizations of wisdom in human nature. This concept is evident in Tolstoy's "Where Love Is, There Is God" whereby its plot, character motivation, supporting characters, and symbolism, all combine to support the theme of Tolstoy's story (Anonymous Amelia Web).

God is Love. This Christian virtue is highlighted in many Tolstoy's stories. So also the Commandment, Love thy neighbor as thyself is a theme in many of his stories. Another Christian virtue which Tolstoy brings to focus is the maxim that serving Man is serving God.

In Tolstoy's own words, "...everything I understand, I understand only because I love". He also adds that, "The sole meaning of life is to serve humanity"; this is reflected in the character of Martin.

One is also reminded of Henry Drummond's The Greatest Thing in the World. He takes the lines four to seven in the thirteenth chapter of Corinthians from the Bible, and beautifully explains that love is all encompassing. In his own words:

St. Paul passes love through the magnificent prism inspiring intellect and it comes out on the other side broken up into nine elements. This is what one might call the Spectrum of Love. The spectrum has nine ingredients: Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity – these make the Supreme Gift, stature of the perfect man. (Web)

Conclusion

Literal interpretation of religious scriptures often result in quarrels and misunderstanding and this has often led to violence and rejection of religion. Unfortunately, there is no ideology that can fill the vacuum created by the loss of faith in religion. Many secular ideologies have met with the same fate as that of the religious scriptures. There is no ideology that can satisfy all or at least a majority of the world population

and unite them. So human beings, at least most of them, will remain religious, and there is no chance of religion disappearing or getting destroyed. For some, if not many, serenity and solace provided by religion is real, especially in times of stress, difficulties, miseries and calamities.

Mankind is in turmoil. In spite of so many religions, so many ideologies, man is faced with many painful questions, for which he is not able to come up with an answer. But it is a fact that religion cannot be wished away and there is no force which can completely remove religion from the face of the earth nor is it going to fade away by some magic. Once, one accepts this as a fact then one can think what one can do to prevent and stop the abuse or misuse of religion by fanatics and selfish individuals for their personal interest. It is for the sages, statesmen, scientists, sociologists and all other people, who love peace and harmony, to come together to think of ways and means to counter any attempt by anybody to pervert, subvert and corrupt religion. Leaders of different religious could also come together and discuss and highlight the common aspects of all religion. Inter-religious harmony and co-operation could help prevent violence and hatred.

In Hinduism, two fundamental sets of rules are put forth for practicing a virtuous life: one is 'smirti', the rules and ways of life which keep changing according to times and needs; the other is 'shruti', which stands for eternal values, which remain forever and never change. Smirti differs from people to people, country to country, religion to religion. Even among the same people of the same country, it could change with times. In other words, it is always changing. It is often because people do not understand the difference between the two, they always resist change and quarrel. Wherever there is fight in religion, it is all about smirti. But shruti is universal values which are common to all mankind and which never change. If one knows the difference between the two, many unnecessary quarrels and hatred can be avoided. The real need for humanity today is a common set of values to guide all. Without this, the prospects for building a peaceful,

harmonious, cohesive and global community do not seem possible.

Many religions hold the earth as sacred and preach oneness with nature. Hinduism's non-dualist philosophy, sees the inner core of all beings as one and hence, in one way, all are one and maya or illusion makes one think that everything is different from everything else. Christianity seeks to improve the individual, a component of the society and thus aims at the advancement of society as a whole. Many of Tolstoy's stories have at their core themes like love, kindness, compassion, selflessness, sacrificing oneself for the sake of others and non-covetousness. The wonderful thing is these divine values can be found in the core of every other religion. So at the core, all the religions are one. The difference is often illusive. In the

words of Sri Ramakrishna Paramahansa, "Different people call on [God] by different names: some as Allah, some as God, and others as Krishna, Siva, and Brahman. It is like the water in a lake. Some drink it at one place and call it 'jal', others at another place and call it 'pani', and still others at a third place and call it 'water'. The Hindus call it 'jal', the Christians 'water', and the Moslems 'pani'. But it is one and the same thing."

The need of the hour is inculcate these great maxims in the minds of all, right from childhood. So the responsibility of inculcating rests on parents, teachers and other elders, both directly and through stories, which can only assure of a world where people can co-exist peacefully and harmoniously.

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FEMINISM AND ITS INFLUENCE ON WOMEN'S EMANCIPATION IN NAYANTARA SAHGAL'S THE DAY IN SHADOW

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Abstract

Feminism is an expression which connotes a movement for securing equality between the sexes in all walks of life, social, economic and political. It aims at ensuring for womanhood freedom in all respects. Nayantara Sahgal primarily deals with feminism in most of her novels. She is a writer of feminist perspective. She projects her heroines struggle for freedom and self-realization in her fiction. She infuses into her heroines the spirit of self-respect and individualism. Her heroines always try to realize their self-hood either unconsciously or consciously and deliberately. In The Day in Shadow (1976), she shows how a woman can be criminally exploited 'without creating a ripple.'

The novel delineates the emotional and economic strains of divorce on the female protagonist Simrit. She is an independent woman who can make choices. She marries Som, solely attracted by his colour, life and action disregarding opposition from her parents and the dislike of her friends. Very soon, she realizes her folly when she is forbidden in his house to have a say even in routine matters like choosing servants or a cook, selecting curtains or sofa covers. Disappointed at Som's attempts to restrict her individuality and the humiliating treatment meted out to her, Simrit resolves to dissolve her seventeen-year-old marriage. Even as a divorcee, she asserts her individuality. In the sight against the outworn traditions, she chooses to start a new life with Raj, a liberal thinker.

This paper presents in detail the problems faced by woman and their struggle for self-identity and their emancipation from the traditional bondage of the patriarchal society.

Key Words: Feminism- marital - marital discord - quest for identity-identity crisis – self realization –emancipation

Main Theme of The Day in Shadow

The main theme of The Day in Shadow (1976) is the continued exploitation of the woman by her husband. The continued tendency towards exploitation of woman by man provokes her to revolt against the social system and reconstitute it on her terms. Thus, The Day in Shadow marks the emergence of the new type of woman who can present her own terms on which compatible and dignified family life will be possible.

The novelist narrates the story of Som and Simrit who seem to get on well during the first few years of their marriage. But Som's inability to understand her, except as an object of physical attraction, fit only for physical pleasure and enjoyment, compels her to seek human communication outside the marital bonds. Som treats her not as a person but as a possession. Som is a business magnate, aspiring for greater comforts and riches, but he is unmindful of his wife, Simrit as a person who has individuality and who aspires for her own identity. Unable to get recognition of her identity

from Som, Simrit carves a new path for herself and for the women of her kind who might despair of her husband domination.

Simrit and Som

Simrit is an independent woman who can make choices. She marries Som, solely attracted by his colour, life and action disregarding opposition from her parents and the dislike of her friends. Very soon, she realizes her folly when she is forbidden in his house to have a say even in routine matters like choosing servants or a cook, selecting curtains or sofa covers.

Disappointed at Som's attempts to restrict her individuality and the humiliating treatment meted out to her, Simrit resolves to dissolve her seventeen-year-old marriage. Even as a divorcee, she asserts her individuality. In the sight against the outworn traditions, she chooses to start a new life with Raj, a liberal thinker.

Simrit finds herself shut out of Som's world. He never consults her in any matter. Unable to withstand his ambitious nature, she longs to isolate

herself from his world of commerce. All her attempts to change him go awry. Som becomes furious at her protest and asks her either to be a docile wife or to break off their marital relationship. Simrit plumps, though reluctantly, for the second alternative.

Ready to Leave

She is prepared to forsake him and all the riches and comforts rather than lead the abject life of a sex-satisfying companion. To live with self-respect is her primary right and for that, she risks the unknown future with courage and confidence. She demonstrates that individual freedom is so precious that it should not be compromised or allowed to be suppressed. For her, emotional involvement is far more important than the sexual relationship and it is an individual that she seeks fulfillment and expression, not as possession.

Simrit, a sensitive being in her own right, longs for communication and understanding which she is unable to find in Som's world of ambition and money. Som expects her to conform to his ideal of subdued womanhood and considers the inequality of their relations to be the right order of things. Simrit finds this denial of freedom a suffocating experience. Her life with Som lacks continuity and warmth. She feels isolated within her skin and even the physical relationship is not involving or kind enough. It is an act with a beginning and an end with nothing in-between or even afterwards. Simrit feels completely alienated from Som that the physical act can no longer transport her to a comfortable place

Women as Servile Creatures

Women are still regarded as servile creatures by people like Som. They are regarded as belonging to the sphere of sex and procreation. Men like Som expect them to live under their control.

Simrit is an educated woman who yearns for a free communication of ideas with her husband but feels detached and ignored like a piece of furniture used only for physical comfort whenever needed by Som. She wants freedom, love, warmth, affection and understanding but Som never bothers about her

feelings. Som never understands that money can't give her what she wants. Simrit is fed up with this life and takes divorce from her husband.

It is a very common factor that an Indian woman has to struggle a lot to walk out of her husband's life because they are bond to the traditional social set-up. So they need extra courage to break the traditional bondage i.e. marriage. It is with such indomitable courage and strength of conviction Simrit comes out of Som's life.

Role as a Divorcee

After discarding her former role as an intellectual and a prolific writer, Simrit thinks she has a different and responsible role to play as a divorcee; feeling uprooted and abandoned in the society. Her problems encompassing physical, emotional and economic spheres are many and varied. A woman used to the luxuries of life, suddenly find herself to have to go without telephone, even milk or ration card. She has taken "all the living wealth [children] --- and had left behind the crockery and furniture and linen and jewels and silver, Som got all the things, the cars, the bank accounts." (The Day in Shadow 58) While Som live in luxury, Simrit lives in penury. She is not even sure how long her flat would be affordable, its rent being too expensive for her. In spite of all these problems, the courage with which she tries to adjust herself to the aftermath of the divorce is admirable.

Simrit possess extraordinary will-power. As a single parent of her children, even in the most trying situations, she does not lose courage. She continues to be assertive and if the situation demands, even becomes aggressive. Her husband, too, is aware of her strength: "Som could have forgiven her if she had been a weaker being, unsure, dependent, and even deceiving. But beneath her docility she was none of these things unpardonable." (The Day in Shadow 53)

No Freedom but Confrontation

For Simrit, divorce does not bring freedom but confrontation with all that is orthodox in this male-centered society. It is easy to get, easier than a car or a

telephone or a license for an industry but it is painful and dislocating in its effect on Simrit. Though the law had changed, attitudes hadn't and Simrit feels uprooted and abandoned in a husband-centered world. It is difficult to begin anew for the past lives on in the present, in the memories of the shared years and the lives of the children. Simrit feels that "a part of her would always be married to Som" (The Day in Shadow 220)

Simrit finds her life disrupted and herself in the midst of a peculiar financial problem. The heavy tax payments are an attempt to enslave her in every way, and divorce instead of being a new beginning is a confrontation with the age old orthodox views regarding the status of women. All her attempts to make others see the divorce as a settlement from her point of view fail because people do not see her as a person seeking freedom and fulfillment. As long as it provides for the future of their son, it seems to others to be a fair settlement. Simrit likens her position to that of a donkey whose burden attracts no notice and draws forth no pity for 'loads for donkeys' (The Day in Shadow 56).

The divorce settlement is a continuation of their marriage, it pins her down to the role of a victim and attempts to crush her desire to be free in a positive way. The first step she has to take is to face the situation squarely and it is the courage of this stand which frees her from the bonds of the marriage as well as the divorce settlement. Out of this struggle to be free is born a new Simrit-a person who makes choices, takes decisions and becomes aware of herself as a person. First the mind, then the body opens up to new responses and life affirms itself in a new sense of fulfillment in her relationship with Raj which is an involving and an equal one.

Divorce and Marriage as Social Institutions

Simrit's divorce does not imply that marriage has failed as a social institution or that it has outlived its utility. On the other hand it clearly demonstrates the need for reciprocal relationships in marriage. Man-woman relationship whether within or outside marriage, needs to be liberated from conventional approaches to

it in order to become a satisfying and fulfilling one. Marriage is neither a system of slavery nor an escape route. It is not even a contract-for it is wrong to approach it in that spirit. It is partnership based on respect and consideration and requiring involvement from both. This relationship has been subjected to an unusual strain in a number of ways. Partly the break-up of the joint family system itself is responsible for the increase in friction between husband and wife.

A New Life

Raj and Simrit plan to get married, they have enough confidence in their own selves and the future to want to take that step. Marriage has a permanence and stability about it and does not become a superfluity even when divorce has become a social reality. What concerns the novelist most is the need for a mature approach to marriage, the need to nurture it with love and care and candor. She wants communication not perfection, for men and women have their own limitations. Though she is fully aware that men can be as unhappy as women when the relationship is not satisfactory one, she stresses the point that ordinarily it is women who suffer more and are denied right to self-expression.

After a long struggle Simrit also turns out to be a woman who can make choices, take decisions and makes up her mind to start life anew with Raj from whom she can get what she longs for and expects from her husband-love, warmth, affection and understanding. Her acceptance of Raj is based on his endearing qualities of tenderness, honesty and equality which she has vainly searched for in Som. Raj's 'rich warm concern' appeals to her. He helps her regain her emotional and intellectual equilibrium.

Raj is a mature person, takes personal interests in her and loves her. The fact that she is a middle-aged woman with several children does not deter him. He has great respect for her and intends foolery, "No handholding games with her. No games of any sort. With her it had to be on a long, strong basis." (The Day in Shadow 157) His interest mainly

springs from his passion for crusading against oppressions of any kind.

Mind over Body

Raj-Simrit relationship begins with the mind and not the body. They seek fulfillment not as possessions but as individuals. Listening to Raj, Simrit feels that she is lifted out and soothed. She thinks: "After all attraction had to start somewhere and what better starting point than the mind?" (The Day in Shadow 160) Simrit is aware that in marrying Raj, there is every possibility that her physical as well as psychological needs are met without losing her dignity and sense of equality and that she can live a truer life without any pretence. Simrit's futile cry for equality in her relationship with Som materializes now in the relationship with Raj. Not legislation but understanding, love and respect can bring equality in a relationship and both of them have these qualities in abundance. Along with Raj, she builds up a world on the foundations of justice, equality and humanity. Thus Simrit emerges out as a new woman who can present her own terms on which harmonious and dignified family life is possible now and in future.

Forces That Made Simrit to Rebel

What forces Simrit to rebel against the conventional security of marriage is her yearning for a free communication of ideas with her husband beyond the glandular sensations of sex. Simrit realizes that talk is the missing link in her relationship with Som and tries in vain to engage him in any meaningful dialogue. She suffers marriage with Som as a solitary confinement of the human spirit instead of enjoying it as a communication and a union of two human mind and spirits. Having chosen her husband, Simrit finds she does not have the freedom to choose anything else, not even such trifling domestic matter as chair covers and curtains. Her tastes, her ideas, her values are quite different from her husband's but it is

Som's wishes and his desires which prevail smothering her initiative and her interest in

living, till in the end she feels she is just a log in the machine.

Simrit and Som's relationship is marked by lack of tenderness and warmth, communication and compatibility. Hurt and humiliated at his condescending attitude, she suffers in silence for seventeen long years mainly because of her upbringing in a patriarchal society where male superiority is taken for granted. Her anxiety and restlessness are evident right from the beginning. Her seeking divorce from Som is an indication of her protest against being victimized by him. It is Simrit's longing for freedom and individuality that urges her to take divorce from her husband. Simrit does not want to be known as her husband's wife but as her own self. When someone asked her about the profession of her husband, she thinks:

"Wasn't it odd, when you were standing yourself, fully a person, not to be asked what you did? There was such an enormous separating gulf between herself and these women, most women-most people. May be the question would be different in the twenty-first century. Simrit herself had never accepted a world where men did things and women waited for them. (The Day in Shadow 6)

The Process of Emancipation

In the process of emancipation, it has become necessary for Simrit to get rid of her fears and inhibitions. She has to overcome social opinion and orthodoxy on one hand and personal hesitation and reluctance on the other. She continues to think, despite divorce, that her connection with Som is continued through her children and hence is besieged by feelings of guilt at her association with Raj. When Simrit meets Som to discuss the Consent Terms, Som's meanness comes before her in full proportions and perhaps this is the reason of her sudden feeling of being liberated from guilty feeling. She announces to Raj: "I'd got rid of my guilt. It was gone without a trace and in its place there was a strong, positive feeling." (The Day in Shadow 208) Simrit considers the new possibility that life has held before her:

... she felt free at last to choose what her life would be. She was filled with the sheer rightness of being alive and healthy at this particular time. Part of it was physical well-being....The rest was balanced in a deeper calmer rejoicing. (The Day in Shadow 236)

Raj and Simrit bask in the sunshine of freedom in the day-break and exchange with each other "the good tidings of great joy" of life, rooted in faith.

Still a Victim in Male-Dominated Society?

By accepting Raj, it should not be considered that Simrit continues to be a victim in the male-dominated society. Raj is totally in contrast to Som, sensitive, warm and tender. He treats her as an equal and she is perfectly at ease in Raj's company. Their relationship is not one where Raj is domineering and dictating. There are several instances to show that there is perfect equality and, as a matter of fact, very often it is Simrit who takes decisions and imposes them on him. Though Simrit love Raj, she is not prepared to marry him, at least her problems are solved. But Raj is particular that they should marry immediately so that he can share her problems and make her happy. Simrit is a middle-aged divorcee without money but several children and a tax problem, the size of a python. Hence no motive can be attributed to Raj's eagerness other than love for her and when she too loves him, he doesn't find any reason to prolong the relationship without the sacredness of marriage.

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Feminism Well Illustrated

Feminism is no doubt pro-woman but it need not be anti-man. The novelist does not advocate 'female enclaves' and is not anti-male. She believes that a woman can fulfill herself wholly in the loving and harmonious relationship with a man. With no doubt, her heroine, Simrit, the female protagonist of *The Day in Shadow* is an embodiment of womanhood freedom in all respects.

If the ultimate goal of feminism is to make woman have freedom of choice and to live a life of her own, Simrit precisely exercises this freedom of choice in choosing Som earlier and Raj later. Raj appears to be superior to Simrit in intellect and therefore domineering in nature. But Simrit with independent spirit will never bow down before male authority. Perhaps, Nayantra Sahgal wants to bring home the essential truth that no man-woman relationship can exist on the principle of perfect equality. It is for a woman to have freedom and independence to lead an honourable and dignified life. There cannot be any doubt of Simrit possessing this in abundance. Nayantra Sahgal proves her credentials as an impressive feminist writer by portraying Simrit as one who gives up her intolerably compliant role to defend her independence and self-respect and readjusts herself in her new role with dignity and responsibility

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DISGRUNTLEMENT OF THE SUBALTERNS IN MULK RAJ ANAND'S NOVEL UNTOUCHABLE

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Abstract

Subalterns are people who are marginalized and oppressed by people of upper caste or status. They do not have political, social or economic power and are enslaved by the upper class or caste people. Mulk Raj Anand was the first Indian English novelist whose novels focus on the miserable condition of the subalterns. His novels foreground the agony of the oppressed in terms of class, gender and caste. The primary focus of this paper is to show how in his novel Untouchable, Bakha, the protagonist and a representative of the subaltern loses the sense of belongingness in the society. He witnesses various forms of exploitations faced by the oppressed from the upper caste people. Even though he tries to raise voice against the injustice done to them, he is restrained by the others from his caste. Finally, he understands the stance of the untouchables in the society and realises that they are treated as aliens.

Keywords: *Subalterns, enslavement, untouchables, agony,*

Untouchability is the most disputable issue in the Indian society not only for its religious and economical hierarchy but also for its ruthlessness to subjugate the subalterns who are from a lower caste or class. The concept of untouchability initially began with Hinduism and later it spread into the root of the Hindu societies in India. The upper class people known as Brahmins use the religion to preserve the strongly defined hierarchical structure to dominate the economically lower class people. The hierarchical structure introduced caste system which has been determined by one's profession inherited by birth. This concept is implemented mainly on the lower caste and lower class people. They are the prime sufferers as they do not have the economic and political power to rebel back the upper class people's domination so they accept the suppression. They do not speak out their condition nor are able to project their miserable condition before the world. They are termed subalterns. The term not only covers the untouchables but also all the poor, unprivileged and marginalized groups of people. These subalterns have few opportunities to alter their position because the society which is controlled by the elite class closes the options like education, consciousness and equal rights to elevate their position.

Literature always pictures the subjection and struggle of the subalterns. Indian writers have concentrated on those issues with special attention in their works.

The period of Pre-Independence was the period of frustration and social evil. In this period on one side the Britishers suppressed India and exploited the Indians and on the other side the subalterns were inhibited by the upper caste people. During this period a few Indian novelists wrote about the suffering of the subalterns and the most remarkable writer was Mulk Raj Anand. In his novels he portrays the lives of people like a sweeper, a coolie, a peasant, etc who encounter exploitation, poverty and evil injustice. He is a socially committed novelist who has produced a great deal of literature. He focused his attention on the sufferings, miseries and wretchedness of the poor as a result of exploitation.

Anand shows his concern over the organized evil in the society which is the cause of the miseries of the outcaste. This organized evil is the real enemy of the society. It deliberately denies the basic human rights to the privileged class. Caste system kills the human dignity by giving an unfair advantage to a certain class over the others on the basis of their birth and damages the uniformed structure of the society.

This paper aims to throw light on how the protagonist Bakha in Mulk Raj Anand's *Untouchable*, feels a sense of alienation as a result of various kinds of exploitations. The novel *Untouchable* is about the inner conflict of an individual who is caught in the entanglement of an age old caste system. It is individual's quest for freedom in a social system of merciless exploitation. Bakha represents the misery and unjust treatment of the untouchables before Independence.

The novel describes a single day in the life of Bakha, a scavenger boy who is an outcaste of Hindu society. He is constantly abused by everyone in Hindu society. He lives in a colony with his father Lakha, head of sweepers, sister Sohini and younger brother Rakha. Their colony is far away from the main settlement where the upper caste people live. Anand describes the subaltern accommodation and writes:

"The absence of drainage system had, through the rains of various seasons made the quarters a marsh which gave the most offensive stink. And altogether the ramparts of human and animal refuse that lay on the outskirts of this little colony, and the ugliness, the squalor and the misery which lay within it made it an uncongenial place to live in" (*Untouchable*, 1).

This description of the colony reveals their forced seclusion in the outskirts of the town. It projects a society that strictly maintained class and caste consciousness. The sweeper and other lower caste Hindus face humiliating insults from the higher caste Hindus.

Bakha's sister Sohini experiences exploitation when she goes to fetch water from the caste well. She is compelled to wait for a caste Hindu to draw water which becomes a routine in her life. Gulabo, a washer woman exploits Sohini. She not only abuses the sweeper girl but also rushes to hit her.

She also becomes a victim of sexual exploitation due to her caste and poverty. She is a beautiful girl but she does not have enough clothes to protect her beauty from the hungry eyes of the male. When the pundit tries to molest her she screams to protest but when he accuses her for polluting him she

remains dumb. She realizes that no one will believe her so she accepts humiliation with the submissive meekness of the woman of her caste. Hearing the story from her, Bakha is wild with anger. He felt he could kill them all "he was rising like a tiger at bay, but in the highest moment of his strength, the slave in him arrested itself" (*Untouchable*, 56). Later Bakha also realizes their helplessness due to the limitations of their caste and decides to give up their protest and says that it is not possible to "overstep the barriers which the conventions of his superiors had built up to protect their weakness against him" (*Untouchable*, 75)

On the request of his father, Bakha rushes to the town to clean the roads. While walking through the streets of the town, a caste Hindu gets defiled by his touch to which he tries to apologise. Joining his hands in humility, Bakha stands deaf and dumb. The people gather around the scene and abuse him. The defiled man gives a slap on Bakha's face and leaves the place. For the first time in his life he is made aware of his status as an untouchable. He is shocked to realize his menial identity within the society and fumes in anger "for them, I am a sweeper, *Untouchable*, that is the word. I am an untouchable" (*Untouchable*, 43).

The unfortunate condition of Bakha is, he had been subjected to the humiliation and abuses as structured by the Hindu social order. He feels insulted and rushes to the courtyard of the temple announcing his arrival aloud. While roaming outside the temple he eagerly looks into the temple. A Brahmin sees him on the steps and shouts at him for polluting the temple. Bakha's retreat at the temple shows his submission to the tradition and established norms rather than the defeat of his conscience. He becomes acutely conscious of his social exploitation.

Later, he does not like collecting the charity bread thrown into the gutter by a higher caste woman. The way in which she throws the bread shows the social and cultural attitude towards the untouchables for generations. Just because he fell asleep in the stairs of a higher caste's house, the woman cries out that he has defiled the place just as the temple priest says. When Bakha helps a wounded boy from a hockey game, the

child's mother abuses him saying he polluted the child instead of thanking him for saving her boy from further wounds.

Bakha wished to be a washer man and he expressed his desire to his friend Ram Charan, his friend said, "though he touched him and played with him, he was a Hindu while Bakha was a mere sweeper"(Untouchable 80). Bakha felt insulted and wished to slap his friend but however he realizes his friend was very right in his comments. He told to himself "But now he knew that there were degrees of caste among the low caste and that he was of the lowest" (Untouchable, 80).

Bakha endures a lot of sufferings that psychologically makes him weak and frustrated. The outcastes are exploited on the economic level too. The sweetmeat seller manipulates the scales to cheat the outcastes knowing that they will not protest. The shopkeepers always deceived the sweeper and poor people, charging them huge prices as if to compensate themselves for the pollution they allowed by dealing with the outcastes. They accept the money paid by the outcaste by splashing water on it and throw at them the things they buy.

Economic exploitation emerges as a result of poverty and hunger. The downtrodden have no liberty to earn their living and they are at the mercy of the exploiters for their basic needs. The sweepers work for the high castes but they do not get anything in return. They beg for food, water and clothes. Bakha's poverty is revealed through the incident of his willingness to buy some sweets. He thinks "Dare I buy some sweets?"(Untouchable, 62) After considering all varieties of sweets he decides to buy jalebis. Even the confectioner knows the sweepers taste and limits and says "Sweepers should not buy sweets, if at all they buy, it should only be coarse stuff like jalebis(Untouchable,63). The entire family of Bakha depends on the high caste Hindus for their meals. He hopes for happiness for the entire outcaste downtrodden who try their level best to exist under exploitation and strive for a better life. He feels that if

poverty is abolished, they can free themselves from slavery.

The upper caste people exploit the poor in the name of religion. Brahmin priests who are so called caretakers of religion enjoy special privilege and position in the society. They are allowed to summon anyone to work for them. They allow the sweepers to clean the courtyard of the temple but do not allow them even to tread the steps of the temple. They keep themselves away from the shadows of the outcastes but do not hesitate to molest the girls.

Another way of exploiting the outcaste was denial of educational rights. Only the children of the high caste Hindus went to schools. Bakha shows his interest to be educated so that he would be able to talk with the sahibs and therefore by doing so he believes that his position may be elevated to a higher level. However, he has no opportunity for education as outcastes were not allowed in schools because "the parents of the other children would not allow their sons to be contaminated by the touch of the low caste man's son" (Untouchable, 30). Bakha's interest to be educated was strong and he offered to pay a higher caste boy to teach him to read. Bakha aspires to go to school when he was a child but his father had told him "the schools were meant for the babus, not for bhangis" (Untouchable, 54). The denial of education to the downtrodden is they would revolt against the injustice if they are educated. Ignorance on the part of the exploited is a blessing for the exploiters.

They also face political exploitation. The Government's negligence of untouchability is an example for this exploitation. They do not take any measures against the evil practice of untouchability and allow the superstitions to continue, thereby making the lives of the outcaste even more miserable.

All these incidents show how the whole society rejects the very existence of the untouchables in a cruel manner where Bakha does not have any status as a human being. Instead he is always considered as an outcaste. It also exposes him to a position where he continuously feels isolated from the mainstream of the society.

With every incident of exploitation by the high caste, Bakha is alienated from the society. He shows his grief over humiliation by asking his friends to throw the sweets at him. The shame of untouchability accompanies him like a shadow. He is simultaneously an exploited person and a rebel. He is a victim of the rigid caste system. Injustice inflicted upon him makes him rebellious.

Excessive abuse and insults makes him think about fighting back. Bakha wants to protest but he who cleans the filth of the people becomes aware of the dirt around him. He realizes that he is surrounded by his own people who are submissive and accept exploitation as their fate. His father tries to calm him by making him realize that such exploitation is not new to their caste. His sister, Sohini also tries to appease him by asking him to accept it as an outcome of their destiny. His inability to revolt is the result of the oppression of the outcaste for thousands of years.

He understands that there is an intense clash between the world of his aspirations and a caste system in which someone like him is forever marginalized. Though the sweepers in Untouchable are estranged by

the people of other castes, Bakha, the representative of subalterns stands silently alone against all those who are unable to touch them and are blindly caught in the web of social, economical and religious barriers.

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CHILD LABOUR...A WRATH TO MANKIND?

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"The Child is the father of the man" –William Wordsworth.

Abstract:

Children are our most valuable natural resources, claims Herbert Hoover. But The Lebanese-American Artist, Philosopher, Writer and Author of the universally renowned "The Prophet"; Khalil Gibran pleads...

"Your children are not your children.
 They are the sons and daughters of Life's longing for itself.
 They come through you but not from you,
 And though they are with you yet they belong not to you.
 You may give them your love but not your thoughts,
 For they have their own thoughts.
 You may house their bodies but not their souls,
 For their souls dwell in the house of tomorrow,
 which you cannot visit, not even in your dreams.
 You may strive to be like them,
 but seek not to make them like you.
 For life goes not backward nor tarries with yesterday.
 You are the bows from which your children
 as living arrows are sent forth.
 The archer sees the mark upon the path of the infinite,
 and He bends you with His might
 that His arrows may go swift and far.
 Let your bending in the archer's hand be for gladness";
 For even as he loves the arrow that flies,
 So He loves also the bow that is stable ".

Introduction:

As per a survey report of an NGO in 2014, over 60,000 children (both gender) from south Tamil Nadu alone deployed as child labour, particularly in Match Factories, Cracker Factories, Cotton/garment manufacturers in Tamil Nadu, which are using forced child labour for long hours in dangerous conditions in their factories on a meager daily wages payment, even though the products are like hot-cakes making ample amount of hot cash to the owners of the so called industries or firms with the sidelines supports and favours of the government officials, including Labour inspectors and govt: Child care units.. The buyers of finished garments from southern Indian factories include several big names on the British high streets and the matches and crackers are sold in and outside of Tamilnadu at large scale, yielding several hundreds percentage of un-imaginable soft profits.

The next is God's lovely creation Children turned "street children" work on the nasty streets, lanes and ditches of towns and cities of Tamilnadu including the Capital of the holy state. The common job is rag-picking, in which boys and girls as young as 6 years old sift through garbage in order to

collect recyclable material. The children usually rise before dawn and carry their heavy load in a large bag over their shoulder. Rag-pickers can be seen alongside pigs and dogs searching through trash heaps on their hands and knees.

Other common jobs are the collecting of firewood, tending to animals, street vending, begging, street-singing, prostitution and domestic labour, and if not so, stealing and 'pick-pocketing'.

Children that work are not only subject to the strains and hazards of their labour, but are also denied the education or training that could enable them to escape the poverty trap.

The few reasons for these compulsions are inaccessible education to the rural and poor people, particularly to un-educated parents, specifically to the illiterate society or uncultured community, besides poverty, uncared attitude of the government officials, lethargy of concerned departments, not-reaching the government plans and schemes on time or later besides corruptive governance spread freely in Free-India.

Even though government provides non-formal street schools to ensure that working children get at least a

basic education, the question of survival of the family arises. Unless these children pour money to the family, the question of filling of half-stomach of the family members becomes a question daily. In slums and clusters isolated from the rural base where the poor people are sheltered, the earning member will be women. Men get jobs very rarely except in farming seasons. They are bound to be at home or participating in un-necessary political discussions beneath Banyan trees. No sooner the women members reach their huts, a part of the hard earned money out of the hot sun and sweating, oozing out the blood in their palms, should be contributed to their male member to taste liquor from the government owned wine shops to boost their energy for remaining lazy and thrown over aside the streets to ruin the status of the poor family..

The Constitution of India clearly state that child labour is wrong and that measures should be taken to end it. The government of India has implemented the Child Labour Act in 1986 that outlaws child labour in certain areas and sets the minimum age of employment at fourteen. This Act falls short of making all child labour illegal, and fails to meet the ILO guideline concerning the minimum age of employment set at fifteen years of age. Though policies are in place that could potentially reduce the incidence of child labour, enforcement is a problem. If child labour is to be eradicated in India, the government and those responsible for enforcement need to start doing their jobs. Policies can and will be developed concerning child labour, but without enforcement they are all useless..

In 2012, the International Labour Organization released a report stating that 168 million children around the world are engaged in child labor. That number accounts for 11 percent of the world's child population. Children are forced to commit commercial sex acts, forced into a system of domestic servitude, and employed in occupations that are mentally, physically, socially and morally harmful.

Supply needs and industry demand for cheap, unskilled labor are some of the leading causes of child labor. Specifically, production processes that require certain physical attributes, such as small stature and agility, lead to the employment of children. In addition, price pressures encourage suppliers - especially those at the top of the supply chain - to find the cheapest labor. Poverty leads these children

to accept the job, or their parents ask them to work to supplement the family income. .

Conclusion:

Children still face challenges even when they reach out for help, escape or are rescued. Child labour is a grave problem in India. The major determinant of child labour is poverty. Even though children are paid less than adults, whatever income they earn is of benefit to poor families. In addition to poverty, the lack of adequate and accessible sources of credit forces poor parents to engage their children in the harsher form of child labour. Some parents also feel that a formal education is not beneficial, and that children learn work skill through labour at a young age. These views are narrow and do not take the long- term developmental benefits of education into account. Another determinant is access to education. In some areas, education is not affordable, or is found to be inadequate. With no other alternatives, children spend their time working.

The State of education in India also needs to be improved. High illiteracy and dropout rates are reflective of the inadequacy of the educational system. Poverty plays a role in the ineffectiveness of the educational system. Dropout rates are high because children are forced to work in order to support their families. The attitudes of the people also contribute to the lack of enrollment – parents feel that work develops skills that can be used to earn an income, while education does not help in this matter. Compulsory education may help in regard to these attitudes

Ensuring quality education and 100 per cent retention of children in school., creating more awareness to make society shun child labour, taking strict measures for implementation of child labour laws; and ensuring social protection schemes for vulnerable families can eliminate child labour..

"As per the Child Labour Prohibition and Regulation Act, 1986, children below 14 years cannot work in hazardous industries which are classified as 18 occupations and 65 processes. But how do we ensure it is not violated? What if these are family businesses? We need someone to monitor it closely, only then would we become respectable, loveable, dutiful human beings to the children of our society, community and nation too.

PROFITABILITY TREND OF KANAYKAUMARI DISTRICT MILK COOPERATIVE UNION

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Introduction

India is the world's highest milk producer and all set to become the world's largest food factory. Milk production is relatively efficient way of converting vegetable material into animal food. The Indian dairy industry is rapidly growing, trying to keep pace with the galloping progress around the world. Indian dairy sector contributes the large share in agricultural gross domestic products. India has the potential to become one of the leading players in milk and milk product exports. The dairy development programmes in Tamil Nadu have been implemented through a wide network of co-operatives, which follow the 'Anand Model' of the state of Gujarat. The model follows three-tier structure where primary milk producers' co-operative societies remain at the base level. In the district level, there is a union of producers' co-operative societies, whereas, Federation of District Co-operative Milk Producers' Union remain at the top (state) level of the structure. In Tamil Nadu, Milk Producers' Cooperative Societies function at the village level, where milk producers get enrolled as members. The members get animal health cover for their animals; breed improvement is also carried out. District unions collect the milk produced at the village societies. There are 17 District Co-operative Milk Producers' Unions functioning in Tamil Nadu, covering 30 Districts. There are 15 Dairies in District Co-operative Milk Producers' Unions with an installed processing capacity of 19.42 ltpd. There are 36 Chilling Centres (Functional) in District Co-operative Milk Producers' Unions with installed chilling capacities of 13.55 ltpd.

Key Words: Dairy, Milk, Procurement, Profitability, Sales, Trend, Union

Functions of District Cooperative Milk Producers Unions

- Establishment of chilling centres

- Formation of new milk routes to collect milk produced by the members of the societies
- Collection of milk from societies, process and pack in modern dairy plants by maintaining quality standards.
- Supply of quality milk to Chennai Metro under hygienic conditions.
- Fixation of procurement and selling price of Milk
- Increase of liquid milk sales by introducing innovative sales promotional activities.
- Supply of inputs to the members of the societies.
- Render Veterinary Health Service and emergency service to the cattle of members of primaries, to impart training on First aid and on Artificial insemination to the staff of member societies.
- Extending Artificial insemination services to the cattle owned by the members of Milk Cooperative Societies.
- Providing milk cans, Milk 'O' testers and LN2 containers.
- Salem, Erode, Madurai and Dharmapuri Unions are the Feeder Balancing Dairies. Surplus milk in the District Unions, after meeting their local sales is diverted to the nearest Feeder Balancing Dairies for conversion into milk products, such as Skim Milk Powder, Butter and Ghee.
- The three Cattle Feed Plants at Madhavaram, Erode and Kappalur are run by the Kancheepuram - Tiruvallur Union, Erode Union, Madurai Union respectively. The production capacity of these cattle feed plants is 100 MT per day each. The balanced cattle feed produced in the form of pellets and mash are supplied to the members of the Milk Co-operatives, livestock farms manned by the

Animal Husbandry Department and to various local bodies including the Corporation of Chennai.

Kanyakumari District Cooperative Milk producers Union (KDCMPU)

Kanyakumari district is primarily an agriculture district with a sizable population depending on food crops and commercial crops. Dairy farming plays an important role in generating employment, income and capital storage, apart from and improving household nutrition in this district. In urban areas, the livestock owners adopt it as a full fledged business for earning of livelihood. Kanyakumari District Cooperative Milk producers Union NO.2946, was first registered as Nanjil Nadu Milk Supply Society on 25th January 1949 and started its functioning from 7th February 1950. Later it was elevated as NanjilNadu Milk Supply Cooperative Union by January 1951. During 1961 it was renamed as Kanyakumari District Cooperative Milk Supply Union. Later it was converted as Kanyakumari Dist. Cooperative Milk Producers Union on 16th February 1982. This Dairy is located at Nagercoil, the Head Quarters of this District. District Co-operative Milk Producers' Union is the second level of the three-tier structure of the dairy co-operatives in the state. As per the scheme, these unions is entrusted with the task of procurement, processing and marketing of milk and milk products, as well as supply of inputs to milk producers through primary societies. It has to act as a connecting link between the primary societies and urban consumers. During 1961 it was renamed as Kanyakumari District Co-operative Milk Supply Union, which came to be known as KDCMPU, from 16th February 1982.22 Since then it never looked back but took big strides to build itself as a huge milk producing dairy. This union has been selected as the Best Milk Supply Union in Tamil Nadu and awarded shield for the years 1978-1979, 1995-2000 and 2001-2002. Area of operation of milk procurement covers all the four taluks namely Agastheeswaram, Thovalai, Kalkulam and Vilavancode.

To cater the needs of the public the union needs an average of 19000 litres of milk per day and hence they lift about an average of 10,000 litres per day from neighbouring dairy viz. Tirunelveli district co-operative milk producers union. The installed capacity of the dairy plant is 30,000 litres per day. There are 3 chilling plants spread out in the district has a capacity of 40000 litres per day. The union produced by products like milk peda, Badam mix powder, flavoured milk and Butter milk and sales to the public. The union purchase by-products like Ghee, Butter, Tetra milk etc from other union

like Madurai, Salem and Coimbatore to satisfy the needs of the local consumers. Cattle feed is purchased from other union and is distributed to the milk producers through PMPCs. Cultivation of fodder crops is being encouraged in PMPCs operational villages under the scheme launched by the TNCMPF Ltd. Table 1 shows the performance of the Kanyakumari district co-operative milk producers union in terms of Average Monthly Procurement and sale of Milk.

Table 1 Average Monthly Procurement and Sale of Milk (2005-06 to 2014-15)

Months	Procurement	%	Sales	%
April	6448	7.58	16871	7.99
May	7427	8.73	17575	8.33
June	9633	11.33	17725	8.40
July	9621	11.31	17911	8.48
August	8183	9.62	18190	8.62
September	6771	7.96	18068	8.56
October	6339	7.45	17908	8.48
November	6345	7.46	18034	8.54
December	6113	7.19	18141	8.59
January	6430	7.56	18062	8.56
February	5948	6.99	15873	7.52
March	5782	6.80	16731	7.93
Total	85039	100.00	211089	100.00
r	0.35			

Source: Compiled from the records of KDCMPU

Table 1 gives a picture on the average monthly Procurement of milk from 2005-16 to 2014-15 and the result shows that the sale is high in the month of June (11.33%), which is followed by July (11.31%), August (9.62%), May (8.73%), September (7.96%), April (7.58%), January (7.56%), November (7.46%), October (7.45%), December (7.19%), February (6.99%) and March (6.80%). Hence it is inferred that the Procurement of milk is stable on all the months with slight fluctuation.

With regards to the average monthly sale of milk, the result shows that the sale is high in the month of august (8.62%), which is followed by December (8.59%), September and January (8.56%), November (8.54%), July and October (8.48%), June (8.40%), May (8.33%), April (7.99%), March (7.93%) and February (7.52%). There is a little and positive correlation to the tune of 0.35 between the procurement and sale of milk over the period from 2005-06 to 2014-15. Hence it is inferred that the sale of milk is stable on all the months with slight fluctuation.

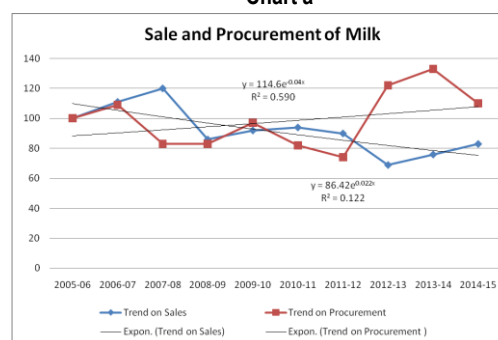
Table 2 Procurement and Sale of Milk

Year	Sales	Trend %	Procurement	Trend %
2005-06	229539	100	85590	100
2006-07	254040	111	93395	109
2007-08	275682	120	71277	83
2008-09	196711	86	70870	83
2009-10	211246	92	83056	97
2010-11	215046	94	69813	82
2011-12	207183	90	63526	74
2012-13	157363	69	104831	122
2013-14	174460	76	113509	133
2014-15	189617	83	94527	110
Average	211089	92	85039	99
r	-0.49			

Source: Compiled from the records of KDCMPU

Procurement and Sale of Milk over the year from 2005-06 to 2014-15 is presented in the Table 2. The trend analysis is applied to highlight the results. The sale of milk has a sloping down trend which is negative to the extent of 17 percent in the year 2014-15 whereas the procurement of milk has a sloping down trend which is positive to the extent of 10

percent in the year 2014-15. The average trend is negative in both the cases to the tune of 8 percent for the sale of milk and just one percent for the procurement of milk. The position of Procurement and Sale of Milk is further illustrated with the help of the diagram as below which shows an exponential growth rate of 4 percent for sale of milk with the coefficient of determination of 0.59 while the exponential growth rate of 2.2 percent for procurement of milk with the coefficient of determination of 0.12. Hence it is inferred that there is a need to increase the milk production to meet the growing need of milk consumption.

Chart a**Table 3 Trend on the sale Milk Products**

Year	Khoa (Kg)	Trend %	Posturised (bottle)	Trend %	Curd (packets of 200ml)	Trend %	Batham mix powder (Jar of 200ml)	Trend %
2005-06	8765	100	24030	100	49700	100	53636	100
2006-07	8608	98	21511	90	39850	80	50764	95
2007-08	5813	66	23355	97	39552	80	66822	125
2008-09	11643	133	10374	43	18789	38	89187	166
2009-10	17060	195	8805	37	79014	159	168091	313
2010-11	15019	171	27680	115	67900	137	169250	316
2011-12	13887	158	4012	17	61870	124	180053	336
2012-13	21594	246	1244	5	109200	220	226350	422
2013-14	20849	238	60376	251	109422	220	215729	402
2014-15	16334	186	0	nil	98114	197	292040	544
Average	13957	159	18139	84	67341	135	151192	282

Source: Compiled from the records of KDCMPU

The sale of milk products like Khoa, Posturised milk, Curd and Batham mix powder are narrated in the above table with the calculation of trend percent. It is known from the

analysis that on an average 59 percent increase is witnessed in case of Khoa sales, 35 percent increase in the sales of Curd, 182 percent increase in the sales of Batham mix powder

while the trend is negative in the sale of Posturised milk to the tune of 16 percent. Hence it is concluded that the demand for Khoa, Curd and Batham mix powder are more than other milk products.

Table 4 Profitability Trend of Milk

Year	Profit (lakhs)	Trend %	Incremental Change	Change %
2004-05	1.69	100	0	0
2005-06	-2.17	-128	-0.48	-28
2006-07	-52.56	-3110	-54.73	2522
2007-08	1.82	108	-50.74	2338
2008-09	27	1598	25.18	1384
2009-10	89	5266	62	230
2010-11	49	2899	-40	-45
2011-12	30	1775	-19	-39
2012-13	162	9586	132	440
2013-14	92	5444	-70	-43
2014-15	142	8402	50	54
Average	49	2904	3	619

Source: Compiled from the records of KDCMPU

The profitability of Kanyakumari District Cooperative Milk union is presented in table 4 and it reveals the fact that there is high flexibility in the profit over the years from 2004-05 to 2014-15. On an average, the union earned a profit of 49 lakhs but 142 lakhs in the year 2014-15. The trend is highly flexible which got its highest percentage (8402%) in the year 2014-15. The incremental change shows an average of 3 percent and the change percent shows an average of 619 percent. Further the position is illustrated with the help of diagram which reveals the growth rate of 29.06 percent with the correlation coefficient determination of 0.68. Though the profit differs from year to year, from 2012-13 onwards, the trend is in the upward position reflecting a positive trend.

Chart b



Conclusion

Dairy development activities are encouraged and promoted all over the district and not restricted to specific areas. Kanyakumari district is the least milk producing district in Tamil Nadu. The producers have to accept the changing scenario and formulate their marketing strategies to sell their products. Marketing strategies may be focused on two aspects, namely, physical and promotional aspects. The importance of the two aspects is completely different in the rural and urban market. So, it is the right time to discriminate between the marketing strategies to position the product in two different markets. The analysis showed that the monthly Procurement and sale of milk are stable on all the months with slight fluctuation. The ten years Procurement and sale of milk is analysed and the result shows that there is a need to increase the milk production to meet the growing need of milk consumption. With regards to the sale of milk products, the demand for Khoa, Curd and Batham mix powder are more than other milk products. But the profitability is highly fluctuating and though the profit differs from year to year, from 2012-13 onwards, the trend is in the upward position reflecting a positive trend. This may be due to the high cost of production, procurement and storing. Hence efforts can be made to reduce the cost and to maximize the profit to make the milk industry a vibrant and viable one in the district and state.

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BIOTECHNOLOGY - ETHICS AND SOCIAL DEBATES

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Introduction

The development and regulation of biotechnology has triggered many discussions from different academic fields, such as economics, law, politics and even history. Specifically, however, the genetic engineering of living cells, plants, animals and human beings has brought ethical concerns and issues to the foreground. Mediatic announcements such as the creation of genetically engineered tomatoes or soya, the cloning of the sheep "Dolly", the deciphering of the human genome or research on "cloning" human embryos have been followed by many reactions in the name of ethics. Diverging views have been expressed, as representations of our "natural" world were being challenged.

The aim of this document is to provide some insights into the ethical concerns, dilemmas and trade-offs that have been expressed concerning biotechnology in the last ten years. The paper focuses on six objects from the agriculture, industry and health sectors, whose procurement, production, storage and use by biotechnology has raised general attention: genetically modified organisms, biofuels, natural genetic resources through bioprospecting, transgenic and cloned animals, private genetic information and stem cells. Specific examples and international comparisons are drawn from a vast geographical scope: Brazil, Canada, China, Denmark, Finland, France, Germany, India, Italy, Japan, Mexico, Norway, Sweden, the United Kingdom, and the United States have all hosted some ethical debate, sometimes specific to these countries, other times shared by a more international public.

GM (Genetically Modified) crops and food

Misinformed and overcautious public opinion. The public opinion is in great part ill-informed, both of what GMOs (Genetically Modified Organisms) are and are not, and of the regulatory system adopted to ensure health and environmental safety (Hoban, 2004). Local/national cultures

and ethical values. Indeed, in India, the temporary success of international NGOs (Non-governmental Organisation) between 1999 and 2001 could partly be explained by their ability to identify "the ancient right to save and exchange seeds from previous harvests" as a very efficient ethical theme (The Corner House UK, 1999). The cultural attachment to national products and typical local "terroir" food is also an element NGOs have insisted upon in Japan, Italy and France, and which limits GM development.

Organization of political power. In countries where decisions are not national but can be taken by local or regional authorities, as in Italy, Germany or Japan, opposition to GMOs is not only based on economics, ethics and safety grounds but also on local interests and deals. Local elect officials might wish to satisfy their electors when they institute GM-free zones.

Fears against new distributions of power. In European countries such as France and Germany, NGOs and small farmers consider that GM expansion would lead to massive corporate control of agriculture. The politicization of the GM debate is not to be desired by GM producers, as it creates delays and often limits cultivation and marketing possibilities. However, when such political and social considerations undoubtedly affect the general public, technical education on GMOs cannot be the main answer to adverse reactions from the public. Consensus conferences, as they happened in Nordic countries and the UK, have incidentally driven members of the public to explicit their views on society, what they desire from it and how freedom of trade and ethical concerns should be combined. In the UK, the 2003 conference has led to positive views on GM organisms, which the media has been actively echoed.

Humanitarian arguments. Drought-resistant, climate-specific or vitamin-supplemented GM organisms inspire support from actors in developing and developed countries, such as the Nuffield Council on Bioethics in the UK. (Anderson,

1999). Developed countries are willing to fund and support research in GM organisms based on humanitarian prospects. In developing countries, national support depends on the ability of GM crops to fulfill their promises in the long term and convince farmers.

Adequate public regulation. In many cases, public regulation is an asset in the development and marketing of GMOs. Provisions regarding health and environmental safety issues are most useful tools in ensuring public confidence. In the USA, trust in the FDA regulation system is an important element in the general public acceptability of GM food. In Europe, new coexistence provisions are reshaping the debate, from health and safety issues to the world of free-trade and liberal economy.

Building constructive alliances. In India, a constructive cooperation between farmers of Andhra Pradesh and the GM industry has reshaped the debate and led to farmers claiming their right to choose what they consider the most efficient seeds. Such cooperation is an asset for the GM industry in developed countries, as it avoids a politicization of the debate, and provides answers to fears of corporate control over agriculture.

Biofuels

Ecological arguments. The public opinion is generally positive on biofuel development and often associates this energy with considerations of global warming and other ecological issues. As public concerns for such issues are expanding in the EU, USA and Canada, the biofuel industry actively promotes such mental association. In order to accelerate the implantation of biofuels in the transportation area, however, it would be useful to give it a more "sustainable" orientation.

Economics and national security. The current dependence on foreign oil is a major argument in the USA in favour of biofuel promotion. The general public is well aware of the economic and national security consequences of such dependence, and willing to see them reduced. The effectiveness of this argument, nevertheless, depends on whether the dependence on foreign oil will be eventually reduced by increasing the use of biofuel.

Public policy promotion of biofuel. The current wave of public policies promoting biofuels in America and the EU is very positive, not only on economic terms, but also regarding public acceptability. Governments use biofuel promotion as a tool to convince that ecological issues, national security and economic dependence on foreign oil are addressed. This will

certainly accelerate biofuel development in the years to come as long as the public and the media are convinced. Once again, orienting biofuel towards more "sustainability" will be very useful for its massive development

Cost for the consumer. Not all individuals take their decisions from ethical grounds or act as citizens of the world. Effective acceptability of biofuels depends on the price the consumer will have to pay. Where biofuels are seen as valuable for ecology or national security, individuals or national governments might accept to participate to a greater extent. Research is necessary on how much actors sharing such views may be willing to pay, in order to identify to what extent the price of biofuels is an effective roadblock for its implantation.

GM development. There is great probability that a world-wide increasing demand for biofuels will lead to actively generating biomass through genetic engineering. NGOs are starting to consider this aspect, and many share an opposition against GM crops and foods and would certainly battle against such massive engineering. More importantly perhaps, the public opinion, already wary about GM food, would very probably react negatively to GM biomass.

Ecological, economic and social negative impacts. First-generation biofuels inspire critics and caution from NGOs and European Green parties, for their possible or effective ecological, economic and social negative impacts. The media focus on these aspects is expanding. Awareness from the public opinion will take time, and will probably happen at a moment when biofuels are massively used (Rosegrant, et al, 2006). When this happens, will the public accept such negative impacts, as it has generally done with fossil fuels. The competition between fuel and food might be attenuated by developing more eco-sustainable biomass derived from other sources than food crops. Such attenuation, though, needs early preparation, otherwise transition costs towards such sustainable biomass could be very high.

Bioprospecting

Through the Convention on Biological Diversity, the recognition of Community Rights positively leads to more equitable sharing of benefits and enables positive cooperation between industry and local/indigenous associations and populations. This leaves the possibility open for the media and particularly the media from developing countries to represent such research in a more positive manner.

- Identifying proper indigenous and local stakeholders often proves difficult. Research has

often been blocked by pressure groups whose legitimacy was unclear.

- Agreeing on benefit-sharing terms is often uneasy. This latter aspect, however, is a minor difficulty, as compared to the former.

Welfare of cloned and transgenic animals

Health prospects. Respect for medical research is generally high, and most of the public is willing to delegate decisions to experts in this field.

Integrating animal welfare advocates into regulatory institutions. In the UK, the Animal Procedures Committee (APC) includes members from animal rights associations to advise the Government on animal welfare issues. This provides valuable insights from NGOs and drives them to express constructive propositions much more than adverse vocal opinions.

Cooperation with other NGOs: disease advocacy groups and associations. Disease associations, benefiting from positive public opinion and media focus, are in favour of more research on cloned and transgenic animals. In France, the AFM (Association Française contre la myopathie) has vigorously claimed more research was necessary, notwithstanding the necessity to ensure animal welfare when possible.

Increasing number of transgenic and cloned animals.

Such massive rise, counterbalancing a general decline in the use of animals for research, has not yet gained much attention from the media. In countries where animal welfare is a very sensitive issue, as Germany and Denmark, one must communicate on the usefulness of creating and using transgenic and cloned animals. In most countries, respect for animal welfare rules (3 R Doctrine) is left in the hands of researchers, with little or no supervision from public authorities. Thus, these actors must be able to communicate on such topics when necessary.

Ill-conceived regulation. With biotechnology issues, it is not unfrequent for governments to consider one situation as similar to another one because of its novelty and uncertainty. At times, this can lead to ill-conceived public decisions and create blockage for artificial reasons. In Italy, for instance, between 1997 and 1999, the merging of animal cloning and human cloning into a single ban has dramatically impeded research. Such abstract public regulation has had negative effects on the development of cloned and transgenic animals research and was not based on arguments specific to such research.

Use of genetic information

Public confidence in the medical and research community. Public confidence is generally high. The public is keen on hearing about innovations in the genetic field of medicine.

Incentives from disease associations. Many national and international rare disease advocacy groups are pushing for genetic tests more accessible and more affordable. Cancer associations are also promoters of genetic tests in the USA and less-developed countries such as India.

Ill-conceived regulation. Some public regulations, as the French Bioethics Laws, consider genetic testing or genetic information as exceptional in some ways, as compared to other medical tests and information. Although this is often the case for the moment, the expansion of pharmacogenetics will very probably make a great part of genetic testing and information more common and trivial. Thus, such over-protective regulation could hinder future research and treatment and be detrimental to the general good.

Non-medical uses. Debates on whether health and life insurance companies should access genetic information are numerous. Regarding health insurance, discussions in the USA are intense and strongly limit the interest of the public in genetic testing. In other developed countries, debates mostly concern life insurance access and premiums and do not clearly limit the public's willingness to take a test.

Stem cell research

Religious beliefs. Opposition to ES cell research happens mostly on religious grounds. Many religious groups, however, approve of ES cell research for medical purposes. Roman Catholics and US White Evangelical Christians are the two most influential groups against ES cell research. In developing countries, such research is usually not a religious issue, except with the Catholic church, whose influence is strong in Brazil. Thus, major progress in this field would more easily happen in countries such as China, India or Japan, depending mainly on scientific capabilities.

Ill-conceived laws. Human reproductive cloning and human nuclear transfer are submitted to a general public prohibition in Germany, Italy, Denmark, Norway and Brazil, as if the two raised identical ethical concerns. Countries such as the UK, Finland, Sweden, Japan, India and China avoid such confusion and might attract and train highly qualified researchers.

Media coverage. Apart from Germany, Italy and Norway - where media focus is quite differentiated - the media is usually in line with the public opinion, mostly considering the utility of

such research and insisting on accomplishments and high hopes (Boggio, 2005).

Cooperation with disease associations. The French AFM advocacy group supports and funds I Stem, a stem cell laboratory managed by public researchers from the INSERM (Institut National de la santé et de la recherche médicale). AFM benefits from positive attention in the media, credibility at the government level, and gives researchers an ideal opportunity for developing ES cell research.

Proper close-to-date monitoring of scientific and technical progress and social needs. In the UK, the public regulation system is specifically open to new experimentations and discoveries. Researchers benefit from great freedom, as the general public regulation frame is able to dynamically adapt to progress and social needs.

Conclusion

Different fields of biotechnology research and development have inspired different reactions and decisions in the last decade. For each innovation, there are clearly more than one public opinion, ethical committee advice and national policy framework. Conversely, in each country, social mobilizations and political regulations do not only depend on general attitudes towards biotechnology, but in great part also on the specific matter of each innovation as it connects with proper national, local or individual issues. In this context, each biotechnological innovation is much more than one item of health, agricultural, and industrial biotechnologies, whose ethical and social issues would have been addressed once for all. On the contrary, in order to gain public confidence, regulatory authorities must, and often do, address the ethical, social and technical issues of each innovation as such. National evolutions of public regulations on these issues prove how difficult the task may be, as regulators are not only

confronted with technical uncertainty, but also with major ethical dilemmas.

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ANXIETY AMONG THE RETIRED TAHSILDARS IN MADURAI DISTRICT

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Abstract:

Retirement is the withdrawal from one's active working life. Retirement is mandatory for the people working with formal sector. The life after retirement would be quite different from the pre retirement stage in all aspects like physical health, mental health, relationship with others etc. In relating to mental health, the feeling of anxiety plays a predominant role in the way of leading retirement life. Anxiety is a feeling of worry, unease or nervousness about something which one is uncertain about the outcome. This study makes an attempt to study the level of anxiety felt by the Tahsildars, a government functionary responsible for collecting Land tax.

Key words: Retirement, old age and anxiety

Retirement is a term which does not have a concrete definition as the understanding of this concept varies from culture to culture. For people working in formal sector retirement is mandatory whereas for people of unorganised sector, there is no such retirement. Anxiety is an emotional feeling everyone undergo in various situations of the life. Anxiety is a feeling of apprehension or fear and the source of this uneasiness is not always known or recognized, but it would lead to distress. Certain level of anxiety is normal and is associated with optimal level of functioning. Anxiety becomes abnormal when it begins interfere with social functioning. In everyone's life changes are inevitable. Retirement is a major transition from the working life to leisure. Retirement leads to changes in social and economic life, income level, and relationship with family members and others, absence of constructive work, loss of respect and so on which creates emotional disturbances for the retired people. For the retired people, at the early stage of retirement, anxiety arises with the fear of leaving the employer, colleagues, workplace and major cause is due to stoppage of regular salary. In later stage, some of the contributors of anxiety are feeling of loneliness, empty nest syndrome, death of friends, relatives and spouse, ill treatment by family members, Physical health deterioration, being dependent and stress factors. Anxiety is always accompanied by various physical symptoms

for aged people like Muscle tension, Head aches, Sweating, Dry mouth, Difficulty swallowing, irregular heart rate, Diarrhoea or frequent need to urinate, Irritability, Sleeping difficulties and nightmares, Decreased concentration and so on.

The term tahsil is an Arabic word meaning "revenue generating, collecting" and "dar" is a Persian word meaning holder of a position. Tahsildar is an Indian Government Functionary who is responsible for the collection of Land Revenue and the reporting authority of the village accountants and revenue inspectors of the villages. She/he is entrusted with the powers like Tahsildar is the Electoral Registration Officer for the Taluk and also the Returning Officer for the Assembly Constituencies and the sanctioning authority of various Government welfare schemes. When a Tahsildar retires, the power and authority so far he/she had also comes to an end and the changes occurs due to retirement causes many psychological issues like stress, depression, anxiety etc.

Review of Literature

Stefania, Mojon-Aziza et al, (2007) "The effect of retirement on health"

The aim of the study is to find out the impact of retirement on health. This study states that after retirement health status changed but the effects are primarily positive. As a result, lower degree of anxiety is found in retired persons. The positive changes in

retirement are due to the cessation of work related stress and an increase in physical and leisure activities.

Dr. Shyam lata Juyal et al., (2010) "A study of Eight psychological states of Retired Persons".

This study has assessed the eight psychological states (anxiety, stress, depression, regression, fatigue, guilt, extraversion and arousal) of pre-retirement (less than 5 years to retirement) and after (more than 5 years of retirement) retired people. The researchers found that there was significant relationship in the eight psychological states and retirement state, irrespective of gender. The anxiety, stress and guilt were high in pre-retired people as compared to retired. Significant difference exists in anxiety depression, regression, fatigue and extraversion in terms of gender during post retirement. Regression, fatigue and arousal was high in females after retirement. Significant differences exist in anxiety depression, regression, fatigue and extraversion in terms of gender during post retirement.

Materials and Methods

Objectives of the study

- To describe the socio demographic characteristics of the retired Tasildars
- To study the prevalence of anxiety among the retired Tasildars.
- To study the relationship between socio demography and the level of anxiety.
- Hypotheses:
- There is a significant association between the age of the respondents and the level of anxiety
- There is a significant association between the sex of the respondents and the level of anxiety.
- There is a significant association between the marital status of the respondents and the level of anxiety.
- There is a significant association between the education of the respondents and the level of anxiety.

- There is a significant association between the income of the respondents and the level of anxiety.
- There is a significant association between the living arrangements of the respondents and the level of anxiety.

Research Design

The study describes the socio demographic data of the respondents and studies the prevalence of anxiety among the retired Tasildars. Descriptive design was adopted for this study and the retired Tasildars above the age of 60 years are taken for this study.

Universe and Sampling

The universe of this study consists of the retired Tasildars of Madurai Retired People Association. This association consists of 76 retired Tasildars and among that 38 Tasildars are selected by using simple random sampling method.

Tools of Data Collection

Self prepared interview schedule was used to collect the socio demographic data and the Taylor's manifest anxiety scale developed by Taylor (1935) revised edition was used to find out the level of anxiety.

Findings of the study

- Most of the respondents (32 per cent) belong to the age group of 71-75 years
- Majority of the respondents (58 per cent) were male members
- Majority of the respondents (89 per cent) were married.
- Majority of the respondents (37 per cent) have the education level of SSLC.
- Majority of the respondents (71 per cent) income is between Rs.20001 – Rs.30000
- Majority of the respondents (53 per cent) live with spouse only

Table 1: Distribution of the respondents based on their level of anxiety

S.No	Level of Stress	No. of respondents	Percentage
1.	Low	15	39
2.	Medium	23	61
3.	High	0	0

The table shows that majority of the respondents (61 percent) have medium level of stress and 39 percent of the respondents have low level of stress.

Table 2: Association between age and anxiety of the respondents

Age	Level of Anxiety		Total	Statistical Inference
	Low	Medium		
61-65	3	2	5	X ² Value =14.770 df=5 p value<0.05
66-70	7	3	10	
71-75	3	9	12	
76-80	0	5	5	
81-85	2	0	2	
86-90	0	4	4	
Total	15	23	38	

There is a significant association between age and anxiety of the respondents

Table 3: Association between sex and anxiety of the respondents

Gender	Level of Anxiety		Total	Statistical Inference
	Low	Medium		
Male	8	14	22	X ² Value=.212 Df = 1 P value >0.05
Female	7	9	16	
Total	15	23	38	

There is no significant association between sex and anxiety of the respondents

Table 4: Association between marital status and anxiety of the respondents

Marital Status	Level of Anxiety		Total	Statistical Inference
	Low	Medium		
Married	15	19	34	X ² Value=2.916 Df = 1 P value >0.05
Widower	0	4	4	
Total	15	23	38	

There is no significant association between marital status and anxiety of the respondents

Table 5: Association between educational qualification and anxiety of the respondents

Educational Qualification	Level of Anxiety		Total	Statistical Inference
	Low	Medium		
Diploma	0	2	2	X ² Value=3.864 Df = 3 P value >0.05
PG Degree	3	8	11	
SSLC	8	6	14	
UG Degree	4	7	11	
Total	15	23	38	

There is no significant association educational qualification and anxiety of the respondents

Table 6: Association between income and anxiety of the respondents

Overall Income	Level of Anxiety		Total	Statistical Inference
	Low	Medium		
Less than Rs.10000	0	1	1	X ² Value=10.097 Df = 3 P value <0.05
10001-20000	0	9	9	
20001-30000	15	12	27	
30001-40000	0	1	1	
Total	15	23	38	

There is a significant association between income and anxiety of the respondents

Table 7: Association between living arrangement and anxiety of the respondents

Living Arrangement	Level of Anxiety		Total	Statistical Inference
	Low	Medium		
With spouse only	13	7	20	X ² Value=11.515 Df = 1 P value <0.05
With married sons	2	16	18	
Total	15	23	38	

There is a significant association between living arrangement and anxiety of the respondents.

Social Work Intervention

- Case work and group work methods could be applied to reduce the level of anxiety.
- Counselling sessions can be arranged for the individuals to reduce the level of anxiety.

- Defence mechanism could be taught to them when the anxiety level is high.
- Social workers could play a major role in creating a recruitment pool for retired tahsildars where they could be re employed in private sectors.
- Proper connection should be made between the retired people and the children so that the ethics and values could be imbibed in the mind of children which could be done by the aged people.

Conclusion

The retired tahsildars are the potential human resource where the skill and knowledge of this group could be used for many constructive and meaningful proceedings. Anxiety is a major cause for losing the happiness and satisfaction of the life. Necessary steps have to be taken to have a control over the anxiety level faced by retired people. It is the responsibility of every one to take care of the aged people and to focus on the mental disturbances faced by them.

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EAST - WEST CONFRONTATION, INDIAN ETHOS AND SELF - ALIENATION IN TISHANI DOSHI'S THE PLEASURE SEEKERS

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Abstract

Quite a few of these expatriate novelists have in raised the Indian families as unique markers of this superior India. They have fixed to locate Indianess in familial space – showing how in this exhilarating nature, in its expansiveness in the firm bonding of love, trust empathy that it nourishes, the Indian family can be projected as a antidote to all the dislocated and fractured lines of the west and a site that can empty replenish all that is lost in western modes of living. Tishani Doshi, born of Gujarati and Welsh parents, left India at the age of eighteen to study Business Administration at Queen's College in North Carolina. She published here first novel. The Pleasure Seekers in Great Britain in 2010. This family Saga is woven around the lives of one Babo who is sent by his Gujarati family to study in the U.K. and who is very keen on embracing London as his second home. In this Babo represents the agony of all willful emigrants, who struggled to be incorporated into the story of the west. And ironically, the disillusion starts very soon. Babo realizes that he is quite lonely in a place which is so very different from the London he dreamt of as they flew to this country. This article explores and analyses the conflicts affirmations and appropriations of the 'home' comprehended through the processes of and 'unhoming', 'dislocation' and identities as they emanate and evolve within the diasporic space Tishani Doshi's The Pleasure Seekers (2010).

Keywords: Indianess, alienation, expatriate, ethos, family.

The poet Tishani Doshi's has written a beguiling first novel, a gentle, funny and readable tribute to her Parents marriage. The Pleasure Seekers (2010) by Tishani Doshi's, a writer of hybrid origin based in India, Babo Patel one of the key protagonists, is keen to assimilate western culture as he intends to marry his Welsh girl friend Sian Jones and settle in London. Despite certain religious and traditional prohibitions regarding food, women and drink, he adopts these conventions so that he can marry Sian. He says to Fred Hallworth, the man in charge of exports in London where Babo works: " (1) If I am going to marry her and live here in London, then I am going to have to live like people here, I cannot keep holding on to these traditions" (30). Like Gopal, he too is a first time migrant journeying abroad, but wants to blend into the new culture and in turn to be assimilated into it. But the 'if' in Babo's declaration makes his assimilation conditional and bounded as his desired to transform is restricted to and mediated by his love for person. It would be interesting to visualize how Babo would respond to assimilation without the intermediary subject to Sian.

Babo's conditional notion of assimilation indicates a stiffness that lacks the supple reflexes of forming dispersed identities or being hybrid. Having explored how fixity of identification constrains assimilation, it becomes pertinent to the reader to understand identity from a traditional and formative dimension through a set of uprooted and dispersed characters in the Pleasure Seekers.

Tishani Doshi reinvents her parents' story in her debut novel the pleasure seekers (2010) spanning four generation. The novel is set in madras of 1960's. She takes a page out of her parents' heritage. The inspiration of Doshi's novel is based on a true love story of her Gujarati father and Welsh mother. Being a mixed heritage herself, it is easier for Doshi to imbue her characters with pangs of displacement and soul-searching. The title The Pleasure Seekers is inspired by a quote from the Bible which was written on a bill board outside a cheese shop in Kodaikanal." In the last days, men will be lovers of themselves, lovers of pleasure rather than lovers of god" (Web). Precisely, the phrase,

unholy lovers of pleasure occasioned the birth of the title.

The pleasure-seeking starts off from Premkumar, the head of an orthodox Jain family sending off his eldest son, Babo to London for higher studies with the hope that he will eventually return home, full of ideas for running the family paint business. For Premkumar, "this event of Babo's departure was much more than just an investment in the Patel family future" (The pleasure seekers, hereafter PS4). The chemistry graduate Babo is the first person in his community to go abroad. The London ambience subverts everything in Babo's life. The Pleasure Seekers subverts the cultural bind of a colonially constricted norm than continues to dominate the essential practice of marriage among certain Indian communities. The whole scenario begins to turn topsy-turvy when Babo ends up falling in love with a Welsh woman, named Sian Jones.

The horrific news of Babo's love with a Welsh woman stirs up a storm in his family. Things are different in Babo's family and as the first born in his family, he has lot of responsibilities. One of the things he is expected to do is to marry Falguni, a Jain girl. The dream of his parents, Premkumar and his wife, Trishala, have further been shattered to pieces on their imagining the consequences of how "their eldest joy, was soon going to become their greatest source of sorrow?" (PS34). The young lover's decide to travel together throughout journey of life. But this is not the easiest task to get done over night, given the historic factor and cultural polarity. The two belong to the two different worlds: the east and the west. Thus Babo's love for Sian not only forces him to broaden his personal space but also compels his parents throw sentimental bait and urges him to come back to India with a tricky excuse that his mother is sick. Once he reaches his native place, he gets shock and surprise to see the hale and hearty looks of his mother.

When Premkumar demands an explanation from his son about the Welsh woman, he replies: "there's nothing to explain then, is there papa? Except that I am going to marry her" (PS49). Enraged by such

a response from Babo, his father hides his passport and therefore Babo is grounded in India for six months. Babo remains steadfast in his love, and as a sign of protest, Babo refuses to have a haircut, regular food and so on. This attitude makes his family relent and approve their marriage on a condition that they must live in India for two years after the marriage.

Tishani Doshi eloquently portrays the lover's tender and determined union despite the cultural differences and family objections through an intercontinental marriage. The quest for pleasure-seeking attains fulfillment when the two join together after several hardships and travails. They turn all their struggles into steps to success. Sian, hailing from an equally traditional Welsh family, overcomes the reservations of her family and comes all the way to Madras to start her life with Babo. Doshi highlights the essential truth that stepping outside of one's home and social security has great consequences for everyone. Sian leaves everything behind just to chase the pleasure of love and life. Her brothers, Huw and Owen, object to her idea of intermingling with the other end of the world. Huw says "Go on then, if that's what you want. Run into the dark. See if we're going to follow you" (PS74). Bryn, Sian's father stands as an obstacle to her love journey but in vain.

Doshi has succeeded in establishing the confluence of cultures by depicting the cross-cultural love marriage. The novel thus represents the contemporary issue of crossing over from one culture to another, by either negotiating new boundaries or remark themselves. Rudyard Kipling once said "East is East west is west and never the twain shall meet" but this dictum has now faded into insignificance in the context of globalization. The strong bond of love between Babo and Sian weathers all the crises without any complications.

Sian made up her mind to bring up her daughters in India because of the racial discrimination in England. She says, "I couldn't bear it if our children were teased because they were mixed race. It isn't easy in England, you know" (PS95). Ever since they moved to the house of orange and black gates, the two start

enjoying their married life to the full. The whole family plunges into a state of excitement at the birth of their girls, Mayuri and Bean. Sian understands Indian ethos and values, and chooses India wisely as a safer, more dignified place for her growing daughters. Now Babo understands the rhythm of life: "This is our life, our future has become our present. These two girls, this country. This is what we're about" (PS119).

The literature Recognition states that the intervention of the 'beyond' brings about the relaxation of the home and the world and initiates some individuals into unhomeliness that is the condition of cross – cultural initiations. Babo and Sian's marriage initiates this cross – cultural intervention and brings the sense of relocation of the home not only for the individual selves but also for Babo and Sian's family in India and Wales respectively. The domestic space of Premkumar's home at Sylvan Lodge, Madras becomes a site where this 'beyond' intervenes in the form of Sian. By accepting Sian as their daughter - in - law, Premkumar and Trishala break the borders of their Patel family traditions not only to welcome her into the Patel home but also in the process of initiate an acceptance of them into her private sphere. The 'unhomely' moment for Sian is her departure for India to be with Babo and to leave the place where they began their lives together in London. Together they build a diasporic home out their unhoemly experience which dismantles the binaries of home and abroad, the self and other. Thus Sian experiences the borders between her home in Wales an India blurring.

Doshi confronts the contemporary reality of the East-West encounter though the hybrid daughters, the life style that the two girls lead weaves the novel into an effective expression of a present day predicament. The elder one Mayuri is balanced and knowledge and so she makes a judicious choice in matters of choosing partnership. She has known Cyrus since childhood and he fits into the kind of frame she has conceived for her spouse. Whereas the younger, Bean, petted and pampered, is more passionate than Mayuri and over-imaginative. She believes that her life will not be possible without love. Her parents' love is

here great inspiration. Bean inevitably grows up to be very English and very critical of the Indian way of living. She develops an affair with Michael Mendoza. The crisis occurs in the form of unwanted pregnancy at the age of sixteen. All she needs is life-affirming love, something like the love between her parents. When her grandfather comes to know about her relationship with Michael, he comments, "it was the same old story again – of a fish trying to swim on land" (PS 204).

The half –Goan and half-Malayali Michael falls in love with Bean to whet his sexual appetite and is not sure about what love is. Soon Bean's life lapses into a state of gloom when she comes to know that this love is merely infatuation, a physical attraction. Bean does not want to bring down the dignity of her parents and tries to hide her premarital pregnancy. When Bean's friend Mehnaz asks, don't you think we should tell your mother?" (PS 206). Bean says "How can I disappoint her? I can't" (PS 206). When Sian hears this news, she despairs of what her daughter has done and raises a doubt, " I hope we raised you right, Beena" (PS 207). The circumstances of modern era driven by unthinkable advances in science and technology become responsible to shape one's attitude and also change the core of life either for the better or for the worse despite the efforts of best upbringing and social monitoring. Though the prospective male parents, Michael Mendoza and Cyrus Mazda, belong to the G2, there is a world of difference between their attitude to, and perceptions about, life.

When it comes to the matter of Mayuri's love, it is completely different from that of her sister. She represents the Eastern dynamics of love. Cyrus is also different from Michael and not interested in any of the teenage boy enjoyments like parties, smoking and drinking. Love is not falling for someone madly like the way Bean had fallen for Michael Mendoza, and it is not love but lust. Mayuri's love is genuine and truer than Bean's. When Mayuri takes a firm decision of taking Cyrus as a soul-mate, Bean decides to fly off to London, where her parents were bitten by the love bug first years ago. The two sisters take two different roads in different lands. Premkumar worries about his grand

daughters, one, Mayuri getting married with a boy whom they disapproved, and the other, Bean planning to go away to London to try her luck with love. Bean yields to the pressures of the Western dynamics of love and ventures on discovering pure love like her mother Sian. Even Babo is perturbed over the decision of his daughter. He doesn't want them to go away from home, seeking love elsewhere, and living their lives as they wish. But at the same time he doesn't want his daughter to remain innocent forever. He finally realizes that his children must undergo transformation or displacement in order to understand the realities in life. With a penchant for love-seeking journey, Bean bids adieu to the family. The flight lands her in a pathetic plight.

Bean becomes increasingly, engrossed in promiscuity. She begins her sexual adventure with a Nigerian investment banker, and she shifts it to the Greek musician, Russian rocket scientist, the Brazilian dancer, the English actor and the Canadian rock-climber. She hasn't gained anything called 'real love' among the six men. Finally it happened with Javier. At first sight, her intuition says impulsively that this is the man what she could want in a man, strong, kind and gentle. At last she finds her 'man' but he is Spanish, already married and has two daughters. They meet in London and make love headlong. He used to address her as 'Mialma', 'my soul'. But this relationship too does not last long and soon grinds to a halt when Javier leaves Bean for the well-being of his daughters. Their hasty love crystallizes into a fetus in her womb. She shares her grief with Mayuri by correspondence, "Isn't it ironic? I'm knocked up again. There's a little seed growing inside me, Javier's little seed" (PS 278). But she won't abort this now.

Bean is naïve, credulous and at the same time stubborn and passionate enough to yield when someone says, "come to where I am, and make my life sparkle." (PS 282). Dismayed over the phoniness of human beings, Bean moves back to her native land to raise the budding life in her womb. She beings, to spend the rest of her days in Anjar, her grandmother Ba's place where all these pleasure-seekers find that it has been endowed with the quality of consoling. Ba is

very much there to embrace and soothe the wounded hearts. With Ba's experience and unmatched wisdom, she manages to calm down every storm that blows toward the Patel household. Ba's hospitality embraces not only the family members but also orphans. She has brought up an orphan named Ignatius since he was fourteen years old. Ignatius, a lady-boy hermaphrodite of startling beauty, maintains a loyal relationship with her throughout the novel. He volunteers to be the father of Bean's unborn child.

Bean regrets the shameful act, and when she expresses it to Ba .she comes out with the pacifying philosophical words' "But there can be no shame in the body, Beena. Because the universe was the first seed of the mind. When we procreate, we are creating universe of our own" (PS 287). By contrasting these two characters, Mayuri and Bean Doshi contrasts the value of the traditional Indian married life with the sort of fluid cohabitation, the order of the day predominantly in the West. The usually strong and undying love between Babo and Sian forms the basis for examining other relationships around them in this story of four generations. The novel seems to examine the love for life within the framework of cross-cultural love marriage and the search for love. While there is much common ground between Indian and Western views of marriage, the novel tends to pay special attention to the distinctive Indian manifestations of love marriage and also to the deterioration of genuine search for love amount the younger generations. Constancy and steadfastness are the hallmarks of true love. Babo and Sian represent this kind of genuine love that stands the test of time considerably. The younger generations, influenced by the information overload, keep many options open and are very impatiently dynamic. However, they often get misguided and zeal for love and life is misplaced. The novel brings before our eyes mainly two generations and the conflicts and comforts that go with the two generations divided by science and technology, and evolution of thought.

Fashions and lifestyles change as change is a constant. However, in India certain traditions and values have been proved life-promoting and pain-killing. When

people deviate from the proven and safe mode of life in the name of advancement and sophistication, they all fall by wayside depriving themselves of their peace of mind and happiness. It is time India reinvented itself for India is still poised to hold the beacon light of spirituality and show the path to self-realization for the whole world even now as it used to be in the past. The characters in the novel are a real pointer to this fact and their actions implicitly reinforce Indian ethos amidst the prevailing chaos in India and elsewhere.

Babo and Sian's cross – cultural marriage defies rigid ideologies and national fixities as exemplified by Nat, Babo's cousin who is skeptical about whether Babo and Sian relationship will eventually succeed: "They are from different worlds. East is east and West is west and never the twain shall meet"

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EFFECTS OF PLYOMETRIC TRAINING AND COMBINATION OF WEIGHT AND PLYOMETRIC TRAINING ON SELECTED PHYSICAL FITNESS AND PLAYING ABILITY OF COLLEGE MEN FOOTBALL PLAYERS

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Introduction

Physical fitness is one of the most important factors that determine the performance level of an individual. Physical fitness is considered as essential to all individual for living efficiency and because of this, every country is interested now in developing and maintains the physical efficiency of its people. Now most of the countries have a number of schemes for the development of such physical fitness. Physical fitness has become the slogan of modern day. Fitness is a very broad term and it consists of physical fitness, mental fitness, motor fitness and cardio-vascular efficiency. Physical activity leads to anatomical, physiological, biochemical and psychological changes. The efficiency of a physical activity results from its duration, distance and repetitions, load and velocity and the frequency of performance. While planning the dynamics of training, consider these aspects, referred to as the variables of training according to the functional and psychological characteristics of a competition. Throughout the training phases preceding a competition, define which component to emphasize and achieve the planned performance objective.

Plyometric training is specific work for the enhancement of explosive power. It is a training method to be used in conjunction with other power development methods in complete training program to improve the relationship between maximum strength and explosive power.

In sports, depending on the nature of movements strength abilities can appear in complex form. In weight lifting and throws the strength required is a combination of maximum strength and explosive strength. This combination is also known as power. In sports where maximal resistances are to be tackled under fatigue conditions the strength required is a combination of maximum strength and strength endurance.

Motivation is perhaps the most pervasive topic found in the general psychology and sports psychology literatures. In general, explanations for sports related behaviour challenge researchers as they attempt to understand social interactions in physical activity settings. Within the realm of sports psychology, motivation is a topic of central important as researchers attempt to determine what motivates individuals to participate and perform in sports and exercise.

Methodology

The purpose of the study was to find out the effects of plyometric training and combination of weight and plyometric training on selected physical fitness and playing ability such as shooting of college men football players. To achieve this purpose, forty-five men football players studying in various colleges of Madurai Kamaraj University, within 30 kilometers radius of Arul Anandar College, Karumathur, Tamilnadu during the academic year 2014-2015, students were randomly selected as subjects. The age of the subjects ranged from 18 to 22 years.

They were divided into three equal groups of fifteen subjects each as two experimental groups and one control group, in which the group - I (n = 15) underwent plyometric training for three days per week for twelve weeks, the group - II (n = 15) underwent weight training with plyometric training for three days per week for twelve weeks and group - III (n = 15) acted

as control group that did not participate in any special training apart from playing football regularly.

Analysis of covariance (ANACOVA) was applied to find out the significant differences if any, among the groups for each variable.

Table - I

Analysis of Covariance on Leg Strength of Plyometric Training Group, Combination of Weight and Plyometric Training Group and Control Group

	Plyometric Training Group	Combination of Weight and Plyometric Training Group	Control Group	SOV	Sum of Square	Df	Mean Square	'F' ratio
Pre- test Means	72.56	73.66	72.86	B:	19.40	2	9.70	
S.D.	4.63	3.60	4.59	W:	1613.5	42	38.42	.2524
Post-test Means	75.73	79.86	72.90	B:	736.46	2	368.23	
S.D.	4.47	3.27	5.37	W:	1730.00	42	41.19	8.93*
Adjusted Post-test Means	76.86	79.27	73.06	B:	576.74	2	288.37	
				W:	321.00	41	7.82	36.88*

* Significant at .05 level of confidence.

Result and Discussion

Table -I shows that the pre-test means on leg strength of plyometric training, combination of weight and plyometric training and control groups were 72.56 with Standard deviation = 4.63, 73.66 with Standard deviation = 3.60 and 72.86 with Standard deviation 4.59 respectively. The obtained 'F' ratio value of .2524 for pre-test scores of plyometric training, combination of weight and plyometric training and control groups on leg strength was less than the required table value of 3.10 for significance with df 2 and 42 at 0.05 level of

confidence. Post-test scores of plyometric training, combination of weight and plyometric training and control groups was greater than the required table value of 3.10 for significance with df 2 and 42 at 0.05 level of confidence (above table-I shows the values of post-test). Adjusted post-test scores of plyometric training, combination of weight and plyometric training and control groups was higher than the required table value of 3.10 for significance with df 2 and 41 at 0.05 level of confidence (above table -I shows the Adjusted post-test scores).

Table - II
Analysis of Covariance on Shooting Ability of Plyometric Training Group, Combination of Weight and Plyometric Training Group and Control Group

	Plyometric Training Group	Combination of Weight and Plyometric Training Group	Control Group	SOV	Sum of Square	df	Mean Square	'F' ratio
Pre- test Means	117.87	123.87	121.00	B:	129.68	2	64.84	
S.D.	3.148	6.032	4.571	W:	1861.8	42	44.32	1.46
Post-test Means	130.67	133.40	124.00	B:	1402.75	2	701.37	
S.D.	3.251	6.060	5.729	W:	2323.86	42	55.33	12.68*
Adjusted Post-test Means	129.50	132.60	123.90	B:	1330.03	2	665.019	
				W:	1134.58	41	27.68	24.02*

* Significant at .05 level of confidence.

Table – II shows that the pre-test means on shooting ability of plyometric training, combination of weight and plyometric training and control groups were 117.87 with Standard deviation = 3.148, 123.87 with Standard deviation = 6.032 and 121.00 with Standard deviation = 4.571 respectively. The obtained 'F' ratio value of 3.03 for pre-test scores of plyometric training, combination of weight and plyometric training and control groups on shooting ability was less than the required table value of 1.46 for significance with df 2 and 42 at 0.05 level of confidence. Post-test scores of plyometric training, combination of weight and plyometric training and control groups was greater than the required table value of 3.10 for significance with df 2 and 42 at 0.05 level of confidence (above table-I shows the values of post-test). Adjusted post-test scores of plyometric training, combination of weight and plyometric training and control groups was higher than the required table value of 3.10 for significance with df 2 and 42 at 0.05 level of confidence. (Above table – I shows the adjusted post-test scores).

Conclusion

1. It was concluded from the result of the study that combination of weight and plyometric training has significantly increased the leg strength and significant difference was found between the training groups on leg strength in favour of combination of weight and plyometric training.
2. It was also concluded from the result of the study that there was a significant improvement in football playing ability, such as shooting after the combination of weight and plyometric training and significant difference was found between the training groups on these two variables in favour of combination of weight and plyometric training.

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NATIONAL CALAMITIES

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Introduction

National Calamities are those calamities which often occur everywhere in the world when God's fury shows up in different ways. In any National Calamity, nature's elements appear to get completely out of control and show their anger on man and his world, and the result is disaster for man, and his property.

Mother shows its wrath on man by a variety of means, they being earthquakes, volcanoes. Water shows anger by means of floods and wind comes in all its glory by way of a tornado.

Thus we see that, each element of nature which helps man in his survival, also shows its wrath in different ways, and the result of each is disaster of some magnitude, big or small.

In these ways the elements destroy unaccounted man and material, and depict to man in no ambiguous terms that, nature does not like to be misused or over strained. Besides, it is these tragedies that also show man how helpless he still is, in these days of technological advancement.

These happenings are called natural calamities because they show man that though he is quite advanced on the path of controlling nature and capturing it. Nature is still ahead of man. It gives a befitting reply to man for his highhandedness from time to time. Even with the most sophisticated mechanical devices, man is still far behind his target of taming nature.

Man has no hand in these calamities but, if he is a little more alert and careful and foresees the event, he can help in at least minimizing the losses. On an earthquake and a volcano, man has absolutely no

control, and there is also no way by which man can foresee the occurrence. It is only flood that man can predict and take adequate precaution.

The making of bridges and dams would obviously decrease the losses that floods cause, and the water will also be utilized when required. With regard to a tornado also, man can to some extent visualise the havoc it may create as the winds, their direction and velocity can be assessed fairly accurately well before the event.

When a flood or a tornado is expected, the villages and small settlements near the approach of these can be evacuated well in time, and lives of men and cattle and property be saved.

Though man has truly achieved a lot of headway in saving himself from the wrath of these elements of nature, they can never be completely controlled and dismissed as non-existent. This reality man should clearly understand and at least to some extent give in to nature by not disturbing it.

To a great extent man has succeeded in warding off the hazards of these calamities but it is loud and clear for man to understand that, the unseen hand can still slap some tragedies on man's earth by means of some unforeseen disasters.

Natural disaster

A natural disaster is a major adverse event resulting from natural processes of the Earth; examples include floods, volcanic eruptions, earthquakes, tsunamis, and other geologic processes. A natural disaster can cause loss of life or property damage,[1] and typically leaves some economic damage in its

wake, the severity of which depends on the affected population's resilience, or ability to recover.

An adverse event will not rise to the level of a disaster if it occurs in an area without vulnerable population. In a vulnerable area, however, such as San Francisco and Nepal, an earthquake can have disastrous consequences and leave lasting damage, requiring years to repair.

In 2012, there were 905 natural disasters worldwide, 93% of which were weather-related disasters. Overall costs were US\$170 billion and insured losses \$70 billion. 2012 was a moderate year. 45% were meteorological (storms), 36% were hydrological (floods), 12% were climatological (heat waves, cold waves, droughts, wildfires) and 7% were geophysical events (earthquakes and volcanic eruptions). Between 1980 and 2011 geophysical events accounted for 14% of all natural catastrophes.

Geological disasters

Avalanches and landslides

During World War I, an estimated 40,000 to 80,000 soldiers died as a result of avalanches during the mountain campaign in the Alps at the Austrian-Italian front. Many of the avalanches were caused by artillery fire.

Earthquakes

An earthquake is the result of a sudden release of energy in the Earth's crust that creates seismic waves. At the Earth's surface, earthquakes manifest themselves by vibration, shaking and sometimes displacement of the ground. Earthquakes are caused mostly by slippage within geological faults, but also by other events such as volcanic activity, landslides, mine blasts, and nuclear tests. The underground point of origin of the earthquake is called the focus. The point directly above the focus on the surface is called the epicenter. Earthquakes by themselves rarely kill people or wildlife. It is usually the secondary events that they trigger, such as building collapse, fires, tsunamis (seismic sea waves) and volcanoes, that are actually the human disaster. Many

of these could possibly be avoided by better construction, safety systems, early warning and planning.

Sinkholes

The Red Lake (Croatia)

When natural erosion or human mining makes the ground too weak to support the structures built on it, the ground can collapse and produce a sinkhole. For example, the 2010 Guatemala City sinkhole which killed fifteen people was caused when heavy rain from Tropical Storm Agatha, diverted by leaking pipes into a pumice bedrock, led to the sudden collapse of the ground beneath a factory building.

Volcanic eruptions

Artist's impression of the volcanic eruptions that formed the Deccan Traps in India.

Main articles: List of largest volcanic eruptions and Types of volcanic eruptions.

Volcanoes can cause widespread destruction and consequent disaster in several ways. The effects include the volcanic eruption itself that may cause harm following the explosion of the volcano or the fall of rock. Second, lava may be produced during the eruption of a volcano. As it leaves the volcano, the lava destroys many buildings, plants and animals it encounters. Third, volcanic ash generally meaning the cooled ash - may form a cloud, and settle thickly in nearby locations. When mixed with water this forms a concrete-like material. In sufficient quantity ash may cause roofs to collapse under its weight but even small quantities will harm humans if inhaled. Since the ash has the consistency of ground glass it causes abrasion damage to moving parts such as engines. The main killer of humans in the immediate surroundings of a volcanic eruption is the pyroclastic flows, which consist of a cloud of hot volcanic ash which builds up in the air above the volcano and rushes down the slopes when the eruption no longer supports the lifting of the gases. It is believed that Pompeii was destroyed by a pyroclastic flow. A lahar is a volcanic mudflow or landslide. The 1953 Tangiwai disaster was caused by a

lahar, as was the 1985 Armero tragedy in which the town of Armero was buried and an estimated 23,000 people were killed.

A specific type of volcano is the supervolcano. According to the Toba catastrophe theory, 75,000 to 80,000 years ago a supervolcanic event at Lake Toba reduced the human population to 10,000 or even 1,000 breeding pairs, creating a bottleneck in human evolution. It also killed three-quarters of all plant life in the northern hemisphere. The main danger from a supervolcano is the immense cloud of ash, which has a disastrous global effect on climate and temperature for many years.

Hydrological disasters

The Limpopo River during the 2000 Mozambique flood. It is a violent, sudden and destructive change either in quality of earth's water or in distribution or movement of water on land below the surface or in atmosphere.

Floods

A flood is an overflow of water that "submerges" land. The EU Floods Directive defines a flood as a temporary covering by water of land not normally covered by water.[10] In the sense of "flowing water", the word may also be applied to the inflow of the tides. Flooding may result from the volume of water within a body of water, such as a river or lake, which overflows causing the result that some of the water escapes its usual boundaries. While the size of a lake or other body of water will vary with seasonal changes in precipitation and snow melt, it is not a significant flood unless the water covers land used by man like a village, city or other inhabited area, roads, expanses of farmland, etc.

Limnic eruptions

A limnic eruption occurs when a gas, usually CO₂, suddenly erupts from deep lake water, posing the threat of suffocating wildlife, livestock and humans. Such an eruption may also cause tsunamis in the lake as the rising gas displaces water. Scientists believe

landslides, volcanic activity, or explosions can trigger such an eruption. To date, only two limnic eruptions have been observed and recorded. In 1984, in Cameroon, a limnic eruption in Lake Monoun caused the deaths of 37 nearby residents, and at nearby Lake Nyos in 1986 a much larger eruption killed between 1,700 and 1,800 people by asphyxiation.

Tsunami

A tsunami (plural: tsunamis or tsunami; from Japanese: 津波, lit. "harbour wave"; English pronunciation: /tsuːˈnɑːmi/), also known as a seismic sea wave or as a tidal wave, is a series of waves in a water body caused by the displacement of a large volume of water, generally in an ocean or a large lake. Tsunamis can be caused by undersea earthquakes such as the 2004 Boxing Day tsunami, or by landslides such as the one in 1958 at Lituya Bay, Alaska, or by volcanic eruptions such as the ancient eruption of Santorini. On March 11, 2011, a tsunami occurred near Fukushima, Japan and spread through the Pacific.

Meteorological disasters

Blizzards

Blizzards are severe winter storms characterized by heavy snow and strong winds. When high winds stir up snow that has already fallen, it is known as a ground blizzard. Blizzards can impact local economic activities, especially in regions where snowfall is rare. The Great Blizzard of 1888 affected the United States, when many tons of wheat crops were destroyed, and in Asia, 2008 Afghanistan blizzard and the 1972 Iran blizzard were also significant events.

Cyclonic storms

Tropical cyclones

Cyclone, tropical cyclone, hurricane, and typhoon are different names for the same phenomenon, which is a cyclonic storm system that forms over the oceans. The deadliest hurricane ever was the 1970 Bhola cyclone; the deadliest Atlantic hurricane was the Great Hurricane of 1780 which devastated Martinique, St. Eustatius and Barbados. Another notable hurricane

is Hurricane Katrina, which devastated the Gulf Coast of the United States in 2005.

Extratropical cyclones

Extratropical cyclones, sometimes called mid-latitude cyclones, are a group of cyclones defined as synoptic scale low pressure weather systems that occur in the middle latitudes of the Earth (outside the tropics) not having tropical characteristics, and are connected with fronts and horizontal gradients in temperature and dew point otherwise known as "baroclinic zones". As with tropical cyclones, they are known by different names in different regions (nor'easter, Pacific Northwest windstorms, European windstorm, East Asian-northwest Pacific storms, sudestada, and Australian east coast cyclones). The most intense extratropical cyclones cause widespread disruption and damage to society, such as the storm surge of the North Sea flood of 1953 which killed 2251 people in the Netherlands and eastern England, the Great Storm of 1987 which damaged southern England and France, and the Columbus Day Storm of 1962 which struck the Pacific Northwest.

Droughts

Drought is unusual dryness of soil, resulting in crop failure and shortage of water for other uses, caused by significantly lower rainfall than average over a prolonged period. Hot dry winds, shortage of water, high temperatures and consequent evaporation of moisture from the ground can contribute to conditions of drought.

Well-known historical droughts include the 1997–2009 Millenium Drought in Australia led to a water supply crisis across much of the country. As a result, many desalination plants were built for the first time (see list). In 2011, the State of Texas lived under a drought emergency declaration for the entire calendar year and severe economic losses. The drought caused the Bastrop fires.

Hailstorms

Hailstorms are falls of rain drops that arrive as ice, rather than melting before they hit the ground. A

particularly damaging hailstorm hit Munich, Germany, on July 12, 1984, causing about 2 billion dollars in insurance claims.

Heat waves

A heat wave is a period of unusually and excessively hot weather. The worst heat wave in recent history was the European Heat Wave of 2003. A summer heat wave in Victoria, Australia, created conditions which fuelled the massive bushfires in 2009. Melbourne experienced three days in a row of temperatures exceeding 40 °C (104 °F) with some regional areas sweltering through much higher temperatures. The bushfires, collectively known as "Black Saturday", were partly the act of arsonists. The 2010 Northern Hemisphere summer resulted in severe heat waves, which killed over 2,000 people. It resulted in hundreds of wildfires which causing widespread air pollution, and burned thousands of square miles of forest.

Tornadoes

A tornado is a violent, dangerous, rotating column of air that is in contact with both the surface of the earth and a cumulonimbus cloud or, in rare cases, the base of a cumulus cloud. It is also referred to as a twister or a cyclone,[although the word cyclone is used in meteorology in a wider sense, to refer to any closed low pressure circulation. Tornadoes come in many shapes and sizes, but are typically in the form of a visible condensation funnel, whose narrow end touches the earth and is often encircled by a cloud of debris and dust. Most tornadoes have wind speeds less than 110 miles per hour (177 km/h), are approximately 250 feet (80 m) across, and travel a few miles (several kilometers) before dissipating. The most extreme tornadoes can attain wind speeds of more than 300 mph (480 km/h), stretch more than two miles (3 km) across, and stay on the ground for dozens of miles (perhaps more than 100 km).

Wildfires

Wildfires are large fires which often start in wildland areas. Common causes include lightning and drought but wildfires may also be started by human negligence or arson. They can spread to populated areas and can thus be a threat to humans and property, as well as wildlife. Notable cases of wildfires were the 1871 Peshtigo Fire in the United States, which killed at least 1700 people, and the 2009 Victorian bushfires in Australia.

Health disasters

Epidemics

An epidemic is an outbreak of a contractible disease that spreads through a human population. A pandemic is an epidemic whose spread is global. There have been many epidemics throughout history, such as the Black Death. In the last hundred years, significant pandemics include the 1918 Spanish flu pandemic (killing an estimated 50 million people worldwide), the 1957–58 Asian flu pandemic, and the AIDS pandemic, which began in 1959. The 1968–69 Hong Kong water flu pandemic, the 2002-3 SARS pandemic, and the H1N1 Influenza (Swine Flu) Pandemic in 2009–2010 were also significant cases.

Space disasters

Fallen trees caused by the Tunguska meteoroid of the Tunguska event in June 1908.

Impact events

Asteroids that impact the Earth have led to several major extinction events, including one that created the Chicxulub crater 64.9 million years ago and associated with the demise of the dinosaurs. Scientists estimate that the likelihood of death for a living human from a global impact event is comparable to death from airliner crash. One of the notable impact events in modern times was the Tunguska event in June 1908.

Solar flare

A solar flare is a phenomenon where the sun suddenly releases a great amount of solar radiation,

much more than normal. Some known solar flares include the X20 event on August 16, 1989, and a similar flare on April 2, 2001. The most powerful flare ever recorded occurred on November 4, 2003 (estimated at between X40 and X45).

Protection by international law

International law, for example Geneva Conventions defines International Red Cross and Red Crescent Movement the Convention on the Rights of Persons with Disabilities, requires that "States shall take, in accordance with their obligations under international law, including international humanitarian law and international human rights law, all necessary measures to ensure the protection and safety of persons with disabilities in situations of risk, including the occurrence of natural disaster." And further United Nations Office for the Coordination of Humanitarian Affairs is formed by General Assembly Resolution 44/182. People displaced due to natural disasters are currently protected under international law (Guiding Principles of International Displacement, Campala Convention of 2009).

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WOMEN ISSUE: GOOD SHOULD BE REWARDED VIRTUE SHOULD BE PUNISHED. ANALYZING J.M COETZEE'S NOVEL DISGRACE

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John Maxwell Coetzee is a well known South African novelist, winner of booker prize twice and winner of Nobel Prize for literature in the year 2003. The novel *Disgrace* written in 1999 fetched him a booker prize in the same year. He was born in South Africa to Afrikaner parents. The entire novel has the beautiful landscape of South African rural society and highlights the theme of Apartheid. Apartheid is a system followed in Africa which oppresses black people. It denotes the existence of race discrimination in South Africa. Coetzee, in most of his novels deal with the theme of sex, race, vandalism, discrimination, isolation and so on. The backdrop of *Disgrace* is both rural and urban society with the impact of Apartheid.

This paper intends to bring out the issue related to women that prevails in South African society and to analysis the character named Lurie. Lurie is the protagonist of the novel. This paper highlights how Lurie sexually ill-treats or abuses women in various circumstances. Women as a commodity are victimized in the society where she lives in.

Lurie, aged fifty two is twice divorced man. He has a daughter named Lucy. Lurie is a communication professor at Cape Town Technical University. Coetzee depicts him as a man who yields to physical pleasures. This novel opens with Lurie enjoying all his Thursday afternoons with a prostitute named Soraya. Lurie is attracted by Soraya's first sight, a young beautiful girl; tall, slim girl has long black hair and dark with liquid eyes. Lurie knows nothing about Soraya, whether she is married or unmarried, or she has child or not or where she is from, and what her true name is. He does not want to know anything from a prostitute who gives only pleasure. In turn Lurie speaks about his past life

to Soraya, who knows most of the personal things of Lurie such as....

‘She knows the facts of his life. She has heard the stories of his two marriages, knows about his daughter and his daughter's ups and downs. She knows many of his opinions’. (3)

Lurie is merely a man who uses women for physical pleasure. Lurie spends nineteen minutes with her in her well furnished room and pays R 400. Whenever he needs or longs for pleasure, Soraya will fulfil him. His physical pleasure could not be satiated forever. Soraya goes back to her family to take care of her sick mother. Lurie tries to contact her, but he fails. He loses his sexual companion. Lurie's sexual attraction moves to different girls ‘this one is no more than eighteen’ (8) and another girl named Dawn a ‘new secretary in his department’ (8). He takes her to a restaurant and the second day he takes her to his house and they have sex. He is not satisfied as he enjoys with Soraya.

Without Soraya's Thursday companion his life is empty. He is terribly bored, goes back to his normal duties. One day he meets Melanie Isaacs, ‘she is small and thin, with close-cropped black hair, wide almost Chinese cheekbones, large, dark eyes’ (11). Almost Melanie's appearance matches Soraya. Lurie's attention is now towards Melanie. He wants to spend time with her; he goes to university to find Melanie's address and phone number. He finds her number and calls her for dinner. He becomes mad, he is unconscious, he is emotionally and sexually attracted to Melanie and falls into his secret sex web. At the end, Lurie succeeds ‘on living-room floor’ ‘he makes love to her’ (19). This new relation grows like new grass in

landscape with and without hesitations but not forever. Melanie starts missing her class and also her test. She academically becomes poor by an academician.

Melanie's cousin notices their sexual relationship. Understanding the gravity of the situation he takes this new to higher officials in the university. This news spreads on the entire campus. Lurie is accused for sexually harassing a student. Melanie's father Mr. Isaac is depressed on hearing the news that his daughter is sexually ill-treated by a professor. He says...

'We put our children in the hands of you people because we think we can trust you. If we can't trust the university, who can we trust? We never thought we were sending our daughter into a nest of viper. No, professor Lurie, you may be high and mighty and have all kinds of degrees, but if I was you I'd be very ashamed of myself' (38)

Mr. Isaac is mentally disturbed for his daughter's life. These words of Mr. Isaac make Lurie embarrassed and he leaves the room at once. As per the rules Lurie is put into the task of law. The rector of the university informs him that he is charged of sexual harassment case. He also adds that he has violated the rule, article 3.1: the victimization or harassment of student by a teacher. Lurie is fired out of the university and he does not seek any legal counsel for the case filed against him.

Lurie becomes an isolated man, unable to face his fellow members in enquiry board and due to guilty conscious, shame, he quits his profession. Now his only plan is to lead a life that he himself has chosen out of his weakness. He goes to his daughter's farm that is located in Eastern Cape. Her name is Lucy. She has small farm house. Lurie helps her daughter in farming, maintaining kennel and selling her products that she harvests. Lurie finds it difficult and is bored in leading a life in farming. Lurie is blessed with all things like good job, respect, good place to stay and so on. A man ambitious towards sex makes him to lose

everything forever. Till the end he could not enjoy all his luxuries in life.

One morning Lurie accompanies Lucy. They go for a short walk with their dogs. They happen to encounter three men on the road near their home. One of them asks Lucy for the phone. She offers the phone to the youngest one; suddenly she is dragged into the house and is raped by those men in front of Lurie's eyes. He tries to save his daughter by setting the dogs on the attack but it has failed. One takes the gun from Lucy and kills the dogs. Lurie becomes unconscious as he has a blow in his head. He sets fire on Lurie. Severally injured old man gets help from his neighbours and recovers Lucy. She locks herself into a bathroom and confesses that she is raped. Their home is robbed by those fellows. Lucy is helpless, even her own father could not save her from those assailants.

At one point, Lurie is punished twice for his mistake. The first thing, he is accused of and is fired out of the university for his misdeeds. Second thing, his daughter has been molested in front of his eyes by three fellows. At first time when Melanie is sexually abused her father Mr. Isaac is helpless. Mr. Isaac just feels pity for her child and just worried. The same thing happens for Lurie's daughter, Lurie is helpless. Coetzee is very much clear in portraying his character. Lurie does not consider Melanie, a student as his own daughter, rather he considers her only as a pleasure giving commodity. He is attracted towards her only physically. With this as his attitude all his genuine qualities are uninspired. Lurie has reaped what he has sowed.

The other noted thing in the novel is 'women'. Women in this novel are shown weaker. They are raped, used only as sexual objects in the hands of male dominant society. Melanie does not create any issue on Lurie. Only his cousin brings the news to officials. Melanie does not resist Lurie at any situation but at the end Lurie has his own punishments.

As a professor, he is representation of hundreds and thousands in the South African society. An individual in the society is a part of a society. There is always a connection between an individual and the society. It is said every individual plays a vital role in

promoting his society for its own development and welfare. When an individual commits a blunder it is reflected in other corner of the society. In countries like Africa, an individual and society play a vital role joining hands together to redeem the social changes to maintain the harmony of living. And so it makes the whole world's view on them may further change. In such case, any work from a writer should follow the poetic justice for social well being which makes human life better.

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BIO TECHNOLOGY IN INDIA - A SOCIAL CHANGING TOOL

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Introduction

Biotechnology is a broad term that covers the practical use of biological systems to produce goods and services. It encompasses the transformation of materials by micro-organisms (eg. fermentation), methods of propagation, such as plant cloning or grafting, and may involve genetic alteration through methods such as selective breeding. Biotechnology is the exploitation of biochemical potential of plants, animals and microorganisms for medical, agricultural and industrial purposes. In reference to food production and processing, a biotechnologist would probably define biotechnology as "the application of biological organisms, systems or processes in manufacturing and service industries." Biotechnology is the research-oriented science including a fusion of biology and technology. This study includes a large variety of subjects including Biochemistry, Genetics, Microbiology, Chemistry, Virology, Immunology and Engineering. It is associated with other subjects such as Health and Medicine, Cropping System and Crop Management, Agriculture and Animal Husbandry, Soil Science and Soil Conservation, Ecology, Bio-statistics, Cell Biology, Seed Technology, Plant Physiology etc. Biotechnology features the use of living cells and bacteria in the industrial process. It can be applied in developing various vaccines, medicines and diagnostics, improving energy production and conservation and increasing productivity.

There is a great scope for career in biotechnology in India as well as abroad. Career in Biotechnology offers various employment opportunities in research, marketing and production in the fields like

medicine and healthcare, animal husbandry, agriculture and environment industry. Biotechnology term was first coined in 1917 by Karl Ereky. It was redefined in 1961 as the industrial production of goods and services by processing using biological organisms, systems and processes.

Potential Benefits from Biotechnology

Benefits from biotechnology includes accurate disease diagnosis and treatment, improving crop yield, disease and stress resistance, microbial production of chemicals, enzymes, food additives, pharmaceuticals, polymers, etc, livestock with enhanced genetic attributes.

Biotechnology has potential impact on virtually all domains of human welfare, ranging from food processing, protecting the environment and to human health. As a result, it plays a very important role in employment, production and productivity, trade, economics and economy, human health and quality of human life throughout the world. In addition to this, marked contributions are also made in renewable energy and fuels, chemicals and biochemicals, population control, food processing and beverages, mining, crime detection and disputed parentage.

Scope of Biotechnology in India

Biotechnology industry is growing with very rapid rate in India. Apart from the basic qualification in biotechnology, biotechnologist should possess a scientific aptitude, Strong practical hand, good analytical power and should have thorough knowledge of the subject. Basically biotechnology finds its

application in agriculture, health industry, environmental science and teaching.

As a report in The Hindu notes Career counselors and those engaged in educational guidance are flooded with inquiries about biotechnology courses and their scope. Biotechnology today looks like what information technology was in the 1990s. Career in Biotechnology is a good option in India as the country has witnessed remarkable growth in biotechnology sector. India has become one of the best destinations for biotechnology industry due to good network of research laboratories, rich biodiversity, well developed base industries, rich agriculture sector and trained manpower. The biotechnology professionals can get good jobs in the pharmaceutical companies, agricultural, chemical and allied industries. They can get the employment in the areas of production, planning and management of Bioprocess industries. The biotechnologists have a great scope in the research laboratories. The biotechnologists in India get employed in various government-based and private universities and research institutes as research scientists or assistants.

Basic Research in New Biology and Biotechnology

- (a) Genomics
- (b) Bioinformatics
- (c) Basic biological phenomena with potential application
- (d) Agriculture, Plant and Animal Biotechnology
- (e) Environment and Biodiversity
- (f) Medical Biotechnology
- (g) Biofuels
- (h) Bioprocesses, Product Development, and Bioinstrumentation
- (i) Human Resource Development
- (j) Creation and Strengthening of Infrastructure in Existing Institutions and setting up new Institutions
- (k) Biotechnology for Societal Development
- (l) Biosafety, Ethical and Proprietary Issues
- (m) Basic Research in New Biology and Biotechnology

Job Prospects

Biotechnology as a subject has grown rapidly. And as far as employment is concerned, it has become one of the fast growing sectors. Employment record shows that biotechnology has a great scope in future. Bio-technologists can find careers with pharmaceutical companies, chemical, agriculture and allied industries. They can be employed in the areas of planning, production and management of bio-processing industries. There is a large scale employment in research laboratories run by the government as well as the corporate sector. Biotechnology students in India may find work in a government-based entity such as universities, research institutes or at private centers as research scientists/assistants. Alternatively, they may find employment in specialized biotechnology companies or biotech-related companies such as pharmaceutical firms, food manufacturers, aquaculture and agricultural companies. Companies that are engaged in business related to life sciences (ranging from equipment, chemicals, pharmaceuticals, diagnostics, etc) also consider a biotech degree relevant to their field. The work scope can range from research, sales, marketing, administration, quality control, breeders, technical support etc.; Armed with this powerful combination of fundamental cell and molecular biology and applied science, graduates are well placed to take up careers in plant, animal or microbial biotechnology laboratories or in horticulture, food science, commerce and teaching.

Career Options

As there is increasing popularity and explosive growth, there are plenty of opportunities available in Biotechnology field. You can be a Research Scientist, Teacher, Marketing manager, Science Writer, Bioinformists, Quality Control Officer or Production in-charge in the Food, Chemical and Pharmaceutical industry. Analyst (Venture-Capitalist) Environmental / Safety Specialist .Biotechnology companies require Corporate Executives with business/management Degrees. A graduate in Biotechnology can get job in government sectors such as Universities and Colleges,

Research institutes or at Private Centers as Research scientists/assistants.

Debate over offering course at undergraduate level

First of all, there is a huge debate over whether biotech should be offered at all at the undergraduate level. 'Biotechnology cannot exist at the BSc level, where one should learn the basic science. BSc Biotechnology courses have created confusion, defeating the very purpose of the subject.' A number of colleges and universities, especially the private and deemed variety, are offering 'BSc Biotech'. Students who were trying for a medical course but failed to get through would rather opt for a biotech course than a regular B.Sc. For the colleges also, it's a happy thing. Fees for an undergraduate biotech course are far higher than a simple B.Sc with physics, chemistry or biology. One assumes this is because the colleges will provide better facilities, more qualified teachers, etc. Sadly, this is generally not the case. In most cases, biotech students actually use the same labs as the students doing microbiology/ life science or chemistry. So we the teachers and the mentors have to decide what is going wrong.

Biotechnology's valuable contributions

With the value addition of biotechnology, today it engulfs many disciplines of science and technology. They include:

- Stem cell techniques
- Gene Therapy
- Immuno-technologies
- Genetic engineering
- Tissue culture
- Enzyme engineering
- Biosensor
- Bioremediation
- Photosynthetic efficiency

Not to forget, Biotechnology's valuable contribution in the Peptide synthesis, Rational drug design, Plant-based drugs, DNA vaccines, Nutraceuticals, Cloning technologies, Organ

transplantation, Latest drug-delivery systems, and, Nanobiotechnology etc. has given it a special place.

Bioinformatics

Bioinformatics is defined as the application of computer technology to the management of biological information. The rapid development of bioinformatics as a discipline has been propelled by the explosion of information coming out of the Human Genome Project (HGP). If the explosion of the amount of data available and the very nature of biotechnology implies the use of advanced informatics.

Financial and Organisational backing

The Financial organisational backing criteria refers to the condition of emergence of the bioinformatics and the way it got the money, the people and the technology it needed for its start. Here are the main trends that we can observe concerning the influence of this criterion on the conditions of emergence of the bioinformatics project.

Biotech companies

Since bioinformatics is a constitutive element of BT-based drug discovery, any company in this sector has strong skills allowing it to offer bioinformatics services, especially if, as it is the case of this sector like Avesthagen, Syngene, Reliance, or GVKbio, they can take advantage from ageographical cost advantage.

Biotechnology development areas

- sensors: assay analysis; detection methods; chip architectures
- electronics and computing: protein-based devices; biocomputing; biomolecular hybrid devices
- materials: tissue engineering; biologically inspired materials and processes; hybrid materials
- logistics: miniaturization of biological devices; functional foods; biological energy sources; renewable resources

- therapeutics: genomics and proteomics; drugs and vaccines; drug delivery systems

Conclusion

Biotechnology is an important tool, at this point alternative solutions exist to address the problems that current GMCs, developed mostly by profit motives, are designed to solve. The dramatic positive effects of rotations, multiple cropping, and biological control on crop health, environmental quality and agricultural productivity have been confirmed repeatedly by scientific research. Biotechnology should be considered as one more tool that can be used, provided the ecological risks are investigated and deemed

acceptable, in conjunction with a host of other approaches to move agriculture towards sustainability.

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CONSUMER'S CO-OPERATIVE SOCIETIES AND ITS MOVEMENT IN INDIA

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Introduction

The consumer co-operative movement started with the foundation of the Rockdale model in the first half of the nineteenth century in Britain. Later, it spread to other parts of the world to meet the challenges posed by technical changes and changes in the social policy. Consumer co-operatives are more widely found in advanced countries, although their role in developing countries is more widespread and compelling. The term consumer co-operative society refers to the economic institution, which is set up by the consumers themselves on a co-operative basis to protect their collective interests.

Objectives

The societies, irrespective of the country in which they function, operate with the following objectives:

- The most important objective of consumer co-operatives is to supply goods to consumers at reasonable prices.
- While purchasing any commodity, the rational consumer considers only two aspects, namely, the price and the quality.
- Retail traders try to maximize their sales without affecting their profit margin.
- Unscrupulous retail traders, wishing to maximize their profits at any cost, might offer adulterated goods to consumers.
- The broader objective of consumer co-operative societies is to eliminate the dishonest intermediaries in trade whose action benefit neither the producers nor the consumers.

Conditions for Success of Consumers' Co-operatives

(i) Consumers' Involvement (ii) Size (iii) Location (iv) Purchasing Policy (v) Amalgamation (vi)

Constant Supply (vii) Financial Strength (viii) Sales Policy.

Consumer's Co-operative Movement in India

The consumer co-operative movement began in India in the year 1904. But the movement did not amount to much till the beginning of the First World War, and then it began to develop gradually. The Second World War was mainly responsible for the momentum gained by the movement. When our country became independent, the Government took keen interest in popularizing the movement among the masses.

There is a great need for the development of customer co-operatives in India because of the following reasons. (i) The consumers in India are not organized as a class. (ii) There is great exploitation of consumers by retail traders in so far as price, quality, weight, etc, are concerned. (iii) Retail trade is conducted on a non institutional basis. (iv) There is shortage of essential consumer goods because of the increased demand consequent on the increase in population. (v) The supply of goods in the agricultural sector has not expanded at a rapid rate because agriculture continues to depend heavily on rainfall. The supply of industrial goods is not large enough as a result of the scarcity of capital. (vi) Quite often, retailers and wholesalers in India create an artificial scarcity of essential goods (vii) India does not have enough foreign exchange reserves to import foodstuffs and other essential commodities, and that is why their prices are high.

These societies formed by ordinary people obtaining essential commodities or day to day requirements of goods at cheaper prices for this purpose, consumer co-operative stores are organized by such societies these societies make their purchases in bulk from wholesalers at wholesale rate and sell the goods to members and non-members at market prices.

The difference is represented by surplus which's distributed among the purchasing members in the form of bonus in the purchases. It is the oldest form of co-operative organization.

Objectives and Aims

- To strengthened the bargaining capacity of the members
- To secure the members, a better price for their products
- To eliminate middlemen
- To provide finance facilities to its members
- To stabilize the prices
- To develop fair-trading practices
- To provided the facility of grading and transportation
- To act as an agent between government and producers or members for procurement and implementation of price support policy
- To provide economic interest of its members
- To promote encouraging self help and thrift among members
- To act as a distribute centers for agricultural requisites

Causes for Poor Performance

(i) Poor result of official initiative (ii) Target Hunting (iii) Unplanned setup (iv) No integration of tiers (v) Weak organizational structure (vi) Competition from credit societies (vii) Poor Management (viii) Mal practices (ix) Unregulated Markets (x) Lack of supervision and audit (xi) Purchase through private person or taders

Suggestions

- The promoters must thoroughly understand the principles and methods of consumer co-operation
- The promoters should work out a detailed plan for setting up the store, taking into consideration the resources available and the local needs.
- To arrange adequate financial resources
- To give suitable accommodation facilities
- To supervise the members and working staff

Industrial Co-Operatives

An Industrial co-operative is an undertaking of draft man or skilled workers engaged in the cottage or small scale industries to undertake production, purchase and supplied of raw materials, Marketing of products and supplying other services to the members.

Objectives

Social Objectives:

- (i) Safeguarding of the interest of the poorer sections against exploitative trends.
- (ii) Disposal of wealth from rich to poor.

Economical Objectives:

- (i) To Create employment opportunities
- (ii) To provide machines and raw materials
- (iii) To increase in production.

Advantages

- It helps the workers to purchase raw materials, equipments and tools at cheaper rates.
- It help to the workers in marketing their products
- It provides the necessary mutual help and production for the members and both industries
- It increases the income of the members.

Problems of Industrial Co-operatives

(i) Poor result of official initiative (ii) Target Hunting (iii) Unplanned setup (iv) No integration of tiers (v) Weak organizational structure (vi) Competition from credit societies (vii) Poor Management (viii) Mal practices (ix) Lack of supervision and audit(x) Unregulated Markets.

Conclusion

The Cooperatives in the 21st Century must remain on vanguard in providing the required lead to the millions of our producers. This calls for well managed efficient cooperative sector and to keep them away from the fears to draconian laws and unwanted interference. The vision for the second century is to withstand the challenges of competitive business environment where excellence, efficiency and high productivity parameters will be given priority.

EDUCATION SECTOR: THE KEY TO ENHANCE INDIA'S COMPETITIVENESS IN GLOBAL ECONOMY

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Abstract

This paper presents about Education Sector in India. Education Sector is key to enhance India's competitiveness in Global Economy. This paper provides an overview of education system in India. It also provides information on India's position among the world best institution. It highlights about government initiative for improving the standard of higher education, India vision 2020. It presents about the education sectors stumbling blocks that affect growth in this sector. The paper present is exploratory study. This study is made by extensively exploring the secondary literature. The future of education sector in India is definitely bright if the government continues with its earnest efforts and private companies pitch in with the much needed funds. The passing of Education bill is an important step forward. It can enhance the future of education of millions of students across the country. There is a lot of potential for the development of higher education system in India.

Keyword: Education sector, Competitiveness, India Vision 2020

Education in India: An Overview

Education in India is provided by the public sector as well as the private sector, with control and funding coming from three levels: federal, state, and local. Child education is compulsory. The Nalanda University was the oldest university-system of education in the world. Western education became ingrained into Indian society with the establishment of the British Raj.

Education in India falls under the control of both the Union Government and the states, with some responsibilities lying with the Union and the states having autonomy for others. The various articles of the Indian Constitution provide for education as a fundamental right. Most universities in India are controlled by the Union or the State Government. India has made progress in terms of increasing primary education attendance rate and expanding literacy to approximately two thirds of the population. India's improved education system is often cited as one of the main contributors to the economic rise of India. Much of the progress especially in Higher education, Scientific research has been credited to various public institutions. The private education market in India is merely 5% although in terms of value is estimated to be worth \$40 billion in 2008 and will increase to \$68 billion by 2012.

Education is one of the most powerful instruments for reducing poverty and inequality. Education is equally key to enhance India's competitiveness in the global economy. Therefore, ensuring access to quality education for all, in particular for the poor and rural population, is central to the economic and social development of India.

Education Sector: Global Outlook

India is rushing headlong toward economic success and modernization, counting on high-tech industries such as information technology and biotechnology to propel the nation to prosperity. India's recent announcement that it would no longer produce unlicensed inexpensive generic pharmaceuticals bowed to the realities of the World Trade Organization while at the same time challenging the domestic drug industry to compete with the multinational firms. Unfortunately, its weak higher education sector constitutes the Achilles' heel of this strategy. Its systematic disinvestment in higher education in recent years has yielded neither world-class research nor very many highly trained scholars, scientists, or managers to sustain high-tech development.

India's main competitors — especially China but also Singapore, Taiwan, and South Korea — are investing in large and differentiated higher education

systems. They are providing access to large numbers of students at the bottom of the academic system while at the same time building some research-based universities that are able to compete with the world's best institutions. The recent London Times Higher Education Supplement ranking of the world's top 200 universities included three in China, three in Hong Kong, three in South Korea, one in Taiwan, and one in India (an Indian Institute of Technology at number 41—the specific campus was not specified). These countries are positioning themselves for leadership in the knowledge-based economies of the coming era.

India's Education sector: Stumbling block

There was a time when countries could achieve economic success with cheap labour and low-tech manufacturing. Low wages still help, but contemporary large-scale development requires a sophisticated and at least partly knowledge-based economy. India has chosen that path, but will find a major stumbling block in its university system.

India has significant advantages in the 21st century knowledge race. It has a large higher education sector — the third largest in the world in student numbers, after China and the United States. It uses English as a primary language of higher education and research. It has a long academic tradition. Academic freedom is respected. There are a small number of high quality institutions, departments, and centres that can form the basis of quality sector in higher education. The fact that the States, rather than the Central Government, exercise major responsibility for higher education creates a rather cumbersome structure, but the system allows for a variety of policies and approaches.

Yet the weaknesses far outweigh the strengths. India educates approximately 10 per cent of its young people in higher education compared with more than half in the major industrialized countries and 15 per cent in China. Almost all of the world's academic systems resemble a pyramid, with a small high quality tier at the top and a massive sector at the bottom. India has a tiny top tier. None of its universities occupies a

solid position at the top. A few of the best universities have some excellent departments and centres, and there is a small number of outstanding undergraduate colleges. The University Grants Commission's recent major support of five universities to build on their recognized strength is a step toward recognizing a differentiated academic system — and fostering excellence. At present, the world-class institutions are mainly limited to the Indian Institutes of Technology (IITs), the Indian Institutes of Management (IIMs) and perhaps a few others such as the All India Institute of Medical Sciences and the Tata Institute of Fundamental Research. These institutions, combined, enroll well under 1 per cent of the student population.

India's colleges and universities, with just a few exceptions, have become large, under-funded, ungovernable institutions. At many of them, politics has intruded into campus life, influencing academic appointments and decisions across levels. Under-investment in libraries, information technology, laboratories, and classrooms makes it very difficult to provide top-quality instruction or engage in cutting-edge research.

The rises in the number of part-time teachers and the freeze on new full-time appointments in many places have affected morale in the academic profession. The lack of accountability means that teaching and research performance is seldom measured. The system provides few incentives to perform. Bureaucratic inertia hampers change. Student unrest and occasional faculty agitation disrupt operations. Nevertheless, with a semblance of normality, faculty administrators are able to provide teaching, coordinate examinations, and award degrees.

Even the small top tier of higher education faces serious problems. Many IIT graduates, well trained in technology, have chosen not to contribute their skills to the burgeoning technology sector in India. Perhaps half leave the country immediately upon graduation to pursue advanced study abroad — and most do not return. A stunning 86 per cent of students in science and technology fields from India who obtain degrees in the United States do not return home

immediately following their study. Another significant group, of about 30 per cent, decides to earn MBAs in India because local salaries are higher — and are lost to science and technology. A corps of dedicated and able teachers work at the IITs and IIMs, but the lure of jobs abroad and in the private sector make it increasingly difficult to lure the best and brightest to the academic profession.

Few in India are thinking creatively about higher education. There is no field of higher education research. Those in government as well as academic leaders seem content to do the "same old thing." Academic institutions and systems have become large and complex. They need good data, careful analysis, and creative ideas. In China, more than two-dozen higher education research centres, and several government agencies are involved in higher education policy.

India has survived with an increasingly mediocre higher education system for decades. Now as India strives to compete in a globalised economy in areas that require highly trained professionals, the quality of higher education becomes increasingly important. So far, India's large educated population base and its reservoir of at least moderately well-trained university graduates have permitted the country to move ahead. But the competition is fierce. China in particular is heavily investing in improving its best universities with the aim of making a small group of them world class in the coming decade, and making a larger number internationally competitive research universities. Other Asian countries are also upgrading higher education with the aim of building world class-universities. Taiwan, which is a major designer and producer of IT hardware, is considering merging several of its top technological universities to create an "Asian MIT."

India's Education Industry: Futuristic Approach Education Bill

In India the passing of Education bill is an important step forward. It can enhance the future of education of millions of students across the country.

In Indian parliament there are bills waiting to be approved which will allow big foreign universities to open schools and colleges in India. This is greatly required to uplift the educational standards in India. There are plethoras of engineering, medical colleges in India but few provide above average education. With big foreign universities coming in, educational standards are set to see a face lift. This will also lift the level of competition for the Indian universities giving direct benefits to Parents and Children.

To increase Government Funding

Sanjiv Kataria, a technical education expert said, "If education for all is the key to India's aspirations for human resource development, a 16 percent increase in allocation for school education to Rs.31,036 crore is grossly inadequate."

"Education needs to get the status of a 'meta resource' with adequate funding so as to positively impact overall literacy, skills development and employability," he added.

The money provided by the government may never be sufficient so the private sector and players must pitch in with the funds. The recent announcement by the Reliance Group to open a World Class university to promote education in India is the way ahead. Reliance has plans in place to open a university meeting international standards and providing facilities to promote research in areas ranging from Liberal Arts to Technology.

The Commercialization of Education is fraught with a lot of skepticism. A lot of people say that the private education bodies keep money making as their primary aim and yet provide sub-standard education or the real good universities are out of reach for a lot of people. All said and done, with a corporate like Reliance making inroads into the highly lucrative education sector, things might change for the better.

The future of education sector in India is definitely bright if the government continues with its earnest efforts and private companies pitch in with the much needed funds.

India Vision 2020

Planning Commission, Government of India in December 2002 constituted a committee on Vision 2020 in June 2000 under the chairmanship of Dr.S.P.Gupta. This initiative brought together over 30 experts from different fields. Their deliberations, extending over a period of more than two years, has helped to throw up a range of interesting possibilities, critical issues and crucial decision-points for government and private bodies for future action.

The Report of the Committee examines many important issues, but the ones that stand out most powerfully are employment and education. India faces the challenge of generating 200 million new employment opportunities over the next two decades. This report calls for raising employment generation to the top of the nation's development agenda and marshalling all available resources to create employment opportunities for all job-seekers. It goes even further by identifying the sectors which offer the greatest potential for job creation as well as critical policy issues that need to be addressed in order to fully tap that potential.

Education is the second main thrust area of this document. Greater coverage and better quality education at all levels from basic literacy to hi-tech science and technology is the essential prerequisite for raising agricultural productivity and industrial quality, spurring growth of India's budding IT and biotechnology sectors, stimulating growth of manufactured and service exports, improving health and nutrition, domestic stability and quality of governance. The report calls for concerted efforts to abolish illiteracy, achieve 100 per cent enrolment at primary and secondary levels, and broaden access to higher education and vocational training through both traditional and non-traditional delivery systems

Conclusion

Education plays an important role in shaping the future of any country. India has made huge advancements in the Education sector and as per the statistics; India has one of the largest higher education

systems in the world. However, still there is a lot of potential for the development of higher education system in India. There is growing demand for skilled personnel for delivering quality education. Higher Education sector in India includes:- Engineering education, Medical education, Management education, and Vocational education. India has made huge advancements in the Education sector and as per the statistics; India has one of the largest higher education systems in the world. As per recent research, the number of universities has grown manifold during the past few years. A similar trend has been witnessed in the number of student enrollments in higher education system, which reached around 14.6 Million at the end of 2010-11. Moreover, the annual student enrollments in higher education are expected to grow at a CAGR of over 11% during 2011-12 to 2013-14. Along with the quantity of graduates, the quality of education is anticipated to be another focus area for the Indian higher education system. With the entry of foreign players, it is expected that, the competition will intensify and correspondingly improve the quality of education. Education plays an important role in shaping the future of any country.

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ALIENATION AND THE SOCIETY

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Introduction

Alienation, a sociological concept developed by several classical and contemporary theorists, is "a condition in social relationships reflected by a low degree of integration or common values and a high degree of distance or isolation between individuals, or between an individual and a group of people in a community or work environment". The concept has many discipline-specific uses, and can refer both to a personal psychological state (subjectively) and to a type of social relationship (objectively).

History

The term alienation has been used over the ages with varied and sometimes contradictory meanings. In ancient history it could mean a metaphysical sense of achieving a higher state of contemplation, ecstasy or union—becoming alienated from a limited existence in the world, in a positive sense. Examples of this usage have been traced to neoplatonic philosophers such as Plotinus (in the Greek *alloiosis*). There have also long been religious concepts of being separated or cut off from God and the faithful, alienated in a negative sense. The New Testament mentions the term *apallotriomai* in Greek—"being alienated from". Ideas of estrangement from a Golden Age, or due to a Fall of man, or approximate equivalents in differing cultures or religions, have also been described as concepts of alienation. A double positive and negative sense of alienation is broadly shown in the spiritual beliefs referred to as Gnosticism.

Alienation has also had a particular legal-political meaning since at least Ancient Roman times, where to alienate property (*alienato*) is to transfer ownership of it to

someone else. The term alienation itself comes from the Latin *alienus* which meant 'of another place or person', which in turn came from *alius*, meaning "other" or "another". An *alienus* in ancient Roman times could refer to someone else's slave. Another usage of the term in Ancient Greco-Roman times was by physicians referring to disturbed, difficult or abnormal states of mind, generally attributed to imbalanced physiology. In Latin '*alienatio mentis*' (mental alienation), this usage has been dated to Asclepiades. Once translations of such works had resurfaced in the West in the 17th century, physicians again began using the term, which is typically attributed to Felix Platter.

In Medieval times, a relationship between alienation and social order has been described, mediated in part by mysticism and monasticism. The Crusades and Witch-hunts have been described as forms of mass alienation.

17th century

In the 17th century, Hugo Grotius put forward the concept that everyone has 'sovereign authority' over themselves but that they could alienate that natural right to the common good, an early social contract theory. In the 18th century, Hutcheson introduced a distinction between alienable and unalienable rights in the legal sense of the term. Rousseau published influential works on the same theme, and is also seen as having popularized a more psychological-social concept relating to alienation from a state of nature due to the expansion of civil society or the nation state.

In the same century a law of Alienation of affection was introduced for men to seek compensation from other men accused of taking away 'their' woman.

In the history of literature, the German Romantics appear to be the first group of writers and poets in whose work the concept of alienation is regularly found. Around the start of the 19th century, Hegel popularized a Christian (Lutheran) and Idealist philosophy of alienation. He used German terms in partially different senses, referring to a psychological state and an objective process, and in general posited that the self was an historical and social creation, which becomes alienated from itself via a perceived objective world, but can become de-alienated again when that world is seen as just another aspect of the self-consciousness, which may be achieved by self-sacrifice to the common good.

Around the same time, Pinel was popularizing a new understanding of mental alienation, particularly through his 'medical-philosophical treatise'. He argued that people could be disturbed (alienated) by emotional states and social conditions, without necessarily having lost (become alienated from) their reason, as had generally been assumed. Hegel praised Pinel for his 'moral treatment' approach, and developed related theories. Nevertheless, as Foucault would later write, '...in an obscure, shared origin, the 'alienation' of physicians and the 'alienation' of philosophers started to take shape - two configurations in which man in any case corrupts his truth, but between which, after Hegel, the nineteenth century stopped seeing any trace of resemblance.'

Two camps formed following Hegel, the 'young' or 'left' Hegelians who developed his philosophy to support innovations in politics or religion, and the 'old' or 'right' Hegelians who took his philosophy in a politically and religiously conservative direction. The former camp has had a more lasting influence and, among them, Feuerbach differed from Hegel in arguing that worship of God is itself a form of alienation, because it projects human qualities on to an external idea, rather than realising them as part of the self.

Marx

Marx was initially in the Young Hegelian camp and, like Feuerbach, rejected the spiritual basis, and adapted Hegel's dialectic model to a theory of (historical) materialism. Marx's theory of alienation is articulated most clearly in the Economic and Philosophic Manuscripts (1844) and The German Ideology (1846). The 'young' Marx wrote more often and directly of alienation than the 'mature' Marx, which some regard as an ideological break while others maintain that the concept remained central. There is generally held to be a transition from a philosophical-anthropological (Marxist humanism) concept (e.g. internal alienation from the self) to a structural-historical interpretation (e.g. external alienation by appropriation of labor), accompanied by a change in terminology from alienation to exploitation to commodity fetishism and reification. Marx's concepts of alienation have been classed into four types by Kostas Axelos: Economic and Social Alienation, Political Alienation, Human Alienation, and Ideological Alienation.

In the concept's most prominent use, it refers to the economic and social alienation aspect in which workers are disconnected from what they produce and why they produce. Marx believed that alienation is a systematic result of capitalism. Essentially, there is an "exploitation of men by men" where the division of labor creates an economic hierarchy (Axelos, 1976: 58). His theory of alienation was based upon his observation that in emerging industrial production under capitalism, workers inevitably lose control of their lives and selves by not having any control of their work. Workers never become autonomous, self-realized human beings in any significant sense, except in the way the bourgeoisie wants the worker to be realized. His theory relies on Feuerbach's *The Essence of Christianity* (1841), which argues that the idea of God has alienated the characteristics of the human being. Stirner would take the analysis further in *The Ego and Its Own* (1844), declaring that even 'humanity' is an alienating ideal for the individual, to which Marx and Engels responded in *The German Ideology* (1845). Alienation in capitalist societies occurs because in work each contributes to the common wealth but they can only express this fundamentally social aspect of individuality through a

production system that is not publicly social but privately owned, for which each individual functions as an instrument, not as a social being. Kostas Axelos summarizes that for Marx, in capitalism "work renders man an alien to himself and to his own products." "The malaise of this alienation from the self means that the worker does not affirm himself but but denies himself, does not feel content but unhappy....The worker only feels himself outside his work, and in his work he feels outside himself....Its alien character emerges clearly in the fact as soon as no physical or other compulsion exists, it is avoided like the plague." Marx also wrote, in a curtailed manner, that capitalist owners also experience alienation, through benefiting from the economic machine by endlessly competing, exploiting others and maintaining mass alienation in society.

The idea of Political Alienation refers to the idea that "politics is the form that organizes the productive forces of the economy" in a way that is alienating because it "distorts the logic of economic development".

In Human Alienation, individuals become estranged to themselves in the quest to stay alive, where "they lose their true existence in the struggle for subsistence" (Axelos, 1976: 111). Marx focuses on two aspects of human nature which he calls "historical conditions." The first aspect refers to the necessity of food, clothes, shelter, and more. Secondly, Marx believes that after satisfying these basic needs people have the tendency to develop more "needs" or desires that they will work towards satisfying, hence, humans become stuck in a cycle of never ending wants which makes them strangers to each other.

When referring to ideological alienation, Axelos proposes that Marx believes that all religions divert people away from "their true happiness" and instead turn them towards "illusory happiness".

There is a commonly noted problem of translation in grappling with ideas of alienation derived from German-language philosophical texts: the word alienation, and similar words such as estrangement, is often used interchangeably to translate two distinct German words, *Entfremdung* and *Entäußerung*. The former means specifically interpersonal estrangement, while the latter can

have a broader and more active meaning that might refer also to externalization, relinquishment or sale (alienation) of property. In general, and contrary to his predecessors, Marx may have used the terms interchangeably, though he also wrote "*Entfremdung*...constitutes the real interest of this *Entäußerung*."

Late 1800s to 1900s

Many sociologists of the late 19th and early 20th centuries were concerned about alienating effects of modernization. German sociologists Georg Simmel and Ferdinand Tönnies wrote critical works on individualization and urbanization. Simmel's *The Philosophy of Money* describes how relationships become more and more mediated by money. Tönnies' *Gemeinschaft and Gesellschaft* (Community and Society) is about the loss of primary relationships such as familial bonds in favour of goal-oriented, secondary relationships. This idea of alienation can be observed in some other contexts, although the term may not be as frequently used. In the context of an individual's relationships within society, alienation can mean the unresponsiveness of society as a whole to the individuality of each member of the society. When collective decisions are made, it is usually impossible for the unique needs of each person to be taken into account.

The American sociologist C. Wright Mills conducted a major study of alienation in modern society with "*White Collar*" in 1951, describing how modern consumption-capitalism has shaped a society where you have to sell your personality in addition to your work. Melvin Seeman was part of a surge in alienation research during the mid-20th century when he published his paper, "*On the Meaning of Alienation*", in 1959 (Senekal, 2010b: 7-8). Seeman used the insights of Marx, Emile Durkheim and others to construct what is often considered a model to recognize the five prominent features of alienation: powerlessness, meaninglessness, normlessness, isolation and self-estrangement (Seeman, 1959). Seeman later added a sixth element (cultural estrangement), although this element does not feature prominently in later discussions of his work.

In a broader philosophical context, especially in existentialism and phenomenology, alienation describes the inadequacy of the human being (or the mind) in relation to the world. The human mind (as the subject who perceives) sees the world as an object of perception, and is distanced from the world, rather than living within it. This line of thought is generally traced to the works of Søren Kierkegaard in the 19th century, who, from a Christian viewpoint, saw alienation as separation from God, and also examined the emotions and feelings of individuals when faced with life choices. Many 20th-century philosophers (both theistic and atheistic) and theologians were influenced by Kierkegaard's notions of angst, despair and the importance of the individual. Martin Heidegger's concepts of anxiety (angst) and mortality drew from Kierkegaard; he is indebted to the way Kierkegaard lays out the importance of our subjective relation to truth, our existence in the face of death, the temporality of existence and the importance of passionately affirming one's being-in-the-world. Jean-Paul Sartre described the "thing-in-itself" which is infinite and overflowing, and claimed that any attempt to describe or understand the thing-in-itself is "reflective consciousness". Since there is no way for the reflective consciousness to subsume the pre-reflective, Sartre argued that all reflection is fated to a form of anxiety (i.e. the human condition). As well, Sartre argued that when a person tries to gain knowledge of the "Other" (meaning beings or objects that are not the self), their self-consciousness has a "masochistic desire" to be limited. This is expressed metaphorically in the line from the play *No Exit*, "Hell is other people".

In the theory of psychoanalysis developed around the start of the 20th century, Sigmund Freud did not explicitly address the concept of alienation, but other analysts subsequently have. It is a theory of divisions and conflicts between the conscious and unconscious mind, between different parts of a hypothetical psychic apparatus, and between the self and civilization. It postulates defense mechanisms, including splitting, in both normal and disturbed functioning. The concept of repression has been described as having functionally equivalent effects as the idea of false consciousness associated with Marxist theory.

A form of Western Marxism developed during the century, which included influential analyses of false consciousness by György Lukács. Critics of bureaucracy and the Protestant Ethic also drew on the works of Max Weber.

Figures associated with critical theory, in particular with the Frankfurt School, such as Theodor Adorno and Erich Fromm, also developed theories of alienation, drawing on neo-Marxist ideas as well as other influences including neo-Freudian and sociological theories. One approach applies Marxist theories of commodification to the cultural, educational and party-political spheres. Links are drawn between socioeconomic structures, psychological states of alienation, and personal human relationships. In the 1960s the revolutionary group Situationist International came to some prominence, staging 'situations' intended to highlight an alternative way of life to advanced capitalism, the latter conceptualized as a diffuse 'spectacle', a fake reality masking a degradation of human life. The Theory of Communicative Action associated with Jürgen Habermas emphasizes the essential role of language in public life, suggesting that alienation stems from the distortion of reasoned moral debate by the strategic dominance of market forces and state power.

This critical program can be contrasted with traditions that attempt to extract problems of alienation from the broader socioeconomic context, or which at least accept the broader context on its own terms, and which often attribute problems to individual abnormality or failures to adjust.

After the boom in alienation research that characterized the 1950s and 1960s, interest in alienation research subsided (Geyer, 1996: xii), although in sociology it was maintained by the Research Committee on Alienation of the International Sociological Association (ISA). In the 1990s, there was again an upsurge of interest in alienation prompted by the fall of the Soviet Union, globalization, the information explosion, increasing awareness of ethnic conflicts, and post-modernism (see Geyer, 1996). Geyer believes the growing complexity of the contemporary world and post-modernism prompted a reinterpretation of alienation that suits the contemporary

living environment. In late 20th and early 21st century sociology, it has been particularly the works of Felix Geyer, Lauren Langman and Devorah Kalekin-Fishman that address the issue of alienation in the contemporary western world.

Powerlessness

Alienation in the sense of a lack of power has been technically defined by Seeman as "the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes, or reinforcements, he seeks." Seeman argues that this is "the notion of alienation as it originated in the Marxian view of the worker's condition in capitalist society: the worker is alienated to the extent that the prerogative and means of decision are expropriated by the ruling entrepreneurs". Put more succinctly, Kalekin-Fishman (1996: 97) says, "A person suffers from alienation in the form of 'powerlessness' when she is conscious of the gap between what she would like to do and what she feels capable of doing".

In discussing powerlessness, Seeman also incorporated the insights of the psychologist Julian Rotter. Rotter distinguishes between internal control and external locus of control, which means "differences (among persons or situations) in the degree to which success or failure is attributable to external factors (e.g. luck, chance, or powerful others), as against success or failure that is seen as the outcome of one's personal skills or characteristics". Powerlessness, therefore, is the perception that the individual does not have the means to achieve his goals.

More recently, Geyer remarks that "a new type of powerlessness has emerged, where the core problem is no longer being unfree but rather being unable to select from among an overchoice of alternatives for action, whose consequences one often cannot even fathom". Geyer adapts cybernetics to alienation theory, and writes (1996: xxiv) that powerlessness is the result of delayed feedback: "The more complex one's environment, the later one is confronted with the latent, and often unintended, consequences of one's actions. Consequently, in view of this causality-obscuring time lag, both the 'rewards' and 'punishments' for one's actions increasingly tend to be

viewed as random, often with apathy and alienation as a result".

Meaninglessness

A sense of meaning has been defined by Seeman as "the individual's sense of understanding events in which he is engaged". Seeman (1959: 786) writes that meaninglessness "is characterized by a low expectancy that satisfactory predictions about the future outcomes of behaviour can be made." Where as powerlessness refers to the sensed ability to control outcomes, this refers to the sensed ability to predict outcomes. In this respect, meaninglessness is closely tied to powerlessness; Seeman (Ibid.) argues, "the view that one lives in an intelligible world might be a prerequisite to expectancies for control; and the unintelligibility of complex affairs is presumably conducive to the development of high expectancies for external control (that is, high powerlessness)".

Geyer (1996: xxiii) believes meaninglessness should be reinterpreted for postmodern times: "With the accelerating throughput of information meaningless is not a matter anymore of whether one can assign meaning to incoming information, but of whether one can develop adequate new scanning mechanisms to gather the goal-relevant information one needs, as well as more efficient selection procedures to prevent being overburdened by the information one does not need, but is bombarded with on a regular basis." "Information overload" or the so-called "data tsunami" are well-known information problems confronting contemporary man, and Geyer thus argues that meaninglessness is turned on its head.

Normlessness

Normlessness (or what Durkheim referred to as anomie) "denotes the situation in which the social norms regulating individual conduct have broken down or are no longer effective as rules for behaviour". This aspect refers to the inability to identify with the dominant values of society or rather, with what are perceived to be the dominant values of society. Seeman (1959: 788) adds that this aspect can manifest in a particularly negative manner, "The anomic situation may be defined as one in which there is a high expectancy that socially unapproved

behaviours are required to achieve given goals". This negative manifestation is dealt with in detail by Catherine Ross and John Mirowski in a series of publications on mistrust, powerlessness, normlessness and crime.

Neal & Collas (2000: 122) write, "Normlessness derives partly from conditions of complexity and conflict in which individuals become unclear about the composition and enforcement of social norms. Sudden and abrupt changes occur in life conditions, and the norms that usually operate may no longer seem adequate as guidelines for conduct". This is a particular issue after the fall of the Soviet Union, mass migrations from developing to developed countries, and the general sense of disillusionment that characterized the 1990s (Senekal, 2011). Traditional values that had already been questioned (especially during the 1960s) were met with further scepticism in the 1990s, resulting in a situation where individuals rely more often on their own judgement than on institutions of authority: "The individual not only has become more independent of the churches, but from other social institutions as well. The individual can make more personal choices in far more life situations than before" (Halman, 1998: 100). These choices are not necessarily "negative": Halman's study found that Europeans remain relatively conservative morally, even though the authority of the Church and other institutions has eroded.

Relationships

One concept used in regard to specific relationships is that of parental alienation, where a child is distanced from and expresses a general dislike for one of their parents (who may have divorced or separated). The term is not applied where there is child abuse. The parental alienation might be due to specific influences from either parent or could result from the social dynamics of the family as a whole. It can also be understood in terms of attachment, the social and emotional process of bonding between child and caregiver. Adoptees can feel alienated from both adoptive parents and birth parents.

Familial estrangement between parents and adult children "is attributed to a number of biological, psychological, social, and structural factors affecting the family, including attachment disorders, incompatible values

and beliefs, unfulfilled expectations, critical life events and transitions, parental alienation, and ineffective communication patterns." The degree of alienation has been positively correlated with decreased emotional functioning in the parent who feels a loss of identity and stigma.

Attachment relationships in adults can also involve feelings of alienation. Indeed, emotional alienation is said to be a common way of life for many, whether it is experienced as overwhelming, or is not admitted to in the midst of a socioeconomic race, or contributes to seemingly unrelated problems.

Social isolation

Social isolation refers to "The feeling of being segregated from one's community". Neal and Collas (2000: 114) emphasize the centrality of social isolation in the modern world: "While social isolation is typically experienced as a form of personal stress, its sources are deeply embedded in the social organization of the modern world. With increased isolation and atomization, much of our daily interactions are with those who are strangers to us and with whom we lack any ongoing social relationships."

Since the fall of the Soviet Union and the end of the Cold War, migrants from Eastern Europe and the developing countries have flocked to developed countries in search of a better living standard. This has led to entire communities becoming uprooted: no longer fully part of their homelands, but neither integrated into their adopted communities. Diaspora literature depicts the plights of these migrants, such as Hafid Bouazza in *Paravion*. Senekal (2010b: 41) argues, "Low-income communities or religious minorities may feel separated from mainstream society, leading to backlashes such as the civil unrest that occurred in French cities in October 2005. The fact that the riots subsequently spread to Belgium, Denmark, Germany, the Netherlands, Spain, Greece, and Switzerland, illustrates that not only did these communities feel segregated from mainstream society, but also that they found a community in their isolation; they regarded themselves as kindred spirits".

Social alienation among returning war veterans

Because of intense group solidarity and unique daily hardships brought by combat, many veterans feel alienated from citizens, family, and friends when they return. They often feel they have little in common with civilian peers; issues that concerns friends and family seem trivial after combat. There is a clarity of focus and purpose that comes with war that few in civilian life will ever know. Add daily doses of high adrenaline and a kind of pure loyalty among those you fight alongside, and combat is a perfect baptism into tribal brotherhood. Afghanistan veteran Brendon O'Byrne says, "We were really close. Physically and emotionally close. It's kind of terrifying being in such an emotionally safe environment and then suddenly be expelled into an alienated, fractured society." Feeling alone and alienated—that's scarier than bullets. They know how to deal with bullets, and in combat they're dealing with bullets together. But now they're dealing with their loneliness, by definition, alone. It is loneliness and normlessness why so many soldiers choose to return to combat. As filmmaker and war correspondent Sebastian Junger says, "They didn't want to go back because it was traumatic, but because it was a place where they understood what they were supposed to do. They understood who they were. They had a sense of purpose. They were necessary. All these things that young people strive for are answered in combat." War twists and shifts the landmarks by which combat veterans navigate their lives, casting light on darkened areas that for many people remain forever unexplored. And once those darkened spaces are lit, they become part of us. Veterans often see their wartime experience as the most selfless and meaningful period of their lives. In a different perspective, "even in the quiet moments, war is brighter, louder, brasher, more fun, more tragic, more wasteful. More. More of everything."

The experience of the Vietnam veteran was distinctly different from that of veterans of other American wars. Once he completed his tour of duty, he usually severed all bonds with his unit and comrades. It was extremely rare for a veteran to write to his buddies who were still in combat, and (in strong contrast to the endless reunions of World War II veterans) for more than a decade

it was even rarer for more than two or more of them to get together after the war. Korean War veterans had no memorial and precious few parades, but they fought an invading army and they left behind them the free, healthy, thriving, and grateful nation of South Korea. No one spat on them or called them murderers or baby killers when they returned. Only the veterans of Vietnam have endured a concerted, organized, psychological attack by its own people. Never in American history, perhaps never in all of Western civilization, has an army suffered such an agony from its own people. The Vietnam War was a long, contentious conflict (1955–75) which in the mid to late 1960s started to lose political and domestic support, most notably in academia and film that often portrayed soldiers of this conflict as ignoble adding to their social alienation. That the Vietnam War was ultimately lost on April 30, 1975, furthered the sense of meaninglessness and malaise. It has been demonstrated that as the perception of community alienation increases, an individual's sense of confidence or mastery in decision making will decrease, and so too their motivation to socially engage.

Political alienation

One manifestation of the above dimensions of alienation can be a feeling of estrangement from, and a lack of engagement in, the political system. Such political alienation could result from not identifying with any particular political party or message, and could result in revolution, reforming behavior, or abstention from the political process, possibly due to voter apathy.

A similar concept is policy alienation, where workers experience a state of psychological disconnection from a policy programme being implemented.

Self-estrangement

Self-estrangement is an elusive concept in sociology, as recognized by Seeman (1959), although he included it as an aspect in his model of alienation. Some, with Marx, consider self-estrangement to be the end result and thus the heart of social alienation. Self-estrangement can be defined as "the psychological state of denying one's own interests – of seeking out extrinsically satisfying, rather than intrinsically satisfying, activities". It could be

characterized as a feeling of having become a stranger to oneself, or to some parts of oneself, or alternatively as a problem of self-knowledge, or authenticity.

Seeman (1959) recognized the problems inherent in defining the "self", while post-modernism in particular has questioned the very possibility of pin-pointing what precisely "self" constitutes. Gergen (1996: 125) argues that: "the traditional view of self versus society is deeply problematic and should be replaced by a conception of the self as always already immersed in relatedness. On this account, the individual's lament of 'not belonging' is partially a by-product of traditional discourses themselves". If the self is relationally constituted, does it make sense to speak of "self-estrangement" rather than "social isolation"? Costas and Fleming (2009: 354) suggest that although the concept of self-estrangement "has not weathered postmodern criticisms of essentialism and economic determinism well", the concept still has value if a Lacanian reading of the self is adopted. This can be seen as part of a wider debate on the concept of self between humanism and antihumanism, structuralism and post-structuralism, or nature and nurture.

Mental disturbance

Until early in the 20th century, psychological problems were referred to in psychiatry as states of mental alienation, implying that a person had become separated from themselves, their reason or the world. From the 1960s alienation was again considered in regard to clinical states of disturbance, typically using a broad concept of a 'schizoid' ('splitting') process taken from psychoanalytic theory. The splitting was said to occur within regular child development and in everyday life, as well as in more extreme or dysfunctional form in conditions such as schizoid personality and schizophrenia. Varied concepts of alienation and self-estrangement were used to link internal schizoid states with observable symptoms and with external socioeconomic divisions, without necessarily explaining or evidencing underlying causation. R.D. Laing was particularly influential in arguing that dysfunctional families and socioeconomic oppression caused states of alienation and ontological insecurity in people, which could be considered adaptations but which were diagnosed as

disorders by mainstream psychiatry and society.(Laing,[1967] 1959). The specific theories associated with Laing and others at that time are not widely accepted, but work from other theoretical perspectives sometimes addresses the same theme.

In a related vein, for Ian Parker, psychology normalizes conditions of social alienation. While it could help groups of individuals emancipate themselves, it serves the role of reproducing existing conditions.(Parker,2007). This view can be seen as part of a broader tradition sometimes referred to as Critical psychology or Liberation psychology, which emphasizes that an individual is enmeshed within a social-political framework, and so therefore are psychological problems. Similarly, some psychoanalysts suggest that while psychoanalysis emphasizes environmental causes and reactions, it also attributes the problems of individuals to internal conflicts stemming from early psychosocial development, effectively divorcing them from the wider ongoing context. Slavoj Zizek (drawing on Herbert Marcuse, Michel Foucault, and Jacques Lacan's psychoanalysis) argues that in today's capitalist society, the individual is estranged from their self through the repressive injunction to "enjoy!" Such an injunction does not allow room for the recognition of alienation and, indeed, could itself be seen as an expression of alienation.(Zizek, 1994).

Frantz Fanon, an early writer on postcolonialism, studied the conditions of objectification and violent oppression (lack of autonomy) believed to have led to mental disorders among the colonized in the Third World (in particular Africans) (Fanon, ([2004] 1961).

A process of 'malignant alienation' has been observed in regard to some psychiatric patients, especially in forensic units and for individuals labeled 'difficult' or who aren't liked by at least some staff, which involves a breakdown of the therapeutic relationship between staff and patients, and which may end in the suicide of the patient. Individuals with long-term mental disorders, which may have originally stemmed from social alienation, can experience particular social and existential alienation within their communities due to other people's and potentially

their own negative attitudes towards themselves and 'odd' behavior.

Disability

Differences between persons with disabilities and individuals in relative abilities, or perceived abilities, can be a cause of alienation. One study, "Social Alienation and Peer Identification: A Study of the Social Construction of Deafness", found that among deaf adults one theme emerged consistently across all categories of life experience: social rejection by, and alienation from, the larger hearing community. Only when the respondents described interactions with deaf people did the theme of isolation give way to comments about participation and meaningful interaction. This appeared to be related to specific needs, for example for real conversation, for information, the opportunity to develop close friendships and a sense of family. It was suggested that the social meaning of deafness is established by interaction between deaf and hearing people, sometimes resulting in marginalization of the deaf, which is sometimes challenged. It has also led to the creation of alternatives and the deaf community is described as one such alternative.

Physicians and nurses often deal with people who are temporarily or permanently alienated from communities, which could be a result or a cause of medical conditions and suffering, and it has been suggested that therefore attention should be paid to learning from experiences of the special pain that alienation can bring.

Conclusion

Alienation is most often represented in literature as the psychological isolation of an individual from society or community. In a volume of Bloom's Literary Themes, Shakespeare's Hamlet is described as the 'supreme literary portrait' of alienation, while noting that some may argue for Achilles in the Iliad. In addition, Bartleby, the Scrivener is introduced as a perfect example because so many senses of alienation are present. Other literary works described as dealing with the theme of alienation are: The Bell Jar, Black Boy, Brave New World, The Catcher in the Rye, The Chosen, Dubliners, Fahrenheit 451, Invisible Man, Mrs

Dalloway, Notes from Underground, One Flew Over the Cuckoo's Nest, The Strange Case of Dr Jekyll and Mr Hyde, The Stranger and The Myth of Sisyphus, The Trial, Waiting for Godot, The Waste Land, and Young Goodman Brown.[54] Contemporary British works noted for their perspective on alienation include The Child in Time, London Fields, Trainspotting, and Regeneration (Senekal, 2008 & 2010b: 102-123).

Sociologist Harry Dahms has analysed The Matrix Trilogy of films in the context of theories of alienation in modern society. He suggests that the central theme of The Matrix is the "all-pervasive yet increasingly invisible prevalence of alienation in the world today, and difficulties that accompany attempts to overcome it".

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RELATIONSHIP BETWEEN SOCIAL MATURITY AND REFLECTIVENESS OF ARTS AND SCIENCE COLLEGE STUDENTS

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Abstract

The present study is focused on the relationship between social maturity and reflectiveness of arts and science college students. The investigator used the normative survey method for the study. The sample consist 300 college students. The result of the study reveals that there is no significant difference between male and female college students in their social maturity. There is significant difference between rural and urban college students in their reflectiveness.

Introduction

Education is the process by which people acquire knowledge, skills, habits, values or attitudes. The word education is also used to describe the results of the educational process. Education should help people become useful members of society. The most common way to get an education is to attend school. Educations teach them how to act and so help to make society possible. Education also helps people to adjust to change. Education can help a person to understand these changes and provide the skills for adjusting to them. It liberates human beings from the shackles of ignorance, privation and misery. It must also lead to a non-violent and non-exploitative social system. School curriculum therefore has to aim at enabling learners to acquire knowledge develop understanding and inculcate skills, positive attitudes values and habits to the all-round development of students personality.

Education is a lifelong process. It is comprehensive term. The modern aim of education is the wholesome, balanced or harmonious development of the personality. It means moral, social, spiritual, intellectual, emotional and physical development. All these aspect are equally important for personality development. Personality does not exist in vacuum but to large extend depends upon social environment. Man has attained refinement by the process of education. It contributes to the growth and development of society. Education develops the individual like a flower which distributes its fragrance all over. Education provides mature person to this society. Mature

person means a person who is adjusted to environment easily or a person who makes adjustment with environment easily.

Social Maturity is a term commonly used in two ways like, with respect to the behaviour that is appropriate to the age of the individual under observation and secondly the behaviour that conforms to the standard and expectations of the adults. Maturity implies a satisfactory fulfillment of one's potentialities. This means developing and issuing one's physical and mental abilities to the fullest extent. Maturity requires adjusting to and participating creatively in one's environment requires adjusting to and participating creatively in one's environment in order to participate creatively in this world. It is the complete charge in an individual which assist him to reach at the stage of functional readiness.

Significance of the Study

Man is basically a social animal. His existence without social set up can hardly be imagined. He is born in a society develops in a society works and progresses in a society. There are various factors behind the social maturity of an individual. Parents, family members, neighbours, peer group, society, etc. expect him to behave in the way acceptable to the society. Adolescents are expected more by the society in which they live. Social maturity increases as age increases for normal human beings. They learn to be in a group, share and care for others, respect the norms and values of the society. Social maturity has to do with how well people understand the

nature of the social world they live within. Social maturity is what enables us to function as healthy adults. Without it, we end up having a difficult time ourselves, or causing a lot of difficult times for other people. A high degree of social maturity has something to do with a high degree of social skill. Reflectiveness is the framework or patron within which creative thinking and reasoning takes place as thinking. Involves extra ordinarily complex mantel process the college students are in the adolescent stage. Adolescent is the age stress and storm. Hence the present study aims at studying on social maturity and reflectiveness of college students.

Objective

1. To find out whether there is any significant difference between male and female college students in their social maturity.
2. To find out whether there is any significant difference between UG and PG college students in their social maturity.
3. To find out whether there is any significant difference between rural and urban college students in their social maturity.
4. To find out whether there is any significant association between father's educational qualification college students in their social maturity.
5. To find out whether there is any significant difference between male and female college students in their reflectiveness.
6. To find out whether there is any significant difference between UG and PG college students in their reflectiveness.
7. To find out whether there is any significant difference between rural and urban college students in their reflectiveness.
8. relationship between social maturity and reflectiveness of government college students

Methodology

As the study is descriptive by nature, normative survey method has been adopted. The methodological details like population, sample, tools used, procedure of

data collection, scoring procedure and statistical techniques are given below.

Sample

The simple of present study consisted of 300 college students. The investigator has selected college student from Dharmapuri districts. Stratified random sampling technique was used for selection of the sample.

Tool

The following tools were used to measure the variables

1. Social Maturity scale was used
2. Reflectiveness questionnaire was developed by Dr. Vasimalairaja (2009)

Statistical Techniques Used

In order to analyses and interpret data, the following statistical measures used

Descriptive analysis - Mean, Standard Deviation

Differential analysis-'t' test and 'F' test

Relational analysis - Pearson Product Moment Correlation

Analysis and Interpretation of Data

For analysis and interpretation of data, the study has been analysed in different tables. The same is presented here.

Table- 1
Difference between male and female college students in their social maturity

Variable	Gender	N	Mean	S.D	Calculated 't' value	Remark 5% Level
Social Maturity	Male	150	122.51	10.091	1.183	NS
	Female	150	121.23	5.564		

(At 5% level of significance, the table value of 't' is 1.96)

It is inferred from the above table that there is nosignificant difference between male and female college students in their social maturity.

Table 2
Difference between UG and PG college students in their social maturity

Variable	Course of Study	N	Mean	S.D	Calculated 't' value	Remark 5% Level
Social maturity	UG	150	121.56	10.453	0.575	NS
	PG	150	122.18	8.070		

(At 5% level of significance, the table value of 't' is 1.96)

It is inferred from the above table that there is no significant difference between UG and PG college students in their social maturity.

Table 3
Difference between rural and urban college students in their social maturity

Variable	Location of Student	N	Mean	S.D	Calculated 't' value	Remark 5% Level
Social maturity	Rural	150	121.59	9.145	0.513	NS
	Urban	150	122.15	9.529		

(At 5% level of significance, the table value of 't' is 1.96)

It is inferred from the above table that there is no significant difference between rural and urban college students in their social maturity.

Table-4
Difference between male and female college students in their reflectiveness

Variable	Gender	N	Mean	S.D	Calculated 't' value	Remark 5% Level
Reflectiveness	Male	150	70.63	5.564	2.378	NS
	Female	150	68.94	6.673		

(At 5% level of significance, the table value of 't' is 1.96)

It is inferred from the above table that there is no significant difference between male and female college students in their reflectiveness.

Table -5
Difference between UG and PG college students in their reflectiveness

Variable	Course of Study	N	Mean	S.D	Calculated 't' value	Remark 5% Level
Reflectiveness	UG	150	70.03	6.425	0.699	NS
	PG	150	69.53	5.959		

(At 5% level of significance, the table value of 't' is 1.96)

It is inferred from the above table that there is no significant difference between UG and PG college students in their reflectiveness.

Table -6
Relationship between social maturity and reflectiveness of government college students

Background Variable	Type of College	Df	Calculated 'γ' value	Table value at 5% level	Remarks 5% Level
Social Maturity and Reflectiveness	Government	148	0.054	0.174	NS

It is inferred from the above table that there is no significant relationship between social maturity and reflectiveness of government college students.

Table-7
Difference between rural and urban college students in their reflectiveness

Variable	Location of Student	N	Mean	S.D	Calculated 't' value	Remark 5% Level
Reflectiveness	Rural	150	71.61	6.156	2.305	S
	Urban	150	69.96	6.242		

(At 5% level of significance, the table value of 't' is 1.96)

It is inferred from the above table that there is significant difference between rural and urban college students in their reflectiveness.

Findings

1. There is no significant difference between male and female college students in their social maturity.
2. There is no significant difference between UG and PG college students in their social maturity.
3. There is no significant difference between rural and urban college students in their social maturity.
4. There is no significant difference between male and female college students in their reflectiveness.
5. There is no significant difference between UG and PG college students in their reflectiveness.

6. There is significant difference between rural and urban college students in their reflectiveness.

Interpretations

t' test result reveals that there is significant difference between day scholar and hosteller college students in their social maturity. The day scholar college students are better than hosteller college students. This may be due to the fact that day scholar students are soft in nature; they help their parents in their house hold activity. Like the day scholar students also are given more freedom to move about, to sit with their friends and also.

t' test result reveals that there is difference between government and private college students in there social maturity .The government college students are better than private college students. This may be due to the fact that the government college students may be more conscious about social maturity because they may always think about their future. Availability and implementation of new ways of interacting with friends, society and human action of organizing knowledge may make them to be better.

t' test result reveals that there is significant difference between rural and urban college students in their reflectiveness. The rural college students are better than urban college students. This may be due to the fact that the rural college students may be more interactions for many people in society.

t' test result reveals that there is significant difference between government and private college students in their reflectiveness. The government college students are better than private college students.

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- Carter V. Good, (1973) Dictionary of Education, Ashish publishing house private limited, New Delhi. his may be due to government college students given the more freedom, activity, sports, cultural in campus.

FDI IN RETAILING; PERSPECTIVES & PROBLEMS

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Abstract

Foreign Direct Investment (FDI) is now regarded as an important driver of growth. Emerging Market Economies (EMEs) look upon FDI as one the easiest means to fulfill their financial, technical, employment generation and competitive efficiency requirements. Gradually they also realized that substantial economic growth is inevitable without global integration of business process. This created opportunities for location advantages and thus facilitated strategic alliances, joint ventures and collaborations over R & D. There is clearly an intense global competition for FDI. The Indian retail market is one of the fastest growing industries in India over the last couple of years. India retail sector comprises of organized retail and unorganized retail sector. Traditionally the retail market in India was largely unorganized; however with changing consumer preferences, organized retail is gradually becoming popular due to FDI in Retailing. This paper examines the role of FDI in retailing in enhancing the growth of Indian economy and the related issues. **Key words:** FDI, Retail, Organised sector

Introduction

In a fast emerging market such as India with different culture and spending pattern time and money has made every consumer search for choice and maximum return. But the businesses corporate who think only on corporate growth may be missing real opportunities. Where as slow growing markets may have big customer base witnessing the corporate problem of connecting "customer to company". India has emerged as the second most attractive destination for FDI after China and ahead of the US, Russia and Brazil. More than 90% of retailing in India fall into the unorganized sector, the organized sector is largely concentrated in big cities. Organized retail in India is expected to grow 25-30 per cent yearly and is expected to increase from Rs35, 000 crore in 2004-05 to Rs109, 000 crore (\$24 billion) by 2010.

- The Indian retail market has been ranked by AT Kearney's eighth annual Global Retail Development Index (GRDI), in 2009 as the most attractive emerging market for investment in the retail sector.
- Currently the share of retail trade in India's GDP is around 12 per cent, and is estimated to reach 22 per cent by 2010.
- India continues to be among the most attractive countries for global retailers.

Foreign Direct investment

Capital formation is an important determinant of economic growth. While domestic investments add to the capital stock in an economy, foreign direct investment (FDI) plays a complementary role in overall capital formation by filling the gap between domestic savings and investment. FDI has played an important role in the process of globalization during the past two decades. The rapid expansion of FDI by multinational enterprises (MNEs) since the mid-eighties may be attributed to significant changes in technologies, liberalization of trade and investment regimes, and deregulation and privatization of markets in many countries including developing countries like India.

Facts on Indian Retail sector

- Indian Retail sector is the fifth largest global retail destination.
- According to Government of India estimate the retail sector is likely to grow to a value of ` 2,00,000 crore (US\$45 billion) and could yield 10 to 15 million retail jobs in the coming five years; currently this industry employs 8% of the working population
- The top five companies in retail hold a combined market share of less than 2%.

Foreign Direct investment-Global

Globally, there has been a significant change in the retail sector over the past two decades. More than 70% of retailing in developed countries is organized. The organized retail sector in China is 10 times that of India's. India is next only to China in market size and is the fourth largest economy in the world after the US, China and Japan. (The US accounts for 21.1% of the world's GDP, China 12.6%, Japan 7% and India 5.7%.) The World Trade Organization (WTO) and international agencies have been pushing the Indian government to allow FDI in the retail sector. The WTO has also been planning to withdraw tariff and trade privileges provided to India under the new General Agreement on Tariffs and Trade if FDI is not allowed.

Foreign Direct investment –India

There have been significant changes in the growth models of developing economies during the past two decades. Many of these economies, including India, have moved away from inward-oriented import substitution policies to outward oriented and market-determined export-oriented strategies. The skepticism about the role of FDI in reinforcing domestic growth has given way to greater openness to FDI, with a view to supporting investment and productivity of the host countries. While developing countries have started accepting FDI inflows with some caution, which is obvious, the developed countries have moved their investments to foreign locations, subject to safety and profitability of their business operations in foreign lands.

FDI plays an important role in the transmission of capital and technology across home and host countries. Benefits from FDI inflows are expected to be positive, although not automatic. A facilitating policy regime with minimal interventions may be ideal to maximize the benefits of FDI inflows. The history of capital flows shows that large amounts of FDI criss-crossed the high-income countries and benefited their economies. The newly industrialized economies (NIEs) constitute important case studies.

Many developing countries, including India, have started receiving significant amounts of FDI in the past two

decades. A large quantum of such FDI originates from high-income countries including the United States and the EU, while south-south FDI flows have also been increasing.

India evolved as one of the most favored destination for investment in the service sector due to low cost wages and wide demand-supply gap in financial services particularly in banking, insurance and telecommunication. Gradually India has become important centre for back-office processing, call centers, technical support, medical transcriptions, knowledge process outsourcing (KPOs), financial analysis and business processing hub for financial services and insurance claims. However due to increased competition, rising wages and other costs has caused Indian firms to face tough time

Sector-wise FDI inflows

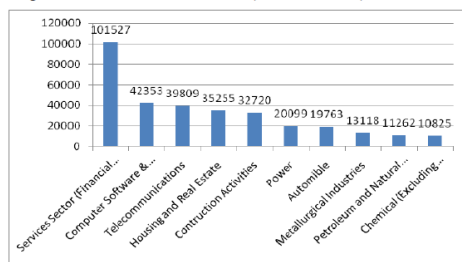
Sector-wise classification of FDI is essential to understand better structure and direction of foreign investment in the country. Service sector has been the highest contributor of FDI inflow to India (22%) followed by compute software and hardware (9%), telecommunication (8%), housing and real estate (8%), construction activities and power (7%), (Table 5). Net inward FDI into India remained buoyant during April-June of 2009-10 as manufacturing sector continued to attract most part of FDI (19.2 per cent), followed by real estate activities (15.6 per cent) and financial services (15.4 per cent). This trend reversal could be attributed to relatively better macroeconomic performance of India during 2008-09, continuing liberalization measures to attract FDI and positive sentiments of global investors about the growth potential of EMEs, including India.

Table 5: Sectors attracting highest FDI Equity Inflows

Rank	Sector	2006-07	2007-08	2008-09	2009-10	Share to total inflows (in terms of rupees)
1	Services Sector (Financial and Non Financial)	21047	26589	28411	17074	22
2	Computer Software & Hardware	11786	5623	7329	2857	9
3	Telecommunications	2155	5103	11727	11442	8
4	Housing and Real Estate	2121	8749	12621	11472	8
5	Construction Activities	4424	6989	8792	10543	7
6	Power	713	3875	4382	6088	4
7	Automobile	1254	2697	5212	4696	4
8	Metallurgical Industries	7866	4686	4157	1613	3
9	Petroleum and Natural Gas	401	5729	1931	1085	2
10	Chemical (Excluding Fertilizers)	930	920	3427	1258	2

Source: Government of India (GOI) (2009). FDI Statistics, Ministry of Commerce & Industry, Department of Industrial Policy and Promotion.

Diagram 2: Sector wise cumulative inflows (1990-91 to 2009-10)



Source: Government of India (GOI) (2009). FDI Statistics, Ministry of Commerce & Industry, Department of Industrial Policy and Promotion.

Challenges of Modern Retailing in India

- Inadequate power supply is the most important obstacle to retailing
- Large stores suffer more from corruption
- Non-availability of land and land-related problem
- Supply chain
- Merchandising planning
- Poor infrastructure
- Lack of skilled talent pool
- Labor laws
- Government hold on FDI

Benefits of foreign direct investment in India

The changing structure and scale of retail can critically impact several industries in the short term— the retail industry itself, manufacturing, and real-estate, to name a few. And in the long term, spill-over effects can be felt in other industries. The growth of retailing has the potential to impact the performance of interlinked sectors such as manufacturing of consumer goods and agriculture-based industries.

Potential benefits of allowing entry by large foreign discount retail chains on lowering inflation, improving distribution and warehousing technologies.

- Lowering Inflation and Food Prices
- Improving Distribution and Warehousing Technologies
- Employment Effects and Small Domestic Firms
- Providing more employment opportunities
- Farmers will benefit from FDI as they will be able to get better prices for their produce

- Foreign brands will promote healthy competition in market
- Customers feel that retail stores offer better deals
- Better store operation
- Inventory management

Conclusion

India's retail sector remains off-limits to large international chains especially in multi-brand retailing. A number of concerns have been raised about opening up the retail sector to FDI in India. The first concern is the potential impact of large foreign firms on employment in the retail sector. A second related concern raised in the DIPP's report is that opening up FDI would lead to unfair competition and ultimately result in large-scale exit of incumbent domestic retailers, especially the small family-owned business. A third concern raised by domestic incumbent firms in the organized retail sector is that this sector is under-developed and in a nascent stage.

In this paper we argue that the potential benefits from allowing large retailers to enter the Indian retail market may outweigh the costs. Evidence from the United States suggests that FDI in organized retail could help tackle inflation, particularly with wholesale prices. It is also expected that technical know-how from foreign firms, such as warehousing technologies and distribution systems, for example, will lend itself to improving the supply chain in India, especially for agricultural produce. Creating better linkages between demand and supply also has the potential to improve the price signals that farmers receive and by eliminating both waste and middlemen also increase the fraction of the final sales prices that is paid to farmers.

An added benefit of improved distribution and warehousing channels may also come from enhanced exports. India's experience between 1990-2010, particularly in the telecommunications and IT industries, showcases the various benefits of opening the door to large-scale investments in these sectors. It is now the turn of retail.

The government should, therefore, go ahead and allow FDI in the retail sector. In fact, it should take a cue from China in this regard.

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PROFITABILITY OF REGIONAL RURAL BANKS IN INDIA: AN ANALYSIS IN PANDYAN GRAMA BANK, TAMIL NADU

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Introduction

Profitability is the basic objective of every business as well as motivating force behind the running of a firm. Opinions differ sharply with regard to the definition of profit, but in general, it is the difference between total revenue and total cost over a period of time (Gupta, 1977). There is mostly universal agreement with the definition that profit is primarily a residue or surplus of prices over expenses of production or leaving above costs (Hasan, 1975). Profits may be accounting profit, economic profit, and social profit. Accounting profit is calculated by taking explicit costs while economic profit is derived at after taking both explicit and implicit costs into consideration (Angadi, 1987). Social profit is the difference between social benefit and social cost. It is yet difficult to find out social profit due to absence of an accurate measuring concept. Profitability is the ability of a given investment to earn return from its use. It is otherwise known as earning power of concern investments; it is only through profitability that the performance and efficiency of a firm or industry is judged. The higher degree of profit earning capacity will entail prosperity of the concern. The profitability is the relative term and its measurement can only be achieved by profit. On the other-hand, its relation with other subjects is compared by profit too. Like profit, there are accounting profitability and value added profitability. In accounting profitability relative change is measured by measuring the output as proportion of the input and comparing with the result of the similar firm while value added profitability is measured by the excess of turnover plus income from services over the cost of bought in-goods or services (Gupta, 1989).

The profitability is a significant index of operational efficiency of banks. The higher degree of profit earning capacity will entail prosperity of the organization. The banks are highly responsive organization open to public security and must continuously ensure their profitability. This is essential for their growth and viability as also for infusing public confident (Uppal, 2011).

The profitability is the most important indicator of financial performance. The level of efficiency, productivity, and cost effectiveness is reflected through the bank's performance in its various areas of operation (Angadi and Devraj, 1983). Therefore, banks particularly RRBs at the present juncture have to ensure equilibrium between community banking and profitability and earned reasonable return to defend their survival. Further for banks, the major business is based on the income derived from the lending process. This lending process may lead for delayed or non-recovery of advances that results delayed interest income or non-receipt of interest income for which a high level of provisioning to some extent that may require (Suresh, 2013). This may affect the profitability of banks. Hence, detailed analyses of profitability and how such profitability is affected by the so called non-performing assets are required to have an understanding of the present trend.

The Background

Although the banking sector works for the socio-economic development of an economy. It is also a commercial institution which mobilizes deposit and grants loans from its collection and thereby tries to earn profit for its smooth functioning, at the same time, being a financial institution and in order to sprint the business for long term sustainability and to pay the price of the capital to the share

holders, certain amount of profits the bank always needs to be targeted.

The RRBs through operate with a rural focus are primarily scheduled commercial banks with a commercial orientation. The literature provides mixed evidence on the impact of liquidity on profitability. Beginning with the seminal contribution of Haslem (1968). The literature probing into factors influencing performance of banks recognizes two broad sets of factors, i.e., internal factors and factors external to the bank. The internal determinates originate from the balance sheets and/or profit and loss accounts of the bank concern and are often termed as micro or bank-specific determinants of profitability. The external determinants are systematic forces that reflect the economic performance of RRBs. Banking commission (1972) on the analysis of cost structure and profitability observed that the present method of working out of branch profitability are not appropriate and suggested the use of certain ratios for the measure of operational efficiency. Shah (1979) opined that mere increasing the margin between lending and borrowing will not improve the profitability. Any increase in income will be observed by latest efficiencies in cost structure. In the same line, the 9th economist meets (1986) at New Delhi pointed out the issue related to profitability and profit planning in banks. It recommended the professionalization of credit management, diversification of business, computerization and better cost management ect., introducing the relationship between bank profitability and inflation. Revel (1979) noted that the effect of inflation on bank profitability depends on whether banks wages and other operating expenses increase at a faster pace than inflation. Perry (1992) and Chopra (1987) in similar vein contend that the extent to which inflation affects bank profitability depends on whether inflation expectations are fully anticipated. Since nationalization, banks acted over enthusiastically in observing norms much to the margin of their profits and profitability (verma, 2002). But it was realized that adequate profits were an essential requirement of survival and healthy operation of the banking system. It is, in this context, PEP Committee (1977) observed that the profitability of the banking system had come under severe pressure due to increased costs and comparatively low

earnings. In the context of low earning capacity of RRBs, Narasimham Committee (1991) observed that the profitability of the banking system had come under severe pressure due to increased costs and comparatively low earnings. In the context of low earning capacity of RRBs Narasimham committee (1991) observed that RRBs have not been able to earn much profit in view of their policy of restricting their operations to target groups. The recovery position of RRBs is not satisfactory. There are a large number of defaulters. Their cost of operation has been high on account of the increase in the salary scales of the employees in line with the salary structure of the employees of commercial banks. In most cases, these banks followed the same methods operation and procedures as followed by commercial banks. Therefore, these procedures have not found favor with the rural masses. In many cases, banks have not been located at the right places. Rangarajan (1996) suggested that banks have to cut costs, improve productivity and ensure better recovery of loans. He pointed out that NPA as the major blockade on the profitability of banks. Criticizing the banking sector reforms has been over emphasized on profits neglecting distributive role of banks and is contradicting the objectives of bank nationalization to spread the banking system in the nook and corners of the country.

In the era financial sector reforms of 1991-92 the commercial viability of the RRBs in the country was in a serious strain. The RRBs have limited business flexibility and rare scope of diversification and expansion simultaneously the lack of man power expertise for utilizing the fund in an efficient manner always posed a question of earning profitability and sustainability of the RRBs in the country in order to strengthen the performance of the RRBs in the country the govt. along with the RBI had undertaken the restructuring strategies .as a part of the restructuring programmes, recapitalization of the RRBs was taken up in the year 1994-95 and it continued till 1999-2000 and the process around 187 RRBs were given the financial support to the aggregate amount of RS.2,188.44 crores. in order to enhance the performance of the RRBs other than recapitalization several steps like liberalization of branch licensing policy, opening of extension counters at the

premises of the institution, installation of ATM branches etc. were made liberal by the Government at the same time, RRBs were given permission of merging or close down of unviable business offices in the country. Similarly, it has been emphasized that the sponsor banks could be responsible for the performance of RRBs and would provide support in the matters of efficient management, training of staff, computerization and networking of RRBs in the country.

In the above light, Das and Ghosh (2004-05) found that commercial banks are likely to have greater flexibility to rationalize their operations and diversify their activities than RRBs with limited option to rationalize branches. The study developed indicators of potential excess capacity in the RRBs segments and illustrates its application to individual banking firms. Bose (2005) concluded that the inception and expansion phase (1976-1990) shows rapid growth of the RRBs activities; the reform phase (1991-2002/3) raised the profitability of these banks at the cost of massive rural disintermediation, particularly of the targeted borrower categories; and the most recent phase of stock taking and perhaps some repositioning to strike a balance in the conundrum of 'viability versus outreach'. Batra and Dangwal (2005) observed a better performance of RRBs after the introduction of prudential norms in 1996-97 and recommended for further improving the efficiency in the present competitive era.

The committee on Financial Sector Assessment was constituted by the Government of India (2006) under the chairmanship of Dr. Rakesh Mohan to identify appropriate ideas, Methodologies for financial sector assessment. In order to review the efficacy of existing framework of money lending a technical group, was constituted under the chairmanship of S.C. Gupta, submitted its reported on July 2007 and recommended measures pertaining to the institutional reform, alternative avenues of credit dispensation such as micro finance institution (RBI, 2007).

Profitability has become the parameter that gives a competitive edge to banks. In this context, Rajkumar (2007) analyses the earning performance of 28 private banks using the parameters like income, expenditure, and

profits. He identified some of the banks as best performer than the other. Rao (2007) examined the performance of commercial banks with some established parameters like business per branch, operating profit per branch, return on assets, and return on equity. Credit deposit ratio etc. the study suggested some measures to improve the operational and financial performance to face the challenges in transition. In the background of high level of international commitment, pati and shome (2007) suggested to ensure a strong regulatory and supervisory mechanism for banking sector to assemble a flexible financial system. Khankhoje and sathye (2008) considering the variables i.e., interest income and non-interest expenses as inputs found that efficiency of rural banks has significantly improved after amalgamation and restructuring strategies. This finding was endorsed by Ibrahim (2010) that the performance of RRBs has significantly been improved after amalgamation process which was initiated by government of India on the basis of various committers' recommendations. On the other side, the changing landscape of banking in the era of deregulation, globalization and technological advancement necessitated adequate operational risk management framework by the bank (Sinha, 2008). Under this situation particularly where the RRBs are struggling hard for achieving higher degree of performance, it is imperative to analyze the profitability performance of the rural banks in backward regions of the country in the context of national scenario of RRBs.

Objectives of the Study

The main objective of this paper is to examine the profitability and NPA Management performance of RRB in general and Pandyan Grama Bank in particular, operating in Tamil Nadu. The study, however, has proceeded with the following objectives.

- To analyze the history of Pandyan Grama Bank, Tamil Nadu in brief.
- To study the growth of Branches of Pandyan Grama Bank.
- To study the profitability and Component - wise profitability of Pandyan Grama Bank

Survey design

The study was undertaken to analysis the profitability of the Pandyan Grama Bank. The analysis purely depends on the secondary data. It was collected from the annual reports of Pandyan Grama Bank, virudhunagar. The facts published in the annual reports and referred books, journals, newspapers and magazines.

Regional Rural Bank in India

Rural people in India such as small and marginal farmers, landless agricultural laborers, have been exploited in the name of credit facility by informal sectors. The rural credit market consists of both formal and informal financial institutions and agencies that meet the credit needs of the cultivators in India. The informal sector advances loans at very high rate of interest; the terms and conditions attached to such loans have given rise to an elaborate structure of intimidation of economic and non-economic conditions in the rural population of India. The supply of total formal credit is inadequate and rural credit is inadequate rural credit markets are imperfect and fragmented.

Regional Rural Banks in India dates back to the years 1975. It's the Narasimham Committee that conceptualized the foundation of Regional Rural Banks in India. The committee felt the need of regionally oriented rural banks that would address the problems and requirements of the rural people in India. Regional Rural Banks were established under the provision of an ordinance promulgated on the 26th September 1975 and the Regional Rural Bank Act, 1975 with an objective to ensure sufficient institutional credit for agriculture and other rural sectors.

The Regional Rural Banks mobilize financial resources from rural/semi urban areas and grant loans and advances mostly to small and marginal farmers, agricultural laborers and rural artisans. The objectives of Regional Rural Bank are summarized as to provide cheap and liberal credit facilities to small and marginal farmers, agriculture, to save the rural poor from the money lenders, to act as a catalyst element and there by accelerate the economic growth in the particular region. To cultivate the banking habits among the rural people and mobilize savings for the economic development of rural areas. To

cater to the needs of the backward areas those are not covered by the other efforts of the Government of India.

A Brief Profile: Pandyan Grama Bank

Pandyan Grama Bank is scheduled bank in the public sector in India under Regional Rural Bank Act 1976. Pandyan Grama Bank is established on 9th March 1977 having its headquarters at sattur then shifted to Virudhunagar, Tamil Nadu on 16.07.1993. The administrative office has started functioning in its own building from 31.10.2000 onwards. The issued and paid up share capital is Rs 1 crore, held by Government of India (50%), Government of Tamil Nadu (15%), and sponsor bank- Indian Overseas Bank (35%). Pandyan Grama Bank's primary objective is to finance farm and non-farm sectors and other employment generating programs. This bank operates in 16 Districts of southern Tamilnadu with 246 Branches. It achieved all the 5 parameters in the Tripartite Memorandum of Understanding signed between Government of India and sponsor bank (IOB) for the 2nd consecutive year. Pandyan Grama Bank have opened 22 new branches during 2013-2014, out of which, 8 are in unbanked rural area covering five Financial Inclusion villages. Further, the present banking activity consists of 3179.96 crores as Deposits, 1945.10 crores as Borrowings, and 3232.54 crores as advances.

Branches Performance

In the first section, the analysis is made by considering the number of branches that include the Rural, Semi Urban, Urban distribution of Pandyan Grama Bank Tamil Nadu. The Bank is operating in sixteen districts namely Virudhunagar, Sivagangai, Ramanathapuram, Tirunelveli, Thoothukudi, Pudukottai, Madurai, Dindigul, Kanyakumari, Theni, Tiruchirappalli, Thanjavur, Thiruvallur, Perambalur, Nagapattinam, and Ariyalur. During the financial year, 22 new branches and a locker division attached to Devakottai branch were opened and 10 branches were shifted to spacious, easy accessible building with better ambience. The Pandyan Grama Bank is operating in sixteen districts with 246 branches as on March 2014. It is the largest bank in Tamil Nadu in terms of

branches. The network of Pandyan Grama Bank is presented in Table 1 and Table 2.

Table 1: Network of Pandyan Grama Bank as on March 2014

S.No	Districts	No. of Branches
1	Virudhunagar	37
2	Sivakangai	30
3	Ramanathapuram	24
4	Tirunelveli	52
5	Thoothukudi	34
6	Madurai	12
7	Pudukottai	8
8	Dindigul	10
9	Kanyakumari	8
10	Theni	7
11	Tiruchirappalli	4
12	Thanjavur	8
13	Thiruvarur	4
14	Perambalur	1
15	Nagapattinam	6
16	Ariyalur	1
	TOTAL	246

Table 1 depicts that as on 2013-14, Virudhunagar constituted 37 number of branches, Tirunelveli 52 branches, Thoothukudi 34 branches, Madurai 12 branches, Perambalur and Ariyalur one branches in each districts. The branch expansion of Pandyan Grama Bank in districts of is very negligible because the Pandyan Grama Bank has started functioning 31.03.2014 from with only one branch in each district.

The following table-2 exhibits the details from 1999-2000 to 2013-2014 in the terms of number of branches coverage that include the Rural, Semi Urban, Urban distribution during these period.

Table 2: Population Group wise Branch Network of Pandyan Grama Bank

S.No	Years	Rural	Semi Urban	Urban	Total Areas
1	1999-2000	114	45	3	162

2	2000-2001	112	48	4	164
3	2001-2002	109	48	4	161
4	2002-2003	109	49	4	162
5	2003-2004	108	50	4	162
6	2004-2005	111	50	4	165
7	2005-2006	112	53	4	169
8	2006-2007	102	63	5	170
9	2007-2008	105	73	7	185
10	2008-2009	107	81	7	195
11	2009-2010	107	84	7	198
12	2010-2011	111	85	7	203
13	2011-2012	120	87	7	214
14	2012-2013	123	94	7	224
15	2013-2014	135	104	7	246
	AVG	112.33	67.6	5.57	184.73
	SDEV	8.24	20.10	1.50	26.10
	CV	7.33	29.73	27.00	14.12
	CGR	0.76	6.6	9.48	3.26

Source: Annual Reports of Pandyan Grama Bank.

It is also observed that more number of branches is expanded in rural areas than the semi urban or urban areas. The RRBs operating in the state of Tamil Nadu have been considered as research population of the proposed study. As on March 2014, there is only one RRB i.e., Pandyan Grama Bank with 246 branches operating in sixteen districts coverage.

Table 2 reveals the development of the branches across Tamil Nadu during the years 1999-2000 to 2013-2014. The performance indication shows the branches development in rural, semi urban, urban areas in Tamil Nadu. On examination of data presented in table 2 most of the branches are clearly placed at rural areas with 70.37% (114) in the year 1999-2000 and maximum reached to 135 branches in the financial year 2013-2014. It shows special importance is given to rural carrier by the Pandyan Grama Bank. It observed that the branches are growth in semi urban 104 and urban 7, since the year 2013-2014, the bank zooming on its branch expansion. It may be concluded from the analysis that Pandyan Grama

Bank will be expanding its branches all over the rural areas in Tamil Nadu to assist the farmer's financial needs. Based on the above facts a hypothesis is framed covering the entire period of the study that there is no significant difference in the branches covered in rural, semi-urban and urban areas for the development of the Pandyan Grama Bank, and the same is tested through ANOVA one way classification as given below;

Table 3: ANOVA Single Factor

ANOVA Single Factor				
SUMMARY				
Groups	Count	Sum	Average	Variance
Column 1	15	1685	112.33	67.95
Column 2	15	1014	67.6	404.11
Column 3	15	81	5.4	2.54

ANOVA						
Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	86523.24	2	43261.62	273.45	8.26	3.21
Within Groups	6644.53	42	158.20			
Total	93167.77	44				

Thus the calculated F-value showed in the table 3 is more than the f critical value, the formed null hypothesis is rejected and concluded that there is significant difference the branches covered in rural, semi-urban and urban areas in the development of Pandyan Grama Bank.

Profitability of Pandyan Grama Bank in Tamil Nadu

The profitability is a significant index of operational efficiency of banks. The higher degree of profit earning capacity will entail prosperity of the organization. The total profit is derived by subtracting total expenditure from its total income. In order to analysis profitability of Pandyan Grama Bank in Tamil Nadu level, data relating to total income and total expenditure as well as figures of profit making and loss making Pandyan Grama Bank in the state level has been considered. The position of income, expenditure and profits of the Pandyan Grama Bank as a whole is shown in Table 4.

Table 4: Growth of Income, Expenditure, and profits of Pandyan Grama Bank
(Rs. In Crore)

Year	Total Income	Total Expenditure	Net Profit/Loss
1999-2000	49.31	44.89	4.42
2000-2001	58.37	53.2	5.17
2001-2002	70.04	61.94	8.01
2002-2003	79.28	65.52	13.76
2003-2004	84.32	79.5	4.82
2004-2005	81.82	71.74	10.08
2005-2006	89.45	76.94	12.51
2006-2007	119.12	98.78	20.34
2007-2008	147.33	136.31	11.02
2008-2009	190.45	171.15	19.03
2009-2010	235.06	209.52	25.54
2010-2011	311.66	239.57	72.09
2011-2012	345.64	321.08	24.56
2012-2013	468.77	426.22	42.55
2013-2014	547.57	460.05	87.07

Source: Annual Reports of Pandyan Grama Bank.

Table 4 shows that during the period 1999-2014, the income of the Pandyan Grama Bank have increased on a continuous basis. The total income of the Pandyan Grama Bank in the year 1999-2000 was Rs.49.31 crores and it reached to the level of Rs.547.57 crores in 2013-2014 recording a 11.10 fold increase. Similarly, the expenditure has also increased from Rs.44.89 crores in 1999-2000 to Rs.460.05 crores in 2013-2014. During the period, the increases in an income of Pandyan Grama

Bank have gone up by 11.10 times and decrease the expenditure 10.24 times. As a result, the net profit of the Pandyan Grama Bank was standing a meager amount of Rs.4.42 crores in 1999-2000 which has increased to 204.22 crores in 2013-2014. The net profit however, recorded a moderate growth of 46.20 times.

Profitability of Pandyan Grama Bank: Component-wise analysis

The component-wise growth of income, expenditure and profits of Pandyan Grama Bank is presented in Table 5. The total income of the banking institution can be classified into interest income and income earned from other sources. The Pandyan Grama Bank has no exception to this. The overall income of the Pandyan Grama Bank is classified into interest income and other income.

Table 5: Component - wise profitability of Pandyan Grama Bank

(Rs. In Crore)

Year	Income			Expenditure				Profits (3-7)
	Interest Income	Other Income	Total (1+2)	Interest Expended	Provisions and contingencies	Operating Expenses	Total (4+5+6)	
	1	2	3	4	5	6	7	
1999-2000	46.04	2.91	49.31	31.39	----	13.5	44.89	4.42
2000-2001	55.11	3.26	58.37	37.01	0.32	15.87	53.2	5.17
2001-2002	66.21	3.83	70.04	42.65	1.37	17.92	61.94	8.01
2002-2003	75.11	4.17	79.28	43.49	0.68	21.35	65.52	13.76
2003-2004	74.42	9.9	84.32	43.05	12.84	23.16	79.5	4.82
2004-2005	75.74	6.08	81.82	41.61	5.14	24.99	71.74	10.08
2005-2006	84.09	5.36	89.45	46.98	0.09	29.87	76.94	12.51
2006-2007	111.17	7.95	119.12	62.91	----	35.87	98.78	20.34
2007-2008	137.61	9.72	147.33	95.68	6.31	34.32	136.31	11.02
2008-2009	175.3	15.15	190.45	121.31	13.24	36.6	171.15	19.03
2009-2010	221.34	13.72	235.06	144.11	18.39	47.02	209.52	25.54
2010-2011	290.34	21.32	311.66	170.11	19.23	50.23	239.57	72.09
2011-2012	320.46	25.18	345.64	231.08	20.69	69.31	321.08	24.56
2012-2013	444.38	24.39	468.77	289.46	32.39	104.37	426.22	42.55
2013-2014	520.49	27.08	547.57	326.71	42.81	90.98	460.05	87.07

Source: Annual Reports of Pandyan Grama Bank.

Table 5 shows during the year 1999-2000, the interest income of the Pandyan Grama Bank was Rs.46.04 crores and 2013-2014 the aggregate amount of interest income of the Rs. 520.49 crores. Although there has been quantum increase in the time of 11.30 times interest income increased. In case of other income, the figure was Rs. 2.91 crores in 1999-2000 which increased to Rs. 27.08 crores in 2013-2014. But during the year, there has been increase in the other income 9.30 times of the Pandyan Grama Bank. The total income is the sum of interest income and other income of the Pandyan Grama Bank was Rs. 31.39 crores in 1999-2000 which has increased to Rs. 547.57 crores in 2013-2014.

The total expenditure of Pandyan Grama Bank is subdivided into interest expenditure, provisions and contingencies, operating expenditure of the bank. In 1999-2000, the total amount of interest expenditure was Rs. 31.39 crores. This has increased to Rs.326.71 crores in 2013-2014 increase in the time 10.40. the provisions and contingencies were Rs. 0.32 crore in 2000-2001 and increased to a sum of Rs. 42.81 crores in 2013-2014. Similarly, the operating expenditure has increased from Rs. 13.5 crores to Rs. 90.98 crores during the period under consideration. The total expenditure of the Pandyan Grama Bank was Rs. 44.89 crores in 1999-2000 and its quantum increased to Rs. 460.05 crores in 2013-2014. As a result, the total profits of Pandyan Grama Bank as a whole appeared as Rs. 4.42 crores in 1999-2000 which has increased to Rs. 87.07 crores 2013-2014 recording a 19.69 fold increase during 15 years under consideration.

In order to access the inter-relationship between growths of interest income (X1), other income (X2), and total income (X3), the correlation matrix analysis have been employed. The result is presented in Table 6.

Table 6: Correlation Matrix Analysis of the Components of Income

Variables	X1	X2	X3
X1	1		
X2	0.95	1	
X3	0.99	0.95	1

Table 6 shows the above econometric analysis manifests that positive correlation coefficient values are statistically significant level of significance in their respective degree of freedom. This indicates that with the expansion of total income, both interest income and non-interest income have increased in the same proportion. This however, signifies a positive growth trend of income of Pandyan Grama Bank in Tamil Nadu.

In the same line, an attempt has been made in the following paragraph to access the inter-relationship among the component of total expenditure with the help of correlation matrix analysis. The result obtained is presented in Table7.

Table 7: Correlation Matrix Analysis of the Components of Total Expenditure

Variables	Interest expended	Provisions & contingencies	Operating Expenses	Total Expenditure
Interest expended	1			
Provisions & contingencies	0.95	1		
Operating Expenses	0.97	0.92	1	
Total Expenditure	0.99	0.95	0.97	1

The analysis reveals that the positive correlation values are significant level at their respective degree of freedom for each of components of expenditures. Hence, there is a positive relationship exists among the variables.

Suggestions

The growth of branches for study period is meager which is not in tune with the population growth in absolute figures. Hence there is every need for Pandyan Grama Bank to increase the number of branches in order to increase its network and also to facilitate the small and medium farmers.

The profitability and Component - wise profitability of Pandyan Grama Bank has to improve the positive growth analysis.

It needs Automatic Teller machines in the rural as well as urban areas to enhance their services.

It has to expand its branches to countries.

Conducting farmers financial awareness programs in rural areas.

Pandyan Grama Bank can expand its services through post office for financial transactions in the rural areas. In view of food security bill there is a need to increase the production of pulses and cereals under circumstances. The Pandyan Grama Bank should come to the support of more number of small and medium farmers who are the back bone of Indian agriculture and national economy.

Conclusion

India is primary agricultural based and rural density populated country compared with urban areas, which needs the financial assistance as well as rural friendly, policies to develop rural areas. The regional rural banks of India are playing a vital role in the development of rural and needy agriculture poor people in all spheres. The Pandyan Grama Bank is one of the growing banks in Tamil Nadu to serve the poor agricultural farmers. Pandyan Grama Bank has to further expand its branches all over the rural areas in Tamil Nadu to assists the farmer's financial plight on par or more than commercial banks. If the rural banks tend to move towards the peak of the banking mountain, it is sure that during the year 2020, India will become not only self-sufficient, but also makes other countries to get sample level of agriculture and allied products for their survival.

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ANCIENT FORTS IN THE SOUTH KONGU REGION –A STUDY

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Kongu region has a unique geographical feature in Tamilnadu. It covered with western Ghats in the East and West. Kongu region lies in between the two mountain areas. The river Noyyal bifurcates into north and South region of kongu. The South kongu region occupies an important place in the socio economic history of kongu region and it was ruled by the sangam cheras which is attested by the silpathikaram, the sangam literature. During the sangam period South kongu region comprised of more than five hundred villages which was donated to the kumattur kannanar a poet of the sangam age by the Imayavaramban Neduncheralathan.¹ The region covered with thick forest and abound of elephants found in the region. (umber kadu) The image of elephant found in the chera coins which found in the Amaravarathi river basin. The south eastern part of the southern kongu region called as umbarkadu² (Umbar mean elephant and kadu mean forest) The valley of the east and west hills of the kongu region was the fertile areas. The south kongu region was fully covered with forest and the kongu chola rulers cleared forest and cultivated the lands with help of vellalas, those who migrated from the Tondaimandalam and vettuvans, the original inhabitants of the kongu region.

The south kongu region connected with various trade routes from palaikattucheri (modern Palakadu) in Kerala State to the South kongu and North kongu region in the medieval period.³ The Virakerals, the branch of Cheras, who ruled the South kongu region in medieval period who built many forts in Kovanputhur (modern Coimbatore) Dharapuram, Kadathur, Ingarai tholvu (near Kaniyur) in Udumalpet taluk, and Anaimalai in pollachi Taluk for safeguarding the traders and their commodities and also for military control of the region. The Copper plates of Cheras found Erode, Pundurai, Nammakkal, Nilampur. The copper plates of cheras denotes various names of forts in the South kongu region. The Irugur plates

refers on vanchakar vanchan fort at kodikari tholuvu.⁴ (Tolu mean cattle shed).

The forts in kongu region divided into nilakottai⁵ (fort in the plain areas) Nirkottai⁶ (Moat or ditch surrounding a fort) Malai kottai⁷, (fort on the small mountains) Vanakottai⁸ (forts locates forest areas). The forts in the plain areas mostly locates in the trade routes or nearby the mercantile towns. The forts constructed mud and brick in square or rectangular shapes in the plain areas for safe guarding the goods and commodities in the trade routes and functioned as military cantonment.

Pulampuri kottai in Dharapuram

Dharapuram played an important role in the history of kongu region from the sangam period itself. The town called as Parantaka puram and kongu vanchiviladapuram⁹ after it came under the control of Cholas. It was the capital of the Gangas, Rattas, and Cheras and kongu Cholas and Pandya rulers. It is river town connected through various trade routes and covered with many brahmadeyas and chathurvedimangalam¹⁰ An inscription¹¹ from Kundadam siva temple denotes one fort namely Pulampurikottai. It was guarded by Ayravar padai¹². Many adikithalam and erivirapattinam, nagaram and mercantile guild like inuruvar, thisaimukkiyar carried on their trade from elkam valasu. An erivirapattinam¹³ (It was primary centre for the exchange of goods and foreign commodities) was established by the merchant bodies in 13 the century.A.D in the Dharapuram region¹⁴. The fort played a Vitol role for safe guarding the capital town of Dharapuram and various trade centers in kudadam, konapuram, and near by areas.

Animana chola Pallavarayan Kottai

Abimanacholapallavarayan kotai¹⁵, A ancient mud fort locates in the 1 mile west of kadathur village.

Kadathur (the place used by the ancient people to cross the cattle from kanyur to other side of the Amaravathi river basin). Kadathur was the important mercantile town in the Amaravathi river basin in the present udumalpet taluk in Thirupur district. Kadathur have enjoyed a continuous history for long time. It had been a important cattle market, adikilthalam and religious , educational and cultural centre from the sangam period to the medieval period. According to the inscription¹⁶ of Virakerala Viranarayan 1168-96 A.D many army officials , those who hailed for Palai kattu cheri (present Palakkad in Kerala) maintained this fort from the medieval period. The army of the virakerala viranaryanan called as Ayravarpada¹⁷ headed by many army chiefs.¹⁸ (padivalavan). The army consist of infantry, horse wing and elephant wing. The virakerala, the branch of cheras, controlled this region from Sangam period itself. According to the inscripational evidence¹⁹ the army chiefs of the fort donated pillar, pilasters and lands to the Thirumarudaiyayar temple at kadathur. The above mentioned fact reveals that the virakeralas must have constructed this temple in the Amaravathi river basin as a military cantonment. Kadathur must have been a Adikilthalam (Residential place of the traders army) during the medieval period. Kadathur locates in the strategic point and it had a close contact with various mercantile centers in the Kolumam region in the medieval period.

Fort in the Coimbatore region

The modern Coimbatore called as Kovanputhur²⁰ in the medieval period. The place fully occupied by the tribal groups like vettuvars, malavars, kosars, and kongars in the ancient period. The region comprised of many thavalam and adikilthalam in the medieval period. Coimbatore from the position which commends the approach to Palaghat on the west and Gazzalhatti pass on the north. It was formerly a great strategic important . The Perur was the ancient times called perur nadu and kovanputhur was small village with in it. The fort located in the present town hall areas played significant role to protecting the traders as well as the trading commodities. ²¹ One manchupuli thavalam²² found in perur and it locates in the kongu peruvali²³ proceeds to Palakad in Kerala.

During the Nayak period the Coimbatore fort was captured and it was one of their strong holes of Nayak rulers . Later it fell into the hands of the rulers of Mysore. During the war time Hyderali , Tipusultan occupied these fort in many times. In 1799 the British captured the fort and it functioned as a military station and it now called as kottamedu. The British collapsed this fort in 1800 A.D ²⁴.

Dindugal Fort

This hill fort was constructed by the Nayak rulers.²⁵ The fort was occupied by the Mysore rulers, Hyderali and British. It played pivotal role in the south Indian rebellion to suppress the palayakarars of dindugal region by the British. The above mention forts except Dindugal constructed with mud and brick .The ancient medieval rulers of kongu region utilized the fort for welfare of the people .When the Nayak rulers created many palayams in the kongu region the mud forts used to resist the British rule with outmodered weapons. The British abolished palayakarar system and destroyed these forts around 1792 to 1800 A.D

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A STUDY OF THE PLACE NAMES OF UDUMALPET TALUK WITH SPECIAL REFERENCE TO LITERATURE AND INSCRIPTIONS

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The study of a place names is very important to trace the origin of a particular place and its history. The place names of Tamilnadu generally associated with plants, animals, personalities, legends and lands. Some of the places associated with in Udumalpet taluk is pertaining to tribal people and their settlement pattern. The ancient villages mostly associated with the tribal groups in Kongu region. The town Udumalpet is originated from medieval period and developed under the Vijayanagar period. Many weaving Industries along with other industries started in around the Udumalpet in modern period.

Udumalpet is a small town and Taluk headquarter located a midway between the famous temple Town Palani and mercantile town of Pollachi in Coimbatore District. Though the town covers an area of nearly 8 km around all direction from the mid of the town, it is comparatively small unlike some other urban town in Tamilnadu. It was a Pettai (marketing centre) during the Vijayanagar period. It is the near the ancient temple towns and encircled by the ancient forts in the medieval period. The location of the town denotes that it must have played a significant role in the political and cultural history of South Kongu region with plays most creative epoch in the annals of South Indian History.

Udumalpet is now is modern town called various names as Udumalai, (udu mean mid – malai- mean mountain, place found with lot of goat, place with moat, an oar, (a small mountain locates in between Anaimalai and Palani malai) Udhu malai Udiyan malai, (Udiyan cheralathan was chera ruler who ruled in the south kongu region in the Sangam period)¹ Udumbu malai (a place found with lot of Iguana, belonging to the family of lizard). Udumalai is found near by the Umbar kadu (Anamalai Area) ² The origin and early history of this town are however clouded in mystery with a reasonable study of various factors and names of the place, it is not difficult to

form a clear idea of its early history of the town. The kolumam a temple town in the Amaravathi river basin was called as kulumur in Sangam literature. The Aivarmalai (a Jain centre) found near the kolumam town called as Airai³. The legends, ballads, literature and helps us to trace the origin and different names of this places in and around of udumalaipetai.

The Sacred trees of these places of Udumalpet Taluk is Iluuppanagaram, Iluppai, (Plant) Marudu is the name of the god (Thiumarududaiyar), marudu, (Arjuna tree) is the sthala viruksha of the temple. Vagai tholuvu, Vagai, (Sirissa tree), Arasur, Arasu, (Pipal tree, a theme in which a king nature is praised), vagai (a flower worn by the victors in the war) Mungil tholuvu, Mungil (Bamboo). As mentioned above, the names of many places bear unmistakable testimony to their association with trees or forest. In the light of the examples given above it is not surprising that the origin of the Udumalpet is associated with a forest in general.

The names of Amanthakadavu, (a place to discharge a weapon against enemy) Kadathur (drive through the cattle from one place to another place) Anaikadavu, (A location found with elephant), Mudakkupatti, (a curve on the road, fold, Prevent cease activity of the army) Mukudu jalli patti and Mukkonam (a junction where three roads meet) denotes important of the Udumalpet taluk and places in sangam period. Some of the places in the Udumalpet Taluk formed on the suitable or strategic location. The places might have created by the Kings or soldiers to counter the enemy in the ancient period.

Some of the Ancient Villages found in the Udumalpet taluk highlights the importance of Udumalpet in the medieval period. Many marketing centres found nearby this town in the medieval period. The place names of Kadathur, (kadrur or Rasarajanallur, fort and temple town

in the Amaravathi river basin) 4, Kallpuramalias Ulagudaipiratti chaturvedimangalam (a ancient town in the foot hills near Amaravathi river) 5, Karaithluovu (Ingarai tholuvu- cattles shed), 6Thungavi (Avi mean tank or mercantile guild), Vadaboothinatham (Ancient Roman coins found in the village) 7, Somavarapatti (Sunday marketing centre) Cholamadevi (temple village on the name kongu chola princess) attested the above mentioned fact.

Moreover, Udumalpet was encircled by mud forts in the medieval period .The place names of Kotta mangalam (Kottaimangalam – Kottai- fort , mangalam settlement of Brahmanas),Periyakottai(Big fort) , a small village locates near Udumalpet). The ancient Military cantonment namely Abimana Chola Pallavarayan Kottai⁸ was located near kadathur testified this facts.During the medieval period Udumalai village might have surrounded mud forts and this town might had been a small marketing centers for the tribal people from the Thirumurthy and Amaravathi hills.

The ancient tribal villages around Udumalpet originated on the basis of the availability of the ground water⁹. Pulan kinanar(Puluva - ancient tribal group of the kongu region , Kinar (well),Poolavadi, (settlement of the puluvas), Periya papanuthu(a spring a fountain oozing water from the earth)Athu kinathu patti, Aru –river Kinar(well) Patti – village settlement) papan kulam (papan Brahmanas ,kulam- Bond) The above mentioned fact reveals that the tribal people(vettuvur , , Kuravar, Eyinar, Kovalar)¹⁰ of the South Kongu region settled these places where the availability of water sources.

Some of the villages originated on the basis of the performance personalities. To commemorate the name of the personality, the people might have called this villages on the name of the particular personality, or clan. Bogi goundan dasanpatti, Chinnaveerampatti, Deepalapatti, Dhottampatti, Vedar patti (settlement of vedar, the tribal people) .The above mentioned villages might have originated in the medieval period.

The nayak rulers created 72 palayam in the 16 the century.¹¹ Subsequently Many palayam were created in the Udumalai pettai taluk . some of them are metrathi, Thungavi, sothampatti, jallipatti, and Thali.

Many army officers under palayapattu created the villages on their name or people called this villages on the name of palayakarars, such villages are called as, Alam palayam, chininkumarapalayam, Ganapathipalkayam, Guruvappanpalyam, Jiloppanayakkakan palayam, Kannamanaikanur, Kosavan palayam (settlement pot makers), Kuppan palayam, Pallapalayam, (the palayam locates nearby Dhali palayam which denotes that this palayam might have created to protect the fort at Dhali) Reddiyar palayam, (Settlement of Reddiyars) Sellampalayam, Udukkampalayam, Vadugapalayam, (settlement of Telugu people) Valayar palayam, (settlement of Valayar , tribals of the South Kongu region) . The name of the above mentioned villages denotes the origin of the villages on the name of the personalities and based on their performances under palayapattu of the Udumalpet Taluk.

The place name analyses of the Udumalpet Taluk clearly reveals that the udumalpet town must have originated in the medieval period. But the temple town of , Kolumam ,Kumaralingam, Kadathur and Kudimangalam, linked with Pollachi (medieval marketing town and cattle market) in various trade routes and gained importance. The present udumalpet town might have attained more prominence after creating the Pettai (a market) in Udumalai village in the Vijayanagar period.The Palayakarar of Thali digged 7 tanks from thirumurthi hills to udumalpet¹². The places near to Udumalpet became the productive centers in the modern period, The cotton mills were started in the Udumalpet and nearby areas, afterwards the town attracted by the mercantile communities in the modern period.

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EMPOWERMENT OF DALIT WOMEN THROUGH ENTREPRENEURIAL ACTIVITIES: A STUDY WITH SPECIAL REFERENCE TO DINDIGUL DISTRICT

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Abstract

This paper attempts to examine empowerment of Dalit women through enterprise activities, very particularly Dindigul District in Tamil Nadu. The major objective is to study the factors which contribute to income and employment generation through Dalit women entrepreneurial activities. The study has used both primary and secondary data. The primary data was collected through interview scheduled in Dindigul District. 100 sample was selected on the basis of snow ball technique. The study has found that 34 per cent of the entrepreneurs income range from Rs.25,001 – Rs.50,000. 20 per cent of the respondents earn income from rearing milch animals. 13 per cent of the respondents earn money through flower sales and 10 per cent of the respondents earning income from petty shop, vegetable sales on street and goat rearing. The study suggests that financial assistance is required to meet out fixed and working capital needs of the respondents. They also need to be given managerial skills at the start – up of enterprise activities.

Key words: Women Empowerment, Dalit, Entrepreneurship and Enterprises.

Introduction

A nation's progress and prosperity will remain a dream and its aspiration unfulfilled and unrealised, till women actually participate in the development process.

The position of women in a society is an index of its degree of civilisation. Emancipation of women is one the generation of economic development and progress. Empowerment and entrepreneurship complement each other. While successful entrepreneurship can lead to empowerment, empowerment enables the entrepreneur to be motivated enough to accomplish the set goals. Rural women need support, counselling and training to become empowered, Empowerment enables an entrepreneur to think independently and make her own perception and judgement

'Women' the marvellous masterpiece of creation, constitute half of the human population.

Traditionally, women bear primary responsibility for the well being of their families, which is the nucleus of the society. They play a constructive role in building up the country by contributing their labour in both organised and unorganised sectors. In Indian cult female goddess are given credible devotions. Nevertheless, suppression of women is rooted in the very fabric of Indian society - in traditions, in religious doctrine and practices, within the educational and legal systems, and within families. They, in all spheres of life silently or stridently spelt out their suppressed and dehumanized existence. They are systematically denied access to the resources to fulfil their responsibility.

According to the Government of India, a women entrepreneur is defined as "an enterprise owned and controlled by women and having a minimum financial investment and 51 per cent of employment should goes to women (Shreegouri V. Savadi 2001)

The concept of women entrepreneurs is heterogeneous.

- (a) There are women in whose name the business is registered but for all practical purpose run by men.
- (b) Business is registered in the name of women but run jointly, women playing a subsidiary role.
- (c) Units registered in the name of women who manage themselves by getting counselling from other family members.

The present study is concerned with only those women entrepreneurs who own as well as operate their business independently by themselves.

Concept of Empowerment

The concept of women's empowerment was introduced at the international women's Conference at Nairobi in 1985 which defined it as "redistribution of social power and control of resources in favour of women pomecha and Khasik". For them, empowerment is a process of changing the existing power relations and gaining greater control over the sources of power. Empowerment implies power. Empowerment of women means developing them as more aware individuals who are potentially active, economically productive and independent and they are able to make intelligent decision in matters that affect them.

Empowerment of Women in India

Constitutional guarantees, legislative measures and policies advocating women's concern are presented in the various ministries documents namely Women and Child Development, Education, Small Scale Industries, Cooperation, Science and Technology, Ministries namely Health and Family Welfare, Labour, Rural Areas and Employment, Urban Affairs and Employment, Agriculture and Welfare had listed out their programmes and achievements. The Ninth Plan (1997-2002) had made its commitment to the objective of 'empowering women as the agents of social change and development'. The twelve salient strategies spelt out focused on empowering women by making women economically independent and self reliant. It was being hoped that the strategies would be realised

through the National Policy for Empowerment of Women. Remarkably Self-Help Groups were considered to be one of the strategies to mark the beginning of a major process of empowering women.

Review of Literature

Sakuntala (1999) in a powerful and provocative work argues that alleviation of poverty will not automatically lead to women's empowerment. She emphasises the need for bringing about attitudinal change among women specifically rural schedules caste and scheduled tribe women as the most important step towards empowerment. The study compares the effectiveness of state initiatives i.e. Andhra Pradesh with the motivation and conscientization strategy advocated by AWARE (Action for Welfare and Awakening in Rural Environment), a non-governmental organization working in 6,000 villages spread over seven states in India. The analyses of a sample of 33 villages from five districts of Andhra Pradesh and various case studies concludes that it is the mindset of the policy makers, bureaucrats and particularly the women concerned that must change in order to march towards the empowerment of women.

According to Kabeer (2001) empowerment is "The expansion in people's ability to make strategic life choices in a context where this ability was previously denied them." women's empowerment on one side refers to empowering women to be self-dependent by providing them access to all the freedoms and opportunities, which were deprived of in the past only because of their being women and on the other refers to enhancing their position in the power structure of the society. To recognise the importance of women the Government of India declared the year 2001 as the year of "Women Empowerment.

Mayoux Linda in the book from vicious to virtuous circles. Gender and Micro Enterprises Development (1995) states that increasing women's access to micro – finance and involvement in Self Help Groups was assumed to initiate a series of virtuous spiral of economic empowerment, increased well- being

for women and their families and wider social and political empowerment.

The 'empowerment' approach was first clearly articulated in 1985 by Development Alternatives with Women for a New Era (DAWN). This term received prominence in early nineties in western countries (Adams, 1996:p.1). In India the Central Government in its welfare programmes shifted the concept of development to empowerment only in the Ninth plan (1997- 2002) and observed the year 2001 as 'Women Empowerment Year'.

Mayoux (1995) contrasted to gender and micro-enterprise development: the market approach, 'which aimed to assist individual women entrepreneurs to increase their incomes' and the empowerment approach, 'which aimed not only to increase the incomes, but also the bargaining power, of poor producers through group activities'. The empowerment approach included the costs in terms of time outside the home and in decision making.

According to Adams (1996) empowerment is the means by which individuals, groups and communities to take control of their circumstances and achieve their own goals, thereby being able to work towards helping themselves and others to maximize the quality of their lives.

Batliwala (1994) identified three approaches to women's empowerment: the integrated development approach, which focused on women's survival and livelihood needs; the economic development approach, which aimed to strengthen women's economic position; and the consciousness approach, which organised women into collectives that address the sources of oppression.

According to Taylor (2000), the various dimensions of empowerment i.e. educational, economic, psychological, social and political were interlinked and could not be isolated. The most fundamental principle of system theory pointed out the fact that no single element of a system could change its relationships within the system without change occurring in the systematic nature of society. Henceforth, increasing women's access to micro-

finance and involvement in Self-Help Groups (SHGs) was assumed to initiate a series of 'virtuous spirals' of economic empowerment, increased well-being for women and their families and wider social and political empowerment

Kavitha (2000) has studied the feasibility of SHGs becoming micro enterprises. Case study method was adopted to cover the 10 SHGs from three districts of Dindigul, Vellore and Thiruvananthapuram. Data from the office bearers were collected with a well structured, pre-tested interview schedule. With limited infrastructure they were hesitant to enter into new undertakings.

Hilaria Soundaria (2006) in her book on Dalit women Dimension of Empowerment says that Self Help Groups (SHGs) have emerged as people's institutions at the grass root level to empower the poor women in India. The SHGs movement has made sustainable development a reality in rural India. The study assumed significance as it probes into the process and dimension of the empowerment of Dalit women the SHGs.

The various Dimension of empowerment psychological have been assessed with the help of a women Empowerment Scale developed by the investigator for the study.

The study has highlighted the importance of government training, entrepreneurs training, leadership initiative, support from family, social awareness and education for the holistic empowerment of women in rural India.

Objective and Methodology

The major objective of the present study is to study the factors which contribute income and employment generation through Dalit women entrepreneurship.

The study has used both primary and secondary data. The primary data was collected through interview scheduled. 100 sample was selected on the basis of snow ball technique.

Data Analysis and Interpretation**Table 1: Age - Wise Distribution of Dalit Women Respondents**

Sl.No	Age of Respondents	No. of Dalit Women Entrepreneurs	Per cent
1	21 – 30	38	38
2	31 - 40	39	39
3	41 – 50	18	18
4	51 – 60	5	5
5	60 and Above	0	0
	Total	100	100

Table 1 shows the age – wise distribution of the respondents. 39 per cent of belongs to the age group of 31 – 40 years. 38 per cent belong to the age group of 21 – 30 years. 18 per cent belong to the age group of 41 – 50 years and 5 per cent of the respondents belong to the age group of 51 – 60 years. Thus, majority (67%) of the respondents falls in the age group of 21 to 40 years.

Table 2: Type of Family of Dalit Women Entrepreneurs

Sl.No	Type of Family	No. of Dalit Women Entrepreneurs	Per cent
1	Joint family	26	26
2	Nuclear family	74	74
	Total	100	100

Table 2 shows family type of the respondents. 74 per cent of the women entrepreneurs are living in nuclear family. But joined family women entrepreneurs are enjoying the family support and leaving the burden of family problems to kith and kins.

Table 3: Family Size of the Dalit Women Respondents

Sl. No	Size of the Family	No. of Dalit Women Entrepreneurs	Percentage
1	Less than 3	21	21
2	4 – 6	77	77
3	7 - 8	2	2
	Total	100	100

Family size of the respondents is shown in table 3. A majority (77 per cent) of the women entrepreneurs hold to 4 – 6 family member. 21 per cent of the respondents hold less than 3 family member only and two per cent of the respondents hold more than seven members and but less than 8 members. The study shows that majority (79%) would like to hold large family size.

Table 4: Educational Status of the Respondents

Sl. No	Educational Status	No. of Dalit Women Entrepreneurs	Per cent
1	Illiterate	39	39
2	Primary	20	20
3	Middle	25	25
4	Higher Secondary	15	15
5	College Professional	1	1
	Total	100	100

Table 4 shows literacy rate of Dalit women entrepreneurs. 39 per cent were found as illiterates without having any functional literacy. Among the educated 20 per cent were primary educated and 25 per cent educated upto middle school education and those who had high school education and above were found as 15 per cent. The distribution clearly indicates the high rate of illiteracy among the rural Dalit women entrepreneurs.

Table 5: Housing Pattern of the Respondents

Sl. No	Type of House	No. of Dalit Women Entrepreneurs	Per cent
1	Pucca	44	44
2	Tilled	50	50
3	Hut	6	6
	Total	100	100

The housing pattern of the respondents is shown in Table 5. A majority (50 per cent) of the respondents were found residing in tilled houses, 44 per cent of the respondents house stay at pucca houses

and only six per cent the entrepreneurs were living in with hut houses.

Table 6: Marital Status of the Respondents

Sl. No	Marital Status	No. of Dalit Women Entrepreneurs	Per cent
1	Married	93	93
2	Un married	0	0
3	Widow	6	6
4	Separate	1	1
	Total	100	100

Marriage is considered to be a social obligation for women in Indian society and the widows are regarded with disgraceful status. Hence, marital status of the women entrepreneurs describes the level of acceptance given to the unmarried, divorcee and widow in the village.

In the study are 93 per cent of the respondents were found as married (Table 6). Among the married 6 per cent were widows and 1 per cent were separate.

Table 7: Investments of the Enterprises

Sl. No	Investment (Amount in Rs)	No. of Dalit Women Entrepreneurs	Per cent
1	Less than 10000	24	24
2	10001 – 20000	28	28
3	20001 – 30000	27	27
4	30001 – 40000	14	14
5	40001 – 80000	7	7
	Total	100	100

Table 7 shows the status of investment by the Dalit women enterprise. 28 per cent of the entrepreneurs have invested of them Rs. 10,001 – Rs.20,000. 27 per cent entrepreneurs invested Rs. 20,001 – Rs.30,000. 24 per cent of them invested less than Rs.10,000, 21 per cent of the entrepreneurs invested more than Rs.30,001 – Rs. 40,000. The highest investment was found Rs.80,000. As such above four – fifth of the respondents have invested at

the maximum of Rs. 30,000. Thus, a majority (79%) of the respondents have invested less than Rs.30,000.

Table 8: Respondents Occupation

Sl. No	Enterprise	No. of Dalit Women Entrepreneurs	Per cent
1	Tailoring , cloth sales	18	18
2	Fruits , vegetable sales	13	13
3	Milch animal / Goat rearing	30	30
4	Petty shop	23	23
5	Miscellaneous	16	16
	Total	100	100

Dalit women were engaged in different enterprise activities. 30 per cent of the respondents lead their life through rearing milch animals and goat rearing. 23 per cent of the respondents own petty shops. 18 per cent of the respondents are engaged in tailoring and clothing sales. The Dalit women entrepreneurs also sell fruits, vegetables and catteries. Another 16 per cent of the respondents engaged small, small activities.

Table 9: Annual income of the Dalit Women Entrepreneurs

Sl. No	Income Range (in Rs.)	No. of Dalit Women Entrepreneurs	Per cent
1	Less than 25000	11	11
2	25001 – 50000	34	34
3	50001 – 75000	25	25
4	75001 – 100000	13	13
5	100001 – 1,50,000	17	17
	Total	100	100

Table 9 shows annual income of the respondents. Nearly half of the entrepreneurs earn upto Rs. 50,000. 25 per cent of the women earn income from 50,001 to 75,000. Another 30 Per cent the entrepreneurs earn annual income of Rs. 75,000 to Rs.1,50,000. However, the table suggest that 11 per cent of the respondents live below poverty line. They need financial and other support for over coming the problem of poverty.

Recommendation and Suggestion

1. Most of the Dalit women entrepreneurs have started their business after marriage. Hence, entrepreneurial awareness camps may be organised at the local level in order to enter enterprise after their studies.
2. Most of the women entrepreneurs are of imitative type. Hence the guide following institution for providing goods on demand based - Self Help Group (SHGs), Non – Government Organisation (NGOs), Micro Finance Institutions (MFIs), Banks, DIC and THADCO.
3. The problem facing the Dalit women entrepreneurs the high caste domination as regards allotment of Government shop. The Government to be solved that problem and considered Dalit women for provide opportunities.
4. The problems in procurement of raw material and finance can be solved through institutional support.

Conclusion

Dalit women entrepreneurs have succeeded in generation adequate income and also gained self confidence. The entrepreneurial traits are to be taught to the students as part of the curriculum to make them the management strategies which are indispensable for survival in the modern day competitive business world.

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CONVERSION IN TRADITION IN CHINDUA ACHEBE'S THINGS FALL APART

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Abstract

The present study focuses on the theme of religion in Chinua Achebe's Things Fall Apart. The black literature has described the sufferings of black people through black writers. These writers are not only sympathetic but also appreciative other writers. So they called Chinua Achebe as a great novelist. He wrote the novel Things Fall Apart. In this novel, he describes the confrontation between Christianity and the Igbo religion. This novel is based on religion where Christian missionaries slowly colonized the Igbo people. Okonkwo the protagonist of the novel is the Christian missionaries occupied the Igbo people.

Chinua Achebe was a Nigerian novelist, poet, professor and critic. His first novel Things Fall Apart was considered his magnum opus, and is the most widely read book in modern African literature. His awards are Man Booker International Prize, Peace Prize of the German Book Trade. His Quotes are "When suffering knocks at your door and you say there is no seat for him, he tells you not worry because he has brought his own stool.

Achebe's traditional novels, the impact of Western cultural attacks undermined the collective a group of people and tradition of the natives and thereby also the ideological mathematics that held the pre-colonial traditional society together. The introduction of Christianity, for instance, sympathy to converts from their traditional loyalty to the community, their tribal Gods and their ancestors, and with that went the strongest sanction for individual action, social attitudes and behaviour. The collective conscience was therefore split and the community could no longer speak with one voice. The early Christian converse neither appeared to clan authority nor responded to its appeal.

The Igbo people constitute one of the major tribal groups in Nigeria today. The Igbo traditional socio-political institutions notably communalism, democracy and religion have been drastically altered and modulated by imperialist incursion and Igbo access to western education, culture, Christianity and capitalism.

Igbo complex of beliefs, habits, laws, customs and tradition of reality. Topmost in the system of Igbo laws are the divine laws. 'Divine' means pertaining to God, from God, tending towards God.

Legal rules are of two main classes and are recognized as such. There are those which might be called ordinary human laws and those whose breach is held to be not only illegal but also an offence against a supernatural power, and particularly against 'Ala'..... (78)

The two types of people alone is what eve refer to as divine laws which violation is not only against society but also more directly against the supernatural. The Igbo people are converted their religion to Christianity. In this novel Thigs Fall AprtOkonkwo is the main character. He is initially known as one of the strongest, most honorable tribesmen, but as the white man begins coming in and other tribal members begin to change as a result, particularly his own son, Okonkwocan't handle the change. Nwoye thus stands as a symbolic negation for his father, the living denial of all that Okonkwo stands for. At the social level he embodies the rebellious spirit of the modern youth against the clan. In connection with the decrease respect for tribal customs and tradition, an elder of the clan instructed them.

We come together because it is good for kinsmen to do so. You may ask why I am saying all this. But I fear for you young people because you do not Understand how strong is the bond of kinship (28).

Loyalties to the new religion now suppressed loyalty to kinship or clan. And this misplaced loyalty opens and widens the gap of division and destruction within the community.

In the final stage Okonkwo kills himself because he has no choice, really. He has killed a colonial official with a knife. His own people have been divided by loyalties

to the colonial organization and their own religion and culture. They could have risen up and defended Okonkwo's actions but they do no. To avoid the punishment that is sure to come, Okonkwo takes matters into his own hands and hangs himself from a tree.

To sum up, Chinua Achebe presents in Things Fall Apart described the European domination and the white colonization. While people first to introduce their religion ideas and our beliefs from their Christianity. Secondly to convert the Igbo people to our

tradition. Finally the people are converted their religion and followed their Christianity. So the white people colonized and ruled the Igbo people.

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PORTRAYAL OF WOMEN IN SHOBHA DE'S SECOND THOUGHTS

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Abstract

Feminism is a political, social and cultural movement that aims at equal rights to men. A woman always sacrifices her personal development, Ideal, Originality, Intellect. The work of Feminism reflected through the Indian literature. Most of Indian writer's concepts are based on the struggles of women faces and current social issues. The present paper focuses on the theme of Feminism Shobha De's novel in "Second thoughts." She is a well known Indian writer. Her novels mainly focus on women's suppression their sufferings. She describes about social problems faced by women like search for economic stability social status, Need for a reliable and dependable partner.

She suggests through her women characters in "starry night" that they cannot escape disaster and consequent sufferings. Shobha De's novels expose moral and spiritual break down of modern society's marriage system and marital relation. Shobha De's "second thought" novel describes about the agony of Maya .Who feels trapped in matrimony .She is neglected and criticized by her husband . She wants to escape from the middle class life .This novel shows that how the women life changes after the marriage. This is very relevant to the present day situation. Thus this novel serves the portrayal of the suffering of the Indian women she suggests through her women characters in "starry night" that they cannot escape disaster and consequent sufferings. Shobha De's novels expose moral and spiritual break down of modern society's marriage system and marital relation. Shobha De's "second thought" novel describes about the agony of Maya .Who feels trapped in matrimony .She is neglected and criticized by her husband . She wants to escape from the middle class life .This novel shows that how the women life changes after the marriage. This is very relevant to the present day situation. Thus this novel serves the portrayal of the suffering of the Indian women.

The history of feminism is the chronological narrative of the movements and ideologies aimed at equal rights for women. In the 20th century women's liberation took, its name from the movements against colonialism around the world. 21st century women's liberation has to fight to change the world and to end the class society which created oppression and exploitation in the first place.

Women can be considering a movement which is fought against the female oppression under patriarchy.

Most of the Indian writer's portrayed women's life. But the famous Indian women writer Shobha De tries to mirror or portray her feminist mindset while portraying in her Novels. She describes the women suppression and their suffering. Her women are far more assertive, domineering, and bold in comparison to men. The women in De's Novel's believe in breaking the age old tradition of enjoying life with pre-material affair and extra material affair .De's Second Thoughts' Novel also focus the protagonist Maya suppressions and also her unhappy marriage life. Such is Koruna's (Socialite Evenings) confidence over work and Shobha De's attitude for work.

Such is Koruna's (Socialite Evenings) confidence over work and Shobha De's attitude for work. Shobha De is an Eminent Indian Novelist among the distinguished literary writer of south Asia. She is a Novelist and a columnist. She was born as Shobha Rajadhyaksha to the sharaswat Brahmin family of Maharashtra on the January 7, 1947. She completed her graduation from St. Xavier's College, Mumbai and obtained degree in Psychology. In the beginning of her career, she worked as a model and made a name for her .In 1970. She switched her career to journalism she brought out three magazines namely Stardust, Society and Celebrity.

Her column for the times of Indian named "politically Incorrect" earned great praise. In 1989, she published her debut novel Entitled, Socialite evenings. The novel explores the dynamics of Indian Society. Her other books named starry Night, second thoughts, socialite

evening, Spouse-the truth about marriage surveys the institution of marriage in the urban society and suffering of so many married women.

In her "Second Thoughts" Shobha De attempts to focus on the infidelity in the institution of marriage. Mis matches always lead to destabilization in family life. Generally a woman gets ready for marriage, in the hope of realizing all her dreams about Love and pleasure of life. In this novel Maya and Ranjan's marital life is punctuated all along by matrimonial indifference. Maya thought her husband understands little of her aspiration, but she always fails to maintain balance between fantasy and reality.

When a woman is frustrated in her co neutral relationship, she is painfully and helplessly pulled in to a relationship with another man. Maya waits for Ranjan to respond to her biological need and her claims. When he does not fulfill her needs of fantasies, she becomes unhappy and frustrated. Then she feels that her emotional caring is answered by her neighboring boy Nikhil. Maya blames her husband for his lack sexual interest. She takes refuge in the company of Nikhil. Second Thought (1996) is the seventh novel of Shobha De.

It describes the agony of Maya, who feels trapped in matrimony. Maya met Ranjan Malik with a marriage proposal. When she met Ranjan she was more excited at the prospect of setting in Bombay, the city of her dreams. Ranjan was a workaholic, brilliant, traditional, orthodox person. He had a degree from America and had a good post in Bank. Maya thought she was "The luckiest girl to get a foreign educated, Bombay based bride groom." But all her dream come crashing down and she suppressed.

She is not free to take any decision of her life. Maya also belonged to a traditional family, where a girl has inferior status and her ambitions, education, dream and desires are of secondary importance. Ranjan was influenced by his mother. He selected Maya because she was Mrs. Milk's choice. Her newlywed life started with depressed and unsuccessful honeymoon. Ranjan did not feel sexually aroused even once, and to hide his impotency. He demonstrated his power over Maya

indifferent ways. Maya asked Ranjan about his sexual urges. But Ranjan reacted very strongly.

Ranjan never appreciated her. He behaves like a dictator. He did not give money to her and he was totally insensitive towards Maya. Ranjan never missed a single chance to criticize her. They never did anything together. He was not at all interested in her. Ranjan fails to treat Maya as a woman having her own dreams. She realizes that their marriage is a mis-marriage. Maya was totally far away from her parents. She had nobody to talk to. Maya tries to share his loneliness to Ranjan.

But he always refuses to respond to her approaches. Maya expected Ranjan to satisfy his physical and emotional needs and someone love her. In this frustrated, confused state of mind Maya met Nikhil. He was completely contrastive to Ranjan. Egoistic Ranjan always criticized Maya. But Nikhil flattered her even for smaller things.

The arrival of Nikhil in Maya's life she began to enjoy life once again. She also felt a kind of guilt that she was betraying Ranjan. She realizes that it was wrong for a married woman and deceives her husband. Maya liked Nikhil and his company but never imagined having sexual relationship with him. Nikhil took advantage of Maya's loneliness, depression, and exploited her. Nikhil composed a song 'Lonely Lonely Lonely Lady'. At the first time found her being praised and honored as the song was about her. While Ranjan left a tour for ten days.

Maya felt relieved, carefree, seeking, free of pressure, scolding, and instructed. At the time while they were enjoying physical pleasure. In the sexual act she proud herself and wanted to swallow Nikhil completely. That's what Maya accepted from Ranjan. He never gives this oneness, neither physically or emotionally.

Maya decided to say good bye to her uninspiring marriage life. Nikhil's sweet language has deceived one, his persuasive requests were hypocrite seduce Maya physically. After ten days, she knew the news of Nikhil's engagement to Aushu. Maya shocked to know the news and all her dreams were shattered. She had no choice but to stifle the atmosphere of her arranged marriage. She was never a cheap woman in her life. She always had a guilt friendship with Nikhil. Ranjan was not even able to satisfy

her physical and emotional needs, but Nikhil showed there things on her. Ranjan was mechanical self absorbed, where as Nikhil was frank, very sensitive bubbling with enthusiasm. She found the pleasure and bliss of physical relationship with Nikhil. She found emotionally involved in Nikhil but Nikhil cunningly took advantage of her. Nikhil took advantage of her limitations and weakness of lonely ladies and Maya is just an adding to his endless list. The Romance and the bliss in her life were over and she remained a lonely lady forever. Life is not a sweet dream. Maya wanted to assert her own identity, she against the hypocritical standards of society but push its way out.

The novel present the Indian married women sufferings, Hollowness, and the nature of men. Ranjan there was no existence of Maya and for Nikhil. Maya was an obj Maya involved emotionally Nikhil. Maya tried to understand her husband. Actually she liked Ranjan. She attempts to create physical closeness by touching and kissing him but Ranjan was always unmoved and aloof. He treated Maya like a maid. ect to be enjoyed

The lack of understanding, love, sympathy respect appreciated from Ranjan's side resulted into Maya's side resulted into Maya's frustrated that led to her fall. Shobha De challenges the traditional concept of Indian wife, the mental harassment and the torture is passionately delineated truthfully and all its minute details by shobha de.

In this novel Shobha de expose spiritual breakdown of modern society's marriage system and marital relations. Shobha de "Second Thought" described the life of Maya. Maya want to her own identity. But she always found frustrating and suffering in her life. She wants Ranjan love. But her husband Ranjan not loves. The main concept of "Second Thought" portrayed mutual understanding, stressful of married women.

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PLANTAIN IS ANOTHER KULPA VRIKSHA – A GLANCE

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Abstract

Banana (Musa spp.) is an important crop in the world and has very high nutritional value. The crop serves as food, income resource; animal feed in addition to its environmental benefits. It has provided income and substance for both rural and urban populations. Bananas are cultivated in a wide range of ecological zones. The fact that after establishment harvesting of the crop continues throughout the year adds to its importance as a food security crop. In addition, bananas are suitable for intercropping making it more attractive to small scale farmers who often grow different crops at the same time. This study reports on banana production systems and the crops contribution to livelihoods in the study area. Besides being a source of food, banana production has improved the rural livelihood since surplus production provides a reliable source of income. However the crop faces numerous challenges that require intervention to ensure sustainable production.

Introduction

Plantains are native to India and are grown most widely in tropical climates. Plantains are some times referred to as the pasta and potatoes of the Caribbean. Sold in the fresh produce section of the supermarket, they usually resemble green bananas but ripe plantains may be black in color. This vegetable-banana can be eaten and tastes different at every stage of development. The interior color of the fruit will remain creamy, yellowish or lightly pink. When the peel is green to yellow, the flavor of the flesh is bland and its texture is starchy. As the peel changes to brown or black, it has a sweeter flavor and more of a banana aroma, but still keeps a firm shape when cooked.

A plantain fruit is an edible one. It is the largest herbaceous flowering plant; it consists of the genus *Musa*. Almost all modern edible parthenocarpic (Seed less). Bananas come from two wild species *Musa acuminata* and *Musa balbisiana*. The old scientific name *Musa Sapientum* is no longer used.

Bananas are naturally slightly radioactive, because of their potassium content and the small amounts of the isotope potassium-40 found in naturally occurring potassium. The banana equivalent dose of radiation is some times used in nuclear communication to compare radiation levels and exposures.

Banana is a tropical herbaceous plant consisting of an underground corm and a trunk (pseudostem) comprised of concentric layers of leaf sheaths. At 10 to 15 months after the emergence of a new plant, its true stem rapidly grows up through the center and emerges as a terminal inflorescence which bears fruit.

Musa species attained a position of central importance with in Pacific societies: the plant is a source of food, beverages, fermentable, sugars, medicines, flavorings, cooked food, silage, fragrance, rope, cordage, garlands, shelter, clothing, smoking material and numerous ceremonial and religious uses. So can call this plant is a "Kalpavriksha" like coconut tree.

Religion and popular beliefs

In Burma, bunches of green bananas surrounding a green coconut in a tray form an important part of traditional offerings to the Buddha and the Nats.

In all the important festivals and occasions of Hindus, the serving of bananas plays a prominent part. Traditionally in Tamil marriages, banana plants are tied on both sides of the entrance of houses to bless the newlyweds to be useful to each other. The banana is one of three fruits with this significance, the others being mango and jack fruit.

In Thailand, it is believed that a certain type of banana plants may be inhabited by a spirit, Nang Tani, a type of ghost related to trees and similar plants that manifests itself as a young woman. (Thailand-amulets.net.) Often people tie a length of colored satin cloth around the pseudostem of the banana plants. (Thaiworldview.com)

In Malay folklore, the ghost known as Pontianak is associated with banana plants (pokokpisang), and its spirit is said to reside in them during the day. (spirits.com).

History and distribution

The banana and plantain are native to southeast Asia, where they have been cultivated for thousands of years. Bananas are believed to have been introduced to Africa in prehistoric times.

Recent evidence suggests bananas were introduced into the New World (Ecuador) by southeast Asians around 200 B.C., and more recently by Portuguese and Spanish explorers in the early 16th century. The Portuguese introduced bananas into the Canary Islands and the Spanish to the Island of Hispaniola during the 1500s. Susceptibility to frost keeps the banana from spreading beyond the tropics and the warm subtropics. However, bananas are grown commercially in a number of subtropical areas such as Australia, Morocco, South Africa, Egypt, Israel, the Canary Islands, and south Florida. In some areas, bananas are grown inside plastic or glass covered structures. Plantains are an important food source in parts of Africa, southern India, and throughout tropical America. This is because of the ease and stability of production and the highly nutritious nature of the fruit. Bananas have been grown in scattered locations throughout Florida since their introduction during the 16th century. Limited commercial production has occurred since the late 1800s. Florida is considered a climatically marginal area for commercial banana production due to our subtropical climate and occasional freezes. However, small scale commercial production does occur in southern Florida and producers supply local and regional markets.

Banana Genetics

Banana genetics are complex and quite interesting (if you are a banana nerd). Plants in genus *Musa* generally have a diploid chromosome number of $2n=20$ or $2n=22$ (one species *Musa ingens* is $2n=14$). There are also many triploid ($3n$) and tetraploid ($4n$) cultivars of *Musa* used in commercial production. The genera *Ensete* and *Musella* both have a diploid number of $2n=18$.

Musa species are grouped according to "ploidy," the number of chromosome sets they contain, and the relative proportion of *Musa acuminata* (A) and *Musa balbisiana* (B) in their genome. Most familiar, seedless, cultivated varieties (cultivars) of banana are triploid hybrids (AAA, AAB, ABB). Diploids (AA, AB, BB) and tetraploids (AAAA, AAAB, AABB, AB BB) are much rarer; the latter essentially being experimental hybrids. Fruits of cultivated *Musa* species are typically sterile or have extremely low fertility. They produce fruit pulp without pollination and fruits lacking seed (i.e., they are parthenocarpic). Although sterility and parthenocarpy are important factors that contribute to the desirability of banana fruits, sterility has impeded progress in breeding programs. Through natural somatic (vegetative) mutation, hybridization, and selection over many thousands of years, considerable genetic variability has arisen within the cultivated bananas, giving rise to more than 1000 varieties worldwide. There is a great diversity of banana varieties in the Pacific, particularly in Papua New Guinea and the Solomon Islands. There is much global concern that some varieties are becoming increasingly rare and that the important diversity of banana is being eroded. Due to problems with male and female fertility among many of the desirable parents (e.g., the Cavendish subgroup is virtually sterile), breeding programs have only recently developed useful cultivars. Also, many natural and artificially bred hybrids are susceptible to important diseases and pests. The edible bananas of the world belong to the *Eumusa* section of the genus *Musa*, except for the *Fe'i* group, which belong to the *Australimusa* section. The *Fe'i* bananas are characterized by erect bunches, pink-red to purple sap and deep yellow or orange colored fruit pulp.

Types of Bananas

There are numerous named varieties and several unnamed types. For purely ornamental use, both unnamed seedy types and named varieties will suffice. Most are tall-growing and have green leaves, but 'Dwarf Cavendish' only reaches about 6 feet in height, and there is a mottled or splotchy red-leafed ornamental which can sometimes be located in the nursery trade.

Apple Bananas (a.k.a. Candy Apple Bananas)

Apple bananas are exceptionally sweet, hence their other name, Candy Apple Banana. They are grown in the rainy tropical forests in Hawaii. Their flesh is firm and has a slight pinkish tone. The sweet, moist flesh is perfect for snacking or using in desserts and is particularly well suited to adding to fruit salads and other raw preparations since it doesn't brown as quickly as other banana varieties.

Cavendish Bananas

Cavendish bananas are the most common variety. They are the long yellow, slightly sweet bananas at supermarkets around the country. Cavendish is the variety that you know from the shops. It's a stout variety that produces large heavy bunches. From the standpoint of fruit production, 'Dwarf Cavendish' is a short, compact variety that produces fruit typical of those in the supermarket. Because of its size, wind damage is less severe.

Lady Finger Bananas

Lady finger bananas are smaller and sweeter than the ubiquitous Cavendish. Lady Fingers are very tall and slender plants and have sweeter fruit. 'Lady Finger' is a standard-size plant which bears thin-skinned fruit about 1 inch in diameter and 4 inches in length. Its flavor is superior to supermarket bananas.

Pisang Raja

Pisang Raja bananas (here labeled "rajah") are popular in Indonesia, where they are often used to make banana fritters. They are also known as Musa Belle bananas.

Williams Bananas

Williams bananas are the same as Giant Cavendish. They are large, mild, and sweet.

Cooking Bananas

Cooking bananas, like plantains, are better thought of as potatoes than as bananas. They can be roasted, steamed, fried into chips, and otherwise used like any starchy vegetable. Plantains are cooking bananas. They are drier and more starchy. You use them green like you would use potatoes, and they taste similar.

Red banana

Red bananas, also known as Red Dacca bananas in Australia, are a variety of banana with reddish-purple skin. They are smaller and plumper than the common Cavendish banana. When ripe, raw red bananas have a flesh that is cream to light pink in color. They are also softer and sweeter than the yellow Cavendish varieties, with a slight raspberry flavor. Many red bananas are imported from producers in East Africa, Asia and South America. They are a favorite in Central America but are sold throughout the world.

Red bananas are eaten in the same way as yellow bananas, by peeling the fruit before eating. They are frequently eaten raw, whole or chopped, and added to desserts and fruit salads, but can also be baked, fried and toasted. Red bananas are also commonly sold dried in stores.

Red bananas should have a deep red or maroon rind when ripe, and are best eaten when unbruised and slightly soft. The redder the fruit, the more carotene and the higher the vitamin C level. As with yellow bananas, red bananas will ripen in a few days at room temperature and are best stored outside refrigeration.

Nutrition

Plantain is a carbohydrate source. Its utilizable protein content as percentage of calorie ingestion is higher than ago and cassava, but is much lower than other staples such as maize, rice and wheat on per gram consumed basis. Plantains essential amino acid concentrations are very low, even lower than cassava. The

low fat content of plantain, coupled with its high starch content, makes it a possible food for geriatric patients. It may also be a possible food alternative for people suffering from gastric ulcer, coeliac disease and in the relief of colitis. Cooked green plantain (and cooked green banana) have a low glycemic index, unlike potatoes and many grains. It may be an ideal carbohydrate for those on a paleo or caveman diet.

Plantain contains very little beta-carotene. The vitamin C content of plantain is very similar to those of sweet potato, cassava and potato, but the concentration may vary with the crop, maturity at harvest, soil and farming condition.

Bananas are an excellent source of vitamin B6 and contain moderate amounts of vitamin C, manganese and dietary fiber (Nutritiondata.com).

Although bananas are commonly thought to supply exceptional potassium content, (Kraft, 2011) their actual potassium content is relatively low per typical food serving at only 8% of the Daily Value. A compilation of potassium content in common foods consumed in the United States shows that raw bananas rank 1,611th, supplying 358 mg of potassium per 100 g; some foods with higher potassium content include beans, milk, apricots, carrots, sweet green bell peppers and potatoes.

Allergies

Plantain and banana allergy are reported in some human beings. Patients with allergy to plantains and banana report adverse reactions immediately after consumption, that is, up to one hour after ingestion. Symptoms are characteristics of food allergy: from mild reactions, such as itching and mild swelling of the lips, tongue, palate and throat, followed by a rapid resolution of symptoms, to itching rash and hives in the skin or mucous swelling, stomach complaints, hay fever, constriction of the throat and asthma, or anaphylactic shock – a generalized serious reaction with a large drop in blood pressure.

The allergy may take two forms:

- Birch-pollen allergy.
- Others develop allergy because of the similarity between the allergens in plantain/banana and

natural rubber latex, a condition known as the latex-fruit syndrome.

Although plantain and banana allergy is not among the top five food allergies, it cannot be considered as a rare allergy, neither in children nor in adults. Generally, the frequency is higher among specific groups of patients, as for example those allergic to latex, to pollens, or to plant-derived foods.

As with all food allergies, the advice of medical professionals and experts should be sought.

Medicinal Action and properties

Refrigerant, diuretic, deodstruent and somewhat astringent. Has been used in inflammation of the skin, malignant ulcers, intermittent fever, etc., and as a vulnerary and externally as a stimulant application to sores. Applied to a bleeding surface, the leaves are of some value in arresting haemorrhage, but they are useless in internal haemorrhage, although they were formerly used for bleeding of the lungs and stomach, consumption and dysentery. The fresh leaves are applied whole or bruised in the form of a poultice. Rubbed on parts of the body stung by insects, nettles etc., or as an application to burns and scalds, the leaves will afford relief and will stay the bleeding of minor wounds (Botanical.com)

Environmental Factors

Temperature: Bananas flourish under uniformly warm to hot conditions. Shoot growth is best between 78°F to 82°F (26-28°C) and fruit growth at 84°F to 86°F (29-30°C). Plant growth slows below 60°F (16°C) and stops at 50°F (10°C). Symptoms of chilling injury (temperatures below 60°F/16°C but above 32°F/0°C) include failure of the flowering stalk or fruit bunch to emerge from the pseudostem (called choking), development of a dull yellow or greenish-gray color to ripening fruit, distorted fruit shape, and an increase in fruit rotting.

Chilling damage and irreversible freeze damage may occur at or below 32°F (0°C). Symptoms of freeze damage include a water-soaked appearance to all above ground parts of the banana plant and desiccation, browning, and death of leaves, pseudostems, and fruit. Temperatures below 28°F (-2°C) may kill plants to the

ground. However, new growth usually sprouts from the underground rhizome with the return of warm weather.

Temperatures at or above 98°F (37°C) may result in leaf scorch and emerging new leaves may have very narrow blades.

Wind

Wind is a common constraint in subtropical production areas. In addition, continuously windy weather may cause severe leaf shredding (mild shredding may be beneficial), drying of the leaves, and plant crown distortion. Winds above 25 mph and 45 mph may cause tall and short banana cultivars (respectively) to topple.

Drought and flooding

Temperature and soil moisture are the most important factors in banana production. Lack of water at anytime may cause a reduction in fruit number and size and ultimate crop yield. Banana cultivars with *Musa balbisianagenes* tend to be more drought tolerant than cultivars of *Musa acuminata*. Symptoms of drought stress include folding of the leaves, pale green to yellow leaf color development, and premature leaf death. Severe drought stress may cause choking and pseudostem collapse.

Banana plants are not flood tolerant. In general, plants may survive 24 to 48 hours of flooding caused by moving water. Stagnant water kills plants quickly. Bananas should not be planted in flood-prone areas. In areas where the water table is high and/or frequent soil saturation or very brief flooding occurs, planting on beds is recommended. Symptoms of continuously wet but not flooded soil conditions include plant stunting, leaf yellowing, and reduced yields.

Shade

Banana plants are reported to be moderately shade tolerant (up to 50%). However, shading delays plant and fruit growth and development. In more subtropical areas like Florida, full or near-full sun is recommended for best production. Excessively shaded plants are stunted and produce small, poor quality fruit.

Salinity

Banana plants do not grow or fruit well in saline soils. Symptoms of salt damage include yellowing and death of the leaf margins and thin, deformed fruit.

Altitude

Depending upon the local climate, bananas may be grown from sea level to 6,562 ft (2,000 m).

Diseases

Panama disease

Panama disease is caused by a fusarium soil fungus (Race 1), which enters the plants through the roots and travels with water into the trunk and leaves, producing gels and gums that cut off the flow of water and nutrients, causing the plant to wilt, and exposing the rest of the plant to lethal amounts of sunlight. Prior to 1960, almost all commercial banana production centered on "Gros Michel", which was highly susceptible. (Barker, 2008) Cavendish was chosen as the replacement for Gros Michel because, among resistant cultivars, it produces the highest quality fruit. However, more care is required for shipping the Cavendish, and its quality compared to Gros Michel is debated.

Banana bunchy top virus

Banana bunchy top virus (BBTV) jumps from plant to plant using aphids. It stunts leaves, resulting in a "bunched" appearance. Generally, an infected plant does not produce fruit, although mild strains exist which allow some production. These mild strains are often mistaken for malnourishment, or a disease other than BBTV. There is no cure; however, its effect can be minimized by planting only tissue-cultured plants (in vitro propagation), controlling aphids, and immediately removing and destroying infected plants.

Banana bacterial wilt

Banana bacterial wilt (BBW) is a bacterial disease caused by *Xanthomonas campestris* pv. *Musacearum* (Tushemereirweet et al., 2004) After being originally identified on a close relative of bananas, *Ensete ventricosum*, in Ethiopia in the 1960s, (Bradbury et

al., 1968). BBW occurred in Uganda in 2001 affecting all banana cultivars. Since then BBW has been diagnosed in Central and East Africa including the banana growing regions of Rwanda, the Democratic Republic of the Congo, Tanzania, Kenya, Burundi, and Uganda.(Mwangiet al., 2007).

Advantages & Disadvantage

Bananas contain three natural sugars - sucrose, fructose and glucose combined with fiber. A banana gives an instant, sustained and substantial boost of energy.

Depression

According to a recent survey undertaken by MIND amongst people suffering from depression, many felt much better after eating a banana. This is because bananas contain tryptophan, a type of protein that the body converts into serotonin, known to make you relax, improve your mood and generally make you feel happier.

PMS

Forget the pills - eat a banana. The vitamin B6 it contains regulates blood glucose levels, which can affect your mood.

Anemia

High in iron, bananas can stimulate the production of hemoglobin in the blood and so helps in cases of anemia.

Blood Pressure

This unique tropical fruit is extremely high in potassium yet low in salt, making it perfect to beat blood pressure. So much so, the US Food and Drug Administration has just allowed the banana industry to make official claims for the fruit's ability to reduce the risk of blood pressure and stroke.

Brain Power

200 students at a Twickenham (Middlesex) school (England) were helped through their exams this year by eating bananas at breakfast, break, and lunch in a bid to boost their brain power. Research has shown that the potassium-packed fruit can assist learning by making pupils more alert.

Constipation

High in fiber, including bananas in the diet can help restore normal bowel action, helping to overcome the problem without resorting to laxatives.

Hangovers

One of the quickest ways of curing a hangover is to make a banana milkshake, sweetened with honey.. The banana calms the stomach and, with the help of the honey, builds up depleted blood sugar levels, while the milk soothes and re-hydrates your system.

Heartburn

Bananas have a natural antacid effect in the body, so if you suffer from heartburn, try eating a banana for soothing relief.

Morning Sickness

Snacking on bananas between meals helps to keep blood sugar levels up and avoid morning sickness.

Mosquito bites

Before reaching for the insect bite cream, try rubbing the affected area with the inside of a banana skin. Many people find it amazingly successful at reducing swelling and irritation.

Nerves

Bananas are high in B vitamins that help calm the nervous system

Overweight

And at work? Studies at the Institute of Psychology in Austria found pressure at work leads to gorging on comfort food like chocolate and chips. Looking at 5,000 hospital patients, researchers found the most obese were more likely to be in high-pressure jobs. The report concluded that, to avoid panic-induced food cravings, we need to control our blood sugar levels by snacking on high carbohydrate foods every two hours to keep levels steady.

Ulcers

The banana is used as the dietary food against intestinal disorders because of its soft texture and smoothness. It is the only raw fruit that can be eaten without distress in over-chronicler cases. It also neutralizes over-acidity and reduces irritation by coating the lining of the stomach.

Temperature control

Many other cultures see bananas as a "cooling" fruit that can lower both the physical and emotional temperature of expectant mothers. In Thailand, for example, pregnant women eat bananas to ensure their baby is born with a cool temperature.

Seasonal Affective Disorder (SAD)

Bananas can help SAD sufferers because they contain the natural mood enhancer tryptophan.

Smoking & Tobacco Use

Bananas can also help people trying to give up smoking. The B6, B12 they contain, as well as the potassium and magnesium found in them, help the body recover from the effects of nicotine withdrawal.

Stress

Potassium is a vital mineral, which helps normalize the heartbeat, sends oxygen to the brain and regulates your body's water balance. When we are stressed, our metabolic rate rises, thereby reducing our potassium levels. These can be rebalanced with the help of a high-potassium banana snack.

Strokes

According to research in The New England Journal of Medicine, eating bananas as part of a regular diet can cut the risk of death by strokes by as much as 40%!

Warts

Those keen on natural alternatives swear that if you want to kill off a wart, take a piece of banana skin and place it on the wart, with the yellow side out. Carefully hold the skin in place with a plaster or surgical tape!

Uses

- Banana sap from the pseudostem, peelings or flesh may be sufficiently sticky for adhesive uses.
- The large leaves may be used as umbrellas. (Hort.purdue.edu.)
- Banana peel may have capability to extract heavy metal contamination from river water, similar to other purification materials (Minard and Anne, 2011). In 2007, banana peel powder was tested as a means of filtration for heavy metals

and radionuclides occurring in water produced by the nuclear and fertilizer industries (cadmium contaminant is present in phosphates). When added and thoroughly mixed for 40 minutes, the powder can remove roughly 65% of heavy metals, and this can be repeated. (ADIT et al., 2007).

Bananas are eaten fresh and used in salads, desserts, breads, and candy. Bananas are a good source of ascorbic acid (Vit. C), Vitamin B6, and potassium. Plantains are cooked before use and may be baked, fried, or grilled. Plantains have similar nutritive value as fresh eating bananas plus Vitamin A, and are an excellent source of carbohydrate (starch)

Plantains are eaten as a vegetable and are cooked prior to consumption. They are an important component of many dishes in Western Africa and Caribbean countries. In addition the leaves of Musa species can be used as a source of fibre for thread, cloth string, thread or can be used as thatch and roofing. The plants are also grown as an effective source of shade for other crops (www.ipmcenters.org.)

Conclusion

Almost 60 million tons of bananas are produced annually, and that number is still rising.

It is the most important traded fruit in the world.

The banana is the central part of the economies of many central and south american countries.

Bananas are rich in carbohydrates but low in fat.

Bananas contain almost all essential vitamins - vitamin C, B6, B2, folate, magnesium and of course potassium.

They also contain serotonin and norepinephrine which are believed to alleviate mental depression.

The dwarf cavendish is the most important kind of banana, and it is the one we run into everyday.

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SOCIAL MATURITY AND ACHIEVEMENT IN SCIENCE OF SECONDARY STUDENTS

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Abstract

This study aims to find out the relationship between social maturity and achievement in science of secondary school students . The survey methods was adopted . The sample consisted of 299 IX standard students . The major statistical techniques used were Pearson product moment correlation , percentage analysis and t-test . The study revealed that there is no significant relationship between social maturity and achievement in science with respect to background variables such as gender-male, type of school, locality and nature of family.

Education is the process of developing the inner abilities and powers of an individual. The maturing and growing child develops not only in physical , mental and emotional behavior, but also correspondingly in social functioning and character. Socialization is a significant process only when its basic factors are comprehended. Unfortunately it is not possible at the present time to state it completely. Certainly all the basic and fundamental elements in socialization are the mechanisms in its formation. 'Socialization is the process of presenting alternate channels for individual behavior together with positive and negative sanction which will lead to acceptance of social groups , formal and informal , upon the personality of the individual "(Kegan 2007).

Generally there are three types of maturity viz physical, psychological and social maturity. Maturity has a lot of dimensions . Social maturity has vast relation to education. Social maturity deals with how people will understand the nature of the social world they live in . Social maturity encompasses attachments in several domains, including independent functioning , effective interpersonal communication , interaction and responsibility ie, contributing to the well being of society . Social maturity deals with learning to properly relate to friends and maintain intimate relationships. In a tensioned and stressful world social maturity helps human beings to grow in a fruitful manner. In the field of education a student is ranked on the basis of their academic achievement . For good academic achievement , a student needs enough social maturity also.

Need and Significance of the Study

Today's world is a place of stress and strain. To overcome these, we should have enough social maturity. In society ,a person should show mature attitudes towards problems that he/she faces in everyday life. To develop this mature behavior , education is an important factor, because social maturity is related to education . most of the people prefer only socially matured personalities, because people think they are good sources of help, love , affection, co- operation, comfort, genuine advice and other soft feelings . A socially mature individual should be able to make judgments and take decisions, and take proper action in solving problems and critical issues. This means that a socially mature behavior implies cooperation , dependability, self confidence and that the group or the society in which the individual lives approves of it . The present world thinks that the social maturity is a part of the art of loving and art of living.

As the density of a nation is determined in the classroom, the students are the future citizens of india . The teacher should propagate the ideas of national strength and national well being. The slogan of essential unity in diversity should be the motto of all the students all over the country. It is generally agreed that a citizen must be educated in such a way that it would develop certain desirable skills , attitudes and values in him/her for the progress of the nation. Hence schools must prepare students for dealing with social controversies , cultural change and the manifold problems in society .

A few studies have been conducted in the field of social maturity and academic achievement separately. But the study of social maturity and achievement in science of secondary school students is novel. The present study is an attempt to relate social maturity and achievement in science. Hence the study is very significant.

Statement of the Problem

The present study is entitled as "social maturity and achievement in science of secondary school students"

Objectives of the Study

1. To find out the significant relationship between the social maturity and achievement in science of secondary school students.
2. To find out the level of social maturity of secondary school students with reference to background variables.
3. To find out the level of achievement in science of secondary school students with reference to background variables.
4. To find out the significant difference in social maturity of secondary school students with reference to background variables.

5. To find out the significant difference achievement in science of secondary school students with reference to background variables.

Hypotheses of the Study

1. There is no significant relationship between the social maturity and achievement in science of secondary school students
2. There is no significant difference in social maturity of secondary school students with reference to background variables.
3. There is no significant difference in science of secondary school students with reference to background variables.

Methodology in Brief

The normative survey method was adopted for the study. The sample consisted of 299 secondary school students. The tools used for the study were social maturity scale developed and standardized by Nalini Rao and Achievement test in Science prepared and validated by the investigator. The major statistical techniques used were Person Product moment Correlation, Percentage Analysis and t-test.

Analysis of the Data

Table 1: Correlation between Social Maturity and Achievement in Science

Sl.No	Variables	Category	N	Calculated r value	Table value	Result
1	Gender	Male	150	0.030	0.196	NS
		Female	149	0.201	0.196	S
2	Type of school	Govt	140	0.014	0.196	NS
		Aided	159	0.035	0.196	NS
3	Locality of school	Rural	98	0.096	0.196	NS
		Urban	210	0.018	0.196	NS
4	Nature of Family	Nuclear	226	0.054	0.139	NS
		Joint	73	0.182	0.282	S

Note : S indicates significant statistically.

NS indicates not significant statistically

Table 2: Level of Social Maturity with Respect to Background Variables

Sl.No	Variables	Category	Low		Average		high	
			N	%	N	%	N	%
1	Gender	Male	22	14.67	111	74.00	17	11.33
		Female	25	15.44	107	73.15	17	11.33
2	Types of school	Govt	29	20.71	83	59.29	28	20.00
		Aided	28	17.61	111	69.81	20	12.58
3	Locality of school	Rural	14	14.29	68	69.39	16	16.33
		Urban	31	15.42	141	70.15	29	14.43
4	Nature of family	Nuclear	32	14.16	158	69.91	36	15.93
		Joint	12	16.44	50	68.49	11	15.07

Table 3: Level of Achievement in Science with respect to Background Variables

Sl.No	Variables	Category	Low		Average		high	
			N	%	N	%	N	%
1	Gender	Male	20	13.33	111	74.00	19	12.67
		Female	21	14.09	103	69.13	25	16.78
2	Types of school	Govt	27	19.29	96	68.57	17	12.14
		Aided	24	15.09	115	72.33	20	12.58
3	Locality of school	Rural	15	15.31	63	64.29	20	20.41
		Urban	36	17.91	145	72.14	20	9.95
4	Nature of family	Nuclear	35	15.49	170	75.22	21	9.29
		Joint	10	13.70	51	69.86	12	16.44

Table 4: Comparison of Social Maturity with respect to Background Variables

Sl.No	Variables	Category	Mean	SD	N	T-value	Result
1	Gender	Male	227.79	12.76	150	2.22	S
		Female	224.83	10.10	149		
2	Types of school	Govt	227.59	8.07	140	1.84	NS
		Aided	225.19	13.90	159		
3	Locality of school	Urban	224.02	10.41	201	2.21	S
		rural	224.19	13.90	159		
4	Nature of family	Nuclear	227.85	10.94	226	3.89	S
		Joint	221.58	12.29	73		

Table 5: Comparison of Achievement in Science with respect to Background Variables

Sl.No	Variables	Category	Mean	STANDARD DEVIATION	N	T-value	Result
1	Gender	Male	24.84	3.22	150	1.13	NS
		Female	25.28	3.44	149		
2	Types of school	Govt	26.26	3.08	140	6.25	S
		Aided	23.99	3.20	159		
3	Locality of school	Rural	23.96	2.88	98	4.32	S
		Urban	25.59	3.42	201		
4	Nature of family	Nuclear	24.78	3.24	226	2.46	S

Note : S indicates significant statistically.

NS indicates not significant statistically.

Findings and Discussion

1. The study reveals that there is significant relationship between social maturity and achievement in science of secondary school students with respect to background variables such as gender – female and nature family – Joint. It may be due to the fact that females are more mature than males. Their maturity level is reflected in almost all their works. Students who belong to joint families because they obey and accept the regulations of all the elder members of their families. So their maturity level has significant relation to their academic achievement.
2. The level of social maturity and achievement in science with respect to background variables such as gender, type of school, locality and nature of family is average.
3. The study shows that there is significant difference in social maturity of secondary students with respect to gender, locality and nature of family. But there is no significant difference with respect to type of school. From the mean value it is noted that social maturity is greater in males. It may be due to the fact that males have got more opportunities to mingle with the society than females. Also students who

belong to urban areas have females. Also students who belong to urban areas have enough facilities to participate in different social functions.

4. There is no significant difference exists in achievement in science of secondary students with respect to gender but significant difference is found with respect to locality of school, type of school and nature of family. It may be due to the fact that the students who belong to urban areas get more facilities to learn than rural ones. Students studying in aided schools get individual attention from their teachers because they are result oriented.

Conclusion

The study helped to understand the importance of social maturity and achievement in science of secondary school students. From the study the investigator found that there is significant correlation between social maturity and achievement in science of secondary school students with respect to gender –female, nature of family =joint and there is no significant correlation between social maturity and academic achievement in science of secondary school students with respect to gender –male, type of school, locality of school, nature of family – nuclear. Social maturity.

CALL TO UNIVERSAL BROTHERHOOD

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The humanism of Swami Vivekananda is universal, integral and spiritualistic. Vedanta teaches that the infinite power, which operates in your personality, is the same that operates everywhere. It is homogeneous, infinite and all pervading. It is called Atman when it pertains to your individual personality. The same referred to as the total all embracing power is called Brahman.

Concern of Swami Vivekananda

As a preacher of universal religion, Swami Vivekananda is well-known both in the East and the West. To the common man, he is first and foremost an exponent of Vedanta and nothing else. His individuality and thought are too complex to be measured by any rigid classification. Though we find that the chief occupation of his life was religion, he made significant observations on every aspect of life. Swami Vivekananda himself declared, 'I am not a politician, nor am I a social reformer. I do not believe in any politics. God and truth are the only politics in the world, and everything else is trash. Let no political significance be ever attached falsely to any of my writings or sayings.'

He did not believe in politics. Even in politics and sociology, problems that were only national twenty years ago could no more being solved on national grounds only. They are seeming huge proportions, gigantic shapes. For with some it is politics, with others it is social culture; others again may have intellectual culture and so on for their national background. The main concern of Vivekananda is 'Man-Making'. Vivekananda declared: 'I have a message for the world, which I will deliver without fear and care for the future. To the reformers I will point out that I am a greater reformer than any one of them. They want to reform only little bits. I want root-and-branch reform. The ideal of Vedanta is to know man as he really is, and this is its

message, that if you cannot worship your brother man, the manifested God, how can you worship a God who is unmanifested?

Humanism with a Spiritual Basis

'This universe', says Swami Vivekananda 'is simply a gymnasium in which the soul is taking exercise. Hence, according to him, culture is a process of spiritualization of man. For Swami Vivekananda, civilization means manifestation of spirituality. He says, 'the history of civilization is the progressive reading of spirit into matter.' When people are enmeshed in materialism, their latent capacities lie in a dormant condition and thus take place degeneration of culture. But when spirituality ascends, the dormant creativity in man gets a chance to unfold. In this period, the barrier of privileges breaks down as no one claims exclusive powers and greater harmony and peace exists in society. But this does not mean that Swami Vivekananda was not aware of the significance of material well-being or economics in individual and social life. So his ideal would seem to be neither abundance nor scarcity, neither affluence nor poverty, but something between the two.

Each individual has to work out his own solution; there is no other way, and so also with nations. Again, the great institutions of every nation are the conditions of its very existence and cannot be transformed by the mould of any other race. Until higher institutions have been evolved, any attempts to break the old ones will be disastrous. Growth is always gradual.

Human society is in turn governed by the four castes – the priests, the soldiers, the traders, and the labourers. All the members of society ought to have the same opportunity for obtaining wealth, education or knowledge.... Freedom in all matters, i.e., advance

towards *Mukti*, is the worthiest gain of man... those social rules which stand in the way of the unfoldment of the freedom are injurious; and steps should be taken to destroy them speedily. Those institutions should be encouraged by which men advance in the path of freedom.

The evolution of the society, Swami Vivekananda believes, takes place by encouraging diversity and not by enforcing a dead uniformity. He considered that the four-fold order of society into the Brahmanas, Kshatriyas, Vaisyas and Sudras is global in character. These four casts operate in every society and each, one after another in succession governs the world. The classification was based on the human function related to the constitution of human nature. At the first stage, the Brahmanas, the men of renunciation and culture guide the society. Then comes the Kshatriyas who are men of valour followed by the Vaisyas who are men of wealth and possessions. Lastly, the Sudra class gains absolute supremacy in the society. Swami Vivekananda said that the cyclic progression of the social evolution is not just a vain, repetitive movement. By the turn of every cycle, there is an advancement of the previous one. It leads to progress. Therefore it is spiral movement in which the Divine is trying to manifest in the human.

Eradication of poverty and illiteracy occupied the first place in his scheme of national reconstruction. So also the eradication of untouchability and of glaring social and economic inequalities and the uplift of the masses occupied as important a place in his scheme of national reconstruction as the study of the scriptures and the practice of spiritual disciplines.

Universal brotherhood

Oneness of humanity emanates from the teachings of Vivekananda in his metaphysical understanding of Atman. Atman has neither form nor shape, and that which has neither form nor shape must be omnipresent. Time begins with the mind; space also is in the mind. Causation cannot stand without time. Without the idea of succession there cannot be any idea of causation. Time, space and causation, therefore, are

in the mind, and as this Atman is beyond the mind and formless, it must be beyond time, space and causation, it must be infinite. The infinite cannot be two. If the soul be infinite, there can be only one Soul, and all ideas of various souls - you having one soul, and I having another and so forth - are not real. It leads to give up searching for God in the outer world of sense and matter, and to turn attention to the inner world that is Atman as there are no two things real. This Atman or Self is the only thing an individual can be sure of. If he knows himself, he can know the universe, and not otherwise. *Rig-Veda* puts in another form: "Who or what existed from the beginning?" that question was gradually solved by the Vedanta philosophy: The Atman existed. That is to say, what we call the Absolute, the Universal Soul, the Self, is the force by which from the beginning all things have been and are and will be manifested.

When one manifests his spiritual self in his life and behaviour, he becomes fearless and at peace with himself and the world, for he then realizes his spiritual oneness with all. He accepted the human situation, man in society and also the need for the manipulation of his socio-political condition up to a point to ensure his growth and development. But he insisted that man must evolve further and unfold the divine possibilities in one's own self and man's capacity to realize these in his life. For Swami Vivekananda, the ideal man is one who is having an integrated personality. He stood for the harmonious development of every aspect of the individual – physical, mental and spiritual. He says, "We want the man whose heart feels intensely the miseries and sorrows of the world. And we want the man who not only can feel but also can find the meaning of things, who delves deeply into the heart of nature and understanding. We want the man who will not even stop there, but who wants to work out (the feeling and meaning by actual deeds). Such a combination of head, heart and hand is what we want." A man may be intellectual, or devotional or mystical or active. Swami Vivekananda says that what we want is not one – sided development but the combination of all the above four qualities in one man.

Man may identify himself with the physical body, or with the self-conscious reason or with his self. He can attain perfection and freedom through a long process of evolution and persistent self-effort. Of all creations of God, man alone can realize Him and attain oneness with Him. Man was but an animal yesterday. He is man today. His destiny is to realize God as a result of a gradual self-perfection. The ascent of life from matter and consciousness from life is a clear sign of the ascent of Nature. Similarly, man should ascent from the biological plane to the utilitarian plane, from utilitarian plan to the intellectual plane and from intellectual plane to the spiritual plane. Vedanta as preached by Vivekananda orients our minds in this direction. He says: "We must take man where he stands; and help him upwards. Man stands in materialism; you and I are materialists. Our talking about God and Spirit is good. We have to take ourselves where we are as materialists, and must take the help of matter, and go on slowly, until we become real spiritualists, and feel ourselves spirit, understand the spirit, and find that this world which we call the infinite is but a gross external from of that world which is behind."

Vivekananda holds that this highest Truth can be realized by everyone in this very life because it is in everybody, only we have to unfold it. He says that life is a long march towards the highest and the best that is hidden in us. This realization holds the basis of ethics. According to the metaphysical speculations of Hinduism the Atman is absolute and all pervading, therefore infinite. There cannot be two infinities, for they would limit each other and would become finite. Also each individual soul is a part and parcel of that Universal Soul, which is infinite. Therefore in injuring his neighbour, the individual actually injures himself. Human mind could not rest satisfied till it had found this goal, which is the end sought by all humanity, namely, Unity. For everything in the sense world is a manifestation of that One Substance. All the multiplicity experienced is only an apparent manifestation of that One Substance (Reality). The multiplicity, though experienced, is not actually there, since the Absolute

Brahman never changes actually into the multiplicity. It is *mithya*, an apparent manifestation only. The power of apparent manifestation is called *maya*. Each embodied being is in reality that Brahman, but due to *maya*, He appears as a body-mind. Minus this *maya*, the *jiva* is Brahman. Brahman with reference to the body is also called Atman, the spiritual essence.

The core of Vivekananda's message is Advaita Vedanta or religion that looks at the entire humanity as one and it not only advocated a voice of freedom but also preached spiritual identity of all created beings with God or soul. Vivekananda never advised a Christian to become a Hindu or a Buddhist nor to change his or her faith in any way either. He rather advised to assimilate the spirit of the others and yet preserve his or her individuality and to grow according to the law of growth. For Vivekananda himself had noted as: Holiness, purity and charity are not the exclusive possessions of any church in the world. Every system has produced man and woman of the most exulted character upon the banner of every religion will soon be written in spite of resistance: Help and not fight; assimilation and not destruction; harmony and peace and not dissension. The realization of the Brahman in everything is essential for the harmony of life.

Conclusion

Humanism advocated by Swami Vivekananda is very much positive and it expresses the strong belief of him in the nature of humanity. He drew this belief from his understanding of the fundamental truths of Vedanta. He never compromised with any ideas or beliefs, which could enslave human in fear. Our life seems to be filled with evils, however we may resist, and this mass of evil is practically almost infinite for us. We have been struggling to remedy this since the beginning of the time, yet everything remains very much the same. All religions instead of paving ways to get rid of suffering console us with a vision of a world after this life. The first impression we get of the advice given by religions is that we had better terminate our existence. To the question how to cure the evils of life, the answer apparently is, give up life. Here comes the difficulty. The

remedy seems to destroy everything. This made Swami Vivekananda to find out God spoken in Vedanta who is actually present in his creation and launched approaches that would bring fraternity and equality among human and harmony with nature which affirms life for everyone.

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A POSTCOLONIAL READING OF KAMALA MARKANDAYA'S THE COFFER DAMS

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Kamala Markandaya is respected by many for her outspoken voice among the Indian people and has often been credited by many for bringing recognition to Indian literature. Charles Larson of American University in Washington wrote, Most Americans perception of India came through Kamala Markandaya. She helped forge the image of India for American readers in schools and book clubs. Although she is no longer alive, her voice will always be heard through her novels. She will continue to raise awareness about India and teach others in the West about a culture otherwise largely unfamiliar. Through her novels, Markandaya brings to light the complication of post-colonial and traditional Indian social hierarchy as well as the implications prevalent within both systems

Markandaya emphasizes the inherent dissimilarities among Indians and the English during the post-colonial period, by constantly drawing boundaries throughout her writing about the potential fusion of these two very different cultures, and in particular a differing social and political status. She states that: "You belong to one side- if you don't, you belong to the other. It is as simple as that; even children understand it. And in between? There is no in between. You have shown your badge, you have taken your stance, you on the left, you on the right, there is no middle standing. You hadn't a badge? But it was there in your face, the color of your skin, the accents of your speech, in the clothes on your back. You didn't ask to be there? Ah, but you had no option; whatever you thought, there was no option, for you there was no other place" (Markandaya 195).

In all of Kamala Markandaya's works, a common theme of social distinctions and the differences between people living in poverty and wealth, as well as the difficulties each class undergoes is prevalent. Markandaya

is an evolutionary and a great preceptor of the environment surrounding her as she thinks ahead to environmental and societal problems that globalization and development bring. In some ways, Markandaya was Rachel Carson of India- calling out before we reach a point that is beyond going back. The quintessence of Kamala Markandaya's fiction consists of the context of complex cultural values. This concern for individual consciousness and its growth and refinement is the hallmark of Kamala Markandaya's fictional art. The purposive refinement of creative sensibility endows her novels with a certain representative character that marks them out as a significant entity in Indo- English fiction.

In *The Coffier Dams*, though the plot is complicated the theme has a universal appeal. The great dam is being constructed across Wild River in the South Indian High lands. It is being constructed by Clinton and Mackendrick. The story begins with the project having reached a crucial stage at which coffer dams must be completed before the onset of the monsoon. Tensions are already mounting up. Helen, the wife of Clinton, takes a genuine interest in the native aborigines who are being driven out of their territory, for it has been chosen as the site for the bungalows of the staff on work. Krishnan, an Indian working there, tries to create an upheaval by his political affiliation. One of the natives, Bashiam who has some professional training also is working there. Helen takes a lively interest in him. A shocking accident occurs that threatens to destroy all that has been achieved so far. In one of the blasts some natives are crushed under a boulder. Their dead bodies are to be taken out to be given to the natives for funeral purposes. This difficult task has been given to Bashiam, who lifts the boulder with a crane. Thus the dead bodies are taken away, but the jib of the crane breaks and having caught under it Bashiam also

dies. The coffer dams are completed with much difficulty. As the monsoon that strikes continues relentlessly, the tension becomes nearly unbearable. The river is in spates and the coffer dams have to be breached. Otherwise the whole land-basin is in danger of inundation.

Mrs. Nand Kumar observes

The theme of Kamala Markandaya's 'The Cofferdams' is material versus spiritual values, the theme of Tagore's 'Mukta Dhara' and Bhabani Bhattacharya's 'Shadow from Ladakh'. The novel is well-constructed and the end is satisfying. The hysteria that can be generated by the political time, serves against idealistic entrepreneurs resulting in the victimization of innocent aborigines is well brought out. The novel seeks to lay bare the human problems so conveniently forgotten by the plan protagonists in Heavy Engineering industries. (158)

Thematically, the novel may be interpreted in several ways. To some it means the East-West encounters, and to some it means the clash between tradition and modernity. But the facts remain that it is a complex novel that stirs our thoughts. The novel shows that the author has seen and understood the world in its true colour. The Cofferdams presents the conflict between the British technicians and the hill tribesmen of India. The tribal people who worship the river as a god have been dislodged from the site of the dam as a result conflict arises between them and the authority. Though working together on the same project, the British and the Indian technicians remain hostile towards each other. Krishnan, the Indian engineer, disagrees with the Englishman Clinton and feels bitterly hurt:

Brushes us off like flies, he though, hurt and insult like splinters under his skin, despise us because they are experts and we are just beginning. Beginners, he repeated bitterly; barred from knowledge and power as from the secrets of a master guild; and the memory of

those neglectful years lay in deep accusing pools in his mind. But it is over now, he said to himself. Our day is coming. The day when they will listen to us (19).

Whenever anything goes wrong with the project or whenever English officials and their wives face some inconvenience, they blame India and their people. In transporting the crane to the site, Ravling remarks that they have been slaving away at a thankless job in a thankless bloody country. Of all the Englishmen Mackendrick alone is capable of understanding the changed attitude of Indians in the postindependence period. He observes: That the days of ostentation were over-gone with their proponents the British, and their lesser copyists, the Maharajas. It was the day of the common man, and the common man was done with the flummery . . . who adopted the panoply and pomp of an English archbishop would find himself heartily jeered in any Indian town (62).

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A SECURE CLOUD COMPUTING BASED FRAMEWORK FOR BIG DATA INFORMATION MANAGEMENT OF SMART GRID

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Abstract:

Smart grid is a technological innovation that improves efficiency, reliability, economics, and sustainability of electricity services. It plays a crucial role in modern energy infrastructure. The main challenges of smart grids, however, are how to manage different types of front-end intelligent devices such as power assets and smart meters efficiently; and how to process a huge amount of data received from these devices. Cloud computing, a technology that provides computational resources on demands, is a good candidate to address these challenges since it has several good properties such as energy saving, cost saving, agility, scalability, and flexibility. In this paper, we propose a secure cloud computing based framework for big data information management in smart grids, which we call "Smart-Frame."

The main idea of our framework is to build a hierarchical structure of cloud computing centre's to provide different types of computing services for information management and big data analysis. In addition to this structural framework, we present a security solution based on identity-based encryption, signature and proxy re-encryption to address critical security issues of the proposed framework.

Keyword: Big data, Smart grid, Smart-frame, Cloud Computing, Re-Encryption

Introduction

Power consumption is a very important terminology which makes India to be in bright. Power consumption refers to the electrical energy supplied over time to operate the electrical appliances like mobile, fridge, desktops, light, fan etc... where smart grid comes into existence.

smart grid is an electric grid which includes a variety of operational and energy measures including smart meters, smart appliances which is used to measure the power consumption of those devices, and it consists of renewable energy resources, and energy efficiency resources which can be used by those devices.

From these devices a huge amount of data are received. That information is very complex, and the data processing over those data is inadequate. It is not an easy task to manage these set of data, which includes selection, monitoring, and analysis of smart grid data.

The information, apart from users, it is also usable for the management services, distribution services etc...

There are many challenges while processing data in big data include analysis, capture, search, sharing, storage, transfer, visualization, and information privacy.

In real time, information processing is very difficult and it is required by smart grid. Delay in information processing may cause serious sequences to the whole system.

To make use of those data effectively and efficiently across the globe, we go for cloud computing technology where the information from those smart devices is maintained in cloud storage.

The information storage performs heavy tasks of distributing confidential data. Data which are processing over devices and cloud will be more secure. We can provide security in data processing by using encryption algorithms.

Let see over view of technologies that are used.

Big data

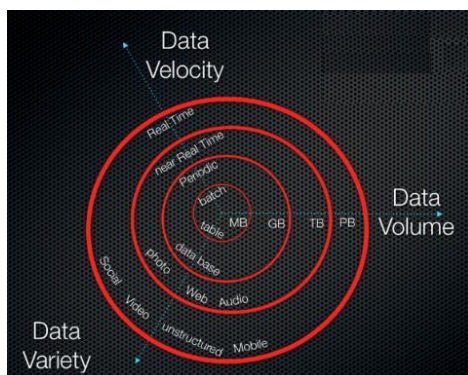
Big data is a concept which is used to describe a huge amount of data which is collected from various individuals, organizations etc... that may either be structured or unstructured. It becomes very difficult to process such data using traditional database models like (DBMS, RDMS) and software methodologies. A most important concern is that, if the volume of data is too big or it moves too fast or it exceeds current processing capacity, then it becomes a risky one.

Big data has the ability to provide, improve operations and it makes process faster, and take more intelligent decisions for the organizations. It gets origin from Web search companies who had the problem of querying very large distributed aggregations of loosely-structured data (XML, XHTML and web-based document).

Characteristics

Big data can be characterized by 3Vs:

- **Volume:** Big data is just a large amount of data. It simply observes and tracks the on-going process.
- **Velocity:** Big data is available in real time scenarios.
- **Variety:** Big data is a mixed data that can be drawn from text, images, audio, video etc...



Importance of Big Data

When big data is effectively and efficiently captured, processed, and analysed products, competitors, which can lead to efficiency improvements, increased sales, lower costs, better customer service, and/or improved products and services. Companies are able to gain a more complete understanding of their business, customers,

Effective use of big data exists in the following areas

- Using information technology (IT) logs to improve IT troubleshooting and security breach detection, speed, effectiveness, and future occurrence prevention.

- Use of voluminous historical calls centre information more quickly, in order to improve customer interaction and satisfaction.
- Use of social media content in order to better and more quickly understand customer sentiment about you/your customers, and improve products, services, and customer interaction.
- Fraud detection and prevention in any industry that processes financial transactions on-line, such as shopping, banking, investing, insurance and health care claims.
- Use of financial market transaction information to more quickly assess risk and take corrective action.

Evaluation of Big data:

Column-Oriented databases:

Traditional, row-oriented databases are excellent for online transaction processing with high update speeds, but they fall short on query performance as the data volumes grow and as data become more unstructured. Column-oriented databases store data with a focus on columns, instead of rows, allowing for huge data compression and very fast query times.

Schema-less databases or NoSQL databases:

There are several database types that fit into this category, such as key-value stores and document stores, which focus on the storage and retrieval of large volumes of unstructured, semi-structured, or even structured data. They achieve performance gains by doing away with some (or all) of the restrictions traditionally associated with conventional databases, such as read-write consistency, in exchange for scalability and distributed processing.

Map Reduce:

This is a programming paradigm that allows for massive job execution scalability against thousands of servers or clusters of servers. Any Map Reduce implementation consists of two tasks: The "Map" task, where an input dataset is converted into a different set of key/value pairs. The "Reduce" task, where several of the outputs of the "Map" task are combined to form a reduced set of tuples.

Cloud computing:

Cloud computing is a technology to access the resources available in the servers through Internet. Cloud computing technology becomes popular in the recent years due to its several advantages over traditional methods, like flexibility, scalability, agility, elasticity, energy efficiency, transparency, and cost saving. Cloud resources are shared resources which can be accessed by any one, anytime and anywhere. It is accessible through any devices like mobile, desktops, laptops, tablets etc... The resources and information are provided for the users based on on-demand services. It allows the users to pay only for the resources and workloads they use.

Cloud is nothing but a server and a number of servers interconnected through it. Cloud providers are the one who own large data centers with massive computation and storage capacities. They sell these capacities on-demand to the cloud users who can be software, service, or content providers for the users over the internet. In the recent years the major cloud providers are Google, Microsoft, and Amazon etc...

These clouds provide different types of Services:

Infrastructure as a Service:

Infrastructure as a Service is a form of cloud computing service which provides virtualized resources which are required over the Internet. Among many services it is an important one because, it provides, server spaces, bandwidth requirement, internet connections, load balancing etc...

Platform as a Service:

Platform as a service is a form of cloud computing services which provides a platform which allows customers to develop, run, and manage their web applications without the necessity of developing and maintaining the infrastructure which is required for developing and launching an application.

Software as a Service:

Software as a Service is a form of cloud computing services which provides the software's in which the developed applications are hosted by the service provider. Further, a service provider gives access for those

applications to the customers through Internet by terms of pay per use.

Network as a Service:

Network as a Service is a type of business model which allows us to access the network functionalities directly and securely. A Service provider allows us to access the Internet virtually by terms of pay per use or for monthly basis.

Virtualization:

Virtualization is the key concept in sharing the resources. It allows the single instance of resources among multiple customers or among different organizations. Creating a virtual machine over existing operating system and hardware is referred as Hardware Virtualization. Virtual Machines provide an environment that is logically separated from the existing hardware.

Big Data in the cloud:

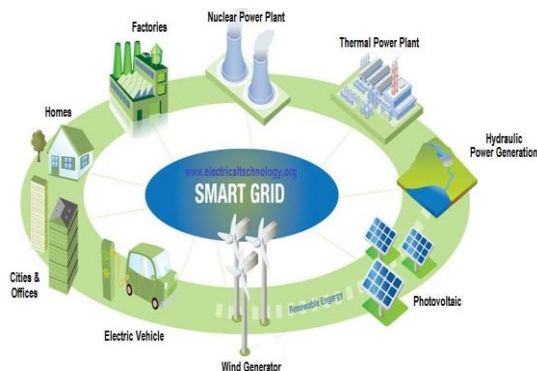
Most of the technologies are closely associated with the cloud. The products and platforms mentioned are either entirely cloud-based or have cloud versions themselves. Big Data and cloud computing go hand-in-hand. Cloud computing allows organizations of all sizes to get more value for their data than ever before, by enabling fast analytics at a minute of previous costs. This, in turn drives companies to acquire and store even more data, creating more need for processing power and driving a virtuous circle.

Smart grid:

Smart grid is an information management technique and involves three basic tasks: Information gathering, processing and storing.

Information gathering:

Smart grids are those which gather information from different devices at different locations. The main research challenge is to build efficient communication architecture. Several solutions have been proposed to address this challenge for processing the data.



This proposal for standardization of data structures used in smart grid applications has recently addressed this issue.

The Cloud computing appears to meet this demand and also satisfy challenges of information storing. The properties of smart grid and cloud computing were analysed to prove that cloud computing is a good candidate for information management in smart grids

Due to their large-scale deployment, smart grids suffer from several security vulnerabilities. Since any security breach in smart grids may lead to a big loss there are initiatives to address security challenges in this type of systems.

Existing system and functions:

Security for the data is the main concern while transmitting or receiving the data between end user devices and the cloud. We can provide security for the data by means of algorithms by which secure transmission is possible. While providing security, the important is that, it will degrade the efficiency and performance of the system.

Algorithms provide security by means of data encryption and re-encryption. If the smart grid store data in cloud, data is encrypted and transmitted and it is re-encrypted when data is processed.

Algorithm:

Identity based scheme is the existing algorithm used for security purpose. The idea of this algorithm is that, the cloud centres and the end devices are to be represented by their identities which can be used as encryption keys.

By employing an identity-based re-encryption scheme, the information storages, which are components of regional clouds, can re-encrypt the received confidential data from cloud to devices. So that the services requested will decrypt the confidential data without compromising the information storage private keys.

Function:

Identity based scheme works as a two-step process. First, the identity of the data along with the identities of the high level entities are encrypted, and then, the output of the encrypted process is again sent as an input for further encryption to provide more security.

In an identity-based encryption scheme, the private key generator (PKG), a trusted party, first generates secret master key mk and public parameter $params$. Note that $params$, which is long-term, will be given to every party that is involved.

Once a receiver submits their identity, denoted by ID_{rec} , the PKG computes the private key KID_{rec} associated with ID_{rec} by running the private key extraction algorithm $Extract$ providing its master secret key mk as input. Here, the identity ID_{rec} can be any string such as an email address, a telephone number, etc. Note that the distribution of the private keys can be done in a similar way as digital certificates are issued in normal public key cryptography.

Users would authenticate themselves to the PKG and obtain private keys associated with their identities. Secure channel may have to be established between the PKG and the users depending on the situation to prevent eavesdropping. Now any sender, who is in the possession of ID_{rec} , encrypts a plaintext message M into a cipher text C by running the $Encrypt$ algorithm. Upon receiving C , the receiver decrypts it by running the $Decrypt$ algorithm providing the private key KID_{rec} obtained from the PKG previously as input.

Problems:

The main problem is that, it is a two-step process, where the number of thread requirement is more. So it is suitable only for less number data processing. If number of smart grid increased, data resources utilization will be increased. In parallel, the efficiency and the performance of

the system is highly affected. The processing of huge amount of data efficiently still remains as a big challenge.

Solution:

To process huge amount of data effectively along with security, the solution is that, instead of using identity based scheme we can use triple-DES which requires less number of threads when compared with identity based scheme. It provides triple time more secure and increases the efficiency of the system.

Triple-DES Algorithm:

Triple DES (3DES) is the common name for the Triple Data Encryption Algorithm (TDEA or Triple DEA) symmetric-key block cipher, which applies the Data Encryption Standard (DES) cipher algorithm three times to each data block.

The original DES cipher's key size of 56 bits was generally sufficient when that algorithm was designed, but the availability of increasing computational power made brute-force attacks feasible. Triple DES provides a relatively simple method of increasing the key size of DES to protect against Meet-in-the-middle attacks that are effective against double DES encryption. In cryptography, Triple DES is a block cipher created from the Data Encryption Standard (DES) cipher by using it three times.

In general TDES with three different keys (3-key {k1, k2, k3} TDES) has a key length of 168 bits: three 56-bit DES keys (with parity bits 3-key TDES has the total storage length of 192 bits), but due to the meet-in-the-middle attack the effective security it provides is only 112 bits. Another version, called two-key TDES (2-key TDES), uses $k_1 = k_3$, thus reducing the key size to 112 bits and the storage length to 128 bits. However, this mode can be taken advantage of through certain chosen-plaintext or known-plaintext attacks and so TDES is treated by NIST to have only 80 bits of security.

By design, DES and therefore TDES, suffer from slow performance in software. TDES is better suited to hardware implementations, which are many of the places it is still used.

Conclusion:

We have introduced the Smart-Frame, a general framework for big data information management in smart

grids based on cloud computing technology. The secure aggregation protocols followed the bottom-up traffic model (i.e., device-to-centre), which is spread widely in power systems in earlier system

We focused specifically on providing our Smart-Frame with security framework based on identity-based encryption/signature and identity-based proxy re-encryption schemes. Already, the proxy re-encryption technique is applied to provide mobile applications in clouds with security. Now we specifically apply identity-based cryptographic techniques to address the scalability issues of smart grid applications.

One of the obvious benefits we can gain from applying identity-based cryptography to the Smart-Frame is that through using identities rather than digital certificates which depend on traditional public key infrastructure (PKI),

Future enhancement

From this proposal we identified the few limitation while increase the number of user. If top level data centre handled all the device information & user data, the performance will weaken. So we built the regional and zone level data centre for maintaining the data. The top cloud level provides a global view of the framework and other will provide the information to parent cloud.

From the above 3DES algorithm, we provided a solution based on "identity-based cryptography and identity-based proxy re-encryption" which provides secure communication services with the Smart-Frame. This will achieve not only scalability and flexibility but also security features.

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SECURE GROUP SHARING FOR A DYNAMIC FRAMEWORK IN NETWORKING USING EMERGING TECHNOLOGICAL SOLUTION

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Abstract

Traditional access control solutions based on preliminary identification and authentication of the access requester are not adequate for the context of open web service systems where servers generally do not have prior knowledge of the requesters. The research community has acknowledged such a paradigm shift and several investigations have been carried out for new approaches to regulate access control in open dynamic settings. The Extensible Access Control Markup Language (XACML) has established itself as the emerging technological solution for controlling access in an interoperable and flexible way. Our goal is not the definition of a complete authorization model but the formal representation of the basic building blocks needed for referring to credentials and reasoning about them and for supporting abstractions recursion and dialog. Credential support requires the possibility of explicitly referring to digital certificates and relevant conditions about them in the policy specifications.

Introduction

Automatic facial expression analysis has seen much research in recent times. However little attention has been given to the estimation of the overall expression theme conveyed by a group of people in an image. With the growing popularity of data sharing and broadcasting websites such as YouTube and Flickr every day users are uploading millions of images and videos of social events such as a party wedding or a graduation ceremony. Generally these videos and images were recorded in different conditions and may contain one or more subjects. From a view of automatic emotion analysis these diverse scenarios have received less attention in the affective computing community. Consider an illustrative example of inferring the mood of a group of people posing for a group photograph at a school reunion. To scale the current emotion detection algorithms to work on this type of data in the wild there are several challenges to overcome such as emotion modeling of groups of people labeled data and face analysis. Expression analysis has been a long studied problem focusing on inferring the emotional state of a single subject only. This paper discusses the problem of automatic mood analysis of a group of people. Here, we are interested in knowing an individual's intensity of happiness and its contribution to the overall mood of the scene. The contribution towards the theme expression can be affected by the social context. The context can constitute various global and local factors (such as the relative position of the person in the image their distance

from the camera and the level of face occlusion). We model this global and local information based on a group graph embed these features in our method. Analyzing the theme expression conveyed by groups of people in images is an unexplored problem that has many real-world applications image search retrieval for representation and browsing event summarization and highlight creation candid photo shot selection expression apex detection in video thumbnail creation etc. A recent Forbes magazine article discusses the lack of ability of current image search engines to use context. Information such as the mood of a group can be used to model the context. These problems where group mood information can be utilized are a motivation for exploring the various group mood models. One basic approach is to average the happiness intensities of all people in a group. However the perception of the mood of a group is defined by attributes such as where people stand how much of their face is visible etc. These social attributes play an important role in defining the overall happiness an image conveys.

Key Contributions

- An automatic framework for happiness intensity analysis of a group of people in images based on the social context.
- A weighted model is presented, taking into consideration the global and local attributes that affect the perceived happiness intensity of a group.

- A labeled 'in the wild' database containing images of groups of people is collected using a semi-automatic process and compared with existing databases.
- Overview

Bottom-up Techniques

Tracking groups of people in a crowd has been of particular interest lately [2]. Based on trajectories constructed from the movement of people [2] propose a hierarchical clustering algorithm which detects sub-groups in crowd video clips. In an interesting experiment [3] installed cameras at four locations on the MIT campus and tried to estimate the mood of people looking into the camera and compute a mood map for the campus using the Shore framework [7] for face analysis, which detects multiple faces in a scene in real-time. The framework also generates attributes such as age gender and pose. In [3] the scene level happiness averages the individual persons' smiles. However in reality group emotion is not an averaging model [8], [9]. There are attributes which affect the perception of a group's emotion and the emotion of the group itself. The literature in social psychology suggests that group emotion can be conceptualized in different ways and is best represented by pairing the top-down and bottom-up approaches [8], [9]. In another interesting bottom-up method [10] proposed group classification for recognizing urban tribes (a group of people part of a common activity) Low-level features such as color histograms and high-level features such as age gender hair and hat were used as attributes to learn a Bag-of-Words based classifier. To add the group context a histogram describing the distance between two faces and the number of overlapping bounding boxes was computed. Fourteen classes depicting various groups such as 'informal club', 'beach party' and 'hipsters', were used. The experiments showed that a combination of attributes can be used to describe a type of group. In 'Hipster wars' [11] a framework based on clothes related features was proposed for classifying a group of people based on their social group type.

Top-down Techniques

In an interesting top-down approach [5] proposed contextual features based on the group structure

for computing the age and gender of individuals. The global attributes described here are similar to [5]'s contextual features of social context. However the problem in [5] is inverse to the problem of inferring the mood of a group of people in an image which is discussed in this paper. Their experiments on images obtained from the web show an impressive increase in performance when the group context is used. In another top-down approach [6] models the social relationship between people standing together in a group for aiding recognition. The social relationships are inferred in unseen images by learning them from weakly labeled images. A graphical model based on social relationships such as 'father-child' and 'mother-child' and social relationship features such as relative height difference and face ratio. In [12] a face discovery method based on exploring social features such as on social event images, is proposed. In object detection and recognition work by [13] scene context information and its relationship with the objects is described. Moreover [14] acknowledges the benefit of using global spatial constraints for scene analysis. In face recognition [15] social context is employed to model the relationship between people, e.g. between friends on Facebook using a Conditional Random Field (CRF) [13]. Recently [10] proposed a framework for selecting candid shots from a video of a single person. A physiological study was conducted, where 150 subjects were shown images of a person. They were asked to rate the attractiveness of the images and mention attributes, which influenced their decision. Professional photographers were also asked to label the images. Further, a regression model was learnt based on various attributes such as eye blink clarity of face and face pose. A limitation of this approach is that the samples contain a single subject only. [13] Proposed affect based video clip browsing by learning two regression models predicting valence and arousal values, to describe the affect. The regression models learnt on an ensemble of audio-video features such as motion shot switch rate frame brightness pitch bandwidth roll off and spectral flux. However expression information for individuals or groups in the scenes was not used. The literature for analyzing a single subject's happiness smile is rich. One prominent approach by [11] proposed a new image-based database labeled for smiling and nonsmoking images and evaluated several state of the art methods for smile detection. However, in

the existing literature the faces are considered independent of each other. For computing the contribution of each subject two types of factors affect group level emotion analysis (1) Local factors (individual subject level): age gender face visibility face pose eye blink etc. (2) Global factors: where do people stand with whom people stand etc. In this paper the focus is on face visibility smile intensity relative face size and relative face distance.

Attributes

Human perception of the mood of a group of people is very subjective. [9] argue that the mood of a group is composed by two broad categories of components: top down and bottom-up. Top-down is the affective context attributes such as group history background social event etc., which have an effect on the group members. For example a group of people laughing at a party displays happiness in a different way than a group of people in an office meeting room. From an image perspective this means that the scene/background information can be used as affective context. The bottom-up component deals with the subjects in the group in terms of attributes of individuals that affect the perception of the group's mood. It defines the contribution of individuals to the overall group mood.

Survey

To understand the attributes affecting the perception of the group mood a user study was conducted. Two sets of surveys were developed. In the first part subjects were asked to compare two images for their apparent mood and rate the one with a higher positive mood. Further, they were asked various questions about the attributes or reasons which made them choose a specific image/group out of the two images/groups. A total of 149 subjects participated in this survey. There are a total of three cases in the first survey. The analysis of the responses of the participants for the three cases in the survey. On the left of the figures the two images to be compared are displayed. The images in the survey were chosen on the basis of two criteria: to validate the hypothesis that adding an occlusion attribute to the model decreased the error which was noticed in the earlier experiments in [8]. Therefore in one case two images shot in succession were chosen in which one of the subjects

covered his face in the first shot. It is interesting to note that a larger number of survey participants (69.0%) chose image B in Case 1 as having a more positive mood score on the scale of neutral towards thrilled. Out of these 69.0%, 51.1% chose 'faces being less occluded' as one of the reasons. The other dominating attribute for their decision was the larger number of people smiling (54.6%). Both attributes are correlated it is easier to infer the expression of a person when the face is clearly visible.

Algorithm Implementation

XACML (Extensible Access Control Markup Language) is an open standard XML-based language designed to express security policies and access rights to information for Web services, digital rights management (DRM), and enterprise security applications. Ratified by the Organization for the Advancement of Structured Information Standards (OASIS) in February 2003, XACML was developed to standardize access control through XML so that, for example, a worker can access several affiliated Web sites with a single login. XACML is sometimes referred to as Extensible Access Control Language (XACL). XACML was designed to work in conjunction with Security Assertion Markup Language (SAML), another OASIS standard. SAML defines a means of sharing authorization information, such as user passwords and security clearance between security systems. A rules engine (a program that examines established rules and suggests behaviors that comply with them) with policies expressed in XACML can compare such information with established criteria to ascertain user rights. The XACML specifications were developed through a collaborative effort of OASIS members including IBM Sun Microsystems, and Entrust.

Access control rule

```

Allow access to resource MedicalJournal with
attribute patientID=x
    if Subject match DesignatedDoctorOfPatient
    and action is read
    with obligation
    on Permit: doLog_Inform(patientID, Subject, time)
    on Deny : doLog_UnauthorizedLogin(patientID,
Subject, time)
Access control rules:

```

Allow access
to resource with attribute WebService
if subject is Employee and action is read or
write.

Administration control rules

Allow delegation of access control rule #1
to subjects with attribute Consultant.
Conditions:
delegation must expire within 6 months,
resource must not have attribute
StrictlyInternal.

Working Principal

The design philosophy of our approach is to generate networks or routes that narrow the gap between the agents and travelers. We reduce the overhead of constructing a personalized network for the trekker and we provide a tool for the customize their services the preprocessing are organized into an undirected. The distance of two networks or router is evaluated by Google Map's APIs a request the system provides interfaces for the user to select preferred explicitly while the rest are assumed to be the optional. Different functions are applied to different types of mobiles the automatic route planning service needs to return a network or route with the highest position. Searching the optimal route can be transformed into the team orienteering problem (TOP) which is an NP-complete problem without polynomial approximations.

Advantages

- To reduce the processing cost a two-stage planning scheme
- We transfer the TOP problem with no polynomial approximation into another NP-complete problem.
- Experiments on real data sets show that our approach can generate high-quality networks or routes efficiently

Experiment evaluations

Extensible Access Control Markup Language (XACML) provides fine grained control of authorized activities the effect of characteristics of the access requestor the protocol over which the request is made

authorization based on classes of activities and content introspection. A secure multi owner data sharing scheme for dynamic group in public network. By providing AES encryption with convergent key while uploading the data any network user can securely share data with others. Meanwhile the storage overhead and encryption computation cost of the scheme are independent with the number of revoked users. In additional analyze the security of this scheme with rigorous proofs. One Time Password is one of the easiest and most popular forms of authentication that can be used for securing access to accounts. One Time Passwords are often referred to as secure and stronger forms of authentication in multi owner manner. Extensive security and performance analysis shows that our proposed scheme is highly efficient and satisfies the security requirements for public network based secure group sharing.

Conclusion

The recent advancement of social media has given users a platform to socially engage and interact with a larger population. Millions of data's are being uploaded everyday by users on the web from different events and social gatherings. There is an increasing interest in designing systems capable of understanding human manifestations of attributes and affective displays. As data's from social events generally contain multiple subjects it is an essential step to study these groups of people. In this the problem of happiness intensity analysis of a group of people in a data expression analysis. A user perception study is conducted to understand various attributes which affect a person's perception of the happiness intensity of a group. We identify the challenges in developing an automatic mood analysis system and propose three models based on the attributes in the study. To validate the methods both quantitative and qualitative experiments are performed and applied to the problem of shot selection event summarization and album creation. The experiments show that the global and local attributes defined in the paper provide useful information for theme expression analysis with results close to human perception results.

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MICRO, SMALL AND MEDIUM ENTERPRISES (MSMES): AN OVERVIEW

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Abstract

Worldwide, the micro, Small and Medium enterprises (MSMEs) play a leading role in propelling economic growth sustaining livelihood and in promoting equitable regional development. The MSMEs constitute over 90% of total enterprises in most of the developing economies and credited with generating the highest rate of employment growth and accounting for a major share of industrial production and exports. In India too, the MSMEs play a pivotal role in the overall industrial economy of the country. The MSME sector contributes significantly to the country's manufacturing output, employment and exports and is credited with generating the highest employment growth as well as accounting for a major share of industrial production and exports.

Micro, Small and Medium Enterprises (MSMEs) play a vital role for the growth of Indian economy by contributing 45% of industrial output, 40% of exports, employing 60 million people, create 1.3 million jobs every year and produce more than 8000 quality products for the Indian and international markets. MSME's Contribution towards GDP in 2011 was 17% which is expected to increase to 22% by 2012. There are approximately 30 million MSME Units in India and 12 million persons are expected to join the workforce in the next 3 years.

MSMEs are now exposed to greater opportunities than ever for expansion and diversification across the sectors. Indian market is growing rapidly and Indian entrepreneurs are making remarkable progress in various Industries like Manufacturing, Precision Engineering Design, Food Processing, Pharmaceutical, Textile & Garments, Retail, IT and ITES, Agro and Service sector.

Introduction

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Micro, Small and Medium Enterprises (MSMEs) play a vital role for the growth of Indian economy by contributing 45% of industrial output, 40% of exports, employing 60 million people, create 1.3 million jobs every year and produce more than 8000 quality products for the Indian and international markets. MSME's Contribution towards GDP in 2011 was 17% which is expected to

increase to 22% by 2012. There are approximately 30 million MSME Units in India and 12 million persons are expected to join the workforce in the next 3 years.

MSMEs are the fountain head of several innovations in manufacturing and service sectors, the major link in the supply chain to corporate and the PSUs. By promoting MSMEs, the rural areas of India will be developed. MSMEs are now exposed to greater opportunities than ever for expansion and diversification across the sectors. Indian market is growing rapidly and Indian entrepreneurs are making remarkable progress in various Industries like Manufacturing, Precision Engineering Design, Food Processing, Pharmaceutical, Textile & Garments, Retail, IT and ITES, Agro and Service sector.

Aims and Objectives

"Imparting greater vitality and growth impetus to the Micro, Small and Medium Enterprises (MSME) in terms of output, employment and exports and instilling a competitive culture based on heightened technology awareness."

Vision

To ensure an orderly and robust growth and development of Micro, Small and Medium Enterprises and through this, continue and strengthen the role of MSMEs as an engine of growth for the Indian Economy.

MISSIONIMMMM

MissionPromote growth and development of Micro, small and Medium Enterprises, including Khadi, Village and Coir industries, in cooperation with concerned Ministries / Departments, State Governments and other stakeholders by providing support to existing enterprises and encouraging creation of new enterprises. To endeavor to achieve a cumulative growth of 40% in the number of registered enterprises and enhance this sector's contribution to GDP from the present 8% to 10% by the end of 12th Plan.

Background

Micro, Small and Medium Enterprises (MSMEs), including khadi and village/rural enterprises are credited with generating the highest rates of employment growth and account for a major share of industrial production and exports. They also play a key role in the development of economies with their effective, efficient, flexible and innovative entrepreneurial spirit. The socio-economic policies adopted by India since the Industries (Development and Regulation) Act, 1951 have laid stress on MSMEs as a means to improve the country's economic conditions.

MSMED Act was notified in 2006 to address policy issues affecting MSMEs as well as the coverage and investment ceiling of the sector. The salient features of the Act include:

- Setting up of a National Board for MSMEs
- Classification of enterprises
- Advisory Committees to support MSMEs
- Measures for promotion, development and enhancement of MSMEs
- Schemes to control delayed payments to MSMEs
- Enactment of rules by State Governments to implement the MSMED Act, 2006 in their respective States

The Ministry of Small Scale Industries and Agro and Rural Industries was first created on 14th October 1999 and, on 6th September 2001, further bifurcated into two separate ministries, namely, the Ministry of Small Scale Industries and the Ministry of Agro and Rural Industries. Subsequent to enactment of "Micro, Small and Medium Enterprises Development Act, 2006" by the Parliament. Pursuant to this amendment, Ministry of Agro and Rural Industries and Ministry of Small Scale Industries were merged into a single Ministry, namely, "Ministry of Micro, Small and Medium Enterprises." This Ministry designs policies and promotes/ facilitates programmes, projects and schemes and monitors their implementation with a view to assisting MSMEs and help them scale up.

Services

The main services rendered by MSMEs are:

- Advising the Government in policy formulation for the promotion and development of MSMEs.
- Providing techno-economic and managerial consultancy, common facilities and extension services to MSMEs.
- Providing facilities for technology upgradation, modernisation, quality improvement and infrastructure.
- Developing Human Resources through training and skill upgradation.
- Providing economic information services.
- Maintaining a close liaison with the Central Ministries, Planning Commission, State Governments, Financial Institutions and other Organisations concerned with development of MSMEs.
- Evolving and coordinating Policies and Programmes for development of MSMEs as ancillaries to large industries.

The primary responsibility of promotion and development of MSMEs is of the State Governments. However, the Government of India, supplements the efforts of the State Governments through various initiatives. The role of the Ministry of Micro, Small and Medium Enterprises (M/o MSME) and its organisations is to assist the States in their efforts to encourage entrepreneurship, employment and livelihood opportunities and enhance the

competitiveness of MSMEs in the changed economic scenario.

The schemes/programmes undertaken by the Ministry and its organizations seek to facilitate/provide adequate flow of credit from financial institutions/banks support for technology upgradation and modernization integrated infrastructural facilities modern testing facilities and quality certification access to modern management practices entrepreneurship development and skill upgradation through appropriate training facilities support for product development, design intervention and packaging welfare of artisans and workers assistance for better access to domestic and export markets and cluster-wise measures to promote capacity building and empowerment of the units.

The majority of people living in rural areas draws, their livelihood from agriculture and allied sectors. However, the growth and balanced development of other sectors such as industry and services is also necessary to sustain the growth of Indian economy in an inclusive manner. The Government of India is striving to improve the economic and social conditions of rural population and non-farm sector through a host of measures including creation of productive employment opportunities based on optimal use of local raw materials and skills as well as undertaking interventions aimed at improving supply chain; enhancing skills; upgrading technology; expanding markets and capacity building of the entrepreneurs/artisans and their groups/ collectives.

Defining of MSMEs in India

Particulars	Manufacturing Enterprises (Investment in Plant & Machinery)	Service Enterprises (Investment in Equipments)
Micro Enterprises	Upto Rs.2.5 lakh	Upto Rs.10 lakh
Small Enterprises	Above Rs.25 lakh and upto Rs.5 crore	Above Rs.10 lakh and upto Rs.2 crore
Medium Enterprises	Above Rs.5 crore and upto Rs.10 crore	Above Rs.2 crore and upto Rs.5 crore

Source : Ministry of Micro, Small & Medium Enterprises

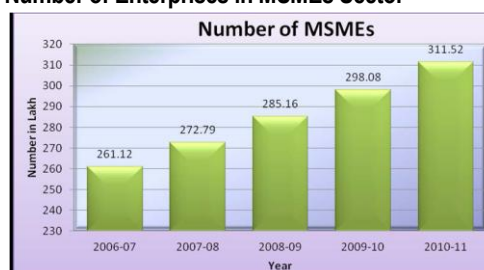
Growth and Performance of MSMEs

The micro, small and medium enterprises (MSMEs) sector contributes significantly to the manufacturing output, employment and exports of the country. It is estimated that in terms of value, the sector accounts for about 45 per cent of the manufacturing output and 40 per cent of the total exports of the country. The sector is estimated to employ about 595 lakh persons in over 261 lakh enterprises throughout the country. Further, this sector has consistently registered a higher growth rate than the rest of the industrial sector. There are over 6000 products ranging from traditional to high-tech items, which are being manufactured by the MSMEs in India. It is well known that the MSMEs provide good opportunities for both self-employment and wage employment.

The Office of the DC (MSME) provides estimates in respect of various performance parameters relating to the sector. The time series data in respect of the sector on various economic parameters is given by charts.

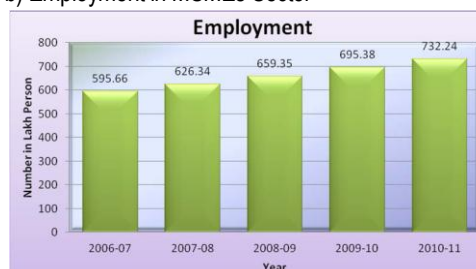
MSMEs Performance: Units, Employment, Investments, Production & Exports.

a) Number of Enterprises in MSMEs Sector



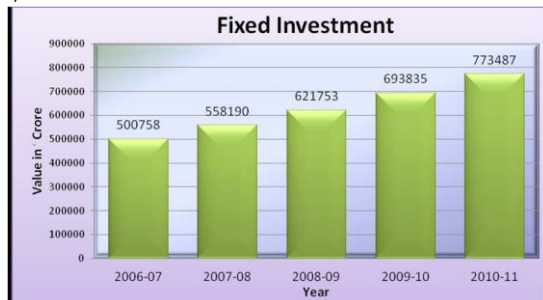
Source : Ministry of Micro, Small and Medium Enterprises, Annual Report 2011-12

b) Employment in MSMEs Sector



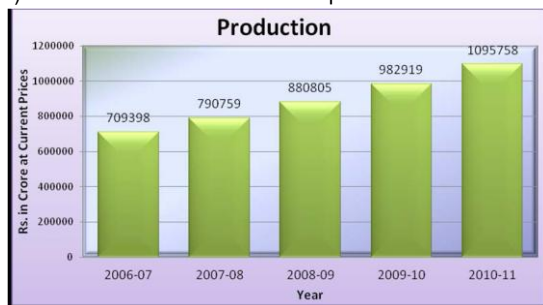
Source : Ministry of Micro, Small and Medium Enterprises, Annual Report 2011-12

c) Fixed Investment in MSMEs Sector



Source : Ministry of Micro, Small and Medium Enterprises, Annual Report 2011-12

d) Production in terms of Gross Output in MSMEs Sector



Source : Ministry of Micro, Small and Medium Enterprises, Annual Report 2011-12

Challenges

A dynamic global economic scenario has thrown up various opportunities and challenges to the MSME sector in India. On the one hand, numerous opportunities have opened up for this sector to enhance productivity and look at new national and international markets. On the other hand, these opportunities compel the MSMEs to upgrade their competences to contend with competition since obsolescence is rapid with new products being launched at an incredible pace and are available worldwide in a short time. Key Challenges faced by the MSME Sector.

- Lack of availability of adequate and timely credit
- High cost of credit
- Collateral requirements
- Limited access to equity capital
- Procurement of raw material at a competitive cost

- Problems of storage, designing, packaging and product display
- Lack of access to global markets
- Inadequate infrastructure facilities, including power, water, roads
- Low technology levels and lack of access to modern technology
- Lack of skilled manpower for manufacturing, services, marketing, etc
- Multiplicity of labour laws and complicated procedures associated with compliance of such laws
- Despite the various challenges it has been facing, the MSME sector has shown admirable innovativeness, adaptability, and resilience to survive the recent economic downturn and recession.

Conclusion

The MSME sector has often been termed the 'engine of growth' for developing economies. We begin with an overview of this sector in India and look at some recent trends which highlight the development and significance of this sector vis-à-vis the Indian economy. Over the last few years, there have been major policy changes at the federal and state level aimed at consolidating and developing this sector. The MSME Development Act of 2006 is perhaps the most crucial of these recent policy changes. It is then important to consider whether the country needs government policies to make capital cheaper vis-à-vis labour so that industries have easy access to capital and substitute scarce capital for relatively abundant labour, or does it need policies for employment generation. It is of course, important to have a good mix of the two to promote industrialization. At the same time in the context of globalization it is important to examine the need for government intervention when information and technology have become two important instruments for growth and productive efficiency.

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CAN YOU HEAR THE NIGHTBIRD CALL?: CONTEXTUALIZING THE CONFLICTS

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This paper focuses on the attitudinal reflections of homeland over first generation diasporas and their longing for their mother land through memories, myths, history and love of the past which are portrayed by a first generation Indo-Canadian author Anita Rau Badami in her novel *Can You Hear the Nightbird Call?*

Can You Hear the Nightbird Call? by Anita Rau Badami records the past and present of three important characters. Badami focuses on the balance between two worlds, most often the world of Indian immigrants struggling to assimilate themselves into Canadian life and culture, while not moving away from this entirely. In *Can You Hear the Nightbird Call?* the author takes a somewhat different track in order to explore the triangular characters all connected to their histories namely homeland..

The novel spans a crucial sixty years of Indian history of the Sikh community of Punjab and its immigrants to Canada, commencing ten years before Independence (and Partition), and ending after the blow-up of Air India flight 182 headed to India from Toronto on June 23, 1985, killing all 329 people on board. It largely narrates the story of the global Sikh community while undertaking a standard analysis of the diasporization of the history of the global South referring to the homeland of the lead characters of the novel. The narrative suggests that the Sikhs in India and in Canada have a strong sense of shared history and sometimes a common imaginary movement through partition, the anti-Sikh riots in 1984, and the diasporic consequences of past events like the blocking of the Komagata Maru (a ship filled with would-be Sikh immigrants turned away from Vancouver in 1914). This imaginary, as well as the

century-old history of the Sikh diaspora in Canada that includes their early arrival to work in the paper mills in BC, is understood and informs the early stages of Diasporic relations between India and Canada. There were also other 'intellectual' immigrants from the Indian sub-continent after Canada officially becomes 'open' to all races. The novel endeavors to chart a continuous history from the early Sikh diaspora in Canada, Indian Sikh refugees of the Partition, through the scars of 1984, and eventually to the 1985 air crash is an ambitious venture.

The novel promotes a universal homogenous diasporic narrative whose real subject is the 'intellectual immigrant' differentiated above the Sikh diaspora. Among the three women whose stories are intertwined as the veins of the novel, the main character is Bibi-Ji and her elder sister Kanwar's daughter Nimmo who are from Sikh family from a small village called Panjaur in the old Punjab state before the Partition of India and Pakistan. They represent the majority of Sikh Indian diaspora settled in Canada during the early period of immigration sharing the diasporic spaces with the Chinese in Canada. And the other one is Leela from a Hindu family from Bangalore married to a person named Balu Bhat.

Steven Vertovec in his essay "Three meanings of Diaspora" says:

Within a variety of academic disciplines recent writing on the subject conveys atleast three discernible meanings of the concept "Diaspora". These meanings are referred to what we might call "diaspora" as social form, as type of consciousness, and diaspora as mode of cultural production. (228)

According to several theorists there is a thick relation between diaspora and their country of origin. Diasporic people usually reconstruct the class, ethnicity religion, political affiliation and the language to which they belonged in their homeland. He contends that diaspora as social form is characterized by a relationship between (a) globally dispersed yet collectively self-identified ethnic groups, (b) the territorial states and contexts where such groups reside, and (c) the homeland states and contexts from which they or their ancestors come.

Diaspora as a type of consciousness focuses on ... describing a variety of experience, a state of mind and sense of identity.... It is constituted negatively by experiences of discrimination and exclusion, and positively by identification with an historical heritage or contemporary world cultural or political forces (such as islam)." (Qtd by Vertovec235)

Diaspora as mode of cultural production contextualizes diasporic communities in globalism and transnationalism.

In this novel the readers live side by side with Bibi-Ji and her family in Vancouver's fragile diasporic bliss. Resembling Vertovec's meanings, diasporic community is introduced in this novel when she manages her husband's restaurant, which emerged as the hub of the vibrant desi community. Kushwant Singh later known, as Pa-Ji in the novel along with Bibi-Ji live their life in Vancouver by helping their homeland's immigrants who come to Canada. They give them shelter at their own house without getting any money from them. Pa-Ji considers it as an act of giving back for his homeland by helping the children of his motherland. This sort of thought of Pa-Ji mirrors the approaches of the first generation diasporas after any diaspora settles well in any place. The global tendency is to help the people coming from their homelands even after settling in a new country and emerging as a new community.

Pa-Ji gives accommodation and hospitality to all the people from India, his homeland and this act suits for his 'vision' for his homeland and the betterment of the people from his homeland. Bibi-Ji assumes that it is due to her act of stealing life from Kanwar that she was not blessed with a child. In India it is a belief that what ever people do they are being watched by God in

Sikh term 'Oopperwallah' and punished accordingly. In the same way, Bibi-Ji also feels that it is her sister's tragic end that has made her sterile, cursed by God. Therefore it proves the ideology of 'myth' believed in the homeland of the characters.

Leela represents the non-Sikh Indians in Canada, specifically, arriving during the period of then Prime Minister Trudeau in 1967. She is the prototype of the immigrant who goes to Canada with a wish to return to her homeland rather than settling in the hostland, thus differentiating her from an Immigrant rather than a diaspora. Leela immigrates during Canada's turn to a policy of multiculturalism. The emotional investment and the appropriate situations of reference for multiculturalist struggle of the book appear to lie with Leela. Leela faced the disgrace of being born of a German mother and a proper South Indian father from a Hindu family. Leela Bhat, is doomed to walk the earth as a "half-and-half." Leela's childhood in Bangalore is scarred by her in-between identity and by the great unhappiness of her mother, Rosa, an outcast in their conservative Hindu home. She fears the very thing that Badami in her *Nightbird* recognizes as the immigrants' difficulty and also what the immigrant must embrace and creatively turn to her advantage.

The author distinguishes between diaspora and diasporic space through the characters of the novel. The genealogies of journeying combine with those of staying, where the boundaries between those commonly associated with journeying and those with staying, become intertwined and blurred.

Later Leela emerges as a proper immigrant longing to return to her homeland even after being settled in the host-land. When Bibi-Ji tries to uncover her sister Kanwar's fate unsuccessfully, Leela Bhat is the one who is carrying a message from Satpal, Nimmo's husband and helps Bibi-Ji reconnect with the woman she comes to believe is her niece. This is how all the three female leads are connected. This interconnectedness in host-land is an example of first generation diaspora's experience where people send messages to their relations in distant places through other unknown people going there and later they themselves stay connected.

These sort of connectedness builds a new sort of culture namely multi-culture where people of many cultures join together and form a community at their new host-land to show up their mass along with the natives and also to get support from the host-land government so that their existence there may be safe and secure by all means either economically or physically.

As the novel moves on it takes the traces of Khalistan movement which was historical in reality. The movement which had a major impact on the Sikhs belonging to the diasporic community. This Sikh extremism is an extension of the love for the religion of the homeland of diasporas even in their host-land. The author tries to simplify the fact that though the diasporas settle in distant host-lands, they never forget the history or the past of their homeland.

As the novel covers 1928 to 1985, it relies upon many historical events that made a major impact on the Indian diasporas in Canada. The author has indicated all the historical past as if they are having major impact not only on the characters of the novel but also on the total community, either it be Sikhism or other religions.

Badami's novel promotes the idea of a globe where everyone is connected and collective violence spreads globally so that everyone gets hurt. There is little more for a reader familiar with the complexities of the history it covers than an affective engagement with this somewhat clichéd liberal lesson. While the traumatic events preceding 1985 are, no doubt, of supreme importance in Sikh imagination, the novel's rendition of twentieth-century Sikh history as a series of disasters is ultimately reductive.

But at the end Jasbeer reappears, disappointingly, as the rehabilitated resuscitator of his mother Nimmo, by then broken by the brutalities of history. The de-lionizing of Jasbeer is, in fact, symptomatic of Badami's systematic coping-out of sticky/tricky plot situations. Of course, there is much that is commendable in Badami's novel, not least of which is the effortless lucidity of its story-telling. Characters come to life as they pull through or perish in some of India's most horrific events in the past century.

This novel directs correctiveness not only to Leela but also adds simplicity to religious fundamentalism which was the basis of the 1984 riots and the 1985 bombing. The diasporic wisdom of hybrid existence is offered as an analysis of religious fanaticism of all kinds and of the Sikh separatist demand for a nation-state based on a single religion. The critique of fundamentalism is well-taken and the vantage point of the diasporic or the lessons of multiculturalism is well-formulated.

Stuart Hall in his essay "Who needs Identity" defines diasporas thus:

Though they seem to invoke an origin in a historical past with which they continue to correspond, actually identities are questions of using the resources of history, language and culture in the process of becoming rather than being: not "who we are" or "where we came from", so much as what we might become, how we have been represented and how that bears on how we might represent ourselves. (1996:4)

However, it is apparent that socio-economic status is also deeply implicated in this novel filled with journeys and homeland influence. The children of immigrant parents Balu and Leela often fulfill the aspirations on which migration is premised by their father promising them a better life at Canada than in their homeland India. And by doing so, can produce a class-based difference within families.

The writing style in the early part of the novel is too ornate at times like "mustard fields so golden bright it seemed the sun had turned liquid and poured across the earth; the wind hissed through the village and the cane shook its long fingers at the dark sky; a mighty ocean, of strange fish that flew out of its rolling depths to catch the sun's rays" (*Nightbird* 17). However, as the novel quickly leaves the village environ to cut skillfully across years and continents, Badami's writing sparkles as the reader is treated to delights such as "she (Sharan) had a sneaking admiration for these fair-skinned people -- who had managed to make even a refrigerator of a country like Canada a place of comfort and plenty" (*Nightbird* 32). And for all the dark subject matter, there is plenty of humor along the way:

In the six years since the restaurant had opened, Samuel Hunt had become known for his

uncomplimentary sentiments towards the immigrants who did not share his racial heritage -- a fact that used to aggravate Bibi-ji no end, until she came to see him as a sad old man whose eyes and ears were so sealed by his skin that he could neither witness nor understand the changing world. But whatever his feelings towards the desis who gathered at the Delhi Junction, Sam Hunt could not resist their food. After twenty five years in India, the man had developed a taste for curries. The taste had become a craving once a week, which was when he marched over to the Delhi Junction. There was also, perhaps, an unacknowledged need to mingle with the people who had surrounded him for a quarter of a century, to argue with them, to hear the mixture of the languages, to smell familiar smells. In short, Bibi-ji realized with some amusement, Samuel Hunt, the Englishman transplanted to Canada, was doing the splits between two cultures, just like the desis were. (*Nightbird* 57)

One wonders if this novel is Badami's response to political writer Samuel Huntington, whose essay "The Clash of Civilization" popularized the inevitable conflict between East and West via culture and religions.

In Sharan and Pa-ji's adopted son, Jaspreet, Badami tells a compelling tale of the rise of the Sikh separatists in India and how their cause affects even desis in the diaspora, why this one boy, Jaspreet, gets involved in the movement while living in Canada, and how Sharan goes from disdaining to favoring a homeland separate from India. It is a sad indictment on current affairs and how terror - state or group initiated - can shrink the concept of community so that even diaspora desis at The Delhi Junction café separate into Pakistanis and Indians and, during the events of 1984, the Indians break apart into communal groups i.e. Punjabis, Southies, Bengalis etc...

Nimmo, Sharan's long lost niece, was a toddler when she lost her parents and two brothers to the violence of 1947. All Nimmo retains from her past is a postcard. She is uncertain whether it is really hers, and memories which she isn't sure are true memories or only 'figments of her imagination?' Badami writes with burning pen about the pain of piecing together one's

past rather than just the glory of reinvention that Pa ji encapsulates.

Nimmo's particular past continues to feed her nightmares. "Sometimes in your life you have to let the fear go", (*Nightbird* 92) her kind hearted husband, Satpal, advises her. But it is an advice the rock solid Nimmo is hard pressed to take and, through her dilemma, Badami rightly ponders how one can possibly take this advice when one knows how easily a 'happy' life can be cast aside. Badami also probes what quality of life one can have if one is constantly looking over one's shoulder for things to go horribly wrong. When things do go horribly wrong for the beleaguered Nimmo, the gut wrenching events challenge even the reader to emerge unscathed.

The author being a first generation diasporian, rather than only focusing on the incidents and other formalities in the narrative, reflects the homeland influence in the language and the regional terms used by her characters. The novel uses several homeland elements of the characters such as Punjabi accents, Leela's descriptions of the Indian regions and comparing them with that of Canadian landscapes. "They passed a wide green field and she said," See, like our own paddy." She spotted a low arc of mountains beyond the field. 'Just like our Western Ghats, only smaller,' she remarked" (*Nightbird* 108). Though the novel cheats with history and memory of the three women, the conversations among the characters make the novel lively.

The characters in this novel talk a lot about Sikhism as the novel is based mainly on Sikhism. When Sharan's mother is looking for a bridegroom for her elder daughter, when Leela's grandmother Akka cursing Leela as 'half and half', when Pa-Ji answers Bibi-Ji for his act of allowing other Sikhs from Indian diaspora to live in their house for free till they get settled, several chats at The Delhi Junction-café, most of the scenes all refer about Nimmo to their religion either Sikhism or Hindu and remind one about the influence of the homeland where religion is taken seriously account and is praised a lot.

By using, the Indian dialects, the author makes the style simple and conversational and brings the novel close to the reader. While discussing the

religious beliefs one has to necessarily use the regional dialect of Punjabi. Since this novel veers between two cultures, the dialects of Canada and India are well mixed through out the novel by Badami. Badami's diasporic authenticity is well reflected in the novel as she carefully uses the dialects through her characters.

This novel reads like a historical reminder because it circles mainly around a chain of political and historical events that took place in the 20th century. But the author carries it the consciousness that history does not affect the story and she focuses only on the connection among the three ladies and their diasporic and immigrant life styles. Thus, the novel evolves itself with the qualities of first generation diasporic influence running all through the novel by means of collected

memories and histories of the characters and represents the author's influence too as a first generation diaspora.

Evolving with the ideas proposed by Steven Vertovec on the meanings of 'Diaspora', this novel by Badami proposes a perfect example of the reflections and influences of the author over her diasporic community.

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TOXIC AND INTOXIC PATTERNS IN MOTHER-DAUGHTER RELATIONSHIP FROM MEIRA CHAND`S THE GOSSAMER FLY AND AMY TAN`S JOY LUCK CLUB

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Meira Chand and Amy Tan are South Asian, contemporary women authors. The works of both authors reflect their own culture and their personal pains. Their works take the subjects of personal as well as historical background. Amy Tan writes Chinese culture, Meira Chand writes Japanese culture. Meira Chand is of Indian-Swiss parentage and was born and educated in London, Meira Chand is of Indian-Swiss parentage and was born and educated in London. She has lived for many years in Japan, also in India, and now resides in Singapore. Her multicultural heritage and life is reflected in her novels, which explore issues of identity and belonging. Amy Tan is an American writer whose works explore mother-daughter relationships and the Chinese-American experience. Her best-known work is *The Joy Luck Club*, which has been translated into 35 languages. This paper discusses mother daughter relationship, two contrast mothers, the one very selfish leaves her daughter alone and goes to her native, the other was made by the family to leave her daughter in aloofness. In *The Gossamer Fly* Natsuko needs her mother Frances caresses, but throughout the novel her mother never satisfies her needs. This paper discusses the pattern of connection—how the mother interacts with her daughter—varies significantly from one pair to another. These different behaviors affect daughters in specific ways. I've compiled two patterns, drawn from own study. Natsuko likes to spend every minute with her mother, she expects her mother's presence but her mother fails to give love and caring to her daughter. The

other novel *The Joy Luck Club*, the little girl, daughter of An-Mei, is not allowed by her mother's family to see her mother and not to talk about her mother also. An-Mei, little girl mother likes to live with her daughter. The mother and the daughter were separated by her own family.

The Gossamer Fly is the first mesmerizing novel of Meira Chand set in Japan a gripping account of the spiritual crippling of a lonely ten-year-old girl by an uncaring, or oblivious, adult society. This child is Natsuko, victim of her parents' disintegrating marriage, a marriage doomed by a clash of cultures for Japanese father Kazuo, 'all strength was in conforming' but English mother Frances Akazawa is an erratic, perhaps suicidal and her stability gradually shatters against the impervious shield of Japanese social convention, which has no provision for the lonely stand of the individual. The novel begins with a conversation between Natsuko and Hiroko. Hiroko inquired, "Is your mother American or English? It is strange your blonde like her, and don't have your father's Japanese hair..." (TGF10) which disappointed Natsuko. Natsuko expressed her hate towards Hiroko saying, 'I don't like her. She is not the right type'. (TGF10)

Natsuko, the girl protagonist of the novel is an upper middle class girl in Japan. She is at the moment an aggrieved daughter who has recently left by her mother (Frances). She finds the separation in considerable. Natsuko is deliberately and desperately clinging to her grief lest, she should lose the memories of her mother. Mother has become a generic

terminology that refers to mothers' worldwide. The legendary beliefs assert a women's constancy as a mother.

Marriage is suicidal to Frances, as her self-identity is eroded by it. She is able to assert her real self at such occasions. Apparently Frances has to put on the mask of a 'wife' but her inner self abhors the ways in which she is treated. Thus, she gives up her docility and her submissiveness and bursts out into violent expressions. The split personality in Frances can be easily observed. Frances wants to break through the traditional taboos of wife. She aspires for self-recognition and dream fulfillment. She hates everything of the Japanese and refuses to be docile. Frances who always possesses pessimistic perceptions on Japanese heritage this attitude ruined her family. She has determined to go back to her native land appointing Hiroko to take care of her family members.

A Japanese housekeeper Hiroko, a young peasant woman of ferocious appetites for sex, food, small power gains and casual cruelties. She was appointed at Frances house who always hurted her Natsuko failed to understand her feelings. Hiroko worked in a tea room, a bar, a factory and one of those dreadful neon-lighted cabarets in Shinshaibashi because there are only two types of women here in Japan, the wives and the bar girls, ladies or sluts. Kazuo Akazawa (Natsuko's father) got married with Frances in western sense by knowing his wife's theories and ideals, with the strongest faith on Frances' adapting Japanese culture and heritage but his belief wrecked later. He watched bitterness grow inside her, sapping in her body until it was stingy. Kazuo tried to convince Frances by saying "There is nothing wrong as far as I can see. You're just getting hysterical" (TGF 31). At times he felt guilty and said he might have not met her. His wife's attitude made him to think about Hiroko, the Japanese servant. At last, he felt tired of convincing Natsuko because Frances said, "she must retain her identity" (TGF35). Once Kazuo convinced Frances,

For God's sake, Frances, what more do you want me to do? Do I consciously behave in the way other Japanese husbands do? How many times have I gone out, after work before I come home, to a bar, as most of my colleagues do? They think me an oddity. In

the beginning they made fun of me. I never told you, but I've put up with a lot for your sake (TGF32).

Kazuo adopted westernized culture by praising Japanese heritage. He tried to alter Frances' negative opinion on Japanese women. Kazuo is finally free to observe the children – his seven years old daughter Natsuko and his seventeen years old son Riichi into his Japanese heritage. With Riichi he succeeds but Natsuko, devastated by her mother's absence.

The pain and loneliness of the two children of Frances and Kazuo is well portrayed by Chand. Chand has portrayed her male characters mostly as narrow minded, ruthless, careless husbands who make their sensitive wives experience acute sense of loneliness, emptiness and boredom in life. However, some of her male characters equally suffer in a wrong marriage, due to loneliness or lack of communication. They may not suffer the same kind of agony because man is not dependent in the same way as his wife is on him, but a wrong marriage gives him a lot of torture too.

In this novel, Chand very artistically weaves the plots and the sub-plots and throws light on the fate of the children in cross-cultural marriages. The cruel and rude domestic dispute takes its course on the innocent mind of the children and finally ruins their lives. The dirt and hatred that lies hidden under the expensive carpet of the upper-middle-class drawing rooms in Japan comes out with just one brushing. The selfish and ignoring sides of the parents is revealed.

How the callous parents fail to understand, acknowledge, and respect the views of the children is brought out by Chand in a realistic manner. Frances' selfishness shocks her husband who is a sincere, devoted husband. He is a hardworking man trying to reap the benefits of economic boom of the financial market but his hard work costs him his wife. Both the children of Kazuo and Frances are separated from each other. Chand states, Frances tried to be honest with her marriage life which means to revolt. She revolted against her married life and enjoyed her freedom. Feeling of guilt tormented her but she goes ahead to enjoy her life in her native land.

Natsuko is apprehensive who liked to have warm relationship with her parents especially to her

mother but she could not obtain it. She cried meaninglessly and heavily when her parents fought violently, "She clutched tighter at her mother's skirt and sobbed with fear and consternation" (TGF 37). Pitiful Natsuko was playing lonely whenever her parents fought violently. At home, her mother did not smile, her face was always shuttered which thorned Natsuko's tender heart. She tugged at Frances' arm, beginning to cry. When Frances was hospitalised, she pleaded a lot watching her mother from distance and hesitantly asked about her mother to Hiroko, "Is she better? Shall we bring her home today?" (TGF 50).

Motherhood that is natural in the wild transforms into a power equation designed to keep the woman in a narrow pigeonhole. Reproduction and motherhood are both biological and sociological. All women are potential mothers and their vocation has been an important factor in restricting their opportunities. With its emotional intensity and meaning mothering becomes central to women's lives.

The novel concentrates mainly on the ways with which Natsuko relates herself to others and how she attains maturity to come to terms with her personal loss.

No one is there to listen to Natsuko's feelings in Japan. When she asked about her natural mother to surrogate mother, she assertively replied 'She will never be better, as long as she lives in Japan. That's what they say. None of the foreigners can live here. Sooner or later they all have to go home, they will send her to England. (TGF48)

Hiroko's answer prickled mild hearted Natsuko. Natsuko couldn't accept and tolerate her mother's absence in Japan. She became inactive and motionless. All she could think was, 'she has gone'. Mentally affected Natsuko failed to mingle with her family members. She expresses her annoyance "It is horrible. I hate it. I don't want any more of this awful food. She can't cook. She can't do anything.' She screamed it out and ran" (TGF 67).

The relationship between Natsuko and Frances was not warm. Being a child, she was affected mentally due to her mother's hysteria. Natsuko cried heavily when her parents were fighting. An important disturbing factor that affects Natsuko's psyche is her

unhappy and insecure childhood. Natsuko was playing with the doll when her parents were fighting. The domestic role as mother and wife makes the journey of self-realization and fulfilment impossible. The conflict between the inherent traditional upbringings, with the attainability of higher education and employment is projected forcefully. The conflict between the tradition and individualism constitute the theme of quest for self-questioning, which in turn lead to a conflict between the protagonist's obligation to the family and the personal need for self-fulfillment. The unsuccessful attempt of the female figure or breaking away from the 'sita' prototype is the final resolution and helps to assess artistic realization.

Now, scooping up discs, her eyes were bright, her expression determined. She pushed the discs into her pocket and Natsuko thought, now it must end, now it must finish. She stood up to leave, but Frances was pulling again at the machine. Desperation came down upon Natsuko then. The noise grew uncontained around her. She tugged at Frances' arm, beginning to cry. Natsuko's father gave preference for Riichi (Natsuko's brother) but Natsuko is treated with bias.

As an emotionally unsecured child, Natsuko grows jealous of her brother and remains withdrawn from her parents. Natsuko slowly becomes dominating, over protective, intimidating, irritable, over-indulgent, partial, indifferent, hypocritical elders endangered a child's free use of his energies; dampen his sense of self-esteem and self-reliance" (TGF 26).

Natsuko has always been neglected and ignored by Frances in favour of her brother. No parental love was showered upon Natsuko even on her birthdays. The agonizing feelings bred by the inevitable physical changes attained monstrous and unbearable dimensions. She felt disquieted and helpless.

Amy Tan novel *Joy Luck Club* contains four sections, each beginning with a vignette depicting a stage in the life cycle. The four stories in each section explore the relationship between the mothers and the daughters at the same stage. A second set of stories focuses on An-mei, who lives with her grandmother because her mother has been disowned. When An-mei is nine, her grandmother dies; and An-mei leaves with her mother to live in the home of a wealthy man and his

other wives. An-mei learns how her mother was forced into a dishonorable second marriage and why she has no control over her own life. Her mother's subsequent suicide provides An-mei a better life.

An-Mei is raised by her grandparents and other relatives during her early years in Ningbo after her widowed mother shocks the family by becoming a concubine to a middle-aged wealthy man after her first husband's death. This becomes a source of conflict for the young An-Mei, as her aunts and uncles deeply resent her mother for such a dishonorable act. They try to convince An-Mei that it is not fitting for her to live with her disgraced mother, who is now forbidden to enter the family home. An-Mei's mother, however, still wishes to be part of her daughter's life. After An-Mei's grandmother dies, An-mei moves out to live with her mother in the home of her mother's new husband, Wu-Tsing, much to the argument of her relatives who insists she remains at home with them.

An-Mei learns that her mother was coerced into being Wu-Tsing's concubine through the manipulations of his Second Wife, the favourite. This woman arranged for An-Mei's mother, still in mourning for her original husband, to be raped by Wu-Tsing. The stigma left An-Mei's mother with no choice but to marry Wu-Tsing and become his new but lowly Fourth Wife. She later lost her baby son to Second Wife, who claimed the boy as her own child to ensure her place in the household. Second Wife also tried to win over An-mei upon her arrival in Wu-Tsing's mansion, giving her a necklace made of "pearls" that her mother later revealed were actually glass beads by crushing one with her teacup. An-Mei's mother re-knots the necklace to hide the missing bead, but now An-Mei knows the truth about Second Wife's seeming generosity.

Wu-Tsing is a highly superstitious man, and Second Wife takes advantage of this weakness by making false suicide attempts and threatening to haunt him as a ghost if he does not let her have her way. According to Chinese tradition, a person's soul comes back after three days to settle scores with the living. Wu-Tsing, therefore, is known to be afraid to face the ghost of an angry or scorned wife. After Second Wife fakes a suicide attempt to prevent An-Mei and her mother from getting their own small house, An-Mei's

mother successfully commits suicide herself, eating tangyuan laced with lethal amounts of opium. Also taking advantage of Wu Tsing's beliefs, she times her death so that her soul is due to return on the first day of the Lunar New Year, a day when all debts must be settled lest the debtor suffer great misfortune. With this in mind, Wu-Tsing promises to treat his Fourth Wife's children, including An-Mei, as if they were his very own flesh and blood by an honoured First Wife. When Second Wife attempts to dispute this at the funeral rites, An-Mei crushes the fake pearl necklace Second Wife gave her beneath her feet to show her awareness of all Second Wife's deception and to symbolise her new power over Second Wife, who now fears her and realizes the bad karma she has brought upon herself.

An-Mei later immigrates to America, marries, and gives birth to seven children (four sons, three daughters). The youngest, a son named Bing, drowns at age four. As an adult An-mei comes to San Francisco. She and her husband have seven children, including Rose. Rose marries Ted, a dermatologist, who has an affair and divorces her. Rose is overwhelmed but recovers. The second mother, An-mei Hsu, bears a scar from the spilling of hot soup on her neck as a child, an accident that nearly killed her. She carries a grievous inner scar as well: Her own mother had been banished, her name never spoken. Only later does she understand how her mother dishonored the family by becoming the third concubine of a wealthy married man. Yet when An-mei's grandmother was dying, her mother returned to cut a piece of flesh from her own arm to make a magic healing broth. "This is how a daughter honors her mother," An-mei remembers. "It is shou [respect] so deep it is in your bones." (JLC40). This same mother poisoned herself, timing her death so that her soul would return on the first day of the lunar New year to settle scores with the rich man and Second Wife, ensuring a better future for her children. Dead, she had more power than ever in life.

An-mei tells the story of her youth as a child in her uncle's house, where she lived with her uncle, auntie, grandmother (Popo), and little brother. Now we get a flashback to when An-mei is a little girl. Popo tells An-mei that her mother is a ghost, meaning that An-mei is forbidden to talk about her mother. Still in flashback

mode, the story jumps to 1923, when An-mei is nine years old and her grandmother is very ill. Popo tells An-mei never to say her mother's name, because that would be a disgrace to An-mei's dead father. Clearly, An-mei's mom has done something bad. An-mei only knows her dad from a scary, stiff painting of him that she sees on the wall.

One day when An-mei's short-tempered aunt is mad, she yells at An-mei about her mother's disgrace. This is how An-mei learns that her mother is now the concubine of a rich man (who already has a wife and two other concubines). An-mei's relatives look down on her mother, viewing her as a traitor to An-mei's dead father, a woman with no honor who brings shame to the family. An-mei begins to imagine her mother as a carefree woman who laughingly abandoned her family and her honor. This image of her mother disappoints her. One day a woman arrives to take care of Popo. An-mei immediately knows it is her mother. An-mei's mother brushes her daughter's hair, whispering, "you know me." And then she rubs the scar on her daughter's neck, leading An-mei into a memory of when she was four years old and her mom tried to take her away from her grandmother. In the memory, her mother, uncle, aunt, and Popo are fighting. They are criticizing An-mei's mother, saying she has no honor and is only a lowly concubine. They won't let her have her children. In the scuffle, a large pot of boiling soup falls on four-year-old An-mei, burning her neck. Popo nurses An-mei back to health and the scar heals. An-mei's mother cooks up a soup and then cuts a piece of flesh from her own arm. PAINFUL! GROSS! She adds it to the soup, along with herbs and medicines. The soup is a last-ditch effort to save Popo. The ancient remedy fails to work, but An-mei learns to love her mother by seeing what a faithful daughter her mother is to Popo.

In a flashback to An-mei's childhood, we see that An-mei's mother was not the "fallen woman" that people told little An-mei that she was. Rather than being cold and uncaring, she deeply loved her small daughter — despite the fact that she abandoned An-mei, and the little girl had to be raised by her grandmother, Popo, her younger brother, and her uncle and aunt in their large, cold house in Ningpo. In the flashback, An-mei's father is dead, and Popo wants An-mei to also think of her

mother as dead because she brought great disgrace to the family by becoming a number-three concubine. It is clear that Popo loves her granddaughter, but she doesn't realize that her scary stories about children who do not obey adult authority frighten little An-mei and her brother. For example, to protect her grandchildren from evil spirits, Popo tells them that they came from unwanted eggs of a stupid goose; they came from eggs so valueless that they weren't fit to be "cracked over rice porridge." An-mei believes this tale — literally; later, when her mother arrives unexpectedly, An-mei notes that her mother has a long neck "just like the goose that had laid me." Here, Tan extends her original parable of the duck who became more; An-mei's long-necked, goose-like mother transformed herself into something quite different — something entirely inappropriate, according to Grandmother Popo.

To An-mei, her mother looks strange, "like the missionary ladies." Her face is a dark shadow when An-mei first sees her; she seems insolent and bossy, and her foreign clothes and high-heeled shoes suggest evil, suggest a woman worthy of contempt — exactly as Popo and Auntie described her in their many tales about her to An-mei. However, the woman's tenderness toward little An-mei and her uncontrolled wailing at the memory of An-mei's being accidentally burned belie her Western — thus, suspect — appearance.

Tan's tapestry of narrative again unfolds yet another picture of uncomfortable identity and traditions of heritage. To honor Popo in the ancient, accepted way, in an attempt to save her from dying, An-mei's mother makes a physical sacrifice. Communication has been severed between An-mei's mother and Popo just as it was between June Woo and her mother. Now, An-mei's mother severs part of her own flesh to enrich the soup that she hopes will heal Popo. In this scene, An-mei realizes that if one is to discover one's identity, one's heritage, one must metaphorically "peel off your skin, and that of your mother, and her mother before her. Until then, there is nothing." Nothing, that is, except the scar. An-mei herself bears a scar, a reminder of the day that her mother came to Popo's house and cried out, begging An-mei to come with her. Popo had damned her own daughter and at that moment, a pot of dark boiling soup spilled on tiny An-mei. The little girl

almost died; she would have, in fact, if Popo hadn't revealed the love that she carried in her heart but could not demonstrate for An-mei's mother. Gently, she warned An-mei that if she did not get well, her mother would forget her. An-mei immediately began her recovery. Each of the daughters in this novel will, in individual ways, undergo this process of healing the divisiveness that separates them from their mothers.

Accordingly, in this fairy-tale world, it shocks Western readers initially when An-mei's mother slices a piece of her own flesh into a pot of soup and yet, it seems appropriate if she is to successfully create a healing charm. The child understands the meaning of this sacrifice. So you see, to Popo we were also very precious People from non-Western cultures often refuse to praise their children for fear that a vengeful god will seek retribution. They also follow specific rituals in order to ensure their children's safety from such spirits. Some Italian people, for example, wear charms to ward off evil spirits; some Jewish people hang a red ribbon on a baby's crib to protect the child from harm.

In the conservative Indian society, an exalted realm is allotted to Motherhood. It is praised as the most important role, for which a woman is created. A woman's femininity is realized and her birth purpose fulfilled with the bearing of child. This elevated position has its own derangement. Marriage is suicidal to Frances, as her self-identity is eroded by it. She is able to assert her real self at such occasions. Apparently Frances has to put on the mask of a 'wife' but her inner self abhors the ways in which she is treated. Thus, she gives up her docility and her submissiveness and bursts out into violent expressions. The split personality in Frances can be easily observed. Frances wants to break through the traditional taboos of wife. She aspires for self-recognition and dream fulfillment. She hates everything of the Japanese and refuses to be docile. Frances who always possesses pessimistic perceptions

on Japanese heritage this attitude ruined her family. She has determined to go back to her native land appointing Hiroko to take care of her family members. In this novel, Chand very artistically weaves the plots and the sub-plots and throws light on the fate of the children in cross-cultural marriages. The cruel and rude domestic dispute takes its course on the innocent mind of the children and finally ruins their lives. The dirt and hatred that lies hidden under the expensive carpet of the upper-middle-class drawing rooms in Japan comes out with just one brushing. The selfish and ignoring sides of the parents is revealed. How the callous parents fail to understand, acknowledge, and respect the views of the children is brought out by Chand in a realistic manner.

Conclusion

All daughters of unloving and unattained mothers have common experiences. The lack of maternal warmth and validation warps their sense of self, makes them lack confidence in or be wary of close emotional connection, and shapes them in ways that are both seen and unseen sense of self, makes them lack confidence in or be wary of close emotional connection, and shapes them in ways that are both seen and unseen. This paper firmly assumes that the society is full of overwhelming evil and if anyone wants their children to grow up in healthy atmosphere backed by the loyal humanitarian attitude and concern, they have to live and spend time with their children definitely, especially the girl children, who are undoubtedly the gift of God, and who need mothers' love and care.

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THE WINSOME PAIR: LEGENDARY FORERUNNERS OF MODERN ART MOVEMENT IN PUDUCHERRY

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The years 1987 – 88, merit to be cast in golden letters in the Annals of Puducherry Art History. It was during this period that Bharathiyar Palkalai Koodam was started in honour of the Great Poet Mahakavi Bharathiyar. Indeed, it would be no exaggeration to say that this was the time when a new chapter began in the history of Art & Sculpture in Puducherry. The growth of Bharathiyar Palkalai Koodam and its spreading influence gave Puducherry a distinct and new cultural tradition.

Before Bharthiyaar Palkalaikoodam came into existence, Painter Manickam and Sculptor Jayaraman, were engaging in different domains, working for Jawahar Bal Bhavan and JIPMER respectively. However, once Sculptor Jayaraman got appointed as the Head of Arts & Crafts School, the Contemporary Art Movement began to take progressive steps towards new directions. It can well be said that the history of Contemporary Art Movement in Puducherry begins with the pioneering efforts and contributions of these two towering artistes.

Though born and raised in different parts of Tamilnadu, Painter Manickam and Sculptor Jayarman had a fundamental similarity: both were artistes of extraordinary calibre and commitment.

The Tamil Community is yet to fully realize and appreciate the purport of the Sangam Poet Kaniyan Poongundranaar's immortal lines: "The whole world is my home; all are my brethren". This catholic stance that embraces any corner in the globe as own home and anybody as own's own clan is indeed an elevating thought, a great philosophy. This is truly befitting even so, for great people with limitless talent, resources and all-embracing attitude. Much like the perennial rivers that flow to various lands, making them fecund and prosperous, thus earning glory, these great people too embody a life force that is awe-inspiring and ennobling. And the list of such great people in Tamilnadu is long indeed.

From the legendary Agathiyar to Mother Theresa, from Saint Thirumoolar to Veeramaamunivar and so on, one finds an exalted array of personalities whose selfless and significant contributions enrich the lands where they move to and settle. Such extraordinary personalities come to be regarded as eminent Historical Figures in the chronicles of human race. Their tireless service and contribution need to be publicized and highlighted.

The joint exhibition these two stalwarts conducted on 16-3-2005, ushered a new era of Renaissance of Art in Puducherry.

The winsome pair is sincere, hardworking and dedicated to Art and student-community. Their days are consumed by painting, sculpting, reading, writing, sharing, teaching and guiding students with gentle care. They lead their lives as living institutions, inspiring the younger generation and tirelessly serving the cause of Art.

Verily, these two great artistes can be lauded as the two eyes of Puducherry's Modern Art Movement.

Prof. Manickam: A Silhouette

Born in 1958 in Oddanchattiram near the famous temple town of Pazhani in Tamilnadu, Manickam joined the Chennai College of Fine Arts in late 1950's. That was the period during which Chennai's Art World was experiencing a truly rejuvenating phase, thanks to great stalwarts such as K C S Panikkar, serving as the principal then. Manickam, under the care and guidance of such great preceptors, evolved as an artiste of distinction. Great artistes such as painter Adhimoolam, Chirpi Dakshinamurthy and Bhaskaran were his classmates. After 6 years of intense learning there, Manickam obtained a Post Graduate Diploma in Painting.

Apart from painting, Manickam excelled as a play-wright and director; he also distinguished himself as a brilliant organizer and conductor of symposiums and

literary events. A versatile genius, Manickam is also held in high esteem as a fine gentleman, extremely humble and humane in his approach. He is a quintessential learner, still keenly learning from the folios of Art.

He can effectively guide, from LKG students to artistes of great calibre, giving appropriate suggestions and learning instructions. He is self-less, kind and altruistic. Though verily an epitome of simplicity, his Art is a different matter altogether: it bears a stamp of maturity and class that is distinct. His creations have a dazzling aspect that is true to his name, Manickam (Emerald)

Even after achieving Kalaimamani & National Awards, his artistic journey carries on with an insatiable quest that is awe-inspiring. He proved through his unceasing hard work that rest can be given rest! His creations found a respectable place in all the prominent Art Exhibitions at the national and international level. His book "The nuances of the Art of Painting" was published and released by the Puducherry Painters's Association. He has penned innumerable articles and special jottings/notes related to Art. Some have been published, some are yet to be. He is one of the rare breed of artistes who earnestly wish for others too, all the opportunities and recognition.

During his years as a teacher in Bal Bhavan and later as a representative of Puducherry Union in Delhi Lalita Kala Academy, he saw to it that the best creations from Puducherry numbering over 20, got featured in the national level Art Camps. It is seldom that one comes across an artiste with such altruistic tendencies.

Currently engaged in a work concerned with compiling the lives and accomplishments of great artistes, he also served Bharathiyar Palkalai Koodam for many years.

In the annals of Contemporary Art in Puducherry, Painter Manickam shall always be lauded as a lighthouse: A lighthouse that showed and guided the new generations to new shores of Art.

Sculptor Jayaraman: An Artiste Extraordinaire

The history of Art & Sculpture in Puducherry begins from the Indo-French times of 17th century. Researches are yet to be done relating to Sangam Period and the times before that in this context. The conclusions reached by the researches undertaken by the French and British have given "Arikamedu" as the only point of

reference in the history of Art in this region. The next reference that we see is the painting called "The Last Supper" which was confiscated from the French by Robert Clive who presented it to the Chennai Church for display. However it can well be said that it is only from the black lines of Sculptor Jayaraman, that the story of Contemporary Art begins in Puducherry.

Not only in India but even world-wide, Sculptor Jayaraman is one of the few artistes belonging to an exalted plane, profoundly engaging with lines, their nuances, functions and magic.

He was born in an illustrious family of traditional farmers in a hamlet called "Puliyampattu" near Kattumannargudi, Kadalur District of Tamilnadu. Even during his formative years, his artistic quest began, venting itself through the myriad expressions of black lines and the medium of clay. Like many great artistes, in his life too, an uneventful schooling period, contributed to his growing passion in Art.

The Kumbakonam College of Fine Arts proved to be the right place for his passion and pursuit of Art. It welcomed him, nurturing his talent and giving him a motherly tender care. Though he developed sophisticated skills and a bee-like attitude for hard work from the teachings of great artistes there, the direct guidance he received from Prof Vidya Shankar Stapathy, continuously broadened his perspectives and sharpened his abilities further. It is this inspirational force that still drives him to engage, with equal and extraordinary felicity, in multiple domains such as Music, Poetry, Writing, Sculpture, Painting and Line Drawings.

To cite a parallel for his passion and engagement with countless lines, is indeed very difficult. His efforts and creations are truly awe-inspiring. His line drawings alone, on an estimate, easily cross the number ten thousand (10,000), in the last 25 years, ranging from A4 size papers to 30" x 40" sheets. His creations also include genres such as Oil Paintings, Water Colour Paintings and Sculpture. He has authored two books on painting/drawing "Paintings and the Painter" and "The Art of Drawing". He has also released an anthology of his own poems, teasingly titled as "Give it a title please!". "Lines too sing" is yet another book by him presenting poems in the rare genre of Chitra Kavi.

Even during his student-days, he would motivate fellow-learners to participate in various Art Exhibitions. As a committed teacher and preceptor, in his own inimitable fashion, he has inspired a number of students to take up this Art and specialized study. His only guiding mantra is hard work, hard work and more so, spirited hard work. He has groomed hundreds of students, helping them evolve and shine as artistes of distinction, since the inception of Bharathiyar Palkalai Koodam. This is lauded as a great accomplishment in the annals of Contemporary Art in Puducherry.

He carries on, making exquisite creations carved out of this land's rich legacy; with ease and grace , he shares his rich insights into the beautiful living traditions of our villages, enlightening ardent learners; and so, thus goes on, his long and awe-inspiring artistic journey. The countless awards and recognition won, pale before his passion, hard work, efforts and accomplishments. His artistic forays and endeavours cannot be limited to the geographic and cultural boundaries of Puducherry: as a one-man institution, he carries on, transcending all barriers, with an artistic zest that is all-embracing and ever-expanding.