Roots
International Journal of
Multidisciplinary Researches

VERGAL (ROOTS)

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Instruction to Authors

The International Journal of Multidisciplinary Researches is a peer reviewed & refereed journal. At same time the journal aims to publish original research articles and reviews of thesis from all fields. This journal is an excellent forum for intra–disciplinary and interdisciplinary study of various aspects of Arts, Science and Professional Studies as intellectually stimulating open platform for academicians, consultants, researchers, and business practitioners to share and promulgate their research works. Journal of Roots seek to publish research findings and articles that would promote research awareness and understanding dissemination.

Call for papers

The official language of the Journal is English (But the language is depended up on the particular subjects. If need to subject the article will published their own subject language). The Journal invites Empirical, Conceptual papers, case studies, PPP model, Meta analysis, and Field researches from leading academicians, Business peoples, Corporate Sectors, researcher scholars and students from academic institutions, research organizations, non – governmental organizations (NGOs), corporate sectors, civil societies, industries, and others from India and abroad.

Procedure for submission of papers.

The papers should be research based or related, be original and comprise previously unpublished material.Papers must send an abstract of the paper not exceeding 300 words, papers should be typed in MS Word Format with font size 12 Times New Roman. The full paper must not exceed 3000 words, including tables and references. The manuscript should be organized to have Title page, Abstract, Keywords, Introduction, Material & Methods, Findings & Results, Interpretation & Discussion and Conclusion. All quoted, reproduced material should be categorically referenced. Other than this, all contents should be original – authors own words, ideas, findings and arguments. Tables and figures should appear in the document near / after where they are referenced in the text.Photographs must be sharp, and exhibit good contrast.All figures and tables must have a caption that is intelligible without reference to the text. Correct and complete referencing of quoted and reproduced material is the obligation of the author. In the text, references should be inserted in parentheses in full.Papers can be sent by e-mail and a hard copy by post.

Vision

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.

Disclaimer

Communication

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சிந்து இலக்கண நோக்கில்

சிங்கை புத்தர் ரேசுக்கோர்சு றோட்டு, பிரமன் ஆலயம் சுவாமி தெரிசனைக்காகப் பாடிய வழிநடைச் சிந்து

Dr A Ra **சிவகுமாரன்**

இணைப் பேராசிரியர் - தலைவர் - தமிழ்மொழி மற்றும் பண்பாட்டுத்துறை
தேசியக் கல்விக்கழகம், நன்யாங் தொழில்நுட்பப் பல்கலைக்கழகம், சிங்கப்பூர்- 637 616

உலகப் புகழ் வாய்ந்த சிங்கப்பூரின் 1937ஆம் ஆண்டின் நகர அமைப்பைப் பாடுவது இந்த இலக்கியம். நூல் தலைப்பும் இயற்றியவர் விவரமும் இந்த நூலில் அக்கால மொழிநடையில் மரபுப்படி "சிங்கை புத்தர் ரேசுக்கோர்சு றோட்டு, பிரமன் ஆலயம் சுவாமி தெரிசனைக்காகப் பாடிய வழிநடைச் சிந்து புதுக்கோட்டை ஜில்லா கீழானிலைப் போஸ்டு, முத்துப்பட்டணம் வி.ச முத்து நாடாரால் இயற்றப்பட்டது" என்று அச்சிடப்பட்டுள்ளது.

பொதுவாகக் காவடிச்சிந்து என்பது, முருகன் கோவில்களுக்கு வழிபாட்டுக்குரிய பொருள்களைக் காவடியில் வைத்துச் சுமந்துகொண்டு செல்லும்போது ஏற்படும் மெய்வருத்தம் தெரியாமல் இருக்கப் பாடப்படுவது. காவடிச்சிந்தில் இடம்பெறும் வழிநடைக் கூறு பிறகு தனி ஒரு சிந்தாக அதாவது வழிநடைச் சிந்தாக வளர்ந்து கிளைத்துள்ளது என்று கூற இடமுள்ளது.

நூலின் அமைப்பு

முகப்பு அட்டையில் பெரிய எழுத்துக்கதை நூல்களில் இடம்பெறும் படம்போடும் முறையின் சிலகூறுகள் பின்பற்றப்பட்டுள்ளன. நடுவில் முருகன் வள்ளி தெய்வயானையுடன் மயில்மீது அமர்ந்து காட்சி அளிக்கும் படமும் இரு பக்கங்களிலும் வெண்சாமரம் வீசும் கந்தர்வர்களின் படமும் உள்ளன. படத்திற்குக் கீழே நூலின் தலைப்பு இடம்பெற்றுள்ளது. இந்த நூல் நூலாசிரியரால் முதல்பாகம் என்று குறிப்பிடப்பட்டுள்ளது. ஆனால் இதற்குப் பிறகு வேறு பாகங்கள கிடைக்கவில்லை. நூலாசிரியருடைய பெயர் அஞ்சல் முகவரியுடன் குறிப்பிடப்பட்டுள்ளது. இதனைப் பார்வையிட்டுப் பண உதவி செய்த மூவரின் பெயரும் இடம்பெற்றுள்ளது. இந்நூல் சிங்கப்பூர் விக்டோரியா பிரஸ்ஸில் பதிப்பிக்கப்பட்டுள்ளது. வெளியிடப்பட்ட காலமாகத் தாது வருடம் ஆனி மாதம் 16ஆம் தேதி என்னும் தமிழ் ஆண்டு விவரம் குறிப்பிடப்பட்டுள்ளது. இந்நூல் மொத்தம் 16 பக்கங்களைக் கொண்டுள்ளது.

நேரிசை வெண்பா என்று பெயரிட்டு, ஆசிரியர் புத்தரை வணங்கிக் காப்புச்செய்யுள் செய்துள்ளார். இருப்பினும் இது வெண்பாவின் இலக்கணத்திற்குப்

பொருந்தி வரவில்லை. இவ்வழிநடைச்சிந்து 15 மெட்டுகளைக்கொண்ட செய்யுள்களால் (சிந்துகளால்) ஆக்கப்பட்டுள்ளது அவை பார்மணியும் மரகதவுபரந்தரு மெட்டு, சட்டாம்பிள்ளை தனிவிடுத்த தொல்லை மெட்டு, ஜீவசிந்தாமணியே மெட்டு, கந்தா காருண்யனே மெட்டு, கட்டாணிமுத்தே என்கண்மணியே மெட்டு, வளையல்சிந்து மெட்டு, நாமிருக்க ஏழடுக்குமாடி மெட்டு, பட்டாபிஷேகம் மெட்டு, நேரமிதே கூடி நேசம் மெட்டு, ஸ்ரீ சிவ ஷண்முக வேலனே மெட்டு, காணவேணும் காணவேணும் மெட்டு, மட்டா மரிக்கொழுந்தே மெட்டு, தங்கரெத்தினம் மெட்டு, தேடிவந்தேனே வள்ளிமானே மெட்டு, திரண்டு ஒன்றாய்க் கூடியே மெட்டு ஆகியனவாகும். இம்மெட்டுகளில் ஆறு கீர்த்தனைகளும் அடங்கும்.

இப்பாடல் "தேவர்கள் புகழும் பிரமன் தேவர் ஆலயம் நாடி நாம் செல்வோமே" என்று தம் மனைவியிடம் ஆசிரியர் கூறும் நேர்க்கூற்றாகத் தொடங்குகிறது. இப்பாடல் முழுவதும் ஆசிரியர் தம் மனைவியிடம் கூறுவதாகவும் பொதுமக்களிடம் கூறுவதாகவும் சில குறிப்பிட்ட பெரிய மனிதர்களிடம் நேரடியாகப் பேசுவதாகவும் உள்ளது. ஆசிரியர் இப்பாடல்களின் மூலம் எல்லோருக்கும் செய்தி விடுக்கிறார். படிப்பவர் கேட்பவர் இருவரையும் உள்ளடக்குகின்ற விதத்தில் இவருடைய பாடல்களின் அமைப்புகள் ஆங்காங்கே உள்ளன. சிந்துப் பாடல்களுக்கு இடையே பொது மக்கள், மனைவி ஆகியோரிடம் பேசுவது போன்று உரைநடையில் (வசனம்)

அமைந்த பகுதிகளும் உள்ளன. இச்சிந்து உரை இடையிட்ட பாட்டுடைச் செய்யுளாக உள்ளது. கம்பர் சடையப்ப வள்ளலைத் தம் பாடல்களுக்கு இடையே கூறிச் செல்வது போன்று முத்துநாடரும் இந்நூல் வெளிவருவதற்குத் தனோபகாரம் (நன்கொடை) செய்தவர்களின் பெயர்களை (கா.வீரப்ப பிள்ளை, கா. சின்னையா பிள்ளை, பழனியப்பப் பிள்ளை,) ஆங்காங்கே சுட்டிச்செல்கிறார். "வரும்வழியில் விமரிசையாய் வளரும் தென்னம்பிள்ளை, நமதூர் வீரப்ப பிள்ளை, நட்டு - வைத்த அந்தவேளை வெகு, நாட்டமுள்ள குமுசுக்காரர் சொந்தமான எல்லை" என்று குறிப்பிடுகிறார்.

இந்த இலக்கியத்தில் முத்துநாடார் ஏழு இடங்களில் தம்பெயரைப் பதிவுசெய்துள்ளார். தம்முடைய பெயரைத் தாமே தம் பாடலில் பதிவு செய்துகொள்வது என்பது தமிழ் நாடகமேடைப் பாடலில் ஒரு பொதுக்கூறாக உள்ளது. மதுரகவி பாஸ்கரதாஸ், பூமி பாலகதாஸ், போன்றோரிடம் இந்த மரபு பரவலாகக் காணப்படுகிறது.

வழிநடைச்சிந்துக்கான சிறப்பிலக்கணத்தை இரா திருமுருகன் பின்வருமாறு முதன்முதலாகக் கூறியுள்ளார்.

"வழிநடைச் செல்லும் வருத்தம் மறைய,
ஆற்றிடைக் காட்சிகள் அணங்குக்கு உணர்த்தி,
பாடும் சிந்துகள் பல்வகைச் சந்தமும்,
அடியும் நடையும் அமைவறப் பெற்று,
வழிநைடைச் சிந்தென வகுக்கப்படுமே"
(சிந்துப்பாக்களின் யாப்பிலக்கணம் பக்கம் 205)

வழிநடைச்சிந்தின் சிறப்பு இலக்கணத்தில் கூறப்பட்டவாறு வழிநடைச் செல்லும் வருத்தம் மறைய, மெய்வருத்தத்தைப் போக்குவதற்கான செய்திகள் பயணம் தொடங்கும் இடத்திற்கும் சென்று சேரும் இடத்திற்கும் இடைப்பட்ட வழியில் அமைந்துள்ள விவரங்களை இந்நூலாசிரியர் குறிப்பிட்டுள்ளார். இந்த வழிநடைச் சிந்தினுடைய வழிநடைத் தொலைவு சுமார் பத்து கிலோ மீட்டர். இதில் மூன்று கிலோமீட்டர் வண்டியில் செல்லும் வசதி வாய்ப்புகள் உடையதாக அமைந்துள்ளதை ஆசிரியர் குறிப்பிடுகிறார். இந்த இடைப்பட்ட ஏழு கிலோ மீட்டர் தூரத்தை நடந்து கடக்கும்பொழுது மெய்வருத்தத்தைப் போக்கிக்கொள்ளுகின்ற விதத்தில் உதவிகள் கிடைக்கும் இடங்களையும் சுட்டுகிறார். இவ்வாறாக அமைந்த இடங்கள் சோலை, நல்ல தண்ணீர் கிணறு, நாலேழுக்கா கல்லு கோப்பிக்கடை, ஆளோடி ஆகியவையாகும்.

சோலையைப் பற்றிக் குறிப்பிடும்போது கொய்யா, பப்பாளி, வாழை ஆகிய பழங்கள் வழிப்போக்கர்கள் தாமே எடுத்து உண்ணக்கூடிய அளவில் இருப்பதாகவும் மேலும் அந்தச்சோலையில் காதால் கேட்டும் கண்ணால் பார்த்தும் களைப்பைப் போக்கிக் கொள்ளவதற்கான மயில், குயில், புறா ஆகிய பறவைகள் கூடி இன்புறும் சூழலையும் குறிப்பிடுகிறார்.

"கூட்டம் கூட்டமாக கொய்யா வப்பாளியும் வாழை
பார் - குளிர்ந்த இளஞ்சோலை

கனிகள் - உதிர்ந்திருபதாலே புசிக்க வேண்டியது கொண்டுவந்து தாரேனிந்த வேளை" (பக்கம் 6)

"தென்னம் இளஞ்சோலை குயில் கூவுவதைப்பாரு
இந்த - சேகரத்தின் பேரு
தாமஸ் - றோட்டடுத்த ஊரு மயில் தேங்கியே நின்றாடப்புறா மேவும் வெகுசீரு" (பக்கம் 6)

ஒரு குறிப்பிட்ட தொலைவு நடந்துசெல்லும்போது வழிப்போக்கர்களுக்குத் தாகவிடாய் ஏற்படுவது இயல்பு. இந்தச்சூழலில் தாகவிடாயைப் போக்கிக்கொள்வற்கு நல்ல தண்ணீர் கிணறு இருப்பதைக் குறிப்பிடுவதோடு அந்தக் கிணற்றிலிருந்து தண்ணீர் எடுத்துக் குடிப்பதற்குரிய வசதிகள் இருப்பதையும் சுட்டுகிறார்.

"நாம் அருந்திக் கொள்வற்கு நல்லதண்ணீர் கிணறு
என்ன - நாகரீகம் பாரு" (பக்கம்.6)

புக்கிட் தீமா நாலேழுக்கா கல்லில் உள்ள கோப்பிக் கடையைக் குறிப்பிட்டு அங்கு பசியாறிக்கொள்ளலாம் என்பதையும் குறிப்பிடுகிறார்.

"நாலே - முக்காகல்லு பேரு குமுசு கோப்பிக்கடை அன்று சென்று உண்டு பசியாறு" (பக்கம்.7)

ஓய்வு எடுத்துக்கொள்வதற்கான ஆளோடிகளும் இருப்தையும் நூலாசிரியர் சொல்லுகிறார்.

கண்மணியே ஜனங்களுக்குக் கட்டிய ஆலோடி

பாறாய் - கட்டடமுன் நாடி (பக்கம் 7)

இவ்வாறு மெய்வருத்தம் போக்கிக்கொள்வதற்கான வழிவகைகளாக மேற்கண்ட சோலை, கிணறு, கோப்பிக்கடை, ஆலோடி ஆகியவற்றைக் குறிப்பிட்டுள்ளார்.

ஆற்றிடைக் காட்சிகளை அணங்குக்கு உணர்த்துதல்

வழிநடைச்சிந்து இலக்கணத்தில் அடுத்துக் குறிப்பிடப்படும் முக்கியமான கூறு வழியில் காணும் காட்சிகளை உடன் வருகின்ற பெண்ணுக்குக் கூறுவதாக அமையும் வழியிடைக் காட்சிகள் ஆகும். இவற்றை இந்தக் கால வழிப்போக்கர்க்குக் கூறப்படும் நில அடையாளச் சின்னங்களோடு (land mark) ஒப்பிடலாம். நூலாசிரியர் குறிப்பிட்டுள்ள பல்வேறு இடங்களில் பொழுதுபோக்கு இடங்கள், சமயம்சார் அடையாளங்கள், கடைகள், கடைத் தெரு சார்ந்த அடையாளங்கள், அரசுசார் இடங்கள், நீர்நிலைகள் முதலியன இடம்பெற்றுளன.

நூலாசிரியர் புக்கிட்தீமா நாலேமுக்கால் கல்லில் தம் மனைவியுடன் புறப்பட்டு வருகின்ற பொழுது முதலில் "லிமோன் கிறாணி" பெரியோரைப் பார்த்துப் பேசுகிறார், அப்பொழுது சீனத்தார் ஆலயத்தைப் பற்றிய ஒரு காட்சியைக் குறிப்பிடுகிறார்,

"தாங்கள் ஆலயமும் நாங்கள் பார்கலாமோ சொல்லுவீரே

சீனத்தார்கள் ஆலயத்தின் கட்டடத்தைப் பாரு

செல்வம் - அவர்களுக்கே சீரு" பக்கம்.7

"நாலே - முக்காகல்லு பேரு குழுசு கோப்பிக்கடை அன்று சென்று உண்டு பசியாறு

கண்மணியே ஜனங்களுக்குக் கட்டிய ஆலோடி

பாறாய் - கட்டடமுன் நாடி" பக்கம் 7

இஸ்லாமியர் வழிபாட்டு இடத்தில் பெருநாள் நடக்கும் காட்சியைக் குறிப்பிடுகிறார். இதில் மிகுதியான மக்கள் பங்கேற்ற செய்தியையும் ஒளிவெள்ளமாக அந்தப் பகுதி திகழ்ந்ததையும் குறிப்பிடுகிறார்.

"ஜன -கும்பலதும் கூடி சாமி கும்பிட வருகிறார்கள்பார் கோடாகோடி

மக்காகாரர் ஒக்யமெனும் வகை அதிகம் ஜாதி

சுகம் – வாய்த்த வெகுநீதி

நாம் – வரைந்துவரும் வீதி இந்த

ஆலயம் பெருநாளாகையாலே இந்தஜோதி" பக்கம் 7

இந்த வழிநடைச்சிந்துப் பாடப்பட்ட காலம் திருவிழாக் காலமாக இருந்திருக்கிறது அந்தச் செய்தியைப் பூரதம் முன்னால் செல்வதாகவும் பூப்பல்லாக்குப் பின்னால் செல்வதாகவும் இடையில் புலிவேசம் ஆடப்படுவதாகவும் தம் மனைவிக்குச் சுட்டிக்காட்டுகிறார்.

"போகும் வழிமார்க்கமதில் பூரதம் முன்னலே
பூப்பல் - லாக்கது பின்னாலே
புலி - வேசமும் பெண்ணாலே இதை
பார்த்து மனக்கிலேசமது கொள்ளாதடி மயிலே" பக்கம் 7

அந்தக் காலத்தில் வங்காளிகள் காவற்பணியில் இருந்த ஒர் இடம் இந்த வழியில் இருந்திருக்கிறது. அந்த இடம் மக்காகாரர் வாழும் சாலையை ஒட்டி அமைந்து இருந்திருக்கிறது. இந்த இடம் மேலே குற்பிட்டவாறு இரவு நேரத்தில் கியாஸ் லைட் மூலமாக ஒளி வீசுகின்ற காட்சியைத் தந்திருக்கிறது. இதனைத் தம் மனைவிக்கு நூலாசிரியர் சுட்டிக்காட்டிக் காட்டுகிறார்.

"மானே மரகதமே வந்தோமடி கேட்டு
வங்காளி - பாராப் பீட்டு
மக்கா - காரர் சொந்த றோட்டு நாம்
வரும்வரையில் இவ்விடத்திலே ஜொலிக்கும் கியாஸ் லைட்டு" (பக்கம்7)

கடைத்தெருவைப்பற்றிக் குறிப்பிடும் சிந்து ஆசிரியர் பசிக்கு அஜோனா கோப்பிக்கடையில் பசியாறிக்கொள்ளலாம் என்கிறார். இது அந்த காலக் கடைத்தெருவில் ஒரு குறிப்பிடத்தக்க நில அடையாளமாக இருந்திருக்கலாம்.

"தாகவிடாய் ஆனதினால் தையலரே வாடி
அஜோனா - கோப்பிக்கடை நாடி
நாம்- மிருவர்களும் கூடி பசி யாரியதால் செல்வோம் பாக்குவெத்திலையும் தாடி

கண்மணியே பாருயிந்த கடைத்தெருவு சீரு
அதோ-காலைப்பசார் பாரு" பக்கம்.8

அடுத்து அவர் செல்லும் வழியில் இன்றைக்கு இருக்கக்கூடிய தாம்ஸன் ரோடு அன்றைக்கு தாமஸ்ரோடு என்ற பெயரில் இருந்திருப்பதையும் பக்கத்தில் தெப்பக்குளம் அமைந்திருந்ததையும் அவர் குறிப்பிடுகிறார். இன்றைக்கு மெக்ரிட் ரிசவாயர் என்று அழைக்கப்படும் அந்த நீர்நிலை அன்று தெப்பக்குளம் என்ற அழைக்கப்பட்டிருக்கலாம்.

"தாமஸ் றோட்டு வழிகிட்டி
நாம் - வழிநடையில் எட்டி போகும்
வழிதனிலே தெப்பக்குளம் பார்க்கயென்ன அட்டி" (பக்கம் 8)

"சிங்கை பதினார் கல்லுக்கும் மானே குளம்
சிறப்புடன் சப்ளை செய்யும் தானே
தண்ணீர்குளம் இதைப்போலே தேனே நாம் யெங்கினுமே கண்டதில்லை மானே" (பக்கம் 8)

இந்த வழிநடைச்சிந்தில் குறிப்பிட்டிருக்கக் கூடிய நில அடையாளங்களில் குறிப்பிடத் தக்க ஒன்றாக இருப்பது சிங்கப்பூர் முழுவதற்கும் நீர் அளிக்கும் நீர்நிலையாகும். இது இன்று வரையிலும் அதே நிலையில் மாறாத நில அடையாளமாக இருப்பது குறிப்பிடத்தக்கது.

அந்தக் காலத்தில் தெப்பக்குளத்தை ஒட்டிய சாலைப் பகுதிகளில் இரு மருங்கிலும் நாற்காலிகளை அமைந்திருக்கிறார்கள் அதில் மக்கள

அமர்ந்து காற்று வாங்கும் பழக்கம் இருந்திருக்கிறது. அந்த வீதி குறிப்பிடத்தக்க ஒன்றாகச் சிந்து ஆசிரியரால் சுட்டப்படுகிறது.

"தெள்ளமுதே தெப்பக்குளம் பாராய் நல்ல தென்றல் வாடை வீசுவதும் ஜோராய் தெருவீதிகளில் நாற்காலிகள் சீறாய் இதில் யாவர்களும் அமரப்போரார்" (பக்கம் 9)

"சங்கையாய் பெருகும் கங்காநதி சுற்றி ஜன்னல்களும் மின்னல்களும் ஜோதி இங்ஙனம் அமைந்த பெரும்வீதி நான் யென்னவென்று சொல்வேன் நல்லகியாதி" (பக்கம் 9)

இந்நூலின் மூலம் பழைய சிங்கப்பூரின் தோற்றச் சிறப்பையும் அடையாளச் சின்னங்களையும், சாலையின் அடையாளங்களையும் அன்றைக்குப் பயன்படுத்திவந்த சொற்களையும் அறிய முடிகிறது. பேச்சந்தன் கம்பெனி, குமுசு மய்யம், உத்தாரம், லிமொன் கிராணி, மக்காகாரர், ஒக்யமெனும் சாதி வகை, மழைச்சத்து நீர், அஜோனா கோப்பிக்கடை, நல்லகியாதி, காந்தல் கம்பிபெட்டி, பாசம்பண்ணும் நலபயிப்புக் கதிகாரம், நாலாபக்கம் பிரியும் யேழுறோட்டு வந்தோம், சிவப்பாலம், காந்தல்காடி, டிரேம் கம்பெனி, மாட்டுக்கம்பப் பாலம், சவுண்டு தோணிகள், குலோப்பர்கள் ஆகிய பழம் பெயர்களை நாம் அறிகிறோம்.

புக்கிட் தீமா சாலையிலிருந்து புறப்படும் ஆசிரியர் நேரே வராமல் தாம்சன் சாலையாக வழியாக ஏன் சுற்றி வந்தார் என்னும் வினா எழலாம். சிந்து அமைப்பியல் நோக்கில் பார்க்கும்பொழுது

சுற்றுப்புறத்தில் உள்ள அழகுகளையும் சொல்ல வேண்டும் என்றும் காந்தல் காடியைக் குறிப்பிடுவதனால் அந்தக் காலத்தின் சிறப்புக் கூறுகளையும் சொல்ல வாய்ப்பு கிடைக்கும் என்று எண்ணியும் குறிப்பிட்டிருக்கலாம்.

மொத்தத்தில் இந்த வழிநடைச்சிந்து அன்றைய சிங்கப்பூரின் நிலத் தோற்றத்தையும் பழக்கவழக்கங்களையும் எடுத்துக்காட்டுகிறது. சிங்கப்பூர்த் தேசத் தந்தை திரு லீ குவான் இயூ உருவாக்கிய இன்றைய சிங்கப்பூரைப் பார்க்கின்ற மக்களுக்கு அன்றைய கிராமிய சூழலில் அமைந்த சிங்கப்பூரை இவ்வழிநடைச் சிந்தின் நூலாசிரியர் முத்துநாடார் தம் எழுத்தின் மூலம் காட்டுகிறார்.

அடிக்குறிப்பு:

சிந்து இலக்கண நோக்கில் சிங்கை புத்தர் ரேசுக்கோர்சு றோட்டு, பிரமன் ஆலயம் சுவாமி தெரிசனைக்காகப் பாடிய வழிநடைச் சிந்து *நூல்.*

MAHASWETA DEVI'S CHOTTI MUNDA AND HIS ARROW:
AN ECOLINGUISTIC ANALYSIS

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Abstract

Ecocriticism is a multidisciplinary consciousness-raising approach and a thriving field of study among contemporary and cultural theories. There are several branches and schools of ecocritical outlooks such as deep ecology, environmentalism, social ecology, political ecology, ecosophy, spiritual ecology, eco-socialism and many more. The most common definition of ecocriticism is that, it draws connection between 'literature and the physical environment.' Its implications are diverse and its scope ever widening. An ecocritic is therefore, believed to track environmental ideas wherever they appear. So, ecolinguistics is one such branch that attempts to study the relationship between language and ecology. It goes beyond the scientific description of language in terms of words, meanings, sounds and structures to establish a link between nature and language. Writers down the ages in almost all cultures and regions have made use of language to produce literature that reflects happenings in society and documents human lives and their language. The language used by the writers and the language used by the different characters in the work of art needs serious discussion from an ecolinguistic point of view. Mahasweta Devi is one of the most acclaimed cotemporary Indian writers who writes in Bengali and English. She is also an ardent activist and supporter of the disposed communities of India. Her famous novel Chotti Munda and His Arrow depicts the lives of the marginalized Munda community people and their close association with nature and their immediate environment. Analyzing such a literary work from an ecolinguistic perspective is the purpose of the paper.

***Key words**: language, ecology, physical environment, social environment, resistance*

It is a vocabulary of a language that most clearly reflects the physical and social environments of its speakers. The complete vocabulary of a language may indeed be looked upon as a complex inventory of all the ideas, interests, and occupations that takes up attention of the community, and were such a complete thesaurus of the language of a given tribe at our disposal, we might to a large extent infer the character of the physical environment and the characteristics of the culture of the people who make use of it.

Edward Sapir, "Language and Environment" (14)

Human beings are part of earth just as animals and plants are. Humans are not alone, but share the world with others. This sharing is referred to as 'ecology' which is scientifically defined as the study of interrelationships of living things to one another and their surrounding environment. The word 'ecology' is derived from the Greek word *oikos* which means home. Its meaning was extended to include the whole inhabited earth and *logos* means reason or study. Ecology has been a very distinctive feature of many ancient cultures and literatures. A remarkable aspect of Indian conception about the universe is the belief that all creation is an integral totality. The presence of a universal spirit binding the creatures of this universe is a recurring idea in most of the philosophical treatises of Indian literature. Viewing ecology as a study of natural

network of life points to the fact that man stands somewhere in the web. Ancient Indians offered their reverence to the Supreme, which they believed was alike in water, fire, trees, herbs and in everything. The gods that they worshiped were apparently natural forces like Surya, Indra, Vyayu and the like.

The field of environmental literary studies started to develop in the mid 1980s. It was Joseph Meeker who introduced the term 'literary ecology' in to refer to the study of biological themes and relationships which appear in literary works. Literature presents models of human beings' relationship with each other and also with nature and the language that is used for each of these communications. So ecocriticism emerged as a critical tool to interpret and understand literature from the point of view of nature. All ecological

criticisms point to the fact that 'human culture is connected to the physical world affecting it and affected by it.' Greg Garrard rightly points out to Cheryll Glotfelty's argument that ecocriticism as a critical stance has 'one foot in literature and the other on land' and that it 'takes an earth-centred approach to literary studies.'(3) The concept of ecology is also applied to linguistics. Ecolinguistics attempts to study the relationship between language and ecology. *Language & Ecology Research Forum,* defines Ecolinguistics to examine the influence of language on the life-sustaining relationships of humans with each other, with other organisms and with the natural environment.

The literary works of writers throughout the world discuss issues related to interdependence and the relationship between the natural and social world at various levels. Writers have gone beyond nature writing to think about problems of ecology to ecological problems of society. Western literary stalwarts like Emerson, Thoreau, Wordsworth, Keats, Hardy, D.H. Lawrence, Robinson Jeffers, Adrienne Rich, Wallace Stegner, Gary Synder, Mary Oliver, Ursula K. LeGuinn and Indian thinkers such as Salim Ali, Vandana Shiva, Theodore Baskaran, Ramachandra Guha and writers like Ruskin Bond, Keki N. Daruwalla, Mahasweta Devi, Amitav Ghosh, Ranjit Lal and others have written about ecology from different perspectives. Mahasweta Devi an English lecturer turned novelist and activist who has dedicated almost her entire life for the cause of the downtrodden and disposed communities in India. She has to her credit more than twenty collections of short stories and hundred novels, mostly written in Bengali. She has also been a contributor to several literary magazines dedicated to the cause of oppressed communities within India. She has been honoured with the Sahitya Akademi and Jnanpith Awards, and the Padmashree for her activist work for the welfare of the oppressed. *Chotti Munda & His Arrow* is her favourite novel that chronicles the changing lives of the Mundas tribals from their original habitat of forests to the industrial belts of developing Independent India. The hunting-gathering nomadic tribals are forced to become bonded agricultural labourers under the socially unjust feudal system and are later pushed to take up mean jobs in the industrial post independent India.

Nature sustains a community and shapes not only its culture but its language as well. Mahasweta Devi vividly describes the Mundas' deep rooted oneness with their ecosystem. Their language reveals the inextricable bond they share with nature and its entities. The indigenous tribal wisdom is reflected in their simple living, high thinking, and the language that they use. Being one with nature, deriving strength and sustenance out of it, depending on nature for their livelihood come to them naturally and spontaneously. The International Working Group for Indigenous Affairs(IWGIA) observe how indigenous communities associate themselves with nature:

We are people with distinct historical, political, and cultural identities. We are united by our histories as distinct societies, by our languages, laws, traditions, and unique spiritual and economic relationships with our lands and territories.(395)

Land was not just land for them but life and was part of ordinary parlance. Edward Sapir, one of the pioneers in the field ecolinguistics is of the view that languages reflect the physical and social environments of its speakers. By physical environment, Sapir refers to geographical characters such as the topography of the country, climate, the economic basis of human life such as fauna, flora and mineral resources of the region.

The vocabulary of the Mundas bears the stamp of the physical environment in which they are. The Mundas largely depended on the forests for their food and livelihood and therefore knew the local flora and fauna by name. Dhani Munda counted his age 'by the measure of the two maturing and ageing cycles of the sal and teak trees in the forest.'(4) Chotti learns from Dhani Munda that there used to be a lot of forests those days, and of the multifarious resources that it could offer: 'Hare –bear-deer-hegehog-patridge-pigeon- no dearth of meat.'(9) Chotti learns to know the sweet-

rooted creepers, springs full of fish, to trap deer, when to pick dropped feathers for the market from the 'special place where peacocks dance.'(11) He also learns of the 'red and black fruits of the kunchtree' (11) from which kuchila poison could be obtained. Chotti's dhoti is 'stained with the yellow dye of kusum flower' (20) and is familiar with the very big peppers an' gourds. Chotti is able to say whether it's 'a tiger lyin' down,'(51) 'the elephants breaking down the bamboo groves' or 't'stag eating paddy .'(10)He could shoot the green dove hariyal from behind green leaves at dusk. They can identify coal, mica, iron ore and gold dust from the very soil. They speak of such minerals commonly. The seasons of the year and time of the day are all associated with natural forms and entities. The indigenous people's ecological knowledge of physical environment is vividly depicted though the language of the Mundas.

The various forces that mould the life and thought of individuals are categorized as social environment by Edward Sapir. Social environment includes religion, ethical standards, forms of political organization. Mundas do not worship nature but have great regard and respect for it. In fact the novel opens with the name of the river: "His name is Chotti Munda. Chotti is of course the name of a river."(1) Putri Mundas' two great-grandsons were named after rivers- Chotti and Koel. River names keep inscribing themselves as the names of his descendants. Such cultural practices are common among the Mundas. Chotti teaches ethical values to his sons. Harmu learns to differentiate female birds and animals from the males. Chotti scolds Harmu for hunting a female hare. He tells his son, "Let's not see that agin. T' family of life grows larger wit' girl animals, girl birds."(77) Cultural practices of the Mundas are also revealed through their language. The practice of 'Khunkatti villages'(108) was an ancient clearing – settler pattern of settlement followed by the Mundas. Kurmi village was set to fire and after about a year and a half it is once again occupied and the settler started cultivation. Chotti suggests the soil to be fed

"with burnt-hut ash, with rottin' leaves of weed-jungle."(83) Once when all the five wells went dry and Chotti river becomes invisible, Chotti uses his innate ecological wisdom to divine water along the river bed. He is able to tell there is ground water by the 'wet soil at t' roots' of the wild grass. Forms of political organization among the Mundas are also reflected in their language: their village head is called 'Pahan', all Hindus are addressed as 'Diku' and they use words such as 'gormen', 'daroga','polis' for the government officials.

Saroj Chawla discusses the relationship between a holistic perception of the environment and that of language. He points out to the language usage of the Cherokee Indians who extend kinship terms to the entire natural world. He observes thus:

Everything- animate and inanimate- has its place in the universe. The newmoon is addressed as grandfather: he provides protection against illness and accident. The sun, a female, is supposed to be moon's sister. The rivers are given special reverence: discarding rubbish in river is supposed to make them angry. Among the Pueblo, the sun is the father and primary fertilizing agent: the earth is the mother. (118)

Similar kinship terms are found among the Indian Munda tribes as well. The Jungle was fondly addressed as "Our Mother" by Dhani who says 'With jungle learnin' ye won' die stravin'.'(11) Dhani also tells about 'Father Earth. Lord Birsa' (8) who heard the forest's cry: 'Birsa, Diku-Master-whiteman- together they've made me unclean, naked, undressed, clean me up.(14) The tribals venerated the forests and lived in tune with their natural surroundings. The aommuned with nature and could listen to its voice.The Mundas and the Chhagans dig fresh water pits. When the water came up, Chotti cautions the people thus: "Don' dirty this water with dirty clothes or baths,...Precious water."(101) Nature is not merely a utilitarian landscape to a Munda, but a living entity which is the basis and indispensable part of their economic, social and linguistic culture. When Chotti and Jita cultivate their dry and stony land, Chotti takes care to keep the field

nourished and happy by putting the damp soil removed from the pond in their land and planting trees for shade. He tells his mates: "T' land's cryin' like a babe sick wit' hunger."(152) The land is addressed as a sick child. When Anwar wants to transform his 'long-idle arable land into a flower garden', Chotti says "Put th' ash from their burnt huts on yer land. Fallow land. Land never rests without owners me lord. Land has a soul too."(217) For Chotti and the other Mundas land is not just a place to live or a source of livelihood but a being with soul. They realize the vital factor that man needs land, and land needs man to take care of it when it is sick. The Mundas respond to the needs of Mother Earth, care for her and strive to make her 'smile.'

Edward Sapir is of the view that 'the vocabularies of peoples that differ widely in character or degree of culture share the wide difference.'(21) There is definitely a difference between the vocabularies of the rich ruling class and that of the naïve tribals because of cultural difference. Once Baijnath called Chotti's father Bisra 'the Mundas' moneylender' and he was offended. Mahasweta Devi beautifully describes the underlying cultural difference in languages: 'For Baijnath the word 'moneylender'- Mahajan, greatman- is a word of respect. He'd forgotten that Munda did not understand the usurer's trade.'(26) Later Bisra called Lalaji a Munda and he felt equally abused. The cultural difference between the two individuals in understanding a word leads to metal depression of Bisra who eventually committed suicide for being called a 'moneylender.' Greg Garrard quotes Heidegger that "language is the house of Being in which man ek-sists by dwelling."(31) Similar thought are expressed by Robert Pogue Harrison who argues that "*logos* [language] is that which opens the human abode[*oikos*] on the earth"(quote from Garrard,47) and is of the view that "we dwell not on the Earth but in language."(47) As Heidegger has pointed out, when beings have to exist, they have 'to let be' by being disclosed, showing up, emerging and resisting when dismissed. This is exactly what happens with the Mundas. Mahasweta Devi in conversation with

Gayatri Charavorty Spivak explains, "a tribal lives in harmony with the nature around him, with human beings, even intruders. With everyone. So when he kills, it is necessary killing."(xix) When they are marginalized and sidelined by dominant forces, a Munda youngster kills the wrong doers. Aged Chotti wants the youngsters 'let be' and loudly announces in the Chotti fair that he killed Romeo and Pahlwan. But instantly a thousand adivasis 'raise their bows' and resist crying 'No!' This resistant cry 'no' is what establishes their identity and their very existence. Thus rivers, forests, trees, land, the cultural practices are the very sources that nurture, nourish, and preserve the lives of the tribals and also govern their language. Ecolinguistic analysis of the language of characters in the novel *Chotti Munda and His Arrow* sketches the complexities and myriads of meanings found in words and its association with the physical and social environments.

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RATIONALISTIC TRENDS IN NINETEENTH CENTURY WESTERN INDIA

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Abstract

        The Western India witnessed rise and growth of three rationalist trends in the nineteenth century against the irrationality in society. The dead traditions, fossilized customs and irrational bigotry had choked the life stream of the nation. Minds of the people were in the strange grip of superstitions and strong prejudices. The society witnessed degradation by the prevailing evils such as sati (burning a widow on funeral pyre), forced widowhood, child marriage, caste distinction, untouchability, infanticide and human sacrifices.The modern scientific education, the liberal Indian religious tradition and acquaintance with the radicalism in religious philosophy in Europe led them to make assessment of religion in India. The moderate rationalism of Lokhitwadi, the dry rationalism of Vishnushatri Chiplunkar and radical rationalism of Jotirao Phule. These leaders differed in their attitude and perception regarding the scope and use of rationalistic assessment of society. However they all believed that ills of the emerging nation state in India should adopt new methods and thinking instead of age old orthodox methods.

        The society in Western India in the mid nineteenth century was stagnant and orthodox. The dead traditions, fossilized customs and irrational bigotry had choked the life stream of the nation. The nineteenth century India was in transition. The old society and political power had crumbled and ruins of old social order day scattered on all sides. Dead traditions, fossilized customs and irrational bigotry had choked the life stream of the nation. The people were ignorant and believed in illusions, therefore, to make people to believe in pragmatics and rationalism; the illusionary attitude had to be removed. The pursuit for knowledge was lost, instead of that irrational thinking persisted in the minds of few educated class.[1]The Western India witnessed rise and growth of various philosophical approaches to counter the irrationality in society. The Western India witnessed rise and growth of three rationalist trends in the nineteenth century. The writings and the activities of the deist thinkers like Thomas Paine, Benjamin Franklin and Thomas Jefferson infiltrated deist thoughts of religious conviction and philosophy into Indian educated class. The new scientific thinking inspired by the work of Descartes and Leibniz emphasized on scientific inquiry or rationalistic thinking and critical assessment of religious scriptures. Deistic rationalism placed miracles and prophecy in the class of mere superstitions.

        The modern scientific education, the liberal Indian religious tradition and acquaintance with the radicalism in religious philosophy in Europe led them to make assessment of religion in India. The various kinds of religious perceptions such as deism, agnosticism and atheism had developed as a result of persistent thinking over the concept of god and the stages of religion and its importance. The modern scientific education, the liberal Indian religious tradition and acquaintance with the radicalism in religious philosophy in Europe led them to make assessment of religion in India. The Western Indiaremained on forefront in this.So the religion was assessed by the religious revisionary in India not for philosophical speculation but for the common people in India. Religion was the basic component of life. Hence instead of professing atheism or anti religious feeling the rationalist reformer tried to apply rationality to religion and make it simple and dogmas free. Religion was looked upon by Indian socio-religious reformers, as a mechanism to preserve the existing property relations and to regulate social, intercourse.[2]

        The assessment of religion in the light of reason was not limited to matters religion alone; it

embraced the secular aspects as well. the term 'rationalism' is used in a specific theological sense to refer to the doctrines of a school of German theologians which was prominently used roughly between 1740 and 1840, and which had great influence on the development of Biblical criticism.[3] Isaac Newton and Galileo Galilee made astronomy free from the influence of religion. The Darwinian concepts freed biology from the restrictions of religion. The religious Rationalists tried to free the religion and faith from the dogmatism, revelation and superstition.

The rationalists stress the scientific thinking as a method of gathering knowledge whereas the irrational forces believe in divine revelation. The rationalists apply the critical thinking to the existing problems whereas the dogmatic religion follow escapists attitude. Rationalist follow reason based logical thinking whereas dogmatic religion follows the dictate of religious scriptures. The concept of God, the sanctity of religious scriptures, the dogmatic practices in religion and the ascendancy of priestly class came to be evaluated by the rationalists.

The new scientific thinking and philosophical revolution rejected the age old dogmas and supernaturalism, which were continued in the name of religion. The age old religious thinking believed in total acceptance of supreme religious authority without applying independence of mind. It believed in revelation, superstition and infalliability of religious scriptures. Religious rationalism was the outcome of philosophical and scientific developments in the Europe in the sixteenth and the seventeenth centuries. Religious rationalist were opposed to dogmas in religion because of irrationality attached to it. Dogma in general, is a belief held unquestioningly and with undefended certainty or it is one possible reaction to skepticism.

The rationalistic thought process was influenced by eminent thinkers like Raja Ram Mohan Roy, Balshastri Jambhekar, Gopal Hari Deshmukk, Mahatma Jotirao Phule, Vishnushastri Chiplunkar and V. K. Rajwade. These leaders differed in their attitude and perception regarding the scope and use of rationalistic assessment of society. However they all believed that ills of the emerging nation state in India should adopt new methods and thinking instead of age old orthodox methods.

Moderate rationalist school

The successful work of Brahmo Samaj in Bengal paved a way for development of rationalistic and religious reform movement all over India. Maharashtra soon took lead in it. The rationalists in Maharashtra were not atheists. They did not deny the existence of God, but they accepted the concept of one supreme creator with reservation pragmatic reasons. The Missionary criticism on Hinduism and the rationalist tradition in west influence them to work for the emancipation of the masse from the clutches of orthodoxy.Balshastri Jambhekar, Gopal Hari Deshmukh and Bhau Mahajanwere the promoter of the moderaterationalist religious reform movement. Jambhekar started *Darpan*, the first Marathi magazine on January 6, 1832. He also started*Prabhakar*, a Marathi weekly in 1841.

Balshastri Jambhekar and Bhau Mahajan attacked the diehard prejudice and ignorance of Hindus and appealed for broader sympathies and social reforms, and were in favour of widow remarriage though the Prabhakar. Lokhitwadi started writing in Prabhakar, the hundred letters better known as Shatptre. It became the vehicle of his rationalistic thoughts. He tried to make assessment of existing evils in society by writing open letters to the public. He perceived that God is shapeless. An offering to God is not necessary. He demands nothing.[4]God's providence can be understood by reason.[5]The religious books of were written and dogmatic beliefs were introduced by the Brahmins to sustain the Brahminical life.[6]This movement was pioneer in spreading rationalism among Indians. Yet this school could not make much progress as its message was limited up to the few intellectuals.

Dry Rationalism

Vishnushastri Chiplunkar and V. K. Rajwade were the adherents of this type of rationalism. They didn't believe in miracles and superstitions yet carried superiority complex of being born in higher caste. They rejected dogmas in religion in their writings on the ground of rationality but they didn't show any sympathy towards the masses including cultivators, workers and lower classes. Their rationalism shows resemblance with Plato in ignoring the religious and cultural slavery of the people in the name of religion.[7]

Method and logic of Chiplunkar

Chiplunkar repudiated existence of ghosts, omen, spiritual rhymes, an impact of the planets on human life, destiny, magic and astrology. The peoples suffer due to the belief in such things. He described three necessary conditions to know the event nature. Firstly, the possibly of such event to take place; secondly, self experience or evidence; thirdly, the testimony of reliable person in form of speech or an article.[8] He firmly believed that human being can not perceive the supernatural things with the sense organ hence the existence of supernatural world was difficult to be believed. He also questioned that why we come across the stories of dead human ghosts. The ghosts of dog, horse and other animals are not reported. It becomes clear that all these concepts are illusionary. Chiplunkar offered examples of Socrates, Columbus, Galileo, Newton and Bacon to prove his rationalistic point. Those who are not moved by the plight of widows are wicked. Hinduism is the oldest in the world and right from the beginning the Brahmins have been exercising the exclusive rights. He had great love for the mythical hero Parashuram who was accused of killing thousands of innocent kshatriya men and women.[9]

Limitation of Dry Rationalists

Dry rationalism could not detect the basic problem of the society. The humanistic approach with the rational attitude was necessary to solve the ills of the society. Chiplunkar professed that though the Brahmins were crook, crafty and selfish, one thing is undisputable, it is that the Brahmin hold the keys to knowledge and without their assistance the gates of knowledge will not be opened to all classes. It may be that the chitpavans have been born of the dead corpses or they might have come from Iran, but the qualities they have displayed and are displaying will not be a whit diminished.[10] His attack on liberalism and reformism did not justify his rationalistic concern. His egoistic temperament could not see the plight of Shudra and Atishudras in society. He failed to grasp the spirit of liberalism sponsored by Ranade, Lokhitwadi, Swami Dayanad Sarswati and Mahatma Phule. He described Jotirao as Shudra founder of religion without proper knowledge of grammar. Hence he advised Jotirao to stop making assessment of religious books and pay attention to the purification of language.[11]Though he was democrat, he failed to see the radical social reform were essential for the establishment of the democracy in this country. He could not understand that the democracy was meaningless unless all citizens were entitled with equal opportunities and equal human rights.

Chiplunkar compared social reformers with the Muslim and Buddhist and concluded that still the Brahmins were the superior in India. He classified Fourth class as stupid and unintelligent and propagated that they were entitled to enjoy religious scriptures through Puranas.[12]Voltaire and Gibbon criticized the Christianity. This was used by Jotirao to reform Hinduism instead of a accepting other religion whereas Chiplunkar used this fact to rationalize evils in Hinduism. He used the pretext of grammatical mistakes to counter the accusations of Jotirao Phule.

V. K. Rajwade, the disciple of Chiplunkar and well known historian who described himself rationalist stated that education must be monopoly of higher castes only. He raised questions that if the education was imparted among the cultivators and artisans they will lose their moral.[13]They will become arrogant and

will not work. By imparting primary education on them, the women and cultivators will not experience better change. On the contrary, it will create chaos in the country.[14]He adviced Sayajirao gayakwad, the ruler of Badoda princely state that by arranging remarriage of Brahmin widow, imparting education on Shudratishudras and following other social reform the state will lose its force.[15]

He applied rationalistic impact of Nietzsche to criticize Christianity. However he defended caste discrimination and untouchability. He not only defended social evils but also criticized Prarthana Samaj, Brahmo Samaj and other social reform movements for initiating reforms in society. He described it as a great calamity.[16]Rajwade opposed the primary education to the masses. He declared that primary education will not change the condition of cultivators, workers and women. Rajwade and Vishnushastri were not dogmatic in their personal life yet they defended all the evils forcefully.

The miserable condition of widows, existence of child marriages, problems of untouchables and women were the most important problems of the Indian society. Those who took care of the downtrodden were criticized as antinational elements. The cultural nationalist movement neglected the downtrodden and glorified the past with pride. This nationalist view evolved around glorifying Indian past and its traditions. It found no fault with caste distinction, untouchability, the miserable condition of widows and religious orthodoxy. They were convinced about the importance of English education but only for upper castes. Hence belief in cultural superiority, opposition to reformative movement, criticism of reformers, opposition to the education of the masses and neglecting of the miserable plight of Shudratishudras along with women were the features of this school.

Radical Rationalism of Jotirao Phule

Jotirao shares the religious views of the rationalist philosophers. The general pattern of Jotirao's approach about religion is that religious beliefs are plainly false and religion as an orthodox system is of no use. However he does not want to dismiss religion because it might create great vacuum in society. He stressed that it is one of the characteristic of mark of the human society. This belief led him to find something true in religion. Jotirao did not reject the necessity of religion but attempted to establish a universalistic one.[17]Truth, rationality and equality between the men and women were the ideas to his religious concepts. His advocacy for truth in religion stands for assessment of false religious practices in religion. The understanding of religion of Jotirao shows healthy opposition to escapism, devotionalism, externalism, hypocrisy, formalism and selfishness in religion.[18] Jotirao was interested in religion not for its own sake, but in its relation to downtrodden masses. He stressed the dignity of human which rests on reason. The religious attitude of Phule is free from conventional meaning. It is related with the preservation of natural and human rights. He repudiated the concepts of Moksha, heaven and other dogmatic concepts. Jotirao rejected those concepts. He stressed reason and accepted it to make evaluation of religious scriptures like Puranas.

Logicand method- Deistic influence on the concept of God

Jotirao Phule was very impressed by the deistic philosophy of Thomas Paine. Paine's celebrated works-*Rights of Man* and *Age of Reason* infused the radical rationalistic spirit into Jotirao's mind. The writing of Paine promoted deistic rationalism. Spinoza had profound impact on the deist thoughts. The deist philosophers were the followers of Spinoza, the rationalist philosopher from Holland.[19]Deism does not accept the revelations of the prophets. They did not accept that the God can reveal himself to particular single human in order to convince him to believe in the existence of God. They rejected the mythical stories about Jesus, Paigambar and other messengers. Deistic

attitude towards the religion was different from the traditional conservative approach of the other religious thinkers. Deists believed in God but the image of God in their perception was totally different from Biblical account of God. They believed in the existence of God but denied the existence of supernatural power of such divine authority.

He was opposed to dogmatism and theological arrogance. His attempt was to simplify religion and ethics and expel the influence of bigotry and superstition. Phule strived to eradicate society's blind adherence to customs and to replace with it an intellectual quest and rationalistic sense. His writings and his work intended to achieve the social revolution by defying the irrationality.

By Religion and god he meant to preserve unity of mankind with ideal of brotherhood. He evaluated religion through rationality and equality; hence he denied the orthodox and traditional channels of religion. His attachment to Nirmik gave him an understanding of the dignity of the human race. In spite of rationalistic in nature Jotirao found universe complex and incomprehensive. The love for Nirmik or creator was not blind in nature. It gave him an understanding of the innate dignity of the human race.

Mythological explosion and manifestation of rationalism

Religious rationalism asserts the claims of reason against revelation in religion. The prime concern of religious rationalism has been to criticize claims of super natural revelation. Jotirao questioned the religious myths in this spirit. We come across number of instances in *Slavery* and *Cultivor's Whipcord* where he questions the mythical stories on the ground of rationality. Under the influence of rationalism, Jotirao thought it right to critically analyses the Hindu religious scripture including Ramayana, Mahabharata, Manusmruti, Vedas and Puranas.Jotirao had been preparing the ground for social revolutionary

movement. The social condition in Indian society was the outcome of religious traditions.

Rationalist Assessment

Jotirao put forward many rationalistic questions in his literary expression like *Slavery* and *Cultivator's Whipcord*. Why Manu is silent about the creation of the original mother of the Brahmin? If the Brahmins were conceived in the mouth of Brahma where did the foetus grow?[20]If the Brahma who is accorded status of God seduced own daughter, how he can be called god? If Savitri was Brahma's wife according to Puranic stories, why then he did take upon himself the responsibility of carrying the foetus in his mouth for nine months?[21]If Brahma indeed had four mouths, then he ought to have had eight breast and four nose.If Ravan was asur or not human being, he would not have been invited by Janak for his daughter's swayamvar.[22]If Krishna was God, how his own maternal uncle Kansa became progeny of Daitya (Rakshas or devil).[23] How it was possible that Ravana had ten mouth, ten nose, twenty ears and ten hands?[24]How can one justify the holiness of cow when the Brahmins killed and eat them in Yadnyas in ancient time? Why did he Brahmin regard Shudratishudras lower when they themselves taste urine of cow which sometimes eats extract of humans?[25]If God has written the Vedas for the welfare of the human race, why were Shudra and Atishudra prohibited from reading it and why did God write Vedas only in Sanskrit which was not the language of the people?[26]If God is shapeless how he could create Vedas,how it is possible that human can be borne form the fish since there are lot of differences between them regarding their internal and external organs and their reproducing system?[27]

This radical rationalism was well received by his followers but it soon came under attack of orthodox forces. He did not lay much emphasize on philosophical discussion but his rationalistic sense had more concern with downtrodden including women especially widows, cultivators and peasants. He revolted against the age

old orthodoxy which enslaved downtrodden including Shudratishudras. Hence it becomes clear that the western India in the nineteenth century played vital role in the awakening of the masses. It spread rationalistic and reformative message through its writings and practical work. It derived its strength from indigenous and western rationalist thoughts. The manifestation of rationalism led to the foundation of the socio-religious reform movement of India.

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DEVELOPMENT OF A VALUE-ORIENTED TRUE CONSCIENCE

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Introduction

We live in the world of consumerism, mobile culture, high-tech society and internet gymnastics. On the one hand, we see lot of development and growth in the socio-cultural milieu of the people. On the other hand, there are no basic values and principles in many of us. Cheating has become very common thing; corruption is like an everyday business, injustice to the highest level, and killing as a hobby. In the midst of all these realities what we lack is proper conscience to decide what is good and what is to be avoided. Is our conscience sold at cheaper rate on various conditions and circumstances for our own whims and fancies? In the midst of so many trials and tribulations one needs to focus his/her attention on the formation of his/her conscience. Definitely one is challenged because of the influence of the world, lack of proper motivation, unmet needs, and difficulty in psycho-sexual integration, confusion and distortion of values, holiness of life, unfaithful to conscience, racial differences, caste problem, regional problem, so on and so forth.

Constantly every human being is forced to make moral decisions in complex and ambiguous situations. Hence, they all need the ethical insight possible in the moral struggle. People need an understanding of ethics to avoid common errors of ethical reasoning, to cultivate human values and to inculcate human virtues. Among these are: the error of reducing morality to a mere set of rules; the error of permitting self interest to deflect moral judgment; the error of stressing minor ethical issues and neglecting major ones. Another reason for studying human ethics is that it stimulates one's own moral growth. Morality or moral education provides a standard by which one can measure his own moral development (Barnette 9-10).

My concern in this paper is not to highlight the problems, rather I would like to see how the formation of conscience or value oriented true conscience, plays a vital role in the moral development of character, ego, heart, moral excellence (virtue) of the person to a great extent. If conscience is the whole person's commitment to value, then to act in conscience requires some degree of knowledge, freedom and the affective capacity to care for others and to commit oneself to moral values and moral virtues.

What Conscience is not?

Before we look at the understanding of conscience, it is appropriate for us to consider what is often mistaken for conscience in our contemporary society. Conscience, first of all, is not just a feeling or a pure intuition. Conscience is not a matter of "if it feels right, do it." All that matter is that one is sincere and means well. Here one's conscience, anchored in genuine, authentic feeling, becomes the highest court of appeal. Our feelings, however, are not to be equated with conscience. If, for example, you have made a resolution to get some physical exercise every day and after a couple of weeks fail to do it one day, you may "feel guilty" but that does not make it a matter of conscience. Such feelings are morally neutral and have nothing to do with conscience. On the other hand, many people do not feel guilty about racial or sexual discrimination, but that does not make such practices right (Keating 60-61). The commands of the moral conscience are primarily oriented toward the values involved which have become personalized and internalized.

What Conscience is?

The word 'conscience', derived from the Latin *conscientia* (*con* meaning 'with', *scio* meaning 'I know'), is originally found in a range of Greek texts from the sixth century BCE to the seventh century AD as *syneidesis* (Costigane 3). The word conscience literally means "knowing with" that is "I bear witness" or "I know well" or "I am conscious of". It can also be understood to mean "a knowing together" or a partnership in discerning the will of God. Although each person is ultimately responsible for his or her own moral judgments and actions, the formation of conscience is actually a communal effort. It is a matter of appropriating a shared vision and living one's life accordingly.

A Christian conscience is formed within the context of a communal faith that sees in Jesus Christ the revelation of God's plan for the world and the ultimate meaning of human existence. As Christians we interpret our life's journey through the "eyes of faith." We personally accept Jesus' life, teachings, and values, handed on to us through the tradition of the Church in creed, cult, and code, as the way to everything that is true and good.

Conscience, according to Hinduism, is the light of the Soul that burns within the chambers of one's heart. It is the little spark of celestial fire that makes known to one the presence of the Indweller, the author of the divine laws of truth and holiness. It raises the voice in protest whenever anything is thought of or done contrary to the interest of its Master. Conscience is the voice of the Self which says 'yes' or 'no' when you are involved in a moral struggle. It is a call from within to do an act or to avoid it. Conscience is the internal monitor. Conscience is a form of truth which is the knowledge of our own acts and feelings as right or wrong. (Swami Shivananda)

Religious morality in Islam relies heavily on the scriptural tradition of the Qur'an and Hadith. Muslims believe that the Qur'an is the final revelation of Allah to human beings and the key to understanding of Muslim view of conscience is found in its suras. Since it is God that wills what is good, and human beings have no accurate inner voice to determine right or wrong action (Geaves 155). Eliade defines conscience as "the inner faculty which determines the moral quality of our thoughts, words and deeds" (45).

Conscience and Escape from One's Own Conscience

According to Bandura, "When we do not do what we feel is right (moral), we feel guilty. Our conscience hurts. We feel self-contempt" (191). To avoid this discomfort, we usually do what is right (as we see it). But sometimes when we want to do something against our values strongly enough, we can deceive ourselves, "con" ourselves, so that we do not feel bad about doing it. We humans have a variety of self-excusing, guilt-escaping mechanisms (Bandura 215):

1. Moral Justification: Believing that our actions are for a just cause. For example: "I stole to provide for my family" or "I lied to protect my friend" or "I cheated because I just had to pass".

2. Euphemistic Labeling: Using a mild term to hide the actual harmfulness. For example: "I took it" or "sort of borrowed" instead of stole." I messed them up a little" instead of brutally assaulted. "I did not tell him/her everything" instead of lied.

3. Looking Good by Comparison: "I didn't cheat nearly as much as John/Mary did." "A lot of millionaires don't pay any taxes." "The rich in India don't give to their own poor, so why should I?"

4. They told me to do it: "They talked me into going with them." "I am told what sales pitch to make, don't blame me if it isn't all true." "He/she just kept pushing until I gave in." "I do whatever the law says to do; if I was supposed to do more they would tell me to."

5. Denial of Responsibility: "I just went along with the crowd." "I felt someone else would help her, there were people all around." "One person like me can't do anything about poverty."

6. Denial of Consequences: "I just dropped the bombs on the coordinates I was told and flew back to the base." "I only shoplift from big chain stores; they never miss it." "Paying farmers to not grow food doesn't really affect hunger." "TV just sensationalizes about hunger; there is enough for everyone to eat."

7. Dehumanization: "There is nothing wrong with taking their land; they are just savages." "If they are that dumb, it's their fault they are taken advantage of."

Bandura believes that most inconsiderate, immoral behaviour is due to these self-excusing mental mechanisms rather than a faulty value system. So one could "believe in" and espouse a highly moral philosophy of life and still find many ways to cop out. "To thy own self be true." Hopefully, by recognizing some of these defense or escape mechanisms, that is, ways to escape from one's own conscience, one is in a better position for judging if one is being cognitively honest with oneself and behaviourally true to one's values (215).

A Mature Conscience

Therefore what an individual needs to develop today is a value oriented moral, mature and true conscience. A mature conscience takes responsibility for one's own formation and judgment before God. The mature conscience is in dialogue with the various sources of moral wisdom, but it ultimately makes up one's mind for oneself. It does not pin its soul on another and abdicate responsibility. The Rabbi Zusya said a short time before his death, "In the world to come, I shall not be asked 'Why were you not Moses?' instead, I shall be asked, 'Why were you not Zusya?" If a person spends his or her life doing what he or she is told to do by someone in authority simply because authority says so or because that is the kind of behaviour expected by the group, then that person never really makes moral decisions which are his or her own . For moral maturity one must be one's own person. The morally mature person must be able to perceive, choose, and identify oneself with what one does. As long as we do not direct our own activity, we are not yet free, morally mature person (Curran 58).

How Does One Form One's Conscience?

Here we shall discuss how conscience acts in different aspects of life. Conscience should be operative in most of the things we are going to deal with. They are as follows:

Conscience and Character

Perhaps the most serious danger in concentrating merely choosing and acquiring more principled reasons for the choices we make is that we fail to deal adequately with the formation of character. Attention to character has been the sorely neglected side of the formation of conscience. If a judgment of conscience is to be a response from the heart, then much depends on character, or virtue. Moral choices are not made in a vacuum. Character gives rise to choice. Choices in turn confirm or qualify character. The very way we describe a situation and the kinds of choices we make follow from the kind of character we have (Gula 138).

The formation of the moral conscience involves far more than the sole development of moral judgment, which is studied by cognitive psychology. Conscience is indeed an immediate practical form of judgment. An expression such as "the voice of Conscience" points to the fact that conscience is not so much formed by a learning process as by the interiorization of a voice one hears which suggests and lays down norms (Vergote 338). The proper formation of conscience uses these sources of moral wisdom not only to answer the practical moral question, "What ought I to do?" but also the prior moral question, "What sort of person ought I become?" Character emerges from the habits we form which reflect the beliefs, ideals, and images of life that we internalize as a result of the communities in which we live, especially the people who have captured our imagination. To form good character, we do not begin with argument. We become persons of

good character by acting in the same spirit that person of good character act (Curran 56). What we do ultimately both reveals and shapes our character.

Conscience and Super Ego

As spiritual and social beings capable of judging what is good and bad or right and wrong, we have two inner guides, conscience and super ego. We can consider conscience as the spiritual guide and super ego the social guide in a person. Learning to use these two guides well is crucial to fulfill our hearts and souls or to meet our psychological and spiritual needs. In the biblical story of the adulterous woman we see the people first using their superegos and then their conscience in their judgment. Superego and conscience may be used to judge before, during, and after an action. As social beings, we develop superegos from the views, values and examples of our parents and significant others. For us, acceptance by others is a reward and rejection a punishment.

Superego is also shaped by our tendency to conform to the group. Peers, authorities, and the media influence the shaping of one's superego. Socrates spoke of his conscience as his indwelling divine monitor (Xavier 21). According to Paul Tillich, one does not have to be religious to use one's conscience. When conscience signals fear or anxiety, it is warning us against doing something harmful or unfair. When it evokes guilt or shame, it is pushing us to recognize and correct our wrongs and avoid repeating the mistakes. People who act according to their conscience show the courage to go against the tendency to follow the herd. It promotes the healthy use of free will (qtd. in Xavier 22).

The differences between super ego and conscience are as follows. Super ego commands us to act for the sake of gaining approval or out of fear of losing love whereas conscience responds to an invitation to love; in the very act of responding to others, one co-creates self-value. Super ego turned in toward self in order to secure one's sense of being of value, of being lovable whereas in conscience we find fundamental openness that is oriented toward the other and the value that calls for action. Super ego tends to be static by merely repeating a prior command, unable to learn or function creatively in a new situation, whereas conscience tends to be dynamic by sensitivity to the demand of values that call for new ways of responding. Super ego oriented primarily toward authority; not a matter of responding to value but of obeying the command of authority blindly, whereas conscience oriented primarily toward value; responds to the value that deserves preference regardless of whether authority recognizes it or not. Super ego oriented toward the past; the way we were, whereas conscience oriented toward the future; the person one ought to become (Gula 15).

Conscience and Heart

The heart is the seat of vital decisions, for it is the centre of feeling and reason, decision and action, intention and consciousness. From a person's heart come the evil ideas that lead one to do immoral things, whereas a good person produces good from the goodness in the heart (Gula 16).

Conscience and Moral life

Conscience is that faculty which makes known to man his moral obligations and urges him to fulfill them. it shows man what his nature and the divine spirit require of him individually as his personal obligations and leads to perceive the binding force of these requirements. Conscience is called a judgment of the practical reason in contradistinction to a judgment of the speculative intellect (Peschke 149). A person has the obligation to follow his or her conscience that is to act in accordance with his or her own best judgment of what he or she is to do precisely because this judgment of conscience is the final judgment that a person makes about the moral goodness or badness of the alternatives possible for him or her. Of one were willing to act contrary to this judgment, one would be willing to do what one had personality judged one out not choose

to do. One would thus be willing to be an evildoer if one were willing deliberately to act contrary to one's own best judgment.

Conscience is our awareness of ourselves as moral beings, as persons summoned to act in accordance with the truth and to show ourselves to be lovers of the true and the good and in this way to become fully the beings God wills us to be. But to become what we are meant to be, to become more fully human, we are to do good and avoid evil (May 62). Sometimes we become morally silent (Bird 28). The more a correct conscience prevails, the more do persons and groups turn aside from blind choice and try to be guided by objective standards of moral conduct. Values rooted in different worldviews offer conflicting interpretations of reality. Some persons, for example, judge artificial conception (Test-tube fertilization) to be contrary to human nature while others see it as compassionate use of technology to help nature (Overberg 41).

Conscience and Truth

The person who is seeking to make a truly informed judgment of conscience will be willing to listen to the truth and to seek it from sources where it is most likely to be found. By its very nature conscience has to seek illumination and guidance, which it finds in the order of creation, in the Word of God, in the findings of the ethical sciences and especially in the teaching of the religions.

Conscience as a Personal Responsibility

Conscience brings to mind the objective moral norm in its relation to the concrete decision to be made in the present situation. Since the role of conscience is thus an intermediary one, it does not set the moral norms itself in an autonomous sense. The relation of the objective norms to conscience cannot be understood as the meeting of two competing values. The objective 'Law' is the will and order of God in his creation and this is made known in the conscience of man who carries on

his life within this creation and its plan of salvation. The judgment of conscience is the ultimate definitive norm for the individual decision, but it does not thereby become a general norm for people faced with similar decisions. The moral value of an action is measured exclusively according to the judgment of conscience arrived at after due consideration of all the circumstances.

Conscience and Authority

We know that in many different situations authority has slipped into authoritarianism: using power to impose directives from the top and to demand unquestioning obedience and observance. People look to authority for guidance and direction. One acquires authority through competence, commitment, character and courage. Crisis emerges when the spirit of authority does not match changes in structure (Overberg 63). Conscience must be respected as inviolable in its exercise. It must be ever and always free to live the truth it discovers. Freedom of conscience does not mean that freedom constituted only by adhering without question to a particular teaching or law established by a certain authority (Smith 86). Good conscience has to be compliant with the principle which has a higher moral validity. Authority cannot satisfy every social need in the world. They must make priority choices, and the way they choose is crucial for achieving the right moral decision. Therefore there is a need to weigh the effect of decision on the rights and interests of the people (Shytov 100). Authority is a loving service which organizes and directs the service and the activities of all for the good of the people.

Who can Act in Conscience?

This note on moral maturity leads us to ask, then, who can make moral decisions of conscience? If conscience is the whole person's commitment to value, then to act in conscience requires some degree of knowledge, freedom and the affective capacity to care for others and to commit oneself to moral values.

Following Aristotle's line of thought, it is more likely to be able to function in a mature adult, who has learned the appropriate virtues and who has been trained in the necessary capacities, than in a child in the early stages of development. For the mature adult, the external monitor has been internalized into conscience, so that individuals have the capacity to become conscious of wrong-dong themselves (Helen 5).

Knowledge

The kind of knowledge required to act in conscience obviously includes the capacity to reason, that is, to reflect, to analyze, or to think in somewhat of a critical fashion. But knowledge for acting in conscience also requires an appreciation of moral values, especially the value of persons and what contributes to their well-being. Without a heartfelt appreciation of values, but merely conceptual knowledge about them, we act more out of hearsay than we do out of conviction. To reach an appreciation of value requires experience and reflection, not just right information. The key to acting in conscience is to be self-conscious. Knowledge of the self includes knowing not only one's limits but also one's strengths, potentials and preferences (Hoose 118).

Freedom

To act in conscience one must also be able to direct one's actions according to self-chosen goals. Actions that are not under our control cannot really be considered within the realm of conscience. Our basic freedom is the freedom to make someone of ourselves. Our freedom to choose must be exercised across a broad spectrum of possibilities, but within the limits of nature and nurture. If we are beyond freedom, we are beyond morality. The freedom we have to act in conscience, then, is not a license to do whatever we want. Rather, the freedom of a good conscience is the freedom of wanting to do what we ought to do because it is the right thing to do. Ultimately, our freedom to choose this or that, within limits, is fundamentally a freedom to choose an identity, to become a certain sort of person. We cannot do everything. Determining factors prevent that. But we can pour ourselves into what we do, make it truly our own, choose it as a genuine expression of who we are and aspire to become (Hoose 119).

Emotions

The degree to which knowing what is right results in doing what is right can only be understood against the flow of emotions that support a good will. Sometimes our feelings display our moral sensitivity because of our sympathy for the values at stake. They drive us to act according to our convictions. Without the capacity for an affective experience of the value of persons and what befits their well-being, we will not have the capacity for acting in good conscience. The capacity to love is the beginning of moral awareness. Research on the role of empathy shows how important this human feeling is in the development of conscience. Empathy is experiencing what another is experiencing. When empathy is born, care is born, and with it morality. The effort to engage in the moral reasoning, which an act of conscience demands is doomed to failure unless a person first cares enough about people and moral values, to become engaged in such reflection. Emotions are the building blocks of conscience. Emotions enable us to care enough to want to commit ourselves to what we experience by heart as valuable (Hoose 120).

The Role of Conscience in Human Maturity

A person with conscience has got different approach towards human maturity. Human maturity means that a human being blossoms, his possibilities become manifest, his abilities and aptitude reach a certain state of perfection, and he is capable of bringing fruit. A mature person can handle himself and has the capability of entering into relationship with others without losing his or her own identity and dignity. Human maturity should be affective maturity. Human maturity must be developed in seminarians and they are

to be formed in strength of character as well as in virtues such as sincerity of mind, a constant concern for justice, fidelity to one's promises, refinement in manners, and modesty in speech coupled with charity. He is able to act in a mature way that is pleasing to all because of conscience formation.

Human maturity is the aim of human formation. Human formation leads to human maturity. It is a complex reality and is not a static phenomenon, but a process of growth and development. Who is a mature person? One who has reached the integrated growth of all his human, physical, intellectual, social, psychological and spiritual dimensions; one who has acquired emotional self-control and self-mastery; one who is able to use his freedom with responsibility (Tharayil 145). Age is not being considered as a criterion for maturity. Mature persons have a deeper sensitivity to what is happening to them; they feel life's strain more than the immature. Mature people are distinguished from immature people in the way they handle their problems (Kennedy 35). But people who have not gone through this formation will have certain obstacles in their life.

Conclusion

According to Mahatma Gandhi seven sins in the world are: wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity, worship without sacrifice, politics without principle. Morality is an endangered species: Global communications and travel, cultural upheaval, plus massive changes in life-styles and technology are increasingly exposing contradictions and practical limitations in traditional systems. Unable or unwilling to live by hopelessly flawed dogma, we have all but abandoned systems of morality. Some resort to explicit amorality, others to a 'pragmatic' approach of 'what one can get away with', many simply do what feels right - more or less. Hypocritical behavior by spiritual and political leaders, rampant dishonesty in

others, and the anonymity of urban life further encourage this rejection of traditional ethics.

However, all of these factors cannot hide our desperate need for guiding principles. Modern life offers additional freedoms that impose increasingly numerous, difficult and far-reaching choices on our lives. Choices about relationships, children, education, careers, politics, wealth, health and even death. We can alter genes, synthesize life and will soon create artificial intelligence. Our decisions have more profound consequences than ever before - ultimately effecting mankind's very survival.

A philosophy of life that doesn't influence our behaviour is not worth much. In fact, values can be used in harmful ways: a source of guilt, a cop-out that appeases one's conscience, a device for putting down others ("my values are better than yours"), etc. But, a set of values, firmly believed and followed with dedication, is the basis for goodness, maybe even greatness. In terms of interpersonal values -charity, love, tolerance, etc. - we have an equal chance, no matter who we are, to be among the best. We can have praiseworthy values without having money, without being educated, without travel or culture or worldliness. Others will respect and admire us, if we act out high values. We are, of course, talking about a life-long process of continual re-evaluation of our values and re-appraisal of how to optimally live our values day by day. However, today is the beginning of the rest of our life. So, let's decide what we can do to live up to our highest values.

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FEMININE MYSTIQUE IN ANITA NAIR'S LADIES COUPE –
A CRITICAL STUDY

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The Feminine Mystique is the title of a book written by the late Betty Friedan who also founded The National Organization for Women (NOW) to help US women gain equal rights. She describes the "feminine mystique" as the heightened awareness of the expectations of women and how each woman has to fit a certain role as a little girl, an uneducated and unemployed teenager, and finally as a wife and mother who is happy to clean the house and cook things all day. After World War II, a lot of women's organizations began to appear with the goal of bringing the issues of equal rights into the limelight.

The stereotype even came down to the colour of a woman's hair. Many women wished that they could be blonde because that was the ideal hair color. In The Feminine Mystique, Friedan writes that "across America, three out of every ten women dyed their hair blonde" (Kerber/DeHart 514). This serves as an example of how there was such a push for women to fit a certain mould which was portrayed as the role of women.

Anita Nair is among the contemporary feminist writers writing in English in India. She mesmerizes the readers with her evocative language and descriptions with which her novels abound. She is easily accepted as an efficient practitioner of the genre of fiction. She depicts a vivid knowledge of South Indian culture, and has an eye for describing details. She mainly deals with man-woman relationship and moves from tender compassion to sensuality, to raging hatred, and is a compelling story-teller.

Anita Nair, as a writer, exhibits the quality of strength in a woman. She traces the real position of women in the families as well as in the society. She has created ripples in the society of male domination by taking women as women in a serious manner. Her attempt to exhibit the plight, fears, dilemmas, contradictions and ambitions of her women characters is remarkable. She is a feminist with a difference. She depicts the real women not the ideal.

Anita Nair is one of the best Indian writers of English. In her novel *Ladies Coupe,* She focuses on different segments of torment, the women undergo in the society. Anita Nair is one of the well known writers in Indian Writing in English with an international reputation.

Literary manifestations of the specialization process create a different linguistic experience and environment for male and female experiences, especially in novels of Anita Nair, we can move much closer to the female experience. Her novels, therefore, are seen as structured and extended statements about reality. *'Ladies Coupe'* is Nair's second novel which has been translated into more than twenty-five languages about the world. This novel *Ladies Coupé* throws light on the role of women in India. She focuses on different phases of suffering, the women undergo in the society. She does not take this subject matter as a feminist but, as a human being who opens up the realities of a human suffering.

In Nair's Ladies Coupe, the six women retain this unfair advantage, as they ponder the question, thrown down like a tantalizing black leather gauntlet in the centre of the carriage by the protagonist Akhila: "Can a woman cope alone?" In the sisterhood of their privileged space, the women bare their souls freely to each other, vent their resentment against a male-dominated world, recall their small victories and minor acts of revenge against the men who have dominated or

used them. Akhila, the forty-five-year-old spinster, is leaving home, now that her duties as the eldest in the family are finally done, in search of what she truly wants. She is the chief listener to their tales, and she interweaves them with her own, as each of the occupants tries to help her sort out her mind. Can she live alone? Will she manage?

As the train rushes through the south Indian night, the stories unfold, ranging from the ordinary to the bizarre. We meet Janaki, an elderly woman, loved and protected by her husband and challenged finally by her grown-up son. Also of the company is the teenager, Sheela, whose defining act of defiance was to make up the face of her dying grandmother, believing that the old lady would have preferred it that way. Prabha Devi tells a see-saw tale. Her imagination ignited by the assertive and self-confident way women walk in New York, she seeks sexual liberation in an extramarital liaison. But when the affair is on the point of happening, she loses her nerve and retreats for years into docility -only to be charge up all over again, this time by the thought of learning how to swim.

Margaret is a chemistry gold-medal winner, who sees people in terms of the different chemicals - cobalt, lithium, arsenic. She is stuck with a husband who is the most vicious chemical compound of them all -concentrated sulphuric acid, oil of vitriol. Tired of his domination, she seeks freedom in an unusual fashion. Inspired no doubt by a stray comment in Julius Ceaser, she feeds her husband with irresistible delicacies,until he is fat and his vain edges are lost in soft, round rolls of flesh.

Finally, curled up on the top berth is Marikolanthu. She is of a different class, a maidservant who learns about lesbian love from two foreign mistresses. (One wonders why Nair felt she needed to bring in foreign characters to illustrate this particular aspect of feminine freedom of choice.) Having returned home, she uses the lessons in caresses for her local mistress. To protect the mistress from her husband's unwanted lovemaking, she selflessly makes love to the

man instead, believing all the time that she is doing her mistress a favour by keeping the husband from going off to another woman. All this takes place while a mad woman is chained up in another part of the house, in an echo of Jane Eyre.

By the time the relatively short journey -from Bangalore to the tip of the Indian subcontinent at Kanyakumari -ends, Akhila seems to have done sufficient soul-searching to be able to invite a beach Romeo into her hotel room and seduce him, in what is meant to be a fundamental act of self-knowledge. She then proceeds to make contact with another man with whom she once shared aweekend of furtive love. Her plaintive questioning about a woman's need to find herself seems to resolve suddenly, and somewhat disappointingly, into a straight- forward need for sex. In telling these women's stories, Anita Nair demonstrates convincingly that she is a writer committed to highlighting the travails and contradictions of women's lives, the sacrifices and choices required to build a relationship, a marriage and a family. Her strength as a writer lies in bringing alive the everyday thoughts, desires and doubts of these six ordinary women. Yet the somewhat contrived narrative situation and her desire to force lessons from the stories sometimes constrain the fictional flow.

Ladies Coupe tries to deal with the opposition between ideological appearance represented in the material world and the reality represented in the material oppression of women. The central character Akhila helps us to see how it is a perfect example of the second phase advocated by Showalter. The feeling to get away however has been dormant, yet persistent all through her years of slogging and that is seeking fruition in her endeavour to undertake a train journey.

Women should not be ashamed of any stigma attached to them for e.g. widowhood, divorcee status, spinster status etc. they should realize their true potential and strength and this requires the capacity to manage differences and the willingness to respect them. Women9 should engage in a full-fledged battle for

survival and improve relationships rather than submitting to harassment and suppressing the rights of an individual. Since each person is different from one another and each has his own idea of self-esteem and self-respect, a willingness to face new challenges and come up with innovative ideas to tackle issues has to spring from within.

Ladies Coupé by Anita Nair spells out some bitter facts of women's life regardless of their geographical, cultural, religious, social or economic differences. Whatever they are, or whoever they are, they share one thing in common, that is, "affliction"; and the first site of this affliction is the family itself. This paper seeks to reveal how some of the women characters have acted as catalysts in the life of the protagonist of Ladies Coupé, Akhila, and have helped her liberate from her cocooned self. For this purpose I have adopted the critical-textual analysis of the fiction.

There is no better example in the novel of how Nair uses relationship to guide the ethical appraisal of the characters, even if, in this case, the result may be a faulty judgment. Thus, the protagonist journey for search of relationship and independence, no doubt her indomitable will and undefeatable spirit compels her to carry on her life in a revived manner. The novelist carefully portrays the shades of pain, love, anger and frustration in the novel. It is a novel about contemporary Indian society, about the awareness of the conflicts between one's aspirations, visions in life, the threads of intolerance, anger, violence and the survival of one's traditional values and ideas still in the present circumstances. Anita Nair is perhaps the only Indian woman novelist who has made a bold attempt to give voice to the frustration and development of women in a patriarchal world. It is a novel which provokes the readers thought and moves them deeply and quietly.

Anita Nair uses certain characters like Akhila's mother, to express how women are strong conservatives of the patriarchal structure that framed strict social, political and economic limitations on women. Akhila's mother is conservative and orthodox mother, and devoted with her own theory that a wife is always inferior to husband. She is a sort of woman who never takes decision on he own but left all decisions to her husband for she believes, "He knows best". According to her, "A good wife learnt to put her husband's interests before anyone else's, even her father's. A good wife listened to her husband and did as she said. It is best to accept that the wife is inferior to the husband. That way, there can be no strife, no disharmony.

Anita Nair has used the character called Karpagam as a great example for woman empowerment. Besides, she has used this character to bring awareness to the society of woman's demands and their need for self – expression. Karpagam is portrayed as an strong woman striving for self-definition in a patriarchal social organization. She is a widow but unlike other widows, she wears kumkkum and colourful clothes. She is a courageous woman who breaks the shackles of patriarchy when she says. I don't care what my family or anyone thinks. I am who I am. And I have as much right as anyone else to live as I choose. Tell me didn't we as young girls wear colorful clothers and jewellery and bottu? It has nothing to do with whether she is married or not and whether her husband is alive or dead. Who made these laws anyway.

Her defiance is outstanding when she says, "I live alone. I have for many years now. We are strong Akhi., Whatever you think you want to live alone, Build a life for yourself where your needs come first". More than any other woman, Karpagam and her words instil a strong desire to live of her choice. Thus Anita Nair portrays the character of Karpagam as one who courageously breaks the larger frame work of patriarchy that denies personal freedom to women.

Thus listening to the lives of various women in the coupe, Akhila gets down at Kanyakumari as an empowered woman to rediscover her 'self'. She decides that she has to live for her not for others. Ultimately, she breaks the chain of patriarchy which have haunted her for nearly a decade. She empowers herself and makes

a call to Hari, her past lover to make a new life with him. Thus the novel comes to an end.

Thus in the novel "Ladies Coupe", Anita Nair has dealt with the themes like patriarchy and woman empowerment. Though her characters have struggled due to patriarchy, at last they empower themselves and successfully redeem themselves from a web called patriarchy.

Ladies Coupe is a very powerful novel delineating feminine sensibility, despite the fact that this delineation is chiefly expressed through the projection of the crisis of social norms and inner urge for freedom. The Brahmin heroin Akhila, whose life has been taken out of her control, is forty-five years old 'spinster', daughter, sister, aunt and the only provider of her family after the death of her father. Getting fed up with these multiple roles, she decides to go on a train journey away from her family and responsibilities, a journey that ultimately make her a different woman. She tries to change the course of her life and family substantially. But it is not possible as she lives in a predetermined world. Neither she is free to realize her goals, nor to translate her dreams into realities. Akhila, with sans husband, children, home and family, is dreaming of escape and space. Hungry for life and experience, aching to content, she sets out for a journey. Anita Nair chooses a ladies-only, train compartment as the setting of the novel. In all female Ladies coupe she meets five other women, each of whom has a story to tell. The stories are all an attempt to answer Akhila's problematic question: Can a woman stay single and be happy at the same time? Each chapter of the novel is devoted to one of the woman's story:Janaki,the old woman whose relationship with her husband is a 'friendly love', Margaret, the Chemistry teacher, who succeeds 'disciplining' her narcissistic husband/principal; Prabha, the rich submissive wife who loves swimming because it metaphorically gives her a sense of achievement; Sheela, the fourteen year old whose understanding of her dying grandmother paves the way for her own future liberation; and Marikolanthu, whose rape, literally and

metaphorically, coupled with extreme poverty and class-exploitation is the culmination of all other stories. Primarily Ladies Coupe is the story of Akhila, who happens to be the most subdued, rather crushed member of the family. Akhila is like a catalyst whose presence is never noticed, never appreciated and yet whose absence may make all the difference. Akhila is a woman lost in the jungle of her duties; sometimes to her mother, at other times to her brothers and still at other times to her sister. She is expected to be an obedient daughter, affectionate and motherly sister and everything but an individual. As a woman Akhila has her dreams, her desires, but when her dreams come in conflict with the comforts of her family it is she who has to sacrifice. She lives a life designated by the society or family. On few occasions she listens to the voice of her innermost being and then she appears a rebel. In fact, her character appears to be a continuum of nothingness and being. On this continuum, nothingness shades into her being very slowly and occasionally. Even Virginia Woolf was aware of the complexity of a character and therefore, she saw character as a flux and wanted to "record the atoms as they fall upon the mind"[1] . Like Akhila's the other characters are also questioning the system and are "groping for their identities and their status both in the family set-up and the larger social structure"[2] Ladies Coupe deconstructs that which is taken for granted the sacred, the traditional, and the ideological. Akhila is not given the opportunity by her family to get married and have a family; she is rather expected to provide. Akhila is still a spinster as she has to provide and the Brahmin traditions in this case become flexible.Marikolanthu, a low-caste woman is raped and unsurprisingly, she is to blame: "Why does a young woman walk alone?."It is pleasing to note that Anita Nair observes the uneducated, poor and rural women, like Marikolanthu, who boldly reject traditions that define their lives in dependent relationship with men more strongly than the educated and urban women reject those traditions. Through this depiction, Nair criticizes the rubric of formal education that reinforces

the patriarchal conditioning in men and women. She asserts that education can empower and liberate women only when it is aimed at changing social attitudes. In fact, in Nair's writing, the restructuring of male-female relationships that can brings changes in social and interpersonal attitudes, becomes the most important basis of feminist emancipation. The struggle of educated and rich women for emancipation is not the same like that of an uneducated and poor woman.Marikolanthu's greatness lies in her struggle for emancipation in spite of being poor and illiterate. She can be called as an Indian version of Ibsen's Nora. None can fail to admire her gradual growth through experience from docility to defiance, defiance to full confidence. Although not formally educated in a school or college, she is rigorously trained in the University of Adversity. Thus she succeeds in her flight with the preconceived notions of gender-roles and develops the existential. In spite of the difficulties and obstacles caused by the patriarchal society, these five women endeavor to channelize their emotions in different ways because of their strong urge to survive. Having entered a chakravyuha from which there is no escape, they want to make the best of their given life by hardening themselves to face the harsh realities of life. Anita Nair has thus offered an affirmative vision thereby upholding the ultimate goodness, beauty and truth of life in Ladies Coupe.

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ECOFEMINISM ENROOTED IN MAYRA MONTERO'S
THE RED OF HIS SHADOW

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Abstract

In The Red of His Shadow, the whole narration prominently explains the happenings in the Colonia Engracia Gagá. Zulé, the priestess also called as 'mambo' is the mistress who rules this Gagá. The cane cutters of this region hold strong belief in their religion which functions with many mysteries and loas. The Gagá consists of the priest or priestess as a head; with "elders", who are the highest ranking men; and "queens", who are regarded as the courageous women with no tint of fear. These three great distinct people from the Gagá lead the other people into the procession during their festivals. The excursion lasts for three days with many stopping points at many prominent Gagá and draws its end on Easter Sunday. The Gagá travels huge distances covering the whole countryside. When the Gagá meets another Gagá on their way, the confrontation can be amicable or conflicting clash, depending on the moods of the loas that surmount the priest, priestess, elders, queens or the common mob during the procession. Ecofeminsm associates feminism with ecology. Ecofeminism unites the utilization and domination of women with that of the environment. Ecofeminism evident in the book are analysed with reference to the character of female protagonist Zulè.
Keywords: Ecofeminism, Nature, Ceiba Tree ,Gagà, Loas.

The Red of His Shadow portrays the real life story of the Gagá that occurred in La Romana few years before, with change of certain names of the characters and the place. The plotline runs around the clash between the two Voudon heads. Zulé, Colonia Engracia Gagá's mambo gets ready to battle with the houngan of the Colonia Tumba, SimiláBolosse. It is a story of a feud, envy and love between Zulé, Similá and Jérémie-the bodyguard of Zulé.

In this novel, Zulé symbolizes Nature in several places. Feminine characteristics are assigned to nature to delineate that conceptually nature belongs to the feminine category. The nexus between women and nature has been beautifully portrayed in this book through the character Zulé by her interrelations with nature. Zulè is compared with a bird's voice, "Her voice sounds serene and cool... her afflicted throat that flutter like a bird" (RS 21). The word 'serene' refers to exemplify that she belongs to Nature, and the incarnation of Mother Nature. Zulé's action associated with the animals and birds signifies the position of both women and fauna being man handled by the men society for boasting their pomposity. Women and animals are exploited for men's self-centred gratification

of their needs. Male Chauvinism runs evidently through many pages of this novel. Thus, this text serves as a haven for Ecofeminism wherein the havoc done to Zulé by men society can be vividly seen.

Zulé's joy in life, due to the love en route for Similá has been envisioned well. It is the first time in many years that a hundred parrots have taken refuge in the Ceiba tree. It has been the only Ceiba tree that stands alone with no tree around for so many kilometres. Zulé can be associated with the Ceiba tree, who has nurtured the love in her heart. Her immeasurable happiness again can be symbolized with those many parrots building their nests in the tree. Like the trees shedding the white fluff, Zulé sheds her pure love on Similá that can be related with Similá returning home filled with those white tufts stuck on to his face.

The gargantuan Ceiba tree, acts as a symbol for the interactions between the flora, fauna, and humans. "Ceiba ... appropriate symbol for the complex biological interactions and human connections with the environment that drive our work" (www. ceiba.org). It is said that the ancient Maya of Central America has a belief that the Ceiba tree connected their world to the world of spirit by standing at the central point of the

Earth, and their longer vines also act as a passage for the souls to ascend to heaven.

Tree worship has been described by Romantics by relating with pagan animism as the direct communication between humans and the spirit of Cosmos. Hence, considering the tree's sacredness, it has been spared when deforestation occurred in that particular area. "... the forces of nature are intentional sacred beings requiring respect, and that certain trees, hills, rocks, or water falls are especially imbued with the sacred or are inhabited by sacred personages, ..." (Benson 69). Therefore, in many places like in Colonia Engracia batey the tree stands as an isolated soul amidst the empty barren land "... the only Ceiba still standing for many kilometer around" (RS 77). Catherine L. Woodword exemplifies this fact that, "...isolated Ceiba tree proudly spreading their shady branches high above a pasture or agricultural fields, a relic of the great forests that once were there" (www.Ceiba.org). Like Ceiba standing as an isolated figure to speak of the culture and the agricultural land that is lost, Similarly, Zulé stands as an isolated woman withholding her ancient culture, unable to give up her custom. She stands aggressive against the modern men like Similá and the big bosses of Haiti, who mars their traditional cultural and custom by adopting to modernity and waging war against her using the destructive weapons of modernity. "Feminist theology and eco-feminism are, in fact, two interrelated streams of thought that deal with proper relations between humanity and rest of creation" (Nalunnakkal 145) as the atmosphere depicts the inner feelings of the female character by relating the trees with Zulé which has theological qualities.

Zulé represents her feministic quality of higher emotions only with regard to Similá. Zulé unable to bear the departure of Similá weeps steadily. By her weeping, she has been compared to the loas and deities like Metresa Freda and Virgin of Erzulie. The goddess and godly characteristics attributed to her activities serves as a ne plus ultra to place Zulé among the abode of Goddess of Nature. "Hyppolite ... works are prime

examples of kreyolmounandeyo creation that put western art materials at the service of a vision rooted in the Afro-creole religious consciousness of the forces of nature as personified divinities who exercise moral agency" (Benson 67). Hyppolite works in painting can be compared with Mayra Montero's work in writing *The Red of his Shadow* as the novel foregrounds the Haitian people worshipping nature and attributing certain characteristics to the elements of nature by calling them as loas, who curbs mankind in all acts of life.

As soon as SimiláBolosse left Colonia Engracia, the Ceiba tree has stopped shedding the white tufts and even the parrots nesting in the tree has gone in silence "...deep, inexplicable silence" (RS 87). The image of Ceiba tree and parrots can be compared with Zulé's state of mind. In fact, she ventures into a state of silence and stops all her fluttering joy after Similá leaves. Like the tree of Ceiba, Zulé undergoes a stage of absolute silence with no intimation of life or joy in her, "... the memory of SimiláBolosse seemed to vanish like snow from the Ceiba" (RS 89). Zulé stops shedding her white tufts of love due to Similá's absence, unbearable of his departure.

In*The Red of His Shadow*, Eco-feminism forms the core of the text. Firstly, the conceptual reading of the women-nature identification can be viewed, as Zulé has been compared with nature and both Zulé and nature share same characteristics of femininity. Secondly, as the novel proceeds, there is a radical shift from the conceptual reading to a more ideological conception of linking nature and Zulé (woman) as the oppressed class. The patriarchal culture through Similá and Jérémie, tries to suppress and oppress Zulé and nature. Finally, the novel attains the third world context, where Ecofeminism goes another step forward and unveils the praxiological ecofeminism reading of women nature nexus. Herein, Zulé and nature are seen as the direct victims of the ecological destruction as Zulé finally dies in the hands of Jérémie, and her Gagá losses the cultural originality that she has withheld these many years. These above three basics

of ecofeminism discussed by Ursula king is clearly confirmed in Montero's novel that is under study.

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MANJU KAPUR'S "DIFFICULT DAUGHTERS" AND "A MARRIED WOMAN" A FEMINSTIC APPROACH

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Abstract

The portrayal of woman in Indian English fiction as the silent victim and up holder of the tradition and traditional values of the family has undergone a tremendous change and is no longer presented as a passive character. Similarly Manju Kapur's women becomes different from traditional woman They are finding a newpath, who do not want to be rubber dolls for others to move as they wish. This paper highly focuses on the women protagonists of Manju Kapur's novel 'Difficult daughters' and 'A married woman'

Introduction

Feminist historians have identified three essential steps to achieve equality for women. The first would promote equal education opportunity and effective job training. So women would not be reduced to dependency on a man. The second and the most difficult to implement would encourage men to share the joys, responsibilities worries of women and to share the tedium of raising children to adulthood. The third step would set up equality day care centres available from infancy as children in any ideal society would not be just women's priorities but are human priorities.

Equality is an amorphous word and to many women, despite the concrete definitions of the term, it means one thing firmly "Respect" and many women equate it with motherhood and the status of being a wife. Empowerment through education helps an individual to achieve an understanding of one's circumstances and capacity to take decisions accordingly. It also gives a feeling of self-worth and independence, the realization that one need not be a raging beauty to be feminine, the capacity to accept oneself, as a woman, and to feel gender proud.

Feminism as a social movement sought to redress the imbalance in society by providing women with same rights and opportunities as men in order to be able to take their rightful place in the world. The female characters created by Manju Kapur are characterized by the adoption of a critical and reflexive attitude which questions their position to redefine cultural and social stereotypes. The female protagonists in Kapur's novels resist and overcome the ideological suppression and reshape the existing value systems to re-invent themselves in a meaningful way. They want to shoulder responsibilities that go beyond their husband and children and also they are not silent rebels but are bold, outspoken and action oriented.

Difficult daughters

This novel reveals the story of virmati, a woman torn between family duty, the desire for education and illicit love. She has been brought up in a family where the woman has no identity of her own no right to higher education virmati, the protagonist wants to study and have career but is restricted by social conventions of the time and place and also she rebels and insist on here right to higher education according to virmati

'it was useless looking for answers inside the home. One had to look outside. To education, freedom, and the bright lights of Lahore colleges'. (Kapur 17)

When virmati complains to kasturi about the naughtiness of children in both their and neighbouring houses. She was adviced by her mother.

'Leave your studies if it is going to make you so bad-tempered with your family. You are forgetting what comes first'. (Kapur 21)

Virmati completes here FA in the second attempt at the age of 17. She refused to accept the groom chosen by her family and attempted suicide. For her, education signified an escape from the reproaches of her family and freedom from her mother's control. When their family was shifted to amristar, there she happens to see Harish, a married professor with two children as a neighbour to them. She was in love with the professor. Virmati sought education as a respite to escape from the pressures of the illicit love relationship she had entered into with Harish. She rebelled against her mother's expectations and left for Lahore.

Virmati coveted an independent life like that of shakuntala.

'I want to be like you, pehnji'. (Kapur 17)

She was consoled by shakuntala that *'times are changing, and women are moving out of the house, so why not you?'* (Kapur 18)

Despite her desperation to forget the professor, she helplessly failed and became more entangled with him. Eventhough Harish is educated, he lacked the courage and ability to support virmati. She was too aware of the hopelessness of the illicit love affair. She reproached him with harsh words when she heard the news of his wife's pregnancy. *'Darling'* *'co-wives are part of our social traditions. If you refuse me, you will be changing nothing. I don't live with her in any meaningful way'.* (Kapur 122)

Virmati tried to forget Harish but in vain. She succumbed to the professor's implorations and passions in her loneliness during her stay at Lahore and yielded helplessly to the temptations of the body.

When virmati become pregnant and knew that the professor would not render any support to her, she decided to take the action to save her family from shame. Then she regretted the fact that a useless and meaningless love relationship had given her nothing but pain. Her identity as a respectable woman, a good daughter is at stake. Amidst confusion, the professor is forced by a friend to marry virmati and takes her home.

At her married home, the mother-in-law feels she is a woman 'strayed'. The step son calls her ' bad mummy'. The step-wife does not allow her into the kitchen or to attend the family members. The turning point for protagonist's quest for 'self-identity' comes with the birth of a daughter who is named 'Ida' meaning a new state and a blank beginning. During her life time, her relationship with Ida, was one of misunderstanding, of accusations of "Living only for one self, disappointing" the father. Ida, the narrator of the novel states in the beginning '*The one thing I had wanted was not to be like my mother*' (Kapur 1)

Ida too has faced disasters in her life for she is husbandless because of a divorce and she is childless too. Virmati is the difficult daughter of Kasturi and Ida, the difficult daughter of Virmati. These women after facing lot of turmoils in the life and tries to overcome them which left them hard-hearted and desolate.

A Married Woman

Manju Kapur's second novel 'A married woman' is a kind of narrative on a woman's incompatible marriage and resulted frustration and the contemporary political turmoil in its historical context. Astha, the protagonist of this novel is an educated, upper middle class, working woman. As a girl, she is brought up with large supplements of fear. She is her parent's only child. Her education, her character, her marriage are her parent's burden. As a married woman, Astha becomes an enduring wife and sacrificing mother. Her married life with Hemant is soon fed up. Astha starts teaching in a public school after much resistance from her husband and in laws.

During her stay in this school she participates in a workshop on communalism which is led by Aijaz,

the founder of "The street Theatre Group". Aijaz teaches history and during the holidays he performs plays in School, slums, factories, streets to create sympathy and to generate social awareness. Although Astha had been a mother of a son an Ida daughter by this time, she is fascinated by the multifarious personality of Aijaz. But soon this relationship is over as Aijaz has been murdered in the Babri Marjid turmoil.

On the other side, her temperamental incompatibility with her corporate thinking husband compels her to play the role of "mother and father" for her children. This denies her self fulfillment and leads to the collapse of the institution of marriage. Restlessness drives her to enjoy absolute loneliness, a sort of entrapment by the family, its commitments, its subtle oppression and her yearning for freedom.

'Iam thirty-six I need to be independent' (Kapur 227)

Astha happens to meet pipeelika, widow of Aijaz in a procession organized by "The street theatre group". She feels great empathy to pipeelika and a powerful physical relationship is established between them. This relationship is a challenge for her husband and family. Astha was not able to cover the distance between her family and her girl friend. She was floating between these relations. When a time came to decide about her life, Astha has to go with her family. Astha took this hard-hearted decision to maintain the culture and tradition of the family. Finally pipeelika leaves India to study abroad.

The emergence of new woman in the realm of social ,economic, cultural aspects is also probed in the novels of Manju Kapur. The concept of new women in Indian society varies from the one in the west and therefore Manju Kapur has tried to evolve her own stream of emerging of new woman grounded in reality.

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DREISERIAN DIALECTIC, A HARSH REALITY: AN ANALYSIS OF THE SELECTED SHORT STORIES OF THEODORE DREISER

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Sense of right and wrong, social justice, ethical and spiritual values have been professed in the works by writers belonging to the early period of English literature to such an extent that Dr. Johnson one of the great critics has blamed Shakespeare for giving equal treatment to vice and virtue. Iago and Macbeth are preferred to Othello and Bancho for excellent characterization though they are ruthlessly villainous. Theodore Dreiser(1875-1945), an American novelist, a naturalist and realist, projects the social reality through naturalistic philosophy which is of proposition as stated in Richard Lehan's *Theodore Dreiser : His World and His Novels ,*

Man is 'not living and being lived by something, which needs not only him but millions like him in order to express itself'. (215)

And thereby Dreiser reveals in his works that life is being controlled by the forces of nature or fate or karma. Dreiser's deterministic perception of life juxtaposed to individualism and his comprehension of society through illustrative social Darwinism offers an interesting study. This paper through the theory of Horkeihmer and Adorno, "Dialectic of Enlightenment" explicates the selected short stories of Theodore Dreiser which foresee the dialectic inherent in the social scenario.

Alfred Kazin says, Dreiser gets under your skin and you can't wait to get him out again, he stupefies with reality.(173)

Dreiser, a pioneer of realistic fiction , in his short stories thematically exemplifies the concept of the "survival of the fittest", social Darwinism, which is blatant in the lives of men. "The Old Neighbourhood," "The Hand" and "The Victor" in his collection of stories titled *Chains* unfold through the plot the dialectical pattern behind the success stories of human beings.

Horkeihmer and Adorno in *Dialectic of Enlightenment* theorize thus:

Where the development of the machine has become that of the machinery of control, so that technical and social tendencies, always intertwined, converge in the total encompassing of human beings, those who have lagged behind represent not only untruth. Adaptation to the power of progress furthers the progress of power, constantly renewing the degenerations which prove successful progress, not failed progress, to be its own antithesis. The curse of irresistible progress is irresistible regression. (28)

The motif behind the existing social order when scrutinized reflects the dialectics observed by Horkeihmer and Adorno and Dreiser has thematically edged it in his short stories. Excessive passion for money in an individual robs even basic values needed for establishing a healthy family. Similarly when a human being is keenly bent on attaining power and fame, he is least bothered about overlooking the expected social norm. Therefore it is conceived that higher the power, higher the corruption and more the money more the moral degradation. A superficial reckoning of the dialectic may be unbelievable but a thorough analysis of Dreiserian stories would authenticate the dialectical design under the framework of Social Darwinism.

In "The Old Neighbourhood" from the collection of short stories entitled *Chains* poverty pushes the nameless hero of the story to the city which has ample opportunities for survival. The hero being a mechanical engineer lives a nominal life with his wife in

Chadds Bridge, without a good job to support his family. Poverty, dept, sudden death of his children and his sick wife made him depart from her to the city. Though he promises to return to his wife Marie, his ambition holds him in the city and he marries another woman. After five years of prosperous life in the city, he finds through a detective agency that Marie died in the same house where they lived years back. After twenty years he comes back to the same place and realizes his cruelty and need for self reproach. The nameless hero confesses:

There is something cruel and evil in it all, in all wealth, all ambition, in love or fame-too cruel. I must get out. (247)

His conscious is guilt ridden and he is unable to forget the betrayal lifelong. He has lost happiness and peace, and in the journey towards socio-economic progression there is invariably moral degradation. Values are overlooked and deceptive identity results out of willing masquerading that is sort after by the nameless hero. In the story the hero has butchered his love and faith in order to be free from poverty, despair and loneliness. The curse of irresistible socio – economic progress in the life of the nameless hero becomes the curse of irresistible moral regression. He is so unmindful of his commitment towards his wife and does not have even the slightest intention to look back. The upward mobility of the nameless hero in the competitive world definitely results in success but at the loss of his credibility.

Dreiser views the world through Darwinistic ideology, "the survival of the fittest" which is indeed prevalent in humanity's struggle for money, power and success. Dreiser shows that human beings in general swindle, murder, deceive for the sake of money and emerge victoriously. In "The Hand" the two partners, Davidson and Mersereau are prospectors, investors and developers of property. While Mersereau faces a setback in business Davidson improves a lot. Mersereau insists that he should be given half the amount in Monte Orte property deal and blackmails

Davidson that he would expose the trick which they did before seven years. When Mersereau tries to make his way safely away, after having stolen the diagram of the field, Davidson strikes him dead. In due course, Davidson becomes psychic and begins to hear the voice of Mersereau and due to fear of exposure he gets admitted in an asylum. Even in his hallucination, Davidson does not babble about his murder of Mersereau and fools men around, posing himself to be a crazy man. Dreiser questions whether successful men are really successful in all aspects. The mightiest and the powerful excel but predominantly at the cost of righteous means.

"The Victor" illustrates how a man attempts to succeed in animalistic and vehement manner against all odds. Osterman the central character in the story is not a guilt-ridden inspite of the injustice he does to others. The facts concerning the development of a large fortune by J.H. Osterman , in the writings of C. B. Cummings, his secretary says that Osterman has illegally abstracted money in the resale of the road to the original holders. He becomes a great millionaire through fraudulent means. He also exploits his wife Nadia's social status and property to mint money. Nadia does not love Osterman but his money and she is interested in D'Eyrand an architect. Osterman's realization of the meaninglessness of money in his old age makes him leave a large sum of money for an Orphanage and he becomes an exemplary figure.

Dreiser finds wealth, ambition and fame as exploiters of man's purity. In *Gallery of Women,* "Ernestine" is the story of a woman who becomes an adulteress for attaining name and fame. Her excessive craze for recognition and fame makes her quit De Jongh and unite with Van Kinsey for whom everything lies in wealth and power. Dreiser does not condemn her attitude, rather he pities for she has to follow the order of the day. Dreiser thus thematises his perception of the seeming dialectics present in the process of societal progression. :

Actors, directors, stars and stock holders all united in an orgy of self-satiation, and without the danger of publicity. And on the part of those anxious to succeed in pictures at almost any price, a desire not to offend… This may sound like an exaggerated picture , but it is not. And it is entirely probable that power and affluence, wherever these same chance to be achieved, ever tend to license after the manner here indicated. (312)

In Dreiserian stories, it is observed that people who are economically and physically mightier achieve great social position and there exists an apparent irony. Whenever socio-economic progression is identified , ethico –spiritual regression surfaces when probed. Therefore the upward mobility in the social ladder is always accompanied by downward mobility and moral degradation in Dreiserian plots.

From 1870 to 1950 in particular, United States underwent the process of industrialization and mechanization. The American society, after the civil war, got segregated into rich and the poor, millionaires and immigrants. His stories bring into light the lives of men, who belong to the upper, the middle and the low classes, full of craze for money, power, and wealth. This phase led to luxury , idleness, amorality , hatred , violence, corruption and murder in contradiction to the ethics of hard work of egalitarian principles. Therefore this resulted in the irony of socio-economic progression i.e. ethico-spiritual regression.

In the contemporary world, Dreiserian dialectic is so common that it has become the order of the day and a person who does not agree with it is looked upon as an eccentric who has no intention to progress in his or her life. Dreiserian dialectic can also been nullified as social aberrations and perversions seem to have grown so much that they have swallowed up the divide between the good and the bad which existed then.

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PROBLEMS OF DALITS IN INDIA

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Abstract

According to the 1991 Census there were about 138,200,000 Dalits in India and they constituted about 16.5% of the entire population of India. The 2001 Census has now been completed. The total population as risen to over one billion, but we do not know yet what the Dalit total is; however, if past trends continue, we may safely assume not only that the Dalit population will also have increased but also that the Dalit proportion of the total population has risen as well. "Dalit" is the name which the people belonging to those castes at the very bottom of India's caste hierarchy have given themselves. Formerly, they were known as Untouchables, because their presence was considered to be so polluting that contact with them was to be avoided at all costs. The official label for them has been Scheduled Castes, because if their caste is listed on the government schedule, caste members become eligible for a number of affirmative action benefits and protections. Dalits have chosen the "Dalit" label for themselves for at least three important reasons. First, the label indicates that the condition of the Dalits has not been of their own making or choosing; it is something which has been inflicted upon them by others. Thus, secondly, there is an element of militancy built into the label; Dalits seek to overcome the injustices and indignities forced upon them so as to gain the equality and respect hitherto denied them. "Dalit" also indicates that all these castes (Pariahs, Chamars, Mahars, Bhangis, etc.) share a common condition and should therefore unite in a common struggle for dignity, equality, justice and respect under a common name.
Key words: Society, Politics, Culture, History, Religion, Caste and Untouchabilities.

Introduction

The thoroughly reactionary varna and caste system has hounded Indian society for thousands of years. India is the only country in the world where such a system came into being and still exists. The varna and caste system was sanctified by Hindu religion and by Vedic scriptures. This was the main reason for its consolidation. The notorious text, Manusmriti, codified the then prevailing social norms and consigned the shudras, atishudras and women to a thoroughly unequal and miserable existence. The distinctiveness of the caste system was that it was hereditary, compulsory and endogamous. The worst affected by the caste system and its social oppression have been the dalits, or atishudras, or scheduled castes. Albeit in a different way, the adivasis or scheduled tribes in India have also faced social oppression over the ages. The stories of Shambuka in the Ramayana and of Ekalavya in the Mahabharata are classic testimonies of the non-egalitarian nature of Hindu society in ancient India. Along with the curse of untouchability, the dalits had no right to have any property. They had to eat the foulest food, including leftovers thrown away by the higher varnas; they were not allowed to draw water from the common well; they were prohibited from entering temples; they were barred from the right to education and knowledge; they had to perform menial jobs for the higher castes; they were not allowed to use the common burial ground; they were not allowed to live in the main village inhabited by the upper varnas; and they were deprived of ownership rights to land and property, leading to the lack of access to all sources of economic mobility. Thus, dalits were subjected to both social exclusion and economic discrimination over the centuries. In one form or the other, this continues even today in most parts of the country.

The 19th and 20th centuries saw great social reformers like Dr. B.R. Ambedkar, Sri Narayan Guru, Jyothiba Phule, Periyar E. V. Ramaswamy Naickar and others. These social reform movements conducted many struggles against the caste system, caste oppression and untouchability in many ways. But, despite the struggles against caste oppression, the social reform movement did not address the crucial

issue of radical land reforms. The experience clearly shows the need to link the fight against caste oppression with the struggle against class exploitation. At the same time, the class struggle must include the struggle for the abolition of the caste system and all forms of social oppression. This is an important part of the democratic revolution.

Untouchability, presents a unique case:

The Hindu social order, particularly its main pillars: the caste system and Untouchability, presents a unique case. As a system of social, economic and religious governance it is founded not on the principle of liberty (or freedom), equality and fraternity - the values which formed the basis of universal human rights - but on the principle of inequality in every sphere of life. In Ambedkar's view, the doctrine of inequality is the core and heart of the Hindu social order. It leaves no difference between legal philosophy (and law) and moral philosophy (morality). (Ambedkar 1987 first published, Deepak Lal, 1988). The three unique features of the caste system need to be understood.

In the social sphere the caste system involves (a) division of people in social groups (castes). The social, religious, cultural and economic rights of members of the castes are predetermined in advance by birth into that caste and are hereditary (b) an unequal distribution of these rights across caste groups (c) provision of a mechanism of social and economic ostracism calculated to ensure rigid adherence to the system and justification of the social system by the philosophy of Hinduism. In the sphere of economic rights, the Hindu social order also lays down a scheme of distribution, namely (a) it fixes the occupations for each caste by birth and its hereditary continuation; (b) unequal distribution of these economic rights related to property, trade, employment, wages, education etc., among the caste groups; and (c) hierarchy of occupation based on social stigma.

These features imply that the Hindu social order is based on three interrelated elements, namely predetermination of social, religious and economic rights of each caste based on birth; the unequal and hierarchical (graded) division of these rights among the castes; and provision of strong social, religious and economic ostracism supported by social and religious ideology to maintain the Hindu social order.

In this framework the concept of "human rights" under the Hindu social system takes on a specific meaning. Unlike other human societies, the Hindu social order in its classical form does not recognize the individual and his distinctiveness as the centre of the social purpose. The unit of the Hindu society is not the individual. Even the family is not regarded as a unit of society except for the purposes of marriages and inheritance (Ambedkar 1987, first published). The primary unit of society is caste. There is no room for individual merit and the consideration of individual justice. Rights that an individual has are not due to him personally; it is due to him because he belongs to a particular caste. Similarly, if an individual suffers from a lack of rights, it is not because he deserves it by his conduct. The disability is imposed upon the caste and as a member of the caste that is his lot.

The other implication is that, the caste system also involves the principle of rank and gradation, in so far as the rights increase in ascending order from untouchable to Brahmin. It is a hierarchically interlinked system. In this framework castes are artfully interlinked with each other in a manner such that the right and privileges of higher castes become the disabilities of the lower castes, particularly the untouchables. In this sense, in Ambedakar's view the caste in a single number cannot exist. Caste can exist only in plural number. There cannot be such a thing as caste as a singular phenomenon. So one has to look at the castes as a system, where each is interlinked with other in unequal measures of social, religious, economic relations and rights.

This hierarchically interlinked character of the caste system implies a concept of "human rights" and

"human hood" which is different and unique. In this particular order of hierarchy the Brahmins are not only placed at the top but are considered to be "superior social beings" worthy of special rights and privileges. At the bottom, the untouchables are treated as "sub-human beings or lesser human beings" considered unworthy of many rights. Untouchables are considered as inferior social beings and therefore not entitled to any individual rights i.e., civic, religious, political and economic. In fact, the disabilities are so severe that they are physically and socially isolated and excluded from the rest of the Hindu society. Isolation and exclusion of untouchables is a unique feature of the Hindu social order. Classes or social groups are common to all societies, but as long as the classes or social groups do not practice isolation and exclusiveness they are only non-social in their relations towards one another. "Isolation and exclusiveness" makes them anti-social and inimical to one another. (Ambedkar, first published 1987).

The Evidence

The annual reports of the Commission for Scheduled Caste and Schedule Tribe provide the data on the registered cases of untouchability and atrocities against the Scheduled Castes. Table 1 revealed that average number of cases registered under Anti Untouchability Act (or Human Right Act) were 480 during the 1950s, 1903 during the 1960s, 3240 during the 1970s, 3875 during the 1980s and 1672 during the first half of the 1990s. Table 2 shows that during the nine year period between 1981-86 and 1995 -97 a total of two lakhs cases of atrocities on the SC were registered; which means on an average three thousand cases of atrocities were committed on them annually. The break-up of the atrocities for the year 1997 shows 504 cases of murder, 3452 of grievous hurt, 384 of arson, 1002 of rape and 12149 cases of other offences. The data for the period between 1981 and 1997 showed that on an average annually about 508 SC persons were murdered, about 2343 hurt, 847 subjected to arson, 754 became victims of physical violence and about 12,000 were subjected to other offences.

The Dalit Political Strategy

Both historically and currently Dalits have adopted four strategies, singly or in combination, in order to attain these ends. The first and most dominant has been the political strategy of gaining power either as an end in itself (if you have power, others come to you and you do not have to go begging to them) or as a means to other ends (e.g., greater economic and educational opportunities). However, Dalits have been divided over whether to pursue political power independently of other castes or in alliance with those members of other castes and communities whose interests and ideals are close to their own. For example, there are at present Dalit members of Parliament and of State Legislative Assemblies, as well as Dalit party workers, in virtually all the major political parties, including the Prime Minister's Bharatiya Janata Party, which in its traditionalist Hindu ideology, is quite anti-Dalit. There are also exclusively Dalit political parties at the regional level and two Dalit-led political parties, the Bahujan Samaj Party of Kanshi Ram and Ms. Mayawati as well as the Republican Party of India, have members of Parliament as well. The Dalit debate within and between the various parties over whether to get whatever share of power Dalits can through whatever alliances are most expedient or to maintain pressure from outside on those in power by maintaining some ideological and programmatic unity, at least among Dalits themselves if not with other disadvantaged groups (tribals, religious minorities, women, the poor in general) as well, has yet to be resolved. As this brief description suggests, there is little political unity among Dalits at the present time and many are wondering out loud whether the political process can deliver what Dalits have every right to expect from it.

The Social Strategy

The next strategy, which can be described as social, has two components. Education is one. If Dalits become literate (10.2% in 1961, 37.4% in 1991) or even educated, they can move beyond unskilled labor, earn more money, and so gain greater respect. The other is making life-style changes which get rid of those practices considered especially "low" or "polluting" and substituting those of the "higher" castes instead. For example, they should give up eating certain meats and cease working at certain jobs (e.g., cleaning latrines). The aim of education and life-style change has been to remove some of the more obvious reasons for anti-Dalit prejudice. The social strategy was adopted by the Christian missions over a century ago and it still dominates the churches' thinking about improving the Dalits' lot. Today there are churches which are not only giving special priority to Dalits in some of their institutions of formal education, but are also developing joboriented, nonformal educational projects to enhance skill development. The social strategy has also undergirded much of the affirmative action policy built into India's constitution. The assumption is that if Dalits get educated, get better jobs, and earn more money so as to raise their class status, then their caste status (measured in terms of mutually respectful and friendly relations with members of "higher" castes) would improve also. The problem has been that the government (controlled by the dominant "higher" castes) has never fully implemented all the progressive affirmative action legislation it has passed into law. This is a source of great resentment, especially among educated Dalits.

The Major Causes 0f Atrocities

In the end the question is: why do the higher castes continue to practice untouchability, and discrimination in social, cultural, religious, political and economic spheres. And why do they resort to physical and other violence when the untouchables try to gain lawful access to human rights and equal participation in social, political, cultural, religious and economic sphere of community life? The reasons for widespread practice of untouchability, discrimination and atrocities as well as violent reaction by the higher castes are to be found in their continuing belief and faith in the sanctity of the institution of caste and in untouchability. The traditional Hindu social order continues to govern the thought process and behavior of the large majority of Hindus in rural areas. The provisions in the Constitution and law are secular and equal but the customary rules of the caste system and the institution of untouchability are based on the principle of inequality in social, economic, cultural and religious sphere. This obviously brings a conflict between what is contained in the constitution and law, and what is contained in the traditional customary rules, norm, and values of the caste system and untouchability. People continued to follow the latter because it provides immense privilege and serves their social, political and economic interests. And when the dalits try to get equal access and 'assert' their rights, it often invites the wrath of higher caste persons in the form of atrocities and physical violence. About the reasons for the atrocities on the SC/ST the Report of the Commission of the SC/ST 998 observed,

"Some of the major causes of atrocities and other offences against Scheduled Castes and Scheduled Tribes are related to issues of land and property, access to water, wage payments, indebtedness and bonded or forced labour. Issues of human dignity, including compulsion to perform distasteful tasks traditionally forced on Scheduled Castes, and molestation and exploitation of dalit women are also involved. Caste related tension is exacerbated by economic factors, which contribute to violence. It is the assertion of their rights, be they economic, social or political, by the Scheduled Castes and Scheduled Tribes and their development, which often invite the wrath of the vested interests. Disputes during elections, animosity due to reservation, jealousy due to increasing economic prosperity, violence related to the process of taking possession and retaining Government allotted

land, tension due to refusal of SCs to perform tasks such as disposal of dead cattle or cutting umbilical cord, are manifestations of the resentment of the high caste against increasing awareness among Scheduled Castes, assertion and prosperity among the SCs. Like land, water is another sensitive issue. Accessibility of drinking water and water for irrigation and disposal of water removed from water logged areas become issues that can trigger off atrocities on SCs. Castiest favour during religious and social ceremonies, disputes arising during sowing and harvesting operations, and removal of crops from the granary after harvesting, have also been known to cause tension. Increasing awareness and empowerment of SCs, manifested in resistance to suppression, also result in clashes".

The official evidence and the regional studies based on primary data revealed that in rural India in several spheres, if not in all spheres, the social behaviour of high caste Hindus is still governed by the norms and codes of the traditional caste system, although there are changes in some spheres of social relations. The settlements of the untouchables in rural areas are away from the high-caste locality, endogamy (which is the backbone of the caste system) continues, entries for the untouchables in private houses and temples in rural areas are limited, and common sharing of tea and food is also extremely limited. Pressures and restrictions on voting and political participation also prevail. The restriction on the change of occupation and discrimination in employment, wage rate, share of rent, rate of interest charged and in sale of items from shops owned by the untouchables is still observed in some degree in the rural areas, where three-fourths of the untouchables live.

Conclusion

This goes to shows that the enforcement and practice of universal human rights in society is not conditioned by the formal supportive legal framework (such as the Constitution and other laws) alone. Often, cultural, social, religious and economics notions make the enforcement and practice of human rights difficult. Non-formal institutions; social, religious as well as economic, involve a framework of social behaviour of their own, which may not be in consonance with the principles enunciated by the United Nations, or the Constitution of a nation in which case different sets of values may result in conflicts. It implies that unless inequalities imbedded in the social, economic and cultural structure of the Hindu society are addressed, the legal measures will make little difference in providing access to human rights to the dalits in India.

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CHALLENGES FACED BY MEDIA WHILE ADDRESSING ETHICAL JOURNALISM

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The media plays a very significant role in our society today. The media is all around us. From the shows we watch on TV, the music we listen to on the radio, to the books, magazines, and newspapers we read each day. Without the media, people in societies would be isolated, not only from the rest of the world, but from governments, law-makers, and neighboring towns and cities. The flow of information is important for the development of communities and the media facilitates this. Without a wide array of information, people's opinions and views would be limited and their impressions and conclusions of the world around them stunted. Media workers are in essence interpreters of information. All of us at some point have been to the library to do research for a paper or report. Journalists in the media do much the same. They weed out the important issues and points, putting them in a context that the average reader and listener can make sense of in order to form their own opinions. Journalists provide the six basic areas of information: Who, what, where, why, and how. Most of the time, that's all we need to know. In this way, the media keeps us focused on the issues that matter in a surveillance-type way.

The Universal Declaration of Human Rights states: *"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference, and impart information and ideas through any media regardless of frontiers"*

Restrictions on Individual Journalists

The freedom to impart information can come under attack in a variety of ways and particularly impinge on the freedom of the press. Pressure on journalists poses a very significant threat. Informal censorship refers to a variety of activities by public officials - ranging from telephone calls and threats to physical attacks - designed to prevent or punish the publication of critical material. The right of journalists to protect their sources is also important in ensuring the free flow of information on matters of public interest. International and regional human rights mechanisms have asserted that journalists should never be required to reveal their sources except under certain condition .Privacy laws can impede investigative reporting aimed at exposing corrupt and illegal practices. Privacy laws, while important in protecting the private affairs of individuals, should not be misused to deny discussion of matters of public concern. The media should be free to report on conflicts and public scrutiny in such situations is essential to controlling humanitarian and human rights abuses. Exclusion of the media is a very severe restriction on freedom of expression and information in this regard and restrictions should only be placed where there are clear safety concerns.

Structural Restrictions on the Press

These call into question whether the media are free from political control at an institutional level. Restrictions can take the form of press laws which allow for government interference in the media, or which impose unwarranted restrictions on published content. All bodies with regulatory authority over the media, print or broadcast, should be fully independent of government. Processing of license applications should be open and transparent, with decisions about competing applications being made on the basis of pre-established criteria in the interest of the public's right to know. In addition, the powers of broadcast regulatory bodies should be limited to matters relating to licensing and complaints.

Media monopolies are another way in which the right to receive information from a variety of sources is restricted. State broadcasting monopolies do not serve the public interest but then in some smaller markets, a monopoly newspaper may be the only way to provide access to local news. Rules on monopolies need to be carefully designed to promote plurality of content, without providing the government with an opportunity to interfere in the media.

Other examples of "structural censorship" i.e. use of economic measures by governments to control information, include preferential allocation of government advertising, government control over printing, distribution networks, or newsprint and the selective use of taxes.

Access to information held by public authorities is another aspect of the freedom of information debate. International/regional human rights mechanisms have asserted the public's right to know and urged governments' to adopt legislation along the following lines: the legislation should be guided by the principle of maximum disclosure; public bodies should be under an obligation to publish key information; public bodies should actively promote open government; exceptions should be clearly and narrowly drawn and subject to strict 'harm' and 'public interest' tests; individuals should have the right to appeal against a refusal to disclose information to an independent administrative body, which operates in a fair, timely and low-cost manner; the legislation should provide protection for 'whistleblowers' who release information on wrongdoing.

New technologies, such as the Internet, and satellite and digital broadcasting, offer unprecedented opportunities to promote freedom of expression and information. Action by the authorities to limit the spread of harmful or illegal content through the use of these technologies should be carefully designed to ensure that any measures taken do not inhibit the enormous positive potential of these technologies. The application of rules designed for other media, such as the print or broadcast sectors, may not be appropriate for the internet. Obviously, limitations on such technologies will be a fine balancing act between defending the freedom of expression and information and ensuring protection from abuses e.g. spread of child pornography .These rights can only be restricted in certain circumstances: to protect the rights and reputations of others or to protect national security, public order, public health or morals.

Restrictions in the name of public order and national security can often be excessively broad and vague. International and regional bodies have said that such restrictions should only be imposed where there is a real risk of harm to a legitimate interest meaning there is a significant risk of imminent harm; that is to say violence or other unlawful action; there is a close causal link between the risk of harm and the expression; the expression was made with the intention of causing the harm. 'Indias's Daughter, documentary film directed by Leslee Udwin, as part of BBC's ongoing Storyville series, evoked irritation and protest against telecasting in India. The film was based on 2012 Delhi gang rape of a medical student Jyothi Singh, The film, which was planned to be broadcast on Women's Day is currently banned, in the name that it challenges the public order and social status of Indian womenhood . However good she intends, the act of the journalist was criticized by Government of India, as violation of journalistic ethics.

Criminal sanctions accompany such restrictions. Often the expression in question may not pose a clear risk of serious harm to public interest and still it is subjected to penal sanctions, including imprisonment. International/ regional human rights mechanisms on freedom of expression have concluded that imprisonment should not be imposed except in the very most extreme circumstances where there is intentional incitement to imminent and serious lawless action.

Criminal defamation laws still exist in some states to protect public figures from injury to their reputations. Such laws have a limiting effect on freedom

of expression and are frequently abused in cases where there is no public interest at stake. International and regional human rights institutions have recommended that such laws should be abolished and replaced with civil defamation laws.

Civil defamation laws can also be misused to censor criticism and debate concerning public issues. International/regional human rights bodies have said that civil defamation laws should observe the following principles:

a) Public bodies should not be able to bring defamation actions;

b) Truth should always be available as a defense;

c) Politicians and public officials should have to tolerate a greater degree of criticism;

d) Publications regarding matters of public interest which are reasonable in all the circumstances should not be considered defamatory;

e) Damage awards should be proportionate to the actual harm caused and should take into account alternative remedies such as apologies and corrections.

Courtroom Restrictions

There are various laws falling under the contempt of court rubric which restrict the flow of information in order to protect the administration of justice. Some restrictions exist to ensure a fair trial and to avoid a "trial by the media." Other restrictions are more to do with protecting the court from being "scandalised". There are increasing questions about whether freedom to criticise the judiciary should be limited in this way. Having cameras in the courtroom has become a lively area of debate in recent years. Again, as with many other questions to do with the freedom of expression, there is a fine balance to be struck between the desirability of opening up the judicial system on the one hand and protecting the privacy of victims and their families on the other.

New media encourages people to express their opinion and share their thoughts candidly. Many bloggers take pride in speaking their mind, compared to any mainstream reporters who must cover events impartially. Many online journalists see themselves as partisans or activists for causes or political movements, and reject the idea of objective or neutral analysis.

Partial or partisan journalism comes in at least two kinds: One kind is an opinion journalism that enjoys commenting upon events and issues, with or without verification. Another form is partisan journalism which uses media as a mouthpiece for political parties and movements. Both opinion and partisan journalism have long roots in journalism history. However, their revival in an online world raises serious ethical conundrums for current media ethics. Should objectivity be abandoned by all journalists? Which is best for a vigorous and healthy democracy – impartial journalism or partisan journalism?

To make matters more contentious, some of the new exponents of opinion and impartial journalism not only question objectivity, they question the long-standing principle that journalists should be independent from the groups they write about. For example, some partisan journalists reject charges of a journalistic "conflict of interest" when they accept money from groups, or make donations to political parties.

Economically, mainstream newsrooms who uphold traditional principles such as impartiality increasingly feel compelled to move toward a more opinionated or partisan approach to news and commentary. To be impartial is said to be boring to viewers. Audiences are said to be attracted to strong opinion and conflicts of opinion.

Even where newsrooms enforce the rules of impartiality — say by suspending a journalist for a conflict of interest or partial comment — they fail to get full public support. Some citizens and groups complain that newsroom restraints on what analysts and reporters can say about the groups they cover is censorship.

Is it good, that more and more, journalists no longer stand among the opposing groups in society and try to inform the public fairly about their perspectives but rather become part of the groups seeking to influence public opinion? The ethical challenge is to redefine what independent journalism in the public interest means for a media where many new types of journalism are appearing and where basic principles are being challenged.

Entrepreneurial Not-for-Profit Journalism

The declining readers and profits of mainstream media, as citizens migrate online, has caused newsrooms to shrink their staff. Some journalists doubt the continuing viability of the old economic model of a mass media based on advertising and circulation sales.

In response, many journalists have started not-for-profit newsrooms, news web sites, and centers of investigative journalism based on money from foundations and donations from citizens. Some journalists go online and ask for citizens to send them money to do stories. This trend can be called "entrepreneurial journalism" because the journalist no longer simply reports while other people (e.g. advertising staff) raise funds for their newsroom. These journalists are entrepreneurs attempting to raise funds for their new ventures.

Of course, this new ventures raise certain ethical questions. How independen can such newsrooms be when they are so reliant on funds from a limited number of donors? What happens if the newsroom intends to report a negative story about one of its main funders? From whom will these newsrooms take money?

How transparent will they be about who gives them oney and under what conditions? 'Indias's Daughter', documentary film directed by Leslee Udwin, as part of BBC's ongoing Storyville series, evoked irritation and protest against telecasting in India. The film was based on 2012 Delhi gang rape of a medical student, Jyothi Singh, The film , which is planned in to be broadcast on

Women's Day, 2015, is currently banned alleging that the comments and opinions expressed in the film are offensive to the status of Indian women.

However, multiple response, globally have been raised against banning of the film, expressing that it infringes the journalistic freedom and rights.

A functioning democracy is founded on a communications sector that functions adequately and allows informed public opinion to develop freely. This is why, in a democracy, journalists have a special political purpose and responsibility. Democracy is, above all, a culture of dialogue, in which the opinions of dissenters are respected. Freedom of speech and the media is an achievement of the European enlightenment, which must be fought for over and over again and always be defended. Every society has experienced that the powerful in politics and business don't want their affairs critically observed by the media and so find themselves under public scrutiny. Corruption and abuse of power happen everywhere, all the time, and fighting them is a task central to democratic journalism.

We are forced to come to a conclusion that in a complex, pluralist, modern society there can be no one absolutely correct ethic. A single journalistic ethic always valid everywhere in the world is currently just as unthinkable. In different countries, a variety of elements form the focus of the ethical debate. Currently in the US (1997), the debate is above all about violence and decency; in the UK it is about tabloid journalism (e.g. reporting on the royal family); in Israel the secrecy of military intelligence is under discussion; and in Germany the impact of the commercialisation of TV (scramble for ratings, superficialisation of programming, sensationalism) is at the forefront of the ethical debate. We can keep on adding to these lists. We need to assume that there is indeed a fundamental and generally acceptable basis for a journalistic ethic - namely human rights. The argument put at international level that human rights are a typical Western invention

that may not count in other cultural contexts is intentionally deceptive. In arguing like this, regimes that hold human rights in contempt want to distract attention from their own disgraceful acts in any way they can.

Should Media be Self-Regulated?

A free media is by definition decentralized. While lacking a central authority that pre-approves content and still needing to rectify mistakes—omissions or distortions—a free media resolves this paradox by acting as a self-regulator. Specifically, media content itself can be analyzed by others within the media, leaving the final judgment up to the viewers. Self-regulation is important because anyone in the media is capable of conveying bias; in lieu of restricting content, a free media would be capable of "policing" itself

Conflicts of Interest

Another one of the most ominous problems is that owners of media firms can experience conflicts of interest. Major news firms regularly experience political conflicts of interest. Top news executives and celebrity reporters frequently socialize with government officials. The most powerful media companies routinely make large contributions to both major political parties, while receiving millions of rupees in return in the form of payments for running political ads. In this incestuous culture, 'news' is defined chiefly as the actions and statements of people in power. Reporters, dependent on 'access' and leaks provided by official sources, are too often unwilling to risk alienating these sources with truly critical coverage. Nor are corporate media outlets interested in angering the elected and bureaucratic officials who have the power to regulate their businesses.

Major media firms also experience conflicts of interest with respect to business: "Media corporations share members of the board of directors with a variety of other large corporations, including banks, investment companies, oil companies, health care and pharmaceutical companies and technology companies".

Also, media firms can experience conflicts of interest with respect to ideology:

Internet Neutrality

Many Internet consumers get their service from a company, known as a network provider. Network providers can potentially exert a high degree of control over the Internet used by the consumer. Net neutrality is a proposed principle fundamentally advocating that interactions over the Internet should be between end-users—consumers and websites.

Arguments for net neutrality include the following:

- Freedom of Speech: The Internet is at its core a free and open technology.
- Rights over Data Control: Network providers have no rights over data between end-users.
- Conflicts of Interest for Network Providers: The temptation for network providers to restrict information from competitors will be too great.
- Stifling of Innovation: The involvement of network providers in determining what content, like sites, reaches consumers will create a misleading picture of what consumers really want; the success of sites will be determined by deal-making, not the site itself.
- Preservation of Internet Standards: Allowing network providers the ability to restrict content will force content in general to change, disrupting existing Internet standards.

Arguments against net neutrality include the following:

- Complexity of Technology: The whole issue is a technical issue best left to computer engineers and technicians.
- Innovation: Prioritization of bandwidth is necessary for future innovations, as more important traffic would be given faster access.
- Investment: Network providers invest billions in developing networks and need to recoup those outlays by charging for faster access.

- Existing Inequality: Well-funded sites already have an advantage in getting to the "doorstep" of network providers; they can't expect the network provider to then automatically deliver these sites equally to consumer.
- Bandwidth Availability: The proliferation of sites like YouTube already take up much bandwidth; in order to deal with future bandwidth requirements, companies need to charge high-bandwidth sites more in order to fund the building of future networks.
- Costs of Net Neutrality will be Passed onto Consumers: If companies cannot charge sites for fees, they'll end up charging consumers instead.
- Regulation will have Unforeseen Consequences: Regulation, especially for something as complex as the Internet, can often have unforeseen consequences.

The debate over net neutrality is happening in many parts of the world as of now. In the United States, legal and political debates are ongoing; the FCC has claimed authority in the meantime. In the European Union, the European Commission is solidly behind the idea of net neutrality (Reding, 2009). In the Russian Federation, network providers can limit the actions of individual consumers if such actions threaten the normal functioning of the network. Japan is basically net neutral (JAIPA, 2008). The People's Republic of China regulates Internet traffic based on content, although this is mainly for political reasons as opposed to economic ones.

An Hourglass Market Structure

At the demand level, the media industry is experiencing fragmentation in that consumers want more individualized content. For example, cable and satellite companies offer general channel "packages," as well as specific channel packages—like ones completely devoted to movies or a specific sport—allowing consumers more choice in channel selection.

Also, mobile phone services offer "a-la-carte" plans for calling, texting and data, giving consumers the ability to select plans that are right for them. (For example, a consumer might opt for an unlimited calling plan with 200 texts-per-month.). As such, established companies both acquire similar assets—in order to preempt threats to their business models—and forge new partnerships—in order to cater to as many consumers as possible by establishing conglomerates. For example, Microsoft bought Hotmail in order to expand into a burgeoning e-mail market. Amazon purchased myntra, to expand its online marketing. This all results in an "hourglass-shaped" media producer sector: "with a small number of large often global and conglomerate enterprises at one end and a very large number of local micro or small enterprises at the other with a very thin middle" (Locksley, 2009).

The Business of Media

The business models of media are unique and diverse. The media industry is one of few that deals with intangible—or conceptual, non-material—goods. As such, there is no single method of operating in the media industry; each firm can operate on its own business model.In the United States, the media is the only industry expressly protected by the nation's Constitution (First Amendment), due to its public interest role as a purveyor of free and creative expression, independent thought and diverse perspectives (Croteau, 2005). On the other hand, nearly all major media companies are commercial firms whose investors care about revenues, costs and profits. Can both of these goals be achieved simultaneously or are they mutually exclusive? To what extent does achieving one goal result in the other?

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SANSKAR: THE REBELLIOUS 'VOICE' OF DAMAYANTI

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According to the Hindu Law giver Manu : "A virtuous is one who after the death of her husband constantly remains chaste and reaches heaven though she has no son". Custom and religion has indeed chained the existence of Indian widows both young and old leaving no part vacant. Their identity is forcefully snatched away, leaving them in a void that can never be filled. They are literally robbed of their external and internal identity, parting with their adornment, shaving their head and doning a white saree. All of this is designed so as not to encourage or arouse sexual desire.

"The widow is 'uglified', 'desexed' to deprieve her of the core of her feminity" says Khanna. It is an act symbolic of castration. The presence of widows at religious ceremonies is considered inauspicious. They are expected to devote their lives to an austere pursuit of religion.

The present article aims in analyzing the critical dynamics of 'caste' and the issues that are associated with it. The character of Damayanti dons the role of a heartless woman who aborts the child of Pitambor as he belongs to a lower caste. The story revolves around the notion of the 'oppressor' and the 'oppressed' but the only difference is that here a 'weaker sex' oppresses the 'stronger sex'.

The character 'Damayanti' is more symbolic than just with a prescribed role. A thorough study and analysis of her character portrays a rare picture of a deplorable, sympathetic, helpless widow who does prostitution in order to earn her livelihood yet takes immense pride to preserve her so called 'superior caste'. Her ostentatious appeal is affiliated to her survival 'needs'. The appearance, complexion, dressing sense, demeanor and gait that she carries in each stride takes every one by storm. She holds a mesmerizing personality that holds the potential to captivate any one that crosses her way.

She had lifted her *mekhala* (skirt) upto her knees, and was accompanied by her six year old daughter, who was completely naked. Damayanti's legs and hands were soft and shiny, and healthy, like a new mango plant. Her hair which cascaded down her back was a reddish bronze colour, very much like the colour of rusted cannons.... (10)

Though she is helpless and literally has nothing of her own for survival save prostitution, she never craves for sympathy or tries to gather attention of her admirers. She sports a rather bold attitude and talks blatantly even to a rich man. The very first encounter that the rich 'Adhikaar' has with her compels him to think about her often. Infact Pitambor, the *adhikaar* had to muster up enough courage to speak to her.

Pitambor plucked up the courage to speak to her. "You will get sick if you walk about in this foul weather, in this dirty, muddy road". (11) And he continues: If you had only asked me I would have sent my servant to get you all..." (11)

Pitambor sports the character of a rich and wealthy 'adhikar' called as the 'gora soldier' because he was well built, fair and healthy. He was bestowed with enough money and possessions.

There was no dearth of money or means, but the poor man had no peace of mind. His granary was full, but there was no one to enjoy it" (7)

Yes, he did not have a legal heir to prolong his family lineage. He was in a desperate need of an heir, his own blood, his own son. Even after his second marriage he did not enjoy the bliss of holding his own child in his arms. His ailing bed ridden wife acutely rheumatised was sick for years together.

Krishnakanta, the shrewd priests' appearance and the promise he extends gives water to the parched thirsty soul of Pitambor. The priest takes stock of the pathetic situation and cunningly traps the confidence of both Pitambor and Damayanti giving them the hope of a promising future. Pitambor's deliberate neglect towards his wife proves his inclination towards the charm of Damayanti. "If she comes to me I will place her on a pedestal and worship her" (9).

Krishnakanta plays the role of a mediator between Damayanti and Pitambor. Ha acts as an 'oppressor' of a higher cadre, a Brahmin priest who is much with the intention of sacking money. Shrewd and greedy as he is, he leaves no stone unturned to extract money from Pitambor:

A sly and crooked smile spread across krishnakanta's toothless mouth. "it will not be easy. I will have to negotiate. I will have to make the two girls agree to it and for that I will have to bribe them with sweets from your shop." (9)

Krishnakanta does not literally oppress Pitambor, but the latter's hope and weird destiny is clinged to the priest's false apprehensions. 'Oppressed' by ill fate, status fails to give him hope. Left with no other alternative, he easily slips into the hand of the 'oppresser'

Destiny plays a dirty game, mocking at the poor fate of Pitambor, the *sudra* (a low caste) *adhikaar* as his presumptuous 'good' fate rests in the mercy of a prostitute who happens to be a Brahmin. Damayantis' character and movements are known everywhere in the village. The stories of her illegal abortions are not left unknown. 'Bapu, do this for me. Everyone knows that she goes out at night to bury the things she aborts' (9)

Pitambors 'subaltern' position is quite mystifying here as his marginalized existence is not accounted in terms of money, status or position but due to social constitution as caste and class. He was financially sound and materially blessed. He had all the comforts of life that an *adhikaar* should have.

On the other hand the extremely poor and 'actually marginalized' Damayanti basks in glory and pride flaunting her so called Brahmin identity and is not a bit ashamed of her filthy existence. Pitambor on the other hand had to think twice before he embarked on this notion of having an heir through Damayanti that too by marrying her with due respect. Though a wealthy *Adhikaar*, Pitambor himself had to ruminate much on his low caste identity. Ironically it was a sensitive decision in the part of Damayanti to accept his proposal. Pitambor says:

'But she is a Brahmin woman and I am a Sudra' (9).

Even Damayantis' initial reaction to Pitambor's proposal was a shocking remark that has really baffled the readers:

I have spoken to her about you. At first she was quite angry! 'That Sudra man,' she said. 'How dare he even think about such a thing? Does he not know that I am the daughter of a good Brahmin priest?' (13)

Again she says:

'He is a sudra belonging to the fourth caste. Having relations with him.....'

Damayantis role as a high caste Brahmin resonates with a message, a 'voice' that was never given to women in terms of gender. In a patriarchal society, its intrinsic taboos always treated women as 'the other'. With its biased rules women often fall an easy prey in the trap of the male chauvinistic society and Patriarchy. This marginalization, this feeling of lowness starts from the smallest institution like family and continues in every field be it social, political or cultural. Women had invariably been denied their rights. Damayantis helpless plight was also a consequence of what society forcefully imposes to an abandoned widow. Goswami herself is a testimony to this treatment of abhorrence and neglect for being a widow. Despite belonging to an educated family Goswami was secluded from the society and was expected to stay alone in solidarity with prayers and chanting all

throughout her life. No room was given to emotions and sentiments. A widow's identity is robbed of her own self and a constant feeling haunts their mind. The treatment they receive from their own parents and other relatives makes their life futile. A widow is always considered to be an evil omen. Talking or establishing any kind of affinity is always criticized and looked down upon. These rules derived from social structure and religion makes the life and existence of widows miserable.

Damayantis pride on her shallow yet 'powerful' identity and later her denial to bear Pitambor's child compelled her to abort the foetus at the backyard of her house.

She has spoilt it, *Mahajan*, she has aborted! She refused to carry the seed of a Sudra man! She belongs to the highest Brahmin clan, a woman from the Sandilya *gotra*! She has spoilt your seed Pitambor; she has finished her pregnancy"! (25)

The news stroke Pitambors heart as a thunderbolt strikes a tender tree. All his desires, dreams and expectations collapsed as a pack of cards, leaving nothing except a void, emptiness and gloom of despair. He frantically searched the buried foetus digging the ground with the spade: 'Thud, thud! Thump, thump!' (26)

He had hung his lantern on a branch of a bamboo, and was digging religiously at the spot! The man had assumed a terrifying aspect, and he was hacking at the earth like a mad man! She trembled in fear and terror! (26)

Of course it was just "an unformed lump of flesh" (26) to Damayanti but for the longing Pitambor "it was my child! I will at least feel the flesh of my flesh! I will feel my child, my son and heir, with my two hands!" (26)

From the point of view of a bereaved father longing for an heir it is really tragic and we empathize with his delirious plight. Behind Damayanti's cruel murderous act there lies a strong 'voice'. A woman being a weaker sex is never allowed to claim her rights. Damayanti is doubly marginalized, first as a woman

(weaker sex, third world women and a victim of patriarchy) and secondly as an abandoned widow. Her blatant refusal to carry the son of a 'fourth caste *sudra*' is very much her personal right. Patriarchy gives enough rights and privileges to 'men' to take any decision of their own reluctantly, favoring their 'strong' better gender and eventually 'marginalizes' the role, position and status of the 'weaker' female sex. Just as a woman is a victim of Patriarchy, Pitambor is a victim of ill fate. Destiny cannot reverse its course. Damayanti takes the role of a rebellious 'voice'; a voice to the mute sufferers. Her audacious act is her strong stance on women's right over her own body. She retaliates the injustice inflicted on women with this cruel act.

Damayanti's strong stance also gives 'voice' to Pitambor's wife, a mute helpless sufferer with a barren womb. She is a 'subaltern' doubly marginalized both as a weaker sex and a sterile. In a conservative society like India a barren women is considered to be an ill omen, polluted, cursed, secluded, ill treated, abhorred and discarded as a useless object.

Pitambor's rheumatised wife projects another picture of the 'oppressed', acutely assaulted by ill fate, patriarchy and delirious circumstances. Damayantis act redeems her pain to some extent by giving her a 'voice'. It's a consolation to her pathetic existence. The story says that her dim eyes shines resplendently watching each of her husband's movement. As the act comes to consummation, her eyes glow brighter and brighter. This 'strange' shine holds a strong message of 'revolt', a kind of retribution till Pitambor relinquishes, surrendering himself to fate. Damayantis cruel 'act' is not just an act but a loud 'voice' shouting, screaming and yelling on behalf of those hapless widows who without any second thought blindly yield their entire life to the hands of austere living. They renounce everything, including their body, soul and spirit in the hands of the ruthless society. Here a man falls a victim to ill fate just as same as a woman falls a victim of her destiny. Destiny can be cruel to anyone be it male or female. The answer to this is 'pain' anyway. The

question posed here is if it pains a man like Pitambor, it pains also a woman like Damayanti. But Goswami ingeniously wields Damayantis character, deliberately donning on her this 'rebellious' role just with the aim of giving the voiceless widows the strong 'voice'. Her act claims justice to the widows who have no voice of their own. She walks hand in hand with them giving them support and asking the society and its rules as to how will Pitambor's poor fate be solved? It is here that he is caught like a wriggling fish in the vicious 'net' of destiny just like women who falls in the same 'net' never ever given a single chance to put forward her say. Immediately she becomes a burden to her parents and to the society. At least society allowed Pitambor's remarriage and he already married twice. The author dexterously carves his character as forbidden by good fate even the third time so that Damayanti's rebellious act can be rightly and judiciously justified. It gives a positive message with a bang! Her act though atrocious gives a scathing attack reviling the wrong done to women in the name of a 'weaker' sex.

EMPLOYERS' PERSPECTIVE OF THE ROLE OF GRADUATE WORKING WOMEN IN HOTEL INDUSTRY

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Abstract

The term hospitality includes any and all businesses and devices whose primary objective is serving people outside of a private home (Barrows and Bosselman, 1999). Hotel industry, a part of the hospitality industry has been experiencing an overall growth in Asia as a whole and particularly in India. It is estimated that there are approximately 22,000 hotels in India in the organized sector and the number of rooms available is approximately 5,50,000. The hospitality industry has shown an increase on a global level in terms of the numbers of women in employment over the past two decades. The objective of the study was to understand the employment and human resource practices dealing with women in the hotel industry. Non-Probability sampling method and convenience sampling technique was adopted. The samples were taken from two cities, Chennai and Coimbatore. Hotels were selected as the commercial sectors of the hospitality industry for the study (N= 30). Thirty subjects from the employer segment in hotels were selected and an interview-cum-schedule was used to obtain their opinion on the role of graduate working women in the hotel industry. Information regarding the human resources practices followed, performance of employees, employers' perception of difficulties faced by women employees and reasons for high turnover and reduced percentage of women employees in the hotel sector was obtained and analyzed. As significant distribution on rating of performance of women employees was not observed statistically, it was concluded that the employers rated the overall performance of women employees as good. A number of studies have considered the role of women in the workplace but there is less work on the position of women in hospitality employment. In the hospitality industry, the percentage of women who work in the industry is high, but their function is dominated by unskilled, low-paid jobs. Gender related issues have not affected this industry much, but there is a decline in the women climbing the hierarchical ladder. There are no specific negative reasons for women not opting for this profession, but there is an urgent need to remove the social stigma. Our women have a greater part to play in the progress of our country, as the mental and physical contact of women with life is much more lasting and comprehensive than that of men.

Introduction

The term hospitality includes any and all businesses and devices whose primary objective is serving people outside of a private home (Barrows and Bosselman, 1999). Hospitality industry includes food, lodging, recreation, and travel related services (International CHRIE, 2004). Hotel industry, a part of the hospitality industry has been experiencing an overall growth in Asia as a whole and particularly in India. It is estimated that there are approximately 22,000 hotels in India in the organized sector and the number of rooms available is approximately 5,50,000-around 1800 hotels are approved and classified by the Ministry of Tourism with nearly 1,00,000 hotel rooms.

The hospitality industry is one of the world's largest employers (Reigel, 1998). In 1999, it was estimated that about 11.4 million people were employed in the industry, and the U.S. Bureau of Labor Statistics predicted that by 2005, the industry will employ about 12.4 million people (International CHRIE, 2004). Using the latest available data from the restaurant and hotel sector, it is understood that the industry has shown an increase on a global level in terms of the numbers of women in employment over the past two decades.

Objective of the Study

The objective was to study the employment and human resource practices dealing with women in the hotel industry.

Methodology

Non-Probability sampling method and convenience sampling technique was followed. The samples were taken from two cities, Chennai and Coimbatore. Thirty subjects from the employer segment from hotels (N= 30) were selected to get the opinion on the role of graduate working women. An interview-cum-schedule was used to collect information regarding the human resource practices followed, performance of employees, employers' perception of difficulties faced by women employees and reasons for high turnover and reduced percentage of women employees in the hotel industry. The data collected was processed, tabulated and analyzed to facilitate interpretation and discussion using simple percentage analysis, Kolmogorov-Smirnov test (KS Test) and Garrett's Ranking Method.

Results and Discussion

The findings of the study are detailed below:

Human resource practices

The greatest challenge facing the hospitality industry is the human resource as they are the back bone of the industry (Andrews, 2007). The job should be assigned to employees according to their aptitude and experience and the work which will offer maximum growth and advancement (Negi, 1997).

- The method of recruitment adopted by majority of the respondent employers (96.7%) was news paper and employee reference. Majority (76.7%) of them resorted to personal interview and medical examination as the method of selection of employees. Cent percent of the employers agreed that they organized on-the-job training programmes for the employees.

- The preference of all the respondent employers in the selection of staff for Front Office and Housekeeping departments was gender specific for females. Similarly, all the employers preferred male candidates for Food and Beverage Production and Service departments.

- There was a strong gender preference with respect to personal attributes during selection for various departments. Statistical analysis of the data using Garrett's Ranking Table revealed that preference of females in Front Office in terms of communication skill and personality was high and in Housekeeping it was communication skill and interpersonal skill. The preference of males in Food and Beverage Production department in terms of job skill and physique was high and in Food and Beverage Service department it was communication skill and personality.

Ranking of attributes contributing to preference of female employees for front office

Rate	1	2	3	4	5	Total Σxf	Rank
Score (x)	75	60	50	40	24		
Personality (f1)	14	15	1	0	0	2000	2
xf1	1050	900	50	0	0		
Communication skill (f2)	15	13	2	0	0	2005	1
xf2	1125	780	100	0	0		
Interpersonal skill (f3)	1	2	17	10	0	1445	3
xf 3	75	120	850	400	0		
Job skill (f4)	0	0	10	19	1	1284	4
xf4	0	0	500	760	24		
Physique (f5)	0	0	0	1	29	736	5
xf5	0	0	0	40	696		

Ranking of attributes contributing to preference of male employees for Food and Beverage Production

Rate	1	2	3	4	5	Total Σxf	Rank
Score (x)	75	60	50	40	24		
Personality (f1)	0	0	1	14	15	970	5
xf1	0	0	50	560	360		
Communication skill (f2)	0	0	20	6	4	1336	3
xf2	0	0	1000	240	96		
Interpersonal skill (f3)	0	0	9	10	11	1114	4
xf3	0	0	450	400	264		
Job skill (f4)	16	14	0	0	0	2040	1
xf4	1200	840	0	0	0		
Physique (f5)	14	14	0	0	0	1890	2
xf5	1050	840	0	0	0		

- Most of the employers agreed that both male and female employees strictly followed work schedule and timing, were sincere in work and had good aptitude to learn the job.

However most of the employers only moderately agreed that women employees were flexible regarding working hours and availing of leave.

Attitude and aptitude of male and female employees

Attitude and aptitude	Employee	Strongly Agree		Agree		Moderately agree		Disagree	
		No.	%	No.	%	No.	%	No.	%
Strictly follow work schedule & timing	Male	7	23.3	23	76.7	-	-	-	-
	Female	-	-	16	53.3	13	43.3	1	3.3
Sincere in work	Male	7	23.3	20	66.7	3	10.0	-	-
	Female	13	43.3	17	56.7	-	-	-	-
Aptitude to learn job	Male	11	36.7	16	53.3	3	10.0	-	-
	Female	8	26.7	16	53.3	6	20.0	-	-
Flexibility in working hours	Male	15	50.0	14	46.7	-	-	1	3.3
	Female	-	-	4	13.3	16	53.3	10	33.3
Avail less leave	Male	5	16.7	23	76.7	1	3.3	1	3.3
	Female	-	-	9	30.0	18	60.0	3	10.0

Recognition practices

The employees need to contribute their full skill, care and effort to the activities and operation of the hotel. To achieve this objective management must provide incentives, recognition and rewards (Negi, 1997).

- Majority (90%) of the respondents were in favor of promotions based on experience. Most

(53.3%) of the employers stated that women employees did not readily accept promotion with transfer.

- The employers stated that women employees accepted promotion for reasons of higher job position (35.7%) and higher salary (35.7%). They also stated that some of the women employees did not accept promotion due to

family commitments (56.2%) and occupation of father/husband (37.5%).

- As significant distribution on rating of performance of women employees was not observed statistically, it was concluded that the employers rated the overall performance of women employees as good (KS=3.382).

Kolmogorov-Smirnov test on rating of performance of women employees by employers

Rating	Satisfactory	Good	Very Good
Oi	6	16	8
Ei	4.8	20.4	4.8
K S value 3.382 NS		Significance (p) 0.184	

Welfare schemes and benefits

Welfare should also cover the families of the employees, especially in India, where, because of strong family ties the well-being of workers is closely affected by their family's welfare (Singh, 2007).

- All the respondent employers provided Provident Fund (PF), Employees State Insurance scheme (ESI) and Duty meals to women employees. Majority (83.3%) of them also granted house rent

  allowance and medical allowance (43.3%). All the respondents provided bonus and increment to the employees and majority (93.3%) of them provided incentives. Leave facilities like weekly off, medical leave, casual leave and maternity leave were granted by all the employers to women employees.

Nature of job

- Women employees were assigned both straight shift (50%) and break shift (50%). Majority (96.7%) of the employers made known that woman employees had not complained about shift timings. Most (53.3%) of the employers fixed the working hours for women employees between 8 to 12 hours and majority (60%) of them did not prefer women working over time.
- In the opinion of the employers (48.1%), the major difficulty faced by women employees was job pressure (K S value=2.502**).

Difficulties faced by women employees in the job

Difficulties	No.	%
Job pressure	13	48.1
Physical stress	3	11.1
Difficult customers	6	22.2
Interpersonal relationship	5	18.5
Total	27	100.0

Of the 30 hotels, only 27 of them stated that women employees faced difficulties in the job due to reasons stated. The rest stated that they did not face difficulty in the job.

Kolmogorov-Smirnov test on reasons contributing to difficulties faced by women employees in the job

Reasons	Job pressure	Physical stress	Difficult customers	Interpersonal relationship
Oi	13	3	6	5
Ei	7.5	7.5	7.5	7.5
K S value 2.502**		Significance (p) 0.000		

- The major reasons for high turnover of women employees according to 46.7 percent of employers was salary and 33.3 percent of them was family commitment (K S value=2.556**).

Kolmogorov-Smirnov test on reasons for high turnover of women employees

Reasons	Salary	Family commitment	Job stress	Male domination
Oi	14	10	4	2
Ei	7.5	7.5	7.5	7.5
K S value	2.556**		Significance (p)	0.000

- The employers were of the opinion that the major reasons for reduced percentage of women employees in hotel industry were social stigma (36.7%) and job stress (33.3%); (K S value=2.008**).

Reasons for reduced percentage of women employees

Reasons	No.	%
Physical stress	4	13.3
Job stress	10	33.3
Family restriction	5	16.7
Social stigma	11	36.7
Total	30	100.0

Kolmogorov-Smirnov test on reasons for reduced percentage of women employees

Reasons	Physical stress	Job stress	Family restriction	Social stigma
Oi	4	10	5	11
Ei	7.5	7.5	7.5	7.5
K S value 0.001	2.008**		Significance (p)	

- Most (56.7%) of the employers conducted exit interviews for women employees who submitted their resignation and in the opinion of the employers (53.3%) women employees held the job position they rightly deserved.

Motivational practices

Motivation inspires employees to give their best to the organization through the use of intrinsic and extrinsic rewards (Rao, 2005).

- Majority of the employers (96.7%) agreed that awards were given to women employees in recognition of their performance on the job. They (63.3%) also conveyed that social get-together of employees and their families were held once in a year and grievance procedure was provided for women employees (60%).

Conclusion

The contribution of women in the business world has increased in recent years, although women are underrepresented in management and leadership. A number of studies have considered the role of women in the workplace but there is less work on the position of women in hospitality employment. In the hospitality industry, the percentage of women who work in the industry is high, but their function is dominated by unskilled, low-paid jobs. However, there are plenty of challenges, especially the delicate situation as working in hotels. The pay and incentives are quite attractive but is not spread horizontally across the industry. Gender related issues have not affected this industry much, but there is a decline in the women climbing the hierarchical ladder. There are no specific negative reasons for women not opting for this profession, but there is an urgent need to remove the social stigma. Our women have a greater part to play in the progress of our country, as the mental and physical contact of women with life is much more lasting and comprehensive than that of men. For nothing was it said, *"The hand that rocks the cradle rules the world. In the apron string of women is hidden the revolutionary energy, which can establish paradise on this earth"* - Dr. Rajendra Prasad

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A STUDY ON NALUKETTU, THE VERNACULAR
ARCHITECTURE OF KERALA

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Abstract

The culture of Kerala is distinct with an admixture of innumerable facets of various cultures, which have had contact with it. Kerala culture encompasses music, dance, literature and even martial arts. Hence for the proposed research work, will be focused on one such cultural heritage of Kerala architecture, the Nalukettu. The prime intention of the research work is to introduce Kerala as a resource enriched state in India that is recently making mark in India as well as in global states too because of its architectural uniqueness.

Keywords: aesthetic, craftsmen, tharavad, nalukettu, ayurvedic, nira,

The art and architecture of all lands emanates from their cultural heritage and geographical and climatic conditions. Kerala has a peculiar architecture that fuses harmoniously with nature and creates an aesthetic appeal from its simplicity and functional perfection. The architectural creations of Kerala speak volumes not only about the artistic eye of the craftsmen but also of the visions and aspirations of the architects.

The term "vernacular architecture" stands for the art of constructing buildings which is spontaneous, environment-oriented, and community-based; it acknowledges no architect or treaty and reflects the technology and culture of the indigenous society and environment (Rudofsky 1964: 4). A house in Kerala is generally called Veedu. The Veedugives shelter to joint-family kinfolk or tharavad. The joint family system (tharavad--kinship system) consequently promotes the tradition of living in a huge shelter or mansion *(veedu--object of house)*. The term is Dravidian and is used in some parts of Tamil Nadu and North Srilanka for all types of residential architecture, but generally the people of Kerala will refer to their veeduas tharavad.

The houses of Brahmins, landlords and the royalty are usually courtyard mansions called nalukettu(nalu-four; kettu-hall-Malayalam*;* Catusala-Sanskrit). The courtyard house has been a fashionable and well-known typical house in India. It is called Haveli in North India*,* Wadain Maharasthra*,* Rajbariin West Bengal*,* Deoriin Hyderabad*,* Cathurmukhamin Tamil Nadu, and Nalukettuin Kerala (Rhandanawa 1999; Anand 2004)*.* The Nalukettuhas been a popular representation of Kerala's traditional domestic architecture

The Nalukettucan be multiplied to make a double nalukettuwith two courtyards (ettukettu)*,* and a fourfold nalukettuwith four courtyards *(*patinyarukettu) following the needs of spatial extension. The plan or spatial boundaries for certain designs follow patterns that are prescribed in Vastu. The north and the east are given foremost importance, therefore a family temple and any religious relics are put here. The ladies room is usually put in the north facing south. The entrance can be alternatively in the south or west corner.

The 'Nalukettu' concept has come into practice once again. Nowadays many people wish to own a Nalukettu home with a 'nadumuttam'.One can easily identify the fame of Nalukettu homes by looking at the projects of renowned builders in Kerala .The history of the Nalukettu style of architecture is an interesting one. Even the veteran novelist M.T Vasudevan Nair has written a novel entitled 'Nalukettu which is considered to be a classic piece in Malayalam literature.

Nalukettu architecture is basically a rectangular shaped structure wherein four halls are joined together with an inner courtyard called 'Nadumuttam' which faces the

open sky. The four halls on the sides are named Vadakkini (Northern block), Kizhakkini (Eastern block), Thekkini (Southern block) and Padinjatti (Western block). Nalukettu also consists of a basement storage room called "Nilavara". It's a common belief that this form of architecture have been inspired from the"Pagodas" of South Asia and Aryan Culture. The union of four blocks is vital in Nalukettu. The open courtyard to which these four blocks faces is also very important when it's considered in terms of dimensional ratios and size.

Nalukettu was a typical feature of the Tharavadu houses in Kerala and most of the joint families lived under one roof in such homes. This architecture concept was purely based on ThatchuShasthra, the Science of Carpentry and Traditional Vasthu. Just like Nalukettu, one can also find Ettukettu (a house with two nadumuttams) and Pathinarukettu (a house with four nadumuttams) in Kerala. All these houses had a simple layout and it housed numeroushabitants.This architecture was evolved in the era of feudal lords, Nairs and Namboothiris who were known for their aristocracy and caste dominance. With years passed, these traditional houses were dismantled due to various reasons. The socio-cultural changes was a major cause behind it. With the emergence of nuclear family system, people started moving away from the Nalukettu system. The heavy maintenance costs of wood also made many to stay away from it. Lack of skilled carpenters specialized in this genre of architecture was also another reason. As a result, most of the Nalukettu homes were converted to museums, ayurvedic health care centres and home stays. Nowadays,Nalukettu homes are a rarity in Kerala.

Nalukettu, the most developed form of the typical Kerala mansion which is constructed following the norms and principles of the traditional ThachuSasthra houses a thulasithara (raised bed for the sacred tulsi or basil bush). In ancient times, Nira, the agricultural festival that was celebrated bringing home the harvest of first rice stalks, was a major event at this house. The whole extended family gathered around the courtyard for any festivities. The house was cleaned thoroughly and the floor of the nadumittam, inner courtyard, was decorated with lighted bronze oil lamps and kolam, an intricate design drawn with rice flour.The festivities in nadumuttomnot only appeal to our aesthetic art, rather it symbolizes happiness and prosperity.The inner veranda around the nadumuttom easily seated fifty people for wedding feasts. Of course there were several rounds of seating as guests usually numbered anywhere from four hundred to six hundred or more. It was not just on these happy occasions that the family gathered here. The sad and somber occasion of death of the elders in the family was also observed here with various religious rites. This old tradition of domestic architecture is one of the richest components of Kerala's cultural heritage and has remained unaffected by external influences. Designed and built according to the rules of VasthuSastra and TachuSastra, sciences of architecture and carpentry, the naalukettu manifests the creative and aesthetic skills of the Malayali homebuilders. The wooden artifacts of the building, especially the front door and pillars, are solid and beautifully carved.. The beauty of the naalukettu lies in the lack of ostentation. Decorations are modest and practical. The walls are made of brick and mortar and whitewashed. Wooden ceilings, pillars, windows and doors retain their natural coloring. The earthy color of the floor owes its rich shade to natural dyes.

The construction is a sensuous experience of space, design, and scenery all allowing to live one with nature. It is not just the grace and beauty that this traditional home has in favor; it is eminently practical as well. This ancient architectural style paid special attention to the peculiar topography of the land with its hills, slopes and valleys. Elevation of the house keeps it well above flood waters and rain soaked ground, especially during the monsoon season. These huge structures artistically deal with Kerala's tropical climate, high humidity and the intensity of monsoon rains. The

house faces the east and there is free flow of sunlight and ventilation. The high pitched roof traps rising heat well above living areas and the wooden ceiling provides another layer of protection from the heat. Large roof overhangs diminish solar glare and form shady covers to verandas. They protect rooms from direct sunlight, keeping them cool even on the hottest day. These overhangs also drain rain water further away from the windows, allowing them to remain open even during heavy downpours. Carved open work forms ventilation grills on windows and gable ends. Its windows have shutters, not the decorative ones, but real wooden shutters that could close and lock from inside.

It's my dream and desire that these old-style houses will not become extinct and will ever remain exotic. This style of architecture has today become a status symbol among the well to do in Kerala. Efforts are made to ensure that the remaining historic homes are preserved. Several of them were converted to favorite tourist destinations where visitors enjoy the lifestyle of Kerala backwaters in ethnic surroundings. This unique heritage should provide modern architects with exceptionally rich possibilities in developing a contemporary indigenous aesthetic.

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STATUS OF WIDOWS IN INDIA: PROBLEMS AND CONCERNS

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Women are half world, if one takes into account their biological role as child bearers, and their 'professed' ideological role as producer of the nation, then well; they are the entire world. Every religion gives a great importance to the woman. A woman is also considered to be very important even by those who do not believe in the religion. The woman is supposed as the half part of the body of a person. Through all relations like daughter, sister, wife etc get equal importance, but mother has been given a special importance because mother is first learning place of the person where a person learns about life, attitudes, manners, languages, blood relationships, society's relationships and many other many things. So a woman plays important role in the world. Despite all this, a woman faces many problems and challenges in our society.

The position of women which consists nearly half of population of the country is not so good and the position of widow is even worse. In order to save the plight of women who suffered an account of the death of their husbands the Brahmo Samaj launched a campaign advocating widow remarriage. Despite Iswar Chandra Vidyasagar's campaign that led to the legislation of widow remarriage (1856) in India, Hindu society had many reservations on this issue. Historically, traditions like 'widow-burning' or Sati characterized the norms of Hindu society for widows. The treatment they got was extremely discriminatory and inhuman. Practices such as Sati were abolished during the British rule and in 1856 the British legalized widow remarriage in India. A century and a half has passed away since then; Indian Independence has happened, economic liberalization and globalization have transformed our basic cultural system. Yet,

widows still lead a miserable and pitiable life in many towns of India.

A woman who has lost her husband by death and has not remarried is called a widow. Widows are considered to be a marginalized group in India because they occupy a very low social status in society. Consequently they have to face severe social, economic and cultural deprivations. Widowhood necessitates establishment of new relations within the family, with the kin group and with the community.

Widowhood is both a crisis and a problem. It brings about economic and emotional setbacks. In India, widows have a really hard time because of the traditional prejudices prevalent again them. Widows are facing emotional, psychological, financial problems and also physiological problems. According to 2001 census, 6.9 percent of women in India are widows; every fourth household in India has a widow. In absolute terms, the magnitude of such population has increased from nearly 2 crores in 1971 to 7.2 crores in 2001. Loss of spouse is equally painful for both husband and wife but widows face more problems and hardships under the pressure of gender bias and changing values. The nature of family life and relationship is changing due to increasing consumerism, globalization and growing individual thinking in all walks of life. Migration of younger generation to cities and other countries and breaking of joint family system are leaving elder generations uncared for, especially when there is a single parent. But it is pathetic among the elderly poor especially, uneducated dependent widows.

Widowhood often changes the social and economic roles of women in the household and community, besides altering the structure of the family; its impact differs according to culture and religion, however. Widowhood can affect the physical safety, identity and

mobility of women and children. It can also affect their access to basic goods and services necessary for survival, and their rights to inheritance, land and property, in addition to the wider impact it has on the community when they lose their husbands, widows are often deprived of support from traditional sources, which can cause economic hardship or deprivation. . As a result, widows grieve in silence often with the added burden of raising a family. Those with dependent children often say that their main reason for going on with in life is the responsibility of raising their children. These children, particularly girls, may themselves be subjected to discrimination and unfair treatment because of their mother's status.

In some cultures, a widow is responsible for her late husband's dependants; in others, she is taken in by his family. The situation can become desperate for those who must assume responsibility for dependent family members. Furthermore, social traditions may be abandoned by families so overburdened with economic hardship resulting from war that they can no longer cope, or by families that no longer see themselves as under any obligation toward the widow, for example, when the link between the family and the woman has been severed by the death of the son.

Women can be left entirely without social status when they lose their husbands, especially in patriarchal societies. The death of the main breadwinner can cause a breakdown in the familiar division of labor because women take over roles traditionally carried out only by men. Women can face extra difficulties as heads of households if they do not have an adequate educational background or are prevented from obtaining further education; this can, for example, restrict their capacity to find work. Moreover, in countries where land ownership is regulated by customary laws or cultural barriers, women often do not have the right to own land and property; where a conflict has led to the destruction of traditional coping mechanisms this may lead to widowed women

becoming homeless and unable to support themselves and their dependants.

The concerns of widows cannot be dissociated from those of other single women, or indeed from those of women in general. Widows do experience special difficulties and deprivations, connected with the restrictions that are imposed on their lifestyle and the persistence of negative social attitudes towards them. In the context of social of social action, it is right to organize and support widows in their specific demands (e g, relating to pensions, property rights and other entitlements). One also needs to understand intimate links between the predicaments of widows and a wide range of patriarchal institutions such as patrilineal inheritance, patrilocal residences and the gender division of labor. The cause of widows must be seen as an integral part of the broader battle against gender inequalities.

Widowhood has received very little attention as a cause of deprivation. In India, the experience of losing one's spouse is, overwhelmingly, a female experience. Further, the consequences of losing one's spouse are very different for men and women. A widower not only has greater freedom to remarry than his female counterpart, he also has more extensive property rights, wider opportunities for remunerative employment, and a more authoritative claim on economic support from his children. Had the living conditions of widowers been as precarious as those of widows, it is likely that widowed persons would have attracted far more attention.

The system of patrilocal residence, which has the effect of isolating women, is a fundamental source of gender inequalities in many parts of rural India and also plays a crucial part in the deprivation of widows. Patrilocality in the narrow sense refers to the norm, prevalent in most Hindu communities of India, according to which a woman has to leave her parental home at the time of marriage to join her husband in his home. In a broader sense, especially in most Hindu communities of north India where marriage rules dictate marriage

outside the clan and village, patrilocality also can be understood to refer to the drastic alienation from her parental family experienced by a married woman after her 'transfer' to her husband's family. In many cases, widows actually continue to live in their deceased husband's house.

A comprehensive treatment of the inheritance rights of widows would have to distinguish: (a) between statutory law customary law and actual practice: (b) between the inheritance rights of widowed women as daughters and as widows; (c) between ancestral and self-acquired property; and (d) between land and other property. Despite these complexities, what seems clear is that most social groups in rural India follow customary law rather than statutory law and that, under the current customary practices of most patrilineal Hindu communities, women have very limited property rights as daughters but are widely acknowledged to have use rights to (or maintenance rights from) a share of their husband's ancestral land in the event of his death

In villages, when a widow tries to manage the land on her own, without adult sons, her brothers-in-law often insist on sharecropping or managing her land themselves, or simply attempt to deprive her of her rightful share of the land (often legitimizing their claim by arguing that they spent money on her husband's death ceremony and their children's maintenance). Once her sons (if any) grow up, a widow may have to forfeit her use rights to her husband's land in exchange for a right to maintenance by one or more of her sons. Even maintenance rights, however, are often uncertain. Remarriage practices: Two stereotypes persist about widow remarriage in India. The first is that widow remarriage is "prohibited" in Hindu society. The second is that widow remarriage is widely practiced. Reality lies somewhere between these two extreme views: only the upper castes prohibit remarriage; most other castes (except those emulating the upper castes) allow widow remarriage; some castes (in certain regions) practice leviratic unions (remarriage to the deceased husband's brother); but actual remarriage, outside of levirate, only

takes place in special circumstances. The basic pattern in most communities is that most childless widows remarry, while most widowed mothers do not remarry.

As was mentioned earlier, the well-being of widows is not just a question of economic security, but also one of dignity, self-respect and participation in society. Many widows suffer social isolation, psychological abuse or emotional distress. The social marginalization of widows is frequently found to take one or more of the following forms:

- Rumors and accusations: widows are often accused of being 'responsible' for their husbands' deaths, regarded as sexually threatening, and generally considered as inauspicious.
- Enforced dress and behavior codes: many widows are under strong pressure to observe restrictive codes of dress, appearance and behaviors. Some of the traditional restrictions (e g, shaving of head) have become quite rare, even among the upper castes, but others (e g, not wearing 'bindi' or kumkum) remain widespread.
- Social ostracism: a widow is often excluded from the religious and social life of the community, due to her perceived inauspiciousness.
- Physical violence: violence against widows primarily takes the form of sexual harassment (young widows being considered as sexually vulnerable and/or promiscuous) or property-related violence (because widows are seen as unwanted claimants on ancestral property).

Of course, not all widows face these types of mistreatment. Many older widows who live with their sons (and their families) enjoy their respect and love. Some older widows are happily integrated in their daughters' households. It is young widows who are most vulnerable to mistreatment, unless they have the support of their parents or brothers.

The issue of property rights is exceedingly complex because the distribution of property rights is governed largely by customary law rather than by statutory law. With regard to statutory law, the Indian government has not been able to introduce a uniform civil code. However, the Indian government has been able to 'secularize' much of Hindu inheritance law: the implications for Hindu widows is that their inheritance rights have been extended from limited estate or use rights (until their death) to full estate or ownership rights. However, statutory laws cannot be easily enforced and customary law still prevails across most regions and social groups in India.

Conclusion

In spite of various enactments being made to improve the conditions of widows, it cannot however be said that widows in India are a free and happy lot. This can be seen from the incidence of sati committed by Roop Kanwar in Deorala in Rajasthan in 1987. She was eighteen years old and has been married for eight months, her husband died of gastroenteritis. She jumped into the funeral pyre even before her parents could come to the village. But later even her parents and brother accepted it and conducted a huge ceremony on the twelfth day in commemoration of her valour. This shows that the mind set of the people towards widows has not changed much in spite of the country undergoing social and economic change. Lot more is required to be done to remove the stigma attached to widows.

One of the greatest traumas a widow faces after the death of her husband is the entire question of support or shelter; how and where can she live. If she is living with her in laws, she is normally thrown out or life is made so difficult that it becomes impossible for her to remain there. If she is living in accommodation provided by the employer of her husband then that must be vacated. She may or may not be welcome in her parental home, and is at the mercy of relatives and others. It is thus essential that some thought is given to

this aspect and some sort of shelter is organized during the lifetime of her husband. If joint family land has been partitioned then it should be registered in the name of the husband and wife: so that after his death she can continue to look after the fields and support herself and her children.

Public pressure must be built up to grant these women due dignity and respect. Non-Government Organizations must take on the role of social reformers and press ahead to make life easier for her. Non Governmental Organizations should take steps to conduct mass marriages of widows which will help their cause to a great extent. Education of widows should be given utmost priority. If possible, training for employment or compensatory job opportunities should be examined; for example where a relative is given a job in lieu of the deceased. Smaller entrepreneurial units should be made available, so that a widow might have some means of livelihood and need not have to take recourse to migrating to Vrindavan or Varanasi or some other equally horrible place as a last resort.

So it can be concluded that there should be changes in the attitude of society towards widows and their widowhood through different sensitization programme by the intervention process of professional Social workers in family, school, college, community level etc. The people must develop positive view towards them to treat them as human beings. Govt. and NGOs also needs to focus on Spirituality, devotional music, and entertainment and make them busy with different activities as per their skills and maintain discipline life at widows home and old age home. It is also necessary to provide different services like counseling and referral services, recreational centre, widows' pension timely, community based care etc.

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CHIMAMANDA NGOZI ADICHIE'S HALF OF A YELLOW SUN AS 'THOUGHT PROVOKING AND ENGROSSING'

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Abstract

Adichie, who had lived through the Biafran conflict, were too close to the suffering to write the definitive accounts of the war. Chimamanda Ngozi Adichie's Half of a Yellow Sun (2006), assess the war's impact on Nigerian cultural expression in the twenty-first century. Adichie portray the war as a backdrop for interpersonal ethical questions as an unnamed conflict that stands in the place of all such juggernauts against the poor, and especially these days against child soldiers. Darkness descended on them, and when it lifted they knew that they would never see life again and that their life would always be like a candlelit room; they would see things only in shadow, only in half glimpses.

Chimamanda Ngozi Adichie's Half of a Yellow Sun directly addresses the Civil War. In dealing with their thematic content, the novel considers the daily lives of individuals in post-independence Nigeria over the broader machinations of politicians and armies. As the current generation of writers and artists seek to make sense of the present tensions and ethnic strife in their country through an interrogation of the past, putting special significance on the human scale of trauma and the individually negotiated state of belonging and community engagement. These narratives enact the task of literature set by Biyi Bandele Thomas, 'to kind of open those wounds [from the Civil War] and look at things, study them very carefully' (quoted in Bryce 58). The novel considered here as open study of the past.

From 1967 to 1970, the Nigerian Civil War, often called the Biafran War, raged across the southeast of the West African nation. This war was notable for a variety of reasons: through the war, the West first saw the now-familiar image of the starving child with kwashiorkor; *Médicins Sans Frontiers* was founded in part as a response to Nigerian aid-blockages; and the war, in many ways, became a staging of postcolonial conflict between the former imperial powers in Africa, England and France. Perhaps more notable still were the questions the war begged about national identity, African agency and the right to demark nation-states and allegiances on the continent in the wake of colonial withdrawal. In recent years, several novels chronicling these years have risen to notoriety in the West. These novels, as part of what has been broadly termed third generation Nigerian literature, in many ways mark the entrance of Biafra and the Biafran War into transnational memory. Citing Appiah, Etsy has characterized the earlier generations of Nigerian literature, saying that 'the largely realist texts of the first wave project a version of Africa's "usable past"

…By contrast, the second-wave works … distrust nationalism and disrupt realism' (24-25). As noted by Nwakanma, for decades following the war's end, little, if any, literary writing dealt with the subject (7); perhaps the memory was too close, as families torn apart and communities dislocated and destroyed sought to rebuild. Today, the third generation of Nigerian writers has returned to the wider thematic of first generation literature, but with a view to questioning the assumptions earlier literature made about Africa, Nigeria and the validity of historical realism when confronting the past. As such, for the first time, the Biafra question and legacy of war has been widely considered in literature. Third generation literature, taken as an example of one tradition in contemporary Nigerian fiction, represents the striving of a younger generation to remember the trauma of the past and to forget a sense of kinship and identity through their shared connection in community. With the passage of time, the resurgence of Biafra in Nigerian literature marks the importance of the period to contemporary identity formation and underlines its lasting effects on

national identity and the national imaginary, particularly relevant at a time when Biafran nationalism is returning to the forefront of Nigerian politics., Chimamanda Ngozi Adichie's *Half of a Yellow Sun* directly address the Civil War. In dealing with their thematic content, the novel considers the daily lives of individuals in post-independence Nigeria over the broader machinations of politicians and armies. As the current generation of writers and artists seek to make sense of the present tensions and ethnic strife in their country through an interrogation of the past, putting special significance on the human scale of trauma and the individually negotiated state of belonging and community engagement. These narratives enact the task of literature set by Biyi Bandele Thomas, 'to kind of open those wounds [from the Civil War] and look at things, study them very carefully' (quoted in Bryce 58). The novel considered here as open study of the past.

Chimamanda Ngozi Adichie is a rising star of the writing world. *Half of a Yellow Sun* (2006), her moving chronicle of the Nigerian – Biafran war, is her second major novel, following the bestselling *Purple Hibiscus* (2005), earning her the Orange Broadband Prize for Fiction 2007. The novel derives its title from the emblem on the flag of the short-lived republic of Biafra, which attempted to secede from Nigeria in the late sixties. The Nigerian Biafran War began on 6 July 1967 and lasted until 15 January 1970. The war broke out due to political and ethnic struggles, partly caused by the numerous attempts of the southeastern provinces of Nigeria to secede and form the Republic of Biafra.

The book narrates the tale of two lovers in the backdrop of Biafra-Nigerian war (1967-70). The first part of the book develops the story and tells the anguish and frustration of Igbo intellectuals in a British left, corrupted Nigeria which is ruled by the less educated Hausa people of the North. The author is a Igbo and so the book is written from the point of view of the Igbo people who could not accept the concept of a common Nigeria which was created by British ruler for administrative

advantage and to keep the prized possession safe from the French aggression. The culture and history of Igbo people is completely different from the northern Hausa or the western Yoruba. They think the Hausa people are sole responsible for the widespread corruption in the country and on the other hand Hausa people think that the educated Igbo are on the top of every important institution of the country and they are left behind. As a consequence they fall out with each other and the Igbo declared an independent country of their own Biafra. But the Hausa were not ready to let go the oil reach eastern part and started a bloody mission to recover it with the military help of Britain and Russia. No country recognized Biafra as a sovereign and came forward to help it fearing that this will trigger separatist movement across the African continent. Nigeria attacked the relief (food/medicine) planes and ships to Biafra. As a result though the Biafran soldiers fought bravely they lost to hunger and lack of ammunition. Too much chagrin of Biafran people it was compelled to merged back to Nigeria. The author tells the story of the hatred frustration and despair of the Igbo and how bravely they fought and lost. Everyone understands the African psyche and thinks about the rest of the world and enriches cultural heritage of Igbo as well as of Africa.

"'Why don't you want the money?' Kainene asked him. 'what will I buy with the money?' he asked.'You must be a foolish man,' Kainene said. 'There is much you can buy with money'. 'Not in this Biafra'". (*HYS* 293)

Half of a Yellow Sun is a meeting place for stories, told by three vastly different, irrevocably connected characters. It is told through the interwining perspectives of three characters: Ugwu, a servant boy in a university lecturer's house; Olanna, a beautiful yet insecure member of the elite Igbo tribe, who eventually marries Ugwu's master Odenigbo and Richard, an English would-be writer. The story journeys with Ugwu through his formative years. Despite coming from a poor background, he is bright and inquisitive. Ugwu is eagerness to learn fast. To his aunty that brought him

from the village Opi he makes a clear promise: "I will learn fast" (*HYS* 12). This shows that he is an ambitious person whose determination is to excel in whatever he does. True to this promise, Ugwu soon becomes a good cook whose creativity is obvious in the way he prepares chicken boiled in herbs, pepper soup, spiced joll of rice, etc. Master and his numerous intellectual visitors can no longer hide their delight in Ugwu's delicious soups, stew, etc. Ugwu's delicious soups, stew, etc. Ugwu's ambition is, however not limited to doing his housekeeping duties well; he is eager to study and become an educated person as well.

Kainene had just arrived in Nigeria after their academic sojourn in the United Kingdom with great expectations Olanna wants to join her 'revolutionary lover' and become a lecturer at the university and the other to take over the family business respectively. However, just before they could settle down and realize their dreams, the coup that would start a series of massacres and later lead to secession and its concomitant warfare, occurred.

Olanna's narration most keenly expresses the human cost of war as she witnesses the massacre of her relative's home town. Adichie explores the horror of war that civilian populations often experience by correlating the story of a woman caressing a calabash containing her daughter's head with similar instances in other wars: "The woman with the calabash nudged her, then motioned to some other people close by 'Bianu, come', she said. 'come and take a look'. She opened the calabash. 'Take a look', she said again. Olanna looked into the bowl. She saw the little girl's head with the ashy-grey skin and plaited hair and rolled-back eyes and open mouth. She stared at it for a while before she looked away, somebody screamed. The woman closed the calabash. 'Do you know', she said, 'it took me so long to plait this hair? She had such thick hair', (*HYS* 149).

When the war progressed the difference between the predicaments of an ordinary houseboy such as Ugwu, professors Odenigbo, Okeoma, Ezeka and co, the rich such as Kainene and Olanna and the poor such as Ugwu's family became smaller and smaller till it tapers to and converges at a point where everybody has to eat the same kind of 'invented' and 'derived' food, drink the same type of bullet riddled houses. The difference between the privileged and under-privileged is lost or confined to a part of the mind that refuses to divulge such scenes and events that make such distinction stark, lest they swindle faint hearts into unnecessary jollity. In the course of time, life's everyday activities such as drinking tap-water, eating thrice or twice in a day, free movement, suing perfumed soap in bathing became lost in the memory of a time forgone. This is seen in the reaction of Olanna when she was gifted with such items as perfumed soap, powdered milk and tin fish, items she could easily have afforded before, but which have now been labeled as luxury items.

Besides, during the war, when everybody seemed to be living on rented life and death was loitering everywhere, Kainene found life so precious that grave misdeeds became petty and forgivable. Such was the feeling that Kainene, after witnessing the decapitation of one of her 'houseboys'-Ikejide-by a shrapnel, quickly patched-up issues with Olanna. Dreams were dashed; hopes lost and lives forever changed. Richard comes to Nigeria from the UK after learning of the Igbo-Ukwu art and to write a book but later falls in love with Kainene. He learns the Igbo language and commits to the course of Biafra, but both of these lovers were to be lost at the war's ending.

As a character driven novel, the hopes and fears of the Igbo people are reflected in the ordinary passions and desires of Ugwu and Olanna. Above the ideals of freedom and justice, they simply wish for security and significant relationships. As the political situation becomes more serious, the reader experiences the widening gulf between the idealism of the revolutionaries and the coming reality of war. Much of the Biafran rhetoric is deliberately portrayed as naïve. As the war turns against the Biafrans, and propaganda

is no longer sustainable, the revolutionaries despair. Yet Ugwu and Olanna manage to survive somehow, living more for their family and friends that their ideals. Their resilence, loyalty and hope are the keynote of the book and a tribute to those that lived through the dark years from 1967 to 1970. With this, Adichie has accomplished a remarkable testament to the memory of those that suffered, and continues to suffer, in the wake of the conflict.

Adichie maintained the tempo and suspense of her book by the way she structured the sections of the novel. The book is divided into four parts: Early sixties, Late Sixties, Early Sixties and Late Sixties. This way the suspense was maintained by supplying the precursor to certain actions and decions, earlier taken, at a later period. For instance, by the second part, Kainene and Olanna were not getting along but the cause of this alienation and estrangement between the sisters were never revealed until the third part.

In *Half of a Yellow Sun*, it becomes evident, after only a few chapters have elapsed, that one is reckoning with a master storyteller, and no mistake. The novel's timeline spans a near decade, but the passage of time under Adichie's plot-weaving is anything but linear. We may be unsure, as we read, of who says what, and perhaps even of who is speaking for whom. The writer reels us in with the expectancy of revelation, offering snatches of insight at telling intervals and the skill resides, in retrospect, on not being exactly sure when we were reeled in. All is revealed, save one thing, by the novels end. Then, there is the war itself surely a volatile, capricious character in its own right. To become acquainted with the face of war can be a disconcerting thing, even with the comforting veil of distance, of sitting in one's plump, overstuffed armchair, sipping tea while murmuring disconsolately over bombings in locales with exotic names. This novel works towards stripping away that veil of comfort. Whether it can be said to be entirely successful is up for debate, but surely it edges us closer to the seat of conflict, to the heart of the criminality and humanity of war. To care about a war when it has not

happened to us – when it has not touched our lives personally- this can be a difficult thing to prompt in even a sensitive, educated reader. Adichie does this she has us smell of burning flesh, taste the sourness of dirty water. She has us dig in the rubble for those we love, and in so doing we learn, perhaps (even if we do not admit it readily to ourselves) how we would fight, flee, suffer or survive, in the context of our own wars.

The beginning of the part of the book was sort of a lull for all, but the way Adichie has spent time to carve her characters from the start of their life stories and how they all came together. There were much more domestic squabbles, relationship issues and sibling rivalry abounds at the beginning of the book. When the war began and the protagonists have to run from city to city, the action picks up. They finally end up in the refugee town of Umuahia, where they suffer as a result of food shortages and the constant air raids and paranoid. As Olanna's life is reduced to basic necessity and near starvation, the incident of the hungry crowd fighting for her can of corn beef was the most heart rending. "If she had dies, if Odenigbe and Baby and Ugwu had died, the bunker would still smell like a freshly tilled farm and the sun would still rise and the crickets would still hop around. The war would continue without them. Olanna exhaled filler with a frothy rage. It was the very sense of being inconsequential that pushed her from extreme fear to extreme fury. She had to matter. She would no longer exist limply waiting to die. Until Biafra won, the vandals would no longer dictate the terms of her life (**HYS** 351)."

There are some vivid and harrowing descriptions of war suffering and perhaps the most vivid and moving horrific of a civil war came through – with starvation, shelling, plundering, murders and rapes of the Biafran people.

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GOVERNMENT INTERVENTION AND DRUG PRICE IN INDIA

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Abstract

Health is the level of functional or metabolic efficiency of a living being. In humans, it is the general condition of a person's mind, body and spirit, usually meaning to be free from illness, injury or pain is "good health" or "healthy". Pharmaceutical Medicines play an essential role in treating disease by increasing the accessibility and affordability of modern day pharmaceuticals in global healthcare systems. The sustainability of the medicines sector is vital to ensure that these benefits accrue into the future and essential medicines continue to be made available to many patients as possible without deference to cost. Although medicines generally constitute only around 10% of a country's total healthcare budget, they are a prime target for cost savings - despite being arguably the most cost-effective part of the healthcare solution. This paper concentrates on regulatory measures on pharmaceutical medicines and drug price expenditures in India.

Key words: Pharmaceutical medicines, Government Intervention, Drug Price

Introduction

The maintenance and promotion of health is to achieve through different combination of physical, mental, and social well-being, together sometimes referred to as the "health triangle". The WHO's 1986 Ottawa Charter for Health Promotion further stated that health is not just a state, but also "a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities." Health science is the branch of science focused on health. There are two main approaches to health science: the study and research of the body and health-related issues to understand how humans (and animals) function, and the application of that knowledge to improve health and to prevent and cure diseases and other physical and mental impairments. The pharmaceutical industry develops, produces, and markets drugs or pharmaceuticals licensed for use as medications. Pharmaceutical companies are allowed to deal in generic and/or brand medications and medical devices. They are subject to a variety of laws and regulations regarding the patenting, testing and ensuring safety and efficacy and marketing of drugs.

The Indian pharmaceutical industry has achieved self-sufficiency in pharmaceutical production and emerged as one of the largest drug exporters in the world. Medicines are important both to a country's economy and to the health of its people, but these two interests can conflict. National laws and regulations relating to medicine are often inconsistent and incomplete and, without an integrated framework, can frustrate the objectives of overall health policy. A clear medicines policy supported by credible institutions can ensure that all stakeholders know their roles, rights and obligations in relation to medicines, and that these are supported by monitoring and effective regulation.

Objectives

1. To study about TRIPS and its impact on price control on Pharmaceutical drugs.
2. To study the government intervention and Drug expenditure in India.

Methodology

The study was conducted with Secondary data collected from various books, National & international Journals, publications from various websites which focused on **"Government Intervention and Drug Price in India"**.

Impact of Trips Agreement on Indian Pharmaceutical Industry

All WTO Members are obliged to provide patent protection to pharmaceuticals under the WTO Agreement on Trade-related Aspects of Intellectual Property Rights, known as the TRIPS Agreement, signed in 1994. Least developed countries (LDCs) have been granted a general exemption from the TRIPS Agreement until July 2013,2 and a waiver from having to grant pharmaceutical patents until January 2016 subject to further extension.3 Before the TRIPS Agreement came into operation, as many as 50 developing countries and LDCs did not provide patent protection for pharmaceutical products. The new patent act came into force on 4 April, 2005. It introduced product patents for drugs, foods, and chemical products and the patent term was increased to twenty years. The Indian patent regime has become fully TRIPS compliant. The amendment of the Act changed the institutional factors that had supported the growth of the Indian pharmaceutical industry.

TRIPS-plus provisions that can limit the flexibilities available to countries to facilitate access to medicines include:

1. Brodening Patentability
2. Restricting Patent Oppositions
3. Extending Patent Duration
4. Introducing Test Data Exclusivity and a Patent-Registration Linkage
5. IP Enforcement Requirements

There is growing evidence that TRIPS-plus provisions may adversely impact medicine prices and consequently, access to treatment. Assertions are often made about the advantages of TRIPS-plus protection but there has been little evidence of the beneficial effects of TRIPS-plus measures either in the form of increased foreign investment or increased innovation.

Price Control on Pharmaceutical Drugs

The industry has become one of the major drug exporters since the late-1980s and showed promise of its global competitiveness. The Indian pharmaceutical industry continues to expand its presence across the world. The stronger pharmaceutical patent rights required by TRIPS have raised concerns that greater pricing power by pharmaceutical companies will adversely affect access to medicines in poor countries. There is still a concern that the new patent act may affect access to medicines in India. The amendment would result in lowered access to medicines in India due to a sharp rise in drug prices caused by the introduction of pharmaceutical product patents was of concern. the issue of access to medicines is crucial not only for India but also for other poor developing countries. The time is right to examine the case of India in the present day when the relationship between TRIPS and public health is of major concern. The Department of Pharmaceuticals has notified the National Pharmaceutical Pricing Policy-2012 (NPPP-2012). The objective is to put in place a regulatory framework for pricing of drugs so as to ensure availability of required medicines – "essential medicines" – at reasonable prices even while providing sufficient opportunity for innovation and competition to support the growth of industry, thereby meeting the goals of employment and shared economic well being for all.

The salient features of the pricing policy are:

- All the medicines, as under National List of Essential Medicines (NLEM) -2011, that takes care of the healthcare needs of the majority of the population of the country, will come under Price Control.

- Nearly 614 formulations, spread over 27 therapeutic categories including HIV, diabetes, heart diseases, cancer etc will be under price control.
- The Prices of nearly 63% of medicines under NLEM-2011 will decrease by more than 20%. In some cases this reduction is even up to 80% of the present market price. For example Diclofenac 50mg tablet, priced at Rs. 4.65 per tablet will be capped at Rs. 1.97 per tablet.
- The total domestic pharma market is around Rs. 60,000 Crores and with the implementation of NPPP-2012, nearly Rs 15,000 Crores market will come under price control which is 25% of the domestic market.

Access to Essential Drugs and Medicines

Drugs and medicines form a substantial portion of the out-of-pocket spending on health by households. The poor are the worst affected because they are frequently affected by diseases and are least able to purchase and utilize the health services, such as drugs. On the other hand, the component of drugs and medicines accounts for a mere 10% of the overall health budget of both the Central and State Governments. Timely supply of drugs of good quality that involves procurement as well as logistics management is of critical importance in any health system.

An essential component of strengthening primary health facilities will be a system of guaranteeing essential drugs. Standard treatment guidelines will be available for doctors at PHCs and CHCs. Under the NRHM, experiences of efficient procurement and distribution could be rapidly adapted and generalized to all States. Although the World Health Organization (WHO) has its essential list of drugs yet all of these are not required at all levels. Each State will decide for each level the essential list based on epidemiological situation. Availability of essential drugs in every PHC

and CHC will increase people's confidence in the public health system.

Eleventh Five Year Plan and Drug Price

The Eleventh Five Year Plan had targeted for increasing the public spending on health to atleast 2 percent of GDP by the end of the Plan. However total public health expenditure as a percent of gross domestic product currently stands at around 0.9 percent. To achieve the target set in the Eleventh Five Year Plan continued effort is called for. Factors essential for achieving this target include among others, greater resource mobilization and reengineering of the resource flows. The Government is committed to providing high quality cost effective health care and delivery especially to the vulnerable sections of society.

Analysis of drug prices indicates that publicly procured drugs are cheaper. Assuring regular supply of drugs in public facilities would improve utilization of public sector services and reduce out-of-pocket expenditures. The NCMP also committed to ensure availability of life saving drugs at reasonable prices. During the Eleventh Five Year Plan, all efforts will be made to encourage States to model the public procurement systems on the lines of the Tamil Nadu Medical Services Corporation.

Essential Drug Supply—Tamil Nadu Experience
Activities

- Finalizing list of Essential Drugs selected from the model list by the WHO
- Ensuring adequate funds and human resources for supply of drugs from its warehouses to various points of health care delivery
- Testing drugs for quality
- Supplying drugs only in strips and blister packing
- Selecting drugs on the basis of disease pattern, safety, effectiveness, and cost Including only generic drugs

- Making proper arrangements for storage of drugs in modern warehouses
- Training the pharmacists regarding storage and distribution of drugs
- Revising store keeping procedures and storing drugs according to the first come-first out basis and according to their generic name

Achievements
- Preparation of the Essential Drugs list, catering to varying needs of different levels of health care
- Provision of good quality, generic drugs
- Provision of drugs specific to the need and level of health care
- Rational use of drugs
- Availability of accurate up to date stock information on the computer
- Linkage of all warehouses telephonically with the TNMSC headquarters in Chennai.

Efforts will be made to experiment available models in Rajasthan and Delhi for making drugs available to hospital at cheaper rates. In order to take up drug pricing, quality, clinical trials, etc. as recommended by the Mashelkar Committee (2003) and NCMH (2005), a National Drug Authority (NDA) with an autonomous status was to be set up during the Plan. Accordingly, Central Drugs Authority of India has been set up. The present National Pharmaceutical Pricing Authority, created under the aegis of the Ministry of Chemicals and Fertilizers, is proposed to be merged with the NDA. The Central Government will provide assistance to States for strengthening the drug regulatory system. During the Plan, the following will be emphasized:
- Developing essential drug lists for all levels of institutions
- Making available essential drugs of good quality in adequate quantities in all government health facilities
- Increasing efficiency, economy, and transparency in drug procurement, warehousing, and distribution

- Initiating strategies in coordination with professional and consumer bodies to ensure safe drugs and rational use of drugs
- Disseminating information on essential drugs to medical professionals, pharmacists, and to the people
- Including all essential drugs under a system of price monitoring
- Implementing and reinforcing the concept of Standard Treatment Guidelines in the in-service and preservice training programmes of the doctors and health workers.

General Government Health Expenditure in India

As per the World Health Statistics 2011, in case of India, the total expenditure on health as per cent of gross domestic product was 4.6% in 2000 which came down to 4.2% in 2008. The General Government expenditure on health as per cent of total expenditure on health was 27.5% in 2000 which rose to 32.4% in 2008. The out-of-pocket expenditure as per cent of private expenditure on health was 92.2% in 2000 which reduced to 74.4% in 2008.

Measured levels of expenditure on health in India

Selected National Health Account Indicators	2000	2008
Total expenditure on health as % of GDP	4.6	4.2
General Government expenditure on health as % of total expenditure on health	27.5	32.4
Private expenditure on health as % of total expenditure on health	72.5	67.6
General Government expenditure on health as % of total Government expenditure	3.9	4.4
External resources on health as % of total expenditure on health	0.5	1.6
Out of pocket expenditure on health as % of private expenditure on health	92.2	74.4

Source: World Health Statistics 2011

Rising Out-of-Pocket Expenditures

A major expenditure item is drugs. With the patent regime and the deregulation of administered pricing regime, prices of new drugs and drugs for many non-communicable diseases have made them unaffordable to the majority of the poor. There is a need to develop a balanced policy which would encourage innovation but also ensure that none are denied access to life-saving drugs due to inability to pay.

Percentage Share of Household Expenditure on Health and Drugs in Various States

State	Share of Health to Total Household Expenditure		Share of Drug Expenditure to Total Household Health Expenditure	
	Rural	Urban	Rural	Urban
Andhra Pradesh	6.56	4.13	72.42	71.36
Assam	2.47	4.04	70.65	68.49
Bihar	4.40	2.96	89.14	82.16
Delhi	3.34	3.34	61.83	72.69
Goa	4.28	5.16	79.19	73.87
Gujarat	5.03	4.22	63.90	69.56
Haryana	6.99	6.56	76.80	76.28
Himachal Pradesh	5.25	3.91	88.96	74.39
J&K	2.90	3.61	90.39	81.33
Karnataka	4.58	4.17	68.75	55.96
Kerala	7.79	7.15	71.83	64.05
MP	6.05	5.25	81.28	78.21
Maharashtra	7.50	5.98	68.75	59.08
Orissa	5.46	4.51	90.64	90.26
Punjab	7.66	5.60	79.47	73.90
Rajasthan	4.79	4.70	89.43	83.88
UP	8.20	5.64	86.76	81.47
WB	4.64	4.84	72.89	67.80
Tamil Nadu	5.80	4.45	61.41	61.44
All India	6.05	4.91	77.33	69.18

Source: NCMH (2005).

State Wise Drug Expenditure in India

Under-funding has not only resulted in acute shortages and chronic drug stock-outs in the public health system, but also significant financial vulnerability for both the poor and non-poor. As a result of this, poor populations are pulled even deeper into poverty (poverty-deepening), while a large number of above-poverty line households are subsequently pulled below the poverty line every year. Public spending on drugs is extremely low, with huge variation between states and across districts within a state data from 2010-2011 indicates that about 10-12% of the health spending in the states of Tamil Nadu and Kerala goes towards procuring drugs as against the 2-3% spent on drugs.

States	State wise Drug Expenditure in India					
	2001 -2002			2010 -2011		
	Overall (lakh)	Per capita (Rs)	Drug Expense as % of HE	Overall (lakh)	Per capita (Rs)	Drug Expense as % of HE
Tamil Nadu	18097	28.9	15.3	43657	65.0	12.2
Karnataka	7783	14.7	7.9	14831	25.1	6.3
Andhra Pradesh	12704	16.6	9.6	23458	27.9	10
Kerala	12420	38.9	17	24861	72.3	12.5
All India	188903	18	9.6	503447	43	13

Source: HLEG Secretariat, based on state-wise Budget Documents and Demands for Grants.

Conclusion

The Planning Commission has recognized long back "that the health is fundamental to progress in any sphere. In terms of resources for economic development, nothing can be considered of higher importance than the health of the people, which is the measure of their energy and capacity, as well as the potential man-hours for productive work in relation to the total number of persons maintained by the nation. For the efficiency of industry and of agriculture the health of the worker is an essential consideration". The health of the nation is significantly governed by sound operation of pharmaceutical industry in the country. Though Government spending on public health expenditure is very low, Medicine price in India is very low compared to other countries. Pharmaceutical industries are the Life-savers of Modern age it should be controlled by proper policies. Then only the real remedy for the diseased population can be achieved.

Suggestions

1. 1.Government should take necessary steps to get medicines at cheaper rate in Rural areas, because development should come from root canals.
2. 2.Government should increase its public expenditure on health as compared to other countries.
3. 3.Pharmaceutical R&D should give more preference by the government for producing new drugs for up-coming diseases.

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ENVIRONMENTAL CONCERNS IN LITERATURE

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Many writers in English Literature have been talking about nature and its destruction due to many reasons like colonization and deforestation.

Voicing out for the destruction of nature began in England during the Romantic period. It was a period of Industrial Revolution, when industries were shooting up like mushrooms. As a result, nature was being destroyed. In villages, people sold their agricultural lands to venture out into the city for a better earning and a better living.

Many of Wordsworth's nature poems lament the loss of scenic beauty. His "Tintern Abbey" is a highly philosophical poem which asserts the truth that man cannot live without nature. Nature, not only to the poet, but to every one of us, is an anchor, a guide, a teacher and a leading light.

Naturally man cannot live if nature is destroyed. The mechanical life of men today, needs a break; and nature gives man this break. Eco-criticism, as Barry defined, is the study of the relationship between literature and the physical environment. Eco-criticism as a concept, first arose in the late 1970s. It started in America with Ralph Waldo Emerson, Margaret Fuller and Henry David Thoreau. They were transcendentalists, who belonged to a group of New England literary writers. This American transcendentalism dates back to the 1840s. But in the United Kingdom, this eco-criticism is referred to as "Green Studies" and it dates back to the 1790s, the age of British Romanticism. While the term "Green Studies" is preferred in the UK, the entire world uses the term "eco-criticism".

These studies, tend to warn us of environmental threats emanating from governmental, industrial, commercial and neo-colonial forces. An English critic on green studies has argued in his book *The Song of the Earth* that colonialism and deforestation have frequently gone together.

A deep study of eco-criticism reveals the fact that it is a crucial matter of relationship between culture and nature. Nature, to an eco-critic, exists; it affects us and can also be affected by us.

The paper is on the environmental concerns portrayed in the poems of Judith Wright, an Australian poet. She is a poet who has voiced out her feelings for the Aborigines, through her poems. She has made use of symbols, metaphors and even nature to make the world realize how the aborigines were being suppressed by the British oppressors.

As Bates had opined, colonialism and deforestation take place simultaneously; the British who had settled down in Australia, as officers to have a hold on the British convicts, soon formed colonies out of the bushes and forests of Australia.

The poems taken up for analysis are a mourning for the loss of nature; a deeper meaning will also reveal a mourning for the loss of the lives of the natives.

The poem "Eroded Hills" is highly significant. The poet begins with what the British had done to the beautiful hills:

These hills my father's father stripped,
and beggars to the winter wind
they crouch like shoulders naked and whipped –
humble, abandoned, out of mind

(cp 81)

The hills are stripped off their plantations and hence stand like beggars exposed to the cold winter wind. The hills sans plantation is abandoned; nobody cares for a dry, muddy hill. But these hills weren't so

thus; they were made thus by the English colonizers, whom Wright calls, her fore-fathers. She utters:

> of their scant creeks I drank once
> and ate sour cherries from old trees
> found in their gullies fruiting by chance
>   (cp 81)

But later the poet sees the hills "bandaged in snow and with eyelids clenched to keep out fear".

The hills keep their eyelids shut tight as they do not want to see the last trees and the birds in them go off. The poem ends with the lines, "when the last leaf and bird go/let my thoughts stand like trees here".

The poet feels that as a lone lady, she could nothing to protect the forests. Her thoughts too would be like the bare trees, whose branches and leaves are cut-off.

Such sights have had immense effect on the poet. She knew that her people were exploiting the aborigines as well as their land. That is why she became a social worker and not only saved the Australian environment, but worked for the aboriginal rights and brought freedom for them.

Nature is closely related with culture. The outdoor environment can be called as a series of adjoining and overlapping areas which move gradually from nature to culture. According to Barry it moves from area one, the wilderness, which constitutes the deserts, oceans, uninhabited continents etc.

It next goes to area two which consists of the "scenic sublime", under which is labeled the forests, lakes, mountains, cliffs, waterfalls etc; the third area is the country side, which encloses the hills, fields and woods; the fourth and final area has parks, gardens and lanes.

As one moves mentally through these areas, we come across culture in the forth area. The first three areas constitute the wilderness which is affected by global warming which is cultural.

The poem 'Eroded Hills' brings a picture of how the hills had been before the coming in of the colonizers and thereafter.   Wrights' description and usage of words show to what extent the damage to nature has been. The use of symbols makes the poem highly appreciable; the hills crouch like beggars exposed to the cold, shrugging their shoulders or like ones being whipped.

Sidney in his *Defence of Poesie* had said that the function of all worthy human activities was to lead men to the good life; and Wright has done it through her poems:

Nothing else does what poetry does, and that is why poetry is so valuable – not simply for what it does, but because what it does is unique. Poetry invites attention, in a way no other kind of discourse can. (Daiches 155)

True to this, Wright has stressed the harm of destroying nature through the poem. She says that she had eaten the sour cherries from the trees and had also drunk from the scanty creeks; but all that were no more. Having ripped off all their branches, the trees stand naked. The entire hill seems to be bandaged in snow, as no green is visible.

According to Barry, the poem "Eroded Hill" constitutes the third area, which covers the hills, field and the woods. These are the protectors of a nation; and if these areas are destroyed, naturally the inhabitants from there will have to walk into areas occupied by human.

The fourth area which Barry had referred to, is the "domestic picturesque" which has enclosed in it, the parks, gardens and the lanes. These are 'man-made while the first three are gifts of nature; due to global warming, which is a result of human and society, there is destruction to the first three areas;

Another poem "Dry Storm" describes the wrath of nature. The uninhabited mountains are clothed in an old forest:

> "where vines and thorns tangle in damp and
> dark among the trunks and boulders" –
>   (cp 190)

The curl of ferns, coils of water and leaves over the rocks, protect the moth, lizard and bird. The

flora and fauna give an enchanting view; but suddenly a cloud of dry storm thrusts up:

> Spring's mouths are thirsty. The valley's crops are sown
>
> and the seed waits. But nothing comes tonight
> except the thrust of lightning. There is sound;
> but it is thunder circling, here and gone,
> and not the increasing rain. Long since it rained,
> and now the grass is dry, ready to burn
> and farmers fear the lightning. The cloud's heart
> is torn wide open, but it means no rain.
>
> (cp 191)

The environment today, is such as the poet has described. With deforestation, constructing and laying of roads, trees are cut down in masses; If the earth is void, naturally rains will never come. Lightning and thunder, frighten the earth; earth looks up to the sky; but is never blessed.

As nature is related with culture, Wright makes use of natural symbols to point out the suppression of the aborigines.

In the poem "Dry Storm", she cries out that the cloud's heart is torn wide open, but it means no rain. The lines being symbolical, are also ironical. The British, only talked much about giving freedom to the aborigines; but all were only empty words. It was only through the continuous voicing of social workers like Wright that the aborigines "woke/up to a cool sky, and a soaked earth left bare/to drink its light in peace.

> (cp 191)

Pointing out to the destruction of nature, Wright has also shown the extent to which the British had been suppressors of the natives as well as their environment. Just as the bare earth was looking up to the sky for solace from rains, the aborigines were looking up to the British for grace and freedom.

The two poems taken up for study here, belong to areas three and four as pointed out by Barry. Areas three and four are often the setting for domestic fiction and lyric poetry, both of which centre upon relationships between human beings while, the first two areas are the preferred setting for epic and saga, which centre on relations between human beings and cosmic forces like fate and destiny. (Barry, 256)

The poems "Eroded Hills" and "Dry Storm" on the surface level, talk of nature bring exploited; but being lyric poetry, the poems are centred upon the plight of aborigines. Wright creates a relationship between nature and society; society is man and his environment. Literature and criticism is concentrating on issues of gender, race and class; social ecologists and eco-feminists may try to blend such issues with ecological programmes. Rectifying the injustices done to race, class and gender ought to be praised; at the same time we must understand that the eco-critics, have also pointed out that there is nothing called "wilderness". Man is speeding blindly, only to crash over the iceberg as the Titanic; Before an environmental catastrophe arises, let us wake up to save nature to save ourselves.

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REALIZATION AND REVELATION OF THE 'SELF' IN CHARLOTTE VALE ALLEN'S PAINTED LIVES AND VASANTHI'S THIRAKATHA JANNALGAL

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You called me wife,
I was taught to break saccharine into your tea, and
To offer at the right moment the vitamins cowering
Beneath your monstrous ego I ate the magic loaf and
Became a dwarf. I lost my will and reason, to all your
Questions I mumbled incoherent replies.(162)

Woman though occupies high position in the society confronts with various problems at home. She is subdued by the so called social set up. Her freedom is curtailed. She is totally exploited by sheer arrogance of men. She has to struggle by herself in order to come out of the web. Feminist movements and writings have been serving as a mode to express and expose the sufferings of women. A woman is oppressed to the core by social, political, cultural and emotional perspectives. She has to submit herself to the so called social framework. She cannot express her opinions or suggestions instead her intellect and talent are totally scrubbed by men. Charlotte Vale Allen and Vasanthi have exposed in their novels, the innumerable turmoil undergone by women. This paper attempts to explicate the general oppression in Charlotte Vale Allen's *Painted Lives* and Vasanthi's *Thirakatha Jannalgal*(*Unopened Windows).*

There was a time when the study of marriage was thought preposterous. Why study something that is and will be, an experience in everyone's life? But in the nineties, nothing seems more urgent and more important than to explore the structure and meaning of marriage and its influence on family life. A few years ago, to marry and to have children was a foregone conclusion. It is not so anymore. A range of alternatives has opened up. Can the institution of marriage be salvaged? That remains to be seen.

In the beginning of time, children were always left free to fend for themselves. During nomadic times, since there were hardly any ties blinding man and woman, children were taken into collective custody. With the advent of pastoral society, there was a need to stabilize society and children were taken care of by individual unit, family. In the dawn of consciousness, there was a time when man suddenly realized that it was not God but he, man himself, who gave his seed to woman, to make babies, who in turn would make him God, by making him immortal. Along with procreation, sexual restriction, progeny, societal stability, the institution of marriage was formed.

Sarojini in Thirakatha Jannalgal opens the windows of her past which are not opened to anyone. In her ripe age of seventy five, she could see through the windows of her memories, her past before fifty years. A young and beautiful Saroci, very submissive, 'humble home maker.' She humbly gives herself to the sexual assaults of her arrogant husband, Jambulingam. She cannot revolt against her rude mother-in-law. Jambulingam though sterile shifts the entire blame on Saroci and accuses her for not bearing a child.

She unleashes her pathetic experiences to anyone. Her mother though comprehends Saroci's

agonies persuades her to succumb to the whims and fancies of her husband. Her efforts to find an amicable place in her husband's heart fails. She yearns for a considerate soul who can comfort and console in her turmoil. At this time, Dhanapal, Jambulingam's friend is concerned with her. Saroci could find solace, comfort and peace in his presence. Their union leads to the harsh treatment of Jumbalingam. Saroci who was considered as a wooden block, as a woman without any passion gives birth to a beautiful baby, Arun. Jambulingam cannot withstand the fact that Saroci loved Dhanapal. Saroci however breaks her silence and threatens Jambulingam that she will disclose his sterility to others.

In modern society, we find the regulations imposed on women by marriage are always more stringent than those imposed on men. That she loses more and gains less is a known fact. Considerable well-authenticated data shows that there are actually two marriages in every marital union-his and hers-which do not always become-theirs. Television talkshows show husbands and wives giving different answers to similar questions about their marriage.

These findings are especially poignant, because marriage in our society is more important for a woman's happiness than a man's. The woman's view of marriage influences her general feelings of well-being. Since women have been forced to put all their eggs in one basket of marriage, they have more at stake in its stability and they pay a high price for such dependency. The talkshows tell us that women make more concessions and wives make the greater adjustment in marriage.

The protagonist, Mattie Sylvester, is that kind of indomitable character in *Painted Lives*. Charlotte Vale Allen introduces us to Mattie when she is already an old woman, recent widow of one of America's most famous and respected painters. She spends all her time simply gazing out to sea from her island home, seemingly an object of pity whose direction and identity has been lost with the death of her husband.

She spends an hour or more now immersing herself in the view that so held her attention hour after hour, every day of the week from early morning until after sunset. (5)

But aged Mattie has lost none of her mental stability and nothing of her physical attractiveness. She looks to the sea to ponder her past and determine her new course. This past is revealed episodically as Mattie recalls it at the prompting of her newly-hired secretary, Sarah. Sarah is an unmarried woman, still attractive at 41, who inexplicably takes a position that isolates her on an island where company is limited to an old woman and the household staff.

There are three on staff: Bonnie, my cook, who's been with me twenty-seven years; Carl, my driver and handy-man, who's been with me twenty-two years; Gloria, my house keeper, who's been with me eleven years.(8)

As Mattie recounts her life to Sarah, we discover Mattie as a young girl who has the rare ability to change a blank canvass into a window that reveals a portion of reality. She moves in a circle of other creative artists who accept her and love her because of the honesty of her effort to nurture and hone the ability. Gideon Sylvester, a master of technique but a painter with little vision, who manages to spear the young and vulnerable Mattie, remove her from her friends and initiate the isolation that becomes her fate.

She longed for the smell of paint, the slide and density of it under her brush; she yearned for color, for the streaks of yellow melding with blue producing that first ripe hint of green; or for the crimson folding into the outside of wormlike coil of cobalt blue, creating a child's paintbox purple; she had a craving for the blend of yellow, white, and red rendering up flesh tones. She had scores of images inside her head, like tidy files of negatives waiting to be printed and hand-tinted. But may be she'd lost it.(40)

Mattie is the pillar of the household who gives mental strength and emotional confidence to the staff.

It is pathetic that highly intelligent Mattie falls a prey to Gideon Sylvester who robs her happiness, intellect and popularity.   The initial shock makes her disown everything in life. Finally, she tries to come out of the trap by her intelligence.

The social set-up expects a woman to be "…no longer the young woman who as an individual in her own right was entitled to opinions, ideas, preferences of her own, but remains only a shadow"(R.J. Kalpana,46). Both Sarojini and Mattie are victims to the dauntless exploitation in the name of marriage. Being courageous Mattie tries to resolve by realizing herself by means of pretention. But Saroci who is timid and submissive in the beginning attempts to realize and assess herself silently. The protagonists strive to reveal their 'self' by way of silent protest i.e. succumbing to the needs of Gideon Sylvester in the case of Mattie whereas Saroci silently and forcibly reacts to the vulnerable attitude of Jambulingam.

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CULTURAL PLURALISM IN LESLIE MARMON SILKO'SCEREMONY

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Abstract

Native American literature, also called as Indian literature or American Indian literature, the traditional oral and written literatures of the indigenous people of America. The majority Native Americans' manuscripts are deeply rooted in symbolic, mythic standards and culture. Pluralism suggests that every culture is influenced by every other, there is only one native culture. Pluralism promotes the existence of multiple ethnic cultures within one larger culture. Ceremony by Leslie Marmon Silko, a Native American writer, is a novel with cultural pluralism in it. This novel deals with a mixed-blood veteran of the Second World War who returns back to his tribe in New Mexico. The protagonist feels dispossessed and disoriented, missing the sense of belonging to America he had in the war and his home presents him with a disconcerting mix of the old and new, and all things have a white and native name. Thus this paper proposes to examine the cultural pluralism in Ceremony.

Cultural pluralism is a term used when smaller groups within a larger society maintain their unique cultural identities, and their values and practices are accepted by the wider culture provided they are consistent with the laws and values of the wider society. Cultural pluralism exists when groups have not acculturated and each maintains its own identity. The groups might speak different languages, practice different religions, and have different value systems. The groups are part of the same society and might even live in adjacent areas, but in some ways, they live in different worlds. Some Native Americans are culturally pluralistic, maintaining their traditional languages and cultures and living on isolated reservations. They are committed to a way of life organized around farming, and they maintain a culture and an institutional life that is separate from the dominant culture.

Ceremony by **Leslie Marmon Silko,** a Native American writer, is a novel with cultural pluralism in it. The novel *Ceremony* is an attempt to reveal the author's innovative approach to Culture, her treatment of the contemporary Native American identity problem. In her writingsSilko breaks the stereotype portrayal of Native Americans. In the novel the Indian stands out not as a "wild, brutal, uncivilized, and soulless renegade", but as a human being who has lost his conceptual identity due to the centuries old denigration of Indian culture, their discrimination, and constant "westernization"..

The author singles outtwo phases in the hero's life, and touches upon the issues of European conquest and its detrimental effects on Indian lives, land expropriation and injustice.However, the main conflict in the novel is between two completely different paradigms, epistemes, or world outlooks – Indian and West European– rather than between the races. The novel is set in post-war (World War II) years in a small town of New Mexico where the hero Tayo – a young war veteran returns. At the beginning of the novel Tayois shown as 'ill" – hallucinating, despairing, dispossessed and disoriented. He feels guilty for his cousinRocky's death in the war though he could not do anything to save him, he blames himself for the Japanese soldiers killed in the battle in the Phillippinesthough he himself has not killed any, he mourns the death of his uncle Joshia, his mother's brother, while he was away. Tayo rages over white racism, mourns the Indians' loss of their land and everything related to it – their language, freedom, old ways, values, dignity, and self-respect. The hero suffers because of the general moral downfall that resulted from it Indian drunkenness, thievery, prostitution, poverty, violence, despair. Tayo mourns his mother's shame in going out with white men and his resultant

illegitimate birth, her desertion of him. He is wounded by his Auntie's scornful attitude to him. At home Tayo eels unwanted, unloved, and misplaced. Tayo also blames himself for the drought, for "praying the rain away" back in the jungle in the Phillippines where Rocky died. For Tayo there is a coming together of the sickness of the land nature, the social order, power relations, the family,and the soul. Silko considers the question of what happens when the land and a sense of community are lost and cultural ties are broken. In the novel the author presents whites the way the dominant ideology portrays Indians as uncivilized, brutal, and soulless killers. Different from white material culture, in Indian spiritual culture there are no binary oppositionsas there is a strong sense of physical and spiritual interconnectedness of all things on earth where all are equal to one another. Land and people are one entity. People show deep respect to nature which, among other things, manifests itself in their animals' rituals. For example, Tayo, Rocky and Joshia perform the ritual of the deer who after it is slain is sprinkled over with cornmeal to feed its spirit and thus "come to die for them the following year" (Ceremony 51). Animals are hunted for food and not for sport as in white culture. As they feed people they should be shown respect and appreciation. The earth nourishes people, therefore it should be respected. The novel abounds in the descriptions of nature and natural phenomena: small insects, crops, harvest, cattle raising, horses, hunting, drought, rain, and all are given an equal attention. Tayo becomes almost alive and visible again in nature, in "a world of crickets and wind and cotton-wood trees" (Ceremony 104). In white culture based on dichotomies there is a human dominion over nature, a destructive detachment from it. *Ceremony* also serves as a sort of warning to Native American peoples of the danger their culture is in. Throughout the novel Tayo and his friends are all struggling to find some sort of identity. Many of them turn to alcohol, as they do not have jobs, positive relationships, or aspirations to define them. This is very detrimental not only to their personal health, but to the

health of their relationships with each other, the reservation, and the earth in general. Silko is obviously warning about the dangers of alcoholism, but more than that, she is stressing the importance of being connected to one's culture because of the power it has in shaping identity and patterns of thinking and behavior. Tayo, unlike his friends, does rediscover his Native American heritage after returning from war. When he does this, he learns of the healing powers of ceremony, of feeling connected to something beyond the mundane world of people and business transactions. Throughout the novel Silko stresses how important it is that ceremonies are passed down and carried on, but that they do not have to be exactly the same every single time, as the differences are what make them special. Ceremonies must be willing to adapt to the time and the circumstances in which they are being played out, otherwise they risk becoming trite and losing significance. Silko is making the same argument for Native American cultures in general. While tradition should be preserved and treasured, Native peoples must also be willing to adapt and adjust to the larger society in which they find themselves, as being compromising and fluid is the only way to retain a traditional culture without having it face destruction

Conclusion

Although Tayo cannot completely heal from the tragedy and guilt that came from the war, he is able to recover enough to continue with his life. Tayo becomes whole as Orion lines up correctly, as he journeys in the four directions, and as he meets the woman named Ts'eh. Through the journey Tayo improves and is able to connect with both cultures more easily. He accepts the influence of the white culture on his traditional Native American heritage and comes to terms with his past. With his acceptance, life becomes better for Tayo as he is able to harmonize the two cultures he was born into.

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THE NOVELS OF ROHINTON MISTRY: A POLITICAL POINT OF VIEW

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Introduction

The endeavour to write a novel, about one's native country on the passes of memory has been, an appealing challenge and a compelling requirement for a number of emigrant writers, who have been cut off from their ethnic roots. Mistry has exploited history to probe into broader concerns of Parsis and of national identity and has taken much to reflect on these themes at personal, social and national level. Mistry, re-narrates the history of his community and country as it has been in the post-independence era. 'It seems that the novelist construct his story of his community in the novel, which centralizes the Parsi community as a protagonist through its characters. And the country assumes the central importance in the narration of the various characters, because the security and prosperity of the community depends on the country's fate. This re-narration of history, in a way depicts consciousness of anxieties and aspiration, perils and problems of existence of individual, communal and national issues.

Mistry's politics is straightforward, sternly critical of the government's (whether it is of state or of nation, irrespective of party and ethics) indifference to the 'Common man'. *Family Matters,* with its political party Mafiosi is a tormented picture of India and middle – class 'Common' "Indians; screaming for justice for justice, welfare, equality, opportunity and just the plain right to live (or die) in dignity. Mistry's is a dystopic look at India, no doubt, but the past half-century after independence has provided much evidence that Mistry has not such a jaundiced view after all. The types of issues we come across in his fiction, are certainly observed day to day in our Indian politics for instance; corruption, politically motivated schemes, political decisions, layman's sufferings, caste problem's etc., occupies considerable space in his novels. The conflict

between the Upper-class and the untouchable is a kind of concrete reality in India. The issue is brought into light by Vilas Rane through a letter, which he reads for one low-caste labourer, whose younger brother had an affair with an upper caste girl of which villagers were not approved of. Once both of them were caught red handed having arms in arm, an urgent meeting of village panchayat was called, and "A decision was rendered in minutes; hanging, for both, after slicing off their ears and noses". Mistry puts emphasis on the fact how difficult it is to fight against the deep-rooted caste-system in India.

Mistry has, in this sense, successfully exploited some historical points of post-independence era and endeavoured to re-think them and re-narrates about his community and country through the various narratives woven in the novel. Msitry has exploited history to proble into broader concrens of parsis and of national identity and has taken much to reflect on these themes at personal, social and national level and their backward glance at their lost home. In *Family Matters,* Mistry focuses on the culture and family and reveals his diasporic consciousness diplomatically. The novel reflects the true picture of India, the predatory politics of corruption, violence, exploitation and bloodshed. The novel also gives an insight into rural India focusing on the injustice, the cruelty, and the horror of deprivation poretrays the trauma of India along communal, religious and linguistic lines. Mistry is genuine in his portrayal as he has distanced himself by emigrating to Canada and produces the effect of an insider as well as an outsider in every detail, that is engraved in his memory. *Family Matters* is a microcosm of Parsi Community and political system, which Mistry keenly perceived around him when he was in India. Despite the fact that Mistry had left India, thrity-three

years back in 1975 to settle in Canada. There has been a widespread growth of concentration in his writings in recent years. Owning to his fiction's close alliance and a realistic representation of India culture and politics. Novels of Mistry, as Myles put it:

"….. views and reviews a vast canvas of Indian
Life. It discusses minutely and realistically the ups
And downs of an average Indian and also touches
Certain explosive chapters of Indian politics….."[1]

In decolonized India, the exalted position enjoyed by the Parsis during the raj has been eroded and increasing dominance by the majority of Hindu community has marginalized them. Parsis today are trying to reorient themselves to this new, much reduced role. Some seek to assimilate themselves into the Indian mainstream, while others in a bid to escape this changed status, move to the west. In both cases the Parsi identity is a casualty. A retention of this identity is crucial if Parsis are to survive even the twenty first century. This adds a particularly frequent element to parsi diasporic discourse-that of 'last witness'.

This discourse also deals with the increasing tension between the parsi minority and the dominant sections of Indian society. These tensions have not erupted into violent, confrontation as has, those between the Hindus and Muslims but the convert animosity is ever present.

Almost every novel of Mistry, creates a vivid picture of Indian family life in general and that of a close knit Parsi family in particular, and tells a story rich in subject matter and characterization. Mistry's fiction is concerned with the great injustice of the world: between the classes, genders, caste: and official hierarchies. It moves through the concentric rings of family, neighbourhood, community and nation. His novel explores the relationships among self, community, place and identity, authenticating the local and implementing the synergetic nature of post colonial experience, be it in North America or in India. The most remarkable feature of Mistry's fiction is that it brilliantly capture the crowded, throbbing life of India. No wonder, there has

been a widespread growth of interest in his writings; his novels are closely linked with social and political backdrop. Being a Parsi writer Rohinton Mistry who was a disaspora in India also, as he is now in Canada, he is concerned with the preservation of the ethnic identity of his community for which he finds fiction as one of the most suitable and effective medium.

On studying his novels from the political point of view, one becomes conscious about Mistry's knowledge of Indian politics which is not at all far removed from reality; in fact, it gives an impression of well-versed deep understanding of all the undercurrents of Indian politics, which he learnt during his stay in Mumbai before leaving for new land. His fiction portrays the unwelcoming realities and horrifying implications of the lawlessness and exploitation that could go in the name of order, adornment and development in a democratic country.

Mistry sees India as a corrupt country. He exposes the present condition of India, where corruption is "in the air". In the words of Pandit in Fiction Across World:

Mistry shows an Indian's knowledge about
Corruption being an ingrained part of life at all
Level in India. He reiterates how an ordinary citizen
Can get nothing done without bribes if he has any

Dealing with the municipality, the police department

Or the politicians.

On the rainy day of Nariman's seventy-ninth birthday, Chinoy family comes to Cheteau Felicity to celebrate this special occasion. While sipping their drinks before dinner, Nariman, Jal, Yezad and Roxana have a long conversation regarding family matters without space matters of national importance related to politics and corruption. Prevailing in Indian Administration system, Jal says: "Now if this Homework monitoring system was a government of India scheme...rich boys wouldn't do homework, and offer bribes to the teachers". In the novel, Mistry hints at the corruption that prevails in every nook and corner of

India, through Yezad. He says: "Corruption is in the air we breathe. This nation specializes in turning honest people into crooks". "Proving the statement true, Yezad himself with his younger son Jehangir, to meet the financial ends of the month, become victim of it, for a time being, later on somewhere in the middle of the story. However, very soon both realizes their mistakes and came out of it.

Gossiping politics they all fulminates against the corrupt politics in comparison with the insistence of adherence to Indian culture at the same time organizing a concert by Michael Jackson, the western pop idol. As Yezad puts it:

> "Well…Michael jackson's crotch clutching and his shiny codpiece must be vital to the nation. I am surprised the senapati does not find him anti anything not even anti-good taste. Otherwise, the crack pot accuses people left and right of beinganti-this or anti-that. South Indians are anti-Bombay, Valentine's Day is an anti-Hindustan, film Stars born before 1947 in the Pakistani part of Punjab are traitors to the country".

Therefore, politics interferes into the closed family circle as do other events that had marked the public arena of 1990's, including the changed atmosphere a t Indo-Pakistan Cricket matches as Yezad says: "The worst part is the fanaticism …every time India and Pakistan play, it's like another war in Kashmir". And cricketers' coloured uniforms splashed with the logos of commercial sponsors that had replaced the white flannels in the one-day matches.

Parsis are sensitive to the religious intolerance prevailing in India, Family Matters provides an 'Insider-outsider' view of Bombay, at a time when it was witnessing the erosion of its well-known lenience and secularism. The city began to change in the late 1960's rendezvous with the rise of the extreme right-wing political party, the Shiv-Sena. Thus began Bombay's engagement with sordid power – politicking, corruption at the highest level and the underworld-politician nexus that has since criminalized public life in

city. As when large parts of norther India were quivered by Hindu – Muslim riots in the wake of the partitioning of India in 1947, Bombay had remained relatively trouble free. This however changed in the 1960's with the rise of extreme right wing political party like Shiv Sena in Bombay. The Shiva Sena raised the bogeys of the others, particularly the Tamil speakers, and the regional others, all who came to Bombay from other parts of India and who according to the Sena snatched the bread out of the mouth of the sons of the soil. Under the governance of Shiv-Sena, people of minority community are not feel secured, because every government department including police and press have party influence upon them, which don't let them work independently. After the changing the name of Bombay as Mumbai, Mistry highlights one incident showing the autocracy and fanaticism of Shiv-Sena people that "some Shiv-sainiks have infiltrated to GPO, subjecting innocent letters and postcards to incineration if the address reads. Bombay instead of Mumbai". Mistry also attacks at the weak and boneless administration of the government. The condition of the law and order in Mumbai has become the talk of the table, day – light robberies, murder, rape, theftning and underworld-gangsters, have become frequent headlines of the daily newspapers and journals. Mistry reveals his grief over the "Terrible drought" of great ideal political leaders in contemporary times, instead "all we get micro mini atamas".[10]

Conclusion

His works typically exposes a contradiction or cluster of tensions entrenched within the political system itself as the result of an inter play between promises and commitments of the past and reality of the present, and, his keen interest in the recent past than the remote past is a determining and an unexpected departure from the custom. Emigration to the foreign countries is quiet popular among Parsis, it indicates the longing of Parsi community to accomplish economic status with a view to ensuring security in life. Mistry,

being an emigrant to Canada, brilliantly depicts Yezad's dream of emigrating to Canada. Thus, Mistry gives autobiographical Hint in the portrayal of Yezad. His émigré experiences make him think of his own native land from different angles.

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TRAITS AND ENTREPRENEURSHIP INDEX ON SELF HELP GROUP (SHG) WOMEN ENTERPRENEURS

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Introduction

Women in business are a recent, phenomenon in India. Women entrepreneurs are engaged in business due to push and pull factors, which encourage women to have an independent occupation and stand on their own ledges. A sense towards independent decision making on their life and career is the motivated factor behind this urge. Saddled with household chores and domestic responsibilities, women want to get independence. Under the influence of these factors the women entrepreneurs choose a profession as a challenge and as an urge to do something innovative. Such a situation is described as pull factors whereas the push factors are that women engaged in business activities due to family compulsion and responsibility is thrust upon them.

The **objectives of the study** are to learn about the micro enterprises.

To present the socio-economic and personality profile of the SHG women entrepreneurs.

It is likely that there are some social and psychological factors which might hinder the responsiveness and growth of poor sections of the people due to their continued depreciation over a long period of time for want of economic opportunities.

Personality Traits

Some psychologists, such as Albert Ellis (1962), suggest that it is important to understood the way a person views or thinks about life. Others, like B.F.Skinner (1973) and William Glomi (1975), take the position that the most appropriate means of understanding a person is to observe that person's behaviour and actions. Rogan (1961) suggests the need to be aware of emotions or feeling of a person.

An attempt has been made in the this section to assess the personality traits of women entrepreneurs in order to identify whether they have the requisite personality dispositions to undertake activities which are independent and self-sustaining, therely contributing to entrepreneurship. Even though the personality factors are too many, the present study is confined to only 14 personality factors, namely, information seeking, mass media exposure, social participation, cosmopolitanism, level of aspirations, attitude towards self-employment, scientific orientation, decision making ability, economic motivation, managerial ability, problem recognition, risk orientation, urban pull and extension contact.

The Analytical Framework

The fourteen personality factors mentioned above are assessed on a four – point scale, which are assigned 4, 3, 2 and 1 score according to the order of personality traits. The following formula is used to measure the personality index of SHG women entrepreneurs.

$$P1 = \frac{\sum\limits_{i=1}^{n} Psi}{\sum\limits_{i=1}^{n} MsPi} \times 100$$

Where,

P₁ = Personality index

Ps = Personality factor score

Msp = Maximum score of the personality factor

I = 1 - n = Number of personality factors

Average Score of Personality Factors

The average scores of the different personality factors calculated for the SHG entrepreneurs in the study area are presented in Table

Table 1: Personality Traits of SHG Women Entrepreneurs in Theni District

Personality Traits	Average Score
Information seeking	3.89
Mass media exposure	3.21
Cosmopolitanism	3.22
Level of aspiration	2.66
Attitude to self employment	2.30
Scientific orientation	3.74
Decision making ability	4.23
Economic motivation	2.32
Managerial ability	3.93
Problem recognition	3.99
Willingness to take risk	3.35
Urban pull	2.93
Social participation	3.88
Extension contact	2.93
Overall	3.33

SHG women entrepreneurs are very good at decision making ability, problem recognition and managerial ability since the mean values of these personality factors are as high at 4.23, 3.99, and 3.93 respectively. In total, the average score of the personality trait among SHG women entrepreneurs is 3.33.

Personality Index

The personality index of SHG women entrepreneurs is calculated by the formula. The personality index in the present study is classified as less than 20, 20 – 40, 40 – 60, 60 – 80 and above. The distribution of SHG women entrepreneurs

according to the personality index is presented in Table 4.2.

Table 2: Personality Traits Index of SHG Women Entrepreneurs in Theni District

Personality Traits Index	No. of Respondents	Percentage
Less than 20	26	13.00
20 – 40	70	35.00
40 – 60	62	31.00
60 – 80	27	13.50
Above 80	15	7.50
Total	200	100.00

Source: Primary data.

It has been inferred from the above Table 2 that in the case of SHG women entrepreneurs in Theni district, maximum of 70 (35.00 per cent) of the SHG women entrepreneurs have personality index of above 20-40 followed by 62 (31.00 per cent).

Association between Socio-Economic Profile Variables and Entrepreneurship Index

The study of association between socio-economic variables of SHG women entrepreneurs and entrepreneurship index is essential to promote entrepreneurship among the respondents. In order to analyse the association, ten profile variables are taken into account. The association between socio-economic profile variables and the entrepreneurship index is analysed with the help of the Chi-square test of the following formula.

$$\text{Chi - Square}\,(c2) = \frac{\sum \frac{(O-E)^2}{E}}{}$$

with (c-1) (r-1) degrees of Freedom

where

O = Observed frequency

E = Expected frequency

$$E = \frac{\text{Row Total X Column total}}{\text{Grand total}}$$

c = Number of columns

r = Number of Rows

The computed results of Chi-square values with degree of freedom and table value are shown in Table 3.

Table 3: Association between socio-economic profile and entrepreneurship among the respondents

SI No.	Socio-Economic Profile	Calculated Chi-square	Table value of chi-square at 5 per cent level	Inference
1.	Age	33.1819	21.026*	Significant
2.	Education	35.8213	15.507*	Significant
3.	Caste	6.1720	15.507^{NS}	Insignificant
4.	Nature of Family	8.1414	9.488 ^{NS}	Insignificant
5.	Marital status	10.6915	15.507	Insignificant
6.	Family size	16.8413	15.507	Significant
7.	Earning Members per family	27.4816	26.296	Significant
8.	Material Possession	16.4219	26.296	Insignificant
9.	Monthly income	12.3812	26.296	Insignificant
10.	Family Income per month	9.4713	15.507	Significant

* Significant.

NS Not significant.

It is inferred from Table 3 that the association between entrepreneurship and socio-economic variables namely age, education, family size and earning members is significant at 5 per cent level since the calculated value of   Chi-square is greater than the Table value of these variables. The other variables have not significantly associated with entrepreneurship (index).

Correlation between personality Traits and Entrepreneurship

The personality traits of the respondents are related to the psychological aspects of the respondents, how they view the micro enterprises, how they face risks and the like. For this, the correlation between the score of personality variables with the entrepreneurship index of the respondents is separately calculated for SHG women entrepreneurs. The computed results of Karl Pearson's correlation co-efficients of the personality variables and entrepreneurship are shown in Table 4.

Table 4: Correlation between personality traits and entrepreneurship

SI. No.	Personality Variables	Correlation co-efficients
1.	Information seeking	0.1696
2.	Mass Media exposure	-0.1825
3.	Social participation	-0.2023
4.	Cosmospoliteness	-0.1235
5.	Level of aspiration	0.3022
6.	Attitude towards self employment	0.1676
7.	Scientific orientation	0.2320
8.	Decision making ability	0.5622*
9.	Economic motivation	0.5520*
10.	Managerial ability	0.5052*
11.	Problem recognition	0.5131*
12.	Willingness to take risks	0.5746*
13.	Urban pull	0.1845
14.	Extension contact	0.1767

* Significant at 5 per cent level.

It is inferred from Table 4 that the significant correlation is identified in decision making ability, economic motivation, managerial ability, problem recognition and willingness to take risks since their correlation co-efficients of 0.5622, 0.5520, 0.5052, 0.5131, and 0.5746 are statistically significant at 5 per cent level. The above mentioned personality variables are positively related to entrepreneurship.

Conclusion

Regarding personality traits, the important personality traits out of fourteen variables among micro SHG women entrepreneurs are information seeking behavior, mass media exposure and extension contact as evidenced by their respective highest mean score values.

The chi-square test has been applied for examining the relations between personality traits and avail of bank loan. The results revealed that the personality traits variables, namely information seeking behavior, cosmopolitan attitude, level of aspiration, economic motivation and risk taking willingness are significantly associated with the availing of bank loans.

A positive relationship was observed between awareness of government schemes and the personality traits variables, namely information seeking behavior, exposure to mass media, level of aspiration, decision making ability and economic motivation as evidenced by the chi-square test results.

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INNOVATIONS IN TEACHING AND LEARNING

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Abstract

Innovation is all around us. We are, we are told, experiencing massive changes reflecting the impact of new technologies, of globalization, of a whole new order. We are in a new age - the age of information and of global competition. Familiar certainties and old ways of doing things are disappearing. The types of jobs we do have changed as have the industries in which we work and the skills they need. Change in higher education is thus driven by a number of forces including the demands of employers, government policy initiatives and attempts by 'teachers' in universities to meet the changing needs of students and to reflect the changing nature of their subject matter. We need to have interactive teaching and this Changing role of education is inevitable with the introduction of multimedia technology and the spawning of a technologically-savvy generation of youths.

Introduction

Innovation is all around us. We are, we are told, experiencing massive changes reflecting the impact of new technologies, of globalization, of a whole new order. Lifelong learning is at the very centre of this new agenda, as encapsulated in the first paragraph of the introduction to the consultation paper, The Learning Age (a publication that reflects strongly its publication date and the millennialism then current):

We are in a new age - the age of information and of global competition. Familiar certainties and old ways of doing things are disappearing. The types of jobs we do have changed as have the industries in which we work and the skills they need. At the same time, new opportunities are opening up as we see the potential of new technologies to change our lives for the better. We have no choice but to prepare for this new age in which the key to success will be the continuous education and development of the human mind and imagination.

Reasons for Innovation

Change in higher education is thus driven by a number of forces including the demands of employers, government policy initiatives and attempts by 'teachers' in universities to meet the changing needs of students and to reflect the changing nature of their subject matter. But inertia, or resistance to change, is also heavily supported by a range of factors. For certain institutions the nature of their intake has remained more or less constant, the demands of employers fairly distant and the temptations of government advocated reforms generally resistible, despite the necessity of some token effort. The higher education sector is, of course, highly differentiated, with the obvious divide between 'new' and 'old' universities well illustrated by the league table of Research Assessment Exercise performance, with a fairly neat division between them in terms of quality ratings at about the half way point. However, there are also divisions within institutions and even within departments. Even in the most research-oriented of old universities there are lecturers who see themselves primarily as having a teaching role and in the most progressive of new universities, aiming at becoming student-centered learning centers, there are those who strongly aspire to international levels of research excellence. For many 'academics', a term which they would much prefer to 'teachers', their subject remains paramount and their expertise is measured by their research output rather than the quality of learning experienced by their students. Nevertheless, one of our second phase case studies was of a research-oriented 'old' university that had developed a very strong teaching and learning strategy, with a high level of innovation well-supported by external funding.

Innovation in Teaching and Learning is Most Likely to Take Place When

a. The innovator feels a degree of security within an understood community or cultural context, recognizes the need for change and has encouragement or support from the head of department, dean or other person in authority;

b. The institution has a policy establishing parity between research and teaching and learning, including for purposes of promotion, and the policy is reflected in practice;

c. Colleagues and people in authority show an interest in disseminating the outcomes of innovation;

d. Resources are available through the department, an innovations fund or similar fund, and an educational development or learning support unit.

Innovation is Most Likely to be Obstructed by

a. Low esteem of teaching and learning, compared with research;

b. Lack of recognition and interest by colleagues and people in authority;

c. Institutional or other policies and action plans laying down firm directions that preclude individual initiative;

d. Excessively bureaucratic procedures for approval, support and resources;

e. Quality assessment procedures or other procedures that inhibit risk-taking.

Principles for innovative learning

1. **Learners have to be at the center of what happens in the classroom** with activities focused on their cognition and growth. They have to actively engage in learning in order to become self-regulated learners who are able to control their emotions and motivations during the study process, set goals, and monitor their own learning process.

2. **Learning is a social practice and can't happen alone**. "By our nature we are social beings and we learn by interacting," Groff said. "We learn by pushing and pulling on concepts with one another." Structured, collaborative group work can be good for all learners; it pushes people in different ways.

3. **Emotions are an integral part of learning**. Students understand ideas better when there's interplay between emotions, motivation and cognition, so positive beliefs about oneself are a core part of reaching a more profound understanding. The power of emotions and motivation in the classroom are well documented, but often overlooked because they are "soft." Still most teachers know that if a student is upset about something that happened at home or in school, he won't learn well. Similarly, keeping students motivated should be the starting point of learning. If students understand why it matters, learning becomes more important to them.

4. **Learners are different** and innovative learning environments reflect the various experiences and prior knowledge that each student brings to class. "You really want practices and processes that help teachers engage each student where they are," said Groff. This principle is understood by every frustrated educator teaching to a "middle" that doesn't exist.

5. **Students need to be stretched, but not too much.** "It's really critical to find that student's sweet spot," Groff Said. Educators should try to prevent both coasting and overloading. Students need to experience both academic success and the challenge of discovery. In a diverse classroom group work can help achieve this as students at different levels help one another.

6. **Assessment should be for learning, not of learning**. Assessments are important, but only to gauge how to structure the next lesson for

maximum effectiveness. It should be meaningful, substantial, and shape the learning environment itself. "Good teachers do this informally most of the time," Groff said. "But when it's done well and more formally it's a whole structure and methodology where you collect feedback on the learning pathway and it drives the next step that you take."

7. **Learning needs to be connected across disciplines** and reach out into the real world. Learning can't be meaningful if students don't understand why the knowledge will be useful to them, how it can be applied in life. Understanding the connections between subjects and ideas is essential for the ability to transfer skills and adapt. "We can't just have things remain in silos that never interact," Groff said.

Conclusion

Across the world, information technology is dramatically altering the way students; faculty and staff learn and work. Internet-ready phones, handheld computers, digital cameras, and MP3 players are revolutionizing the college life. As the demand for technology continues to rise, colleges and universities are moving all sorts of student services, from laundry monitoring to snack delivery online. From the above, we can make out that the Information and communication technology has made many innovations in the field of teaching and also made a drastic change from the old paradigm of teaching and learning. In the new paradigm of learning, the role of student is more important than teachers. The concepts of paperless and pen less classroom are emerging as an alternative to the old teaching learning method. Nowadays there is democratization of knowledge and the role of the teacher is changing to that of facilitator. We need to have interactive teaching and this Changing role of education is inevitable with the introduction of multimedia technology and the spawning of a technologically-savvy generation of youths.

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THE PATRIOTIC PRIDE OF A WESTERN AFRICAN IN DAVID DIOP'S AFRICA

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"The white man is very clever. He came quietly and peaceably with his religion. We were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together and we have fallen apart." - Chinua Achebe

Patriotism is common feel and loyalty of any man who loves and respects his country. This feel has the capacity and power of uniting people out of their diversions. Most commonly every countryman will love his country more than anything in the world. Patriotism is a great feel and respect towards the respective country. Most wars and fights in the world occurred because of patriotism that people have on their country. The proud feel of our own country is a kind of energy. The sense of belongingness can absolutely be found in patriotism.

People who were colonized will have more patriotic feel and sense compared to the colonizing country. When the British were colonizing almost all part of the world, every colonized nation wanted liberation, freedom and independence not out of the troubles given by the whites, but by the patriotic respect they had towards their country.

For example, in India people (at the time of colonization) showed their patriotism through different types. The great Mahatma Gandhi expressed his patriotism through his fight of non-violence. On the other hand Nethaji Subash showed his aggressive patriotism by forming an army against the British. Subramania Bharati of Tamil Nadu kindled the patriotic feel the people through his revolutionary poems.

Likewise in Africa too people expressed their patriotic feel through various expressions. Not all African poems are in this rabid vein. Wole Soyinka can and does write humorously also at times. In the short poem *To My First White Hairs* he speaks humorously of the three white hairs on his head as 'milk-thread presages of the hoary phase' and 'fungoid sequins of a crown'. In Agbor Dancer, he expresses his wish to lose himself in the warm caresses of a dancer, intervolving earth, sky and flesh'. We notice a mystic touch in Birago Diop's poem Breath which exhorts readers to 'listen more to things than to words'. The so-called inanimate things are not really inanimate. Diop holds that water 'sings', flame 'cries' and wind makes forests 'sigh'. The dead are not really dead but manifest themselves in 'the trees that quiver' 'the woods that weep', the waters that sleep', in 'the crowds... and the homestead'. This philosophy of Diop is very much like the Indian philosophy of the soul of the dead mixing with the universe. Most African poems are in praise of the glory of the African culture and pride.

Glorification of Africa and degradation of America is the main theme of almost all the African poets. David Diop's poem *Africa* is such a kind. David Diop (1927-1960) is from Senegal in West Africa. He associated himself with Leopold Senghor, the founder of African poetry. He fought for the liberation of Senegal from French rule. He died in an air crash in 1960.

The poem *Africa* begins with the poet proudly and passionately claiming Africa as his country. The possessive pronoun 'my' speaks volumes of the inseparable bond of love between him and Africa. He goes down the memory land and thinks of the glorious past when his ancestors freely roamed around vast stretches of grass land (savannahs). They enjoyed absolute freedom of movement. He also

praises his ancestors as fearless warriors and fighters. David begins like this,

"Africa my Africa

Africa of proud warriors in ancestral savannahs."

The poet's strong patriotism is brought out in the above lines that he passionately claims Africa as his Africa. There is a personal bond uniting the poet with his country.

Next, he thinks of his grandmother from whom he has separated for some unidentified reason. He visualizes her singing with gay abandon on the banks of a distant river. This detail shows that the older generations is still able to live in harmony with nature unaffected by the political turmoil of the time. The poet is glad of his grandmother singing patriotic songs about Africa on the banks of some distant river. This shows how patriotic sense was holding in their ancestor's mind and body. The poet addresses his grandmother, saying that he never knew her intimately. But he is sure that he has inherited all her cherished values and traits.

He acknowledges that her blood runs in his veins. Through these senses, he not only means his grandmother but indirectly he refers to his mother country Africa. Elaborating on this point, he talks of the undeniable contribution made by the blacks ('black blood') for the betterment in their capacity as slaves. The blood of the blacks turns to sweat as these slaves are made to do hard, non-stop work by their cruel masters. Here he praises the black people's hard work because those hard working troubles given by the white people at the time of colonization had made the black people both physically and mentally strong and firm.

The poet holds that all the people in Africa have become salves. He regards Africa as one big slave whose back has been bent by the huge weight placed on his back by the whites. He is treated insultingly as a beast of burden. He is whipped hard by his master with the result that his back is covered with livid scars. He has to say 'yes', whatever be the work of punishment given to him by the merciless authorities. He has to work under the hot sun. He cannot rest even in the most inclement weather conditions.

In spite of the widespread suffering prevalent in Africa, the poet does not give in to despair. He is encouraged by a grave voice. It is not clear that boosts the poet. The only thing that we can understand here is a grave voice. The poet might mean that the voice offers a message to the poet not in flippant vein but in all seriousness. Another meaning could be that it is a mystic voice issuing from the grave of the ancestors who have already been mentioned in the second line of the poem. Diop writes,

"But a grave voice answers me

Impetuous child that tree, young and strong"

The voice advises the poet not to be impatient. For, the process of rebuilding Africa cannot be speeded up or made. The voice draws the poet's attention to the 'splendid', 'young and strong' tree growing amidst 'white and faded flowers'. The voice equates the tree with Africa. The white and faded flowers surrounding the tree stand for the white nations which are growing weaker and weaker.

Africa ('the tree') is growing steadily in spite of obstructions and hindrances. The fruit of the tree stands for the newly won freedom of Africa. This freedom has brought in its wake many unpleasant problems. The poet represents this as the splendid tree's fruit tasting much bitter.

Diop praises ancient Africa for two reasons. First, Africans of the old times were brave warriors. Second, they enjoyed absolute freedom of movement. Neither economic, nor political forces restricted their wandering around wild, wide Savannahs. They lived in harmony with nature.

This picture of ancient African in all its glory is contrasted with the degeneration of Africa under the exploitative rule of western colonizers. This is clearly expressed by David Diop. Africa was reduced to a

nation of abject slaves in the nineteenth century. They were treated as worse than beasts of burden.

The Africans were whipped and made to work in the hot sun. At no time could the Africans rest and relax. They had to passively submit to this brutal tyranny. Rebellion of the African was inconceivable. This poem does not simply indicate the strength of the ancient Africans but also the insufficient effort of the present Africans who are enslaved by the whites.

Surveying these desolate conditions, Diop does not despair. The closing part of the poem has many horticultural images. The developing of Africa is compared to a tree growing slowly and steadily. The faded white flowers around the young tree stand for the decayed western countries which were still now exploiting Africa. The liberty that Africa has won is described by Diop as a bitter fruit. He writes in the concluding lines,

"That is your Africa springing up anew
Springing up patiently, obstinately
Whose fruit bit by bit acquires
The bitter taste of liberty"

David Diop thus shows himself aware that the freedom that has been won with such great efforts may backfire and have deleterious effects. The tree image and the fruit image have also a biblical echo. The tree and fruit recall to our minds The tree of Knowledge in the garden of Eden whose fruit eve tasted hoping to gain equality with God but only to get tainted with the feeling of sin and expelled from paradise. The Africans may have a similar bleak future. David Diop is of the view that only the strong sense of patriotism and respect towards their country can alone save them from any sort of troubles they undergo. Every African writer puts his impression over his country Africa. Chinua Achebe, Gabriel Okara, Wole Soyinka, Joseph Conrad, Henry James, etc tried their best to bring out the strong and indelible culture and patriotism.

David Diop is one such who likes his country like anything. His simple and powerful poem *Africa* is a best example of his liking towards his country. Even though he accepts that the freedom Africa has got a bitter taste, he is quite happy that their patriotism has liberated their country called AFRICA. After the liberation from the tyrant clutches of the British people, many years later only Africa could taste the real sweetness of their liberty. Now the African people are quite happy with the freedom they have got as the result of patriotism. Though they are backward economically, their happiness and sense of belongingness stand tall higher. Because all these have become true and possible for Africans out of their love, affection, respect, liking, sense of belongingness finally patriotism. According to David Diop, Patriotism is the breath and lifeline of every African who loves his country as he/she loves him/herself.

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ASSASSINATION OF THE AUTHOR

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Abstract

PerumalMurugan, a prominent Tamil writer and scholar, declared the writer inside him as dead after his novel Madhorubhagan was attacked by certain religious outfits, and has withdrawn all his writings by pressurising the publishers. Apart from burning copies of the book, which was published in 2010, the protesters also called for the arrest of the writer. Mr. Murugan's novel Madhorubhagan released in 2010 was criticised by a few caste outfits that cried foul over the portrayal of a temple ritual in Tiruchengode in the 1930s. In January, the author was forced to tendering an apology and also offered to remove the alleged controversial portions from book. He abstained from writing after the incident. Murugan wrote a short note, which reads like a suicide note on his Facebook page: "Author PerumalMurugan has died." He is no God. Hence, he will not resurrect. Hereafter, only P. Murugan, a teacher, will live," He said he would withdraw all his books and writings, and requested all "caste, religious and political" groups not to engage in protests or create problems. "Please leave him alone," the note ends.

Key Words: Perumal Murugan, Madhorubhagan, Protest, Biblioclasm or Libricide, Freedom of expression.

A writer who considered writing as his Jeevan (life) has declared that, the writer within him is dead. Nothing can be more distressing for a creator than seeing his creation being cremated. The disheartened author Perumal Murugan on seeing his books being burnt decided to put his pen down. The author choked the literary world by declaring that the literarian within him is dead. He has decided not to write anymore and had withdrawn all his novels, short stories, essays and poems published so far. He made the decision fearing protests in the future against his published work.

Mr. Murugan, Namakkal based writer is an author of seven novels and a dictionary of dialects of the Kongu (western) region of Tamil Nadu. Two of his novels have been translated into English to wide acclaim: *Seasons of the Palm* and *Current Show,* in which the former was shortlisted for the prestigious Kiriyama Award in 2005. He has received awards from the Tamil Nadu government as well as from Katha Books. He has brilliantly documented the lifestyle, culture and traditional practices of Kongu people in his works, for which he was much admired and appreciated by everyone. He works as a Tamil Professor at the Government Arts College in Namakkal.

Murugan is one of the finest writers of his generation in the Tamil language. His novels are rooted in the western region of Tamil Nadu where he was born. His stories are peopled by characters caught up in the whirligig of maddening change, struggling peasants, a child bonded to work in an upper caste home to repay the loan taken by his father. He has been outspoken about the evil practice of caste discrimination. He's "versatile, sensitive to history and conscious of his responsibilities as a writer", says author and translator N. Kalyan Raman in a glowing appraisal for Murugan.

Madhorubhagan, first published in 2010, is set a century ago, is a gripping fictional account of a poor, childless couple, and how the wife, who wants to conceive, takes part in an ancient Hindu chariot festival where, on one night, consensual sex between any man and woman is allowed. Murugan explores the tyranny of caste and pathologies of a community in tearing the couple apart and destroying their marriage. The novel also discusses the conflicts between those who endorse and those who oppose the practice of having sex with another man at the festival with the aim of conceiving a child. None of the descriptions in the novel pertain to today's time. It depicts a society of a hundred years ago.

Set in the 1940s, the story is of a childless couple, Kali and Ponna, very much in love after 12 years of marriage despite the taunts of the locals and their own sense of disappointment at not turning parents. An annual festival at Tiruchengode is held at the Ardhanareswarar Temple. In the time before IVFs and fertility clinics, it was the one day when a 'divine' social sanction allowed for childless women to climb the hill to the temple and mate with men, not their husbands. As per the ritual everyman is seen as the incarnation of God himself. A child born out of such a relation was treated as gift of God. Kali resists attempts to make his wife to participate in the ritual, but in the end he is shattered when he finds her missing from home. The tenderness of the marriage is torn apart when Ponna, egged by family elders, considers taking part in the ritual for a child. The pressures of society cast a shadow on their relationship, which Perumal explores through the cultural and social norms of Tiruchengode of the past.

The Tiruchengode of the novel is not the Tiruchengode of today. It has been constructed as a fictional and imagined town of ages ago. If the name Tiruchengode is removed, the story could happen anywhere. The novel has been written in such a way that it brings out women's inner lives. It speaks of the sufferings, anguishes, travails experienced by a childless woman. What the characters speak are their perspectives on things. It cannot be attributed to the author or to the larger society. The novel has been written with the affirmation that God resides in every single soul. The novel fictionalizes a small portion of a tradition that ranges across texts as varied as the Mahabharata and our folk traditions. Protest against any work of art is not new to the world of literature. Percy Bysshe Shelley one of the major English Romantic poets, and the finest lyric poets in the English language, was expelled from oxford because he refused to deny authorship of a pamphlet called Necessity of Atheism. *The Satanic Verses* controversy, was the heated and a violent reaction of Muslims to the publication of Salman Rushdie's novel *The Satanic Verses*, which was first published in the United Kingdom in 1988.

Many Muslims accused Rushdie of blasphemyor unbelief and in 1989 Ayatollah Ruhollah Khomeini of Iran issued a fatwa ordering Muslims to kill Rushdie. Numerous killings, attempted killings, and bombings resulted from Muslim anger over the novel. The Iranian government backed the fatwa against Rushdie until 1998.

M T. Vasudevan Nair is one of the best-known authors in Malaya-Iam. And *The Second Turn* is the translation of *Randamoozham, the* best of his seven novels. Here, he has deviated from his familiar themes to draw from the epic Mahabharata. The second of the Pandava brothers, Bhimasena, is the central figure of the novel and his intense feelings of indignation and anguish are portrayed uniquely. The epic characters in the Mahabharata are brought down to the level of normal mortal beings in familiar and familial settings in the best lyrical and emotive language with a touch of classical significance. According to the story Karnan was born out of Kunthi's ignorant relationship with a charioteer in her adolescent age. Later she gets married with Pandu, who was an impotent and a heart patient. So she begets Darman for Vidhurar andBhiman for a tribal. This novel was not opposed by the people of Kerala. It was seen and read as a piece of literature. Kerala is a state which does not restrict theimagination of a creater.Writers should have freedom of imagination to express their thoughts, notions and feelings. Literature is only the replica of life and not life itself. It is not history to give exactly the authenticated information. Element of fantasy adds beauty to any work of art. Murugan's writing is very sensitive and catches even the tiniest gestures and feelings. His contribution to the literature of the Kongu region is enormous.PerumalMurugan should return and pen more enlightening pieces with strong social themes for the generation next.

Biblioclasm or libricide is equal to homicide.so let us stop doing it in future.

PHYSICAL DISPLACEMENT AND PSYCHOLOGICAL DISPLACEMENT IN AMITAV GHOSH'S THE HUNGRY TIDE

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Amitav Ghosh is a contemporary Indian novelist who expresses social concern in his works through a systematic study and representation of history, culture and social anthropology. *The Shadow Lines* (1988), *The Calcutta chromosome* (1965), *The Glass Palace* (2000), *The Hungry Tide* (2005), *Sea of Poppies* (2008), and *River of Smoke* (2011) are some of his novels that discuss post-colonial issues. *The Hungry Tide* narrates the experiences of Kanai Dutt, and Piyali Roy. Kanai is a translator cum business executive who has come to Sunderbans to fulfill the request of his aunt Nilima Bose, who runs the Badabon trust in Lusibari. Kanai has to receive a book left to him by his uncle Nirmal Bose in his last moments. Piyali Roy is a marine biologist who has come to the Sunderbans for a survey of the marine animals. She is attracted by Fokir, a local fisherman who understands her and helps her in her research on the Cetaceans. Within this framework, the author weaves the fabric of the novel in which one finds the peculiar nature of the Sunderban islands, its myths, the dreams, projects, fight and plight of Bangladeshi refugees, intricate love, idealism and social work. However, this paper limits its study of the novel with the analysis of the refugee condition alone.

The Sunderbans is an archipelago of islands in West Bengal and Bangladesh in which humans and unique species of nature like the Bengal tigers, marine creatures and mangrove forests dwell. The incidents in the novel *The Hungry Tide* happen in the Indian part of the Sunderbans. The place is also called as the tide country not for its high tide but for its ebb tide which creates and recreates landscapes. It is also identified by the Indian Government as a Tiger Reserve and a Biosphere Reserve. While there is a fierce fight between human beings and nature in the form of dangerous hurricanes, floods, man-eating tigers, crocodiles and snakes, there is also an equal fight between the Bangladeshi refugees who aspires to settle in Bengal and the West Bengal government that does not like the settling of these refugees in the archipelago. The turmoil and immense sufferings endured by the refugees in their search for a safe land is discussed powerfully in the novel. It is a matter of great concern to a civil society to understand and discuss the refugee condition to arrive at possible solutions and hence the objective of this paper is to study the physical and psychological displacement of the refugees as portrayed by Amitav Ghosh in *The Hungry Tide*.

Wikipedia Encyclopedia defines a displaced person as "a person who has been forced to leave his/her native place, a phenomenon known as forced migration". *The Hungry Tide* deals with such displaced refugees who have started coming to India from East Pakistan during the Indo-Pakistan partition in 1947. They continued to do so in the succeeding years and the number increased again during the Bangladesh liberation war against Pakistan in 1971. There were approximately nine million refugees who faced murder, sexual violence, loss of property, malnutrition, fear, anxiety and despair in their flight to India and even after they entered the Indian border cholera broke out and many thousands of people lost their lives. They first settled in West Bengal but the government shifted them to Dandakaranya in Madhya Pradesh, hundreds of kilometers away from Bengal, in 1961 for resettlement. Amitav Ghosh explains their condition in *The Hungry Tide* through Nilima's words to Kanai that the resettlement was "more like a concentration camp or prison" (124). Furthermore the rocky soil was alien to them and they were aliens to the local people who

treated the refugees as intruders and attacked them. Hence Nilima continues that "Then in 1978 some of them organized themselves and broke out of the camp. By train and on foot they moved eastwards in the hope of settling in the Sunderbans. Morichjhapi was the place they decided on." But the sad reality is that they were evicted from the island violently by the state government in May 1971. They were forced to return to Dandakaranya again but many of them lost their lives in the process.

The displaced persons live a different life from others. They do not belong anywhere and the departure from their roots bears long lasting scars in their wounded psyche. Their physical displacement is in fact a forced exile and Edward Said rightly comments on the exile condition in his book, *Reflections on Exile and Other Essays* that:

Exile is strangely compelling to think about but terrible to experience. It is the unhealable rift forced between a human being and a native place, between the self and its true home: its essential sadness can never be surmounted. And while it is true that literature and history contain heroic, romantic, glorious, even triumphant episodes in an exile's life, these are no more than efforts meant to overcome the crippling sorrow of estrangement. (73)

Added to this estrangement, psychological researches have pointed out the occurrence of post-traumatic stress disorder, somatization and existential dilemmas among the refugees. Hence to understand and sensitize the refugee condition, it becomes inevitable to study the implications of physical displacement on the psyche of the refugees and the novel, *The Hungry Tide* provides scope for it.

The above mentioned study can be executed by asking the questions: 1.Why should the refugees decide to settle in Morichjhapi and 2.Why should they refuse to vacate Morichjhapi in spite of repeated official warnings imposed on them by the government? Psychological studies help to throw light on this issue

and an attempt to find answers to these two questions is made in the following paragraphs.

Eric Berne, a Canadian psychiatrist writes about psychological displacement in his book, *A Layman's Guide to Psychiatry and Psychoanalysis* that "In Freudian psychology, displacement is an unconscious defense mechanism whereby the mind substitutes either a new aim or a new object for goals felt in their original form to be dangerous or unacceptable." (399).The refugees portrayed in the novel have fragmented selves and they are "….such disinherited ones to whom neither the past nor the future belong." (175). Their original dream or yearning must have been surely to return to their homeland and when it has become both dangerous and unacceptable they tried to find a new home similar to their homeland. They chose Morichjhapi because it is an empty island and it belonged to the tide country similar to their original but now lost homeland. They are human beings who say "….rivers ran in our heads, the tides were in our blood."(175) and they loved the tide country mud which is evident from Nirmal Bose's remark that "In my mind's eye I saw them walking, these thousands of people, who wanted nothing more than to plunge their hands once again in our soft, yielding tide country mud."(175). Daniel Schachter and et al too say in their book *Psychology* that "Regions that are similar in color, lightness, shape, or texture are perceived as belonging to the same object." (144)

The longing to find a new home in Morichjhapi was so severe that the Bangladeshi refugees sold everything they owned and despite facing severe measures adopted by the police managed to walk all the way to reach it from the distant Dandakaranya in Madhya Pradesh. They rebuilt the island with determination by cultivating lands, building huts, clearing paths, setting up administration, taking census and finding occupation in fishing. They also invited the journalists and thinkers to let the world know about what they were doing in Morichjhapi and why they were doing it and to prove that they were not destroying

the place. Thus it is evident from these instances that they chose Morichjhapi because it is like reliving the past in the present.

The reason behind the refusal of the refugees to vacate the island in spite of severe warning from the government may also be found by taking into attention Lacan's psychoanalytic theory on demand. An infant in its early months feels one with the mother and later when it realizes that it is separate from its mother feels anxious. It feels a lack and therefore demands to make the other a part of itself. Similarly what the refugees demand is a demand for the lost mother - their motherland. Kusum, expresses their demand in her question "Where will I go?'' and in her stand "There's no other place I want to be."(300). Leaving Morichjhapi is like leaving their identity forever. It is their last resort. There is a particular incident in the novel which forcefully expresses their determination. Some of the refugees are in a boat trying to enter the island and the police are all set to attack them in their boat. It is like a live or die moment for the refugees and everybody else expect these people to turn back. But they unify their voices in unison and shout, "Who are we? We are the dispossessed."(275) and

"We'll not leave Morichjhapi, do what you may."(276).

The deprived, subaltern, poor, dalit and marginalized refugees also have a logical answer to the charge levied against them that they pose a threat to the conservation of forests and tigers in Kusum's words: "….the worst part was not the hunger or the thirst. It was to sit here, helpless, with hunger gnawing at our bellies and listen to the policemen making their announcements, hearing them say that our lives, our existence, was worth less than dirt or dust."(284) and she comments on those who want to save the island for its trees, tigers and other animals by asking, "Who are these people, I wondered, who love animals so much that they are willing to kill us for them?"(284). She points out the irony of the refugee condition by observing:

….our fault, our crime, was that we were just human beings, trying to live as human beings always have, from the water and the soil. No human being could think this is a crime unless they have forgotten that this is how human beings have always lived—by fishing, by clearing land and by planting soil.(284)

The voice of the refugee is a powerless voice in the mainstream discourse and through Horen, Kusum's well-wisher, Amitav Ghosh records the doom of the refugees in Morichjhapi. There was a brutal assault and gangsters destroyed their huts, boats, and fields, took women by force and killed many people. Thus they were successfully evicted from the place and forced to return to Dandakaranya without food or money for their travel. To use their own words, they become 'dispossessed' once again. Yet there is also a ray of hope left in the novel for humanity. It is the hope of Nirmal Bose who leaves his record of these incidents to Kanai with the belief in the younger generation and their way of finding possible solutions. We also find his hope gain momentum as we read Kanai's determination to write about those refugees in the island at the end of the novel. Thus Amitav Ghosh's novel, *The Hungry Tide* proves itself to be a literary text which lends itself to multiple readings.

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A STUDY OF A REGIONAL ECONOMY OF SALT PANS IN TUTICORIN DISTRICT -WITH ITS AMENITIES AND DEVELOPMENTS

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Abstract

This paper addresses "A Study of a Regional Economy of Salt Pans in Tuticorin district with its amenities and developments". It conducts a special views and research on the aspects of salt pans in tuticorin. It also appears the major observations on the developments of salt pans productivity. The paper argues about the causes and effects of production process of salt pans and salt workers. And also it considers the economic activities along with salt pans in this district.

The paper identifies the most relevant dimension of development and amenities about salt pan production. The last part of the paper includes table with explanation, recommendation, amenities and developments, types of traders, conclusion, etc.

Introduction

Tuticorin, also known as **Thoothukudi** is a port city and a Municipal Corporation and an Industrial city in Thoothukudi district of the Indian state of Tamil Nadu. The City lies in the Coromandel Coast off Bay of Bengal.Thoothukudi is the headquarters of Thoothukudi District. It is located about 590 kilometres (367 mi) south of Chennai and 190 kilometres (118 mi) northeast of Thiruvananthapuram (Trivandrum).According to Confederation,Tuticorin has the second highest Human Development Index in Tamil Nadu next to Chennai. Tuticorin City serves as the headquarters of Tamilnad Mercantile Bank Limited. A major Educational establishment in the city includes Thoothukudi Government Medical College, Fisheries College and Research Institute.

Salt Pan

A salt pan is formed where water pools evaporate. An example of a salt pan would be a lake or a pond that is located in a climate where the rate of water evaporation exceeds the rate of water precipitation, i.e., if it were in a desert. If the water is unable to drain into the ground, it remains on the surface until it evaporates, leaving behind minerals precipitated from the salt ions dissolved in the water. Over thousands of years, the minerals (usually salts) accumulate on the surface. These minerals reflect the Sun's rays and often appear as white areas.

Salt pans can be dangerous. The crust of salt can conceal a quagmire of mud that can engulf a truck. The Qattara Depression in the eastern Sahara desert contains many such traps which served as strategic barriers during World.

Salt

Salt sustains all life on earth that of humans, animals and plants. Salt has some 14,000 uses in various industries. Salt was the unlikely weapon used by Mahatma Gandhi to galvanize India's freedom struggle. Salt is taken for granted and salt workers are those who extract this substance from sea are hardly

the heroes of history. If anything, they are the unsung beasts of burden.

Tamilnadu is the 2nd largest salt producing state in India. 14% of India's and 70% of Tamilnadu's Salt production is from Thoothukudi. There are 3 types of salt pans in Thoothukudi. They are small, medium and large scale. Salt workers in small and medium salt pans are the worst sufferers. The sea and the subsoil brine are the main sources of salt in Thoothukudi. Solar evaporation of brine (from either source) is the main technology for salt production. Salt crystals are heaped up in pans, loaded into trucks and transported out. Collection, storage and transport of salt are a highly labour – intensive task. Thoothukudi salt industry is labour intensive. It engaged as some 50,000 saltpan workers on an average per day.

Health problems of salt pan Workers

Thoothukudi is the place where most of the Salt production takes place in Tamilnadu. Thoothukudi covers a vast coastal length of 81 kms. Salt production takes place in most of this coastal line. The worker may be hired by a land leaseholder who owns a salt pan, or by a manager or a labour constractor on behalf of the leaseholder or sub-leased out to the salt worker with a buy – back system. Salt workers in small salt pans are the worst sufferers.

The Salt Cess Act does not provide for the terms or protection or the service conditions of the salt workers. The saltpan workers suffer enormously from the salt line environment in which they live and work in on the coastal strip around the port of Thoothukudi. Many of the villages have no fresh water due to salt contamination of the local water table.

The salt pan workers work under extremely hazardous conditions. They work with the harsh sun beating down upon them under the open sky and have employment only for about six months in a year. Their daily wages vary between 135 rupees to 150 rupees (US$ 3). Women generally get paid lower than men. In Thoothukudi, most of the workers belong to the Schedule Caste communities. It is estimated that about 21,000 workers exist in Thoothukudi district .

The saltpan women worker has skin related problems as they work under the hot sun. They develop skin ulcers which are very painful and do not heal up quickly. They get occupational illnesses and disabilities such as sight impairment and blindness caused by the reflected glare of the sun off the salt crystals. Salt worker women have been living with deteriorating eyesight for over a decade. But, some remedial activities are proposed for them, they are:

- Provision of safety gears
- Conducting Medical camps
- Referral for eye surgery
- Awareness training

Salt Production and Distribution in Toothukudi Region, Tamil Nadu

Salt production is confined to these districts of the state though some salt is produced in other parts of the state as well. Toothukudi district produces substantial quantity of salt as compared to other districts in the state. This district accounts for nearly 70 per cent of the total salt produced in the state. Nagapattinam district produced around 15 per cent of the salt and Ramanatapuram accounts for one tenth of the salt produced in the state.

District wise Production of Salt in Tamil Nadu (in '000 tones)

Destination	Registered	Unregistered	Percentage (%)
Thiruvarur	3.4	3.4	0.1
Cuddalore	0.1	0.1	0
Nagapattinam	237.4	96.5	14.1
Toothukudi	741.6	932.2	71.0
Kanyakumari	10.8	2.1	0.6
Ramanathapuram	230.9	15	10.4

*Another notable feature of Toothukudi district is that it has the highest concentration of small units who are classified as unregistered units by the salt department. The estimated salt production outstrips the production of recognised units in the district. Even in the adjoining district of Ramanathapuram, recognised units (large units) predominate salt production.

Process of Salt Production in Thoothukudi Region:

Most of the small salt producers do not have access to the government land, salt department land or any public land. They either buy private land or hire in land for salt production. Land prices are quite high at around Rs. 3 lakhs per acre in the coastal areas. Why the prices are so high – infact the price is more or less on par with good agricultural land – is not known. If they are unable to buy land, they hire in land. The rent per annum varies between Rs.10, 000/ to Rs.15, 000. Better the quality of sub-soil brine, higher would be the rent. Once they have access to land, they have to install a borewell and submersible pump.

Getting a electric connection from the state electricity board is an arduous task both in terms of time as well as in terms of resources. Borewell sinking would cost about Rs.20, 000. Depending on the yield, the numbers of borewells vary. If the yield in the well is good, then one borewell would service a 10 acre plot. If the yield is moderate, then two borewells are required. Depending on the depth of the borewell, the type of motor is decided. If the depth does not exceed 30 feet, centrifugal pumps are installed. Depths beyond 30 feet require submersible pumps. Submersible pumps are costlier, less efficient and have just one fifth of the life of a centrifugal motor. Centrifugal motor lasts for 10 years as the corrosion level is very high. Submersible pumps last for just two years.

The deposit for the electricity board depends on the power of the motor. For every horse power, the deposit is Rs.1000/.

Types of Traders

Salt trading activity goes on throughout the year. Various type of salt is procured, processed to various levels and reached to vary many different places. Who are the players in the trade?

We could identify the following types of players.

(i) Salt Brokers
(ii) Exporters
(iii) Big Wholesalers an Inquiry into the Structure of Salt Production and Trade in Tamil Nadu
(iv) Institute of Development Alternatives 36
(v) Small Wholesalers
(vi) Line Businessmen

Salt Workers of Thoothukudi Region

Salt production in Thoothukudi continues to be a labour intensive process with very little mechanisation. The only process that has been mechanised completely is pumping sub-soil brine. Earlier, open wells were dug and labour was deployed to bail water from the wells. There was a physical limit to that process and the extent of salt production was limited by this factor. With the widespread use of mechanised electric motors and diesel engines, labour is not employed to bail water. So also is the case in farms which were using sea-brine. All other process of salt production is extensively carried out with human labour.

Recommendations

- How to bring in iodization within the profit calculus is the question that we have to address now.
- To document the changes in the composition of production units and types of salt produced.
- To document the changes in the distribution network – changes in destination, trade relations and in the production process.

Amenities and Developments

For the salt industry in Tuticorin, the bank has come out with a `salt pan' scheme, which offers credit as term loan and working capital, towards preparation of field, manufacturing and trading of salt."So far, the bank had extended Rs one crore in the current fiscal under the scheme".

Mr. Arulsamy regional manager, SBI, said the bank would be financing 20 self-help groups near Tiruchendur for setting up seaweed cultivation using `monoline culture'.

"We would give Rs 74.40 lakh as loans in toto to the 20 groups,"

Conclusion

Substantial quantity of salt produced is for human consumption and it is mainly supplied to the adjoining southern states of the country. Nearly nine tenths of the salt produced in the regions is moved by road. We also found that the small producers of Thoothukudi regions confine their activity to just produce the basic salt.

Every other additional processing and packing is undertaken by the trading houses. The trading houses are at the centre of activity and they are the interface between the retail market and the producers. The traders have developed various business practices to cater different segments of the market. These business systems are dovetailed to the labour practices and the transport network that has evolved in the region towards a successful trade proposition.

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BLACK HISTORY MONTH: - A HISTORICAL RETROVERSION

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Abstract

"Black"…relating to or denoting a human group having dark-coloured skin, especially of African or Australian Aboriginal ancestry, according to Great Dictionary of the English Language. "History" lexically means the study of past events. 'Webster's Dictionary & Thesaurus for Students' defines, "Month" a period of minimum 28 days or four weeks, since in many early civilisations the calendar month was calculated as beginning with the new moon.

Black History Month, or National African American History Month, is an annual celebration of achievements by black Americans and a time for recognizing the central role of African Americans in U.S. history. The event grew out of "Negro History Week," the brainchild of noted historian Carter G. Woodson and other prominent African Americans. Since 1976, every U.S. president has officially designated the month of February as Black History Month. Other countries around the world, including Canada and the United Kingdom, also devote a month to celebrating black history.

Introduction

The story of "Black History Month" begins in 1915, half a century after the "Thirteenth Amendment" abolished slavery in the United States. Black History Month is observed every February in the United States. Learn about the history of Black History Month, read biographies of famous African Americans, try our quizzes and crosswords, find stats and facts about African Americans, and more. In September 1915, the Harvard-trained historian Carter G. Woodson and the prominent minister Jesse E. Moorland founded the Association for the Study of Negro Life and History (ASNLH), an organization dedicated to researching and promoting achievements by black Americans and other peoples of African descent. Known today as the Association for the Study of African American Life and History (ASALH), the group sponsored a national Negro History week in 1926, choosing the second week of February to coincide with the birthdays of Abraham Lincoln and Frederick Douglass. The event inspired schools and communities nationwide to organize local celebrations, establish history clubs and host performances and lectures. The National Association for the Advancement of Coloured People (NAACP) was founded on February 12, 1909, on the centennial anniversary of the birth of Abraham Lincoln by a group of concerned black and white citizens in New York City.

Blacks owe the celebration of Black History Month, and more importantly, the study of black history, to Dr. Carter G. Woodson. Born to parents who were former slaves, he spent his childhood working in the Kentucky coal mines and enrolled in high school at age twenty. He graduated within two years and later went on to earn a Ph.D. from Harvard. The scholar was disturbed to find in his studies that history books largely ignored the black American population-and when blacks did figure into the picture, it was generally in ways that reflected the inferior social position they were assigned at the time.

Established Journal of Negro History

Woodson, always one to act on his ambitions, decided to take on the challenge of writing black Americans into the nation's history. He established the Association for the Study of Negro Life and History (now called the Association for the Study of Afro-American Life and History) in 1915, and a year later founded the widely respected Journal of Negro History. In 1926, he launched Negro History Week as an initiative to bring national attention to the contributions of black people throughout American history.

Woodson chose the second week of February for Negro History Week because it marks the birthdays of two men who greatly influenced the black American population, Frederick Douglass and Abraham Lincoln. However, February has much more than Douglass and Lincoln to show for its significance in black American history.

For example:

- **February 3, 1870:**
  The 15th Amendment was passed, granting blacks the right to vote.
- **February 1, 1960:**
  In what would become a Civil-Rights Movement milestone, a group of black Greensboro, N.C., college students began a sit-in at a segregated Woolworth's lunch counter.
- **February 21, 1965:**
  Malcolm X, the militant leader who promoted Black Nationalism, was shot to death by three Black Muslims.

Thousands of African Americans travelled from across the country to see exhibits highlighting the progress their people had made since the destruction of slavery. Awarded a doctorate in Harvard three years earlier, Woodson joined the other exhibitors with a black history display. Despite being held at the Coliseum, the site of the 1912 Republican convention, an overflow crowd of six to twelve thousand waited outside for their turn to view the exhibits. Inspired by the three-week celebration, Woodson decided to form an organization to promote the scientific study of black life and history before leaving town. On September 9th, Woodson met at the Wabash YMCA with A. L. Jackson and three others and formed the Association for the Study of Negro Life and History (ASNLH).

Carter G. Woodson believed that publishing scientific history would transform race relations by dispelling the wide-spread falsehoods about the achievements of Africans and peoples of African descent. He hoped that others would popularize the findings that he and other black intellectuals would publish in *The Journal of Negro History*, which he established in 1916. As early as 1920, Woodson urged black civic organizations to promote the achievements that researchers were uncovering. A graduate member of Omega Psi Phi, he urged his fraternity brothers to take up the work. In 1924, they responded with the creation of Negro History and Literature Week, which they renamed Negro Achievement Week. Their outreach was significant, but Woodson desired greater impact. As he told an audience of Hampton Institute students, "We are going back to that beautiful history and it is going to inspire us to greater achievements." In 1925, he decided that the Association had to shoulder the responsibility. Going forward it would both create and popularize knowledge about the black past. He sent out a press release announcing Negro History Week in February, 1926.

Woodson chose February for reasons of tradition and reform. It is commonly said that Woodson selected February to encompass the birthdays of two great Americans who played a prominent role in shaping black history, namely Abraham Lincoln and Frederick Douglass, whose birthdays are the 12th and the 14th, respectively. More importantly, he chose them for reasons of tradition. Since Lincoln's assassination in 1865, the black community, along with other Republicans, had been celebrating the fallen President's birthday. And since the late 1890s, black communities across the country had been celebrating Douglass'. Well aware of the pre-existing celebrations, Woodson built Negro History Week around traditional days of commemorating the black past. He was asking the public to extend their study of black history, not to create a new tradition. In doing so, he increased his chances for success.

Yet Woodson was up to something more than building on tradition. Without saying so, he aimed to reform it from the study of two great men to a broader examination of a great race. Though he admired both men, Woodson had never been fond of the celebrations

held in their honour. He railed against the "ignorant spellbinders" who addressed large, convivial gatherings and displayed their lack of knowledge about the men and their contributions to history. More importantly, Woodson believed that history was made by *the people*, not simply or primarily by great men. He envisioned the study and celebration of the Negro as a race, not simply as the producers of a great man. And Lincoln, however great, had not freed the slaves—the Union Army, including hundreds of thousands of black soldiers and sailors, had done that. Rather than focusing on two men, the black community, he believed, should focus on the countless black men and women who had contributed to the advance of human civilization.

From the beginning, Woodson was overwhelmed by the response to his call. Negro History Week appeared across the country in schools and before the public. The 1920s was the decade of the New Negro, a name given to the Post-War I generation because of its rising racial pride and consciousness. Urbanization and industrialization had brought over a million African Americans from the rural South into big cities of the nation. The expanding black middle class became participants in and consumers of black literature and culture. Black history clubs sprang up, teachers demanded materials to instruct their pupils, and progressive whites stepped and endorsed the efforts.

Woodson and the Association scrambled to meet the demand. They set a theme for the annual celebration, and provided study materials—pictures, lessons for teachers, plays for historical performances, and posters of important dates and people. Provisioned with a steady flow of knowledge, high schools in progressive communities formed Negro History Clubs. To serve the desire of history buffs to participate in the re-education of black folks and the nation, ASNLH formed branches that stretched from coast to coast. In 1937, at the urging of Mary McLeod Bethune, Woodson established the *Negro History Bulletin*, which focused on the annual theme. As black populations grew,

mayors issued Negro History Week proclamations, and in cities like Syracuse, New York, progressive whites joined Negro History Week with National Brotherhood Week.

Like most ideas that resonate with the spirit of the times, Negro History Week proved to be more dynamic than Woodson or the Association could control. By the 1930s, Woodson complained about the intellectual charlatans, black and white, popping up everywhere seeking to take advantage of the public interest in black history. He warned teachers not to invite speakers who had less knowledge than the students themselves. Increasingly publishing houses that had previously ignored black topics and authors rushed to put books on the market and in the schools. Instant experts appeared everywhere, and non-scholarly works appeared from "mushroom presses." In America, nothing popular escapes either commercialization or eventual trivialization, and so Woodson, the constant reformer, had his hands full in promoting celebrations worthy of the people who had made the history.

Well before his death in 1950, Woodson believed that the weekly celebrations—not the study or celebration of black history--would eventually come to an end. In fact, Woodson never viewed black history as a one-week affair. He pressed for schools to use Negro History Week to demonstrate what students learned *all* year. In the same vein, he established a black studies extension program to reach adults throughout the year. It was in this sense that blacks would learn of their past on a daily basis that he looked forward to the time when an annual celebration would no longer be necessary. Generations before Morgan Freeman and other advocates of all-year commemorations, Woodson believed that black history was too important to America and the world to be crammed into a limited time frame. He spoke of a shift from Negro History Week to Negro History Year.

In the 1940s, efforts began slowly within the black community to expand the study of black history in

the schools and black history celebrations before the public. In the South, black teachers often taught Negro History as a supplement to United States history. One early beneficiary of the movement reported that his teacher would hide Woodson's textbook beneath his desk to avoid drawing the wrath of the principal. During the Civil Rights Movement in the South, the Freedom Schools incorporated black history into the curriculum to advance social change. The Negro History movement was an intellectual insurgency that was part of every larger effort to transform race relations.

The 1960s had a dramatic effect on the study and celebration of black history. Before the decade was over, Negro History Week would be well on its way to becoming Black History Month. The shift to a month-long celebration began even before Dr. Woodson death. As early as 1940s, blacks in West Virginia, a state where Woodson often spoke, began to celebrate February as Negro History Month. In Chicago, a now forgotten cultural activist, Fredrick H. Hammaurabi, started celebrating Negro History Month in the mid-1960s. Having taken an African name in the 1930s, Hammaurabi used his cultural centre, the House of Knowledge, to fuse African consciousness with the study of the black past.

Conclusion

By the late 1960s, as young blacks on college campuses became increasingly conscious of links with Africa, Black History Month replaced Negro History Week at a quickening pace. Within the Association, younger intellectuals, part of the awakening, prodded Woodson's organization to change with the times. They succeeded. In 1976, fifty years after the first celebration, the Association used its influence to institutionalize the shifts from a week to a month and from Negro history to black history. Since the mid-1970s, every American president, Democrat and Republican, has issued proclamations endorsing the Association's annual theme.

Americans have recognized black history annually since 1926, first as "Negro History Week" and later as "Black History Month." What you might not know is that black history had barely begun to be studied-or even documented-when the tradition originated. Although blacks have been in America at least as far back as colonial times, it was not until the 20th century that they gained a respectable presence in the history books.

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ARENA OF GIRISH KARNAD AND MAHESH DATTANI: A STUDY

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Frailty, thy name is woman! Ascertained Shakespeare in his Hamlet. *For most of history, Anonymous was a woman*, believed Virginia Woolf. Simone de Beauvoir established , *One is not born, but rather becomes, a woman*.

Celestial effect is accomplished when literature retrospect's reality. It brings to focus the unseen part of human suffering. Literary genres such as novel, prose, poem, drama bring out the suffering of women in different facets. The research focuses on drama in the Indian traditional context. Keir Elam said in his book, *The Semiotics of Theatre* that –Drama is the specific mode of fiction represented in performance. Narrative holds much importance in fiction, but action and dialogue hold paramount significance in drama.

Drama is a representational art, a visible and audible narrative presenting virtual, fictional characters within a virtual, fictional universe. It has come close to the observation of Marjorie Boulton that -

A true play is three dimensional. It is literature that walks and talks before our eyes. It is not intended that the eye shall perceive marks on paper and the imagination turn them into sights, sounds and actions; the text of the play is meant to be translated into sights, sounds and actions, which occur literally and physically on the stage. Though in fact, plays are often read in silence, if we are to study drama at all intelligently we must always keep this in mind. (35)

Drama is a Greek word which means action. The form of representation drama is theatre. Indian Theater has a deep rooted relationship with myth, folklore and epics. The emergence of Indian theatre includes various forms. India has the most remembered tradition in theatre which dates back to 5000 years. According to the rich timeline of Indian Natya, it has its roots deeply allied with Vedic ritualism and with age old socio cultural anthropology which delineated the development of various dramatic forms of Indian theatre.

Modern Indian theatre or the Contemporary Indian Theatre can be traced back to the British era .It was a harmonized blend of Eastern and Western philosophy ,the impact of London Theatre later also added that contemporary flavor to the age old aspects of Indian Drama. Historical plays, mythological characters, virtues and vices were for the first time not given that much of importance and for the first time in India a whole fresh enunciation was bestowed in Indian drama and thus developed a new form of Indian theatre - The Modern Indian Theatre.

Karnad derives plots from myth tale and legends because he feels that they are relevant and enable him to reflect on the contemporary social and political life in a more subtle and systematic way. Sources such as myth, folk or historical events, lives of historical figures enables the expression of the unacceptable or forbidden ideas in an acceptable manner.

So far the themes of Dattani's plays are concerned; they are, by and large, quite contemporary and modern, radical and unconventional. He has dramatized problems and issues of the modern urban Indian society ranging from communal tension, homosexuality, child sexual abuse, gender

discrimination, marriage and career, conflict between tradition and modernity, patriarchal social system, constraints of hijjaras (eunuch), women, children labourer, interpersonal relationship, workings of personal and moral choices, identity crisis, revelation of past, the problems faced by HIV positives.'Family' is the most important theatrical space in his plays as most of the plays have family as their locale.

The mannerism of Karnad and Mahesh differ in a few aspects. Karnad followed epic conventions like variant and resistant themes. The plays of Karnad has very strong influence of Western ideologies like existentialism and Freudianism. Karnad uses magic, to make it more interesting and show the consequence of the marginalized. Though he Karnad does not agree that he is a feminist. All his plays revolve around the suffering of women. He focused on making social and political changes based on reason as opposed to emotion. Karnad looked to create an 'illusion of reality' to imitate real life.He made the audience engage in reflection to promote change. To encourage the audience's rational thought, the method of alienation was used to distance the audience from the events that were happening on stage so that they could think about them critically and understand that they were only viewing one version of events. In other words, Karnad did not want to encourage escapism or to put his audience in a sort of trance. He believed that if they began to be emotional toward the characters on stage, they would become passive to the message. He wanted their brains to be ready to think about why they need to promote political and social change, so he did his best to prevent the audience's emotional involvement.

Karnad always kept many of the staging elements visible: lighting was left uncovered; the musicians were visible to the audience ; half curtains might be used to allow the audience to see scene changes; actors would play multiple characters ; and, the audience was directly addressed, which meant that sometimes the stage directions were spoken aloud. To further encourage the audience to reflect, the events for the following scene would be projected onto the stage so that the audience would anticipate the story and reflect as they watched. Girish Karnad's actors used, guests, a style of acting that used facial expressions, and tone of voice to make a political point, also added to the alienation effect. Gestus defined the actor's conduct on stage and, therefore, defined each individual scene. The scenes were fairly short and could usually standalone outside of the overall story. This helped the audience digest each scene on its own. So, the main character is developed throughout, and it is in the final scene that the audience can fully understand how society has impacted the character and the change that has occurred.

Mahesh Dattai follows realistic theatre techniques. It is dominant, appeals to emotions, it is a theatre of action. Dattani makes the problems in society the subject of debate. The relationship between the sexes is the subject of debate. His plays have a socio-critical perspective. In his dramas there is a quest to uncover negative sides of society, hypocrisy and dissimulation, use of force, and manipulative behavior. He made untiring demands for truthfulness and freedom. Truth, emancipation, self-realization and personal freedom are the key terms used by Dattani. The action is in a contemporary setting. The language sounds natural. Audiences witness the events as though it could have just happened to them. It provides the illusion of recognizable reality. His plays attacked society's values and dealt with unconventional subjects within the form of the well-made play.

Dattani used a very shocking subject matter, acceptable. He discarded soliloquies, asides, etc. Exposition in the plays was motivated, there were causally related scenes, inner psychological motivation was emphasized, the environment had an influence on characters' personalities, and all the things characters did and all of things the characters used revealed their socio-economic milieu. He becomes a model for later realistic writers.

Dattani is one of few dramatists who write their play originally in English. He doesn't follow western dramatic canons. He has Indianized his English plays. With the globalization and arrival of digital technology, the world has become the small global village and English has become the linguafranca of this new global village. He wants to globalize the Indian stage and theatre through his English plays. Of course, he has succeeded in making its presence felt at global level. Moreover, English is a link language or contact language. At national and international level, it unites larger sections of society or civilization. About the use of English, he explains in one of his interview in the Hindu:

You've got to be true to your expressions. English is for me a sort of given. It's my language as it is to a lot of Indians here and abroad.

Alyque Padamsee and Dubey are facilitator, manager and motivator of Dattani's theatrical creed.

Performance holds more significance than language in theatrical world of Dattani. He makes an honest confession says Dasgupta:

My milieu is theatre, you can't operate in isolation. I do want a theatre movement to happen. The major block for that is lack of sound training and professionalism. We have the talent, but theater is more than that, it's a craft of communicating through the language of action. (75)

Karnad is Post-Independent writer and Mahesh is contemporary writer. Both the authors aim to reform the society .Mahesh Dattani just like Karnad is an actor, director, playwright and in addition he is a teacher. He gets to the matter of social issues, and foretells it in his own style which is realistic and believable. One waits to see the consequence and in most of the cases it is predictable. Both of them are affected by complex socio-cultural forces and obscure psychological motivations. They carry the cross of subject hood and subjection. He modernizes the historical and mythical subjects, making them appear

contemporary. He deals with several strata of society, including the royalty, the rural low class and the urban middle class. He studies the subjectivity of Indian men and women caught in rarely encountered dilemmas. Whether it is Rani of Nagamandala , the three protagonists of Hayavadana , or Vidula of Wedding Album, Karnad's characters are subjects entangled in unprecedented turmoil. Through this turmoil, he explores the multiple layers of their subjectivities.

Mahesh Dattani's focus is on the relatively unexplored issues of gender and sexuality in the formation of contemporary urban Indian subjectivity. His characters are usually aware of the contradictions in their identities, like Bunny Singh of *A Muggy Night in Mumbai* or Alka of *Bravely Fought the Queen* , but they keep on living in a sort of self-created world of fantasy. Dattani's men and women are extremely complicated and simultaneously perform at multiple axes. They represent the urban upper-middle class subjectivity. The previously unexplored and marginalized dimensions of subjectivity are brought to the fore in them. Indeed, it seems Dattani consciously chooses to expose to light and critical scrutiny certain dark recesses of contemporary Indian subjectivity.

Girish Karnad and Mahesh Dattani's characters are affected by complex socio-cultural forces and obscure psychological motivations. They carry the cross of subject hood and subjection. The authors sensitively explores female subjectivity, foregrounding both the patriarchal oppression and liberating individualism. They modernizes the historical and mythical subjects, making them appear contemporary. They deals with several strata of society, including the royalty, the rural low class and the urban middle class. The study is about the subjectivity of Indian men and women caught in rarely encountered dilemmas. Whether it is Rani of Nagamandala , the three protagonists of Hayavadana , or Vidula of Wedding Album , Karnad's characters are subjects entangled in unprecedented turmoil.

One thing which profoundly unites Karnad and Dattani is their consciousness of the problematic of contemporary Indian subjectivity on the diverse but interconnected axes of gender, sexuality, history, politics, tradition, class and culture. The two playwrights bring out the problematic of predisposition in their works in their own distinctive ways and they probe it from diverse points of views. They examine the contemporary Indian notions by employing different devices that can be seen to offer, together, illuminating glimpses into its vast diversity and fluidity, especially in view of cultural and historical changes. The nature of Karnad and Dattani's subjects in order to move towards a composite conception of contemporary society. This subjectivity and its cultural-political implications are nevertheless marked by diversity, but also by a distinctive Indianness based arguably on common experience. In the words of Muhammad Ali Jinnah ,

> There are two powers in the wrld; one is the sword and the other is the pen. There is a great competition and rivalry between the two. There is a third power stronger than both, that of the women.

A woman cannot be herself in the society of the present day, which is an exclusively masculine society, with laws framed by men and with a judicial system that judges feminine conduct from a masculine point of view.(HENRIK IBSEN, *From Ibsen's Workshop).*In other words, a woman is not a mere instrument. She is the part of pleasure or happiness. Rather, she is beginning and end-in-herself. Among other prominent radical-libertarian feminists, Kate Millett insisted that the roots of women's oppression are buried deep in patriarchy's sex/gender system. *In Sexual Politics* (1970)*,* she claimed the male-female sex relationship is the paradigm for all power relationships:

> Social caste supersedes all other forms of in egalitarianism: racial, political, or economic, and unless the clinging to male supremacy as a birthright is finally forgone, all systems of oppression will continue to function simply by virtue

of their logical and emotional mandate in the primary human situation.(97)

In Karnad's plays Music is used as interpretative devices, an element of epic theatre. In Nagamandala flames sing all the songs. At night time "man" hears female voices outside the temple. He hides himself behind the pillar, several flames gather ,giggle and enter the temple in female voices. The "man" addressing the audience says

> I had heard that when lamps are put off in a village, the flames gather in some remote place and spend the night together , gossiping, so this is where they gather (24)

Santosh Kumar very accurately expresses the aesthetics of Karnad, "Close analysis of Karnad's plays reveals the artistic creation, which conforms to the notion that drama since its birth is meant for the demos i.e., common people. In Karnad's aesthetics the word 'demos' does not mean only common people in terms of social or economic status; rather it connotes all the human beings who are considered inferior and weak and whose images have been subtly constructed through social and cultural conditioning."(1)

Male control must be eliminated if women are to be liberated. But this is no easy task. To eliminate male control, men and women have to eliminate gender specifically, sexual status, role, and temperament as it has been constructed under patriarchy. Knowing full well that they are as free as men, women nonetheless engage in bad faith by playing the role of the other. De Beauvoir noted that:

> along with the ethical urge of each individual to affirm his subjective existence, there is also the temptation to forgo liberty and become a thing.(21)

If women are ever to be liberated from the status of the second sex, they must, she said, resist the temptation of the "easy way out." By refusing to be the other .Women will liberate not only themselves but also men. No longer will men be able to hide from their freedom in the bosom of "woman."Feminism of 19th and early 20th centuries focused on the acquisition of a few

political rights and liberty for women. Such as right of the married woman to own the property and enter to contracts, the right. The Feminist thought and the feminist movements in the west had some influence on the woman's movement in developing countries like India. Yet, feminism as it exists today in India has gone beyond its western counterparts. As Uma Narayan Rightly puts it,

> Third world feminism is not a mindless mimicking of Western Agenda in one clear and simple sense. Indian Feminist is clearly a response to the issues related to Indian women. (8)

Feminism is a struggle for equality of women, an effort to make women become like men. The agonistic definition of feminism sees it as the struggle against all forms of patriarchal and sexiest aggression. This study reveals the growth of the subject **women** .She has received a serious attention after several movements of liberation from the control of the patriarchal culture and male dominance that ruthlessly exercised violent atrocities on them. Attempt has been to scrutinize the role played by the feminine protagonist who suffer marginalization at the cost of their liberation.

The voices of the oppressed section of the society either go unheard or it is chocked under domination, social prejudices and myth. Social dynamism is represented lively putting across the archetypal characters, queer resistance, subaltern voices, protests and thus, resounding it truly representative of totality of human experience amid domination, repression, and prejudice . He curiously shows that the marginalized or the subaltern speak as well. An effort has been made to eliminate the difference of drama on paper page and drama on live stage in which the stage is given adequate realistic setting to manifest the cause of marginalized and to capture the roots of the disease of fragmentation of human psyche in the era of declining value. All women are synonyms to the mentioned facts but sometimes it does happen that they are oppressed and subjugated leading to marginalization. Feminism has been repeatedly defined by its attention to gender rather than its normative and methodological commitments, suggesting that gender theorists are by definition feminists. Marginalization has been an act from time immemorial. Women have been considered inferior in a patriarchal set up , the cause may be that they are not educated and they strike the low end of the bargain. In our society marriage is idealized as the destiny for women. It loads one with responsibility and constricts her movements when with men. Eve is the creator of the world, but it could not be possible without Adam. The same way every women is responsible for a creation.

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ECOFEMINISTIC STANCE IN BAMA'S SANGATI

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Abstract

Sangati (Events) (2005) which was first published in Tamil in 1994 was translated in English by Lakshmi Holmstrom. It portrays the Dalit Community, especially of Paraiya women and thereby it can even be looked at as the autobiography of a community. Flouting the conventions of novel, it interconnects anecdotes, stories, memories of individuals. The women are wage-earners, working as agricultural and building-site labourers but they are paid less. They shoulder the responsibility of running the family, either supported or unsupported. They exist with the threat of sexual harassment and abuse in the place of work. At home, men in a privileged position, traditionally sanctioned, ill-treat, beat and abuse them. Violence veers around and the women huddle through. In spite of the tortous and tormenting condition, the women cross through and live, sometimes resisting and opposing the power strategy of men in their lives. They extricate themselves from the suffering through the women's small groups engaged in working, narrating, bathing etc. The text is to be read using some of the views of ecofeminism. Bama, the author, pays a tribute to the women community.

Key Words: *ecofeminism, binary opposition, hierarchical, hetrarchical, corporeal violence, aesthetic, identity*

Both sexes occupy a distinctly sovereign role in their respective spheres, and their roles are much too complementary economically to make the domination of women by men the comfortable social norm that biased white observers served up generations ago to allay the guilt-feelings of Victorian Patriarchs.

Bookchin, qtd. in Keulartz, 97-98

People are equal in name only whereas they differ greatly in terms of income and status. Women are not given a sovereign position, in fact, they are positioned to depend on the powerful and strong. Both sexes, if they occupy such status of independent functioning with mutual respect then the complementary nature would be fruitfully functioning. Patriarchal society cannot exist without the female who is normally positioned as the other. Ecofeministic view objects to women / nature being considered as the other.

Patrick D. Murphy posits 'ecology as a discipline means, fundamentally, the study of environment in its interanimating relationships, its change and conservation, with humanity recognized as a part of the planetary ecosystem'. Human beings are part of the system. Therefore they cannot exercise rulership over it. He continues it can be a means for 'learning how to live appropriately in a particular place and time, so as to preserve, contribute to, and recycle the ecosystem' (194). Distinguishing things-in-themselves and things-for-us he says that the corollary of us-as things-for-other leads directly into feminisms. Recognizing the other as self-existent entity, we can comprehend a gender heterarchical continuum and that would not adhere to hierarchical valorization which is the result of binary opposition male / female, culture / nature, reason / emotion, etc. The female is not just the other but 'different in more ways than binary configurations can recognize but also of equal ontological status'. When the other becomes a self-existent identity, it enables the further 'recognition of interrelationship and interanimation but on a heterarchical basis rather than on a hierarchical use-value or exchange-value basis' (195). Naturally it leads to autonomy and individualism. Each of us has emotion and intellect, consciousness and unconsciousness and one serves us better than the other in our daily experience. Stating thus, Murphy continues 'If emotion

and instinct arise from historical natural influences upon the evolution of the species, then their impact on our behavior, their entry into consciousness, are a form by which nonhuman world speaks to us through signs that our conscious renders verbally'. Ecofeminism renders women and nature as 'speaking subjects within patriarchy in order to subvert that patriarchy not only by decentring it but also by proposing other centres' (196). He concludes 'Ecofeminist dialogics provides a place and a method to step and dance, but not to stand' (197). In that case the dyads intellect / emotion, humanity / nature are complementary rather than dichotomies.

Ecofeminism shares the view that the 'twin dominations of women and nature' are artifacts of patriarchal culture. Buell further supplements the concept that these artifacts instituted in antiquity were intensified by epistemological dualism and rational instrumentalism of scientific and technological revolutions. Ecofeminist arguments range from anthropocentric to anti- anthropocentric. He also points out that cultural ecofeminism and social /socialist ecofeminisms differ in the sense that the former places primary emphasis on transformation of values and consciousness that tend to presume 'woman' or 'motherhood' as a fixed category, the latter on a socioeconomic analysis that treats nature and human nature as socially constructed, rooted in the analysis of race, class, and gender' (139) a view proposed by Merchant.

Prevalence of ecological feminists' views in *Sangati* renders the text to be preeminent in decentring the received notions, if not in totality at least in raising consciousness and acting on it. Their interconnection with nature spreads over their living, starting from their simple rustic aesthetics to meeting the violence inflicted by men. The text affirms even if there's no kanji to eat, the women can never be stopped from singing loudly and ululating. On a girl attaining puberty, Paatti (grandmother) began to sing. The parents had gone to the shop to buy a sari for her and she sings that they

Went upstairs to find the silk of their dreams
The lower border with a row of swans
The upper border with a row of clouds
The mountain wind can touch her if she bathes in the river
The chill wind can touch her if she bathes in the pond.
(17)

It is a spontaneous sing and after every four lines the women crowd gave an ululation. At night they experienced the day's labour's exhausting power besides the drunken men's beating. But at every simple occasion, they joined together to experience liberty and jubilation. Besides, their song is imbued with images of nature and that builds their aesthetic world. Timothy Clark refers to Scott Herss' comparison of Dorothy's text with William Wordsworth's and says that Dorothy 'constructs a non-hierarchical and relational model of difference attentive to the flowers as living things beyond their status as aesthetic spectacle' (112). Similar construct arises in the text. Human life is intertwined that even the cloth would carry the animate nature and the tacit knowledge the body has of it.

After the betrothal ceremony for Ganappu's daughter, Ranjitham teases and sings 'Handsome man, dark as a crow / More handsome than a blackened pot'. A man has got mistress and the woman sings 'Eighteen sweet paniyaaram / you handed to her, across the wall' (77) and claims that he is still her husband. The images are bodily and erotic, involving taste, touch and smell as well the mediated senses of sight and hearing. Gretel Ehrlich, as quoted by Clark, says that we separate our thoughts into islands and we string events into temporal sequences like pearls but while she waits for winter, her mind switches from logic to intuition, from tree to net, the one unbalancing the other so no dictatorship can stay (113-114). Likewise the children sing of a woman who was beaten but she had cooked a dish of crab. In the midst of pain what breaks out is astonishing: 'Crab, O Crab, my pretty little crab / who wandered through all the fields I planted'. She has cooked the crab and waits

for her husband who came and struck her that 'He almost crushed the baby in my womb / He beat me, until my legs buckled / He thrashed me until my bangles smashed' (30). The cause of anger is that she had just begun to eat before his arrival. 'Does the human identity exist outside the context of nature-ever? (115) is Clark's apt rhetorical question. The crab's wandering freely and being caught for cooking a special tasty dish, foreground the woman's predicament. Marriage has curtailed her freedom, her identity is lost and her life is in danger. Clark says 'ecofeminist practice anticipates celebrating the sensuous and even the erotic as non appropriative ways of knowing the natural world' (116). In the above narration, the women define identity by relating with the natural world.

Ecofeminists understand that there is indeed a 'peculiar and inherent bond between women and nature' (Roszak, 238). A pregnant woman was cutting grass for their cow. She had labour pain and delivered the baby in the field. She cut off the umbilical cord with the sickle, dug a hole and buried the placenta and walked home carrying her baby and bundle of grass. They named the boy 'Kaatturaasa, King of the fields' (6). The narrator's perimma died because of her husband's beating. Paatti lamenting over the death says 'I reared a parrot and then handed it over to be mauled by a cat' (10). Maikanni, a small girl is named so for her eyes were beautiful and she gets beaten in the match factory where she works by the maistri and father beats her at home. In the church service, each woman walked with an offering to the priest. 'Finally Bhakkiyam came up to the altar railing, took out the hen that she had kept hidden in her sari, and handed it to the saamiyar [priest]' (34). The hen flapped its wings, the priest loosened his hold and it began to run about in the church. Ten boys chased after it and took it to the Saamiyar's bungalow. The entire congregation laughed and the hen squawked even more loudly. But she bowed down to the priest, and walked down the aisle with extreme seriousness.

The next aspect deals with violence and abuse outside and at home. Mariamma goes to collect firewood to sell it and with that money to prepare kanji for the siblings at home. But Kumarasami Ayya a man of upper caste seizes and pulls her, she manages to escape. Fearing his reputation might be in ruins, he tells the headman of the paraiya community that she behaved in an indecent way with another man. As a result she had to pay a fine and publicly beg forgiveness. Mariamma was humiliated in front of the entire village. Truth is silenced and though some women oppose it they are not allowed to speak in the village court. 'Whether it is right or wrong, it is better for women not to open their mouths … you'll only get kicked and beaten and trampled on for your pains' (29). The text raises questions as to the privileged position of men.

Anandamma was beaten and left lying there. Thaayi's husband beat her with the belt and there were 'bright-red weals' (42) on her body… He flung her down, treading on her and beating her at the same time. Karuthamuthu protested to his beating and received a reply 'she's my wife, I can beat her or kill her if I wish'. Another day a big hunk of hair was tied to the doorpost of the threshold and he says proudly it is 'the whore's hair … I cut her hair off to put down her pride' (43). She had to endure this to stay within the threshold of marriage. Jung, as referred by Susan Rowland,says, 'often the man has the feeling… that only seduction or a beating or rape would have the necessary power of persuasion'(58). In other words men have an assumed notion that coercive use of sex or violence will overcome women's irrationality. A girl fell in love with the palla boy and she was beaten by her father and her brother and was bruised black and blue. One day when she returned from school, her brother dragged her right from the street. Lifting her by the hair and smashing her down against the floor, 'he kicked her in the ribs again and again, she couldn't even breathe' (107). Her father brought a piece of firewood and aimed four blows at her. She pleaded with the next parish priest for a letter

of permission and with the help of some close friends, she managed to get married. Marriages outside caste cause caste riot. 'It is what men say that has become the rule of law. It is their happiness that comes first. Whatever happens must be according to their pleasure and their convenience' (110). Constant interrogation of male's attitudes and views empowers women and they are set against the male domination and victimization.

Rakkamma beaten and kicked at lower belly used obscene words toward him off. Another pregnant woman was chased and 'her whole stomach dragged on the earth as he pulled her along (62). He flung her inside, locked the door and beat her, though it was a love marriage. 'Most of them put up with all that violence and suffer a life of hellish torment'. But at the same time, passivity does not reign. 'We must somehow dare to take control of our lives … Even the ocean will support us, if we only dare' (67). Australian ecofeminist Val Plumwood speaks of a 'hyper-separation of humans from nature and other animals… a polarized understanding in which the human and the non-human spheres correspond to two quite different substances or orders of being in the world' (qtd in Huggan, 209). What she advocates is the eradication of the separation. The women in the novel in every way relate with nature and there is no gap between women and nature.

Catriona Sandilands writes

'As patriarchal culture was individuated, nature was interconnected. An androcentric institutions emphasized rationality, nature was mysterious. As capitalism was inherently crisis-driven and unsustainable, nature was inherently stable, balanced and sustaining. Nature was defined in terms of stereotypical femininity because contemporary culture was the manifestation of all that is quintessentially male.' (117)

She continues the argument that women are endorsed as 'closer to nature than men, usually through their connection with motherhood and nurturing' (118).

It is due to men who have set themselves apart and over and above nature and women.

The men, especially those who thrash women, have no connection with nature. Ynestra King laments, 'The hatred of women and the hatred of nature are intimately connected and mutually reinforcing' (qtd . in Roszak, 237). They despise and treat women brutally for their hearts are alienated from nature and they do not acknowledge the self-existent entity of women. Hence, they could have the possession of their objects, namely 'my wife, my sister and my daughter' and victimise them while careful enough to make them fulfill their role of motherhood and nurturing. Hence Betty Roszak warns:

Are women once more to be identified with the archetypal mother, or Mother Nature? Do women have a special calling to save humanity and the Earth through a superior compassion and wisdom? … Are we not being usedagain subtly in the service of male power? By acknowledging a special relationship between women and nature, do we not reinforce the projection of male responsibility onto women as saviours of the world? (qtd. in Roszak, 238)

So women need to be wary of sentimentalized interpretation of women as goddess. The rustic women analyse : 'He can be a fire-spitting pisaasu [devil]. But a woman must still look after his needs, protect and support him, change herself because of his pey-nature, and keep him happy always. For how long must she degrade herself…?' (96). Karla Armbruster posits : 'Within ecofeminism, an unproblematized focus on women's connection with nature' can reinforce another form of dualism and hierarchy and that dualism is 'an uncomplicated opposition between women's perceived unity with nature and male-associated culture's alienation from it' (199). So the cultural construct in the society allow the men to live an ego-centred pattern of life but the women continue to toil as slaves to feed the family. The nurturing nature drives them to toil, though physically they feel maimed by brutal attack on their bodies.

And if a woman is abandoned by her husband or if she dares to walk out of marriage, people keep on calling her names until her spirit is broken and her life is gone. So there is another outlook from the spiritual view point that 'God created us so that we can be happy and free' (95) and women need not live like slaves because of the marriage knot. Men can cut off marriage ties at any time and remarry or even continue to have a keep for their sexual pleasure, while the wife lives in utter negligence. Occchakkannu Chinnamma talks of another incident. Pottalu Mandai Ayya, an upper caste man, gave fifty acres of wet and dry land as part of dowry for the only daughter's marriage. The husband changed the title deed and lived with his aunt's daughter. The father broke down in grief and died on his daughter's separation. An abandoned wife and widow live in utter grief. Armbruster advocates that poststructuralist feminist and ecofeminist can provide an approach to identity that encourage neither the 'erasure of difference by representing women and nature as a homogeneous'. And thereby the transformed vision can turn the norms gender, race, sexual orientation into potential source instead of roots of conflict and develop sustainable relationship both within human culture and between culture and nonhuman nature (202). This identity can challenge dominant ideologies. The women narrate events to themselves leading to redefining their selfhood.

Jozef Keulartz points out that Chia Heller, supporting Bookchin's views, talks of radical ecofeminism and she avows 'Women should also create rituals aimed at the natural rather than the supernatural, for instance rituals in celebrations of women's historical and biological bond with the lunar cycle' (95). In the chosen text women do create another text that some of them get possessed. Manacchi went to collect grass for her cow. As she returned, Chettiar's wife who died stood in the centre of the well, 'laughing and making a rattling noise like the scattering of a handful of coins'. Manacchi saw this and 'fell down on her bed in a trance' (46). And since it was

Friday, she danced in a frenzy. They have a belief that pey always grabs hold of young girls. Irulappan's wife Virayi became possessed by Esakki. The soothsayer beat his kodangi drum faster and she tossed her head and whirled round. Esakki asked for wooden cradle, new sari-blouse and the soothsayer would fulfill the demand and leave it at the banyan tree where she lived. A hidden story is that Esakki was pregnant but her brothers beguiled her, took her to the mountain and severed her head. 'They sliced open her stomach, took out the baby, twisted its neck and killed it' (53). The cause was that she loved someone outside her caste and married. They resorted to honour-killing method in the most gruesome manner.

There is an amusing story about Ayyankaachi troupes living in the village. A woman asked her neighbor Saktimukta for jewels and the troupes listened and they got the jewels. The two women quarreled and their husbands ranted about. Annaacchi solved the mystery. After watering the field, at night he returned with his spade. The Ayyankaachi troupe was 'dancing merrily in the woods, playing with the stolen jewels' (56). The pey adorned each of the peys and admired themselves. Though fear gripped him, stark naked he joined the troupe in dancing. They tried the jewellery on Annachi and danced. As soon as he got it, he thrust the spade among the troupe and all disappeared like magic. 'Peys are frightened of iron' (57). When the women saw the jewels, they were shocked. At Annachi's striking with spade, ten or twelve bloodsuckers lay dead, cold and stiff. They learnt that after dark they should be careful to say anything out loud. Peys were frightened of men. Supernatural belief system functions actively among them. Main thrust is that hidden truths lay bare and the people who faced unnatural death linger around and possess people; the second aspect is that it becomes a sort of ritual to fulfill the demands of the pey in order to release the possessed; thirdly it drew the attention of the entire crowd; fourthly, it built a sense of fear around the possessed person, and perhaps it was

a means to intimidate the male, though in vain, to collapse the power system.

The womenfolk suffer but they evolve a technique to free themselves from the gnawing clutches of depression and despair. They never fail to nurture and protect the family and intermingling among themselves and with nature, they explode with songs that enmesh their identity with nature. Susan Rowland states Jung's view that human nature is rooted in nature from our mother and it is a part of a continuum of Mother Nature (34). As most of them work in the field, they cannot alienate / separate themselves from nature, instead it is an animate being of their lives. They suffer under patriarchal culture but do not allow the suffering to submerge them. They rise up like phoenix and at times interrogate the received systems and find their route to be rooted instead of being erased from the web of life.

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PLURALISM REDEFINED: AN ECO-COMMUNITARIAN APPROACH TO ANITA DESAI'S THE ARTIST OF DISAPPEARANCE

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Abstract

Literature chronicles the thought processes and experiences pertaining to various aspects of life and its forms. Anita Desai is an Indian writer who belongs to the prestigious group whose approach and outlook are novel and determinant. Her The Artist of Disappearance comprises three novellas woven meticulously by the common thread of pluralism. While the opening novella The Museum of Final Journeys muses over the arts disappearing; the second novella Translator Translated deliberates about the disappearing artist, a sort of self-annihilation; and the title novella sketches the artist of reverence. The first novella depicts the short stay of a civil service officer in a remote village. He not only fails to resolve the conflict of the two spheres but also neglects the duty of his professional sphere. Thus, he becomes an intrapersonal pluralist. Prema is the protagonist of the second novella and she stands as a miserable individual who has lost her world of creative expressions. Her final discovery of losing her world in the world of Suvarna Devi and her accepting reality prove her to be an interpersonal pluralist. Ravi, the protagonist of the title novella stands apart from the other protagonists owing to his ecological sensitivity. The author pictures him as a person who identifies him with his environment. Ravi can be labelled as an eco-communitarian as he develops oneness with the environment. The terms intrapersonal pluralism, interpersonal pluralism, and multiple communitarianism as expounded by J. Baird Callicott form the framework of the current paper.

Key Words: *Intrapersonal pluralism, interpersonal pluralism, eco-communitarian, ecosteries, J. Baird Callicott, Anita Desai*

Literature chronicles the thought processes and experiences pertaining to various aspects of life and its forms. The immense variety of the world compels humanity to explore the cosmos in numerous dimensions. The search of truth, knowledge, and wisdom results in thought-provoking deliberations and healthy debates. From conceptual outlook to theoretical framework, it seems, little space is left untouched. But the reality is in the journey of acquiring wisdom many are allured by illusions, some do not distinguish between veracity and travesty, and only a few are able to discern the truth. Writings, aimed at self-discovery and universal applicability, chisel the outlook thereby behaviour of humanity. Writers, through their medium of expression, attempt to evoke the world of their sensations and perceptions in the minds of the readers; and getting into the veins and blood of a reader is no easy a task. Indian literature houses so many revolutionary thinkers and radical ideologists. The Indian writers tend to highlight the sentiments and features peculiar to India. At the same time, their contemplations of high order deserve notice and practice. Anita Desai is one such writer belonging to the prestigious group whose approach and outlook are novel and determinant. Her writings delve deep into psychology, examine philosophy, picture reality, portray possibility, and not without the thread of humanity. The paper attempts to explore Anita Desai's *The Artist of Disappearance* under the light of moral pluralism and to unravel the idea of eco-communitarianism embedded within. *The Artist of Disappearance* comprises three novellas woven meticulously by the common thread of pluralism. While the opening novella *The Museum of Final Journeys* muses over the arts disappearing; the second novella *Translator Translated* deliberates about the disappearing artist, a sort of self-annihilation; and the title novella sketches the artist of reverence. The plots are analysed with reference to ecocriticism.

Ecocriticism has become a much explored realm in the contemporary scenario. Starting from

anthropocentrism it has traversed many platforms to enlighten humanity regarding the ensuing danger if environment is not cared and protected. Not stopping with conceptual and theoretical frameworks, it encourages a pragmatic approach towards saving the world from the clutch of disaster. The philosophers of moral monism and moral pluralism also invade ecocriticism to extend humanity's idea of belongingness, as any other being, to nature. J. Baird Callicott quotes Aldo Leopold thus: "this new knowledge [has] given us a sense of wonder over the magnitude and duration of the biotic diverse" (174). Being a member of the biotic community, humanity has duty to preserve this communal integrity. The ways to achieve this harmony and to strike a balance bring forth multidimensional perspectives tending towards pluralism. The terms intrapersonal pluralism, interpersonal pluralism, and multiple communitarianism as expounded by Callicott form the framework of the current paper.

Callicott distinguishes the levels of pluralism in his essay "Moral Monism in Environmental Ethics Defended." While working towards the framework of monism, he tries to highlight the essential difference between intrapersonal pluralism and interpersonal pluralism. The former is built upon a complexity of ideals conflicting with one another at individual level, and the latter focuses on individual assertion in spite of the varied sentiments and commitments. He specifies yet another level of complement pluralistic principles based on moral priority and community preference. For Callicott, community is not a specific term but refers to the large biotic community. As wide the realm is, so is pluralism. This pluralism, according to Callicott, should not build platform for argument rather interpolate to be evolved as a holistic principle. Eco-communitarian approach to Anita Desai's novel would analyse the three novellas under intrapersonal pluralism, interpersonal pluralism, and communitarianism respectively resolving unto eco-communitarianism.

The first novella *The Museum of Final Journeys* depicts the short stay of a civil service officer in a remote village. With aspiration and ambition, he has chosen the administration field dreaming to have numerous adventures. But to his dismay, the initial level of his administrative experience does not bring forth his desired vision. He is rather obsessed with disillusionment, particularly because of the environment in which he is in. He observes: "I listened to the dry grating crackle of palm leaves, over the roof, the voices of frogs issuing low warnings from some invisible pond or swamp nearby, and these sounds were more disquieting than the silence" (5). This stance of distancing himself from nature extends further to human level as there are many instances in the novel to picture his impatience and arrogance with others. Groomed by a strict father, he is able to withstand what he considers to be an antipathetic environment. Being thus portrayed, he seems to be a person who feels at ease only at the comfort zone. He is a pluralist as he becomes an atheist on beholding a Chinese doll in an officer's house; he acts as an anarchist towards his servants; nature is but a pessimistic portrayal for him; he is a good administrator in his professional field. First, it is doubtful if he acts according to the prescribed ethical codes concerned to each realm. But this does not need further analysis as every individual may not think and act in a similar way in all realms of life. So, the focus converges to the holistic manifestation of his individual pluralistic principles. This is a significant issue as it decides the course of his life. As far as the protagonist is concerned, he is not able to consolidate the conflicts of, not all, but even two of these pluralistic views thus figuring as an intrapersonal pluralist. John Stuart Miller is worried about the problem of pluralism; Miller states that,

The people of this generation do not commonly apply principles with any such studious exactness, nor own such binding allegiance to any standard, but live in a kind of confusion of many standards; a condition not propitious to the formation of steady moral convictions, but convenient enough to

those whose moral opinions sit lightly on them, since it gives them much wider range of arguments for defending the doctrine of the moment. (376)

As an ordinary individual, the protagonist is torn between the many spheres of life but fails to assert his individuality when various spheres come into conflict at a particular instance.

During his visit to an officer's house, the protagonist comes across an artefact from China that demands his immediate attention. He is entranced on beholding such beautiful object: "two small Chinese figures in flowered tunics and black slippers carrying a kind of palanquin between them" (12). He gets the details from the officer that it belonged to the museum which the old house people owned. The protagonist does not delve deep into the matter thereafter and is busy immersed in his official routine. But very soon he has to visit the old house on a request from an old man who belongs to that old house. The old man, being the care taker of the house, pleads the protagonist to visit the museum that the big mansion houses and to help him find a solution regarding its maintenance. The old man narrates the tale about how the museum has started taking its shape day after day by the mysterious gifts, from all over the world, sent by a departed son of the house. The museum is left to the care of the old man who is worried about its future as he is getting old and also as he finds some objects vanishing furtively. So, he wants the government to take charge of this collection of artefacts. The protagonist sees a huge variety of arts and crafts ranging from carpets to the weapons of war. The exquisite collection of the museum made out of the final journeys of the young man leaves him spellbound. But, when he beholds the last object of the museum, he is taken aback as it is an elephant sent from Burma. The museum proves to be special and meritorious owing to the range of splendid collection it possesses. The stance of the protagonist at this juncture would dishearten anyone as neither does he take any step to protect it nor does he care to know if it exists still. His aestheticism is at its full swing when he

peruses the objects closely. But when he is subjected to offer a solution pertaining to his professional realm, he baffles. The author gives a clear picture of his wavering mind thus: "I could not think of what to say, how to meet his request, his evident need. I mumbled something about it being late, about having to get back, about how I would think about what could be done and how I would let him know as soon, as soon as –" (38). This situation, apart from being considered as the confluence of the two spheres of life-aestheticism and professionalism, can be handled wisely at least by the monistic principle of his professional ethics. He not only fails to resolve the conflict of the two spheres but also neglects the duty of his professional sphere. Thus, he becomes an intrapersonal pluralist. After this instance, the sight of any elephant provokes his guilty consciousness and nightmares. He muses thus: "Could I have done more? But it is not for us to do everything for everyone. In the end my reputation in the service is good, solid. What else could I have done?" (40). This, of course, is evading from one's responsibility in general and acting as an intrapersonal pluralist in particular. The portrayal of the protagonist comes in line with Callicott's notion about such personalities that one "cannot comfortably live in a perpetual state of self-contradiction or as the philosophical equivalent of an individual with a multiple personality disorder" (173).

Prema Joshi, the protagonist of the second novella *Translator Translated* leads an ordinary life as a college lecturer. She teaches English literature to the students; on the contrary she feels irretrievable attraction towards the literature of Oriya, the reason being her listening to its folktales and songs from her mother as it is her mother tongue. Her mother's untimely death collapses her but not her passion for Oriya. So, she chooses a college where Oriya is the living language. There she starts reading Suvarna Devi who, according to her teacher, "will not only reveal the sweetness of the language to you but open your eyes to what you don't even know exists here" (51). Prema gets immersed in the sweetness of Suvarna Devi's language

that she is determined to do her dissertation on her works. The words of her guide and other students, who advise her to follow a pragmatic approach to life by focussing on great authors and contemporary theorists in English literature, never enter her mind. Even after her college life, her passion for Suvarna Devi continues.

Prema's meeting with a school friend Tara, who runs a publishing house, enables her to translate Suvarna Devi's works to English. From that day onwards this endeavour becomes her priority. A close observation of Prema's action before and during the process of translation would reveal how her mind is dictated by the ruling passion for a language. Before translating, she doubts if something vital in her is disintegrating. But during the translation process she notices that core being reassured and rejuvenated:

I was interpreting the text for her because I had the power – too strong a word perhaps, but the ability, yes. I was also the one who knew what she meant what worlds her words evoked ... the act of translation brought us together as if we were sisters – or even as if we were one, two compatible halves of one writer. (60-61)

As a happy inhabitant of Suvarna Devi's world, she starts interpreting it faithfully to the outer world. She is able to judge correctly when many facets of her life come in conflict with one another. Her choosing of college, her decision to do her dissertation on Suvarna Devi, her determination in taking up Suvarna Devi's works for translation, are proofs to the notion that she is an interpersonal pluralist. In sharp contrast to the decisions she has taken, stands the practical opposites. But she, apart from being firm in her decisions, follows them ardently in spite of the struggles she faces. Callicott says that, "I object *intra*personal pluralism, for the kind I warmly endorse and encourage, *inter*personal pluralism...I think that each of us should think through complex and multifaceted moral problems in coherent, mutually consistent terms" (179). Prema is not of the kind who shifts her stance from one to another in each instance according to practical flexibility. Rather she chooses to be consistent.

Prema's internal conflicts, which are so far compromised by the placid outlook, face a serious crisis when she starts translating a novel written by Suvarna Devi. She finds that, "Instead of the artless charm and the liveliness of the short stories, the novel seemed by contrast slow, almost sluggish" (79). As the challenges of translating the novel seems terrific, she resolves to take liberties with the text. Remembering what the author has said about writing in English, that it would not cover what she feels, Prema feels that she can do it and muses if it is a different way of translation that she is attempting – a transcreation or a collaboration. Thus, she decides not to be literally faithful to the original but is assured of retaining its spirit. Not only this instance but also her final discovery of losing her world in the world of Suvarna Devi and her accepting reality prove her to be an interpersonal pluralist. When she attempts to write a novel by her own, after identifying the meritorious writer hidden inside her, she finds to her disappointment that, "it occurred to me that only Suvarna Devi could write this story... I had been writing under her influence, with her voice; it was not mine. In adopting hers, I had lost mine" (91). Prema does not struggle to accept reality rather she handles serenely the conflict of the two subtle forces; projecting one's own world and being the projector of other's world. The latter has obliterated the former. Prema, though being an interpersonal pluralist, stands as a miserable individual who has lost her world of creative expressions.

Ravi, the protagonist of the title novella *The Artist of Disappearance*, stands apart from the other protagonists owing to his ecological sensitivity. The author pictures him as a person who identifies him with his environment. Brought up as an adopted son at the foothills of Himalayas, either the sophisticated lifestyle of his parents or the imposed lessons of high order through a private master does not interest him. He feels pleased and elated only when he is let outdoor:

"Outdoor was freedom. Outdoor was the life to which he chose to belong ... One had only to be silent, aware, observe and perceive – and this was Ravi's one talent as far as anyone could see" (101). His short stay in Bombay is a suffocating experience for him as it has severed his ties with the forests. But on his visit to the seashore, he wades into the sea to study it closely and "He felt it could take an entire life to study the strange, extraordinary life that teemed in it – minute, multifarious and totally unlike any earthbound equivalent" (115). The mystic connection that he possesses with nature brands him as an eccentric but he does not mind such snide remarks. He is called back to his native place only to be left all alone as his mother, father and his mother's companion Miss Dora Wilkinson pass away one after the other. Ms. Wilkinson's carelessness has burnt the house along with the poor old lady, Wilkinson herself. Having lost human connections, he becomes more and more confined to the realm of nature that he does not even bother to mend the burnt house. He adheres to his routine in the house, neither worried about its condition nor how it would seem to others. Not that he does not want to live with other human beings, but he seems to reject the idea of living by farce standards. Whether the house is painted or not, mended or not, has nothing to do with existence, according to him. He accepts whatever food is given to him by Bhola. He converses with his children and at times pays visit to his house. The simple life that he leads, not exposing the splendid family property, marks him as a communitarian as expounded by Callicott. The communitarian moral philosophy that he espouses, "is a good reason for anyone concerned about animals and plants, species and ecosystems, as well as about people, to accept it," also "it is informed by a contemporary understanding of ourselves and the world we inhabit" (179). But, Ravi can be labelled as an eco-communitarian as he develops oneness with the environment. He creates a small garden with his aesthetic outlook over a hidden glade. He works like an architect whose perfect vision materializes with the help of the natural elements. When Shalini, one of the venal crew from Delhi spots out the place, she marvels at the intricate and aesthetic display of the garden. This bower like structure "seemed deserted, as composed and still as a work of art. Or nature. Or both, in uncommon territory. The place thrummed with meaning. But what was the meaning? Was it a place of worship?"(139). In contrast to the material obsession of the world, this place seems to reveal the innate urge of a being to show its connection and belongingness to that place, throbbing with love and reverence. The spheres of intrapersonal and interpersonal pluralisms dissolve yielding to an eco-communitarian outlook. There are no conflicts as there are no complexities of life; life becomes easy, simple and serene. One need not forsake everything and resort to live in a forest as the protagonist does. But the key concept underscored by the author is to understand the simple truth underlying the intricacies of life – it is realizing one's connection with, and obligation towards nature. The artist Ravi's receding from the crew highlights his annoyance towards the modern world's temperament of projecting the ordinary as extraordinary. His disappearance is symbolic of an artist's sincere emotions that cannot be captured and retold. Ravi echoes Desai's musings thus: "I cannot explain it, but I know the creative art is a secret one. To make it public, to scrutinise it in the cold light of reason is to commit an act of violence, possibly murder" (James Warner, 2012).

Thus, the author juxtaposes the stances of her protagonists caught up and influenced by the spirit of the modern world and the natural world. While the first protagonist looks for a way out from any crisis, Prema has proceeded towards self-obliteration, preoccupied by Suvarna Devi's world. Ravi leads a harmonious life with nature, not perturbed by the technical or material comforts of the world. He may be considered as a pioneer, in this modern era, for setting up 'ecosteries' as conceived by Anthony Weston in his essay "Before Environmental Ethics." According to Weston, " 'ecosteries' that have been proposed on the

model of monasteries" and it is an "attempt to create actual, physical spaces for the emergence of trans-human experience, places within which some return to the experience of and immersion in natural settings"(334). When one is able to perceive nature with an inward eye, the various spheres of pluralisms may converge attempting to expunge the boundaries. By portraying these three different characters, the author pinpoints how humanity should travel towards that stage of tranquillity, an endeavour of sensing the connection with all beings merging the conflicting pluralist views to yield an eco-communitarian philosophy.

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VALUES OF GOVT. AND PRIVATE FEMALE SENIOR SECONDARY SCHOOL TEACHERS OF DISTRICT SOLAN OF HIMACHAL PRADESH

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Abstract

Values should not be treated as ideal concepts but as 'empowering tools' which are helpful in meeting the challenges of the contemporary social world–be it religious fundamentalism, environmental degradation, multi-cultural conflicts, misuse of science and technology, inequalities, ill effects of mass media, globalization, commercialization and so on. The very nature of value education implies empowering the teachers and students with certain attitudes and skills as well as giving them the critical ability to use them in the contemporary every day world, full of myriad challenges. The present paper is concerned with the values of Govt. and Private female Senior Secondary School teachers of Solan District of Himachal Pradesh, INDIA. The study was conducted on 100 Govt. and Private female teachers. It is found that female Govt. teachers were significantly high on Economical and Theoretical values than female Private teachers. It is also inferred from the study that female Private teachers were slightly better in Aesthetic values. There was no significant difference in the female Govt. and Private teachers in Religious, Political and Theoretical values. The female teachers of Govt. Senior Secondary Schools were found slightly better in Theoretical values as compared to their counterparts. The researcher suggested some measures to promote the values based education in the educational institutions.

Key Words: Values, Senior Secondary School teachers, values pattern, religious values, social values, theoretical values, economic values, aesthetic values.

Introduction

Education is a process which enables a man to acquire virtues and to become a human being. In this way education develops an individual like a flower which distributes its fragrance all over the environments. It is necessarily a process of inculcating values to equip the learner to lead a life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists of our country, all in various ways, have emphasized the role of education for 'character development', 'bringing out the latent potentialities and inherent qualities' and developing an 'integrated personality' for the well-being of the individual and the society at large. Whatever term we may use, the importance of developing values has long been embedded in the age old traditions of India's civilization and cultural heritage, spanning over the centuries. The diverse and rich cultural heritage that we are so fortunate to inherit in our country is in many ways symbolic of the foundation and wellspring of values from which we draw our value nourishment. Life of individuals and communities and that of our saints, sages and philosophers are examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, exploring simple but revolutionary ideas as a mark of superior conduct and living. The teacher is the key person who can inculcate all the required values in small children in spite of many odds. This task would become easier if the teacher through his personal character and actions sets an example before his students. This paper deals with the values pattern of senior Secondary school teachers. 'By values we mean the social, artistic, moral and other standards which the individual would like other and himself to follow', (Kohlberg, L., 1989).

Values and Value Education

Values are 'principles or standards of behaviour; one's judgement of what is important in life' (Oxford Dictionary). These are important and enduring

beliefs or ideals shared by the members of a culture about what is good or desirable and what is not. Values exert major influence on the behavior of an individual and serve as broad guidelines in all situations (valueseducation.co.uk/). Value education is an activity during which people are assisted by appropriately qualified adults (and sometimes older children), in schools, homes, clubs and religious and other youth organizations, to make explicit those values underlying their own attitudes (Henderson, S. (2008, Sept.)); to assess the effectiveness of these values for their and others' long term well-being and to reflect on and acquire other values which are more effective for short term and long term well-being. It is all aspects of the process by which teachers (and other adults) transmit values to pupils (Powney, J. et. al, 1995). The Australian Government currently funds values education in its schools, with its own publications and funding of school forums on values education at all levels of education. Teacher training institutions in Singapore all have curricula for learning to teach moral and civics education programmes (Thomas, E., 1992). Values education is a part of Swedish schools whereas the formal curricula is about educating students to be competent democratic citizens by practicing student participation, qualitative studies have shown that in everyday school life, values education and school democracy often appeared to be reduced to traditional disciplining with high focus on rules and regulations (Thornberg, R., 2010). In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist, Moslem and Christian students alike to prepare Thai students for the effects of globalization (Kriengsak Chareonwongsakin, 2006). Since 1988 the British government has promoted and inspected values in the guise of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how values education standards should be met. Values education courses in Britain may be implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL), (Nesbitt, Eleanor; A. Henderson, April 2003).

Education for Values

Education for values aims at promoting broader capabilities, attitudes and skills that matter, not just in schools but also life beyond schools, making the world a better place for themselves and for their family, friends, colleagues and others. Education for values highlights the understanding that values are to be inculcated in students not just for their own interest but also for the common good, reflecting the balance between individual's interest and larger interest. The focus, therefore, can not only be improving academic knowledge, practical and technical skills mostly tied to market needs and employability but also holistic education focusing on the emotional and relational skills conducive to health and wholeness of the society and the nation. The aim of holistic development of students can thus be located in education for values. Education in values also prepares students for the world of work. The attitudes and values of hard work, discipline, cooperation, communication skills, etc. enable them to develop healthy interpersonal relationships at home and in school which in turn facilitates their better adjustment on the job (Gulati, S., 2012). The employers to look for these qualities in their prospective employees. It is a common observation that advancement in a career depends not only on the intellectual abilities but also the ability to sustain hard work, assume responsibility and work in teams and cooperate with others. While educational qualification helps to secure a job, efficiency to deliver in a job is often dependent on qualities of perseverance, cooperation, genuineness, hard work, communication and relationship skills.

Review of Related Studies

Taking into consideration the need and importance of values and value education in the

educational institutions, the concept needs to be researched. Patel (1979) conducted research on values and found that on religious and aesthetic values, the female teachers scored higher than the male teachers. On political values, the male teachers scored higher than the female teachers. Kumari, P. (1981) found that urban male teachers were more moral than rural male teachers and male teachers secured better points in the aesthetic, political and social values than the female teachers, whereas urban female teachers preferred economic and social values; rural female teachers were aesthetic, theoretical and religious. Rural female teachers had higher sense of morality than the urban female teachers. Raj, G.S. (1981) found that Ethiopian teachers scored higher on theoretical, social and cultural values than Indian teachers and the difference was significant at 0.01 levels. On academic and aesthetic value scores, no significant differences were found between these teachers. On religious value, Indian teachers scored significantly higher than their Ethiopian counterparts. Verma, B.P. and Tyagi, R. (1988) in their study found that male teachers score significantly higher than female teachers on political value. Female teachers scored significantly higher in respect of social value than the male teachers. Women were more social having dominant interest in the service of people. Jolideh, F. and K.Yeshodhara, (2009) found that there is a high significant difference between Indian and Iranian teachers in their affective and material component. There is a significant difference between Indian and Iranian teachers in their work values. Kumari, L. V. (1996) found that male and female teachers expressed high preference for the theoretical value and affiliation need. Male teachers scored better points in the aesthetic political and social values than female teachers. Urban male teachers were more moral than rural male teachers and urban female teachers were aesthetic and religious. Rural female teachers had higher sense of morality than urban female teachers. Kumar (2006) conducted a study entitled 'A comparative study of environmental awareness and values among female senior Secondary school teacher trainees of rural and urban areas of Himachal Pradesh' and found that rural and urban female teacher trainees have almost the same kind of perception as far as religious value, aesthetic value and health value was concerned. Rural female teacher trainees on the basis of mean score show more inclination towards values as compared to urban counter parts emitted. There exists positive co-relation between environmental awareness and social value as well as health value. Kumar, Sanjeev (2012) conducted a study on the values pattern of the trained graduate teachers of Himachal Pradesh and found that male teachers have more economic, political and social values than females one. But, female teachers are found high in religious and aesthetic values. Kumar, Sanjeev (2013) found that male (TGT) teachers were significantly high on Social values and female (TGT) secondary school teachers were found much better in aesthetic values. It is also inferred from the study that male TGT (Govt.) teachers were significantly better in Social and Theoretical values. There was no significant difference in the male TGT (Govt.) and male TGT (Pvt.) teachers in Religious, Political and Economic values. Female TGT (Govt.) and female TGT (Pvt.) teachers were not found significantly different in Social, Political, and Aesthetic values.

Thus, values are concepts or beliefs that determine how we live in our life. At work, they are major influences on how individuals approach to work. Values drive our decisions and cause us to summon up energy to preserve what we believe in or what we want to defend. As such, they can be principal determinants of behaviour and will influence our views about people, situations or events (Jolideh, F. and K.Yeshodhara, 2009). In the present study the values pattern of female teachers of District Solan is described by six values as follows.

a. Theoretical Values: characterized by a dominant interest in the discovery of truth by an empirical, rational and intellectual approach.

b. Economic Values: emphasizing useful and practical values, characterized by a dominant in money matters.

c. Aesthetic Values: placing the highest value on the form and harmony, showing interest in and enjoying fine arts and music etc.

d. Social Values: love of service to the people consisting mainly of altruism and philanthropy.

e. Political Values: primarily interested in personal power, influence and renown.

f. Religious Values: faith in God and interest in activities and rituals conceived with one's own religion. The description of religious values differs from that of Allport Vernon's religious values. In this case religious values have been taken as outward rituals which were felt necessary keeping Indian conditions.

The Senior Secondary Schools under the State Govt. were treated as Govt. and Senior Secondary Schools purely managed by private managements were treated as Private schools in the present study. The schools which impart education from class 6th to class 12th were treated as Senior Secondary schools.

Role of Teacher

The role of the teacher is to put the child on the right path and to encourage him in his growth by watching, suggestions and helping, but not imposing or interfering. It may be stressed that the teacher, the educational worker, the educators, the supervisor, the administrators and above all the parents must try their best to promote value oriented education. The criticality of the role of teachers is well established and widely acknowledged. They have to be professionally prepared and made to internalize their role in value inculcation. Traditionally teachers are regarded as the torch bearer of the race and the makers of the history. Although their role in this respect has diminished still it must be admitted that they exercise their considerable influence on children. The most important aspect is that they

should set good examples of conduct and behaviour which the student may imbibe in them. It may be stressed that the teacher, the educational worker, the educators, the supervisor, the administrators and above all the parents must try their best to promote value oriented education.

Method and Procedure

In the present study, Survey method of research was used. It involves the description, recording analysis and interpretation of conditions that now exist (Garrett, H. E., 2006).

Significance of Study

In the present scenario the major challenge before a modern senior Secondary school teacher is how to make value education and value pattern system effective and interesting to adolescents of 21st century - the age of advanced technology. One of the most important reasons for reorienting education for values is the fact that the current practices in school education by any large contribute to the lopsided development of students. These put exclusive focus on cognitive to the total neglect of the affective domain and present alienation between head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition, and facts detached from contexts. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them. Their understanding is limited to learning the subjects. They hardly know how they should live their lives; commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education. There is the cry of the hours to impose good manners and good etiquettes in the senior Secondary school students. This will only be

possible if the senior Secondary school teachers are the models of moral values in front of their students.

Solan is the mushroom city of India, being a famous place for tomato production in India also. There are many reputed educational institutions in the main city as well as far flung areas of the district. It is said that females spread the values in minimum two families, viz. her parental family and her in-laws family. Therefore, the researcher felt the strong need to check the existing value pattern of the female senior Secondary school teachers so that good manner can be imposed to remove unnecessary harshness in students' language and rudeness in their behavior in school, home and society. That is why this study is purely significant regarding the effectiveness of inculcation of good and moral values in the students. The researcher is trying to find out existing conditions and the level of values pattern of female teachers of Govt. and Private schools so that same remedial measures can be suggested to improve the existing value based education in the senior Secondary school students/adolescents.

The Objectives of the Study

The objectives of the present study are:

1. To study the difference in the Religious Values of female (Govt.) and female (Private) senior secondary school teachers.
2. To study the difference in the Social Values of female (Govt.) and female (Private) senior secondary school teachers.
3. To study the difference in the Political Values of female (Govt.) and female (Private) senior secondary school teachers.
4. To study the difference in the Economic Values of female (Govt.) and female (Private) senior secondary school teachers.
5. To study the difference in the Theoretical Values of female (Govt.) and female (Private) senior secondary school teachers.

6. To study the difference in the Aesthetic Values of female (Govt.) and female (Private) senior secondary school teachers.

Hypotheses of the Study

The hypotheses of the study are:

1. There is no significant difference in the Religious Values of female (Govt.) and female (Private) senior secondary school teachers.
2. There is no significant difference in the Social Values of female (Govt.) and female (Private) senior secondary school teachers.
3. There is no significant difference in the Political Values of female (Govt.) and female (Private) senior secondary school teachers.
4. There is no significant difference in the Economic Values of female (Govt.) and female (Private) senior secondary school teachers.
5. There is no significant difference in the Theoretical Values of female (Govt.) and female (Private) senior secondary school teachers.
6. There is no significant difference in the Aesthetic Values of female (Govt.) and female (Private) senior secondary school teachers.

Population and Sample

The target population in the present study covers all the female teachers of Govt. and Private senior secondary schools of Himachal Pradesh. One District Solan was selected purposely in the state of Himachal Pradesh. From this district thirteen Govt. and twelve Private senior secondary schools were selected conveniently and 100 female teachers (50 Govt. and 50 Private) were selected using systematic random sampling method (four teachers from each senior secondary school).

Tool Used

To collect the information of assessing the values pattern among female senior secondary school teachers of Govt. and Private sector of Solan District of

Himachal Pradesh the investigator used Teacher Value Inventory developed by Dr. (Mrs.) Harbhajan L. Singh and S.P. Ahluwalia for conducting the present study. The inventory consists of 25 questions concerned with six values - Religious, Social, Theoretical, Political, Economic and Aesthetic. Each question has six alternative answers which are arranged by teachers in order of preference according to their choices. There is no time limit for the completion of the test.

Results

The data were mainly analysed in terms of mean and standard deviation. In general, the 't'- test was used to find out the significant difference of female (Govt.) and female (Private) senior secondary teachers in the respective values. The same has been presented in the Table 1 as follows.

Table 1

Significance of Difference in Mean Scores of Different Values of Female (Govt.) and Female (Private) Senior Secondary School Teachers

Values	Groups	N	Mean	S.D.	SED	't' Value
Religious	Female (Govt.)	50	90.46	12.86		
	Female (Private)	50	90.78	12.04	2.49	0.20 NS
Social	Female (Govt.)	50	99.94	15.55		
	Female (Private)	50	101.04	15.40	3.09	0.96 NS
Political	Female (Govt.)	50	78.92	11.65		
	Female (Private)	50	79.20	12.82	2.19	0.19 NS
Economic	Female (Govt.)	50	82.88	9.54		
	Female (Private)	50	79.12	9.03	1.85	2.76*
Theoretical	Female (Govt.)	50	91.26	10.93		
	Female (Private)	50	88.82	11.12	2.20	1.65 NS
Aesthetic	Female (Govt.)	50	85.08	10.42		
	Female (Private)	50	87.82	14.17	2.48	1.75 NS

* Significant at 0.01 NS Not Significant

i) Religious Value: It is crystal clear from the Table 1 that the calculated 't' – value for comprising the mean score of Religious Value of female (Govt.) and female (Private) Senior Secondary School teachers for df = 98 comes out to be 0.20 which was not significance even at 0.05 level. It is inferred from this that there is no significant difference between the Religious Value of female (Govt.) and female (Private) Senior Secondary School teachers. Hence the hypothesis 1 'there is no significant difference in the Religious Value of female (Govt.) and female (Private) Senior Secondary School teachers was retained.

It is further observed from the above Table that there is difference between the mean of female (Govt.) (M_1=90.46) and male (Private) (M_2=90.78) Senior Secondary School teachers which comes out to be 0.32 which was treated as negligible.

ii) Social Value: It is observed from the Table 1 that the calculated 't' – value for comprising the mean score of Social Value of female (Govt.) and female (Private) Senior Secondary School teachers for df = 98 comes out to be 0.96 which is not significant even at 0.05 level of significance. Hence, the hypothesis 2 'there is no significant difference in the Social Value of

female (Govt.) and female (Private) Senior Secondary School teachers was retained.

It is further observed from the above Table 1 that there is difference between the mean of female (Govt.) (M_1=99.94) and female (Private) (M_2=101.04) Senior Secondary School teachers which comes out to be 1.10 which was treated as negligible.

iii) Political Value: Table 1 shows that the calculated 't' – value for comprising the mean score of Political Value of female (Govt.) and female (Private) Senior Secondary School teachers for df = 98 comes out to be 0.19 which is not significant even at 0.05 level of significance. It is inferred from this that there is no significance difference between the Political Value of female (Govt.) and female (Private) Senior Secondary School teachers. Hence, the hypothesis 3 'there is no significant difference in the Political Value pattern of female (Govt.) and female (Private) Senior Secondary School teachers with respect to Political Value was rejected.

It is further observed from the above Table that there is difference between the mean of female (Govt.) (M_1=78.92) and female (Private) (M_2=79.20) Senior Secondary School teachers which comes out to be 0.28 which was treated as negligible and supposed to be due to chance factor.

iv) Economic Value: It is shown in the Table 1 that the calculated 't' – value for comprising the mean score of Economic Value of male (Govt.) and male (Private) Senior Secondary School teachers for df = 98 comes out to be 2.76 > 2.63 which is highly significant at 0.01 level of significance. It is inferred from this that there is significance difference between the Economic Value of female (Govt.) and female (Private) Senior Secondary School teachers. Hence the hypothesis 4 'there is no significant difference in the Economic Value of female (Govt.) and female (Private) Senior Secondary School teachers was rejected.

It is further observed from the above Table and Fig. 1 that there is difference between the mean of female (Govt.) (M_1=82.88) and female (Private) (M_2=79.12)

Senior Secondary School teachers which comes out to be 3.76 which shows that female Govt. teachers have more economic value than their counterparts.

Fig. 1: Showing Govt. and Private Teacher-Wise Comparison of Mean Scores of Economical Value of Female Senior Secondary School Teachers

v) Theoretical Value: It is crystal clear from the Table 1 that the calculated 't' – value for comprising the mean score of Theoretical Value of female (Govt.) and female (Private) Senior Secondary School teachers for df = 98 comes out to be 1.65 which is not significant at even 0.05 level of significance. It is inferred from this that there is no significant difference between the Theoretical Value of female (Govt.) and female (Private) Senior Secondary School teachers. Hence the hypothesis 5 'there is no significant difference in the Theoretical Value of female (Govt.) and female (Private) Senior Secondary School teachers was retained.

It is further observed from the above Table that there is difference between the mean of female (Govt.)   (M_1=91.26) and female (Private) (M_2=88.82) Senior Secondary School teachers which comes out to be 2.44 which was treated as negligible and supposed to be due to chance factor.

vi) Aesthetic Value: The table 1 shows that the calculated 't' – value for comprising the mean score of Aesthetic Value of male (Govt.) and male (Private) Senior Secondary School teachers for df = 98 comes out to be 1.75 which is not significant at 0.05 level of significance. It is inferred from this that there is no significant difference between the Aesthetic Value of female (Govt.) and female (Private) Senior Secondary School teachers. Hence, the hypothesis 6 'there is no

significant difference in the Aesthetic Value of female (Govt.) and female (Private) Senior Secondary School teachers was retained.

It is further observed from the above Table that there is difference between the mean value of male (Govt.) (M_1=85.08) and male (Private) (M_2=87.82) Senior Secondary School teachers which comes out to be 2.74 which was treated as negligible and supposed to be due to chance factor.
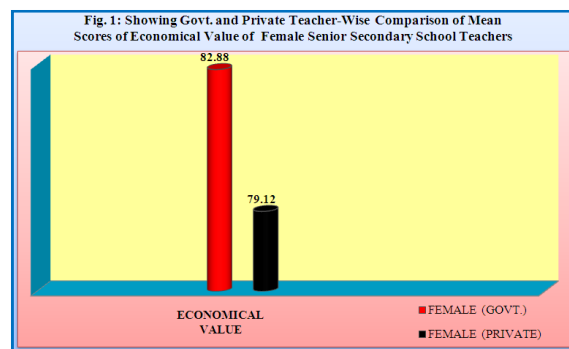
Conclusion

In the past, human values have been regarded as the basis of society in civilizations throughout the world, regardless of their religious or cultural beliefs. These values include: development of general knowledge, common sense and problem-solving skills; perseverance in the face of difficulties; unity, co-operation and team-work to achieve common goals; tolerance, understanding and accepting differences between individuals: honesty and truthfulness; inner harmony and outer peace as fundamental ways of getting to create peace on a wider scale - between family members and friends, between neighbors, regions and countries; compassion for other beings (human, animal or plant),giving time and effort to others willingly and without any expectation of physical or emotional reward and respect for all the religions and Gods. In recent times there appears to have been a swing away from these values, as people have become more concerned with materialism, power and self (Gupta, R., 2013).

The analysis presented in this paper leads to the conclusion that the Religious, Social, Aesthetic and Political values of Govt. and Private female Teachers are not much different from each other. It is found in the study that female Govt. teachers are significantly better in Economical and Theoretical values than female Private teachers. Therefore, it is brought to the kind notice of the curriculum planners and administrators that appropriate steps should be taken to inculcate such values in the teachers as well as students because today's student may be the teacher of the future. But, as far as Social and Aesthetic values are concerned the female Private teachers are found significantly different and high as compared to their Govt. counterpart. Hence, it is suggested by the researcher that different social codes may be prescribed both for female Govt. teachers and female private teachers. It is also inferred in the study that female Private teachers have little high scores in Religious values. Therefore, it is suggested to the planners and administrators to establish good school community relationship in all religions in the achievement of goals of secondary education. The social skills may be developed among the Govt. and Private female teachers through giving them chances to organize various programs and activities in the schools. Also, they must be given in service training for leadership roles in the schools through various seminars and conferences. In Economic values, female Govt. teachers are slightly high. Lastly, it is the humble request by the investigator on the basis of the various research findings that the Center as well as State Govt. must take necessary steps regarding promoting value education in the schools and other institutions.

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AN EMPIRICAL ANALYSIS OF HEI'S SERVICE QUALITY DIMENSIONALITY APPROACH TOWARDS STUDENT PERSPECTIVE

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Abstract

The major threats for the service providers (higher educational institutions) are drastically increasing competition, advancement in technology and changes in expectations of the customers due to good exposure. The major aim of this research paper is to identify the dimensions, which is the best predictor of overall service quality in higher educational institutions service sector. The paper estimate validity of individual constructs forming part of EduQUAL. It incorporates seven dimensions called as Tangibility, Reliability, Responsiveness, Assurance, Empathy, Personality Development, Placement facility and its Perception level leads to overall student satisfaction. The statistical tools applied for the analysis and interpretation are reliability analysis, factor analysis, Regression analysis and paired t-test. EduQUAL item in original form is not enough in the context of southern tamilnadu educational environment. A five dimension EduQUAL item including the 'Personality Development, and Placement facility dimension revealed reliable and valid results in southern tamilnadu context. The significant coefficient is Assurance dimension and the remaining 6 predictors are non-significant. The non-significance variable exceeds 0.05, and do not contribute much to the regression model. This means that the Assurance dimension is the main predictor for overall satisfaction of students.

Key words: *Higher educational environment, SERVQUAL, EduQUAL, Assurance dimension.*

Introduction

This paper endeavours to fill the gap in the service quality literature by reporting insights obtained in an extensive exploratory investigation of quality in the education sector. The research attempts to rectify the situation with the research question "how do you define service quality in the education sector?", and the research objective to explore the dimensions of service quality in the context of the Indian Higher education industry. As higher educational institutions (HEI) tussle for competitive advantage and high service quality, the evaluation of educational service quality is essential to provide motivation for and to give feedback on the effectiveness of educational plans and implementation. A set of service quality parameters, drawn from students' (defined as customers') perceptions about service quality as well as the service quality literature have been drawn up. The major threats for the service providers (higher educational institutions) are drastically increasing competition, advancement in technology and changes in expectations of the customers due to good exposure. The major aim of this research paper is to identify the dimensions, which is the best predictor of overall service quality in higher educational institutions service sector. The paper estimate validity of individual constructs forming part of EduQUAL. It incorporates seven dimensions called as Tangibility, Reliability, Responsiveness, Assurance, Empathy, Personality Development, Placement facility and its Perception level leads to overall student satisfaction.

Purpose of the study

In addition to academic aspect of service quality, there are many reasons for focusing the administrative service quality in a university (Anderson 1995). The first exposure of the student to the university is through the admission and registrar's services so providing high quality service to students contributes to the positive assessment of the university. Compared

with the academic units, the administrative departments of the university, such as the registration office, financial office or library, are more likely to be a replication of the bureaucratic units of governmental or public institutions (Salem, 1969).

Problem Statement

Globalization and information technology have brought challenges to educational institutions in Tamilnadu. The education service providers are facing with an increasing competition as more new programs offered, new delivery means of the existing program (i.e. distant learning or e-learning) are introduced, new institutions are established (both public and private), and new foreign entities enter the market. With this, service quality perceived by students becomes one of the key success factors. For a quite long time there is no special study focusing on the quality of education taking into overall evaluations particularly from students' perspective. It is high time to know the current status and level of service quality in education. The questions about the performance of service quality must be answered. Therefore this study is attempted in answering the questions like Which area(s) or dimension (s) that potentially can be improved?

Objectives of the study

The objectives of the study are:
1. To measure service quality in education service
2. To analyse important factors of quality assessment in education
3. To identify differences of the student perception on the service quality based on their demographic factors and academic profiles
4. To recommend which area(s) that needs for improvement

Review of literature
Service Quality in Universities

It is also interesting to note the application of SERVQUAL to education, for example, to business schools (Rigotti and Pitt, 1992) and higher educational institutions (Ford et al.,1993; McElwee and Redman, 1993). The extent to which students perceive the level of service performance meets their expectations reflects the quality of service (Zammuto et al., 1996). It was found that perceived poor service quality will ultimately affect funding and viability in the university sector by reducing the popularity of the institution and thus the number and standard of applicants, but that the effect is indirect and relatively slow. Nonetheless, dissatisfaction expressed by the direct users of the service, students, will have an effect. Student dissatisfaction, if on a sufficient scale, will result in reduced applications in subsequent years as the reputation for poor quality increases, even though existing students are likely to be constrained to remain.

The earlier researches on service quality in higher education emphasized academic more than administration, concentrating on effective course delivery mechanisms and the quality of courses and teaching (Athiyaman, 1997; Bourner, 1998; Cheng and Tam, 1997; McElwee and Redman, 1993; Palihawadana, 1996; Soutar and McNeil, 1996; Varey, 1993; Yorke, 1992). The measurement of service quality of courses and programmes often rely on research instruments (e.g. student feedback questionnaires) devised by representatives of the higher education institutions. Kamal and Ramzi (2002), however, attempted to measure student perception of registration and academic advising across different faculties and other administrative services to assure positive quality service that complements the academic.

There are many reasons for focusing the administrative service quality in a university (Anderson 1995): The first exposure of the student to the university is through the admission and registrar's services so providing high quality service to students contributes to the positive assessment of the university. Compared with the academic units, the administrative departments of the university, such as the registration office, financial office or library, are more likely to be a replication of the

bureaucratic units of governmental or public institutions (Salem, 1969). While registration in the Western universities has rapidly adopted the banking touch-tone telephone systems, universities in developing countries attempt to struggle with bureaucracies and inefficient infrastructure; hence registration remains tied to a traditional manual process (Spencer, 1991).

Service quality dimensions

Quality in higher learning institutions can be felt under service quality dimensions because of its characteristics. According to Dotchin and Oakland (1994); Zimmerman and Enell (1988), by viewing higher education as a service can generalise service quality dimension for this sector.

Service quality has been classified into multi-dimensional view such as

Gronroos (1978) ; Lehtinen and Lehtinen (1992) ; Parasuraman et al. (1985). According to Parasuraman et al., service quality dimensions that used in the higher education are as follows and has modified by Ghobadian et al. in their research, Reliability, Responsiveness, Customisation, Credibility, Competence, Access, Courtesy, Security, Communication, Tangibles, Understanding customers.

Reliability in the context of services means the degree to which a service is fault-free. Parasuraman et al. also stressed that reliability is the ability to provide the pledged service on time, accurately and dependably (Ghobadian et al., 1993). Besides, responsiveness is defined as the ability to deal effectively with complaints and continuous improvement through effective management of services. Customisation refers to how well the institution can meets the customer satisfaction, while credibility is the extent to which the service is believed and trusted (Ghobadian et al., 1993). It is related with the image and reputation of the institution. Another service quality dimension that used in the higher education is competence. The institution can sharpen their competitive edges by posses the necessary skills, knowledge and information to perform

the service effectively through the staff. Besides, access also suggested in the quality dimension of services. It refers to the ease of approachability and contact to achieve the targets and objectives of the institution. Courtesy is concern on the attitude of the staff. It is include the politeness, respect, consideration and friendliness shown to the customers by the contact personnel (Ghobadian et al., 1993). Besides, security can defined as the capabilities of the institution to avoid the danger, risk and doubt, while communication refers to the approach that used by the institution to interact with their customers. A good communication approach enable the institution to give the accurate information and avoid the problems caused by public perception. According to Parasuraman et al., tangibles refer to facilities that provided by the institution in serving good conditions to their customers. This dimension also appears the personnel and condition of equipment. Besides, understanding the customer is defined as how well the institution can meet the customer's satisfaction include providing individualized attention. Services quality dimensions also proposed by Gronroos (1978) in the different way. The three dimensions and the interpretation of each dimension for higher education are as follows :

1. The technical quality of outcome
2. The functional quality of the service encounter
3. The corporate image

According to Gronroos, the customer can measure the outcome of service in an objective manner while, the functional quality of the service encounter is concerned with the interaction between the provider and recipient of a service and is often perceived in a subjective manner (Ghobadian et al., 1993). Moreover the corporate image will influence the perception of the customer towards the image of the institution. The image depends on the technical and functional quality, price, external communications, physical locations, appearance of the site and the competence and behaviour of the staff (Ghobadian et al., 1993). Lehtinen and Lehtinen (1992) also proposed three dimensions of

service quality. According to their study, the dimensions are as follows :
1. Physical quality
2. Corporate quality
3. Interactive quality

The physical quality refers to such items as the condition of building and enabling equipment. This interpretation is quite similar with the dimension that proposed by Gronroos. Lehtinen and Lehtinen also stressed their proposal that is related with the organization's image and profile. According to them, corporate quality is other dimension to view service quality for the higher education. Besides, interactive quality can be defined as the interaction between the institution' staff and the customer to avoid miscommunication among them.

Approach in Measuring Quality

There are basically two main approaches in measuring quality. The most popular one is SERQUAL model which was developed by Parasuraman. This measurement compares the level of perception against expectation. Another one is simpler and straight forward which just measure on the current level of performance, known as SERPERF.

(i) SERVQUAL

A quality service organization, attempt to determine the requirements of its customers and translate these requirements into product and delivery process specifications to meet the customer's satisfaction (Ghobadian, 1993). Based on this importance, Parasuraman et al. (1985, 1988) initiated a model in measuring quality of services as a basis for an adapted model for higher education. According to the model that proposed by Parasuraman et al., a 22 item scale has been developed for conceptualising service quality and seeks to estimate customers' pre-consumption expectations of service as well as post-consumption perceptions of actual service receive

(Pearson, 1997; O'Neill et al., 2001). The scale measures five dimensions, which includes reliability, responsiveness, assurance, empathy and tangibles. Reliability concerns on performing the promised service dependably and accurately, while responsiveness refers to the provision of a prompt service. The other dimension that include in the scale of measurement is assurance, which means customer courtesy, trust and confidence, while empathy refers to how well the organization caring and give attention to their customers. Tangibles concern on the physical facilities and equipment that provided by the organization. Based on this scale dimensions, the customers are need to complete the form of the survey on the basis of a seven-point Likert scale, which extends from 1 (strongly disagree) to 7 (strongly agree). Measures of service quality can be derived by subtracting the expectation scores from perception scores, which also can be weighted to take account of the relative importance of each quality dimension (O'Neill et al., 2001).

O'Neill et al. initiated some benefits derived from this approach in their study. The benefit of using the SERVQUAL approach is it can make a clear indication of how well the company perform to meet the customer's requirement according to the customer's perception. Besides, SERVQUAL also helps the company to prioritise the customer needs, want and expectation based on customer's opinion. SERVQUAL allows the organization to set the standards to meet the quality requirement issued by the customers. Besides the benefits mentioned above, the SERVQUAL also help the company to determine the existence of any gaps between the provider and the customer. Hence, this approach enables the company to increase their productivity through the serviceability. Some researchers argued with the SERVQUAL technique that may need attention for its conceptualisation of quality measurement issues such as the dimensions for the scale in not consistent across industries, the practicalities of the instruments and the attitude of the customer in complete the surveys. Therefore, some

studies have been conducted to overcome these problems. A study by Brown et al. (1993) found evidence that a number of psychometric problems associated with the use of difference scores can be solved by using of non-difference score measures which display better discriminant and nomological validity.

Research methodology: Sampling Frame work
Research Design

The proposed study is concerned with the "Assessment of Quality among Education institutions with special reference to Tamilnadu". A descriptive research study is required for find out the differences of the student perception on the service quality based on their demographic factors and academic profiles.

Sampling Method:

The population for this study consisted of "selected" commercial and aesthetic product users in selected districts of Tamil Nadu. The population (universe) is finite and simple Random sampling method will be adopted for selecting samples from the Universe.

Determination of sample size: A Sample design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would adopt in selecting items for the sample. The sample size of research will be 900.

Data Collection

In the present study, the researcher planned to collect the primary data through structured" Questionnaire" of Tamilnadu.

Analysis of Data

The analysis will be undertaken with a view to give a clear cut idea from the primary data collection.

Various tables, diagrams and charts will be incorporated to make it more useful and easy to understand. The SPSS 16 (Statistical Package for Social Science), The statistical tools applied for the analysis and interpretation are reliability analysis, factor analysis, Regression analysis and paired t-test.

Cronbach's Coefficient of five SERVQUAL
Table 1

Service Quality Dimensions	Number of Items	Coefficient Alpha for	
		Perception Scale	Expectation Scale
Reliability	6	0.952	0.957
Assurance	5	0.952	0.957
Empathy	5	0.952	0.957
Tangibility	7	0.955	0.957
Responsiveness	4	0.952	0.957
Total Scale	27	0.953	0.957

As shown in Table 1, the five SERVQUAL dimensions for the total scale have resulted in good internal consistency, which is evidenced by alpha method. The 7-item scale measuring reliability has a coefficient alpha of 0.953 for perception and 0.957 for expectation.

Service gap analysis
Testing of Hypothesis

H: There is no evidence to indicate that customer's perceptions will be lower than expectations of the service

HA: There is an evidence to indicate that customer's perceptions will be lower than expectations of the service

Table 2

SI.NO	Items of SERVQUAL Instrument	Perception mean	Expectation mean	Service gap (P-E)
1.	Modern buildings, well equipped and appealing classrooms	5.58	5.60	-0.02
2.	Academic, recreational and socialising facilities (.i.e sports centre)	5.25	5.28	-0.03
3.	latest technology computer labs with adequate PCs for all students	5.48	5.51	-0.03
4.	Aesthetic views of facilities	5.12	5.32	-0.2
5.	Innovative study & support electronic facilities (elibrary & e-study)	5.19	5.28	-0.09
6.	Adaptability to modern techniques	5.04	5.10	-0.06
7.	Hostel, canteen, transportation and medical facility	5.27	5.29	-0.02
8.	To do something in a certain time when it has promised to do so	5.47	5.53	-0.06
9.	To look into student's problems and try to provide a solution promptly	5.34	5.41	-0.07
10.	To provide its services without errors	5.03	5.21	-0.18
11.	To have high teaching standards and quality academics	5.22	5.23	-0.01
12.	To provide 'value for money' education services	5.07	5.17	-0.1
13.	To deliver its services in relatively small and manageable class sizes	5.43	5.51	-0.08
14.	To have fees which are comparable to other Universities	5.50	5.57	-0.07
15.	To have academic and administrative staff who would be willing to help students with their questions	5.46	5.57	-0.11
16.	To have academic and administrative staff who would provide all students with the same and equal information, support, and guidance	5.62	5.64	-0.02
17.	To have academic who provide feedback which will explain how to correct mistakes	5.34	5.36	-0.02
18.	To have the reputation for being a provider of high quality education	5.81	5.82	-0.01
19.	To provide a safe environment for students' living and learning	5.40	5.48	-0.08
20.	To offer programmes that are designed according to the needs of businesses	5.38	5.39	-0.01

21.	To prepare its graduates for the employment market	5.08	5.28	-0.2
22.	To be high in university league tables / rankings	5.26	5.28	-0.02
23.	To operate in convenient teaching hours for all students	5.52	5.54	-0.02
24.	To have administrative and academic staff who provide individual attention to each student	5.49	5.50	-0.01
25.	To focus on providing the best service for their students	5.35	5.36	-0.01
26.	To understand and respond to the specific needs of students	5.43	5.81	-0.38
27.	To have academics who monitor and care about the performance of their students	5.43	5.45	-0.02

Table 2: Service gap difference between perception and expectation level

From the above table 2, it is illustrated that the overall SERVQUAL score which is the result of average perception score minus average expectation score that is derived from the 27 paired statements.

Using a paired t-test indicates a statistically significant difference on the 27 statements which are examined and it is concluded that the hypothesis H is rejected. The alternative hypothesis is accepted. So there is an evidence to indicate that customer's perception is lower than expectation of the service.

Table 3
Regression coefficients for model

Coefficients[a]						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.562	0.608		9.155	0.000
	Tangibility	0.034	0.087	0.023	0.388	0.698
	Reliability	0.134	0.132	0.086	1.015	0.311
	Responsiveness	-0.014	0.125	-0.010	-0.113	0.910
	Assurance	**-0.331**	**0.142**	**0.213**	**-2.333**	**0.020**
	Empathy	0.211	0.133	-0.147	1.588	0.313
	Personality development	0.159	0.140	0.096	1.133	0.258
	System established at the institution	-0.262	0.142	-0.149	-1.843	0.066

The coefficient table 3 shows seven predictors in the regression model. The significant coefficient is Assurance and the remaining 6 predictors are non-significant. The non-significance variable exceeds 0.05, and do not contribute much to the regression model. This means that the Assurance

dimension is the main predictor for overall satisfaction of students.

Conclusion

By applying the gap analysis, it shows that lowest service gap is occurred in "Assurance", "Tangibility" and "Responsiveness" dimensions and the bigger service gap in occurred in the Empathy dimension. The coefficient table shows seven predictors in the regression model. The significant coefficient is Assurance and the remaining 6 predictors are non-significant. The non-significance variable exceeds 0.05, and do not contribute much to the regression model. This means that the Assurance dimension is the main predictor for overall satisfaction of students. To have the reputation for being a provider of high quality education, to provide a safe environment for students' living and learning, to offer programmes that are designed according to the needs of businesses, to prepare its graduates for the employment market to be high in university league tables / rankings. So HEI's should concentrate much on all these assurance based dimensional aspect for their survival and sustainability of quality service offering.

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KNOWLEDGE MANAGEMENT SYSTEM – A STUDY ON IMPLEMENTATION PROCESS

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Abstract

Knowledge management efforts have a long history, to include on-the-job discussions, formal apprenticeship, discussion forums, corporate libraries, professional training and mentoring programs. With increased use of computers in the second half of the 20th century, specific adaptations of technologies such as knowledge bases, expert systems, knowledge repositories, group decision support systems, intranets, and computer-supported cooperative work have been introduced to further enhance such efforts. In 1999, the term personal knowledge management was introduced; it refers to the management of knowledge at the individual level. In the enterprise, early collections of case studies recognized the importance of knowledge management dimensions of strategy, process, and measurement. Key lessons learned include people and the cultural norms which influence their behaviors are the most critical resources for successful knowledge creation, dissemination, and application; cognitive, social, and organizational learning processes are essential to the success of a knowledge management strategy; and measurement, benchmarking, and incentives are essential to accelerate the learning process and to drive cultural change. In short, knowledge management programs can yield impressive benefits to individuals and organizations if they are purposeful, concrete, and action-oriented. Knowledge management is becoming increasingly important to organizations. Having an effective knowledge management system not only protects revenues, it may also improve retention, increase productivity, and promote innovation. Knowledge management systems should try to implement a two-part approach: using a database or wiki to collect explicit knowledge, and connecting colleagues to one-another to share tacit knowledge. Hence, the present study is focuses on Knowledge Management System and its implementation process and study based on Secondary data.

Key words: Increased Use of Computers, Specific Adaptations of Technologies, Personal Knowledge Management, Knowledge Management Dimensions and Strategies.

Introduction

Knowledge management (KM) is the process of capturing, developing, sharing, and effectively using organisational knowledge. It refers to a multi-disciplined approach to achieving organisational objectives by making the best use of knowledge. An established discipline since 1991, KM includes courses taught in the fields of business administration, information systems, management, and library and information sciences. More recently, other fields have started contributing to KM research; these include information and media, computer science, public health, and public policy. Columbia University and Kent State University offer dedicated Master of Science degrees in Knowledge Management. Many large companies, public institutions and non-profit organisations have resources dedicated to internal KM efforts, often as a part of their business strategy, information technology or human resource management departments. Several consulting companies provide strategy and advice regarding KM to these organisations. Knowledge management efforts typically focus on organisational objectives such as improved performance, competitive advantage, innovation, the sharing of lessons learned, integration and continuous improvement of the organisation. KM efforts overlap with organisational learning and may be distinguished from that by a greater focus on the management of knowledge as a strategic asset and a focus on encouraging the sharing of knowledge. It is an enabler of organisational learning.

Objectives of the Study

The present study has been conducted with the following objectives:

1. To know about Knowledge Management System
2. To study the benefits of Knowledge Management System
3. To analyse implementation process of Knowledge Management System

Operational Definitions

"Knowledge management is the systematic management of an organization's knowledge assets for the purpose of creating value and meeting tactical & strategic requirements; it consists of the initiatives, processes, strategies, and systems that sustain and enhance the storage, assessment, sharing, refinement, and creation of knowledge".

"Knowledge management is the process of capturing, distributing, and effectively using knowledge."

Knowledge Management

In simple terms, knowledge management refers to the process of acquiring, organizing, storing, sharing and using knowledge by organizations. Knowledge management is a branch of management that aims at attaining the optimum business performance through the synergy of people, processes and technology in creating and sharing relevant knowledge. To succeed in any venture, including business ventures, sufficient knowledge is required. Knowledge management has become necessary as we have moved from a society where information was scarce to a society where there is a glut of information. The problem today is generally not about procuring information but deciding which information to use. Organizations should be careful in acquiring relevant data and processing those in an ever-changing business landscape. It is equally important for businesses to discard obsolete information and acquire the latest information to survive and stay competitive. Since information technology has programmed logic it can't select and reinterpret data; it can only help in arranging, storing and transferring data. Improved information technology plays a valuable role in processing data, but has a limited scope as far as developing insights from available data. In other words information technology cannot convert data and information into knowledge. Simply having great technology doesn't produce best results in the absence of knowledge.

Executives and management often determine what information is useful and vital for an organization and convert it into knowledge. This knowledge which also includes external data is then shared with different sections of the organization. Sharing of the knowledge created is the basic requisite of knowledge management. Knowing what you know and profiting from it is a working definition of knowledge management. The entire process of identifying relevant data and information, transforming that into knowledge, and making that knowledge accessible to people across the organization is what knowledge management is all about. For knowledge management to be a success for an organization it's essential that the people capturing and disseminating knowledge work in tandem.

Benefits of Knowledge Management System
Enabling better and faster decision making

By delivering relevant information at the time of need through structure, search, subscription, syndication, and support, a knowledge management environment can provide the basis for making good decisions. Collaboration brings the power of large numbers, diverse opinions, and varied experience to bear when decisions need to be made. The reuse of knowledge in repositories allows decisions be based on actual experience, large sample sizes, and practical lessons learned.

Making it easy to find relevant information and resources

When faced with a need to respond to a customer, solve a problem, analyze trends, assess markets, benchmark against peers, understand competition, create new offerings, plan strategy, and to

think critically, you typically look for information and resources to support these activities. If it is easy and fast to find what you need when you need it, you can perform all of these tasks efficiently.

Reusing ideas, documents, and expertise

Once you have developed an effective process, you want to ensure that others use the process each time a similar requirement arises. If someone has written a document or created a presentation which addresses a recurring need, it should be used in all future similar situations. When members of your organization have figured out how to solve a common problem, know how to deliver a recurring service, or have invented a new product, you want that same solution, service, and product to be replicated as much as possible. Just as the recycling of materials is good for the environment, reuse is good for organizations because it minimizes rework, prevents problems, saves time, and accelerates progress.

Avoiding redundant effort

No one likes to spend time doing something over again. But they do so all the time for a variety of reasons. Avoiding duplication of effort saves time and money, keeps employee morale up, and streamlines work. By not spending time reinventing the wheel, you can have more time to invent something new.

Avoiding making the same mistakes twice

George Santayana said, "Those who ignore history are doomed to repeat it." If we don't learn from our mistakes, we will experience them over and over again. Knowledge management allows us to share lessons learned, not only about successes, but also about failures. In order to do so, we must have a culture of trust, openness, and reward for willingness to talk about what we have done wrong. The potential benefits are enormous. If NASA learns why a space shuttle exploded, it can prevent recurrences and save lives. If FEMA learns what went wrong in responding to

Hurricane Katrina, it can reduce the losses caused by future disasters. If engineers learn why highways and buildings collapsed during a previous earthquake, they can design new ones to better withstand future earthquakes. If you learn that your last bid or estimate was underestimated by 50%, you can make the next one more accurate and thus earn a healthy profit instead of incurring a large loss.

Communicating important information widely and quickly

Almost everyone today is an information worker, either completely or partially. We all need information to do our jobs effectively, but we also suffer from information overload from an increasing variety of sources. How can we get information that is targeted, useful, and timely without drowning in a sea of email, having to visit hundreds of web sites, or reading through tons of printed material? Knowledge management helps address this problem through personalized portals, targeted subscriptions, RSS feeds, tagging, and specialized search engines.

Promoting standard, repeatable processes and procedures

If standard processes and procedures have been defined, they should always be followed. This allows employees to learn how things are done, leads to predictable and high-quality results, and enables large organizations to be consistent in how work is performed. By providing a process for creating, storing, communicating, and using standard processes and procedures, employees will be able to use them routinely.

Providing methods, tools, templates, techniques, and examples

Methods, tools, templates, techniques, and examples are the building blocks supporting repeatable processes and procedures. Using these consistently

streamlines work, improves quality, and ensures compatibility across the organization.

Knowledge in business can be seen to have a lifecycle of its own
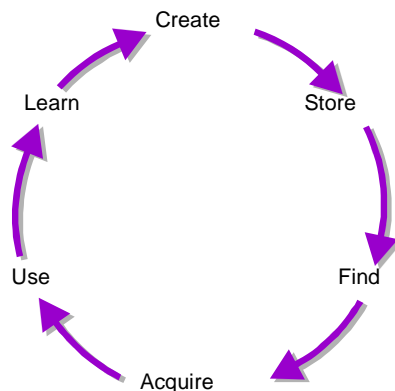
- It must be **created** either within or outside the organization. This is typically comprised of iterative tacit and explicit loops until the knowledge is ready for distribution to those outside the creating group.
- It can then be **stored** somewhere, either tacitly or explicitly so that it is accessible for others to find and use.
- Those who need the specific knowledge must then **find** out where it is, when they need it, by searching in the right places and / or asking the right people.
- Once the knowledge source is found, the user will then go through the act of actually **acquiring** it. This will involve gaining personal knowledge from other humans or documented sources.
- Once acquired, the knowledge can be put to **use** towards some productive purpose.

Implementation Process of Knowledge Management System: **Establish Knowledge Management Program Objectives**

Before selecting a tool, defining a process, and developing workflows, you should envision and articulate the end state. In order to establish the appropriate program objectives, identify and document the business problems that need resolution and the business drivers that will provide momentum and justification for the endeavor. Provide both short-term and long-term objectives that address the business problems and support the business drivers. Short-term objectives should seek to provide validation that the program is on the right path while long-term objectives will help to create and communicate the big picture.

Prepare for Change

Knowledge management is more than just an application of technology. It involves cultural changes in the way employees perceive and share knowledge they develop or possess. One common cultural hurdle to increasing the sharing of knowledge is that companies primarily reward individual performance. This practice promotes a "knowledge is power" behavior that contradicts the desired knowledge-sharing, knowledge-driven culture end state you are after. Successfully implementing a new knowledge management program may require changes within the organization's norms and shared values; changes that some people might resist or even attempt to quash. To minimize the negative impact of such changes, it's wise to follow an established approach for managing cultural change.

Define High-Level Process

To facilitate the effective management of your organization's knowledge assets, you should begin by laying out a high-level knowledge management process. The process can be progressively developed with detailed procedures and work instructions throughout steps four, five, and six. However, it should be finalized and approved prior to step seven (implementation). Organizations that overlook or loosely define the knowledge management process will not realize the full potential of their knowledge management objectives. How knowledge is identified, captured, categorized, and disseminated will be ad hoc at best.

There are a number of knowledge management best practices, all of which comprise similar activities. In general, these activities include knowledge strategy, creation, identification, classification, capture, validation, transfer, maintenance, archival, measurement, and reporting.

Determine and Prioritize Technology Needs

Depending on the program objectives established in step one and the process controls and criteria defined in step three, you can begin to determine and prioritize your knowledge management technology needs. With such a variety of knowledge management solutions, it is imperative to understand the cost and benefit of each type of technology and the primary technology providers in the marketplace. Don't be too quick to purchase a new technology without first determining if your existing technologies can meet your needs. You can also wait to make costly technology decisions after the knowledge management program is well underway if there is broad support and a need for enhanced computing and automation.

Assess Current State

Now that you've established your program objectives to solve your business problem, prepared for change to address cultural issues, defined a high-level process to enable the effective management of your knowledge assets, and determined and prioritized your technology needs that will enhance and automate knowledge management related activities, you are in a position to assess the current state of knowledge management within your organization. The knowledge management assessment should cover all five core knowledge management components: people, processes, technology, structure, and culture. A typical assessment should provide an overview of the assessment, the gaps between current and desired states, and the recommendations for attenuating identified gaps. The recommendations will become the foundation for the roadmap in step six.

Build a Knowledge Management Implementation Roadmap

With the current-state assessment in hand, it is time to build the implementation roadmap for your knowledge management program. But before going too far, you should re-confirm senior leadership's support and commitment, as well as the funding to implement and maintain the knowledge management program. Without these prerequisites, your efforts will be futile. Having solid evidence of your organization's shortcomings, via the assessment, should drive the urgency rate up. Having a strategy on how to overcome the shortcomings will be critical in gaining leadership's support and getting the funding you will need. This strategy can be presented as a roadmap of related projects, each addressing specific gaps identified by the assessment. The roadmap can span months and years and illustrate key milestones and dependencies. A good roadmap will yield some short-term wins in the first step of projects, which will bolster support for subsequent steps. As time progresses, continue to review and evolve the roadmap based upon the changing economic conditions and business drivers. You will undoubtedly gain additional insight through the lessons learned from earlier projects that can be applied to future projects as well.

Implementation

Implementing a knowledge management program and maturing the overall effectiveness of your organization will require significant personnel resources and funding. Be prepared for the long haul, but at the same time, ensure that incremental advances are made and publicized. As long as there are recognized value and benefits, especially in light of ongoing successes, there should be little resistance to continued knowledge management investments. With that said, it's time for the rubber to meet the road. You know what the objectives are. You have properly mitigated all cultural issues. You've got the processes and technologies that will enable and launch your knowledge management

program. You know what the gaps are and have a roadmap to tell you how to address them. As you advance through each step of the roadmap, make sure you are realizing your short-term wins. Without them, your program may lose momentum and the support of key stakeholders.

Measure and Improve the Knowledge Management Program

How will you know your knowledge management investments are working? You will need a way of measuring your actual effectiveness and comparing that to anticipated results. If possible, establish some baseline measurements in order to capture the before shot of the organization's performance prior to implementing the knowledge management program. Then, after implementation, trend and compare the new results to the old results to see how performance has improved. Don't be disillusioned if the delta is not as large as you would have anticipated. It will take time for the organization to become proficient with the new processes and improvements. Over time, the results should follow suit. When deciding upon the appropriate metrics to measure your organization's progress, establish a balanced scorecard that provides metrics in the areas of performance, quality, compliance, and value. The key point behind establishing a knowledge management balanced scorecard is that it provides valuable insight into what's working and what's not. You can then take the necessary actions to mitigate compliance, performance, quality, and value gaps, thus improving overall efficacy of the knowledge management program.

Conclusion

Implementing a complete knowledge management takes time and money, however, the results can be impressive and risks can be minimized by taking a phased approach that gives beneficial returns at each step. Organizations that have made this kind of investment in knowledge management realize tangible results quickly. They add to their top and bottom lines through faster cycle times, enhanced efficiency, better decision making and greater use of tested solutions across the enterprise.

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AVENUES OF CORPORATE SECTOR TOWARDS SOCIETAL DEVELOPMENT-AN OVERVIEW

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Abstract

To make the nation a developed one in all aspects it lays in the hands of all the sectors like public, private, NGO and the new emerging sector known as Corporate Sector. The emergence of the term corporate social responsibility may be new but the practices were existing long back in known words like philanthropy, voluntary service etc., but as a formal term it came into existence only under the Companies Act,2013 which includes CSR as an mandatory one to reach the unreached. This paper attempts to understand the contributions of corporate sector towards societal development.

Introduction

In the olden days, companies of different kinds were started, running successfully, gained profits out of it and shared their profits among the stakeholders, shareholders etc.,at that time there wasn't the idea of contributing towards growth of the country .But in the companies act 2013, it was made mandatory that beyond minting profits, each industry is highly responsible for the totality of their impact on the people on earth and the companies has to concentrate on the quality of life of the employees along with their family members, community as well as the society at large along with the main focus on the economic aspect.

According to the UNIDO3, "Corporate social responsibility is a management concept whereby companies integrate social and environmental concerns in their business operations and interactions with their stakeholders. CSR is generally understood as being the way through which a company achieves a balance of economic, environmental and social imperatives (Triple-Bottom-Line Approach), while at the same time addressing the expectations of shareholders and stakeholders. In this sense it is important to draw a distinction between CSR, which can be a strategic business management concept, and charity, sponsorships or philanthropy.

Even though the latter can also make a valuable contribution to poverty reduction, will directly enhance the reputation of a company and strengthen its brand, the concept of CSR clearly goes beyond that."

Corporate Social Responsibility

The responsibility of the corporate sectors is to take up the nation to the next level of development by uplifting the underprivileged section of the society. It has to take into account integrity and accountability in the long process of sustainability. To understand the concept better it has been divided into four broad aspects of CSR are responsibility, accountability, sustainability and social contract. The corporate companies should hold the responsibility, highly accountable, should work for sustainability with social contract.

Societal Development

Societal development means in simple words, developing the society in all aspects like social, economic, political, environmental, cultural, psychological etc., especially the backward societies. To develop the society is not an easy task for this is to be completed the efforts of officials at different levels are needed like the public sector, private sector, NGO

sector along with one more sector is added which is an emerging sector known as Corporate sector.

Area the Corporate sectors can focus on:

- **Eradicate** Poverty and Hunger.
- **Desire** Education for all.
- **Promote** gender equality and Empower Women.
- **Safeguard** the national heritage, arts and culture.
- **Ensure** environment sustainability.
- **Provide** funds to develop technology.
- **Create** Entrepreneurs.
- **Contribute** towards improvement of rural areas.
- **Give** good health.
- **Disaster Rehabilitation**.

Contributions of Companies towards Societal Development: Case study 1:
Sustainability at Wipro is all about good citizenship

It stems from the belief that corporations are socio-economic citizens and that their objectives have to be congruent with society's goals. Today, they wield significant capacity to influence social issues, i.e. "power to do good". This is a responsibility and must manifest in thoughtful and deliberate set of initiatives, not in charity. These must reflect the same level of rigor & strategic thinking as in business initiatives.

Wipro believes it must try to, and can make (some) lasting impact, towards creating a just, equitable, humane & sustainable society. This is reason enough to act.

Purpose

- Provide leadership in thought & action on key societal issues
- Need to respond to immediate issues of current generation
- Need to work towards building a good society for future generations
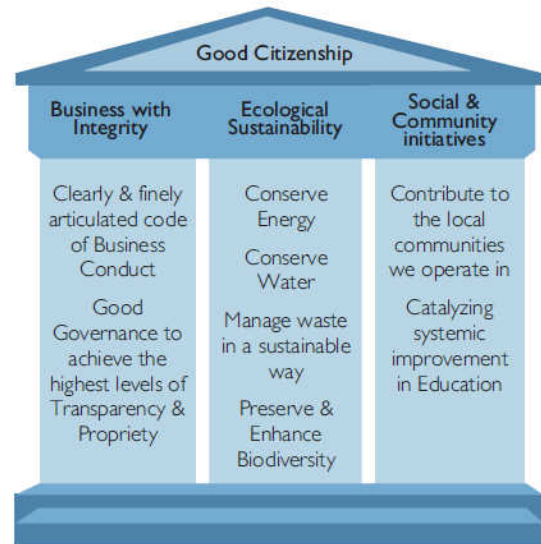
Source from www.wipro.org/community/wipro-cares.html

Wipro cares

Wipro Cares engages with communities in our proximate locations. The primary objectives of Wipro Cares are to support the developmental needs of marginalized communities in cities and towns where Wipro has a large presence. We have four core areas of work - education, health care, environment and disaster rehabilitation. Wipro Cares is currently engaged in 12 projects across India. Through its five health care projects in three states of India Wipro Cares is providing more than 50000 people access to primary health care. More than 70000 children benefit from the six education projects in five Indian cities and one Indian village. Our project in social forestry has helped plant more than 50000 trees and has at the same time provided livelihood to around 40 farmers. Employee engagement is an integral part of Wipro Cares where we encourage employees to volunteer with our partners, acting thus as catalysts in bringing about positive change. Apart from these core areas, as part of the long term process that is typically involved in the rehabilitation of communities affected by natural calamities we offer Wipro employees

the opportunity to engage meaningfully with the affected communities.

Case study 2:

"CSR: A Cornerstone of our Enduring Success"

Web source

At IndianOil, corporate social responsibility (CSR) has been the cornerstone of success right from inception in the year 1964. The Corporation's objectives in this key performance area are enshrined in its Mission statement: "...to help enrich the quality of life of the community and preserve ecological balance and heritage through a strong environment conscience." which succinctly portrays the commitment of the Corporation to its Corporate Social Responsibility (CSR). CSR and working with the communities has been the cornerstone of success for IndianOil right from inception. The three thrust areas of the Corporation's CSR initiatives are 'Clean Drinking Water', 'Health & Medical Care' and 'Expansion of Education'. CSR projects are mostly undertaken in the vicinity of IndianOil's installations or establishments for improving the quality of life of the community, which include marginalised groups viz., SCs, STs, OBCs, etc. IndianOil's annual CSR budget has gradually increased from 0.5% of previous year's net profit in 1991 to 2% of previous year's retained profit effective 2009.

We at IndianOil have defined a set of core values for ourselves – Care, Innovation, Passion and Trust – to guide us in all we do. We take pride in being able to claim almost all our countrymen as our customers. That's why, we coined the phrase, "IndianOil – India Inspired", in our corporate campaigns. Public corporations like IndianOil are essentially organs of society deploying significant public resources. We, therefore, are aware of the need to work beyond financial considerations and put in that little extra to ensure that we are perceived not just as corporate behemoths that exist for profits, but as wholesome entities created for the good of the society and for improving the quality of life of the communities we serve.

As a constructive partner in the communities in which it operates, Indian Oil has been taking concrete action to realise its social responsibility objectives, thereby building value for its shareholders and customers. The Corporation respects human rights, values its employees, and invests in innovative technologies and solutions for sustainable energy flow and economic growth. In the past five decades, Indian Oil has supported innumerable social and community initiatives in India. Touching the lives of millions of people positively by supporting environmental and health-care projects and social, cultural and educational programmes.

Besides focusing primarily on the welfare of economically and socially deprived sections of society, Indian Oil also aims at developing techno-economically

viable and environment-friendly products & services for the benefit of millions of its consumers, while at the same time ensuring the highest standards of safety and environment.

Sharing Profits

Every year, IndianOil sets aside a fixed portion of its profits for spreading smiles in millions of lives across the country through a comprehensive community welfare and development programme. About one-fourth of the community development funds are spent on the welfare of Scheduled Caste and Scheduled Tribe beneficiaries. IndianOil has a concerted social responsibility programme to partner communities in health, family welfare, education, environment protection, providing potable water, sanitation, and empowerment of women and other marginalised groups. IndianOil has always been in the forefront in times of national emergencies. IndianOil People have time and again rallied to help victims of natural calamities, maintaining uninterrupted supply of petroleum products and contributing to relief and rehabilitation measures in cash and kind.

IndianOil's community-focused initiatives include allotment of petrol/diesel station dealerships and LPG distributorships to beneficiaries from among Scheduled Castes, Scheduled Tribes, physically handicapped, ex-servicemen, war widows, etc. The Corporation has also unveiled kisan seva kendras as small-format retail outlets to reach quality products and services to people in the rural areas.

LPG Schemes

Provision of Common LPG Kitchen facilities in villages Release of one-time grant to Below Poverty Line (BPL) families in the rural areas for release of new LPG connection under Rajiv Gandhi Gramin LPG Vitarak Yojana(RGGLV Yojana)

IndianOilFoundation

IndianOil Foundation, a non-profit Trust, was formed in the year 2000 with an initial corpus of Rs 25 crore and a recurring annual contribution of Rs 10 crore to protect, preserve and promote national heritage monuments in collaboration with the Archaeological Survey of India (ASI) and National Culture Fund (NCF) of the Government of India. In the first phase, the following sites have been identified for developing tourist friendly facilities in the monument complex:

- Konark Sun Temple, Odisha in Eastern Zone
- Vaishali, Bihar in Eastern Zone
- Kanheri Caves, Maharashtra in Western Zone
- Khajuraho, Madhya Pradesh in Central Zone
- Warangal Fort, Andhra Pradesh in Southern Zone

The projects for developing tourist friendly facilities at the above sites are in various stages of planning/execution.

The Corporation also supports a variety of endeavours in arts, culture, music and dance, apart from organising programmes on its own under the banners of IndianOil Art Exhibition, IndianOil Sangeet Sabha and IndianOil Kavi Sammelan.

CommunityDevelopment

The Community Development Programme adopts a multi-disciplinary approach incorporating health, family welfare, education, drinking water and sanitation, empowerment of women and other marginalized groups in the vicinity of our major installations. While utilising the Community Development Funds, more emphasis is laid on the projects for providing Clean Drinking Water, Health & Medical Care and Education.

The activities undertaken under the above three thrust areas are as under:

Providing Clean Drinking Water: Installation of hand pumps/bore well/tube wells/submersible pumps, construction of elevated water tanks, providing water tap connection, rainwater harvesting projects/kits,

aquaguard water purifiers/water coolers to schools/community center etc.

Health & Medical Care: Organising Medical/Health Camps on Family Planning, Immunization, AIDS awareness, Pulse Polio, Eye, Blood Donation, Pre and Post-natal Care, Homeopathic Medicine etc., distribution of free condoms, providing anti-mosquito fogging treatment, toilets, medicines to primary health centres, mosquito nets, ambulances to Medical Centres/Hospitals/NGOs, hearing aids/wheel chairs to physically challenged, financial assistance to hospitals, medical equipments etc.

Besides the above, IndianOil also runs and maintains the following for the benefit of the local community:

Swarna Jayanti Samudaik Hospital, Raunchi Bangar, Mathura: IndianOil's 50-bed Swarna Jayanti Samudaik Hospital (Village: Raunchi Bangar, Mathura, Uttar Pradesh) was established in 1999 to provide medical assistance to residents of nearby areas. This hospital also operates two mobile dispensaries to provide primary medical care in the nearby villages of Mathura Refinery. The hospital provides free treatment to the destitute and offers subsidized treatment to others. It has facilities viz. OPD, in-patient department for general medicine and surgery, emergency services, physiotherapy, trauma centre, ICU, burns center, diagnostic services, blood bank, etc. Out of 50-beds, 10 beds are designated for providing free treatment to the destitute. Annually, about 55,000 patients are treated in OPD and 3500 are treated as in-patients.

Assam Oil Division, Digboi: IndianOil's 200-bed Assam Oil Division Hospital at Digboi, which was established in 1906, caters to a population of about two lakhs with catchment area extending to Arunachal Pradesh and nearby areas of the North East. This multi specialty tertiary care hospital has a 24-hours emergency centre, well equipped operation theatres, a

burn unit, diagnostic services, telemedicine centre, substance abuse and treatment centre, blood bank, medical stores, morgue, etc. This hospital is recognized by the Medical Council of India for compulsory rotating internship and resident housemanship by National Board of Examinations for Diploma of National Board in Medicine and by Govt. of Assam for Radiographer and Laboratory Technician training. It offers specialized care and treatment at very nominal rates. This hospital also organizes free health camps of general and specialized nature as a part of community outreach services. Annually, this hospital checks about 1 lakh patients in OPD, 4000 patients for indoor admissions and conducts operative procedures on 2000 patients.

Assam Oil School of Nursing, Digboi: Assam Oil School of Nursing, Digboi was established in 1986. It offers professional nursing/midwifery courses to unemployed girls of the North East. The school offers 4 year Diploma in General Nursing and Midwifery. 20 girls are selected on merit every year through a written test. The students are paid monthly stipend and uniform and free accommodations are also provided. IndianOil also provides facilities viz. free medical treatment, routine and special care, immunization, health record maintenance, separate sick room and sick leave to the students. Till March 2013, 316 students have successfully completed the course and the placement record is 100%. IndianOil won the 2nd prize under the category PRSI National Award (CSR) instituted by Public Relations Society of India (PRSI) in September, 2012 for this project.

IndianOil (AOD) Industrial Training Centre, Digboi: Industrial Training Centre at IndianOil (AOD)-Digboi, under the aegis of National Council for Vocational Training (NCVT), offers 68 seats in various Industrial Trade disciplines. It offers a 3-year fresher trade course and specialization in fitter, electrician, turner, mechanic jobs. After completion of training, students become eligible to appear in All India Trade Test conducted by

NCVT. On successful completion, students are awarded National Trade Certificate in the respective trades by NCVT. IndianOil also assists students for placement in many Public & Private sector organizations. Since inception, 1126 students have successfully completed various courses at this centre and have been absorbed in various Public & Private sector organizations.

IndianOil Sachal Swasthya Seva (Moblie Medical Units): In January 2012, IndianOil launched a primary mobile health care scheme titled 'IndianOil Sachal Swasthya Seva' for operating Mobile Medical Units(MMUs), linked to rural petrol pumps (called Kisan Seva Kendras or KSK) of IndianOil. In the pilot project, 52 MMUs have been launched in Andhra Pradesh and Uttar Pradesh covering 681 villages in 13 districts. Each MMU, with a 4-member team comprising a registered qualified Doctor, a pharmacist, a driver and a community mobilizer visits villages on a weekly basis. Patients are provided medical services and medicines free of cost. The MMUs are also used for conducting health awareness camps on Family Planning, Health & Hygiene, HIV/AIDS, etc. The Doctors also refer patients to nearby hospitals, as and when required. During the year, 12 MMUs were launched in Uttar Pradesh and 21 MMUs in Andhra Pradesh. Till March 2013, about 11 lakh patients have been treated by 52 MMUs in AP & UP. The Institute for Public Enterprises, Hyderabad has awarded IndianOil with Subir Raha Centre for Corporate Governance award during Dec. 2012 for health related CSR initiatives.

MOC With TATA Institute of Social Science, Mumbai: A Memorandum of Cooperation (MoC) was signed between IndianOil and Tata Institute of Social Science (TISS) to conduct Baseline Survey in about 280 villages in the vicinity of 40 units/locations of IndianOil across 21 states for Impact Assessment of various CSR projects and other CSR activities. The MoC will be valid for 24 months.

Expansion of Education: Providing financial assistance to schools for construction/renovation/repair of hostels, school buildings, classrooms etc., computers to schools, books, furniture, laboratory equipment, awards to meritorious students, scholarships to poor students, adult literacy programme, delivery vans for distribution of mid-day meals to Govt. School children, sponsoring/organizing rural sports/games, sports meets/events, supporting education and research activities etc.

IndianOil Scholarship Schemes:
IndianOil Educational Scholarship Schemes: IndianOil Education Scholarship Scheme, started in the year 1985 with 50 scholarships, has expanded to 2600 scholarships, which are awarded on merit-cum-means basis to support talent among the deserving students belonging to families with less than Rs 1 lakh gross annual family income. 50% scholarships are reserved for SC/ST/OBC students, 25% for girl students and 10% for Persons with Disabilities (PWD) in each category/ sub-category. While 600 scholarships are awarded for pursing professional courses like Engineering, MBBS and MBA, 2000 scholarships are awarded to students pursuing 10+/ITI courses.

"IndianOil Scholarships Scheme" for Graduate and Post-Graduate students:– Under the scheme total 600 scholarships (300 for Engineering, 200 for MBBS and 100 for MBA) are awarded every year @Rs.3000/- per month for all the four years for Engineering and Medical Courses and two years for Business Administration/Management courses.

"IndianOil Merit Scholarships Scheme" for 10+/ITI studies:– Under the scheme total 2000 scholarships are awarded to students pursuing 10+ courses/ITI every year @ Rs.1000/- per month for two years. 400 scholarships out of 2000 are allocated to deserving students from the North Eastern states, Andaman & Nicobar Islands along with Jammu & Kashmir.

IndianOil Sports Scholarship Scheme: IndianOil introduced a Sports Scholarship Scheme in the year 2006-07 for promising young sports persons representing State in team games and National ranking in others. At present,150 scholarships are awarded in 19 games/sports fields for junior players. In addition, cost of kit items, assistance towards travel, lodging etc. is also provided.

National Causes and Natural Calamities: IndianOil responds proactively to provide aid and relief to the victims of any natural calamities like floods, tsunami, earthquake, cyclones etc. IndianOil also contributes for national causes in the benefit of the nation like setting up of educational institutions of national importance like the Rajiv Gandhi Institute of Petroleum Technology to promoting a cause like National Children's Fund, Jansankhya Sthirtha Kosh etc.

Environment

As part of its environment-protection initiatives, IndianOil has invested close to Rs. 7,000 crore in state-of-the-art technologies at its refineries for production of green fuels meeting global standards. To further reduce dependence on precious petroleum products and secure the nation's energy security, the Corporation is now in the process of commercialising various options in alternative fuels such as ethanol-blended petrol, biodiesel, and Hydrogen and Hydrogen-CNG.

With safety, health and environment protection high on its corporate agenda, IndianOil is committed to conducting business with a strong environment conscience, so as to ensure sustainable development, safe work places and enrichment of the quality of life of its employees, customers and the community. IndianOil is also committed to the Global Compact Programme of the United Nations and endeavours to abide by the 10 principles of the programme, some of which are already part of the Corporation's Vision and Mission statements. It is the firm resolve of IndianOil People to move beyond business, touch every heart and fuel a billion dreams.

Conclusion

The above mentioned case studies clearly picturises that the development of the nation not only lies in the hands of the public sector, along with the other sectors the Corporate Sectors can also join hands to contribute not only in increasing the economy of nation but also can contribute towards the societal development. It is not at all obligatory that all companies should focus on one aspect, there are different avenues are opened as mentioned above, it depends upon the aim, availability of resources, interest, feasibility and suitability of company the programmes can be designed and carried out. If the strategy is followed, then definitely there would sure success in developing the society. If it is possible for two companies definitely it would be possible for all. So, the corporate sector plays a vital role in contributing towards the societal development.

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A CASE STUDY ON USAGE PATTERN OF E-BANKING SERVICES IN AN EMERGING ECONOMY: REFERENCE TO CHENNAI CITY

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Abstract

E-banking is changing the banking industry, having the major effects on banking relationships. Banking is now no longer confined to the branches were one has to approach the branch in person, to withdraw cash or deposit a cheque or request a statement of accounts. In true E-banking, any inquiry or transaction is processed online without any reference to the branch (anywhere banking) at any time. Providing E-banking is increasingly becoming a "need to have" than a "nice to have" service. The net banking, thus, now is more of a norm rather than an exception in many developed countries due to the fact that it is the cheapest way of providing banking services. E-banking has a lot of benefits which add value to customers' satisfaction in terms of better quality of service offerings and at the same time enable the banks gain more competitive advantage over other competitors. This paper discusses Features, Structural framework, Services of E-banking and its usage pattern in an emerging economy.

keywords: E- Banking, Structural framework, Usage Pattern.

Introduction

The fast advancing global information infrastructure including information technology and computer networks such as the Internet and telecommunications systems enable the development of electronic commerce at a global level. The nearly universal connectivity which the Internet offers has made it an invaluable business tool. These developments have created a new type of economy, which many call the 'digital economy'. This fast emerging economy is bringing with it rapidly changing technologies, increasing knowledge intensity in all areas of business, and creating virtual supply chains and new forms of businesses and service delivery channels such as E-banking. As a direct consequence of the emergence of the 'digital economy', the balance of power seems to be shifting to the customers. Customers are increasingly demanding more value, with goods customised to their exact needs, at less cost, and as quickly as possible. The economy of most developing countries is cash driven; meaning that monetary transactions are basically made through the exchange of bank notes and coins for goods and services. There is faster delivery of information from the customer and service provider, thus differentiating Internet enabled electronic banking system from the traditional banking operation. E–banking has thus become important channel to sell Products and Services; leading to a paradigm shift in marketing practices, resulting in high performance in the banking industry. This development made e–banking pose as a threat to the traditional branch operations, despite the fact that electronic commerce is still developing and is rapidly changing. According to Ozuru et al. (2010) "The importance of electronic payment system in any country can never be over emphasized, due to the dramatic transformation in technological advancements that is being experienced by the global financial industry".

E-Banking

E-banking is the term used for New Aged Banking System. E-banking is an electronic payment system that enables customers of a financial institution to conduct financial transactions on a website operated by the institution, such as a retail bank, virtual bank, credit union or building society. E-banking is also referred as Internet banking, online

banking, and virtual banking and by other terms. E-Banking is increasingly becoming popular because of convenience and flexibility. E-banking uses the internet as the delivery channel by which to conduct banking activity, for eg. Transfering funds, paying bills, viewing checking and saving account balances, paying mortgages and purchasing financial instruments and certificates of deposits. Electronic banking has been around for quite some time in the form of Automatic Teller Machines (ATMs) and telephone transactions. In more recent times, it has been transformed by the internet – a new delivery channel that has facilitated banking transactions for both customers and banks.

Need for E-Banking

E-banking has enabled banks to scale borders, change strategic behavior and thus bring about new possibilities. E-banking has moved real banking behavior closer to neoclassical economic theories of market functioning. Due to the absolute transparency of the market, clients (both business as well as retail) can compare the services of various banks more easily. For instance, on the internet, competitors are only one click away. From the banks' point of view, use of the internet has significantly reduced the physical costs of banking operations. Around the world, electronic banking services, whether delivered online or through other mechanisms, have spread quickly in recent years.

Objectives

- To know various Electronic delivery channels provided by banks.
- To understand the structural framework of E-banking.
- To analyze the usage pattern of E-banking services.

Hypothesis

- H_0: There is no significant relationship between gender of the customers and their usage pattern regarding services of e-banking.
- H_1: There is a significant relationship between gender of the customers and their usage pattern regarding services of e-banking.

Research methodology

The study was conducted with 100 respondents. Random sampling method was adopted for study. Primary data was collected through 'questionnaire method'. The study also focuses on secondary data collected from various Books, National & international jounals, publications from various websites which focused on E-banking. The collected data are presented in the form of pie diagram. Chi-square test was used to validate the hypothesis.

Limitations

- The study is limited to Chennai City and targeted group is Internet banking users.
- Some respondents were hesitant to give true responses.
- The inference applies only to the respondents of the study area and is not applicable to any other place and cannot be generalized.

Literature review

1. According to Afrouz Firouzeh (2006) found that, e-banking allows the customers to submit their application for different services, make queries on their account balances and submit instructions to the bank and also electronically transfer fund to their accounts, pay bills and conduct other banking transactions online.
2. According to Ahasanul (2009) e-banking is the term for 'New age banking system'. It is defined as the fund transfer, paying bills, viewing current and savings account balance,

purchasing financial instrumentsand certificates of deposits.

3. According to Broadie (2007) the E-banking is leading to a paradigm shift in marketing practices resulting in high performance in the banking industry. Delivery of service in banking can be provided efficiently only when the back ground operation can be conducted only when it is integrated by an electronic system.

E-Banking in India

Opening up of economy in 1991 marked the entry of foreign banks. They bought new technology with them. Banking products became more and more competitive, need for differentiation of products and services was felt. The ICICI Bank kicked off Online banking in 1996. Until the advent of ATMs, people were unaware and/or not directly affected by the technological revolutions happening in the banking sector. ATMs became the major revelation for customers, since it offered the facility to avoid long queues in front of the cashiers in banks. It also provided them the flexibility of withdrawing money— anytime, anywhere. Currently 78% of customers are registered for online banking. The 1996 to 1998 marked the adoption phase while usage increased onli in 1999, owing to lower ISP online charges, increased PC penetration and technology-friendly atmosphere.

Electronic delivery channels

Today's banks are offering various delivery channels to their customers. The IT has helped banks in increasing the range of their products and serices and also in marketing them more effectively. The electronic delivery channels offered by banks are:

*   Debit cards
*   Credit cards
*   Automated Teller Machine (ATM)
*   Mobile Banking
*   Internet Banking
*   Point Of Scale (POS)

Structural framework of E-Banking
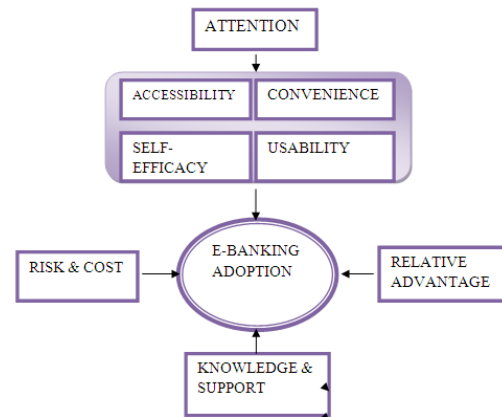
The framework shows that a bank must first attract banking consumer attention to the e-banking service before the consumer will consider e-banking. However, unless the consumer has a high level of internet accessibility at home or at work, she is unlikely to consider using e-banking. The consumer also assesses whether it is convenient to conduct her banking that way (convenience), how usable the application appears (usability), and her perceived competence at internet use and banking application use (self-efficacy). The four factors of accessibility, self-efficacy, convenience and usability are interrelated. The consumer also considers whether the perceived relative advantages of e-banking compared with other banking forms outweigh perceived risks and costs. In addition, the availability of sufficient support and in depth knowledge from the bank and its employees contribute significantly to the adoption decision.

Data interpretation and data analysis:
Usage pattern of electronic delivery channels
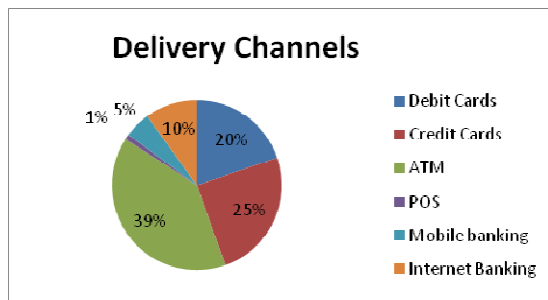
Interpretation: Out of 100 respondents, 39% of customers make use of ATM as it is convinient way to withdraw cash, credit cards have become part of our life, 25% of them use credit cards, 20% use debit card, 10% use internet banking as their medium of transaction, 5% use mobile banking and only 1% use POS due to unawareness of this electronic delivery channel. The recent technological advancement in banking sector has increased the usage of these electronic channels as it is convinient and saves time than branch banking.

Application of Statistical Tool - Chisquare Test

H_0: there is no significant relationship between gender of the respondents and usage pattern of E-banking services.

H_1: there is significant relationship between gender of the respondents and usage pattern of E-banking services.

Observed Frequency

Services / Gender	Recharge of mobile	Shopping	Tickets	Eft	Total
MALE	20	19	10	4	53
FEMAELE	12	23	10	2	47
TOTAL	32	42	20	6	100

Expected Frequency

Services / Gender	Recharge of mobile	Shopping	Tickets	Eft	Total
MALE	16.96	22.26	10.6	3.18	53
FEMAELE	15.04	19.74	9.4	2.82	47
TOTAL	32	42	20	6	100

Source: Primary data

$X^2 = \sum (O\text{-}E)^2/E$

Degrees Of Freedom = 3

Calculated Value	Table Value	Result
2.695	$X^2_{0.05} = 7.82$	Null Hypothesis Accepted

Inference

The calculated value is less than table value, Null hypothesis is accepted. Hence it can be concluded that there is no significant relationship between gender of the customers and the E-banking services provided by the banks. It can be interpreted that technological advancement in banking sector has influenced both male and female as it benefits the customers in terms of convenience, saves time; low transaction cost etc. Thus e-banking services are used equally by both male and female customers.

Conclusions

The banking industry has been a leader in the e-business world in recent years. In India, it has strongly impacted the strategic business considerations for banks by significantly cutting down costs of delivery and transactions. It must be noted, however, that while e-banking provides many benefits to customers and banks, it also aggravates traditional banking risks. Compared to developed countries, developing countries face many impediments that affect the successful implementation of e-banking initiatives. One of the benefits that banks experience when using ebanking is increased customer satisfaction. This due to that customers may access

their accounts whenever, from anywhere, and they get involved more, this creating relationships with banks. Banks should provide their customers with convenience, meaning offering service through several distribution channels (ATM, Internet, physical branches) and have more functions available online. Other benefits are expanded product offerings and extended geographic reach. With all these benefits banks can obtain success on the financial market. But e-banking is a difficult business and banks face a lot of challenges.

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காகித உற்பத்தியும் காணாமல் போகும் காடுகளும்

முனைவர் எஸ்.கணேஷ்

தலைவர் மற்றும் உதவிப்பேராசிரியர், தமிழ்த்துறை (சுயநிதி) அருள் ஆனந்தர் கல்லூரி கருமாத்தூர்

மனிதன் தன்னுடைய தேவைகளுக்காக இயற்கையின் அசைவுகளை மாற்றியமைக்கத் தொடங்கிய போதே பூவுலகின் அழிவுக்காலம் தொடங்கி விட்டது. இயற்கையின் போக்கினை எதிர்த்து மனிதகுலம் செய்த எந்தவொரு செயலிலும் முழுமையான அல்லது நிரந்தர வெற்றியை அடைந்ததில்லை. சுற்றுச்சூழலைப் பாதிப்பதில் முதன்மையானதும் முக்கியமானதுமான பாத்திரம் வகிப்பது மனித இனம்தான். நிலம், நீர், காற்று, ஆகாயம் என எதையும் விட்டு விடாமல் தன்னுடைய ஆக்கிரமிப்புகள் மற்றும் மாசுகளால் நிரப்பி வருகிறது மனித குலம். இதன் பாதிப்பை தற்போதைய தலைமுறையினரே மெல்ல மெல்ல அனுபவிக்கத் தொடங்கியுள்ள நிலையில், எதிர்வரும் தலைமுறையினர் அடையப் போகும் பாதிப்புகள் இன்னும் பெரியளவில் இருக்கும் என்று சுற்றுச்சூழல் ஆர்வலர்கள் அச்சம் தெரிவிக்கின்றனர். மனிதன் உண்டாக்கும் சுற்றுச்சூழல் பாதிப்புகளில் முதன்மையானது காடுகள் அழிப்பு.

காடுகள் அழிப்பு - விளைவுகள்:

காடுகள் அழிக்கப்படுவதால் தாவர வளம் குறைதல், புவி வெப்பமாதல், காற்று மாசுபாடு, உயிரினங்கள் அழிவு போன்ற முக்கிய விளைவுகள் உண்டாகும்.

a. புவி வெப்பமாதல்:

பூமியின் மேற்பரப்பைத் தன்னுடைய பசுமையால் போர்த்தியிருக்கும் காடுகள் தொடர்ந்து அழிக்கப்பட்டு வருகின்றன. காகித உற்பத்தி, சாலைப் போக்குவரத்து, மரச்சாமான்கள் தயாரிப்பு உள்ளிட்ட மனிதனின் பல்வேறு தேவைகளுக்காகக் காடுகள் அழிக்கப்படுகின்றன. காடுகள் அழிக்கப்படுவதால் ஏற்படும் பாதிப்பின் அளவு நாளுக்கு நாள் பெருகி வருகிறது. தாவரங்கள் காற்றில் உள்ள கார்பன் டை ஆக்சைடை உட்கிரகித்துக் கொண்டு ஆக்சிஜனை வெளிப்படுத்தும் தன்மையுடையவை. உயிரினங்களின் உயிர்மூச்சாக இருப்பது ஆக்சிஜன். இதனை சுவாசிக்கும் உயிர்கள் கார்பன் டை ஆக்சைடு வாயுவை வெளியிட்டு

காற்றில் கலக்கச் செய்கிறன்றன. கரியமில வாயு எனப்டும் இந்த வாயுவானது வளி மண்டலத்தில் வெப்பத்தை வெளியிடும் தன்மையுடையது. ஆனால் தாவரங்கள் கார்பன் டை ஆக்சைடை உட்கிரகித்துக் கொள்வதால் வளி மண்டலத்தின் வெப்பம் அதிகரிக்காமல் சமன் செய்யப்படுகிறது.

b. காற்று மாசுபாடு:

காடுகள் அழிக்கப்படுவதால் பூமியின் மேற்பரப்பில் உள்ள தாவரங்களின் வளம் குறையும். இதனால் வளி மண்டலத்தில் கரியமில வாயுக்களின் அளவு அதிகரிக்கும். எனவே உலகின் வெப்பநிலை அதிகரிக்கும். இதுவே புவி வெப்பமடைதல் (Global Warming) எனப்படுகிறது. இவ்வாறு பூமி வெப்பமாவதால் பருவ நிலைகளில் பல மாற்றங்கள் ஏற்படும். வளிமண்டலத்தின் அதிகப்படியான வெப்பத்தால் கடல் உள்ளிட்ட நீர்நிலைகளில் உள்ள தண்ணீர் ஆவியாகி வளி மண்டலத்தில் கலக்கும். அவ்வாறு கலக்கும் நீரானது வேறொரு இடத்தில் மழையாகப் பொழியும். இதனால் பூமியின் ஒரு புறம் பெரும் பஞ்சமும் மறுபுறம் பெரும் வெள்ளச்சேதமும் ஏற்படும். அத்துடன் புவி வெப்பத்தால் துருவப்பகுதிகளில் (ஆர்டிக், அண்டார்டிகா போன்ற பனிப்பிரதேசங்கள்) உள்ள பெரும் பனிப்பாறைகள் உருகத்தொடங்கும். இதனால் கடல்நீர் மட்டம் உயரும். இவ்வாறு உயர்வதால் கடல் பகுதிப் பிரதேசங்கள் பேரழிவைச் சந்திக்கும் வாய்ப்பு உள்ளது.

c. ஓட்டை விழுந்த ஓசோன்:

காடுகள் அழிக்கப்படுவதால் காற்றில் கரியமில வாயுக்கள் அதிகரிப்பது முக்கியப் பாதிப்பை உண்டாக்கும். கரியமில வாயுவின் அளவு அதிகரிப்பதால் ஓசோன் மண்டலம் (Ozone) பெருமளவு பாதிக்கப் பட்டுள்ளது. பூமியின் மேல் கண்ணுக்குத் தெரியாத இயற்கைக் கவசமாய் படர்ந்திருக்கும் ஓசோன் படலம் சூரிய ஒளியிலிருந்து வரும் புற ஊதாக் கதிர்கள் (Ultra violet) நேரடியாகப் பூமியின் மீது பட விடாமல் தடுக்கிறது. இந்தப் புற ஊதாக் கதிர்கள்

நேரடியாக பூமியின் மீது பட்டால் பெரும் உடலியல் பாதிப்புகள் ஏற்படும் என அறிஞர்கள் கூறுகின்றனர். இப்பாதிப்புகளைத் தடுத்துக் கொண்டிருப்பது ஓசோன் படலம்தான்.

கோடிக்கணக்கான ஆண்டுகளாக பூமியைப் பாதுகாத்து வந்த ஓசோன் படலம் தற்போது மனிதச் செயல்பாடுகளினால் பெரும்பாதிப்புக்கு உள்ளாகியுள்ளது. மனித நாகரிகத்தின் விளைவாக உருவான அறிவியல் மற்றும் தொழில் நுட்ப வளர்ச்சியே இந்தப் பாதிப்புக்குப் பெரும் காரணியாக அமைந்துள்ளது. மனிதன் தன்னுடைய வசதிக்காகக் கண்டுபிடித்துப் பயன்படுத்தும் பலவிதமான வாகனங்கள், குளிர்சாதனப் பெட்டிகள் மற்றும் குளிரூட்டிகள் போன்றவற்றால் இப்பாதிப்பு பெருகியுள்ளது. இவற்றைப் பயன்படுத்தும் போது உண்டாகும் கார்பன் டை ஆக்சைடு, கார்பன் மோனாக்சைடு போன்ற வாயுக்கள் வளி மண்டலத்தில் கலப்பதால்தான் ஓசோன் படலம் பெரும் பாதிப்பைச் சந்தித்துள்ளது. ஏற்கனவே ஓசோன் படலப் பாதிப்பினால் உண்டாகும் விளைவுகளைச் சில நாடுகளில் உணர முடிவதாகக் கூறப்படுகிறது. இந்த விளைவுகள் மேலும் பெருகுவதற்கு முன்பாக இதனைச் சரிசெய்தாக வேண்டிய சூழலில் உலக நாடுகள் உள்ளன.

காகித உற்பத்தியும் காடுகள் அழிப்பும்:

உலகம் முழுவதும் காடுகள் பெருமளவு அழிக்கப்படுவதற்கு முக்கியக் காரணமாயிருப்பது காகித உற்பத்தி. மக்கள் பயன்பாட்டிற்கான காகிதத்தின் தேவை நாளுக்கு நாள் அதிகரித்துக் கொண்டே செல்வதால் காடுகள் அழிக்கப்படுவதும் தீவிரப்படுகிறது. இவ்வகையில் காகித உற்பத்தி, காடுகள் அழிப்பு, காற்று மாசுபாடு, ஓசோன் படலப்பாதிப்பு ஆகியவை ஒன்றுடன் ஒன்று தொடர்பு உடையவை.
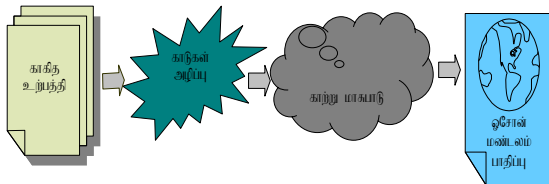
காகிதம் தோற்றமும் பயன்பாடும்:

காகிதம் என்பது பல நூற்றாண்டுகளாக மக்கள் அன்றாடம் பயன்படுத்தி வரும் பொருள். இந்தக் காகிதம் மரப்பட்டை, மரக்கூழ் போன்றவற்றிலிருந்து தயாரிக்கப்படுகிறது. கி.பி.இரண்டாம் நூற்றாண்டில் சீனாவைச் சேர்ந்த கி லுண் (Cai Lun) என்பவர்தான் முதன்முதலில் காகிதத்தைக் கண்டுபிடித்தார். அப்போது பெரும் பயன்பாட்டில் இருந்த காகிதம், பின்னர் இஸ்லாமிய நாடுகளில் அறிமுகப்படுத்தப்பட்டு மக்களை ஈர்த்தது. கி.பி.பன்னிரெண்டாம் நூற்றாண்டில் ஐரோப்பிய நாடுகளில் அறிமுகப்படுத்தப்பட்டது. முதலில் இங்கிலாந்தில் தன் பயணத்தை தொடங்கிய காகிதம் பின்னர் ஐரோப்பிய நாடுகள் முழுவதும் பெரிய அளவில் பயன்பாட்டுக்குள்ளானது.

எந்திரமயமாக்கப்பட்ட காகித உற்பத்தி தொடங்கியது பத்தொன்பதாம் நூற்றாண்டில்தான். 1844ஆம் ஆண்டில் கனடாவைச் சேர்ந்த சார்லஸ் பெனர்டி (Charles Fenerty) மற்றும் ஜெர்மனியைச் சேர்ந்த எப்.ஜி.கெல்லர் (F.G.Keller) ஆகியோர் மரக்கூழிலிருந்து காகிதத்தைத் தயாரிக்கும் எந்திரத் தொழில் நுட்பத்தைக் கண்டுபிடித்தனர். இதன் பின்னர் உலகம் முழுவதும் தவிர்க்க முடியாத அத்தியாவசியப் பொருளாகக் காகிதம் மாறியது. மக்கள் காகிதத்தைப் பெருமளவில் பயன்படுத்தத் தொடங்கினர். எனவே இதன் தேவையும் உற்பத்தியும் பலமடங்கு பெருகத் தொடங்கின. உலகம் முழுவதும் பெருமளவு காகித ஆலைகள் நிறுவப்பட்டன.

எழுதுதல் (Writing), அச்சிடுதல் (Printing), பொருட்களை வைத்துப் பாதுகாக்கும் அட்டைப் பெட்டிகள் (Container Board), சுத்தம் செய்தல் (Cleaning) போன்ற பலவிதப் பயன்பாடுகளுக்கு மக்கள் நம்பியிருப்பது காகிதத்தைத்தான். இதனால் மக்களின் தேவைக்கேற்ப காகித உற்பத்தியைப் பெருக்க வேண்டிய அவசியம் நாளுக்கு நாள் அதிகரித்தது. தற்போது சுற்றுச்சூழல் மாசுபாட்டை ஏற்படுத்தும் பிளாஸ்டிக் மற்றும் பாலித்தீன் பைகளுக்கு மாற்றாக காகிதப்பைகளைப் பயன்படுத்தும்படி வலியுறுத்தப்படுவதால் காகிதத்தின் தேவை மேலும் அதிகரித்துள்ளது. அத்துடன் பாலித்தீன் பைகள் தயாரிக்கப் பயன்படும் ஹைட்ரோகார்பன் அடங்கிய ரசாயனப் பொருட்களின் விலை உயர்வால் காகித உற்பத்திக்கான தேவை இனி வரும் காலங்களில் இன்னும் பெருமளவு கூடும் என்றே கூறப்படுகிறது.

காட்டை அழிக்கும் காகிதம்:

காகிதம் தயாரிப்பதில் மூலப்பொருட்களாக பைன், பர், யூகலிப்டஸ் மற்றும் மூங்கில் போன்ற மரங்கள்தான் பெருமளவில் பயன்படுகின்றன. காகிதத்தின் தேவை பெருகியதைத் தொடர்ந்து உலகம் முழுவதும் இவ்வகையான மரங்கள் வளர்ப்பது நல்ல வருமானம் தரக்கூடிய தொழிலாக மாறியது. இம்மரங்களை வளர்ப்பதற்காக பெருமளவில் இயற்கைக் காடுகள் அழிக்கப்பட்டன அழிக்கப்பட்டு வருகின்றன. இந்தியாவிலும் காகித உற்பத்திக்காக காடுகள் அழிக்கப்படுவது மிகப்பெரும் பிரச்சினையாக உருவெடுத்துள்ளது.

இந்தியக் காட்டு வளம்:

இந்தியாவில் உள்ள காடுகளைப் பல பிரிவுகளாகப் பிரிக்கலாம். என்றாலும், அவை பெரும்பாலும் வெப்ப மண்டலப் பசுமை மாறாக்காடுகள், ஊசியிலைக் காடுகள், அகன்ற இலையுதிர் காடுகள் ஆகிய முக்கியப் பிரிவுகளின் கீழ் அடக்கி விடலாம். முன்பொரு காலத்தில் இந்தியாவில் பெரும் நிலப்பரப்பை ஆக்கிரமித்துச் செழித்து வளர்ந்திருந்த இக்காடுகளின் பரப்பளவு இன்று பெருமளவு குறைந்து போயுள்ளது.

அழிபடும் காடுகள்:

இந்தியாவில் பன்னெடுங்காலமாகச் செழித்து வளர்ந்திருந்த அடர்த்தியான காடுகளுக்கு அழிவுக்காலம் தொடங்கியது பிரிட்டிஷ் ஆட்சிக்காலத்தில்தான். தொழில் வளர்ச்சி மற்றும் அதிகாரத்தில் இருந்த ஆங்கிலேயர்களின் மேம்பட்ட வாழ்வுக்காக நம் காடுகளின் இயற்கை வளம் கொஞ்சம் கொஞ்சமாகச் சுரண்டப்பட்டன. ஏறத்தாழ நூற்றைம்பது ஆண்டுகளுக்கு முன்னரே இந்தியக் காடுகளின் பரப்பளவும் செறிவும் குறைந்து வருவதை உணர்ந்த ஆங்கிலேய அரசு கி.பி.1850 ஆண்டளவில் அகில இந்திய வனத்துறைப் பணி எனும் அமைப்பை உண்டாக்கிக் காடுகளைப் பாதுகாக்கும் முயற்சியில் இறங்கினர்.

விடுதலைக்குப் பின்னர் இந்திய அரசு இதே நோக்கத்துடன் 1953ம் ஆண்டு தேசிய வன இயல் கொள்கையை உருவாக்கியது. இதன்படி இந்தியாவின் மொத்த நிலப்பரப்பில் முப்பத்தி மூன்று சதவீதம் காடுகளாயிருத்தல் வேண்டும். ஆனால் இக்கொள்கை முடிவு எடுக்கப்பட்ட 30 ஆண்டுகளில் இந்தியாவில் காடுகளின் பரப்பளவு இருபது சதவீதத்திற்கும் கீழாகக் குறைந்து

போனது. தமிழ்நாட்டின் மொத்த நிலப்பரப்பில் (1,30,100ச.கி.மீ.) காடுகளின் பரப்பளவு தற்போது 17,766 சதுர கிலோமீட்டர் மட்டுமே. இது வெறும் 17.5 சதவீதம் மட்டுமே. இதிலும் அடர்த்தியான காடுகளின் சதவீதம் 8,327 ச.கி.மீ. மட்டுமே. இதற்கு முக்கியக் காரணம் தொழில் வளர்ச்சி, நகர்மயமாதல் மற்றும் வணிகத்தேவைக்காக காடுகள் கொள்ளையிடப்படுவது.

காட்டில் மரங்கள் அழிக்கப்படுவதைத் தடுப்பதற்கான இந்திய சட்டதிட்டங்கள் மிகவும் பலவீனமானவை. சான்றாக, 1985ம் ஆண்டின் நிலவரப்படி நன்கு வளர்ந்த ஒரு தோதகத்தி மரத்தின் சந்தை மதிப்பு மூன்றரை லட்சம் ரூபாய். இம்மரத்தை வியாபார நோக்கத்திற்காக வெட்டிச் சென்றுவிட்டுத் தப்புவது சுலபம். ஒருவேளை சட்டத்தின் பிடியில் சிக்கினாலும் இம்மரத்தை வெட்டியதற்காக மிகக் குறைந்த அபராதத் தொகையைத் தண்டனையாகச் செலுத்தினால் போதுமானது. காடுகளின் வளம் கொள்ளை போவதற்கு இந்த மாதிரியான பலவீனமான சட்டதிட்டங்கள் முக்கியக் காரணிகளாக அமைகின்றன.

இந்தியாவில் கடந்த 1980ம் ஆண்டு முதல் 29 ஆண்டுகளில் 28.8 லட்சம் ஏக்கர் பரப்பளவிலான காடுகள் காணாமல் போய்விட்டதாக அரசு தரப்பில் தகவல் வெளியிடப்பட்டுள்ளது. சட்டிஸ்கர், மகாராஷ்டிரா, பஞ்சாப், உத்தரகண்ட், கேரளா மற்றும் ஒரிசா ஆகிய மாநிலங்களிலேயே காடுகளின் பரப்பளவு வெகுவாகக் குறைந்துள்ளன. இந்தியா முழுவதும் மொத்தமாக 28.8 லட்சம் ஏக்கர் பரப்பளவிலான காடுகள் குறைந்துள்ளன. இந்தியாவின் மொத்த புவி பரப்பளவில் 21 சதவீதம் காடுகள்.

இந்நிலையில் கடந்த 1980ம் ஆண்டு அக்டோபர் மாதம் 25ம் தேதி வரையிலான கணக்கெடுப்பில் காடுகளின் பரப்பளவு ஆண்டுக்கு 49,535.98 ஏக்கர் குறைந்து வருகிறது. அதே போன்று, கடந்த 2002ம் ஆண்டு நவம்பர் 1ம் தேதி முதல் 2008ம் ஆண்டு ஜூலை 31ம் தேதி வரையிலான காலகட்டத்தில் காடுகளின் பரப்பளவு ஆண்டுக்கு 74,393.62 ஏக்கர் குறைந்து வருவதாக சுற்றுச்சூழல் மற்றும் வனத்துறையின் பார்லிமென்ட் நிலைக்குழு தெரிவித்துள்ளது. கடந்த 2005ம் ஆண்டு முதல் 2006ம் ஆண்டு வரையிலான காலகட்டத்தில் 6.28 லட்சம் ஏக்கர் பரப்பளவு காடுகள் குறைந்துள்ளதாக மற்றொரு ஆய்வில்

தெரிய வந்துள்ளது. (தினமலர், 23 ஆகஸ்ட் 2009, பக்.10.)

பன்றிமலைக் காடுகள்:

மேற்குத் தொடர்ச்சி மலைகளில் பசுமை மாறாமல் செழித்து வளர்ந்திருக்கும் சோலைக்காடுகளின் வளம் கொஞ்சம் கொஞ்சமாகக் கொள்ளையிடப்பட்டு வருகிறது. இம்மலைக்காடுகள் அழிக்கப்பட்டு வருவதற்குச் சான்றாதாரமாகப் பன்றி மலைத் தொடரில் கொள்ளையிடப்படும் காட்டு வளம் இந்த ஆய்வில் சுட்டப்படுகிறது.

தீபகற்பப் பகுதியில் எண்ணிலா வளங்களை உள்ளடக்கியுள்ள மேற்குத் தொடர்ச்சி மலைத் தொடரில் அமைந்துள்ள முக்கியமான பகுதி, தற்போது கொடைக்கானல் என்று அழைக்கப்படும் பன்றி மலைகள் (Panri hills). இப்பகுதி முழுவதும் ஒரு காலத்தில் வளமான சோலைக்காடுகள் செழித்திருந்தன. உயரம் குறைவான பலவகையான மரங்களும் தாவரங்களும் நெருக்கமாகவும் அடர்த்தியாகவும் வளர்ந்திருந்தன. ஒழுங்கற்ற குறுக்கு நெடுக்கான கிளைகளுடனான தாவரங்கள் சூரிய ஒளி உள்ளே புகமுடியாத அளவுக்கு செழித்திருந்தன.

கொடைக்கானல் வனப்பகுதியின் பரப்பளவு மொத்தம் 40,740.48 ஹெக்டேர். இதில் சோலைக்காடுகளின் பரப்பளவு 2337 ஹெக்டேர் ஆகும். எப்போதும் குளிர்ச்சியான சூழ்நிலையில் பலவகையான பாசிகள், பெரணிகள், சிறு உயிரினங்கள் மற்றும் சாருண்ணிகள் போன்றவை இக்காடுகளில் பெருமளவில் உற்பத்தியாயின. இந்தக் காடுகளில் மட்டுமே காணப்படக் கூடிய தாவர வகைகளில் 46 வகைத் தாவரங்கள் அழியும் தறுவாயில் உள்ளதாகக் கூறப்படுகிறது. ஏற்கனவே 12 வகையான தாவரங்கள் அழிந்து விட்டன. தற்போது 60 வகையான புதிய தாவரங்கள் கண்டறியப்பட்டுள்ளன. இவை தவிர உலகளவில் பெரிதும் விரும்பப்படும் 82 வகையான ஆர்கிட் (Archid) பூக்கள் இக்காடுகளில் கிடைக்கின்றன.

சேம்பியன் மற்றும் சேத் ஆகியோரின் வன வகைப்பாடுகளின் படி கொடைக்கானல் வனப்பகுதியில் கீழ்க்கண்ட வகைக் காடுகள் காணப்படுகின்றன.

1. மேற்குக் கடற்கரை வெப்ப மண்டல பசுமை மாறாக்காடுகள்
2. மேற்குக் கடற்கரை முற்றுப்பெறாத வெப்ப மண்டல பசுமை மாறாக்காடுகள்
3. ஈர மூங்கில் புதர்க்காடுகள்
4. தென்னிந்திய ஈரக்கலப்பு இலையுதிர்க்காடுகள்
5. தென்மண்டல இரண்டாம் நிலை ஈர இலையுதிர்க்காடுகள்
6. வறண்ட வெப்ப மண்டல ஆற்றுப் படுகைக் காடுகள்
7. தென்மண்டல வறண்ட கலப்பு இலையுதிராக் காடுகள்
8. தென்னிந்திய மித வெப்ப மண்டல சவான புல்வெளிகள்
9. தென்மண்டல ஈரக் குளிர்காடுகள் (சோலைக்காடுகள்)
10. தென்மண்டல ஈர முட்புதர்கள்
11. தென்மண்டல ஈரப் புல்வெளிகள்

இக்காடுகளில் சிறுத்தை, செந்நாய், கரடி, புள்ளிமான், கடமான், வரையாடு, மலை அணில், யானை, காட்டுமாடு, நீலகிரி, கருங்குரங்கு, சாம்பல் நிறக்குரங்கு, தேவாங்கு, காட்டுப்பன்றி, முள்ளம் பன்றி, சருகுமான், கேளையாடு, முயல், கீரி, புனுகு பூனை, காட்டு எலி, கட்டு விரியன், கண்ணாடி விரியன், தவளை, தேரை, ஆமை, மீன் வகைகள், வண்ணத்துப் பூச்சிகள் போன்றவை காணப்படுகின்றன. இவை தவிர 215 வகையான பறவை இனங்கள் இங்கு காணப்படுகின்றன. இவற்றில் கருப்பு மற்றும் ஆரஞ்சு பிளைகேட்சர், நீலகிரி பிளைகேட்சர், ஒயிட் பெல்லிட் பிளைகேட்சர், சிறிய தேன்சிட்டு, சாம்பல்நிற கொண்டை குருவி, கிரே பிரஸ்ட்டட் லாபிங் திரஸ், இந்தியன் ரூப்பஸ் பாப்லர் போன்ற பறவையினங்கள் இப்பகுதியில் மட்டுமே காணப்படுபவை. நீலகிரி மரப்புறா, நீலகிரி பிப்பிட், ஒயிட் பெல்லிட் சார்ட்விங், மலபார் சாம்பல் நிறமலை மொங்கான் / சாம்பல் ஆத்தி போன்ற பறவையினங்கள் அழியும் தறுவாயில் உள்ளன.

22 சதுர கி.மீ. பரப்பில் உள்ள கொடைக்கானலில் 40 ஆயிரம் ஹெக்டேரில் சோலைக்காடுகள், புல்வெளிக் காடுகள் இருந்தன. இங்கு யானைகள், புலிகள், காட்டெருமைகள், காட்டு மாடுகள், புள்ளி மான் உள்ளிட்ட பல்வேறு அரியவகை வனவிலங்குகள் உள்ளன. ஆங்கிலேயர் ஆட்சிக்குப் பின்னர் கொடைக்கானல் வனப்பகுதியில் இருந்த தைல மரங்கள், வேட்டில்,

பைன் மரங்களை அரசு ஆண்டுதோறும் ஏலம் விட்டு வெட்டி விற்றது.

சோலைக்காடுகள் அழிபடுவதால் அங்கு வாழ்ந்த வனவிலங்குகளின் எண்ணிக்கை குறைந்து வருகிறது. சோலைக்காடுகள் மட்டுமே வனவிலங்குகள் வாழ்வதற்கு ஏற்ற இடம். தைல மரங்கள், வேட்டில், பைன் போன்ற மரங்களை கொண்ட செயற்கைக் காடுகளில் வனவிலங்குகள் வாழ முடியாது. இனப்பெருக்கமும் செய்ய முடியாது. அதனால் பூச்சியினங்கள், பறவைகள், வனவிலங்குகள் குறைந்து வருகின்றன. யானைகள், மான், காட்டெருமைகள் வழக்கத்துக்கு மாறாக காடுகளைவிட்டு வெளியேறுகின்றன. சோலைக் காடுகள் இருந்தால் மட்டுமே மழை பெய்யும்.

பாலைவனமாகும் சோலைக்காடுகள்:

தென்னிந்தியாவில் மக்கள் விரும்பும் ஒரு முக்கியச் சுற்றுலாத் தலமாக விளங்கும் கொடைக்கானல் மலைகளின் வளம் மெல்ல மெல்ல சுரண்டப்பட்டு வருகிறது. இம்மலைகளில் பல்லாயிரக்கணக்கான பரப்பளவில் செழித்திருந்த சோலைக் காடுகள் (Shola Forest) இன்று பெருமளவில் மறைந்து போய்விட்டன. (இவை இருந்ததற்கான அடையாளமாக இன்று கொஞ்சம் பரப்பளவில் சோலைக் காடுகள் எஞ்சியுள்ளன.) இவ்வகையான காடுகள் இருந்த பகுதி இன்றும் மதிகெட்டான் சோலை என்றழைக்கப்படுகிறது. இந்தக் காடுகளில் நுழைந்தால் திசைமறந்து போகும் அளவுக்கு அடர்த்தியாக இருந்ததால் இதற்கு இப்படி ஒரு பெயர் உண்டானதாகக் கூறப்படுகிறது. அப்படி அடர்த்தியாகச் செழித்துக் கிடந்த அந்த சோலை வனங்கள் என்னவாயின? எங்கே போயின? இவற்றின் பின்னணியில் இருப்பது நாம் அன்றாடம் பயன்படுத்தும் சிறிய பொருள் காகிதம்.

பணமாகும் வனம்:

இந்தியாவில் பணப்பயிர்களான பைன், யூகலிப்டஸ், ரப்பர் மற்றும் கரும்பு போன்ற மரங்களை வளர்ப்பதற்காக நம் நாட்டு இயற்கைக் காடுகளும் வயல்களும் அழிக்கப்பட்டு உருமாற்றம் செய்யப்பட்டன. காகிதத் தயாரிப்பில் மூலப்பொருளாகப் பயன்படும் மரக்கூழ் உற்பத்தியில் பயன்படும் பைன் போன்ற மரங்களுக்குப் பெரும் தட்டுப்பாடு ஏற்பட்டது. எனவே இவை பணப்பயிர்களாக அடையாளம் காணப்பட்டன. இதனால் இவற்றை

வளர்ப்பதற்காகப் பெருமளவில் காடுகள் அழிக்கப்பட்டன.

இந்தியாவிலும் சோலைக் காடுகள் உள்ளிட்ட பல்வேறு வகையான காடுகள் பெரும் பரப்பளவில் அழிக்கப்பட்டு அங்கு பைன் மரங்கள் வளர்க்கப்பட்டன. இவ்வகையான பைன் மரங்கள் வளரும் இடங்களில் மற்ற தாவரங்கள் வளர முடியாது. எனவே மலைப் பகுதிகளில் தாவர வளம் குறைந்து போனது. பைன் காடுகளில் விலங்குகளுக்குத் தேவையான உணவு வளம் இருப்பதில்லை. இதனால் பலவகையான விலங்கினங்கள் வாழ முடியாத சூழலில் அழிவைச் சந்தித்து வருகின்றன.

ஆங்கிலேயர் ஆட்சிக்காலத்தில் பணப்பயிர்களான தைலமரம் (யூகலிப்டஸ்), சீகைமரம், பைன், தீப்பெட்டி மரம் போன்றவை ஆங்கிலேயர் காலத்தில் அறிமுகப்படுத்தப் பட்டன. இவற்றைப் பயிரிடுவதற்காக இம்மலைத் தொடரில் இருந்த சோலைக்காடுகள் வேகமாக அழிக்கப்பட்டன. இதனால் பன்றி மலைகளின் காட்டு வளம் மளமளவென குறைந்தது. இதன் உபநிகழ்வாக இம்மலைத் தொடரில் உற்பத்தியாகும் சிற்றாறுகளின் நீர்வளமும் குறைந்து போனது.

கொடைக்கானல் மலைப்பகுதியில் சோலைவனங்கள் அழிக்கப் பட்டதற்கும் அதில் உற்பத்தியாகும் ஆறுகளின் நீர்வளம் குறைந்து போனதற்கும் நெருங்கிய தொடர்பு உண்டு. சோலைக்காடுகளில் சூரிய ஒளியே உட்புகாத அளவுக்கு நெருக்கமான தாவர வளம் உண்டு.

பல்வேறு இனங்களைச் சேர்ந்த தாவர வகைகள் நெருக்கமாக வளரும் போது ஒரு மரத்தின் வேர்கள் இன்னொரு மரத்தின் வேருடன் இணைந்து பின்னிப் பிணைந்திருக்கும். சில மர வேர்கள் ஆழமாகவும் நேராகவும் இறங்கும். சிலவகை படர்ந்து மண்ணின் மேல் ஓட்டமாகப் பரவிப் பின்னி நிற்கும். இவற்றின் இறுக்கமான பத்திரமான பிடிப்பில் சிக்கிய மண் அசையாமல் இருக்கும். மரங்களின் கிளை மற்றும் இலைச் செறிவும் ஒன்றையொன்று தொட்டுத் தழுவியும் மூடியும் படர்ந்தும் இருப்பதால் மழைப் பொழிவின் போது மழை நீர் பட்டு மண் சேதப்படுவது இல்லை.

மழைநீரானது இலை, தழைகளால் தடுக்கப்பட்டு சொட்டு சொட்டாகக் கீழே விழுகின்றது. சூரிய ஒளி புகமுடியாத அடர்த்தியான காடுகளில் இந்த மழைநீர்

வெப்பமாகிக் காய்ந்து போய்விடாமல் பல நாட்கள் வரை நிலப்பகுதியில் தங்கியிருக்கும். இந்த நீர் மெதுவாக மண்ணுக்குள் சென்று நிலத்தடி நீராகச் சேமிக்கப்படுகிறது. இவ்வாறு மண்ணுக்குள் ஊடுருவிச் செல்லும் மழை நீரானது ஏதாவது நிலத்தடி ஊற்றுடன் கலக்கிறது. இந்த ஊற்று நீரானது கொஞ்சம் கொஞ்சமாகப் பெருகி சிற்றோடைகளாக உருப்பெற்று அவை ஒன்று கலந்து சிற்றாறுகளாகி மலையிலிருந்து சரிந்து நிலப்பகுதியை அடையும் போது முழுமையான ஆறுகளாக உருவாகின்றன.

பாழாகும் ஆறுகள்:

பன்றி மலைத்தொடர்க்காடுகளில் இவ்வாறு உருவாகும் நீரானது குண்டார், பரப்பலாறு, மஞ்சளாறு, பேரிஜம், கொடைக்கானல் ஏரி போன்றவற்றின் வழியாகச் சுற்றியுள்ள அணைகளைச் சென்றடைகின்றன. இதன் மூலம் பெருமளவு விவசாய நிலங்கள் பாசன வசதி பெறுகின்றன. அமராவதி ஆற்றுக்குப் பெருமளவு நீர்வளம் அளிப்பதும் இம்மலைத் தொடரிலிருந்து உருவாகும் நீர்தான். ஆனால் சோலைக்காடுகள் அழிக்கப்பட்டு அங்கு பைன், யூகலிப்டஸ் மற்றும் தேயிலைத் தோட்டங்கள் உருவாக்கப்படுவதால் இந்த ஆறுகளில் நீர்வளம் பெருமளவு குறைந்து போயுள்ளது.

பைன், பர் போன்ற ஊசியிலைக் காடுகளில் வேறு தாவரங்கள் வளரவே முடியாது. இம்மரங்களின் மக்கிப் போன பகுதிகள் குறைந்து ஓரடி உயரத்திற்கு தேங்கிப் போயிருக்கும். இவற்றில் பெய்யும் மழைநீர் வழிந்தோடுவதற்கு வழியின்றி உள்ளேயே தங்கியிருந்து காய்ந்து ஒன்றுமில்லாமல் போகும். இதனால் எவ்வளவுதான் மழைப்பொழிவு இருந்தாலும் மழைநீர் வீணாவதுடன் நீர்வளமும் குறைந்து போகிறது. தாவர வளம் இன்றிப் போவதால் விலங்குகளும் பறவைகளும் வாழ வழியின்றி அழிவைச் சந்திக்கின்றன. தேயிலைத் தோட்டங்களின் நிலையும் இதுதான்.

களவு போகும் காடுகள்:

மரச்சாமான்கள், காகிதக்கூழ் போன்றவை தயாரிக்கும் தொழில்கள் முழுக்க முழுக்க காடுகளின் மரவளத்தையே நம்பி இருப்பவை. காகிதம் தயாரிக்கப் பயன்படும் காகிதக்கூழ், பைன், பர், யூகலிப்டஸ் மற்றும் மூங்கில் மரங்களிலிருந்து தயாரிக்கப்படுகிறது. பெரிய

காகித ஆலைகளுக்காக மிகப்பெருமளவிலான மூங்கில் காடுகள் நாள்தோறும் அழிக்கப்பட்டு வருகின்றன.

கர்னாடகாவில் மட்டும் ஆண்டு தோறும் ஒரு லட்சத்து அறுபதாயிரம் டன் அளவுள்ள மூங்கில்களை வெட்டிச் செல்வதற்கு பெரும் காகித ஆலைகளுக்கு அதிகாரப்பூர்வ அனுமதியளித்துள்ளது. ஆனால் மீண்டும் புதுப்பிக்கப்படும் மூங்கில் காடுகளின் அளவு ஒரு லட்சத்து முப்பதாயிரம் டன்கள் மட்டுமே. இவ்வாறு மூங்கில் காடுகளின் வளம் காகித ஆலைகளுக்காக பலி கொடுக்கப்பட்டு வருகிறது. இதில் இன்னொரு கவனிக்கத்தக்க அம்சம் யாதெனில் இந்தக் காகித ஆலைகள் மூங்கில் காடுகளை வெட்டிக் கொள்வதற்காக அரசுக்குச் செலுத்தும் தொகை மிகவும் சொற்பம். அதாவது ஒரு டன் மூங்கிலுக்கு அவர்களிடமிருந்து அரசு வசூலிக்கும் தொகை வெறும் மூன்று ரூபாய் மட்டுமே. ஆனால் இம்மூங்கில் காடுகளின் அருகில் வசிக்கும் பழங்குடியின மக்கள் கூட கூடை உள்ளிட்ட மூங்கில் பொருட்கள் செய்வதற்காகப் பயன்படுத்தும் மூங்கிலுக்காக அவர்கள் அரசுக்குச் செலுத்தும் தொகை ஒரு டன்னுக்கு மூவாயிரம் ரூபாய். காட்டு வளத்தை அழிக்கும் பெரும் வியாபார நிறுவனங்களின் கொள்ளைக்கு அரசும் சட்டதிட்டங்களும் தொடர்ந்து உடந்தையாயிருப்பது இன்னும் பேராபத்தையே விளைவிக்கும்.

வனம் விழுங்கி மரங்கள்:

அந்நிய தேசங்களிலிருந்து வெவ்வேறு நோக்கங்களுக்காக இந்தியாவுக்குக் கொண்டு வரப்பட்டு பயிரிடப்பட்ட பலவகையான தாவரங்கள் இன்று நாட்டின் வளத்தையே சூறையாடிக் கொண்டிருக்கின்றன. இவற்றைக் கொண்டு வந்து இயற்கைக் காடுகளுக்குள் விதைத்து விட்டால் அவற்றை அங்குள்ள விலங்குகளும் பறவைகளும் உண்பதில்லை. எனவே அவை அங்குள்ள மற்ற இயற்கைத் தாவரங்களைக் காட்டிலும் விரைவாக செழித்து வளரத் தொடங்குகின்றன. இவற்றில் பெரும்பாலானவை நச்சுத்தன்மை உடையன. இவை பரவலாக வளரத் தொடங்கும் போது சுற்றியுள்ள நாட்டுத் தாவரங்களை அழித்து தம்முடைய ஆதிக்கத்தைச் செலுத்தத் தொடங்குகின்றன. இதனால் தமக்குரிய உணவு இன்றி பறவை மற்றும் விலங்கினங்களும் அழிந்து போகின்றன.

இவ்வகையான அன்னியச் செடிகளை அவ்வளவு எளிதில் அழித்து விடவும் முடியாது. இவற்றின் நுண்ணிய விதைகள் காற்றில் கலந்து வேறு வேறு இடங்களில் மீண்டும் மீண்டும் முளைத்துக் கொண்டேயிருக்கும். தென் அமெரிக்காவில் இருந்து இறக்குமதியான யூபடோரியம் மற்றும் ஆஸ்திரேலியாவிலிருந்து கொண்டு வரப்பட்ட யூகலிப்டஸ் ஆகிய தாவரங்கள் நம்முடைய காட்டு வளத்தை அழிக்கின்றன. தென் அமெரிக்காவில் இருந்து கொண்டு வரப்பட்ட மற்றொரு தாவரமான ஆகாயத்தாமரை (Water hyacinth) நம்நாட்டின் நீர்நிலைகளின் வளத்தை உறிஞ்சிக் கொண்டிருக்கிறது. மற்றுமொரு தென் அமெரிக்கத் தாவரமான பார்த்தீனியச் செடிகள் (Parthenium) கிராமப்புறங்கள், பேரூர்கள், நகரங்கள் என எங்கும் பரவலாக வளர்ந்து நம்நாட்டின் ஒட்டுமொத்த நிலவளத்தைக் குன்றிப் போகச்செய்து கொண்டிருக்கின்றன.

தலைவலி தரும் தைலமரம்:

யூகலிப்டஸ் எனும் நீலகிரித் தைல மரம் மற்றுமொரு வித இறக்குமதியான பிரச்சனை. கொடைக்கானல் மலைகளில் பெருமறவு பயிரிடப்பட்டுள்ள இந்த மரம் ஆஸ்திரேலியாவிலிருந்து இறக்குமதியானது. இது மிகவும் குறுகிய காலத்தில் மிக விரைவாக வளர வல்லது. இந்த நற்குணம் மிக்க இம்மரம் குறிப்பாகக் காகிதக் கூழ் மற்றும் காகிதம் தயாரிக்க மூலப்பொருளாகிறது. எனவே இந்தியாவில் முக்கியமாகத் தென் இந்தியாவில் இது மிகப்பெரிய அளவில் ஒரு இனத்தோட்டங்களாகப் பயிர் செய்யப்படுகிறது. இது யூபடோரியம் வகை மரங்களைப் போன்று தானே பெருகிப் படர்வதில்லை. நாம் நட்டு வைத்த இடத்தில்தான் நிற்கும். நகராது. அது வரைக்கும் நம் பிரச்சனை சுலபமே. ஆனாலும் பெரிய தீங்கு இதுவே. இது பயங்கரமான நீர் உறிஞ்சி. யூகலிபடஸ் மர வேர்கள் மண்ணிலிருந்து மிகப்பெரியதோர் அளவில் நிலத்தடி நீரை ஊர்த்தை உறிஞ்சி எடுத்து வளர்கிறது.

தென்னிந்தியாவில் கொடைக்கானலில் முதலில் குடியேறிய மிஷினரி பாதிரியார்களே எரி பொருளுக்காகவும் ஏராளமாக ஊறிய நீரை உறிஞ்சி வடித்திடும் தன்மைக்காகவுமே இந்த ஆஸ்திரேலிய நீலப்பிசின் ரக யூகலிப்டஸ் மரங்களை முதன்முதலாக தென்னிந்திய

மலைகளில் புகுத்தியவர்கள். ஆகவே யூகலிப்டஸ் மரங்கள் நடப்பட்ட ஒரு பிரதேசத்தில் அதைச் சுற்றியுள்ள பிரதேசங்களின் நிலத்தடி நீர் மட்டம் மிகவும் குறைந்து இறங்கி விடுகிறது. உள்ளூர்வாசியான பறவை, விலங்கினங்களுக்கு இம்மரங்கள் தின்னத் தீனியும், நிற்க நிழலும் கூடத்தருவதில்லை. சில ரக யூகலிப்டஸ் மரங்களைத் தவிர பிற அனைத்து ரகத் தைல மரங்களின் அடிநிழலில் நம் நாட்டுச் செடியினங்கள் எவையுமே வளரா.

உண்மையைச் சொல்வதென்றால், யூகலிப்டஸ் மர இனம், உள்ளூர்த் தாவர விலங்கின வாழ்வுச் சுழற்சியுடனும் இயற்கைச் சூழலுடனும் இணைய வல்லதொன்றல்ல. யூகலிப்டஸ் தோட்டக்காடு முழுக்க முழுக்க உயிர்ப்பற்ற ஒரு வர்த்தக வாய்ப்பு மட்டுமே உள்ள மரத்தொகுப்பே. அது உயிர்த்துடிப்பு மிக்க இணையவல்லதல்ல. இங்கு இயங்கும் இனிய நுண்ணிய உயிர் ஓட்டத்துடன் அவை இசைந்து வாழவும் இயலாது. வர்த்தக வருமான வாய்ப்புக் கண்ணோட்டத்துடனேயே தோட்டமாக நட்டு வளர்க்கப்படும் பயிர்களோடு சமமாக இதை வைக்க வேண்டுமேயன்றி, வெறும் கூழ் மரக்கூட்டமான யூகலிப்டஸ் நடுகைகளை பாரம்பரிய, ஜீவனுள்ள, பழைமையான அணிநிழற் காடுகளுடன் சமநிலையுள்ளதெனக் கருதக்கூடாது.

தமிழ்நாட்டில் காகித உற்பத்தி:

தமிழ்நாட்டிலும் காகித உற்பத்தி குறிப்பிடத்தக்க அளவில் நடைபெறுகிறது. தமிழ்நாடு காகித உற்பத்தி நிறுவனம் (TNPL), சன் காகித ஆலை, சேசாயி காகித நிறுவனம் ஆகியவை தமிழ்நாட்டில் முக்கியக் காகித உற்பத்தி நிறுவனங்களாகும். இந்த நிறுவனங்களின் உற்பத்தித் தேவைக்கென பெருமளவு காடுகள் அழிக்கப்படுவதால் காட்டு வளம் குறைகிறது. அத்துடன் இவை வெளிப்படுத்தும் கழிவுகளால் நீர்வளமும், நிலவளமும் பாதிக்கப்பட்டு வருகின்றன.

கரூருக்கு அருகில் புகளூரில் உள்ள தமிழ்நாடு காகித உற்பத்தி நிறுவனம் (TNPL) நாளொன்றுக்கு சுமார் 3,88,000 லிட்டர் கழிவு நீரைக் காவிரியில் கலக்கிறது. இதே போன்று திருநெல்வேலி மாவட்டம் சேரன் மாதேவியில் உள்ள சன் காகித உற்பத்தி நிறுவனத்தின் கழிவுகள் தாமிரபரணி ஆற்றில் கலக்கப்பட்டு மாசுபடுத்தப்படுகிறது. மரப் பொருள்களைக்

கூழாக்கி காகிதம் உற்பத்தி செய்யப்படும் போது பெருமளவு கழிவுப் பொருட்கள் உருவாகின்றன. காகித உற்பத்தி ஆலைகள் மற்றும் மரக்கூழ் ஆலைகளால் உண்டாகும் மாசுபாடு குறித்து டில்லியைச் சேர்ந்த அறிவியல் மற்றும் சுற்றுச்சூழல் ஆய்வு நிறுவனம் ஒன்று நடத்திய ஆய்வில் இந்த ஆலைகள் வெளியேற்றும் கழிவுகள் நிலம் மற்றும் நீர்வளத்தைப் பெரிய அளவில் பாதிப்பதாகத் தெரியவந்துள்ளது.

ஈரோட்டில் காவிரிக்கரையில் அமைந்துள்ள சேசாயி காகித உற்பத்தி நிறுவனம் சுற்றுச்சூழல் மாசுபாட்டில் பெரும்பங்கு வகிப்பதாகத் தெரிய வந்துள்ளது. இப்பகுதியில் விவசாயக் கிணற்றில் நிலத்தடி நீர் பாதிக்கப்பட்டு விவசாயிகள் பெரும்பாதிப்பைச் சந்தித்துள்ளனர். நீலகிரி பாராளுமன்ற தொகுதிக்குட்பட்ட பவானி சாகர் அருகே கொத்தமங்கலம், கொக்கராகுண்டி, பகுத்தம்பாளயம் உள்ளிட்ட கிராமங்களில் பத்துக்கும் மேற்பட்ட காகித ஆலைகள் கடந்த ஐந்தாண்டில் தொடங்கப்பட்டுள்ளன. இந்தக் காகித ஆலைகளின் காரணமாக இப்பகுதியில் உள்ள விவசாய நிலங்கள் மற்றும் நிலத்தடி நீர் கடுமையாக மாசுபட்டுள்ளது. இதனால் இப்பகுதி மக்கள் குடிதண்ணீருக்கே சிரமப்பட்டு வருகின்றனர். ரசாயனம் கலந்த தண்ணீர் கிணற்றில் வருவதால் விவசாயப் பயிர்கள் அனைத்தும் வளராமல் பயிர் செய்த நிலையிலேயே உள்ளன. மேலும் சுற்றுச் சூழல் பாதிக்கப்பட்டுள்ளதால் இப்பகுதியில் பல்வேறு தோல் சம்பந்தப்பட்ட நோய்கள் உருவாகியுள்ளதாகவும், புற்றுநோயால் பல இளைஞர்கள் இறந்துள்ளதாகவும் இப்பகுதி மக்கள் அதிர்ச்சி தகவல் தருகின்றனர்.

இதே போன்று யூகலிப்டஸ் மற்றும் மூங்கில் மரங்களைக் கொண்டு பெறப்படும் மரக்கூழைப் பயன்படுத்தி செயற்கை நூலிழை தயாரிக்கும் நிறுவனமான சவுத் இந்தியா விஸ்கோஸ் லிமிடெட் ஆலையும் சுற்றுச்சூழல் பாதிப்பில் முக்கியப் பங்கு வகிக்கிறது. கோவை மாவட்டம் சிறுமுகையில் உள்ள இந்த நிறுவனம் பவானி ஆற்றில் பெருமளவு கழிவுகளைக் கலக்கிறது. இந்த ஆலைக்குத் தேவையான மூங்கில், யூகலிப்டஸ், கற்பூரம், வாட்டில், புளூகம் போன்ற மரங்கள் நீலகிரி, கொடைக்கானல் போன்ற இடங்களிலிருந்தும் அசாம், இமாசலப் பிரதேசம் போன்ற வெளிமாநிலங்களில் இருந்தும் கொண்டு வரப்படுகின்றன.

முன்பு இந்த ஆலைக்காக பவானி ஆற்றில் நாளொன்றுக்கு 50 லட்சம் லிட்டம் நல்ல தண்ணீர் உறிஞ்சப்பட்டது. இதே அளவு கழிவு நீர் தினமும் ஆற்றில் கலக்கப்பட்டது. இதனால் அப்பகுதி விவசாயம் ஒட்டுமொத்தமாகப் பாதிக்கப்பட்டதைத் தொடர்ந்து அங்குள்ள மக்கள் தொடர்ந்து போராடினர். இதைத் தொடர்ந்து உச்சநீதிமன்றம் தலையிட்டு அந்த ஆலையால் உண்டாகும் மாசுபாட்டைத் தடுக்க முயற்சி மேற்கொள்ளப்பட்டது. இதே போன்று பில்ட் (BUILT) காகித உற்பத்தி ஆலையும் சுற்றுச்சூழல் பாதிப்பில் குறிப்பிடத்தக்கப் பங்காற்றி வருகிறது. இந்த ஆலையின் கழிவு நீரினால் சுற்றியுள்ள பகுதிகளில் நிலத்தடி நீரும், கிணறுகளும் முற்றிலுமாகப் பாதிக்கப்பட்டுள்ளன.

காகிதக் கூழ் தயாரிக்க காடுகள் அழிக்கப்படுகின்றன என்று தற்போது போராட்டங்கள் தொடங்கியுள்ளன. சுற்றுச் சூழல் காரணமாக காகிதத்தின் பயன்பாடு குறைக்க அரசு வலியுறுத்தப்படலாம். ஆனால் அப்படிப்பட்ட சூழலில் நாட்டின் அனைத்துப் பகுதிகளும் கணினி மயமாக்கப்பட்டிருந்தால் மட்டுமே முடியும். ஹாரி பாட்டர் புத்தகம் உலகம் முழுக்க பெருமளவில் விற்றுச் சாதனை புரிந்த போது காகிதத்தின் பயன்பாட்டைக் குறைப்பது குறித்த பெரும் சர்ச்சைகளும் போராட்டங்களும் எழுந்தன. காகிதக் கூழ் தயாரிப்பதற்காக காடுகள் அழிக்கப்படக் கூடாது என்று போராட்டங்கள் நம் நாட்டிலும் எழலாம்.

காகிதத்தின் தேவை:

காகிதத்தின் பயன்பாடு உலகம் முழுவதும் பெருகி வரும் நிலையில் காடுகள் அழிக்கப்படுவதைத் தடுப்பதற்கான வழிவகைகளை உலக நாடுகள் கண்டாக வேண்டிய நிர்பந்தத்தில் உள்ளன. உலகம் முழுவதும் தயாரிக்கப்படும் காகிதத்தில் பெருமளவு, பொருட்களைப் பாதுகாப்பாக ஓரிடத்திலிருந்து இன்னொரு இடத்திற்குக் கொண்டு செல்லப் பயன்படும் அட்டைப் பெட்டிகள் மற்றும் சாதாரண அட்டைப் பெட்டிகள் (Container boards and Box boards) தயாரிப்பில்தான் பயன்படுத்தப்படுகின்றன (காண்க: வரைபடம்). இதற்கடுத்த நிலையில் அச்சிடுதல் மற்றும் எழுதுவதற்கான தாள் (Printing and Writing paper) தயாரிப்புக்காக காகித உற்பத்தி நடைபெறுவதாக ஆய்வுகள் தெரிவிக்கின்றன.

பத்திரிகைகள் அச்சிடப் பயன்படும் தாள் (News print), சுத்தப்படுத்துவதற்குப் பயன்படும் தாள் (Tissue paper), போன்றவற்றிற்கான காகித உற்பத்தி அடுத்தடுத்த நிலையில் உள்ளன.

காகிதம் சார்ந்த தொழில்களின் வளர்ச்சியும் காகிதப் பயன்பாட்டின் இன்றியமையாமையை உணர்த்துகின்றன. கடந்த ஐந்து ஆண்டுகளாக பிரிண்டர்களின் விற்பனை பெருமளவு உயர்ந்துள்ளது. நகல் எந்திரங்களின் (ஜெராக்ஸ்) விற்பனையும் நகலகங்களின் எண்ணிக்கையும் உயர்ந்து வருகின்றன.
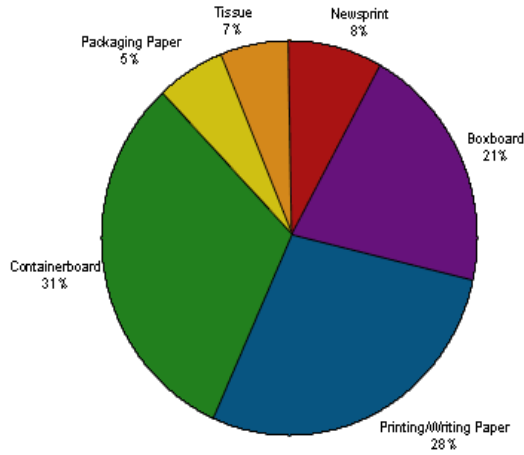
காகிதம் தேவையா?

காகிதத்தின் பயன்பாடு தொடர்ந்து பெருகி வருகிறது. கடந்த ஐந்தாண்டுகளில் அச்சிடும் எந்திரங்களின் (Printers) விற்பனை பரவலாக அதிகரித்துள்ளது. அத்துடன் நகலெடுக்கும் எந்திரங்களின் (Xerox Copiers) விற்பனை, பென்சில் மற்றும் பேனாக்களின் விற்பனையும் பெருகியே வருவதாக ஆய்வுகள் தெரிவிக்கின்றன. இவை காகிதத்தின் பயன்பாடு அதிகரித்து வருவதையே காட்டுகின்றன. ஆனால் காகிதத்தைப் பயன்படுத்துவதால் உண்டாகும் சுற்றுச்சூழல் பாதிப்பு குறித்த விழிப்புணர்வு போதுமான அளவு இன்னும் உண்டாகவில்லை. ஹாரி பாட்டர் நாவல் உலகம் முழுவதும் கோடிக்கணக்கான பிரதிகள் விற்று தீர்ந்த போது சில நாடுகளில் சர்ச்சை எழுந்தது. காகித உற்பத்திக்காக காடுகள் அழிக்கப்படுவதை எதிர்த்து சில போராட்டங்களும் எழுந்தன.

ஆனாலும் உலகளவில் இது குறித்த விழிப்புணர்வு மக்களிடையே உருப்பெறவில்லை.

காடுகள் அழிக்கப்படுவதைத் தடுக்கும் நோக்கில் ஒட்டு மொத்தமாக காகிதத்தின் பயன்பாட்டை தவிர்ப்பது என்பது இயலாதது. ஆனால் குறைக்க முடியும். காடுகளைக் காக்க வேண்டியது மிகவும் அவசியம் என்ற சூழலில் உலக நாடுகள் உள்ளன. காகிதத்தின் உற்பத்தியைக் குறைக்க வேண்டிய கட்டாயம் எழுந்துள்ளது. உலகிலேயே அதிகளவு காகித உற்பத்தி நடைபெறுவது அமெரிக்காவின் தென்பகுதி மாகாணங்களில்தான். இதற்காக இப்பகுதியில் உள்ள காடுகள் பெருமளவில் அழிக்கப்பட்டு வருகின்றன. காகித உற்பத்திக்கா இப்பகுதியில் ஆண்டொன்றுக்கு சுமார் 50 லட்சம் ஏக்கர் பரப்பளவிலான காடுகள் ஆக்கிரமிக்கப்படுவதாகப் புள்ளி விபரங்கள் தெரிவிக்கின்றன. இப்பகுதியில் இருந்த இயற்கைக் காடுகள் அழிக்கப்பட்ட பின் உள்ளிட்ட மரங்கள் பயிரிடப்படுவதால் அங்கு நிலத்தின் ஈரத்தன்மை பெருமளவு குறைந்து போயுள்ளதாகக் கூறப்படுகிறது. இது போன்றே இங்கிலாந்து, கனடா, இந்தோனேசியா போன்ற நாடுகளிலும் காகித உற்பத்திக்காக அங்குள்ள இயற்கைக் காடுகள் அதிகளவில் அழிக்கப்படுகின்றன.

அதன் மூலம் காகித உற்பத்திக்காக நடைபெறும் காடுகள் அழிப்பை ஓரளவுக்கேனும் தடுக்க முடியும். இந்த விஷயத்தில் தனிப்பட்ட முறையில் ஒவ்வொருவரும் பொறுப்புணர்வுடன் செயல்பட்டால் மட்டுமே நாம் வாழும் சூழலைக் காக்க முடியும்.

சில தீர்வுகள்:

காகிதத்தின் உற்பத்தியைக் குறைத்து காடுகள் அழிக்கப்படுவதைத் தடுக்க வேண்டியது அரசுகளின் கடமைதான். ஆனால் சட்டதிட்டங்களின் மூலம் மட்டுமே இதனை சாதித்து விட முடியாது. உற்பத்தி குறைய வேண்டுமெனில் தேவை குறைய வேண்டும். மக்களிடையே பயன்பாடு குறைந்தால்தான் இது சாத்தியமாகும். எனவே அரசுகள் மட்டுமின்றி, தனிப்பட்ட முறையில் ஒவ்வொருவரும் காகிதத்தின் பயன்பாட்டைக் குறைப்பது, தாள்களை வீணாக்காமல் பயன்படுத்துவது போன்றவற்றின் மூலம் ஓரளவுக்கு பலனை அடைய முடியும்.

என்னென்ன செய்யலாம்?

- எழுதும் போது கூடுமானவரை தாளின் இரண்டு பக்கமும் எழுதலாம். அச்சிடும் போதும் நகலெடுக்கும் போதும் அவ்வாறே செய்யலாம்.

- அட்டைப் பெட்டிகள் போன்றவற்றைக் கூடுமானவரை திரும்பத் திரும்பப் பயன்படுத்தலாம்.

- பாலித்தின் பைகளுக்குப் பதிலாக அட்டைப் பெட்டிகளைப் பயன்படுத்துவது தற்போது பெரிதும் அறிவுறுத்தப் படுகிறது. ஆனால் அட்டைப் பெட்டிகளுக்குப் பதிலாக துணிப்பைகளைப் பயன் படுத்தலாம். (ஆனால் இது தற்காலிகத் தீர்வுதான். துணிப்பைகளைப் பெருமளவில் பயன்படுத்தத் தொடங்கும் போது, பருத்தி பணப்பயிராக உருவெடுத்து விவசாய நிலங்களை ஆக்கிரமிக்கக் கூடும்.)

- மறுசுழற்சி செய்யப்பட்ட காகிதத்தைப் பயன்படுத்தலாம். (காகிதத்தை மறுசுழற்சி செய்து பயன்படுத்துவதன் மூலம் காற்று மண்டலத்தில் பசுமை இல்ல வாயுக்கள் கலப்பதை 47 சதவீதம் வரை குறைக்க முடியும். காகித உற்பத்தியால் உண்டாகும் திரவக்கழிவை 33 சதவீதமும், திடக்கழிவை 54 சதவீதமும் குறைக்க முடியும். அத்துடன் காகித உற்பத்திக்காக மரங்களை அழிப்பதை முற்றிலுமாகத் தடுக்க முடியும்.)

- தேநீர் (Tea), காப்பி (Cofee) போன்ற பானங்களுக்கு பிளாஸ்டிக் அல்லது காகிதக் குவளைகளைப் பயன்படுத்துவதற்குப் பதிலாக உலோகக் குவளைகளைப் பயன்படுத்தலாம்.

- செய்தித்தாள், பத்திரிகைகள் போன்றவற்றைப் பயன்படுத்தும் போது, ஒரே பிரதியைப் பலரும் பயன்படுத்தலாம். புத்தகங்களையும் அவ்வாறே வாசித்து விட்டு மற்றவர்களுக்கு வாசிக்கக் கொடுத்து விடலாம்.

- அரசு மற்றும் தனியார் அலுவலகங்களில் காகிதச் சான்றுகள் தொடர்பான தேவையற்ற சம்பிரதாயங்களைத் தவிர்க்கலாம். குறைந்தபட்சம் தவிர்க்குமாறு வலியுறுத்தலாம்.

- கணினித் தொழில்நுட்பத்தின் உதவியுடன் அலுவலகங்களை தாளில்லா

அலுவலகங்களாக (Paper free office) மாற்றலாம். மின் அஞ்சல் (e-mail) தொழில் நுட்பத்தைப் பயன்படுத்துவதன் மூலம் தொலைநகல் (Fax) பயன்பாட்டைத் தவிர்க்கலாம்.

- கல்வி நிறுவனங்களில் பாடப்புத்தகங்களை குறுந்தகடு (CD) வடிவில் பயன்படுத்துவதை ஊக்குவிக்கலாம். தேர்வுகளிலும் தாள்கள் அதிகம் பயன்படுத்தப்படாத வகையில் தேவையான சீரதிருத்தங்களைக் கொண்டு வரலாம்.

காகிதம் செய்யோம்:

அன்றாட வாழ்க்கையில் காகிதத்தின் பயன்பாட்டைக் குறைப்பதற்கு இன்னும் ஏராளமான வழிமுறைகளை நாம் கையாள முடியும். அதன் மூலம் நம்மைச் சுற்றியுள்ள காடுகளை நாம் காக்க முடியும். அவை நம்மைக் காக்கும்.

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சீனாவைச் சேர்ந்த கிலுண் (இச்டி ∴.தண) என்பவர்தான் காகிதத்தைக் கண்டுபிடித்தார்.

ROLE OF MONEY MARKET IN GROWTH OF INDIAN ECONOMY

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Abstract

A well regulated financial sector is essential in globalize economy. Financial innovation has contributed in the economic development. A financial institution is an institution that provides financial services for its clients or members. Probably the most important financial service provided by financial institutions is acting as financial intermediaries. Most financial institutions are highly regulated by government. The definition of money for money market purposes is not confined to bank notes but includes a range of assets that can be turned into cash at short notice, such as short-term government securities, bills of exchange, and bankers' acceptances.

This paper analyses the real effects of financial markets subsequent to financial liberalization in an economy with risk averse savers and learning by lending. Transition from full financial repression to full financial liberalization might initially slow down the growth process or even induce a recession, whenever the initial level of valuable investments known by the financial intuitions is sufficiently scanty. However, lending activity leads to accumulation of information (learning by lending) regarding valuable investments. The purpose of this paper is to advocate and encourage financial markets in the overall development of the economy.

Keywords: *Financial sector, financial innovation, financial markets and money market.*

Introduction

Financial openness is often regarded as providing important potential benefits. Access to money markets expands investors' opportunities for a potential for achieving higher risk adjusted rates of return. It also allows countries to borrow to smooth consumption in the face of adverse shocks, the potential growth and welfare gains resulting from such international risk sharing can be large (Obstfeld, 1994). It has also been argued that by increasing the rewards of good policies and the penalties for bad policies, free flow of capital across borders may induce countries to follow more disciplined macroeconomic policies that translate into greater macroeconomic stability.

An increasingly common argument in favor of financial openness is that it may increase the depth and breadth of domestic financial markets and lead to an increase in financial intermediation process by lowering costs and "excessive" profits associated with monopolistic or cartelized markets, thereby lowering the cost of investment and improving resource allocation. Organized financial markets have existed in India for more than a century. Today, markets of varying maturity exist in equity, debt, commodities and foreign exchange. There are 17 stock markets all over the country, the most important of which, are the Bombay Stock Exchange and the National Stock Exchange. The rupee has been convertible on the current account since 1992.

India Financial Market helps in promoting the savings of the economy - helping to adopt an effective channel to transmit various financial policies. The Indian financial sector is well developed, competitive, efficient and integrated to face all shocks. In the India financial market there are various types of financial products whose prices are determined by the numerous buyers and sellers in the market. The other determinant factor of the prices of the financial products is the market forces of demand and supply.

The India money market is a monetary system that involves the lending and borrowing of short-term funds. India money market has seen exponential growth just after the globalization initiative in 1992. It has been observed that financial institutions do employ

money market instruments for financing short-term monetary requirements of various sectors such as agriculture, finance and manufacturing. The performance of the India money market has been outstanding in the past 23 years.

Central bank of the country - the Reserve Bank of India (RBI) has always been playing the major role in regulating and controlling the India money market. The intervention of RBI is varied - curbing crisis situations by reducing the cash reserve ratio (CRR) or infusing more money in the economy.

Functions of Money Market

Money market is an important part of the economy. It plays very significant functions. As mentioned above it is basically a market for short term monetary transactions. Thus it has to provide facility for adjusting liquidity to the banks, business corporations, non-banking financial institutions (NBFs) and other financial institutions along with investors.

The major functions of money market are given below:-

1. To maintain monetary equilibrium. It means to keep a balance between the demand for and supply of money for short term monetary transactions.
2. To promote economic growth. Money market can do this by making funds available to various units in the economy such as agriculture, small scale industries, etc.
3. To provide help to Trade and Industry. Money market provides adequate finance to trade and industry. Similarly it also provides facility of discounting bills of exchange for trade and industry.
4. To help in implementing Monetary Policy. It provides a mechanism for an effective implementation of the monetary policy.
5. To help in Capital Formation. Money market makes available investment avenues for short term period. It helps in generating savings and investments in the economy.

6. Money market provides non-inflationary sources of finance to government. It is possible by issuing treasury bills in order to raise short loans. However this does not leads to increases in the prices.
7. Apart from those, money market is an arrangement which accommodates banks and financial institutions dealing in short term monetary activities such as the demand for and supply of money.

Role of Money Market in Economy

Money markets play a key role in banks' liquidity management and the transmission of monetary policy. In normal times, money markets are among the most liquid in the financial sector. By providing the appropriate instruments and partners for liquidity trading, the money market allows the refinancing of short and medium-term positions and facilitates the mitigation of your business' liquidity risk. The banking system and the money market represent the exclusive setting monetary policy operates in.

A developed, active and efficient interbank market enhances the efficiency of central bank's monetary policy, transmitting its impulses into the economy best. Thus, the development of the money market smoothes the progress of financial intermediation and boosts lending to economy, hence improving the country's economic and social welfare. Therefore, the development of the money market is in all stakeholders' interests: the banking system elf, the Central Bank and the economy on the whole.

Producing Information and Allocating Capital

The information production role of financial systems is explored by Ramakrishnan and Thakor (1984), Bhattacharya and P fleiderer (1985), Boyd and Prescott (1986), and Allen (1990). They develop models where financial intermediaries arise to produce information and sell this information to savers. Financial intermediaries can improve the ex ante assessment of

investment opportunities with positive ramifications on resource allocation by economizing on information acquisition costs.

As Schumpeter (1912) argued, financial systems can enhance growth by spurring technological innovation by identifying and funding entrepreneurs with the best chance of successfully implementing innovative procedures. For sustained growth at the frontier of technology, acquiring information and strengthening incentives for obtaining information to improve resource allocation become key issues.

Risk Sharing

One of the most important functions of a financial system is to achieve an optimal allocation of risk. There are many studies directly analyzing the interaction of the risk sharing role of financial systems and economic growth. These theoretical analyses clarify the conditions under which financial development that facilitates risk sharing promotes economic growth and welfare. Quite often in these studies, however, authors focus on either markets or intermediaries, or a comparison of the two extreme cases where every financing is conducted by either markets or intermediaries.

The intermediate case in which markets and institutions co-exist is rarely analyzed in the context of growth models because the addition of markets can destroy the risk-sharing opportunities provided by intermediaries. In addition, studies focus on the role of financial systems that face diversifiable risks. The implications for financial development and financial structure on economic growth are potentially quite different when markets cannot diversify away all of the risks inherent in the economic environment.

One importance of risk sharing on economic growth comes from the fact that wile avers generally do not like risk, high-return projects tend to be riskier than low return projects. Thus, financial markets that ease risk diversification tend to induce a portfolio shift onwards projects with higher expected returns as

pointed out by Greenwood and Jovanovic (1990), Saint-Paul (1992), Devereux and Smith (1994) and Obstfeld (1994). King and Levine (1993a) show that cross sectional risk diversification can stimulate risky innovative activity for sufficiently risk-averse agents. The ability to hold a diversified portfolio of innovative projects reduces risk and promotes investment in growth-enhancing innovative activities.

Liquidity

Money market funds provide valuable liquidity by investing in commercial paper, municipal securities and repurchase agreements: Money market funds are significant participants in the commercial paper, municipal securities and repurchase agreement (or repo) markets. Money market funds hold almost 40% of all outstanding commercial paper, which is now the primary source for short-term funding for corporations, who issue commercial paper as a lower-cost alternative to short-term bank loans. The repo market is an important means by which the Federal Reserve conducts monetary policy and provides daily liquidity to global financial institutions.

Quantum of liquidity in the banking system is of paramount importance, as it is an important determinant of the inflation rate as well as the creation of credit by the banks in the economy. Market forces generally indicate the need for borrowing or liquidity and the money market adjusts itself to such calls. RBI facilitates such adjustments with monetary policy tools available with it. Heavy call for funds overnight indicates that the banks are in need of short term funds and in case of liquidity crunch, the interest rates would go up.

Diversification

For both individual and institutional investors, money market mutual funds provide a commercially attractive alternative to bank deposits. Money market funds offer greater investment diversification, are less susceptible to collapse than banks and offer investors greater disclosure on the nature of their investments

and the underlying assets than traditional bank deposits. For the financial system generally, money market mutual funds reduce pressure on the FDIC, reduce systemic risk and provide essential liquidity to capital markets because of the funds' investments in commercial paper, municipal securities and repurchase agreements.

Encouragements to Saving and Investment

Money market has encouraged investors to save which results in encouragement to investment in the economy. The savings and investment equilibrium of demand and supply of loanable funds helps in the allocation of resources.

Controls the Price Line in Economy

Inflation is one of the severe economic problems that all the developing economies have to face every now and then. Cyclical fluctuations do influence the price level differently depending upon the demand and supply situation at the given point of time. Money market rates play a main role in controlling the price line. Higher rates in the money markets decrease the liquidity in the economy and have the effect of reducing the economic activity in the system. Reduced rates on the other hand increase the liquidity in the market and bring down the cost of capital considerably, thereby raising the investment. This function also assists the RBI to control the general money supply in the economy.

Helps in Correcting the Imbalances in Economy

Financial policy on the other hand, has longer term perspective and aims at correcting the imbalances in the economy. Credit policy and the financial policy both balance each other to achieve the long term goals strong-minded by the government. It not only maintains total control over the credit creation by the banks, but also keeps a close watch over it. The instruments of financial policy counting the repo rate cash reserve ratio and bank rate are used by the Central Bank of the

country to give the necessary direction to the monetary policy.

Regulates the Flow of Credit and Credit Rates

Money markets are one of the most significant mechanisms of any developing financial system. In its place of just ensure that the money market in India regulate the flow of credit and credit rates, this instrument has emerge as one of the significant policy tools with the government and the RBI to control the financial policy, money supply, credit creation and control, inflation rate and overall economic policy of the State. Therefore the first and the leading function of the money market mechanism are regulatory in nature. While determining the total volume of credit plan for the six monthly periods, the credit policy also aims at directing the flow of credit as per the priorities fixed by the government according to the requirements of the economy. Credit policy as an instrument is important to ensure the availability of the credit in sufficient volumes; it also caters to the credit needs of various sectors of the economy. The RBI assist the government to realize its policies related to the credit plans throughout its statutory control over the banking system of the country.

Transmission of Monetary Policy

The money market forms the first and foremost link in the transmission of monetary policy impulses to the real economy. Policy interventions by the central bank along with its market operations influence the decisions of households and firms through the monetary policy transmission mechanism. The key to this mechanism is the total claim of the economy on the central bank, commonly known as the monetary base or high-powered money in the economy. Among the constituents of the monetary base, the most important constituent is bank reserves, i.e., the claims that banks hold in the form of deposits with the central bank.

The banks' need for these reserves depends on the overall level of economic activity. This is governed by several factors:

(i) Banks hold such reserves in proportion to the volume of deposits in many countries, known as reserve requirements, which influence their ability to extend credit and create deposits, thereby limiting the volume of transactions to be handled by the bank;

(ii) bank's ability to make loans (asset of the bank) depends on its ability to mobilize deposits (liability of the bank) as total assets and liabilities of the bank need to match and expand/contract together; and

(iii) Banks' need to hold balances at the central bank for settlement of claims within the banking system as these transactions are settled through the accounts of banks maintained with the central bank. Therefore, the daily functioning of a modern economy and its financial system creates a demand for central bank reserves which increases along with an expansion in overall economic activity (Friedman, 2000b).

Role of Reserve Bank of India

The Reserve Bank of India (RBI) plays a key role of regulator and controller of money market. The intervention of RBI is varied – curbing crisis situations by reducing key policy rates or curbing inflationary situations by rising key policy rates such as Repo, Reverse Repo, CRR etc.

Benefits of Money Market

- Money markets exist to facilitate efficient transfer of short-term funds between holders and borrowers of cash assets.

- For the lender/investor, it provides a good return on their funds.

- For the borrower, it enables rapid and relatively inexpensive acquisition of cash to cover short-term liabilities.

- One of the primary functions of money market is to provide focal point for RBI's intervention for influencing liquidity and general levels of interest rates in the economy. RBI being the main constituent in the money market aims at ensuring that liquidity and short term interest rates are consistent with the monetary policy objectives.

Structure of the Money Market in India

The entire money market in India can be divided into two parts. They are organised money market and the unorganized money market. The unorganised money market can also be known as an unauthorized money market. Both of these components comprise several constituents. The following chart will help you in understanding the organisational structure of the Indian money market.

Structure of Indian money market.
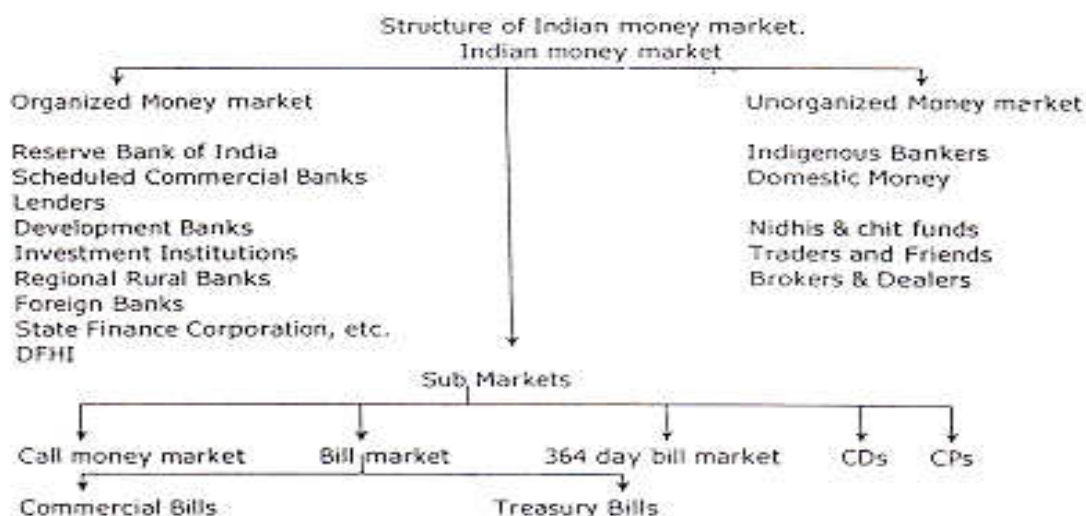
Organised Money Market

The RBI is the apex institution which controls and monitors all the organizations in the organised sector. The commercial banks can operate as lenders and operators. The FIs like IDBI, ICICI, and others operate as lenders. The organised sector of Indian money market is fairly developed and organised, but it is not comparable to the money markets of developed countries like USA, UK and Japan.

Main Constituents/Components of Organised Money Market
Call Money Market

The call money market deals in short term finance repayable on demand, with a maturity period varying from one day to 14 days. Commercial banks, both Indian and foreign, co-operative banks, Discount and Finance House of India Ltd.(DFHI), Securities trading corporation of India (STCI) participate as both lenders and borrowers and Life Insurance Corporation of India (LIC), Unit Trust of India(UTI), National Bank for Agriculture and Rural Development (NABARD)can participate only as lenders. The interest rate paid on call money loans, known as the call rate, is highly volatile. It is the most sensitive section of the money market and the changes in the demand for and supply of call loans

are promptly reflected in call rates. There are now two call rates in India: the Interbank call rate and the lending rate of DFHI. The ceilings on the call rate and inter-bank term money rate were dropped, with effect from May 1, 1989.

The Indian call money market has been transformed into a pure inter-bank market. during 2006–07. The major call money markets are in Mumbai, Kolkata, Delhi, Chennai, Ahmedabad.

Participants
- Participants in the call money market are
- scheduled commercial banks,
- non-scheduled commercial banks,
- foreign banks,
- state, district and urban,
- cooperative banks,
- Discount and Finance House of India (DFHI) and
- Securities Trading Corporation of India (STCI).
- The DFHI and STCI borrow as well as lend, like banks and primary dealers, in the call market. At one time, only a few large banks, particularly foreign banks, operated in the call money market.

Concept of Repo Rate and Reverse Repo Rate

REPO (Repurchase) Rate:

Repo rate also known as 'Repurchase rate' is the rate at which banks borrow funds from the RBI to meet short-term requirements. RBI charges some interest rate on the cash borrowed by banks. This interest rate is called 'repo rate'. If the RBI wants to make it more expensive for the banks to borrow money, it increases the repo rate; similarly, if it wants to make it cheaper for banks to borrow money, it reduces the repo rate.

Reverse REPO Rate

Reverse Repo rate is the rate at which Reserve Bank of India (RBI) borrows money from banks. This is the exact opposite of repo rate. RBI uses this tool when it feels there is too much money floating in the banking system. If the reverse repo rate is increased, it means the RBI will borrow money from the bank by offering lucrative rate of interest. Banks feel comfortable lending money to RBI since their money would be in safe hands and with a good interest. It is also a tool which can be used by the RBI to drain excess money out of the banking system.

The Treasury Bill Market

It deals in Treasury Bills of short term duration: 14 days, 91 days, 182 days and 364 days. They are issued by Government and largely held by RBI. The treasury bills facilitate the financing of Central Government temporary deficits. From May 2001, the auction of 14 days and 182 days treasury bills has been discontinued. At present, there are 91 days and 364 days treasury bills. The rate of interest for treasury bills is determined by the market, depending on the demand and supply of funds in the money market.

The Commercial Bill Market

It deals in bills of exchange. A seller draws a bill of exchange on the buyer to make payment within a certain period of time. The bills can be domestic bills or foreign bills of exchange. The commercial bills are purchased and discounted by commercial banks, and are rediscounted by FIs like EXIM Bank, SIDBI, IDBI, etc.

The Certificate of Deposit Market

The scheme of Certificate of Deposit (CD) was introduced by RBI in 1989. The main purpose of CD is to enable the commercial banks to raise funds from the market. The CDs maturity period ranges from 7 days to 1 year (in case of FIs minimum 1 year and maximum 3 years). The CDs are issued at a discount to its face value. The CDs are issued in denomination of Rs. 1 lakh and thereafter, multiples of Rs. 1 lakh. The holder is entitled to receive a fixed rate of interest and have no lock-in period.

The Commercial Paper Market

The scheme of Commercial Paper (CP) was introduced in 1990.Blue chip companies for short term financing issue CPs. As per RBI guidelines, CPs can be issued on the following conditions:

- The minimum tangible net worth of the company to be at least Rs. 4 crores.
- The CP receives a minimum rating of A-2 or such other rating from recognized rating agencies like CRISIL, CARE, ICRA, Fitch Ratings, etc.
- The company has been sanctioned working capital limit by bank/s or all-India FIs.

The CPs maturity period ranges from 7 days to 1 year. They can be issued in multiples of Rs. 5 lakhs and in multiples thereof. They are sold at a discount to its face value and redeemed at its face value.

Money Market Mutual Funds (MMMFS)

The MMMFs were introduced in 1992. The objective of MMMFs is to provide an additional short term avenue to the individual investors. In 1995, RBI modified the scheme to allow private sector organizations to setup MMMFs. During 1996, the

scheme of MMMFs was made more flexible by bringing it on par with all Mutual Funds by allowing investments by corporate and others. The scheme has been made more attractive to investors by reducing lock in period from 45 days to 15 days. Resources mobilized from MMMFs are required to be invested in call money, CDs, CPs, commercial bills, treasury bills, and government dated securities having an unexpired maturity of upto 1 year.

Repurchase Agreements (REPO)

Repurchase Agreements which are also called as Repo or Reverse Repo are short term loans that buyers and sellers agree upon for selling and repurchasing. Repo or Reverse Repo transactions can be done only between the parties approved by RBI and allowed only between RBI-approved securities such as state and central government securities, T-Bills, PSU bonds and corporate bonds. They are usually used for overnight borrowing. Repurchase agreements are sold by sellers with a promise of purchasing them back at a given price and on a given date in future. On the flip side, the buyer will also purchase the securities and other instruments with a promise of selling them back to the seller.

Bankers Acceptance

Banker's Acceptance is like a short term investment plan created by non-financial firm, backed by a guarantee from the bank. It's like a bill of exchange stating a buyer's promise to pay to the seller a certain specified amount at a certain date. And, the bank guarantees that the buyer will pay the seller at a future date. Firm with strong credit rating can draw such bill. These securities come with the maturities between 30 and 180 days and the most common term for these instruments is 90 days. Companies use these negotiable time drafts to finance imports, exports and other trade.

Unorganised Money Market

The unorganised money market mostly finances short term financial needs of farmers and small businessmen. The main constituents of unorganised Money market are:

Indigenous Bankers (IBS)

The IBs are individuals or private firms who receive deposits and give loans and thereby they operate as banks. Unlike moneylenders who only lend money, IBs accept deposits as well as lend money. They operate mostly in urban areas, especially in western and southern regions of the country. Over the years, IBs faced stiff competition from cooperative banks and commercial banks. Borrowers are small manufacturers and traders, who may not be able to obtain funds from the organised banking sector, may be due to lack of security or some other reason.

Money Lenders (MLS)

MLs are important participants in unorganised money markets in India. There are professional as well as non professional MLs. They lend money in rural areas as well as urban areas. They normally charge an invariably high rate of interest ranging between 15% p.a. to 50% p.a. and even more. The borrowers are mostly poor farmers, artisans, petty traders, manual workers and others who require short term funds and do not get the same from organised sector.

Chit Funds and Nidhis

They collect funds from the members for the purpose of lending to members (who are in need of funds) for personal or other purposes. The chit funds lend money to its members by draw of chits or lots, whereas Nidhis lend money to its members and others.

Finance Brokers

They act as middlemen between lenders and borrowers. They charge commission for their services.

They are found mostly in urban markets, especially in cloth markets and commodity markets.

Finance Companies

They operate throughout the country. They borrow or accept deposits and lend them to others. They provide funds to small traders and others. They operate like indigenous bankers.

Recent Reforms In Indian Money Market

Indian Government appointed a committee under the chairmanship of Sukhamoy Chakravarty in 1984 to review the Indian monetary system. Later, Narayanan Vaghul working group and Narasimham Committee was also set up. As per the recommendations of these study groups and with the financial sector reforms initiated in the early 1990s, the government has adopted following major reforms in the Indian money market.

Reforms Made in the Indian Money Market

1. **Deregulation of the Interest Rate** : In recent period the government has adopted an interest rate policy of liberal nature. It lifted the ceiling rates of the call money market, short-term deposits, bills rediscounting, etc. Commercial banks are advised to see the interest rate change that takes place within the limit. There was a further deregulation of interest rates during the economic reforms. Currently interest rates are determined by the working of market forces except for a few regulations.

2. **Money Market Mutual Fund (MMMFs)** : In order to provide additional short-term investment revenue, the RBI encouraged and established the Money Market Mutual Funds (MMMFs) in April 1992. MMMFs are allowed to sell units to corporate and individuals. The upper limit of 50 crore investments has also been lifted. Financial institutions such as the IDBI and the UTI have set up such funds.

3. **Establishment of the DFI** : The Discount and Finance House of India (DFHI) was set up in April 1988 to impart liquidity in the money market. It was set up jointly by the RBI, Public sector Banks and Financial Institutions. DFHI has played an important role in stabilizing the Indian money market.

4. **Liquidity Adjustment Facility (LAF)** : Through the LAF, the RBI remains in the money market on a continue basis through the repo transaction. LAF adjusts liquidity in the market through absorption and or injection of financial resources.

5. **Electronic Transactions** : In order to impart transparency and efficiency in the money market transaction the electronic dealing system has been started. It covers all deals in the money market. Similarly it is useful for the RBI to watchdog the money market.

6. **Establishment of the CCIL** : The Clearing Corporation of India limited (CCIL) was set up in April 2001. The CCIL clears all transactions in government securities, and repose reported on the Negotiated Dealing System.

7. **Development of New Market Instruments**: The government has consistently tried to introduce new short-term investment instruments. Examples: Treasury Bills of various duration, Commercial papers, Certificates of Deposits, MMMFs, etc. have been introduced in the Indian Money Market.

These are major reforms undertaken in the money market in India. Apart from these, the stamp duty reforms, floating rate bonds, etc. are some other prominent reforms in the money market in India. Thus, at the end we can conclude that the Indian money market is developing at a good speed.

Conclusion

To sum up, the money market is a key component of the financial system as it is the fulcrum of monetary operations conducted by the central bank in its pursuit of monetary policy objectives. It is a market for short-term funds with maturity ranging from overnight to one year and includes financial instruments that are deemed to be close substitutes of money. The money market performs three broad functions. Firstly, it provides an equilibrating mechanism for demand and supply of short-term funds. Secondly, it enables borrowers and lenders of short-term funds to fulfill their borrowing and investment requirements at an efficient market clearing price. Three, it provides an avenue for central bank intervention in influencing both quantum and cost of liquidity in the financial system, thereby transmitting monetary policy impulses to the real economy. The objective of monetary management by the central bank is to align money market rates with the key policy rate. As excessive money market volatility could deliver confusing signals about the stance of monetary policy, it is critical to ensure orderly market behaviour, from the point of view of both monetary and financial stability. Thus, efficient functioning of the money market is important for the effectiveness of monetary policy.

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A STUDY ON THE IMPACT OF MEADOW PROJECT IMPLEMENTED BY TITAN INDUSTRY AND MYRADA IN SELECTED VILLAGES OF DHARMAPURI DISTRICT

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Empowerment is a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make choices and control of resources which will assist in challenging and eliminating their own subordination. Empowerment is a participatory process which begins at the levels of home and community. Empowerment is also a process of awareness and capacity building leading to greater participation, to great decision making power and control and does transformative action which enables individual or groups to change balance of power in social, economic and political relation in society. Empowerment should give women freedom of choice, equal access to domestic and community resources, opportunities and power.

The Concept of income generating activities for women in the rural areas in India is not uncommon and there are various successful initiatives in this regard. While unorganized set ups like agarbathi making and handicrafts are common, there have been initiatives like Shri Mahila Griha Udyog's LIJJAT papad which is an independent organization and has been tremendously successful in impacting the lives of thousands of women. The MEADOW model is unique because it was formed as a partnership between TITAN and MYRADA and is completely owned and mostly managed by the women themselves who work in MEADOW. Partnerships of this sort help in bridging the gap between the corporate sector and the development sector by bringing in a nature of inter-dependence and improving the lives of the community in a positive way. The study that I have to done about MEADOW which empower the status of women in the rural areas by giving them the employment opportunities. In this study the researcher has been adopted survey method to understand the family background of the working women, the living conditions of the women and to understand their problems in benefit utilization process.

Objectives of the study

- To study the various activities of MEADOW project implemented by TITAN industry & MYRADA NGO.
- To identify the socio economic profile of the beneficiaries.
- To assess the impact of the MEADOW in rural areas especially rural women and
- To offer suggestions for improving the activities.

Research Design

The research design used for this study is descriptive in nature.

Descriptive research study includes surveys and fact-finding enquiries of different kinds, which help the researchers to describe the present situation that makes the analysis about the Impact of the activities among the people and help to reach the objectives.

Study area

The present study has been done in Hosur, which comes under dharmapuri district. Dharmapuri District comprises 60 villages. I have taken 28 villages and the rural women who are empowered by providing a job had been selected as the respondents. The sample consisted of 80 respondents comprises of 28 villages namely, Dinnur, Denkanikottai, Edaiyamangalam, Mathigiri, Kurupatti, Arasanatti, Kundumarana palli, Udaiyannur, Moothukoonda palli, Meddu palli, Soolagiri, Chinnatti, Thalli, Ullatti, Kilamangalam, Pachapanatti, ITI, Hosur, Ganjur, Anthivadi, Ramachandram, Enimuchandiram, Kothanur, Athi palli, Baglur, Benneguru, Dhalsur, Achupaalam.

Sampling

There are totally 16 units, 419 women were working in these units. In which I had got permission only for 6 units which were policing, stone setting, quality control, molding, waxing (tree making, re-work) and soldering. I have taken 80 samples using simple random sampling method due to time constraint.

Sampling

Village name	Tot. no of respondents	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
Dinnur	6	3	2	1	-	-	-
Denkanikottai	16	4	4	4	2	-	2
Edaiyamangalam	3	-	2	1	-	-	-
Mathigiri	6	-	4	-	1	1	-
Kurupatti	3	-	2	-	1	-	-
Arasanatti	1	-	1	-	-	-	-
kundumarana palli	2	-	1	1	-	-	-
Udaiyannur	5	3	2	-	-	-	-
Moothukoonda palli	5	3	1	1	-	-	-
Meddu palli	2	-	-	1	-	-	1
Soolagiri	5	-	2	1	1	-	1
Chinnatti	2	1	1	-	-	-	-
Thalli	2	1	-	-	-	1	-
Ullatti	1	-	-	1	-	-	-
Kilamangalam	3	-	-	2	1	-	-
Pachapanatti	1	1	-	-	-	-	-
ITI	1	1	-	-	-	-	-
Hosur	4	2	1	-	-	1	-
Ganjur	1	1	-	-	-	-	-
Anthivadi	2	-	1	-	-	-	1
Ramachandram	1	-	1	-	-	-	-
Enimuchandiram	1	-	1	-	-	-	-
Kothanur	1	-	-	-	-	-	1
Athi palli	1	-	1	-	-	-	-
Baglur	1	-	1	-	-	-	-
Benneguru	2	1	1	-	-	-	-
Dhalsur	1	1	-	-	-	-	-
Achupaalam.	1	-	-	1	-	-	-
Total	**80**	**22**	**29**	**14**	**6**	**3**	**6**

(Unit 1-Stone setting, Unit 2-Waxing, Unit 3-Policing, Unit 4-Saldring, Unit 5-Qc, Unit 6-Molding)

Sources of data

Collecting the data is important that offer the stabling of objectives and determine the design of research study. The sources of information of data can be classified into two, primary data and secondary data.

Primary data

Primary data was collected by interview schedule method. The structured interview schedule was constructed and got respondent's response according to that.

Secondary data

Secondary data were collected from the existing sources and Management books, Magazines, Newspaper, Journals, Company newsletters and magazines.

Tools for data collection

The pre-tested interview schedule was used and, the researcher approached the sample respondents in their work places and collected necessary data. The data used for this research was purely primary data collected by the researcher.

Data Analysis

The data was collected with the help of interview schedules and statistical techniques like percentage analysis method was administrated and it is expressed in the table as required to fulfill the need.

Limitations

The project work is not an exhaustive impact of the area and it concentrates only preferable samples, then the study is limited only to TITAN industries Ltd., Hosur and does not bind other industries of similar nature , then hesitations on the part of respondents to express their views exactly on the Interview Schedule. The study expresses the opinion, which changes periodically and the sample represents only the miniscule per cent of the work force and does not reflect the opinion of the entire work force.

Analysis and Discussions
Table 1: Age & Religion wise distribution of respondents

Sl. No	Age	Religion				Total	%
		Hindu	%	Christian	%		
1	< 15	1	1.2	0	0	1	1.2
2	16-30	73	94.9	3	100	76	95
3	31-45	3	3.9	0	0	3	3.8
	Total	77	100	3	100	80	100
	%	96.2	-	3.8	-	100	-

The table No.1 describes the age & religion wise distribution of the respondents. Ninety Six (96%) per cent of the respondent belonged to hindu religion. Remaining three (3.8%) per cent of the respondents were Christian. Further analysis shows that, among the total respondents majority (95%) of the respondents fall under the age group of 16-30, followed by three(3.8%) per cent in the age group of 31-45, and only one (1.2%) per cent in the age group of < 15.

The above table reveals that the majority of the respondents were belonged to Hindu religion and in the age group of 16-30.

Table 2: Community wise distribution of respondents

Sl. No	Age	Community								Total	%
		BC	%	MBC	%	SC	%	OC	%		
1	< 15	0	0	0	0	1	2.6	0	0	1	1.2
2	16-30	13	93	22	97.4	38	97.4	3	100	76	95
3	31-45	1	7	2	0	0	0	0	0	3	3.8
	Total	14	100	24	100	39	100	3	100	80	100
	%	17.5	-	30	-	48.7	-	3.8	-	100	-

The table No.2 describes the community wise distribution of the respondents among the total no. of respondents forty nine (49%) per cent of the respondents belonged to SC community, thirty (30.0%) per cent of the respondents belonged to MBC community, seventeen (17%) per cent of the respondents belonged to BC community, and four (4%) per cent of the respondents belonged to OC community.

The above table shows, that the majority of the respondents were belonged to SC Community. Further analysis shows that, only one respondent in the age group of 0-15 belonged to SC community.

Table 3: Mother tongue wise distribution of respondents

Sl. No	Age	Mother tongue						Total	%
		Tamil	%	Telugu	%	Kannada	%		
1	< 15	1	2.8	0	0	0	0	1	1.2
2	16-30	33	91.7	21	95.4	22	100	76	95
3	31-45	2	5.5	1	4.6	0	0	3	3.8
	Total	36	100	22	100	22	100	80	100
	%	45	-	27.5	-	27.5	-	100	-

The table No.3 describes the Mother tongue wise distribution of the respondents. Forty five (45%) per cent of the respondents mother tongue was tamil, the remaining fifty five (55%) per cent of the respondents mother tongue were telugu (27.5%), and kannada (27.5%) each had equal percentage.

The above table shows, that the majority of the respondent's mother tongue was Tamil.

Table 4: Educational status wise distribution of respondents

Sl. No	Age	Educational status								Total	%
		Pri	%	High	%	Hsc	%	Clg	%		
1	< 15	0	0	1	1.7	0	0	0	0	1	1.2
2	16-30	11	91.7	56	98.3	7	77.8	1	50	75	93.8
3	31-45	1	8.3	0	0	2	22.2	1	50	4	5
	Total	12	100	57	100	9	100	2	100	80	100
	%	15	-	71.3	-	11.2	-	2.5	-	100	-

(Pri*-Primary, High*-High school, Hsc*-Higher secondary school, Clg*-College)

The table No.4 shows the Educational status wise distribution of the respondents. Among the total respondents above seventy (71.3%) per cent of the respondents were educated up to Middle level, Sixteen (16.2%) per cent of the respondents were got Education up to primary level, ten (10%) per cent of the respondents were educated up to higher secondary level, two (2.5%) per cent of the respondents were educated up to College level.

The above table describes that, the majority of the respondents were educated up to middle level.

Table 5: Siblings wise distribution of respondents

Sl. No	Age	Siblings						Total	%
		0-2	%	3-5	%	6-8	%		
1	< 15	0	0	0	0	1	8.4	1	1.2
2	16-30	20	100	46	95.8	10	83.3	76	95
3	31-45	0	0	2	4.2	1	8.3	3	3.8
	Total	20	100	48	100	12	100	80	100
	%	25	-	60	-	15	-	100	-

The table No.5 describes the Siblings wise distribution of the respondents. Sixty (60%) per cent of the respondents had 3-5 Siblings, twenty five (25%) per cent of the respondents had 0-2 Siblings, and the remaining fifteen (15%) per cent of the respondents had 6-8 Siblings.

The above table reveals that the majority of the respondents had 3-5 siblings.

Table 6: Marital status wise distribution of respondents

Sl. No	Age	Marital status						Total	%
		Married	%	Unmarried	%	Widow	%		
1	< 15	1	2.6	0	0	0	0	1	1.2
2	16-30	35	89.7	39	100	2	100	76	95
3	31-45	3	7.7	0	0	0	0	3	3.8
	Total	39	100	39	100	2	100	80	100
	%	48.7	-	48.7	-	2.6	-	100	-

The table No.6 describes the marital status wise distribution of the respondents. Forty eight (48.7%) per cent of the respondents were unmarried, forty eight (48.7%) per cent of the respondents were married, and the remaining two (2.6) per cent of the respondents were widow.

The above table describes, that among the total respondents, both married and unmarried respondents had the equal per cent in the study notable finding was two (2%) per cent of the respondent were widow.

Table 7: Hus. Occupation wise distribution of respondents

Sl. No	Age	Occupation of the Husband						Total	%
		Cooly	%	Agri	%	Emp	%		
1	< 15	0	0	0	0	1	5.5	1	2.6
2	16-30	18	100	3	100	14	77.8	35	89.7
3	31-45	0	0	0	0	3	16.7	3	7.7
	Total	18	100	3	100	18	100	39	100
	%	46.1	-	3.8	-	46.1	-	100	-

(Agri*-Agri cooly, Emp*- Private company Employees)

The table No.7 describes the Occupation of the husband wise distribution of the respondents, Forty six (46.1%) per cent of the respondent's husband were working as cooly, another forty six (46.1%) per cent of the respondent's husbands were working as private company employees and above three (3.8%) per cent of

the respondent's husband were working as an agri cooly.

The above table reveals that the majority of the respondent's husbands were working as construction and other cooly workers, and private company workers.

Table 8: Type of Family wise distribution of respondents

Sl. No	Age	Type of family				Total	%
		Nuclear	%	Joint	%		
1	< 15	0	0	1	4.2	1	1.2
2	16-30	53	94.6	23	95.8	76	95
3	31-45	3	5.4	0	0	3	3.8
	Total	56	100	24	100	80	100
	%	70	-	30	-	100	-

The table No.8 describes the Type of family wise distribution of the respondents. Seventy (70%) per cent of the respondents had nuclear type of family, remaining thirty (30%) per cent of the respondents had joint type of family.

The above table shows, that the majority of the respondents lived with nuclear type of family.

Table 9: Type of House wise distribution of respondents

Sl. No	Age	Type of House						Total	%
		Hut	%	Tiled	%	Pucca	%		
1	< 15	0	0	1	2.1	0	0	1	1.2
2	16-30	5	100	46	95.8	25	92.6	76	95
3	31-45	0	0	1	2.1	2	7.4	3	3.8
	Total	5	100	48	100	27	100	80	100
	%	6.2	-	60	-	33.8	-	100	-

The table No.9 presents the type of house wise distribution of the respondents. Sixty (60%) per cent of the respondents house type was tiled, thirty three (33.8%) per cent of the respondents house type was pucca, and then the remaining six (6.2%) per cent of the respondents house type was hut.

The above table describes that the majority of the respondent's house type was tiled.

Table 10: Status of House wise distribution of respondents

Sl. No	Age	Status of House				Total	%
		Own	%	Rented	%		
1	< 15	1	1.8	0	0	1	1.2
2	16-30	54	96.4	22	91.7	76	95
3	31-45	1	1.8	2	8.3	3	3.8
	Total	56	100	24	100	80	100
	%	70	-	30	-	100	-

The table No.10 describes the status of house wise distribution of the respondents. Seventy (70%) per cent of the respondents lived in their own houses and the remaining thirty (30%) per cent of the respondents were lived in the rented house. The above table presents, that the majority of the respondents lived in their own houses.

Table 11: Expenditure wise distribution of respondents

Sl. No	Age	Monthly Expenditure				Total	%
		1000-3000	%	Above3001	%		
1	< 15	1	3.6	0	0	1	1.2
2	16-30	27	96.4	49	94.2	76	95
3	31-45	0	0	3	5.8	3	3.8
	Total	28	100	52	100	80	100
	%	35	-	65	-	100	-

The table No.11 presents the monthly expenditure wise distribution of the respondents. Sixty five (65%) per cent of the respondents monthly expenditure was above 3000, then the remaining thirty five (35%) per cent of the respondents monthly expenditure was between1000-3000.

The above table describes that the majority of the respondent's monthly expenditure was above 3001. Though, they were living in the rural area their cost of living was high.

Table 12: Savings wise distribution of respondents

Sl. No	Age	Savings				Total	%
		Yes	%	No	%		
1	< 15	0	0	1	1.9	1	1.2
2	16-30	26	92.8	50	96.2	76	95
3	31-45	2	7.2	1	1.9	3	3.8
	Total	28	100	52	100	80	100
	%	35	-	65	-	100	-

The table No.12 describes the savings wise distribution of the respondents. Above sixty (66.2%) per cent of the respondents didn't save their money, remaining above thirty (33.8) per cent of the respondents saves their money.

The above table describes that the majority of the respondents does not save the money, because the whole salary was spend for their family, which is not enough for running their family. Some of them were brought money from money lenders to manage their family.

Table 12.1: Amount of Savings wise distribution of respondents

Sl. No	Age	Monthly Saving						Total	%
		1	%	2	%	3	%		
1	< 15	0	0	0	0	0	0	0	0
2	16-30	14	100	11	91.7	2	100	27	96.4
3	31-45	0	0	1	8.3	0	0	1	3.6
	Total	14	100	12	100	2	100	28	100
	%	17.5	-	15	-	2.5	-	100	-

1. (0-500), 2. (501-1000), 3. (1001-2000)

The table No.12.1 describes the amount of saving wise distribution of the respondents, Among the savers, above seventeen (17.5%) per cent of the respondents monthly saving was fall in the category of 0-500, fifteen (15%) per cent of the respondents monthly saving was between 501-1000, and the remaining two (2.5%) per cent of the respondents monthly saving was between 1001-2000.

The above table describes that the majority of the respondents monthly saving was between 0-500.

Table 12.2: Mode of Savings wise distribution of respondents

Sl. No	Age	Mode of Saving								Total	%
		SHG	%	Bank	%	fund	%	Self	%		
1	< 15	0	0	0	0	0	0	0	0	0	0
2	16-30	14	93.3	4	100	2	100	7	100	27	96.4
3	31-45	1	6.7	0	0	0	0	0	0	1	3.6
	Total	15	100	4	100	2	100	7	100	28	100
	%	18.7	-	5	-	2.5	-	8.8	-	100	-

The table No.12.2 describes the Mode of saving wise distribution of the respondents. Among the total respondents above eighteen (18.7%) per cent of the respondents saving their money in the mode of SHG, eight (8.8%) per cent of the respondents were saving their money by self, five (5%) per cent of the respondents mode of saving was bank, and the remaining two (2.5%) per cent of the respondents were saving their money by chit fund.

The above table describes that the majority of the respondents saving their money in the SHG. SHG is one of the motive forces for increase the habit of saving.

Table 13: Credit wise distribution of respondents

Sl. No	Age	Credit										Total	%
		1	%	2	%	3	%	4	%	Nil	%		
1	< 15	0	0	0	0	0	0	1	3.6	0	0	1	1.2
2	16-30	1	100	2	100	1	100	26	92.8	46	95.8	76	95
3	31-45	0	0	0	0	0	0	1	3.6	2	4.2	3	3.8
	Total	1	100	2	100	1	100	28	100	48	100	80	100
	%	1.2	-	2.5	-	1.2	-	35.1	-	60	-	100	-

1. (1000-5000), 2. (5001-10000), 3. (10000-15000), 4. (above 15001)

The table No.13 describes the credit wise distribution of the respondents. Sixty (60%) per cent of the respondents didn't have any credit, thirty five (35%) per cent of the respondents had credit above15001, two

(2.5%) per cent of the respondents credit was 5001-10000, one (1.3%) per cent of the respondents credit was 1000-5000, and one (1.2%) per cent of the respondents credit was 10000-15000.

The above table describes that the majority of the respondents do not have any credit. They were satisfied with their salary. Thirty five per cent of the respondents were brought money from money lenders for educational purposes and unexpected incidents.

Table 14: Source of knew about MEADOW

Sl. No	Age	Knew about MEADOW				Total	%
		SHG	%	Employee	%		
1	< 15	1	2.8	0	0	1	1.2
2	16-30	33	91.7	43	97.7	76	95
3	31-45	2	5.5	1	2.3	3	3.8
	Total	36	100	44	100	80	100
	%	45	-	55	-	100	-

The table No.14 describes the Source of knowing about MEADOW. Above fifty (55%) per cent of the respondents Known about MEADOW through employee, who already worked in the MEADOW, the remaining forty five (45%) per cent of the respondents Known about MEADOW through SHG members.

The above table describes that the majority of the respondents Knew about MEADOW through employee, who already worked in the MEADOW.

Table 15: Year of joining in MEADOW

Sl. No	Age	Year								Total	%
		1	%	2	%	3	%	4	%		
1	< 15	0	0	0	0	1	2.9	0	0	1	1.2
2	16-30	11	91.7	9	100	32	94.1	24	96	76	95
3	31-45	1	8.3	0	0	1	3	1	4	3	3.8
	Total	12	100	9	100	34	100	25	100	80	100
	%	15	-	11.3	-	42.4	-	31.3	-	100	-

1. (1997-2000), 2. (2001-2004), 3. (2005-2008), 4. (after 2008)

The table No.15 describes the year of joining MEADOW. Forty two (42.4%) per cent of the respondents joined MEADOW during the year 2005-2008, above thirty (31.3%) per cent of the respondents joined MEADOW in the year after 2008, fifteen (15%) per cent of the respondents joined MEADOW from the year 1997 to 2000, eleven (11.3%) per cent of the respondents joined MEADOW during the year 2001-2004.

The above table describes that the majority of the respondents joined MEADOW in the year 2005-2008. From 2005 onwards, the MEADOW expands their activities and established more units. So, there was the main reason for joined more employees during the year 2005-2008.

Table 16: Basis of selection

Sl. No	Age	Selection basis				Total	%
		BPL	%	Interview	%		
1	< 15	1	1.7	0	0	1	1.2
2	16-30	55	94.8	21	95.4	76	95
3	31-45	2	3.5	1	4.6	3	3.8
	Total	58	100	22	100	80	100
	%	72.5	-	27.5	-	100	-

The table No.4.16 describes the criteria for selected the respondents. Above Seventy (72.5%) per cent of the respondents selected in the category of BPL, and the twenty seven (27.5%) per cent of the respondents selected by Interview.

The above table describes that the majority of the respondents were selected under BPL. Whose income level should below 12,000.

Table 17: Age of join in MEADOW

Sl. No	Age	Age of join						Total	%
		15-20	%	21-26	%	27-32	%		
1	< 15	1	1.6	0	0	0	0	1	1.2
2	16-30	59	9.8	15	100	2	50	76	95
3	31-45	1	1.6	0	0	2	50	3	3.8
	Total	61	100	15	100	4	100	80	100
	%	76.2	-	18.8	-	5	-	100	-

The table No.17 describes the Age of joined the MEADOW of the respondents. Above seventy six (76.2%) per cent of the respondents were joined in the age group of 15-20, eighteen (18.8%) per cent of the respondents were joined in the age group of 21-26, and the remaining five (5%) per cent of the respondents were joined at the age group of 27-32.

The above table presents that the majority of the respondents joined at the age group of 15-20.

Table 18: Income Satisfaction wise distribution of respondents

Sl. No	Age	Satisfaction				Total	%
		Sufficient	%	Insufficient	%		
1	< 15	0	0	1	1.6	1	1.2
2	16-30	17	100	59	93.6	76	95
3	31-45	0	0	3	4.8	3	3.8
	Total	17	100	63	100	80	100
	%	21.3	-	78.8	-	100	-

The table No.18 describes the Income sufficient wise distribution of the respondents. Seventy eight (78.8%) per cent of the respondents were insufficient with their income, twenty one (21.3%) per cent of the respondents were sufficient with their income.

The above table describes that the majority of the respondents felt insufficient with their income.

Table 18.1: Income sufficient wise distribution of respondents

Sl. No	Age	In sufficient salary						Total	%
		Hus salary	%	Borrowing money	%	Father salary	%		
1	< 15	0	0	0	0	1	4.2	1	1.6
2	16-30	32	94.1	4	80	23	95.8	59	93.6
3	31-45	2	5.9	1	20	0	0	3	4.8
	Total	34	100	5	100	24	100	63	100
	%	42.5	-	6.3	-	30	-	100	-

The table No.18.1 describes the insufficient salary wise distribution of the respondents. Forty two (42.5%) per cent of the respondents were managed their family with their Husbands salary, thirty one (30.0%) per cent of the respondents managed by fathers salary, then Six (6.3%) per cent of the respondents insufficient income was done by borrowing money, from money lenders or relatives.

The above table describes that the majority of the respondents were managed with their husband's salary.

Table 19: Work in MEADOW wise distribution of respondents

Sl. No	Age	Work in MEADOW						Total
		Pol*	Stone*	Wax*	Qc*	Mol*	Sal*	
1	< 15	0	0	0	0	0	1	1
2	16-30	13	21	28	3	6	5	76
3	31-45	1	1	1	0	0	0	3
	Total	14	22	13	3	6	6	80
	%	17.5	27.4	36.3	3.8	7.5	7.5	100

*(Pol-Policing, Stone- Stone setting, Wax- Waxing ,Tree making, Re work), Qc- Quality control, Mol- Molding, Sal- Saldring)

The table No.19 presents the current work of the employee in MEADOW wise distribution of the respondents. Thirty six (36.3%) per cent of the respondents work was waxing (Re-work, Tree making), seventeen (17.5%) per cent of the respondents work was policing, seven (7.5%) per cent of the respondents work was both for quality control and molding, remaining three (3.8%) per cent of the respondents work was saldring.

The above table describes that the majority of the respondent's work in MEADOW was waxing.

Table 20: The work experience wise distribution of respondents

Sl. No	Age	Work Experience				Total	%
		Yes	%	No	%		
1	< 15	1	16.7	0	0	1	1.2
2	16-30	4	66.7	72	97.3	76	95
3	31-45	1	16.7	2	2.7	3	3.8
	Total	6	100	74	100	80	100
	%	7.5	-	92.5	-	100	-

The table No.20 describes the work experience wise distribution of the respondents. Ninety two (92.5%) per cent of the respondent do not have previous experience in their work, seven (7.5%) per cent of the respondents had work experience.

The above table describes that the majority of the respondents do not have any work experience before joining the unit. The company provides training to those workers after joining the work.

Table No. 21.Duration of work wise distribution of respondents

Sl. No	Age	Duration of work(years)						Total	%
		0-5	%	6-10	%	11-15	%		
1	< 15	1	1.7	0	0	0	0	1	1.2
2	16-30	55	94.9	13	100	8	88.9	76	95
3	31-45	2	3.4	0	0	1	11.1	3	3.8
	Total	58	100	13	100	9	100	80	100
	%	72.5	-	16.3	-	11.3	-	100	-

The table No.21 describes the duration of working in the unit wise distribution of the respondents. Above Seventy (72.5%) per cent of the respondents were had work experience between 0-5, Sixteen (16.3%) per cent of the respondents experience fall in the category of long work was 6-10, then eleven

(11.3%) per cent of the respondents work experience was 11-15.

The above table describes that the majority of the respondents were had experience between 0-5 years. Because majority of the respondents were joined in this work after 2005.

Table 22: Training wise distribution of respondents

Sl. No	Age	If yes				Total	%
		Before	%	After	%		
1	0-15	0	0	0	0	0	0
2	16-30	57	98.3	10	97.1	67	97.1
3	31-45	1	1.7	1	9.1	2	2.9
	Total	58	100	11	100	69	100
	%	72.5	-	13.8	-	100	-

The table No.22 describes the training wise distribution of the respondents. Seventy (72.5%) per cent of the respondents were trained before attending the work, thirteen (13.8%) per cent of the respondents were trained after getting the job for perfection. The above table describes that the majority of the

respondents were trained before attending the work. Already we discussed in the table No 4.21. They didn't have any experience before joining the work. So the company provides training to the worker before attending the work.

Table 23: Reward wise distribution of respondents

SI. No	Age	Reward				Total	%
		Yes	%	No	%		
1	0-15	1	1.4	0	0	1	1.2
2	16-30	67	95.7	9	90	76	95
3	31-45	2	2.9	1	10	3	3.8
	Total	70	100	10	100	80	100
	%	87.5	-	12.5	-	100	-

The table No.23 describes the company offered reward wise distribution of the respondents. Eighty seven (87.5%) per cent of the respondents got offer from the company, remaining Twelve (12.5%) per cent of the respondents do not have any offer/reward from the company.

The above table describes that the majority of the respondents get offer from the company for target achievement.

Table 24: Kind of reward wise distribution of respondents

SI. No	Age	Kind of reward						Total	%
		Cash	%	Gift	%	Both (i& ii)	%		
1	0-15	0	0	0	0	1	2	1	1.4
2	16-30	12	100	6	100	49	94.2	67	95.7
3	31-45	0	0	0	0	2	3.8	2	2.9
	Total	12	100	6	100	52	100	70	100
	%	15	-	7.5	-	65	-	100	-

The table No.24 kind of reward wise distribution of the respondents. Sixty five (65%) per cent of the respondents rewarded with the cash and gift, fifteen (15%) per cent of the respondents rewarded only with cash, seven (7.5%) per cent of the respondents rewarded only with gift.

The above table describes that the majority of the respondents rewarded with both the cash and gift for their best performance in their work.

Table 25: Opinion about work place wise distribution of respondents

SI. No	Age	Opinion about work place						Total	%
		Comfort	%	Safety	%	Both (i, ii)	%		
1	0-15	0	0	0	0	1	16.7	1	1.4
2	16-30	28	100	34	91.9	5	83.3	76	94.4
3	31-45	0	0	3	8.1	0	0	3	4.2
	Total	28	100	37	100	5	100	80	100
	%	39.4	-	52.1	-	8.5	-	100	-

The table No.25 describes the opinion about work place wise distribution of the respondents. Forty seven (47.5%) per cent of the respondents felt safety for work there than thirty five (35%) per cent of the respondents felt comfortable for their work place, six (6.3%) per cent of the respondents were felt comfortable & safety.

The above table describes that the majority of the respondents were felt safety because they were working among women and work places were nearer to their villages.

Table 26: Impact of the project

Sl. No	Age	Usefulness						Total	%
		Economic	%	Social	%	Both (i&ii)	%		
1	0-15	1	1.7	0	0	0	0	1	1.2
2	16-30	53	93	1	100	22	100	76	95
3	31-45	3	5.3	0	0	0	0	3	3.8
	Total	57	100	1	100	22	100	80	100
	%	71.3	-	1.3	-	27.5	-	100	-

The table No.26 describes the project usefulness of the project. Seventy (71.3%) per cent of the respondents felt the project was economically helpful for them, twenty seven (27.5%) per cent of the respondents felt that the project was helpful for both economic and social, remaining one (6.3%) per cent of the respondents felt the project was socially helpful for them.

The above table describes that the majority of the respondents felt the project was economically helpful for them.

Table 27: Work satisfaction wise distribution of respondent

Sl. No	Age	Work satisfaction				Total	%
		Satisfied	%	Good	%		
1	0-15	1	1.7	0	0	1	1.2
2	16-30	55	95	21	95.5	76	95
3	31-45	2	3.5	1	4.5	3	3.8
	Total	58	100	22	100	80	100
	%	72.5	-	27.5	-	100	-

The table No.27 describes the work satisfaction wise distribution of the respondents. Seventy two (72.5%) per cent of the respondents felt satisfied for their work, remaining twenty seven (27.5%) per cent of the respondents felt good in their work.

The above table describes that the majority of the respondents were satisfied in their work.

Findings of the Study

The important findings of the study is summarized and presented below:

1. The majority of the respondents were belonged to Hindu religion and in the age group of 16-30. The majority of the respondents were belonged to SC Community. Further analysis shows that, only one respondent in the age group of 0-15 belonged to SC community. The majority of the respondent's mother tongue was Tamil. The majority of the respondents were educated up to middle level.

2. The majority of the respondents had 3-5 siblings. The total respondents, both married and unmarried respondents had the equal per cent in the study. Notable finding was that, two (2%) per cent of the respondent were widow. The majority of the respondent's husbands were working as construction and other cooly workers, and private company workers. The majority of the respondents lived with nuclear type of family. Though they had more siblings, majority were liked to live in nuclear type of family.

3. The majority of the respondent's house type was tiled. The majority of the respondents lived in their own houses.

4. The majority of the respondent's monthly expenditure was above 3001. Though, they were living in the rural area their cost of living

was high. The majority of the respondents did not save their salary, because the whole salary was spend for their family, which was not enough for running their family. Some of them were brought money from money lenders to manage their family.

5. The majority of the respondents monthly saving was between 0-500. The majority of the respondents saving their money in the SHG. SHG is one of the motive forces for increase the habit of saving. The majority of the respondents did not have any credit. They were managed the family with their salary. Thirty five per cent of the respondents were brought money from money lenders for educational purposes and incidents.

6. The majority of the respondents Knew about MEADOW through employee, who already worked in the MEADOW. The majority of the respondents joined MEADOW in the year 2005-2008. From 2005 onwards, the MEADOW expands their activities and established more units. So, there was the main reason for joined more employees during the year 2005-2008. The majority of the respondents were selected under BPL. Whose income level should below 12,000.

7. The majority of the respondents joined at the age group of 15-20. The majority of the respondents starting salary was 1500-2500. The majority of the respondent's starting salary was increased based on the experience. The majority of the respondents felt insufficient with their income. The majority of the respondents were managed with their husband's salary.

8. The majority of the respondent's work in MEADOW was stone setting. The majority of the respondents do not have any work experience before joining the unit. The company provides training to those workers after joining the work. The majority of the respondents were had experience between 0-5 years. Because

majority of the respondents were joined in this work after 2005.

9. The majority of the respondents were trained before attending the work. Already we discussed in the table No 4.21. They didn't have any experience before joining the work. So the company provides training to the worker before attending the work. The majority of the respondents get offer from the company for target achievement. The majority of the respondents rewarded with both the cash and gift for their best performance in their work.

10. The majority of the respondents were felt safety in the work places because they were working among women and work places were nearer to their villages. The majority of the respondents felt the project was economically helpful for them. The majority of the respondents were satisfied in their work.

Outcomes of the MEADOW

MEADOW's intervention has its impact not only on the lives of poor women, but has influenced the society and other corporate entities in believing that if given the right opportunity and support, enterprises can collaborate and make sound business interest of the collaborators.

Some of the very definitive and measurable outcomes are as under:

Empowerment

The intervention has boosted the confidence levels of all the young women who are associated with MEADOW. These women now are accustomed to all managerial aspects of the company and can take independent decisions. They have acquired management skills and are managing the company's day-to-day operations independently.

MEADOW women being major earning member also command more or less, an equitable position in the family. Many have taken the decision as

to whom and when they will marry. The neighboring families, seeing role models amidst themselves, are rightfully looking at young girl's education instead of the earlier practice of marriage at a young age. Some families are also looking for grooms who will move in with their daughters, rather than take their daughter away.

Socio-Economic Benefit

MEADOW has provided employment to over 400 young women. The income level of about 300 families is above INR 60,000 per annum. This upward mobility in terms of income has improved their living standards. The employee- profile of MEADOW shows that as of 2008, 186 families own their own houses. This new income received has helped families pay old debts, educate other members (siblings), meet medical expenses and acquire assets. The savings of the MEADOW employees have also improved over the years.

Building up one's own Institution

Every dingle members is owner of the company. They earn as employees and contribute as owners. They all get equal benefits from the company. The company subscribes to all statutory benefits such as PF, social security, bonus, and dividends etc. the institution has not just created a regular job for the rural young women, but a job that allows them to work peacefully and in a dignified manner.

Increased Bargaining Power

Over the years, due to its operations with TITAN, MEADOW has attained a good bargaining position. The women are today capable and carry out negotiations with the officials of TITAN over the fixation of labour charges. Having learnt from their bad experiences during the year 2000, MEADOW has persuaded TITAN to provide for minimum wages in case they are not in a position to supply the required set of materials for production. This income risk hedging measure has been one of the major policy initives in the vendor based production and outsourcing system.

Increased Recognition

TITAN recognizes MEADOW as a captive vendor (high priority trust worthy vendor). MEADOW has been recognized by other corporate entities as well. By looking at MEADOW, many other companies have come forward. The ATC, (Asian Tobacco Company) Hosur, influenced by the MEADOW and MYRADA intervention has supported 50 rural youths on vocational training. It also outsourced women groups in rural area for its 'Sun feast' biscuit packaging work. Similarly, AVETECH Company, hosur has contacted MYRADA to outsource its canteen activities to a SHG group. MOOG, an MNC based at Bangalore, has approached MEADOW to set up units at Electronic City so as to engage women in and around the place. Precision engineering has also outsourced to women's groups for their activities.

Learning's

The ten years of the establishment phase of MEADOW does have certain important learning for the practicing community. The intervention which started with an exploratory survey to engage young poor women in non-traditional activities, has finally taken the shape of a women-owned company. The enterprises have forged linkages with many industrial enterprises and have been able to successfully provide decent employment opportunities to all its employee owners. MEADOW is believed to be one of the first of its kind and is generating lot of interest and attracting practitioners to learn from this model. Some of the key learning of the interventions is:

Give them work, they will perform

The intervention has chiseled a myth. The common belief that non-traditional activities are not a woman's domain does not stand true any longer. The success of MEADOW has proved that, if women are

given work- whether traditional or non-traditional, they will create their own success story. The intervention has also proved that women have good organizing abilities which, if harnessed can produce good results. The role of the livelihood promoter is firstly, to believe that this success can happen and secondly, to provide constant support and capacity building.

Collaboration means a win-win situation

The MEADOW case has proved that collaboration between NGOs, communities and the corporate world is viable and may be potentially beneficial to all. In the MEADOW case, all three parties have achieved their objectives. While the NGO fulfilled its mission of creating livelihood means for the poor women, the corporate entity made profits and thereby, justified its corporate social responsibility. With this matching of needs, the local community got benefited and it succeeded in sustaining the livelihoods of about four hundred poor families. The promoter must seek such collaboration so that every stake holder's interests are held supreme and not those only of any one single party. Achieving this is difficult but not impossible.

Diversify or perish

Livelihoods can sustain but only if they move and adapt along with the changing universe. The struggle that MEADOW experienced, when they closed down the company for five months, taught them an important lesson. The company took action upon the learning from this situation and diversified accordingly.

Cultivate the 'we' feeling

An important element for most of the interventions where more than one individual is involved in this 'we' feeling. From day one, MEADOW emphasized and worked upon this 'we' feeling factor. It is always difficult to inculcate such a sense of ownership. A unique non- hierarchical management adopted by MEADOW has influenced a lot to create this sense of 'we' feeling among all the members.

Build capacities today and expert the results to follow

One of the pivots of intervention of this nature is building a successful institution, which is owned and managed by the rural poor themselves. This can happen if an investment of time and energy is made on the capacity building of its members. The fruit of such efforts always will be tastier. This investment will have to come from a third party to start paying for this when it begins its journey into the unknown.

Focusing on doing quality work is essential

MYRADA from its very first day made this the buzzword for the members of MEADOW. Getting work from the corporate sectors and that too for long periods can come through only if one gives maximum emphasis to quality and is quality conscious. MEADOW has performed this quality work. As a result, many more offers have come both from within TITAN and from outside agencies.

Suggestion

MEADOW is a successful model of the collaboration between a profit oriented organization with a social objective and a NGO with strong focus on empowerment of women. The MEADOW model has impacted the lives of 400 of women in the Hosur area. MEADOW is operationally and financially independent. But to grow in future, it lacks sufficient capital for investment. At this stage, MEADOW management needs to re-look at its strategy and determine if they want to provide limited income to a larger group of people or provide better livelihoods to a limited group of women. Based on this decision, MEADOW can choose if they want to grow rapidly for which they would require more partners and more capital or stay small for an extended period of time.

Conclusion

MEADOW is a successful intervention from a non government organization, it is a well designed

model for sustaining itself. It is a clear demonstration of innovation and value creation. But to be independent and to reduce dependence on a single customer and a single model, the women SHGs and MYRADA need to find alternative sources of work and alternative models that can be experimented, sustained and replicated. Once the models become sustainable and replicable, scales will be automatically built up.

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MYTH REVISITED AND MYSTERY EXPLORED
IN JAYANT V. NARLIKAR'S SCI-FI NOVEL THE RETURN OF VAMAN

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Introduction

The ancient Indian mythological and historical literature contains a number of fairly tales and descriptions of non-human, semi-divine living beings and of various visible and invisible spheres which in some cases appear to be located in other dimensions of reality or in parallel universes. There are also accounts and reports of aircraft and space faring vehicles, as well as of very powerful weapons of war capable of bringing about massive destruction over very large areas. Those vehicles and tools are used by both deities and human beings according to those stories. On the other hand, contemporary scientific evidence and official conclusions in various countries point out that extremely advanced spacecraft and humanoid but seemingly non-human beings are active on our planet and in outer space. This paper establishes a connection between science fiction and mythology in Narlikar's The Return of Vaman.

The scientist Jayant Narlikar has been regarded as a pioneer of the genre of science fiction with The Return of Vaman (1989) and The Message from Aristarchus (1992). The Return of Vaman (1989), his first novel in English, marks a new strain in Indian-English writing – science fiction. Narlikar presents a very credible picture of the Indian scientific community making contact with the prehistoric civilization. Deep excavation is in progress at a site in Gauribidnur, a geologically stable area of the Deccan Plateau some miles from Bangalore, where an enormous metal cube covered with mysterious signs and sinister human figures is discovered. A team of experts – Navin the archaeologist, Arun the physicist, Laxman the artificial intelligence expert – is chosen to decipher the message inside the cube. Professor Kirtikar, an older man, helps and advises them. With the help of the message they construct a self-replicating robot code-named Vaman, after the dwarf avatar of Vishnu. Meanwhile, an international gang of smugglers tries to get their hands on the message and Vaman, for they realize that the cube contains instructions for constructing a computer far ahead of anything available in the West. The concluding chapters have the excitement the genre demands – until the last chapter we do not know which member of the team is in league with the villains. The action is set in the present, not in mythical future. (Narayan 1088)

Science Fiction and Mythology

There is a temptation to draw analogies between science fiction and mythology among science fiction (SF) enthusiasts. SF like mythological imaginations depicts a world which is contemporarily non-existent and remains very unfamiliar to its readers. Science fiction (SF) has often been stated therefore to be a form of contemporary mythology (Warrick). There are indeed strange and interesting similarities in both SF and mythology. Science fiction as we know it today is largely about strange new ideas and imagery –features which characterize mythological stories as well. Only significant difference lies in the reasoned application and description of technology in SF. Myths lack such approach understandably because technology as we witness today was not in existence in earlier times. Ideas nevertheless are no less important which have been found to pave the ways for new inventions. "Ancient wisdom" could be enriched and supplemented with modern technology in SF

(Aldiss). Mythological ideas when complemented with modern technology could give rise to wonderful SF themes.

A lot of scientific and fictional elements, under the disguise of supernatural, can be found there. Hence Science Fiction has been a part of Indian literature. On the battle field Arjuna "could not understand that his duty to fight awaiting him, still, on account of miserly weakness, he could not discharge the duties." He was asking so many questions to Lord Sri Krishna. "Academic knowledge, scholarship, high position, etc. are all useless in solving the problems of life; help can be only given by a spiritual master like Lord Krishna" (Mulajkar 2)

Bali Maharaja, who defeated Indra, had a reputation to give anything in charity. Lord Vishnu comes to him in the disguise of a brahmana and asks for three steps land. Bali, without knowing who the brahmana is, aggress it. Immediately Lord Vishnu grows high and big covers entire earth with one step and keeps another on the head of Bali, who goes to patalloak. The same incident is taken in to consideration by Jayant Narlikar while writing his science fiction i.e. The Return of Vaman. The episode in the Mahabharata is as much scientific and fictional as the work of Jayant Narlikar's The Return of Vaman.

Mythological Figure 'Vaman' in Hindu Scriptures

Hindu mythology talks about reincarnation of Gods. God Vishnu has ten important reincarnations, nine have already taken birth. Vaman was his fifth. The tenth and his last reincarnation Kalki, is supposed to take birth after eighty four thousand years. With him, the cycle of Universe is predicted to end and a new cycle of creation and destruction is to begin.

According to the Hindu legend, King Bali offered Vaman as much space as he could cover in three steps. Thereupon Vaman grew, and grew, so that this three steps covered the heavens and all of Earth, with the result that Bali was deprived of his entire kingdom and had to retreat to the underworld. (TRV 100)

Vaman was God Visnu's fifth reincarnation. The legend for this reincarnation is that demon King Bali concurred the Earth, Heavens and banished Indra from there. He in his fifth avtaar, Vamana freed the Earth from terror of demon Bali and restored Indra's authority over the heavens. God Vishnu disguised as short Brahmin that is why he was known as Vamana (it means dwarf), carrying a wooden umbrella requested three steps of land from King Bali to live in. He gave that promise, against the warning given by his Guru Sukracharya. Vamana, the Supreme God, then grew so huge that he could cover from heaven to earth, earth to lower worlds in two simple steps. King Bali unable to fulfil the promise of three paces of land to the Supreme God, offered his head for the third step. Vamana placed his foot on King Bali's head and gave him immortality for his benevolence.

Vamana is described in the Puranas as the fifth avatar of Vishnu, and the first incarnation of the Second Age or Treta yuga. He is the first avatar to appear without anthropomorphic features, although he does appear as a dwarf Brahmin. (cf. Vamana Avatara)

The Satapatha Brahmana (1.2.5.1-9) tells how the gods, conquered by the asuras, try to obtain a share of the earth that the asuras are apportioning among themselves. They go to see the asuras, placing Vishnu at their head, Vishnu who is the sacrifice. But Vishnu is a dwarf. When they ask the asuras for a share of the world, the asuras grant them a plot as large as Vishnu can cover with his body. The gods accept and with the appropriate ritual, of which Vishnu is the centre, they obtain the entire earth. Several times elsewhere, reference is made to the three strides taken by Vishnu to open the space where Indra is supposed to reign. These two themes together form the classic myth of the dwarf. Curiously, the treatises on iconography retain the original duality of the myth using the name of V mana for the dwarf who tricks King Bali with his small size and

Trivikrama (he of the three strides) for the same dwarf when he assumes a gigantic size and measures the universe with his three steps. (Bonnefoy 84)

The Rmyana (1.31.4-20) gives a well-developed version of the classic myth: Bali, the king of the asuras, has made himself master of the three worlds in place of Indra. He makes a sacrifice. The gods, led by Indra, come to see Vishnu and ask him to take advantage of this golden opportunity, in which Bali is disposed to make gifts to all who present themselves to him. Vishnu becomes incarnate in the womb of Aditi (thus becoming Indra's younger brother, who will serve his older brother), and is born in the form of a dwarf who is Brahmanical student equipped with an umbrella and a water jug. He appears before Bali, who grants him an amount of land equivalent to the three strides. Vishnu then becomes master of the three worlds with his three strides, confines Bali to the kingdom of hell, and returns sovereign power over the three worlds to Indra. (Bonnefoy 84) Hence, the asura is the master of the earth, but in which he is forced to bow before his superiors, the heavenly gods and their eminent master Vishnu. One might almost reconstruct the actual social hierarchy from this myth.

It is interesting to find the sequence of the ten grand avtars of Maha Vishnu follow a pattern that seem to resemble the evolutionary theory of life forms.. First the Matsya or Fish (aquatic life) avtar, then the Kurma or tortoise (amphibion - living in water and land) avtar, then Varaha or Pig (terrestrial life), Nrisimha (half animal and half man form), then Vaman or Small Man with limited mandate to correct a single King, then Parasuram (With a mission to destroy the whole brood of vain kings), then Ram or Super Man (showing the right living and Ruler norms), then Krishna (Endowed with all Divine Powers to protect the righeous ones), and finally Kalki (a fully Divine form to terminate the evils of Kaliyug). (Poondi)

Vamana is the Fifth Avatara of Vishnu, a dwarf brahmin. He is also known as Upendra. He defeats the Devas' (Gods') enemy Maha Bali Chakravarthi (of the demon race) into giving up all of the heavens and earth. King Bali, in an attempt to cement his place as the ruler of all Three Worlds (i.e. the Universe), performed a series of grand yajnas (prayers/sacrifice). The Gods feared that this would cause evil to stalk the Universe, so they prayed to Mahavishnu to assist them. On King Bali's last yajna, Vamana a small brahmana boy appeared. The King was delighted to be graced by the presence of such a holy being, and offered Vamana anything that he wished for. Vamana asked for a piece of land only three paces wide and Bali laughs at the proposal, highlighting the great wealth and land that he owns. However he nonetheless agrees to this wish, against Asuraguru Sukracharya's warning that Vamana is in fact the avatar of Mahavishnu who has come once again to defeat the demon race. King Bali agrees, but this invokes the anger of his spiritual master, Sukracharya, who curses him. King Bali presents Vamana his gift, whereupon Vamana grows in size and steps across the earth in one step, the heavens in the second step. Having now conquered all of Bali's wealth, Vamana asks him where he should place his third step. King Bali, in trying to fulfill his promise, offered his head as the third place. Thus Vamana places his third step on King Bali's head, defeating him completely. Vamana taught King Bali that arrogance and pride should be abandoned if any advancement in life is to be made, and that wealth should never be taken for granted since it can so easily be taken away.

Vamana then took on the form of Mahavishnu. He was pleased by King Bali's determination and ability to keep his promise in the face of his spiritual master's curse and the prospect of losing all his wealth. Vishnu named the King Mahabali since he was a Mahatma (great soul). He allowed Mahabali to return to the spiritual sky to associate with Prahalada (the demoniac Hiranyashipu's pious son, also a descendant of the demon race) and other divine beings. Mahavishnu also declared that Mahabali would be able to rule the universe in the following yuga (age). Bali is supposed to

return every year to the land of his people, to ensure that they are prosperous. This is celebrated as the Onam festival in Kerala, where he is also called Maveli. (Jayaraman)

Vamana is a personality described in the Puranic texts of Hinduism as the Fifth Avatara of Vishnu, and the first incarnation of the Second Age, or Treta yuga. Also he is the first Avatar of Vishnu which appears with a completely human form, though it was that of a dwarf brahmin. He is also sometimes known as Upendra. Vamana was born to Aditi and Kashyapa. He is the twelfth of the Adityas. Vamana is known to be the younger brother of Indra.

The legend of Bhagavata has it that the Vamana avatar was taken by Vishnu to restore Indra's authority over the heavens, which was taken away by force by the demon king Bali in Dravida. Vamana in the disguise of a short Brahmin, carrying a wooden umbrella requested three steps of land for him to live in. Given a promise of three steps of Land by King Mahabali against the warning given by his Guru Sukracharya, Vamana, The Supreme God grows so huge that he could cover from heaven to earth, earth to lower worlds in two simple steps. King Mahabali unable to fulfil the promise of three paces of Land to the Supreme God, offers his head for the third step. Thus Vamana places his third step on King Mahabali's head and gives him immortality for his benevolence.

Narlikar has taken elements not only from Indian mythology but also from Greek mythology. He narrates the story of the Trojan Horse.

> The Trojans under siege found a large mechanical horse left outside their citadel by the Greek army. They took it inside … and that was their undoing. This story led to the saying "Beware of Greeks bearing gifts. (TRV 67)

Desi (Indianness) Elements

Narlikar's style has some distinct features. Foremost is the 'Indianness' of his framework. To present the highly scientific atmosphere, he does not go to the international scientific scene. His scientists remain very Indian, in Indian settings, and so do all the other characters who, despite their 'desiness', do not hamper the Sci-fi tempo of the novel (Mishra 217). Narlikar uses images from traditional Indian narrations and religious classics to elaborate his points, and gives much delight to the reader with his extensive knowledge of diverse fields of Indian mythology, music, crime-thrillers et al.

Urmila, Laxman's wife writes a letter to her friend Lalitha from Bangalore about their life. She says, "Although ours was an arranged marriage, Laxman and I have been very happy – happy enough to forget all others!" (TRV 50) The arranged marriage is a typical desiness or indianness.

Indian Philosophy

The Return of Vaman highlights the principle of the supra-rational intuition of non duality or advaita as the essence of human existence. We will try to establish that the novel seems to oppose a Western philosophy of history in order to promote a philosophy whereby man enjoys as an individual, or artistic approach to the world. Narlikar appears to claim an existential conscience of the personal infinite, which may in fact epitomize science fiction writing.

Narlikar as a science fiction writer believes in popularising science through short stories and novels. A combination of science and fiction, this striking novel begins with a bang, with a 'trunk' being found in the belly of the earth, some hundred metres below by the Archaeological Department at Gowribidanur of Karnataka. Based on carbon dating method, the trunk will be decided as belonging to a civilisation existing 20,000 years ago. With the help of the contents found inside, a computer named Brihaspathi and a robot by name Vaman come into existence.

The possibility of robots surpassing humans in planning and implementing ideas to the finest and last detail will be proved by the all-powerful robot, Vaman, when he is juxtaposed against humans.

Conclusion

Myths generally focus on superhuman characters the way superheroes are depicted in SF stories. Both mythical and SF stories usually deal with super realistic themes. While myth is usually regarded as true accounts of the remote past, SF deals with until now non-existent worlds and by that implication the worlds of future or even distant future. Presently various formats of story-telling are being employed involving mythological features to reach among greater audiences for a widespread communication across the globe. Various elements of myth could now be found in visual SF movies. Thus we find that myths revisit in SF narratives in order to explore the mysteries of the world.

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ENCRYPTION OF PRIVACY PRESERVING DYNAMIC INTERMEDIATE DATASETS IN CLOUD

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Abstract

Data intensive applications store their valuable intermediate datasets in cloud in order to save the cost of re-computing. This poses a risk on data privacy protection because malicious parties may deduce the private information of the original datasets by analyzing multiple intermediate datasets. This system is implemented based on the least frequent pattern mining algorithm to identify the least frequent table and thereby encrypting it. From the least frequent table the reference attribute between the data tables are found out and a privacy leakage constraint is applied to the intermediate datasets by calculating the severity of the data to identify the sensitive information. As the result in the most frequent table only the privacy sensitive column alone is encrypted. In addition to this, an automatic scheduling algorithm is proposed to maintain a log based tracking for frequent and infrequent usage of data under the time criteria.

Keywords: Cloud computing, Privacy preserving, intermediate datasets, automatic scheduling

1. Introduction

Cloud users can store their valuable intermediate data sets selectively when processing original data sets in a data intensive application in order to curtail the overall expenses by avoiding frequent re-computation to obtain these data sets. Data users often reanalyze results, conduct new analysis, or share some intermediate results with others for collaboration. The secure encryption of privacy preserving of dynamic data sets are used to identify which intermediate data sets need to be encrypted and which do not, so that privacy-preserving cost can be saved.

The technical approaches for preserving the privacy of data sets stored in cloud mainly include encryption and anonymization. On one hand, encrypting all data sets, an effective approach, is widely adopted in current research. However, processing on encrypted data sets efficiently is a challenging task, because most of the applications run on unencrypted data sets. Although homomorphic encryption which theoretically allows performing computation on encrypted data sets, applying algorithms are rather expensive due to their inefficiency. On the other hand, partial information of data sets, e.g. aggregate information, is required to expose to data users in most cloud applications like data mining and analytics. In such cases, data sets are anonymized rather than encrypted to ensure both data utility and privacy preserving. Current privacy-preserving techniques like generalization can withstand most privacy attacks on one single data set, while preserving privacy for multiple data sets is still a challenging problem. Thus, for preserving privacy of multiple data sets, it is promising to anonymize all data sets first and then encrypt them before storing or sharing them in cloud. Usually, the volume of intermediate data sets is huge. Hence, encrypting all intermediate data sets will lead to high overhead and low efficiency when they are frequently accessed or

processed. To address this issue, the system proposes to encrypt a part of intermediate data sets rather than all for reducing privacy-preserving cost.

Section 2 discusses about the literature survey emphasizing the research activities in cloud computing . Section 3 presents the privacy preserving of intermediate dataset description and also overviews the drawbacks of existing system. Section 4 mentions the concluding remarks and future enhancements of the research.

2. Related Work

H. Takabi et al [4] discussed the major challenges of security and privacy issues are discussed. As the cloud computing is a model for enabling convenient, on-demand network access to a shared pool of configurable computing resources (e.g., networks, servers, storage, applications, and services) that can be rapidly provisioned and released with minimal management effort or service provider interaction. Many organizations aren't comfortable storing their data and applications on systems that reside outside of their on-premise datacenters. This might be the single greatest fear of cloud clients. By migrating workloads to a shared infrastructure, customer's private information faces increased risk of potential unauthorized access and exposure. Cloud service providers must assure their customers and provide a high degree of transparency into their operations and privacy assurance. Privacy-protection mechanisms must be embedded in all security solutions. In a related issue, it's becoming important to know who created a piece of data, who modified it and how, and so on. Provenance information could be used for various purposes such as traceback, auditing, and history-based access control. Balancing between data provenance and privacy is a significant challenge in clouds where physical perimeters are abandoned. It discusses about the   Authentication and Identity Management and Access Control Needs .

H. Lin et al [3] proposed a general encryption schemes to protect data confidentiality, but also limit the functionality of the storage system because a few operations are supported over encrypted data. Constructing a secure storage system that supports multiple functions is challenging when the storage system is distributed and has no central authority. This system proposed a threshold proxy re-encryption scheme and integrates it with a decentralized erasure code such that a secure distributed storage system is formulated. The distributed storage system not only supports secure and robust data storage and retrieval, but also lets a user forward his data in the storage servers to another user without retrieving the data back. The main technical contribution is that the proxy re-encryption scheme supports encoding operations over encrypted messages as well as forwarding operations over encoded and encrypted messages.

D. Yuan et al [5] proposed many of scientific workflows are data intensive large volumes of intermediate datasets are generated during their execution. Some valuable intermediate datasets need to be stored for sharing or reuse. Traditionally, they are selectively stored according to the system storage capacity, determined manually. The system builds an intermediate data dependency graph (IDG) from the data provenances in scientific workflows. With the IDG, deleted intermediate datasets can be regenerated, and as such they developed a novel algorithm that can find a minimum cost storage strategy for the intermediate datasets in scientific cloud workflow systems. The strategy achieves the best trade-off of computation cost and storage cost by automatically storing the most appropriate intermediate datasets in the cloud storage. This strategy can be utilized on demand as a minimum cost benchmark for all other intermediate dataset storage strategies in the cloud. Then they decided whether an intermediate dataset should be stored or deleted in order to reduce the system cost. However, the cloud computing environment is very dynamic, and the

usages of intermediate datasets may change from time to time. The cost transitive tournament shortest path (CTT-SP) based algorithm can find the minimum cost storage strategy of the intermediate datasets on demand in scientific cloud workflow systems.

Du, Z. Teng et al [2] proposed Privacy-Preserving Data Publishing (PPDP) deals with the publication of microdata while preserving people's private information. To measure how much private information can be preserved, privacy metrics is needed. An essential element for privacy metrics is the measure of how much adversaries can know about an individual's sensitive attributes (SA) if they know the individual's quasi-identifiers (QI), i.e., need to measure P(SA | QI). Such a measure is hard to derive when adversary's background knowledge has to be considered. The system proposed a systematic approach, Privacy-MaxEnt, to integrate background knowledge in privacy quantification.

This approach is based on the maximum entropy principle. All the conditional probabilities P(SA | QI) are unknown variables; the background knowledge as the constraints of these variables and then formulate constraints .

Xuyun Zhang et al [1] proposed a novel approach to identify which intermediate data sets need to be encrypted while others do not, in order to satisfy privacy requirements given by data holders. A tree structure is modeled from generation relationships of intermediate data sets to analyze privacy propagation of data sets. As quantifying joint privacy leakage of multiple data sets efficiently is challenging, an upper bound constraint is exploited to confine the privacy disclosure. Based on such a constraint, the problem of saving privacy-preserving cost as a constrained optimization problem is modeled. This problem is then divided into a series of subproblems by decomposing privacy leakage constraints. Finally, a practical heuristic algorithm is designed accordingly to identify the data sets that need to be encrypted. This approach

integrates anonymization with encryption to achieve privacy preserving of multiple data sets.

M.Li et al [6] proposed a keyword searches over encrypted data in cloud computing.where multiple data owners encrypt their records along with a keyword index to allow searches by multiple users.(APKS) Authorized private keyword searches make use of Hierarchial Predicate Encryption(HPE) algorithm on search capabilities . For example A patient encrypts his/her personal health record(PHR) data to be stored in the cloud server for privacy.Users refer to those who perform searches over the encrypted database.They could originate from various places and need to search & access the data due to their professional responsibilities.

K.Zhang et al[7] proposed a privacy aware data intensive computing on hybrid clouds.Hybrid cloud is a composition of two or more clouds that remains unique but the entities are bound together,offering the benefits of multiple deployment models.Sedic is designed to work on the data whose sensitive records are known to its owner.Sensitive data stay on private cloud.Automatic splitting of a data-intensive computing job & scheduling of it across the public & private is preserved.Map reduce algorithm is used for automatic reducer analysis and transformations.Sedic is designed to protect data privacy during map-reduce operations,when the data involved contains both public and private records.

3. System Analysis
3.1 Existing system

Intermediate data sets in cloud are accessed and processed by multiple parties, but rarely controlled by original data set holders. This enables an adversary to collect intermediate data sets together and menace privacy-sensitive information from them, bringing considerable economic loss to data owners. Thus, for preserving privacy of multiple data sets, it is promising to anonymize all data sets first and then encrypt them before storing or sharing them in cloud. Usually, the

volume of intermediate data sets is huge. Hence, encrypting all intermediate data sets will lead to high overhead and low efficiency when they are frequently accessed or processed.

A novel approach is implemented to identify which intermediate data sets need to be encrypted while others do not, in order to satisfy privacy requirements given by data holders. A tree structure is modeled from generation relationships of intermediate data sets to analyze privacy propagation of data sets. As quantifying joint privacy leakage of multiple data sets efficiently is challenging, it exploits an upper bound constraint to confine privacy disclosure. Based on such a constraint, the system modeled the problem of saving privacy-preserving cost as a constrained optimization problem. This problem is then divided into a series of subproblems by decomposing privacy leakage constraints. Finally, a practical heuristic algorithm is designed accordingly to identify the data sets that need to be encrypted.

3.2 Proposed System

In proposed system, the system is based on the least frequent pattern mining algorithm and thereby encrypting it by advanced encryption algorithm. From the least frequent table, the reference attribute between the data tables are found out and imposing a privacy leakage constraint to it in order to identify the sensitive information.

For each constraint, the maximal possible value for any of these values is an upper bound and may recover privacy-sensitive partial column level encryption. Hence a column wise encryption to the unencrypted table of the intermediate datasets is proposed. Additional feature of encrypting on the basis of reference attribute between the data tables are achieved to reduce the cost complexity when accessing the data. An automatic scheduling strategy is involved to maintain a log report of the frequent and infrequent usage of intermediate dataset under time conditions as the data in cloud are dynamic in nature.

Cloud computing provides massive computation power and storage capacity which enable the users to deploy computation and data-intensive applications without infrastructure investment. Thus, the data owner can store valuable intermediate data sets selectively when processing original data sets in data intensive applications, in order to curtail the overall expenses by avoiding frequent re-computation to obtain these data sets. Such scenarios are quite common because data users often reanalyze results, conduct new analysis on intermediate data sets, or share some intermediate results with others for collaboration. Usually, intermediate data sets in cloud are accessed and processed by multiple parties, but rarely controlled by original data set holders. In the proposed system an intermediate datasets are created for a Government application where all the people related information is present. When an original dataset is being processed, the intermediate datasets are created such as General Table, Industry Table, Location Table and Personal table. When these intermediate datasets are collected together by an adversary it can menace the privacy-sensitive information from them, bringing considerable economic loss. Therefore an inference analysis can be made from these datasets.
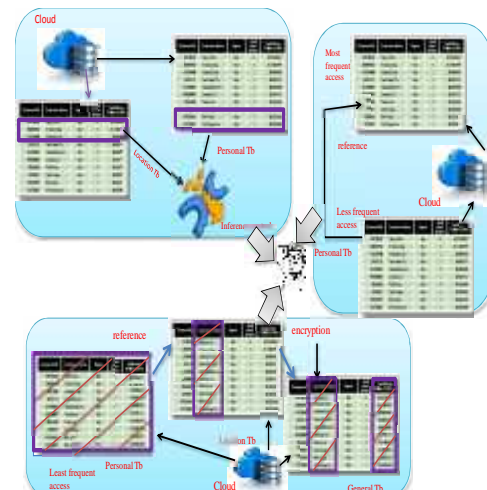
3.2.2 Least Frequent Pattern Matching

In order to avoid an inference analysis from these intermediate datasets, the system uses a Least Frequent Pattern Matching algorithm to identify the least frequent tables. The reason for identifying the least frequent table is due to less encryption/decryption computational cost. As a result, the least frequent table will have least frequency of access to the intermediate datasets and therefore it incurs less computation cost rather than the most frequent table. Therefore the least frequent tables are encrypted using Advanced Encryption Standard algorithm.

Representative Pattern Frequent Mining Algorithm

Frequent pattern tree (FP-tree) structure, which is an extended prefix-tree structure for storing compressed, crucial information about frequent patterns, and develop an efficient FP-tree- based mining method, FP-growth, for mining the complete set of frequent patterns by pattern fragment growth. Efficiency of mining is achieved with three techniques:

(1) A large database is compressed into a highly condensed, much smaller data structure, which avoids costly, repeated database scans.

(2) FP-tree-based mining adopts a pattern fragment growth method to avoid the costly generation of a large number of candidate sets.

(3) A partitioning-based, divide-and-conquer method is used to decompose the mining task into a set of smaller tasks for mining confined patterns in conditional databases, which dramatically reduces the search space.

Two Steps

1. Scan the transaction DB for the first time, find frequent items (single item patterns) and order them into a list L in frequency descending order.
   e.g., L={f:4, c:4, a:3, b:3, m:3, p:3}.
   In the format of (item-name, support)

2. For each transaction, order its frequent items according to the order in L;   Scan DB the second time, construct FP-tree by putting each frequency ordered transaction onto it.

Advanced Encryption Standard Algorithm (AES)

AES is a non-Feistel cipher that encrypts and decrypts a data block of 128 bits. It uses 10, 12, or 14 rounds. The key size, which can be 128, 192, or 256 bits, depends on the number of rounds.

To provide security, AES uses four types of transformations: substitution, permutation, mixing, and key-adding.

There would be many intermediate datasets connected via an entity relationship from the least frequent table. All those tables have to be secure from revealing of privacy sensitive information. An inference analysis must not be made even from the most frequent tables. In order to achieve this only the privacy sensitive information alone have to be encrypted and the rest, leaving unencrypted to reduce the computation cost of encryption/decryption process.

A privacy leakage constraint is applied to the intermediate datasets by calculating the severity and global usage of the data to the particular column. When the severity and global usage values exceeds the threshold value 4 then those data are the high sensitive privacy data and the remaining are the low sensitive data. Therefore the high sensitive column alone is encrypted rather than encrypting all the datasets in the particular table. The encryption is done by the Advanced Encryption Standard algorithm (AES) as the computation cost for encryption and decryption is faster than the other symmetric encryption algorithm. As the result in the most frequent table only the privacy sensitive column alone is encrypted leaving the remaining unchanged in order to reduce the computation cost of the encryption process. Thus an adversary cannot make an inference analysis from any of the intermediate datasets and provides atmost security to the system.

3.2.3 Scheduling of Intermediate Datasets

As the data in cloud are dynamic in nature the size and the frequency of accessing the table is also dynamic. To handle this situation an Intermediate Dataset Scheduling Algorithm is implemented. Based on the accessing count of the particular intermediate datasets the datasets are segregated to the least and most frequent tables. As a result, the least frequent tables are encrypted fully using Triple DES algorithm. In the most frequent table only the sensitive column alone is encrypted by calculating the severity and the global usage of the datasets. Thus it provides atmost security to the intermediate datasets. The size of the datasets is also increased when a new data is added or modified.

4. Conclusion and Future work

The secure encryption of privacy preserving intermediate datasets enables to encrypt a part of intermediate datasets rather than encrypting all the datasets in order to reduce the privacy preserving cost. The least frequent table is encrypted and the reference attribute between the data tables are identified to impose a privacy leakage constraint. This identifies the privacy sensitive information and therefore column level encryption is done to the intermediate datasets to prevent the revealing of privacy sensitive information. Therefore the privacy preserving cost for the encryption/decryption process is reduced.

As the data in cloud are dynamic in nature the information kept will also be keep changing. Therefore an efficient scheduling of intermediate datasets is done by taking privacy preserving as a metric together with other metrics such as storage and computation. An automatic scheduling strategy is involved to maintain a log report of the frequent and infrequent usage of intermediate dataset under time conditions. Therefore the privacy preserving cost for the encryption/decryption process is reduced. To verify the performance, the system is compared with the computational cost for encryption/decryption process by encrypting a part of an intermediate datasets while with all the intermediate datasets that are encrypted. As a result the encryption/decryption cost is much lower when compared to encrypt a part of intermediate datasets rather than to encrypt all the intermediate datasets.

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CONTEMPRORY MARKETING TRENDS IN RURAL INDIA

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Introduction

Rural market is the key to survival in India. Most consumer markets are getting cluttered, thereby slowing down the growth rates of consumer products. While overall volumes continue to grow reasonably well, there are too many players eating into each other's market share. Reducing prices and investing heavily in sales promotion becomes inevitable in the urban markets. Consequently, operating margins come under pressure and new growth markets need to be explored. It is here that the rural markets provide an opportunity, a ray of hope for a marketer.

Structure of the Rural Markets

Rural market comprises 74% of the country's population, 41% of its middle class, 58% of its disposable income and a large consuming class. Around 700 million people, or 70% of India's population, live in 6, 27,000 villages in rural areas. 90% of the rural population is concentrated in villages with a population of less than 2000. For manufacturers of consumer goods, these markets are certainly hot cakes. More than 50 per cent of policies are sold in rural India, more than 50 per cent BSNL and STD connections are sold in the rural areas. Also, Kissan credit cards was a huge success as Rs 977 billion has been loaned against this card. Moreover, 60 per cent signups on Rediff.com are from the small towns. The Indian rural market today accounts for only about Rs 8 billion (53 per cent - FMCG sector, 59 per cent durables sale, 100 per cent agricultural products) of the total ad pie of Rs 120 billion, thus claiming 6.6 per cent of the total share. So clearly there seems to be a long Indian economy is peculiar to the extent that it has a lot more rural orientation than most economies of the world. Majority of the countries in the world are dependent on their industrial centers and rapidly growing cities for maintaining their growth rate. In India, though industries and the services sectors are centered around the industrial and urban areas, yet over 60 per cent of the work force is directly or indirectly dependent on the primary sector. This sector contributes about one fourth of the total GDP and offers tremendous potential for growth in the near future. Being a low income segment, this also does not get influenced easily by extraordinary economic situations.

As per the views of the Rural Marketing Association of India, there has been no impact of economic slowdown on the rural economy of India. A nation-wide study carried out in the rural markets of the country found out that the rural markets in the country actually offer an opportunity to the marketers to come out of current economic crisis. Main reasons for such immunity are stated to be higher percentage of total expenditure on food items and the fact that majority of the population is involved in self-employment occupations, having no fear of loss of jobs. The telecom sector has witnessed a rapid growth in the villages and small towns. The total telecom subscriber base for India grew from 70.83 million in the first quarter of 2008 to 90.98 million in the second quarter. Out of this growth 71 per cent rise in this sector came from the rural India, while the urban areas accounted for the remaining 29 per cent growth. More than 72 million Kisan Credit Cards are in use in the rural areas of the country, which number almost matches the number of Credit Cards under use in the urban areas. During 2008, larger part of growth of Fast Moving Consumer Goods (FMCG) came from rural and sub-urban markets.

Majority of the people in the rural areas do not invest in stock markets and park their savings in low risk portfolios like post office/bank savings or fixed deposits. The government of India was quick to realize this and

immediately after the recession began to show its impact began to direct its economic policies towards the rural sector. Fortunately for the country, at the critical juncture when the great recession knocked at the doors of Indian economy, several government sponsored programmes involving huge public expenditure in the rural areas were already being implemented. The Interim Budget for the year 2009-10, presented by Mr. Pranab Mukherjee on February 16, 2009, also had its focus on the rural economy. Under the NREGS during the year 200809, about 3.51 crore rural households were benefited, generating 138.76 crore man days. For the year 2009-10, a massive allocation of Rs 30,100 crore has been made for the said scheme. In other words, this huge sum would be distributed as wages to the rural households during the said year. Another gigantic rural development programme is Bharat Nirman, which aims at huge public expenditure in the rural infrastructure. It has six components, including rural roads, rural telecommunication, irrigation, drinking water supply, rural housing and rural electrification. As per the Finance Minister, the allocation to this programme was increased by 261 per cent during the period between 2005-09. A provision of Rs 40,900 crore has been kept in the interim budget, 2009 for this programme.

In addition to stiff doses of funds proposed through the above two flagship programmes, the Finance Minister also made significant allocations to various other programmes and schemes having rural focus. A sum of Rs 13,100 crore has been allocated for Sarv Siksha Abhiyan, most of which is to be spent in the rural areas. Mid-day meal programme, which is also termed as the largest school feeding programme of the world, has been allocated a sum of Rs 8,000 crore. To further supplement the efforts of nutrition to the rural students, another provision of Rs 6,705 crore has been made under the Integrated Child Development Scheme (ICDS), under which the pre-school children and the lactating mothers are provided nutrition and healthcare under Anganwaris. Another important scheme with rural focus is Rajiv Gandhi Rural Drinking Water Mission, which aims at providing drinking water supply to the villages not covered by tap water supply. A sum of Rs 7,400 crore has been provided for this scheme for the financial year 2009-10. Rural sanitation is also an ongoing programme for which Rs 1,200 crore provisions have been kept. NRHM, which is a healthcare programme for the rural areas, has been provided with a hefty provision of Rs 12,070 crore.

It is apparent from the above that the direction of the Interim Budget 2009-10 has been towards the rural areas. Whether it is the growth of FMCG or consumer durables, or the telecommunication growth, rural areas of the country hold the key for future development. Enormous amounts of funds being pumped into the rural economy by the government would greatly supplement the natural growth of these areas. The trickledown effect, though delayed, has begun to actually show. If the trend continues, the so-called 'digital divide' may start experiencing imminent and rapid bridging. Rural markets in the country have arrived in a big way. The hereto ignored rural areas have now revealed their true potential. The policy makers have realized that as soon as the cities and the industrial centres start becoming saturated with growth potential, it is the rural market of the country which holds the key for future. Even at the pre-sent times of crisis, it is the rural economy and its hidden capabilities that may ultimately bail the economy out. It is for sure that the rural emphasis in the India's economic policy is going to stay for quite some time in future. The rural areas had remained, by and large, neglected after independence. But now, with improved focus on rural wage employment, rural infrastructure, rural healthcare, telecommunications, irrigation, rural housing, drinking water supply, nutrition and rural electrification in a big way by the government, the purchasing power of the people in these areas is on the rise and, if the current trends continue, the day is not far when the history of rapid growth of the economy for the next two decades

would be scripted by the smart growth of rural economy in the country.

Rural Trends in India

Trends indicates that the rural the rural markets are coming up in a way and growing twice as fast as the urban, witnessing a rise in sales of hitherto typical urban kitchen gadgets such as refrigerators, mixer-grinders and pressure cookers. According to a National Council for Applied Economics Research (NCAER), study, there are as many 'middle income and above' households in the rural areas as there are in the urban areas. There are almost twice as many 'low middle income' households in rural areas as in the urban areas. At the highest income level there are 2.3 million urban households as against 1.6 million households in rural areas. According to Mr.D.Shiva Kumar, Business Head (Hair), personal products division, Hindustan Lever Limited, the money available to spend on FMCG (Fast Moving Consumer Goods) products by urban India is Rs.49,500 crores as against is Rs.63,500 crores in rural India.

As per NCAER projections, the number of middle and high-income households in rural India is expected to grow from 80 million to 111 million by 2007. In Urban India, the same is expected to grow from 46 million to 59 million. Thus, the absolute size of rural India is expected to be double that of urban India. Rural income levels are largely determined by the vagaries of monsoon and, hence, the demand there is not an easy horse to ride on. Apart from increasing the geographical width of their product distribution, the focus of corporate should be on the introduction of brands and develop strategies specific to rural consumers. Britannia industries launched Tiger Biscuits especially for the rural market. An important tool to reach out to the rural audience is through effective communication. A rural consumer is brand loyal and understands symbols better. This also makes it easy to sell look-alike. The rural audience has matured enough to understand the communication developed for the urban markets, especially with reference to FMCG products. Television has been a major effective communication system for rural mass and, as a result, companies should identify themselves with their advertisements. Advertisements touching the emotions of the rural folks, it is argued, could drive a quantum jump in sales.

Some Myths about the Rural Customer:

Several myths abound the rural customer such as

- Rural people are not interested in branded goods
- Rural market is a homogenous mass.
- Individuals decide about purchases

The fact remains that:

- Rural people account for 80 per cent of sales for FMCGs;
- They seek value for money
- Rural market is fascinatingly heterogeneous and Decision-making is a collective process comprising the influencer, decider, buyer /consumer. So a communication needs to address several levels in order to make a difference.

Rural Kid – An Important Influencer

In rural India, it is the age group between 8 and 15 that influence most purchases - more than any other group. They have a better retention of messages and often play back these messages to others too, despite the fact that the product is not targeted towards them. Also, another typical rural phenomenon is that kids are sent by their mothers to purchase something without specifying a brand. So kids tend to ask for products they have seen or heard on radio or TV. So to a large extent, kids are driving this change as much as youth.

Strategies for Going Rural

A successful penetration into the hearts and wallets of the rural customer depends on the following:

- Availability (of the offering)
- Affordability (of the offering)
- Acceptability (of the proposition)
- Awareness (of the brand)

Availability

Developing a relationship with the retailer: The greatest challenge for the rural marketer was reaching out to the remotest rural destinations and increasing rural incomes. Data on rural consumer buying behavior indicates that the rural retailer influences 35% of purchase occasions. Therefore, sheer product availability can determine brand choice, volumes and market share. Being first on the shelf and developing a privileged relationship with the retailer is a source of competitive advantage to consumer by good companies. In order to efficiently and cost effectively target the rural markets, the companies will have to cover many independent retailers since in these areas, the retailer influences purchase decisions and stock a single brand in a product category. Going to the retailers directly rather than depending on the wholesalers for distribution in the rural market as that had not proved to be very effective and proactive marketing medium.

Affordability

Re-engineering costs and creating new price points: Rural customer is a combination of rural sensitivities and urban aspirations. It wants to try out products, which were earlier considered to be the prerogative of the urban populace. But, price proved to be a major constraint. This necessitated creating new price points in order to reach out to rural consumers since a significant portion of the rural population are daily wageworker. Many companies have achieved this by tinkering with the pack sizes. Sachets and miniature packs, as in the case of shampoo sachets priced at Re 1 and Rs 2 or toothpaste at Rs 10, have become the order of the day in hinterland India and help improve market penetration. Coca Cola brought down the average price of its products from Rs 10 to Rs 5, thereby bridging the

gap between soft drinks and other local options like tea, butter milk or lemon water Product innovation Driving rural consumption is much more than lowering prices and increasing volumes. It entails product innovation and developing indigenous products to cater to rural demands. For example, soap makers use advanced technology to coat one side of the soap bar with plastic to prevent it from wearing out quickly. BPCL introduced a smaller sized cylinder to reduce the initial deposit cost and consequent refilling cost.

Awareness

Innovative methods of advertising: Mass media reaches only 57% of the rural population. Market penetration has lot to do with effective communication at local levels. Generating awareness, then, means utilising targeted, unconventional media including ambient media. Fairs and festivals, haats, offer occasions for brand communication. Cinema vans, shop-fronts, walls and wells are other media vehicles that have been utilised to heighten brand and pack visibility.

A few years ago, many companies congregated at the Ganges river for the Kumbh Mela festival, where about 30 million people, mostly from rural areas, were expected to come over the span of a month. The companies provided 'touch and feel' demonstrations and distributed free samples. This proved to be extremely effective in advertising to the rural market.

Finding the right mix that will have pan-Indian rural appeal

The motivators for purchase in a rural consumer are different from those in the urban consumer. This implies that a mere translation of the urban ad copy to rural customers is not enough. Rather, it is the same as pushing urban communication to the rural market would surely fail miserably in terms of touching the hearts and minds of the rural customer. Knowledge of the nuances of language, dialects, customs, rituals, festivals, celebrations and traditions of

the regions is a must. McCann Erickson's ads with Aamir Khan created universal appeal for Coca Cola Coca-Cola India tapped the rural market in a big way when it introduced bottles priced at Rs 5 and backed it with the Aamir Khan ads.

Overcoming Attitudes and Habits -Seeing Is Believing

It is of utmost importance to overcome attitudes and habits in order to increase consumption and penetration. Only three out of 10 people in rural areas use toothpaste or talcum powder, or shampoo and skin care products. Even in categories with high penetration, such as soaps, consumption is once per five bathing occasions. Nothing works better than a demonstration of the functional benefits. A glass of water was stored from a bucket of water mixed with wheel. Then dirty clothes from the community were soaked in the bucket for 20-30 minutes and then another glass of water was taken from the bucket to compare it with the previous one. The significant difference could surely make them believe in the power of Wheel Washing Powder for cleaning clothes. A gathering of the village folks in the courtyard where a successful demonstration of the efficiency and efficacy of the products can be organized, would go a long way in changing existing habits and lifestyles and escalating to the ones needed by rural marketers.

Community Participation Based Marketing

It has been time proven that community participation for any rural communication produces fabulous results. It is here that the opinion leaders or influencers like the Elected Village Heads, teacher, doctors could be roped in as brand ambassadors. Asian Paints painted the house of the Village head and others followed the league. The teacher, doctor spread a word on health and hygiene issues, a blessing in disguise for the marketer of Personal Care Products.

Hindustan Lever Limited (HII)- Well Entrenched in the Rural Market

The Company is a marketing giant dealing with Packaged Mass Consumer goods (PMCGs). The company has traditionally focused on the rural market. Some of its major business categories like Fabric Wash, Personal Wash and Beverages, already get over 50% of their sales from rural areas. The lynchpin of HLL's strategy has been to focus on penetrating the market down the line activating the brand in the rural market through different projects like Project Streamline, Project Shakti and Project Bharat. Project Streamline was conceptualized to exercise and enhance control on the rural supply chain through a network of rural sub-stockiest, who are based in these very villages. The pivot of Streamline is the Rural Distributor (RD), who has15-20 rural sub-stockiest attached to him. Each of these sub-stockiest is located in a rural market. The sub-stockiest then performs the role of driving distribution in neighbouring villages using unconventional means of transport such as tractor, bullock cart, et al. As part of the project, higher quality servicing, in terms of frequency, credit and full-line availability, are provided to rural trade. Distribution acquires a further edge with Project Shakti, HLL's partnership with Self Help Group of rural women. The SHGs have chosen to adopt distribution of HLL's products as a business venture, armed with training from HLL and support from government agencies concerned and NGOs. A typical Shakti entrepreneur conducts business of around Rs.15000 per month, which gives her an income in excess of Rs.1000 per month on a sustainable basis. As most of these women are from below the poverty line, and live in extremely small villages (less than 2000 population), this earning is very significant, and is almost double of their past household income. This model creates a symbiotic partnership between HLL and its consumers, some of whom will also draw on the company for their livelihood, and helps build a self-sustaining virtuous cycle of growth.

Project Bharat is the first and largest rural home-to-home operation to have ever been mounted by any company. The exercise was initiated by the Personal Products Division in 1998. It successfully addressed issues of awareness, attitudes and habits. In the course of the operation, company vans visited villages across the country and distributed sample packs comprising a low-unit-price pack each of shampoo, talcum powder, toothpaste and skin cream priced at Rs. 15. The distribution was supported by explanation of product usage and a video show, which was interspersed with product communication. Thus we generated awareness of its product categories and the availability of affordable packs. The project saw a 100% increase in penetration, usage and top-of-mind awareness in the districts targeted.

Other corporates making headway in the Hinterland
Amul, Coca Cola India, Eveready Batteries, Philips, Life Insurance Corporation, Britannia, Hero Honda, Cavin Care, BSNL, Philips, Colgate, LG Electronics.

Conclusion
Thus looking at the challenges and the opportunities which rural markets offer to the marketers it can be said that the future is very promising for those who can understand the dynamics of rural markets and exploit them to their best advantage. A radical change in attitudes of marketers towards the vibrant and burgeoning rural markets is called for, so they can successfully impress on the 230 million rural consumers spread over approximately six hundred thousand villages in rural India. The rural market is very large in compare to the urban market as well as it is more challenging market. The consumer wants those products which are long lasting, good, easy to use and cheaper. The income level of rural consumers is not as high as the income level of urban consumers that's why they want low price goods. It is one of the reasons that the sale of sachet is much larger in the rural area in all segments. It is necessary for all the major companies to provide those products which are easy to available and affordable to the consumers. It is right that the profit margin is very low in the FMCG products, but at the same time the market size is much large in the rural area. The companies can reduce their prices by cutting the costs on the packaging because the rural consumers don't need attractive packaging. Rural market has an untapped potential like rain but it is different from the urban market so it requires the different marketing strategies and marketer has to meet the challenges to be successful in rural market.

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GABRIEL MARCEL'S INTERSUBJECTIVE COMMUNION: A RESPONSE TO THE MODERN FUNCTIONALIZED AND INDIVIDUALISTIC SELF

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1.0. Introduction

The modern man, beyond all doubts, lives in a time of broken promises made by broken and ambitious elements, he is fed with boastful claims from all corners, his personal and communitarian dreams have been shattered and betrayed. It is the time of the ego, by the ego and for the ego. Everything is centered on the core of the 'Ego' and as a result the other has disappeared from the personal, social and cultural arena of the modern egoistic; in the place of the other the selfies and selfishness have been enthroned. It is a time when many talk about peace but behave war-likely and wage war in different ways or at least take a war-like stance in their relations with others. The reign of an obnoxious dichotomy is the vogue of the time; and it is crystallized in the relation between the self and the other. Therefore, the modern man is called upon to overcome this dichotomy. Gabriel Marcel, popularly known as the 'Concrete Philosopher' or the 'the Philosopher of Intersubjective Communion' has been engaged in deep analysis of this dichotomy, in all his writings, which assumes a pluralistic form. One of the major concerns of Marcel was to bring down the oblivious chasm, created by the modern technological and abstractionist functionalized man, between the self and the other; which he did through the concept of 'Intersubjectivity.' This paper attempts to bring out the peculiar situation of the modern man, created by the process of modern abstractionism and functionalization. After having explained the particular situation of the modern man, the paper attempts to argue intersubjectivity as the unique Marcellian contribution to the modern times to overcome the 'self-other' conflict.

1.1. Gabriel Marcel: A Man of Intersubjective Communion

One can, generously, argue that in the history of Western philosophy, nothing could be more uncustomary than the thought pattern of Gabriel Marcel: there seems to be no direct precedent for it in the entire history of philosophy and there seems to be no ensuing progeny for it. Being a symbiotic confluence of the elements of phenomenology, existentialism, idealism and empiricism it completely defies all attempts of rigid classification. Thus the personality, the philosophical and literary writings of Gabriel Marcel fascinate every committed thinker of communion and is important for all ages. They not only represent the reflections of a unique Western mind that was dissatisfied with the abstract nature of the modern philosophical tradition but are instances of phenomenological and existentialist traits of the European thought which led the modern man not towards the horizon of traditional philosophy which was embedded with 'abstractness' but towards the domain of existence and intersubjectivity. Like so many of his generation, and very specially as a prisoner of World War I, he experienced the chaotic and dehumanizing historical events of his lifetime, which enabled him in a very privileged way to express his philosophical reflections in an unusual way. Unlike most of the philosophers of his era, his reflective writings took three distinct directions: philosophy, drama and music. He published some twenty philosophical works, thirty plays and a small number of musical compositions. In all these publications, the main theme was the rootless nature of the modern man which was due to the abstract nature of modern industrial society and the domination of modern technology. In all his writings, his main emphasis was to prove that philosophy is not a purely theoretical or

intellectual affair reserved for a special class of philosophical technicians. Rather, it stems from and responds to the most deeply felt need of an individual human being in the face of the realities of his life, his unease in the face of his own mortality, and it dispels this restlessness by providing him with a way into a sense of oneness with something that far transcends him.[1] Marcellian antidote to the modern man's rootless nature is "Intersubjectivity." The only way, Marcel contends, to create meaning for one's life and to evolve meaningful relations with others is possible through the medium of intersubjective co-existence vis-a-vis intersubjective co-presence between the self and the other.

1.2. The Functionalized Modern Man

For Marcel the characteristic feature of our age seemed to be what might be called the misplacement of the idea of function, wherein he has become a mere function to himself and to others. His relations, perspectives, approaches and life patterns are totally functionalized and automated in a functionalized world. Consequently, he has been led to see himself more and more as a mere grouping of functions and performances which seems to be conflicting in appearance and reality. The individual tends to appear both to himself and to others as a combination of functions[2] and he understands others as mere abstract functions. As a result of functionalization, 'reification' of the individuals takes place, through which he is made equal to any other inanimate objects and is open to any sort of manipulation and exploitation. Thus, being a victim of modern abstractions and functionalization, man is uprooted in his own being and his life has become

superficial and has lost its proper meaning. In his philosophical reflections Marcel was convinced that the authentic meaning has gone out of the life of the modern man, to the extent that the individuals by adapting themselves with their present social and cultural environment blindly and uncritically have become purely vague abstract beings The most important characteristic of such an uncritical man is that he has lost the sense of being in his life and the presence of the being of others in his relations with them. To regain the lost sense of being, Marcel construes, they must learn to participate creatively in their being and in the beings of others. It is to ourselves that we must turn if we want understand and regain the lost meaning of being; for it is in ourselves and in our relations with others that we discover the true meaning of being.

1.2.1. Marcellian Way Out of Functionalization

One of the major reasons for this particular situation of man, Marcel viewed, is that man has become so ego centered that he isolated himself and enclosed him in his own self from others to create meaning for his own being. Confronted with the dangers of functionalization and brute isolation of man, in all is philosophical reflections, Marcel was concerned about the necessity of rejoining the isolated individuals with the thread of 'intersubjectivity', which he thought would be the antidote to functionalization and monadization of man. Marcel is justly acclaimed as the philosopher of intersubjectivity, for he insists that structurally and essentially my being is a being-with-others. At no time of our existence we are self-sufficient, complete, satisfied, isolated or independent monads, but beings that are intimately related with others. "The influence of others on what I am and become is so pervasive, he claims, that our own self-knowledge and self love is dependent of others and on their knowledge and love of us. Furthermore, he insists that our self-fulfilment comes only through availability to other persons and union with them in relationships such as love and fidelity."[3] Therefore, Marcel proposes the intersubjective

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[1]   Gillman, *Gabriel Marcel on Religious knowledge,* 24.

[2]   These functions can be of a varied nature: social, cultural, economic, political, religious, family and personal functions are to be referred here. Though transitory transitions can be present among them, essentially man is identified with these functions as a functional being, than a human being with dignity and respect.

[3]   Thomas C. Anderson, "The Nature of the Human Self According to Gabriel Marcel," 274.

communion as a way to regain the lost meaning and dignity of modern man. The individual self, in the presence of the 'thou', and the other in the presence of the self realize an underlying current emerging between them that is called in Marcel's famous and favourite term intersubjectivity. Because, intersubjectivity is a prolongation of the participatory relation of incarnation between the self and the other.

1.2.1.1.   Intersubjectivity: Conceptual Clarifications

In the Marcellian philosophy, it becomes clear that as a bodily and incarnate being, I as an individual is co-immediate and co-present with the existent universe and with all other beings; and as a conscious being I am co-immediate with other selves with whom I share my existence and nature. On the one hand, my bodily incarnation denotes my presence through my body within the existing universe; on the other hand, my presence as a self within a community of selves is constituted by all other conscious selves in intersubjective communion. In its primary sense, intersubjectivity means opening of oneself to a thou in dialogue and in living; this opening is the urge to react to the presence of the other. It is a form of response, an answer to the appeal of a particular 'thou' who is before me as a concrete being. The corresponding reaction to the appeal of the 'thou' and the response of the self is possible because of the underlying current of intersubjectivity that already exists between the two. To exist is in some way is to belong to an ambient reality from which one can never separate oneself without danger. Human growth requires opening oneself to others, being available to them through the concrete interpersonal means and the capacity to welcome them without being effaced by them. This openness to the other is the core of Marcellian intersubjectivity.

1.2.1.2.   Marcellian Meaning of Intersubjectivity

Intersubjectivity does not appear in Marcel's earlier writings-in the *Metaphysical Journal* or in *Being and Having.* Marcel begins to use it during the period of his Gifford Lectures.[4] The concept of intersubjectivity is one way by which Marcel uses a particular language to suggest that 'region' or 'zone of mystery' in which the distinction between 'before me' and 'in me' loses their separated and depurative significance. For Marcel, the intersubjective is an 'element from which the ego seems to emerge like an island rising from the waves. The function of intersubjectivity, for Marcel, is that background or horizon against which the 'I' and the 'thou' stand out. This horizon of intersubjectivity constitutes the conditions of the possibility for communion through communication among the beings. Intersubjective communion is the result of a community, deeply rooted in ontology, without which human relations would be unintelligible and sterile. "In fact, intersubjectivity, for Marcel is love."[5] In Marcellian philosophy, the realization of one's self is a gift of the other or in other words, of many others with whom I share my being. In intersubjectivity, the other, is not a threat to my integrity, as in the philosophy of Sartre; but my 'self' apart from other selves simply is not.

Gabriel Marcel, very frequently used the term intersubjectivity when referring to oneself and others as persons with dignity and meaning, as conscious and co-existent subjects or beings present to each other as a gift, as distinguished from referring to people as material things or inanimate objects. Marcel firmly held that "To treat another as a "thou," as a unique, free, conscious person with whom I can enter into genuine personal relationships such as love, is to treat him as a being."[6] Accordingly Marcel places intersubjective relations as the domain of being for they are person to person or I-Thou relationships in which I or the other are not viewed simply as functions or objects or things, but as conscious and concrete beings. It is the intersubjective

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[4]   He used this term because it seemed for him fitting to denote his 'central contribution' in his entire philosophical culture around which the first insights of fidelity, on witness, at the same time as on hope and love, are evolving and being developed. McCown, *Availability: Gabriel Marcel and the Phenomenology of Human Openness,* 42.

[5]   Joe McCown, *Availability: Gabriel Marcel and the Phenomenology of Human Openness,* 44.

[6]   Thomas Anderson, "Gabriel Marcel's Notions of Being," 37.

relations with others which create an underlying unity which tie me to other beings as an underlying reality.

1.2.1.3. Characteristics of Marcellian Intersubjectivity

In Marcellian terms, strictly speaking, intersubjectivity though can be experienced and felt, cannot be described in objective terms or even asserted at all, since it is a unity in which I as an individual is immersed and participate with others intimately. An assertion or description of it would imply that I could detach myself from it and view it objectively as an objective beholder. At the same time, Marcel was aware about the necessity of clarifying this notion, but was met with the difficulty of defining it objectively. To assert that it is this or it is that would be to carve it into distinct parts, but as a unified unity of the subject and the others the domain of intersubjectivity transcends any delimitations of this kind.

Marcel, customarily, explains the view that it is because I am open to others in the very structure of my being-as-a-being, or better, it is because my being is a being-with other beings that neither the other nor me is not isolated from each other or totally closed or hidden from each other. Since, we are not isolated but open to each other; we participate in each other's being, and even in each other's feelings and intimate experiences, relations involving deeper union may arise between us. If each individual were a purely isolated individual monad, no intersubjective participation, whether in language, culture, thought or affection would be possible or even conceivable. The fact that we do communicate with each other, we do share our knowledge, we do join in the affective nature of others proves that we are fundamentally not isolated egos but are intersubjective beings.

Therefore, for Marcel, intersubjective communion is so fundamental that he is not reluctant to assert that it is the prior element from which subsequently emerges the particular ego. My self as not any other self can be understood and loved even by myself, by starting from the other, or from others, and only by starting from them. It means, I distinguish my self from other selves only by means of my awareness of other selves. Furthermore, I know and love myself in and through the knowledge and love other beings have for me. Consequently, Marcel concludes that if there were no other self from whom I could distinguish my self, no other self who knows or loves me, no other self who questions or confronts me, then I would not know or love my self as an individual self; for if others vanish from me, I vanish from myself.

1.2.1.4. The Requirements of Intersubjective Communion

In the functionalized world, when the individual lives an exiled life from oneself and others or when he is immersed in the material world, the individual becomes a prisoner of his own appetites, functions and habits. Such a person ends up living an ordinary life devoid of any depth, and existence with no plan and with no end. The self can overcome this particular state of being by being in the intersubjective communion, which is constituted with the presence of others. Intersubjective communion can be established only between two available and open persons. A life of intersubjective communion requires certain individual attitudes and subjective dispositions in the life of both the self and the other. Katharine Rose Hanley has pointed them out in the following way:

1) That one is capable of self-possession and self-disposition.
2) That both persons recognize one another as willing the same essentials for life, and as being willing to share and provide these essentials of life for one another and eventually for others too.
3) That the interpersonal commitment to be with and for one another for life is co-authored by a dialogue of freedoms, thus co-constituting a spiritual exchange that becomes a communion of intersubjectivity, a veritable co-esse.
4) That people express this mutual and reciprocal self-gift in a resolve of freedoms that expresses itself as a vow that includes a note of hope and tone of prayer.

5) That people renew this spiritual exchange by acts of presence one to another, as privileged and tangible moments of the intersubjective communion that founds and renews their life of creative fidelity.[7]

1.2.1.5. Man's Essential Intersubjective Nature

In the world of functionalization, each man is to himself. However in the world of intersubjectivity each man to the other; we do not withdraw from others in order to establish ourselves within being; but we need the others to establish ourselves as beings in relation. The individual self to which the being is present is not an isolated or monadic ego, but a relational being. The experience of the being of a particular person arises in communion with him; even more strictly, it is an experience of communion: *esse est co-esse.* To be an authentic person is to be related to oneself and others; it is a life of relation-in-relation with others. Not only is the continuing existence of the self a gift from a transcendent generosity, but the most intimate treasures of the individual self are minted by the communal generosity of other finite selves. "I am literally given to myself by others. Unless I am a self, being will not be present to me; unless I am with others, I will not be a self."[8] This speaks the intersubjective nature of man in Marcel. "Thus the intersubjective nexus as the obscure underlying unity of beings is the foundation and locus of all human relations involving participation and even of the emergence of the individual self."[9] Consequently, man is essentially not an isolated being; but a being in communion and relation.

1.2.1.6. Intersubjectivity as the Realm of Universal Communion

One of the consequences of functionalization and the abstract technology is that the modern man has lost the threads of communion. However, Marcel proposes the realm of intersubjectivity as a realm of universal communion, a region where beings may communicate fully and holistically, where they are existents with each other in and by the very act of communication. It is here that the communion and unity among the individuals will be lasting and unbroken, unlike the frustrating functionalization of the modern society. It is in intersubjective communion that one can recognize the other not as a function or object but as a conscious and concrete being present with me. To refer to another human as a being rather than as an object, thing, or function is to recognize him as a person, a unique free subject, someone whom I would not simply call 'he' or 'she' but should address more familiarly as 'thou'. As we saw in the beginning, for Marcel, intersubjectivity is the prolongation of the participatory relation of the individuals' incarnation in the world, I cannot think of myself as existing except in so far as I conceive of myself as not being the others: and so as other than them.[10]

Significantly, as a means of universal communion, Marcel rarely discusses intersubjectivity in the abstract terms. Rather his discussion centres upon its three fundamental concrete expressions: fidelity, hope and love, which he understands as very significant for to establish a life of communion among the individuals. Intersubjectivity extends the experience of incarnation and provides another dimension to my situation. "Just as I am my body, Marcel can claim that I am the other, because the other is immediately present to me, adheres to me, in fact creates me as an individual subject."[11] For Marcel, authentic existence is existence-in-communion; it is the thou who gives me to myself. Happiness is from the other. According to Marcel, there are two threats to an authentic life of communion: the ignorance of one's own intensions and the unavailability to the other. This unavailability and ignorance can estrange one from oneself and from others. Human being cannot be sought as a residue left over when we have stripped away whatever is human or humane in

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[7]   Hanley, *Dramatic Approaches to Creative Fidelity,* 125.

[8]   Gillaghar, *The Philosophy of Gabriel Marcel,* 8.

[9]   Anderson, "Gabriel Marcel's Notions of Being," 60.

[10]   Gabriel Marcel, *Being and Having,* 104.

[11]   Gillman, *Gabriel Marcel on Religious knowledge,* 96.

him; it can only be accepted and appreciated, as a gift or a discovery. Thus in the individualistic world, intersubjectivity serves as a link of communion among men.

1.2.1.7. Intersubjectivity: The milieu of 'We-territory'

In the functionalized and abstract existence, man is overly concerned with the 'I-territory'. Resultantly, in relations greed is the norm, in existence conflict is the way, in approaches suspicion is accepted, jointly hatred is the product and incessant strife is the state of being of man. However, intersubjective existence of a particular individual with the other leads his 'self-territory', to the 'thou-territory' of the other or in other words in such a process the 'I-territory' will be reduced and the circle of the 'we-territory' will be enlarged. Marcel was of the opinion that the main reason for the modern individualism is the monstrous spread of the 'I-territory.' However, it is self-evident in the whole thought process of Marcel, that his thought on intersubjectivity does not presuppose the pre-eminent existence of an 'I-territory' as a primitive and obvious datum of human experience. This position leads to the conclusion that the belief we commonly and practically hold in the existence of others is not a result of reasoning by an independent 'I-agent'. "For Marcel, a "we-territory" (the territory of intersubjectivity) is more original in experience than an "I-territory."[12]

In Marcel's philosophy, if anything is prior, it is neither the I nor the other but rather the 'we.' Marcel was totally against the one sided modern conception of the individual self as a monad, independent and without real connection with other beings. It is a false view: it is very strange to say that but we are never alone, nor are we one. From a phenomenological perceptive the "we" reveals itself as more profound and more stable than the 'I'. Such a relation must be based on love, fidelity, hope and availability. The function of intersubjectivity, for Marcel, is that background or horizon against which the 'I' and the 'thou' stand out. This ontological function of intersubjectivity constitutes the condition of possibility of

communion, of conversation, of community and of every communication between the members of a group. Intersubjectivity is a "community deeply rooted in ontology, without which human relations would be unintelligible."[13]

Intersubjectivity involves transcending the attitude that regards the other as alien, as an object, and as essentially absent in the interpersonal relations. Rather, in intersubjectivity, the other is acknowledged as a presence, as a being whose reality transcends the objectively given. The subject-object dichotomy is surpassed as a 'we' is created or acknowledged. "Intersubjective relationships are I-Thou rather than I-It relationships. The latter characterizes relationships within the objective context. The Thou is not accessible to objectivating thought and Marcel goes to great lengths to show that, as technological thinking gives birth to "technocracy," the Thou becomes unintelligible."[14]

1.2.1.8. Intersubjectivity: the Matrix of Universal Brotherhood

In an individualistic society, the question of the isolated individuals has become very prominent; each one wants to be in his own world. In this context, the Marcellian intersubjectivity, calls for a form of universal brotherhood which is not exclusive in nature, but predominantly inclusive. Marcel insists that structurally and essentially my being is a being-with-others. At no time of my existence am I a self-sufficient, isolated, monad. The influence of others on what I am and become is so pervasive, he claims, that our own self knowledge and self-love is dependent on others and on their knowledge and love of us.[15] Marcel's principal concern throughout his philosophical explorations was to explore the deeper depths of intersubjectivity that constitute the being of the individuals. His firm uncompromisable conviction was

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[12] McCown, *Availability: Gabriel Marcel and the Phenomenology of Human Openness,* 43.

[13] McCown, *Availability: Gabriel Marcel and the Phenomenology of Human Openness,* 43.

[14] Marcel, "An Overview and Assessment," 2-11.

[15] Anderson, "The Nature of the Human Self according to Gabriel Marcel," 277.

that the formation of a human person and of other persons is just unimaginable without intersubjective communion between persons.

His search is oriented towards a universal realm of communion wherein the self and the other can co-exist; but never be isolated. It can be described as the universal brotherhood of man. This universality is not of an abstract order, but of the realm of incarnate beings, existing in intersubjective relations. It is a universality which is experienced rather than thought. Personal commitment and conscious involvement from the part of the individuals are needed for the realization of this universality, whereas in the traditional philosophy universality was identified with objectivity. Personhood for Marcel is characterised precisely by an openness to and involvement with others.[16]

What brings me closer to another being and really binds me to him is not the knowledge that he can check and confirm an addition or subtraction I had to do for my business account; it is rather the thought that he has passed through the same difficulties as I have, that he has undergone the same dangers, that he has had a childhood, been loved, that others have been attracted to him and have had hope in him; and it also means that he is called upon to suffer, to decline and to die.[17] "In Marcel's philosophy of intersubjectivity it is not *my* death (as Heidegger's philosophy) but the death of the beloved that calls the self to its most significant ontological decisions."[18]

1.2.1.9. Intersubjectivity as the Foundation of all Human Relations

Far from being principally concerned about the ego, intersubjectivity is the lived experience that points me out to the fact that the centre of my life is not in me but it lies, in the Supreme Other; but I can reach to the Supreme Other only through the medium of the relationship with the other persons. This finding of my existential centre in the others through relationships causes some sort of restlessness in myself, which cannot be satisfied by the attainment of objects or through any other abstract means. Marcel holds that this individual unrest is a universal human condition. It arises from the fact that I as person am different from all that can be called thing or object in that my human person as such is incomplete and always dependent upon the other for its very constitution as a person. This openness which constitutes me as person lies in the deepest ontological reaches of myself and if I insist upon looking inward at myself in order to find my position the difficulty of making a true discovery amounts to an impossibility.[19]

So the self can be discovered only in relationship with the other. It is clear from the words of Clyde Pax: "This view of Marcel, in which the person is real only in a mutual constitution with others, does not deny the worth of the individual person but insists upon the fact that the worth of the individual is real and is indeed for others. It does, however, define individual personal worth in terms of the ability to be freely responsible and freely available to others."[20] The interpersonal relationships, by which I open myself to the personal reality of another thou is a free act. And even though the mutual openness of myself and the other person constitutes the intersubjective realm, I am always quite consciously free not to open myself to a particular thou and always in a position that will never enable me to demand from the other to extend his presence to me. The thou, like my body, is immediately present to me, adheres to me, in fact creates me as an individual subject. Just as "I am my body," Marcel can claim "I am the other." The other (and my body) is part of the existent universe that "shapes me as in the womb."[21]

1.2.1.10. Intersubjectivity produces Communion between the Self and the Other

Marcel sees intersubjectivity as a realm of universal communion that can be achieved through constant communication among the individuals. Only in this intersubjective communion one can realize oneself

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[16]   Marcel, *Homo Viator,* 13-28.
[17]   Marcel, *Creative Fidelity,* 8.
[18]   Marcel, "An Overview and Assessment," 9.

[19]   Pax, *An Existential Approach to God: A Study of Gabriel Marcel*, 62.
[20]   Pax, "Marcel's way of Creative Fidelity," 117-18.
[21]   Marcel, *Creative Fidelity,* 29.

as a being in communion with others. "My self as not any other self can be understood and loved even by myself, he claims, "by starting from the other, or from others, and only by starting from them."[22] It means that I become conscious about my being, only by means of my awareness of other selves. In other words, Marcel argues that if there were no other self from whom I could distinguish my self, no other self who knows or loves me, then I would not know or love my self as an individual self. In the level of communion, intersubjectivity transcends the philosophy of Sartre, whose conception of the other points to an incessant conflict between the conscious 'I' and the multitudes of 'others.' In Marcel's philosophy, as we saw earlier, the realization of the self is a gift of another, or in other words of many others. The other for Marcel, unlike Sartre, is not a threat to our integrity but an unavoidable condition for self-fulfilment.

Only by being available and by participating in other beings, an individual's own being be expanded and amplified. After all, from the beginning of my existence, I am united with others, I am never an isolated, self-sufficient ego whose all windows of relations are closed once and for all. What I am is to a large extent the result of my relationships with other human beings. I come to know and love myself, only through such relationships, and my individual self arises, only by being distinguished from that of others within the intersubjective milieu in which we are originally united. This dependence of my reality on that of others is apparently the reason why he insists that my self-fulfilment comes only by increasing my availability to and union with my fellow humans. If I refuse to do so, then I remain alone and isolated in the self-imposed prison of my own small ego. It follows that the fulfilment of personal subjectivity requires the fullness of intersubjectivity, the latter described as a realm of universal communion, where the union of persons would be complete, lasting, and unbroken. "Reciprocity presupposes a prior independence of the agents. Such a position does not clarify the ontological basis of my relation to another freedom but can only *affirm* that in

choosing my own freedom I must choose as well the freedom of all other men."[23]

1.2.1.11. In intersubjectivity the Self and the Other become Co-present

Through the mutual reciprocal encounter between the 'other-self' with the 'I-self' there arises the co-presence between them. When the mutual opening between the 'I-self' and the 'other-self' reaches a greater depth and transcendence a deeper consciousness of their identity is comprehended. In that very mutual self-revelation, each of them experiences the greater intensity of each other's presence. The 'I-self 'accepts the presence of the 'thou-self' and in turn the 'thou-self' embraces the co-presence of the 'I-self.' At this point of co-presence, 'I-self mystery' and the 'thou-self mystery' transcend all the barriers and reach a new level of communion of 'we are.' The 'thou' exists for the 'I' and 'I' exist for the 'thou' only to the same degree that both 'thou' and 'I' together exist for each other. In such a realm all forms of individualism can be overcome.

The 'other- self' is open or available to further expansion, intensification and perfection with the 'I-self.' The mutual encounter is not in any way an imposition on the encountering parties. Both the 'I' and 'thou' can enter the private world of each other if both are present to each other. The open receptivity and acceptance by the 'I-self' and 'other-self' dispel the non-conducive attitudes like hesitancy, formality, pretension, fear and reservation. On the contrary, both the 'I' and the 'thou' find an atmosphere of homeliness in the context of mutual presence. If the 'other-self' is endowed with the same nature as that of the 'I-self', then the other will have the similar tendencies as that of the 'I-self.' Resultantly, the 'I-self 'while being perfected by the inter-personal presence with the 'thou' will naturally perfect the corresponding 'thou-other.' Because, the fullness of life can in no way be that of my own personal experience considered in an exclusively private aspect, but it must be that of a whole which is implied by the relation to another thou in the experience of the other.

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[22] Anderson, "Gabriel Marcel's Notions of Being," 60.

[23] Pax, *An Existential Approach to God: A Study of Gabriel Marcel,* 39.

In *Metaphysical Journal,* Marcel says that "From the core of the *us* I subtract the element that is *not-me* and call it *thou.* This element has an automatic tendency to take on the character of the *him.* And it is only in the measure in which I succeed in re-living this experience of intimacy after the event that I am able to resist this temptation."[24] The 'I-self', opens itself for an inter-personal encounter with another 'I-self'. Every single individual self can enter into such self-opening and communion and thereby becomes fulfilled as subject self.

1.2.2. Conclusion

In the period of Enlightenment, especially from the time of Rene Descartes, man has been understood almost as an epistemological entity, capable of registering sense data, making propositions and judgments about the reality, seeking certainty of intellectual knowledge; but not as the being who is born into a particular situation, who is placed with other beings and who shares the hopes and projects of his life with others. The emergence of the scientific age in the eighteenth and nineteenth centuries with the principles of enlightenment led man to the hope of a new and progressive world view. However, the human made catastrophes of the twentieth century deceive the claims of man. Though we are making rapid progress in the electronic age, and entering into an ever new and dynamic global dimension of interconnectivity and instantaneous accessibility of information, the basic questions related to man remain the same. In a world of unimaginable wealth and potentials, there remains at the core of the human individual, a loneliness and meaninglessness in the human soul. This can be satisfied only in contact with the transcendent Reality, which is possible only through the other beings with whom I am called to live. To live truly our personal existence is to live in communion with others. Therefore, Marcellian intersubjectivity is the antidote to the mode

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[24]   Marcel, *Metaphysical Journal*, 303.

CATHERINE LIM'S NOVEL 'THE TEARDROP STORY WOMAN' IS A SWEET AND SOUR TALE OF FORBIDDEN LOVE

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This paper represents an overwrought tale from popular Singapore writer Catherine Lim.. The protagonist, Mei Kwei (birth in the 1930s to her death some 60 years later) is a woman who can arouse a fatal obsession in men. Like legendary demon women, she's marked with a distinctive teardrop-shaped mole, and like them she causes men to fall obsessively in love with her. Her Chinese family is poor, and her father, who favors her older brother, treats her contemptuously because she's a girl. About a story of beautiful woman in Malaya and her impossible love for a handsome French priest . As she grows up, her brother often intervenes to save her--from adoption, assaults, and fever--but he's as sexually obsessed with his sister as her suitors are. While rich merchant Old Yoong, and devout Catholic Austin Tong court her, Mei Kwei wants only to continue her studies and experience a great love. The Teardrop Story Woman, Mei Kwei character is a sweet and sour tale of forbidden love.

Catherine Lim Poh Imm born in 21 March 1942, is a Singaporean fiction author known for writing about Singapore society. Lim was born in Kulim (Malaya) and studied in the Convent of the Holy Infant Jesus. Early childhood reading was mainly influenced by British fiction, including Enid Blyton, Richmal Crompton and comics. She received her Bachelor of Arts degree from the University of Malaya in 1963, moving to Singapore in 1967. In 1988, she received her Ph.D in applied linguistics from the National University of Singapore. A profile writer, Catherine Lim has written more than 19 books across various genres – short stories, novels, reflective prose, poems and satirical pieces.

Her novels are The Serpent's Tooth (1982), The Bondmaid (1995), The Teardrop Story Woman (1998), Following the Wrong God Home (2001), A Leap of Love: A Novella (2003), The Song of Silver Frond (2003), Miss Seetoh in the World (2011), Short stories, Little Ironies: Stories of Singapore (1978), Or Else, the Lightning God and Other Stories, They Do Return...But Gently Lead Them Back (1983), The Shadow of a Shadow of a Dream: Love Stories of Singapore (1987), O Singapore! Stories in Celebration (1989), Deadline for Love and Other Stories (1992), Meet Me on the Queen Elizabeth 2! (1993), The Best of Catherine Lim (1993), The Woman's Book of Superlatives (1993), The Howling Silence: tales of the dead and their return (1999), The Catherine Lim Collection (2009), Poetry: Love's Lonely Impulses (1992), Humoresque (2006), Non-fiction: Unhurried Thoughts At My Funeral (2005), A Watershed Election: Singapore's GE 2011 (2011), Roll Out the Champagne, Singapore!: An Exuberant Celebration of the Nation's 50th Birthday (2014), Plays[edit]: Kampong Amber (1994).

The Teardrop Story woman is Mei Kwei, born in Malaya in 1934 and doubly cursed - not only is she female, but she also has a tiny teardrop mole in the corner of one eye: a sign of bad luck that presages disaster. Fate proves kinder to Mei Kwei who inherits her grandmother's extraordinary good looks and gift for storytelling. Her richly embroidered glimpses into a hitherto little known culture fascinate, that society's misogynism appalls. This unlikely mix has resulted in an absorbing, substantive novel. While Mei Kwei, the heroine, is predictably beautiful, and Father Francois Martin, the hero, is predictably unavailable, the munificence of telling detail and artfully rendered description transcend a slender plot line Lim's The Teardrop Story Woman begins with the birth of a child, a girl-child and with stories of the fate of other children,

condemned for the "double sin of being bom female and deformed" (3). There is a barely suppressed rage as Lim retells what happened to these babies, where compassion consisted in smothering rather than exposing them. But that was in the old country – "in the adopted country, fate was kinder". The text explores the savagely ironic kindness of the girl-child's continued existence, denouncing the patriarchal, but not the colonial system, that produced her.

Papa! Papa! Look at Little sister! Big Older Brother, the beloved and pampered one, could always be bribed with the delicious confinement food to help in the urgent task of securing the father's acknowledgement of the newborn's existence. He Co-operated with exuberant his father by the hand to low wooden bench outside the confinement room, where the child had been laid on its bedding of old sarongs, freshly bathed. Many years before, when she was a little girl, her mother had said to the footbinder, What were these compared to the power of tiny feet in doll's shoes, to enthrall and heat up old blood. Many years before, when she was a little girl, her mother had said to the footbinder, 'Tighter! Tighter!', then tinned to her to wipe the tears from her face and to promise, 'My little Gek Neo, when you grow up, you will be beautiful and please your husband.'(96) Her mother must have visualised exactly this supreme reward for her sacrifice and pain.

She did not like going to the Luping market-place, hating the smell of rotting fowl entrails in the side drains, where they were carelessly and of decomposing vegetables in the large dump, always covered with swarms of buzzing insects; or the sight of goats testicles hanging in obscene ponderousness from iron hooks and overseeing their own dismembered parts on the dismembered parts on the butcher's cement slab; or the shrill sound of trishaw bells cutting a carefree path through busy shoppers with large baskets and paper bags on their arms.(683)

In her eighteen years, Mei Kwei had seen only two dead bodies, and even then, very briefly –those of her grandmother and an old neighbour, ah Mong Peh, whom Big Older Brother had dragged her along to see.(692)

Mei Kwei moved closer to listen. The priest, getting angrier by the moment, was saying, this is outrageous. They are already dead – I will complain. Who in charge. The officers head slight and said, with curt politeness, 'If you like, you can bring up the matter with the chief of operation, while the small tight smile on his face implied, you just try it with T.C. Williams Good Luck'. Mei Kwei had neither expected him nor herself to be at St Margaret's convent school, but it had happened. She liked to tell Tee Tee the story about the independent life of her bicycle to the Kek Lok temple to see the Mad Temple Vagrant when all the time the Chong family was waiting impatiently for their food. I fell into a drain and the food spilled out, had been her explanation to her mother.(709) He hold on her bicycle and she followed his eyes to see another, similar, near the tree where hers had been. He turned again to face her, to say something, his embarassed look presaging a sincere apology: 'I' m very sorry –one of the pupils thought you were stealing my bicycle. It had been stolen once before from the school. Please forgive me. But she was already pedalling away.(728)

Her mother said wilfulness not an end. I will not marry. I will go to work in Singapore, in a cabaret, and become one of the bad women there who wear frocks and smoke. I will go to live in a temple, like Mad Temple Auntie. Mad Temple Auntie, with her pathetic bulging eyes and slack, grining mouth, ought to strike fear in young girls' hearts. Even the rapacious had avoided her. Stop your mad talk, Ah Oon Soh sometimes wished her daughter were not so beautiful. Beauty went to young girl's heads and made them difficult.(735)

Old Yoong treated all his wives well. The recognition of sick desire is held within a text that somehow retains and dignifies the woman's sensuality; which gives insight into the terrible need to be an object of male desire. By such objectification the mutilated body is protected from the greater mutilation of rejection and the poverty which would flow from it. The irony of being favourite (even after the third and fourth wives), the aw(e)ful link of sacrifice and pain with the 'love' of a "cackling" old man makes some sense of women's participation in/acceptance of a practice that the west has long regarded as exemplar of Chinese custody.

She was, however, soon calmed by Pig Auntie. Why do you worry? The old man will have eyes

only for your daughter. The worry then focused on new clothes for Mei Kwei. Shall we go to chong teck's? the draper being the best in Luping, with bolts of the most attractive cottons and silks that a seamstress, whom Pig Auntie know well, could sew into the most beautiful samfoos.(823) Mei Kwei fought back a surge of bitter tears, but not the bitter thought, one day, Father, one day, you will see.(826) You are going to get married soon, he said gentle, as he watched her at work. I am happy her you. You have been a good daughter. Thank you, Father. Then you must take along an umbrella. Her daughter's beauty, of such great worth, had to be protected from harsh sun or rain.(832) Did I touch her? Did anyone see me touch her?.(845) Old young would continue to use photograph of thirty years ago to perpetuate the youthfulness that a regime of nourishing herbs, exotic brews and special ginseng had failed to do, and did not expect the matchmakers and friendly relatives questing on his behalf to ask any questions. In the last and grandest concession to his vanity, the photograph would be used at his funeral, enlarged and solidly framed, propped up against his coffin maid laudatory banners, plaques and flowers, no matter how renowed from the ancient corpse within.(873)

He gives lot of gifts to her. After our marriage, we will go to England, China, Australia. The man casual tone reduced magical realms to the ordinariness and attaianability of Bukit Tuas, the neighbouring town, eight miles away. She looked at him, deeply impressed. Looking forward to the gift of her pristine body after their marriage, he was prepared to load it with the gift of his munificence before the event. He instructed his chauffeur to take a long country road well away from all curious eyes but even before they had passed the main street in Luping, he was already bringing out of his pocket another gift box in lucky red. He asked her to open it and kept his eyes fixed on her face to enjoy fully the delight of her response. She gased to see a pair of exquisite diamond and jade earing rings. Here let me, he said of his greatest pleasure being to hang earings on soft ear-lobes, a pendant on a throbbing chest. (916)

It was the first time Mei Kwei had kissed a man. If she closed her eyes, she would not have to look upon the eager gluttony of the blotched, mottled hands, the dry, puckered lips, the moving tongue, only feel it,

she closed her eyes.(920) Stop it, stop it!it is not right!why are you behaving like this? When Mei Kwei was a child, her mother had responded to her bout of crazines by shouting, Siau! and pinching her ear or arm. Something of her old exasperation returned as she bent to retrieve a ring that had dropped the floor. She shook her head and little and made little nosises of vexed hopelessness. She wished to be taken into the dark depths of the daughter's inner torment no longer. You do as you like, ah Oon Soh said, with her own return of sharpness.(930)

She stretched out her hand on which lay the earring. Father you forgot the other one. The pawnshop will only accept a pair. Here it is. Without a word, he raised his fist and struck the offered jewel out of his daughter's hand, making it fly across the whole length of the room. In the old days, he would have struck her too, but now, the growing lustre of her ascent in the world and the taint of his decline, stayed his quivering arm. Her mean world would be left far behind for the brilliance of his. Already, in the last months before the wedding, he was inducting her into the glitter of the large gatherings at the exclusive Penang British Club that he loved. His first three wives had not been afforded the same elaborate induction, but this girl was different and it gave him a distinctly heady sense of achievement as he walked slowly into the club with her and beamed at the faces turned to watch them. He introduced her to his friends with buoyant enthusiam and watched their eyes, and their wives, took in her beauty, the clothes, the jewellery.(950) The triumph was especially keen with regard to Old Tang, a long time business associate and the most famous racehorse owner in Penang who brooked no competition, either in horses or women. The circlet of jade, resplendent, triumphant, gleamed. Old Young held up her hand, smiling to gaze upon his trophy, snug on the small wrist. The grass had grown tall and untidy around second grass had grown tall and untidy around Second Grandmother's tombstone, which still bore marks of the red candle dripping from the last visit on the feast of the Hungry Ghosts, but there was no sign of the ghost money, which had been burned in abundance for her to spend to her heart's content in a kinder world. A tiny blackened remnant floated from somewhere in the cemetery. Mei Kwei watched it spin,

like a playful leaf, in an eddy of air, then vanish.(969) One when he swung round to stare at her and again when he approached her after the service. With elaborate care, he examined the bruises on her arm and picked up her bicycle. The eagerness marked him more as admirer than rescuer, grateful for, rather than perturbed by, the incident. They had not yet exchanged names, but the momentousness of the encounter was already raising, in both, perplexing thoughts and feelings.(983)

In her dreams, Old Yoong came with the gleaming power of his wealth, to save her from the despair of her father's and brother's shame, then turned attecker, shackling, her in gold. This stranged, too, seemed both stalker and rescuer. She had fled him once; yet now she was turning to him, trembling with relief, not only in the gratitude of a rescue from a derelict in a cemetery, but in the hope – as yet only a daring, shimmering possibility in the desperate corners of her heart- of a far greater rescue. Her grandmother, listening to her wrenching cry only a short while ago, had heard, understood and responded.(985)

He searched the contents of a medicine cabinet in a small back room and then applied himself assiduously to the task of cleaning the bruises and putting ointment on them.. Looking at her eager, defiant face, he felt a thrill of joy that whispered ' You will not need excuses.' Thank you, she said, for the first time that eventful afternoon, an expression of gratitude that had the dangerous flavour of complicity.(1005) I am not married to old man yet, the girl said wilfully. He does not own me yet.(1012) Mei Kwei looked at the nest of framed British Royal Family portraits on the wall opposite.

My father put them there. King George the Fifth and Queen Mary, King George the Sixth and Queen Elizabeth, Princess Elizabeth and Princess Margaret Rose. Austin stopped, changing the subject, for he did not like to talk about his father and the shame. He spoke enthusiastically, however, about the terrorists and their activities about which he knew a great deal, since he liked to sit sometimes with his restaurant and have a drink with them. (1033) Mei Kwei realised, with a little tremor of pleasure, that for the first time, face to face with a man, she had not lowered her eyes in embarrassment or confusion, or looked away in disgust or fear.(1033) Like two children drawn together in a hostile world, Mei kwei and Austin faced the world with bold insouciance, and drew strength from each other- he from her growing ardour, the continuing proof of divine ordinance, and she from his unshakeable deterinmation to stand by her fearful threat from an old man, already to break upon their heads. He must really love me Mei Kwei Thought. They talked of everything except the approaching marriage, or anything remotely connected with it.(1037)

She returned to the car, smiling from the pleasure of Mad Temple Auntie's joy, before she realised, with a little start of alarm that beef was forbidden in the temple. But the joyousness of the day refused to admit the thought that her small act of kindness was in effect a desecration, nor the fear that something terrible was about to happen; something which took the contours of a severe old face in the cool dark interior of a white car. Just what do you think you are doing? Her mother said again, and she replied, with a spirit that belied the growing fear, I am not married yet. Nobody owns me yet.(1051) she was impatient for the end of their visit, and as soon as the white car finally rolled away, she turned to her mother: So? What was that all about?It had nothing to do with any change of heart about the forthcoming marriage; if anything, it anything, it emphasised the old man's eagerness for the event, which demanded an assurance to be provided by the mother of the bride-to-be herself. This was a customary practice, the two genteel visitors had stressed. It is easily done, said Ah Oon Soh to her daughter, meaning that she would be able to provide, within days, the ceremonial long white cotton trousers to be used by the bride on her wedding night, for the proving of her pristineness. Unstained, the trousers would be the greatest stain on her reputation. Ah Oon Soh said 'You are a grown woman now'.(1060)

Then Mei Kwei told her story. She told it in a luxury of racing sobs while the vagrant listened, her forehead and lips puckered in lines of deepest concern. There ws to be no response to the telling; if the rumours were true, of the divine gift of sudden speech in a moment of illumination or crisis, her friend from the temple might have found it now to ease her pain.

Instead the woman left her side, stood up, paused, then began to dance. She moved her arms and legs with grace ease, tracing slow arcs in the air. At last she stopped, opened her mouth wide, a silent cavern of savage intent and drove in a long spear. She stood still for a moment, breathing heavily, savouring her victory.(1069)She is not going to marry the old man, said Big Older Brother, with a sneer intended to clothe the second, silent part of the utterance: and not you, either, you contemptible white man's shit-eater.(1089) please help me, she is crying , on the time he says loudly and leap across tombstones to hurl himself upon the attacker. Old Young fell to the ground, blubbering. That will teach you! Cried the rescuer. He was a blur in the fast movements of his assault of the old man on the ground. He helped her. The intensity on Austin's pale, lean face said You are free.(1095)

she would have told him, if it had not made for greater agitation her voice, that, given the chances, that, given the chance, she would seek out the Indian labourer who had rescused her, as a child, from a ditch and then been rudely dismissed by her mother and brother, and a Mr Satosan, who did not speak her language but had spoken comfort and healing words when he put her on his knee and wiped away her tears.(1476) She was growing more precious by the day, this strange, beautiful, rare girl delivered to him, like manna, for the assuagement of the hunger of old man body and soul. (1490) why can't we get married soon? Austin realised he was his demands, and checked himself. For a moment he experienced a little thrill of terror, deep inside, that she did not want to get married to him.(1492)

Older Brother came close to her but stopped short of the rupture, husbands claimed right of full invasion and checked white bridal trousers for proof. (1641) she was married with Austin. Exactly two days later, Father Martin was taking her to have lessons with the best English language tutor in luping: a Eurasian lady and former teacher who spoke and wrote impeccable English. They would be lessons especially tailored to her needs. Her eductaion would be saved, after all.(1664) Mrs Solomon, please tell me stories. Mei Kwei broke through the sterility of grammar to its rich narrative sources, which Love stories of men and women.(1666) The lady was nonplussed and, in the end, compromised by agreeing to read an abridged version of Romeo and Juliet if Mei Kwei would do a dictation exercise based on an excerpt later. (1667) She resented his constant intrusion into her privacy. She hated even more his greedy anticipation of their wedding night as if her body were a fruit on a tree, ripe for plucking, or a fowl in a farmyard, ready for slaughter. She told him that she had decided to be baptised after all. She would be a Catholic, like him.(1688) Instructional who made you? God made me. Why did God make you? To love and serve Him with my whole heart, soul and body in this world and to be happy with for ever in the next. Suddenly Father Martin felt happy. He had spent a good leave in France and was pleased to be back in Malaya: he was pleased, too, about his new posting to another town a hundred miles away.(2099)

Austin struck again and again in the extremity of his roaring pain. Wait! cried the priest desperately. For god's sake , Austin, I can explain it isn't true – there was nothing – but his offer of explanation only had the effect of increasing the fury of his attacker who began to kick him too.(2107) The foreign priest was seriously injured, the husband apprehend by the police, and the wife run away to nobody knew where. Some said the baby was dead, some that it was still alive but spirited away to an unknown place because of the shame.(2109) In the midst of the tumult, Ah Oon Soh, who had said she had no tears left time, quietyly, calmly let down her hair which fell in long strands over her back, changed into a dress of deep mourning and walked up the hill to the cemetery where her mother, husband and son lay buried. (2113) The child Tee Tee understanding only that Mei Kwei had gone away and would never come back, refused to leave the house until he was pushed away by the servant who locked the gate after him.(2115)

France Martin came back, in the year of 1958, Luping and the surrounding district were officially declared a white area, almost the last in a whole swath of white areas where victory over the communists was proclaimed. But a year after Independence, when the Union Jack was lowered and the Malayan flag raised with much emotion civil unrest continued. (2119) Yet, in

a way, the terror of their life had changed, as elements of a foreign culture were absorbed that would changed it for ever. A younger generation was beginning to speak English.(2121). They talked freely but, like the cleaning woman. He is well, he is happy, the past is the past. (2139)   During his years in France Martin had sometimes thought bitterly, Austin could at least have written a letter to apologise for his wrongdoing. (2144) Austin, now remarried had a son and daughter. France Martin wants to speak to Mei Kwei said Father Martin, does she live. He means Mummy said the little girl excitedly to the other child, forgetting to cover the mouthpiece with her hand. Just hold on. I'll get hold. Tell her it's her frien Father Martin. My mother is not hear. Call later. He waits infront of the house. She does not care. He gives a letter to Mei Kwei. Little girl Maria say tomorrow, two o'clock, you must go away by four o' clock. (2185) They looked at each other silently across the heads of a dozen plastic lilies in an ornate blue vase. She smiled at him above the rim of her tea-cup. You have put on some weight. People spoil me with food all the time. I must learn to say no, and was immediately aware of the intrusion of a dear image: a four-tiered tiffin-carrier dismantle to display its rich offering, a laughing face and voice. She said beard going grey. First the beard then hair and the last eyebrows.(2191) He said 'you look very well'. The priest calm and measured voice had set the tone but the story of her life in Singapore even in its bare outlines broke through the restraints and claimed its own language. She told him the time she had spent working in a cabaret. Mei Kwei, perfumed and painted, in one of her soft dresses, submitting to drunken embraces and turning away with revulsion from lust's fetid breath. His hands clenched as he suppressed an overwhelming urge to shout out his pain and anger. I had to work. There were the childern to support, Mei Kwei defended herself simply. It was Maria cry that saved me or perphaps it was Susie's. so she had wanted to die. In his darkest moments, Father Martin had never once thought of death, he called to his God.(2206) Fortunately Old Young came back to me, Mei Kwei continued. He has been very good to me and the children.(2213) They're such beautiful children, Father Martin replied, would never have thought to ask, who are their father?(2224) suddenly very Mei Kwei said

I am really glad to see you.(2226) why your mole's gone! She laughed. It was removed only last year. Old Young thought it would improve my looks. Now she submitted to it meekly, to please a vain old man who had suddenly decided he did not like teardrop mole on women's face.(2229)

He really is very angry with me, she thought. she made adjoining room, her final caressing kiss saying, not in spite , you understand, but in respect. Do you still love him. He had wanted to know whether she still loved Maria's or it could have been Susie's father. No she had said. (2251) Do you love that foreign priest? No she said . yes she said to her husband. Please promise me. Father Martin got up, walked across and sat down beside her. He sadly, this is my last visit. I understood. She looked relieved. The Old one asks, Do you love the priest ? she had turned a calm face to him and said, yes, he picked up the baby and run from the room. I have no idea what he was going to do. Father Martin says, you are the only woman I have ever loved he told her.(2283) The little started back, his little face as sad as ever. The God – King and the Moon Maiden turned to each other. Where's Vietnam? Asked Maria as they said their goodbyes. She laid the hammer down beside the broken pieces on the table. She had wanted to give him the first gift of her body; now her gift all gone and squandered, he was giving her his. (2319) In 1992 Long after little Francois had died at the age of sixteen of pneumonia and the grass had grown thickly around his grave, soon to be exhumed in an on going government exercise of land reclamation to make way for industraial buildings. Maria and Susie now grown womenn liked as her beautiful mother. She had spoken in a moment of lucidity in a long painful illness, of a dance, of a man and a woman in a burst of joy. Do you remember anything about a priest? Asked Maria. I remember Mama talking of a priest once but I don't know. In 1994 Father   Francois martin lay dying at last to a cancer that had developed several years earlier. Highest honours from the government as well as from the chruch for his work in Vietnam, to talk of these or of his visit to the Pope in 1992 when he had had the honour of being photographed with the holy about the secret woman. Dear Francois, is ther anything you would like? Leonie asked tenderly. She put ear to his

mouth, for he was now speaking only faintly. But the joy on his face was far from faint. It lit up his sunken, worn face ravaged by the cancer, as he spoke, for the last time, of a man and a woman dancing together, and of a pale, sad little boy called Francois who laughed for the first time. (2332).

The Teardrop Story Woman offers an artful view of another time in an intriguingly distant place. A bitter story of love and lust in a land which experiences the horrors of the Japanese invasion and then the misery of terrorists. It is a fascinating tale full of splendid detail and Mei Kwei is a delightful, spirit heroine'. This novel is end with a sweet and sour tale of forbidden love.

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FOREIGN DIRECT INVESTMENT IN INDIA - AN ANALYSIS

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Introduction

India being a signatory to World Trade Organisation's General Agreement on Trade and Services, which include wholesale and retailing services, had to open up the retail trade sector to foreign investment. There were initial reservations towards opening up of retail sector arising from fear of job losses, procurement from international market, competition and loss of entrepreneurial opportunities. However, the government in a series of moves has opened up the retail sector slowly to Foreign Direct Investment ("FDI"). In 1997, FDI in cash and carry (wholesale) with 100 percent ownership was allowed under the Government approval route. It was brought under the automatic route in 2006. 51 percent investment in a single brand retail outlet was also permitted in 2006. FDI in Multi-Brand retailing is prohibited in India.

Organised and Unorganised Retailing

Retailing is the largest private industry in India. It is mainly divided into: - 1) Organised and 2) Unorganised Retailing. Organised retailing refers to trading activities undertaken by licensed retailers, that is, those who are registered for sales tax, income tax, etc. These include the corporate-backed hypermarkets and retail chains, and also the privately owned large retail businesses. Unorganised retailing, on the other hand, refers to the traditional formats of low-cost retailing, for example, the local kirana shops, owner manned general stores, *paan/beedi* shops, convenience stores, hand cart and pavement vendors, etc.

The Indian retail sector is highly fragmented with 97 per cent of its business being run by the unorganized retailers. The organized retail however is at a very nascent stage. The sector is the largest source of employment after agriculture, and has deep penetration into rural India generating more than 10 per cent of India's GDP. The performance of this sector has a strong influence on consumer welfare.

FDI Policy in India

FDI as defined in Dictionary of Economics (Graham Bannock et.al) is investment in a foreign country through the acquisition of a local company or the establishment there of an operation on a new (Greenfield) site. To put in simple words, FDI refers to capital inflows from abroad that is invested in or to enhance the production capacity of the economy. Foreign Investment in India is governed by the FDI policy announced by the Government of India and the provision of the Foreign Exchange Management Act (FEMA) 1999. The Reserve Bank of India ('RBI') in this regard had issued a notification, which contains the Foreign Exchange Management (Transfer or issue of security by a person resident outside India) Regulations, 2000. This notification has been amended from time to time.

The Ministry of Commerce and Industry, Government of India is the nodal agency for motoring and reviewing the FDI policy on continued basis and changes in sectoral policy/ sectoral equity cap. The FDI policy is notified through Press Notes by the Secretariat for Industrial Assistance (SIA), Department of Industrial Policy and Promotion (DIPP). The foreign investors are free to invest in India, except few sectors/activities, where prior approval from the RBI or Foreign Investment Promotion Board ('FIPB') would be required.

FDI Policy with Regard to Retailing in India

It will be prudent to look into Press Note 4 of 2006 issued by DIPP and consolidated FDI Policy

issued in October 2010 which provide the sector specific guidelines for FDI with regard to the conduct of trading activities.

a) FDI up to 100% for cash and carry wholesale trading and export trading allowed under the automatic route.

b) FDI up to 51 % with prior Government approval (i.e. FIPB) for retail trade of 'Single Brand' products, subject to Press Note 3 (2006 Series)

c) FDI is not permitted in Multi Brand Retailing in India.

FDI in Single Brand Retail

The Government has not categorically defined the meaning of "single brand" anywhere neither in any of its circulars nor any notifications. In single-brand retail, FDI up to 51 per cent is allowed, subject to Foreign Investment Promotion Board (FIPB) approval and subject to the conditions mentioned in Press Note 3 that (a) only single brand products would be sold (i.e., retail of goods of multi-brand even if produced by the same manufacturer would not be allowed), (b) products should be sold under the same brand internationally, (c) single brand product retail would only cover products which are branded during manufacturing and (d) any addition to product categories to be sold under "single brand" would require fresh approval from the government.

While the phrase 'single brand' has not been defined, it implies that foreign companies would be allowed to sell goods sold internationally under a 'single brand', viz., Reebok, Nokia, and Adidas. Retailing of goods of multiple brands, even if such products were produced by the same manufacturer, would not be allowed.

Going a step further, we examine the concept of 'single brand' and the associated conditions: FDI in single brand retail implies that a retail store with foreign investment can only sell one brand. For example, if Adidas were to obtain permission to retail its flagship brand in India, those retail outlets could only sell

products under the Adidas brand and not the Reebok brand, for which separate permission is required. If granted permission, Adidas could sell products under the Reebok brand in separate outlets.

FDI in Multi Brand Retail

The government has also not defined the term "multi brand". FDI in multi brand retail implies that a retail store with a foreign investment can sell multiple brands under one roof. In July 2010, Department of Industrial Policy and Promotion (DIPP), Ministry of Commerce circulated a discussion paper on allowing FDI in multi brand retail. The paper doesn't suggest any upper limit on FDI in multi-brand retail. If implemented, it would open the doors for global retail giants to enter and establish their footprints on the retail landscape of India. Opening up FDI in multi-brand retail will mean that global retailers including Wal-Mart, Carrefour and Tesco can open stores offering a range of household items and grocery directly to consumers in the same way as the ubiquitous *kirana* store.

Foreign Investor's Concern Regarding FDI Policy in India

For those brands which adopt the franchising route as a matter of policy, the current FDI Policy will not make any difference. They would still rely on innovative structuring of franchise arrangements to maximize their returns. Consumer durable majors such as LG and Samsung, which have exclusive franchisee owned stores, are unlikely to shift from the preferred route right away. For those companies which choose to adopt the route of 51% partnership, they must tie up with a local partner. The key is to find a partner which is reliable and who can also teach a trick or two about the domestic market and the Indian consumer. Currently, the organized retail sector is dominated by the likes of large business groups which decided to diversify into retail to cash in on the boom in the sector - corporates such as Tata through its brand Westside, RPG Group through Foodworld, Pantaloon of the Raheja Group and

Shopper's Stop. Should a foreign investor tie up with an existing retailer or look to others not necessarily in the business but looking to diversify? An arrangement in the short to medium term may work wonders but what happens if the Government decides to further liberalize the regulations as it is currently contemplating? Will the foreign investor terminate the agreement with Indian partner and trade in market without him? Either way, the foreign investor must negotiate its joint venture agreements carefully, with an option for a buy-out of the Indian partner's share if and when the regulations so permit. They must also be aware of the regulation which states that once a foreign company enters into a technical or financial collaboration with an Indian partner, it cannot enter into another joint venture with another Indian company or set up its own subsidiary in the same field without the first partner's consent if the joint venture agreement does not provide for a 'conflict of interest' clause. In effect, it means that foreign brand owners must be extremely careful whom they choose as partners and the brand they introduce in India. The first brand could also be their last if they do not negotiate the strategic arrangement diligently.

Concerns for the Government for only Partially Allowing FDI in Retail Sector

A number of concerns were expressed with regard to partial opening of the retail sector for FDI. The Hon'ble Department Related Parliamentary Standing Committee on Commerce, in its 90th Report, on 'Foreign and Domestic Investment in Retail Sector', laid in the Lok Sabha and the Rajya Sabha on 8 June, 2009, had made an in-depth study on the subject and identified a number of issues related to FDI in the retail sector. These included: It would lead to unfair competition and ultimately result in large-scale exit of domestic retailers, especially the small family managed outlets, leading to large scale displacement of persons employed in the retail sector. Further, as the manufacturing sector has not been growing fast enough, the persons displaced from the retail sector would not be absorbed there.

Another concern is that the Indian retail sector, particularly organized retail, is still under-developed and in a nascent stage and that, therefore, it is important that the domestic retail sector is allowed to grow and consolidate first, before opening this sector to foreign investors. Antagonists of FDI in retail sector oppose the same on various grounds, like, that the entry of large global retailers such as Wal-Mart would kill local shops and millions of jobs, since the unorganized retail sector employs an enormous percentage of Indian population after the agriculture sector; secondly that the global retailers would conspire and exercise monopolistic power to raise prices and monopolistic (big buying) power to reduce the prices received by the suppliers; thirdly, it would lead to asymmetrical growth in cities, causing discontent and social tension elsewhere. Hence, both the consumers and the suppliers would lose, while the profit margins of such retail chains would go up.

Prerequisites before allowing FDI in Multi Brand Retail and Lifting Cap of Single Brand Retail

FDI in multi brand retailing must be dealt cautiously as it has direct impact on a large chunk of population. Left alone foreign capital will seek ways through which it can only multiply itself, and unthinking application of capital for profit, given our peculiar socio-economic conditions, may spell doom and deepen the gap between the rich and the poor. Thus the proliferation of foreign capital into multi brand retailing needs to be anchored in such a way that it results in a win-win situation for India. This can be done by integrating into the rules and regulations for FDI in multi brand retailing certain inbuilt safety valves. For example, FDI in multi brand retailing can be allowed in a calibrated manner with social safeguards so that the effect of possible labor dislocation can be analyzed and policy fine tuned accordingly. To ensure that the foreign investors make a genuine contribution to the

development of infrastructure and logistics, it can be stipulated that a percentage of FDI should be spent towards building up of back end infrastructure, logistics or agro processing units. Reconstituting the poverty stricken and stagnating rural sphere into a forward moving and prosperous rural sphere can be one of the justifications for introducing FDI in multi brand retailing. To actualize this goal it can be stipulated that at least 50% of the jobs in the retail outlet should be reserved for rural youth and that a certain amount of farm produce is procured from the poor farmers.

Similarly, to develop our small and medium enterprise ("SME"), it can also be stipulated that a minimum percentage of manufactured products be sourced from the SME sector in India. PDS is still in many ways the life line of the people living below the poverty line. To ensure that the system is not weakened the government may reserve the right to procure a certain amount of food grains for replenishing the buffer. To protect the interest of small retailers the government may also put in place an exclusive regulatory framework. It will ensure that the retailing giants do not resort to predatory pricing or acquire monopolistic tendencies. Besides, the government and RBI need to evolve suitable policies to enable the retailers in the unorganized sector to expand and improve their efficiencies. If Government is allowing FDI, it must do it in a calibrated fashion because it is politically sensitive and link it (with) up some caveat from creating some back-end infrastructure.

Further, To take care of the concerns of the Government before allowing 100% FDI in Single Brand Retail and Multi- Brand Retail, the following recommendations are being proposed :-

- Preparation of a legal and regulatory framework and enforcement mechanism to ensure that large retailers are not able to dislocate small retailers by unfair means.
- Extension of institutional credit, at lower rates, by public sector banks, to help improve efficiencies of small retailers; undertaking of proactive programme for assisting small retailers to upgrade themselves.
- Enactment of a National Shopping Mall Regulation Act to regulate the fiscal and social aspects of the entire retail sector.
- Formulation of a Model Central Law regarding FDI of Retail Sector.

Conclusion

Many of the foreign brands would come to India if FDI in multi brand retail is permitted which can be a blessing in disguise for the economy. The government has added an element of social benefit to its latest plan for calibrated opening of the multi brand retail sector to FDI. Only those foreign retailers who first invest in the back-end supply chain and infrastructure would be allowed to set up multi brand retail outlets in the country. The idea is that the firms must have already created jobs for rural India before they venture into multi-brand retailing.

It can be said that the advantages of allowing unrestrained FDI in the retail sector evidently outweigh the disadvantages attached to it and the same can be deduced from the examples of successful experiments in countries like Thailand and China; where too the issue of allowing FDI in the retail sector was first met with incessant protests, but later turned out to be one of the most promising political and economical decisions of their governments and led not only to the commendable rise in the level of employment but also led to the enormous development of their country's GDP.

Moreover, in the fierce battle between the advocators and antagonist of unrestrained FDI flows in the Indian retail sector, the interests of the consumers have been blatantly and utterly disregarded. Therefore, one of the arguments which need to be considered and addressed while deliberating upon the captioned issue is the interests of consumers at large in relation to the interests of retailers.

It is also pertinent to note here that it can be safely contended that with the possible advent of unrestrained FDI flows in retail market, the interests of the retailers constituting the unorganized retail sector will not be gravely undermined, since nobody can force a consumer to visit a mega shopping complex or a small retailer. Consumers will shop in accordance with their utmost convenience, where ever they get the lowest price, max variety, and a good consumer experience.

The Industrial policy 1991 had crafted a trajectory of change whereby every sectors of Indian economy at one point of time or the other would be embraced by liberalization, privatization and globalization. FDI in multi-brand retailing and lifting the current cap of 51% on single brand retail is in that sense a steady progression of that trajectory. But the government has by far cushioned the adverse impact of the change that has ensued in the wake of the implementation of Industrial Policy 1991 through safety nets and social safeguards. But the change that the movement of retailing sector into the FDI regime would bring about will require more involved and informed support from the government. One hopes that the government would stand up to its responsibility, because what is at stake is the stability of the vital pillars of the economy- retailing, agriculture, and manufacturing. In short, the socio economic equilibrium of the entire country.

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LIFE SKILLS OF STUDENT TEACHERS AT B.ED LEVEL

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Abstract

The objective of the present study was a to find out the life skills of student of student teachers at secondary at level in Kerala state. The survey method of study was adopted for the study. The sample consisted of 100 student teachers at secondary level. The investigator constructed a tool to measure the life skills of student teachers. The findings revealed that there is significant difference between rural and urban, arts and science major students in their life skills.

Introduction

We are living in an era, when science and technology have indeed exploded into massive Endeavour and achievement at a rapid pace. The new millennium has marked a great transition for the whole mankind and witnessed greater discoveries and opened new vistas of development in the field of science and technology. On the one hand man has been trying to conquer nature and on the other he has not been able to understand the extent of the relationship between himself and others more intimately. The more he explores the outer world, the less he tries to learn about his own inner self. The great transition which has occurred in the external domain should also similarly reflect in the internal domain of a human being. Unfortunately, man has become more and more ambitious and wants to achieve much within a short duration of time by hook and crook. This causes tension and unrest not only in the particular individual but also it affects other people in the society, causing conflict. In the era of accelerating change we need to be more aware of the impact of change in our environment on our personal lives and on the relationship among individuals, organizations and families.

Life skills are essentially those abilities thet promote mental well- being and competence in young people as thet face the realities of life. Most development professionals agree that life skills are generally applied in the context of health and social events. They can be utilized in many content areas: prevention of drug use, sexuality, violence, HIV/AIDS prevention and suicide prevention. In short, life skills empower people to take positive relationship.

World Health Organization lists the ten core life skill strategies and techniques as: problem solving, critical thinking, communication skills, decision making, creative thinking interpersonal relationship, self awareness, empathy and coping with stress and emotions. These factors help the young people to develop and grow into well balance adults. To equip our future generation to withstand the storm of unhealthy developments they should be strengthened with effective life skills. Life skill education in school is an important means to promote psycho-social competence among young individuals. For this our teachers and educational trainers should have the knowledge of life skill education and also possess life skills. Hence it is the demand of the day that our would-be teachers have to be sufficiently equipped with all the needed skills, attitude and knowledge to steer the destination of a generation and make it emotionally healthy, potential and creative.

Significance of the Study

Life skills offer self empowerment in relating oneself to others while providing coping strategies for understanding the past, managing the present and creating the future. It is essential for a person to acquire life skills and take charge of their own life. To equip our future generation with courage to withstand the storm of unhealthy developments, they should be

strengthened with effective life skills. In fact, teacher educators must be highly responsible in developing life skills in students. As teacher educators it is important to provide the students with the knowledge they need to enhance not only their careers but also their quality of life across the social spectrum. Teachers are looked upon as destiny makers and model setters. Therefore it is a pre-requisite to analyze how far our teachers, especially aspirant student teachers, possess life skills and the level of their life skills, so that the endeavor can be more meaningful and visionary. So the investigator thought that the study to know the level of life skills of student teachers at secondary level in Kerala state would be worthwhile.

Objectives of the Study

The following are the major objectives of the study

1. To examine the level of life skills of student teachers.
2. To compare the life skills of student teachers with respect to gender, subject and locality.

Hypothesis of the Study

1. There is no significant difference in the mean scores of life skills of student teachers with respect to gender, subject and locality.

Methodology in Brief

The study was conducted using the life skill scale, prepared and standardized by the investigator on a sample of 100 student teachers from two colleges of Teacher Education in Kottayam District. For the present study, student teachers refer to the teacher students doing the B.Ed course in Kongunadu college of Education, Trichy. The technique used for the descriptive study was normative survey method. Life skill scale was used to measure the life skills of

student teachers under the dimensions: problem solving, critical thinking, communication skills, decision making, creative thinking, interpersonal relationship, self awareness, empathy and coping with stress. The scale consisted of 30 items. Each item has five alternatives: strongly agree, agree, natural, disagree and strongly disagree. The respondent had to choose any one of the five responses. The reliability of the scale was found using the test retest method after a gap of two weeks and showed a high correlation of 0.75.

The tool was administered on the sample and data were collected. The collected data Were analyzed on the basis of the objectives of the study. The statistical techniques used for analysis and interpretation were mean. Median, standard deviation, t-test and simple percentage analysis.

Results and Discussion of the Study
1. Life Skills of Student teachers

To find out the level of life skills of student teachers the investigator analyzed the data collected through Life Skill Scale. The data collected were tabulated and statistically analyzed using SPSS16. The details are given in the following table.

Table 1

NUMBER (N), MEAN (M), MEDIAN (MD), Standard Deviation (SD) of Life Skill Scores of Student Teachers Presented in the High, Average and Low Categories

N	M	MD	SD	High Above 85	Average 45-85	Low below 45
100	66.0	64.0	19.07	19%	63%	18%

Table 1 shows that the mean value is 66.0, and median value is 64.0. In the present study, students who were above +ISD distance from the mean on the regression line were considered as those having high life skills. Students who were below – ISD

distance from the mean were considered as those having low life skills. Most of the student teachers come under the average life skills category. It is found that 63% of the student teachers are positioned as

average, 19% high and the rest are low in their life skills.

Table 2

Result of Test of Significance of difference in Mean Life Skills Scores of Student Teachers with respect to Locality, Gender, and Subject

No	Group		Sample size	M	SD	t	Level of Significance
1	Locality	Urban	55	74.50	19.02	6.71	P<0.01
		Rural	45	53.82	11.57		
2	Gender	Male	35	61.74	10.21	1.64	p>0.05
		Female	65	67.06	22.0		
3	subject	Arts	47	69.0	16.34	2.07	P<0.01
		Science	53	61.31	20.07		

From table 2, it is evident that the t value for rural and urban student teachers is 6.71, which is significant at 0.01 leavel with df= 98. It shows that the means scores for life skills of rural and urban students differ significantly. The mean scores of life skills of urban students is 474.50, which is significantly higher than that of rural students, where the mean score for life skills is 53.82.

It can be seen that the mean score for life skills for male is 61.74, which is significantly lower than that for female whose mean score for life skills is 67.06. from the table it is evident that the t value for male and female is 1.64, which is not significant at 0.05 level. From table 1, it is observed that the t value for arts and science students is 2.07, which is significant at 0.01 level, It reflects that the mean scores for life skills of arts and science students differ significantly. Mean scores for life skills for arts students is 69.0 which is significantly higher than that for science students (61.31).

Educational Implications

1. Institution should incorporate components of Life Skills education to combat stress and anxiety and manage the emotions.
2. Life skills should become an important concept in curriculum planning. Life skills theme as a separate topic should from the foundation for the whole curriculum.
3. Methodologies in the form of discussion, debate, brain storming, case studies should find place in classroom.
4. The components of life skills may be provided through the project, text book and curriculum reform and through training by pre-service and in-service courses.
5. The student teachers should be enabled to understand about social justice and how to help children develop a healthy attitude towards the needs and requirements of others.

Conclusion

"The primary purpose of education is to humanize; that is, to become sensitive to the

sufferings of others and to act to alleviate it." (Paulo Freire)

If education is the only defense against human catastrophe, Life Skill education is the soul of education that can create the shield for human survival on this planet. Through Life Skill education one can move towards more positive and holistic approaches in order to educate the new generation and through them the future generations. Life Skill education aims to provide students with strategies to make healthy choices that contribute to a meaning ful life. It facilitates a complete   and integrated development of young people to function effectively as social beings and make them socially more sensitive.

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THE CUTTING EDGE DATA ANALYTICS FOR CORPORATE EMPLOYABILITY

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Abstract

Capture of large scale data from customers, social media and mobile gadgets is easily possible today. But analyzing this voluminous data in a short time span was posing a threat to the practical utility of such data for decision makers. Data analytics software and application packages makes this possible now and organizations can get information in a jiffy regarding customer behavior, purchase patterns, media habits etc. to form competitive strategies. This article explains the concepts of Big Data analytics and how this skill can become a competitive advantage for an engineer or MBA graduate at the entry level or advancement of career with an organization. It also illustrates certain typical situations where Big Data analytics can be used by an organization in its functional departments.

Key words: Data analytics, employability, hypotheses, t-tests, SPSS applications

Introduction

Big data analytics is the process of examining large data sets containing a variety of data types i.e., big data to uncover hidden patterns, unknown correlations, market trends, customer preferences and other useful business information. The analytical findings can lead to more effective marketing, new revenue opportunities, better customer service, improved operational efficiency, competitive advantages over rival organizations and other business benefits.

The primary goal of big data analytics is to help companies make more informed business decisions by enabling data scientists, predictive modelers and other analytics professionals to analyze large volumes of transaction data, as well as other forms of data that may be untapped by conventional business intelligence (BI) programs. That could include Web server logs and Internet click-stream data, social media content and social network activity reports, text from customer emails and survey responses, mobile-phone call detail records and machine data captured by sensors connected to the Internet.Big data can be analyzed with the software tools commonly used as part of advanced analytics disciplines such as predictive analytics, data mining, text analytics and statistical analysis. Mainstream BI software and data visualization tools can also play a role in the analysis process. As a starting point, the fresh graduates should have good knowledge about IBM SPSS software for statistical data analysis. This article illustrates the data analytics applications using SPSS only.

SPSS data analytics skills for beginners

SPSS is a Windows based program that can be used to perform data entry and analysis and to create tables and graphs. SPSS is capable of handling large amounts of data and can perform all of the analyses covered in the textandmuchmore. SPSS is commonly used in the Social Sciences and in the business world, so familiarity with this program should serve you well in the future.

On its surface, SPSS looks a lot like a typical spreadsheet application. When you open it, you see the familiar tabular grid and can enter values in cells. Spreadsheets, on the other hand, are capable of a lot of things that SPSS is good at, like generating graphs and statistics on a data set. The difference can be summed up by saying that spreadsheets are designed to be very flexible and broadly applicable to many different tasks, while SPSS was designed specifically for statistical

processing of large amounts of data at an enterprise level. For example, unlike a spreadsheet, SPSS has the concepts of "case" and "variable" built in. The rows in SPSS always represent cases, for example survey responses or experimental subjects, and the columns always represent variables observed from those cases, like the specific values given by the survey respondent or measurements from the experimental subject. Because of this case/variable arrangement, when a calculation is performed over a set of data, the result does not get inserted into another cell on the table, like it would in a typical spreadsheet, but appears in a separate window. This is particularly advantageous when dealing with large sets of data, since it keeps calculated statistics and graphs separate from the raw data but still easily accessible.

It is also much more convenient to perform statistical tests in SPSS, even though many are possible using typical spreadsheets. For example, to perform a one-sample T-test with Excel, you'll have to calculate the T value independently for the sample and use the "T.DIST" function to return the significance, while also selecting a cell for the results and labeling it in another cell. To perform the same test in SPSS you select a variable and supply the value to compare with your sample and, when you click "Ok," SPSS generates a table with t, the degrees of freedom, the significance, and a confidence interval neatly calculated.

Research situations where SPSS data analysis can be employed

A few organizational or business situations are illustrated below, where use of data analytical techniques using SPSS can be implemented. This gives an idea to the new users of SPSS.

1. A researcher has information that the satisfaction level of customers has a mean value of say, 3.4 (on a scale of 1 to 5) from a previous study. He is interested to check if the satisfaction has changed at present. For this he takes a sample of customers now and measures the current satisfaction level as 3.7 (again on a 1-5 scale). Now the dilemma is, does the difference in the mean values of 3.4 and 3.7 (between the sample mean and known population mean) a really significant change or it can be attributed to the errors in the survey? In such a situation, One sample t- test can be used.

2. Suppose a researcher wants to test if male and female groups differ in customer satisfaction for a product. He has to calculate the means of the two groups separately and compare them. If he gets the mean satisfaction values for male as 3.5 and for female as 3.7, here again, the question is do the two group means significantly differ or it is due the chance error in the survey. Independent sample t-test (for 2 groups) is employed here.

3. A third situation is, a researcher wants to test if the performance of a student has changed after a training program. Or the patient's condition improves after a treatment. In other words, he wants to compare the mean scores before and after the treatment. In such situation, a paired sample t-test is used.

4. When a researcher wants to compare the means of more than 2 groups, ANOVA test is used. For example, he wants to study if the customer satisfaction is same or different among four mobile phone networks. In other words, is the difference in mean scores of satisfaction among the 4 groups significant?

Setting hypothesis

For case 1 above, the Null Hypothesis will be, there is no difference between the sample mean and the known population mean.

For case 2, the Null Hypothesis will be there is no significant difference between the means of Male and Female customers

For case 3, the Null Hypothesis will be, there is no significant difference in means before and after the treatment

For case 4, the Null Hypothesis will be, there is no significant difference between the means of all groups.

Statistical tests corresponding to case 1 is, one sample t-test, for case 2 it is independent sample groups test, for case 3 it is paired sample t test and for case 4 it is one-way ANOVA test using SPSS. How the test is conducted and inference is drawn is illustrated for case 1.

One sample t-test using SPSS

In SPSS tool bar, select Analyse, Compare means, One sample t-test. Select the variable from the variables box and shift it in to test variable box. Enter test value in the test value box. Test value is the mean or known population mean for comparison. Click OK. SPSS generates an output table for One sample t test.

One-Sample Test
Test Value = 4

	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Avg monthly minutes	53.706	249	.000	158.18562	152.3846	163.9867

If the significance value is less than the confidence level 0.05, Reject Null Hypothesis. So we are rejecting "there is no difference between test value and sample mean". In other words, we are accepting that there is significant difference between the test value and sample mean. In case1, we are concluding that there is significant difference in satisfaction levels between previous study and present study. While analyzing using SPSS, the significance value or p-value for each test is directly given in the output based on which decision to accept or reject the null hypothesis can be taken. There is no need to compare the value of any test statistic with a table value, as we do in Chi square tests.

Conclusion

Employability of fresh graduates will improve to a great extent if they master the skill of data analytics using standard software like SPSS. The salary levels offered to such candidates who can analyse huge data and draw conclusions regarding business decisions will be also high. For teachers and shill trainers this should be an objective while designing placement training for the final year graduates. SPSS training can be given without much expense, in-house.

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INDIA's FOREIGN DIRECT INVESTMENT IN INFRASTRUCTURE SECTOR

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Abstract

      The prosperity of a country depends upon the development of agriculture and industry. Agriculture production, however, requires irrigation, power, credit, transport facilities, etc. Industrial production requires not only machinery and equipment but also skilled manpower, management, energy, banking and insurance facilities, marketing facilities, transport services which include railway, roads, and shipping, communication facilities, etc. All these facilities and services constitute collectively the infrastructure of an economy. Infrastructure is the basic physical and organizational structures needed for the operations ofa society or enterprise or the services and facilities necessary for an economy to function. Itcan be generally defined as the set of interconnected structural elements that provide supportfor the development of the economy. The foreign investment in infrastructure remains very low even though the Government of India promotes foreign capital and creating an investor friendlyenvironment. Lack of infrastructure adversely affects in growth of other sectors also. Thispaper discuss the infrastructure deficiency of India, the foreign direct investment ininfrastructure sector and the actions which the authorities can take while planning to bridge the infrastructural gap of the economy. We also focus on the structuring opportunities and some of the challenges overseas participants are likely to encounter.

Introduction

      Infrastructure is an important sector in judging a country's or region's development. Infrastructure sector covers hard infrastructure and soft infrastructure. Hard infrastructure includes transport infrastructure, energy infrastructure, water management infrastructure, communication infrastructure, solid waste management, and earth monitoring and measurement networks. Governance infrastructure, economic infrastructure, social infrastructure, cultural, sports and recreational infrastructure comes under the soft infrastructure. Before 1700, infrastructural sector covered only roads and canals. Railways and telegraph services are included in the category from 1700 to 1870. Electricity, water distribution and sewers and subways are added to the sector after 1870. Since 1920 communication facilities and technology infrastructure is considered as the prime additions to the sector.

      Looking ahead, we believe that it is imperative that infrastructure development occurs in a sustainable manner, in India and around the globe, if the impact of climate change is to be slowed to broadly acceptable levels. The Indian Government must maintain a commitment to ensuring that rapid growth does not happen at an untenably high environmental cost, and infrastructure projects will play a key role in ensuring the success of 'green growth'. Those E&C companies taking a holistic approach to building a sustainable infrastructure will have a strong competitive advantage. In this paper, we examine the opportunities for the engineering and construction (E&C) industry in India, one of the fastest growing economies in the world.

Indian infrastructure Scenario

      Reserve Bank of India has defined infrastructure sector as:

- Power
- Telecommunications
- Railways
- Roads including bridges
- Sea port and air port
- Industrial parks

- Urban infrastructure (water supply, sanitation and sewage projects)
- Mining, exploration and refining, and
- Cold storage and cold room facility, including for farm level pre-cooling for preservation or storage of agricultural and allied produce, marine products and meat.

The Index of Eight core industries-crude oil, petroleum refinery products, coal, electricity, cement, steel, fertilizers and natural gas-having a combined weight of 37.90 per cent in the Index of Industrial Production (IIP) stood at 139.5 in September 2012, according to data released by the Union Ministry of Commerce and Industry. During April-September 2012-13, the cumulative growth rate of the Core industries was 3.2 per cent. The infrastructure sector accounts for 26.7 per cent of India's industrial output. The Planning Commission has projected that investment in infrastructure would almost double at US$ 1,025 billion in the Twelfth Five Year Plan (2012-17), compared to US$ 514 billion in the Eleventh Plan. Of the US$ 1,025 billion, 50 per cent is expected to come from private sector, whose investment has been 36 per cent in the Eleventh Plan.

According to investment banking company Goldman Sachs, India's infrastructure sector will require US$ 1.7 trillion investment in the next 10-years. With a view to streamlining and simplifying the appraisal and approval process for public private partnership (PPP) projects, a Public Private Partnership Appraisal Committee (PPPAC) has been constituted under the chairmanship of Secretary, Department of Economic Affairs and Secretaries of Planning Commission, Department of Expenditure, Department of Legal Affairs and the concerned Administrative Department as its members. The project proposals are appraised by the Planning Commission and approved by the PPPAC. Further, India needs to spend US$ 1.7trillion by 2030 to meet the projected demand of its cities, according to a McKinsey Global Institute Report.

Foreign Direct Investment (FDI) in infrastructural sector to be viewed in this context. India's infrastructure funding has fallen well short of its economic growth. Lack of infrastructure is adversely affecting the growth of secondary sector and the percentage share in GDP is showing a decline. This is making the economy over dependent on service sector and forcing as to increase our imports.

Many of the new projects coming up in the infrastructure is of PPP model i.e indirectly the expense is paid by the public. Not many private players are in a position to invest in trillions of dollars in infrastructural projects. This in turn makes PPP projects not enough to meet the country's immediate requirements. India has already emerged as one of fast growing developing economies of the world. The matured financial market has already invited Foreign Institutional Investors. Our stock markets are already one of the favored destinations of foreign players. This has to be used as a base for inviting FDI in India.

The trend towards greater reliance on the private sector has also seen a growing role for FDI in infrastructure. FDI made up 28% of the total infrastructure investment in developing countries during 1996 - 20082. Moreover they have the greater capacity to mobilize financial resource to meet the huge capital requirements of major infrastructural projects. Opening the infrastructure sector also increases the pool of potential investors, allowing governments' to secure higher prices for infrastructural assets.

FDI Investments in Indian Infrastructure sector: FDI investment in infrastructural sector is welcomed by the Government of India. India is more viewed as a financial market. Majority of FDI investments happened in the financial services sector. The growth rate of the economy, working and earning population and financial literacy helped in increasing the FDI base in financial services sector. Other sectors including infrastructure was not in the limelight till now. The recent policy changes has favourably affected retailing and educational sector and many players has already expressed their interest in investing in India Infrastructure in India is viewed as a tough sector to

invest. India needs an investment of US$1.7 trillion3 in infrastructure. Only then the country would be able to meet the requirements based on the expected GDP growth. Private- Public Partnerships (PPP) are gaining importance with PPP airport projects at Bangalore, Delhi, Hyderabad and Mumbai and also in power and port sectors. Among the PPP projects only the power sector is on track, achieving 100 % of planned capacity, the airport sector is at 75% and road sectors at 50%including National Highway Development Programme that has achieved only 10% of the planned capacity. This is followed by the low foreign investments in the infrastructure. One of the main reasons for unattractive inflow to infrastructure is the regulatory environment. As a system we need a clear, stable legal framework for promoting investment in infrastructure. Once we move from State Investments to Transnational Corporations (TNC) we need a legal framework which would meet the international benchmarks.

The investor will be always concerned of the clarity of the legal frame work. Policy changes in short run and delay in taking decisions in policy matters has adversely affected the foreign inflow in infrastructure. Lack of strategic planning in the sector also affected the foreign inflow. Many countries have a very clear plan of the infrastructural requirements of the next 10 years and will be having a strategy to route the money to various divisions based on requirement. In developed nations infrastructural sector is viewed as whole and planning is done. But In India each division is considered separately. Even though India is blessed with abundant labour, the management in infrastructure projects is viewed in a different angle. Political influence, labour unrest, hostile measures of acquiring land etc. are viewed negatively by international media. This is creating some sort of resistance for a foreign player to invest in infrastructure. The delay in completion of projects due to these factors is keeping the money blocked for a longer period. Majority or players wish to be an FII in infrastructure and reality sector than and FDI. Among the developing economies, India is considered to be

one of the countries where the project completion time is very high5.

We are not having a single window system (except in a few cases where it's more of a state subject). This makes the process too complicated and time consuming. The lack of co-ordination and integration between various Government departments worsen the situation. An infrastructure project which requires approvals for 'n' number of departments from the starting stage to the completion stage, the investor is forced to comply with the demands of the consultants and bureaucracy. Political environment in India is also a reason for low foreign investment in infrastructural sector. India is having elections every 5 years, and majority of state have new ministry every 5 years. There are many instances where the policy and process of one ministry is diagonally opposite to the next ministry. There are even instances where some projects are cancelled, modified and fresh tenders orders and given. This is creating a policy dilemma and increases the risk of the foreign player.

Reasons to invest in India:
1. 1.One of the world's fastest growing economies - and growth expected to continue at 7-7.5% despite the global downturn.
2. Few restrictions on foreign direct investment (FDI) for infrastructure projects.
3. Tax holidays for developers of most types of infrastructure projects, some of which are of limited Duration.
4. Opening up of the infrastructure sector through PPPs Projected spending from FY07-FY12in selected infrastructure segments:
   - Electricity: US$167 billion
   - Railways: US$65 billion
   - Road and highways: US$92 billion
   - Ports: US$22 billion
   - Airports: US$8 billion

Future Requirements:

The growth of others sectors of the economy is now dependent of the growth and investments in infrastructure and which in turn demands the requirement of FDI in the sector. Opening up of retail sector, matured financial services and software sectors, growing educational, reality, pharmaceuticals and hospitality sectors provided wide opportunity for growth of the economy. This will become a reality only if all the others sectors can be supported with the basic infrastructure. The following steps from the government can make the infrastructure more lucrative for foreign participation:

Developing a strong legal and regulatory framework: Ideally, this is the requirement in the foundation stage itself (before inviting for FDI participation).Significant capital requirements, a long investment time line and the fixed nature of assets make infrastructural investments unique. Beyond the existence of commercial opportunities in the host country markets, foreign infrastructural investments require a transparent and stable policy framework underpinned by the rule of law. Before committing funds to projects, companies consider whether laws and contracts are likely to be properly enforced; rights and responsibilities are well defined. Moving from a state owned system to a TNC requires significant adjustments to the policy framework.

Capacity and skills to regulate FDI: Inviting TNC's to deliver infrastructural services often puts more pressure on public authorities than a State-sponsored plan. Understanding the legal, economic, financial and political aspects of the infrastructural sector is necessary to perform demanding planning, negotiation and regulatory functions. The existing Government agencies and Departments must be equipped to meet the challenge and undertake the responsibility.

To develop a strategic infrastructure plan identifying key needs: The identification of priority infrastructural projects should be informed by the Government's socioeconomic development objective. The commercial viability of the project is always an important consideration, but cost sharing can also be used to ensure the construction of less profitable projects based on requirement and public interest. Long term planning by the Government allows it to better co-ordinate infrastructural developments and optimize the FDI impact.

Opening the new bidding stage to as many investors as possible: It is better to have a competitive bidding or auctioning process. A highly competitive bidding stage maximizes the benefits accruing to the infrastructural users in specific and the economy as a whole also. It's important that the process is transparent and favoritism to be avoided.

Strongly create a pipeline for pre-assumed, commercially attractive projects that can be actively promoted: After an infrastructural project is identified as eligible for private involvement, there are a number or preparatory steps that the government can take to reduce the risk which the foreign investor is facing particularly in the case of green field investments. Completing necessary feasibility study on environmental and social impacts will reduce the risk of the foreign investor to a greater extend and improve the confidence in investing.

The Single Window System: A single window system can reduce the delay and make the life easy for any entrepreneur including a foreign entrepreneur. The current start up time required for all the major projects is crossing more than a year. This can be reduced by single window system without diluting the process and rules.

Mitigating political and regulatory risk: Change in ministry can make the project riskier for the investor. Entering in to bilateral agreements with foreign countries having the clause protecting the terms of the contact can be a morale booster. Yet, the Government should remain cautious to avoid unlimited liability and obligations.

Monitoring and Follow up in the project implementation stage: Private investments in infrastructure are typically characterized by complex terms and conditions between the investor and government. Positive outcomes depends on government's efforts to monitor the project's progress and enforcing the agreement with the infrastructural

investor which demands the creation of an independent body with powers to negotiate and enforce the terms. High level reviews are another way of ensuring the project completion as per the terms specified in the contract.

Conclusion

The Twelfth Five Year Plan emphasized the need for removing infrastructural bottlenecks for the sustained and inclusive growth. It, therefore, proposed an investment of US$ 1 trillion in infrastructure through a mix of public and private sectors to reduce deficits identified in the infrastructure sector. FDI in the sector can improve the standard of living, generate employment opportunities, makes others sectors more effective and ultimately results in economic growth and prosperity. A transparent, clear and accessible regulatory system supported by a state run independent monitoring system for project implementation can help in attracting FDI and meeting infrastructure requirements. Today, there has been a remarkable change in the infrastructural ideology of the present central government towards integration on world economy with Indian economy through FDI.

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A STUDY ON WOMEN EXECUTIVES EMOTIONAL INTELLIGENCE

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Abstract

The world today is undergoing a change more profound and far reaching than any experienced since the dawn of the modern age. Rapid environmental changes are causing fundamental transformations that have a dramatic impact on organizations and present new challenges for human resources management in general and leadership in particular. The transformations do represent a shift from traditional intelligence to new paradigm of emotional intelligence. It has been human nature to desire stability even in the ever-changing professional lives. The system of life - and organizations – is fluid, dynamic, and potentially self-renewing wherein today's best leaders are learning to "go with the flow" to accept the inevitability of constant change and recognize change itself as a potential source of energy. Research studies have shown that the leaders with higher emotional intelligence see changes as opportunities for something better, and they cherish not stability but ongoing development of individual workers and of the organization itself. This entire phenomenon paradigm shift led the author to conduct a research on the above-mentioned title. This paper delves into the concept of emotional intelligence and leadership behaviour. The basic contention of this research is to develop a generalist view about the impact of emotional intelligence on leadership behaviour of Indian corporate executives. The paper unfolds the existing leadership frame vis-à-vis emotional intelligence level of Indian executives, drawn with help of standard scales on the subjects. The paper concludes with certain important guidelines for enhancing leadership effectiveness through emotional intelligence specifically tailored to Indian industrial environment

Introduction

Professional organizations form the backbone of today's society. Beyond its intrinsic role in human survival and the workplace is increasingly considered as an opportunity for human interaction and personal development. It is due to this rising significance of the quality of relationships established in the workplace, and the extent to which these can benefit the organization as a whole, that issues of diversity in emotional intelligence (E1), leadership style and gender are brought forward by this study. For the past couple of decades, the subject matter has been attracting more and more general interest. Popular literature has created a virtual industry related to gender differences associated with emotional intelligence.

Emotional Intelligence
(a) The Definition and Domain of EI:

Emotional intelligence has its roots in the concept of "social intelligence" that was first identified by Thorndike in 1920. Thorndike defined social intelligence as "the ability to understand and manage men and women, boys and girls — to act wisely in human relations." Following Thorndike, Gardner (1993) included social intelligence as one of the seven intelligence domains in his theory of multiple intelligences. According to Gardner, social intelligence is comprised of a person's interpersonal and intrapersonal intelligences.

(b) E.I. as a Leadership Quality:

Leadership concerns the interaction of leaders with other individuals. Once social interactions are involved, emotional awareness and emotional regulation become important factors affecting the quality of the interactions. As House and Aditya (1997) summarized, "contemporary research on intelligence offers renewed potential for leadership trait research. Leadership is embedded in a social context, and the idea of social intelligence as a required leadership trait is a powerful one" most effective leaders are alike in that they all have a high degree of emotional intelligence.

Research Questions and Objectives

In the traditionally patriarchical nature of organizations, where gender has often constituted an

object of prejudice, and where an uncritical adoption of stereotypes still prevails, it has become of paramount importance to attempt to discern the differences that do in fact exist between genders. It is a current urgent need to be able to substantiate one's arguments with scientific evidence and widely conducted research results. Thus, one of the central aims of this study is to unveil the true role of gender in determining two critical areas of Organizational Behavior: leadership style and emotional intelligence. Recently, increasing numbers of scholars have argued that emotional intelligence is a core variable that affects the performance of leaders. It is also therefore the objective of this study to examine the extent to which leadership style (and whether a particular type of leadership can emerge as most positive) is influenced by E.I. (argued to have a positive effect on job performance and attitudes).

Review of Literature
Gender Differences
There are some small psychological differences between women and men on traits that are often seen as related to effective leadership, such as men showing slightly more assertiveness than women and women showing somewhat higher levels of integrity than men (Franke, 2004).

Gender and Leadership Styles
As more women begin occupying positions of leadership, questions as to whether they lead in a different manner from men and whether women or men are more effective as leaders have garnered greater attention. Increasingly, writers in the mainstream press are asserting that there are indeed gender differences in leadership styles and that in contemporary society women's leadership is more effective

Gender and Emotional Intelligence
An important question arises when dealing with the concept of organizations as social arenas in which all human emotions are likely to emerge. The question is that of who deals with the negative emotions (e.g anxiety and emotional pain) that can threaten to overwhelm organizational initiatives and contribute to lower performance (Ginkal et-al 2007).

Objectives
- To identify the factors influencing E.I of Women executives in the study field
- To identify level of E.I among women executives in Madurai.
- To study the extent to which demographic impact on E.I

Methodology
Research Design
The research is primarily both exploratory as well as descriptive in nature. The sources of information are both primary & secondary.

A well-structured questionnaire was prepared and personal interviews were conducted to collect the women executive perception and attitude, through this questionnaire.

Sampling Methodology
Sampling Technique: Initially, a rough draft was prepared keeping in mind the objective of the research. A pilot study was done in order to know the accuracy of the Questionnaire. The final Questionnaire was arrived only after certain important changes were done.

Respondents have been selected through Convenient Sampling method and the data is collected from three hundred and twenty respondents in Madurai City only.

Analysis and Interpretation
Demographic Details of the Respondent
The below table shows the respondents profile. The table consists the profile of Women Executives in Medium and Large organization. The sample size is 120 nos. The demographic details of the respondents such age, sex, education, Occupation etc.,

Table 1: Demographic details of the Women Executive Respondents

S. No.	Details		Response	Percentage
1	Age Group	25 yrs- 35 yrs	36	30%
		36 yrs – 46 yrs	46	38%
		Above 46 yrs	38	32%
		Total	**120**	**100%**
2	Marital Status	Married	98	82%
		Unmarried	22	18%
		Total	**120**	**100%**
3	Education	SSLC/HSC	14	12%
		Diploma	21	18%
		UG	34	28%
		PG	41	34%
		Others	10	8%
		Total	**120**	**100%**
4	Experience	0-5 yrs	15	13%
		5-10 yrs	34	28%
		10-20 yrs	48	40%
		20 yrs and above	23	19%
		Total	**120**	**100%**
5	Monthly Income	Rs.10,000 to Rs.15,000	21	17%
		Rs.15,001 to Rs.20,000	68	57%
		Above Rs.20,000	31	26%
		Total	**120**	**100%**

Source: Primary data

From the above table it is understood that the respondents profile consist of different demographical variable. The different demographic response gives more opportunities to evaluate and analyze the respondents' response.

Individual's Emotional Stability with Association Test

S. No.	Respondents own emotional stability	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Total	Mean Score (Total/ Sample Size)	Rank
1	I can understand my emotions	15	36	87	136	120	394	3.2833	8
2	I am aware of my strengths and limits.	9	16	108	164	130	427	3.5583	3
3	I understand my capabilities	7	18	93	184	135	437	3.6417	2
4	I can keep in check my disturbing emotions	13	24	66	180	140	423	3.525	5

5	I always maintained standards of honesty.	12	28	75	168	135	418	3.4833	6
6	I always take responsibly of my personal performance.	7	18	78	164	185	452	3.7667	1
7	I am quite flexible in handling change	10	22	87	172	135	426	3.55	4
8	I feel comfortable with new information	19	32	75	136	130	392	3.2667	9
9	Always force to improve or meet a standard of excellence.	14	36	72	144	140	406	3.3833	7

From the above table it is understood that more number of respondent's given first rank for personal performance, second rank goes to understand their own capability, third rank goes to understand strength and limits of the respondents.

Respondent's Emotional Stability in Organisational Goal and Activities with Association Test

S. No.	Emotional Stability with Organisation Goal and Activity	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean Score (Total/ Sample Size)	Rank
1	I understand the goals of organization	15	38	78	100	175	406	3.3833	6
2	I always ready to act on opportunities.	10	18	87	136	190	441	3.675	2
3	I keep myself persistence about goals despite obstacles	9	16	93	156	165	439	3.6583	3
4	I concern about others feeling and show empathy on them.	8	20	93	112	215	448	3.7333	1
5	I understand others development needs	9	18	102	136	170	435	3.625	4
6	I recognize and meet customer's needs.	12	26	84	136	165	423	3.525	5
7	I can develop opportunities through different kind of people.	13	28	99	136	130	406	3.3833	6

From the above table it is understood that more number of respondent's given first rank for concern about others feeling and show empathy , second rank goes to act on opportunity , third rank goes to persistence with organizational goals.

Suggestions

Based on the findings of the research work, the following suggestions are offered.

- The study reveals that women executives disagree to show sensitivity and understand others perspective. Followers who perceive their executives as possessing a range of empathic traits may well be prepared to work beyond their normal expectations and put in extra effort.

- From the study it is found that women executives disagree with self – awareness. Self – awareness is key to leadership development and is a skill to handle stress. The more accurately women executives can identify and monitor their emotional upsets the faster they can recover. Self – awareness can

be developed through the practice of seeking on – going feedback.

- Social skills of women executives should be increased. This dimension requires having skills regarding on the spot reactions towards others. Recognize the need for change and remove barriers, increasing team work and transparent relationship. Social skills are the sort of factors has the most influence on organizational success.

Conclusion

Emotional Intelligence, this contemporary concept that has often resulted in convoluted conclusions about its relevance to the workplace, has proved itself to be particularly associated to the transactional leadership style. The particularly strong relationship between three factors of E.I - namely Self-Awareness, Self-Motivation and Emotional Mentoring - with the transactional approach has challenged the traditional association of E.I. with the transformational style, and has emphasized that transactional leadership is still a modern, valid and demanding approach that reveals a lot more about the self than a simple practical concern with the completion of tasks. Nevertheless, when expiring leadership styles it is important to bear in mind that generalizations are often not apt; considering their application, it is clear that certain types of occupations simply call for different types of leaders. However, whether one is a "true-type" or a combination of leadership styles, it is also important to remember that one's effectiveness as a leader will depend on how well his/her style fits a particular leadership situation or meets the demands of a specific occupation. and not necessarily on how highly he/she scores in a certain leadership style category.

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