



# ROOTS

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## ROOTS

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**journalroots4u@gmail.com**

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### **Aim & Objectives**

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

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## PINJAR: A PORTRAYAL OF ECRITURE TO A PICTURE

**Shweta Prakash Kukreja**

Research Scholar Jiwaji University, Gwalior

**Charu Chitra**

Assistant Professor Govt. K.R.G.P.G. (Auto.) College, Gwalior

When a bit of fiction experiences different changes like being deciphered into various languages or adjusted as a movie, it implies the prevalent nature of the content created by the writer. Pinjar is one such case in Indian Literature whose enchantment was made and reproduced in various structures. An account of adoration and scorn, a story of complexities of human personality and the recovery of abducted women with Partition as the background manufactures the plot of Punjabi, Hindi and later deciphered into English novel Pinjar alias The Skeleton and the Other writings. The novel Pinjar is composed by Bhartiya Gyanpith Award beneficiary Amrita Pritam. It has been later deciphered into English titled The Skeleton by prominent essayist Khushwant Singh. This same novel was brought on screen by director Chandraprakash Dwivedi in 2003. In the present paper, the analyst endeavors to discover close likenesses between the novel and movie. Also the distinctions are highlighted demonstrating each one of those focuses where director neglected to comprehend the psyche of the novelist. As changing over fiction into silver screen requires a great deal of transformations, it acts like a test for the director to satisfy the yearnings of the audiences keeping the quality of the novel intact. The shifts that are found in the film Pinjar can be clarified as the director thought of the requests of the crowd. Catering the requests of the era also, resoluteness of time, changes get required.

Since ages embracing thoughts from writing while making a film or serial has been a typical practice. Some view it as a failure because of its inability to transform the embodiment of the fiction to a motion picture. While few consider it as a craftsmanship rendering new procedures and thoughts for reproducing a showstopper. Montgomery in his work 'Ways of reading: Advanced reading skills for students of English literature' stated:

*"In the twentieth century, there are two culturally dominant ways of experiencing fiction available to us: the visual forms of film and the prose forms of novel"*

Pinjar is considered as the artful culmination of Amrita Pritam. Her debut novel is an adventure of agony and

strings experienced by women amid pre-partition and Partition period. It recounts woman's kidnapping, disengagement what's more, loss of character. Pritam's different books in either way reflect Indian woman's situation in the past and the present age. All her female heroes turn out as bold people specifically or in a roundabout way and test the unbending conventions social taboos and every one of the individuals who leap her life and her feelings. In the words of D. R. More, in his book 'India & Pakistan Fell Apart', Pinjar is remarkable for its: "...poetic presentment of the theme of the exploitation of the weaker sex on the background of the partition tragedy". Amrita had known about Partition, as well as saw it. She was mindful of the torment and brutal abuse women had endured some time recently, amid and quickly after Partition. The distress initially showed up on paper as her fabulous blood-bubbling poem *Ajaakhaan Warris Shah nu...*. This was taken after by her similarly imperative novel *Pinjar*. It first turned out in Punjabi and Hindi in 1948. Pinjar is a tremendous clamor holed up behind the noiseless walls of a large number of females like Poro, a casualty of religious and collective clashes amid the Partition of the Indian subcontinent. Having gotten the unsettling influence of Partition with incredible quickness furthermore, appalling force, this novel turns into a cozy jump into occasions that tear separated the universe of females like Poro. It rotates around the life of a fourteen year old girl, Poro who was sewing longs for her marriage with Ram Chand. Local of a little village, Chhatovaani she was grabbed by a Muslim person, Rashid keeping in mind the end goal to render retribution from Poro's family. She argued him to leave her, but Rashid kept her with him for few days. The distressed procedure of snatching is disturbed by the dismissal from her guardians when Poro succeeds in getting away from the grasp of Rashid. Her folks do not give her access. Instead they shattered her expectations saying:

*"You have lost your faith and birthright. If we dare to help you, we will be cut down and finished without a trace of blood left behind to tell our faith". (23) Stunned Poro*

comes back to Rashid. She weds him and moves to an adjacent town. She is renamed as "Hamida" and her new name, as though to set up her new personality, is inked on her hand. Amrita describes her condition.

*"It was a double life. Pooro became Hamida by day and turned back Pooro by night. In reality she was neither Hamida nor Pooro; she was just a skeleton, without a shape or a name."*(25) Amid this turmoil, Pooro interacts with three females living a pitiful life; Kammo, Taro and a frantic woman. All three by one means or another bring changes inside the protagonist and she chooses to carry on with her life as Hamida with Rashid. And after that came the year 1947 where the canvas of Partition is spread with loathsome shades of homicides, abductions, assaults and annihilations. *"The streets ran with blood and were said to be muddled with human corpses with no one to bury or cremate them"*(81) Ram Chand's illuminate Pooro about his stole sister, Lajjo. Together with Rashid, the principle lead helps her escape and hand over her to Ram Chand. Pooro's sibling urges her to return India. Pooro too knew this was her last chance. Be that as it may, she challenges the fixation on outskirts and limits. She comes to the peak of acknowledgment and test. She proclaims her decision *"My home is now Pakistan"* (84). According to Priyadarshini Dasgupta:

*"Pooro, thus, makes the non-normative choice to refuse the offer of inclusion and interpolation into family, community, nation that was once denied to her. In doing so she recreates her own identity, 'Hamida' which had been once thrust upon her."*

It fully satisfies the argument put forward by former film critic for 'The Wall Street Journal' Joy Gould Boyum: *"In assessing an adaptation, we are never really comparing book with film, but an interpretation with an interpretation the novel that we ourselves have recreated in our imaginations, out of which we have constructed our own individualized 'movie' and the novel on which the filmmaker has worked a parallel transformation. For just as we are readers, so implicitly is the film maker, offering us, through his work, his perceptions, his visions his particular insight into his source. An adaptation is always, whatever else it may be, an interpretation"*

Chandra Prakash Dwivedi's *Pinjar* stands nearest to the first novel. He made numerous deviations that are a piece of adaptation, which modify the substance of the first rather markedly. He lessens Pritam's telling adventure of a woman's trials and anxieties to yet another Hollywood film with Partition as an insignificant background. The main change that Dwivedi appears to realize is in the age of the

focal character Pooro. While in the novel, Pooro begins her trip as a youthful girl of fifteen, in the motion picture we see a sensibly grown up Urmila showcase the destiny of main lead. Not just is the time of Pooro changed, Dwivedi opens his story too in a year that comes much later in the novel. Pritam starts her story from some place at the end of 30s, when the awful minimal Hindu protagonist is kidnapped by the well-manufactured Muslim Rashida. In any case, in the movie, the viewers land straight into 1946, when the significantly grown up Pooro is engaged to the capable Ram Chand.

*"Pooro is as now fifteen. She felt a strange upsurge of blood in her limbs. Her breasts burgeoned; her kameez became too tight for her. She bought calico prints from a neighbouring market and had new ones made. She also got a new set of dupatta to match. She had them thickly sprinkled with silvery mica."*

This fundamentally alters the development of the primary character where in the novel readers see an advancement of mind of Pooro from that of an adolescent bearing sufferings and after that steadily changing over into a developed mother of two. Being a young lady of her times, she is appeared to appreciate significant social what's more, social plans. In the meantime a ton is additionally appeared to be past the range of her still youthful age and head. She can well experience the injury of losing her reality; her life. She can gage the size of the debacle that has fallen upon her. Her hatredness for Rashida dwells upon her mind, even she hated her own child. *"He had been planted inside her by force.... against her will."* (33) Also, *"...as if the boy was drawing the milk from her veins and was sucking it out with force..."* (33). Another critical viewpoint that director missed in his film was precluding the part of Kammo and Taro. In the novel these two characters assumed an indispensable part in the development of the primary character. It was obvious to the reader how bit by bit an adolescent personality transformed into an understanding woman fit to taking right choices in her life. An author makes numerous characters so as to weave the new persona of the main lead and in addition to move the story. Dwivedi depicted his Pooro as a strong female with solid will and control inside. She generally provoked and reminded Rashid to remember his transgressions even after his adoration and love for her consequently.

Another change is with the character of Rashid, who without a doubt is a decent spouse, yet he keeps on carrying on the route husbands in such areas would; while she keeps on being his supplier. She settles in his home,

bears him a child and acknowledges him as her existence. Pritam's Rashid never seems to be the Rashid of Dwivedi who basically pulls back in blame and blazes in atonement once his significant other makes it clear to him that she is in no state of mind to excuse him or his wrongdoings. Not even once does Pritam demonstrate her Rashida as somebody who makes a special effort to recover his past activities by being additional cautious or delicate towards her needs. Another noteworthy complexity is that not at all like the romantic Ram Chand (her life partner) of the film, in the novel, he is seen to advantageously wed Pooro's more youthful sister Rajo, after main lead is kidnapped a couple days before her wedding with him. Thus, dissimilar to the motion picture, where in the last scene we hear Pooro's sibling offer an enticing proposition of returning and wedding Ram Chand, in the novel, fundamental lead is never introduced that choice. Actually, the decision of returning is for all intents and purposes no decision in the novel.

These progressions are important part of adaptation. Indeed, even Dwivedi rolled out huge improvements to transform novel into a silver screen venture. Since a motion picture is to be exhibited in near three hours, a director can't stand to present every one of the characters and scenes of a novel in his adaptation. Dwivedi however did not have to drop out much, as Pritam's work is not a full length novel. Actually Pritam's *Pinjar* is progressively a novella or novelette. Consequently, the movie producer could essentially utilize the vast majority of the offerings of the first work. At the point when any movie producer goes

for the filmisation of an artistic bit of work, the most extreme need goes to the chief target behind it and the gathering of viewers. The shifts that are found in the film *Pinjar* can be clarified as the movie producer's thought of the requests of the group of onlookers. Amrita Pritam's *Pinjar* recounts the account of affection and scorn. It additionally recounts the emotions, compromise, recuperation and reaccepting of ladies stole in various conditions amid Pre-parcel and Partition periods. With noticeable movements, Chandraprakash Dwivedi, the director of the film *Pinjar* has kept up the tale of love and loathe where cherish at last wins.

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## BRAVELY FOUGHT THE QUEEN: WOMEN AS VICTIMS

**Thokchom Sunanda Devi**

Research Scholar Govt. K.R.G.P.G (Auto.) College, Gwalior.

**Dr. Charu Chitra**

Assistant Professor Govt.K.R.G.P.G (Auto.) College, Gwalior

### Abstract

*In the play Bravely Fought the Queen, the multifarious Indian dramatist, Mahesh Dattani, has attempted to retrace the customs and conventions where inequality and injustice towards the inferior gender prevails. His plays deal with social evils and trauma deep rooted in upper middleclass of patriarchal Indian society. He builds his plots on the sensational and burning issues like incest, child abuse, homosexuality, communalism, weaker status of women in patriarchal society etc.*

*He honestly and straightforwardly exposes the invisible issues of our sensitive society. In the initial part of this paper, marginalization of female character in their in-laws family will be analysed. The problems of homosexuality among married couples will be reflected upon. Lastly, the identity of victimised women in all the sphere of life will be discuss.*

**Keywords:** homosexuality, marginalization, gender discrimination

*Bravely fought the Queen* is a play about the position and status of women in Indian society as marginalized. But globalization has affected a lot of people in our society. The helplessness of women against their spouses is deeply presented in this play. Beena Agrawal in "*Breaking the Margins and Making the spaces: A Post Colonial Analysis of Bravely Fought the Queen*", makes an interesting and illuminating attempt at analysing Dattani's efforts to expose the position of women in conventional society and how. "...he takes a radical and rational vision against sentimental and conventional vision popular in Indian society"

Baa is widowed and is the mother of Jiten and Nitin. She has become old and she represented an age old generation. She was paralyzed and the two daughters-in-law took care of her. Her dead husband, a drunkard who always abused her when he was alive made her more miserable and shows the dominant figure of being born as male. Praful and the two sisters Dolly and Alka represented the next generation. They are siblings, yet Praful because of his relation to Nitin and for the continuation of that affair Alka gets married to Nitin.

Baa's husband is dead, but his memories are still lingering and affect her every now and then. Jiten, in the same manner beats up his wife like his father used with her mother. As a result, the baby, Daksha, is born deformed prematurely at seventh months, representing the third generation.

The problem of generation gap led to negative consequences. Due to differences in mental structure the likes and dislikes also differ from each other. So, it is very

difficult for both sides and they drift away from each other emotionally. In the midst of these, her two sons Jiten and Nitin, want to sell out ancestral properties to address the financial crisis. But in surprise all the properties are left to Daksha, Dolly and Jiten's spastic daughter.

"Jiten: Who has she left it to? Even if it's Dolly, it's no problem.

Nitin: It's not Dolly.

Jiten: Oh, Then who?

Nitin: Daksha."(Dattani 289)

Marginalization inhibits the female characters of the play to enjoy rights, privileges and opportunities. Their unhappy and unfruitful married life made them even worse. Both the sisters lived under authoritative rule. Even they themselves castigated each other. Because of the domestic violence a deformed child was born to Dolly. This made Dolly's life unbearable and she lost confidence in front of the society yet she hides her pain deep inside.

For Alka also, the suffering is saturated. Her brother, Praful arrange for her marriage to Nitin. In fact, Nitin and Praful are homosexuals who keep a close sexual relationship. For the sake of maintaining their relationship her brother planned that marriage and because of that her sister has to suffer throughout her life.

The women are not able to express the deep hidden expectations from their husbands because of the opponent's behaviour. Women are also human beings. They too felt what is hurtful and what is good to them. Their muted agonies and desire to act as strong women is evident from the conversation between Alka and Dolly. Alka wants to dress as the Rani of Jhansi to the ball and

Dolly wants to dress up as a tawaif. These things show that they too wanted to stand equally and bravely.

The anguish and frustration of Alka is due to her husband's homosexuality and the deceit of her brother Praful for not revealing the truth about Nitin. She says:

"The saint gives sister to the sinner and disappears! finished. Matter over ... the saint has another sister who is bad, bad, bad. He beats her till she gets better. And he has this friend. A best friend! The sinner's brother turns out to his best friend." (Dattani 300)

India is a vast country characterised by wide social, cultural and sexual variations. Family is one of the main socialising institutions of the society. In India, families adhere to a patriarchal, heterosexual formula, accepted openly by our society. They are based primarily on the much wider contact and more common relationships between males and females in our society but "homosexuality is still such a hush-hush thing in India that a woman thinks if she tells anyone about her husband's sexual orientation, she will become an object of ridicule," rues Anjali Gopalan of Naz Foundation, a non-government organisation (NGO) that works on sexual health. "There is hardly any social support for women married to gay men in India."

Nitin is in the crossway between his homosexual partner and his wife. He failed to provoke emotional and sexual fulfilment to his legal wife. Dennis Altman writes:

"We are all social animals and highly dependent on the approval of others. Each time one's lover need be hidden and jokes or excuses need be made about living with another man or woman, homosexuals feel the denial of what virtually all straights can take for granted and thus usually miss out on its importance. There is real pain in not being able to walk hand-in-hand with one's lover, a pain perhaps akin to that felt by a black who is constantly made aware of his colour." (Dennis 68)

In Hindu scriptures also, for example, Bhagiratha is born from the union of two women. Shikhandi in Mahabharata and Ardhanarishwar have also been described. Ayyappa (dual gender god) is worshiped by eunuchs in India. Several sculptures and carvings in Khajuraho and Sun temple of Konarak depict same-sex behaviour including, mutual fellatio and orgiastic scenes. (Kalra)

In these plays by Dattani, Jiten and Nitin belong to the educated urban elite and who exploited their wives in many ways. Jiten who has taken after his abusive father always carries that temperament wherever he goes. From the

below conversation we come to know that even to his co-workers he is not able to control his short-temper:

"Sridhar: Just don't talk to my wife, okay?"

Jiten: I wouldn't lay her even if she got me the Re Va Tee account.

Sridhar crosses to Jiten, takes his glass and throws its contents on Jiten's face. Jiten gets up and grabs Sridhar by the throat. Sridhar kicks about and beats him but is overpowered." (Dattani 306)

This play also presents homosexual culture which is prevalent in metropolitan cities in India. Although Nitin, at the end of the play, discloses his homosexual relations to his wife Alka. But she is fast asleep after getting drunk. She has these burdensome mental hindrances and she bears it silently. It made her more durable and stronger. She becomes helplessly inebriated. Here, women have been introduced as sufferer because of the men who are part of their lives.

In the *shastras*, marriage is viewed as a sacrament. The relationship of husband and wife, once established through proper customs and rituals, was believed to be irrevocable. In Hindu customs, marriage is sacrosanct. But for Alka, marriage is stressful, because of a loveless life which she got from her husband. They have not consummated their marriage. Instead he tortured her a lot mentally. This become a big issue that made a gap in their marriage life.

Dattani condemns the double dealing and artificiality in relationship. He does not disapprove homosexuality but the consciousness of one's social desires and its recognition is to be meted out when one gets involved in the institution of marriage. The other side always becomes the self-sufferers and affects the society. Tanu Pant in her article rightly states:

"He has chronicled the social victim and the follies, foibles and prejudices of Indian society". (Pant 32-33)

In an interview Dattani explores the crucial issue of homosexuals in our society to be discussed:

"If we look at the statistics of gay population in any given society, even if you look at it as a conservative five per cent (people put it ten, but if you take it five per cent), with a population of 850 million, we are talking about 50 million people and I think it's a real invisible issue... I think it's there and very much a part of my society, it happens to be there." (Erin 24-24)

The malevolence and animosity of gender inequalities are presented in the contemporary Indian society, although every organization pinioned about the same. The Indian constitution grants women equal rights to men, but strong

patriarchal traditions persist in many different societal parts, with women's lives shaped by customs that are centuries old. Hence, in these conditions women are often regarded as inferior and subordinate to men, whereas sons might be appreciated and cherished.

Traditional patriarchal norms have given secondary and meek and docile status to women within their own family and also in workplace. This drastically affects women as a whole. Alka and Dolly are women who have courageously faced the injustice meted out to them by their brother, or husbands or mother-in-law, but they too failed to attain the daring and dauntless calibre of Laxmi Bai, the Queen of Jhansi. The exchange between Dolly, Alka and Lalitha about the poem 'Jhansi ki Rani' is compelling in this matter:

"Alka. 'Khoob ladi mardani who to . . .'

Lalitha. Bravely fought the manly queen?

Dolly. Why manly?

Alka. Because she was brave.

Lalitha. I always laugh when I remember that poem. I guess it just means that she was brave.

Alka. Brave enough to qualify as a man."(Dattani 296)

Lalitha's obsessive love for bonsai is symbolical representation of the women in our society who have been refrained from the development as a human being due to

the pressure of patriarchal code. But the writer wants to show the fact that an overpowering will not last long. Finally, Alka and Dolly bury the hatchet with an agreement of washing out all the injustices bring upon them. Finally they wake up from ignorance. Dolly says:

"And we can all go – bravely fought'. Bravely fought the queen! Full of many valour."(Dattani 296)

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## WAR LITERATURE IN ERNEST HEMINGWAY'S *FOR WHOM THE BELL TOLLS*

**A. Epsiba Peula**

Assistant Professor PG and Research Department of English,  
Vidyasagar College of Arts and Science, Udumalpet.

### Abstract

*War literature reveals the following, incomplete, list of 'war' terms: limited war and total (or all-out) war, cold war and hot war, local war and world war, conventional and nuclear war, declared and undeclared war, aggressive or offensive war and defensive war, international war and civil war, tribal and civilized war, war of conquest, Political war, economic war, social war, psychological war, etc. Ernest Hemingway lived in a time full of violence, pain, blood and hostility. He's well known both for his great works and for his adventures. He was the participant of World Wars I and II and the Spanish Civil War; victim with hundreds of wounds from these wars. Throughout Hemingway's life, the experiences from various wars and adventures enabled him to witness the bloody battles, violence, life and death of people and provided him with rich sources of writing. However, his viewpoints on war were not stable but underwent an ever-changing process. This Paper puts Hemingway into his certain historical time and analyzes the relationship between his protagonists, especially those in his war fictions and himself.*

*In For Whom the Bell Tolls each of the characters loses his or her psychological or physical innocence to the war. Some endure tangible traumas: Joaquín loses both his parents and is forced to grow up quickly, while Maria loses her physical innocence when she is raped by a group of Fascist soldiers. Robert Jordan initially came to Spain with idealism about the Republican cause and believed confidently that he was joining the good side. But after fighting in the war, Robert Jordan becomes cynical about the Republican cause and loses much of his initial idealism. The victims of violence in the war are not the only ones to lose their innocence—the perpetrators lose their innocence too.*

**Keywords:** Hemingway, anti-war, humanism, death-theme.

Ernest Miller Hemingway was born in 1899 in a wealthy, conservative Chicago suburb. In 1918, during the height of World War I, Hemingway volunteered to serve as an ambulance driver for the Red Cross, which sent him to Italy. After the war, Hemingway worked as a newspaper correspondent in Paris, where he moved among a circle of expatriate artists and writers, including American writers F. Scott Fitzgerald and Gertrude Stein, Irish writer James Joyce, and Spanish painter Pablo Picasso. Some critics have suggested that she provided the inspiration for the character Pilar in *For Whom the Bell Tolls*, who serves as a mother figure for the protagonist, Robert Jordan. During his time as a correspondent, Hemingway traveled extensively in Spain and developed a strong interest in Spanish culture. He became especially interested in bullfighting, which he viewed as a uniquely Spanish experience that accustomed Spaniards to face death and thus enabled them to live fuller lives.

*For Whom the Bell Tolls* explores the wartime individuality, the effects of the war on its combatants and the military bureaucracy's indifference to human life (Baker, 1967). In May 1937, at the height of the Spanish war. An American man called Robert Jordan, who left the United States to take part in the Republic side in the war, travel behind enemy lines to work with Spanish

guerrilleros, hiding in the mountain. The Republic command has assigned Robert Jordan the dangerous and difficult task of blowing up a Fascist-controlled bridge as a part of a larger Republic offensive. At the camp, he meets Pilar, who is "woman" and treats Robert as his mother. During the evening, he meets six other inhabitants in the camp: the unreliable Rafael, feisty and foul-mouthed Augustin, dignified Fernando, old and righteous Primitivo and brothers Andres and Eladio. The camp also shelters a young woman named Maria, whom a band of Fascists raped not long before. Robert and Maria are immediately drawn to each other. The "six other inhabitants" sacrifice their life for the task because the Fascists are too overwhelming compared with the Republic side. Pilar and Pablo lead Maria away. The finality for Robert is death, "feeling his heart beating against the floor of the forest".

Each of the characters in *For Whom the Bell Tolls* loses his or her psychological or physical innocence to the war. Some endure tangible traumas: Joaquín loses both his parents and is forced to grow up quickly, while Maria loses her physical innocence when she is raped by a group of Fascist soldiers. On top of these tangible, physical costs of the war come many psychological costs. Robert Jordan initially came to Spain with idealism about the Republican cause and believed confidently that he was joining the

good side. But after fighting in the war, Robert Jordan becomes cynical about the Republican cause and loses much of his initial idealism. The victims of violence in the war are not the only ones to lose their innocence—the perpetrators lose their innocence too. The ruffians in Pablo's hometown who participate in the massacre of the town Fascists have to face their inner brutality afterward. Anselmo has to suppress his aversion to killing human beings and Lieutenant Berrendo has to quell his aversion to cutting heads off of corpses.

War even costs the innocence of people who aren't involved in it directly. War journalists, writers and we as readers of novels like *For Whom the Bell Tolls* have to abandon our innocent expectation that wars involve clean moral choices that distinguish us from the enemy. Hemingway shows in the novel that morality is subjective and conditional and that the sides of right and wrong are almost never clear-cut (Chang, 2003). With no definite sides of right and wrong in *For Whom the Bell Tolls*, there is no sense of glorious victory in battle, no sense of triumph or satisfaction that good prevails and evil is defeated. Through the efforts to achieve a kind of balance of nature and man, man and woman, universal harmony between people, Hemingway told us that this kind of harmony is the most difficult things to struggle to feel consciousness, know themselves and the nature of relationships. Knowing yourself and others to create the fate of

Co-exist is important. People should need to break the center consciousness and overcome and dominate the arrogant feeling so that cultivating "the feeling of love". In order to get love from nature, people should return to nature, blend in nature and feel the natural magic.

Hemingway's highly idealized two-people-in-one theme positions Maria and Jordan as two personalities in one entity. Before he found Maria, Jordan was a loner, did not fear death and killed without remorse. Maria was abused in prison and lived as a shell of a woman until she met Jordan. However, after they meet they heal each other. Jordan becomes less of an automaton and more of a human, as if he is coming out of a black and white world into one filled with color and wonder. In effect, he is spiritually healed. And, as Pilar fully realizes, a positive loving relationship with Jordan results in Maria's emotional healing. Thus, their unity heals them both and they come to feel as one being: "I will be thee when thou are not there," Maria states when they part. Hemingway the writer must find a way to convince readers that Jordan and Maria fall emotionally and spiritually in love instantly. After all, the

novel's action occurs in three days. The proposition of total love at first sight, or the soul mate who makes one finally whole, accomplishes this.

However, feminist scholars harshly criticize Hemingway for his depiction of the character Maria who, they state, is much too sentimental. And, while Jordan states "it is better to be one and each one to be the one he is," Maria is the one who says "I would be thee because I love thee," and worries over growing out her hair to please him and learning English and American ways to become more of what he would desire in an American wife. Meanwhile, Jordan merely carries on with his plans and dreams of returning to Montana with her. In other words, Maria must change while he remains the same. However, on the other hand, it is Maria who carries on her life for both of them at the end.

At first glance Hemingway's novel *For Whom The Bell Tolls* appears to be an action packed war novel. But underneath all the action there are underlying ideas that reveal much about how war changes a man and causes him to realize the importance of time. Hemingway reveals these ideas about war through the narrator's thoughts and through the interaction between the major characters. Hemingway shows that war brings about a personal change, that reveals much about man's individuality and that time is limited. Hemingway reveals much about the individuality of men through the relationship of Robert Jordan and Maria. When Jordan is dying at the end of the novel he says to Maria "Thou wilt go now, rabbit. But I go for thee. As long as there is one of us there is both of us. Do you understand?"(p460) We begin to understand how we as people are never truly alone but instead are always surrounded by the memories and thoughts of those we love. When two people truly fall in love they become as one. Where one goes, both go. Jordan reveals how man is never an individual but instead is made up of all the influences, experiences and memories that we have shared with others. Furthermore this change came upon Jordan as a consequence of joining the war. Before the war had started he had no idea what it meant to be an individual, or to truly fall in love. Before the war he never lived as full a life as he does during the war. It is the essence of war which causes these changes in him. The simple character Anselmo is also changed by the war. But instead of the changes being negative as they are with many of the other characters (except Jordan), they bring upon a positive change on him. Anselmo gains more of a respect of humans after he has been forced to kill some" Hemingway contrasts Anselmo's

philosophy of life with the more hardened, cruel men in the play. Anselmo comes to the discovery that all men are equal regardless of politics, but it is war that causes are hatred.

On the other hand, Pablo is a character who has been changed negatively by the war. Pablo is a character who now is a drunkard. It takes killing to get him to do something. After the death of a Fascist brigade Pablo mentions that "I feel like my old self again. I am back. I wish we could have killed some more". When contrasting the ways of Pablo and Anselmo we come to see how much we can be changed by the horrors of war. Whereas Anselmo did not let the changes negatively affect him, Pablo did. By this contrast we can compare what change can be brought upon us by the effects of war. Throughout the novel there is a concept that the amount of time you have to accomplish something, or be with someone, is irrelevant. All that matters is how you take advantage of what time you are given. When Robert Jordan realizes that his time in earth may be limited he says "If all I have are these three days to live out my life, then I will be thankful and enjoy what gift has been given to me"(p208). At this point Jordan's realization causes him to stop worrying about what may come, but instead to enjoy the rare opportunity he has been given. Through Jordan's thoughts Hemingway has shown us how the quantity of time is immaterial, but it is rather the quality of time that is the utmost of importance. Jordan comes to realise that time is limited but we must make the best of what we have. Furthermore it is the war that has caused this change in Robert Jordan. Near the end of the novel Jordan states that "The war has taught me one thing. That time is what is important. More so than I thought before. If I die it will be OK, because I have lived the life I wanted in these last three days" (P434). Jordan has come to realise that time is a very limited thing and that opportunities only come once. To waste them is

foolish, you must take what you can, when you can, because of the very fact that time is limited. There is only a finite amount of time to do the things we want and when Jordan comes to this realization he has already done what he wanted to do. The essence of war is what taught him this.

Hemingway reveals much about how war causes us to realize what it means to be individuals and more importantly that our time here is limited and we must take advantage of the opportunities that are presented to us. This novel, which we can see is not only a fictional novel, but also different understanding about the Spanish culture and the effect of war on individual. The character he portrays in the novel owns their unique features, especially Pilar. Hemingway's depiction about the imagery also makes a deep impression on the reader which is full of symbolic meaning.

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## **A CONTEMPORARY STUDY ON MENTAL HEALTH AND PREVALENCE OF DEPRESSION AMONG OLD AGE PEOPLE**

**Dr.V.Subhathra**

*Principal, Aiman College of Arts and Science for woman, Trichy*

**Shinoj Abraham**

*Research Scholar, Bharathidasan University, Trichy*

### **Abstaract**

*The World Health Organization estimated that the overall prevalence rate of depressive disorders among the elderly generally varies between 10 and 20%, depending on the cultural situations. According to a WHO report, patients over 55 years with depression have a four times higher death rate than those without depression, mostly due to heart disease or stroke. The contribution of depressive disorders to suicide is widely recognized. Studies in primary care settings point to a higher prevalence of depressive disorders amongst the elderly (with chronic co-morbid diseases ) ranging from 10 to 25 %.The community-based mental health studies in India have revealed that the point prevalence of depressive disorders in elderly Indian population varies between 13% and 25%. Although India is the second-most populated country in the world, in terms of elderly population of 60 years and above, elderly depression is not yet perceived as a public health problem in India. Depressive symptoms are highly prevalent in late life. Some experts have argued that depression is less common in old age, quoting studies that show a lower prevalence of major depression in late life. Results from cross-age studies have been remarkably inconsistent, both regarding which age-group has the peak rate and regarding actual rates. A majority of surveys of the prevalence of depressive conditions in old age (not just major depression), warranting clinical interventions, report it to be over 10%. Physical ill-health is the most significant associated factor, but it may distract doctors from recognizing depression. Clinical interventions for late life depression are worthwhile. It is recommended that funding be allocated to training in assessment and management, environmental initiatives to counter feelings of helplessness and lowered self-esteem and research*

Mental health is a level of psychological well-being, or an absence of mental illness. It is the "psychological state of someone who is functioning at a satisfactory level of emotional and behavioral adjustment". From the perspective of positive psychology or holism, mental health may include an individual's ability to enjoy life and create a balance between life activities and efforts to achieve psychological resilience.

### **Definitions**

According to WHO " Mental Health is a state of well being in which the individual realizes his or her own abilities ,can cope with the normal stresses of life can work productively and fruitfully and is able to make a contribution to his/her communities".

According to Medilexicons medical dictionary, mental health is "emotional ,behavioural and social maturity or normality,the absence of a mental or behavioural disorders,a state of psychological wellbeing in which one has achieved a satisfactory integration of one's instinctual drives acceptable to both oneself and one's social milieu,an appropriate balance of love ,work,and leisure pursuits" Good adjustment is the basic component of mental health. A social environment or culture may be conducive either to sickness or health but the quality

produced is characteristic only of a person. Mental health is a state in which one's potential capacities are fully realized.

### **Characteristics of a mentally health person**

A well adjusted person has some insight and understanding of his motives, desires, his weaknesses and strengths and that person lives in the world of reality. He has a sense of personal worth, feels worthwhile and important. He has a sense of personal security . He solves his problems largely by his own initiative and effort. He feels secure in a group and shows understanding of other people's problems and motives

### **Old Age**

Old age is understood as the closing period of the life span. Age sixty is usually considered the as the dividing line between middle and old age however it is recognized that chronological age.Ageing is a universal inevitable and irreversible process. At one time aged people used to get greater respect and admiration for their age and experience. Their wisdom was counted upon and they were seen as guiding stars.Perhaps, it can be said that the 20<sup>th</sup> century was the beginning of the end of manner of perception of old people new advances in medical science

helped in the lengthening of lives and the industrial revolution coupled with large scale migration and the subsequent advent of the nuclear family was an end to the great position and the elders enjoyed in their family and society. Mark Pulman states that growing old is painful process in modern society, where modernization is leading to the degradation of status, authority, love, affection and kinship ties the aged. Consequently the integrity of the family and the existence of the elderly has an integral part of the family are being uprooted. Aging is not a disease, but the final stage of the normal life cycle. It is the period of moving away from some previous and more desirable period, the prime of life or the years of usefulness. Aging is a normal, inevitable and universal phenomenon. It is generally associated with fateful decline in functional capacity of the organs of the body decreased ability to cope with the stress of the diseases or trauma. The problem of old age haunts everyone at some moment of our life. Whether we wish it or not, we will carry to it by the laws of nature. Some people age gracefully. "Aged people are overburdened, devitalised by losses like that of the spouse, friends, normal physical health, mobility, income, independence and authority." They are also nearer to death. Shakespeare compares life with a 'brief candle'. It is directly related to its speed at burning. A number of other factors make an old age person experience despair and depression. He have to put up with conflict within the family, diminishing social support, a lonely life and a feeling of insecurity.

### Depression

Depression is one of the most common psychological conditions during the normal course of life with so much of losses and disappointments. Depression itself refers to a heterogeneous set of phenomenon ranging from simple mood swings to severe affective state.

### Need of the study

Ageing is inevitable. It is irreversible, progressive and is associated with decline in functions. The individual gradually becomes dependent physically, functionally, socially and economically. Elders usually exhibit multiple health problems with complex interactions. The most common chronic conditions affecting older adults are cardio vascular diseases, cancer, diabetes, osteoarthritis, Alzheimer's disease and psychiatric disorders, most commonly depression and dementia (Karen Saucer 2003)

The world elderly population in the last 50 years from 1950 to 2000 had increased from 8 to 9.9 percent of total

population. The geriatric population at present is 30.2 percent of total population. The proportion of elderly population is expected to increase from 9.5 percent in 1955 to 14.6 percent in 2025. Of these more than fifty percent of them would be living in developing countries. It is estimated that by the year 2020, 700 million elderly will be in developing countries, currently there would be around 671 million elderly in the world. It is also projected that by 2020 the Japanese population will be the oldest in the world with 31% over 60 years of age followed by Italy, Greece and Switzerland (Gulani, 2005). India is one of the South East Asian countries, in India by the year 2001 there were around 76 million elderly people, who constituted seven point seven percent of the country's population. Currently there is 9.8 percent elderly people in the country. It is expected to increase further to fourteen percent by 2025. In Karnataka out of population of 5.5 crores eighteen percent are elderly citizens (K.Park, 2007) The investigator feels that depression may some times be hidden behind an array of vague symptoms and it becomes necessary to carefully assess the elderly to identify marked depression to treat the person holistically. This will enable health care professionals in preventing the psychological problems and controlling the problems related to depression. Mild levels of depression can be identified and treated in time to prevent it before it becomes severe.

Depression will increase in magnitude as the elderly population increase year by year. Hence there is need for considering the emotional states of elderly when they treated for any of physical problem in the hospitals, homes, or in primary health centers. This motivated the investigator to conduct the study to assess the level of depression among the elderly who are admitted in the old age home with different types of ailment

### Review of literature related to depression among old age

Bryant et al (2012) replicated these findings in a smaller sample of community-dwelling older adults, reporting that attitudes to ageing accounted for most of the variation in depression levels followed by demographics and physical health. In addition they revealed more positive attitudes to ageing were associated with lower levels of anxiety and better self-reported physical health; thus confirming the link not only between attitudes to ageing and depression, but to overall emotional and physical health. Ajay kumar (2011) conducted study to determine the prevalence of depression and its association

with medical co-morbidities among the elderly in a rural & sub-urban community setting. A cross sectional study design was used. A 15-item Geriatric Depression Scale questionnaire was used as a screening instrument. The overall prevalence of depression was 27.5%, with a higher prevalence among females (30.7%) as compared to males (23.9%). Depression was more prevalent in rural vs urban population (31.0% vs. 24.0%). Prevalence of depression was higher among elderly with medical co-morbidities (37.1%) compared to without medical co-morbidities (5.0%). Depression among the elderly was significantly associated stroke and hypothyroidism. The prevalence of depression among the elderly with medical co-morbidities in the community is high. Primary care providers need to be vigilant when treating elderly patients in their care as depression is commonly Wilson K (2006) conducted a study reveals that a prevalence rate of 21 percent and an annual incidence of 12.8 percent (Geriatric depression score of five or more ) were found Risk factors associated with prevalence depression include not living close to friends and family ,poor satisfaction with living accommodation and poor satisfaction with finances.Subsequent development of clinically significant depressive symptoms was associated with base line increased scores in depression Barua *et al.* (2011) evaluated the median prevalence rates of depression in elderly population of India and compared the same with the rest of the world. The median prevalence rate of depression among elderly was reported to be 18.2%, which was significantly higher than the rest of the world (5.4%).

### Suggestions

Training needs to be imparted to the different levels of gerontological workers especially professional counsellors to eliminate psychological problems of elderly the so that they take care of the elderly. Proper monitoring of the work of old age homes and NGOS involved in gerontological work needs to be done by the government. There seems to be a need to initiate and maintain networking among institutions and individuals involved in gerontological work. Counselling needs have emerged as yet another major component of solving the problem of elderly. Counselling could prove to be an important component of family therapy and the end result could be beneficial for both the younger as well as the older generation

### Conclusion

In India there are millions of people who belong to the elder population and who can be divided roughly into two categories. On the one side we have those who have both worked and saved all their loves or otherwise financially comfortable and can afford to take it easy. On the other hand we have those who sadly are still forced to work to earn and fend for themselves. Living arrangements of older people are influenced by several factors such as gender, health status and presence of disability, socio-economic status and societal traditions. The solutions cited to handle the "problems of older persons" were in the form of a recreation centre/day care centre that the older participants felt could solve a lot of problems of the elderly. The primary health care workers felt the need of introduction of counselling services for the elderly as a major problem solving method

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## CULTURAL DISPERSION IN ANITA DESAI'S *BYE BYE BLACKBIRD*

**Dr. K. Sindhu**

Assistant Professor

**J.Subhiktcha**

PhD scholar, Periyar University, Salem.

The aim of this paper is to show the psychological analysis of the immigrants who suffer a mixed feeling of love and hate towards the country of their adoption. In *Bye Bye Blackbird* the author Anita Desai deals with the East-West encounters. *Blackbird* used in the title is none other than the immigrant, whom London says goodbye. Desai highlights the physical and psychological problems of Indian immigrants and explores the adjustment difficulties that they face in England. The author gives beautiful descriptions of the busy London and the quite retired life in countryside, which is totally opposite to one another. The characters are not so real, but their inner conflicts and crisis remain the same that every immigrant undergoes. Sarah, Adit's wife, stands for reconciliatory approach between East and West. Adit cares for England but Dev loves India while Sarah swings between her natural inclination and her willing adoption of the foreign ways of life. The title of the novel refers to Adit's final farewell to Asian immigrants in England when he leaves England for India for good. These three characters face the dilemma of finding their identity exactly because their background is rooted in the class society with group division by birth and from a definite sense of social placement they are placed in an alien culture. The themes of cultural conflict, alienation, immigration, exile etc. are common in the twentieth century literature. Anita Desai has brilliantly portrayed the dilemma of uprooted individuals in this novel.

The word 'Diaspora' has its origin in Greek language. It refers the dispersion of people from their own land. Diaspora Literature can be defined as works that are written by authors who are away from their homeland or native land. The term identifies a work's particular geographic origin.

Diaspora literature can also be defined by based on the content of the writing irrespective of its place where it has been written. If a piece of literature or a piece of work, though written in motherland, speaks about the character's adoption and surviving outside the motherland it can be considered as diaspora literature.

Anita Desai's *Bye Bye Blackbird* is set against England's green landscape, enigmatic and attractive to

some, depressing and nauseating to others. This novel explores the lives of the outsiders seeking to forge a new identity in an alien society. It examines the plight of Indian immigrants in London. In this novel the common problem of England 'Racism' is clearly showed.

In *Bye Bye Blackbird*, it is observed that the same spirit and desire to have taken place for migration for a better future. England was a dreamland for Indian migrants. Indians migrate there to get better education and well-paid easy jobs, for England is the land of opportunity and employment. Therefore, it is noteworthy that on one lands at England due to any change in one's heart. While living there they suppress their love towards their own home and country; they even forget temporarily their own festivals and religious ceremonies and if not, observe them merely as a token. They are made to undermine their cultural heritage and cut their roots of birth and go to England with strong determination for their ambition to be fulfilled.

Adit, is an Indian immigrant who travel to England in order to live there. On one hand, Adit is tormented between his longing for his homeland, India and his love and fascination of England. Although he is an Indian man, he is so much attracted to the English life style. He is tries to imitate the English people. On the other hand, sometimes Adit feel alienated, but he does not want to show this feeling.

Adit cannot ignore his sense of homesickness and nostalgia towards his mother land, so he tries to listen to Bengali music in order to compensate his feeling of nostalgia. As a matter of fact, Adit does not know where he belongs either to India, his own land, or England, his adopted country. At the end, Adit resists the unreal life that he has been leading in London. He starts evaluating India more and become able to attach himself to his mother land.

Regarding Sarah, she is an English woman who is married to an Indian man. She admires India, but she tries not to declare that in her own country. She asks Adit to travel and live in India, but he refuses to go there because India has no good job opportunities. Sarah is different from

other characters. She is almost in an exile in her own land but unlike others she never withdraws.

The novelist herself says Sarah's loneliness is different from other heroines because she chooses it deliberately where as for her other characters its part of their nature. Sarah loves Adit an Indian immigrant. But she wants to hide her relationship from her own English people. Here we find that Sarah though in an advanced country, she is still weak and submissive. She expresses her love openly for Adit.

The cultural clash between Sarah and Adit is obvious from the fact that as the English lady, Sarah is fond of pets while Adit abhors them etc. Sarah tries her best to adjust to the cultural conflicts from her new identity. Sarah is in fact one of the best women characters of all Anita Desai's novels. She is an understanding wife who tries to adjust to her new marital atmosphere. The problem Sarah faces is a universal problem. She longs to become a real person either in England or in India. She attempts to remain a sincere wife and save her marriage.

When Sarah decides to visit to India, she knows India has a different cultural background and environment. But she is confident of her decision that India's all embracing and assimilating nature that can give a sense of relief from the sense of alienation with which Sarah experienced in her own country. Adit occasionally, shows sincerity in his behavior towards his wife. At the outset Adit says that English wives are quite manageable. He loves England because it is the land of opportunity. He hates India because of the laziness of the bureaucratic system, work cultural population and poverty.

As for Dev, the problem of identity can be handled through the character of Dev. Dev is an Indian immigrant who travel to London in order to join the School of Economics and return to India in order to spread the knowledge he has acquired. He loves India very much and tries to defend it as much as he can. He has a great sense of homesickness towards his own land, so he tries to calm himself down by listening to Indian music. He always remembers his journey in India and shows his sense of yearning towards them.

The thing Dev disliked most was the immigrant's sheepishness and loss of self-respect. Dev said to Adit that 'the trouble with you immigrants is that you go soft.' If anyone in India told you to turn off your radio, you wouldn't dream of doing it. You might even pull out a knife and blood wiled spill. Over here all you do is shut up and look sat upon. But when Dev begins to wander about in

London, observing its various attractions and allurements, a slow change creeps into his attitude.

After coming to England Adit worked as a teacher and finally accepted a little job at Blue skies. He is happy with his job. He feels now a sense of cultural affinity. This closeness, however, does not obliterate the sense of his own cultural identity. He appreciates the landscape of England. For him England is fertile, luxurious and prosperous.

But scenario changes in the last part of the novel. He secretly longs for Indian food, music and friends. A sudden clamor was aroused in him, like a child's tantrum, to see again an India's sunset. Even on out spread hair about Sarah's shoulders he could see the Indian landscape. Even when he thinks of a brief visit to India, the images of Indian food, dress and music are predominant in his mind.

Adit feels himself as a stranger in England and realizes alienated from the English people. He frankly admits to be a stranger in England. He takes a boat back to India with his wife. He realizes that England can provide him neither of these liberty and individualism. He becomes a victim of racial discrimination and apartheid and is constantly regarded as a second grade citizen an intruder.

The uprooted individuals Adit, Dev and Sarah have constant identity crises and suffer from cultural and social alienation throughout the novel. Thus Anita Desai has brought to focus the exile, self-alienation and torturous estrangement experienced by Adit, Dev and Sarah in *Bye-Bye Blackbird*. The uprooted individuals Adit, Dev and Sarah have constant identity crises and suffer from cultural and social alienation throughout the novel.

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## **ECOLOGICAL IMBALANCE VS SOCIOLOGICAL INEQUITIES IN ARAVIND ADIGA'S *THE WHITE TIGER***

**L. B. Brigid**

*M. Phil scholar Holy cross college (Autonomous) Nagercoil*

**V. Virgin Nithya Veena**

*Assistant Professor of English Holy cross college (Autonomous) Nagercoil*

Aravind Adiga's *The White Tiger* which won the prestigious Man Booker Prize in 2008 gives a clear portrait of India. The author has dealt with the brighter and darker side of India. Through the voice of the protagonist, Balram, the author raised his voice for the undeveloped villages, plundering of the labour of the poor, hacking of natural resources, lack of education, child labour, the polluted cities, impact of Westernization, globalization, struggle for survival of common man and corruption and bribery in all matters in India.

The novel indirectly picturises the effect of globalization which has led to the ecological imbalance in the country. In Hinduism, the river Ganga is considered holy and is personified as Mother Ganga or Goddess Ganga. It is worshipped by Hindus who believe that bathing in the river causes the remission of sins and facilitates moksha. The water of Ganga is considered pure. The cities through which the Ganga flow are also considered as sacred. The funeral procession of the deceased are carried out on the banks of the river. There is an unseemly hurriedness because of over population and bodies were removed from the funeral pyre before proper cremation. Adiga reveals the present reality as, "I urge you not to dip in the Ganga, unless you want your mouth full of faces, straw, soggy parts of human bodies, buffalo carrion and seven different kinds of industrial acids"(15). The leftovers after the cremation form debris on the river. The tanneries, chemical plants, textile mills and public also dump their toxic and bio- degradable wastes into the river which leads to an irreparable damage to the ecosystem. The government of India, after several allegations started the clean Ganga project in the year 2014. But reports claim that it is moving in snail's pace.

The villages are innocent, peaceful and culture-rich places, far away from the hustle- bustle of the big cities. The villagers are least responsible for the various types of pollution, but they are several times more affected than urban dwellers. Villagers don't have a single personal vehicle instead they use only public transport, while an

urban family sometimes owns vehicles equaling the members in the family. We don't plant even a single tree but care for the car parking space. But the Indian villagers are at the backdrop of development. Though they lack education, electricity and other basics, the cities also disturb its purity. "We kept washing his mouth with water from the river, but the water was so polluted that it made him spit more blood"(48). The discharge of sewage from the cities, domestic water, inorganic wastes are dumped in rural ponds and rivers.

There should be awareness for the ecological imperilment that flesh consumption should be reduced. As a boy, the protagonist was about to leave the school in the fear of a lizard. But the next day, his father came to school and killed it. But the son pleads to his father, "Don't kill it, Daddy-please!" (30). As an adult when his cousin wishes to throw a stone at the hippo at the zoo, he stopped him and said, "let animals live like animals; let humans live like humans. That's my whole philosophy in a sentence" (276). Nature is not man-centered. Man as well as animals both possess the right to survive in the earth. The over consumption of meat by human beings leads to the ecological imbalance. Adiga brings out this concept in *The White Tiger* as, "Don't you have anything vegetarian, I don't eat meat. --- I don't believe in killing animals needlessly" (83). Meat production is projected to double by 2020 due to increased per capita global consumption of meat and population growth. Environmentalists warn that this will have a major effect on the global environment.

Though the cities pollute the village by dumping their waste, the city gets polluted by their way of living. A report released recently shows that Delhi is the second most polluted city in the world "they say the air is so bad in Delhi that it takes ten years off a man's life"(133). "As the number of cars increase, the traffic grew worse. Ten minutes passed and the cars had not moved an inch" (240). The consumption of natural resources also increases. Air is polluted and there is a risk for acute respiratory infections. As critics say, nature is destroyed

for man's personal and selfish needs. There is no place on earth which has not seen humanity's alteration of natural environment.

In contrast, man alone cannot be blamed for the destruction of nature. Man disturbs nature for his own survival. He clears the forest land and cut down trees for his shelter. The author in this novel, hints about the problem of stray dogs which is a burning issue, "one of the stray dogs woke up, it yawned and showed me all its canines. It sprang to its feet. The other mutts got up too. A growling began and a scratching of the wet mud and a showing of teeth- they wanted me off their kingdom"(259). The Blue Cross and NGO's stress not to harm the stray/street dogs as they consider it brutal and inhumane. But stray dogs are nuisance. They chase children; sometimes bite children and adults, spread diseases like rabies. In such case, an argument arises that human lives are more valuable than that of the dogs.

According to a survey, Delhi produces 7,4000 tonnes of garbage everyday. Delhi may be one of the biggest metropolises in the world with a population of around 18 million, but nearly half its people live in slums. Only 25 of the city's population lived in planned areas. The people working as labourers in cities live in slums, that is under the bridges, uncompleted flyovers and on the banks of the river. Their houses are nothing but a single room or tents. In such areas, people use common latrines and water taps. The children often play in places where the drains are used as open latrines. Living conditions in many urban slums are worse than those in the poorest rural areas of the country. Adiga discusses this problem too:

It was even worse than Laxmangarh. I picked my way around the broken glass, wire and shattered tube lights. The stench of faces was replaced by the

stronger stench of industrial sewage. The slum ended in a open sewer- a small river of black water went sluggishly past me, bubbles sparkling in it and little circles spreading on its surface. Two children were splashing about in the black water. (260).

Aravind Adiga's *The White Tiger* thus portrays all current ecological issues in India. Nothing, about India is left in his writing. Though human beings are living a sophisticated life they are dependent on nature. Because of our consumption and production earth, humans and all life in the ecosystem are endangered. The basic motif behind all environmental degradation is due to man's non-satiating carving for money. Not knowing that he cannot buy nature when he needs he is destroying it. So conserving nature alone can save the future life on earth.

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## WAR LITERATURE: FAREWELL TO ARMS

**L.Kalpna**

*Student of English Arcot Sri Mahalakshmi Women's College, Villapakkam*

### War Literature

War and Literature investigates literature that responds to the modern warfare. War has a broad connotation. No matter whether poetry, fiction or drama it has been one of the themes to be explored. In this war literature the literature is combined with the experiences in war. Some of the war literature works are Vanity Fair, tales of two cities etc., these works revolves around the war as the main theme.

### Introduction

A Farewell to arms is the third novel of Ernest Hemingway. It was published in 1929 shot Hemingway to fame. This novel is based on autobiography element. It was crafted from Hemingway's earliest own experience of war while serving in Italian army during the First World War in north Italy as an ambulance driver in an Italian division. At the time in action at the front, he was severely wounded in leg as happens to the character Henry, the hero of the novel. The inspiration of Catherine Berkley was Agnes Von Kurowsky, a real nurse. Hemingway planned to marry her but he left his love.

This story is based on the tragic treatment of love and war in which happens in the life of the protagonist Frederic Henry. The major theme of this novel is love and war.

### Introduction to the Novel

Fredrick Henry is an American serving with an Italian ambulance at Gorizia in north Italy during First World War. The offensive against the Australian is soon to begin. His roommate in the officers' quarters is an Italian surgeon Rinaldi. Many British nurses have arrived to set up British hospital unit. Through Rinaldi Catherine was introduced to Henry. Henry developed a strange relationship with Catherine. He does not love her whole heartedly but physically. He tries make love with her whenever he meets her. He then leaves her and goes to war. When Australian projectile explodes one of his friend was dead and Henry was seriously injured in leg. He was shifted from Field hospital to Milan hospital in which Catherine joined as nurse. When he meets her in the hospital he realized his true love towards her. They spend their time together in the hospital. Catherine says to him that she is pregnant. At the

same time Henry wants to discharge and go back to the warfare. He is in charge of three ambulance vans and has three drivers with him. He helped many people on the way during the war. His van got struck in mud. He and his three companions now start on their feet. One was shot dead by Italian sniper who misunderstood them as enemies. The other one escaped and Henry was hidden and escaped through Tagliamento River. He searched Catherine and they went to Switzerland. Catherine was admitted in hospital for childbirth but she died of haemorrhage. Henry returned to his hotel room after her death

### Theme of Love

In this novel the love moves from the material to spiritual love Catherine is working in British hospital. She lost her fiancé in the war. She realized the pain of losing someone who is so dear. She wants replacement of her love this is also one of the reason which makes Catherine to fall in love with Henry. At first Henry saw Catherine and attracted towards her physical beauty. He considers Catherine is simply the object of seduction rather than of emotional self-commitment. He desired to have only the physical love with her. At the initial stage Henry did not find difference between the love and lust. To care for someone or help someone who is in trouble may also serves as a reason which makes the love blossom. Love becomes possible for Henry through personal suffering. This love turned to be true love when he saw Catherine at the hospital after getting injured in the war. Catherine takes care of him and feels for his condition. Catherine's love makes her to spend all her time with Henry. He realizes that love is not only based on physical attraction but also spiritual attraction. His heart loves Catherine and wants to be with her so that he leaves even his job in war for the sake of marrying Catherine.

He does not feel guilty for deserting the war. He realizes that war not only destroys human beings but also values principles. War is only word which signifies nothing but destruction. He wants solace and comfort in life. He feels only love will lift him up in life. When he was with Catherine, he does not feel lonely. During the time of delivery when the baby was born dead he does not wants to tell it to Catherine about it this shows his love towards

her. He wants her to be alive when she was affected by Haemorrhage. But unfortunately she was dead and this caused the tragedy in Henry's love life.

### Theme of War

Henry a Lieutenant, An American citizen is doing in Italian army as a commander of group of ambulance drivers. He seems to have joined the Italian army for no clear social, moral, or idealistic purpose. He may have been moved by the humanitarian deal of suffering humanity. He was sincere in his work by looking the roads for transporting during the war time. He even leaves pregnant Catherine to serve in the war. He visits the war front and discusses with other officers the mode of evacuation of injured soldiers. He was trying his best to serve the needy people during the time of war. He has certain quality which distinct him from the other companions.

In this novel the destruction of war can be seen in the scenes like when Henry was injured in leg during the attack, the Germans trying to trap the Italians, killing the soldiers of Italy, fear of people etc... The turning point comes when one of the comrades gets killed and other escaped. He deserts army and makes an escape from Italy by jumping into the river because of its compelling circumstances as well as because of his physical and moral sufferings.

Henry regiment is segregated and everyone feels disgusted about war. For Henry it is all together an alien world. He got frustrated in the war and cuts of the officer's star off his sleeve and takes off across the country. His frustration leads him to feel that he wants to be away from this harsh world and unite with Catherine. He wants to take Catherine away from the place of war and wants to be with her and his child in the safe place.

### Farewell to Love and War

The life of Fredrick Henry ends in despair. His happiness did not last till the end of the novel. At the end of the novel he becomes lonely in his life because he has neither love nor military job in his life. He does not want to be in army because he was frustrated by the cruelty of war which ends in death, loss of morality, humanity etc., He wants to get rid of the compelling circumstances. So he cannot sustain in the war.

In the case of love, he loved Catherine very much than anything in the world. He leaves the army for the sake of Catherine. After realizing the love on her he wants to be with her till his last breath of his life. But the fate plays in the love life of Henry when Catherine dies of Haemorrhage during the time of child birth. At last Henry bids farewell not only to the arm called weapon but also to the arms of Catherine

### Conclusion

Through the tragedy of love and war in the life of character Henry Hemingway admits that life is all about worth living. Through the mood of disappointment, despair, dullness, pain Hemingway emphasizes the significance of courage, endurance and patience. Even though the loss of army and Catherine is great to Henry he has to live because Hemingway vastly deals with survival of the fittest. The story tells us life has to be on the move and in order to survive in this brutal world one needs to be strong.

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## LITERATURE: A REFLECTION OF THE SOCIETY SUB-THEME - DIASPORA LITERATURE

**R. Sai Krishna**

*Associate Professor, Jayaprakash Narayan College of Engineering,  
Mahabubnagar, Telangana*

### Abstract

*Literature is the reflection of the traditions and culture of the society. It acts like a mirror in which members of the society can look at themselves and make necessary changes. Literature is mainly for education and entertainment. There are different types of the genres in literature like poetry, novels, biographies, dramas etc... They have been impacted by various factors at various times. One of them is 'Diaspora.' Diaspora was in existence from the very early times in the world and during the colonial period in India. It is a Greek word which means 'scattering' and it refers to migrating from home land to some other places. Globalization and other factors gave rise to diasporic literature and writers. Some of the Indian diasporic writers are Raja Rao, Anita Desai, Kiran Desai, Jhumpa Lahiri, Salman Rushdie and, Bharati Mukherjee and so on. All these writers have portrayed the people who have left the homeland, their nostalgia, cultural adaptation, memories in their motherland etc.,*

Literature reflects the culture and tradition of a language or people. It can serve as an introduction to a new world of experiences. The purpose of literature is to instruct, inform and to recreate. It reflects both good and bad values existing in society. There is no literature without the elements of the society like attitude, morals, values, traditions and customs of the society as writer happens to be integral part of the society. His writings reflect characters possessing different temperaments. In a way, literature portrays the real life events in the society. It acts like a mirror in which members of the society can look at themselves and find the need for positive change. Each work in literature reflects the social, political and economic conditions of the society. In literature, through different genres, characters, are depicted to convey certain messages for the purpose of information, education and entertainment. It should contain the elements of imagination and reality. Imagination takes us to the new worlds whereas reality reflects harsh and unpleasant.

Poetry is the product of imagination, whereas prose is the product of intellect. Drama is partly a creation of imagination and partly of real life. It reflects the social, economic, political and moral life of the time and people. Essays of Charles Lamb, Stevenson and Huxley reflect contemporary society. As a result of globalization, people started moving from their native land to alien places and made them as their homes. Thus, "Diaspora" has become part of literature.

The term "Diaspora" is derived from the Greek word for "scattering" which refers to the movement of the population from their homeland. It is derived from the Greek composite word 'dia' and 'speirein' It particularly

refers to the historical mass dispersion of involuntary nature, eg. expulsion of Jews from Judea and fleeing of Greeks after the fall of Constantinople. In the recent times, scholars have distinguished different kinds of Diaspora based on different reasons like imperialism, trade or labour migrations and its ties to the ancestral lands. Some of the Diaspora communities maintain political ties in their mother land. Besides them, there are other strong influences like thoughts of return, relationship with different communities and lack of integration in the host country. Diaspora literature plays an important role in bridging countries and cultures. Diaspora is a mixture of and dislocation and locations of cultures and individuals and the writers cling to the memories. These writers, by living on the margins of two countries and make cultural theories. The main characteristics of Diaspora writings are the quest for identity, uprooting and re-rooting, insider and outsider syndrome, nostalgia, nagging sense of guilt etc. Retention of the culture in the host society or the place where the diasporas are migrated to is another important feature of the diasporas. Even migrated Indians have undergone this pressure and tried to spread our culture all over the world. As Kingsley Davis puts it in the Indian context, "...pressure to emigrate has always been great enough to provide a stream of emigrants much larger than the actual given opportunities." And Tinker puts it, "there is a combination of push and pull: the push of inadequate opportunity in South Asia and the pull of the better prospects in the West."

The term 'Nation' and 'Identity' are very important for the study of Diaspora literature. Many intricacies like way of living, traditions, customs, family relations, role of the

citizens in the society etc. A famous American travelogue says "India is the cradle of human race, the birth place of human speech, the mother of history, the grandmother of legend and great grandmother of tradition," Indian Diaspora writings are powerful tools to connect the entire globe by propagating information and in solving many problems. It works as a powerful channel to strengthen the relations among the states of India and India and the rest of the world. Indian Diaspora literature deals with the emigrants particularly from 1830 to 1930. The principal reason is the British rule which has impacted more on farmers and this led to famines, economic backwardness and resulted in mass unemployment. In the age of globalization, there is a need for the people to cross the borders for the sake of employment and education. The cause of migration decides the forms of diasporic experience, viz. *home*, *away* and *return*. The Indian Diaspora is the third largest in the world. *Homesickness*, *longing*, *quest for identity* and *roots* are the main elements of Diaspora fiction. Writers of Indian Diaspora have contributed in different fields like science, technology, etc. besides English literature. There are many fiction writers of Indian Diaspora like Anita Desai, Bharati Mukherjee, Jhumpa Lahiri, Salman Rushdie, Kiran Desai etc. who have received different prestigious awards. All these writers have made their homeland memorable and popular by writing about it. In the beginning of their journey abroad, they felt that they are 'outsiders' and faced the question 'who am I?' and their initial works are autobiographical and focus on the issues like nostalgia, rootlessness, homelessness, dislocation and displacement. Diaspora fiction deals with space, move between 'home' and 'foreign' country, between 'familiar' and 'strange', 'old' and 'new'. The idea of 'homelessness' is minimized by social networking.

Anita Desai is a noted Indian novelist, short-story writer and children's author. She wrote sixteen fictions. Her mother is a German and father is a Bengali. She picked up Bengali, German, Urdu and English. English became her literary language. Because of her parentage, she has the advantage of developing different perspectives when writing about India and Indians, migrants in India and Indian migrants to the West. Her first novel was '*Cry the Peacock*'. In her novel, '*Bye-Bye Blackbird*', she has dealt with a group of diasporic Indians in Britain. In another novel, '*Baumgartner's Bombay*', she has portrayed a migrant Austrian Jew in India. Anita Desai She considers '*Clear Light of Day*' as her autobiographical work. Though Anita Desai is an existentialist, her fictions reflect

background politicality, historicity, social settings, class, cross cultural pluralities etc. In most of her novels diasporas are portrayed. In the novel, '*Journey to Ithaca*', she has sketched an Egyptian acculturated in India along with an Italian spiritual seeker. In another novel, '*Fasting, Feasting*', she describes a lonely Indian in the USA. Besides writing, she has been actively involved in teaching. Her diasporic characters are full of solitude which is the result of external conditions and inner psyche.

Jhumpa Lahiri's fiction reflects the temperament and mood of the present American society as experienced by immigrants in America. Jhumpa Lahiri has said, "The question of identity is always a difficult one, but especially for those who are culturally displaced, as immigrants are who grow up in two worlds simultaneously." '*The Namesake*' estimates the subtleties of American social life and also the attempts made by the migrants to replace the same to be on par with their native culture. It is a poignant and finely shaped family drama centred around Ganguli couple, who are the first generation Indian immigrants. When Gogol realizes the details of his name, he feels cheated by his parents. The parents act according to Bengali tradition wherein pet names have an important role to play. Lahiri in this context says: "Pet names are persistent remnant of childhood, a reminder that life is not always serious, so formal, so complicated. They are a reminder too, that one is not at all things to all people." It shows that identity of the individual changes from individual to individual. Many of her short stories deal with people leaving and returning. Her strength is her lovable characters which follow certain pattern. The characteristics homelessness, dislocation and alienation are well portrayed through the character Ashima in '*Namesake*'. At every point of time, her loneliness abroad and the company in India, which makes her depressed and emotionally upset. Jhumpa Lahiri was born in England and went to the USA which makes her both migrant and diaspora writer. Jhumpa Lahiri has said, "The question of identity is always a difficult one, but especially for those who are culturally displaced, as immigrants are who grow up in two worlds simultaneously".

Salman Rushdie throughout his works emphasizes on migrant or the exile. He feels that the act of migration is one that thoroughly transforms the individuals by changing the relationship of the migrants with their home country and the new host country. He dealt certain sensitive issues like "home" and "belonging" because migrants feel that their idea of home becomes detached from their home country. At the same time, they do not belong to their host

country. In his *"Imaginary Homelands"* "Having been borne across the world, we are translated men. It is normally supposed that something always gets lost in translation; I cling, obstinately to the notion that something can also be gained." In his another work *"Shame"*, he states....It is the fate of migrants to be stripped of history, to stand naked amidst the scorn of strangers upon whom they see rich clothing, the brocades of continuity and the eyebrows of belonging." The sense of alienation is expressed through this quote. Rushdie also argues that they are able to see both home culture and host culture and they are combing these two cultures as a result they are losing their diaspora identity. In his *"Satanic verses"* he quotes "Exile is a dream of glorious return. Exile is a vision of revolution: Elba, not St. Helena. It is an endless paradox: looking forward by always looking back. The exile is a ball hurled high into the air." The endless longingness to return to their homeland is ever present.

Bharati Mukherjee hailing from West Bengal, stayed for a decade in Canada and finally settled in the USA is a woman diasporic writer. In an interview, she admitted openly, "I totally consider myself an American writer and that has been my big battle: to get to realize that my roots as a writer are no longer, if they ever were, among Indian writers, but that I am writing about the territory about the feelings, of a new kind of pioneer here in America. I am the first among the Asian immigrants to be making this distinction between immigrant writing and expatriate writing. Most Indian writers prior to this, have still thought of themselves as Indians and their literary inspiration, has come from India. India has been the source and home. Whereas I am saying those are wonderful roots, but now my roots are here and my emotions are here in North America." Mukherjee's fictions revolve round the themes like nostalgia for home, disillusionment of expatriation, fragmentations to the self, assimilation, cultural translation and negotiation. According to her, the tendency of the women in the diasporic space is centered at the primary identities like religion, territory, ethnic and nation etc. and she has focused on these primary identities in her novels. The two important novels where diasporic ideas are clearly seen are *Desirable Daughters* and *Jasmine*. The novel *Jasmine* is about woman who crosses the border, initially she was timid. Because of her experiences, she becomes brave, dynamic and shows interest in knowing about USA and wants to become American. Her (Jyothi) diasporic experiences immediately after getting married and going to

city with her husband. The novel *Desirable Daughters*, is about the story of the three sisters who are immigrants, having different attitudes towards the ways of negotiating the multiple dislocations in three different perspectives.

Thus, the diasporic writers have influenced the literary world as well as the readers by narrating the immigrants' experiences in different angles.

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## NATURE AND SOCIETY IN KAMALA MARKANDAYA'S NECTAR IN A SIEVE

**Dr. P. Santhi**

Syndicate Member (P U) Associate Professor of English  
Kandaswami Kandari's College, Velur- Namakkal. Tamil Nadu

### Abstract

*This paper views literature through the lens of an ecologically-informed observer. Kamala Markandaya is one of the most prominent Indian English novelists. She has dealt with epoch making events that brought about a sea-change in the socio economic scenario of the Indian society. She is always aware of the evils that are caused by the human activities in the process of industrialisation in the country. In Nectar in a Sieve Kamala Markandaya deals with the everyday problems of the rural community. She presents the evil effects of the drastic assault of industrialization on the rural community. She is painfully aware that industrialisation will be a disaster for the human race. Through Rukmani, the narrator, the novelist describes the ill effects of industrialisation on the rural society. The building of a tannery in the rural area brings sordidness, loss of traditional values and social degradation. It brings vice, social filth and moral debasement in its wake. Industrialisation is responsible for the environmental pollution of the surrounding area. It pollutes the vernal atmosphere of the village with its smell and clamour and corrodes the value of the people. Rukmani notices that her children hold their nose, when they pass beside it and the atmosphere is filled by the shouting and disturbance and crowds. Industrialisation not only mars the natural beauty of the countryside but it also creates various problems like alien population, prostitution, labour unrest and increases diseases. Thus Kamala Markandaya's Nectar in a Sieve proves itself to be a novel in Ecocriticism.*

Ecocriticism is the study of literature and environment. It tries to find out possible solutions for the contemporary environmental problems. Ecocriticism is an intentionally broad approach that is known by a number of other designations, including "green studies", "ecopoetics" and "environmental literary criticism".

This article views literature through the eyes of a novelist who is very much conscious of preserving nature. History shows that every technical application from its beginning presents certain unforeseeable secondary effects which are more disastrous than the lack of the technique would have been. The truth is every technological or industrial change creates a temporary island of order at the expense of greater disorder to the surroundings and society.

Kamala Markandaya's novels are a microcosm of India. They centre on the dictum that art must have a social purpose and she depicts the life of a man or a woman in relation to society and to destiny. As a novelist, she is sharply conscious of the contemporary socio-economic realities, as they affect the lives of millions of Indians and add to their misery and indignity.

Creative writers make their own worlds. This creation may be a far cry from the actual world or a partial modification or a convincing replica of it. It often happens that when events of great importance take place in a country they are reflected or echoed in its literature.

*Nectar in a Sieve* is Kamala Markandaya's first published novel. It is a powerful novel of rural India. It deals with the story of Rukmani and Nathan against the background of suffering and agony of rural India under the impact of modernization.

Rukmani is married to Nathan, a farmer. Their marriage is successful and they are quite happy. First Rukmani gives birth to a girl Ira. After that she gives birth to six male children, Arjun, Thambi, Murugan, Selvan, Raja and Kuti. Crop is not good for many years and they have to face a great financial problem. They are unable to pay the owner who forces them to vacate the house. Rukmani is shocked by it. She does not want to leave the house as it is full of memories of the past. All her children are born in that house. Yet they have to vacate it because it stands on the land of another person. Rukmani's cup of woe is always full. The hunger and poverty of Nathan and Rukmani reminds us of the predicament of Kalo and Lekha of *He who Rides a Tiger*. Like Chandra Lekha they sell their household things to stave off hunger. In both the novels the protagonists have full faith that better days will come back.

The theme hunger finds an elaborate and a comprehensive coverage in the novels of Bhattacharya and Kamala Markandaya. The protagonists of Bhattacharya and Markandaya suffer, with all the situational variations, from a common predicament- the lot of millions of destitute and 'starvelings' living under similar

conditions the world over, as a result of imperialism and industrialisation.

Kamala Markandaya has the rural problems as her theme in her *Nectar in a Sieve*. As in D.H. Lawrence's *Sons and Lovers* and *Rainbow* where the lives of the farmers are marred by the coal-blackened colliers, Kamala Markandaya also presents in her *Nectar in a Sieve* the evil effects of the drastic assault of industrialization on the rural community. She is painfully aware that industrialisation will be a disaster for the human society.

*Nectar in a Sieve* is a comment on human life which is accompanied by hope. There is joy and harmony in the family of Nathan and Rukmani. The placid rhythm of life is disturbed by the townsmen. The process of change under the impact of modernity is too sudden and unexpected that Rukmani realizes it all too soon. Rukmani is indifferent to the changes as long as the joy and the harmony in her family are intact. But the process of industrialization starts and brings havoc in the life of Rukmani. Hope cannot live without an object. As long as there was land, there was hope. But when Nathan is evicted from his land, hope cannot live without an object. As a consequence of it Nathan dies. Rukmani's sons Arjun and Thambi had already left for Ceylon and Murugan is lost in the city. There is now only the bitter memory of the past but Rukmani finds an object of hope in her children. The title is very illustrative from this point of view. A.V. Krishna Rao observes:

Thus, in the 'Nectar in the Sieve', a novel of rural India, she dramatises the tragedy of the disruption of Hindu joint family of a farmer owing to the heavy industrialisation – a typically modern aspect of national economics . . . . Industrialisation, with its main emphasis on urban development and the mechanisation of the means of production and distribution necessarily results in the social dislocation of the family.

In *Nectar in a Sieve*, through Rukmani the narrator, the novelist describes the ill effects of industrialisation on the rural society. H.M. Williams observes that the disasters that fall upon the peasants are the combined effect of the impersonal forces of nature and industrialisation. The building of a tannery in the rural area brings sordidness, loss of traditional values and social degradation. It brings vice, social filth and moral debasement in its wake.

Rukmani, who represents the spirit of rural India, can afford vegetable seeds and even milk for her children, but her placid and natural life begins to change for the worse under the impact of modernity. Rukmani observes "Change I had known before and it had been gradual . . . . But the

change that now came into my life, into our lives, blasting its way into our village, seemed wrought in the twinkling of an eye."

Rukmani feels that the opening of the tannery will bring about starvation and poverty for her. That is why she is never ready for its location in the village. "They may live in our midst but I can never accept them, for they lay their hands upon us and we are all turned from tilling to barter and hoard our silver since we cannot spend it and see our children go without food that their children gorge....."

Industrialisation is responsible for the environmental pollution of the surrounding area. It "pollutes the vernal atmosphere of the village with its smell and clamour and corrodes the value of the people." Rukmani is greatly shocked by the establishment of the tannery. She notices that her children hold their nose, when they pass beside it and the atmosphere is filled by the shouting and disturbance and crowds....Even the birds have forgotten to sing, or else and their calls are lost. ...." The arrival of the contractors and workers of the "Great Dam." that they construct across the wild river in the south India highlands in the "The Coffey Dams" destroys the silence of the countryside. The silence "that came once in twenty four hour cycle, folding the hills and the valleys at night fall, was now permanently ruined. At dawn, at noon, by night machines thundered and pounded the land and air."

Industrialisation not only mars the natural beauty of the countryside but it also creates various problems like alien population, prostitution, labour unrest and increases diseases.

In *Nectar in a Sieve* the tannery owners had "invaded our village with clatter and din and taken from us the maidan where our children played and had made the bazaar prices too high for us. Rukmani's daughter Ira takes to prostitution though it is starvation that leads her to do so. Even then if the tannery had not been established there, she might have been saved from this disgrace. But the tannery "changed the face of our village beyond recognition and altered the lives of its inhabitants in the miraculous way..... Ira had ruined herself at the hands of the throngs that the tannery attracted."

The unrest among the peasants for seeking employment and for protesting against their exploitation is caused by industrialisation or modernism. Industrialisation brings about labour unrest and unemployment not only by closing the factory or industry, but also by destroying skill of workers and making them poor. The peasant workers are always afraid of machines. "No machines, he said, could be fashioned to do what he did ....which was the

great fear of the weavers in the village. It was Chingleput's fear too. It was buried deep from his years of being in the villages but some times he would dig it up and exhibit it to Saroja. She thought he did it because he enjoyed frightening himself. She always said a prayer though, just in case, asked God not to allow machines into their village which could destroy Chingleput and his skills."

Carlyle also describes the bad effects of industrialisation "on every hand the living artisan is driven from his work shop to make room for the speedier inanimate one. The shuttle drops from the finger of weaver and falls into the finger that play it faster." Similarly Kamala Markandaya presents the various evil effects of the tannery that symbolizes the relentless growth of materialism in her works. It is no doubt that Rukmani and Nathan are helpless victims of the vagaries of the wicked landlords. But the tannery which takes away their land for its expansion also adds to their miseries which expand.

In *Nectar in a Sieve* instead of going to Ceylon in search of employment, Arjun and Thambi might have become farmers. But they preferred to go to Ceylon not because of poverty but due to the tannery which mars all their interest in working on their land which renders them unemployed.

The advent of the tannery, the evils of industrialisation, the eviction of peasants from their land, the prostitution of rural women at the hands of the tannery workers also find expressions in the novel "Rangabhumi" of the famous Hindi novelist Prem Chand.

The lands of the peasants are destroyed by long draughts and heavy rains and they are unable to get a job to feed themselves. When they move to the city, it also gives them only miseries and troubles. The peasants want work but they have no money with which they can start some business or get some employment. Rukmani says:

But how? We have no money. My husband can till the land and sow and reap with skill, but there is no land; I can weave and spin, plait matting but here is no money for spindle, cotton or fibre. For where shall a man turn, who has no money? Where can he go? Wide, wide world, but as narrow as the coin in your hand. Like a tethered goat, so far and no farther. Only money can make the rope stretch, only money. .

To peasants, there always comes a time of hardship, of fear and hunger. This is the bitter truth of their existence.

Sometimes heavy rain, or sometimes drought can turn them into beggars and even when they have plenty of fields, they become helpless. Revealing her despair Rukmani says:

We live by our labours from one harvest to the next, there is no certain telling whether we shall be able to feed ourselves and our children and if bad times are prolonged we know we must see the weak surrender their lives and this fact, too, is within our experience. In our lives there is no margin for misfortune.

In *Nectar in a Sieve*, Rukmani who has seen the serene beauty of her village compares the past with the present, when the tannery has been established:

At one time there had been kingfishers here, flashing between the young shoots for our fish and paddy birds and sometimes, in shallower reaches of the river, flamingoes, striding with ungainly precision among the water reeds, with plumage of glory not of this earth. Now birds came no more, for the tannery lay close- except crows and kites and such scavenging birds, eager for the town's offal, or sometimes a pal-pitta, swimming past with raucous cry but never stopping, perhaps dropping a blue-black feather in flight to delight the children .

The following statement of Kamala Markandaya is a clear proof to her total awareness of the disasters that industrialisation will bring to the ecosystem and the people who are living in the surroundings. Rukmani observes:

Nature is like a wild animal that you have trained to work for you. So long as you are vigilant and walk warily with thought and care, so long will it give you its aid; but look away for an instant, be heedless or forgetful and it will have you by the throat.

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## **A STUDY ON ENTREPRENEURIAL ATTITUDE AMONG SCIENCE BASED FINAL YEAR POST-GRADUATION STUDENTS IN DINDIGUL DISTRICT, TAMIL NADU**

**A. Stephen Durai**

*Research Scholar (Full Time), Department of Rural Industries and Management,  
Gandhigram Rural Institute – Deemed University, Gandhigram, Dindigul, Tamil Nadu.*

**B. Dr. H. Samuel Thavaraj**

*Assistant Professor, Department of Rural Industries and Management,  
Gandhigram Rural Institute - Deemed University, Gandhigram, Dindigul, Tamil Nadu.*

### **Abstract**

*Entrepreneurship is one of the key phenomena of the modern society. Entrepreneurship represents a very dynamic process, which anticipates taking over initiative, aspiration for gaining profit, but also readiness to take the risk in order to realize the business idea, in most economies entrepreneurship is regarded as a reply to many problems in society, as a true way for finding new jobs. This is why entrepreneurship is understood as a new economy sector in many countries and entrepreneurs as creators of new jobs. The study has been designed to analyze the factors that are responsible for influencing the attitude of final year science based Post –graduation students towards entrepreneurship. A sample of 115 respondents with different demographic factors has been selected and studied. Based on the opinion given by the respondents on various factors, the opinion score was parent's income, business interest, career plan, entrepreneurial awareness and place of living. The study also focused on whether the opinion given to different factors vary across different demographic factors. The Chi-square test has been employed to analyze the data. The study reveals that family size, parent's income and entrepreneurial awareness found did not influence the entrepreneurial attitude.*

### **Introduction**

*“Entrepreneurship is to live for a few years of your life in the way that many people would not like So that they could spend the rest of your life in the way The others would not be able to.”*

*Warren G. Tracy,*

*Renowned American entrepreneur*

Entrepreneurship has acquired a special significance in the context of economic growth and industrial development in the rapidly changing socio- economic and socio- cultural climates both in developed and developing countries. Small scale industry has emerged as the most dynamic segment with 55 per cent of overall values of industrial production. This sector provides 42 per cent employment opportunity both for literate and illiterate. It is a state of healthy balance in the country in which entrepreneurs make their respective contributions to achieve the economic development of the nation. With the government policy of encouraging the entrepreneurs, a large number of business enterprises were established in recent years. The trend in the establishment of business enterprises in Tamil Nadu has been showing uptrend.

Continuous changes are inevitable and everyday phenomena in the turbulent environment in which we live. Accelerated technological development, information era,

as well as unscrupulous competitiveness represent conditions under which primarily “today organization” i.e. those organizations towards entrepreneurship and continuously adapt to the market challenges can operate successfully. Those organizations which are not ready for changes cannot survive at the market for a long time. Big changes take place in all aspects of economy and society and it all influences changes in the nature of the business itself, which requires shifts in behavior patterns of the employees who still react to the new conditions in different ways. This study is based on the attitude towards entrepreneurship among science based final year post-graduation students in dindigul district of Tamil Nadu. The need for the study is to ascertain some of the qualities necessary for the success of entrepreneurs. The present study will help to develop more appropriate strategies to develop and encourage entrepreneurship and these could be incorporated into a well-designed set of policies for better performance of entrepreneurs.

### **Statement of the problem**

Entrepreneurial attitude is commonly exists among all human beings, this is due to the fact that human beings want to survive by earning through some means. There are many ways available for earning, out of them one of the

ways is entrepreneurship. It is a fact that entrepreneurship is chosen when the entrepreneurial ability dominates the character. When this ability weakens, it shows the way for the other walks of life like employment to earn the earnings. Entrepreneurial attitude is not equivalent in all the human beings. Though, it is inborn, it can be inserted through proper awareness by conducting various programs. The Central government and other state government also playing a vital role in conducting entrepreneurial development programmes. Entrepreneurship as a subject has also been introduced in both undergraduate and post graduate courses. The entrepreneurial attitude among the science based post - graduate students would promote self-employment opportunities thereby develops their self-earning.

### Review of literature

The word 'entrepreneur' is originally taken from the French language where it originally means to an organizer of musical or other entertainments. Various experts in their researches have given different meanings and views to the word entrepreneur.

Richard (1971) defined entrepreneur as an agent who buys factors of production at certain prices in order to combine them into a product with a view to sell them at uncertain prices in future. He stressed the words 'risk taking' and 'uncertainty' by giving an example of a farmer who pays contractual incomes which are certain to land lords and laborers by selling at prices which are uncertain. He also illustrated the concept by giving other examples of manufactures and traders wherein risk taking and uncertainty are the inherent factors. Similar views were expressed by knight. The basic impulse of the development is exchanging information with the environment. The most profitable branches are not steel and textile production any more, but those where knowledge is more important than the capital. These are the basic causes for modern expansion of entrepreneurship and stating up small and medium enterprises. (Melovic et al., 2011)

Based on the range of researches, it is confirmed that entrepreneurship is the key generator of innovation, employment and economic development (Audretsch and Keilbach, 2004). Also, entrepreneurship represents a process of transformation of knowledge into practical results (Shane and Venkataraman, 2000) and makes the basis of intellectual capital development (Zahara and Dess, 2001). Young people who wish to become entrepreneurs have to be aware that the entrepreneur is somebody who

is gifted with business spirit and creative skills always "awake" and ready to recognize and use new business opportunities with appropriate combination of production factor (Mitrovic and Melovic, 2013). Also, an entrepreneur is somebody who is decisive to take the risk of managing the organization based upon innovation and permanent development, with the aim to create new values.

### Objectives of the Study

The purpose of the study is to investigate the level of awareness of Science based Post-graduation Students on entrepreneurship. The following research objectives have been formulated to guide the study.

1. To measure the level of awareness of the students towards the entrepreneurship.
2. To study the factors that influences the entrepreneurial attitude.
3. To offer suggestions for promoting entrepreneurial attitude among the Post-graduation students.

### Hypothesis

This study infers that the entrepreneurial attitude of the post graduate does not depend on demographic factors. As against this background, the statement of hypothesis is as follows.

1. Ho: There is no significant difference of opinion on the entrepreneurial attitude and the demographic factors.

### Research Methodology

To satisfy and to meet the objectives of the study both qualitative methodology and quantitative techniques have been used. The study has been conducted at various colleges in dindigul district of Tamil Nadu state. Convenient sampling method was adapted to draw the sample respondents. A total of 115 respondents from 5 colleges were considered, namely Gandhigram Rural Institute - Deemed University (GRI), PSNA, GTN, RVS and NPR. The questionnaire consists of 8 components and each of the components is measured on four point likert's scale, in which 1 indicated "Strongly Disagree", 2 indicated "Disagree", 3 indicated "Agree" and 4 indicated "Strongly Agree". The primary data collected have been sorted, classified and tabulated in a format and analyzed by using statistical package for social sciences. Appropriate statistical procedures like simple averages and Chi-Square test have been used for inference. The Chi-Square test is a useful measure to identify the influence of dependent variable on the independent variables.

## Analysis and Discussion

It is found that 65 per cent of the post graduate respondents have knowledge about entrepreneurship while the remaining 35 per cent of the respondents do not have any awareness about entrepreneurship. Similarly an analysis of the graduate respondents with reference to their place of living shows that 60 per cent of the urban respondents have awareness about the entrepreneurship, while the remaining rural respondents do not have awareness about the entrepreneurship. The following table shows the findings related to the factors of entrepreneurial attitude. Eight independent variables have been considered for examining their influence of the entrepreneurial attitude.

### Summary of Chi-Square Calculations

Sl. No	Factors	D F	Table value	Chi-Square value	Significant / Not Significant
1	Family size	4	9.49	9.12	Not Significant
2	Branch of study	4	9.49	15.56	Significant
3	Parents occupation	4	9.49	11.45	Significant
4	Parents income	4	9.49	8.48	Not Significant
5	Business interest	2	5.99	7.26	Significant
6	Career plan	4	9.49	17.42	Significant
7	Entrepreneurial awareness	4	9.49	5.54	Not Significant
8	Place of living	2	5.99	10.27	Significant

### Inference:

It is clear from the table that out of eight variables, branch of study, parents occupation, business interest, career plan and place of living of the students were found to have influenced the entrepreneurial attitude of them and the remaining three factors such as family size, parents income and entrepreneurial awareness found did not influence the entrepreneurial attitude.

### Suggestion

Based on the analysis of the study, it is found that most of the science based post-graduation students having less awareness on entrepreneurship. Hence, much attention is to be focused on educating them towards the entrepreneurship by inserting entrepreneurship as one of the subject in the course curriculum. It is also found that those who come from rural areas have less entrepreneurial attitude than compare to that of urban areas. Therefore, it is recommended that, more intensive training programs for

entrepreneurship must be conducted to create awareness among the rural graduates and to make them entrepreneurs in future. Further, it is also suggested that orientation programs, conferences and workshops may be conducted by inviting people with entrepreneurship background, to create awareness among the post graduates.

### Conclusion

The overall development of the nation depends on the entrepreneurship, which otherwise depends on the industrialization. It is the responsibility of the policy makers to develop the entrepreneurs. The growth of entrepreneurs can be extended by formulating specific strategies. The formulation of strategies for entrepreneurship has to be done in the light of various factors for balanced economic growth of the country. As such the increase in the entrepreneurial attitude will increase the number of prospective entrepreneurs, who in turn generate more employment and create national wealth.

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## PROBLEM AND PROSPECTS IN MARKETING OF NON WOOD FOREST PRODUCTS (NWFPs)

**Dr. M. Soundarapandian**

*Professor, Department of Rural Industries and Management,  
Gandhigram Rural Institute – Deemed University, Gandhigram*

**G.Yamuna**

*Research Scholar, Department of Rural Industries and Management,  
Gandhigram Rural Institute – Deemed University, Gandhigram*

### Abstract

*It is well known fact that the concept of the production of non-wood forest products in our forestry becomes more important day by day. Many various application and researches on this subject have been carried out so far. Some of these studies, some information about the introduction, application areas, processing, marketing of non-wood forest products have been given. In this paper carried out to find the location and importance of non-wood forest products have been investigated and then the problems about the production and marketing of non-wood forest products have been described and also gave suggestion to overcome it. Simple random technique used to select the 3 villages and 65 respondents. Interview schedule used for collection of data. This study concluded that, there is a need to take necessary steps by the government to eliminate these problems such as non availability of government society, transportation, injury caused by wild animals which are faced by the respondent of study area.*

**Keywords:** *Non-wood forest products, problems, Marketing*

### Introduction

According to FAO, NWFPs defined as “All goods for commercial, industrial or subsistence use derived from forest and their biomass”. Non-timber forest products (NTFPs) are also known as minor forest produce (MFP) or non-wood forest produce (NWFP) The importance of NWFPs in the livelihood security of the rural population has led the State government to declare seven NWFPs such as myrobalam seeds, grassbroom, pungam, stone flower, honey as nationalized and establish the CGMFP Federation with an objective to promote trade and development of these minor forest produces (MFPs) in the interest of MFP collectors, mostly tribals. The remaining other MFPs were left free for trade because their distribution and production varied with respect to time and space. As a result, villagers would get assured minimum prices for nationalized NWFPs, but low collection prices and often exploitation by middlemen for the non-nationalized NWFPs due to inadequate market facility development in the remote rural areas. This tribe population mainly lives in and around the forest. For their sustainable livelihood, they mainly depend upon wage earning and agriculture. But due to predominance of mono cropping and rainfed agriculture, the income generated through agriculture is not sufficient for their sustainable livelihood. Hence the tribal population also depends upon other alternative source of income like animal husbandry, forest produce (especially NWFPs) and non agricultural

activities like business, government and private jobs. Among this alternative source of income NWFPs plays a very important role in their sustainable livelihood by providing them source of income and employment.

### Materials and Methods

#### Location of the study area

The study was conducted in Kodaikanal and Palani range in Dindigul district of Tamilnadu state during the month November 2015 to January 2016. Dindigul district was selected purposively because the maximum tribal population is residing in Kodaikanal and Palani range. Out of total 7 blocks in the Dindigul district, Kodaikanal and Palani range comes under these blocks. Three villages were selected randomly from each selected block to make a total of 3 villages in the sample. Villages namely Adukkam, Palamalai, Perumpallam were selected for the study.

#### Methods of data collection

Fifteen NWFPs collecting tribes were selected randomly from each village. Thus, the total 65 tribes were considered as respondents for this study. The data were collected personally in cooperation with forest officers and other officials of the district by using pre-tested interview schedule.

#### Results and Discussion

Primary and secondary data were used for analysis.

Table 1 reveals that, the involvement of the respondents in the collection of particular NWFP. cent per cent respondents were going for myrobalam (kadukkai) collection, followed by 69 per cent for amla, 92 per cent for grass broom, 58 per cent for honey, 36 per cent for pungam, So, we can infer from these findings that these products were easily accessible and available to them and act as an important source of food, nutrition, employment and income.

The data regarding existing marketing practices of NWFPs were presented in table 2. Regarding the place of marketing of NWFPs, the data reveals that majority of the respondents (92%) were selling of their NWFPs in weekly market, followed by 46 per cent sold their NWFPs in village market and only 38 per cent respondents were selling their NWFPs in home. Regarding means of transport, data reveals that majority of the respondents (97%) by walked to transport their NWFPs, for marketing followed by 10.76 per cent had used vehicles on paid basis (jeep, mini lorry etc.). Problems faced by the respondents in the collection and marketing of NWFPs

Table 3 demonstrates that respondents' distribution according to the problems faced by them in the collection and marketing of NWFPs with priority. The result reveals that majority of the respondents (92.3%) pointed out that they were facing the problem in lack of transport facilities for NWFPs followed by existence of bad weather(76.9%) and deforestation(69.2%), followed by fluctuated market price(61.5%) lack of storage facilities for NWFPs (56.9%), over collection of outsiders(38.4%),low infrastructure facilities for NWFPs(18.4%), lack of skill oriented training for NWFPs (16.9%) and lack of timely information for marketing of NWFPs(15.3%).

**Table1: involvement of households in collection of NWFPs n=65**

s. no	Name of Particular NWFPs	No of households involved in collection	
		Frequency	Percentages
1	Myrobalam (Kadukkai)	65	100
2	Amla	45	69
3	Grassbroom	60	92
4	Honey	38	58
5	Pungam	24	36

Source: Primary Data

**Table.2 Distribution of the respondents according to marketing pattern of NWFPs n=65**

	Particulars	Frequency	%
<b>1</b>	<b>Place of marketing</b>		
A	From home	25	38
B	From village market	30	46
C	From weekly market	60	92
<b>2</b>	<b>Means of transport</b>		
A	By walk	63	97
B	Horse	4	6.1
C	Vehicles on paid basis	7	10.76

Source: Primary Data

**Table.3 problems faced by the respondents in collection and marketing of NWFPs.**

S. no	Particulars	Frequency	%
1	Existence of bad weather	50	76.9
2	Injury caused by wild animals	25	38.4
3	Over collection of NWFPs by outsiders	20	30.7
4	Lack of storage facilities	37	56.9
5	Low and fluctuated market price of NWFPs	40	61.5
6	Lack of developed market infrastructure for NWFPs	12	18.4
7	Lack of transport facilities for marketing of NWFPs	60	92.3
8	Deforestation	45	69.2
9	Lack of skill oriented training programme for collection, marketing of NWFPs	11	16.9
10	Lack of availability of timely market information about NWFPs	10	15.3

Source: Primary Data

### Conclusion

NWFPs play an important role in sustainable livelihood of the tribes living in forest fringes. Non timber forest products also serve as an important source of food, nutrition, medicine, income and employment. But due to some prevailing problems like low and fluctuated market price, lack of developed market, existence of bad weather, injury caused by the wild animals and also causes significant interruption in collection and marketing of NWFPs. Due to poor transport facilities and non availability of government society for the respondents were not getting reasonable prices for their NWFPs. Thus, they were

derived less profit from the marketing of NWFPs. So, there is a need to take necessary steps by the government to eliminate these existing problems faced by the respondent of study area. In this context, suggestion that obtains from the respondents to overcome these problems should be involved in the strategies made by the government to solve such problems.

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## BUSINESS INFORMATION SYSTEM

**J. Resma Parveen**

*I-B Com Mangayarkarasi College of Arts & Science For Women*

### Abstract:

*Virtually every company uses business information systems in all aspects of their business. The experiential instruction provides a cross-section of business and technology and is continually updated to keep pace with the latest advancements. We will gain the technical skills needed for positions in fields like advertising, marketing, communications, finance, education, government service, or healthcare technology.*

### Introduction:

Unit aims to instill an appreciation of how technology can be used to assist business, without the technology becoming an end in itself. In particular, the unit aims to generate an awareness of the importance of information to decision-making and how to provide such information to ensure its usefulness to the decision makers. Students gain a strong foundation of business systems fundamentals and the influence of the Internet on business stakeholders; customers, suppliers, manufacturers, service makers, regulators, managers and employees.

### Objectives:

- ❖ Analyzes and explain issues that arise with the adoption / acquisition of technology
- ❖ Use appropriate software tools for the provision of business solutions
- ❖ Discuss the impact telecommunications (Internet, networks, mobile devices) and social media has on developing business solutions and the subsequent use of Business Intelligence tools to facilitate competitive advantage for organization.
- ❖ Describe major ethical, cultural and security concerns associated with the use of technology within organizations.
- ❖ Demonstrate appropriate communication skills in group work and written and oral presentations.

### Business Information Current Issues - 2015:

- ❖ The impact telecommunications (Internet, networks, mobile devices) and social media has on developing business solutions and the subsequent use of Business Intelligence tools to facilitate competitive advantage for organizations.
- ❖ The major ethical, cultural and security concerns associated with the use of technology within organizations.

### Methodology

This is secondary data which information are taken from website related to business information system.

### Basic Principles:

1. Project is divided into sequential phases, with some overlap and splashback acceptable between phases.
2. Emphasis is on planning, time schedules, target dates, budgets and implementation of an entire system at one time.
3. Tight control is maintained over the life of the project through the use of extensive written documentation, as well as through formal reviews and approval/signoff by the Initial Investigation Requirements Definition System Design Coding, testing,...Implementation Operation

### Strengths:

1. Ideal for supporting less experienced project teams and project managers, or project teams whose composition fluctuates.
2. The orderly sequence of development steps and strict controls for ensuring the adequacy of documentation and design reviews helps ensure the quality, reliability and maintainability of the developed software.
3. Progress of system development is measurable.
4. Conserves res

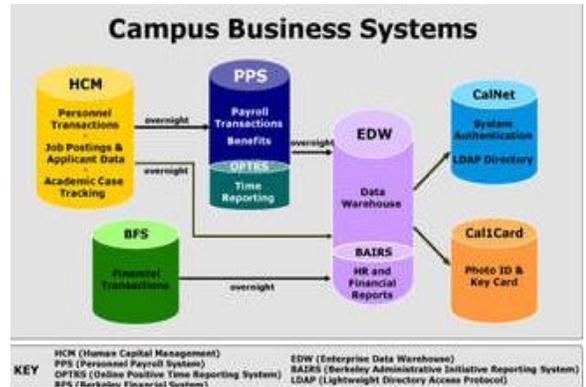
### Weakness;

1. Inflexible, slow, costly and cumbersome due to significant structure and tight controls.
2. Project progresses forward, with only slight movement backward.
3. Little room for use of iteration, which can reduce manageability if used.

4. Depends upon early identification and specification of requirements, yet users may not be able to clearly define what they need early in the project.
5. Requirements inconsistencies, missing system components and unexpected development needs are often discovered during design and coding.
6. Problems are often not discovered until system testing.
7. System performance cannot be tested until the system is almost fully coded and under-capacity may be difficult to correct.
8. Difficult to respond to changes. Changes that occur later in the life cycle are more costly and are thus discouraged.
9. Produces excessive documentation and keeping it updated as the project progresses is time-consuming.
10. Written specifications are often difficult for users to read and thoroughly appreciate.
11. Promotes the gap between users and developers with clear division of responsibility.

#### Situations where most appropriate:

1. Project is for development of a mainframe-based or transaction-oriented batch system
2. Project is large, expensive and complicated.
3. Project has clear objectives and solution.
4. Pressure does not exist for immediate implementation.
5. Project requirements can be stated unambiguously and comprehensively.
6. Project requirements are stable or unchanging during the system development life cycle.
7. User community is fully knowledgeable in the business and application.
8. Team members may be inexperienced
9. Team composition is unstable and expected to fluctuate.
10. Project manager may not be fully experienced.
11. Resources need to be conserved.
12. Strict requirement exists for formal approvals at designated milestones



#### Content of the Master's degree program in Business Information Systems ;

The Master's degree program in Business Information Systems (BIS) combines computer science subjects with subjects related to business management and industrial engineering and management sciences. The program covers various aspects: - The use of models in the design of information system- The implementation of models in information systems - The management, specification and analysis of company information systems

Many of the compulsory courses are in the field of computer science and information systems. In the compulsory courses in the field of industrial engineering and management sciences however, the emphasis lies in logistics and operational management.

#### Specializations;

You may specialize in Business Process Management, Healthcare, ICT Services or Logistics. This Master's program therefore forms valuable additional training for both computer scientists and technical business managers.

## Education Master's in Science Education and Communication;

It is possible to combine the Master's program in BIS with the Education Master's in Science Education and Communication (SEC). With an SEC degree under your belt, you are qualified to teach computer science in upper pre-university education

### Interesting links;

Business Information Systems  
 Computer Science and Engineering  
 Embedded Systems  
 Science Education and Communication

### Program information

Study possibilities: Full-time Degree: Master of Science Language: English Times of entry: September or February Duration: 2 years (120 ECTS) Master's thesis: 30 ECTS

### NVAO accreditation

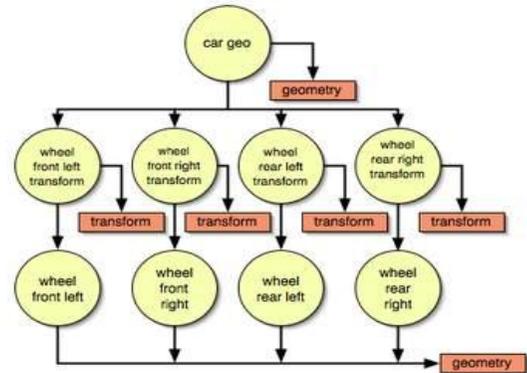
This special Master track is formally a track of the Master program Computer Science and Engineering. The Master program Computer Science and Engineering is accredited by NVAO (Nederlands-Vlaamse Accreditatieorganisatie), the Accreditation Organization of the Netherlands and Flanders.

### I'M Securing Networks Against Hacking And Identity Theft //

Aniket Chaudhari Master's degree student, Information Security Technology

"Our world has become more digital and we all rely on computers. But our computer networks aren't as safe as people think they are. My role is to secure computer networks and software to protect them from hacking and identity theft. TU/e is a great place to study, because it's very well organized. My professors are approachable and supportive. Because of TU/e's strong ties with industry, I have...

- ❖ Besides studying
- ❖ Study association
- ❖ TU/e Sports center
- ❖ About the Netherlands
- ❖ Or are you looking for
- ❖ Route & map
- ❖ Undergraduate programs
- ❖ Staff
- ❖ Library
- ❖ Graduate programs
- ❖ Vacancies



### Conclusion;

Sophisticated Information and Communications Technology systems contribute to the efficient running of organisations. An integrated system such as the one outlined above enables all of the separate parts of the organisation to pull in the same direction. Canon has a long history of providing appropriate technological systems to businesses. The company is now helping educational organisations to operate in a businesslike way through the development of strategically focused Information Management Systems

### Reference;

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## CORPORATE SOCIAL RESPONSIBILITY STATE BANK OF INDIA

P.Ajithra

### Abstract

*Corporate Social Responsibility is the mechanism through which the corporate organizations have executed their philanthropic visions for social welfare. It is a powerful way of making sustainable competitive profit and achieving lasting values for stakeholder as well as shareholder. "Corporate Social Responsibility is very popular in financial sector. Nowadays, many nationalized banks in India have created their individual brand image in the field of Corporate Social Responsibility (CSR) by taking various social initiatives in the era of social welfare and community development. An attempt has been made to analyze the existing CSR practices of nationalized bank State Bank of India. It has been found that the selected bank is directly engaged in CSR activities mostly in the area of Rural Development, Education, Community Welfare, Women and Children*

### Introduction

SBI Life believes in 'Protection of Life'. The core purpose of protection is reflected in its business practices and services. SBI Life consciously nourishes long term relationships by enriching the quality of life and creating a bond of eternal trust with its customers and public in general. No wonder, Company has secured over millions of smiles.

SBI Life is committed to ensure that business is conducted in all respects according to ethical, professional and legal standards thereby enhancing the values of the Company and with an aim of giving back to the Society. As a responsible Company, SBI Life recognizes activities (operations, products and services) have a wider impact and can therefore contribute to, the society in which it operates.

SBI Life consistently strives for opportunities to conduct various activities under Corporate Social Responsibility (hereafter referred to as 'CSR') as prescribed under the Companies Act, 2013 and the rules / directions made there under. CSR is about the way in which the Company meet its wider economic, social and environmental obligations towards all stakeholders and society at large. It includes, but is not limited to sustainable development practices, corporate citizenship, corporate governance and business ethics.

The Company has a Board Approved CSR Policy, pursuant to the provisions of the Companies Act 2013.

### Research Methodology

Secondary data is being collected through various sources such as books, magazines, journals, newspapers and websites

### Objectives

- To identify, create guidelines and mechanism for implementation of programs/projects contributing towards the social cause of the society.
- To formulate processes and structure for evaluation and monitoring of the said Programs/projects and to ensure compliance to the CSR Statement.
- To cherish the vision and values of SBI Life Insurance.
- To generate community goodwill through a consolidated effort of CSR initiatives pan India.
- To reinforce a positive and socially responsible image of SBI Life as a corporate entity.
- CSR Philosophy: The Bank is a corporate citizen, with resources at its command and benefits which it derives from operating in society in general. It therefore owes a solemn duty to the less fortunate and under-privileged members of the same society.
- Staff members are encouraged to make their contribution by understanding the aspirations of the public around them and by endeavouring to evolve measures to remove indisputable social and developmental lacunae.

### Corporate Social Responsibility Policy Concept:

The concept of Corporate Social Responsibility (CSR) was introduced in the State Bank of India as early as 1973, under the name Innovative Banking, covering both banking as well as non-banking activities. The initial emphasis was on assisting groups belonging to the weaker and downtrodden sections of society by providing avenues for improvement of their economic condition. Non-banking activities involved participation in community

activities which contributed to the communal good, e.g. blood donation camps, health camps, participation in local festivals, adult literacy, tree planting etc. As the scope of activities increased, the Bank classified these activities as Community Service Banking. Community Service Banking is now one of the activities through which the Bank plays the role of a responsible and responsive corporate citizen and discharges its corporate social responsibility to the community.

#### Structure:

The organisational structure for the governance of CSR will be as follows:



As per the guidelines, SBI Life shall strive to spend in every Financial Year; at least 2% of average net profits (made during 3 immediately preceding FYs) are spent in CSR initiatives.

Annual CSR budget would be approved by the Board on the recommendation of the Board. CSR Committee, subject to the provisions of the Act and Rules made there under as amended from time to time.

Based on the total approved budget, funds would be allocated for different projects on the basis of identified CSR plan on yearly basis. Such allocation of funds shall not act as a constraint in the event of a national calamity and SBI Life may contribute such amount as may be deemed necessary for the cause as per guidance of the Board. Any unspent/unutilized CSR allocation of a particular year shall be carried forward to the following year, i.e. the CSR budget will be non-lapsable in nature.

CSR expenditure shall include all expenditure including contribution to corpus, for projects or programs relating to CSR activities approved by the Board on the recommendation of CSRC, but does not include any expenditure not in conformity or not in line with activities which fall within the purview of Schedule VII of the Act as amended from time to time.

CSR projects or programs or activities undertaken in India shall only be considered as CSR Expenditure. Focus areas of our CSR activities are:

- Education
- Healthcare
- Sanitation
- Livelihood creation
- Assistance during natural calamities like floods/droughts etc.

#### Category wise Classification

Category	Amount (in crores)
Healthcare	28.56
Education	41.20
Sanitation	13.64
Vocational training/Livelihood	24.24
Others	4.16
Natural calamities	4.00
Total	114.80

#### Corporate Social Responsibility-Archive

Corporate Social Responsibility Initiatives of SBI Life Insurance – India Facilitate education for underprivileged children through the following initiatives:

1. NanhiKali, is a project jointly managed by KC Mahindra Education Trust and Naandi Foundation was inception in 1996. Organized Project Unnati along with Smile Foundation and supported the educational needs of 25 young girls.
2. Smile Foundation is an Indian development agency registered as an Indian Charitable Trust in 2002, working for the holistic development of children, youths and women (in the areas of education, health, girl child, empowerment and livelihood).
3. Adruta Foundation rehabilitates orphaned or deserted children in Odisha. It aims at becoming the centre of excellence in providing food, clothing, education and holistic growth to destitute children.
4. **UTSAH** (Universal Team for Social Action & Help) is a Child Protection Centre, accommodating 125 students from the slum area under the Education Programme

#### 2.Support towards underprivileged citizens:

SBI Life Kolkata donated 15 Wheel Chairs, 15 Ceiling Fans, 50 Plastic Chairs and Medicines for one month, 50Kgs Horlicks, Fruits, Biscuits, etc to PremDaan a home for destitute run by missionaries of charity.

PremDaan is a home for destitute run by Missionaries of Charity, Kolkata with a mission of serving underprivileged destitute brought from different part of the

city. People with psychological problems are treated and helped to return to normal life.

### 3. Towards Environmental Related Cause :

SBI Life in association with GrowTrees.com plants a tree on the occasion of every employee's birthday. The trees are planted at various reforestation areas like Kanha National Park at Madhya Pradesh, periphery of Satkosia Gorge Wildlife Sanctuary, Angul, Orissa etc and are maintained at a high survival rate. In FY 2013-14, 8,763 tree were planted

### Corporate Social Responsibility Initiatives of SBI Life Insurance – India

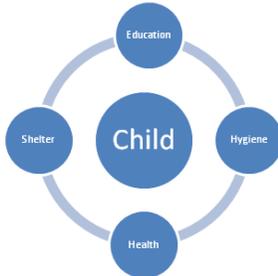
SBI Life is proud to contribute towards the education system today, so that our country shall reap rich talent tomorrow which in turn, will help the Nation to flourish. SBI Life, has through structured and strategic programs assisted more than 500 educational institutions, not for profit organizations, hospitals, etc. and touched the lives of more than one lakh children, through its various CSR programs and initiatives.

- SBI Life provided Braille Kits to visually impaired students.
- SBI Life promotes Computer Education in Vivekanand Academy, West Bengal. Company supported to set up a 'Computer Laboratory' in English Medium School.
- SBI Life ensured healthcare of new mothers and infants in West Bengal Company provided for medical facilities of new mothers and infants from the underprivileged and remote parts of West Bengal, consecutively for the second year.
- 'Shiksha Se Safalta' SBI Life conducted mass distribution of 40,000 educational kits, consisting of school bags and stationery to school going children from the economically disadvantaged sections of the society across various parts of the Nation SBI Life supported the Cause of Education in the Standard Chartered Mumbai Marathon 2016
- KhushiyanKa Lunch box
- SBI Life pledged to distribute 52,000 lunch boxes to the children from the weaker sections of the society to inculcate the habit of eating healthy food for a healthy mind and body.
- SBI Life supports Special School for Children under the treatment of Cancer in Mumbai
- SBI Life supported various Government Schools and Orphanages with basic infrastructural Facilities
- SBI Life contributed towards Rural Development
- SBI Children's Hope Foundation
- As a direct social contribution, the SBI Group is engaged in activities to improve child welfare. With so many different kinds of problems in society, why has the SBI Group chosen to focus on child welfare? The main reason is because child welfare in Japan faces grave challenges.
- Even though Japan is in the midst of a declining birth rate, every year more and more abused or neglected children are being placed children's homes. The number of facilities (555 as of 2005/12) to treat abused children is increasing nationwide, but chronic overcrowding persists with many needy children placed on waiting lists to receive care. In FY 2005 the social security budget was 84.2668 trillion yen out of which only a mere 3.8% went towards expenses related to children and family. Expenses related to care for the elderly took up 70.4% of the total budget. This is an enormous gap in priorities.
- Children, the weakest members of society, are completely dependent upon parents and thus deserve their unconditional love and support. Unfortunately, many children who should receive the love of their parents are being abused by them, which is a social trend of deep concern to the SBI Group. Japan, which has few natural resources, relies on manpower as its greatest asset. Children, who are born with unlimited potential, require parental affection to grow up as healthy and strong members of society. The future of Japan is in the hands of this precious resource.
- An enterprise cannot flourish without the steady development of society just as society cannot develop without the active growth its individual members. In other words, the progress of SBI Group depends on the growth of people, who in turn will bear the society of the future. That is exactly why activities to help children, who are our future stakeholders, is such an important enterprise strategy.
- For these reasons, the SBI Group will make full use of the knowledge and expertise gained over the years in private business to contribute towards solving child welfare problems.
- The SBI Children's Hope Foundation will make use of the SBI Group's network and knowledge built up over the years as a private enterprise to help

abused children grow up as self-reliant adults and to improve child welfare conditions.

### Our Perspective of CSR

Child Welfare is one of the most important causes towards the progress and development of society and nation at large.



A) SBI Life shall support educational programs through facilitation of a range of educational services to children in order to improve the quality of the children's lives.

- Initiatives for Child Education as under:
  1. Related Infrastructure
  2. Child Uniforms & Stationary
  3. School Fees
  4. Specialized Training and Skill Development:
  5. Shelter:
  6. Sports Related Activities

B) SBI Life believes that health is a state of physical, mental and social well being.

With this belief SBI Life intends to reach out to a maximum number of children in India to be able to provide comprehensive healthcare services among the under privileged community through regular camps and integrated programs

### Medical Infrastructure and Rehabilitation

1. Medical Programs:
  - a. Preventive Initiatives
  - b. Curative Initiatives

### Our Responsibilities

SBI Life CSR Team shall identify, implement and undertake CSR activities and co-ordinate CSR programs respectively pan India. The team shall interface with the sub CSR Committee for necessary approvals and resolutions. Team shall further monitor the progress and report the utilization of funds.

### Implementation of CSR

Post evaluation, SBI Life CSR team shall obtain necessary approvals as per the financial delegations and ensure Company's CSR objective is met. The project shall showcase the basic intention and the change expected to be created.

Employees of SBI Life are also encouraged to participate in CSR activities like volunteering with the partnering institution / NGO, etc.

### Implementation Process

The key implementation steps and processes have been summarized below:

- a) Develop a CSR Strategy –aligned with the CSR Policies of the company.
- b) Operationalizing the institutional mechanism –CSR Committee & team identification and appointment.
- c) Clear identification of CSR Budget.
- d) Shortlist Implementing Agencies and conducting due diligence, if required.
- e) Identification, selection and approval of projects.
- f) Finalizing agreements with the implementing agencies.
- g) Project Implementation.
- g) Documentation, Monitoring (at Board and Sub-board level).
- h) Evaluation (Concurrent, Final & by an independent Third Party where appropriate)
- i) Project impact assessment
- j) Preparation of reporting format and placement in public domain

### Conclusion:

The CSR activities are happening are centered on education, rural upliftment and helping the physically challenged. Some of the CSR initiatives, the major banking companies have undertaken are Education for all, Community development, Adoption of Children, Vocational training, Rural Development, Environment protection, Socioeconomic development of the vulnerable sections of society. Moreover, to have an impact of the CSR spending and utilization of allocated budget, there should be a system of periodical monitoring and reporting to the Board of Directors.

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## GLOBALIOZATION IN INDIA

V. Joshi

I B.Com Mangayarkarasi College of Arts & Science for Women

### Abstract

Historians and economists are generally identified two periods of trade globalization, the first beginning around 1870 and the second during the 1970s. The column argues that new data from 1827 onwards shows globalization beginning as trade barriers were lowered around 1840 and that both periods of globalization were surprisingly fuelled by a regionalization of world trade. If globalization continues to grow in future, regionalization may decline. Most studies based on the trade statistics date the emergence of the First Globalization around 1870. These studies, however, generally rely on data that begins in 1870

### Introduction:

In 1990s the Indian economy had witnessed dramatic policy changes. The idea behind the new economic model known as Liberalization, Privatization and Globalization in India (LPG), was to make the Indian economy one of the fastest growing economies in the world. An array of reforms was initiated with regard to industrial, trade and social sector to make the economy more competitive. The economic changes initiated have had a dramatic effect on the overall growth of the economy. Globalization as a term came to prominence in the 1980s. Although may consider this process a relatively new Phenomenon, Globalization has been happening millennia. The Roman Empire, for example, spread its economic and veneering systems through significant portion of the ancient world for centuries.

### Meaning:

The rise of international trade during the 19<sup>th</sup> century was supported by liberal trade policies and, later, by technological in transport of communication. The Great Depression and the two world wars challenged this trend, while rate was partly reallocated to more distant partners due to geostatic reasons. Both globalization and regionalization resumed in the 1960s.

### Definition:

Global Interaction, rather than insulated isolation, has been the basis of economic progress in the world. Trade along with migration, communication and dissemination of scientific and technical knowledge, has helped to break the dominance of rampant poverty and the pervasiveness of 'nasty, brutish and short lives that characterized the world. And yet, despite all the progress, life is still severely nasty and short tolerance part of the world population the great rewards globalized trade have come to some, but not to others.

### Objectives:

- ❖ This paper has been studied about Globalization in India
- ❖ To studied about merits and demerits of globalization.
- ❖ And studied about recent trends like HR trends in India also.
- ❖ It explained about Impact of Globalization.

### Some of the steps taken to liberalize and globalize our economy were:

#### Devaluation:

- ❖ To solve the balance of payment problem Indian currency were devaluated 18 to 19%.

#### Disinvestment:

- ❖ To make the LPG model smooth many of the public sectors were sold to the private sector.

#### Allowing Foreign Direct Investment (FDI):

- ❖ FDI was allowed in a wide range of sectors such as Insurance (26%), defense industries (26%) etc.

#### NRI Scheme:

- ❖ The facilities which were available to foreign investors were also given to NRI's.

### Merits and Demerits of Globalization:

#### The Merits of Globalization are as follows:

- ❖ Globalization helps to boost the long run average growth rate of the economy of the country through:
- ❖ Improvement in the allocate efficiency of resources;
- ❖ Increase in lab our productivity; and
- ❖ Reduction in capital-output ratio.
- ❖ Globalization paves the way for removing inefficiency in production system. Prolonged protective scenario absence of globalization makes the production system careless about cost effectiveness which can be attained by following the policy of globalization.

- ❖ Globalization attracts entry of foreign capital along with foreign updated technology which improves the quality of production.
- ❖ Globalization usually restructures production and trade pattern favoring labor-intensive goods and labor-intensive techniques as well as expansion of trade in services.
- ❖ In a globalized scenario, domestic industries of developing country become conscious about price reduction and quality improvement up their products so as to face foreign competition.
- ❖ Globalization discourages uneconomic import substitution and favor cheaper imports of capital goods which reduces capital-output ratio in manufacturing industries. Cost effectiveness and price reduction of manufactured commodities will improve the terms of trade in favor of agriculture.
- ❖ Globalization facilitates consumer goods industries to expand faster to meet growing demand for these consumer goods which would result faster expansion of employment opportunities over a period of time. This would result trickledown effect to reduce the proportion of population living below the poverty line.
- ❖ Globalization enhances the efficiency of the banking insurance and financial sectors with the opening up to those areas to foreign capital, foreign banks and insurance companies.
- ❖ Socially, people have become more tolerant and open towards one another additionally, globalization has also enhanced communication.

#### **The demerit of Globalization as follows:**

- ❖ Globalization paves the way for redistribution of economic power at the world level leading to domination by economically powerful nations over the poor nations.
- ❖ Globalization usually results greater increase in imports than increase in exports leading to growing trade deficit and balance of payments problem.
- ❖ Although globalization promote the idea that technological change and increase in productivity would lead to more jobs and higher wages but during the last few years, such technological changes occurring in some developing countries have resulted more loss of jobs than they have created leading to fall in employment growth rates.
- ❖ Globalization as altered the village and small scale industries and sounded death-knell to it as they

cannot withstand the competition arising from well-organized MNCs.

- ❖ Globalization has been showing down the process to poverty reduction in some developing and underdeveloped countries of the world and thereby enhances the problem of the inequality.
- ❖ Globalization is also posing as a threat to agriculture in developing and underdeveloped countries of the world. As with the WTO trading provisions, agricultural commodities market of poor and developing countries will be flooded from countries at a rate much lower than that indigenous farm products leading to a death-blow to many farmers.
- ❖ Implementation of globalization principle becoming harder in many industrially developed democratic countries to ask its people to bear the pains and uncertainties of structural adjustment with the hope of getting benefits in future.
- ❖ Globalization has also led to incursion of diseases especially deadly ones like HIV/ AIDS spread by travelers in some cases, to the most remote regions in the world.

#### **Impacts of Globalization and It's Effects on the Society:**

"Globalization" has been widely used in the last fifteen years. It is a controversial term and has been defined in several different ways. Globalization indicates that the world today is more interconnected than before. Globalization in its basic economic sense refers to the adoption of open and unfettered trading markets (through lowering of trade barriers, removal of capital controls and liberalization of foreign exchange restrictions). Large volumes of money movement, increased volumes of trade, changes in information technology and communication are all integral to a global world.

#### **Globalization and Its Impact on People: Families and Mental Health:**

For the purpose of this presentation, I will discuss globalization and its impact on people at social, cultural and psychological levels. As a social scientist, I am interested in how societies and people change because of this economic phenomena and how the process of change can impact families, individuals and communities. Globalization is associated with rapid and significant human changes.

### Let me revisit the business perspective of globalization:

In a capitalistic market, multinational companies are taking the lead in establishing themselves and creating a major presence in almost every part of the world. Coca Cola, McDonalds and Nike are examples of such growth and proliferation. So people as consumers are being studied for their patterns and behaviors of spending. At one level it may appear that globalization has no significant impact on families and that our lives are 'normal' in most circumstances. Many people are not totally aware of how they form a crucial part of this phenomenon.

### Psychological Impact of Globalization:

The most significant psychological consequence of globalization is that it transforms one's identity: In terms of how people think about themselves in relation to the social environment. According to Jeffrey Arnett (2002), there are four major issues related to identity, which develop due to globalization:-.

India is a culturally diverse country. Sixteen per cent of the world's population lives in the country. There are over 826 languages and thousands of dialects spoken. The difference in regions, topography and climate allow for different types of lifestyles and culture. Although about 70 per cent of the populations live in rural areas, India is rapidly urbanizing with more than 225 cities with over 100,000 population and at least ten cities alone with over a million people.

By United Nations standards, Indian has begun to age. Over 7.7% of the population is above 60 years and this number is expected to reach 12.6% by the year 2025. . Improved sanitation, increased attention to maternal health and better childcare facilities greatly reduced infant mortality rates. Globalization is hardly a new force affecting India. To think so is to ignore a diverse and pluralistic long-standing civilization that was shaped by a long list of "invading" (globalizing) cultures that became what we now know.

### Criticisms of globalization

Globalization has its proponents and its critics, today as well as in the past. And analyzing the impact of globalization is a complex proposition, as specific results of Globalization are often seen as positives by proponents and negatives critics Globalization explained. For instance, some proponents say globalization creates new markets and wealth and promotes greater cultural and social integration by eliminating barriers; on the other

hand, some critics blame the elimination of barriers for undermining national policies and cultures and destabilizing advanced labor markets in favor of lower-cost wages elsewhere. Similarly, some proponents point to the rising economies of poor countries benefiting from to minimize costs; some critics say such moves could lower living standards in developed countries by eliminating jobs.

### Benefits of future Globalization

The term is most frequently used in reference to creating an integrated global economy marked by free trade, the free flow of capital and corporate use of foreign labor markets to maximize returns. However, some use the term *globalization* more broadly, applying it to the movement of people, knowledge and technology across international borders; some also apply it to the free flow of cultural, environmental and political discourse.

Globalization has ebbed flowed throughout history, with periods of expansion, as well as retrenchment. The 21st century has witnessed both. Global stock markets plummeted after the Sept. 11, 2001, terrorist attacks in the United States, but rebounded in subsequent years. They note the rapid pace of globalization in the early 21st century could be slowed or even reversed by potentially rising levels of protectionism happening in a number of countries.

### Recent Trend in Globalization

One year ago, on 29 November 2014, I published "9 emerging HR Trends for 2015". Many of the trends I mentioned end 2014 were very visible in 2015. The changes in performance management, the transfer to mobile, the use of communities for recruitment and people analytics were on the agenda in many organizations. Some trends moved very slow. The end of PowerPoint seems to be wishful thinking. I have been in many meetings, conferences, round tables and symposia this year and I must have seen more than 5,000 PowerPoint slides. Most of them of very poor quality. People analytics is moving, but many organizations are still at maturity level 1, where predictive analytics are still far away. What are some of the trends we see for HR in 2016? 11 HR trends for 2016 trends selected for you by the team of the HR Trend Institute.

#### 1. HR embraces agile

Agile seems to be hot in 2016. Where 2015 was the year of HR Analytics, 2016 will be the year of Agile HR. Conference organizations and HR network facilitators have been brainstorming about the topics for 2016 and looking at

the brochures and websites “Agile HR” has often made the shortlist. Fortunately for the organizers, most HR teams have no clue what agile hour means.

## 2. back to the office

A couple of years ago visited the Microsoft office in the Netherlands. This office was state-of-the art and an example for many. A Starbucks look-alike on the ground floor and a variety of work spaces for different purposes. Nobody had a personal office. The advice to employees was: only come to the office when you have to meet other people. What we see today, at start-ups but also at established companies as Google, is a different practice. The credo is: please come to the office! Working at home can be lonely and we want to keep our people closely together. Working in an agile way is a lot easier if you do not have to organize meetings. Lunch and sometime breakfast are offered and of course on many days there are attractive activities for the staff. Big corporates are moving some of their team into start-up eco systems, to connect and to learn from the young entrepreneurs.

## 2. HR goes soft on performance ratings

In 2015 some big organizations proudly announced that they were reforming their performance management processes. Deloitte started a very nice marketing campaign with the article “Reinventing Performance Management” in HBR of April 2015. Accenture and others followed, see for example: “Accenture dumped performance reviews, here is why”.

❖ I have very mixed feelings about this trend. Yes, the frequency of feedback should be a lot higher than once per year. Yes, nobody benefits from a patronizing and unequal approach. Yes, assigning people a crude performance rating is not very helpful. But: measuring performance is very important and the redesign or abolishment of performance management should not mean that one stops with measuring performance as well. Hopefully Performance Consulting will emerge as a trend in 2016.

## 4. Individualization

Treating employees as individuals and not as part of a group or segment will be more visible as a trend in 2016. The way organizations deal with employees is still far behind the way organizations deal with clients, but there is movement. HR can learn a lot from marketing. Today most organizations still segment in simple ways. Young versus old, Gen X, Gen Y and Gen Z, Managers and non-managers and so on. Many untested assumptions are used to design policies and career tracks. “Gen Y wants more work-life balance”. “People above 55 want to

slow down”. With big data analysis and with sophisticated algorithms, it has become easier to detect and predict individual preferences of employees and organizations can act on the insights with tailored programs and interventions.

## 5. Talent everywhere

Slowly talent management gets a broader scope. Still in many organizations the focus is narrow, on the talent pool inside the organization. “How can we engage and retain our talent? The talent pool is broader. More and more talent does not want to be employed by (big) organizations. They are self-employed and are interested if you can offer a challenging opportunity. Others prefer to work for start-ups. The trend: connecting to talent outside the organization and design new talent development programs that are also beneficial for these groups. This can be done directly, or through intermediaries.

## 6. Artificial intelligence

Artificial Intelligence is growing up and also entering the HR arena. 2016 will probably not be the year of ‘Machine Learning’, but the developments are going fast: example Personality Insights, powered by IBM Watson. Feed the machine with text written by the person you want to analyse and Personality Insights gives you a sound personality profile within seconds.

## 7. Detecting and selecting the best

The trend setters are looking for ways to measure real performance, in order to be able to detect hyper performers. When performance can be measured and connected to individuals, top performers seem to perform 5-10x better than average. Performance measurement is an enormous opportunity for HR. If HR can find ways to measure real performance and can improve the detection of potential top performers, the business impact can be big.

## 8. Moving away from big systems

Big global companies can afford to invest in big expensive core HR information systems. Even these big companies are struggling to implement at a speed that is necessary to follow the changes in the organization and are struggling to deliver on the high expectations that were set at the time of the investment decision. Other organizations are reviewing if it is wise to invest in big systems. They might be better off to select best-of-breed solutions in different areas and to find a solution that enables HR reporting and people analytics using the available data out of the different systems. There are many clever solutions on the market. Focused applicant tracking, onboarding, performance management and online training

SAAS solutions. And neat and innovative HR reporting and people analytics solutions (scrunch).

#### **9. Rewards: less external benchmark able**

Some weak signals from the executive compensation front. External benchmarking seems to become less popular. Responsible companies with strong Boards dare to look more at the internal differences. Does it make sense for the CEO to earn 5x-10x-20x more than people in their organization two layers down, even if it is justified by the external benchmark? Is the top team really so money driven that they will leave if the Board decides not to follow the market? 2016 will not show major shifts, but it is worthwhile to follow the executive compensation developments.

#### **11. Keeping it simple**

HR has a tendency to make things too complicated. The trend is to make life simpler. Focus on the most urgent business needs, keep the HR team small and beware of the "Not Invented Here" syndrome. The trend setters are leading the way and they are showing that HR can have a big impact when they focus on simple solutions with high impact.

#### **Conclusion**

At last we can conclude that Globalization marginal and go hand in hand in India. With millions of poor farmers, rural labors, urban unemployed, slum-dwellers, 3mlions refugees, 100million children and the million displaced by 'the development', project, poverty, in this era of globalizations assured new dimension.

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## CONCEPTUAL FRAME WORK TOWARDS GLOBAL WARMING

**Mrs.K.Mangayarkarasi**

Assistant professor, V.H.S.M college, Virudhunagar.

**J.Prasanth**

II BBA.,N.P.R Arts and Science College

### Abstract

*Global warming is understood to result from an overall, long-term increase in the retention of the sun's heat around earth due to blanketing by "greenhouse gases," especially CO<sub>2</sub> and methane. Emissions of CO<sub>2</sub> have been rising at a speed unprecedented in human history, due to accelerating fossil fuel burning that began in the Industrial Revolution.*

**Index Terms-** *Controlling of Global Warming through afforestation.*

### Introduction

Global warming is the unusually rapid increase in Earth's average surface temperature over the past century primarily due to the greenhouse gases released as people burn fossil fuels and the rate of temperature increase has nearly doubled in the last 50 years. Temperatures are certain to go up further .For example: If melting ice reduces the reflective properties of white surfaces (the "albedo" effect) or if melting tundra releases frozen methane, leading to further warming. Debate continues about which manifestations are due to long-term climate change and which to normal climate variability.

The theory behind global warming has been understood by climatologists since at least the 1980s, but only in the new millennium, with an apparent tipping point in 2005, has the mounting empirical evidence convinced most doubters, politicians and the general public as well as growing sections of business that global warming caused by human action is occurring.

### Speeding up the Process

Global warming involves an enormous speeding up of the rate of change in natural processes, Most authoritative scientific bodies predict that on present trends a point of no return could come within ten years and that the world needs to cut emissions by 50 percent by mid twenty-first century. It was natural scientists who first discovered and raised global warming as a political problem, Even sociologists such as Ulrich Beck and Anthony Giddens, who see "risk" as a key attribute of advanced modernity, have said little about climate change.

For practical purposes, it can no longer be assumed that nature is a stable, well understood, background constant and thus social scientists do not need direct knowledge about its changes. Any discussion of likely

social, economic and political futures say about the likely impacts of climate changes.

### Growing Evidence of Global Warming

While originally eccentric, global warming was placed firmly on the agenda in 1985, at a conference in Austria of eighty-nine climate researchers participating as individuals from twenty-three countries. The researchers forecast substantial warming, unambiguously attributable to human activities.

In September 2005 the National Aeronautics and Space Administration (NASA) doubled its estimates of the volume of melted fresh water flowing into the North Atlantic, reducing salinity and thus potentially threatening the conveyor that drives the Gulf Stream.

Although rising temperatures; melting tundra, ice and glaciers; droughts; extreme storms; stressed coral reefs; changing geographical range of plants, animals and diseases; and sinking atolls may conceivably all be results of many temporary climate variations, their cumulative impact is hard to refute.

### Future Global Warming

In 2015 James Hansen, along with others, published results of a new study warning of IPCC errors and that sea level could rise by 10 feet by 2050 and not 3 feet by 2100 as the IPCC has predicted. According to recent analysis from scientists at the National Center for Atmospheric Research (NCAR), "The worst case projections for global warming may be the most likely". The Intergovernmental Panel on Climate Change of the United Nations (IPCC) appears to have once again gotten something very important wrong on where we are right now. Even if we stopped emitting all carbon and methane greenhouse

gases today, we are committed to considerably more global warming than the IPCC has publically stated.

In order for humanity to endure, we now have no other prudent choice but to do whatever we can to try to lessen and slow the long-term pain of this global warming emergency so that it does not become irreversible. The good news is that we may still have enough time to prepare families, businesses, nations and ourselves for the tremendous stress that the increasing levels of escalating global warming will cause; but again, only if we start preparing for it right now!

### Global warming tipping point and solution

If we do go over any one or more of the global warming tipping points, we will quickly find ourselves in an irreversible global warming self-reinforcing cycle (a positive feedback loop), rapidly descending into near extinction or extinction-level climate destabilization.

One of our most respected climate scientists Michael Mann has estimated the current risk level for going over a global warming tipping point at not 1/100th of 1%, not 1%, but at approximately a full 10%! (In his article, professor Mann uses the commonly used terminology fat tail to describe global warming tipping point events.)

To put a 10% risk level in the perspective of your own daily decisions, would you get on an airplane where there was a 10% risk of crashing, a 5% crash risk, a 1% risk, or even a one-half of 1% risk? If you wouldn't do these things and our most powerful nuclear armed governments won't leave the smallest nuclear war risk less than 100% managed, why after 30 years of warnings are we still leaving a 10% risk of going over any global warming

### Solution

The solution for preventing irreversible global warming and extinction-level climate destabilization depends upon radical and immediate global changes in how we produce energy and how we behave and cooperate collectively as humanity. These changes are far larger, are needed faster and are at a scale that has never been achieved before.

Most important adaptive challenge and transformational evolutionary adventure in human history. Now is the time to work together effectively, to end global warming. If we fail in the next 10 years to get to carbon neutral, or within the next 15 years to have most of the world's energy being generated in green ways, we will have delayed too long on neutralizing what is almost certainly the most urgent existential threat of our times.



Fig. Today's global warming level

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## THE CHANGING PORTRAYAL OF WOMEN IN MODERN INDIAN LITERATURE

**Ms. H. Marie Evangeline**

*Assistant Professor of English Magna College of Engineering Magaral, Redhills, Chennai*

**Dr. S. Rajarajan**

*Assistant Professor, Department of English Bharathidasan Govt College for Women, Puducherry.*

### Abstract

*Indian society is embedded with loyalty, integrity and unity upon which Indian families stand. The influence of Western culture through education, global marketing, media, varied career opportunities, a manifold increase in life's challenges and the struggle for survival of the fittest, the scenario in the Indian society has changed dramatically. Indian writers threw more light on this matter comparatively to other countries. The writers tried to depict the Indian women as an ideal woman who involved herself in the traditional society without grumbling, where they were regarded as inferior. Throughout the history they are portrayed as delicate darlings. Many Indian novelists especially women novelists have explored female subjectivity in order to establish an identity that is not imposed by a patriarchal society. They tend to trace the roots of the ever present psychic barrenness in women to the imperfect perception of reality. They tried to examine the innermost unexplored, recesses of the human heart. Through the term feminism the female protagonists in their writing evince sufficient vigour and courage to question the oppressive role of society, religion and culture, but yet they refrain from taking the paths suggested by the western feminists. They rather seek to find their own paths.*

**Key Words:** *Indian Literature, Women, Feminism*

Indian society is embedded with loyalty, integrity and unity upon which Indian families stand. They learn about collectivism and about sacrificing individualism. Utmost care is taken to improve the personality of each individual when they are a child. With the changing times and values, the Indian society like the rest of the society has undergone essential changes. Industrialization, urbanization and migration from one place to another brought changes in the society. Spread of education, changes in occupational structures modification in the legal status of women and weakening of caste are some factors behind the changes. The influence of Western culture through education, global marketing, media, varied career opportunities, a manifold increase in life's challenges and the struggle for survival of the fittest, the scenario in the Indian society has changed dramatically.

The Indian society is broadly classified into four hierarchical levels in terms of distinctions based on economic and political power: the upper class, the middle class, the working class and the downtrodden. Though it is not always true that the four classes have very clear and defined limitations, there is nevertheless a certain distinctive identity that each of these classes projects in terms of life styles and attitudes. These themes became predominant in all the works, either to be in literature or economics or politics. Indian writers threw more light on

this matter comparatively to other countries, because India is considered to be patriarchal society. The writers tried to depict the Indian women as an ideal woman who involved herself in the traditional society without grumbling, where they were regarded as inferior. They dare not look their elders, especially their husbands or men in face. The housewives were treated almost as servants who were forced to do all domestic works and must always follow the dictates of their society without asking questions.

In the Biblical Garden of Eden, woman was created after man, who without her cannot survive in this world. But later on man had dominated all activities in the world and would not allow her for equality so that she could be known at the same time with him. Later development put women far behind the men folk in all areas of life, the political, economical, occupational and including the educational aspect of life. Neither men nor women are superior to each other. Even though women comprise almost half of the world's population they are denied equal opportunities in many places saying they are weaker sex. Throughout the history they are portrayed as delicate darlings. India's National Leader Mahatma Gandhi once stated "To call women weaker sex is a libel; it is man's justice to woman". The growth of the country depends upon women empowerment. With confidence they can claim their rights such as control over their life in all places. They can make

their own decisions and choices, acquire equal rights in social and religious. Their status in the society will be improved. This empowerment can be brought only through giving education to women.

In the ancient period in India, *Manusmriti* the most important among the many Dharmasastras of Hinduism says 'Men must make their women dependent day and night and keep under their own control those who are attached to sensory objects. Her father guards her in childhood, her husband guards her in youth and her sons guard her in old age. A woman is not fit for independence'. (Buhler 9.2-3). In Vedic period, women were actively involved in religious and social matters alone. Atleast during that time they had some freedom to choose their partner in marriage, which is known as *swayamvara*. *Swayam* in Sanskrit means self and *vara* means groom. Same as a widow was permitted to remarry. Old Indian literatures depict the status of women clearly. As India started its steps towards civilization, social discrimination increased. In olden days family hierarchy began to be traced only in the male line and sons were the direct heirs. As the status of men began to rise and the position of women went down. During the age of Dharmashastars, women were excluded from both economic and religious field and child marriage was encouraged and widow marriage was looked down upon. This was the period when the girl child was considered as an ill omen and even many went to the extent of killing the female infants. Female infant killing and female foetus killing happened due to family pressure, preference of son, girls being considered as a burden, social discrimination against women etc. Sati was also practiced where women were forced to jump in the burning funeral of their dead husband and this was the only way for a good wife to behave. This practice spread vicariously in India.

After the advent of Mughal empire, the condition of women in society deteriorated. Purdah system was introduced. Even though many female rulers like Razia Sultana, Gond Queen Durgavati, Chand Bibi and Nur Jahan excelled in their duties the condition of poor Indian women were the same. During this time, only few girls of rich and popular families received the basic religious education. In the British period in India there was an uplift in the women's education in India. Many great leaders emphasized women's education. In the modern period the government is taking every possible step to increase the rate of women education and it believes that it is the most effective way to improve the lives of individual families and also bring economic development.

Development of education in India has attained a new level after independence. Considering education in the country, the beginning was by oral literature. The oral literature developed only through colloquial languages until sixteenth century. When Sanskrit and Tamil language took predominance poetry took a new form. Muslims classical Persian poetry later on grew strong in Urdu Literature because of Mughal rule. In the beginning of nineteenth century, with the establishment of language schools and usage of printing presses a great importance was given to popular prose. English was eagerly studied and to some extent used to classical Indian modes and themes because of the British rule in India.

Besides the famous and adorable Indian English literary personalities like Rabindranath Tagore, R. K. Narayan, later novelists like Kamala Markandaya, Manohar Malgoankar, Anita Desai and Nayantar Sehgal have ceaselessly captured the spirit of an independent India struggling to break away from the British and traditional Indian cultures and establish a distinct identity. Rabindranath Tagore writings offered a new view of life and his texts supplied the readers with cultural ideals and political ideology. Where as R.K. Narayan described the social patterns of life in a traditional and conservative style. Kamala Markandaya presented her views regarding various aspects of feminism. Her novels also depicted the real society and the sufferings of the people of rural India.

During 1980's and 90's there was a massive development in Indian literature, written in important languages of India. India emerged as a major literary nation when Salman Rushdie won the Booker Prize. The volume of Indian Literature written in English is smaller than that written in the various other regional languages. But in the last two decades apart from Indian male writers in India there has been an astonishing flowering of Indian women writers in English. They developed a new outlook of women in Indian society. Being women they brought out a new trend and aspiration about their women characters in their works. Indian Literature world accepted these women writers with an open heart.

The literature of this period was published both in India and elsewhere. The writers are mostly western educated, middle-class women who express their discontent with the troubles of upper-caste and upper class traditional women trapped in cruel institutions such as child-marriage, dowry, prohibition on women's education, arranged marriages, *suttee* and enforced widowhood. From time immemorial literature has presented women in various portraits from mother, sister, daughter, to

sweetheart and wife to enchanting seducer, sorceress and witch. Many Indian women novelists have explored female subjectivity in order to establish an identity that is not imposed by a patriarchal society. Thus, the theme of growing up from childhood to womanhood is a recurrent strategy.

Prior to the rise of the novel, many Indian women composed poetry and short stories in Hindi, Punjabi, Bengali, Urdu, Tamil, Malayalam and Kannada. Women were the chief upholders of a rich oral tradition of story telling, through myths, legends, songs and fables. Once literacy began to filter through society, those stories were transformed into poetry and drama. The novel was not at first common form, perhaps because the majority of women had less access to education than men. It was not until prose began to be used in the late 19<sup>th</sup> century by Indian writers who had been exposed to European culture that the novel form took hold in India. A number of Indian women novelists made their debut in 1990's producing novels which revealed the true state of Indian society and its treatment of women. Their work is marked by an impressive feel for the language and an authentic presentation of contemporary India with all its regional variations. They generally write about the urban middle class, the situation of society they know best.

Many of these women authors, such as Chitra Banarjee Divakaruni, Suniti Namjoshi, Meena Alexander, Manju Kapur, Anita Desai, Shashi Deshpande, Arunthathi Roy, Anita Nair, Kamala Das, Susan Viswanathan, use magic realism in their novels to depict their female characters. Chitra Banarjee Divakaruni writes about Indian experience, contemporary America, women, immigration, history and challenges of living in a multicultural world. Suniti Namjoshi is a poet and a writer who writes about the prejudices such as racism, sexism and homophobia. Meena Alexander is known for her lyrical writing that deals with migration, its impact, events that compel people to cross borders. Manju Kapur through her novels speaks for the middle class people. Anita Desai's characters of her novels are moulded with the moods and events of circumstances. Shashi Deshpande's main theme of her novels is to depict the anguish and conflict of the modern educated women. Arunthathi Roy is a political activist whose work talks about human rights. Anita Nair's novels relates to the many roles women play in their lives. Kamala Das always explores womanhood and love in her writings. Susan Viswanathan works are based on sociological studies, stories she has been told and imagined during her travels.

In their creative writing they started discussing openly the sexual problems of women and questioning the gender – role expectations. These themes were not touched openly by the women writers previously. The female protagonists in their writing evince sufficient vigour and courage to question the oppressive role of society, religion and culture, but yet they refrain from taking the paths suggested by the western feminists. They rather seek to find their own paths. Women in this modern era think that they have freedom and rights to do what ever they want and try to prove their rights in this male dominated society. However the modern women have realized that they are equal to men and they are not helpless unlike the past when the men were considered as the sole bread earners. But today women too have become direct money earners of any household. Today's contemporary novelists use this as their main theme naming it as 'feminism' which interests the readers.

One must understand that feminism does not particularly talk of equality and rights of women but it is more about compassion, respect and understanding from the male counterparts. The main cause for the dissatisfaction of the women in today's society is the superior attitude of the men. Feminism evolved from the inequality between the sexes. Women have suppressed their feelings and learnt to be silent in olden days and feminism talks about that frankly as their concept in this modern era. Indian women novelists tried to trace the roots of the ever present psychic barrenness in women to the imperfect perception of reality. They tried to examine the innermost unexplored, recesses of the human heart. They seem to believe that the socio-economic problems are mostly only on the surface and do not permanently solve the problems whether they are physical or psychological. The centre of psycho social earthquakes lies in the human psyche. Through feminism they convey the change of women in Indian society and make them to see the world in a different perspective.

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## TRAUMA IN FRAGMENTS: PROSE AND COLLAGE WORKS OF HERTA MÜLLER

**Ms. S. Punitha**

*Assistant Professor PG & Research Department of English Vellalar College for Women, Erode*

### Abstract

*Literature portrays a vital role in human life. It has an empowered language to display the inner world of man. There is a space for memories, introspection, retrospection, foreshadow, flashback and awful remembrances that are colored by pain, wound and trauma. These things have been exposed clearly in writer's piece of works. Herta Müller as a writer, her prose narratives and collage poetry indeed describes a world, in which the individual has been deprived not only of personal liberty and political rights, but also history, homeland and even language. Yet the general relevance of the theme of dispossession in a world of upheavals remains notwithstanding the landscape (literal and figurative) of Müller's works. Herta Müller occupies an almost unique position in contemporary Romanian and German literature. Müller has created a unique world of creation where various aspects of political oppression, cultural boundaries and searching for own identity. In Herta Müller's works, trauma characterizes the experiences and continuing effects of the oppressive in Romania; it informs both the content and the style of her writing. This piece of writing traces the development of Müller's representation of trauma in her prose texts and collages: the prose texts describe traumatic events, while the collages embody the dissociation and fragmentation which result from trauma; both focus on images of the body.*

**Keywords:** Trauma, fragmentation, experiences, freedom.

Literature and language play an essential role in exposing the experiences of writer's reminiscence, oppression of the individual, cultural identity in the era of globalization, marked though by processes of particularization at the same time. Herta Müller as a writer, her prose narratives and collage poetry indeed describes a world, in which the individual has been deprived not only of personal liberty and political rights, but also history, homeland and even language. Yet the general relevance of the theme of dispossession in a world of upheavals remains notwithstanding the landscape (literal and figurative) of Müller's works. The displacements she has endured, whether as the child of a stiflingly conservative community, a member of a persecuted linguistic minority, a citizen of a repressive dictatorship, or a political refugee in the West, represent personal experiences of the cultural and political ruptures that shaped the history of the region over the course of the 20th century.

Müller has been confronted with the demand of elaborating contemporary German issues and has also been accused of exhausting and over dwelling on life under dictatorship. Müller's distinct space of creation the individual authorial identity is deeply marked by the personal experiences in the past, the authorial choice of themes strongly reflects her own cultural and historical heritage; in fact when writing, the theme chooses her and not the other way round:

Well, I think that the heavy weight ... that literature goes to where the weight is.

And I lived under this dictatorship for over thirty years and that is where the injuries and the theme are... I did not choose this theme, the theme always seeks me out. This theme I shall not ... I am still not rid of this theme. And one has to write about the things that occupy one incessantly. (7)

Due to her German heritage and ethnical and cultural roots, life and work under the Romanian communist regime and her status as new-comer in West Germany, Herta Müller occupies an almost unique position in contemporary Romanian and German literature. Müller has created a unique world of creation where various aspects of Banat-Swabian, Romanian and German cultural identity co-exist and intermingle. It is a hybrid space where issues of identity, persecution, homelessness, freedom, dignity occupy an essential place; it is a space of in-betweenness where the author transposes the ultimate questions of repression and freedom of the individual into universal dimensions. Herta Müller elaborates the bitterness of reality such as cross border, cultural identity and political oppression in her works itself.

In Herta Müller's works, trauma characterizes the experiences and continuing effects of the oppressive in Romania; it informs both the content and the style of her writing. This piece of writing traces the development of Müller's representation of trauma in her prose texts and collages: the prose texts describe traumatic events, while the collages embody the dissociation and fragmentation which result from trauma; both focus on images of the

body. The split in her works allows prose pieces lead towards enunciation; while on the other hand, the collages seem playful and poetic.

Herta Müller's work is constructed by a description of trauma, which it clears with increasing directness. Trauma characterizes the response to and continuing effects of her experience of repression in Romania. Nowadays, trauma plays a vital role and it attracts the major attention within literary criticism. It connects what are of look out as postmodern literary images and strategies such as fragmentation, alienation and disruption with political reality and historical specificity, lending the aesthetic structures and ethnical dimension.

According to Beverly Driver Eddy, *Herztier* (1994), *The Land of Green Plums* (1996) present both the limited, personal accounts of testimony and trauma narratives that are located within a wider historical and national context; and development of the one into the other is achieved by means of literary strategies such as the choice of pronoun and tense and through imagery. Brigid Haines shows that the depiction of a postmodern in *The Appointment* is rooted in the experience of the traumatized protagonist, Irene; both the narrative representation of Irene's psyche and the novel's distinctive style can be traced to the specific trauma of Romania. The present piece considers the aesthetic strategies in Müller's collages which represent the effects of trauma and traces of parallel development of her different modes of artistic production.

One of the short stories published in *Niederungen* (*Nadirs*), is a satire of a Banat-Swabian community represents the fragmenting effects of nationalization, collectivization and massive immigration to West Germany. Despite the fact that the communist jargon and mentality have invaded many sectors of their public and private life and have also affected the architecture of the village, the villagers believe that they have a distinctive German cultural identity. Müller shows this to be a delusion. The narrator appears in the last section of the story, which is distinct in tone, structure and content from the rest of the text. Although she does not talk about her personal experience with the fragmented Banat-Swabian culture that she reports on, the narrator's tone and language depicts her as a detached yet subtle critic of the village culture and identity, which she disapproves of.

As Haines notes, it was not the Ceausescu regime, but the ethnic German communities in the rural Banat which provided Müller's earliest experience of repression: the author calls her village 'die erste Diktatur, die ich kannte'. Reread from the perspective of trauma, Müller's

early texts--*Nadirs* (1984), *The Passport* (1986) and *Barefoot February* (1987)--which focus on these constrictive communities, already represent its effects. Their naive narratives, often told from a child's perspective, display the dissociation, the experience of the self as other, of the traumatized individual. Similarly, in *Nadirs*, Herta Müller pictures the trauma's characterization through her sour occurrences from certainty.

The texts written and published since Müller left Romania for West Germany, under pressure, in 1987 evince a change in style and content. *The Appointment* depicts the experiences of an immigrant arriving in Berlin from an unnamed Eastern bloc country. It is a pivotal text in many ways. The 'traces of trauma' that Haines identifies in the narrative are here associated explicitly with the political regime in Romania. *The Appointment* is also the first piece of work to feature collage--as a motif within the story--and prefigures a split in Müller's artistic output into prose texts, which have become increasingly direct depictions of the repression under Ceausescu and collages which reproduce the structures of trauma on a formal level.

Müller's novels since 1989 have looked back in time and returned to the town life associated with the Ceausescu regime in their setting. They mark Müller's shift towards 'autofiktional' writing (her preferred term), with protagonists and narrators who are particularly close to her experiences and express the physical threat and psychological repression within the Romanian state. Trauma becomes visible in the texts' content and also in the aesthetic of fragmentation which structures their linguistic and narrative syntax. Müller was subject to the daily oppression and fear and also posits this as the source of her literary style. At the same time as development towards articulation in fictional and non-fictional prose, Müller has published collages which take up in visual form the aesthetic of fragmentation characteristic of trauma. Collages have featured in her work from 1991 onwards and are becoming a central part of her output.

Herta Müller's first collages were picture-based and introduced the poetological essays and a selection of collages was published in the recent *text+kritik* volume on Müller. In 1993, Müller published *Der WächternimmtseinKamm* (The Guard takes his Comb), collage poems collected as a box set of postcards. This was followed by the publication of *ImHaarknotenwohnteine Dame* (In the Topknots Lives a Lady) in 2000, *Die blassen Herren mit den Mokkatassen* (The Pale Men with the Mocha Cups) in 2005 and a Romanian language

collection entitled *Este sau nu este Ion* (It is or is not John) in 2005.

As a genre, collage poetry offers visual depictions of the notion that language never originates with the author, but rather is always the borrowed property of contested cultures. If part of the dispossession Müller has suffered has been the loss of agency that comes with the compulsion to speak through the voice of culture, collage allows her to visually stage her gestures of appropriation, reminding readers that the words themselves may not have originated with her, but the gesture of severing them from context does. What emerges is the figure of an author attempting to appropriate language for herself, resist its concentric tendencies and invest it with individual intention. For instance, in the German collage poem included here the word "Heimweh," "homesickness" or "home-pain," is severed by a shift in font and colour, indicating that the two parts of the compound word have been taken from different sources. This dislocation arrests the reading process and in the brief moment of pause one is reminded that the compound word is a neatly contained narrative of loss and envisioned return. In Müller's case, this narrative is disrupted and brought to a halt, for there never was any home to which to return.

In her Romanian language collection, itself a further indication of Müller's displacement between countries, cultures and languages, Müller uses similar ruptures to express sentiments of dislocation. In an exceptional moment, the poem reads as the flowing voice of an author confident in the irrelevance of place. Looking back on the literary culture of Central Europe in the 20th century, whether one is speaking of literary criticism and such figures as René Wellek or Tzvetan Todorov or imaginative literature and writers like Milan Kundera, Imre Kertész, or Herta Müller, the literature of the region has to a large extent been a literature of dispossession and dislocation. It is possible that with the fall of communism and the gradual dissolution of many of the previously impermeable borders in Central Europe the themes of exile and displacement have lost some of their pertinence. The works of Herta Müller, however, reminds us that the one-time impermeable political borders to some extent remain a cultural reality and the individual narratives of displacement to which they gave rise remain part not only of the cultural past of the region, but also its cultural present.

Herta Müller's novels describe traumatic events and the processes of traumatization, while the collages codify the structures of fragmentation which are an effect of trauma. Müller's journalistic work and essays constitute a

third distinct strand of writing. Her outspoken moral stance on other repressive regimes and human-rights issues has attracted criticism for conflating different regimes; it can also be seen as preserving traumatization in outrage, for as Henry Krystal, in *Trauma and Aging: A Thirty-Year follow-up*, in *Trauma: Explorations in Memory*, observes, 'moral and ethical judgment is often substituted for self-healing'(76). Her oeuvre thus upholds a multiplicity of different responses to trauma as well as demonstrating the different ways in which trauma may be represented.

Trauma conceptualizes the psychological structures which are formed in response to extreme conditions, structures which affect perceptions of the body as well as use of language and the concept of narrative. It has developed as a discourse in relation to the history of the twentieth century and its horrors, but has also attracted increasing attention for its congruence with postmodern literary devices. The critical theorist Cathy Caruth defines trauma as, a response, sometimes delayed, to an overwhelming event or events. Trauma characterizes the structure of an experience: it lies in being overwhelmed and in surviving, rather than the event itself. Frequently, it is the result of a confrontation with death, but other extreme experiences, such as torture, exile, or rape, can also induce trauma. Müller began to write directly about the repression in Romania only after she had left and, more significantly, following the overthrow of the Ceausescu regime in 1989, demonstrates the belatedness of traumatic impact.

The effects of trauma take two main, interrelated forms: trauma disrupts the structures of memory and creates a distorted body image. Trauma cannot be integrated into narrative memory and exists only as a gap or blank spot; therefore it cannot be articulated and returns in the forms of surprisingly literal flashbacks, hallucinations or dreams. Trauma's inaccessibility to memory is defined in almost literary terms such as trauma was not transformed into story, placed in time, which contains a beginning, middle and an end (which is characteristic for narrative memory). The possibility of overcoming trauma therefore lies in working it into a narrative.

Trauma is characterized by a feeling of numbness or dislocation; it affects the individual's sense of identity and their perception of their body. Müller's corporeal images of trauma centre on three key forms: dissociation, the experience of the self as other and the splitting of the self into two or more elements or identities; the dissolution of boundaries between the body and the world; and the fragmentation of the body. These manifestations are

explicitly linked to physical threat, specifically to the interrogations detailed in *The Land of Green Plums* and in *Travelling on One Leg*; the more acute physical terror, the more fragmented the body becomes. These forms are also further reflected in narrative, in the problematic merging of different levels of the text, corresponds to the dissolution of boundaries and in linguistic and narrative parataxis, which evinces fragmentation. Muller's collages are the culmination both of her representations of the body and of these narrative techniques. Many of the poetic effects of Muller's texts clearly represent traumatic symptoms. Trauma is also constitutive of her writing; her style and impetus to write basic from her experiences. In Muller's works, her strategies thus expose the specific trauma arising from her own experiences of repression and at the same time, this more general trauma which is inherent in subject formation. These two levels express both the narration of trauma and of postmodern subjectivity, interpretations which might seem to be mutually incompatible.

In Muller's piece of writing, fragmentation within the prose texts cuts across the dichotomy of narrative and intratextual physicality: exaggerated, literal instances of gaps can be seen in the coordination of blank spaces in the text. Muller's collage works combined with the manipulation of typography, underpins a deep understanding of the text as a visual, physical artifact. Collages first feature in Muller's texts as an image. These are the pictures cut from newspapers, which function as an expression of her own fragmentary psyche and as a metaphysical representation of the contingent nature of her immigrant life.

Muller's collages are simple as well as share themes and structures with the prose texts, extending her representations of trauma into more literal forms. The collages develop the notion of fragmentation and foreground the kind of interaction between different levels of work which derives from the dissolution of boundaries. Elements of the grotesque and the poetic devices in the texts mark a move away from the subjective effect of trauma to an external viewpoint and, as a result, the collages have taken on the aspect of playfulness. That these lighter touches sit among implied horrors within the

collages themselves, but also within Muller's piece of writing serves in turn to emphasize the irreconcilability of these different responses and their traumatic origin. This playfulness on Muller's part may not be enough to counter the authoritarian, homogenizing which Ricarda Schmidt identifies in her use of metaphor in *The Land of Green Plums*, just as Muller claims not to be directing composition while in fact exerting a high degree of control over her apparently random choice of words, so it is also the case that the interpretative freedom of the reader of these collages is none the less constrained, not least by the obvious links to the themes and imagery of the prose texts.

Muller's most recent prose and collage publications demonstrate a tentative convergence and a shift towards narrative, which might actually signal the possibility of overcoming trauma. The collages remain central to Muller's pieces of writing and act as a part of a wider narrative. Perhaps freed from the necessity of preserving the forms of trauma, or perhaps liberated by the developments enable by the collages, Muller's prose continues to depict the horrors of the Ceausescu regime and bear witness to the further effects of repression in increasingly readable form; while the collages too take tentative steps toward narrative forms, which suggests that there may be some way to overcome the trauma that underlies their aesthetic fragmentation.

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## **MAGNITUDE OF INCLUSIVE EDUCATION FOR CHILDREN WITH SPECIAL NEEDS - (CWSN)**

**R.Vijaya Rajalakshmi**

*Assistant Professor Vivekanandha College Of Education ECR Road, Lawspet Pondicherry*

**Dr.Mumtaz Begum**

*Associate Professor School of Education Pondicherry University*

### **Abstract**

*Inclusive education is the need of the hour to attain the policy of universalisation of primary education. The zero rejection policy adopted by SSA facilitates inclusion by referring all educational services needed for CWSN is implemented as a network within the school. It also supports the principle of quality education for these children. India is a democratic, republican and secular nation, strengthens the pillar of education through inclusive setup. Inclusive education gains momentum not by mere admission of CWSN in inclusive setup. The real meaning of inclusion becomes fulfilled only when it ensures all the peripheral requirements for CWSN. Considering inclusion as a component of school programme, the model of inclusion is need to be practiced in every programme that the school offers. Preparing teachers to suit in inclusive setup is its nucleus. Because inclusive education cannot provide best curriculum for CWSN. There is no best method or strategy that a teacher can employ. Selection of appropriate learning material is not fixed. All these aspects of education is centered around the needs, nature and ability of child. Hence the role of teacher is more important for successful learning outcomes of CWSN. Apart from teachers' role, the team of specialists, experts and parents is equally important. Training to teachers, teaching strategies, learning materials, assistive technology, tools and equipments, referral and support services, barrier free environment, appropriate goal setting and evaluation procedure, individualized instruction etc cater for successful implementation of inclusive education. The quality of inclusive education is measured by manipulation of these different units in a meaningful way. The highest attainment in inclusive education is preparing CWSN to be responsible and contributive member and for independent living.*

### **Introduction**

Inclusion in general is universal invitation towards equality to all the children, youth, adult and aged people who are marginalised due to caste, community, race, religion, culture etc. Persons who are exempted because of physical, economical, social, cultural and racial barriers are given a common call to get rid of them by means of inclusion. It is much important for children with special needs to be given education in inclusive setup. Because it benefits for children from lower middle class, lower class and from BPL. The awareness to their parents about the disability is less. Children need to be grown in healthy environment. Both parents and children need to be given moral and psychological support.

Above all education is the birth right of every child. If quality education is the motto of government and private institution, obviously inclusive education is the best way for children with special needs.

For all these valid reasons inclusive education alone can guarantee **A life with life** for children with special needs.

### **Dimensions in Inclusive Education**

#### **Appointment of Special Educators In Inclusive Schools**

Eligible special educators is the need of the hour. However it is a challenge to find qualified special educators. The philosophy of inclusive practices is made compulsory by CBSE in all the affiliated schools. It is also inevitable to appoint special educators to fulfill the Act of Right to Education. Only with the support of the special educators children will be able to complete their learning successfully. Children who are orthopedically impaired, developmental disabled children like autism, mental retardation, cerebral palsy etc can be focused by the SE's. Children with behavioral difficulties and emotional disturbances show unexpected behavior in inclusive classroom. They need special care and attention. Special educators are trained to bring these situations in a normal way. Hence appointment of special educators in inclusive schools is vital.

#### **Training To General Teachers About Special And Inclusive Education**

Inclusive education can be made more effective by giving appropriate knowledge about special and inclusive education. The teaching strategies that work for a special

child need to be formulated by identifying the potentiality of the child. Training details should include examples of successful teachers for children with special needs in inclusive schools. Nature and degree of a disability is essential for a teacher to analyze a child of its ability. The steps in teaching a content with the active participation of the child need to be emphasized. Quality Inclusive education lies in the effectiveness of a teacher in dealing children with special needs. Training includes both theory and practical sessions. However the success of training depends on the knowledge, values and beliefs of a teacher. Maintenance of performance assessment for teachers to practice highly effective teaching strategies for diverse learners help to highlight those teachers who prove to be competent.

### **Availability of Resource Room In General Schools**

Resource rooms are special rooms with the availability of resources specially need for children with disability. It can also be used by normal students also. Children with special needs will be given individual attention for a special instruction depending upon their individual needs. Teachers in the resource room needs to study the child to identify their difficulty area and the multiple causes behind it. This sound knowledge about the child helps to manipulate a system that could bring learning potential. Individual instruction or work in very small group helps the child to show measurable output. Every child with special need has to be sent to the resource room bridge their learning difficulties. Children who vary in their disability like Learning disability, ADHD, developmental disability like autism, CP and children who are emotionally disturbed or with any kind of disability are sent to the resource rooms to receive specialized instruction individually. Resource room teacher has to work in network with the regular class teachers, parents, paraprofessionals and the caregivers of a particular child. This helps to assess the child and plan for behavior intervention which is the ultimate role of the resource room teacher. Resource rooms often provide a less distracting environment and ensures active participation of the child to complete the given task. A resource teacher is successful when he or she is qualified to perform their vital role in designing the specialized instruction for every child that qualifies for resource room to accomplish the specific needs of a child. The instruction is specially designed to enable the child achieve the expected learning outcomes. Regular class teachers monitors the articulation of the skills in the normal class learned in the resource room.

### **Availability Of Support Services In General Schools**

Support services are aimed for fullest potential of the child by means of improving the teaching and learning process. The effort taken to develop the quality of the personnel like class teacher, resource teacher, care giver, school principal, parents etc by means of participating in trainings, awareness programmes, etc are termed as support services. it is believed that such trainings help the personals to reduce the stress about the child with special need. It helps them to know about the various conditions of CWSN. In supports them to manage the disruptive behavior of the child. They gain confidence in their role towards rehabilitation and independent living. Support services includes all provision for barrier free environment, provision of aids and appliances need for the child. Availability of resource room, specially trained teacher, special educator and paraprofessionals are considered as support services. The liaison among all the members with the motto to enable a child to live independently up to the expected goal within a particular period of time gives spirit to the provision of support services. The philosophy Inclusive education will remain theoretical without the extension of support services. Support services are like pillars of inclusive education to enhance solidarity in its transactions. Support services includes the role of non-governmental organisations which are supplement to the government programmes and the role of community organisations like social clubs, youth clubs etc, that join hands for the betterment of CWSN.

### **Provision To Teach In Least Restrictive Environment**

Least restrictive environment refers to the accessibility of education for CWSN in normal classroom. The education need to be appropriate to the fullest ability of the child. The child is placed to get instructions along with the non-disabled peer. The maximum utilization of instructional materials and appropriate strategies are worked out to bring out the desired outcome within regular class environment. Depending upon the necessity the child is shifted to other learning environment like resource room, or any other specialized room to manipulate specialized instruction specifically designed for the child by the resource teacher or paraprofessionals. The Individualized Education Programme given by a team supports the need for supplementary aids and services to be given appropriately to the maximum extent within regular class environment. Supplementary aids and services are rendered for satisfactory outcome along with non-disabled peer. However when the expected outcome is not upto

satisfaction, the child is then pulled out from regular class only concretely on the grounds of the requirement of special mode of instruction.

### **Manipulation of Suitable Teaching Strategies, Curricular Modifications And Adjustments, Setting Reasonable Goals For A Child, Periodical Evaluation Etc By Class Teachers**

In inclusive education, a teacher cannot adopt a single strategy to teach any simple concept. The details of the content to be taught is divided into meaningful portions for best results. For each simple activity or information a method is need to be employed. In addition the curriculum need to be selected based upon the needs of the child and the abilities that the child posses. Flexibility in curriculum framing is a prerequisite in inclusive education. When learning or acquiring skill is attained at one level, the teacher has to set the goals or need to revise them. Periodical goal setting based on changes of activity is also essential. At the end of different academic phases evaluation of the knowledge level and acquisition of skill is important. The process of evaluation should be based on the principle of flexibility.

### **Provision For Regular Training By Therapists Regular Medical Checkup**

In inclusive settings to meet the requirements of CWSN, provision of regular training by therapists need to be arranged. The requirement of type of therapy is based on the level of ability in a specific activity. This provision can be arranged by the school authorities with the support of government and other allied institutions. Regular medical checkup need to be arranged in the school. The school is expected to have tie-up with primary health care centers and other clinical setups to extend for medical services. The therapists include Physical therapist, occupational therapist, language and speech pathologist etc. The team of experts include general doctor, specialists in different areas like ophthalmologist, neurologist, pediatrician, psychiatrist etc. Arrangement for regular checkup to this team of experts is to be facilitated in school programe itself.

### **Provision For Assistive Tools, Equipments And Technology**

With the increasing number of CWSN, the influence of assistive tools and equipments is also growing in importance. Assistive tools refer to the materials that could help the CWSN to be independent to great extent. Creating barrier free environment supports accession for students

with orthopedic disability. Ramps, wheel chairs, hearing aids, magnified reading materials, walking stick are such examples. The electronic information can be accessed for visual impaired using screen readers. The information or text is presented in huge size and it is read aloud. These provision help for removing barriers to access in technological world. For hearing impaired captions built into multimedia programe facilitates to overcome barriers. Assistive technology act as a basic tool for CWSN. The role of teachers is essential in use of assistive technology. Proper training about use of assistive technology is vital in inclusive education. The teacher performance to adopt to such inventions requires technical knowledge in practice.

### **Periodical Meetings For Heads And Teachers By Resource Centers**

Regular meetings can be arranged for head of the institution and for the teachers. Orientation programme and refreshment courses improves their confident to handle CWSN. It supports to update their knowledge and gives opportunity to think for innovative teaching methods in classroom environment. It helps to prepare teachers to think over the range of diverse needs in the classroom environment. It facilitates for proper planning of classroom activities to attend to a range of these diverse needs. Teachers attitude and self-efficacy are prepared according to social expectations. They learn to see the similarities among the children than the differences. Proper sharing of information about a child, in a network model facilitates inclusion. The model of a successful teacher gives suggestions for other teachers.

### **Arrangement Of Periodical Meetings With Parents**

Periodical meetings with parents is essential to get the feedback and suggestions. The role of parents after the school hour and their effort to carry over the class room activities in home environment will enable CWSN to show improvement. Teachers need to insist the vital role of the parents and developing attitude to accept the child. Self efficacy of the parents need to be motivated. They should be encouraged to train the child to give its best in acquiring the essential skills .

### **Peer Support**

Peer support is another important provision which is available only in inclusive setup. Learning by imitation and possibility to adapt to the behaviors of the normal children is feasible in inclusive schools. The teacher has to identify the interest and the potentiality of a child with special need. Accordingly the teacher has to assign role to take up

individually or as a member of a peer team. This develops confident and acts as a motivation to move for next level in taking role.

### Conclusion

Inclusive education is the only means to bridge the disabled with the non-disabled peers. It provides opportunity for mutual acceptance and recognition among them. The spirit of healthy understanding and co-operation manifests in inclusive education. To bring changes in the society it is important to dream for those changes in actual classroom environment. Normal peer group develop the tendency to help and support on democratic grounds. They learn the values of equity and equality. CWSN can be trained to learn desirable behaviors from their peers. Sitting next to a non-disabled child is not inclusion. It needs to be quickened with life by meaningful interaction. Interaction does not mean mere question and answer. It promotes to value a child with disability. CWSN can be attracted to inclusive education when the teachers, parents, peers and other expert team members prove themselves as active members for successful inclusion.

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## **SOCIAL AND CULTURAL OSTRACISM IN M. R. ANAND'S UNTOUCHABLE**

**Dr Vipin Kumar Pandey**

*Associate Professor, Dept. Of English and Other Foreign Languages, DSMNR University, Lucknow*

### **Abstract**

*One of the most highly Indian novelists writing in English Mulk Raj Anand has great concerns for the creatures in the lower depths of Indian society who are compelled on the edge of society. They are exploited and harassed by the social and economic traditions of the country. This cited ostracism is well reflected on Anand's novel Untouchable. The novelist has highlighted the social and cultural hindrances of the protagonist Bakha, who is a real individual, lovable and thwarted. Being untouchable he suffers lots due to the inhuman practices. His social boycott haunts him and tries to stand against the age old social and practices but he cannot succeed. He is not supported even by his own family. They are habitual to tolerate all discrimination laid by the upper class people. Bakha is a champion of the down-trodden despite it he is not well treated in society. He along with family has no right and liberty to choose his own ways in society. Consequently, he is marginalised. Bakha stands for the Dalits and shows the pitiable condition. Although they (Dalits) constitute a significant number of the country's population, they remain unseen and unnoticed since unsuitably and untouchability is the hallmark of their identification.*

*In untouchable Anand not only brings out the harsh realities and humiliations which a down trodden encounters throughout his life of being born in a Dalit family rather his main motive is to make Dalit community aware about their rights and also instigate them to protest the inhuman practice of untouchability. They too deserve a better society for better life. Thus Anand expounds the need and significance of humanism.*

**Keywords:** *Dalit, humanism, Dalit community, identification, untouchability.*

Mulk Raj Anand has emerged as a popular novelist in Indian writing in English. This paper is a humble attempt to bring forth his dalit consciousness analysing cultural and social ostracism of Dalits in Anand's novel "Untouchable". He has deftly sketched the substantial picture of down trodden through the characters Bakha, Lakha, Raka, Sohini, Gulabo etc. The novelist has thrown adequate light on the hardship of education and awareness. Mulk Raj Anand is the first Indo-Anglo novelist to depict in his fiction the life of the marginalised, abandoned, bothered and underpowered section of Indian society. He does not fall under the category of born Dalit-writers who have naked experiences of their life, but the novelist's description of Dalits' lives with various perspectives like social, political, cultural, Economical, religious and existential has applauded not only in India but abroad also. He has the full and intimate experience of the folk groaning under the crushing weight of poverty and servility. He shows his sympathy and understanding by making them the subject of his fiction. In the life of the down trodden there is no colour, zest and aspiration. They are considered 'dirt' no matter they remove the dirt. In Indian society they are not free to have their lives on their own terms. Due to all they lead a miserable and pitiable life. Mulk Raj Anand has penetrated the realistic plight of a social outcaste Bakha, who raises his voice of protest

against the cruelties done by the upper caste, for it is none but the age-old social system which has been the root of all the problems. In this social system the down trodden is bound to have loneliness, alienation, humiliation and harassment.

Mulk Raj Anand's the novel "Untouchable" opens with the pictorial description of the outcastes' colony where Bakha dwells with his family.

There live the scavengers the leather workers, the washer men, the barbers, the water carriers, the gross cutter and other outcaste from Hindu society. A brook ran near the lane, once with crystal clear water, now soiled by dirt and filth of the public latrine situated about it, the odour of the hides and skins of dead carcasses left to dry on its banks, the song of donkeys, sheep. Horses, cows and buffaloes heaped up to be made into fuel cakes and the biting, choking, pungent fumes that oozed from its sides. The absence of a drainage system had, through the rains of various seasons, made of the quarter a marsh which gave out the most offensive stink and altogether the ramparts of human and animal refuse that lay on the outskirts of this little colony and the ugliness, the squalor and the misery which lay within it; made it an 'uncongenial' place to live in. (1)

Bakha lives in an outcastes' colony of a cantonment situated in North India. This colony in itself shows the age old practice of untouchability. They live on slum area removing the whole dirt of society timely. Bakha is competent to think for better life. He badly hunts by the harshness in the words of the upper caste.

Here the novelist has depicted his protest against the hollowness of the upper caste that does not care of Bakha's meals. Such atrocities of life badly shake him and throw him to uplift his position, so that he cannot change his identity of the 'untouched' and 'scavenger'. In his communication with a Muhammadan who helps and consoles him he reveals a bit of his mind, he moves pity on himself and asks questions with himself:

Why didn't i shout to warn the people of my approach? that comes of not looking after one's work. I should have begun to sweep the thoroughfare. I should have hit ! My poor jalebis! I should have eaten them. But why could n't i say something? Could n't I joined my hands to him and then gone ran away like a dog with his tail between his legs (43)

He thinks to eradicate the pillars of the caste which compel them to tolerate every bitter treatment done by the upper caste. He tells to Muhammadan, "for them I am a sweeper, sweeper – untouchable ! Untouchable! Untouchable! That's the word! Untouchable! I am untouchable" (43).

Through the novel "Untouchable" Mulk Raj Anand expressed the mental conflicts and reaction of Bakha. Bakha has no complaint for his caste and the misery of his life. He retains self- confidence and identifies himself with his profession, still unlike his father Lakha, he makes no compromise with the absurdity of blind orthodoxy. He becomes a spokesman of the community of Dalits. It is said, "Bakha is aware of the necessity to challenge what Lakha considers unchallengeable. He realizes, in the compound of the barracks, that he has lost even that freedom he used to enjoy in childhood" (Rajan,18). Bakha's earlier exposure to unhealthy, unhygienic and undesirable conditions makes him conscious of the wretchedness of his own life. These experiences of deprivation and subjugation raise the feeling of revolt and mental torture in an innocent boy, Bakha. Bakha is a boy of modern India who searches the way to dilapidate the pillars of social and cultural ostracism. But his father consoles him time to time not to protest against the upper caste. His father well knows that breaking all barriers in the way of their lives is not easy. He narrates one incident of

Bakha's childhood when he was ill. He rushes to Hakim Ji and holds his legs to save the life of Bakha. At this Hakim Ji does not move to pity on him, he shouted on being defiled by Lakha's touch, "Chandal! (Low caste) by whose orders have you come here? and then you join hands and hold my feet and say you will become my slave forever" (72). They have no right to be heard. Despite all he advocates the gentleness of the upper caste. He delineates the soft heart of Hakim ji who visits his house to save Bakha's life at the end and saved.

Story of Bakha is not story of one Dalit but of thousands. He begs everyday for his food which is generally 'joothan'. Their ambition and aspiration are good to nothing. They are to join their mercy. This is considered dignified job of Dalits. Exploitation, harassment, subjugation and humiliation are part of their life. No matter whether they deserve or not. People discriminate at every step of life. They like to hear Sadhu more curiously than Dalits'. People do not listen and his legs were aching. As he clears the dirt, he is considered dirt which shows inhuman outlook of the people. The consciousness of discrimination and humiliation constitute the true Dalit consciousness. Bakha finds that as a scavenger, he is not expected to take relief and touch the public resources too. All barriers are in the name of religion.

Bakha, Lakha, Sohini and Raka are not permitted to walk where they want. Bakha is abused by the superior every day. Women too are indulged in their humiliation, one woman on the novel speaks harshly: "You eater of your masters, She shouted, May the vessel of your life never float in the sea of existence! May you perish and die! You have defiled my house! Go! Get up, you eater of eater of your masters! Why did n't you shout if you wanted food? Is this your father's house that you come and rest here?" (63). She further adds:

Why did you sit down on my doorstep, if you had to sit down at all? you have defiled my religion! you should have sat there in the gully! Now I will have to sprinkle holy water all over the house! You spoiler of my salt! oh, how terrible! You sweeper have lifted your heads to the sky, nowadays! This bad luck on a Tuesday morning too! And after I had been to the temple! (63)

Entrance of the down-trodden is not permitted. Behind all these there are religion and caste system. These have assigned the culture and social strata of the people. "Untouchable" is a graphic record of exploitation, subjugation and sordid bitter realities which the upper class

privileged persons being the denizens of superior realm seem to have never experienced. Mulk Raj Anand's speculation on Dalit consciousness is applauded everywhere. Like Mulk Raj Anand, Girish Karnad, Vijay Tendulkar, Bhimsen, Valmiki, Narendra Jadhav, Meena Kandasamy, Arundhati Roy etc. have highlighted the pitiable condition of the marginalised section of society.

Throwing light on many burning issues regarding Dalits the novelist expounds the condition of women and girls of the marginalised section of society. They are to satiate the thirst of the lust of the upper class. They don't feel any hesitation to make them prey on their beds. Who cares of their caste and colour. They have no honour for them. Their dual character is sometimes exposed before society. Despite it there is no rule to punish them. They are known as masters. Something is seen in the case of Sohini, who is very beautiful girl. Her beauty attracts the priest Kalinath and he forgets everything. Poor Sohini becomes the victim of priest's lusty desire of sex and who always wish to fulfil his desires treats her sympathetically. He helps in drawing water for her. She could not understand him and the evil design of his mind. "She goes to clean lavatory. Pundit Kalinath avails the opportunity and grips her tightly. She battles to come out from the devilish clutches of priest, who realizing the danger of being exposed start shouting 'polluted, polluted (52) in self-defence. Sohini's molestation does not defile the priest whereas only touch of the scavenger pollutes them. This is the real picture of society where women's honour of the marginalised class is plundered.

The novelist manifests to look forward behind the veiled condition of untouchable who undergo several ordeals throughout their life. Behind the veil of religion men of high position are ready to do any heinous task without letting it go in air. This puts a question before us whether we should believe them blindly or examine them cautiously. Convention, custom and varied practices have given them an identity of superior. That's why they so injustice and cruelty on human life. How Kashi Nath forgets this fact that God has created the lower caste who has created him. Obviously he is dominated by this idea that no one will ask question to him owing to hypocrisy of upper class. Bakha, seeing Sohini behind the priest when he shouts to be polluted he gets the idea about what may have happened to her. His sense of servility triggers and blood pours in his eyes. He asks Sohini, "Tell me! Tell me! I will kill him of..."(54).he is angrily ready to break, all social barriers. He speaks himself, "that he should attack a young and innocent girl and then the hypocrisy of it! This man, a

Brahmin, he lies and accuses me of polluting him, after father of fathers" (54). Due to social ostracism they cannot move freely. When he is enchanted by the hymn of crowd's temple, he naturally is drawn in that direction of temple. His spell is broken by the shouting of the priest, "Polluted, polluted, polluted!" he further cries," get off the steps, you have defiled our whole service. You have defiled our temple! Now we will have to pay for the purificatory ceremony. Get down, get away, you dog!" (53). Such behaviour of superior instils angst and hate in his heart. Perhaps this must be the reason that the Dalits do not believe in the existence of God. They uphold humanism. That is their new religion.

Mulk Raj Anand ardently describes the rotten education system, where teachers teach the children of upper class. Bakha dreams to elevate his position in society. He carefully watches the manners and dresses of Sahibs and Tummis at barrack. During his works of cleaning he watches the going of Brahmins' boys to the school, even he starts to dream. This makes him delight. "The anxiety of going to school! How beautiful it felt! How nice it must be to be able to read and write! One could talk to Sahibs" (30). They nonchalantly suppress their wishes before the equality and injustice of upper caste. His father explains forthcoming atrocities in the class when Bakha goes to school. He said, "Schools were meant for the babus, not for the lowly sweepers" (30). Being inspired by his uncle at the British Barracks to go to school to be Sahib he is adamant to have education. But he soon realizes, "there was no school which would admit him because the parents of the other children would not allow their sons to be contaminated by the touch of the low caste man's sons. How absurd, he thought, that was, since most of hockey and would n't mind having him at school with them. But the masters would n't teach the outcastes, lest their fingers which guided the students across the text should touch the leaves of the outcastes' book and they be polluted" (pp. 30-31). Mulk Raj Anand has sketched the pictures the inequality and injustice prevalent the school which lead to discriminate. These erect hindrances in the way of career making. Despite having realized the need of education, lower caste people are not able to have education to have a dignified life. Cultural and social barriers always cross their way and prevent their social and political empowerment. Their pitiable plight has caught the attention of the novelist and he penned all.

Therefore the present paper attempts to bring out a very moderate analysis of cultural and social ostracism embedded in the novel "Untouchable". The novelist

exquisitely has probed the reason and horrible consequences of cultural and social ostracism in society in the life of down trodden. His real experiences obtained in the days of childhood of the pitiable condition of lower class people evoked his humanity towards them and consequently the novel "Untouchable" takes its shape. Through this novel Anand proves that humanism is the best religion which does not know any convention, customs and practices. All should be treated equally and humanly. Just then the entire scenario of the country will be changed. We will have castles and colourless society. It will be apt to quote the lines of Tagore's "Gitanjali":

Where the mind is without fear and the head  
is held high; where the knowledge is free;  
where the world has not been broken up into

fragments by narrow domestic walls; ... into  
that heaven if freedom, my father let my  
country awake.

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## CONTEMPLATING THE CRYSTAL MERCHANT OF PAULO COELHO'S NOVEL, THE ALCHEMIST AND RECOLLECTING THE SPILLED OMENS

M. Jeevanandham

Research Scholar, Department of English (Aided), NGM College, Pollachi, Coimbatore, DT

### Abstract

*This paper, given a lengthy title, discusses the life of a minor but important character, the crystal merchant, from Paulo Coelho's fable, the Alchemist.*

### Introduction:

To the reader who might be unfamiliar with this fable, *The Alchemist*, a brief introduction is necessary.

This is a fable about following one's dream. The boy's name is Santiago. Santiago often gets a dream of a large amount of treasure awaiting him near the Egyptian pyramids.

The boy, as Paulo Coelho himself prefers to call, is a shepherd who loves to travel leading a small flock of sheep and carrying a huge book that also serves him as pillow at night.

Urged by the recurrence of the dream, he seeks the help of an interpreter, a gypsy old woman, who advises him, on his promise that he will share his one-tenth of the treasure if he finds it, to go to Egypt. The detail, Santiago has already known. Dissatisfied with her interpretation, when he decides to renounce his quest, he meets an old man who introduces himself the king of Salem.

The old king inclines to help him demanding Santiago's one-tenth of sheep and gives the boy Urim and Thummim, black and white stones that possess some mysterious power to help the person to take a right decision when needed.

Santiago, who reaches a small town called Tangier with the money he has earned, selling his rest of sheep, is robbed of the money by a thief. Now that every possible way has been shut and the future is dark, the only thing he needs now is food. At last he comes to the door of a crystal merchant.

### The Crystal Merchant and the Omens:

For the crystal merchant that day also seems, like his last one, the same. He knows how the particular day is destined to end, the same as the last one has ended.

The merchant once remarks:

"I don't much like change (page.51)."

The period the boy's stay at the crystal shop and his life in Tangier with the merchant, though stretched to one

year, fills only not more than twenty pages in the fable. Though brief in both length and movement, this notionally divided episode is as important for the readers to understand the story as it is both for the boy and the merchant to understand the course of their own, as well as each other, lives.

Coelho brilliantly hints the reader that he has introduced a contrast with the two very opposite characteristics of human nature- accepting changes and being the same deliberately refusing them. It is rather a necessity that both of them need to exchange themselves to be scrutinised by each other than Santiago needs an opportunity to test what he has learnt so far.

It is not merely testing the words of the old king of Salem. Without any intention to testing them, Santiago knows that every word said by the king is working very well. The words of the king come to Santiago as omens. He recalls everything precisely when he really needs the king.

Santiago spends a year literally renouncing his dream. Until the end of the year he is preoccupied with collecting money to return to his former life of a shepherd; by the end of the year he is very proud that he has earned a reasonable some of money and that he has learnt the strange Arabic language with which he could trade with the Arabs.

He is proud to an extent that the author is able to speculate the boy's mind:

"Maybe, it was his treasure to have wound up in that strange land, met up with a thief and doubled the size of his flock without spending a cent (page.54)."

Santiago comes to the merchant with new ideas and prospers producing them. He calls it the principle of favourability, or beginner's luck, recalling the King's words:

"Because life wants you to achieve your destiny (page.50)."

Both of the ideas not only bring the money to the merchant's cash drawer but also arouse guilt into his heart.

The merchant contemplates:

"I don't much like change (page.51)."

He regrets:

"I don't want to change anything, because I don't know how to deal with change. I'm used to the way I am (page.55)."

When the boy enters for the first time into the shop, the merchant sees two customers enter in and buy some crystals. He considers that it is an omen. As the days grow, the merchant understands that the very presence of the boy in the shop also an omen since the boy's whole ambition is to return to his former life and when someone really wants something, the merchant knows, all the universe conspires in helping him or her to achieve it.

The crystal merchant treats the boy fairly since he can see that the changes are coming in large amount in favour of the boy.

Though the merchant appreciates the reasonable income, he is verily guilty of not fulfilling his own dream. He is a devout person and he is very pleased that he lives following the five obligations the Prophet has asked the true Muslims to. He believes in the one true God; feeds the hungry; prays five times a day; and fasts during Ramadan.

The boy asks:

"What's the fifth obligation? (page.51)."

It is to visit the holy city of Mecca.

When the merchant has been young, all that he has wanted has been to put some money and start a business. He has dreamt of going to Mecca once he has become rich.

Coelho introduces another character by the merchant himself. It is a cobbler who has travelled to Mecca crossing the long-stretched deserts. When the merchant mentions about the poor cobbler, he is rueful for his mistakes. He has realised he could have gone to the holy city without a very large amount of money. The words of the old king appear to be true this time as well.

The king tells the boy:

"...people are capable, at any time in their lives, of doing what they dream of (page.21)."

The omens never cease to come. The boy's determination of collecting the targeted money and the help of the universe really troubles the merchant. He is sad for his own omens that have been left unheeded.

As the boy comes with his innovative ideas, his remorse increases.

He contemplates:

"Every blessing ignored becomes a curse (page.55)."

With the request to build a display case to attract the passers-by, Santiago startles the merchant. The merchant apprehends that the money will overflow into his cash drawer.

So he attempts to distract the boy from the request. The merchant has been told that the boy is not going to the pyramids but to the former life. However, the merchant does not trust the words of the boy.

The boy's eagerness to increase his share amount suggests the merchant that the boy will not become a shepherd again. Though it is true, but the boy himself is not aware of that. His sole ambition is to get back to the shepherd-life.

Santiago counts the days and the money in his possession. He comes to know that he must increase his share income if he wants to go back speedily to his former life. He comes to the merchant with his another idea he has got when he has overheard a traveller regret for not having found a peaceful place to take some rest and have a fine drink as refreshment.

He suggests the merchant to sell tea in crystal glasses. It is a remarkable idea that is to bring customers in large amount to the shop. It also means more changes to the shop.

The crystal merchant sees that he will be in the need to extent his shop and hire two more servants too. He, as usual, tries to reject the idea and as it always has been, the boy is able to convince the merchant.

Coelho has created the merchant as a unique character who could represent of the people who postpone the days and daily assure that the distance between themselves and their destinies remains the same as it has been yesterday- far away.

The merchant, as he started his business in the street to the top of the hill, has become concerned about the crystal wares. Even though he has known that the pilgrimage to Mecca is all important, he merely spends the days in procrastination.

Instead of travelling to Mecca, he dreams of crossing the deserts and reaching the holy city and praying there. He is very excited to dream and this way he tries to complete the fifth obligation. He tells the boy that it is the dreams that give him strength to face the routine days. The boy's stay in his crystal shop has proved him that he could have been rich and has travelled almost several times in decades to Mecca. Once one year is completed the boy, decides to return to the place where he has come from.

Yet it is written, as Coelho puts, that the boy is not going to resume to his former life. Instead, he will continue

his journey to the pyramids. The merchant's state of mind is still unintelligible even though he replies the boy that he will remain and continue his dreaming about travelling to Mecca. Or he may travel to the holy city now that he has earned more money than he has ever done.

After all, it is, not the boy's, but the merchant's destiny to dream about travelling to Mecca and it all that he wants in his life.

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## MULK RAJ ANAND'S IDEOLOGY AND CONTEMPORARY INFLUENCES ON HIM

**Dr. K.R.Venkatesan**

*SCSVMV University, Enathur, Kancheepuram.*

**Mrs. M. Sudha**

*SCSVMV University, Enathur, Kancheepuram.*

### Abstract

*Mulk Raj Anand is whole-heartedly devoted to the simple life of villagers, whose poverty and caste feeling touch him deeply. He is equally concerned with orphans, untouchables and urban labourers. Among the Indo-Anglian novelists, Mulk Raj Anand is the conspicuously committed writer. He makes the readers cry and he fills them with rage. Indeed those two reached in combination are his special contribution to English literature.*

Anniah Gowda, in his article "Mulk Raj Anand: a committed writer" observes:

Earlier novelists, writing in English as well as the Indian languages, have wrung our bosoms with the sufferings of Child widows, unmarried mothers and so forth, but none before Anand have tried to take us down to the lower depths as Gorki called them, of society. (Gowda: 1995:70)

Politics dominated the Indian life during Anand's time and Anand in no way could keep himself away from it. V.S. Naipaul's statement that the novel is born as the spirit of rebellion, is wholly true of Anand.

### Mulk Raj Anand- His Biography in a Nutshell

Mulk Raj Anand is a prolific writer with a sense of commitment. He is the first Indo-Anglian novelist to depict the tragic plight of the poor and the underdogs of Indian society who are the agonized victims of one form or the other of exploitation.

Mulk Raj Anand was born in Peshawar in the year 1905, the period of the partition of Bengal. His father, Lal Chand Anand, was a coppersmith in Amritsar, but he joined the British Indian Army as Regimental clerk. Being a bright and sensitive child, Anand was quick to note the inconsistencies and the little hypocrisies in the attitude his parents held towards religion. He had his early education in the cantonment schools. As the education imparted in these schools was a facsimile version of English curricula in England trying to play down everything Indian, he acquired a bias against all indigenous customs. He pursued his higher studies in the University of Punjab and got his Honours Degree and completed his Ph.D in 1924.

While in London, he was attracted by the method of 'Stream of Consciousness' employed by James Joyce in his novels. Anand was also influenced by the theory of

Darwin's The Origin of Species. In 1932, he returned to India and stayed with Mahatma Gandhi for sometime in Sabarmati Ashram, during which period, he penned his first novel Untouchable. Later, Anand returned to Europe, and after many tribulations he got his first novel Untouchable published in the year 1935. At the end of the world war II, he returned to India and by this time, many of his novels and collection of short stories got published thus making him renowned.

Anand got many awards for his works. In 1952, the World Peace Council awarded the International Peace Prize to Anand. His 'Lajwanti and other stories' got the President's Lalith Kala Academy Award, New Delhi. In 1972, he was awarded the most prestigious literary award 'Sahitya Academy Award' for his novel Morning Face.

### Influences on Anand

Anand's upbringing during his childhood days in the context of British colonial India gave him the advantage of first hand observation of several kinds of oppression and exploitation in India. The western intellectual insights he derived during his stay in England helped him enlarge his vision and acquire a holistic perspective of everything that exists and happens. And above all his innate compassion for the poor and the oppressed, wherever they may be, guides him even today in the shaping of his fictional World and the moulding of his Indian English.

There were various influences on him which have moulded him. Right from his childhood, what he has seen, what he has perceived as the sufferings of the masses, have had an indelible impact in the mind of the novelist.

### **Influence o Marxism on Anand**

During the Coal-miners strike in 1926, against the apathy and inconsiderable attitude of British Government towards the amelioration of the condition of Coal-miners, Anand supported the Coal-miners who were symbolic of the oppressed classes. The impact of the strike forced him to have ample interest in reading communism and Marxism. He also read the writings of Karl Marx, Engels and other Communist writers which made him feel that Marxism was "a scientific and rational method for the study of society, a hypothesis which was leading to new discoveries" according to Saros Cowasjee. Anand denounced capitalism and acquired a comprehensive view of socialism which was the panacea to cure social evils-misery, ugliness and inequality.

Before delving into the influence of Marxism on Anand in detail, it would be appropriate to have a touch of Marxism and what it is about:

### **Karl Marx and his ideology**

Karl Marx is one of the important sociological thinkers, whose importance lies in the fact that his ideas have contributed to the development of a new approach for the study of social phenomena.

### **Class Conflict**

According to Marx, all societies except the most primitive have had two main 'classes; namely, that consisting of the owner of the 'means of productions' and that consisting of non-owners. Besides, he classified people in society into various categories according to some relevant criteria such as feudal landlords, the bourgeoisie, the petty bourgeoisie the rich and middle class peasants, the poor peasants, the proletariat and the lumpen proletariat. He found that the class which owns the 'means of production' would have a vested interest in preserving the existing social relations and institutions, so that it can perpetuate its dominance. While, those who are deprived of the right of ownership of 'means of production' would be interested in transforming the existing social relations. And it is the conflict between these two interests that will manifest itself as class conflict and would act as the mid-wife of change.

### **Labour**

Marx defines labour as that specific activity of man which distinguishes him from even the most highly developed animals, the primates. According to Riemen Schneider,

It is always performed in society, it is necessarily a social activity, though the forms of labour will differ according to the forms of society in which it is being performed. This means that labour is not an unchangeable activity which repeats itself through the same forms but it is a process leading to ever higher forms of activity because it is purposive activity.

Labour can be performed as physical or mental activity. This division develops hand in hand with the emergence of private ownership of the means of production. The two forms of labour become even opposed to each other in antagonistic class societies where physical labour is reserved for the working classes and mental labour for the owning classes.

### **Gandhian Influence on Anand**

Gandhi's ideas on freedom struggle captivated Anand too. Though he differs from Gandhi in certain angles especially regarding the means to annihilate the social evils. Yet he is an ardent follower of Gandhi. In an interview to Lalji Misra, when Anand was asked about the use of Gandhian spirit in his novels, he replied calmly:

The whole of my life was transformed from lies, half-lies and pretension to truth. Gandhi's humanity extended in me. I have become humble enough. I differ him in many ways but he built in me the integrity of purpose..... (Misra:1999:52)

Gandhi and Anand, though differed sometimes, stand united in their vision of humanism.

### **Conclusion**

Mulk Raj Anand strongly believed that literature is the best vehicle for his journey towards the destruction of the social evils. William Walsh, in his introduction to Mulk Raj Anand in *Contemporary Novelists* quotes Anand's ideas as:

I believe that creating literature is the true medium of humanism as against systematic philosophies, because the wisdom of the heart encourages insights in all kinds of human beings who grow to self-consciousness through the conflicts of desire, will and mood.

And thus became a writer with a mission and his theory of writing is naturally in line with his commitment to his creed. Specifically novel was the form he liked very much since he believed that he could,

..... live through the experiences of other people and realize what silent passions burst in their hearts, what immediate and ultimate sorrows possess them, where they

want to go and how they grapple in their own ways, with their destinies.

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## **“LITERATURE:A REFLECTION OF THE SOCIETY” ROLE OF CLASS/CASTE/RACE AND GENDER IN LITERATURE**

**Mrs.Baderunnisa**

*Assoc.Prof English Jayaprakash Narayan College of Engineering, Mahabubnagar*

### **Abstract**

*Literature is a reflection of life, it elevates and transforms experience. literature represents the culture and tradition of a language or people. Works of literature, at their best, provide a kind of blueprint of human civilization. Literature consists of all the aspects of life and it is a tool that helps us to bring out the problems of class, caste discrimination, race, violence, gender issues that exists in a society. Some of the literary writers came forward to reform their society. They criticised the present irrational practices of their uncivilized people through their novels, stories, poems and plays. In the Post-Independence era, Indian English Drama underwent a drastic change and it accumulated a new force with the lively contribution of the dramatists like Badal Sircar, Vijay Tendulkar and Girish Karnad. The present paper explores certain issues of contemporary society with the help of selected plays of Tendulkar - "Kanyadaan", "Silence! The court is in session", "Encounter in Umbugland". In his plays, "Silence, The Court is in Session" takes the issue of oppression on the basis of gender inequality and patriarchal hegemony. In "Kanyadaan", Tendulkar deals with the emotional upheavals of family, caste differences and he exposes the horrors of Dalit psyche. "Encounter in Umbugland" is a reaffirmation of Human values against the nexus of Gender Politics and Power Politics.*

### **Introduction**

Vijay Dhondopant Tendulkar is one of the best known playwrights in modern Indian theatre. His plays rank Tendulkar with some great playwrights like Arthur Miller, Tennessee Williams and Brecht. Tendulkar's plays made a room for him in the international galaxy of the literati. Each of the plays reflects contemporary Indian society, its problems and its challenges. His approach in the depiction of the problematic nature of Indian society is revolutionary. He is known for his plays, *Shantata! Court Chaule Ahe* (1967), *Ghashiram Kotwal* (1972), *Sakharam Binder* (1972), *Kamala* (1981), *Kanyadaan* (1983). He has received awards including the Padma Bhushan, Sangeet Natak Akademi Award, Filmfare Award, Saraswati Samman, Kalidas Samman and Maharashtra Gaurav Puraskar. He is ranked with great playwrights like Badal Sircar, Girish Karnad and Mohan Rakesh. Vijay Tendulkar made his place in Indian Drama with the Power of his pen to represent the issues that are temporal as well as timeless. His prolific writing includes thirty full-length plays, seven one-acts, six collections of Children's plays etc. Tendulkar's plays explore the depths of human mind. While exposing the vices and weaknesses of society and individuals, he remains a detached observer. However, one can notice his compassion for the victims of circumstances. Because of his realistic approach, he is far from being a shallow, hollow and cheap entertainer. He depicts the filth and squalor in the society, with a desire to make people conscious of the problems and to make them think of their probable solutions.

### **The role of class and caste in literature:**

In the Play "Kanyadaan" Tendulkar probes deeply into the layers of Indian castes-psychology in presenting before us the complicated, conflicting and tense relationship between Indian middle class and socially outcaste and untouchable community. Tendulkar brings to the fore the contradiction implicated in one's commitment to eradicate casteism and in the process draws us to seriously rethink as why we fail in our objective to bring about social equality. In *Kanyadaan* (1983), Tendulkar shows us discrimination and violence against women in the hands of Arun Athavale, a dalit whose ancestors had been suffered in the hands of upper class society. Jyoti, the daughter of Nate Devalikar, an MLA who insists on democracy at home has promised to marry Arun, going against the will of her mother Seva and brother Jayaprakash. Arun proves to be a violent husband who treats his wife as an object of revenge against all the persons of higher caste and class. Though Arun loves Jyoti very much but the dalit part of his mind lives in his tormented past and unleashes torment on his high caste wife. His past returns to haunt him every night and he turn into unpredictable savage beast, which has strange malice and a sadistic desire to punish his wife. He has crude satisfaction that he has — caught a Brahmin dame|| (p 18). Not only the daughter is punished but Arun derives sadistic pleasure in abusing her parents too. Seva who is the leader of Sevalal is accused by Arun as a procuress who supplies girls from the sevalal to the socialist leaders. Arun even accuses that Jyoti's real father is not Mr. Nath but Guruji, the guide and philosopher of

Seva. When Seva asks Arun the reason of the quarrel, he shocks them saying that he has beaten Jyoti for which he does not feel shy but defence himself saying that abuse and beating are knitted in the webs of their lives. It is part and parcel of their lives. Arun's brutality has been exposed in his non hypocritical behaviour, when he defends himself by saying: —What am I but the son of scavengers. We don't know the non-violent ways of Brahmins like you. We drink and beat our wives..... we make love to them..... but the Beating is what gets publicized|| (p 540). For him beating of the wife does not mean that he hates her. He loves her too, but according to him it is never appreciated but they are evaluated by their negative sides only. So he says: —I am a barbarian, a barbarian by birth, when have I claimed any white collar culture. (p 539).

Vijay Tendulkar symbolizes the new awareness and attempts of Indian dramatists of the century to depict the agonies, suffocations and cries of man, focusing on the middle class society. Tendulkar does not dress it up with any fancy trapping so as to make it palatable but acquires a sharp focused character having rare dramatic power. The portrayal of Arun brings out the idea of 'male domination' in the traditional Indian society. Tradition demands that a 'woman' has to yield meekly to male domination and surrender to his masochistic power.

### **The Role of Gender inequality in literature--**

In the play, 'Silence! The court is in session' (1967) Tendulkar shows us how Ms Benare, one of the members of the Amateur Theatre Group namely: 'The Sonar Moti Tenement Progressive Association', has been trapped by her co-actors in the 'Mock trial'. Ms. Benare, a teacher by profession was a self dependent, carefree modern woman and a parody of her counter sex, in the middle class milieu of Maharashtra. Inferiority complex, insecurity, mundane existence and lack of confidence provoked her male counterparts of the theatrical group plan to expose and humiliate Benare, going out of human morality and compassion. In the 'Mock-Law-Court' all the members of the troupe played different roles—Mr Kashikar, the mock judge, Mr Sukhatme, the lawyer of defence and lawyer of prosecution whereas Rokde, Karnik, Ponkshe, Samant, Rawte assumed the role of witnesses. In the name of game Benare has been tortured, humiliated, exposed and victimized by labelling charges upon charges on her. Mr Kashikar, the judge accused her of infanticide to sully her character. He says: Prisoner Miss Benare, under section no. 302 of Indian penal code, you have been accused of the crime of infanticide. Are you guilty or not guilty of

theaforementioned crime?' (Silence p 25) It is ironical and hypocritical on the part of male dominated society in general and Mr Kashikar in particular, because, on the one hand he advocates supreme position of women as mothers but on the other hand he drags a mother into the witness box and punishes her with his most heinous judgement. He says: Neither you nor anyone else should ever do anything like this again. No memento of your sin should remain for future generations. Therefore the court hereby sentences that you shall leave. But the child in your womb shall be destroyed' (silence 119). Violence and domination was its peak when Ms Benare was handicapped inside a room bolt from outside and thus denying escape to the plea of tormented Benare. She even had been assaulted by her own gender, when she has been dragged to the witness box by Mrs. Kashikar by pulling her hair. She has been silenced and denied verbal right to say her say. Whenever Benare speaks, the judge orders her to keep silence' by banging the gravel. The banging of the gravel is symbolic of the Indian society, which practices partial treatment and justice on women. Benare was not only victimized and compelled to digest discrimination in the 'mock-law-court', in her real life also her chastity had been violated once by her own maternal uncle in juvenile stage and once in her matured stage by Prof. Damle. Benare narrates the incidence of her blemished chastity respectively which is an eye-opener on the violence and domination of male centric society. She says: Why, I was hardly fourteen! I didn't even know what sin was.! I insisted on marriage. So, I could live my beautiful lovely dreams openly. Like anyone else! But all of them - my mother too were against it and my brave man turned tail and ran' (silence 74). Again Prof. Damle who gratified his carnal desire and impregnated Benare in extra marital affair denies responsibility and dejected her as if women are mere commodities use and throw' Benare narrates: I offered my body on the altar of my worship. And my intellectual god took the offering and went his way. He didn't care about them. He was not a god. He was a man. For him everything was the body! That is all! (P 73-74) The women characters in Tendulkar's dramas suffer a lot as the victims of the hegemonic power structure. The female body as an object of male sexual fantasy and desire is theatrically presented by Tendulkar. All women characters in his plays are marginalized objects in interlocking system of sexual politics and power politics.

Silence!"*The Court is in Session*" combines social criticism with the tragedy of an individual victimized by society'. Tendulkar is at his best as a dramatist, in the 'mock-trial' he introduces in the play as a 'play-within-the-

play' which helps him satirizes effectively the false conventions of the male-dominated society. The dramatist highlights the view that discrimination and gender politics at any level are definitely evil and that everyone has equal right to peaceful life, liberty and the pursuit of happiness. The male-chauvinists of the Indian society are of the view that everyone has equal right to peaceful life, individual liberty and the pursuit of happiness. But the male-chauvinists of the Indian middle-class society's establishment do not grant these goals and thereby perpetuates discrimination and gender politics. The play is concerned with the life which is close to the crude – the lives of the dispossessed. In the present play *Silence! The Court is in Session* Tendulkar chooses a term of judicial register, as the title of this play to make a powerful comment on the society with a heavy patriarchal bias that makes justice impossible and that converts the august judicial system into an instrument of oppression of women and the vulnerable. Ideally justice can be provided only if the judge and the judicial system are objectively detached, but the same objective detachment can become the face of a very repressive and dehumanized system, if the persons involved in the process of justice are themselves devoid of human value and Compassion. Tendulkar's plays are a satire on the modernism of today's society and the position of women in such a society. He offers no solutions as such, only this that women must awaken to their rights and that too does not reach its end in his plays.

"Encounter in Ubugland" a 'Political Allegory' was produced in 1974, though not bereft of human dimensions. The central character of the drama is Princess Vijaya, Head strong, self opinioned; Whimsical is the daughter of the King Vichitravirya. After the death of the king his cabinet ministers plans a conspiracy against r advisors & refuses to be their pawn by devising her own methods of vanquishing her enemies. the princess. She challenges the authority of the cabinet & in turn the cabinet puts her in unvarnished terms thinking that she is inexperienced politically but she turns the tables down. The play opens with celebrations organised on the 60th anniversary of the coronation of King Vichitravirya. On the occasion the king delivers a speech expressing concern about his successor to the throne. The king prefers to become a hermit after surrendering power as he is old and has been advised rest. After the death of the king, there was a political crisis in the state because there was no consensus among the five ministers on the issue of the succession to the crown. Finally they made a resolution to give the responsibility of the state to the Princess Vijaya who was weak, feeble and

ignorant. They wanted to make her a puppet queen. Tendulkar has portrayed her well, graphically depicting her development from a head strong, self-opinionated girl to a rather inexperienced and whimsical ruler who uses strange devices to vanquish her foes. Princess Vijaya is very fond of her attendant Prannarayan, a eunuch. He appoints him as her chief advisor. From him, she has learnt the ways and tricks of politics. Instead of being a puppet in the hands of ministers, she made a direct interaction with people. This attempt of Vijaya created confusion and discontent among the ministers because it increased her reputation in the public. Cabinet ministers tried to arrange a rebellion against her but they have no guts. Eventually, the ministers comprehend that she is "a born dictator", thereby surrounding meekly to her authority. The play ends with the grand reception awaiting the queen due to the royal victory she scores over her cabinet ministers.

### Conclusion

Thus literature describes all issues of a society and it is a tool for expressing our emotion. The function of literature is to nourish our emotional life. An effective literary work touches our inner life and converts the culprits. It teaches how to write and it also carries some sort of messages to the readers, protest against oppression, discuss on rights and unjust dealings, etc. In this way, literature expresses various ideas on class division, caste system, racial discrimination and gender issues. Thus literature has brought reforms in the world. Although equality is somewhat achieved in somewhere in the world legally, emotionally it is not followed by the individuals. Peace will be maintained only when equality is followed in the world. Through literature, we have to achieve many more things and so, let us take part in literary works such as short stories, novels, poetry and drama and analyse and try to eradicate the evil practices of our society. Tendulkar's plays explore the depths of human mind. He has his own concept of morality which is against the established social norms. Tendulkar's plays reflect his multi-faceted creative genius, his keen sense of humour and his compassion. One of his greatest qualities is his ability to be involved with his creation and, at the same time, distance himself from it. He enters into the minds of his characters but neither condemns nor judges them or their actions. Tendulkar's plays have been inspired by just about everything around him: as he puts it, "the basic urge has always been to let out my concerns vis-a-vis my reality: the human condition as I perceive it" and when he was questioned that why he has often come across the

vultures and not the eagles in the society?, Tendulkars answers, "that the characters I write about reflect my interest...Besides, it is one thing to be assured of your security and stage a fight against the accepted norms and values and another to fight for the same when cornered altogether. It is the latter that catches my eye."

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## A STUDY ON PROFESSIONAL COMMITMENT AMONG STUDENT TEACHERS

**T. Ponmalini**

*Dept. of Education, IASE, Saidapet, Chennai*

**Dr. Chelvi. S**

*Assistant Professor, Dept. of English Education, IASE, Saidapet, Chennai*

### Abstract

*Teachers are the axle of entire educational system, they are the pillars of the society and the country. To build up the pillars in a right way, there is a need for splendid training during their teacher preparatory course. To equip student teachers with confidence and commitment, teacher education colleges play an imperative role. The major objectives of the study were to study the significant difference in professional commitment among student teachers with respect to their gender, locality of the college and subject specialization of the student teacher. Hypothesis was formulated on the basis of the objectives of the study. To carry out this study, B.Ed teacher trainees were chosen as the sample of the study. The total sample size is 1210 from 18 B.Ed colleges. Normative survey method was employed. The investigator developed a five point scale to assess the professional commitment of student teachers. The statistical test used to analyze the collected data involves t-test and F-test. This study concluded that the student teachers possess moderate level of professional commitment. Female have more professional commitment than male student teachers. But there is no significant difference with regard to locality of the college and subject specialization of student teachers. Innovative programmes to be provided to the student teachers to initiate their professional commitment and responsibilities.*

**Keywords** Professional commitment, Teachers and Education.

### Introduction

#### **'Educational institution is a key for its Quality delivery'**

Teacher job satisfaction is a multifaceted construct that is critical to teacher retention, teacher commitment and school effectiveness. A teacher is the key figure in the building of a nation. The task of a teacher is transaction of knowledge imparting the skill and the inculcation of values. The role of a teacher is very important for the development of the child. The importance of the quality of teachers should be overemphasized because the strength and success of an educational system depends on them whether they teach in schools, colleges or universities. Actually the quality of a nation depends on the quality of its citizens, quality of citizens depends on the quality of their education and quality of education depends on the quality of their teachers. The personal and professional qualities of a teacher influence their professional efficiency. More competent and committed teachers are required in the classroom because the best curriculum and the most perfect syllabus remain ineffective in the absence of a good teacher. Teacher education programmes prepare future teachers for lifelong learning and professionalism. So teacher and teacher education have more commitments to create a good society.

### Professional Commitment

A person's belief in and acceptance of the values of his or her chosen occupation or line of work and a willingness to maintain membership in that occupation. Professional commitment is the degree to which a person's work performance affects his self-esteem. To assess the professional commitment of student teachers, professional commitment scale was developed by the investigator. It has three dimensions namely, Intense, Zealous and Static. It comprises of 30 items with a five point scale. There are no negative items. The content validity of the scale was ensured with panel of expert in the field of education. The reliability coefficient test-re-test method was found to test the reliability of the tool. The tool was distributed to the same set of students after 15 days. The correlation coefficient 'r' was calculated as 0.9

### Need and Significance of the study

The quality of teaching depends a great deal on the level of teacher's involvement in relation to the professional commitment to the organization. One is part of the professional satisfaction that one feels. On the one side, the relation between the nature of the teaching activity and the work carried on in the professional community, the relations with peers, superiors, students' parent's leads to

professional achievement and indirectly, it reflects in the achievements of one's students.

It is said that the teacher's reaction during teaching activity represents a complex pattern, including specific attitudes and behavior. A multitude of individual characteristics may affect their work reaction, aspirations, reasons, needs, perceptions, personality, ability to learn, creativity, as well as organizational characteristics, including working conditions, benefits, colleagues, leading style, education policy, promotion opportunities etc. These factors are inter-related and influence the teachers in attitudes and behavior. If the teacher really has passion towards their profession, they excel in the field of education. In today's scenario, every teacher has to face the challenges and compete with the modern world. To tackle this situation, one should have passion towards their profession. This passion encourages the young teachers to create new ideas and courage to face the challenges in the technological world. The teacher with more passionate work with more ethics and consider the education field as their own. Commitment is the psychological bonding between the person and his/her profession. Commitment is more common for all the professionals but especially the teachers.

### Objectives of the Study

- To assess the level of professional commitment among student teachers.
- To study the significant difference in professional commitment among student teachers with respect to gender.
- To study the significant difference in professional commitment among student teachers with respect to their locality of the college.

### Hypotheses of the Study

- There is no significant difference in the professional commitment of student teachers in colleges of education in terms of gender.
- There is no significant difference in professional commitment with respect to their locality of the college.

### Research Design

Normative survey method was applied to assess the professional commitment among student teachers. Chennai, Thiruvallur, Kancheepuram, Ponneri and Vellore districts were chosen for data collection. Total sample size is 1210 student teachers from various B.Ed colleges. Sample includes 254 male and 956 female and 536 from rural, 320 from semi-urban and 354 from urban.

### Tool

Professional commitment scale was constructed by investigator with proper validation. The scale initially constructed with 45 items. After validation it was reduced by 35 items. The reliability of the tool is 0.9 by test retest method. To assess the content validity, the tool was given to the panel of experts in the field of education to determine, whether the items are relevant to various skills of the tool. The items were modified on the basis of their suggestions and recommendations. The final tool consists of 30 questions with the dimensions on Intense, Zealous and Static, thereby the content validity of the tool was established.

The investigator collected the data from 1210 student teachers. Necessary permission was obtained from the Heads of the respective colleges in advance for data collection. The tools were administered by the investigator. Each item provided with 5 point scale with scoring 5,4,3,2,1. The data were analyzed with mean, SD, t-test and F-ratio.

### Analysis of the Data

Level of Professional commitment student teachers in colleges of education with respect to entire sample

**Table 1**

**Level of professional commitment of student teachers in colleges of education**

Variable	Low		Moderate		High	
	N	%	N	%	N	%
Professional Commitment	325	26.9	505	41.7*	380	31.4

\* indicates the level of professional commitment

**Figure 1**

**Level of professional commitment of student teachers in colleges of education**



From the above table, it is inferred that 41.7% of student teachers are professionally committed.

### Hypothesis 1

- There is no significant difference in the professional commitment of student teachers in colleges of education in terms of gender.

**Table 2**

**Difference in the professional commitment of student teachers in colleges of education in terms of gender**

Variable	Gender	N	Mean	S.D	Calculated 't' Value	'p' Value
Professional Commitment	Male	254	98.95	10.76	1.64	0.10
	Female	956	100.03	8.86		

From the above table, it is inferred that the calculated 't' value are lesser than the table value, so the null hypothesis is accepted with regard to professional commitment of student teachers. Hence "There is no significant difference in the professional commitment of student teachers in colleges of education in terms of locality".

### Hypothesis 2

- There is no significant difference in professional commitment with respect to their locality of the college.

**Table 3**

Variable	Locality	Mean	Calculated 'F' Value	'p' Value
Professional Commitment	Rural	100.04	1.66	0.19
	Semi-urban	98.99		
	urban	100.16		

**Difference in the professional commitment of student teachers in colleges of education in terms of locality**

From the above table, it is inferred that the calculated 'f' values are lesser than the table value, so the null hypothesis is accepted with regard to professional commitment of student teachers. Hence "There is no significant difference in the professional commitment of student teachers in colleges of education in terms of locality".

### Summary of Findings

- Student teachers in colleges of education are found to be **moderate** (41.7%) in the psychological characteristics *professional commitment*.
- On computing differential analysis to establish the significance of difference between **male** and **female** student teachers with regard to the psychological variables, it is found that in *professional commitment* **no significant difference** is observed between the two categories.
- Student teachers belonging to rural, semi-urban and urban **localities** are found to be the

**statistically same** in their mean scores obtained on the psychological variable *professional commitment*.

### Educational Implications

Commitment is an essential aspect for success. Teachers have more professional commitment. They are in the medial part. Society, parents, management and students are around the teachers. They have more commitment to meet out the demands of the society. Professional commitment needs integrity, team work and accountability. Teachers work in team in a school or college for the prosperity of the students. Commitment is involvement and adherence. Teachers consider the students as their own children. They involve themselves in their career. They update their knowledge and skills without any monotony. Their continuous effort in their profession leads to excellence in their student's life. To maintain in the decisive role of the teacher, they should have commitment towards their profession. But the study shows that there is no commitment among young teachers. So, the education experts design the curriculum to implement the commitment among the young teachers. Dedicated teachers are needed in the current scenario to motivate and guide the children. So, curriculum and innovative programmes should be designed in such a way to construct commitment among the student teachers.

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# A REVIEW ON ACCOUNTABILITY OF TEACHER EDUCATORS IN CONTROLLING STUDENTS' ADDICTION OF SOCIAL NETWORKING

**R. Sridevi**

*Asst. Prof. of Mathematics Education, Loyola College of Education, Nungambakkam, Chennai*

**Mr. K. U. Giridhar**

*Asst. Professor of Psychology, SCSVMV University, Enathur, Kancheepuram*

## Abstract

*The internet has become an important part of lives of many people, especially children and adolescents. The study conducted in U.S says that children's (5-12 years), teenagers (13-18 years) who go online is estimated to have reached 8.6 million-8.4 million respectively in 1998. Nineteen percent of the world's child population lives in India; one third of the country population (~440 million) are below 18 years of age. The purpose of this study was to investigate internet usage for a sample of 100 college freshmen and to consider their experience with online victimization. Inferential survey is conducted to help teachers or Educators to become aware about online victimization of students and to get ready to prevent them students from online victimization in order to have equilibrium in the society.*

## Introduction

There is a vital need nationwide for education on preventive measures for online victimization. Teacher Educators can play a significant role in addressing this need by becoming aware of Internet safety issues, statistics and strategies. When Teacher Educators work with students on Internet safety issues, is it important that they build discussion and activities that clearly demonstrate how easy it is to be tricked while online, particularly into trusting the identity of an individual who is claiming to be someone they aren't. According to the 2006 study, Online Victimization of Youth, when young people go online:

- **34%** of students communicate with individuals they have never met
- **11% of students** establish close personal relationships with individuals they meet online

Teacher Educators also need to give awareness to their student about online issues and their reflective problems.

## Online victims

Research has discovered that students sharing personal information on the Internet and talking to strangers in online have increased tremendously. Further they get engaged in various online behaviors is more closely linked to online interpersonal victimization. Approximately 9 percent of online youth are targets of harassment each year. These incidents may lead to psychosocial problems such as depression and physical assault by peers. Most Internet safety advocates suggest

discouraging youth from sharing personal information and talking with unknown people online.

## Purpose of Study

Education is a powerful instrument of social change and often initiates upward movement in the social structure and thereby, helping to bridge the gap between the different sections of society. The major need for this study is that students nowadays get addicted to the online on which 28% of online students say they use code words on a daily basis to hide online conversation from their parent and About one-third of youth (34%) admit to regularly communicating online with people they did not know in person (Shane, 2005). So, in order to give solution to these problems Human engineers must play a vital role in framing their students to have a better society for our future generation.

## Design of Study

This is a Descriptive study. The researcher used inferential survey.

## Sample size

100 Students from 7 colleges in Chennai which includes art & science and engineering college has been taken has a sample. On which 62% of them are female and 38% are male.

## Method

Survey method is used for collecting data by using individual questions and analyzed statistically.

Basically, the types of surveys are broadly categorized into two: according to instrumentation and according to the span of time involved.

#### Sampling technique:

Convenient random sampling technique is used in this survey method. Convenient sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity of the researcher.

#### Tool:

The researcher has used Online Victimization Inventory developed by researcher. It has 26 items divided to 5 dimensions as follows:

1. Internet usage in mobile.
2. Internet usage in computer
3. Use of Social networking websites.
4. Personal information that is posted on Social networking websites.
5. Restrictions that they have in online usage.

All the items in the inventory are positive statements.

#### Major findings

**Table -1** :Represents the online victimization of the sample on the basis of Dimension of analysis.

S.No	Dimension of analysis	Percentage of victimization	Level of online victimization
1	Internet usage in mobile	75%	High
2	Internet usage in computer	63%	Average
3	Use of Social networking websites.	93%	High
4	Personal information that is posted on Social networking websites	76%	High
5	Restrictions that they have in online usage	37%	Low

**Table-2:** Represents the online victimization of the sample on basis of Gender

S.No	Level of online victimization	Percentage of online victimization	Gender	
			Male	Female
1	High	53%	13%	24%
2	Medium	24%	14%	20%
3	Low	23%	11%	18%

According to this study, 68.8% of college students get addicted to the online usage. Main article of Global Internet usage says, India stands world's 3<sup>rd</sup> Rank with 243,598,922 Internet users. On which 75% of teens use Instant Messaging compared to 42% of adults in Social networking. These statistics are alarming; So Human engineers should become aware of this problem to prevent their students from online victimization.

#### Role of Teacher Educatorsto guide their students from online victimization:

- Communicate and talk to your students about online victimization and potential on-line danger.
- Teach your students about the responsible use of the on-line resources. There is much more to the on-line experience than chat rooms.
- Instruct your students:
  - To never arrange a face-to-face meeting with someone they meet on-line.
  - To never upload (post) pictures of themselves onto the Internet or on-line service to people they do not personally know.
  - To never give out personal information such as their name, home address, school name, or telephone number.
  - That whatever they are told on-line may or may not be true.
- Instruct parents to keep the computer in a common room in the house, not in student's bedroom.
- Look at multiple websites with your students and then discuss how it would be easy for people to create fake identities on a site.
- Partner your students with the newspaper to write a series of articles about Internet safety.
- Partner with your college resource officer to help facilitate discussions on Internet safety.

**Suggestion for further study:**

- ❖ The study has been done in Chennai city, where this can be done for whole Tamilnadu.
- ❖ The study has been done for 100 students as a sample; this can be done to number students.
- ❖ Random convenient technique is used in this study, instead a specific technique could be chosen for the study.
- ❖ The study uses a questionnaire method but there are some more methods like interview methods can also be included to obtain a better data.

**Conclusion:**

A big area of interest in research over the past few years has been how learning environment can influence students aware of online victimization. The Study used

questionnaire method to measure student's perception about online. As in order to find solution to this issue we need dedicated, socially responsible teachers to guide their students to lead the society in the path of light.

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## **JHUMPA LAHIRI'S *INTERPRETER OF MALADIES* - A FEMINIST PERSPECTIVE**

**Ms. A.Rani**

*Assistant Professor of English, Sri SRNM College, Sattur.*

### **Abstract**

*Feminism attempts to study and solve various gender-based problems. It questions the pre-conceived assumptions about the roles that men and women should have in life. It throws a challenge on the age-long tradition of gender differentiation and attempts to explore and find a new social order. Indian writers have been making a significant contribution to world literature since independence. Jhumpa Lahiri, an Indian-American writer, has brought out social and cultural displacement in his stories. **Interpreter of Maladies** reveals her admirable grasp of biculturalism. The narrative focuses generally on the female protagonist: a lonely individual struggling to come to terms with her new environment. Mr. Das and Punjabi friend these two male characters are the main persons who are responsible for the guilt of Mrs. Das. Being Indian woman she keeps all the sufferings loneliness, frustration, guiltiness within her heart.*

Literature is connected with life of man. Man is tied up with social and cultural norms. So, Literature, life, man, society and culture are interconnected. It is unavailable that there must be a reflection of socio-cultural impact in literature. There are two purpose of Literature. One is 'entertainment' and another one is 'instruction'. In it instruction is useful. It is true that life has two sides, happiness and sorrow. Generally man (male or female) has to overcome many struggles in his life such as subaltern, alienation, isolation, cultural clash and feminism etc. All the other are common to man and woman, except feminism. Women differ according to their country or nation. But feminism and problems, struggles of women are common all over the world.

'Frailty thy name is woman' is a general saying in literature. Women are considered to be weak creature than men. They always rely (depend) upon men. They need to get support from men for protection, care and their basic needs for livelihood. After marriage women become a doll in a house and in the hands of men also. Particularly in Indian culture during the marriage day, man ties woman yellow rope. Symbolically it means that woman is under the control of man. At the same time it does not mean that all the other women are not tied with the rope, during the marriage. But the problems of women, isolation and alienation, dependent are same. A problem which is undertaken by women is same all over the world, whether they tie up with rope or not.

Feminism is the belief that all people should be treated equally in legal, economic and regardless of gender, religion, sexual orientation, ethnicity and other similar predominant identifying traits. Feminism is 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. After the feminist re-awakening in the 1970's feminist began to realize that equal rights alone cannot free women from sexual and social subordination. Intellectual starvation, economic expression, commercial exploitation, domestic domination, physical abuse, sexual harassment and lack of personal freedom continued to affect the lives of women in spite of laws.

The term feminism has its origin from the Latin 'femina' meaning 'woman' and it refers to the advocacy of women's rights status and power on par with men on the grounds of 'equality of sexes'. The term became popular from the early twentieth century struggles for securing women's suffrage in western countries.

Feminism attempts to study and solve various gender-based problems. It questions the pre-conceived assumptions about the roles that men and women should have in life. It throws a challenge on the age-long tradition of gender differentiation and attempts to explore and find a new social order. Indian writers have been making a significant contribution to world literature since independence. There is a great deal of Indian writers with few themes that the issues of identity and the expatriate experience continues to furnish remarkable material for fiction and can be traced in the works of various South Asian women writers too.

The migration has become the most important issues of the contemporary world. Traveling and adapting across cultures have turned into major issues and concern of the contemporary globalizing environment. Jhumpa Lahiri is a Diasporic writer like Salman Rushdie, V.S. Naipal and Bharati Mukherjee. Jhumpa Lahiri, an Indian-American writer, has brought out social and cultural displacement in his stories. She has three books to her credit. Her first

work 'The Namesake' (2003) reflects her personal experiences. In this story, the Calcutta born parents immigrated to the USA where their children Gogol and Sonia, grow up experiencing the constant generational and cultural gap with their parents. Her second work 'Unaccustomed Earth'(2008) is a collection of eleven short stories which deal with two separate cultures and how people deal with one other and her other famous work 'Interpreter of Maladies' (1999) is a collection of nine short stories, reflecting different South Asian communities.

**Interpreter of Maladies** indicates emotional pain and affliction. The nine stories are the examples of various aspects of Indian immigrants living in America. Each story interprets the characters' sufferings, sacrifices and struggles. Indian Heritage is the basis of her short stories in which she deals with the question of identity, alienation and the plight of those who are physically and psychologically displaced. Most of the characters in the stories have fluid (a substance that can flow) identities like other contemporary post-colonial literary characters. In most cases they are the citizens of two countries (their first country and their new country) so, their national and cultural identities are not fixed. They are physically in the USA and psychologically their minds are in South Asia.

**Interpreter of Maladies** reveals her admirable grasp of biculturalism. Lahiri's subject is the loneliness of dislocation, cultural displacement and sense of identity and belonging to both Indian and American cultures. Lahiri's stories describe universal sympathy, the breakup of identities, the alienation and sense of loneliness experienced by all immigrants, giving voice to their pain.

**Interpreter of Maladies** is the real interpreter of maladies. This is the story of an Indian-American couple, Raj and Mina Das who come to India along with their three children. They hire a tour guide, Mr. Kapasi. Besides working as a guide, he also works as an interpreter in a doctor's office. Mina Das, the wife, dubs his job of interpreter of maladies as "romantic". This arouses a feeling of romanticism in Mr. Kapasi whose marriage is on the rocks. He begins fantasizing about her. Mina Das reveals a long kept secret to Mr. Kapasi. Mina Das reveals this secret to Mr. Kapasi hoping that he might provide a remedy for this. Probably she has read too much into his profession. The thematic conclusion is also clear in order to overcome the maladies. One has to interpret them and seek refuge within one's own self. Most of the Characters are suffering from psychological or social diseases.

In this story both Mr. and Mrs. Das were born and raised in America, although their retired parents have now

moved to India. After marriage as Raj becomes busy with his teaching assignments, after marriage life became dull and drab for Mina.

"She was left at home all day with the baby . . . Always cross and tired" (64).

Her problems were further complicated when she conceived her younger son Bobby because of a sexual encounter with a friend of her husband who once happened to stay with them for a few days. She kept the secret for eight years before revealing it to Kapasi, the interpreter of maladies, hoping that he would help her 'feel better' by saying 'the right thing' or 'suggest some kind of remedy'.

She tells Kapasi that she is troubled by 'her secret,' though Raj, her husband, "doesn't even suspect it" and thinks she is "still in love with him" (65). Kapasi, because of his typical Indian background and patriarchal ideology cannot understand the complicated and taxing situation. Mina has been through as a young lonely housewife and mother. Mina is not ready to accept that it is her guilt that makes her suffer. Ignoring him and his diagnosis completely, she seeks refuge, at the end of the story, in her parental duties, nursing injured Bobby, her illegal son. Kapasi believe that like Raj and Mina, he and his wife were "a bad match . . . had little in common" except "the bickering, the indifference and the protracted silences" (53). However, most of the stories in the collection deal with the matrimonial problems and cultural alienation of Indians settled in the United States.

The narrative focuses generally on the female protagonist: a lonely individual struggling to come to terms with her new environment, oppressive matrimonial or extra matrimonial relationships, an alien culture, social and economic insecurity or her natural support to survive with an identity of her own. Marriage, as portrayed in this collection, is neither stable nor valuable as a social or religious institution nor is it as dependable or fulfilling as a personal relationship based on mutual respect, emotional dependability, human understanding or shared interests or attitudes. There is no attempt to present the matrimonial relationship explored in these stories as typical representative of Indian or even expatriate Indian population in general. These stories have a definite feminist orientation, explore the nature and usefulness of certain patriarchal institutions like marriage and family in the contemporary society and raise some disturbing questions about security, dependability, fulfillment, meaningfulness, happiness, love and affection.

Mina has been as a young lonely housewife and mother rather than understanding the complete dryness and dullness of her married life as the cause of her complete indifference towards extramarital sexual advances. He considers it an act of unfaithfulness and traces her pain and suffering to her feelings of guilt. Mina is not ready to accept that it is her guilt that makes her suffer. Ignoring him and his analysis completely, she seeks refuge, at the end of the story, in her parental duties, nursing injured Bobby, her illegal son. Mina's limited sphere of activity resembles that of Mrs. Kapasi's typical Indian lower middle class selfless, character. In this story, Lahiri shows the difficulties of Indians and Americans and the ways in which they and Americans caught between the two different cultures.

Kapasi because of his typical Indian background and patriarchal ideology, cannot understand the complicated situation. Mr. Kapasi wishes for a close connection with Mrs. Das, but when she finally does leak her secrets, her affair and her true feelings about her husband, Mr. Kapasi is overwhelmed and disgusted. Mr. Kapasi thinks he and Mrs. Das have a connection because he recognizes her situation, the isolated wife and troubled marriage from his own life. Mrs. Das has shared this secret with Mr. Kapasi in the hope that he, being an interpreter of *Maladies*, should be able to suggest a remedy to her also. In this story, Mr. Kapasi plays the role as a cultural broker, tour guide and interpreter for a doctor. As a tour guide, he shows English speaking Europeans and Americans the sights of India and in his work as an interpreter, he helps to communicate with their physician. Mrs. Das as a wife/mother confides that one of their sons is not her husband's child and asks Mr. Kapasi for his help. He admits that he is only an interpreter of languages, not of her guilt. These relationships explore the idea of displacement. Kapasi's attitude towards his wife is similar to that of Raj towards Mina at a more distinct level. They ignore individual, emotional and physical needs of their wives. The problems for both the couples are caused by the nature of marital relationships dramatized in the story, which are unsatisfactory for the man as well as the woman.

The husband with his patriarchal ideology almost completely ignores the individual needs of his wife. There are many themes in the story: communication gap, broken marriages and the danger of romanticism. Camera is the symbol in this story. Mr. Das's camera represents his inability to see the world clearly or connect with it because he views the world through his camera. Mr. Das misses the reality of the world around him, both in his marriage and in

the scene outside the cab. The common thread throughout the stories in this collection is the same kind of malady that the family of Das suffers. All characters are defined by isolation of some form or the husbands are isolated from wives; immigrants are isolated from their families and their homes; children are isolated from their parents; and people are isolated from their communities. In their isolation, these characters feel that they are missing something very important including their identities.

*Interpreter of Maladies* begins with a couple who is Indian but was born and brought up raised in America. The difference in the way of dressing, attitude, behaviour and language is shown clearly. Mr. Kapasi, who is a tourist guide, observes this couple and their children's attitude. He knows about real American or white American's behaviour. But he finds that Mr. Das and their family looks like Indians, but acts like Americans. Through Kapasi's eyes only readers come to realize that Mr. Das and his family are Indian-Americans and they have come to India to visit the Sun Temple at Konark.

Mr. Das has three children Tina, Ronny and Bobby. Tina brings the problem that she cries to go to bathroom, but Mr. Das doesn't care for her crying and her problem, though he is the father of Tina. In a house, it is understood that only the mother should take care of children and household works. When they have gone for a tour also Das shows his male domination instead of showing his responsibility as a father. Mrs. Das is the one who takes Tina to the bathroom. Men think that women should take care of children; However Men's duty and women's duty are decided by men. So they have decided the duties, responsibilities....etc in favour of themselves. In a feministic point of view, both have the responsibility to take care of their children.

Mrs. Das has no job, or be she is not allowed to do the job. Her only duty is taking care of household works bearing children, caring children and bringing them up. She should be all the time in the house. She couldn't see the world. Being all the time in the house living in the same room, seeing same objects (women themselves seated as another object), doing same work like machines. They feel bored and annoyed. They do not have any kind of enjoyment in the world. They couldn't come forward in their life. No one in the world knows that there is a person called Mrs. Das with some talent and desire.

While Mr. Das and Kapasi are talking about their lives, Mrs. Das has come to know that Mr. Kapasi is not only a tour guide but also an interpreter at a doctor's office. Suddenly she pipes up and removes her sunglasses and

says how very amazing and 'romantic' Mr. Kapasi's job must be. Reason behind this expression of Mrs. Das is that she thinks that being an interpreter of Maladies, Kapasi can find solution to her problem. From this it is obvious that she has lots of secrets and she doesn't find any soul to share. At last she finds the soul Kapasi in India. Here Jhumpa Lahiri has given importance to India. She uses India as a metaphor. Marriage is a symbol of unity of life, as understood in the Indian family tradition. It is a manifestation of love and respect. Mrs. Das knows this and she is sympathetic to the idea of the oneness of the family. Her reaction to the past secret shows she is in tune with this way of thinking.

She is looking forward to the right time to say about her bad experience in her past life. She wants to create intimacy with him. So she asks him to tell her stories about being an interpreter. He tells her a story about a patient and she listens and afterwards points out that Mr. Kapasi's job is really important. In fact the patients depend on him more than the doctor because, Mr. Kapasi has to pass along the correct information to the doctor for the patient to get better.

However, Mrs. Das tries to become close with Mr. Kapasi, but he can't help thinking some pretty romantic thoughts about Mrs. Das who doesn't seem all that crazy about her husband. Mr. Das is a person, who has male-dominant attitude within himself, who does not care about his family, his wife and his children. There, she reveals to Mr. Kapasi that Bobby, one of her boys, is not Mr. Das's son. She has kept this as a secret for eight years. She tells him all about her young days and she describes the changes of Mr. Das before marriage and now. After marriage she becomes alone Mr. Raj does not understand her loneliness and he invites his Punjab friend to stay over at their house. That friend is the father of Bobby.

Mr. Das and Punjabi friend these two male characters are the main persons who are responsible for the guilt of Mrs. Das. Being Indian woman she keeps all the sufferings loneliness, frustration, guiltiness within her heart. At last she wants to get relief from all these things. So, she reveals this to Mr. Kapasi. But he also wants to create romance with her. So, this is the condition of women all over the world. Though many people are talking about feminism, it is not in practice. Female should cut the chain from belongingness, slavishness and loneliness.

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## **THE STUDY OF LOVE AND LOSS IN MARITAL LIFE IN MANJU KAPUR'S CUSTODY**

**Sudha. S**

*English Language & Literature Bishop Appasamy College of Arts and Science, Coimbatore*

### **Abstract**

*Marriage is a institution that encompasses the life of two people, that gives meaning to their lives. Love, kindness, understanding are the basic factors of married life that makes couple act together and make their lives successful. Manju Kapur's novel Custody focuses on man- woman relationship and married life. The central theme is personal conflicts with love and loss, woven around the behavioral pattern of the couples. Shagun and Raman are depicted as a couple who seem to have a complete life. But Shagun, a disloyal wife had an affair with Raman's boss Ashok Khanna, ended her married life with Raman and divorced him. Now the question of custody arises because of the consequence of divorce which victimizes Arjun and Roohi. After attaining a cold war with her husbands' family for her infertility; Ishita got divorced from her husband. Then she remarried Raman and channelized all her energy in taking care of the child Roohi. Shagun loses her child Roohi in her pursuit of love for Ashok. Ishita's loss from the first marriage is compensated with a blessing of beginning of a better and fulfilled love life.*

Marriage plays an important event in every human's life. The social meaning about marriage is marked in various perspectives in Indian society. Manju Kapur has clearly pictured the love and loss due to misunderstanding between the contemporary married couple Shagun and Raman. Life of them portrayed demonstrates the need for communication and not perfection. Shagun was unable to find happiness leaves her husband for unwanted reasons. She was unable to understand the extent of her husband's sacrifice. She feels that she is trapped in married life as a cage bird. She feels alone and uneasy whenever her husband left for his job. On the other hand, Raman wanted to bring up his family in a good manner so he worked hard for it. Though he loved Shagun he failed to express it because he was a normal man in his thoughts.

Shagun being sensitive longs for communication and thinks that there is nobody to take care and she fails to recognize that she herself was not in a position to take care of her family.

"Later she decided she must have been unhappier than she realized. She had been brought up to marry, to be a wife, mother and daughter-in-law. She had never questioned this destiny, it was the one pursuit by everyone she knew" (custody 26).

She got all her expectations from Ashok whatever she could not gain from Raman and finds happiness in Ashok's relationship. Leaving their daughter with her mother and she goes to meet Ashok regularly, this made her mother to suspect and warn her. Shagun and Raman's views on life were totally different though they have come from same environment. "The women with her values was incapable of visualizing a companions beyond the mundane of domestic

life. That soul, that body that had flower with Ashok could not now be asked to fold its petals and return to its bud like state" (96).

Shagun wanted to become a model in fashion industry during her college days, but it was objected strongly by her mother, with a positive notion to pursue her dream after marriage. Shagun's dreams are shattered with the responsibilities as a mother of two children and a wife.

When Ashok gave the opportunity to pose as an advertising model in his Soft drinks Company she was elated. By welcoming the opportunity Raman gifted the proposal to his wife's dream and thought this chance will prove her excellence. On finding her second pregnancy Shagun was so depressed and did not want to commit again with the child rearing process. Shagun is a character who acted selfish after falling for Ashok. She thought her life would be a failure if she was confined within four walls doing household chores and taking care of the children. At last she came to a decision that she could only gain the freedom from coming out of stereotypic role of Indian woman by marrying Ashok. Shagun was never aware about her husband having a detective over her. She never listened to her mother's advice and thought ill of her husband.

Human beings are not only to get married and lead a life of their own desires but also to shoulder the responsibilities of their family and children. Unfortunately Shagun had no consideration about it and was not even aware of Raman's heart attack. Bringing up children is an art, where Shagun fails to perform it. The marital bond between a husband and wife was despised by Shagun,

divorces Raman and starts life anew with Ashok. Divorce, not only renders a way for the broken relationship of married man and woman but also demands the custody of children's future. As Mrs. Hingorani says,

"Solving family problem in court was not something she approved of. Adults should behave like adults not like children they were fighting over. Really why did people have babies if they were going to subject them for the messes of their own desires?"(386).

There should be a mutual understanding between them and if there is a crack it must be attended at the initial stage. The love that Raman had for Shagun was unconditional; he was of the kind who is ready to accept Shagun though she is not willing to give up her affair with Ashok.

Ishita, wife of Suryakanth was affected due to her infertility that she could not give birth to a child due to her physical state. She feels that she would lose the love of her husband Suryakanth so she hated herself, "if only she could tear out her whole reproductive system and throw it on the road"(121). Suryakanth's family considered that a child is worthier than anything else in the world. After she got divorced from Suryakanth, Ishita and her parents wanted to give relief from the stress from bitter experiences of past. When she came to know about Raman who was a divorcee, with a girl child she wanted to get acquainted to them by taking care of the child Roohi. She leads a very prosperous life after marrying Raman where they all get rid of all their past experience life.

"Raman's pain now Ishita's, his hesitations entirely understandable. She would heal him, teach him to dressed

every time they made love she felt the renewal of his commitment. He could not have enough of her and she, she would serve him with her life"(293).

As a mother of Roohi, Shagun could not tolerate her own child being taken care by some other woman. In order to bring that she fought to get back the custody of her child Roohi.

Men should lend ears and consider the words and feelings of the better half. They should spend quality time and fulfill their needs. Similarly woman as a wife should remain loyal to their husbands, point out their responsibilities (when they fail), guiding them during the times of troubles and there should not be ego clashes. It was interesting to read Manju Kapur's works which reflects the reality of Indian women who were educated. She is also deeply concerned and aware of individual freedom from social context. Dialogues and discussions between various characters are brilliantly depicted by the author.

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## A STUDY OF NOSTALGIA IN JHUMPA LAHIRI'S NAMESAKE

**Hemalatha.M**

*Ph.D Scholar, Ethiraj College for Women, University of Madras.  
Assistant Professor, Department of English, ShriKrishnaswamy College for Women.*

### Abstract

*Diaspora refers to the movement of the population from its original homeland. The world of Diasporas is a world of inbetweenness as the writers and their characters live on the margins of two countries. Diasporic writer's notion of home not only constitutes the sense of self, but also ties with the human emotion, feelings, sentiments, proximity and intimacy. This paper will try to explore on the concept of Nostalgia, one of the themes of the diasporic writer's with particular reference to Jhumpa Lahiri's novel Namesake which describes the struggles and hardships of a Bengali couple and their son Gogol who immigrate to the United States to form a life, in a society they are not at all accustomed to. In the novel Namesake, Jhumpa Lahiri writes about the Indian American people's nostalgia for their home country. Throughout the novel one finds Ashima Ganguli, Ashoke Ganguli and their son Gogol's nostalgic thinking and as the novel progresses, the characters begin to feel more and more nostalgic about earlier times in their lives.*

### Introduction

The term diaspora is a Greek word which refers to a scattered population whose origin lies within a smaller geographic locale. It is the flow of the people across different countries and it breaks the concept of true home. This movement causes the dislocation and locations of cultures and individuals harp upon memories. Language and cultures are transformed when diasporic people come in contact with the others. In a broader perspective diasporic literature is seen as a literature which helps in understanding various cultures, breaking the barriers between different countries, globalizing the global and even spreading universal peace. Diasporic or expatriate writing occupies a place of great significance between countries and cultures. In the contemporary era, immigration, exile and expatriation are related to home, identity, nostalgia, memory and isolation. These are the recurrent theme in the diasporic writings of the post-colonial writers like V. S. Naipaul, Salman Rushdie, Bharati Mukherjee, Agha Shahid Ali, Jhumpa Lahiri, Kiran Desai and many others. These writers are often pre-occupied with the elements of nostalgia as they seek to locate themselves in new cultures.

Jhumpa Lahiri is one of the most famous significant contemporary novelist and her writings have received world-wide recognition. She made her debut with her short story collection Interpreter of Maladies (1999). Her first novel, The Namesake (2003), was adapted into the popular film. Her book The Lowland, published in 2013, was a nominee for the Man Booker Prize and the National Book Award for fiction. *Namesake* is the story of Ashima who gets married to Ashoke and after their marriage leave to Boston where they experience a sense of nostalgia, loss

and pain of duty, a cultural and emotional vacuum in their effort to settle and adjust to the new life. The novel talks about the life of Indian diasporic communities and the social, cultural and religious, racial and ideological conflicts faced by them in the host country. They lack security and emotional support from their family and this isolation leads to the problems like depression, loss and nostalgia. Though the novel talks about the various themes this paper will try to focus on the theme of 'Nostalgia'.

According to Dennis Walder 'Nostalgia' is an expression of ethos, considered "twilight zone between history and memory" (2011). The word was derived from a Greek neologism, combining *nostos* (home) and *algos* (pain or longing). It was considered as a disease. In the old days, nostalgia was a curable disease. A return to homeland was considered as a best remedy. However, for 19th century romanticists, nostalgia was no longer a physiological illness but a way to express dissatisfaction with reality by being sentimental and escaping to nature. The 20th century thinkers like Freud, treated nostalgia as a mental problem in the same way as melancholy and tried to solve the problem by resorting to psychotherapy. The increased migration and diaspora in modern society made nostalgia develop from a personal malady to a social disease. In this paper the concept of Nostalgia will be focused with respect to Ashima Ganguli, Ashoke Ganguli and Gogol.

### Nostalgia in Namesake

The novel opens with Ashima Ganguly who is upset, homesick, spatially and emotionally alienated from her ancestral home, trying to recreate the taste of her favorite Indian snack, thereby trying to reconstruct her past. She

thinks of her past with nostalgia of her home and spends her leisure in reading Bengali poems, stories and articles. Ashima represents the majority of women expatriates who are reluctant to change or adapt to the culture of the host country and the social, cultural, religious and ideological conflicts faced by them in the host country. Pregnancy was a hard time for her as there was no one to soothe her in the alien land. Motherhood is a glorious stage for a woman but for a migrant in a foreign land, loneliness and strange surroundings nearly kill such feelings. In an unknown city of Massachusetts, Ashima's pang for abandoning the home country is emphasized through imagining the picture of the family in Calcutta and the feeling of nostalgia seems to mitigate the pang and anguish of Ashima. When she is about to give birth to a child, her Indian ethnicity reminds her of the conventional social code and customs of the Indian Bengali culture: "...women go home to their parents to give birth, away from husbands and in-laws and household cares..." (p.4). Ashima's feeling of nostalgia captures the very moment of the far away Calcuttan life where "a servant is pouring after-dinner tea ... arranging Marie biscuits on a tray" (p.5). The solitary atmosphere in the hospital makes her recapture the particular moment of the domestic life of the Calcutta. Ashima's anxiety over giving birth and rearing up the child in the alien land is poignantly revealed: "... it was happening so far from home, unmonitored and unobserved by those she loved, had made it more miraculous still" (p.6). Ashima "is terrified to raise a child in a country where she is related to no one ,where she knows so little, where life seems so tentative and spare"(p. 6). She is always nostalgic about her relatives in India. Her recollection of the past and imagination of the present Calcuttan family life are encapsulated within the tapestry of the isolated life in the USA. Ashima's solicitude over rearing up the child without her family surrounding in this strange city, impels her to think of "... a person entering the world so alone, so deprived" (p.25).After Gogol's birth she says to Ashoke, "I am saying I don't want to raise Gogol alone in this country. It's not right. I want to go back"(p. 33). Ashoke feels guilty for bringing her to this alien land. But she is determined to bear the pain and to give birth to the infant in an alien land for the sake of the child. Ashima's wish of assigning a name to her new born by her grandmother who lives in India shows her desire to hold fast to the conventions of her culture and the resulting disappointment because of the failure to do so. She suffers from sleep deprivation in a house alone with her baby and she visits the supermarket where everyone is a stranger to her. She often recalls her

paralyzed grandmother and is never able to give up her Indianness.Ashima's recollection of the lullaby from the Bengali songs and her preservation of the varied Bengali rituals in the new land epitomize the bond with native India. The celebration of Gogol's Annaprasan (rice ceremony) as per the Bengali convention provides Ashima a temporary relief in this foreign atmosphere. On the other hand, to perform this ritual, absence of the family members overshadows Ashima which denotes her longing to create the Bengali atmosphere in the new unknown country.Ashima is always reminded of the words of her elders who told her "not to eat beef or wear skirts or cut off her hair or forget her family" (p. 37).Nostalgia is also seen whenAshima prepares for the last Christmas party which she host at the house on Pemberton Road. She remembers when Gogol and Sonia were little how they used to help her prepare the food for these parties: "Gogol's hand wrapped around the can of crumbs, Sonia always wanting to eat the croquettes before they'd been breaded and fried."Shemisses her homeland and the experience of being neither in Calcutta nor in America nearly kills her. She is a true representative of diasporic person who suffers from nostalgic disease and living in similar hidden trauma.

AskhokeGanguli,like his wife AshimaGanguli has also unspoken affection for his homeland and family. It was his dream that after getting retirement they would return to India, but Ashoke could not see that dream getting fulfilled. Before his retirement he dies Ashoke"s character creates a venerable picture of an immigrant who considers his nostalgia as a positive force, to walk ahead and explore the world, to create a place of his own in an alien world.

Gogol feels nostalgic when his mother and Sonia come to the train station to see him off. He remembers that the whole family would see him off every time he returned to Yale as a college student; "his father would always stand on the platform until the train was out of sight."

Gogol begins to feel more and more nostalgic as his marriage with Moushumi progresses. In Paris, he wishes he could stay in bed with Moushumi for hours, the way they used to, rather than having to sightsee by himself while she prepares for her presentation. During the dinner party at the home of Astrid and Donald, Gogol becomes nostalgic for when he andMoushumi were first dating and how they spent an entire afternoon designing their ideal house. As Sonia, Ben, Gogol and Ashima assemble the fake Christmas tree together, Gogol remembers decorating the first plastic tree his parents had bought at his insistence.

### Conclusion

Throughout the novel one find the effect of global migration and cross-cultural network among the first-generation immigrants Ashoke Ganguli and Ashima Ganguli who generally try to be attached with the indigenous land through the recapitulation and the feeling of nostalgia while the second generation Gogol becomes nostalgic to his birth land.

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## HEALTH IN INDIA

Vinoth Nagarajan B

### Introduction:

The Constitution of India makes health in India the responsibility of state governments, rather than the central federal government. It makes every state responsible for "raising the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties". The National Health Policy was endorsed by the Parliament of India in 1983 and updated in 2002. The National Health Policy is being worked upon further in 2017 and a draft for public consultation has been released.

There are great inequalities in health between states. Infant mortality in Kerala is 12 per thousand live births, but in Assam it is 56

### Health issues

#### Malnutrition

According to a 2005 report, 60% of India's children below the age of three were malnourished, which was greater than the statistics of sub-Saharan Africa of 28%. It is considered that one in every three malnourished children in the world lives in India. The estimate varies across the country. It is estimated that Madhya Pradesh has the highest rate of 50% and Kerala the lowest with 27%. Although India's economy grew 55% from 2001–2006, its child-malnutrition rate only dropped 1%, lagging behind countries of similar growth rate.

Malnutrition can be described as the unhealthy condition that results from not eating enough healthy food.

#### Child malnutrition

Infants and preschool children	
Condition	Prevalence %
Low birth weight	22
Kwashiorkor/Marasmus#	<1
Bitot's spots#	0.8-1.0
Iron deficiency anaemia (6–59 months)	70.0
Underweight (weight for age)* (<5 years)#	42.6
Stunting (height for age)* (<5 years)#	48.0
Wasting (weight for height)*#	20.0
Overweight/obesity	6-30

Condition	Unit	Males			Females		
		Urban	Rural	Tribal	Urban	Rural	Tribal
Chronic energy deficiency (BMI <18.5)	%		33.2	40		36.0	49
Anaemia in women	%				75		
Iodine deficiency - Goitre	millions	54					
Iodine deficiency - Cretinism	millions	2.2					
Iodine deficiency - Still births (includes neonatal deaths)		90,000					
Obesity related chronic diseases	(%)	36.0	40.0	7.8	10.9	*2.4	3.2
Hypertension	%	35.0	25	24	35	24	23
Diabetes mellitus (year 2006)	%	16.0	5.0		16	5.0	
Coronary heart disease	(%)	7–9	3–5		7–9	3–5	
Cancer incidence rate	per million	11.3			12.3		

- Median 2SD of WHO Child Growth Standards

1. NNMB Rural Survey, 2005–06; NNMB Tribal Survey, 2008–09

A well-nourished child is one whose weight and height measurements compare very well within the standard normal distribution of heights and weights of healthy children of same age and sex.

Malnutrition impedes the social and cognitive development of a child. These irreversible damages result in lower productivity. As with serious malnutrition, growth delays hinder a child's intellectual development. Sick

children with chronic malnutrition, especially when accompanied by anaemia, often suffer from a lower learning capacity during the crucial first years of attending school. Also, it reduces the immune defence mechanism, which heightens the risk of infections.

Due to their lower social status, girls are far more at risk of malnutrition than boys their age. Partly as a result of this cultural bias, up to one third of all adult women in India are underweight. Inadequate care of these women already underdeveloped, especially during pregnancy, leads them in turn to deliver underweight babies who are vulnerable to further malnutrition and disease.<sup>[5]</sup>

#### Forms of malnutrition

- Protein-energy malnutrition (PEM), also known as protein-calorie malnutrition
- Iron deficiency: nutritional anaemia which can lead to lessened productivity, sometimes becoming terminal
- Vitamin A deficiency, which can lead to blindness or a weakened immune system
- Iodine deficiency, which can lead to serious mental or physical complaints
- Folate deficiency can lead to insufficient birth weight or congenital anomalies such as spina bifida.

#### High infant mortality rate

Despite health improvements over the last thirty years, lives continue to be lost to early childhood diseases, inadequate newborn care and childbirth-related causes. More than two million children die every year from preventable infections

Approximately 1.72 million children die each year before turning one. The under five mortality and infant mortality rates have been declining, from 202 and 190 deaths per thousand live births respectively in 1970 to 64 and 50 deaths per thousand live births in 2009. However, this decline is slowing. Reduced funding for immunisation leaves only 43.5% of the young fully immunised. A study conducted by the Future Health Systems Consortium in Murshidabad, West Bengal indicates that barriers to immunisation coverage are adverse geographic location, absent or inadequately trained health workers and low perceived need for immunization. Infrastructure like hospitals, roads, water and sanitation are lacking in rural areas. Shortages of healthcare providers, poor intra-partum and newborn care, diarrheal diseases and acute respiratory infections also contribute to the high infant mortality rate.

#### Diseases

Diseases such as dengue fever, hepatitis, tuberculosis, malaria and pneumonia continue to plague India due to increased resistance to drugs. In 2011, India developed a 'totally drug-resistant' form of tuberculosis.

HIV/AIDS in India is ranked third highest among countries with HIV-infected patients. National AIDS Control Organisation, a government 'Apex Body' is making efforts for managing the HIV/AIDS epidemic in India. Diarrheal diseases are the primary causes of early childhood mortality. These diseases can be attributed to poor sanitation and inadequate safe drinking water. India has the world's highest incidence of rabies.

In 2012 India was polio-free for the first time in its history. This was achieved because of the Pulse Polio programme started in 1995–96 by the government.

Indians are at particularly high risk for atherosclerosis and coronary artery disease. This may be attributed to a genetic predisposition to metabolic syndrome and adverse changes in coronary artery vasodilation. NGOs such as the Indian Heart Association and the Medwin Foundation were created to raise awareness.

#### Poor sanitation

As more than 122 million households have no toilets and 33% lack access to latrines, over 50% of the population (638 million) defecate in the open. (2008 estimate) This is relatively higher than Bangladesh and Brazil (7%) and China (4%). Although 211 million people gained access to improved sanitation from 1990–2008, only 31% use the facilities provided. Only 11% of Indian rural families dispose of stools safely whereas 80% of the population leave their stools in the open or throw them in the garbage. Open air defecation leads to the spread of disease and malnutrition through parasitic and bacterial infections.

#### Safe drinking water

Several million more suffer from multiple episodes of diarrhoea and still others fall ill on account of Hepatitis A, enteric fever, intestinal worms and eye and skin infections caused by poor hygiene and unsafe drinking water.

Access to protected sources of drinking water has improved from 68% of the population in 1990 to 88% in 2008. However, only 26% of the slum population has access to safe drinking water and 25% of the total population has drinking water on their premises. This problem is exacerbated by falling levels of groundwater caused mainly by increasing extraction for irrigation.

Insufficient maintenance of the environment around water sources, groundwater pollution, excessive arsenic and fluoride in drinking water pose a major threat to India's health.

### Female health issues

Maternal deaths are similarly high. The reasons for this high mortality are that few women have access to skilled birth attendants and fewer still to quality emergency obstetric care. In addition, only 15 per cent of mothers receive complete antenatal care and only 58 per cent receive iron or folate tablets or syrup. Women's health in India involves numerous issues. Some of them include the following:

- Malnutrition : The main cause of female malnutrition in India is the tradition requiring women to eat last, even during pregnancy and when they are lactating.
- Breast Cancer : One of the most severe and increasing problems among women in India, resulting in higher mortality rates.
- Maternal Mortality : Indian maternal mortality rates in rural areas are one of the highest in the world.

### Rural health

Rural India contains over 68% of India's total population and half of all residents of rural areas live below the poverty line, struggling for better and easy access to health care and services. Health issues confronted by rural people are many and diverse – from severe malaria to uncontrolled diabetes, from a badly infected wound to cancer. Postpartum maternal illness is a serious problem in resource-poor settings and contributes to maternal mortality, particularly in rural India. A study conducted in 2009 found that 43.9% of mothers reported they experienced postpartum illnesses six weeks after delivery. Furthermore, because of limited government resources, much of the health care provided comes from non profits such as The MINDS Foundation.

### Twelfth Five Year Plan

#### Strategy

The Twelfth Five Year plan covering 2012-2017<sup>[35]</sup> was formulated based on the recommendation of a High Level Experts Group (HLEG) and other stakeholder consultations. The long term objective of this strategy is to establish a system of Universal Health Coverage (UHC) in the country. Key points include:

1. Substantial expansion and strengthening of public sector health care system, freeing the vulnerable population from dependence on high cost and often unreachable private sector health care system.
2. Health sector expenditure by central government and state government, both plan and non-plan, will have to be substantially increased by the twelfth five-year plan. It was increased from 0.94 per cent of GDP in tenth plan to 1.04 per cent in eleventh plan. The provision of clean drinking water and sanitation as one of the principal factors in control of diseases is well established from the history of industrialised countries and it should have high priority in health related resource allocation. The expenditure on health should increased to 2.5 per cent of GDP by the end of Twelfth Five Year Plan.
3. Financial and managerial system will be redesigned to ensure efficient utilisation of available resources and achieve better health outcome. Coordinated delivery of services within and across sectors, delegation matched with accountability, fostering a spirit of innovation are some of the measures proposed.
4. Increasing the cooperation between private and public sector health care providers to achieve health goals. This will include contracting in of services for gap filling and various forms of effectively regulated and managed Public-Private Partnership, while also ensuring that there is no compromise in terms of standards of delivery and that the incentive structure does not undermine health care objectives.
5. The present Rashtriya Swasthya Bhima Yojana (RSBY) which provides cash less in-patient treatment through an insurance based system should be reformed to enable access to a continuum of comprehensive primary, secondary and tertiary care. In twelfth plan period entire Below Poverty Line(BPL) population will be covered through RSBY scheme. In planning health care structure for the future, it is desirable to move from a 'fee-for-service' mechanism, to address the issue of fragmentation of services that works to the detriment of preventive and primary care and also to reduce the scope of fraud and induced demand.
6. In order to increase the availability of skilled human resources, a large expansion of medical schools, nursing colleges and so on, is therefore is necessary and public sector medical schools must play a major role in the process. Special effort will be made to expand medical education in states which are under-served. In addition, a massive

effort will be made to recruit and train paramedical and community level health workers.

7. The multiplicity of Central sector or Centrally Sponsored Schemes has constrained the flexibility of states to make need based plans or deploy their resources in the most efficient manner. The way forward is to focus on strengthening the pillars of the health system, so that it can prevent, detect and manage each of the unique challenges that different parts of the country face.
8. A series of prescription drugs reforms, promotion of essential, generic medicine and making these universally available free of cost to all patients in public facilities as a part of the Essential Health Package will be a priority.
9. Effective regulation in medical practice, public health, food and drugs is essential to safeguard people against risks and unethical practices. This is especially so given the information gaps in the health sector which make it difficult for individual to make reasoned choices.
10. The health system in the Twelfth Plan will continue to have a mix of public and private service providers. The public sector health services need to be strengthened to deliver both public health related and clinical services. The public and private sectors also need to coordinate for the delivery of a continuum of care. A strong regulatory system would supervise the quality of services delivered. Standard treatment guidelines should form the basis of clinical care across public and private sectors, with the adequate monitoring by the regulatory bodies to improve the quality and control the cost of care,

### Criticism

The High Level Expert Group report recommends an increase in public expenditure on health from 1.58 per cent of GDP currently to 2.1 per cent of GDP by the end of the 12th five-year plan. However, even this is far lower than the global median of 5 per cent. The lack of extensive and adequately funded public health services pushes large numbers of people to incur heavy out of pocket expenditures on services purchased from the private sector. Out of pocket expenditures arise even in public sector hospitals, since lack of medicines means that patients have to buy them. This results in a very high financial burden on families in case of severe illness. Though, the 12th plan document express concern

over high out-of-pocket (OOP) expenditure, it does not give any target or time frame for reducing this expense . OOP can be reduced only by increasing public expenditure on health and by setting up widespread public health service providers. But the planning commission is planning to do this by regulating private health care providers. It takes solace from the HLEG report which admits that, "the transformation of India's health system to become an effective platform for UHC is an evolutionary process that will span several years".

Instead of developing a better public health system with enhanced health budget, 12th five-year plan document plans to hand over health care system to private institutions. The 12th plan document causes concern over Rashtriya Swasthya Bhima Yojana being used as a medium to hand over public funds to the private sector through an insurance route. This has also incentivised unnecessary treatment which in due course will increase costs and premiums. There have been complaints about high transaction cost for this scheme due to insurance intermediaries. RSBY does not take into consideration state specific variation in disease profiles and health needs. Even though these things are acknowledged in the report, no alternative remedy is given. There is no reference to nutrition as key component of health and for universal Public Distribution System (PDS) in the plan document or HLEG recommendation. In the section of National Rural Health Mission (NRHM) in the document, the commitment to provide 30- to 50-bed Community Health Centres (CHC) per lakh population is missing from the main text. It was easy for the government to recruit poor women as ASHA (Accredited Social Health Activist) workers but it has failed to bring doctors, nurses and specialist in this area. The ASHA workers who are coming from a poor background are given incentive based on performance. These people lose many days job undertaking their task as ASHA worker which is not incentivised properly. Even the 12th plan doesn't give any solace.

### Conclusion :

To summarise, successive administrative and political reforms have conveniently bypassed training citizens and local bodies to actively participate in healthcare. In a situation where people are not enabled to identify poor quality, speak up and debate. There is dire need for the health system to fill that role on behalf of the people and can be easily done by decentralisation of healthcare governance.

## **A RESILIENT ADOLESCENT: A TRAIT APPROACH TOWARDS THE MAJOR CHARACTER OF HORTON FOOTE'S ROOTS IN A PARCHED GROUND**

**Mr. S. Boopathi**

*Asst. Professor of English Periyar University Salem.*

Trait theories treat personality as a unique combination of qualities thus making it multidimensional while most other theories fail in this regard by fitting individuals into a single category. Trait theories describe the conscious and concrete aspects of personality in direct terms. At the same time, they reject the unconscious and abstract explanations of human behaviour. Trait theories are based on verifiability by observation or experience rather than on abstract concept or pure logic. These theories use straightforward terms like friendliness, gregarious, adventurous, active etc. The interconnectedness of traits shapes the patterns of one's personality.

A fertile land to test the different dimensions of personality is found in the prolific American playwright, Horton Foote's plays. Foote's writing is the proof that all great American literature is not all about journeys and adventuring beyond madness. Foote pictures what can be perceived by looking deeper into life and how change and loss can be coped with. His plays especially deal with the consequences of the scattered American Dream. Foote does not paint a negative image of America. Instead he projects a hard reality which everyone must accept and understand. Analysing such plays gives a deeper insight into the working of the human mind in testing situations.

The aim of this study is to find out the innate traits of the protagonist of the play *Roots in a Parched Ground* through his patterns of behaviour in the given context. In *Roots in a Parched Ground* (RPG) the protagonist Horace Robedaux is the centre of attention. He is a young boy of twelve who finds himself wedged in between the quarrelling paternal and maternal families as his parents have been separated for a long time. Horace is projected as a pleasant and humble boy the fact of which can be witnessed in Horace's first conversation with his cousin Minnie. His respect for others and obedient nature are shown here. He readily obliges when Mrs. Robedaux asks him to inform the Thorntons to stop playing music. "Horace will you please go over there and ask in heaven's name they cut out that noise? Your father is in there fighting for

his very life and the least noise is a torture to him." Horace replies: "Yes Ma'am (He goes out)" (RPG 9). Humility, obedience and respectfulness are the components of modest behaviour and facets of the trait of agreeableness. Modesty is crucial in making one's self.

Modesty is a mode of self awareness that requires one to recognize that one is both defined by social standards of success and irreducible to these assessments. Modest people communicate this self-understanding through behaviour motivated by the desire to ensure that their accomplishments do not cause pain to others. (McMullin 783)

It is the essential quality of an agreeable person. Foote never misses a chance to project his characters' minute details which strengthens his portrayal and makes it authentic. Horace's gentleness and good nature are not only witnessed in his own dialogues but it can be inferred through the people who live around him. One such instance is Mrs. Robedaux's assessment of the Thorntons. It is hinted that Horace is a person with potential to turn out to be a good character and Mrs. Robedaux hopes that he will not be tainted by traits demonstrated by the Thorntons.

Being very young, he does not realise the value of education. The important factor behind his lack of motivation is the indifference and total lack of his interest from his maternal side. Out of respect for elders he agrees when they advise that education does not matter. But at the same time when his ailing father advises him that he should catch up with his studies, Horace without hesitation makes a promise to attend school regularly. One of the main reasons for Horace's skipping of classes is the Thorntons' ignorance about the importance of education. It is the major barrier in Horace's education. Horace finds himself under challenging circumstances. Caught between the competing opinions he finds it hard to decide whom to follow—Thorntons who are uneducated but well off or Robedauxes who are educated but economically weak.

Foote seems to present Horace as a boy who accepts and does whatever he is asked to do by the elders of both his maternal and paternal families. Throughout the play he

is never seen objecting or disobeying anyone in any situation. He is dominated by the compliance facet which leads a person to surrender his/her will to others. "Compliance is a type of social influence where an individual does what someone else wants them to do, following his or her request or suggestion. It is similar to obedience, but there is no order – only a request" (McLeod <http://www.simplypsychology.org/compliance.html>). The characteristics of compliance are seen in Horace from the beginning till the end of the play.

In the middle of Act I, Horace's father dies after having been confined to bed for a long time. But Horace does not express any emotions and it is not clear what he feels about the loss. He simply does his job as usual even on the day of his father's death. Though he has respect for his father, he does not express his feelings or thoughts about the loss. Horace's behaviour is unusual which is a result of him lacking in the trait of openness. This explains why Horace cannot give expression to his emotions. Following his routine even on the day of mourning may prompt us to answer whether Horace is callous or whether he can feel sympathy for others. Facets of agreeableness are present in Horace but owing to the near absence of traits of openness he keeps his emotions and feelings to himself. It is possible to surmise that it may be due to the constant advice of two families who are least concerned about knowing Horace and what his predisposition and preferences are. His apparent lack of expressiveness need not mean he is insensitive. In his interactions with his relations he knows what the other is feeling which goes to show that Horace is a person with good capacity for empathy.

In the end of the first act of the play, it is revealed that the reason behind Horace's irregularity to school is that he has been discouraged. He has never been motivated positively regarding education. Terrence is aware of Horace's condition. "Horace doesn't like school. He's discouraged and has gotten behind. His father and I told him he shouldn't be. I'll help him as long as I'm here. . . ." (RPG 59)

The second act of the play begins with the sense of anticipation as to how far Horace would keep the promise he has made to his dying father, that he will attend school regularly. Foote is careful to show how those who want him to be educated play no constructive role to make him do so. Terrence cannot help him due to illness and the friends of his father are quite busy with their own work. Horace receives no help from any quarters. The beginning of Act II brings forth Horace's characteristics of competence and

achievement striving. Even in the absence of anyone to initiate and help him Horace does not give up his hope and wants to study law. In life, people do strive after goals with some failing it and others succeeding. Under testing circumstances a person, that too a boy of twelve, must give up in all probability but Horace persists in striving despite discouragement and hope's refusal to show its face. But he never lets hope go. It is a known fact that hope is the propelling force in everyone's life. As a trait hope is dominant in Horace. Hope is defined as "a cognitive set that is composed of a reciprocally derived sense of successful (a) agency (goal-directed determination) and (b) pathways (planning of ways to meet goals)" (Snyder 570).

Hope arises in a person who does positive thinking, a facet of extraversion. Every single hope in life is shaped and kept alive by positive thinking. Horace is positive and asks his grandfather Mr. Thornton to help him catch up in his studies. Here again Horace meets with disappointment as Mr. Thornton replies that neither he nor his son can help him in studies as they themselves are under-educated. But Horace does not lose heart as he is governed by the trait of extraversion. In the course of the play, Horace comes to know that his mother is going to marry a man from Atlanta. This motivates him to rejuvenate his hope. Positive thinking comes to the fore again. It is obvious that Horace's wish to pursue law is genuine and that he would never let go of an opportunity to honour his father's wish.

Horace's filial feelings and commitment are strong indeed. He is motivated in this respect by the trait of conscientiousness. Foote has presented the gradual development of the protagonist's positive thinking into competence and achievement. His resolve to attend classes is evident in the lines given below.

LARRY. Why do you fish so early these days?

HORACE. So I can get to school.

LARRY. How come you started going to school so regularly?

HORACE. Because my mother has married again a man that works for the L&N Railroad in Houston. They're coming here tomorrow and I'm going back to live with them and go to school in Houston. I wanted to learn all I could before then so I wouldn't be too far behind in Houston. (RPG 74)

Self awareness plays a crucial role in Horace's transformation. In the climax of the play, things seem to have undergone a change. Horace is in his spirits and is ready to go to Houston and learn law. But Horace's

expectation is to be frustrated as his uncle Albert offers him a job in a plantation store to help him out.

Even as Horace regains fully the motivation to pursue studies, the situation at home turns contrary to his intention. Everyone at his home is convinced that Horace does not have interest in studies and that he prefers to work. Surprised at their attitude Horace pleads, "I've been going to school lately, Grandma. I haven't missed a day in three weeks" (RPG 79). But Horace is not even listened to and there seems to be total agreement on his being fit for work. There are also little lectures on the positives of hard work. Horace interventions go in vain. At one stage he mumbles "I kind of want to go to Houston and live with you mama" (RPG 80). Picking up determination Horace finally expresses his intention.

A boy of twelve struggles much to express his interest. Others, including his mother, have their own concerns and are not willing to accommodate Horace's wish. In addition to the blow that he cannot go to Houston, his stepfather further discourages him by claiming that the law profession is not a good choice. He exaggerates by declaring that many lawyers are starving to death.

On realising his situation, Horace does not react as boy of twelve is wont to but remains composed and silent. Soon after this incident, Horace is seen on the river bank smoking a pipe. There comes Lloyd a boy of his age who queries. "There's singing over at your house. (He takes out a pipe too and begins to smoke) why aren't you up there with the rest?" Horace replies: "Too noisy, too many people, I like it down here where it's quiet" (RPG 83).

Horace's response to Lloyd's question reveals that the former has what can be called depth of character. It is obvious that everyone in the play has problems. Instead of coping with them they prepare to distract themselves with singing. But Horace on the other hand is brave enough to confront the problem and make sense of his situation. In other words, he has good capacity for introspection. At a surface level it might be argued that Horace is depressed which is a sign of neuroticism. There may be depression in Horace and the situation may warrant a neurotic response. But Horace does not react in the expected way but goes to the riverside to contemplate his condition which is suggestive of mental and emotional maturity.

It is always hard to accept changes that we do not like. Even adults do this and get themselves entrapped. But Horace is ready to accept his condition and reconcile himself. Foote often gives instances of Horace coping with and adapting himself to new circumstances. The following conversation between Horace and Lloyd is quite revealing:

LLOYD. You're not going back to school?

HORACE. Nope.

LLOYD. What are you going to do?

HORACE. Going out to the Gautier's plantation with my uncle and work in the store.

LLOYD. How much will he pay you?

HORACE. My grub, all the tobacco I want and four bits a week.

LLOYD. You're on your own now.

HORACE. I'm on my own. (RPG 83-84)

Ben Brantley's observation on this conversation in *The New York Times* is very pertinent.

'I'm on my own,' the other answers, staring straight ahead. He is 12 and his father has just died. He is not kidding. He is also absolutely right. This sun-clouding moment of perception, in which all-American idyll takes on a mortal chill, occurs in the opening chapter of what promises to be the great adventure of this theatre season. (<http://www.nytimes.com/2009/11/20/theater/reviews/20orphan.html>. NOV. 19, 2009)

Horace's answers to the questions demonstrate determination and self reliance. These qualities are associated with the conscientiousness trait, especially the combination of competence, self-discipline and deliberation facets. Horace's replies make it clear that he is a thoughtful person who brings his emotions and feelings under his cognitive scanner. Calm and composed he is not demonstrative and his replies to Lloyd's questions carry a quiet dignity. Self-pity and complaining that follow such situations are totally absent in Horace. Lloyd asks him: "Last time I talked to you, you were going on about studying law in Houston." Horace's response is free from complaining. "I've changed my mind I would not care for a city, I decided. I'd miss my fishing" (RPG 84-85). Further, he is not afraid to make a choice and accept responsibility for himself. Comprehending that he receives no support for his idea to continue studies, he makes the next choice that incidentally is also not against his heart's desire. He cannot now honour his father by keeping up the promise to study. Studies may not materialise but the will to honour his father is very much there. He is determined to buy a tombstone for his father. Yet again the trait conscientiousness is at work in Horace. Horace immediately looks for ways to fulfill the next best wish to buy a tombstone for his father's grave. A striver after goals and achievement he starts enquiring about the cost of a tombstone. Scared though, he has set his mind on the next goal. Foote ends the play on an optimistic note. Tyler seems to be aware of the possible attitude in Horace when he asks him: "Where are

you off to?" Horace replies without a trace of perturbation or turbulence. "Going uptown to look for empty whiskey battles" (RPG 87). He is not a quitter but an adventurer who will always persist.

Achievement striving is the driving force behind Horace's hope. It remains so even at the end of the play. Horace is left in a society where money is more important than education and there are no choices for persons like him to make in the matter of education as it cannot be done without parents' support. Foote does not indulge in deliberate glorification of his protagonist. It is simply a question of how a boy of twelve manages circumstances where work and money are considered more important than the wishes and dreams of an individual. In presenting the life of a little boy, Foote excels in characterisation. The play gives a vivid picture of what happens when a rich family becomes poor, especially to the younger generation. The rootless younger generation is presented with stunning authenticity by the playwright. Horace is presented as a boy who tries to find his roots in both maternal and paternal families. But failing in his attempt he finds his own way to live. His personality is highly influenced by both agreeableness and conscientiousness traits. Horace is dominated by the facets of source traits like trust, compliance, modesty, tender-mindedness, competence, dutifulness, achievement striving, self-discipline and deliberation. Some behaviours are dominated by single trait and others by two or three facets together. These traits are the guiding force for or the basis of the skills he displays on various occasions in his life.

Agreeableness and conscientiousness are the major contributors in forming the basis for the skills employed by Horace to negotiate his life and the experiences it throws in his path. With the help of these identified skills he could administer himself as a resilient adolescent.

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## A STUDY ON RURAL WOMEN EMPOWERMENT THROUGH SGSY SCHEME

**V.R.Thirunavukkarasu**

*Block Development Officer, Sakkottai*

### Introduction

Swarnjayanti Gram Swarojgar Yojana (SGSY) has emerged as a main anti-poverty programme instituted by the government in recent years. Started in April, 1999, it seeks to lift the rural poor out of poverty in three years by generating significant sustainable income. Organizing the poor into self - help groups (SHGs) lay at the heart of this approach. The goal of the programme is to enable the poor attain income generating assets. According to the SGSY Guidelines, "The SHG approach helps the poor to build their self-confidence through community action. Interactions in group meeting and collective decision-making enable them in identification and prioritization of their needs and resources. This process would ultimately lead to the strengthening and socioeconomic empowerment of the rural poor as well as improve their collective bargaining power." (Chakrabarti, 2004) The SGSY strategy includes identifying a cluster of activities at the block level and funding SHGs to perform these activities. The programme is implemented countrywide through a hierarchy of SGSY committees, at the central, state, district and block levels. The actual implementation requires close interaction between the government officials at various levels, particularly the DRDAs (District Rural Development Agencies), managers from the participating banks, NABARD, as well as NGOs. The actual disbursement of government funds would be through the DRDAs who would distribute the subsidy to banks. The programme recognizes the important role. Alleviation of poverty remains a major challenge before the Government. While there has been a steady decline in rural poverty over the last two decades, there were 244 million rural poor (37 per cent of the rural population) in the country in 1993-94, as per the available estimates. Acceleration of economic growth, with a focus on sectors which are employment-intensive, facilitates the removal of poverty in the long run. However, this strategy needs to be complemented with a focus laid on provision of basic services for improving the quality of life of the people and direct State intervention in the form of targeted anti-poverty programmes. While growth will continue to be the prime

mover, anti-poverty programmes supplement the growth effort and protect the poor from destitution, sharp fluctuations in employment and incomes and social insecurity. The designed anti-poverty programmes for generation of both self-employment and wage-employment in rural areas have been redesigned and restructured in 1999-2000 in order to enhance their efficacy/impact on the poor and improve their sustainability. (Sandeep Joshi, 2005).

### Coverage of SGSY

Nearly 31 lakh SHGs were formed over a period of ten years since 1999. Out of them, 20 lakh obtained the status of Grade I and 9.5 lakh Grade II. But only about seven lakh SHGs could obtain credit for undertaking economic activities. Thus the proportion of SHGs taking up economic activities financed by bank credit and supported by subsidy was only 22 per cent. The programme since inception assisted 1.06 crore swarogaris. Social composition of the assisted swarogaris was in favour of the most vulnerable groups, such as scheduled tribes and scheduled castes, which accounted for nearly half of the assisted swarogaris in 2007-08. Women accounted for 66 per cent, disabled two percent and minorities 8.4 per cent. The relatively small number of assisted swarogaris indicates the modest scale of the programme when compared with the huge rural workforce in need of livelihoods outside agriculture. Nevertheless, the programme has been able to create a productive base among the most disadvantaged persons in rural areas. The efficacy of SGSY could be improved in the years ahead if its experiences are reviewed, lessons are drawn for the future and it is appropriately restructured. The MoRD proposal for universalizing the SHG coverage of all poor households by 2013 and increasing the proportion of assisted persons among swarogaris to 50 per cent from the existing 22 per cent is a welcome initiative in this direction. (Government of India, 2008). Role of NGO in Social Mobilization under SHG & SGSY Alleviation of poverty has persistently been on the agenda of the government. Various programmes with contrasting

methodologies have been tried, whopping funds expended, yet the poverty seems indomitable. The Yojana (SGSY) is the latest poverty alleviation programme integrating six erstwhile rural development programmes and it has been in operation since 1999. The very sticking feature of this scheme is that it is quite different from earlier programmes in terms of objective, strategy, methodology and sustainability. Obviating the loose ends of the earlier programmes, the Yojana intends to overcome poverty through generation of self-employment opportunities with a debatable participation, contribution and initiative of the poor themselves. Doing away with the targeted individual-centric beneficiary approach, the group approach is adopted, which is by itself a radical departure. The Yojana attempts to address poverty in all its dimensions through multi-pronged strategy. Thus, this SGSY scheme focuses on Group approach by organizing the poor into self help groups through social mobilization process. Against this backdrop of this programme, the SGSY's guidelines emphasis on the role of NGOs and their significant participation in mobilizing people and to creating awareness among the people for the successful implementation of the SGSY schemes. (Government of India, 2009) Under SGSY, each Block is required to concentrate on a few selected key activities and attend to all aspects of these activities, so that the Swarozgaris are able to draw sustainable income from their investments. These key activities are to be taken up in clusters so that the backward and forward linkages can be effectively established.

### **Women in India Today**

In spite of all the above guarantees and legislative measures, what is the situation of women in India today? Well, we shall allow the facts to speak for themselves. What is said in the following lines may not be true everywhere and may not be experienced with the same intensity by all. But it is still representative of the situation in India today. Oppression of women begins at birth and continues till death. Ours is a culture which idolises sons and dreads the birth of a daughter. The female child is still an 'unwelcome intrusion' in many homes. A girl is called 'Paraya dhan' (somebody else's property) and a boy 'Apana dhan' [one's own property]. The use of amniocentesis to do away with unwanted female embryos is prevalent and consequently, women are a declining sex in India today.

### **Empowerment through Micro-Credit**

Credit availability is one of the strategies by which the rural poor can be empowered to change their living standards faster than any other methods. With a few exceptions, experience with rural credit to the poor has not been very successful. Most banks do not lend to the rural poor, but limit themselves to the urban, formal sector. State-run development banks have typically been expensive, loss making, bureaucratic and accessible only to the non-poor segments of rural society. Foreign funded credit schemes targeted at the poor have suffered from the same risks of deviation to the not-so-poor and have usually collapsed after the departure of the foreign funds. State-run credit cooperatives have often left only bitter memories to the poor, as corruption and outright theft diverted the promised money. In short, for the poor, access to credit has been proven to be difficult, costly and often ineffective.

### **Empowerment through Self-Help Groups**

A typical SHG will comprise like-minded individuals who volunteer to save small amounts of money in a common pool, out of which, need-based loans are given to members for meeting their emergent credit requirements based on the priorities decided by the group members. In other words, SHG can be referred to as a group of poor persons who own, manage and control a micro level bank of their own, virtually empowering themselves to meet their emergencies.

### **Empowerment through Participatory Approach**

Community participation is endogenous to SHG approach and must always be consciously encouraged. Participatory methods are also found to have lasting impact on long-term group survival and growth. Some of the important steps in participatory method, which may be applied to SHG, that include promoting consensus around group action among community members, enabling communities to make choices and helping them to prepare their plans, empowerment by providing control to community over allocation of resources and giving responsibility to community for monitoring of programmes.

### **Empowerment Through Best Practice**

Getting a group formed takes time and skills. Development workers must pay frequent visits to the community where the group is to be formed and to be devoted time to talk to the people for getting to know them. Some sort of investigation into the problems of people and their response patterns beforehand will surely help. There is no single best way to form groups.

However, the sequence of events has been found to be consistent in yielding good results.

### **Empowerment through Good Governance**

Strong savings and credit groups, owned and managed by the community itself, need competent and committed development facilitators, strong cadre of leaders and enlightened members. Hence, the governance of SHG that promotes empowerment through democratic traditions is crucial for overall success. Evolution of norms or rules and regulations for self governance, participatory decision making, diligence and self-discipline among group members coupled with strong enforcement mechanism are sufficient conditions for transparency in group operations.

### **Empowerment through Effective Leadership**

It is apt to realise that leadership in SHG is a Verb and not a Noun. The range of leadership responsibilities includes providing guidance for group activities, assisting in information-sharing among group members, helping to define problems and identify solutions, facilitating appraisal of group performance, resolving conflicts and disputes among group members, organising, implementing and co-ordinating group plans and rendering truthful accounts to members.

Under this programme SHGs helped to generate and collect small savings from rural women who were higher to considered to be in capable of having any capacity to save the regular savings, though they were small, rural poor women to full back on when in need. Otherwise they were depending on handouts from others. The self help group inculcated the habit of regular savings among poor women. Under SGSY the self help group have excluded the credit facility to the needy women/households who have no assets to pledge the suggestion of guarantee combined with individual responsibility in the innovation that enabled. The credit to be expanded to million of poor and asset less women across India. The self help groups facilised the rural woman to fulfill their credit requirements both mostly urgent consumption needs as well as small production requirements. The self help groups have been successful in an impersonal market relation between financial intermediaries and the clients by breaking the earlier partion client relation. In order to earn money the members of self help groups have to necessary increase commercial principle. This has resulted in the growth of market and development the sprit of capitulation. The self help groups are formed mostly among the women of

same religion and inter caste people. The successful self help groups are found among Muslims, Hindus, Christians and Buddhists. The changed economic climate in the country has articulated new general relations. Today women are more honoured and respected when they are earning income them when they were in-seclusion or engaged in household curves. Inspite of many benefits obtained from SGSY scheme, it is not free from its defects.

### **Conclusion**

SGSY scheme is able to reduce vulnerability of the participating rural households. Financial services provided by microcredit programme helps poor households to make transformation from every-day survival to planning for future. Households are now able to send their children to school for longer period and to spend more amounts for children's education. Increased earnings from these financial services help the rural households to get better nutrition and better living conditions which plays a significant role to lower the incidence of illness. Enhancement of empowerment of the SGSY members also plays a significant role behind this incidence. SGSY member household was able to increase their land size between the concerned time periods but the market valuation of land has increased.

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## **HEALTH PROBLEMS OF WOMEN AGRICULTURAL LABOUR IN ANDANALLUR BLOCK, TIRUCHIRAPALLI DISTRICT**

**Dr. S. Seethalakshmi**

*Dept. of. Economics, Bishop Heber College(Autonomous), Trichy*

**Mrs.D. Jayanthi**

*Dept. of. Economics, KNGAC(Autonomous), Tanjore*

### **Introduction**

The contribution of women in the development process of a country is of two fold – home & outside home. In agriculture women are engaged in various activities like seeding, planting, weeding, irrigating, processing, harvesting and threshing operations. The dual role of women as a paid worker in outside the family and unpaid worker in the household contributes a significant portion in real terms to the productive system of a country. But throughout the world rural women is represented in the development process.

### **Women and environment**

The connection between women farmers and environmental health is not simply for subsistence and survival. It also stems from a long existing cultural valuation of India's agricultural fertility in ritual & practice. Women's connection to land is reflected in their almanac, like knowledge of plant varieties. Rituals and ceremonies in various parts of the country show this close relationship.

### **Multi- Dimensional role of women**

1. Agricultural activities: cooking, child rearing, water collection, irrigation, fertilizer application , plant protection, harvesting, winnowing, storing, etc.,
2. Domestic activities: cooking, child rearing, water collection, fuel wood gathering, household maintenance etc.,
3. Allied activities: cattle management, fodder collection, milking etc.,

All these multi- dimensional work affects the health of the agricultural women.

### **Significance of women agricultural labourers Health:**

Improving women's health has significant benefits not only for women but for their children and the national economy. To a larger extent, the well being of children depends on the health of their mother. When mothers are malnourished sickly, receiving inadequate prenatal

and delivery care, their children face a higher risk of disease and pre mature death. The effect on prenatal outcomes is particularly strong.

Improvements in women's health increase personal and family well being and productivity today and help to ensure healthier generations tomorrow. Improving women's health is a critical component of sustainable economic growth.

### **Objectives**

1. To study the health status of women agricultural labourers.
2. To study the awareness about the Nations health programmes.
3. To study the role played by Primary Health Centre.

### **Factors determining women labour health:**

1. Heredity
2. Environment
3. Environment & Women
4. Health care
5. Life style

### **Causes of low levels of health:**

1. Lack of proper curative as well as preventive.
2. Lack of hygienic environments conducive to healthful living that is lack of safe water supply and sanitation & absence of proper removal of human waste.
3. Low resistance due to lack of adequate diet and poor nutrition.
4. Lack of general and health education.
5. Lack of proper housing.
6. Village streets are not properly cleaned.
7. Lack of family planning.
8. Village houses are dirty and not worth living in.

### **Health Problems**

The main health problems are.

1. Infective & parasitic disease, pulmonary tuberculosis, small pox, cholera, amoebiasis, diarrhea, malaria, pneumonia.
2. Nutritional disorders are a chiefly PEM, hypovitaminosis A, nutritional amanitas and endemic goiter.
3. Poor sanitation: Lack of safe drinking water, inadequate and insufficient disposal of excreta and other human wastes. Poor sanitation forms part of the vicious circle linking poverty, disease and ignorance.
4. Shortage of health personnel: The doctor population shortage is almost certainly accompanied by shortage in other categories of health personal.
5. Population explosion is currently the most important problem in the developing countries.

#### Problems of women agricultural labours

S. No	Problems of women	No. of Respondents
1.	Financial	45
2.	Health	20
3.	Family size	20
4.	Medical facility	10
5.	Transport facility	5
	Total	100

The above table explains about the problems faced by the labourers, 45% of the respondents are facing financial problems. 20% of them face health problem, 20% of them face problems their family size, 10% of them face problems in medical facilities and 5% of them face problems of transport facility. Thus it is inferred that majority of the respondents face financial problems.

S. No	Types of Programmes	No. of Respondents
1.	Health programmes used by the respondents	27
2.	Sanitary facilities	42
3.	Primary Health Care	31

The above table states the role Health programmes in promoting women's health status. Among 100 respondents 27 of them are satisfied with health programmes. 42 of them are satisfied with the sanitary facilities and 31 of the respondents are used Primary Health centres.

S. No	Category of Women	Good health status	Poor health status	Total
1.	Women agricultural labourers	58	42	100
2.	Women agricultural labourers (daily wages)	32	68	100

#### Suggestions

To improve the health status of women the following suggestions are implemented;

1. To create awareness among women through education in rural areas.
2. Compulsory periodical healths check up at free of cost should be introduced among the rural women.
3. Supply of free nutritious food at low cost through PDS should be implemented.
4. To create awareness and provide education for men about women health in rural areas.
5. To government should start yoga classes to farm agricultural labourers.
6. Physical work should be distributed to all the men in the family.
7. The government should provide improved quality water to the rural women.
8. Gainful employment opportunity should be created.

#### Conclusion

"The only way to keep your health is to eat, what you don't want, drink what you don't like and do what you would rather not."

Mark Twain.

The only way to improve the health of the women is to take nutritious food and share the domestic work with men. Women health is in the hands women.

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## A CASE STUDY ON PSYCHOLOGICAL ASPECTS OF RURAL WOMEN DOMESTIC WORKERS IN TIRUCHIRAPPALLI TOWN, TAMIL NADU

**Mrs. S.Thilaka**

*Assistant Professor, Department of Economics, Lady Doak College (Autonomous), Madurai.*

**Dr.S.Seethalakshmi**

*Assistant Professor of Economics, Bishop Heber College (Autonomous), Trichy.*

Psychology is the learning of behaviour and mentality, taking up all aspects of conscious and unconscious understanding in addition to the reflection. It is a scholastic regulation and a communal knowledge which seeks to be aware of individuals and groups by establishing general values and researching specific cases.

This paper focuses with the psychological aspects of the rural domestic women workers which include the satisfaction towards the job, the satisfaction level of the employer regarding the domestic worker, stress during the travelling time to the employer's house and so on as well as the health issues of the rural domestic women workers.

### Domestic Workers in Tiruchirappalli Town, Tamil Nadu

In general, there are two systems of domestic workers, the live-in and the live-outs workers. In Tiruchirappalli town also we found the live-in and the live-outs domestic workers. Among live-out's, again there are two types i.e. full time and part time domestic workers. Live-in domestic workers are full-timers, who reside within the house of the employer. The live-outs domestic workers are those domestic helpers, who report at their employer's house in the right time. In these live outs domestic workers, there are full time domestic workers, who work throughout the day in a single house. They stay since morning to evening, whereas the part-time domestic workers are those who work for four to five hours in different houses till the work get over.

### Objectives of the Study

- To study the psychological aspects of the rural women domestic workers in the Tiruchirappalli Town region.
- To analyze the health problems faced by the respondents in the study region.

### Methodology of the Study

The stratified random sampling method is used to choose the respondents from the total population of the rural women domestic workers in Tiruchirappalli Town. The stratification is done according to the four parts of the study area, according to the size of the study region. The following table shows the population of rural women domestic workers in four parts and the in proportion sample collection from there.

And mainly this study focuses on the women domestic workers of rural areas and their psychological aspects. So all the respondents related to this study are women. So the researcher do not includes any sex issues in this study.

The data related to the psychological aspects was collected with a pre scheduled interview schedule and also from discussions from the respondents in the study region. For analysing the psychological aspects, the percentage analysis was used and the ranking tool is used to order the health issues of the domestic workers.

**Table - 1.1 Distribution of Domestic Workers**

Different regions of Tiruchirappalli Town	No. of Respondents	Percentage
Palakkarai and surroundings	8	26.6
Puthur and surroundings	13	43.4
Woriyur and surroundings	5	16.6
Main Guard Gate and Market Surroundings	4	13.4
Total	30	100.0

*Source: primary data*

These rural women domestic workers are mainly in the age group of 36 - 40 years with 60 per cent and all 30 respondents belong to Hindu community, that is, 100 per cent. These data are collected with the help of the interview schedule. This is observed from the information gathered from them during discussions.

### Psychological Aspects of the Rural Women Domestic Workers

The aspects related to job satisfaction of the domestic workers, nature of completing the task, priority of the respondents, that is, the importance given to their own work or to the employer's house, time to spend with their own family members, respondents opinion about the workload, maintaining punctuality, interruption made by others, stress on the travelling of the respondents and so on. These psychological aspects were analysed with the help of the five point scale technique.

#### Satisfaction of the Employer

The satisfaction level of the employer is also taken into consideration for this study. It is analysed and tabulated as below.

**Table - 1.2 Satisfaction Level**

S. No	Satisfaction level	No. of respondents	Percentage
1.	Usually	18	60.0
2.	Frequently	10	33.3
3.	Occasionally	02	6.7
4.	Rarely	00	00.0
5.	Very rarely	00	00.0
	Total	30	100.0

Source: Primary data

The above table 1.2 shows that 60 percent of the respondents are usually satisfying their employers with their task allotted whereas only 6.7 percent respondents are occasionally satisfying their employers. And 33.3 percent of the respondents are frequently satisfying their employers. This was because those two domestic workers were working in a house in which there are only elders and there was no one to take care of them. These elders do not satisfy with the work of the domestic workers.

### Job Satisfaction of the Rural Women Domestic Workers

Employee satisfaction is the term used to express whether employees are pleased and satisfied and fulfilling their requirements and wishes at work. Many measures declare that employee satisfaction is a factor in employee motivation, employee goal achievement and positive employee morale in the workplace. According to that, the domestic workers' satisfaction regarding the job is presented in the following table.

**Table - 1.3 Job Satisfaction**

S. No	Working Condition	No. of respondents	Percentage
1.	Highly Satisfied	02	6.7
2.	Satisfied	08	26.6
3.	Unsatisfied / Neutral	20	66.7
4.	Dissatisfied	0	0.0
5.	Highly dissatisfied	0	0.0
	Total	30	100.00

Source: Primary data

This table clearly explains that 66.7 percent of the domestic workers are unsatisfied, that is, neutral, with their employers while only 6.7 percent of the respondents are highly satisfied with their employers. This was due to the over workload of the respondents. And 26.6 percent of domestic workers are satisfied with their job.

#### Completing the task given by the employer

In general, task refers to a piece of work to be done or undertaken. Here the task completion of the domestic workers is analysed and presented.

**Table - 1.4 Completing level of the task**

S. No	Completion level of the task	No. of respondents	Percentage
1.	Usually	20	66.6
2.	Frequently	02	6.7
3.	Occasionally	05	16.7
4.	Rarely	03	10.0
5.	Very rarely	00	00.0
	Total	30	100.0

Source: Primary data

The table explains that usually 66.6 percent of the respondents are usually completing the assigned task while only 6.7 percent of the respondents are frequently completing the assigned task. 26.7 percent of the respondents are occasionally and rarely completing the task assigned to them. These respondents are postponing the tasks like going to flour mills, going to PDS and grocery shop and so on. Even the respondents are having the habit of postponing some of their tasks and also some of the employers are not satisfied with their work by their way of doing work.

### Time spent with family members

This table explains the time spent by the domestic workers.

**Table - 1.5 Time spent with family members**

S. No	Time spent	No. of respondents	Percentage
1.	Usually	18	60.0
2.	Frequently	05	16.7
3.	Occasionally	06	20.0
4.	Rarely	01	3.3
5.	No	00	00.0
	Total	30	100.0

Source: Primary data

The table 1.6 clearly tells that 60 percent of the respondents are usually spent time with their family members while only 3.3 percent of the respondents are rarely spent time. The domestic workers, whose family size is small, are not willing to spent time with their family. Instead they are in the employer's house till evening and spent their valuable time there itself.

### Priority of the Respondents

This table explains the priority of the domestic workers, that is, the most key issue of their own personal and employers house, of domestic workers are collected, analysed and presented in the following table.

**Table - 1.6 Priority of the Respondents**

S. No	Priority to Personal factors	No. of respondents	Percentage	Priority to Employers	No. of respondents	Percentage
1.	Usually	19	63.3	Usually	03	10.0
2.	Frequently	8	26.7	Frequently	01	3.3
3.	Occasionally	03	10.0	Occasionally	22	73.4
4.	Rarely	00	00.0	Rarely	04	13.3
5.	No	00	00.0	No	00	00.0
	Total	30	100		30	100.0

Source: Primary data

From the above table it is clear that 90 percent of the respondents are usually and frequently giving priority to their personal work. If they are having some urgent personal work to be done, first they were completing their work and going to the employer's house. The respondents' were giving priority to their personal work than their service on employer's house. It is also clear that only 73.3 percent of the respondents are occasionally giving priority to employer's task whereas 3.3 percent of the respondents are frequently giving priority to employer's task.

### Opinion about Workload

The opinions about the workload in the employers' house are presented below.

**Table - 1.7 Opinion about Workload**

S. No	Opinion about Workload	No. of respondents	Percentage
1.	Usually	03	10.0
2.	Frequently	05	16.7
3.	Occasionally	19	63.3
4.	Rarely	03	10.0
5.	Very Rarely	00	00.0
	Total	30	100.0

Source: Primary data

This table obviously shows that 63.3 percent of the respondents are occasionally found their workload are heavy whereas 10 percent of the respondents are found usually and also rarely found heavy workload in the employer's house. This was due to the elders in the employer's house and to any functions, festivals and special occasions in the employer's house.

### Maintaining Punctuality

**Punctuality** means doing a thing at the up to that time selected. It is often said that 'art is long and time is fleeting'. The quality of maintaining punctuality is analysed in the following table.

**Table - 1.8 Maintaining Punctuality**

S. No	Maintaining Punctuality	No. of respondents	Percentage
1.	Usually	03	10.0
2.	Frequently	04	13.3
3.	Occasionally	07	23.4
4.	Rarely	15	50.0
5.	No	01	3.3
	Total	30	100.0

Source: Primary data

This table 1.8 apparently shows that half of the respondents rarely maintain punctuality while 3.3 percent of the respondents are maintaining any punctuality in their job. This was because of the travelling from their place to employer's house or any personal work in their family that happens suddenly. 23.4 percent of the respondents are occasionally maintaining the punctuality followed by 13.3 percent of frequently maintaining punctuality respondents and 10 percent of usually punctuality maintaining respondents.

### Interruption by others in the Work time

This below table analyses the interruption made by others at the work time of the domestic workers.

**Table - 1.9 Interruption by others**

S. No	Interruption by others	No. of respondents	Percentage
1.	Usually	02	6.7
2.	Frequently	01	3.3
3.	Occasionally	22	73.3
4.	Rarely	03	10.0
5.	No	02	6.7
	Total	30	100.0

Source: Primary data

From the above table, it is clear that, 73.3 percent of the respondents are occasionally disturbed by others whereas 3.3 percent of the respondents are frequently disturbed by others. This was because employer's loose talk and by the older people in the employer's house. And 10 percent of the respondents are rarely disturbed by others which was followed by 6.7 percent of the respondents are usually as well as not disturbed by others.

### Travelling Stress

Stress is a general term applied to various psychologic (mental) and physiologic (bodily) pressures experienced or felt by people throughout their lives. Here the researcher analyse the stress of the rural women domestic workers while travelling to the employers' house.

**Table – 1.10 Travelling Stress**

S. No	Travelling Stress	No. of respondents	Percentage
1.	Usually	0	00.0
2.	Frequently	0	00.0
3.	Occasionally	26	86.7
3.	Rarely	01	3.3
4.	No	03	10.0
	Total	30	100.0

Source: Primary data

This table undoubtedly explains that 86.7 percent of the respondents occasionally found some stress whereas only 3.3 percent of the respondents are not found any stress while walking or by travelling by vehicles, especially on bus. And 10 percent of the respondents are rarely found some stress on the way to the employer's house.

### Health Problems of Rural Women Domestic Workers

In general, problems refer to a matter or situation regarded as unwelcome or harmful and needing to be dealt with and overcome. Here the health issues of the respondents are analysed and presented below with the use of the ranking technique.

The respondents were asked to rank the given six problems of their health issues by giving rank I to the most urging health issue and II to the next urging health issue and so on and VI to the least urging health issue. Then these ranks were given weightage as 6 to rank one, five to rank two and so on and one to rank six. After multiplying each rank with the weights assigned, total score for each issue was found out and ranked in ascending order. The top-scoring health issue was considered to be the primary or most urging health problem.

It is inferred from the table 1.11 is that majority of the respondents ranked fatigue as the primary health issue followed by body ache, respiratory problems, skin diseases, fever, cold and the least important issue is the chest pain of the respondents.

The ground for the preference of most vital issue as fatigue is because each and every individual generally have low energy level as well as tiredness after their work. Like that these women domestic workers from the rural area are also affected by tiredness due to their weakness.

### Main Findings of the Study

- 60 percent of the respondents are usually satisfying their employer's mind.
- Two third (66.6 percent) of the respondents are usually completing the task assigned to them.
- 90 percent of the respondents are usually and frequently giving priority to their personal work at the same time and nearly three fourth (73.3 percent) of the respondents are occasionally giving priority to employer's task.
- 60 percent of the respondents are usually and regularly found time to spent with their family members.

Table – 1.11 Ranking of Health Problems

Rank	Fatigue		Body ache		Respiratory problems		Skin diseases		Fever and cold		Chest pain	
	R	%	R	%	R	%	R	%	R	%	R	%
I	27	90.0	0	0.0	2	6.7	1	3.3	5	16.7	4	13.3
II	1	3.3	23	76.7	3	10.0	4	13.3	2	6.7	6	20.0
III	0	0.0	2	6.7	15	50.0	7	23.3	4	13.3	3	10.0
IV	0	0.0	0	0.0	1	3.3	13	43.4	6	20.0	4	13.3
V	2	6.7	1	3.3	5	16.7	3	10.0	10	33.3	5	16.7
VI	0	0.0	4	13.3	4	13.3	2	6.7	3	10.0	8	26.7
<b>Total</b>	30	100.0	30	100.0	30	100.0	30	100.0	30	100.0	30	100.0

Source: Primary data

Note: R refers to number of respondents

- 63.3 percent of the respondents are occasionally found their workload is heavy in the employer's house.
- Half of the respondents, that is, 50 percent, rarely maintaining punctuality to their job.
- Nearly three fourth (73.3 percent) of the respondents are occasionally disturbed by others.
- 86.7 percent of the respondents occasionally found some stress on the way to the employer's house.
- It is inferred that 90 percent of the respondents ranked I for fatigue as the prime health issue followed by body ache.

#### Limitations of the Study

- These psychological aspects are collected with the use of the interview schedule and the answers are recorded and analysed for the study.
- This data analyses deals with limited region, that is, Tiruchirappalli Town region.

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## **INDIAN SECURITIES MARKETS COMPLAINT MANAGEMENT SYSTEM – A CRITICAL EVALUATION**

**Dr.S.B.Sathiya Moorthi**

*Assistant Professor in Commerce, Parvathy's Arts and Science College, Dindigul*

### **Abstract**

*Current study majorly endeavors to put on imminent into scrutinize complaint system in the pasture of securities market (SEBI's SCORES system), SEBI has in use assorted measures so as to crack investors grievances in a methodical way. This manuscript here the job of SEBI as regulatory body so as to care for investor's interest.*

**Keywords:** *Securities dispute settlement, SCORES.*

### **Introduction**

People intend to save part of their income and to invest the remaining part of the income. People expect best returns from their hard earned money. There are various investment avenues such as shares, debentures, bonds, mutual funds, fixed deposits etc. Greater risk attached with stock market investments. To protect such investor's interest, money and confidence, SEBI was formed in 1988. And since we did not have adequate securities regulation infrastructure, the fear of losing our impact on global financial market led to originate and pass SEBI Act in 1992. In the last decade, the securities market witnessed a significant transformation in the market design, to a paperless market characterized by a transparent screen based trading system with complete restructuring of the trading, clearing and settlement infrastructure. Complaints against entities like listed companies, stock brokers/sub brokers, stock exchanges, depository participants, registrar to an issue/share transfer agent, mutual fund, portfolio managers, bankers to an issue, credit rating agencies, custodians of securities, underwriters, merchant bankers, collective investment schemes, debenture trustees etc, fall under the purview of SEBI surveillance system.

### **Research Methodology**

*Research Design:* Descriptive study

*Sources of Data:* The study is based on the secondary data collected from various newspapers, journals, magazines and SEBI and RBI websites so as to get insights about impact of SEBI of Indian Capital Market.

### **Objectives of the Study**

This study is undertaken to evaluate the performance of SEBI with regards to supervision of

securities intermediaries registered with SEBI and also to figure out the various investor's protection measures taken by SEBI to safeguard the interest of investors.

### **Literature Review**

The theoretical literature is rich in the area of customer complaining behavior. The standard framework is to treat the customer complaining behavior as a post-purchase phenomenon.<sup>1</sup> The Goods-dominant and Service-Dominant logical models is the standard model in the literature to analyse customer complaints.

Most disputes are often not solved bilaterally and often taken to third party resolution mechanism. They often involve the third-party like Ombudsman or regulator like that SEC. This party mechanisms use the services of unbiased individuals or panels to resolve disputes.<sup>2</sup>

The theory of asymmetric information provides the analytical framework for understanding the disputes in securities market<sup>3</sup>. There is considerable information asymmetry between the provider of funds and receiver of funds.

### **SEBI's SCORES system**

In India, the regulation and supervision of the securities market in India is mainly a responsibility of the SEBI. It has been set up under the SEBI Act, 1992, with a mandate to protect the interest of investors, to regulate and to promote the development of securities market. A unique feature of SCORE's system is that is a first level customer redressal system. It could be termed as 'investor advocate' model with SEBI assuming the role of defender of investor. Secondly, unlike SEC operated customer grievance mechanism there is no time bar for complaints-even complaints which are normally time-barred (6 years old) are entertained. Thirdly, the arbitration system which it oversees is exchange based.

Fourthly, if parties are not satisfied with the arbitration award, it can seek redressal in court of law. When complaints are received directly at SEBI, SEBI routes them to the corresponding intermediary. Intermediaries are required to inform SEBI the way they deal with the complaints and it is expected that they will be dealt with within 30 days. IN the case of brokers, SEBI also received reports from the RSEs. Through such reports SEBI can identify the brokers that concentrate most complaints, as well as whether there are recurrent topics. Table 1 reports the trends in Securities grievances received and redressed by SEBI during 1991-2016.

**Table 1 Trends in Securities Grievances Received and Redressed by SEBI 1992 -2016**

Financial Year	Grievances Received		Grievances Redressed	
	Year	Cumulative	Year	Cumulative
1992-93	110317	129111	22946	27007
1993-94	584662	713773	339517	366524
1994-95	516080	1229853	351842	718366
1995-96	376478	1616331	315652	1034018
1996-97	217394	18253725	431865	1465883
1997-98	511507	2335232	676555	2142438
1998-99	99132	2424364	127227	2269665
1999-00	98605	2532969	146553	2416218
2000-01	96913	2629882	85583	2501801
2001-02	81600	2711482	70328	2572129
2002-03	37434	2748916	38972	2611101
2003-04	36744	2785660	21531	2632632
2004-05	54435	2840095	53361	2685993
2005-06	40485	2880580	37067	2723060
2006-07	26473	2562047	17899	2395895
2007-08	54933	2616980	31676	2427571
2008-09	57580	2674560	75989	2503560
2009-10	32335	2706895	42742	2546302
2010-11	56670	2763565	66552	2612854
2011-12	46548	2810113	53841	2666695
2012-13	42411	2852524	54852	2721547
2013-14	33550	2886074	35299	2756846
2014-15	38442	2924516	35090	2791936
2015-16	38938	2963454	35145	2827081

**Source:** SEBI Annual Reports 1992-2016

It can be inferred from the table that during the financial year 1992-93 SEBI received 129111 complaints of which 22946 were resolved marking a redress rate of 20.92 percent. The number of complaints registered a substantial increase in subsequent years and reached the peak level of 5,84,662 in 1993-94. Subsequently it gradually declined and in 2013-14, it received only 33550 complaints. Considering the fact that investor problems cannot be warded off within a short period, it is

worth inquiring whether it is a sign of the deflated investor confidence in SEBI. On the redressal front also a corresponding progress was noticed. In 1997-98 SEBI resolved a record number of 6,76,555 complaints. Surprisingly during the years from 1996-97 to 2007-08 the number of complaints resolved surpassed the number of complaints received. Even though this may be termed as sign efficiency, it could not also be as read as a failure to resolve the grievances in time. In spite of these acts the role taken by SEBI as a market regulator, through Market Surveillance, Enforcement of Discipline among different market players and other policy measures regarding capital market operations is to be appreciated.

On the part of redressal, also a corresponding progress was noticed. The cumulative redressal rate improving from year to year which fetch up to record of 95.52% in 2013-14, compare to previous fiscal years. The implementation of a new web-based investor complaint redressal system i.e., SCORES, in June 2011 has helped in faster resolution of grievances is possible.

**Table 2 The Two Tailed t-Test Analysis of Investor Grievance Redressal Rate during 1992-2016**

Statement of Null Hypothesis	p-value	Significance Level	Result
There is no significance difference between grievance redressal rate of first 12 years compare to last 12 years	0.02	0.05	Rejection

The above table clearly depicts that under the t-test, the p-value is  $0.02 < 0.05$  at 95% confidence level. Hence we reject the null hypotheses. From the above analysis, it is clear that there is a significance difference between grievance redressal rates of first 12 years compare to grievance redressal rate of last 12 years. It also implies that several regulatory measures strongly effect on increasing grievance redressal rate.

**Table 3 Securities Grievances Pending with SEBI 2006-2016**

Year	Grievances pending (cumulative)
2006-07	166512
2007-08	56055

2008-09	49113
2009-10	37880
2010-11	28653
2011-12	23725
2012-13	11410
2013-14	9147
2014-15	5736
2015-16	5452

**Source:** SEBI Annual Reports 2006-2016

SEBI does not have the authority to settle monetary disputes but can impose disciplinary actions on issuers and/or securities intermediaries if the laws and regulations have been breached. As per the RSEs by-laws brokers have to abide by system of arbitration. Thus, if an investor is not satisfied with the way an intermediary has dealt with a complaint, it can go to mediation and then to arbitration. The arbitration system of the RSEs has worked well; and that cases are usually completed within six months. The redressal rate of SCORES system is impressive in recent years with the rate reaching almost 96 per cent in 2013-14. The remaining 4 per cent of unresolved complaints represent a challenge to the SCORES system as good news of almost 96 per cent redressal is rarely mirrored in the public domain and it is very often the pending cases which are reflected in the media and public discussion. An analysis of the pending cases in 2014 shows that nearly 50 per cent of them relate to multiple allegations (like Refund/Allotment/ Dividend/Transfer/ Bonus/Rights/ Redemption/Interest). Table 4 presents the region-wise prosecution cases.

**Table 4 Region-wise Data on Prosecution Cases**

Particulars	Western	Northern	Southern	Eastern
2006-07	502	326	112	86
2007-08	539	327	113	86
2008-09	556	337	114	86
2009-10	595	345	97	92
2010-11	612	345	96	93
2011-12	641	345	96	93
2012-13	709	346	96	99
2013-14	906	347	96	170
2014-15	970	347	98	171
2015-16	1002	351	102	177
<b>Mean</b>	703.2	341.6	102.0	115.3
<b>CGI</b>	42	32	9	17

**Source:** SEBI Annual Reports 1992-2016

Table 4 indicates that the number of prosecution cases through western region was the highest with the geographic concentration index of 42. It is obvious that

the major cases arising more on the western region than on the other region.

### Suggestions

- Even though the SEBI implemented effective regulatory measures in resolving investors' complaints there is no consistency in resolving those grievances. So the SEBI needs to maintain consistent investor grievance redressal mechanism for achieving sound investor protection.
- Towards the pending grievances SEBI need to take action against all pending grievances for smooth running of grievance redressal system in capital market.

### Limitation of the Study

- Because of the limited time span detailed analysis could not be carried for the research work. The information used is primarily from historical annual reports of SEBI and MCA available to the public.
- The study covers the period of 1992-93 to 2015-16 for the purpose of exploring the regulators action against to resolve the investor grievances.
- The information used is primarily from websites available to the public and the same doesn't indicate the current situation of regulatory action.
- The findings and suggestions will be only recommendatory in nature and subject to market imperfections also.

### Conclusion

The investor grievance redressal mechanism is one of the important measures that the SEBI has initiated in Indian Capital Market to achieve effective Investor Protection. The extant research examines the progress in grievance redressal rate and regression in pending actionable grievances. In a nutshell this paper pleads for implementation of effective investor grievance mechanism which contributes for consistent redressal system whose objective is to reach 100% grievance redressal rate.

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## ANALYSIS OF HARRIET BEECHER STOWE'S UNCLE TOM CABIN

L.Saritha

Research scholar M.M.E.S Women's Arts and Science College, Melvisharam.

### Abstract

The research paper analysis Harriet Beecher Stowe's most influential and successful work, *Uncle Tom Cabin*. Stowe incorporates several strongly debated issues of hers in the novel. She was careful to work within the accepted social boundaries and was thus able to appeal to many groups through her novel. It brings to light the issues of slavery to the society who have no idea about the destructive effects of slavery on the slaves and their families. This paper explores the emotional portrayal of the destructive result of slavery in *Uncle Tom Cabin* regarding slavery as evil and exposes the physical abuse of slaves and their sufferings of separation from family.

"If you want to be fully convinced of the abomination of slavery, go on a southern plantation and call yourself a negro trader. Then there will be no concealment; and you will see and hear things that will seem to you impossible among human beings with immortal souls."

- Harriet Ann Jacobs.

Slavery is wide variety of forms inherited as a practice that had long been and always existed in almost every society known to man since ancient civilizations. Harriet Beecher Stowe was born in Connecticut to Roxana and Reverend Lyman Beecher, a Calvinist minister. Stowe first came into contact with Africans and saw the effects of slavery while she was living in Cincinnati between 1832 and 1849. Many of Stowe's opinions and attitudes towards slavery were formed during those years. While living in Cincinnati, in close proximity to a slave state, she saw and heard about many painful incidents of inhuman treatment of fugitive slaves who escaped across the Ohio.

In 1850, the passing of the fugitive slave law which is a damaging piece of legislation that make it easier for southern to recapture slaves who escaped from owners, was the major inducement for Harriet Beecher Stowe to write *Uncle Tom Cabin*. Some of the strength of the novel is drawn from Stowe's own life experiences and struggles, further intensifying the messages of *Uncle Tom Cabin*. In fact, Abraham Lincoln is quoted as saying, "so this is littlewomen who caused the great war!" When writing *Uncle Tom Cabin*, Stowe faced numerous challenges because of the variety in her audience and the ideas she hoped to dispel.

The novel primarily focuses on the need to eradicate slavery, alcohol temperance and moral reform, particularly in regard to the sexual exploitation of slave. Although many ideas in *Uncle Tom Cabin* are important, the most enduring and significant is that of the evil of slavery. Stowe's focuses on the need to eradicate slavery comes primarily from her own past and from the

experiences of her family: throughout her life, she heard multiple stories of the sexual exploitation of slaves and she fought against this in *Uncle Tom Cabin*.

In the novel Tom is a middle-aged man who lives with his family on a plantation owned by Mr. Shelby, a relatively righteous man who is quite kind to his slaves. Tom is portrayed as an "uncommon fellow".."steady, honesty, capable" and to this he adds "good"; "sensible and pious"(p.3-4). At the first plantation, Mr. Shelby treats him with as much respect as is possible for a slave owner and so does the second plantation owner, St Clare, as well. At Simon Legree's, the slaves have to stand the worst kind of treatment and it is hard to assume that people would accept that if there was a chance out.

The aspect of slavery that runs through Stowe's novel was heavily accented with harshness that slaves were considered as property. In his book, *Slavery in America*, Liston argued that most dehumanizing aspect of slavery lays in the fact that slaves were treated as property rather than as person. Since they were regarded as property, slaves do not have the same privileges that whites entitled to slaves' owners treated them as permanent children and enforced restricted rules to control them. Marie's opinion about the slaves is imbued with stereotype: "these servants are nothing but grown-up children"(p.251).she is demonizing the slaves and reinforcing the dichotomy between herself and the slaves, that is, between whites and blacks, as Frantz Fanon ironically concludes in '*Black skin White Masks*' "Sin is Negro and Virtue is White". (p.139). This stereotyped characteristics that Marie assigns to the

slavery denied them their humanity and deprived them of other identities because she homogenizes them.

In the course novel, Stowe describes many incidents of slaves being treated as property. Stowe points out Eliza, a slave in Mr Shelby plantation. Due to financial crisis Mr. Shelby decided to sell his slaves Tom and Eliza to the new trader. Eliza was scared of her new master, thus she runs away with her son across Ohio. Haley employs two men to bring back her to plantation. Haley and his men chased her like a hound after deer. "...calling loudly on Sam and Andy, he was after her like a hound after a deer".

Stowe described the way slaves owners treated slaves and tested them before buying them the way they checked animals

*"Haley here forced his way into the group, walked up the old man, pulled his mouth open and looked in, felt of his teeth, made him stand and straightens himself, bend his back and perform various evolutions to show his muscles, and then passed on to the next and put him through the same trial" (p.130).*

Stowe expresses the humiliation of slaves as property to the slave owner, there is no governmental protection from this physical abuse and cruel treatment. Stowe mentions the examples of Prue, the slave woman who was bitterly whipped to death by her master. When Miss Ophelia asked if there are laws to protect slaves against such aggressions: St. Clare replied that, since law considered slaves as property, the masters have all the right to destroy their possession.

Although the slaves struggle to lead a normal life by relying heavily on their families which provide them with the basic refuge from the cruelty and the harshness of the bondage, the refuge is always threatened by their masters recurrent interfering with their families. The worst form of interference in slave family was the forcible separation of family members by the sale.

In the world of slavery, the trade gives no consideration to slave family. Husbands, wives and children were separated without pity. Stowe focuses on the concept of family; she presented black families and the harshness they endure as victim of intuition which prevents their attempts to preserve the family ties and provide stability and security for their children. Stowe

tells a disturbing and shocking story about Cassy; a slave mother who was torn from her children. Cassy said her master "Showed me the money, the price of their blood" (p-398). the quotation demonstrates perfectly the fact that slave owners consider the separation of slave family as a matter of business.

All along the novel, Stowe focuses on the concept of family disturbances. She points that in the world of slavery; even the existence of parents is no longer acknowledged as said by Topsy; who is separated from her parent at an early age and never saw them. "*Never had father nor mother, nor nothing*" (p-264). Thus the most dreadful part of slavery is its exploitation on the feelings and affection of a human being.

Another hardship of slaves that was heavily experienced is the cruel physical treatment of slaves. The most common punishment that symbolizes the essence of slavery was whipping. Stowe portrayed an awful incident of physical oppression. The first scene of torture occurred to George who was severely beaten by the child of his master, George said, "He tied me to tree and that he might whip me till he was tired and he did do it" (p-20)

In *Uncle Tom Cabin*, Simon Legree embodies the evil, harshness and cruelty of the bondage. He is representative of slave owner's domination, invasion and menacing power which exerted in the most inhuman manner. He hastily beats Tom after he refused to whip the woman whom he helped in the cotton field. "...taking up a cowhide and striking Tom a heavy blow cross the cheek and following up the infliction by shower of blows" (p-389). After Cassy and Emmiline escape, Legree warned Tom that he will kill him if he did not tell what he know about women's direction. Tom refused to betray his friends, thus Legree flogged him to death.

Stowe also portrayed the sexual abuse inflicted upon female slaves. Female slaves were victims of sexual barbarous treatment. If the worst punishment of slave men consisted of whipping and mutilation, women were mutilated, whipped as well as sexually abused. Stowe pointed the example of Legree who exerts his power in the worst most inhuman way possible and strains the feminine virtues of slave women. Emmeline became the property of Legree whose desire for her became clear when she arrived at his plantation, makes promise he keep. Thus through Emmeline, Stowe protests the life of shame endured by slave women under a peculiar institution, she demonstrated that

feminine virtue must be protected and maintained at all cost.

In *Uncle Tom Cabin*, Stowe shows the misuse of whites' power over the black. She portrayed how slaves were treated as property by the slave owners, tortured and how they had to endure a horrible living condition while serving their masters. She focused on family separation which was a constant threat that enslaved people lived with. The literary interpretation to the novel shows that; whether practiced by kind or cruel masters, slavery always injected misery into the lives of slaves.

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## SOCIAL PERSPECTIVES IN TO KILL A MOCKINGBIRD

R.Malliga

Asst.Prof. of English, A.V.C. College(Autonomous),Mannampandal,Mayiladuthurai.

### Abstract

Social status are explored largely through the overcomplicated social hierarchy of Maycomb, the ins and outs of which constantly baffle the children. The relatively well-off Finches stand near the top of Maycomb's social hierarchy, with most of the townspeople beneath them. Ignorant country farmers like the Cunninghams live below the townspeople and the white trash Ewells rest below the Cunninghams. But the black community in Maycomb, despite its abundance of admirable qualities, squats below even the Ewells, enabling Bob Ewell to make up for his own lack of importance by persecuting Tom Robinson. These rigid social divisions that make up so much of the adult world are revealed in the book to be both irrational and destructive. For example, Scout cannot understand why Aunt Alexandra refuses to let her consort with young Walter Cunningham. Lee uses the children's perplexity at the unpleasant layering of Maycomb society to critique the role of class status and, ultimately, prejudice in human interaction.

In Harper Lee's novel *To Kill a Mockingbird*, the author presents the town of Maycomb, Alabama as a vast sociological diagram that depicts both the extreme and moderate classifications of wealth, gender and race in the South during the 1930s. As a way of determining how Southerners viewed these various social conditions during this era, Lee also filters the reader's perception of each wealth/gender/race role through three different perspectives. The perspective of the main character and narrator Scout Finch, constitutes a tabula rossa, since she is a young girl whose part in the novel consists of a coming-of-age story.

The perspective of Scout's father, Atticus, most closely resembles one that is devoid of sociological prejudice, while the perspectives of the townsfolk tend to look unfavorably upon the racial, sexual and class-oriented differences between human beings. The latter two perspectives struggle to influence Scout's opinions throughout the novel and attempt to transform her into either an unbiased critical thinker and humanitarian, or an individual that finds inferiority in ethnic, sexual and class differences.

The subject of wealth-related class distinctions emerges in the novel with the arrival of Miss Caroline, a schoolteacher from Winston County. When the peculiar treatment of poor students in Maycomb classrooms introduces Caroline to the towns rigid caste system, Scout begins to question her father about poverty:

*"Are we poor Atticus?"*

*Atticus nodded. "We are indeed."*

*Jem's nose wrinkled. "Are we as poor as the Cunninghams?"*

*"Not exactly. The Cunninghams are country folks, farmers and the crash hit them hardest."* (Lee 27)

Atticus attempts to explain how poor people are treated differently in Maycomb, but he manages to paint a very human picture of them. In the process, Scout is so moved by his descriptions that she invites Walter Cunningham, one of her classmates, to dinner at the Finch home one evening. When Scout comments on Walter's sloppy table manners, her maid Calpurnia draws her aside and explains his behavior.

*"Yo' folks might be better'n the Cunninghams but it don't count for nothin' the way you're disgracin' 'em- if you can't act fit to eat at the table you can just set here and eat in the kitchen!"* (33)

Calpurnia's distinction based upon Walter's poverty both emphasizes prevailing social inequality in the town as well as the influence of people like Atticus who seek to overcome that inequality. A second discussion between Atticus and Scout on the wealth-based social distinctions in Maycomb is prompted by Burris Ewell, a schoolboy that is permitted to leave school early in the year because of his extreme poverty.

*"You, Miss Scout Finch, are of the common folk. You must obey the law." He said that the Ewells were members of an exclusive society made up of Ewells. In certain circumstances the common folk judiciously allowed them certain privileges by the simple method of becoming blind to some of the Ewells' activities.* (41)

The town's preferential treatment of the Ewells' is viewed unfavorably by Scout because it makes unfair sociological distinctions, but Atticus defends the practice, because it makes life easier for the underprivileged.

Wealth-based distinctions also crop up among wealthier citizens of Maycomb, since Dolphus Raymond is only allowed to associate with negroes because of his status as a wealthy man and his ownership of vast riverland property. Also, the ladies' meeting that Aunt Alexandra hosts is an institution that is only upheld by the wives of wealthy and privileged men.

The differences between gender roles in the South are also explored in the novel, starting with the introduction of Miss Caroline, Scout's school teacher's lack of understanding when it comes to the peculiarities of Maycomb, she calls Caroline "a pretty little thing" (29). This statement equates feminine beauty with vapidness, a common misconception about the feminine gender roles.

Scout, herself, defies gender roles in American society by wearing boyish clothes, associating only with boys and showing no general interest in what many Americans in her era would consider be female pursuits. This tendency is emphasized by the fact that she is assigned male parts in her and Jem's (her brother) neighborhood plays. Jem also makes several statements that draw the reader's attention to Scout's gender-bending role:

*Jem told me I was being a girl, that girls always imagined things, that's why other people hated them so and if I started behaving like one I could just go off and find some to play with. (54)*

While Scout provides the antithesis of femininity in the novel, Aunt Alexandra embodies the perceived feminine role by hosting ladies meetings, refraining from spending leisure time outdoors and attempting to cook for Scout and her family. Aunt Alexandra points out certain gender-oriented distinctions between Scout and herself one evening:

*Aunt Alexandra was fanatical on the subject of my attire. I could not possibly hope to be a lady if I wore breeches; when I said I could do nothing in a dress, she said I wasn't supposed to be doing things that required pants. (108)*

While Alexandra and Scout represent the two extremes of gender identification in the novel, Miss Maudie, Scout's older neighbor, represents a perfect balance between the two. By enjoying flowers and baking cakes, while also dressing in overalls and working outdoors, Miss Maudie becomes the most androgynous character in Maycomb. She is therefore comfortable with talking to women at ladies meetings and talking to men, such as when she converses with Atticus from her front

porch. This moderate way of handling one's gender role is perceived by Scout to be the best way of handling it, an opinion that she articulates when she says to Maudie, "You're the best woman I know." (59)

Lee also explores male gender roles in the novel through Jem, Scout's brother who wants to embody maleness as he grows into adulthood. As a part of this process, Jem also resents the fact that his father doesn't represent the ideal male figure according to American gender roles:

*He stood gloomily on the sidelines with Atticus and me watching Cecil Jacobs's father make touchdowns for the Baptists. (122)*

Racial distinctions form perhaps the most prominent sociological issue that the novel discusses. When Scout is reprimanded for using language that is referred to as "nigger talk" (49) and "three fourths colored" (60), Lee demonstrates how being black is associated with intellectual inferiority. The racial distinction is further emphasized when Nathan Radley assumes that the person who broke into his fence must have been black:

*"Shot in the air. Scared him pale, though. Says if anybody sees a white nigger around, that's the one. Says he's got the other barrel waitin' for the next sound he hears in that patch, an' next time he won't aim high, be it dog, nigger, or — Jem Finch!" (72)*

By making this statement, Nathan sets up the recurring presumption in the novel that racial distinctions can mark a person as being a criminal. Racial distinctions are further emphasized by Calpurnia's code switching at the black church, the treatment of Dolphus Raymond's mixed children as pariahs and the mentioning of the phrase "nigger lover" as an insult toward Atticus Finch. Lee finally sets up the trial of Tom Robinson as a final battleground for social equality in the novel when all three forms of distinction are pitted against one another. As the novel progresses Maycomb citizens must decide which sociological distinction is more relevant to them: gender roles (Mayella's womanhood), race roles (Tom's blackness), or wealth (the poverty of Robinson and the Ewells). The verdict of this trial is determined, not in the courtroom, but in the Finch home as Jem and Scout discuss whether or not sociological distinctions truly matter.

*"Well then how do you explain why the Cunninghams are different? Mr. Walter can hardly sign his name, I've seen him. We've just been readin' and writin' longer'n they have."*

*"No, everybody's gotta learn, nobody's born knowing. That Walter's as smart as he can be, he just gets held back sometimes because he has to stay out and help his daddy. Nothin's wrong with him. Naw, Jem, I think there's just one kind of folks. Folks."*

*"That's what I thought too," he said at last, "when I was your age. If there's just one kind of folks, why can't they get along with each other? If they're all alike, why do they go out of their way to despise each other? Scout, I think I'm beginning to understand something. I think I'm beginning to understand why Boo Radley's stayed shut up in the house all this time...it's because he wants to stay inside." (304)*

At first, Jem makes a popular declaration by stating that lack of education is the root of all sociological disorder. Then, Scout maintains that there are no real differences between people except for the differences that human beings invent for themselves. Jem, however, comes up with a final solution for the problem by stating that, like Arthur Radley, the only way to escape

sociological hierarchies is to live outside of human society altogether. When Arthur steps out of his house and saves the children at the end of the novel, he proves that even Jem's suggestion is impossible and that human beings must learn to live peacefully among one another despite the differences between each other.

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## **A STUDY ON THE COMMUNICATIVE COMPETENCE OF THE ENGINEERING STUDENTS: A PEDAGOGICAL PERSPECTIVE**

**Dr. D. David Wilson**

*Assistant Professor (SG) in English, Dept.of Science & Humanities, Karunya University, Coimbatore.*

### **Abstract**

*Communication is the key to success. Effective communication is the pre-requisite for engineering students to get their placement and promotion in career. Reports show that it is not so encouraging with the present engineering graduates. The individual style of communication becomes the window to know how others perceive him/her. They have to develop effective communication skills as they have various communication tasks to perform at workplace after graduation. Conversations, negotiations, discussions, customer communications and oral presentations are some such tasks. Every profession demands effective communication for strengthening the whole person education at the college or university. The students with good communication skills get advantage during job interviews and job promotions.*

*Hence, this study aims at testing the students in their communicative competence using Common European Framework and helping them with effective communication strategies. This would enhance their communication skills to prepare them qualitatively productive engineers in their workplace. The students will be further assessed in their oral presentations through open coding to revamp the syllabus shifting the focus from Grammar Competence to Communication competence*

**Key Words:** *Communication Skills, Strategies, Presentation, Body language, Effective communication, Competence.*

### **Introduction**

The concept of communicative competence was first introduced by Hymes in the year 1972. Communicative competence is a broad domain that accommodates researches from language, psychology and sociology. As the area is vast, it lacks definitional consensus (Wilson & Seabee, 2003). Light (1997) has described communicative competence as "being able to meet the changing demands and to fulfill one's communication goals across the lifespan" (p. 63). Every researcher defines it to suit his/her purpose (Jablin and Sias, 2001). While attempting to clarify the concept of communicative competence, Widdowson (1983) made a distinction between competence and capacity. For him, ability is not a component of competence but remain "an active force for continuing creativity" (p.27). In his reflections on the relationship between competence and performance, he gave more attention to performance or real language use.

The authors of *Educating the Engineer 2020* write that engineering students prepared for 2020 and beyond must communicate well (Committee on the Engineer of 2020, 2005). According to Inayatullah et al. (2013) communicative competence refers to the ability of a speaker to communicate the message correctly in order to achieve its communicative goals.

Communication skills are an essential component in the education of engineering students to facilitate not just students' education but also

to prepare them for their future careers (Riemer, 2007). Communication skills are a regular feature of an engineer's job in industry; some graduates employed in industry have identified that education in communication skills needs to be improved given the demands encountered in industry (Keane, 1999).

The present scenario is not so encouraging with regard to the communicative competence of engineering students. National Association of Software and Services Companies' (NASSCOM) survey of 2011 stated that only about 17.45% of engineering graduates of the year 2011 were employable. Aspiring Minds Computer Adaptive Test report (2015) (<http://www.hindustantimes.com/education.html>) is based on tests conducted on a sample of more than 30,000 engineering students from 500 engineering colleges across Indian states. The findings were based on the results of students who took a test on an automated tool that measures listening and speaking skills. According to the results, engineers show larger gap in elements of spoken English, pronunciation and fluency.

97% of engineering graduates in the country cannot speak English required for jobs in corporate sales or business consulting

7.1% engineers can speak English fluently and 6.8% engineers show the ability to speak or respond spontaneously in English.

More than 51% engineering graduates are not employable based on their spoken English scores.

Around 61% engineers possess grammar skills no better than a Class 7 student.

Women score over men in writing in English while men show better abilities of speaking English

Communication in English remains one of the most demanded skills by the employers. According to Korte et al., (2008) industry recognizes the importance of communication skills for engineering graduates. The CEO of Purple Leaf Mrs. Amit Bansal (2011) says after interviewing over 2,000 candidates that most of them struggle to communicate even in their mother tongue. Academicians agree that not being fluent in English has posed a hurdle to many during recruitment. A HR manager with Syntel said, "We employ people who are capable, however, students with good academic records as well as language skills make a good asset to the company and may also be offered a better profile." The above mentioned reports and the comments necessitate the need for this study.

### Materials and Methodology

This study considers to have 120 engineering students of first year BE/B.Tech. from six engineering colleges in Coimbatore. The rationale for taking the first year students for this research is that they are joining the college after 14 years of studying English language. When the researchers make experiments with these students, the results of the modules can be clearly identified and all the more they are going to be in the institutions for another 3 years before they actually enter into workplace communication. Thus, it is necessary to analyze and assess their communicative competence to know how well they are prepared to perform effectively at workplace after their graduation.

This study uses the purposive sampling method (Creswell et al., 2007) to select suitable respondents for this study. The common criterion for selecting the students is that they should have studied English as medium of instruction in their school. The assessment to identify the level of the Communicative Competency of the Students is done by using the qualitative method of Common European Framework (CEF, 2001) and open coding (Richards, 2005). The recordings would provide a better understanding to explore the communication techniques that engineering students use to cover up their

communication deficiencies. This report is based on their performance in the pre test performance.

### Results

The results given below are not the end product of the study. It is based on the preliminary assessment made on the study group.

The students use message reduction techniques like; etc....., so.....on, like.....that; in their communication

They employ repetition strategies to gain time for the next sentence or topic.

They use gap fillers to search for words or to start a new sentence.

In the absence of adequate competency in English language skills, a majority of learners find it difficult to master the technical terminologies.

The students fail to positively use the body language for effective communication.

### Discussion

The target group is assessed with the pre test performance and the activity is recorded for analysis. This assessment is based on the common European Frame Work. The students are tested in three rounds with the pattern of Question & Answers, Mini Presentation and Group interaction on a given topic or situation. The analysis of the data show that most of the students lack in their communication skills. Though they have studied the language for more than 14 years, yet they are not so confident with the language for communication. The students hesitate to take initiatives in the classroom due to lack of confidence. The students who have sufficient knowledge of the language are lacking in their fluency to speak. They trim the words or phrases to reduce the message and shorten their communication.

It is pathetic to know that the students who have secured above 90% in their secondary schools are unable to frame sentences without grammatical error. In their speaking, they repeat words, phrases or even sentences to get time for the next word/ phrase or sentence. Many of them use the nasal sound /m/, /n/ in their communication as they search for words. While using the words related to technology or specific field, it is found that they do not use the right words in the right place. For example, in a situation of bargaining with the sales person, they use the term 'owner' instead of salesman.

The study revealed that most of the students do not use their body language effectively. Some use only one hand in their communication. They have very poor eye contact with the audience. Their verbal and facial expressions/ bodily movements do not match at times. Many students repeat the same actions throughout their communication which makes the audience to count or get distracted. The postures of some students are either threatening or mockery. They do not know how to use their body for communication or they are tensed/ nervous while communicating.

There exists a difference between male and female students in their communication and the same is there with rural and urban students. Some urban students speak the language but they lack in coherence. The students who are writing the script well are not so expressive in communication. The study also reveals the deficiency of the students in their communication. The students, who have scored 90% marks in their secondary school exam, are unable to write sentences without grammatical error or to convey their ideas in front of the class. As Oral Examiners, we experience the same with most of the students in many of the colleges. Hence, it is a timely need to come out with suitable strategies for effective communication that will help the students to become effective communicators.

### Conclusion

The teachers have to be given with new perspectives and strategies to help the students to develop their communication skills in the classroom. The students need to be better prepared for their workplace communication with competence. As students become effective communicators, they can face the placement interviews very confidently and express their ideas and thoughts clearly. When the companies get effective communicators and efficient staff, they need not spend much on training. Thus, money from the management and time of the teachers is used concisely which in turn help them to motivate innovation and research in their respective fields of science and technology. When the ratio of placement is higher, the growth of economy and lifestyle of people become well and the government is free from the crisis of unemployment problem. The present study also would suggest the strategies to be adopted to help the students to communicate better

in their classroom and later in their working environments. The teaching of communication strategies is beneficial and leads to strategic competence in using the language. The present study will enable the speaker to repair his communication breakdowns and prevent miscommunication through revamping the curriculum with the focus of strategic competence.

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## **A COMPARATIVE STUDY OF EASTERN AND WESTERN VALUES FOR THE CONTRIBUTION OF THE DEVELOPMENT OF IT PROFESSIONALS IN INDIA**

**Dr.R.Perumal**

*Professor,DDE,Management Studies, Alagappa University,Karaikud,Tamil Nadu.*

**R.Arul Rajan**

*Research Scholar(Mgmt), Alagappa University,Karaikudi,Tamil Nadu.*

### **Abstract**

*The aim of this article is to compare the eastern and western values and how they contribute to the development of the IT professionals in India. In the IT sector, the investment on the Human resources are immense. The human resources need to be cultivated with values in order to maintain the standard of life. Each one differs from others in values. The eastern and western systems have its own values. They contribute a lot to the personal and professional life. This article points out the importance of the eastern and western values and how they are helpful in personal and professional achievements. Here the need for the value based life emphasised in personal and organizational set up. Some pairs of eastern and western values are discussed and given suggestion for practising them in all walks of life.*

**Keywords:** *Eastern values,Western Values,People oriented, Time oriented, Wholistic, Particular, Character,Perception, Personal, Professional, Ego centrisim,Tolerance, Competition, Forgiving, Loving and Caring.*

### **Introduction**

In this article, some pairs of eastern and western values' comparison are discussed.The need for the value based life of IT professionals are emphasised.The values collectivism vs individualism, people oriented vs time oriented and whlistic vs particular are discussed.The difference between them and their unique way of contribution are stated.The importance of value based life both personal and professional life is highlighted. The development of an IT professioanls' personal and professional life based on eastern and western values are emphasised for the wholesome life.

### **Problem statement**

In this today's world, there are many problems and chaos in both personal and professional life of IT professionals' in India. They lack value based life.There is a huge difference in between their personal life and professional achievements. Despite their professional success, a lack of self satisfaction and self fulfilment is felt.The professionals with values can go a long way. On the contrary, they will have a panic stricken life with more personal disturbance without values.In this article article, the importance of eastern and western values are stated and the need for practising them are emphasised.

### **Objective of study**

This comparative study aims to give importance to the need of value based personal and professional life. Some pairs of eastern and western values are discussed. The importance of them are highlighted forthe contribution of the development of the IT professionals in India for having personal satisfaction and organizational achievements.

### **Research Methodology**

This article is based on literature review. Qualitative research methodology has been adopted. This study tries to compare the eastern and western values for the contribution of the development of IT professionals in India.

### **Collectivism and individualism**

Eastern and western values have its own set of rich and noble ideals. They contribute to the growth personal and professional life of people. The eastern and western values contribute a lot for the growth of personal achievement. They have similarities and contradictions in accordance with its applicability.

Collectivism is practised in eastern countries. The people who belong to the eastern countries think more about their family, group and team than any other countries. They give more preference to familial, social,

national and collective work values. In eastern countries the children are expected to revere their father, mother, grand parents, siblings, teachers, elders of the family and religious leaders.

The eastern values obedience and mutual respect to others are inculcated in the early life of a person.

Anyone who disobeys his parents, relatives or transgresses any social or religious values is considered as offensive and treated as guilty.

In the religious circle, the priests are given more important. The children are reared to study the Holy Scriptures and to perform the religious rituals. In eastern countries the religious festivals are celebrated collectively. This fosters unity, respect for social institution, elders, nation and neighbours. In all walks of life the collectivism is encouraged and given importance. The literature and the mass media roll around the concept of collectivism.

By fostering collectivism, the feeling of loneliness, giving more importance to individuality, egocentrism, rebellious activities, transgressing familial, social, religious and national values are discouraged. On the contrary, the collective values such as unity in diversity, cohabitation, mutual respects, healthy competition, tolerance, forgiving, loving and caring are encouraged and expected to practise. This eastern value collectivism in an important value to be followed both in personal and professional life.

An important value of western values is individualism. In it, self identity, uniqueness, own contribution, own person, own opinion, personal achievement are encouraged.

The western value individualism inculcates these ideas to a person in order to acquire more knowledge, to contribute more than others, to follow one's dreams, etc.

These things are helpful in certain extent to contribute personal and professional life. It helps others in order to give their best better than another ones. It fosters certain healthy competition. It makes others excel better than another ones.

In the scientific invention and the technological excellence, the persons who excelled individualism have contributed immensely. They have changed the people's outlook and life style by their dedicated hard work. They have decreased the human sufferings and increased their span of life. Here the individualism plays an important role in contribution.

On the contrary, too much of self importance will lead to self destruction because of haughtiness and self-assuming.

In the IT professional life, they have to do a lot of collective tasks. They are every day, every week, every month and every year repeated activities. The professional who practise the eastern values collectivism contribute a lot to their organization. Because majority of the IT projects are a team work. In collectivism, the values tolerance, unity, self culture, modesty, listening to others, respecting others point of view are given importance. If the IT professionals practise the eastern value collectivism, in their personal and professional life, they increase productivity by cooperating with their co-workers as well as they can find personal fulfilment.

In the IT field a lot of personal study on various new technologies, perseverance, decision making, hard work must be done. Here an individual will have to stand different from others. When an individual pursues one's organizational goals with personal dedication, he can contribute better than others. Here the individualism contributes a lot. The western value individualism plays a better role for the personal achievement and professional growth. It makes a person distinguished from their fellow men. It fosters a healthy competition for a better future.

### **(ii) People Oriented and Time Oriented**

Another eastern value is people oriented. Here the people and relationship are given more importance. To do a work, the people and relationship are considered. The unity and collective work are fostered. Each is given due respect in proportion to his contributions. Each one is regarded and given importance. Handling persons as objects is highly discouraged. Humanity is practised. Respect for persons' dignity is valued. After completion of a work, a sense of unity and collectivism is felt. The relationship is given importance. The feeling of belongingness is fostered. There is more self-satisfaction, contentment and achievement in both personal and professional life. This eastern value is more people oriented. The professionals who adopt this eastern value have a good rapport with their colleagues and remain loyal to their employers.

In the IT industry almost all projects are time oriented. At all cost the employees must complete the work on time. In a more time oriented environment, the human relationships are not given more importance. The position, knowledge and expertise are given more

importance. Here the the dignity of human is valued less. The importance is given to task completion. At any costs, the employees are expected to meet the deadlines on time. Only the production is concerned. The mechanical way of life style is emphasized in order to increase productivity.

The eastern value, relationship/people oriented makes a personnel to work wholeheartedly. There will be more involvement in working and in contributing for the growth of an organisation. There will be less turnover if this value is practised. The acceptance level is higher. This value will be helpful and will bear fruit by fostering healthy relationship with one another.

The western value time oriented is helpful in finishing the work on time. The unnecessary delay can be avoided. Each one is allotted a repeated task and expected to finish the work on time. It is a cyclic one. It is time oriented and highly supervised. This is helpful in completing the projects on time with precision and accuracy.

### **Wholistic and Particular**

In the eastern value, a wholistic approach is followed. It views a matter as a big picture. It has a long time perspective. It maintains with having inter relationships. It focuses on improving relationships. In a team work, the relationship oriented view is followed. In the wholistic approach, the importance is given to personal dignity, self-respect and genuine concern. The wellbeing of one's heart, mind and soul are sought. There is a fulfilment and complacency when this eastern value wholistic approach is followed.

In the western value, Particular, the analytic approach is followed. It has an isolated view. It has an immediate perspective. It concentrates on the details thing of a particular one. It sounds more on individualistic perspective. It nurtures on concentrating oneself. It makes a person perform better than others. It helps on self examination. The self development is emphasized. The personal characters which are punctuality, search for truth, perseverance, determination, dedication, hard work, self esteem, leading others are given importance.

If the eastern value wholistic approach is practised in IT professionals' life, their perception will be more focused on the wellbeing of a person's heart, mind, soul. It will foster a wholesome relationship with fellow workers and their personal relationship. It fosters long relationship and a healthy atmosphere both in personal and professional life.

If the western value particular approach is practised in IT professionals' life it will improve their personal values such as time management, value on truth, perseverance, determination, dedication, hard work, self esteem, setting a role model to others etc.

### **Recommendation**

The IT professionals have to give importance to the value based life. In the eastern value collectivism, the preference to familial, social, religious, national and collective work values are given. When an IT professional views his personal and professional life collectively, he can stand by his values. He can avoid untoward consequences such as loneliness, rebellious activities, transgression of social and familial norms etc. Always there will be a sense of belongingness if the value is practised. There will be a lot of energy flowing to motivate oneself internally to live a life worthfully.

If the western value individualism is practised on certain things, the qualities of the self development, perseverance, technological advancement, personal dedication and contribution to organizational growth can be achieved.

In the eastern value people oriented, the people centric life is emphasised. If it is practised, the dignity of a person and relationship with others can be improved. This will be helpful in fostering healthy relationship in personal and professional circle.

In the western value time oriented, the importance of punctuality, need for time management, complete the projects on time are emphasised. When this value is practised, there will be higher productivity, organizational growth and national development.

In the eastern value wholistic approach, an IT professional is expected to value a person with dignity, self respect and genuine concern. With this value, one can have an integrated and wholesome life.

In the western value particular, self examination, self development, leading others, setting a role model are given importance. There will be personal satisfaction and professional achievements when this value is rightly applied.

### **Conclusion**

The aim of this article is to compare the eastern and western values for the contribution of development of the IT professionals in India. The need for the value based life is emphasised. The importance to practise the eastern and western values on their personal and professional life are stated. There will be a wholesome and satisfactory life if it is applied rightly.

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## DETERMINANTS OF FDI IN INDIA

Dr. P. Jaya Prapakaran

Assistant Professor, P.G. Research Department of Economics, M.D.T. Hindu College, Pettai, Trinelveli

### Abstract

*This paper focused on the Foreign Direct Investment inflows are found to be determined by GDP, debt-GDP ratio and openness of trade. Thus, it can conclude that liberalized policies towards foreign direct investment are not sufficient in themselves to attract large inflows. The economic parameters have to be set in order as well. Since FDI is most elastic with respect to openness of trade, Trade-GDP ratio has to be increased. Acceleration in the growth of GDP is another vital factor. Thus, growth in trade has to be more than growth in GDP to bring in favourable increase in foreign direct investment in India.*

**Key Words:** Foreign Direct Investment, Gross Domestic Product, Foreign Investment Promotion Board, Government of India, Foreign Exchange Reserves.

### Introduction

FDI is widely recognized as a composite bundle of capital inflows, knowledge and technology transfer. Hence the impact of FDI on growth is expected to be manifold. FDI is permitted under the Automatic Route in items/ activities in all sectors up to the sectoral caps except in certain sectors where investment is prohibited. Investments not permitted under the automatic route require approval from Foreign Investment Promotion Board (FIPB). The receipt of remittance has to be reported to RBI within 30 days from the date of receipt of funds and the issue of shares has to be reported to RBI within 30 days from the date of issue by the investee company. It is well known that from 1951 to 1991, Indian policy-makers stuck to a path of centralized economic planning accompanied by extensive regulatory controls over the economy. The strategy was based on an "inward looking import substitution" model of development. This was evident from the design of the countries Second Five-year Plan (1956-61), which had been heavily influenced by the Soviet model of development. India's economy went through several episodes of economic liberalization in the 1970s and the 1980s under Prime Ministers Indira Gandhi and, later, Rajiv Gandhi. However, these attempts at economic liberalization were halfhearted, self contradictory and often self-reversing in parts. In contrast, the economic reforms launched in the 1990s (by Prime Minister P V Narasimha Rao and Dr. Manmohan Singh as his Finance Minister) were "much wider and deeper". As in many developing countries, India also launched. Its massive economic reforms in 1991 under the pressure of economic crises. The twin crises were reflected through an unmanageable balance of payments crisis and a

socially intolerably high rate of inflation that were building up in the 1980s and climaxed in 1990-91.

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 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. The historical background of FDI in India can be traced back with the establishment of East India Company of Britain. British capital came to India during the colonial era of Britain in India. After Second World War, Japanese companies entered Indian market and enhanced their trade with India, yet U.K. remained the most dominant investor in India. Therefore, the government adopted a liberal attitude by allowing more frequent equity participation to foreign enterprises and to accept equity capital in technical collaborations. It is during this period the government encouraged FDI, allowed MNCs to operate in India. Thus, resulting in the partial liberalization of Indian Economy. Indian retail industry is one of the sunrise sectors with huge growth potential. According to the Investment Commission of India, the retail sector is expected to grow almost three times its current levels to \$660 billion by 2015.

### Sources of Data

The whole analysis is based on time series data. The necessary data have been collected and compiled from the already published sources. The secondary data on FDI inflows in India is major sources collected from

RBI Bulletins, Report on Currency and Finance, SIA news letter, Economic Survey, GOI and Annual Reports. The other sources include books, journals, Magazines.

### Period of the Study

The period of the study taken up for the analysis was a period of 26 years, from the year 1990-91 to that of the year 2015-16. Main reason for selected these period for the New Economic Policy adopted into our economy. Then, India faced lot of problems, like Economic slowdown, financial crisis, balance of payment crisis, Asian economic crisis.

### Tools of Analysis

All the data are taken in US million dollars. Correlation, Ordinary Least Square and Elasticity model had been used in this study. In the present study both simple and advance statistical and econometric tools has been applied. Analysis has been done by using Eviews 7 version and MS-Excel.

### Survey of Literature

Many empirical studies have been undertaken to analyze the trends and determinants of Foreign Direct Investment (FDI) in India, few of them are as follows:-

**Mucchielli and Soubaya** (2000) investigated the determinants of the volume of trade of the French Multinational Corporations (MNCs). The major findings suggest that inward FDI has a positive influence on Foreign trade (including exports and imports) and this positive influence is stronger for exports compared with imports.

**Sapna Hooda** (2011) analyzed the impact of FDI on economic growth of Indian economy for the period 1991-92 to 2008-09. The empirical results found that foreign Direct Investment (FDI) is a vital and significant factor influencing the level of growth in Indian economy. She also estimated the determinants of FDI inflows and found that trade GDP, Research and Development GDP, Financial position, exchange rate, Reserves GDP are the important macroeconomic determinants of FDI Inflows in India.

**Priyanka Sahni** (2012) the study examines the determinants of FDI in India by taking time series data for the period 1992-93 to 2008-09. It applies Ordinary Least Square (OLS) method for this purpose. The empirical results indicate that GDP, inflation and Trade Openness are important factors in attracting FDI inflows in India during post-reform period whereas

Foreign Exchange Reserves are not important factors in explaining FDI inflows in India.

**Ms Mohita Maggon** (2012) the present study analysis the policy related variables like openness of the economy, foreign exchange reserves, debt service ratio, strength of legal rights, tax policies and economic determinant, that is, GDP to throw light at the possible variables influencing the foreign direct investment inflows in India. The analysis shows that independent variables including GDP, Openness and LR affect the inflows of FDI to India.

**Sharmila Devi** (2013) the paper examines the macroeconomic variable that act as determinants of FDI inflow into India. The potential FDI determinant is comprehensive and includes variables proposed from literatures. The authors makes use of time series data for the period 2000-01 to 2011-12 and the study employs ordinary Least Square (OLS) method. Order of integrity for all the variables is I (1). Results indicate that among the selected variables, export, index of industrial production, inflation shows statistically significant at 5 per cent level.

**Yuki Tsuchiya** (2015) the paper focuses the determinants of FDI towards India (data from the period 2008- 2013) would be examined region -wise, using state -wise data. Sector-wise GDP would be used as a variable in order to analyze which market being the significant determinant. It reveals that generally FDI in India is related positively with GDP per capita, length of state and national highways, GDP of service sector, number of telephones per 100 populations and amount of natural gas produced. Especially the results revealed that the FDI inflows have a significant relation with the market size of the service sector of the initial year.

**Shiba Shankar Pattayat** (2016) the paper basically highlights the determinants factors of FDI and how these factors are affecting FDI which is the most important factors of economic growth. It includes GDP as a dependent variable and FDI, Trade Openness and Exchange rate are the independent variables. This study has used time series data which are from various secondary data sources like IMF, RBI etc. and installed ADF test for checking the stationarity of the data. It has also used Johnson Co-integration test for find out the long run relationship between the dependent variable and independent variables. Signifying the fact that all the variables of the study move together in the long run. If variables are co integrated, the slope coefficients become super consistent. Among the long run

coefficients, the influence of GDP to inward FDI is the highest which is 2.276. This indicates the role of market size in attracting foreign capital flow.

### A Test of FDI Determinants in India

The present part is a version of an explanation of the inflow of FDI into India. The purpose of this study is to trace the effects on FDI inflows of policy reforms taken by the Government of India. As discussed earlier the policies can range from outright prohibition of FDI entry to non-discrimination in the treatment of foreign and domestic firms and even preferential treatment of foreign firms. These policies range from trade policy to monetary and fiscal policy and to international investment agreements. The theoretical analysis concludes that policy related variables and economic determinants together explain the variations in the foreign direct investment inflows in a country.

The study includes policy related variables such as the degree of openness of the economy, external indebtedness, debt-service ratio, foreign exchange reserves and real effect exchange rate and economic determinant such as GDP as the possible explanatory variables of foreign direct investment inflows in India. Considering these principal determinants of FDI inflows the equation is specified as under:

$$FDI = \psi_0 + \psi_1GDP + \psi_2OPEN + \psi_3DBT/GDP + \psi_4DTSER/EX + \psi_5EXRES + \psi_6REER + U$$

Where,

FDI = Inflow of Foreign Direct Investment.

GDP= Gross Domestic Product at factor cost.

OPEN = Sum of Exports and Imports as a proportion of GDP.

DBT/GDP = Total long-term debt as a proportion of GDP.

DTSER/EX = Debt servicing as a proportion of Exports.

EXRES = The Foreign Exchange Reserves.

REER = The Real Effective Exchange Rate of the Indian Rupee.

$\psi_1, \psi_2, \dots, \psi_6$  = Regression co-efficients.

U = Stochastic disturbance term.

### Hypothesis

Policy related variables and economic determinants together explain the variations in Foreign Direct Investment inflows in India.

### Empirical Analysis

As we know that usually economic time series move together, therefore, if we include all the above variables simultaneously in the equation there may be a possibility of multi-colinearity. To examine the variables which may not be included simultaneously in the equation, a correlation matrix for all the expected explanatory variables and the dependent variable was obtained. Based on the correlation matrix several variables were selected as the possible explanatory variables. The correlation matrix also shows the high degree of association between all the explanatory variables. The correlation matrix of FDI and other variables is given in Table 1.

**Table 1**  
**Correlation Matrix of Foreign Direct Investment**

	FDI	GDP	OPEN	DBT / GDP	DTSER / EX	EXRES	REER
FDI	1.000						
GDP	0.904	1.000					
OPEN	0.830	0.846	1.000				
DBT / GDP	0.238	0.395	0.546	1.000			
DTSER / EX	0.108	0.234	0.295	0.858	1.000		
EXRES	0.906	0.973	0.825	0.270	0.095	1.000	
REER	-0.621	-0.765	-0.797	-0.825	-0.740	-0.640	1.000

**Source:** Author's own calculation.

Simple correlation (r) between FDI and foreign exchange reserves was found to be as high as 0.906. Correlation between FDI and GDP was also high at 0.904. Trade openness is correlated to FDI with  $r = 0.846$ . Negative correlation was expected between REER and FDI ( $r = -0.621$ ). Debt-GDP ratio and Debt-Service ratio should have negative correlation with FDI. However, they have positive, though low, correlation with FDI. High correlation is found between openness and GDP; between foreign exchange reserves and GDP; between foreign exchange reserves and openness.

### Regression Results

Using Ordinary Least Square, linear equation the explanatory variables were regressed. The regression results are presented in the Table 2.

Table 2  
Regression Analysis in FDI

Eq. No.	Intercept	GDP	DBT/GDP	OPEN	R <sup>2</sup>	Adjusted R <sup>2</sup>	F
1	-13495.263		-172.47*	1190.226*	0.775	0.727	26.62
2	-1708.402	0.007**			0.817	0.807	80.45
3	-5402.533	0.005**		275.297	0.832	0.812	42.19
4	-609.548	0.008**	-0.031		0.833	0.813	42.36
5	-5669.042	0.005**	-137.362*	492.885*	0.873	0.849	36.75
E		1.23	-1.21	3.23			

Source: Author's own calculation.

\*\* one per cent level of significant.

\* five per cent level of significant.

In the regression analysis GDP, Openness, Long-term foreign debt-GDP ratios are found to be statistically significant and have proper signs. The coefficients of GDP and openness are positive highly significant in explaining the variations in FDI inflows. The coefficient of DBT/GDP is negative and statistically significant. The coefficient of foreign exchange reserves does not have significant because of the multi-collinearity with other explanatory variables. Other variables such as REER and Debt-service ratio, do not explain the variations in FDI inflows.

The elasticity of FDI with respect to explanatory variables has been calculated to see to which of the explanatory variables the FDI is most elastic. The elasticity the percentage change in FDI due to percentage change in the explanatory variables. The elasticity of FDI with respect to GDP is calculated as follows.

$$\text{GDP} = (\Delta \text{ FDI}/\text{FDI})/(\Delta \text{ GDP}/\text{GDP}) \\ = (\Delta \text{ FDI}/\Delta \text{ GDP}) * \text{FDI}/\text{GDP}$$

$$\text{Similarly e DBT/GDP} = (\Delta \text{ FDI}/(\Delta \text{ DBT}/\text{GDP})) * (\text{FDI}/(\text{DBT}/\text{GDP}))$$

$$\text{e OPEN} = (\Delta \text{ FDI}/\Delta \text{ OPEN}) * (\text{FDI}/\text{OPEN})$$

Elasticity of FDI with respect to GDP is 1.23. This shows that 1 per cent change in GDP brings in 1.23 per cent change in FDI. The elasticity with respect to openness and long-term debt is 3.23 and -2.21 respectively. Thus 1 per cent change in openness is supposed to bring in 3.23 per cent change in FDI and 1 per cent increase in debt-GDP ratio will bring down FDI by 1.21 per cent. Thus, FDI is most elastic with respect to openness of trade. To bring more inflow of FDI, trade with other countries should be boosted up. Also, it is important to improve the growth of GDP. A reduction

Elasticity of FDI with to GDP, DBT/GDP and OPEN. in long-term foreign debt as a percentage of GDP would also bring in positive change in FDI, through low.

### Conclusion

The above findings corroborate the theoretical predictions emanating from recent proportions in the theory of international trade and are able to explain 87.1 per cent of variations in Foreign Direct Investment in India. FDI inflows are found to be determined by GDP, debt-GDP ratio and openness of trade. Thus, it can conclude that liberalized policies towards foreign direct investment are not sufficient in themselves to attract large inflows. The economic parameters have to be set in order as well. Since FDI is most elastic with respect to openness of trade, Trade-GDP ratio has to be increased. Acceleration in the growth of GDP is another vital factor. Thus, growth in trade has to be more than growth in GDP to bring in favourable increase in foreign direct investment in India.

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## PULSES TRADE IN INDIA

**Dr. A. Jothirajan**

*Head & Associate Professor, Department of Economics, Pasupon Muthuramalinga Thevar College, Usilampatti*

### Abstract

*This study focused on Pulses Trade in India. Pulses are observed that, several developments that have taken place after economic liberalization, i.e. post-1991 seemed to have a detrimental effect on the pulses exports from India. There is an increasing demand for opening up of the export of pulses which would incentivize farmers to invest in pulse cultivation. India imports substantial amount of pulses from the world market for its domestic consumption. The government have been trying to encourage production of pluses, but the efforts have not paid off significantly the Commission for Agriculture Cost and Price (CACP) has suggested to the government to levy 10 per cent import duty on pulses and open up exports to encourage domestic production.*

**Key Words:** Exports, Imports, Commission for Cost and Price, Labour.

### Introduction

Foreign Trade is a vital sector of a country's national economy and contributes substantially to the economic welfare of the people and the development of resources. Economies of scale and international specialization as also the fruits of scientific and technological progress in the world become more easily accessible through the foreign trade. In the context of planned economic development of developing nations, an appropriate trade policy has become very necessary and significant. Today no country in the world is self-sufficient in the sense that it does not possess facilities for economical production of all the goods and services that are consumed by its people. Probably no country can produce all the goods that it needs. Therefore, there is need to trade with others. Developing countries need more goods to feed a rapidly growing population.

Exports can be a leading sector in growth. This means that increased earnings from higher marketability of a country's commodities in the international market would stimulate the indigenous industrial activity in the country. This in turn brings many distinct benefits, viz., greater utilization of resources, larger employment opportunities, more foreign exchange, etc. Scholars stated that trade would make the country as a whole better off. Foreign trade would make an impressive contribution to a country's development. It is considered to be not simply a device for achieving productive efficiency; but it is also an engine of growth. When trade is introduced into a primitive economy, it acts as a dynamic force widening the extent of the market and the scope for "division of labour". Foreign trade also facilitates the dissemination of technical knowledge, transmission of ideas and import of know-how/skills, managerial talents and

entrepreneurship. In addition, foreign trade encourages movement of foreign capital. In totality, foreign trade can have a profound impact on the growth of an economy in terms of production, employment, technology, resource utilisation and so on.

Beginning mid-1991, the Government of India introduced a series of reforms to liberalise and globalise the Indian economy. Reforms in the external sector of India were intended to integrate the Indian economy with the world economy. India's approach to openness has been cautious, contingent on achieving certain preconditions to ensure an orderly process of liberalization and ensuring macroeconomic stability. This approach has been vindicated in recent years with the growing incidence of financial crises elsewhere in the world. All the same, the policy regime in India in regard to liberalization of the foreign sector has witnessed very significant change.

### Pulses

Pulses are an important group of crops in India, which is also responsible for yielding large financial gains by amounting for a large part of the exports. Pulses are the major sources of protein in the diet. Of all categories of people pulses form an integral part of the Indian diet, providing much needed protein to the carbohydrate rich diet. India is the largest producer of pulses in the world. Pulses are 20 to 25 per cent protein by weight which is double the protein content of wheat and three times that of rice. By products of pulses like leaves, pod coats and bran are given to animals in the form of dry fodder. Some pulse crops like Gram, Lobia, Urdbean & Moongbean are fed to animals as green fodder. Moong plants are also used as green manure which improve soil health and adds nutrient into the soil. A number of pulse crops are

grown in India and world. Among the crops, major ones are Gram, Pigeonpea, Lentil, Fieldpeas etc. According to history, the origin of Gram is in South West Asia – probably Afghanistan and Persia, Pigeonpea in Africa, Lentil in Turkey to South Iran and Fieldpeas in Mediterranean Region of Southern Europe and Western Asia.

### Important Major Pulses Growing Zones / States in India

Varietal Development programme of pulses got strengthened in 1967 with the initiation of All-India Co-ordinated Research Improvement Programme. Through this programme, the varieties suitable for across the country i.e. agro-climatic zones: Northern Hills Zone – J&K, Himachal Pradesh, North West of Uttar Pradesh; North West Plain Zone – Haryana, Punjab, Rajasthan, Gujarat, western Uttar Pradesh; North East Plain Zone – eastern Uttar Pradesh, Bihar, West Bengal, Assam, Tripura, Mizoram, Northern Odisha; Central Zone – Madhya Pradesh, Maharashtra, Parts of Karnataka andhra Pradesh; South Zone – Andhra Pradesh, Tamil Nadu, Kerala, Karnataka and southern Odisha have been developed.

### Climatic Requirement

Pulse crops are cultivated in Kharif, Rabi and Zaid seasons of the Agricultural year. Rabi crops require mild cold climate during sowing period, during vegetative to pod development cold climate and during maturity / harvesting warm climate. Similarly, Kharif pulse crops

require warm climate throughout their life from sowing to harvesting. Summer pulses are habitants of warm climate. Seed is required to pass many stages to produce seed like germination, seedling, vegetative, flowering, fruit setting, pod development and grain maturity / harvesting.

### Agricultural Exports in India

Indian agriculture is the most important sector absorbing two-third of the labour force and contributing one fourth of the total gross domestic products. The performance of this sector has been spectacular after the implementation of New Economic Policy. The country which faced a serious food shortage has now started generating exportable surpluses. In 1990-91, the value of exports of agricultural products was ` 6063.99 (18.63%) crores as increased up to the value of ` 20397.74 (19.18%) crores in 1995-96. In the second decade which goes up to ` 28657.37 (14.08%) crores in 2000-01 to ` 120185.48 (10.52%) crores in 2010-11 and it was ` 259621.73 (13.63%) crores in 2014-15. Agricultural exports experienced very slow rise compared to the total exports. India's exports have increased since the reforms in 1991. This might be due to increase in export of the goods and services like software, hard ware's etc. The slow rise in agricultural export calls for the change in strategic approach of Indian agriculture in a big way to achieve higher levels of production in crops in which India has comparative advantage and generate surpluses for exports.

**Table 1**  
**Agricultural Exports from 1990-91 to 2014-15**  
**(in Crores)**

Year	Total India's Exports	Total Agricultural Exports	Share of total Exports	Total India's Imports	Total Agricultural Imports	Share of total Imports
1990-91	32557.60	6063.99	18.63	43192.90	1325.09	3.07
1995-96	106353.30	20397.74	19.18	122678.10	5890.10	4.80
2000-01	203571.00	28657.37	14.08	230872.80	12086.23	5.24
2005-06	456417.86	49269.85	10.79	660408.88	21026.48	3.18
2010-11	1142921.92	120185.48	10.52	1683466.95	56803.99	3.37
2014-15	1905011.08	259621.73	13.63	2715433.90	105188.70	3.87

**Source:** Ministry of Agriculture, Govt. of India.

### Agricultural Imports in India

The performance of this sector has been spectacular after the implementation of New Economic Policy. Thus table 1 explains in the first decade the value of imports of agricultural products was ₹1325.09 (3.07 per cent) crores in 1990-91 which goes up to ₹5890.10 (4.80 per cent) crores 1995-96. India suffered from scarcity of food grains, cotton and oilseeds and therefore, India was forced to import food grains, cotton and edible oil, etc. on a large-scale. These also pushed up India's imports. In second decade the value of agricultural products imports was ₹12086.23 (5.24%) crores in 2000-01 to ₹21026.48 (3.18%) crores in 2005-06. In the later period, agricultural imports-total national import was ₹56803.99 (3.37%) crores in 2010-11 and increased values ₹105188.69 (3.87%) crores in 2014-15. It is observed from the table 1, the share of agricultural imports in India's national imports were very less even through the total imports were more. This may be due to large import of the other goods and services. Further, this was largely influenced by India's self-sufficiency in food production fronts.

### India's Exports of Pulses

The following table 2 shows the India's share of exports on pulses to the India's total agricultural exports. During 1990-91, pulses export from our country was ₹17.93 crores and its share in total agricultural exports was 0.30 per cent. During 1995-96 the pulses exports were ₹131.91 crores and its share contributed to 0.65 per cent. In the first decade it was continuously increased. Annual changes in pulses exports value were mostly positive. The share of pulses export increased consistently to one percent during the first ten years.

**Table 2**  
Pulses Export in India during 1990-1991 to 2014-2015  
(in Crores)

Year	Pulses Exports	Share of Total Agricultural Exports
1990-91	17.93	0.30
1995-96	131.91	0.65
2000-01	537.08	1.87
2005-06	1115.21	2.26
2010-11	865.74	0.72
2014-15	1741.01	0.67

Source: Ministry of Agriculture, Govt. of India.

In the second decade, pulses exports has increased from ₹537.08 (1.87%) crores in 2000-01 to ₹1115.21 (2.26%) crores in 2005-06. Export of pulses except kabuli chana) remains restricted due to domestic shortage. Thereafter the share has decreased from 0.72 per cent in 2010-11 to 0.67 per cent in 2014-15. It is observed that, several developments that have taken place after economic liberalization, i.e. post-1991 seemed to have a detrimental effect on the pulses exports from India. There is an increasing demand for opening up of the export of pulses which would incentivize farmers to invest in pulse cultivation.

### Results of the Pulses Exports of India

The result of the trend analysis of the pulses exports of India in the estimated regression coefficient is depicted in the table 3.

**Table 3**  
Trend Values of Pulses Exports

Variable	Co-efficient	SE	R <sup>2</sup>	F	T	Sig.
b	53.604429	7.138459	0.72864	56.38874	7.509	0.000
a	-170.697582	103.124338			-1.655	0.113

The linear model, estimated regression co-efficient calculated for the pulses exports of India is 53.60. It represents that the pulses exports of India increases at the rate of ₹53.60 crores per year from 1990-91 to 2014-15. As the R-square value calculated is 0.7286, the regression equation is reliable to the extent of 72.86 per cent. It has been found that the regression is significant in terms of its 'F' value which is calculated to be 56.388. Thus there has been a positive trend in the pulses exports of India during the year 1990-91 to 2014-15.

### India's Imports of Pulses

Table 4 clearly indicates that the first decade the value of pulses imports was declining and reduced ₹473.24 (35.71%) crores in 1990-91 to ₹354.69 (11.64%) crores in 1995-96 due to significant increase in production. To improve domestic production, the government has launched a special plan to boost output.

**Table 4**  
**Pulses Import in India during 1990-1991 to 2014-2015**  
( In Crore)

Year	Pulses Imports	Share of Total Agricultural Imports
1990-91	473.24	35.71
1995-96	685.57	11.64
2000-01	498.47	4.12
2005-06	2346.60	11.16
2010-11	7149.62	12.59
2014-15	10548.91	10.03

**Source:** Ministry of Agriculture, Govt. of India.

In the second decade, the value of pulses imports was `498.47 crores in 2000-01 and increased to `685.57 (11.64%) crores in 2005-06 due to significant decrease in production. In the later period, the share of pulses imports was 12.59 per cent to 10.03 per cent in 2010-11 to 2013-14. On other hand the value

of pulses imports was raised from `7149.62 crores to `10548.91 crores in the same period. The observation revealed that, India imports substantial amount of pulses from the world market for its domestic consumption. The government have been trying to encourage production of pluses, but the efforts have not paid off significantly the Commission for Agriculture Cost and Price (CACP) has suggested to the government to levy 10 per cent import duty on pulses and open up exports to encourage domestic production.

#### Results of the Pulses Imports of India

Pulses imports is the most important products in India's agricultural imports Hence, in order to identify the product determining it, a regression by keeping pulses imports as dependent variable and time as independent variable is tried. The result of the estimated regression coefficient is depicted in the table 5.

**Table 5**  
**Trend Values of Pulses Imports**

Variable	Co-efficient a	SE	R <sup>2</sup>	F	t	Sig.
b	481.512465	58.635455	0.76254	67.43641	8.212	0.000
a	-2655.451065	855.494238			-3.104	0.005

The regression co-efficient calculated for the period from 1990-91 to 2014-15 for the pulses imports of India is 481.51. It denotes that the pulses imports of India increased by ` 481.51 crores per year from 1990-91 to 2014-15. As the R-square value calculated is 0.7625, the regression equation is reliable to the extent of 76.25 per cent. It shows that the pulses imports of India from the other countries have more or less a consistent trend. It has been found that the regression is significant in terms of its 'F' value which is calculated to be 67.436. Thus

- High cost of production and export transactions.
- Lack of sound and efficient infrastructure for post-harvest management such as storage, cold storage and bottlenecks at mandis.
- Insufficient and inadequate storage and handling facilities at ports.
- Absence of adequate and timely market intelligence for the producers and exporters.
- Rise in prices of imported goods.
- Demand for capital goods and spares for Indian industries which could not be satisfied during the war years went up pushing up India's imports.

there has been a negative trend in the pulses imports of India during the year 1990-91 to 2014-15.

#### Constraints in the Trade of Agricultural Products in India

The Agreement on Agriculture (AoA) was inequitable and very much discriminatory and heavily loaded in favour of developed countries.

Restrictive and ad hoc trade policy towards agricultural products.

#### Conclusion

Foreign Trade is the significant factor in economic development in any nation. Agricultural exports experienced very slow rise compared to the total exports. India's exports have increased since the reforms in 1991. The share of agricultural imports in India's national imports was very less even through the total imports were more. This may be due to large import of the other goods. Further, this was largely influenced by India's self-sufficiency in food production fronts. Pulses are observed that, several developments that have taken place after economic liberalization, i.e. post-1991

seemed to have a detrimental effect on the pulses exports from India. There is an increasing demand for opening up of the export of pulses which would incentivize farmers to invest in pulse cultivation. India imports substantial amount of pulses from the world market for its domestic consumption. The government have been trying to encourage production of pluses, but the efforts have not paid off significantly the Commission for Agriculture Cost and Price (CACP) has suggested to the government to levy 10 per cent import duty on pulses and open up exports to encourage domestic production.

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## SELF-DISCOVERY IN BLUEST EYE BY TONI MORRISON

**J.BeulahWiseline**

*Assistant Professor of English, Dr.G.U.Pope College of Engineering Sawyerpuram*

**Dr.B.Jeyanthi**

*Assistant Professor of English, Anna Univeristy, Regional Campus, TirunelveliRegion*

### Abstract

*Toni Morrison, a famous African-American writer is a good story teller. She makes an attempt to portray the quality of mental and physical strength in black women. She narrates the real position of women in the families as well as in the society of black people. Women are suppressed in the family and in the society also. The male domination and thereby the fragmentation in the personality of women characters is depicted in a realistic manner. Her first novel "The Bluest Eye" has placed her in a good position and it unravels the misinterpretations about the role of women in contemporary postmodern society. "The Bluest Eye" is a novel of 'self-discovery' which analyses the tragic effects of imposing white, the different notion about beauty by the protagonist Pecola. Morrison depicts the marginalized society patronized by patriarchy prevailed in the African-American culture. Women are to accept adjust, accommodate and convert themselves to the interests of their male counterparts and suppress their self-identity.*

**Keywords:** *Postmodernism, marginalized society, patriarchy, self-identity, alienation, self-discovery*

### Introduction

Toni Morrison is one of the rising stars whose writings have created a niche in the world of literature. She has secured a good position as an effective contributor to the postmodern society. In theme, she has explored the atrocities and maladies of black women in her novels.

Her novels are with deep sense of psychological study revealing African-American women and young girls. Her characters reveal self-abnegation, social oppressions, cultural and educational systems that indirectly affect the society and the women as weaker sex in general. Her writings challenge the primacy of the male that permits to define and to differentiate women "with reference to man and not with reference to her; she is the incidental the inessential as opposed to the essential.

He is the subject, he is the Absolute-she is the other" (Beauvoir 2011).

Being an African-American novelist and an editor, Toni Morrison was inspired to write this novel by her conversation with a friend who wished for 'blue eyes'. This novel denotes the psychological syndrome of a young black girl who is craving for recognition and acceptance in this modern society. This eleven year old girl brought up in Ohio, strongly believes that possessing blue eyes are the best epitome of beauty. Rearing up by irresponsible parents she loses her identity as a girl and as a woman with natural desires of

a simple girl. Her father goes to the extreme level of burning the house, blaming his wife and thereby leaving his two children in the streets. By burning the house, Pecola's father burns the dreams of their whole family members.

### Self-Quest

The young girl Pecola is raped by her own father who is a drunkard. She is shattered into pieces when she finds herself pregnant. All her hopes for 'blue eyes' came to an end. She knows no reason for her ruin because she is more 'sinned than sinning'. She is compelled to deliver her father's still born baby. It makes her insane and Pecola, a girl with rich hopes and high aspirations, is broken into fragments because of the ill-will of a man who is none but her own father.

The story centers around "A little black girl yearns for the blue eyes of a little white girl and the horror at the heart of her yearning is exceeded by the evil of fulfillment" (162). She hates her own culture and race and feels ashamed of black thick skin. She symbolically represents the craze for western ideals for beauty and fantasy. Her self-discovery and the quest for aesthetic life ends in futility.

This eleven year old romantic girl Pecola dreams of an Utopian life, but being born to a mother who adores her owner's daughter than her own ones, suffers a lot in the hands of her parents. Her world is turned into a Dystopia.

### Alienation from Home

Claudia, the narrator has narrated the pathetic condition of Pecola at the beginning of the novel. Malmgren (256) says "Indeed we can say that the 'eye' in the title contains a multiple pun: it is at once the eye longed for by Pecola Breedlove and the 'I' that authorizes the novel as a whole, the 'bluest I' that witnesses Pecola's fate, Claudia MacTeer. The novel is divided into four segments namely Autumn, Winter, Spring and Summer. Pecola's life is also compared with these four seasons in the story. In autumn, she is delineated as a full-fledged woman emerging from an innocent black girl. Winter section introduces two negative persons Maureen Peal and Geraldine. Their influence on Pecola is very disgraceful. Spring season brings slight changes in Pecola's life by the entry of Claudia and Frieda.

Though Pecola wants to lead a happy and a better life her family circumstances pull her back to the worst reality. Summer discloses her 'self-discovery'. She totally hates herself and giving birth to a stillborn baby. She becomes mad and psychologically down with exploitation syndrome. This is evident by her continuous monologue with herself. Pecola's house is a symbol of hell. It gives no soothing effect but an abode of evils and demons. Morrison describes the house of Pecola "There is an abandoned store on the Southeast corner of Broadway.....Visitors who drive to this tiny town wonder why it has not been torn Down, while pedestrians, who are residents of the neighborhood simply look away when they pass it"(24). Pecola's life starts with Autumn and ends with Summer but with no positive fertility symptom of a Summer season.

### Alienation from Society

Pecola thinks that her mother is loveless because she is dark complexioned. Once she conveyed her sentiments to Claudia that if she had born with blue eyes her mother would have loved her.

She receives no motherly love and care in her life from her mother. Pecola suffers in this society because of her love-barren mother. She is found roaming in the streets among the garbage. Alienation and dejection

haunted her in the end of the story and she had to lead a heavy life with people who were estranged from her mind. Society rejected her since her own family members threw her away. For every woman, the taproot is her family and if it is shaken the whole tree is spoilt. Pecola is surrounded by a group of boys who are commenting on her ugliness and talk ill about her father. She is pitifully broken into pieces by the ill effects of the community's internal racism to its own logical extreme. Toni Morrison tries to speak on the color ideology of white beauty/black ugliness through the portrayal of Pecola.

### Conclusion

To conclude, it is a social fact that a girl child should be given love and affection from her parents and otherwise she would be torn into fragments by men people around her. Pecola wants to be a 'new' woman who wished to take 'the road not travelled' but finished her travel aimlessly and unpleasantly. She wants to be independent, assertive and even defiant. Tradition, transition, modernity and post modernity are the four stages through which Pecola passes through with much hardship. Her struggle in the novel scrutinizes the suffering of black women under the oppressive mechanism of a closed society. Pecola slowly moves towards self-attainment-'insane'. Hers is a struggle between 'basic needs' and 'basic anxiety'. It reveals Pecola's resilience and fortitude to evolve her'self'. Toni Morrison voices forth the unheard sad melodies of the marginalized, downtrodden black women who desire to live a normal life as other women do lead in other countries of West and East.

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## HUMAN RESOURCE MANAGEMENT POLICIES AND PRACTICES IN COOPERATIVE SPINNING MILLS WITH REFERENCE TO TAMIL NADU

**S.Jayalakshmi**

*Ph.D Research Scholar, Department of Management Studies, Madurai Kamaraj University, Madurai*

### Abstract

*The Cooperative Spinning Mills in Tamil Nadu have managed to fulfill the needs of the Cooperative Handloom Weavers. In order to ensure uninterrupted supply of quality Yarn to Handloom Weavers at reasonable prices, the Cooperative Spinning Mills are being run by the Department. There are 18 Cooperative spinning mills currently functioning at various Districts. The Human Resource Management Policies and Practices of cooperative Spinning Mills is based on Government of Tamil Nadu orders and Circulars published from time to time. The Government directs the rules and regulations towards Job Analysis, recruitment and Section and Wage and Salary administration. So the functional management of cooperative sector has undertaken for HR Policy is procedural one. This study reveals that human resource policy is carried out for regulated one, not for task oriented approach. Therefore, Human Resource management functions and practices are required for cooperative spinning mills in terms of organizational growth, business aspects in accordance with the nature and emerging trends on Global market .*

### Introduction

The industrial revolution took place in England and that too in textile industries. This had far reaching impact upon all the industries. Our country is prominently though and an agrarian economy is much affected by the agricultural products. Cotton textile industry plays a very prominent role in development of our nation. The organisation of cotton textile industry is nearly 175 years old, with the first mill on modern lines was set up in 1817 from small beginning and against heavy odds it had phenomenon growths especially after the country gained independence. The Textile Industry is a major foreign exchange earner of the Country. It earns more than 35% of the total exports revenue made in our country. The Textile Industry occupies a very important place in the Indian economy. It is predominantly cotton based industry and facing acute crisis due to adverse effect on account of globalisation, excess production, decline in exports, non-availability of adequate quantity of quality cotton, increase in cotton prices, etc. Despite these constraints, the Cooperative Spinning Mills in Tamil Nadu have managed to fulfill the needs of the Cooperative Handloom Weavers. In order to ensure uninterrupted supply of quality Yarn to Handloom Weavers at reasonable prices, the Cooperative Spinning Mills are being run by the Department. There are 18 Cooperative spinning mills currently functioning at various Districts.

### Statement of the problem

Industrial organisation is a gigantic structure, which is supported by four Ms such as Man, Machine, Material,

Money. We cannot deny the importance of all the above factors. But taking into consideration their current evaluation where knowledge is important, preliminary studies indicate that People are the most important factor. As human power is important factor, it also is essential that labour force is treated very carefully. Managers, economists, accountants and the HRM experts, in recent years are working on HRM evaluation and accounting. Among the questions they are jointly asking with regards to an individual organisation or an institution is:

How much money does the organisation spend on recruitment and selection of people?

How much is spent on training and development.

What is the return on investment in training?

Should the money spent on recruitment, selection, training and development to be treated as a current expenses or as a capital investment.

In the light of the above development the present study has its significance in identifying the HRM Practices adopted by the co-operative spinning mills regarding Employment, Human Resource Development, Compensation and Industrial Relations i.e. the HR Practices and policies adopted to ensure effective utilization of human resources.

**Scope of the study:** The present study undertaken by the researcher is focused on certain specified functional areas within the regular limits and is restricted to HRM Policies and Practices in co-operative Spinning Mills within Theni and Kanyakumari district. The acute HR Policy determined that durable achievement of

Managerial functions and operative functions. Global context of human resource where mobilized and practiced now a days. Therefore, we have to know and aware about the knowledge economy on cooperative sector also, especially spinning mills. Because of, it has covered large number of employment area in the rural and semi urban areas .The functional scope is confined to the HR policies and practices in different cooperative spinning mills. By HR practices we mean the practices related with employment, training and development, compensation management and Human and Industrial relations.

### Significance of the study

The present research work will be useful to the cooperative spinning mills as a whole for the purpose of framing HRM policies and implementing HRM practices. Also it will be useful for creating and generating more awareness among the employees of spinning mills to know the present policies and practices of HRM of different cooperative spinning mills. It will provide guidance to the Government formulating rules and regulations in relation to the cooperative spinning mills. It would help the Researchers, Trade Unions, Professional workers, Policy makers, Academicians at large. After LPG policy implementation in India, Multi National companies started their business outlets and manufacturing units in our country. Our country's co-operative business units and manufacturing units could not compete with the Multi National Companies. The customers are attracted by the Multi National Companies advertisement, modern and fashion products. In this situation cooperative sector follow the traditional methods of production and supply of goods to customers without any advertisement. If the cooperative sector would like to produce and supply the goods by modern technology and improve their production method with

zero defective quality control which is possible only when they will concentrate on the human resources aspect. Moreover, these particular district's Cooperative spinning Mills are functioning well in Tamilnadu.

### Objectives of the study

The present study confines to the following objectives:

1. To study the HRM policies and practices adopted by the co-operative spinning mill in Tamil Nadu
2. To study the attitude of the workers towards HRM practices followed by the cooperative spinning mill in Tamil Nadu
2. To examine the Workers satisfaction level as regards to HR practices in cooperative spinning mill

### Methodology

The study conducted on HR policies and practices in cooperative spinning mills. The type of research is an empirical research used for the study undertaken by the researcher.

**Sample Design:-**The study will be confined to Theni ,Kanyakumari districts

### Data Collection

The data is collected with the help of well-structured questionnaire along with formal interview and personal discussions.

Further the researcher had recorded his observations during the data collection. Also he had conducted the group discussions to understand the opinion and attitude of the respondents in general.The data collected with the help of questionnaire is given code, analyzed and interpreted

**Table 1**  
**HR Policy and Educational Qualification**

HR Policy	Educational Qualification			
	Up to 12th Standard	Degree/Diploma	Post Graduation	Total
Framed through Bulletins	10(42)	8(40 )	7( 44)	25( 42)
Framed Oral	6 (25)	3( 15)	3(19 )	12(20 )
Framed informal with manual	8( 33)	9(45 )	6(37 )	23(38 )
Total	24(100 )	20(100 )	16( 100)	60( 100)

**Source :** Compiled from Primary data

Not only the level or status of educational background of Spinning Mill Worker's improvement their work culture, family background but it also, they claim for deprivation of rights. Literacy is an important factor that helps an individual to gain awareness and shapes the family style including living condition. A half of the respondents(42 %) have expressed their HR Policy was framed through Bulletins and

Annual Reports of Cooptex. There fore, formal and procedural oriented regulations and HR policies are followed in this sector. Despite a large number of informal ways and approaches in the cooperative sector in liberalized era, they are going to try to adopt for perfect HR Policy in order to elimination of vested interest's intervention.

**Table 2**  
**Recruitment and Selection vs Education**

Recruitment and Selection	Educational Qualification			
	Up to 12 th Standard	Degree/Diploma	Post Graduation	Total
Through Interview	14( 58)	12(60 )	11(69 )	37(62 )
Promotion by service	5(21 )	5(25 )	1( 6)	11( 18)
Temporary appointment	5( 21)	3( 15)	4(25 )	12( 20)
<b>Total</b>	24(100 )	20( )	16( 100)	60( 100)

**Source:** Compiled from Primary data

Most of the recruitment and selection of employees in the cooperative sector is followed by seniority and promotion basis. Table shows that 62 per cent of the respondents expressed that their posting was pertaining to formal interview and merit basis. In particularly, they belonged to Degree holders and post Graduate.

Table No ;3

**HR Policy and Age of the Respondents**

HR Policy	Age			Total
	18-30 years	31-40 years	Above 41 years	
Framed through Bulletins	10(55)	10(33)	5(42)	25 (42)
Framed Oral	3(17 )	5(17)	4 (33)	12 (20)

<b>Framed informal with manual</b>	5(28 )	15(50)	3 (25)	23 (38 )
<b>Total</b>	18 (100)	30(100)	12(100)	60 (100)

**Source :** Compiled from Primary data

Age is an ascribed characteristic in the life cycle of an human being. The position in a family or society or group and performance of certain activities and also achieving some other aspects of life in the life cycle is determined by age. A half of the respondents (42 %) have expressed their HR Policy was framed through Bulletins and 38 per cent of them informed that it was informal with manual frame work. Therefore, age factor is gradually increased, they framed structural way. At the beginning it might be informal way of approach.

**Table 4**  
**Career Planning &Development and Educational Qualification**

Career Planning	Educational Qualification			
	Up to 12 th Standard	Degree/Diploma	Post-Graduation	Total
Consideration under Career Advancement Scheme	14(58 )	16(80 )	13( 82)	43( 72)
Seniority	5(21)	3(15 )	2( 12)	10(17)
Efficiency and Merit	5(21 )	1(5 )	1(6 )	7( 11)
<b>Total</b>	24( 100)	20( )	16(100 )	60( 100)

Career development has evolved from an isolated tool for individual growth to a key strategic asset for many far-sighted organizations. Once left exclusively to the individual employee's own initiative, organizations have taken a more active role in their employees' careers through Career Development Programs. In this respect, cooperative organization also followed professional management. Majority of the respondents informed that their career planning is followed under Consideration with Career Advancement Scheme.

### Conclusion

The functional management of cooperative sector has undertaken for HR Policy is procedural one. Even though, they belonged to member users with one third of share, the informal way or favoritism and nepotism will not allowed. In Spinning Mills also practiced the same way. This study reveals that human resource policy is carried out for regulated one, not for task oriented approach. Therefore, Human Resource management functions and practices are required for cooperative spinning mills in terms of organizational growth,

business aspects in accordance with the nature and emerging trends on Global market. If these practices and policies are adopted with technological oriented, COPTEx would familiar and unique for marketing in the areas of Textile by cooperative sector.

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## WAVELET – NEURAL DATA MINING APPROACH FOR SPOKEN KEYWORD SPOTTING

**Senthil Devi. KA**

*Assistant Professor, Gobi Arts & Science College, Tamil Nadu, India.*

**Dr.Srinivasan. B**

*Associate Professor, Gobi Arts & Science College, Tamil Nadu, India.*

### Abstract

*Spoken keyword spotting is a technologically relevant problem in speech data mining. It is essential to identify the occurrences of specified keywords expertly from lots of hours of speech contents such as meetings, lectures, etc. In this paper, Wavelet Packet Decomposition (WPD) and Neural Network (NN) based data mining model (WPDNNM) is explored for keyword spotting. Speech data is first decomposed with Haar, Daubechies2 and Simlet4 wavelets packets. Then, some significant features are extracted from the decomposed speech data. Back Propagation Neural Network (BPNN) is trained with three predefined spoken keywords based on known features and finally, input speech features are compared with keyword features in the trained BPNN for spotting the occurrences of the specified keyword. The method of this paper is tested with 5 minutes lecture data. This method is compared with Discrete Wavelet Transformation (DWT) feature extraction based keyword spotting. Experimental results show that the wavelet - neural method with WPD of Daubechies2 wavelet is more accurate than with Haar and Simlet4 wavelets.*

**Keywords:-** *Spoken keyword spotting, Speech data mining, Wavelet Packet Decomposition, Discrete Wavelet Transformation, BPNN neural network, word detection.*

### Introduction

With the advent of inexpensive storage space and faster processing over the past decade, data mining research has started to penetrate new grounds in areas of speech and audio processing as well as spoken language dialog [9]. Speech mining helps in the areas of prediction, search, word spotting, explanation, learning and language understanding. Effective techniques for mining speech data can impact numerous business and government applications.

Spoken keyword spotting is a very crucial and promising branch in speech mining and it is useful to retrieve the speech files which enclose the words associated with an application-specific domain [6]. It is essential to classify expertly lots of hours of speech contents such as meetings, lectures, etc. Keyword spotting technologies are widely used in the security services, telecommunication companies, radio stations, call-centers, broadcasting companies and other organizations that use a large stream or archive of speech information. Wavelet theory could naturally play an important role in data mining because wavelets could provide data presentations that enable efficient and accurate mining [8].

Artificial neural networks have been already proposed in many speech mining applications. In paper

[3], Jothilakshmi et al proposed an approach for spoken keyword detection using Auto Associative Neural Networks. The work concerned the use of the distribution capturing ability of the auto associative neural network for spoken keyword detection. It involves sliding a frame-based keyword template along the speech signal and using confidence score obtained from the normalized squared error of AANN to efficiently search for a match. Another approach with Support Vector Machine (SVM) was proposed by J. Sangeetha and S. Jothilakshmi [6]. This work concerned sliding a frame-based keyword template along the speech signal and using SVM misclassification rates obtained from the hyperplane of two classes to efficiently search for a match.

A new word spotting approach in continuous speech is introduced in [4] that uses wavelet transform based feature extraction and Euclidean distance. The system is capable of identifying and localizing a target word in a continuous speech of any length. In our previous work, we developed an approach for keyword spotting using wavelet packet transformation and sliding frame method with Euclidean distance calculation [7]. It consumes more time to identify the occurrences of a keyword.

The paper work involves in designing a new method which combines wavelet packet and neural network techniques for identifying occurrences of

keywords in the input speech contents. WPD based feature extraction and the BPNN is used for identifying keyword match. Performance of the overall system depends on signal decomposition, feature extraction and classification. Here, accuracy has been increased by the combination of wavelet and artificial neural network. This approach is also compared with Discrete Wavelet Transformation (DWT) feature extraction based keyword spotting.

## Methodology

### Wavelet Analysis

The wavelet transform is a recently developed mathematical tool for signal processing. It has been applied successfully in speech and image processing. Wavelets are functions which represent speech signals with good time and frequency resolution. The basic concept in wavelet analysis is to select a proper wavelet (mother wavelet), then perform an analysis using its translated and dilated versions. There are many kinds of wavelets which can be used as a mother wavelet, such as the Haar wavelet, Meyer wavelet, Coiflet wavelet, Daubechies wavelet, Morlet wavelet and etc.

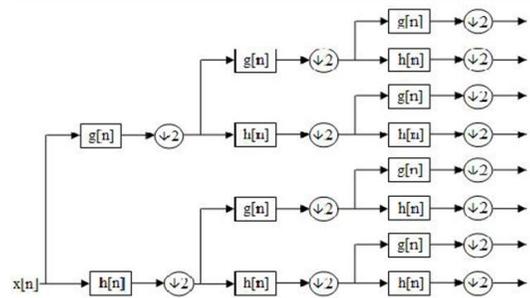
### Discrete Wavelet Transformation

Filters are one of the most widely used signal processing functions. Wavelets can be realized by iteration of filters with rescaling. In the discrete wavelet transform, a speech signal can be analyzed by passing it through an analysis filter bank followed by a decimation operation. When a signal passes through these filters, it is split into two bands [7]. The low pass filter performs an averaging operation which extracts the coarse information of the signal. The high pass filter performs a differencing operation which extracts the detail information of the signal. The output of the filtering operations is then decimated by two.

### Wavelet Packet Decomposition

The wavelet packet method is a generalization of wavelet decomposition that offers a richer range of possibilities for signal analysis and which allows the best matched analysis to a signal [8]. The WPD divides the low and also the high frequency subband of signal. In wavelet analysis, a signal is split into an approximation and a detail coefficient. The approximation coefficient is then itself split into a second-level approximation coefficients and detail coefficients and the process is repeated. In wavelet packet analysis, the details as well

as the approximations can be split. The top level of the WPD tree is the time representation of the signal. As each level of the tree is traversed there is an increase in the tradeoff between the time and frequency resolution. The bottom level of a fully decomposed tree is the frequency representation of the signal. Figure 1 shows the level 3 decomposition using wavelet packet transform.



**Figure 1**  
**Level 3 Decomposition Using Wavelet Packet Decomposition**

### Neural Network Classifier

Recently, neural network (NN) based methods have shown tremendous success on speech processing and data mining tasks. The neural network model is a powerful tool used to perform keyword spotting tasks as performed by human brain. The neural network approach for keyword spotting is based on the type of the learning mechanism applied to generate the output from the network [5]. Among number of neural networks, the Multi-Layer Perceptron (MLP) with back propagation (BP) neural network algorithm is found to be effective for solving a number of real world problems.

### Back Propagation Neural Network

This section presents the architecture of the back propagation algorithm. Input vectors and corresponding target vectors are used to train a network until it can approximate a function, associate input vectors with specific output vectors, or classify input vectors in an appropriate way as defined in this study. The network consists of three layers: input layer, output layer and the intermediate layer i.e. the hidden layer [2]. These layers comprises of the neurons which are connected to form the entire network. Weights are assigned on the connections which marks the signal strength. The weight values are computed based on the input signal and the error function back propagated to

the input layer. Networks with biases, a sigmoid layer and a linear output layer are capable of approximating any function with a finite number of discontinuities. The back propagation algorithm consists of two paths; forward path and backward path. Forward path contain creating a feed forward network, initializing weight, simulation and training the network. The network weights and biases are updated in backward path. The neural network model is shown in figure 2.

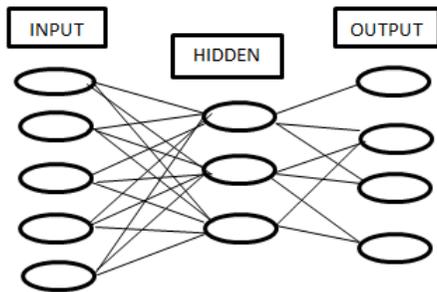


Figure 2

The Neural Network Model With 5 Neurons in the Input Layer, 3 in the Hidden Layer and 4 in the Output Layer

### Proposed Wavelet-Neural (Wpdnnm) Approach Forkeyword Spotting

The block diagram shown in Figure 3 gives the actual implementation of the method proposed in this paper.

#### Preprocessing

Speech signal pre-processing covers digital filtering, to enhance the speech quality in terms of silence removal, noise reduction, resampling and segmentation. In this proposed system moving – average filter function is used to filter the input speech and keyword given. The moving average filter is a simple Low Pass FIR (Finite Impulse Response) filter commonly used for smoothing signals. The moving average filter takes average of samples for filtering the noise from signal. The preprocessed output is then passed to the next stage wavelet decomposition.

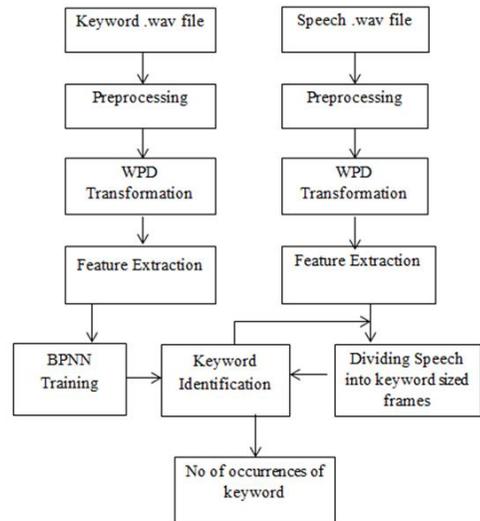


Figure 3

Block Diagram of Proposed Wavelet-Neural (WPDNNM) Keyword Spotting Approach

#### Wavelet Based Decomposition

The wavelet packet decomposition is applied to the enhanced speech signal to acquire its frequency domain spectrum and filter out unwanted frequencies from input and template speech. The selected frequency spectrum is passed to feature extraction process that extracts some important features out of time and frequency domain speech signal. These wavelets have different specificities. In this work, Haar, Daubechies2 and Simlet4 wavelet packets are applied for speech decomposition.

#### Feature Extraction

The decomposed frequency spectrum is passed to feature extraction process that extracts some important features out of time and frequency domain speech signal. The features which are extracted and used for the test and template frame matching are listed below:

- RMS (Root Mean Square level)
- Correlation
- Homogeneity
- Standard Deviation
- Variance
- Smoothness
- Kurtosis
- Skewness

### Neural Network Training

The performance of the system depends on the neural network model deployed to identify the words in the input data. Back Propagation algorithm which is based on the concept of improving the network performance by reduction of error from the output data is used to train the network in this system. This algorithm works in batch mode in which the weight updates take place after much propagation. The implementation of this algorithm is faster and efficient depending upon the amount of input-output data available in the layers.

Before training the feed forward network, the weight and biases are initialized. Once the network weights and biases have been initialized, the network is ready for training. We used random numbers around zero to initialize weights and biases in the network. The training process requires a set of proper inputs and targets as outputs. During training, the weights and biases of the network are iteratively adjusted to minimize the network performance function. The default performance function for feed forward networks is mean square errors, the average squared errors between the network outputs and the target output.

### Keyword Detection

The proposed method tries to detect the predefined keyword in the given audio stream by splitting the input speech content into blocks in the size of keyword. Sliding frame method is used splitting the speech stream [4]. In this process, initially a block of frames such that the number of frames in the block is equal to number of frames of the keyword signal are selected from the input signal starting from the first frame. This block of feature vectors is then matched in neural network classifier with the trained keyword. The process is repeated to the next block of frames in the input speech.

### Experimental Results

In the proposed wavelet – neural approach, Wavelet packet decomposition based features are used with back propagation neural network classifier. Speech file of 5 minutes length is used in this experiment. Three spoken keywords are used in the experiment for training the network. Recording is done in a silent room environment with a PC computer with AUDACITY sound recording package in frequency 8000Hz. The predefined keywords are shown in table I. The wave form of recorded keyword “ondru” is shown in figure 4.

The speech content and keywords are decomposed with Haar, Daubechies2 and Simlet4 wavelet packets. The wavelet packet decomposition of the word “ondru” is shown in figure 5.

In this work, a three – layer network is developed with back propagation algorithm. An input vector and the corresponding desired output are considered first. The input is propagated forward through the network to compute the output vector. The output vector is compared with the desired output and the errors are determined. The errors are then propagated back through the network from the output to input layer. The process is repeated until the errors being minimized. The input layer of network contains 18 neurons and the output layer contains 6 neurons corresponding to 3 pre-defined keywords.

The hidden layer is responsible for internal representation of the data and the information transformation input and output layers. If there are too few neurons in the hidden layer, the network may not contain sufficient degrees of freedom to form a representation. If too many neurons are defined, the network might become over trained. Therefore, an optimum design for the number of neurons in the hidden layer is required. In this research, we used one hidden layer with 15 neurons.

After obtaining the speech features for each frame of the given keyword signal, BPNN model is created to capture the distribution of this keyword signal. Likewise the speech features are obtained for each frame of the given input signal in which the given keyword should be detected. Initially a block of frames such that the number of frames in the block is equal to number of frames of the keyword signal are selected from the input signal starting from the first frame. This block of feature vectors are used for testing the model. If the word corresponding to the block of frames is same as the keyword then the score for the block will be very high. If the word corresponding to the block of frames is completely different from the keyword, the feature vectors from the block may not fall into the distribution and the model gives low score. The approach is compared with Discrete Wavelet Transformation (DWT) feature extraction based keyword spotting. The accuracy of the models are shown in table II.

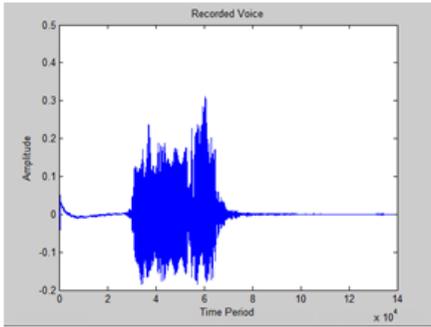


Figure 4  
Recorded Keyword "Ondru"

Table 1

Keywords trained on BPNN
Ondru (1)
Irandu (2)
Mundru (3)

Table 2

Name of mother wavelet used for WPD	Keyword	Accuracy in %	
		DWT Model	WPD Model
Haar	Ondru	90	94
	Irandu	85	92
Daubechies2	Ondru	90	94
	Irandu	92	95
Simlet4	Ondru	86	90
	Irandu	92	92

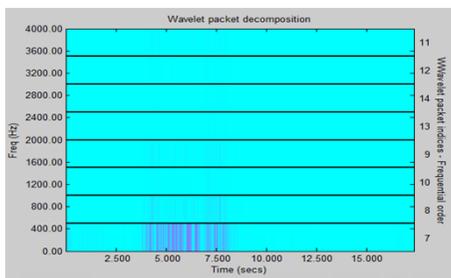


Figure 5  
WPD With Haar Wavelet for the Word "Ondru"

**Conclusion**

This paper presents a resourceful new technique for the keyword spotting system using wavelet packet and neural network. Features have been extracted using wavelet packet decomposition and discrete wavelet transformation. These features extracted in this way are more suitable for keyword spotting than MFCC. The performance of wavelet packet with neural network is appreciable while comparing with the DWT based

methods since wavelet packet analysis can provide a more precise frequency resolution than the wavelet analysis. It also has compact support in time as well as in frequency domain and adapts its support locally to the signal which is important in time varying signal. The results show that the WPDNNM model is more accurate with Daubechies2 wavelet than Haar and Simlet4 wavelets.

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## INTERMINGLING TRADITION WITH CULTURE IN BHARATI MUKHERJEE'S THE TREE BRIDE

**Ms.P.Murugeswari**

*Assistant Professor of English, Sri Kaliswari College, Sivakasi*

### Abstract

*Bharati Mukherjee was an Indian-born award winning American writer who explored the internal culture clashes of her immigrant character in The Tree Bride. In The Tree Bride as Tara Chatterjee, a modern Indian woman living in America, seeks the truth behind her family's stories and traditions. Here the root-search links the past incidents with the present happenings of Tara's life of Desirable Daughters. The search to find out the identity of her stalker leads to several revelations. Tara Lata, the widowed woman becomes a social worker. She embraces the poor and the homeless and participates in the India's freedom struggle. She is sentenced to death by the British. By these events Calcutta digs out its cruelty to young unfortunate widows, snobbery and connects it with British history. Tara Chatterjee yearns for home and tradition, finds ancestral roots and her place in pre-independent India. She discovers the past whence taboo like child marriage and superstition devastated the dreams and joy of young and innocent girls like Tara Lata. The plot of The Tree Bride moves back and forth from colonial India of the pre-independence times to San Francisco and back.*

Bharati Mukherjee, a critically acclaimed Indian born American writer, has established herself as a formidable writer. She involves in different genres of writings such as novels, essays, short stories, fictional and non-fiction. Bharati Mukherjee has made a deep impression on the literary canvass. Her novels reflect her preoccupation with cultural conflicts and the influence of the past on the present. Her resemblance to Indian soil and culture is rooted in her fiction. "In the novels of the 1990s, the concerns exhibit a shift from the national to the international on the one hand and on the other, there is a movement from the national to the regional. Novelists like Rushdie and Bharati Mukherjee show a tendency for a movement towards internationalism" (Bhargava 58). Her writing is elegant and evocative.

The term 'tradition' is defined as a part of beliefs, customs or way of life of a particular group of people that have not changed for a long time. In India the cultural traditions have been passed on from generation to generation and have become deeply rooted in the people's way of living. It is the birth place of many religious systems like Hinduism, Buddhism and Sikhism which influence all the countries. "Mukherjee believes that India has ever been a land which allows for plurality of traditions and ways" (Kak 24). Indian cultural history has been derived by the absorbing customs, traditions and rituals from both invaders and immigrants. Bharati Mukherjee, has been written her work The Tree Bride by using tradition and distorting her own cultural values. The nuances of Indian cultural

life provide living ambience to her. She glorifies Indian moral values, dress codes, jewelry, religious books, stable human relations and tradition that American society would never be able to appreciate. Mukherjee shows the colonial rule in India to expose the prosperity, the heritage and tradition which attracted the Britishers to rule India.

**The Tree Bride** is a story within story. Mukherjee weaves four stories together connecting the lives of Tara Lata Gangooly and Tara Chatterjee, Tara Chatterjee's Gynecologist Dr. Victoria Khanna and her grandfather Vertie Treadwell, who was a colonial officer, John Mist, a British orphan who established Mishtigunj in East Bengal and Abbas Sattar Hai, the leader of the Indian Mafia. The Tree Bride is a sequel to the previous novel Desirable Daughters. The protagonist Tara Chatterjee is a cosmopolitan world traveller who has taken her privileged life with her husband Bish, a Silicon Valley magnate. When her home is firebombed just as she may be reconciling with her ex-husband, Tara Chatterjee begins to yearn for home and tradition. It stimulates her to find her family's ancestral roots and their place in the history of pre-independent India. The history of Tree Bride is a complicated web woven along with the Indian freedom struggle, Hindu Muslim unity, racial discrimination and social evils such as child marriage etc.

During the periods of nineteenth and the early twentieth century, marriage means the oppression for girls. Girls are pictured as victims of many cruel customs

and evils originating in an intensely patriarchal system. They are depicted as victims of infanticide, of marriage with the old and understanding men, of male lust and dual moral standards, of parental poverty, greed and superstition. The overall picture is one of heartless subordination, exploitation, violence and oppression by the whole society of the female person.

Jai Krishna Gangooly is the defender of the ancient Hindu practices, the consciousness of caste, astrology, rituals and giving dowry. He hates the fully westernized men of the Bengali society. He considers them as the defiler of community. He ties his two daughters with the wedlock noose at the innocent age of barely seven and nine and now going to push his favourite daughter Tara Lata in the same, despite being a lawyer and knowing that child- marriage is the symbol of illiteracy, mindlessness and inhumanity.

Tara Lata is identified as a five year old girl who is the victim of archaic custom of child marriage in India. Apart from the religious rituals and ceremonies the people of Bengal have their own rituals in ceremonies like birth, weddings and death. Bengalis are known to be creative, passionate and sensitive. They take pride in being the intellectual community of India. Bengali culture is known to blow conch at their religions and holy ceremonies and it is also a noticeable feature of their wedding functions. The wedding ceremonies in Bengal are quite long and elaborate. They are quite meaningful and exciting. The pre wedding and post wedding rituals provide sufficient opportunity to the loved ones to enjoy with each other. Tara Lata, the youngest daughter of Jai Krishna Gangooly expects all these ceremonies and rites before her wedding.

The youngest dressed in her bridal sari, her little hands painted with red lac dye, her hair oiled and set. Her arms are heavy with dowry gold; bangles ring tiny arms from wrist to shoulder. Childish voices chant a song, hands clap, gold bracelets tinkle. I cannot imagine the loneliness of this child. A Bengali girl's happiest night is about to become her life time imprisonment. It seems all the sorrow of history, all that is unjust in society and cruel in religion has settled on her. (Desirable Daughters 3 - 4)

Indian lack of knowledge is apparently the cause- the groom has died of snakebite in the dark. Tara Lata has been transformed into an unmarriageable girl, who brings ill fortune. For a solution her father turns to Hindu custom. In marrying her to a proxy- husband-

a tree- he permits her to occupy the respected position of married woman, within the family home. Paradoxically in pursuing Indian tradition and confining his daughter to a life without the distraction of husband, children and mother- in- law, Jai Krishna Gangooly transforms Tara Lata into a rebel.

Tara Lata retreats to her father's house and makes it a shelter for the poor and the sick. Even though she is enclosed in the private sphere of her home, she manages to have an active voice in the public life of her country and fights against the British imperialistic oppression. The transformation of Tara Lata from a docile girl child into a fervent organizer of resistance against the Britishers is portrayed in the novel *The Tree Bride*.

It was the time of British colonization. At this period, Bengal was considered as the seat of British power. Calcutta was the capital of Bengal and was stout both culturally and economically. The city was filled with the knowledge of western culture. In those years, the old Bengal Presidency included all of today's Bangladesh the current Indian state of West Bengal and parts of Assam, Bihar and Orissa. Bengal was considered as the World's third populous country. Hindu-Muslim partition also took place in it.

The eastern regions of Bengal, even before the flight of Hindus during the subcontinents partition in 1947 and its reincarnation as Bangladesh in 1972, always contained a Muslim majority, though largely controlled by a sizeable and wealthy Hindu minority. ... The communities suffer, as Freud put it, the narcissism of small difference. (Desirable Daughters 6)

The Hindu Bengalis are the first Indians to master the English language because they are the minority in their desh, homeland, dependent on mastering or manipulating British power and Muslim psychology. The Hindus of East Bengal felt themselves superior even to the Hindus of capital city of Calcutta.

In India, the details of religion, caste, sub caste, mother tongue and place of birth are all integral part of man's personality and one cannot risk going beyond them. Hinduism and Islam are the two major religions of Bengal. The religious identification is the basis for the political division experienced by the Bengalis with the departure of British rule in 1947. The British rule has a profound impact on the Bengali culture and society. The British treated Hindus with contempt. Calcutta was the headquarters of the East India Company and seat of empire. Among the Indians Bengal has the largest

exposure to the British and English language. Bengali Brahmins are more educated than others due to their religious functions. "In any discussion about the future of India, Bengali Brahmins were seen as the potential winners. Keep the Bengalis in their place, especially their disputatious Brahmins, ridicule their pretensions, defame their character, mock their religion and the Empire will rule forever" (Tree Bride 45). There are Hindu reformers, scientists, writers and artists called Brahma Samaj. The communal reaction against the secularizers is called Arya Samaj. They are Americans or Jews and Indian Christians belonged to the Brahma Samaj. The impact of the western education over the Indians was significant during the British rule in India.

The 'blue devil' indigo has created its own British planter society, insular and profitable, hostile to outsiders and new comers in Bengal. Indigo planting became more profitable, with expansion of British power in the land of Bengal. The indigo planters left no stones unturned to make money. "Indigo turned native farmers into poorly paid laborers and transformed paddy fields into plantations, driving up the price—or, as they preferred to put it, the value—of rice. The cycle of starvation had began" (Tree Bride 55). The farmers are totally unprotected from the brutal indigo planters, who resorted to mortgage or destruction of their property if they are unwilling to obey them. Some are the victims of circumstances, the orphaned, the abandoned and the foundlings.

The Shoondar Bon, the Beautiful forest had attracted many Britishers come to India. The greatest attraction of the shoondar Bon lies outside the limits of the East India Company and the British administration. "The Meghna, the Ganga, the Padma, the Bhahmaputra, the Jumna and their meandering tributaries flow to their own twists and curls, flooding fields and villages, ending in the mangrove tendrils of the shoondar Bon. All's peace. In the Beautiful Forest, the jungle canopy obscures the sun" (Tree Bride 53). The British Empire has no control over the beautiful forest. The Shoondar Bon reflects how Bengal flourished in Agriculture status. The British regime comes to an end. The prosperity of heritage and culture attracts the Britishers. Many Britishers come to India and became more Indian than the natives. They desire to learn the languages, practise the religions, eat the food and father half-Indian children from a vital harem of bibis.

The Bengali culture teaches the girl children about high- qualities of principles. The girl children live

in the shadow of their father before their marriage. It is the duty of the father to teach them about the culture. "Indian girls didn't drink, smoke, or take drugs—at least not then—we didn't catch unmentionable diseases, we hadn't had multiple partners and we had no convoluted histories of "high risk" behaviour. We were young and innocent, with centuries of peasant wisdom and family structure to guide us" (Tree Bride157). There are also the fated activities followed here. It is that the mother should deliver the boy not a girl. Tara Chatterjee's mother is affected by these cruel aspects of the society. Her mother-in-law paid some grudging attention to her pregnancy because Tara Chatterjee's mother delivers only girl children.

The people of West Bengal are mostly Hindus and follow the religions way of Hindus. A major portion of the population comprises of Muslim community. There are also people who follow Buddhism, Christianity and Sikhism. The Hindu clergy is drawn from the highest castes of Brahmin. Practitioners within the Hindu system also include persons who withdraw from conventional society to become religious medicates in search of personal salvation. Hindus are known for worshipping idols and there are more than three hundred million Gods for everyone and everything.

A god for the sun, a god for rain, a god for the tree, for the leaves on the tree, for the fruit on the branch, the worm in the fruit, the bird that eats the worm, the bat that eats the fruit, the monkey that eats them all...

Three hundred million backward people entrusted to our care, it boggles the mind. It hardens the heart as well. Gods and administrators don't mix, Churchill observed (Tree Bride 210)

There is also a strong tradition of religious folk music, particularly associated with the more devotional and mystical practices of popular Hindu religions instances of worship of the goddess Kali and Lord Krishna.

Bengali Hindus accept the doctrine of Samsara or the transmigration of souls from one earthly life to another. Reflecting the diversity of Hindu religion, reincarnation can be attained in different ways. Tara Chatterjee's paternal great-grandmother says about the reincarnation as "Between incarnations, she said, the individual soul wanders in a dreamless state, like a seed between plantings, in the windy realm of vayumandala, waiting for its allotted time to reinhabit a living body. When the time arrives it slips through

a seam in the fetal skull and begins its phase of deep dreaming” (Tree Bride 4). Funeral cremations, practised by nearly all Hindu castes, are thought to release the individual’s spiritual essence or soul from its transitory physical body. Bearing the influence of all the actions of its just terminated earthly embodiment, the soul then is reincarnated into a new worldly form and way of life shaped by those past actions. Tara Lata’s soul waiting for its cremation and asks Tara Chatterjee to do the funeral ceremony for her dead soul as “I have waited half a century to be liberated. ... Your son is there, he can perform my rites. Please! He can send me on my way to the Adobe of Ancestors. I am ready for the journey” (Tree Bride 281). There will be a day of judgments, where upon all beings will be restored to life and humans will be brought before God to have their life time deeds which have been recorded and reviewed and counted.

The state of West Bengal is culturally rich and vibrant. West Bengal is one of the states of India with a rich and glorious cultural heritage. People from various sects, tribes and religious backgrounds live in the state and follow different rituals and customs, thus enriching the culture of the state. The traditional dress of the people of Bengal is dhoti with a shirt. The women both in rural and urban areas wear sari and also salwar kameez. One of the main occupations of the people of West Bengal is agriculture. The rural people are engaged in the cultivation of rice, wheat, pulses and vegetables etc. that cater not only to the requirement of the state but also the country. The people of West Bengal speak Bengali, but languages like Hindi, Punjabi, Bhojpuri are also spoken here.

Thus the novel *The Tree Bride* expresses traditional and cultural values through prosperity, castes, religions and beliefs.

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## ROLE OF FINANCIAL INCLUSION IN PRIMARY AGRICULTURAL COOPERATIVE CREDIT SOCIETIES- A GLANCE

**N.Mathivanan**

*Ph.D Research Scholars Department of Cooperation Gandhigram Rural Institute, Gandhigram, Dindigul*

**R.Karuppaiah**

*Ph.D Research Scholars Department of Cooperation Gandhigram Rural Institute, Gandhigram, Dindigul*

### Abstract

*The issue of financial inclusion is budding as the new hypothesis of economic growth. Financial inclusion plays a vital role in driving a way the poverty from the country. Financial inclusion may be defined as the process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low income groups at an affordable cost (The Committee on Financial Inclusion, Chairman: Dr. C. Rangarajan). It not only enhances overall financial strength of agriculture but also help in increasing rural nonfarm activities which guide to development of rural economy and get better economic condition of people. Reserve Bank of India and government play an important role in promoting financial inclusion for economic growth. Government and RBI has taken various steps to increase banking penetration in the country, nationalization of banks, establishment of RRBs, introduction of SHG and strategy of one person one account for accessing financial market. Accessing credit facilities improving interest rates, simple KYC process are major steps because nearly 80% of the population in India is without life, health, nonlife insurance cover. RBI has also adopted two strategies to generate great awareness and expand the reach of banking services which can be termed as empowerment and protection. To rescue the People from the clutches of money lenders from Institutionalization of rural credit started in India with the enactment of Cooperative Credit Societies Act 1904. The main challenge is that the Indian population is present in a segment. To include the segments of excluded People to our financial system Primary agricultural Cooperative credit societies (P.A.C.C.S) can play a significant role. Further the research result suggesting that this P.A.C.C.S is helpful to control commodity prices inflation and improve the standard of living.*

**Key Words:** financial inclusion, Primary agricultural Cooperative Credit Societies.

### Introduction

Budding countries need rapid economic growth, but when it comes to effective poverty reduction, it is the distribution of that growth that matters. Development of any country can be sustainable only when it is inclusive. A growth process that amplifies inequality will lack durability and will pose an eventual threat to economic and social stability. Growth that is exclusive has a far reaching affect on the society, the economy, and the polity.

A country lacking inclusive growth will face real or obvious inequities, which will have its own social consequences. A major section of the Indian population subsists on the periphery of the financial systems of India. In order to sustain economic growth, reduce poverty and economic disparities, inclusive growth needs to be achieved and linked critically. Financial inclusion may be defined as the process of ensuring access to financial services and timely and adequate credit where needed by vulnerable groups such as weaker sections and low income groups at an affordable cost (The Committee on Financial Inclusion, Chairman: Dr.C.Rangarajan).With this in the backdrop, the Planning

Commission charted the Eleventh Five Year Plan (2007-2012) with inclusive growth as its explicit goal. The Twelfth Five Year Plan (2012-2017) draft mentions twelve strategy challenges which continue to focus on inclusive growth. Enhancing the growth capacity, employment generation, infrastructural advancement, accessible quality education, rural transformation, sustained agricultural growth were some of the goals listed. It is essential to deliberate all efforts towards inclusive growth as it is interrelated with numerous key issues faced by the government, like agricultural development, minimising regional disparities, reducing poverty, social sector development, better and more employment avenues.

A society can be called financially inclusive only when all the segments of the society have accessible, timely and adequate sources of formal credit and financial services. Access to finance is especially important to the poor and marginalized sections of the society as it aids them to process a sustainable living and alleviates them from poverty. Today, the majority of the Indian population is without access to financial services and products, like loans, savings accounts,

pension schemes, insurance, etc. Banking penetration is estimated to be only about 5% among the lower income classes, and even among the middle- and high-income classes the penetration is about 45%.<sup>1</sup> Lack of access to formal banking and credit mechanisms in the already vulnerable lower income group drives them to borrow from informal sources at usurious interest rates. Apart from obstructing their ability to pay back, they get drawn into further debt and lose a substantial portion of their already inadequate earnings, worsening poverty levels and in some cases driving the debtor to commit suicide. Recognizing the importance of a financially inclusive society, the RBI has formulated policies such as the mandate for banks to offer no-frills account, simpler Know Your Customer norms(KYC), and easier credit facilities(such as the General Credit Cards scheme) which are tailored towards serving the unbanked population and increasing banking penetration. Both, public and private sector financial institutions need to give a further impetus to drive financial inclusion over the coming years.

Essentially, there have been two major factors making the Cooperatives a success around the world viz., the extent of government control and the degree of member participation. The level of preparedness of the cooperatives to face competition also acts as a determinant in today's globalised environment. There have been concentrated efforts by the Government of India and the Reserve Bank of India to promote financial inclusion as an important national objective. Certain major efforts made in the last five decades include - nationalization of banks, building up of robust branch network of scheduled commercial banks, Cooperatives and regional rural banks, introduction of mandated priority sector lending targets, lead bank scheme, formation of self-help groups, permitting BCs/BFs to be appointed by banks to provide door step delivery of banking services, zero balance BSBD accounts, etc. Essentially, these initiatives aimed at reaching the large segments of the Indian population which up until now was financially excluded.

### Important milestones in Financial Inclusion

Indian Government has been taking various steps to strengthen the economic condition of India for excluded people to bring them into an umbrella of formal sector for Accessibility of financial.

- 1904          Setting up of Rural Cooperatives
- 1960          Social control of Banks

- 1969          Nationalization of 14 major Commercial Banks
- 1975          Setting up of Regional Rural Banks
- 1990s          Formation of Self Help Groups of establishment of Bank - SHG Linkage
- 2005          RBI advised Banks to open no frill accounts
- 2006          RBI allowed BC/BF to act as agents of Banks
- 2010          RBI allowed for – profit Companies (excluding NBFC) to act as Business Correspondents
- 2011          National Payment Corporation of India (NPCI) launched Interbank Mobile Payment System IMPS)
- 2014          PMJDY – Pradhan Mantri Jan Dhan Yojana Scheme Initiated
- These are the milestone of financial inclusion taken by government to improve the economic position of the country.

(The Committee on Financial Inclusion, Chairman: Dr. C. Rangarajan)

### Role of Primary Agricultural Cooperative Credit Societies:

Cooperative societies<sup>2</sup> are running for the benefits of the society and promoting social banking. Cooperative banks not only providing the traditional products but now days more specialised and sophisticated products and services they are providing. Basically this cooperative system operates in the three tier level. Each tier has its own significance. Primary Agricultural Cooperative Credit Societies are the bottom of the cooperative societies but are forming the pillar for the cooperatives.

This constitutes more than the 97% of the total cooperative credit societies in operations. P.A.C.S is operating in the ground or seed levels and targeting the weaker section of the economies, specially the segment like landless labourers, agricultural labourers, potters, fisherman, cobblers etc. The various services offered by this P.A.C.S<sup>3</sup>, are as follows:

- **No frill accounts:**  
Similar to that no minimum balances required to opening a savings bank account. By this even weaker to the weakest section are availing the banking services.

- **Agricultural loans:**  
More than 95% of the agricultural loans are disbursed through this P.A.C.S. They provide agricultural loans at a very affordable price.
- **Kishan Credit cards:**  
On behalf of district cooperative banks, it also gives KCCs to the farmers etc.
- **Agricultural education:**  
With collaborations with national level institute like IITs, Jadavpur University etc. promotes agricultural education for better production of crops. Presently P.A.C.S is associated with these above mentioned activities The next section will cover how this P.A.C.S can play a major role in promoting financial inclusion.
- **How P.A.C.S are playing a major role in achieving financial inclusion and controlling commodity price inflation:**  
These are the following major suggested way, by which P.A.C.S are helping in greater extent to achieve the financial inclusion and controlling commodity price inflation.
- **Ware housing and distribution of the following commodities Baby foods:**  
Baby foods are sold in the black prices in the rural India. Usually it is costly, difficult for poorer to buy. This P.A.C.S are providing these baby foods at cheap rates and at the same time it will ensure that it available only to the weaker section people.
- **Payment banks:**  
P.A.C.S can be acts as the payment banks in large scale in the future. All government subsidies or government run schemes can be distributed by the P.A.C.S. As our new Prime Minister Mr. Narendra Singh Modi announces many financial inclusion schemes, these schemes can be disbursed through this P.A.C.S.

### Problems of Cooperatives

Despite the phenomenal outreach and volume of operations, the health of a very large proportion of rural credit cooperatives has deteriorated significantly. The institutions are beset with problems like poor governance infrastructural weaknesses, operational inefficiencies and the consequent impairment of their financial health. Several factors such as low borrowing membership, low resource base, lack of democratization and

professionalism, high incidence of overdue and almost stagnant recovery performance have led to the deterioration in the financial soundness of cooperatives. There is an urgent need to find ways for strengthening the cooperative movement to meet the credit needs of rural India, especially the resource-poor and resource-less poor farmers. The revitalization and strengthening of cooperative institutions at all levels should therefore be considered not only desirable but expedient. The thrust has to be four-fold, financial, operational, and organizational and systemic<sup>4</sup>.

#### 1. Poor governance

Cooperatives operate within the legal framework formulated by state governments. However, compliance with the legal provisions of the State Cooperative Societies Acts has not been ensured. Governance, connected lending, transparency in grant of loans, audit, internal checks and control, recovery of dues, recruitment of qualified persons are issues trammelling the efficient functioning of cooperatives.

As dominant share holders, state government's interference in the management of cooperatives. Supervision and guidance by the elected Boards is lax. Delay in conduct of elections, frequent supersession of the Boards, lack of participation by members in the management and decision-making process have impaired functioning of cooperatives on sound business lines. In the absence of professional management, accountability and uncertain tenures, the Board members are not able to provide dynamic leadership to the organization. Restoring and strengthening autonomy, mutual help and self governance are the cornerstone of the cooperatives.

#### 2. Absence of prudent interest rate policies

Cooperatives have access to huge deposits from public but there is no system to ensure prudent deployment of these funds. They have not taken advantage of the freedom given to them to decide on the interest rates on deposits and advances. While deposits are accepted at unsustainably higher rates, loan pricing is done in imprudent manner without factoring in cost of funds. Many cooperatives are unable to generate enough revenue or surplus to sustain their operations and boost capital formation on account of very thin or negative margins. As a result, there are frequent demands for recapitalization which causes pressure on the limited resources of governments which could have been used for productive investments benefitting the society in large.

### 3. Lack of HR Policies and professionalism

The quality of human resources is an important determinant of the success of any organization. This aspect, however, has not received due importance in the cooperative institutions. The cooperative banks are headed by a committee of elected members who are not professionals and do not possess sound knowledge in banking functions. The Committee takes crucial business decisions involving sanction of loans, investments, interest rates on deposits and loans, etc. which require a minimum degree of skill and expertise. Often, the role of Chief Executive Officers in these areas is minimal.

Cooperatives do not have well defined capacity building and HR policies in crucial areas like recruitment, placement, training, career progression, succession planning, etc. Recruitments are done without any objective and systematic manpower assessment. All these have led to inefficiency and lower productivity. Though there is a system of training in place in many cooperative banks, there is no need-assessment to align training with the current and future staff requirements. Training programs should be designed to achieve skill upgradation in areas related to audit and expenditure, management and aptitude development. It is also necessary to keep the staff sufficiently motivated through periodic job rotation, job enrichment and recognition of performance.

### 4. Poor recovery performance

Frequent loan waiver announcements by governments aimed to garner electoral support have vitiated the credit discipline among the borrowers and affected the recovery atmosphere. The resultant weak finances, growing NPAs and poor resource base have contributed to the declining performance of the cooperatives, particularly at the grass root level. Since these grass root institutions depend on liquidity support from higher financing agencies like State and Central Cooperative Banks, non-payment of dues impairs the financial health of the entire chain.

### 5. Inadequate Internal control and audit

Cooperatives do not pay attention to implementation of adequate and foolproof internal checks and control. Balancing of books and reconciliation of entries are in arrears for unduly long periods. As a result, there is frequent incidence of frauds involving the staff who game the system. Very often, these cases are held up due to protracted litigation in Courts of law and the guilty are not brought to book. There is absence of effective audit mechanism. There are delays in the conduct of audits

and submission of reports. Quality of audit leaves much to be desired in as much as it fails to address the gaps in the systems and processes and improve efficiency of operations of the cooperatives.

### 6. Lack of member participation

The cooperative structure should be member-driven. However, members having a voting right do not take active part or show interest in the affairs of the cooperatives since the control and management is vested in a few members. Besides, depositors, whose money is intermediated by the cooperatives, have no voting right or any say in the management.

### 7. Not keeping pace with changes

Cooperatives have been unable to adapt themselves to the rapid pace of changes in the financial sector. Cooperatives have lagged behind in designing of new products and services and in adoption of technology and advanced management practices that have changed the face of financial sector in the post economic-liberalization era. As a result, they are unable to cope with the stiff competition posed by other banks in rural finance and retain their market share.

### 8. Duality of control

Under the Constitution, 'Cooperation' is a state subject governed by the respective State Cooperative Societies Acts. Registration, incorporation, management, election, and audit are governed by the State Acts. Some aspects relating to banking activities are regulated and supervised by the Reserve Bank of India / NABARD under the Banking Regulation Act, 1949 (As Applicable to Cooperative Societies). There is an urgent need to remove the overlapping controls and endowing functional autonomy and operational freedom to cooperatives. Banking functions should be brought completely under the Banking Regulation Act. The provisions of the Banking Regulation Act should override the provisions of the State Acts/bye-laws/rules which run counter to it. This will lead to clear demarcation of the areas of activities of cooperative banks.

### 9. Need for Revival of the Cooperative Credit Institutions

It is pertinent to mention that in the first place, India is a country with a population of more than 110 crore, of which around 70 crore reside in a little over 6 lakh villages. As there are a little over ninety two thousand PACS in the country, every 8th village, on an average, has an existing cooperative credit outlet. It is in this context that the role of cooperatives assumes importance. A number of Committees were set up to

suggest reforms in the sector. Based on the recommendations of the Vaidyanathan Committee, the Government of India rolled out in January 2006, a package for revival of the Short-Term Rural Co-operative Credit Structure. The Task Force also suggested wide-ranging reforms in the governance and management of STCCS including crucial amendments to the respective State Cooperative Societies Acts that were to precede the recommended one-time capitalization jointly by the Central government, the state governments and the STCCS of the state itself.

Twenty-five state governments signed the MoU with Government of India and NABARD to participate in and implement the package. As on December 2012, 21 states had amended the respective State Cooperative Societies Act<sup>5</sup>. An amount of Rs. 9,002 crore was released by NABARD as the Government of India's share, while the state government released Rs. 856 crore as their share for recapitalisation of 53,202 eligible PACS in 17 States. Recapitalisation assistance could not be released in many cases as the states did not complete all the necessary benchmark activities within the stipulated period.

#### 10. Licensing of Rural Cooperative Banks

The Committee on Financial Sector Assessment set up by the Government of India in September 2006, under the Chairmanship of Dr. Rakesh Mohan, looked into the financial health of all the banks including the cooperative banks and made recommendations for improvement of financial health and systems for attaining and maintaining financial stability. A major recommendation of the Committee was to prohibit unlicensed banks from functioning beyond March 2012.

As there were a large number of cooperative banks (17 out of 31 State Cooperative Banks and 296 out of 371 District Central Cooperative banks) functioning without license, the Reserve Bank of India relaxed the licensing norms to grant license to these banks.

#### Inclusion in Primary Agricultural Cooperative Credit Societies

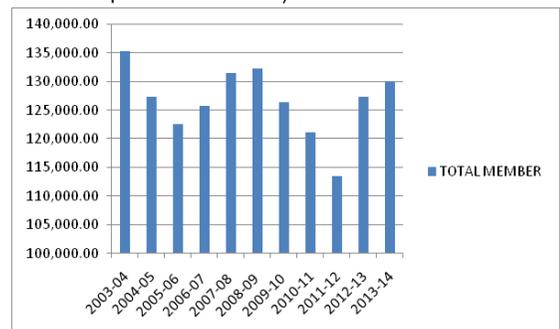
The given table indicates members in primary agriculture co-operative societies. Total number of members in primary agriculture co-operative societies has increased from 1,35,410.85 lakh to 1,25,792.32 lakh from 2003-04 to 2006-07, respectively, the decreasing trend because people had easy accessibility with non-formal sectors, moneylenders and did not have literacy in primary agricultural Cooperative Credit Societies. But

after 2006-07 slightly increased in 2007-08 to 2008-09 from 1,31,529.55 lakh to 1,32,349.90 lakh because of financial literacy programme and Vaidyanathan committee during the year and after that 2009-10 the membership had been decreased due to commercial banks contribution until 2011-12. Farmers contribution had increased during the period of 2012-13 to 2013-2014 from 1,27,467.79 lakh to 1,30,119.64 lakh by easy accessibility and awareness of Primary Agricultural Cooperative Credit Societies. It can be inferred from the table that primary agriculture cooperative societies plays vital role to inculcate the banking habit among the farmers in India and creating some awareness programmes and best schemes 100 Percentage of farmers will be under an umbrella of Cooperative Societies.

(IN 000)

YEAR	TOTAL MEMBER
2003-04	1,35,410.85
2004-05	1,27,406.42
2005-06	1,22,575.91
2006-07	1,25,792.32
2007-08	1,31,529.55
2008-09	1,32,349.90
2009-10	1,26,419.14
2010-11	1,21,224.88
2011-12	1,13,595.62
2012-13	1,27,467.79
2013-14	1,30,119.64

(Source: National Federation of Primary agricultural Credit Cooperative Societies)



#### Conclusion

The RBI, Banks, Cooperative Credit Societies etc., has contributed significantly to achieve the financial inclusion. The problem of segmented population is the main concern associated with the financial inclusion. Through P.A.C.S this isolated segment can be included in the financial system. The study reveals that number of

members included in primary agriculture co-operative societies in India has increased significantly during the period from 2003-04 to 2013-14. The model developed here is powerful enough to measure the efficiency of PACSs, because it incorporates variables that indicate different dimensions of development of a business and improving the infrastructure of PACS will be helpful to cover maximum number of people in rural areas.

### Suggestions:

- The number of PACS should be increased.
- For increasing membership of PACS more attractions should be developed.
- Steps should be taken for increasing Working Capital
- More and variety of deposits are to be attracted by increasing rate of interest on deposits
- The amount of loan disbursed should be increased so that the agro financial need is fulfilled.
- The members are to be motivated to repay loans in time.
- The Loan recovery process should be tender and non-hurting.
- The government should take initiative for improving PACS.

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## “SOCIO – ECONOMIC PROFILE OF THE SCHOOL GOING ADOLESCENT GIRLS (12-14YRS) IN THOOTHUKUDI DISTRICT”

**M.S. Rubha**

*Associate Professor, In Food Science And Nutrition, Holy Cross Home Science College, Thoothukudi.*

**Dr. Sr. Mary P.A**

*Assistant Professor, Department of Home Science, with food Biotechnology, Fatima College, Madurai.*

### Abstract

Adolescence is the transition period between childhood and adulthood. (Gupta, et al., 2015). The rapid physical changes of an adolescent have direct influence on a person's nutritional needs. Peer pressure is very high during adolescence. Imparting nutrition education to adolescence is an important tool to enhance the nutrition status of future generation.

### Objectives

❖ To obtain the socioeconomic profile of the selected adolescent girls in Thoothukudi district.

### Methodology

The primary purpose of the study was to find out the nutritional deficiency among the school going adolescent girls and improve their nutritional status. There are about 13029 girls aged between 12-14 years in all the schools out of which data were collected from 530. Random sampling methods were used. The investigator distributed the questionnaire to all the 530 respondents to get the socio-economic status of the family.

### Results

Majority (73%) were of age in the range of 12 -13 years in control and 82 per cent in experimental group. In control group (78%) and experimental (75%) of them belonged to nuclear family. One third of the respondent's father's (31%) were not educated in both the groups. Around 30 per cent and 26 per cent respondents mothers were found to be illiterate . (12%) and (11 %) of the respondents fathers were found to be unemployed. Forty six and forty two per cent of the selected respondents' families were belonged to low income □ 3301- 7300. The lighting facilities in the houses majority (93 per cent) of the respondents in control and (94 per cent) in experimental group had electricity supply in their houses.

### Keywords

*Adolescence; Socio-economic profile.*

### Introduction

Adolescence is the transition period between childhood and adulthood. It is an important stage of growth and development in the lifespan. Inadequate nutrition not only hampers the physical growth but also delays pubertal changes in the body (Gupta et al., 2015). According to census 2011 there are approximately 253 million adolescents in India, constituting about 21 per cent of the total population.

Any nutritional deficiency experienced during this critical period of life can have an effect on the future health of the individual and their offspring. The rapid physical changes of an adolescent have direct influence on a person's nutritional needs. Peer pressure is very high during adolescence. Today with a large number of women taking up jobs, cooking and culinary skills are on the wane. Restaurants, fast food stores and motels are in increase. This poor dietary pattern is the cause of several nutritional deficiencies, anemia, overweight and obesity in adolescents. (Johnson, 2015)

Creating an awareness relating to nutrition among school going adolescent girls in Thoothukudi is need of an hour large number of adolescent girls showed symptoms of anemia, underweight and were obese. It was estimated that roughly around 60% of the girls seem to be nutritionally deficient. Further interaction with students convinced the researcher that the girls in 12 to14 years of age group need some kind of necessary awareness relating to food, food habits, hygiene. Thus initially, it can be started as a simple advice to needy school going adolescent girls in rural areas including coastal areas schools realizing that fishing communities' food habits are different. (Anitharani et al., 2014).

Nutrition education is considered to be an important and suitable strategy to combat nutrition deficiency particularly that of anemia, obesity and under nutrition. Imparting nutrition education to adolescence is an important tool to enhance the nutrition status of future generation. Hence the present study is designed to impart nutritional education to adolescent girls and to

assess its impact on their knowledge, attitude, and practices (KAP). The researcher believes that focusing on the needy adolescent girls, especially the adolescence with felt-need would be more viable for this field study. The study is entitled "Impact of Peer Group Nutrition Education among School Going Adolescent Girls" is there four, undertaken with the following objectives.

### Objectives

- ❖ To obtain the socioeconomic profile of the selected adolescent girls in Thoothukudi district.

### Methodology

The study area is Thoothukudi district which is situated in the extreme south east of Tamil Nadu state was selected. The primary purpose of the study was to find out the nutritional deficiency among the school going adolescent girls and improve their nutritional status. Hence a sample drawn for the study was randomly selected by using cluster sampling methods.. Studying entire universe is not feasible due to several reasons. There are 159 schools in total in the five taluks and among them 13 schools consented permission to the investigator for this study. There are about 13029 girls aged between 12-14 years in all the schools out of which data was collected from 530 by using random sampling methods. The samples selected from VII and VIII standard were taken for the study. The schools which granted permission were government aided girls high schools. It is therefore convenient to pick up a sample i.e. (530) four per cent of the universe proposed to be covered by the study and to get the socio- economic status of the family, anthropometry measurement and BMI, dietary survey, health and hygiene, was done by the investigator and Bio- chemical test and clinical assessment was obtained by the help of medical practioner. The investigator also examined the knowledge, practice, and attitude (KAP) on nutrition, nutritional deficiency and its symptoms. The date obtained were recorded and assessed.

### Results and discussion

Distribution of the socio-economic details of the respondents Distribution of age of the respondents

Table 1 Age of the respondents

Age (in yrs)	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
12- 13	192	73	218	82
14 - 15	73	27	47	18
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 1 depicts the percentage distribution of the respondents by their age the majority (73%) were of age in the range of 12 -13 years in control and 82 per cent in

experimental group. Remaining 27 per cent were of age in the range of 14-15 years in control group and 18 per cent in experimental group respectively.

Table 2 Socio-economic details of the respondents

Details	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
<b>Type of family</b>				
Nuclear	207	78	198	75
Joint	58	22	67	25
<b>Size of the family</b>				
Small ( 2-4)	191	72	185	70
Medium(4-6)	50	19	50	19
Large (>6)	24	9	30	11
<b>Fathers education</b>				
Illiterate	82	31	83	31
Primary school education	118	45	113	43
Secondary school education	65	24	69	26
<b>Mothers education</b>				
Illiterate	79	30	70	26
Primary school education	108	41	112	42
Secondary school education	73	27	73	28
Under graduate education	5	2	10	4
<b>Fathers occupation</b>				
Daily wage worker	90	34	93	35
Agriculture	80	30	70	26
Fishing	51	19	51	19
Business / Trade	14	5	23	9
Unemployed	30	12	28	11
<b>Mothers occupation</b>				
Daily wage worker	104	39	94	35
Agriculture	72	27	76	29
Teacher	7	3	15	6
House wife	82	31	80	30

Family monthly income				
Low income 3301- 7300	121	46	112	42
Middle income 7301- 14500	121	46	132	50
High income >14501	23	8	21	8

### HUDCO (2007)

Table 2 indicates the socio-economic details of the selected respondents. The type of family is one of the factors which affect the nutritional status of the respondents, thereby the whole family and the society. In the present study majority (78%) were from the control group and in experimental group about 75 per cent of them belonged to nuclear family.

Seventy two per cent in control group and 70 per cent in experimental group belonged to small family size and 19 per cent of the respondents in control group and experimental group belonged to medium family size and nine per cent of the respondents from control group and 11 % from experimental group belonged to the large family size.

Educational status of the family members will influence the awareness on the importance of good nutrition which can affect food choice and health of the family members.

One third (31%) of the respondents fathers were illiterates in both the groups. About 45 per cent had education up to primary school in control and 43 per cent in experimental group. About 24 % and 26 per cent completed education up to high school in both control and experimental groups respectively.

From control group one third (30%) of the respondents and 26 per cent in experimental group mothers were found to be illiterate, 41 per cent in control group and (42%) in experimental respondents mothers had primary level education. Less than one third of the respondents (27 per cent) and (28 per cent) had secondary level of education in both group respectively. Only 2 per cent and 4 per cent of the respondents' mothers were graduates in both the group.

About 34 per cent and 35 per cent of the respondents fathers' were daily worker in both control and experimental group. Nearly (30%) in control (26%) in experimental were agriculture, (19%) were fishing, (5% and 9%) were business,(12% and 11%) were unemployed, in control and experimental group respectively.

About 39 per cent of the control and 35 per cent of the experimental respondents' mothers' were engaged in daily wage work. Whereas 27 per cent and 29 per cent of the respondents mothers' were working in the agriculture sector and 31per cent and 30 per cent of the respondents mothers' were housewives.

Income is also the true index of the socio-economic status of the population. According to Housing and Urban Development Cooperation classification for family income (2007). Forty six and 42 per cent of the selected respondents families belonged to low income with a monthly income of □ 3301- 7300, in both groups and Half of the respondents about 46 per cent of the control group and 50 per cent of the experimental group were earning with the monthly income of □7301-14500 in the middle income category. About 8 per cent were having the high income of more than □ 14501 in both the groups respectively.

The income of the family is one of the important factors which determine the level of expenditure and savings. Vijayalakshmi (2002) observed that family income is a critical determinant of the household's ability to obtain food, shelter, clothing and education

### General information of the respondents

#### Distribution of the source of drinking water of the respondents

**Table 3 Source of drinking water of the respondents**

Sources of drinking water	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
Tap	183	69	174	66
Hand pump	49	19	60	23
Well	11	4	15	5
RO water	22	8	16	6
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 3 the majority (69 per cent) of the control group and 66 per cent in experimental groups were getting tap water respectively. In control group 19 per cent were availing water from hand pump and 23 per cent in experimental group. Whereas other sources like well water about 4 per cent in control group and 5 per cent in experimental group and 8 per cent in control group and 6 per cent in experimental group were getting RO water respectively.

#### Distribution on the type of house of the respondents

**Table 4 Type of house of the respondents**

Type of house	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%

Hut	18	7	8	3
Pucca	146	55	138	52
Asbestos	66	25	79	30
Terraced	35	13	40	15
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 4 describes the distribution of the respondents with regard of their type of houses about (55 per cent) in control group were living in pucca house and 52 per cent in experimental group. About one third (25%) (30%) in control and experimental group were residing asbestos roof house and in control 7% and 3 % in experimental group were living in huts and about 13 per cent in control and 15 per cent in experimental group staying terraced house respectively.

Jaiswal, (2015) stated that the socio-economic background of the two hundred and fifteen girls revealed that nearly 71 to 78 per cent of them were in the age group of 16 - 18 years. Nearly 50 per cent of the respondents resided in semi pucca house.

#### Distribution of the lighting facilities of the respondents

**Table 5 Lighting facilities of the respondents**

Lighting Facilities	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
Electricity	246	93	250	94
Kerosene	4	2	4	2
Solar	15	5	11	4
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 5 depicts the lighting facilities in the houses majority (93 per cent) of the respondents in control and (94 per cent) in experimental group had electricity supply in their houses and only 2 per cent in control group and experimental group were used kerosene in their houses as a source of light and in control group 5 per cent and in experimental group 4 per cent had solar light which were provided by the government.

#### Distribution of the source of fuel of the respondents

**Table 6 source of fuel of the respondents**

Source of Fuel	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
Fire wood	109	41	126	48
Gas	142	54	130	49
Kerosene	14	5	9	3
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 6 reveals the sources of fuel in the houses of the respondents. Half of them were (41 per cent) in control group and 48 per cent in experimental group were using firewood and about 54 per cent and 49 per

cent had gas supply and in control 5 per cent and 3 per cent in experimental were using kerosene respectively.

#### Distribution of the toilet facilities of the respondents

**Table 7 Toilet facilities of the respondents**

Toilet facilities	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
Private	219	83	227	86
Common	46	17	38	14
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 7 reveals the sources of toilets in the houses majority 83 per cent and 86 per cent had private toilet facilities in both group. About one fourth of them (17 per cent) in control group and 14 per cent in experimental group used common toilets.

#### Distribution of the mode of transport of the respondents

**Table 8 Mode of transport of the respondents**

Mode of transport	Control (n=265)		Experimental (n=265)	
	No.	%	No.	%
By foot	105	40	105	40
Cycle	99	37	94	35
Public	45	17	48	18
Auto	16	6	18	7
<b>Total</b>	<b>265</b>	<b>100</b>	<b>265</b>	<b>100</b>

Table 8 shows distribution of the mode of transport used by respondents. The majority of forty per cent in control and experimental group going walking. About one third 37 per cent in control and 35 per cent in experimental were go by cycling and one fourth 17 per cent in control and 18 per cent in experimental going to the school by public transport and only 6 per cent and 7 per cent of the respondents go by auto in both group .

#### Conclusions

Socio – economic factors has a bearing on prevalence of underweight, anemia and overweight. The present study a very high prevalence of adolescent girls from low socio – economic back ground were found to suffer nutritional deficiency. The findings indicate that nutrition education can improve knowledge of healthy nutrition and lifestyle choices. Focussed nutritional education using available resources and correcting current dietary habits of adolescent may result in dietary changes this can ultimately improve intake of nutritional foods .

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## WILFRED OWEN AS A WAR POET

Vijaya Kumar N.C

Asst Professor Dept of English Government First Grade College Kadur Chickmagalore District Karnataka State

### Abstract

*Wilfred Owen was a great war poet. He worked as a soldier in the First World War. He was specially known for his war poems. He wrote war poems out of his own personal experience as a soldier. He wrote many war poems. Out of his many poems I have taken three poems Anthem For Doomed Youth, Futility, and Strange Meeting which deal with the theme of horror of war.*

Wilfred Owen was an English poet and soldier. He was one of the leading poets of the first world war. Wilfred Owen was born on 18<sup>th</sup> March 1893 at Plas Wilmot. He was the eldest son of Thomas and Harriet Susan. He was of mixed English and Welsh ancestry. Owen was educated at the Birkenhead Institute and at Shrewsbury Technical School. He was influenced by the Bible and John Keats' romantic poems. In 1915, he joined the Army. He was killed in action on 4<sup>th</sup> November 1918 during the crossing of the Sambre – oise canal.

Owen is considered as the greatest poet of the first world war. He was specially known for his war poems on the horrors of trench and gas warfare. When he was 10 years old, he began to write poems before war. He was greatly influenced by John Keats and P.B. Shelley. He was also influenced by Sassoon. Sassoon's use of satire influenced Owen.

Wilfred Owen is the greatest writer of war poetry in the English language. He has written war poems out of his own personal experience as a soldier. He wrote poems with unrivalled power of the physical, moral and psychological trauma of the first world war. He wrote all his war poems in a mere fifteen months.

### Anthem For Doomed Youth

"Anthem For Doomed youth" is a well-known poem written in 1917. It incorporates the theme of horror of war.

Owen begins the poem with a bitter tone saying there are no bells for those who die like cattle and all they get is the monstrous anger of the guns. They are not granted any funeral rites and they also do not get real prayers. They get only rifle fire. Their only choirs are of shells and bugles. They get no mockeries, no bells, no mourning voices except for the choir of the crazed wailing shells and the sad bugles calling from their home counties. There are no candles held by the young ones to help their passing. The only light they get will be the reflections in their fellow soldiers' eyes. The pale faces of

the girls will be pall to cover their coffins, patient minds will act as flowers and the slow dusk will be the drawing of the shades.

Though the speaker of the poem never says the words soldier and war, he explains in detail the terrible costs and realities of all wars and the inability of our rituals to alleviate the death and suffering it brings out.

### Futility

The poem 'Futility' was written in May 1918 and published as number 153 in "The Complete poems and Fragments". The poem gives details of an event where a group of soldiers attempt to revive an unconscious soldier by moving him into the warm sunlight on a snowy meadow. The 'kind old sun' cannot help the soldier, he has died.

The speaker of the poem "Futility" says to move an unconscious soldier into the sun. the touch of the sun had always woken soldier, both at home and in France, but it did not wake him up this snowy evening. If there is anything that could wake him it would be the "kind old Sun". it wakes the seeds and once it woke the clays of a cold star. The speaker wonders if the man's limbs and sides, which are still warm, are now too hard to stir. He wonders if this is why the clay "grew tall" and why the "fatuous sunbeams" bothered disturbing the earth's sleep in the first place.

The poem describes how a soldier or several soldiers are moving a deceased soldier into the sun, hoping its warmth will revive him. They have only the sun which can do to save the young deceased man. The life of that young soldier is cut short like the "fields half-sown. This is a reality. It is known to all. Young men are being killed before their lives have barely begun.

The meaning of the title is the futility of trying to understand how nature could create life but stand by as it is laid to waste.

Hence the poem "Futility" concentrates on the meaning of existence and the futility of war and inevitability of death.

### Strange Meeting

'Strange Meeting' is Wilfred Owen's most famous poem. It was published in 1919. This poem is inspired by the war. The poem's description of a soldier's descent into the Hell where he meets an enemy soldier he killed lends itself to a critique of war. The dead man talks about the horror of war.

It deals with the atrocities of world war I. the poem is narrated by a soldier who goes to the underworld to escape the hell of the battlefield and there he meets the enemy soldier he killed the day before. This poem has been described as one of Owen's most haunting and complex war poems.

When the speaker goes to a long tunnel to escape from the hell of the battle field, he hears the groan of sleepers. One leaps up. The dead soldier has recognized him and moves his hands as if to bless him. Because of the soldiers 'dead smile' the speaker knows that he is in hell.

On the face of the 'vision' the speaker of the poem sees a thousand fears, but the blood, guns or moans of above did not reach into their subterranean retreat. He tells the soldier that there is no reason to mourn. The soldier says his hope is same as the speaker's. he once went hunting for beauty in the world, but that beauty made a mockery of time he knows the truth of what he did, which is a pity of war, the pity war distilled,' but now he can never share it.

The soldier opens that if men will not go on with what is left to them, they will die as well. They will not break their ranks even though nations trek from progress. He used to have courage and wisdom. He would wash the blood from the wheels of chariots. He wanted to pour his spirit out, but not in war.

At the end of the poem, the soldier tells the speaker that he has killed him. It was yesterday that the speaker jabbed and killed him and now it is time to sleep.

To conclude, Wilfred Owen's Anthem For Doomed Youth, Futility, and Strange meeting deal with the horrors of war.

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## ISSUES AND CHALLENGES FACED BY DINDIGUL URBAN COOP BANK – A STUDY

**G.Sathish**

*Ph.D Research Scholar (Full time) Department of Cooperation, Gandhigram Rural Institute, Tamil Nadu*

### Abstract

*UCBs play an important role by providing banking services to the weaker sections of the society especially in urban and semi urban areas. The study is based on primary and secondary data collected from bank officials, bank employees, audit report and RBI report of Dindigul UCB for ten years from 2006-07 to 2015-16. This paper highlights that the financial performance, what are the challenges are faced and how the management efforts taken by Dindigul UCB. This paper found out that the growth of owned fund was not incommensurate with the rate of growth in borrowed funds. To further the Dindigul UCB face the challenges of insufficient staff, lack of technology, political interference, internal control system and the bank take some management efforts like best management practices of NPA, post sanction supervision and measures taken to improve the quality of assets.*

**Keywords:** *Financial performance, NPA, owned fund, borrowed fund, challenges of Technology.*

### Introduction

Cooperative banks are small-sized units organized in the cooperative sector which operate both in urban and semi-urban regions. The term urban cooperative banks (UCBs), though not formally defined, refer to primary cooperative banks located in urban and semi-urban areas. This bank are traditionally centered on communities, localities and work place groups, and they essentially lend to agriculture and non-agriculture purpose and particularly small farmers, small traders, business man, artisans, factory workers, salaried people and persons of small means. The more number of UCBs have saved the common man from the clutches of moneylenders. The urban cooperative bank was issues loan for priority sector and weaker section to the borrowers and faced challenges to recover the loan. Though there are challenges, existence and survival of UCBs is of great importance to the client base of middle and lower income group that they serve and challenges can be met by adopting Professional Approach, Good Corporate Governance, Technology Up gradation and Innovative HR policies.

The Dindigul UCBs provide more number of services such as savings and current accounts, safe deposit lockers, high deposit interest rate, low level interest rate on secured and unsecured loan to agriculture allied activities and non-agriculture, private and business customers. The Dindigul Urban cooperative bank issue loan for middle class users, for whom a bank is where they can save their money, facilities like internet banking or phone banking is not very important. Although they are not better than private banks in terms of facilities provided, their interest rates

are definitely competitive. However, unlike private banks, the documentation process is lengthy if not stringent and getting a loan approved quickly is rather difficult. The criteria for getting a loan from a UCB are less stringent than for a loan from a commercial bank.

### Objectives

1. To examine the overall growth performance of Dindigul Urban Cooperative Bank
2. To analyze the challenges faced by Dindigul urban cooperative bank
3. To identify the management activities of Dindigul urban cooperative bank

### Research methodology

The present study pertains to Dindigul urban cooperative bank and covers ten years from 2006-07 to 2015-16. The present study in based of primary and secondary data. The primary data were collected form bank managing director, manager and bank employees of Dindigul urban cooperative bank. The secondary data were collected from RBI report and auditing report

### Performance of Dindigul Urban Cooperative Bank

The performance of owned funds consists if paid-up capital, reserve fund, other reserves, etc. and the borrowed funds consisting of various types of deposits and borrowing from banking institutions, other agencies, etc. The position of owned fund in dindigul Urban Cooperative Bank has shown continuously positive trend during the year 2006-07 to 2015-16. The owned fund of this bank was Rs 130 lakhs in 2006-07 which were increased up to 160 lakhs in the year 2015-16. The

annual growth rate of owned fund is only 1.44 per cent. The position of borrowed fund in Dindigul Urban Cooperative Bank had been increasing trend in the year 2006-07 to 2015-16. During the year the borrowed fund increased by 2 times. As well as the component of borrowed fund is (Deposit and Borrowings). A deposit contributes the major portion (98 per cent) of borrowed funds and the position of borrowings is only 2 per cent of Dindigul Urban Cooperative Bank. The annual growth rate of deposit is 9.70 per cent. It was found that the growth of owned fund was not incommensurate with the rate of growth in borrowed funds. This shows that the laxity of the bank in enlarging the membership base and also its inability.

The Tamil Nadu State Co-operative Societies Rules, 1988, rule 2 defines "working capital" means such portion of the reserve fund, paid-up share capital, loans and deposits received by a society and debentures issued by a society as have not been invested in building and other fixed assets. The working capital of Dindigul Urban Cooperative Bank was Rs 1461 lakhs in 2006-07 that was twofold increased to Rs 2992 Lakhs in the year 2015-16. The annual growth rate of working capital is 9.9 per cent.

The loans and advances of Dindigul Urban cooperative bank showed continuously positive trend during the study period. It was found that there has been on an average increase of Rs 957 lakhs in the year 2006-07 which were increased Rs 2327 lakhs in the year 2015-16. It was increased in 50 per cent during the study period and the annual growth rate was 15 per cent.

The Dindigul UCB was increased the profitability of Rs 2 lakhs in the year 206-07 which were increased Rs 50 lakhs in the year 2015-16. It was found that the dindigul UCB continuously increasing trend of profit

The position of Gross NPA in DGL UCB had been decreasing trend up to the year 2012-13. But even the last three years increasing trend of NPA is alarming with Dindigul UCB, since NPA being as an important parameter for assessing financial performance of the bank. So the banks try to taking some efforts to reduce the NPA.

### Challenges faced by Dindigul Urban cooperative bank

The below table shows that the Dindigul UCB faced the lot of issues and challenges in the year 2006-07 to 2015-16

**Table 1.1 Issues and challenges of Dindigul Urban Cooperative Bank**

S. No	Issues faced by UCB (2006-2015)	Challenges faced by UCB (2006-2015)
1	In the year 2006-2007 the gross NPA and Net NPA as per auditing report 49.9% and 25% respectively. In this year the dindigul urban cooperative bank declared as weak bank ( Ref No : UBD (che)/ p & o/186/15.03.03/2006-2007) rehabilitation of weak banks submission of action plan revival)	After the year 2008 to till now the bank take challenging effort based on RBI inspection as on 31.03.2008 the bank classified into grade II category ( RBI (che) UBD No.1 &L/1992/12.01.0307/2007-2008)
2	In the year 2006-2007 the gross and net NPA as per auditing report Rs (477.4) (49.9%) and 166.29 lakh (25.7%) respectively. In this year the dindigul urban cooperative bank was declared as weak bank(Ref No:UBD(che)/ p & o / 186/15.03.03/2005-06 Rehabilitation of weak banks submission of action plan revival)	In year 2011-2015 the dindigul urban cooperative bank maintain the Gross NPA is below 7% and Net NPA level is below 3%
3	The dindigul urban cooperative bank was not framed separate loan policy and advances are granted in terms of the rules and regulations The bank was not satisfactory of the internal system and control	The dindigulurban bank take challenge effort to framed loan policy and the Loan policy is approved by Special Officer (as per Special Officer Resolution No 1/13.12.2012) and circulated among all staff. This policy deals among others: 1. Duties and Responsibilities are fixed and entrusted among all staff members (as per Special Officer Resolution No 4 / 4.10.2013). A copy has been handover to individual staff 2. Credit appraisal is approved and it is included in the loan policy (as per Special Officer Resolution No 1/ 13.12.2012)
4	The bank was not frame the proper credit appraisal in the year of 2006	Credit Appraisal System of the bank are framed Loan regulations for individual

		loans For e.g 1. Petty Traders Loan Regulation No 53A 2. Housing Loan Regulation No 44(12) 3. TAMCO Loan Regulation No 44 4. SHG Loan Regulation No 44(14)
5	Lack of Technology & Insufficient staff	Still now the Dindigul urban bank face challenges on lack of technology and insufficient of staff
6	In the year 2010 the CD ratio was high 105% The bank accept the high cost deposit at 10%	And the CD ratio was decreased at low level its optimum level of 70% After the year cost of deposit was reduce at maximum level of 9%
7	Having insufficient staff the bank take full effort to collect of overdue NPA loans are personal contact	Now the bank take challenge to appoint the temporary staff
8	The unsecured loan such as personal loan, surety loan account holders are shifted their resident to somewhere place. So it's difficult to trace out immediately. So the bank concentrate on only secured loan	The bank take challenges to issue the unsecured loan only the borrowers are familiar to the bank
9	The bank had not framed a separate KYC policy and then the bank had not initiated any steps to complete the risk categorization	In the year 2104 the bank framed a separate KYC policy.

These are the major issues and challenges faced by Dindigul UCB during the study period.

### Management activities taken by Dindigul Urban cooperative bank

In the following year wise the Dindigul urban cooperative bank take some efforts to managing the challenges

#### In the year 2006- 2008

1. In the year of 2006- 2008 the loan had shown a declining trend due to the bank decision to restricted loans and advances to loans against security of gold jewels and against its own

deposit and closure of loans under the interest reduction scheme

2. The bank against fixed deposit, jewel loans and mainly the bank was not ready to sanction on unsecured loan
3. In the year 2007 the bank may continue its recovery efforts to reduce its G.NPA further and also ensure that there were no fresh accretion and timely action for recovery of the remaining paried loan

#### 2009-2010

1. post sanction supervision- it was marked improved in the quality of post sanction supervision was evident from the decrease of G.NPA now the NPA amount was reduce to 120.66lakh as on 28.02.10
2. Measures taken for improving quality assets – the bank should initiate appropriate action and pursue with the defaulters especially top NPA category rs 25000 above on a priority sector basis the bank had taken all initiatives to rope in all the eligible by the state govt
3. Resolve to send the certificate that all irregular activities, violations of RBI directions, Guidelines deficiency etc
4. . Ref UBD(che) I & L/1713/12.04.0307- B+ satisfactory 2009-2010

#### 2011-2013

1. In this year the DGL UCB has to maintain the best management practices of Gross NPAS is less than 7% and Net NPA is not more than 3%
2. Total deposit amount was increased
3. The bank loans and advances increased

#### 2014-2015

1. The bank had maintain remained CRR and SLR once daily basis during the period under the present inspection
2. The CRAR of the bank stood 19.8% as on the march 2014

#### Conclusion

The study found that the Dindigul UCB face lot of challenges to improve their working capital in the year of 2006-2015. The owned capital, (paid up share capital and reserves), deposits, the loans and advances of

Dindigul urban cooperative bank trend shows on an average positive growth rates during the study period. The increasing share of reserves and decreasing share of paid up share capital in total owned funds indicates the increasing self-reliance of Dindigul urban cooperative bank. It seems that the cooperative bank is playing the vital role in the progress of rural areas. The banks issue loan to the middle and lower level income to the borrowers and faced lot of challenges to recover the loan. The bank framed loan separate policies and credit appraisal before the issue of loan. The paper found that the Dindigul urban cooperative bank improve their best management practices of NPA, post sanction supervision and measures taken to improve to the quality of assets.

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## அகநானூற்றில் வாழ்வியல் அறங்கள்

அ.விஜய்கிருஷ்ணன்

முனைவர் பட்ட ஆய்வாளர் தமிழாய்வுத்துறை பி.ஜி.பி. கலை அறிவியல் கல்லூரி, நாமக்கல்.

### முன்னுரை

மனித வாழ்க்கை உயர்வானது, அரிதானது. வாழ்தல் என்பது இயற்கை மனிதனுக்கு அளித்த பெருங்கருணை. காற்றும் நீரும், வெப்பமும் அள்ளக் குறையாமல் காலம் காலமாக வழங்கிவரும் இயற்கைப் பேராற்றல்கள். அவற்றின் வழி அனைத்து வசதிகளும் பெற்ற மானுடரிடம், இவ்வியற்கை ஆற்றலைச் சமமாகப் பகிர்ந்து வாழ்வை அனுபவித்து வாழாமல், தங்களுக்குள் சமயம், மொழி, இனம். சாதி போன்றவற்றால் வேறுபட்டு மனித உறவுகளைப் பிரித்தனர். வாழ்தல், என்பதன் பொருள் காணாது, புரியாது போய்விட்டது. புரியாது அழியும் மனித இனத்தை, தீய வழியிற் செல்லும் மனித அறிவைச் செம்மைப்படுத்தும் கலைவடிவமாக இலக்கியம் திகழ்கிறது.

ஒவ்வொரு காலத்திலும் தோன்றும் இலக்கியங்கள் அவ்வக் காலத்தே வாழும் மக்களுக்கு வாழும் எடுத்தோதுகின்றன. அவை கூறும் வாழ்வியல் அறங்கள் அக்காலத்திற்கு மட்டுமின்றி காலங்கடந்தும் மனித இனத்திற்கு வழிகாட்டுகின்றன. அவ்வகையில் அகநானூறு, காலங் கடந்தும் மனித வாழ்க்கைக்குரிய வாழ்வியல் அறங்களை எடுத்துரைக்கின்றது. அகநானூறு, மொழியும் வாழ்வியல் அறங்களை விளக்குவதாக இக்கட்டுரை அமைந்துள்ளது.

### வாழ்வியல் அறங்கள்

உலகில் உள்ள ஒவ்வொரு மனிதனும் தனக்கென சிலவற்றை வகுத்துக் கொண்டு, மற்றவர்களும் தமது எதிர்பார்ப்புக்குள் அடங்க வேண்டும் என எண்ணுகின்றனர். அவ்வெதிர்பார்ப்பு தகர்க்கப்பட்டு பிரச்சினையாகும்போது வாழ்வியல் அறங் அங்கு தேவைப்படுகிறது. அங்ஙனம் தேவைப்படுகின்ற அறக்கருத்துக்கள் அனைத்துச் சமுதாய மக்களுக்கும் ஏற்புடையதாக இருத்தல் வேண்டும் (இரா சந்திரசேகரன், (ப.ஆ.),தமிழ் இலக்கியம் வாழ்வியலறம், ப. 21). மனித வாழ்வில் கடைபிடிக்க வேண்டியன இன்னவை, வேண்டாதன இன்னவை என்று ஆய்ந்து கண்டு உரைத்தலே வாழ்வியல் அறங் (இரா சந்திரசேகரன், (ப.ஆ.),தமிழ் இலக்கியம் வாழ்வியலறம், ப. 146). ஆகும் என்ற கருத்திற்கேற்ப அகநானூறு, மக்கட் சமுதாயம் நீடு நன்னெறியில் வாழ்வதற்கான வாழ்வியல் அறங்களைத் தொகுத்துரைக்கின்றது.

பழந்தமிழர்கள் அறத்தின் பால் அழுந்திய நெஞ்சுடையராவர். புலவர்கள் மக்கள் பின்பற்றி வாழ வேண்டிய வாழ்வியல் அறங்களை வரையறுத்துக் கூறினர். அறத்தின் காவலர்களாகிய அச்சான்றோர்கள் வழங்கிய பொன்மொழிகளாகிய அறநெறிகள் சங்க இலக்கியங்களுள் சிறப்பாகக் கருதப்பெறும் அகம், புறம் இரண்டிலும் மல்கிக் கிடக்கின்றன. இவற்றில் இடம்பெறும் வாழ்வியல் அறங்களைப் பின்வருமாறு பகுக்கலாம். அவையாவன:

1. சமுதாய வாழ்வியலறங்கள்
2. குடும்ப வாழ்வியல் அறங்கள் என்பனவாகும்.

### சமுதாய வாழ்வியல் அறங்கள்

#### சமுதாயம் – விளக்கம்

சமுதாயம் எனும் சொல்லிற்கு ஆறு வகையான பொருள்களைத் தமிழ்ப் பேரகராதி கூறுகிறது. அவை, “மக்களின் திரள், பொருளின் திரள், கோயிலின் நிருவாக அதிகாரிகளின் கூட்டம், பொதுவானது பொதுவாகவேணும் அவரவர்க்குப் பங்கு பிரித்தேனும் அனுபவிக்கப்படும் ஊர்ப் பொதுச்சொத்து, உடன்படிக்கை” (ஆ. வேலுப்பிள்ளை, தமிழ் லெக்சிகன், தொகுதி,3,ப.1300) என்பனவாகும்.

பண்டைக் காலத்தில் சமுதாயம் எனும் பொருளால் ‘மன்பதை’ எனும் சொல் கையாளப்படுவதை “மன்பதை காக்கும் நின் புரைமை” (புறநானூறு, பாடல் எண், 210) எனப் புறநானூற்றுப் பாடல்வழி அறியமுடிகின்றது.

தமிழ்-தமிழ்-அகரமுதலி மேற்குறித்த ஆறு பொருள்களோடு ‘மன்பதை’ என்பதையும் சேர்த்துக் கூறுகின்றது (மு. சண்முகம்பிள்ளை, தமிழ்-தமிழ்-அகரமுதலி, ப. 201)

செந்தமிழ் அகராதி, “மக்களின் திரள் பொதுவானது” (ந.சி. கந்தையா, செந்தமிழ் அகராதி, ப. 244) என இருபொருள்களை மட்டுமே தருகிறது. இவற்றிலிருந்து பல இனமக்களின் கூட்டமைப்பே ‘சமுதாயம்’ என்ற சொல் குறிப்பதை அறியலாம்.

மனிதன் தொடக்கத்தில் தனித்து வாழும் இயல்பு கொண்டவனாகத் திகழ்ந்தான். பின்னர் பாதுகாப்புக் கருதி மனிதர்கள் ஒன்று சேர்ந்து கூட்டம் கூட்டமாக வாழும்முறை தோன்றியபோதுதான், ‘சமுதாயம்’ என்ற ஒரு நிலை உருவானது. கட்டுப்பாடின்றித் திரிந்த நிலைமாறி

மக்கள் கூட்டம் ஒரு கட்டுப்பாட்டுக்குள் அடங்கிய சமுதாயமாக மாறிய நிலையில் அது தனக்கென ஒரு சில வாழ்க்கைப் பண்புகளையும், நெறிகளையும் கொண்டதாகத் திகழத் தொடங்கியது.

தொடக்கத்தில் உணர்வு நிலையில் வாழத் தொடங்கிய மக்கள் கூட்டம் பின்னர் பகுத்தறியும் ஆற்றலால், அறிவுநிலையில் வாழத் தலைப்பட்டபோது, சமுதாயம் என்ற ஒரு முழுஅமைப்பு உருவானது. “தனிமனிதனின் ஒன்றுபட்ட கூட்டமைப்பே சமுதாயம் எனப்படும்” (ப. மகாலிங்கம், திரு.வி.க.வும் காந்தியக் கோட்பாடுகளும், ப. 22) என்னும் கருத்தும் ‘சமுதாயம்’ என்ற சொல்லுக்கும் அதன் தோற்றத்திற்கும் விளக்கம் தருவனவாய் அமைந்துள்ளன. சமுதாயம் மேன்மையடைய அகநானூறு வாழ்வியல் அறங்களைப் பகுத்துரைத்துள்ளது.

சமுதாயத்தில் உள்ள மக்கள் ஒழுக்கத்துடன் வாழ்ந்து உன்னத, ஒழுக்கம் நிறைந்த சமுதாயத்தை உருவாக்க காலம் கடந்து நின்று பயன் நல்கும் அறக்கருத்துக்களையும் வாழ்வியல் அறங்களாக இவை வலியுறுத்துகின்றன.

#### “பாவ நெறியில் செல்லுதலும், இரத்தலும் கூடாது”

ஒருபோதும் யாரும் பிறர்; வெறுக்கின்ற பாவ நெறியில் செல்லக் கூடாது. அவ்வாறு செல்லாமல் இருக்கக்கூடிய நல்வாழ்க்கையை வாழ வேண்டும். அதுவே வாழ்வியல் அறம் ஆகும். இவ்வறத்தை மீறி வாழ்தல் கூடாது. மேலும் பிறர் வீட்டு வாயிலில் சென்று இரத்தல் கூடாது. அவ்வாறு இரப்பது இழிவானது. இதனைத் தவிர்க்க வேண்டுமெனில் அறவழியில் பொருளீட்ட வேண்டும் என்று தனது மனைவியிடம் தலைவனானவன் கூறுகின்றான். இத்தகைய வாழ்வியல் அறத்தை,

#### “அறங்கடைப் படாஅ வாழ்க்கையும், என்றும் பிறன்கடைச் செலாஅச் செல்வமும், இரண்டும் பொருளின் ஆகும் புணையிழை” (அகம்., 155)

என்ற அகநானூற்றுப் பாடல் எடுத்தியம்புகின்றது. இதனுடன்,

#### “ஈயென இரத்தல் இழிந்தன்று”

என்ற புறநானூற்றுப் பாடல்வரி ஒப்பு நோக்கத்தக்கதாக அமைந்துள்ளது.

#### குடும்ப வாழ்வியல் அறங்கள்

குடும்பம் அடிப்படைச் சமுதாய அலகாக விளங்குகிறது. “திருமணத்தின் மூலம் பிணைக்கப்பட்டு ஒரு குடியிருப்பில் கணவன், மனைவி, தாய், தந்தை, மகன், மகள், தம்பி, தங்கை போன்ற உறவு முறைகளுடன் பொதுப்பண்பைப் படைத்தும் காத்தும் வளர்ச்சியுறுவதே குடும்பம்” எனப் பிரிட்டானியக்

கலைக் களஞ்சியம் விளக்கம் தருகிறது. தமிழ்க் கலைக்களஞ்சியம், “குடும்பம் எல்லாச் சமூகங்களிலும் உள்ள அடிப்படையான அமைப்பு. குடும்பத்தினின்று உறவு ஏற்படுகிறது. சமுதாயத்தின் பல்வேறு பிரிவுகளுக்கும் குடும்பம் அடிப்படையானது. இக்குடும்பம் சமுதாய வழக்காலும் சமயத்தாலும் கட்டுப்படுத்தப்படுகிறது (தமிழ்க்களஞ்சியம், தொகுதி, ஐஏ ப. 8) எனக் குடும்பத்திற்கு விளக்கம் தருகிறது.

பாஸ்கல் கிஸ்பர்ட் எனும் அறிஞர், “திருமண அடிப்படையில் உருவாகும் ஓர் உயிரினக் குழுவே குடும்பமாகும். இக்குடும்பம் மக்கட்பேற்றின் மூலம் விரிவடைகிறது. உறவு முறையில் தொடர்பைத் தெளிவுபடுத்துகிறது. பண்பாட்டு அமைப்பைக் காத்து வருகிறது. உறுப்பினர்களின் தேவைகளை நிறைவு செய்து கொள்வதற்குரிய வழிகளை வகுக்கிறது” (ஜெ.நாராயணன் (மொ.பெ.ஆ.), சமூகவியலின் அடிப்படைக் கோட்பாடுகள், ப. 99) என்று குடும்பம் பற்றி எடுத்துரைக்கிறார்.

குடும்பத்தின் தோற்றம் பற்றி எங்கெல்ல, ஒருதார மணமே குடும்பத் தோற்றத்தின் அடிப்படையாக அமைகின்றது. குடும்ப வாழ்வின் தோற்றத்தில்தான் சமூக வாழ்வு நெறியுள் அடித்தளம் அமைகிறது. சமூகம் நெறியுடன் விரிவடையக் குடும்பமே காரணமாகிறது” (எங்கெல்ல பிரடரிக்க, குடும்பம், தனிச்சொத்து, அரசு ஆகியவற்றின் தோற்றம், ப. 179) என்று கூறுகின்றார்.

ரெனால்டுஸ்மித், குடும்பம் என்பது இரத்த உறவுகளின் வழியாகவோ திருமணம் மூலமாகவோ தொடர்புடைய உறுப்பினர்;களை உள்ளடக்கிய சமூகக்குழு என்று பொதுவாகக் கருதப்படுகிறது” என்கிறார்.

குடும்பம் சமுதாயக் கட்டமைப்பிற்கு அடிப்படையாக அமைவதுடன் தனிமனிதப் பண்பு வளர்ச்சி மற்றும் பாதுகாப்பிற்கும் மனித உறவு மேம்பாட்டிற்கும் அடித்தளமாக விளங்குகிறது என்பதனை மேற்கூறிய கருத்துக்கள் தெளிவுறுத்துகின்றன எனலாம். அகநானூறும், புறநானூறும் பண்பட்ட குடும்ப அமைப்பு சிறக்கவும், குடும்பத்தின் வழி சமுதாயத்தில் மக்களிடம் நற்பண்புகள் மேம்படவும் பல நன்னெறிகளை வழங்குகிறது.

#### அகநானூறு உரைக்கும் குடும்ப வாழ்வியல் அறங்களை,

1. கணவன் – மனைவிக்குரிய இல்லறக் கடமைகள்
2. கணவன் – மனைவிக்குரிய பண்புகள்

என இரண்டு வகையாகப் பகுக்கலாம்.

### கணவன், மனைவிக்குரிய இல்லறக் கடமைகள்

திருமணத்திற்குப் பின் தலைவன், தலைவி இருவரும் உடல் உள்ள அளவில் கூடி இன்புற இல்லறத்தில் ஈடுபடத் தொடங்குவதே குடும்ப வாழ்க்கை என்று பெயரிட்டு அழைக்கப்படுகிறது. கணவன், மனைவி இருவரது உறவு மிக உன்னதமானதாகும்.

இல்லறம் நல்லறமாகத் திகழ வேண்டுமெனில் கணவன், மனைவி உறவு நன்கு அமைதல் நலம். இணைபிரியாத கணவன், மனைவி உறவு தான் குடும்ப மகிழ்வின் மகுடமாக விளங்கும். கணவன், மனைவி உறவு சரியாக இருந்தால்தான் இருவருடைய வாழ்க்கையும் அமைதியாக இருக்கும். அவர்களுக்குப் பிறக்கக்கூடிய குழந்தைகள் நல்ல குழந்தைகளாகச் சமுதாயத்திற்கு ஏற்ற குழந்தைகளாகப் பிறக்கும். எனவே கணவன், மனைவியிடையே நல்லுறவு அவசியமாகும். அகநானூற்றின் பாடல்கள் கணவன் மனைவி உறவு பற்றியும், அவர்களது இல்லறக் கடமைகள் குறித்தும் தெளிவுற எடுத்துரைக்கின்றன.

இல்லறக் கடமைகள் நிறைவேறப் பொருள் தேவை. இதனை உணர்ந்த தலைவன் கடமைகளைத் திறம்பட ஆற்றுவதற்குப் பொருட்கருவியை நாடுகிறான். முன்னோர் வைத்த தாய்ப் பொருளைக் கொண்டு இல்லறம் செய்வதைச் சிறுமையாகக் கருதுகின்றான். அதனால் தலைவன் தனது மனைவியை விட்டுப் பொருளின் பொருட்டுப் பிரிந்து போனான். இ.து அவனது மனைவிக்குப் பிடிக்கவில்லை. இதனை,

**“அறங்கடைப்படாஅ வாழ்க்கையும் என்றும்  
பிறன்கடைச் செலாஅச் செல்வமும் இரண்டும்  
பொருளின் ஆகும் புணையிடை என்றுநம்  
இருளொர் ஐம்பால் நீவியோரே  
நோய்நாம் உழக்குவ மாயினும் தாந்தம்  
செய்வினை முடிக்க தோழி” (அகம்.,155)**

என்று மருதன் இளநாகனார் பாடுகிறார். இப்பாடலில் கணவனது அறவுணர்வும், மான உணர்வும், மிக்கிருப்பதை புலவர் சுட்டி கணவன் இல்லறக் கடமை உணர்ந்து செயல்படல் வேண்டும் என்றும் மொழிவது குறிப்பிடத்தக்கது.

கணவன் தன் மனையாள் மீதும், அவள் பெற்ற குழந்தை மீதும் அன்புடையோனாக இருத்தல் வேண்டும். இவ்வறத்தினை,

**“கடவுட கற்பொடு குடிக்கு விளக்காகிய  
புதல்வர் பயந்த புகழ்மிகு சிறப்பின்  
நன்னராட்டி” (அகம்.184)**

என்று அகநானூறு குறிப்பிடுகின்றது. இப்பாடல் கற்புடைய நங்கையே மனை விளக்காவாள். அந்நங்கை பெறும் குழந்தை குடி விளக்காகும் என்பதனையும் உரைத்தி அவரகளிர்வரையும் பாதுகாத்தல் தலைவனாகிய கணவனுக்குரிய கடமையாகும் என நவில்கின்றது.

பொருள் காரணமாகக் கணவன் பிரிகின்றபோது மனைவி அவனைத் தடுத்தல் கூடாது. அவனையும், அவன் வினையையும் வாழ்த்தும் அறிவுடையோளாக இருத்தல் வேண்டும். அ.து அவளது இல்லறக் கடமையுமாகும். இதனை,

**“விழுநிதி எளிதினின் எய்துக” (அகம். 205)**

என்ற தலைவியின் கூற்று வழி அகநானூறு புலப்படுத்துகிறது.

### சுற்றத்தினைப் பாதுகாத்தல்

சுற்றத்தினைக் காப்பது கணவன் மனைவி இருவரது கடமையாகும் இதனை இருவரும் செவ்வையாகச் செய்தல் வேண்டும். தலைவனின் இம்முயற்சிக்குத் தலைவியும் இசைதல் வேண்டும். இவ்வில்லற அறனை,

**“இரப்போர் ஏந்துகை நிறையப் புரப்போர்  
புலம்பில் உள்ளமொடு புதவதந் துவக்கும்  
அரும்பொருள் வேட்டம் எண்ணிக் கறுத்தோர்  
சிறுபுன் கிளவிச் செல்லல் பாழ்பட  
நல்லிசை தம்வயின் நிறுமார்” (அகம். 389)**

என மொழிகிறது. சுற்றத்தைக் காக்கவும், கேட்டினை விலக்கவும், பகையை நட்பாக்கவும், சத்து உவக்கவும், புகழ் தேடவும் பொருளைத் தேடுகிறான் கணவன். இவ்வாறு செய்தல் அவனது இல்லறக் கடமையாகும் என்று அகநானூறு(99) எடுத்துரைப்பது உன்னற்பாலதாகும்.

### விருந்தினரைப் போற்றல்

இல்வாழ்க்கைக் கடமைகளுள் விருந்தோம்புதலை இன்றியமையாத பண்பாகக் கொள்ள வேண்டும். விருந்தோம்பல் எனபது உயர்ந்த பண்பாகும். அதனாற்றான் சங்க காலத்தில் விருந்தினை ஊடற்றணிக்கும் வாயில்களுள் ஒன்று எனக் கூறினர். விருந்தினை இன்முகங்காட்டி இன்சொல்லாடி வரவேற்க வேண்டியிருத்தலின் விருந்து வந்தபோது தலைவி தலைவன் மாட்டுக் கொண்டிருந்த ஊடலை மறைத்து வைத்து, விருந்தோம்புதற்குரிய முறைகளைக் குறித்துத் தலைவனுடன் கலந்து உரையாடி இனிதே முடிப்பாள்.

அகநானூறும் விருந்தோம்பலை இல்லறக் கடமையாக வலியுறுத்துகிறது. பாகன் வீட்டின் முன் வண்டியை நிறுத்தினான். தலைவன் தன் தோளால் அவனை அணைத்துக்கொண்டு வீட்டிற்குள் புகுந்தான். தலைவி நல்லதொரு விருந்து பெற்றாள். இதனை,

**“வரைமருள் மார்பின் அளிப்பனன் முயங்கி  
மனைக் கொண்டு பக்கனன் நெடுந்தகை  
விருந்தோர் பெற்றனள் திருந்திழை யோளே”  
என அகநானூறு(384) மொழிகிறது.**

அகநானூறு மொழிவதைப் போன்றே புறநானூறும் விருந்தோம்பலை இல்லறக்

கடமையாக எடுத்துரைப்பது ஒப்பு நோக்கத்தக்கது. இல்லாள் விருந்தினராக வந்த பாணர்களுக்கும் புலவர்களுக்கும் உணவிட்டு, அவர்கள் உண்பதனால் உண்டாகும் ஆரவாரத்தில் மகிழ்ந்து மேலும்மேலும் அத்தகையோருக்கு வேண்டியவற்றை இட்டு உண்பித்தலில் தளரார் என்பதையும், அவள் கணவனும் அவள் போன்றே கை ஓயாமல் ஈயும் பண்பு படைத்தவன் என்பதையும் புறநானூறு எடுத்துக் கூறி (புறம் 334) அதனை இல்லறக் கடமையாகவும் வலியுறுத்துகிறது. புறநானூற்றுத் தலைவி நடுகல்லை வணங்கி,

**“விருந்தெதிர் பெறுகதில் யானே” (புறம்.306)**

என்று வேண்டுகிறாள். மேலும் கணவன் இல்லத்தில் இல்லாத போதும் மகளிர் தம் இல்லத்தினை நோக்கி வரும் விருந்தினைப் போற்றினர். தனது மனைவியிடம் ஒரு விருந்தினனைக் காட்டி இவனை என்போல் போற்று என்று கணவன் மொழிகின்றான். இங்ஙனம் பல விருந்தேதாம்பும் நிகழ்ச்சிகளைப் புறநானூறு(395, 101, 191,182) எடுத்தியம்பி அதனை இல்லறக் கடமையாகவும் வலியுறுத்துகிறது.

**கணவன் – மனைவிக்குரிய பண்புகள்**

கணவன், மனைவி இருவரும் நற்பண்புகள் உள்ளவர்களாக இருத்தல் வேண்டும். அவ்வாறு இருப்பது இல்லறத்தை நல்லறமாக்கும். கணவனது புறப் போக்குத் தாங்க இயலவில்லையே என்று மனைவி மிக வருந்துகின்றாள். ஏவ்வாற்றானும் அவள் மனம் இசையவில்லை. இதன் விளைவு என்னாகும்? குடும்பம் வறுமைப்படும் குழந்தைகள் மெலிவெய்தும்; இல்லறம் வற்றிப்போம் ஆதலின், அறிவுடைத் தோழி பிடிவாதத் தலைவியை இடித்துரைக்கின்றாள். பொறுக்க அறியாமையினால் தெட்ட குடிகளைக் காணாயோ என்று எடுத்துக் காட்டுகின்றாள். பொறுப்பதே மனைவியின் பொறுப்பு என்பது தோழியின் நல்லுரை. இல்லறப் பிணிப்பிற்குப் பொருட் பிணிப்பு ஒரு காரணம் என்பதை,

**“பரத்தமை தாங்கலோ இலனென வறிதுநீ  
புலத்தல் ஒல்லுமொ மனைகெழு மடந்தை  
அதுபுலந் துறைதல் வல்லியோரே  
சேய்யோள் நீங்கச் சில்பதம் கொழித்துத்  
துாமட்டு உண்டு தமிழராகித்  
தேமொழிப் புதல்வர் திருங்குமலை சுவைப்ப  
வைகுநர் ஆதல் அறிந்தும்  
அறியார் அம்மவ. துடலு மோரே”**

**(அகம். 371)**

என்ற ஓரம்போகியார் பாடல் அறிவுறுத்துகிறது. கணவன் தவறு செய்கின்றபோது மனைவி பொறுமையாக இருந்து அவனை நல்வழிப்படுத்தல் வேண்டும். அது இல்லறத்தின் மாண்பினை உயர்த்தும் என்று மனைவிக்குரிய பண்பினை இப்பாடல் எடுத்துரைக்கிறது.

தலைவன், தலைவி இருவரும் ஒருவரை ஒருவர்; புரிந்து கொண்டு வாழ்க்கை நடாத்துதல் வேண்டும். அப்போதுதான் இல்லறம் சிறக்கும். மனைவி இல்லறக் கடமைக்காகத் துன்பத்தினைப் பொறுத்துக் கொள்ளல் வேண்டும் இதனை,

**“அணையகொல் வாழி தோழி மனைய**

**தாழ்வில் நொச்சி சூழ்வன மலரும்**

**மவ்வல் மாச்சினை காட்டி**

**அவ்வள வென்றார் ஆண்டுச்செய் பொருளே”**

**(அகம். 23)**

என கந்தரத்தனாரின் பாடல் எடுத்தியம்புகிறது. வேற்றார் செல்லும் தலைவன் தான் திரும்பி வரும் காலத்தைச் சொல்லாற் சொல்லவில்லை. நொச்சி மரத்தின் கிளையில் சுற்றிக் கொண்டு கிடக்கும் முல்லைக் கொடியைத் தலைவிக்குக் காட்டி அங்கு பொருள் ஈட்டுங்காலம் அவ்வளவு நாள் தான் என்றான். முல்லை மலரும் காலமாகிய கார் பருவத்தில் வந்துவிடுவேன் என்பது குறிப்பு காலவளவே பொருளளவு என்று மனைவியின் காதலை மதித்துக் கூறுகின்றான். அதுபோலவே கார்காலம் வரக்கண்டதும் தலைவி கணவன் வரக் காணேன் என்று ஏங்கி விம்மி வெய்துயிர்த்து விழவில்லை. கணவனுக்காக அதனைப் பொறுத்துக் கொள்கிறாள். இவ்வாறு அகநானூறு தலைவன், தலைவியின் பண்புகளைச் சுட்டிக்காட்டி இல்லறம் சிறக்க, கணவன் மனைவி இருவரும் ஒத்த கருத்துடையவராய் இருத்தல் வேண்டும் என இயம்புகிறது.

**முடிவுரை**

மனிதன் வாழ்வாங்கு வாழ வாழ்வியல் அறங்கள் முதன்மை தேவையாகும். வாழ்வியல் அறங்கள், சமுதாயம் – விளக்கம், குடும்ப வாழ்வியல் அறங்கள் மற்றும் இல்லறக் கடமைகள், சுற்றத்தினைப் பாதுகாத்தல் ,விருந்தினரைப் போற்றல் , கணவன் – மனைவிக்குரிய பண்புகள் ஆகியன பற்றி இக்கட்டுரையில் அறிய முடிகின்றன.

**சான்றெண் விளக்கம்**

1. (இரா சந்திரசேகரன், (ப.ஆ.),தமிழ் இலக்கியம் வாழ்வியலறம், ப. 21). மேலது, ப. 146).
2. ஆ. வேலுப்பிள்ளை, தமிழ் லெக்சிகன், தொகுதி,3,ப.1300)
3. (மு. சண்முகம்பிள்ளை, தமிழ்-தமிழ்-அகரமுதலி, ப. 201)
4. (ந.சி. கந்தையா, செந்தமிழ் அகராதி, ப. 244)
5. (ப. மகாலிங்கம், திரு.வி.க.வும் காந்தியக் கோட்பாடுகளும், ப. 22)
6. (தமிழ்க்களஞ்சியம், தொகுதி, ஐ ஏ ப. 8)
7. ”(ஜெ.நாராயணன் (மொ.பெ.ஆ.), சமூகவியலின் அடிப்படைக் கோட்பாடுகள், ப. 99)
8. (ஏங்கெல்ஸ் பிரடரிக், குடும்பம், தனிச்சொத்து, அரசு ஆகியவற்றின் தோற்றம், ப. 179)

## FUSION OF INTERTEXTUALITY AND CULTURAL EVOLUTION IN *THE HOURS*

**Varada K Rajendran**

*Guest Faculty Dept. of English Sacred Heart College, Chalakudy*

It is not uncommon for literature to pay homage to persons of merit or power, as it has been found in literary works of various languages over the ages. In the closing years of twentieth century this tradition was reinvigorated by Michael Cunningham through his Pulitzer Prize winning 1998 novel, *The Hours*. The work was both critically acclaimed and commercially successful, being a *New York Times* bestseller and winner of the PEN/Faulkner Award for Fiction. Julie Sanders calls this work an appropriation or adaptation (115), Seymour Chatman considers it a "complement" (272) and Cunningham himself has described it as a "riff" on Virginia Woolf's *Mrs Dalloway*.

*TH* is a triptych of Virginia Woolf, Clarissa Vaughan and Laura Brown whose narrations shed light on the stories of the remaining characters. The Prologue introduces Virginia Woolf in the act of committing suicide and the sections dealing with her life lead up to that fatal incident. Woolf is in the workshop of *MD* in Cunningham's novel and interestingly, the original working title of *MD* was 'The Hours'. The narrations titled "Mrs Dalloway" in this novel are of Clarissa Vaughan, a woman living in New York in the last decade of twentieth century. Her friend, Richard calls her 'Mrs Dalloway' and there is no attempt to conceal the remarkable likeness this woman's life has with her literary namesake. The readers learn about her partner Sally, Richard, who has AIDS and commits suicide by the end of the novel, and a selected few others. Her life has many characters whose names or temperaments have been derived from Woolf's novel of the same title. One example is of Elizabeth and Julia in *MD* and *TH* respectively. The former is the daughter of Clarissa and Richard Dalloway whereas the latter is Clarissa Vaughan's daughter. Both girls have a female figure in their lives for whom they have great affection much to their mothers' disapproval. Other such characters are brought to late twentieth century New York by Cunningham. The third voice in *TH* belongs to Laura Brown who is a housewife in Los Angeles. The year is 1949. Disillusioned with all that matrimony and domestic life has to offer, she finds herself going through the motions of life like an actor playing a part. Laura is

reading Virginia Woolf's *MD* in an attempt to find solace and strength to continue performing the role of a wife and a mother without succumbing to the urge to flee from it all. Mrs Brown is later revealed as the infamous mother of Richard who abandoned her family, going to Canada, living a solitary life and whose abandonment scarred her son Richard/Richie for life.

As the blurb on the New York edition (1998) of the novel promises, the lives of these three women intertwine "in an act of subtle and haunting grace". One author, Virginia Woolf and one work, *MD*, are used by Cunningham to create a network as finely and delicately woven as a spider's web. Cunningham's genius is pronounced in the work's unparalleled blend of past and present; of his own literary prowess and Virginia Woolf's life and literature. There are references to the events in Woolf's life, her mental breakdown, her attempt at recuperation in the suburbs and excerpts from her diary, suicide note and her works including *MD*. It would be impossible for almost any reader to ignore the presence of Woolf's work within Cunningham's novel. *Mrs Dalloway* is more or less like a friendly ghost that haunts the pages of this later work.

The story of Woolf's original novel is a medley of the thoughts of Clarissa and an array of characters on a fine day in London with the Big Ben striking ominously in the background. Another work that has apparent connection to *TH* is the essay, "Mr Bennett and Mrs Brown" by Virginia Woolf, which describes an imaginary train journey in which Mr Arnold Bennett travels with a mysterious Mrs Brown. The main objective of this essay was to show her disagreement with the writing style of Bennett, H.G. Wells and John Galsworthy and to propound the best mode of literature that she believed in. Woolf says in "Mr Bennett and Mrs Brown":

You see one thing in character, and I another. You say it means this, and I that. And when it comes to writing each makes a further selection on principles of his own. Thus Mrs Brown can be treated in an infinite variety of ways, according to the age, country, and temperament of the writer. (n. pag.)

This statement is demonstrated by Cunningham in his work. *TH* also has one Mrs Brown who maintains an aura of mystery around her till the very end of the novel.

Intertextuality in Cunningham's work is a deliberate act which has produced a remarkable result. He ventures into a territory previously experimented by writer Jean Rhys through *Wide Sargasso Sea* and recently by director Robert Stromberg in the film *Maleficent*, of bringing to the forefront, voices hitherto discarded as irrelevant or characters misrepresented. Through Cunningham's position as a gay writer, his personal sexual politics, his feminist sympathies and role as an AIDS awareness activist living in America in the second half of twentieth century, he managed to isolate a strain of thought from an existing work and to re-present it as a reflection of the society he is engaged in. The relevance of the novel lies beyond the aesthetic possibilities of intertextuality, in the realms of appropriation and the implications made by the inversion of heterosexual conformation subtly suggested in *MD*. This occurs primarily and most obviously through his development of Woolf's 'Sally Seton' from a disregarded object of fancy into the life partner of Clarissa Vaughan in his work.

In Virginia Woolf's *MD*, Clarissa, Peter and Sally are old friends. There is love between the first two but Clarissa forsakes Peter's love in favour of Richard Dalloway. But the loose end is Clarissa's love for Sally Seton.

But this question of love...this falling in love with women. Take Sally Seton; her relation in the old days with Sally Seton. Had not that, after all, been love....The strange thing, on looking back, was the purity, the integrity, of her feeling for Sally. It was not like one's feeling for a man.... (Woolf 33-35)

Clarissa describes Sally like an enamoured lover does. She had felt exquisite pleasure in being near and in the presence of Sally. A kiss that Sally bestows on her lips could have been portrayed as a platonic act between friends yet it is anything but that.

Then came the most exquisite moment of her life passing a stone urn with flowers in it. Sally stopped; picked a flower; kissed her on the lips. The whole world might have turned upside down.... And she felt that she had been given a present...a diamond, something infinitely precious... the revelation, the religious feeling! (Woolf 37)

Clarissa's thoughts on Sally give way to that on the dress for the party and soon end with the arrival of Peter Walsh at Clarissa's home. This love is not developed

further in the work while both Richard and Peter appear as contenders for the position of Clarissa's life partner. The automatic assumption of heterogeneity as the norm and denial of the possibility of a lesbian relationship having an existence beyond the limited quarters of a mere infatuation is disregarded for some reason, probably because the society at that time would not condone such a possibility, even a fictitious one. This has been taken up and given a different perspective much attuned to the social changes that had occurred by his time. A direct correlation between the main characters in the segment "Mrs Dalloway" of

*TH* to that of Woolf's novel is an unjust comparison for each of them possesses characteristics from more than one person. Cunningham's Richard and Louis share between them the traits of Richard Dalloway and Peter Walsh. Sally mimics certain actions and thoughts that are associated to Richard Dalloway. "*The Hours* suggests that a degree of salvation and happiness can be achieved by being true to one's own sexual inclinations" (Chatman 274).

Moreover, any argument on the contrary, that this inversion is not intentional and works do not share commonalities of plot in this regard is negated when he writes in one of the narrations titled "Mrs Woolf",

Clarissa Dalloway, in her first youth, will love another girl, Virginia thinks; Clarissa will believe that a rich, riotous future is opening before her, but eventually... she will come to her senses, as young women do, and marry a suitable man. Yes, she'll come to her senses, and marry (Cunningham 81-82)

Assuming that the reason why the love for Sally is disregarded as nothing more than a young girl's affection is in accordance with the implausibility of such a relationship in the 1920s, Cunningham attempts to prove that by a translocation of these characters, bisexuality is no more deemed improbable and that the same traits that attracted Clarissa to Richard could also attract Vaughan to Sally.

*TH* reflects not only the society at the time of its release but provides glimpses of another bygone era by drawing attention to the thematic changes that are revealed through the comparison of both works by the reader. As T. S. Eliot has said, "the past should be altered by the present as much as the present is directed by the past" and this is seen in practise here. Translocation of *MD* through *TH* is spread over temporal, spatial and cultural planes so that the author's perception

regarding the norms of sexuality and sexual orientation attuned to the prevalent views of late twentieth century urbane community is highlighted by virtue of its difference from the picture portrayed in Woolf's work that was published in the first half of the same century, thereby altering the image of both the past and the present by a cohesive activity of the *MD* and *TH*.

Intertextuality as found in *TH* is an indicator of cultural evolution manifested successfully when the reader is compelled to make a comparison between *MD* and *TH*. Seen also in the other mentioned examples like *Wide Sargasso Sea* and *Maleficent*, presenting a different point of view, empowering the marginalised characters and their voices from renowned works of literature manages not only to reflect the current ideologies but also to identify the 'blanks' or 'gaps' that Reception theorist, Hans Robert Jauss had proposed to be found in literary works. Thus, the 'blanks' or 'gaps' in the earlier work is reflected faithfully in the new 'appropriations' or 'riffs' as the authors prefer to call them. Even the epics like *Mahabharatha* and *Ramayana* are re-read in different light by the reader when presented with related creations by M.T. Vasudevan Nair and Daljit Nagra respectively.

Twenty-first century shall expect even more works in this genre when attempts at social and cultural changes are wrought by 'objectification' of the existent norms to isolate the strands that inhibit cultural evolution and development of every strata of the society. Re-evaluation of classical literary works will help to showcase long held values, beliefs, ideals and perceptions; thus enabling the new author or creator to inform the reader or viewer in an aesthetically pleasing manner the need to update many cultural entities according to the needs of the time and how they differ from the earlier ideas of propriety, correctness, morality, justice and philosophy of life.

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## CONTEMPLATIONS ON THE SELF: A CRITICAL STUDY OF THE SELECT POEMS OF JOHN ASHBERY

**Mr.K.Govindarajan**

*Research Scholar Department of English Annamalai University Annamalainagar*

**Dr.R.Suresh Kumar**

*Assistant Professor English Wing, DDE Annamalai University Annamalainagar*

John Ashbery can rightly be pronounced as one of the most influential Anglo-American poets of the twentieth century. Brian McHale in *"How (Not) to Read Postmodernist Long Poems: The Case of Ashbery's 'The Skaters,'"* has remarked that Ashbery can be considered as the Eliot of the second half of the twentieth century because of his determining influence and the parallel of his career to the "onset, rise and climax of the postmodernist mode in North America" (562). Whether this is because Ashbery has been always very intimately bonded to the spirit of the times or whether his influence in several aspects actually sparked the trends later to interpret the writing of more than one generation could be the subject of ceaseless discussion.

Like his contemporaries, Ashbery attempts to locate his writing beyond ideology, beyond the desires of one who would not pave way for conflict with the desires of the rest. While a sizeable majority of intellectuals of Ashbery's generation have moved away from any lingering dreams of social and political consensus forged in the 1950s, Ashbery's language determinedly undoes the unitary systems of belief. He avoids the iron reference of particular ideologies by challenging the assumption that human experience can be intelligibly ordered within definable systems.

His poems are, in specific, pronounced to exhibit how the aesthetic climate has changed once the consensus started to deteriorate. The belief in the possibility of radical change is persisted and contained within a harsher, more caustic style of poetry, in that he has exploited a style that seriously transforms and questions the nature of interpretative systems in general. He has been apprehensive of the pleasures of system and method, the old fascination with structure as a totalling order of thought. New Critics infer that people conduct their affairs in a methodical fashion and that a poet's task is to affirm the order behind human behaviour as a binding system of understanding.

Thus, writing, to him, is to venture into regions as yet uncharted and unpredictable, and needs a rigorous effort to dismantle what has been established. Freedom can only come by means of transcendence, beyond the reach of a stable, self-authenticating system of knowledge. For this reason, he skilfully eliminates the elements of metaphor and other figurative devices, the mediating systems of language. Rather than base his poem on logic, He appears to be basing it on illogic, attempting to bring back the disruptive effects of language which have been largely ignored and suppressed by New Criticism. The elements of rhetorical play, which is present everywhere in his poems, are fundamentally used to subvert logic rather than to support it.

His subject matter is similar to that of his favourite poet, Wallace Stevens. Both poets take for granted that reality is fragmentary and always remains disorderly. However, Stevens believes that it is our human rage for order that demands us to organize the chaos of experience. He says that, in the work of art, every man introduces his own order into the life about him, and order can be supplied only by the creative intelligence, the imagination, of the artist. In metaphors, fables, and meditative commentary, the artist dramatizes and reflects on the act of mind ordering the reality. Thus, the poem is but a "supreme fiction," a totally structured reality. He however, presents a different attitude toward writing; he writes poetry not to organize but to illustrate the arbitrary, unpredictable, uncertain nature of the world. When travelling into the world Ashbery has created, one feels lost in the middle of a world with isolated details but no connected landscape, a world that cannot be comprehended or organized.

Although he agrees with Stevens about the inherent uncertainty of reality, he strongly doubts that poetry has such a miraculous power to make order where there is no order. He instead dwells on the impossibility of imagining or constructing any reality. We may attempt to

reproduce reality, but since it is always in motion, always forming and reforming itself, we can never produce reality as it is. Thus, the reality reproduced in an art work remains always disordered, rough, unpredictable, but yet fascinating and aesthetically captivating.

Sitting between the sea and the buildings  
 He enjoyed painting the sea's portrait.  
 But just as children imagine a prayer  
 Is merely silence, he expected his subject  
 To rush up the sand, and, seizing a brush,  
 Plaster its own portrait on the canvas. ("The Painter" 1-6)

The picture that the artist paints of reality is the picture that reality itself would paint. The sea would paint its own portrait just by throwing itself onto the canvas. Even if the painter is working hard to create his own version of reality, his envisioning of reality is always provisional; it even transforms itself and disappears in the very process of being proposed. As a result, he dips his brush not into his paints but into the sea, hoping that the disordered reality would express itself directly on his canvas: "As if, forgetting itself, the portrait / Had expressed itself without a brush." ("The Painter" 19-20)

What he is most concerned with is not his artistic control over reality but his artistic (re)presentation of the uncontrollable reality. Therefore, the painting must be done without any interruption of the painter's rational mind. The painter is simply a medium through which reality would express itself. One often feels that the presiding consciousness of Ashbery's poems is transparent, or merely a neutral conduit of impressions. He just attempts to reflect or mirror the disordered reality as registered by the mind; he himself has said, "I'm trying to set down a generalized transcript of what's really going on in our minds all day long." ("painter" 29-30)

After all, it is the sea itself, not the painter that paints its own portrait by devouring the canvas and the brush.

They tossed him, the portrait, from the tallest of the buildings;  
 And the sea devoured the canvas and the brush  
 As though his subject had decided to remain a prayer. ("The Painter" 37-39)

Spontaneously, in the poem, he intentionally tests one of the most orderly of all poetic forms against the power of disorder: Sestina. He is required to write seven stanzas, with the end words (buildings, portrait, prayer, subject, brush, canvas) repeating every stanza. In the concluding stanza, the same words must be repeated as

the middle and end words of the three lines. He has periodically employed such traditional poetic forms throughout his career, preferring the most demanding forms which, like the sestina, seem to get directly into one's less-conscious mind. Ashbery is an instance of a poet who, throughout his career, eliminates meaning without achieving any special intensity. As Robert Boyer mentions in "A Quest without an Object," "Meaning is often left out of an Ashbery poem... to ensure the continuity of a quest for which ends are necessarily threatening" (121). Thus, writing occurs where the "Moment of outline recedes /...always darker as the vanishing point / Is turned and turns itself / Into an old army blanket, or something flat and material" ("Drame Bourgeois" ). If there is ever meaning in Ashbery's poetry, it can be perceived only at the limit of some non-real border line of the vanishing point. The vanishing point in particular signifies a leaving-out of the usual bridges which may give a false impression of permanence. The result of this leaving-out process is a turning away from the too bright blaze of a moment, a cutting lose from the intention to mean something final, which is, as Ashbery regards, another and truer way of writing. For him, however, such indeterminacy provides the closest approach to the real condition of mind, and of reality itself, which by its very nature is full of contradictions and ambiguities. Reality is so multifarious and full of contradictions that any portrayal of it must be equally complex and ambiguous. Thus, the indeterminacy in his poetry, as Charles Altieri contends in *Self and Sensibility in Contemporary American Poetry*, entails capturing the many levels and possibilities that reflect the maximum of experience "not to represent confusion but to dramatize qualities of mind, shifts of emotional values" (138).

Soon there is to be an exchange of ideas and  
 Far more beautiful handshake, under the coat of  
 Weather is undecided right now.  
 Postpone the explanation.  
 The election is to be held tomorrow, under the trees.  
 ("The Skaters" 626-630)

It is this particular sense of indeterminacy that gives shape and meaning to his poetry. Ashbery values indeterminacy, the indeterminacy of meaning within an individual work which gives the work the widest possible range of associations: "What should be the vacuum of a dream / Becomes continually replete as the source of dreams" ("Self-Portrait in a Convex Mirror" 180-181) His

purpose is not simply to present indeterminate discourse or to show the inherent complexity of language.

Thus, in his poetry, there is much confidence in a new threshold for incoherence and randomness, leading to affirmations of freedom. The logic of syntactic connections diffuses into multiple logics, whose internal principles of relatedness do not belong to the referential system of language. His poetry often blocks all our attempts to rationalize his disruptive words and images and to make them conform to a coherent interpretive structure. Most of his poems are in fact filled with wholly dissociated elements that propose the absence of meaning, or of a general pattern of relationships.

The night is a sentinel

Much of your time has been occupied by creative games

Until now, but we have all-inclusive plans for you.

We had thought, for instance, of sending you to the middle of the desert,

To a violent sea, or of having the closeness of the others be air

To you, pressing you back into a startled dream

As sea-breezes greet a child's face.

But the past is already here, and you are nursing some private project. ("These Lancustrine Cities" 12-13)

There appears to be no world in this poem, no whole to which these fragments may be pronounced to belong. What he presents here is rather a blank configuration of words in which there is no center that holds them together, in which the circumference of meaning is either seen to be zero or practically infinite. So the overall objective of his poetry may be to deconstruct experience rather than to project interpretations upon experience. Poetry becomes a model of existence as dialectic of immersion in the object which allows one to shape the self. It allows us to recognize our existence in the world as a condition of reciprocal being where each is shaped through the other. Within this interaction is the mysteriousness of transformation, as when "the water surface ripples, the whole light changes" ("The Skaters" 20). The observer mirrors the observed and becomes the observed.

A look of glass stops you

And you walk on shaken: was I the perceived?

Did they notice me, this time, as I am,

Or is it postponed again? ("As One Put Drunk into the Packer-Boat" 15-18)

This poem reveals the interlinking activity involved in observation that suspends and subverts the opposition of subject and object. His most central poem, "Self-Portrait in a Convex Mirror," presents a good example of the meditative act of reflection between self and text. The convex mirror, Parmigianino's means of self-speculation, comes to mirror his own speculations, dissolving the edges of the observer and the observed.

The glass chose to reflect only what he saw

Which was enough for his purpose: his image

Glazed, embalmed, projected at a 180-degree angle.

The time of day or the density of the light

Adhering to the face keeps it

Lively and intact in a recurring wave

Of arrival. The soul establishes itself. ("Self-Portrait in a Convex mirror" 18-24)

Here is the painter's self-portrait, here is the poet looking at the painter's self-portrait, and here, therefore, is the poet's self-portrait. He becomes both the subject and the object of his poetry as he sees his own reflection in Parmigianino's self-portrait. The result is that he can never get fully inside-or outside-either himself or the convex mirror. The mirror traps the viewer, while forming a surface that mediates the connection between the viewer and the viewed. Both the self in the painting and the other responding to the painting appear simultaneously, joining at the illusionary surface of poetry which comes to distort any normal perspectives like the convex mirror. After all, Ashbery appears to have found a momentary identity established by the interaction between the self as it is portrayed and the desire for the portraying self to be known through its expression; the poet's self is mirrored, and in turn, the self mirrors whatever comes to it in the process of writing.

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## FOSTERING CREATIVITY AMONG GENERATION Z STUDENTS IN THE CLASSROOM

**C. Jeba Evangeline**

*Assistant Professor in Education, Meston College of Education, Royapettah, Chennai*

**Dr. S. Devasahayam Selvakumar**

*Principal, Meston College of Education, Royapettah, Chennai.*

### Abstract

*The purpose of this paper will be to focus on Generation Z students and to provide suggestions for how to create a meaningful learning environment for them. Generation Z students have their own unique characteristics that influence their approach to education. Generation Z students believe that education leads to success, is an investment in the future and that a more educated society is a better society. This article presents information about Generation Z students, their views about education, faculty need to understand about this group of students, and implications for educators who are working with Generation Z students. Educators can work collaboratively with the students in order to guide them creatively and technically but also encourage them to explore and experiment with digital tools to develop their digital literacy as well as their ability to learn independently. Schools are developing the whole person. That is, in addition to its academic aims, the education system is expected to develop people skills, character formation, life skills and resilience.*

### Introduction

Generational differences can influence the beliefs and expectations of students, including how they approach learning and their perception of the roles of teacher and student. Students within generational cohorts have distinct characteristics that influence the dynamics of education and have implications for teaching. Each generation views the classroom practice through a unique lens formed by life experiences that impact their decision to select a career. It is important to remember that individuals within generations are unique due to their own personality traits and distinct life experiences. Students, who were born in 1995 or after, are the new Generation Z students. Generation Z wants to find solutions to problems and knows where to look to search for answers. The purpose of this paper will be to focus on Generation Z students and to provide suggestions for how to create a meaningful learning environment for them.

### Characteristics of generation Z students

Generation Z students have some unique characteristics. Generation Z students are compassionate, thoughtful, determined, and responsible. Generation Z appears to be more realistic, career minded, and loyal. Generation Z students are the first to be born into a totally digital world and they are the most electronically connected generation. The internet has enabled them to always be connected, to communicate and collaborate immediately if desired, and to access

large amounts of information. Generation Z are electronic multi taskers and have an "information-age mindset.

Generation Z students come to class with their smart phones, laptop, I-pad, or other tablet device that gives them immediate connection to the internet and to masses of information. They have access to large amounts of content online that can supplement what is covered in class. Generation Z is the first truly global generation with limitless interests and avenues for learning. They have been raised in a high-tech, hyper-connected, on-demand, and impatient culture. This self-directed, entrepreneurial-minded, highly educated, and resourceful generation will stop at nothing to make their mark on the world. Because of their ability to access information immediately in a wired environment that results in instant answers, Generation Z students may not pay as much attention to detail as they could and may believe the first information they hear, instead of checking the accuracy of the facts they have heard or read. Generation Z spends a lot of time online and likes to communicate in short bursts of information over time instead of one lengthy message; they do not prefer email and instead "text message a lot. They also like to use images/pictures in their messages. Of significance to today's educators, Generation Z prefers "learning from the internet" over learning from print material such as books. Generation Z students may use multiple platforms to share information like face book, to include Twitter, blogs, personal websites, pin boarding, forums, and

social gaming. Generation Z students learn by observation, visual experiences and practice instead of by reading and by listening to classroom presentations.

### Generation Z students in classrooms

Generation Z students view education as a necessity for individual success and societal prosperity. They have more of an entrepreneurial spirit and want to forge their own path. Generation Z students believe that education leads to success, is an investment in the future and that a more educated society is a better society. Generation Z students may want to design their own educational plan. Generation Z in the classroom is motivated by rewards such as the opportunity for advancement or the achievement of career milestones. In the class room, they prefer to work in team settings and also like to communicate in person. Generation Z preferred in-person communication over use of technology for communication, such as instant messaging and videoconferencing. Students preferred collaborative work in groups and valued team experiences in the classroom.

### Teaching Generation Z students

Today's educators come from generations with strikingly different social and life experiences during their formative years than Generation Z students had, but are adaptable. Educators listen to students, pay attention to course evaluation comments, and most importantly observe what happens during in-person and online classrooms. Also, having students constantly using their cell phone for texting or to make personal calls needs to be monitored. Clearly students must be engaged in what is going on to capture and retain information. Generation Z students prefer nontraditional teaching methods and like using logic-based approaches and experiential learning. "How to" videos, online encyclopedias, and multiple other resources are available for students to access to help them do assignments. Generation Z students like interpersonal learning but also want to learn independently and at their own pace. Generation Z students prefer engaging and passionate instructors; they view instructors as facilitators of learning and do not like lecture as a method of teaching. They also prefer active learning methods. Generation Z students will likely find course work to be engaging when they can apply the work they do in the class to real-life situations.

Generation Z students bring strengths to the Institution that indicate that they may become

outstanding in their careers. Education programs must prepare students to function effectively in challenging, diverse patient care settings. Use of innovative teaching strategies using different forms of technology will be a basic course expectation for students. A flipped classroom, where students do course reading, review videos, etc. before class, and then apply the content in the class setting may bring value to the Generation Z classroom.

### The Four R'S in the classroom

1. **Real-** Not only must our communication style be credible, but we must be credible also. This generation doesn't expect us to know all about their lifestyle, nor do they want us to embrace their culture. They are simply seeking understanding and respect. If we are less than transparent, it will be seen.
2. **Relevant-** Both the content and style in which we deliver it must be relevant to a generation which is visually educated and entertained. There is no point in going to a friend's movie night with a rented DVD if they only have a streaming service. Similarly, educators must communicate in the most appropriate format for those we are reaching. So in understanding the communication styles of our students we will be better equipped to reach them.
3. **Responsive** - Education can either be teacher-centric (traditional), curriculum targeted (with a predominate focus on state-wide testing) or learner focused (responsive to their learning styles and needs). In a generation education has moved from 'classes' to individual learning plans.
4. **Relational-** The old saying in education circles still rings true for today's students: 'they don't care how much you know until they know how much you care!' Communicating to this generation requires more than just good content and new technology – it needs engagement and involvement. The more we create an environment conducive to engaging with the head (knowledge), hands (application) and heart (inspiration), the more likely they learning will be embedded, opportunities enlarged and futures shaped.

### Engaging with today's learners

It is excellent to see that schools and classrooms are responding effectively to these changing learning styles through the implementation of learning stations, shifting from 'teacher' to facilitator', managing more group work, providing real world case studies, outdoor education and teaching through activity-based learning. This, to the credit of schools is how they've been able to engage with changing learner needs while maintaining educational excellence. That said, there are still more changes to be made. Schools are increasingly the one social bottleneck through which young people pass and so have a key role of developing the whole person. That is, in addition to its academic aims, the education system is expected to develop people skills, character formation, life skills and resilience.

### Harnessing Creativity

Educators should foster a teaching environment that sparks creativity. Gen Z-ers learn best through doing and creating things, experiencing the world hands-on and connecting their classroom experience to the wider world around them. Educators can put these insights into practice. One way is to give students projects that involve them presenting their work back in imaginative ways whether that's designing unique apps, creating engaging presentations or videos about their research or building online portfolios of their work. This helps encourage creativity while developing the kind of thinking that builds science and tech skills allowing students to flex their creative muscles in real-world scenarios that are still relevant to what they are learning at school. Educators can work collaboratively with the students in order to guide them creatively and technically but also encourage them to explore and experiment with digital tools to develop their digital literacy as well as their ability to learn independently.

### Learning Styles for Generation Z Students

- Leverage technology to provide immediate feedback and use game-based learning.
- Engage students in a variety of collaborative projects that use social media.
- Make lessons visual.
- Focus on critical thinking and problem-solving lessons.
- Teach students how to validate online content.
- Have students work on projects in depth and complexity.

### Strategies to teach Generation Z

- **Firstly** we need to understand that Generation Z will be engaged and at the same time bored with technology. Teachers who are wondering why their students are disengaged; after all they have let them use the computers as part of their lesson. Technology no longer has the buzz that it used to have. Technology is just tool not tool. If your use of technology is not underpinned by sound educational techniques then it will fall short.
- **Secondly** Generation Z will learn more effectively if they are left to solve problems and find solutions. All of their gaming experience has centered on solving problems so that they can progress to a greater problem. When a student sees the progress they are making they become addicted to success. They will continue to work at a level of a game for a long time because they realise that each time they fail they have just learnt one more strategy and at least know what won't work.

### Designing a New Future for Higher Education

Given Gen Z's demand to take control of their life, new courses have to be developed to create an interesting opportunity within higher education. The course should focus on design thinking techniques, and challenges students to design their future. As the higher education envisions its future, addressing the needs of today's student is key. Connecting with Gen Z provides the insight schools need to evolve, and appeal to prospective families. Understanding this group is a critical component of designing programs that will foster continued support pursuant of advanced degrees, distinguish universities, and keep schools competitive in a saturated market.

### Conclusion

Generation Z has its own unique characteristics that influence their approach to education. According to Trunk "Baby boomers changed politics, Gen X changed family, Gen Y changed work, and Gen Z will change education" and our classrooms, whether in on line or in person educational settings. Educators have always met the educational needs of Generation Z students. In order to help these students maximize their professional potential, educators would do well not only to understand the history that shapes the Generation Z perspective, but also to create opportunities to leverage their uniqueness for positive outcomes.

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## **AN EVER FIXED MARGIN SPLITTING INDIA—A MAGNIFIED LOOK THROUGH ARAVIND ADIGA’S ‘THE WHITE TIGER’**

**M. Ghayathri**

*M.Phil Scholar, Arignar Anna Arts and Science College, Krishnagiri*

### **Abstract**

*Marginalization is like the impure sediments settled under the pure water. In spite of the vast advancement in technology there lies a dark margin splitting the people of India. Unlike other countries, in India the people are not marginalized based on the classes but castes. The social exclusion of a particular individual or a community depends on the caste or rank to which he belongs. Aravind Adiga, a young and eminent Indian – Australian author remains a keen observer of this dual society and tries to penetrate it in his writing. The current paper would be a magnified view of the margin that splits the country for decades together and which will remain still even in the future.*

India is one of the fast developing countries –these are the words that had been echoing throughout the country all these years. A fact that cannot be denied is that the country has let in a massive transformation thanks to globalization. The youngsters who are supposed to be considered as the heart of the country feel very proud and enthusiastic to leave a deep foot print in the world of technology and thus in turn become corruptible. Despite the growth of the country in various fields mere attention is thrown on the hidden darkness. Aravind Adiga the winner of the Man Booker Prize, has put to light an ever fixed margin prevailing in the country that could never be washed off from the minds and lives of the people –the margin between India of light and India of darkness.

Adiga’s novel, ‘the white tiger’ provides a dark humorous perspective of India’s class struggle in a globalized world through the protagonist Balram Halwai. The novel examines various issues of religion, caste, loyalty, corruption and poverty overflowing in the country. It sounds to be the unspoken voices of the people in darkness. The young novelist exhibits the depth of the importance of caste by naming the protagonist –Balram Halwai. It meant that Balram belonged to the Halwai caste whose occupation was to prepare sweets. Traditionally, the castes of the people in India were determined based on the kind of work they did to earn for their livelihood. However the economic crisis made his family to quit sweet making and his father picked up pulling rikshaws. Thus they lost touch with the art of making sweets.

“ Halwai, my name, means ‘sweet maker’.

That’s my caste, my destiny” ( 63, The White Tiger)

As the matter of fact, the poor grew poorer in the villages and the rich grew richer in the cities. The life in

village is considered to be the darkness and the city life, the light. The people in dark were never allowed to enjoy either enlightenment or the light. A great difference could be drawn beginning from the fundamental needs –food, clothing, and shelter. Apart from all these, education has become the most important need for all human beings. But the people in darkness merely get any quality education. It can also be fittingly said that they are denied education as in the case of Balram, whose one and only teacher of the tattered school building slept during the school hours and stole the money allotted for the students’ uniforms. No one took pains to question the corruption of the school master as it did not affect anybody’s life in the light. The lives of people in darkness will never be given importance unless they benefit the lives of people in the light. Balram’s father gives up his life waiting for the doctor who would never visit that free hospital built for the poor by the great socialist. The death of his father and the family burden forced Balram to quit his education like the sorry fate of many village boys. The dreams and ambitions of the darker society are also limited which is portrayed through the dream of the people of Lakshmgarh to become one like vijay, the bus conductor in khakhi uniform. According to them the uniform was something highly valuable. They were proud to see one from their village wearing it.

‘The White Tiger’ takes place in a time in which increased technology led to world globalization. Balram Halwai now enters into the new world in Dhanbad where he gets introduced to new issues from the customers in the tea stall. He possesses the habit of eavesdropping in which he finds pleasure and believes he could learn something. Regardless of the modern life style in the twentieth century, the caste system has its deep roots even in the hearts of educated men of the country. They

seem to be very particular about the caste of the people they mingle and eat with. The roots of caste discrimination could be found when Balram is questioned about the level of his caste by his master in the light.

“ What caste is that, top or bottom?” (62, *The White Tiger*)

He knew that he would be treated based on the answer for that question. Though there are a number of welfare schemes drawn in favor of the people in darkness by the government, they are still not allowed to cross their border. This could be identified through the treatment received by Balram from his masters. Mukesh and his father who is referred as the Stork by Balram teach Mr. Ashok a just return from America how to treat servants by keeping them under their control in India. The people in light never wish their servants to think a bit ahead of them. They create situations to knock them down. Since education played a very less role in their lives they lacked manners that were taught to the children in the light. Pinky Madam, the wife of Mr, Ashok gets irritated at the rustic looks of Balram and his mannerism of scratching his groin which seemed unusual for her. Balram however tries hard to change his mannerisms.

Adiga portrays the burden of the people of darkness through an image of the water buffalo that they encounter at the traffic in the roads of Delhi. He wanted to etch the truth in the hearts of the readers that the darker society carries heavy burden both on their shoulders as well as minds. Yet, they go along the world just for the sake of survival. The image of the buffalo is used here as it is the animal tamed and reared in the darkness unlike the fluffy pomarrearan puppies cuddled and pampered in the cities. The masters make use of their servants to protect themselves from all difficulties. In the case of Balram, the faithful servant, he was made to take the blame of killing a child, in order to protect the wife of his master who was the actual accused. Balram

accepts it without questioning back. He had been trained to do so. He knew very well that it was the fate of any servant in the nation.

Moreover, the author brings to light an undeniable truth that India in Light glows with the underlying corruptions. The people in dark learn it from the people in light like Balram learnt many loop holes and ways of corruptions from his master Ashok himself which led him to cut the throat of his master whom once he considered as his own father and promised to protect and serve him at any cost. Though Mr. Ashok was compassionate towards Balram in various situations, at one point Balram, realizes that he too hails from the same pit and thus decides to betray his master. Having spent few months in the city Balram began changing his attire and thoughts. It was a driver with vitiligo lips in Delhi, who kept tempting Balram to live the life of pleasure in the light. Adiga makes Balram, the model representing both the darkness and the light by drawing a fine margin between his life in both the parts of the country.

The novelist compares a modern day capitalist Indian society with the under privileged society. It also shows the economic division. The capitalist society limits the opportunities for the people at the other end. Adiga's highly descriptive conditions of the protagonist throw a bright beam on the dark margin splitting the ever developing country.

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## ANNE MCCLINTOCK 'THE ANGEL OF PROGRESS: PITFALLS TO THE TERM "POST-COLONIALISM"

R. Somiyajayanjini

Mphil Scholar, Aringnar Anna college of Arts and Science, Krishnagiri

### Abstract

*Post-Colonialism in various forms continues around the world till today. Finding the term post-colonialism is not only inadequate but evocative of past. It claims lexically to shed, shohat in particular, which perturbed by its "neutralization" of historically particular oppositional struggles against colonialism of various kinds. Just as McClintock is by its reinscription of individual histories into a grand recite, grand's colonialism as the "prestige of a proper history". She reminds some of the ideas from African and American literature class. One idea is that history is often spoken with qualifiers that attempt to define the time and people, but leaves out many key elements in its definition. This is evident in the intricacies of language itself as she points out. The truth is that colonialism still exists and effects many countries but it is ignored and overlooked by the mere utterance of one term that acts to cloak the ears of the public.*

"Colonialism subdues in many dulcet guises. It conquered under the pretext of spreading Christianity, Civilization, law and order to make the world safe for democracy."

- F. Sionil Jose

The abiding intellectual challenge of Anne McClintock's works has been to understand the lived interlacing of gender, race, class, sexuality, imperialism, nationalism, photography, advertising, cultural theory and visual culture within imperial modernity from the late Victorian era, through apartheid South Africa to the current U.S 'War on Terror'. All her works interrogates with how power is imposed, how it is lived in the flesh, how it is embodied in the most intimate objects and spaces of ordinary life and how it can be challenged and transformed. Her writings have been widely acclaimed and anthologized.

"Post-Colonialism bred an innate arrogance but undertakes a sort of imperial adventure, that arrogance gives way to a feeling of accommodativeness."

- Wole Soyinka

In a broad sense post-colonial literature is a writing which has been "affected by the imperial process from the moment of colonization to the present day." (Ashcroft et al, 2). In India's case this includes novels, poetry and drama which were written both during and after the British 'Raj' or 'Reign', which came to a formal conclusion with Indian Independence on August 1947.

As a genre of contemporary history Post-Colonialism questions and reinvents the manner in which a culture is being viewed, challenges the narratives expounded during the colonial era. Anthropologically, it records human nations between the colonists and the

people under colonial rule, seeking to build an understanding of the nature and practice of colonial rule. It also examines the effects of colonial rule on the cultural aspects of the colony and its treatment of women, language, literature and humanity. Colonialism was presented as "the extension of civilization", which ideologically justified the self-ascribed racial and cultural superiority of the western world over the non-western world.

Finding the term "Post-Colonial" is not only adequate (since it describes a range of disparate phenomena) but evocative of a past, it claims lexically to have shed, shohat is particularly perturbed by its "neutralization" of historically particular oppositional struggles against colonialism of various kinds, just as McClintock is by its reinscription of individual histories into a grand recit which grants colonialism the "prestige of a history proper."

"The regeneration of the inferior or the degeneration of the superior races is a part of providential order of things for humanity."

In 'The Angel of Progress : Pitfalls the term "Post-Colonialism", 'Anne McClintock remarks that no "post-colonial' state anywhere has granted women and men equal access to the rights and resources of the nation state. She notes that despite 'the rhetoric of popular unity', the political liberation of former colonies did not liberate women. Rather, it served to 'institutionalize gender power' or 'the rule of men'. Her texts examines a common ground of patriarchal control. Traditional, localized custom combines with globalizing forces to maintain the subordination of women.

"His face turned towards the past... The angel would like to stay, awaken the dead and make whole that

which has been smashed. But a storm is blowing from paradise; it has got caught in his wings with such violence that the angel can no longer close them. This storm irresistibly propels him into the future to which his back is turned, while the pile of debris before him grows skyward. This storm is what we call progress.”

According to McClintock there is no contradiction in post colonialism. According to her point of view colonialism and its contemporary child and transnational capitalism are the expressions of the male drive to control to own and to exploit. In Baingana's 'Tropical Fish' the exploitative nature of free trade between rich and poor countries were paralled by a mixed-race relationship that reduces a young woman to sexual commodification.

In Aidoo's 'Changes' the three well-educated professional women, each to a greater or lesser degree thwarted by marriage, negotiate pathways through a maze of shifting economic circumstances and custom with mixed success. Sometimes the women in these stories find an ally in the cultural plurality set in motion by colonialism, which proposes alternatives and allows them to believe in effective female agency and change. But the force against them were implacable.

Autonomous single women are seen as anti-social and a threat to male hegemony. What is more? The promises of western market driven ideology often proves false and hallows the rewards. Difficult working lives becomes more difficult for human, intimacy is no closer to being met than before. In this new transactional environment nothing is certain , where everything is up for grabs, the unchanging factor is that 'women must fight, haggle and dream for a position of institutional weakness. The terms of trade are skelled.

Women striving to carve out a little freedom amid the social perceptiveness of post-colonial Africa. Anne McClintock's work explores the coerciveness of male control over women's lives. In each case pessimistic readings are possible . The terms of trade are bleak. The effects are free for people to choose their own unique forms of intimacy and it is repeatedly thwarted. Nevertheless,in her text the ideal remains and is celebrated.

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## **FEMINIST PERSPECTIVE IN ANITA DESAI'S WHERE SHALL WE GO THIS SUMMER?**

**E. Vinidhini**

*M.Phil Scholar Arignar Anna Arts and Science College, Krishnagiri*

### **Abstract**

*Historically, women have been suppressed in past and literature. In the ethnical area they have represented 'adjured' – burdened, intended and silenced. Indian society, undoubtedly, is marching ahead at the path of development but still assigns traditional roles to the women. She cannot come out of these customary roles because of conservative outlook of the male dominated society. She is imprisoned in the four walls of the house where there is no one else to share her grief.*

*Since the last few decades, women have been trying their hands at writing and that too successfully. The present paper aims at focusing the problems and the psychological trauma faced by the women in Anita Desai's Where Shall we Go This Summer? And it also shows how the loneliness experienced by the married women and how the marital discord, which lead the women to astray, severs the life of Sita, the protagonist.*

Feminism is defined as economic, culture and political movements that are focused towards establishing legal protection and complete equality for the women sector. It is emerged as a worldwide movement to secure women's rights on the one hand and love, respect, sympathy and understanding from males on the other. Women have started to raise their voices against the patriarchal society to protect themselves, and the result was the emergence of feminism, a great movement in the western world in 1960. With the rise of feminism across the world, a new generation of Indian feminists has emerged. Contemporary Indian feminists are fighting for and against the individual rights, freedom, domestic violence, gender, sexuality, discrimination, sexism, freedom from patriarchy and right to get education.

In Indian Writing, feminism has been used as a modest attempt for evaluating the real social scenario as for as women concerned. Right from the past, women has faced several problems and has been exploited by the man and the society, which is made by man at large.

Anita Desai is undeniably one of the most powerful contemporary Indian novelists in India. She has presented in her novels an ideal image of modern 'New Women'. She is specially noted for her insightful depiction of the inner life of her female characters. Her novels explore tensions between family members and the alienation, the immobility and frustration. She is also an explorer of the feminine sensibility.

Desai's novel *Where Shall We Go This Summer?* An illustrious novel, deals with the story of an oppressed mind. It depicts an intense identity crisis of the protagonist, Sita a sensitive women at her early forties who finds herself alienated from her husband and

children. She is inflexible and incapable of adjusting to her family and also to society. Sita's childhood was not a normal one. Her father was a freedom fighter and social activist who had an incestuous relationship with her elder sister. Deprived of the love of her father, she could also not get the love of her mother as her mother had left the family long ago. Moreover, she was also not satisfied with her married life. This due to all this pessimism, there developed a negative attribute in her personality. The text presents her over wrought mental condition as the cumulative outcome of a difficult childhood followed by a stressful marriage. Her life was not infected by the problems of dowry and poverty, but still there was a void and a vacuum, there was something wanting and missing. She was actually facing the problem of identity and existence.

Coming from a small island where everything was quite magical and holy, city life seemed to her unattractive and evil. Her over-reaction towards small happenings such as the playful fights of her sons, her daughter's destruction of her paintings, fights of maids on the street, attacks of blood thirsty crows on the eagle, made her unprepared to give birth to her fifth child. Survival seemed to her hopeless. She is an unconventional women, neither passive nor submissive and has the ability to stand alone and take the initiative. But her incapability to recognize her true self made her a pessimistic and a melancholic woman. She is neglected by her family and is bored with everyday routine. She wanted her family to pay attention and respect her ideas, but when she could not get enough attention she decided to move back to the place associated to her childhood the Manori Island. She thus makes an attempt

to shut down emotionally and isolate herself from her daily activities as a homemaker. She takes an illusion as protective umbrella and as the only alternative force to hide her incapacity to adjust herself to the existed norms of society that she belongs. Desai here embodies the common yearning of womanhood for an individual identity and a passionate longing for the fullest life.

Through the character of her heroine Sita, Anita Desai criticizes patriarchal cruelty to infertile women. Sita bore four children submissively, but could not restrain her emotions when got pregnant for the fifth time. Her conversation with her husband illustrates it clearly.

...when the fifth time she told him she was pregnant, she did so with a quite paranoiac show of rage, fear and revolt...control was an accomplishment that had slipped out of her hold, without his noticing it, over the years, till now she had no more than an infant has before he has begun the process of acquiring it, and so she wept and flung herself about, over-forty, grey and aging. (WSS 20-21)

She has been depressed for a long period of time and it took her twenty years to unleash her emotions and break out into a rebel. She did not want to present her mother image as a passive transmitter of the father's word. Her pregnancy seemed to her as the symbol of sexual appetite of husbands forcing their wives as sex objects and a machine to deliver babies, while they themselves enjoy their lives without thinking about their wives pains and boredom. Motherhood is the key feature of an ideal women. But Desai reverses this definition and presents the protagonists as a rebel who discards the idea of becoming mother for the fifth time due to her pessimistic view point towards life. Sita's aspiration to upset the normal biological cycle depicts her desire to challenge the decreasing recognition of femininity with reproductive role of mother. After postponing her child birth she tires to bring forth her femininity which has once been suppressed under motherhood.

Her respective admiration for the foreigner who goes on and on without knowing his way, and the

glimpse of a young lady and an old looking passionately towards each other symbolizes her desire to be free, as a woman's sexuality is after trapped by the bonds of marriage and motherhood. The interrogation used as the title of the novel, *Where Shall We Go This Summer?* leaves a big question mark. The name itself is suggestive of an escape from the summer that stands for the raging inner tension, frustration, disappointment, mental discard and disharmony of the inner consciousness of Sita. Anita Desai views the violence through the eyes of a women in the limited area of her domestic relationship. Desai concludes this novel with Sita's recovery from her plunge into existential nullity. Sita as a 'broken bird' of a seashore analyses the cause of her anxiety and neurotic behaviour and learns to cultivate the art of survival in the destined life.

Sita realizes that the part is irrevocable therefore it is useless to go back to it. Her diminished ego paves way for her becoming conscious of human relationship. The realization that her escape from the realities of life would not offer any solution to her spiritual impasses makes her regain, her lost faith. Sita is bold enough to protest against her circumstances, and then taking the blame on herself for being a coward and not facing reality. Desai's pre-occupation with the woman's inner world, frustration and storm raging inside her mind intensify her predicament. She is excellent in depicting the inner furies of women and their rising tone for her emancipation and empowerment

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## JOURNEY TOWARDS SPIRITUALITY IN MANOJ DAS'S CYCLONES

**Dr.G.Vinoth Kumar**

*Assistant Professor, Bharathiar University, Coimbatore*

Man has two lives-one the physical world where the physical body is involved and another the spiritual world where the soul is involved in an union with the infinite. Our life between birth and death is vibrant and moves forward with time determining our fate and destination. Manoj Das's *Cyclones* is an example of how man gets involved and evolves his the spiritual journey. Sandip leads a life of a social worker, the protagonist feels disillusioned with his life as he gets totally involved in social activity. The protagonist finds true self is realized only at the end of the novel. The aim of Manoj Das is to picture a vision of better society which is based on spiritual knowledge and experience. The writer uses the narrative medium for spiritual growth.

The Indian writer Manoj Das is award-winning author who is well worse in Oriya and English. He was born in a small coastal in Orissa state. He has been an active ashramite at the Sir Aurobindo Ashram, Pondicherry. He writes short stories in both English and Orissa.

His characters portray the theme of the story the words chosen by the author to represent the thoughts of the character are simple and situation specific. They display human nature in a realistic manner. Das is not only a writer but also a philosopher, thinker who has a quest for finding the eternal truth in each and every situation.

Manoj Das has conveyed the meaning of fiction as rightly pointed out by Joan Rockwell

Fiction is not only a representation of social reality, but also a necessary functional part of social control, also paradoxically, an important element in social change.(4)

The novel was published in 1997 and pictures real Orissa in the post-colonial era. The social evils meted on the protagonist paves way for the spiritual journey. The character of Sandip is symbolic of young man searching for his own self in the middle of trials and tributes. Born in a feudal family his higher education has impelled him to expel his duties towards the society. He has a soft nature and sympathizes with the suffering people. He does not give importance to his self-desires he rises

above this level and gets involved in social activity. Losing his mother is a great loss for him, a person without father losing mother also gets affected by mental stress. Sandip is quite mature to tackle the situation. He diverts his love and affection to nature and societal problems.

He enjoys clouds, forest, seashore and rain. He gets immense pleasure when he serves the people in distress. Sandip's extended help to an old feudal family during cyclones brings him new relation. The cyclonic weather is the connect for Sandip and Geeta's connect. Sandip's new relationship receives a serious shock when Roy Sahib, Geeta's father is against the affair. Life goes on for Sandip as he gets involved in the "tackling of the problem of the homeless villagers".

Geeta is the first woman in Sandip's life to establish a personal understanding with him. It was easier on his part to come close to her as she used to be a playmate in his childhood day. Roy insults Sandip's intentions:

So this was your motive, you wretched imp,  
you scoundrel to dispense the death, blow to my  
prestige- to drive me mad!  
think of it- a boy of unknown origin marrying my  
daughter, the sole scion of the Roys(35)

Sandip's social work brings him close to another woman Reena. She was the daughter of a business magnate, she was one of the Kusumpur volunteers who had come to rescue the cyclone hit place. Sandip offered to them to stay in his house. Naturally they get electrified and Sandip is romantically pressed to offer a diamond ring for Reena's birthday celebration. Kamal Reena's brother takes full advantage of his sister's intimacy with Sandip. He compels Sandip to part with a vast stretch of commercially viable land on the sea shore. Kamal's scheme of social upliftment traps Sandip.

Nayantara Sahgal's observation of the duty of an Indian writer is fulfilled by Manoj Das in this fiction: To be relevant to his culture a writer's imagination — has to be able to create the man and women and situation of the Indian environment and the Indian reality. If a writer can do this, make people feel with

him, stimulate thinking, and inspire action because of what he writes, then he is fulfilling his functions (Sahgal, 1971).

The people of Kusumpur urge upon Sandip to secure the release of Shyamji from police custody and to stop the execution of the Kheya project. Sandip talks to the engineer who is in charge of the Kheya project. On his way he sees the contractor Navin De. Sandip is very patient but in the process hot words are exchanged. That very night Navin is murdered immediately Sandip is suspected. Though Sandip is not responsible for the murder he escapes from the village and takes refuge in Somyadev's Ashram. It is a cyclonic climate in his life that creates a turning point.

In the Ashram, he gets a new spiritual intuition. This runs away and destination dips him in a spiritual insight. Sandip says about the Sadhu,

For a moment it appeared that the Sadhu's audience was not limited to their small party; the trees slowly recovering their forms, the birds and the beasts in the process of waking up, and even the stars fading out heard him and the vibrations of their gratitude were brought by some subtle tremors in the cool breeze (105)

In his hermitage Sandip felt as a new born springing to spiritual powers. Sandip gets Bhagavad Geeta's practical yoga guide to souls release. Soumyadev resolves many confusions in Sandip's mind and clears the doubts about spiritual experiences to liberation. Sandip gets slowly relieved from mundane life. In the words of Aurobindo one can distinguish spirituality from ethics, religious or emotional exuberance which is commonly misunderstood:

Spirituality is not a high intellectuality, not idealism, not an ethical turn of mind or moral purity and austerity, not religiosity or an ardent and exalted emotional fervor, not even a compound of all these excellent things. (857)

This spiritual urge in man is an inner aspiration to know, to feel, to enter into contact with the greater Reality, the greater self or the ruler of all beings. Various situations in the novel prove that the protagonist brings Hindu-Muslim unity.

For the second time Sandip is suspected but this time the police catch hold of Sandip, it was a communal riot. He is sent to prison. There he meets Sobhananda. They immediately become friends. In an interesting discussion Sobhananda expels his plan to blow up with dynamite a mosque that stands on Lord Krishna's birth place at Mathura since it breeds vengeance in the heart of the Hindus against Muslims. Sandip advises

Sobhananda not to involve in such activities. Sobhananda is also a disciple of Soumyadev but in reality he failed to develop a constructive attitude. Sandip reminds him of the teaching of Bhagavad Geeta and draws his attention towards basic tenets of an Avatar who is untouched by blame, praise or dishonor. When the villagers fail in their attempt to persuade Hanuman to perform his acrobatic skills in the village fair, they look upon Sandip as the savior of the unpleasant situation.

It is strictly forbidden to perform when the wind is strong unless, of course, one has decided to die (197)

The people who have collected to witness the show grow restless and uncontrollable. A young voice from the crowd gives a remark, but what about those countless men and women who spent an Anna each from their hard earned money and are agog with excitement? Did they pave the drizzle and walk miles only to go back frustrated because of one man's unwillingness to brave the drizzle for a few yards up the pole and then down to the ditch? (180)

Poised with a moral dilemma, Sandip takes a decisive step. Under compelling situation Sandip finds himself standing on the rope. He resolves to demonstrate that man is capable of infinite possibilities. He braves the severe weather to climb the slippery path without any previous training. At the peak of his unusual display of physical feat, Sandip gathers the experience of being "catapulted to infinity" his love for Geeta, Reena and Lolita come to his mind. His early attachment dissolves. The craving of his self-centered life vanishes. He overcomes all ills and mills, when he rises to such a spiritual height. The following lines symbolize his non-attachment to his self-centered life and ascent to a higher level of consciousness:

Sandip has walked a long way not merely from Kusumpur, but also from many ages of memory, from Reena, from Lolita and from Geeta. His mind seems to be clear of all clouds. There emerged only one face, that of Soumyadev. He knew that it was the face of his own face (186)

The protagonist slices of transformation from innocence to experience and then to maximization. Viewed from a deeper angle the novel rings with autobiographical notes and suggestions. The portrayal of the characters of Sandip to some extent bears similarity with the writer's life-Manoj Das. The novelist presents a vision of life which is earthly, yet fraught with symbolic suggestions and spiritual possibilities. It is shown that

man's life is a progress towards higher consciousness that's spirituality.

Eventually he learns to abnegate the demands of his outer self-and reaches a stage of total renunciation in life where he gets a vision of infinity. Every individual born on this earth must take initiative to experience this infinity.

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## CONTEMPORARY SOCIAL ISSUES IN THE SELECT POEMS OF JANET WILSON: A READING

**Dr. B. Beneson Thilagar Christadoss**

*Associate. Prof. of English, St. John's College Palayamkottai Tamilnadu*

The true role of literature in society is to represent the beliefs, customs, and manners of an individual or a society. It also points out the faults and foibles of human beings who stand against themselves in the form of damaging the cultural, natural and scientific inheritance. Even more, a literary piece shapes civilization, political systems and exposes cultural injustice. It records the human experiences, based on the desire and the emotion of the individuals. No doubt, from the day of creation, feelings and expectations of an artist have always been allowed to have a correlation between the writer, the reader and the written. Though it has been widely believed that the writings and the works of certain authors have degraded the individuals and the societies to their most primitive form, it is an indelible fact that literature is thought provoking. It has rendered amazing changes in the minds of the readers towards betterment. It paves ways to raise questions and gives variety of interpretations pertained to issues and situations. It makes a reader to look into the human conflicts with a profound insight. It approves the real complexity of human understanding and also influences human thought.

In fact, literature can make a reader realize the true depth of human emotions and behaviour. It truly brings in the real point of enlightenment and also it lays a strong foundation for a holistic development of the personality. It is unquestionably a powerful force to transform societies. It can take a reader to a place which may be beyond his imagination. It provokes, prompts, inspires and ultimately changes one's life.

Among various forms of literature, poetry takes place entirely on the level of unconsciousness. It makes a reader discover everywhere the sure sign of the artistic. It uses aesthetic and rhythmic qualities of a language, to evoke meanings, in addition to, or in place of, the prosaic ostensible meaning. In the words of Wordsworth, poetry is "felt in the blood and felt along the heart" (29).

Stephen Spender wrote, "I dread writing poetry...a poem is a terrible journey...the writing of a poem brings one face to face with one's own personality with all its

familiar and clumsy limitations. In every other face of existence, one can exercise the orthodoxy of a conventional routine..." (113).

Wordsworth in his *Preface to Lyrical Ballads* wrote, "What is a poet? To whom does he address himself? And what language is to be expected from him? He is a man speaking to men." Poetry is an articulation of experience in a language and it takes the readers to the world of the poet. The poems of Wilson toss the minds of the readers into the two worlds of essentialism and futurism. Her poems speak the language of imagery with a unique beauty and illumination. She insists on the archetypal bondage with spirituality that the world lacks. They do not go stale in her hands. Her poetry really encircles the dead bark in the hungry emergence of shoots. She is a true believer and grand worshipper of the Almighty God. To her,

Beauty is truth, truth beauty, - that is all

Ye know on earth, and all ye need to know. (151)

As a perfect spiritualist and a fine poetess, she has imprinted in her poems, the love of God for the whole of mankind. Her poems generate layers of meanings and interpretations. She highlights the lost love of man for God and man's disregard for the Almighty. Moreover, her poems are expressions of a sense of awe and wonder at the wisdom and beauty with which the Master Craftsman has designed Nature and its laws. The revelations of truths and facts found in her poems are nothing but an attempt to unravel the mystery that is man. Her belief is that life has a purpose and that is to bear the torch of hope, faith in God, love, confidence and prosperity.

Wilson looks at the world as a 'waste land' in the hands of modern man, who has become a 'thing' or an 'object' in the postcolonial scenario. Her words in her haiku, "A Lone Star",

Man in his galaxy  
shines – glows – pales  
into dark nebulous grave. (55)

These lines echo Shakespeare's lines,

All the world's a stage,  
And all the men and women merely players;

They have their exits and their entrances; (As  
*You Like It*, Act II, Scene VII )

and

Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more: it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing.

(*Macbeth*, Act V, Scene 5)

These lines emphasise the philosophical truth that one finds in the "Elegy Written in a Country Churchyard" written by Thomas Gray,

Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear:  
Full many a flow'r is born to blush unseen,  
And waste its sweetness on the desert air.  
(53-56)

In the modern world man has not realized the reality that he is like a passing wind, but builds castles and lives in pseudo fame and pride.

"You are a Bird", another poem by Janet, restates the concept of victim and victimiser.

You are a bird  
I am but a worm  
You pick and toss  
And stamp underfoot  
I squirm and wish  
I were a bird too  
Take flight with you  
On equal terms. (75)

These lines picture the happenings in the society, how women are tossed and stamped by men. It portrays the longings of the victims to come out of the chains and manacles. The conflict between 'You' and 'I' is mirrored through visual images. 'You' here refers to the patriarchal construct. And 'I' refers to the submissive one. As the world is full of gender discrimination, racial injustice, religious intolerance and economical dissuasions, a victim always looks at him / her and considers oneself as a worm in the hands of a tyrant. This is the plight of every individual victim. As a bird consumes and satisfies its hunger, a person in the society who dominates, snubs and crushes the inner feelings and the physical or natural energy of the weaker ones in a society. Instead of converting the positive energy into synergy, it is suppressed and smashed.

"Tsunami", another poem of speaks about the natural disaster denotatively. But connotatively, it is the true condition of the disaster of an inner man. In this poem ocean is personified and given a human quality. The ocean hits the shore with "wild fury". The adjective 'wild' hints that it is not suitable for mankind. Giant waves gulp huts, cars, trees, boats and people. Likewise, man also is passive or harmless or useless until his inner power is stirred up. If it is done with constructive drive, it produces the same effect. But in most of the cases, it is directed otherwise. As a result, the world experiences many disorders and disastrous consequences. The main issues the world faces are all because of the misunderstandings, misconceptions, and the 'wild fury'.

She says,  
Nature moans, they say,  
When wickedness thrives; (77)

Wilson feels that Nature itself moans on seeing the wickedness of human nature. According to the Bible, man was created in the image of God Himself. There is no trace of wickedness in God. But it is man who goes hand in hand with all sorts of wickedness under the influence and guidance of Satan. Therefore when wickedness predominates, Nature shows its wild fury. Nature not only moans but also groans under the shame of corruption and other vices. All vices and wickedness on the earth, and the failure of the earth to take mankind in the right path make the earth groan.

The poetess has pointed out yet another social evil, "man preying on man". Instead of being a replica of love and generosity, man preys on man. The poetess calls such people a "godless generation". In the contemporary society mankind has lost his faith. When faith is lost vices creep into the societies and they over power. But people simply blame "a blind fatality" without realizing the follies of their life. The poetess concludes the poem by linking man and Nature by keeping the society at its backdrop and gives a caustic remark that it is only the society that encounters a natural disaster. The poetess pin points the two flaws of man – "crass hatred and 'greed' of Tsunami within".

In "Dowry Death", the poetess presents how women are secluded in their home and how they die of the existing dowry system in their society. Women bear the "hot fury" of stinging words. Her wounds are invisible and some end their life by consuming cyanide.

if she were a tree  
The wood would make a door  
If she were a stone

The very foundation is laid  
 If she were a flower,  
 --so she thought she was--  
 would adorn the Lord's feet in worship.  
 until  
 her lord  
 with his heel  
 crushed the life out of her. (67)

Women in the traditional Indian society, bear all the torments and oppressions passively as she worships her husband as her 'god'. Ironically, the very 'god' she worships, at whose feet she lies adoring him raises his head to mercilessly crush her and trample the life out of her. The words 'invisible wounds' state the pathetic plight of women in the patriarchal society, powerless to raise a voice for themselves in protest.

The poem, "Golden Oriole" exemplifies the plight of modern man.

Golden oriole  
 On antenna perched  
 Waiting watchfully – (37)

The opening lines of the poem speak about waiting. All mankind is the product of existentialism. These lines echo Becket's existentialistic or absurd play *Waiting for Godot*. Modern man waits for greater things to happen but ultimately only 'nothingness' fills his mind.

To your repeated chirp  
 no echoing chirpy cheep  
 as you anxiously scan  
 over tree top and sky  
 only nothingness  
 meets your frightened eye. (37)

These lines hint at the habitat crisis. The bird chirps, but it has no company, and the bird anxiously scans the tree top and the sky. The words 'anxious' and 'frightened' show the insecurity of man in the modern society.

The 'lonely bird' suggests the modern man's present status, where he is left alone and alienated. Conversely, it could also neglect his purposefully getting away from the warm environment of kith and kin, and seeking a life of aloofness and self-centredness.

Lonely bird  
 To such as you and I  
 The search never ends! (37)  
 Modern man's existentialistic angst, his search for love, his search for identity, his search for completeness go on and on as seen in the lonely bird.

In "Lost People", people are found as  
 Hordes of humanity  
 More unabated  
 Kaleidoscopic  
 In ever changing patterns. (72)

People live in fast-paced society adapting themselves to varied patterns of life. The word 'Kaleidoscopic', hints at the artificial quality of life and the ever changing flux of life around them. Buses move fast and the people in their work move around in their fixed patterns of life.

"But time stands still for pavement dwellers". When the poetess refers to the pavement dwellers, she uses the words 'pathetically marooned', 'lack-lustred eyes'. Hence the poetess ends the poem with a sad note that the lost people wander aimlessly. Both are the lost people, the hordes of humanity and the pavement dwellers. While expressing concern and sympathy for the deprived and the unprivileged in the society, she categorically underscores the concept that ultimately all humanity appear 'lost and rudderless'. In her poem, "Lighting candles", the poetess asks God

Why do dread shadows  
 Of sin and pestilence  
 Of violence and selfishness  
 Fill the face of the earth. (85)

Our society is surrounded by sins, pestilence, violence and selfishness. The poetess sobbed and asked her God and master. Why? Her questioning spirit reveals her humanitarian concern for the sad and disintegrating society. It is through this questioning spirit of such sensitive source the society exists still now. Man has a problem and also a solution. The solution she suggests is asking people to just keep lighting a candle wherever one goes and finds darkness. The poetess obeys the voice of God and finds fulfilment that comes to her unexpectedly when she turns back and surveys her life that has passed by. She says,

The years have rolled by  
 And lo, when I turn back  
 A trail of dancing lights. (85)

God always dispels the darkness and lead anyone unto light through His Counselling. He alone can be our true Light. When He dwells in us darkness will be driven away. The ways of the Lord bring hope and strength to go victoriously on the corroded paths of this unknown world.

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## A GENDER WISE ANALYSIS OF SOCIAL MATURITY OF HIGH SCHOOL STUDENTS IN MADURAI

**R. Hamsa Priya**

*B.Ed. Scholar, Department of Mathematics, 2016-2018, TVS Teacher Training Academy, Madurai*

**K. Suba Devi**

*Assistant professor in Mathematics, TVS Teacher Training Academy, Madurai*

### Abstract

*Social maturity means knowing what to do and striving for it by following role models to reach the desired level of acceptable social behaviour. Social maturity is a long process to be socially mature. Students should be exposed to those people who are socially mature so they can pattern his behaviour accordingly and enhance their performance. As the students spend more time in the school it is the duty of the teacher to provide that exposure for which the present social maturity of the students to be known. This will help the students can try to reach the expectations of the social system, parents, teachers, siblings and peers who matter to them. Hence, this present study is undertaken to find current social maturity of the students. The study is conducted with 100 samples ranging from students of class IX of Madurai district. The data collected was analyzed with different statistical measures. It is found that the girl students have lower social maturity when compared with boys.*

**Key words:** *Social maturity, High school students.*

### Introduction

Man is a social animal and his existence without social set up can hardly be imagined. Parents, family members, neighbours, peer groups, society, etc. expect him to behave in a socially acceptable manner and to learn the ways to interact with them. This ability to function in an appropriately responsible manner while understanding the social rules and norms in place in a given culture and the ability to use that knowledge effectively is known as social maturity.

*Paper presented in the State Level Seminar on "Women as a prestigious community" at Crescent College of Education, Madurai on 10<sup>th</sup> and 11<sup>th</sup> March, 2017.*

They are either the components or the resultants of social maturity. How an individual performs in an environment also depends largely on how he or she has adapted or adjusted to it. Adjustment is a built – in mechanism for coping with the problematic or other realities of life.

It is the ability to tolerate and adjust to frustration with stress while attaining tolerant outlook a satisfactory life philosophy that enables to satisfy physical as well as psychological needs. Social maturity produces a climate of trust, harmony, active co-operation and peaceful co – existence while social immaturity, on the other hand, produces a climate of fear, discord, confrontation and one war after another.

Social performance, sociable and pre - social behaviour, social inhibition and withdrawal are some of the traits associated with the psychosocial maturity of an individual. Adjustment has been considered as an index to integration; a harmonious behaviour of the individual by which other individuals of society recognize that the person is well adjusted. Optimal adjustment to the learning environment seems to be a precursor to maximizing performance of students. School psychologists often come across numerous cases in which a child performing brilliantly at one school is unable to actualize his potential at a different school or class.

### Title of the Study

A Gender wise analysis of social maturity of high school students in Madurai.

### Operational Definitions

#### Social Maturity:

**Social maturity** involves learning to properly relate to acquaintances, family, neighbours, friends, and intimate relationships. It involves understanding how to honour and respect those in authority. Social maturity of the students is measured with the standard social maturity scale.

### High School Students:

High school student means students studying 9<sup>th</sup> standard in selected higher secondary schools

#### Statement of the Problem

Do girl students of high school in Madurai district have social maturity than boys?

#### Objectives of the Study

1. To find out the level of social maturity of girls and boys of high school students.
2. To compare the social maturity of the students on the basis of gender

#### Significance of the Study

Social maturity is very important factor for an individual. Most people will agree that Social Maturity helps students to learn the subject better. This study is conducted so that a teacher can enhance the social maturity of the students and help them learn.

#### De-Limitations of the Study

1. The current study is undertaken only in Madurai district.
2. The investigation is restricted to high school students.

#### Sampling Method

Random sampling technique was followed for the study. Survey method was utilized for the study. The samples are taken from students of class IX.

**Table 1: Sample distribution of the study**

Background variables	Factors	No. of Students
Gender	Male	38
	Female	63

#### Tools Used

A Standardized Social Maturity tool was used for data collection.

#### Statistical Technique

In the present study the following statistical measures will be used.

- Mean
- Deviation

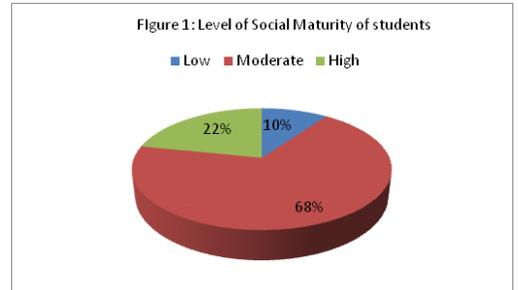
#### Data Analysis:

The following data analyses were carried out.

1. To find out the level of social maturity of high school students.

**Table 2: Level of Social Maturity of high school students**

Levels	Count	% of students
Low	10	10
Moderate	69	68
High	22	22
Total	101	100



From table 2, it is found that the level of Social Maturity of high school students is moderate (68%)

**Table 3: Mean scores of high school students in Social Maturity**

Background variables	Factors	No. of students	Social Maturity test (mean)
Gender	Male	38	260.5
	Female	63	252

From table 3, it is founds that, male students (M=260.5), show more Social Maturity than their counterparts.

#### Findings

- 1) The level of social maturity of high school students is moderate.
- 2) Male students show more social maturity than their counterparts.

#### Recommendations

From the study it can be seen that an average number of students battle with social maturity. We can give the following tips to girl students to enhance social maturity.

1. A teacher should feel free to use the word "social immaturity" to the girl students and should make the students aware of social maturity and its importance.
2. Activities given in the classroom should be in such a way that it enhances the inter personal skills of a child.
3. A teacher should offer concrete ways for girl students to learn how to become more socially mature.
4. They should be given important roles in various activities by which they can be made more responsible which will make them socially mature.

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## THE RELATIONSHIP BETWEEN SERVICE QUALITY, CUSTOMER SATISFACTION AND CUSTOMER LOYALTY: AN INVESTIGATION IN INDIAN RETAIL BANKING SECTOR

**S. Saravana Kumar**

*Research Scholar, Department of Management Studies, Madurai Kamaraj University, Madurai*

**Dr. N. Rajasekar**

*Head of the Department, Business Administration, Thiagarajar College, Madurai*

**Dr. V. Vidya Chellam**

*Assistant Professor, Department of Management Studies, DDE, Madurai Kamaraj University, Madurai*

### Abstract

*This study develops and empirically tests the interrelationships between service quality, customer satisfaction, and customer loyalty in the retail banking context. Increasingly intense competitiveness and fundamental changes in the business environment nowadays are forcing firms to implement a customer-focused strategy which raises the importance of customer related constructs such as customer satisfaction, service quality, and customer loyalty in explaining a firm's performance. In particular, they are essential for competitiveness in industries where the exchanges are complex and customers are closely involved in the decision-making process, such as the banking industry. In this study, first, a research model about the interrelationships between service quality, customer satisfaction, and customer loyalty is suggested. Then a survey is conducted with retail banking customers about these constructs, which results in 37 valid respondents. The hypotheses are then proposed and tested structural equation modeling technique (SME). The analysis reveals that service quality and customer satisfaction are important antecedents of customer loyalty and customer satisfaction mediates the effects of service quality on customer loyalty. These findings suggest that Overall Service Quality had a negative relationship with Customer Loyalty as 0.95*

### Introduction

It might be well accepted now days that intensive competitiveness in terms of both quantity and quality makes it extremely difficult for a firm to differentiate itself from its competitors. Moreover, dynamic business environments and increasing customer power have pushed firms toward a customer focused strategy, especially using new technology to build relationships with the customer (Ryding, 2010). As a result, excellent business processes and intangible assets such as brands, customer satisfaction, and powerful human resources might become the hostesses tail sources of sustainable competitive advantages (Chien&Tsai, 2012; Teece, 2007; Wang & Ahmed, 2007). These fundamental changes, together with the invisible and hard-to-observe characteristics of qualitative / non-financial measures, have raised the questions of whether nonfinancial measures such as customer satisfaction and job satisfaction have real and significant effects on firm performance and how they do it. Among them, customer loyalty has been considered loyalty strategy from an only satisfaction strategy can substantially increase customer retention and reduce marketing costs (Stan, Caemmerer & Cattani-Jallet, 2013). Camarero et al. (2005) found from a Spanish case study that customer loyalty has positive

impact on both a firm's market performance and its economic performance. Generally, customer loyalty has been referred to as the link between customer attitude, repeat purchasing, and financial performance (Heskett et al., 2008). In terms of the antecedents of customer loyalty, a number of constructs have been proposed by previous studies.

### Service Quality and Customer Satisfaction

Customer satisfaction is becoming one of the most essential objectives which any firm seeking for long term relationship with customer considers as the priority. In retail banking context where the contacts with customers are one of the most core business processes, customer satisfaction is becoming the key for successful (Belas&Gabcova, 2014; Belas, Cipovova&Demjan, 2014; Chavan&Ahmad, 2013). One of the main elements determining customer satisfaction is the customer's perception of service quality. Customer satisfaction is described as the result of a comparison of the customer's expectations and his or her subsequent perceived performance of service quality (Herington&Weaven, 2009).

**H1:** In banking industry context, overall service quality is the antecedent of customer satisfaction.

### Customer Satisfaction and Customer Loyalty

Although customer satisfaction and customer loyalty are distinct constructs, they are highly correlated (Gelade & Young, 2005; Silvestro & Cross, 2000). Customer loyalty is referred as the final consequences of the overall and cumulative experience which customers have with a firm (Brunner, Stöcklin & Opwis, 2008). Customer satisfaction can lead to customer loyalty because people tend to be rational and risk adverse so that they might have a tendency to reduce risk and stay with the service providers which they already had good experience with. Actually, customer satisfaction has been suggested to be an antecedent of loyalty in service context in previous studies (Belas & Gabcova, 2016; Coelho & Henseler, 2012; Lam, Shankar, Erramilli, & Murthy, 2004; Mittal & Kamakura, 2001). There are also many types of relationship between customer satisfaction and customer loyalty suggested such as satisfaction is the core of loyalty, satisfaction is one of the necessary components of loyalty, satisfaction and loyalty are the components of ultimate loyalty and satisfaction as the starting point of loyalty (Munari, Ielasi & Bjetta, 2013). In addition, the relationship between customer satisfaction and customer loyalty might be on linear.

**H2:** In banking industry context, customer satisfaction is the antecedent of customer loyalty.

**H3:** In service banking context, overall service quality is the antecedent of customer loyalty.

**H4:** In service banking context, customer satisfaction fully / partly mediates the relationship between service quality and customer loyalty.

### Research Methodology

#### Data Collection and Sample

A questionnaire is developed by the author for collection data from retail banking customers in India. Retail banking customers have to use at least one service from one bank in India. The sample of retail banking customers was collected on the basis of convenience sampling. Emails with a survey instrument were sent by author to a total 55 customers of 10 retail banks in India. There were 37 customers who responded.

#### Data Analysis and Result



### Abbreviation

- Customer Satisfaction = ESE
- Overall Service Quality = EE
- Customer Loyalty = ES
- Department wise capability of the supplier. = OFG
- Technological and engineering or re-engineering aspects of products and services.= TW
- Type and quality of response provided by the supplier.= SWP
- Customer service provided by the supplier.= LP
- Complaint management.=CC
- Cost, quality, performance and efficiency of the product.= RFE
- Supplier's ability to manage whole customer life cycle.= WR
- Compatible and hassle free functions and operations.= COM

### Model Fit

Variable	Values
Chi- square test	35.0
p-value	0.0
GFI	0.9
AGFI	0.8
CFI	1.0
RMR	0.0
RMSEA	0.1

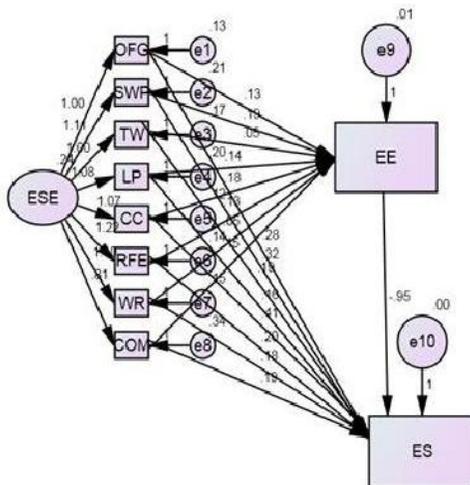
From the above table it is found that the calculated p-value is 0.0 which is less than 0.01 which indicates a perfect fit, GFI value and AGFI value is approximately 1 which means that it is a perfect fit and also it is found that RMR and RMSEA value is 0.001 and 0.000 which indicates it is a perfect fit.

### Reliability Statistics

Cronbach's Alpha	N of items
0.916	37

From the above table it is inferred that the selected data satisfies the reliability position.

## Sem Chart



- From the about chart, it is noted that the Customer Satisfaction and engagement have a positive relationship as 1.00, 1.11, 1.00, 1.08, 1.07, 1.22, 1.20, 0.81 with opportunities for Department wise capability of the supplier, Technological and engineering or re-engineering aspects of products and services, Type and quality of response provided by the supplier, Customer service provided by the supplier, Complaint management, Cost quality, performance and efficiency of the product and Supplier's ability to manage whole customer life cycle and Compatible and hassle free functions and operations.

- From the about chart, it is noted that the Customer Satisfaction and Overall Service Quality to Customer Satisfaction have a positive relationship as 0.28, 0.32, 0.19, 0.16, 0.41, 0.20, 0.18, 0.19 with opportunities for Department wise capability of the supplier, Technological and engineering or re-engineering aspects of products and services, Type and quality of response provided by the supplier, Customer service provided by the supplier, Complaint management, Cost quality, performance and efficiency of the product and Supplier's ability to manage whole customer life cycle and Compatible and hassle free functions and operations.
- Overall Service Quality had a negative relationship with Customer Loyalty as 0.95

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## PROBLEMATIZING COLDPLAY'S 'HYMN FOR THE WEEKEND' AS CULTURAL APPROPRIATION OF INDIA

Christina Mary George

II M.A English, Madras Christian College (Autonomous) Chennai

### Abstract

*There exists a fine line, usually overstepped and misunderstood, between cultural appropriation and cultural appreciation. This paper deals with Coldplay's music video 'Hymn for the weekend' as an example of cultural appropriation and stereotyping on one hand and the concept of cultural assimilation by India on the other. The video which was shot in Mumbai displays India as an exotic location with powerful images of Hinduism, Holi celebrated in the streets, ruins of buildings, levitating sadhus, children dressed as Gods etc all which contribute to the stereotypical view of India as an underdeveloped, fantastic land far from the rest of the world. Facing much criticism on its ignorance of India's economic and cultural 'growth', it raises another question: how much of what India has is actually India's? This paper deals with these two ideas from a postcolonial point of view.*

Smoke filled prayer rooms, clanging prayer bells, the sound of traffic droning in the background, levitating sadhus, children dressed as gods, rich hues of Holi and Diwali sprinkled in the air and kids dancing about in the streets to loud music. Coldplay's portrayal of India in their music video 'Hymn for the weekend' got thumbs down by the culturally sensitive natives. According to the viewers the band did injustice to the country by resurrecting so perpetuating the stereotypes of India that they were trying to forget over the years thereby creating a wrong impression for the culturally detached outsiders about the 'truth' about India.

The common Oriental notion that India as an exotic land brimming with sensuality and beauty was captured through the video. But, according to the viewers, it is a reductionist view of a culturally diverse country such as India with 29 states, each being uniquely different from the other. Such a reductionist view smacks of a debilitating 'Cultural Appropriation' Showcasing temples and sadhus, miniature human representations of Hindu Gods, flowing saffron robes and numerous other Hindu images in this video masks the fact that India is a secular country with a wide variety of religions practised. India's struggle to keep its divisive violence in check is jeopardized owing to the confusing images of Hinduism alone in a Eurocentric light. In a land where many religions, mindsets, cultural and spiritual attitudes and educational modes coexist adding to its diversity, a monolithic representation such as this is at once falsified and minimalistic. Images like the painted taxi, colourful temples, infinite patterns of the kaleidoscope, crackers and Holi powder, the Peepshow Wala and the puppeteer on the street corner, Bollywood angels and actresses

present India as an exotic land and a fantastical space that is 'timeless' in time.

The featured singer, Beyonce and her appearance contributed to the shock. She sports a dress that fit in no way with images represented in the background. Decked with heavy silver jewellery and mehendi tattoos, she seems to be emulating mudras from Bharatnatyam in a totally alien way. The inappropriate form of dressing to mirror Indian wear was a bad choice as it not only an exaggeration but a complete falsification. The cultural stereotyping of India as 'timeless' actually showcases its stagnancy and utter lack of growth and progress. Coldplay managed to create, according to the modern Indian viewers, "I oh I oh I got a feeling dunk and high / So high so high (so high)". The search for spirituality and drug induced transcendentalism also linger in the lyrics affronting the minds of the critical and sensitive viewers. The lyrics blend into the scenes of the video consciously or unconsciously supporting the negative stereotype of India.

At the same time, to tip the scale towards the idea of cultural appreciation, the band has to be commended for reawakening the past and the dormant culture of an India that has been conveniently sidelined in the production of regional movies and music videos. Culture rich and teeming with beauty, India has simultaneously failed to locate beauty and truth in the simple sights which Coldplay beautifully captured. The festivals of Holi and Diwali have been introduced to almost the majority of Western productions on India, only creating pride among the community to have been recognised in an exquisite way. The 'cultural cringe' that India faces with a colonised mindset years after physical effects of colonization has been positively questioned. The variance that India has to offer creates a better backdrop than any other nightclub or mall or culturally assimilated

signs that India has grown to call 'theirs' and 'now'. India in essence is colours, beauty, novelty and individuality that even the influx of globalisation could not wipe out. As Frantz Fanon observes *The Wretched of the Earth* "The claim to a national culture in the past does not only rehabilitate that nation and but also serve as a justification for the hope of a future national culture. In the sphere of psycho-affective equilibrium it is an important change in the native. Perhaps we have not sufficiently demonstrated that colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures, and destroys it. This work of devaluing pre-colonial history takes on a dialectical significance today."

As India has grown economically and culturally, the proclivity towards becoming a superior culture like the West remains deep rooted in the minds of the people. Like dust swept away under the carpet, this compunction that Indians are forced to face, hiding away the truth in order to assimilate with the dominant white supremacy view of a perfect society, is what creates this evident disdain for the portrayal of India. Frantz Fanon denounces the idea of 'Mimicry' which every country whether colonised or not should follow in order to find originality and truth in their native culture. In this context the video has merged traditions of a few states and not just limited themselves to a single frame of view. Bharatnatyam and Kathakali dances of South India were an added beauty to the diversity of the country. Being a music video made for aesthetic reasons it has no obligation to document the socio-cultural state of the country. Edward Said too talks about a cultural brainwashing that happens within a country of conflicting cultures. Shashi Tharoor says "India is not an underdeveloped country, but rather, in the context of its history and cultural heritage, a highly developed one in an advanced state of decay". The summation of the state of the country by Shashi Tharoor is an effective critique of that India is 'modern'.

Cultural Assimilation, out of necessity or not, has crept into India and has sunk its fangs into its culture draining it of its pride and heritage. What has been strained out of a heavily mixed and influenced culture is in truth the reality of India which technically has been showcased in the music video through powerful images. A space as portrayed in the video does indeed exist in many parts of the country unbeknownst to the Elite and

Middle class majority who are caught up in the flurry of Modernization.

Public shaming a band that has attempted to absorb India and represent it by finding faults, using abusive commentary, would over time become a stereotypical response of India to foreign representations, which will showcase India as an unreasonable and irrationally sensitive country. In spite of the presence of a cultural stereotype, Coldplay's 'Hymn for the Weekend' is not a thoroughly falsified view of India and one that has constructed India for nefarious reasons.

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# Labelings Of Generalized Hexagons

S.M.Meenarani<sup>1</sup> D.Muthamil selvi<sup>2</sup> T.Sobanaraji <sup>3</sup>

<sup>1</sup>The principal,  
V.V.Vanniaperumal College for Women,  
Virudhunagar - 626 001.  
email:s.m.meenarani@gmail.com

<sup>2,3</sup>M.Phil Scholars,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar - 626 001.  
email:riyatamil.dk94@gmail.com

## Abstract

Generalized hexagons stand special because of their space filling nature. Signed graph was introduced by Zaslavsky T in 1982. He defined a signed graphs as a graph whose arcs are labeled by signs. Generalized hexagons can be viewed as signed graph and hence a generalized graph structure. Gracefulness of underlined graph, signed gracefulness [1] as well as structure gracefulness [3] of generalized hexagons can be studied in detail. This paper aims to undertake this study at the initial level.

**Key words:** Signed graph, graceful signed graph, structure graceful numbering.

**MSC 2010:** 05C78.

## 1 Introduction

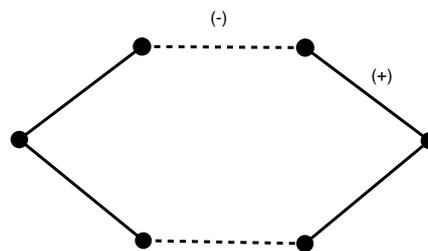
Signed graph was introduced by Zaslavsky T, in 1982. Graceful signed graph was introduced by Acharya and Singh T in 2004. Structure graceful graph was introduced by Gnanajothi R.B. in 2010. In this paper, Generalized hexagon ( $H_n$ ) for  $n=1,2,3$  have been given structure graceful numbering.

## 2 Preliminaries

In this section , we recall some basic definitions and properties related to signed graph,graceful signed graph,structure graceful numbering.

**Definition: 2.1.** A signed graph is a graph whose edges are labelled by signs.

**Example:**



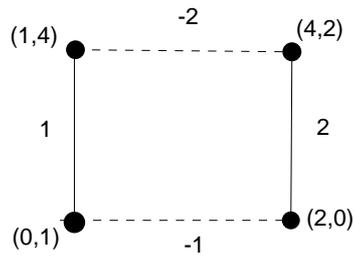
**Definition: 2.2.** If  $f:V(G)\rightarrow\{0,1,2,\dots,q=m+n\}$  is such that in the induced edge function defined by the set of number received on the positive edges of  $S$  is  $\{1, 2, \dots, m\}$  the set of number received on the negative edges of  $S$  is  $\{-1, -2, \dots, -n\}$  respectively .If  $S$  admits such an encoder then  $S$  itself is called graceful signed graph.

**Definition: 2.3.** A graph structure  $G=(V,R_1,R_2,\dots,R_n)$  consists of a non-empty set  $V$  together with relations  $R_1, R_2,\dots,R_n$  on  $V$  which are mutually disjoint such that each  $R_i, 1 \leq i \leq k$  is symmetric and irreflexive.

If  $(u,v) \in R_i$  for some  $i, 1 \leq i \leq k$  we call it an  $R_i$ -edge.

**Definition: 2.4.** A graph structure  $(V(G),E_1,E_2,E_3,\dots,E_k)$  is said to be graceful if there exist injective function  $f:V(G)\rightarrow Z_{q+1}^k$  such that  $f_i:V(G[E_i])\rightarrow Z_{q+1}$  defined by  $f_i(v)=f(v), 1 \leq i \leq k$  is a graceful numbering of  $G[E_i]$  the subgraph of  $G$  induced by  $E_i$  where  $f(v)_i$  in the  $i^{\text{th}}$  co ordinate of  $f(v)$  and  $q=\sum_{i=1}^k |E_i|$

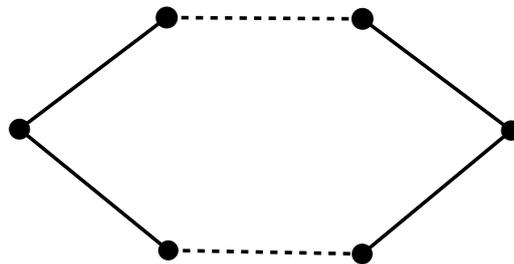
**Example**



### 3 Generalized Hexagons

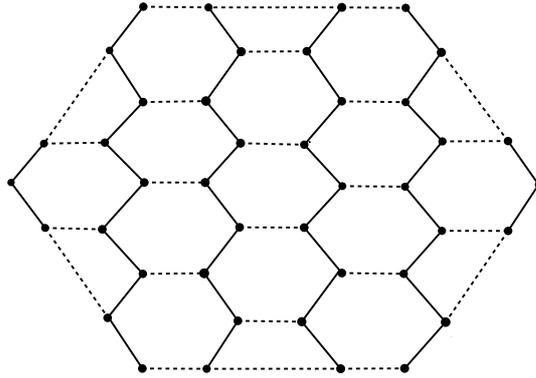
*Generalized Hexagon  $H_n$  is a regular hexagon with side  $3n-2$  units. Which can be subdivided into unit hexagon and some half unit hexagon in the outer region*

$H_1$



*Number of unit hexagon=1  
 Number of vertices=6  
 Number of edges=6*

$H_2$

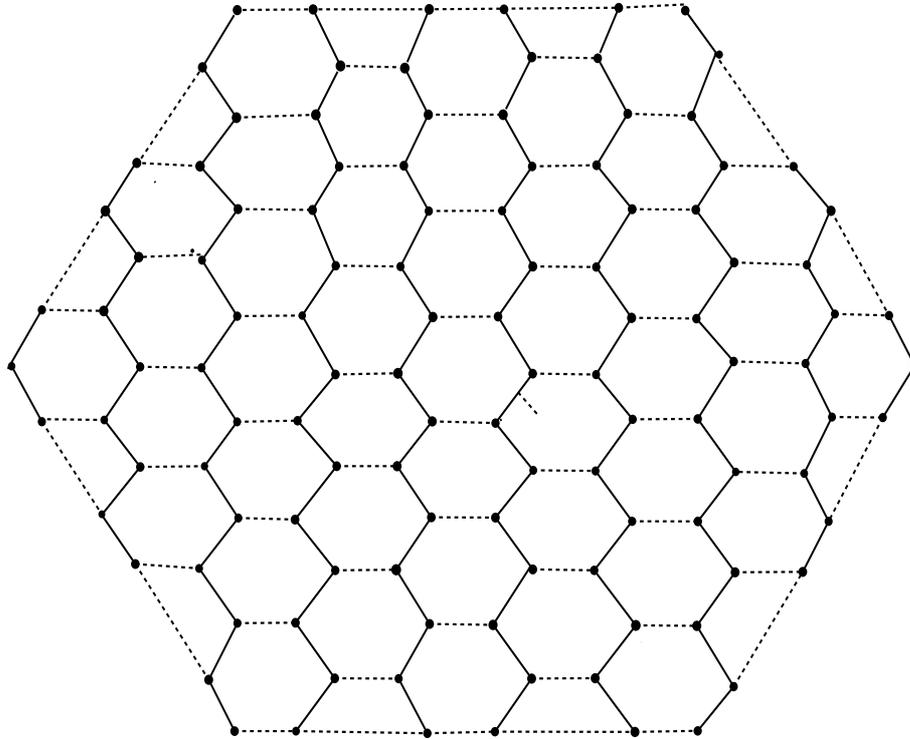


*Number of unit hexagon=13*

*Number of half hexagon=6*

*Number of vertices=42*

*Number of edges=60*

$H_3$ 

Number of unit hexagon=43

Number of half hexagon=12

Number of vertices=102

Number of edges=152

**Theorem: 3.1.** Number of hexagon in Generalized hexagon  $H_n$  is  $9n^2 - 15n + 7$ .

**Proof:**

Area of hexagon  $A = \frac{3\sqrt{3}x^2}{2}$

where  $x$  is length of side.

In  $H_n$ ,

side  $x = 1 + 3(n-1)$

$= 3n - 2$  units

Area,  $A(H_n) = \frac{3\sqrt{3}(3n-2)^2}{2}$

Number of half hexagon  $= 6(n-1)$  (by construction)

Total area of half hexagon  $= \frac{3(3n-3)\sqrt{3}}{2}$

Remaining Area  $= \frac{3\sqrt{3}(3n-2)^2}{2} - \frac{9(n-1)}{2}$

$$= \frac{3\sqrt{3}}{2} [9n^2 - 15n + 7]$$

Remaining area is subdivided into unit hexagons

Number of hexagons in  $H_n = \frac{3\sqrt{3}}{2} [9n^2 - 15n + 7] \div \frac{3\sqrt{3}}{2}$   
 $= 9n^2 - 15n + 7.$

In general,

If  $n=1$ , then number of hexagon in  $H_1$  is 1.

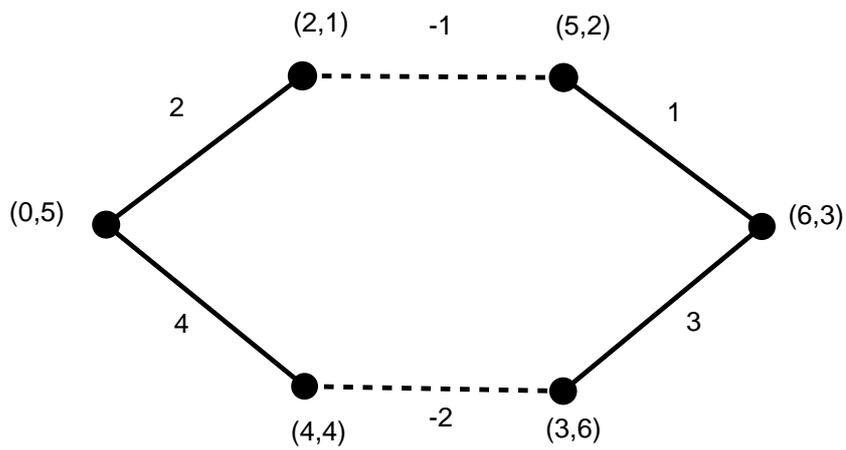
If  $n=2$ , then number of hexagon in  $H_2$  is 13.

If  $n=3$ , then number of hexagon in  $H_3$  is 43.

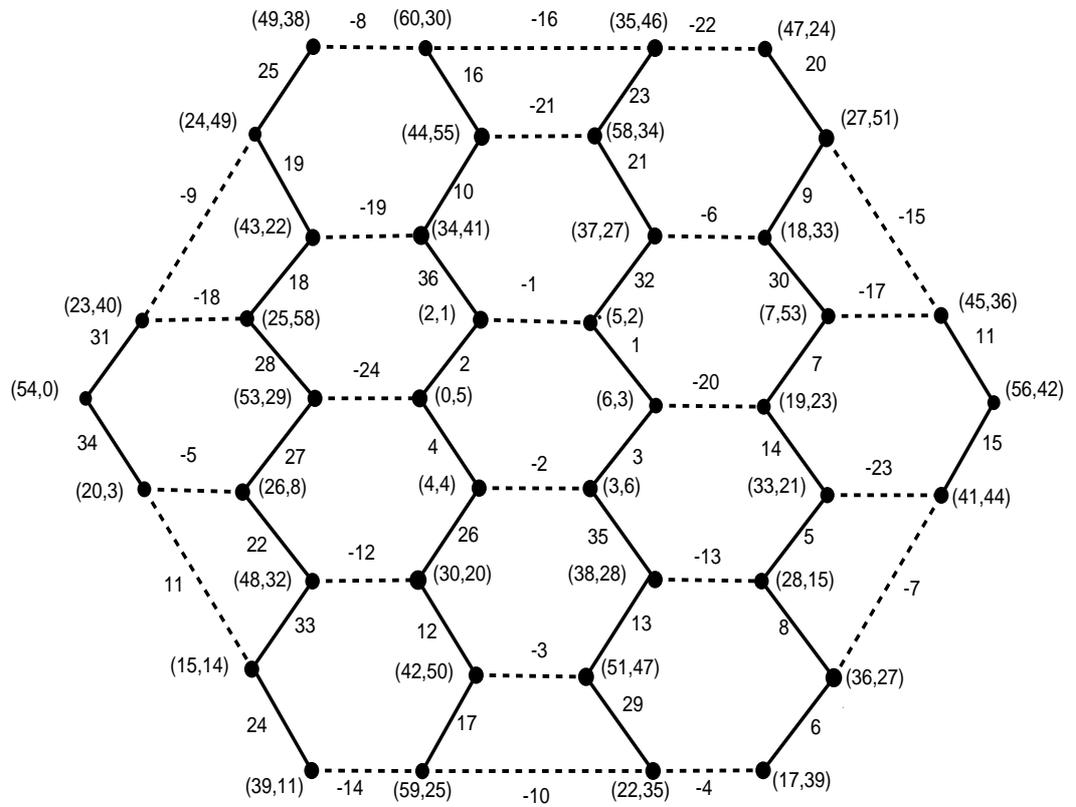
If  $n=4$ , then number of hexagon in  $H_4$  is 91.

### 4 Structure graceful numbering for generalized hexagons

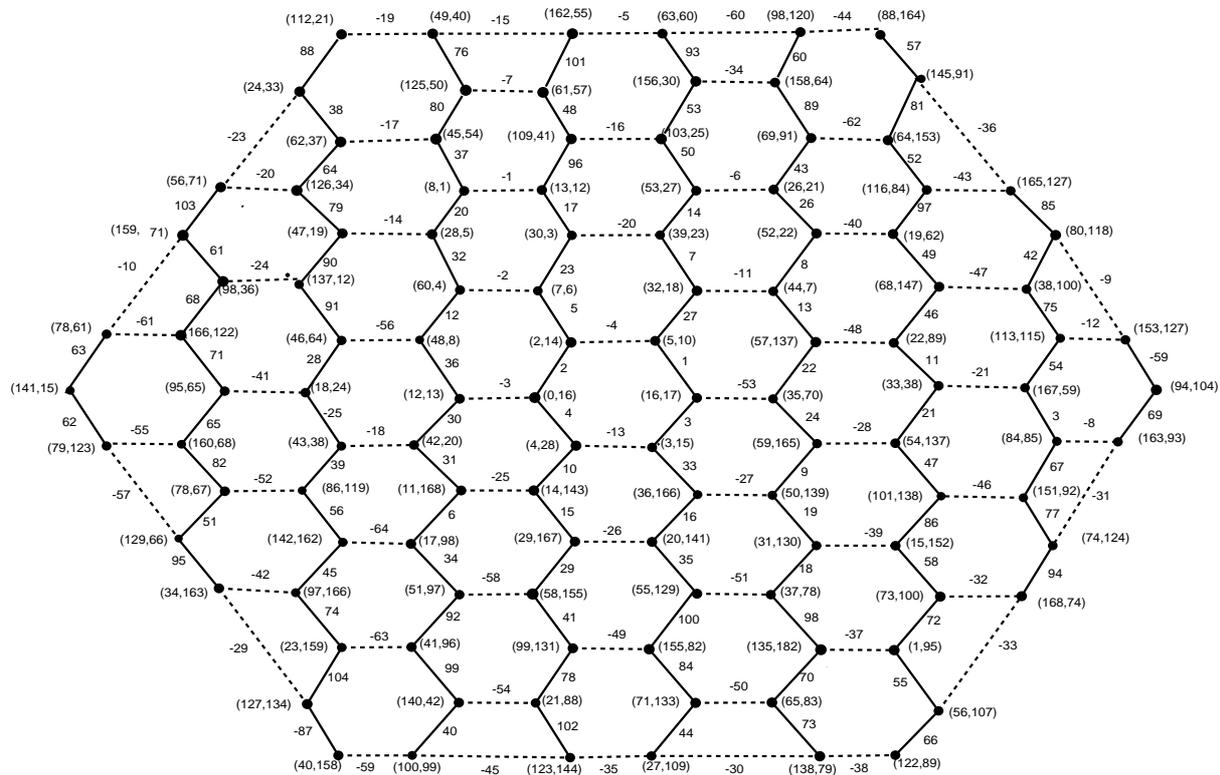
$H_1$



$H_2$



$H_3$



### 5 Conclusion

*In this paper, a trial has been made to give structure graceful for generalized hexagons  $H_n$  for  $n=1,2,3$ . This paper is concluded with a confidence that this numbering can be generalized for  $H_n$ .*

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## Distributive Lattice: A Soft Rough Set Approach

P.Geetha<sup>1</sup> and C.Shyamala Devi<sup>2</sup>

<sup>1</sup>Assistant Professor,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar - 626 001.  
Tamil Nadu, India.  
e-mail:geethannadurai@gmail.com

<sup>2</sup>M.Phil Scholar,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar - 626 001.  
Tamil Nadu, India.  
e-mail:shyamupavi214@gmail.com

### Abstract

Rough and soft sets are both mathematical tools for dealing with problems that contain uncertainty. Soft rough set is a connection between these two mathematical approaches to vagueness. Sankar Kumar Roy introduced the concept of soft rough lattices in a soft approximation space. In this paper, we introduce the concept of duality principle in soft rough lattices and define the median of distributive soft rough lattices. We also discuss some properties of distributive soft rough lattices with some examples.

**Keywords:** Soft set, rough set, soft approximation space, soft rough set, soft rough lattice, distributive soft rough lattice, median of soft rough lattice, dual of soft rough lattice.

# 1 Introduction

In 1999, Molodtsov [5] introduced soft set as a mathematical tool for dealing with uncertainty. Maji et al. [3] discussed the application of soft set theory in a decision making problem. Maji et al. [4] defined the operations of soft set and a theoretical study on soft set. The soft lattice structure has been found in [2, 6, 7].

Rough set theory introduced by Pawlak [8] is a another mathematical approach to vagueness. Every rough sets are associated with two crisp sets, called lower and upper approximations and viewed as the sets of elements which certainly and possibly belong to the set. It has been successfully applied to knowledge discovery, decision analysis, signal processing, mereology and many other fields. Rana and Roy [9] introduced rough set approach on lattice.

Soft set theory is a possible way to solve the difficulties of rough set. Thereafter a possible fusion of rough set and soft set has been proposed by Feng et al. [1]. Roy and Bera [10] introduced some operations on soft rough set and defined distributive and modular soft rough lattice and discussed is properties. In this paper, we introduce the concept of duality principle, median and soft rough chain of a distributive soft rough lattice. We also discuss some theorems on distributive soft rough lattices and illustrate them with some examples.

# 2 Preliminaries

In this section, we recall some basic properties and definitions related to soft set and soft rough set and soft rough lattices.

Let  $U$  be an initial universe of objects and  $E$  be the set of parameters and  $A \subseteq E$ .  $P(U)$  is the power set of  $U$ .

**Definition 2.1.** A pair  $S = (F, A)$  is called a soft set over  $U$ , where  $F : A \rightarrow P(U)$  is a set value mapping.

**Definition 2.2.** Let  $U$  be the set of universe and  $\rho$  be an equivalence relation on  $U$ . An equivalence class of  $x(\in U)$  is denoted by  $[x]_\rho = \{y \in U : x\rho y\}$ , where  $x\rho y$  imply  $(x, y) \in \rho$ . The lower and upper approximations of  $X \subseteq U$  are denoted by  $A_*(X)$  and  $A^*(X)$  respectively and defined as follows:

$$A_*(X) = \{x \in U : [x]_\rho \subseteq X\} \text{ and } A^*(X) = \{x \in U : [x]_\rho \cap X \neq \phi\}.$$

The pair  $(U, \rho)$  is called an approximation space and is denoted by  $S$ . Then  $A(X) = (A_*(X), A^*(X))$  is called the rough set of  $X$  in  $S$ .

**Definition 2.3.** Let  $A(X) = (A_*(X), A^*(X))$  and  $A(Y) = (A_*(Y), A^*(Y))$  be two rough sets. Then rough union and rough intersection of  $A(X)$  and  $A(Y)$  are defined by

$$A(X) \cup A(Y) = (A_*(X) \cup A_*(Y), A^*(X) \cup A^*(Y)) \text{ and}$$

$$A(X) \cap A(Y) = (A_*(X) \cap A_*(Y), A^*(X) \cap A^*(Y)) \text{ respectively.}$$

**Definition 2.4.** A rough set  $A(Y)$  is said to be rough subset of a rough set  $A(X)$  if  $A_*(Y) \subseteq A_*(X)$  and  $A^*(Y) \subseteq A^*(X)$  and it is denoted by  $A(Y) \subseteq A(X)$ .

**Definition 2.5.** Let  $S = (F, A)$  be a soft set over  $U$ . Then the pair  $P = (U, S)$  is called a soft approximation space. Let  $X \subseteq U$ . We defined the following operations on  $P$

$$\underline{apr}(X) = \bigcup_{a \in A} \{F(a) : F(a) \subseteq X\},$$

$$\overline{apr}(X) = \bigcup_{a \in A} \{F(a) : F(a) \cap X \neq \phi\},$$

which are called soft lower and upper approximations respectively of  $X$  and the pair  $(\underline{apr}(X), \overline{apr}(X))$  is called soft rough set of  $X$  with respect to  $P$  and is denoted by  $S_r(X)$ . If  $\underline{apr}(X) = \overline{apr}(X)$ ,  $X$  is said to be soft definable; otherwise  $X$  is called soft rough set. The set of all soft rough sets over  $U$  is denoted by  $S_R(U)$  with respect to some soft approximation space  $P$ .

**Definition 2.6.** Let  $S_r(X) = (\underline{apr}(X), \overline{apr}(X))$  and  $S_r(Y) = (\underline{apr}(Y), \overline{apr}(Y))$  be two soft rough set. Then soft rough union and soft rough intersection of  $S_r(X)$  and  $S_r(Y)$  are defined by

$$S_r(X) \sqcup S_r(Y) = (\underline{apr}(X) \cup \underline{apr}(Y), \overline{apr}(X) \cup \overline{apr}(Y)) \text{ and}$$

$$S_r(X) \sqcap S_r(Y) = (\underline{apr}(X) \cap \underline{apr}(Y), \overline{apr}(X) \cap \overline{apr}(Y)) \text{ respectively,}$$

where the symbols  $\sqcup$  and  $\sqcap$  stand for soft rough union and intersection respectively.

**Definition 2.7.** Let  $S_r(X) = (\underline{apr}(X), \overline{apr}(X))$  and  $S_r(Y) = (\underline{apr}(Y), \overline{apr}(Y))$  be two soft rough set. Then  $S_r(Y)$  is said to be soft rough subset of  $S_r(X)$ , denoted by  $S_r(Y) \sqsubseteq S_r(X)$  if  $\underline{apr}(Y) \subseteq \underline{apr}(X)$  and  $\overline{apr}(Y) \subseteq \overline{apr}(X)$ , where  $\sqsubseteq$  stands for soft rough inclusion relation.

**Definition 2.8.** Let  $\mathcal{L} \subseteq S_R(U)$ , and  $\vee$  and  $\wedge$  be two binary operations on  $\mathcal{L}$ . The algebraic structure  $(\mathcal{L}, \vee, \wedge, \preceq)$  is said to be soft rough lattice if

- (i)  $\vee$  and  $\wedge$  are associative,
- (ii)  $\vee$  and  $\wedge$  are commutative,
- (iii)  $\vee$  and  $\wedge$  satisfied absorption laws.

**Definition 2.9.** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. Then  $(\mathcal{K}, \vee, \wedge, \preceq)$  is said to be a soft rough sublattice of  $(\mathcal{L}, \vee, \wedge, \preceq)$  if and only if  $\mathcal{K} \subseteq \mathcal{L}$  and  $\mathcal{K}$  is closed under both operations  $\vee$  and  $\wedge$ ,  $S_r(X) \vee S_r(Y) \in \mathcal{K}$  and  $S_r(X) \wedge S_r(Y) \in \mathcal{K}$  for all  $S_r(X), S_r(Y) \in \mathcal{K}$ .

**Definition 2.10.** A soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is said to be distributive soft rough lattice if for every  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ , then

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)).$$

**Definition 2.11.** A soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is said to be modular soft rough lattice if for every  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ , with  $S_r(X) \succeq S_r(Y)$  the following equality holds

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z)).$$

**Theorem 2.12.** *Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice and  $S_r(X), S_r(Y) \in \mathcal{L}$ . Then a relation  $\preceq$  defined by  $S_r(X) \preceq S_r(Y) \Leftrightarrow S_r(X) \vee S_r(Y) = S_r(Y)$  or  $S_r(X) \wedge S_r(Y) = S_r(X)$  is an order relation on  $\mathcal{L}$ .*

**Lemma 2.13.** *Let  $\mathcal{L} \in S_R(U)$ . The soft rough inclusion relation  $\sqsubseteq$  is an order relation on  $\mathcal{L}$ .*

**Theorem 2.14.** *Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice and  $S_r(X), S_r(Y) \in \mathcal{L}$ . Then*

- (i)  $S_r(X) \wedge S_r(Y) \preceq S_r(X)$  and  $S_r(X) \wedge S_r(Y) \preceq S_r(Y)$
- (ii)  $S_r(X) \preceq S_r(X) \vee S_r(Y)$  and  $S_r(Y) \preceq S_r(X) \vee S_r(Y)$ .

**Theorem 2.15.** *Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice and  $S_r(W), S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ . Then from  $S_r(W) \preceq S_r(X)$  and  $S_r(Y) \preceq S_r(Z)$  it follows that*

- (i)  $S_r(W) \wedge S_r(Y) \preceq S_r(X) \wedge S_r(Z)$  and
- (ii)  $S_r(W) \vee S_r(Y) \preceq S_r(X) \vee S_r(Z)$ .

**Theorem 2.16.**  *$S_r(X) \vee S_r(Y)$  and  $S_r(X) \wedge S_r(Y)$  are the least upper and greatest lower bounds of  $S_r(X)$  and  $S_r(Y)$  respectively.*

**Theorem 2.17.** *Every soft rough lattice is a soft rough sublattice itself.*

**Theorem 2.18.** *A distributive soft rough lattice is always modular soft rough lattice.*

### 3 Distributive soft rough lattices

**Definition 3.1.** *Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. Then  $\mathcal{L}$  is called a soft rough chain if  $S_r(Y) \preceq S_r(X)$  or  $S_r(X) \preceq S_r(Y)$  for all  $S_r(X), S_r(Y) \in \mathcal{L}$ .*

**Theorem 3.2.** *Every soft rough chain is a distributive soft rough lattice.*

**Proof:** Let  $(\mathcal{L}, \preceq)$  be a soft rough chain and  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ .

consider the following possible cases:

- (i)  $S_r(X) \preceq S_r(Y)$  or  $S_r(X) \preceq S_r(Z)$
- (ii)  $S_r(Y) \preceq S_r(X)$  and  $S_r(Z) \preceq S_r(X)$

To prove  $S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$

**Case(i):** Let  $S_r(X) \preceq S_r(Y)$  or  $S_r(X) \preceq S_r(Z)$

$$S_r(X) \vee S_r(X) \preceq S_r(Y) \vee S_r(Z)$$

$$\Rightarrow S_r(X) \preceq S_r(Y) \vee S_r(Z)$$

$$\text{Hence, } S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(X) \tag{1}$$

$$[since S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(X)]$$

$$and (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)) = S_r(X) \vee S_r(X) = S_r(X) \dots\dots\dots(2)$$

From(1) and (2),

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$$

**Case(ii):** Let  $S_r(Y) \preceq S_r(X)$  and  $S_r(Z) \preceq S_r(X)$

$$S_r(Y) \vee S_r(Z) \preceq S_r(X) \vee S_r(X)$$

$$\Rightarrow S_r(Y) \vee S_r(Z) \preceq S_r(X)$$

$$Hence, S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee S_r(Z) \dots\dots\dots(3)$$

$$[since S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee S_r(Z)]$$

$$and (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)) = S_r(Y) \vee S_r(Z) \dots\dots\dots(4)$$

From(3) and (4),

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$$

Thus, every soft rough chain is a distributive soft rough lattice.

**Example 3.3.** Let  $U = \{ u_1, u_2, u_3, u_4, u_5 \}$ ,  $A = \{ e_1, e_2, e_3, e_4, e_5, e_6 \}$ .

Let  $S = (F, A)$  be a soft set over  $U$  given by  $F(e_1) = \{u_2, u_4\}$ ,  $F(e_2) = \{u_2, u_3\}$ ,  $F(e_3) = \{\phi\}$ ,  $F(e_4) = \{u_1, u_3\}$ ,  $F(e_5) = \{u_4, \}$ ,  $F(e_6) = \{u_3, u_5\}$ .

Let  $X_1 = \phi$ ,  $X_2 = \{u_4, u_5\}$ ,  $X_3 = \{u_2, u_4, u_5\}$ .

For simplicity, we denote the subset of  $U$ , other than  $\phi$  and  $U$  by sequence of letters.

For example  $\{u_3, u_5\}$  is written as  $u_3u_5$ .

The soft rough sets on the soft approximation space  $P = (U, S)$  are given by

$$S_r(X_1) = (\phi, \phi), S_r(X_2) = (u_4, u_2u_3u_4u_5), S_r(X_3) = (u_2u_4, u_2u_3u_4u_5).$$

Then the set  $\mathcal{L} = \{S_r(X_1), S_r(X_2), S_r(X_3)\}$  is a soft rough lattice with the operations  $\sqcup, \sqcap$  and  $\sqsubseteq$ .

i.e.,  $(\mathcal{L}, \sqcup, \sqcap, \sqsubseteq)$  is a soft rough chain.

The Hasse diagram of it appears in figure 1.

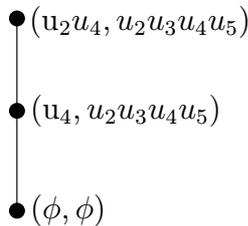


figure 1: Soft rough chain

**Theorem 3.4.** A soft rough sublattice of a distributive soft rough lattice is distributive soft rough lattice.

**Proof:** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a distributive soft rough lattice.

For all  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ ,

we have  $S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$

Let  $(\mathcal{K}, \vee, \wedge, \preceq)$  be a soft rough sublattice of  $(\mathcal{L}, \vee, \wedge, \preceq)$ .

For any  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{K}$ , since  $\mathcal{K} \subseteq \mathcal{L}$ , we have

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)).$$

Hence the soft rough sublattice of a distributive soft rough lattice is distributive soft rough lattice.

**Example 3.5.** Let  $U = \{u_1, u_2, u_3, u_4, u_5\}, A = \{e_1, e_2, e_3, e_4, e_5, e_6\}$ .

Let  $S = (F, A)$  be a soft set over  $U$  given by  $F(e_1) = \{u_2, u_4\}, F(e_2) = \{u_2, u_3\},$

$F(e_3) = \{\phi\}, F(e_4) = \{u_1, u_3\}, F(e_5) = \{u_4, \}, F(e_6) = \{u_3, u_5\}$ .

Let  $X_1 = \phi, X_2 = \{u_4, u_5\}, X_3 = \{u_2, u_4, u_5\}, X_4 = \{u_3, u_4, u_5\}, X_5 = \{u_2, u_3, u_4, u_5\}$ .

The soft rough sets on the soft approximation space  $P = (U, S)$  are given by

$$S_r(X_1) = (\phi, \phi), S_r(X_2) = (u_4, u_2u_3u_4u_5), S_r(X_3) = (u_2u_4, u_2u_3u_4u_5),$$

$$S_r(X_4) = (u_3u_4u_5, u_1u_2u_3u_4u_5), S_r(X_5) = (u_2u_3u_4u_5, u_1u_2u_3u_4u_5).$$

Then the set  $\mathcal{L} = \{S_r(X_1), S_r(X_2), S_r(X_3), S_r(X_4), S_r(X_5)\}$  is a soft rough lattice with the operations  $\sqcup, \sqcap$  and  $\sqsubseteq$ .

i.e.,  $(\mathcal{L}, \sqcup, \sqcap, \sqsubseteq)$  is a distributive soft rough lattice.

The Hasse diagram of it appears in figure 2.

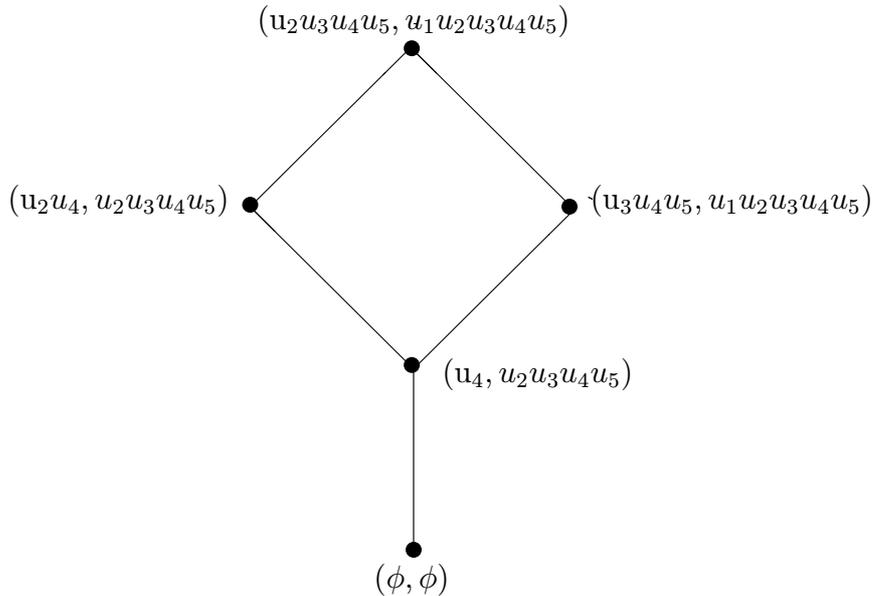


figure 2: Distributive soft rough lattice

**Definition 3.6. Duality Principle**

Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. If we define a relation  $\preceq'$  in  $\mathcal{L}$  as follows:

For all  $S_r(X), S_r(Y) \in \mathcal{L}, S_r(X) \preceq' S_r(Y) \Leftrightarrow S_r(Y) \preceq S_r(X)$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$ , then  $\preceq'$  is also a partial ordering on  $\mathcal{L}$ . Clearly, for all  $S_r(X), S_r(Y) \in \mathcal{L}$ .

$L.U.B \{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq') = G.L.B \{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$  and

$G.L.B \{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq')$  =  $L.U.B \{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$ .

If  $\vee$  and  $\wedge$  be the operations with respect to  $\preceq$  in  $\mathcal{L}$  are the  $\wedge$  and  $\vee$  with respect to  $\preceq'$  in  $\mathcal{L}$ . As  $S_r(X) \preceq' S_r(Y)$  in  $(\mathcal{L}, \vee, \wedge, \preceq')$  means  $S_r(Y) \preceq S_r(X)$  in  $(\mathcal{L}, \wedge, \vee, \preceq)$ .

**Theorem 3.7.** *The dual of a distributive soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is distributive soft rough lattice.*

**Proof:** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a distributive soft rough lattice.

For any  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ ,

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$$

The dual of  $(\mathcal{L}, \vee, \wedge, \preceq)$  is

$$S_r(X) \vee (S_r(Y) \wedge S_r(Z)) = (S_r(X) \vee S_r(Y)) \wedge (S_r(X) \vee S_r(Z))$$

Therefore, the dual of a distributive soft rough lattice is distributive soft rough lattice.

**Example 3.8.** Let  $U = \{u_1, u_2, u_3, u_4, u_5\}, A = \{e_1, e_2, e_3, e_4, e_5, e_6\}$ .

Let  $S = (F, A)$  be a soft set over  $U$  given by  $F(e_1) = \{u_2, u_4\}, F(e_2) = \{u_2, u_3\}, F(e_3) = \{\phi\}, F(e_4) = \{u_1, u_3\}, F(e_5) = \{u_4, \}, F(e_6) = \{u_3, u_5\}$ .

Let  $X_1 = \phi, X_2 = \{u_4, u_5\}, X_3 = \{u_2, u_4, u_5\}, X_4 = \{u_3, u_4, u_5\}, X_5 = \{u_2, u_3, u_4, u_5\}$ .

The soft rough sets on the soft approximation space  $P = (U, S)$  are given by

$$S_r(X_1) = (\phi, \phi), S_r(X_2) = (u_4, u_2u_3u_4u_5), S_r(X_3) = (u_2u_4, u_2u_3u_4u_5),$$

$$S_r(X_4) = (u_3u_4u_5, u_1u_2u_3u_4u_5), S_r(X_5) = (u_2u_3u_4u_5, u_1u_2u_3u_4u_5).$$

Then the set  $\mathcal{L} = \{S_r(X_1), S_r(X_2), S_r(X_3), S_r(X_4), S_r(X_5)\}$  is a soft rough lattice with the operations  $\sqcup, \sqcap$  and  $\sqsubseteq$ .

i.e.,  $(\mathcal{L}, \sqcap, \sqcup, \sqsubseteq)$  is the dual of a distributive soft rough lattice.

The Hasse diagram of the dual of a distributive soft rough lattice appears in figure 3.

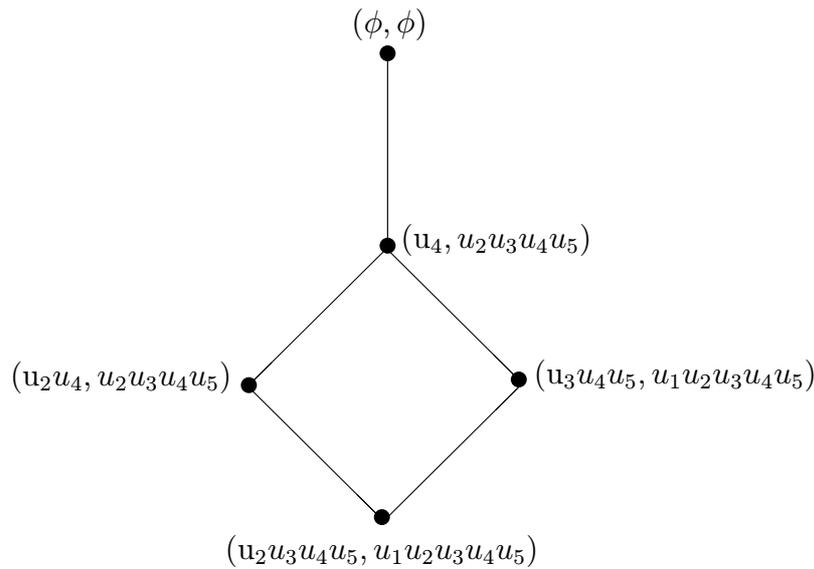


figure 3: Dual of a distributive soft rough lattice

**Definition 3.9.**

Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. Then  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$  which satisfies condition

$$\begin{aligned} & (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(Z) \wedge S_r(X)) \\ & = (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(Z) \vee S_r(X)) \end{aligned}$$

is called the median of  $S_r(X), S_r(Y), S_r(Z)$  and is denoted by  $med[S_r(X), S_r(Y), S_r(Z)]$ .

**Theorem 3.10.** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a distributive soft rough lattice if and only if every one of its triplets of elements has a median.

**Proof:** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a distributive soft rough lattice.

For any  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ ,

$$\begin{aligned} & (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(Z) \vee S_r(X)) \\ & = (((S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z))) \wedge S_r(Z)) \\ & \quad \vee (((S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z))) \wedge S_r(X)) \\ & = ((S_r(X) \vee S_r(Y)) \wedge ((S_r(Y) \vee S_r(Z)) \wedge S_r(Z))) \\ & \quad \vee ((S_r(X) \wedge (S_r(X) \vee S_r(Y))) \wedge (S_r(Y) \vee S_r(Z))) \\ & = ((S_r(X) \vee S_r(Y)) \wedge S_r(Z)) \vee (S_r(X) \wedge (S_r(Y) \vee S_r(Z))) \\ & = (S_r(X) \wedge S_r(Z)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(X) \wedge S_r(Y)) \end{aligned}$$

Therefore, Every triplet of elements in  $(\mathcal{L}, \vee, \wedge, \preceq)$  has a median.

Conversely, assume that in a soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  every triplet of elements has a median.

**Claim:**  $(\mathcal{L}, \vee, \wedge, \preceq)$  is a distributive soft rough lattice.

$$\begin{aligned} S_r(X) \wedge (S_r(Y) \vee S_r(Z)) & = (S_r(X) \wedge (S_r(X) \vee S_r(Y))) \wedge (S_r(Y) \vee S_r(Z)) \\ & = (S_r(X) \wedge (S_r(X) \vee S_r(Z))) \wedge (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \\ & = S_r(X) \wedge ((S_r(X) \vee S_r(Z)) \wedge (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z))) \\ & = S_r(X) \wedge ((S_r(X) \wedge S_r(Z)) \vee (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z))) \\ & = (S_r(X) \wedge (S_r(Y) \wedge S_r(Z))) \vee ((S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))) \\ & = ((S_r(X) \wedge S_r(Y) \wedge S_r(Z)) \vee (S_r(X) \wedge S_r(Y))) \vee (S_r(X) \wedge S_r(Z)) \\ & = (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \end{aligned}$$

Thus,  $(\mathcal{L}, \vee, \wedge, \preceq)$  is a distributive soft rough lattice.

**Theorem 3.11.** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a distributive soft rough lattice. For any  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ , we have  $S_r(X) \wedge S_r(Z) = S_r(Y) \wedge S_r(Z)$  and  $S_r(X) \vee S_r(Z) = S_r(Y) \vee S_r(Z) \Rightarrow S_r(X) = S_r(Y)$ .

**Proof:** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a distributive soft rough lattice.

For any  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ ,

$S_r(X) \wedge S_r(Z) = S_r(Y) \wedge S_r(Z)$  and

$S_r(X) \vee S_r(Z) = S_r(Y) \vee S_r(Z)$

**Claim:**  $S_r(X) = S_r(Y)$

Let  $S_r(X) = S_r(X) \wedge (S_r(X) \vee S_r(Z))$

$$= S_r(X) \wedge (S_r(Y) \vee S_r(Z))$$

$$= (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$$

$$= (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z))$$

$$= (S_r(Y) \wedge S_r(X)) \vee (S_r(Y) \wedge S_r(Z))$$

$$= S_r(Y) \wedge (S_r(X) \vee S_r(Z))$$

$$= S_r(Y) \wedge (S_r(Y) \vee S_r(Z))$$

$$= S_r(Y)$$

$\therefore S_r(X) \wedge S_r(Z) = S_r(Y) \wedge S_r(Z)$  and  $S_r(X) \vee S_r(Z) = S_r(Y) \vee S_r(Z)$

$\Rightarrow S_r(X) = S_r(Y)$ .

## 4 Conclusion

Soft rough set is generalization of rough set based on soft set. In this paper, we have given soft rough set approach on distributive lattices. We have defined the concept of duality principle, median and soft rough chain of a distributive soft rough lattices. We also discussed some theorems on soft rough distributive lattices and illustrate them with some examples. We are studying about these distributive soft rough lattices and are expected to give some more results in our future study.

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## Soft Rough Modular Lattices

P.Geetha<sup>1</sup> and S.Subharanjani<sup>2</sup>

<sup>1</sup>Assistant Professor,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar - 626 001.  
email:*geethannadurai@gmail.com*

<sup>2</sup>M.Phil Scholar,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar - 626 001.  
email:*subhasundar18@gmail.com*

### Abstract

Rough and soft sets are both mathematical tools for dealing with problems that contain uncertainty. Soft rough set is a connection between these two mathematical approaches to vagueness. Sankar Kumar Roy introduced the concept of soft rough lattice in a soft approximation space. In this paper we introduce the concept of duality principle in soft rough lattices and define the median of modular soft rough lattices. We also discuss some properties of soft rough modular lattices with examples.

**Key words:** Soft set, rough set, soft approximate space, soft rough set, soft rough lattice, soft rough sub lattice, modular soft rough lattice, median of soft rough lattice, dual of soft rough lattice.

## 1 Introduction

In 1999, Molodtsov [5] introduced softset as a mathematical tool for dealing with uncertainty. Maji et al.[3] discussed the application of soft set theory in a decision making problem. Maji et al.[4] defined the operations of soft set and a theoretical study on soft set. The soft lattice structure has been found in [2, 6, 7].

Rough set theory introduced by Pawlak [8] is another mathematical approach to vagueness. Every rough sets are associated with two crisp sets, called lower and upper approximations and viewed the set of elements which certainly and possibly belong to the set. It has been successfully applied to knowledge, discovery, decision analysis, signal processing, mereology and many other fields. Rana and Roy [9] introduced rough set approach on lattice. Soft set theory is a possible way to solve the difficulties of rough set. Thereafter a possible fusion of rough sets and soft set has been proposed by Feng et al.[1] S.K.Roy and S.Bera [10] introduced some operations on soft rough set and definition soft rough modular lattice and soft rough distributive lattice. In this paper, we introduce the concept of duality principle, median and soft rough chain of a soft rough modular lattice. We also discuss some theorems on Modular soft rough lattice and illustrate them with some examples.

## 2 Preliminaries

In this section , we recall some basic definitions and properties related to soft set, soft rough set and soft rough lattices.

Let  $U$  be an initial universe of objects and  $E$  be the set of parameters and  $A \subseteq E$ .  $P(U)$  is the power set of  $U$ .

**Definition: 2.1.** A pair  $S=(F,A)$  is called a soft set over  $U$ , where  $F : A \rightarrow P(U)$  is a set valued mapping.

**Definition: 2.2.** Let  $U$  be the set of universe and  $\rho$  an equivalence relation on  $U$ . An equivalence class of  $x(x \in U)$  is denoted by  $[x]_\rho$  is defined as follows:  $[x]_\rho = \{y \in U : x\rho y\}$ , where  $x\rho y$  imply  $(x,y) \in \rho$ . The lower and upper approximations of  $X \subseteq U$  are denoted by  $A_*(X)$  and  $A^*(X)$  respectively and defined as follows:

$$A_*(X) = \{x \in U : [x]_\rho \subseteq X\} \text{ and } A^*(X) = \{x \in U : [x]_\rho \cap X \neq \phi\}.$$

The pair  $(U,\rho)$  is called an approximation space and is denoted by  $S$ . Then  $A(X)=(A_*(X), A^*(X))$  is called the rough set of  $X$  in  $S$ .

**Definition: 2.3.** Let  $A(X)=(A_*(X), A^*(X))$  and  $A(Y)=(A_*(Y), A^*(Y))$  be two rough sets under the approximation space  $S=(U,\rho)$  then the rough union

is defined by  $A(X) \cup A(Y) = (A_*(X) \cup A_*(Y), A^*(X) \cup A^*(Y))$  and the rough intersection is defined by  $A(X) \cap A(Y) = (A_*(X) \cap A_*(Y), A^*(X) \cap A^*(Y))$ .

**Definition: 2.4.** A rough set  $A(Y)$  is said to be rough subset of a rough set  $A(X)$  if  $A_*(Y) \subseteq A_*(X)$  and  $A^*(Y) \subseteq A^*(X)$  is denoted by  $A(Y) \subseteq A(X)$ .

**Definition: 2.5.** Let  $S = (F, A)$  be a soft set over  $U$ . Then the pair  $P = (U, S)$  is called a soft approximation space. Let  $X \subseteq U$ . We defined the following operations on  $P$

$$\underline{apr}(X) = \bigcup_{a \in A} \{F(a) : F(a) \subseteq X\},$$

$$\overline{apr}(X) = \bigcup_{a \in A} \{F(a) : F(a) \cap X \neq \phi\},$$

which are called soft lower and upper approximations respectively of  $X$  and the pair  $(\underline{apr}(X), \overline{apr}(X))$  is called soft rough set of  $X$  with respect to  $P$  and is denoted by  $S_r(X)$ .

The set of all soft rough sets over  $U$  is denoted by  $S_R(U)$  with respect to some soft approximation space  $P$ .

**Definition: 2.6.** Let  $S_r(X) = (\underline{apr}(X), \overline{apr}(X))$  and  $S_r(Y) = (\underline{apr}(Y), \overline{apr}(Y))$  be two soft rough set. Then soft rough union and soft rough intersection of  $S_r(X)$  and  $S_r(Y)$  are defined by  $S_r(X) \sqcup S_r(Y) = (\underline{apr}(X) \cup \underline{apr}(Y), \overline{apr}(X) \cup \overline{apr}(Y))$  and  $S_r(X) \sqcap S_r(Y) = (\underline{apr}(X) \cap \underline{apr}(Y), \overline{apr}(X) \cap \overline{apr}(Y))$  respectively, where the symbols  $\sqcup$  and  $\sqcap$  stand for soft rough union and intersection respectively.

**Definition: 2.7.** Let  $S_r(X) = (\underline{apr}(X), \overline{apr}(X))$  and  $S_r(Y) = (\underline{apr}(Y), \overline{apr}(Y))$  be two soft rough set. Then  $S_r(Y)$  is said to be soft rough subset of  $S_r(X)$ , denoted by  $S_r(Y) \sqsubseteq S_r(X)$  if  $\underline{apr}(Y) \subseteq \underline{apr}(X)$  and  $\overline{apr}(Y) \subseteq \overline{apr}(X)$ , where  $\sqsubseteq$  stands for soft rough inclusion relation.

Let  $S = (F, A)$  be a soft set over  $U$  and  $P = (U, S)$  be a soft approximation space and  $S_R(U)$  be the set of all soft rough sets with respect to  $P$ .

**Definition: 2.8.** Let  $\mathcal{L} \subseteq S_R(U)$ ,  $\vee$  and  $\wedge$  be two binary operations on  $\mathcal{L}$ . The algebraic structure  $(\mathcal{L}, \vee, \wedge)$  is said to be soft rough lattice if

- (i)  $\vee$  and  $\wedge$  are associative,
- (ii)  $\vee$  and  $\wedge$  are commutative,
- (iii)  $\vee$  and  $\wedge$  satisfied absorption laws.

**Theorem: 2.9.** Let  $(\mathcal{L}, \vee, \wedge)$  be a soft rough lattice and  $S_r(X), S_r(Y) \in \mathcal{L}$ . Then a relation  $\preceq$  defined by  $S_r(X) \preceq S_r(Y) \Leftrightarrow S_r(X) \vee S_r(Y) = S_r(Y)$  or  $S_r(X) \wedge S_r(Y) = S_r(X)$  is an order relation on  $\mathcal{L}$ .

*theorem* Let  $(\mathcal{L}, \vee, \wedge)$  be a soft rough lattice and  $S_r(X), S_r(Y) \in \mathcal{L}$ . Then

- (1)  $S_r(X) \wedge S_r(Y) \preceq S_r(X)$  and  $S_r(X) \wedge S_r(Y) \preceq S_r(Y)$
- (2)  $S_r(X) \preceq S_r(Y) \vee S_r(X)$  and  $S_r(Y) \preceq S_r(X) \vee S_r(Y)$

**Lemma: 2.10.** Let  $\mathcal{L} \in S_R(U)$ , the soft rough inclusion relation  $\sqsubseteq'$  is an order relation on  $\mathcal{L}$

**Theorem: 2.11.** Let  $(\mathcal{L}, \vee, \wedge)$  be a soft rough lattice and  $S_r(W), S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ . Then  $S_r(W) \preceq S_r(X)$  and  $S_r(Y) \preceq S_r(Z)$  it follows that

- (i)  $S_r(W) \wedge S_r(Y) \preceq S_r(X) \wedge S_r(Z)$  and  
(ii)  $S_r(W) \vee S_r(Y) \preceq S_r(X) \vee S_r(Z)$

**Theorem: 2.12.**  $S_r(X) \wedge S_r(Y)$  and  $S_r(X) \vee S_r(Y)$  are the least upper bound and greatest lower bound of  $S_r(X)$  and  $S_r(Y)$  respectively.

**Definition: 2.13.** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice and  $\mathcal{K} \subseteq \mathcal{L}$ .

Then  $(\mathcal{K}, \vee, \wedge, \preceq)$  is said to be soft rough sublattice of  $(\mathcal{L}, \vee, \wedge, \preceq)$  if and only if is closed under both operations  $\vee$  and  $\wedge$ .

(i.e) If  $S_r(X), S_r(Y) \in \mathcal{K}$  then  $S_r(X) \wedge S_r(Y) \in \mathcal{K}$  and  $S_r(X) \vee S_r(Y) \in \mathcal{K}$

**Theorem: 2.14.** Every soft rough lattice is a soft rough sublattice itself.

**Definition: 2.15.** A soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is said to be distributive soft rough lattice if for every  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ , then  
 $S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$

**Definition: 2.16.** A soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is said to be modular soft rough lattice if for every  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ , with  $S_r(X) \succeq S_r(Y)$  the following inequality holds

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z)).$$

**Theorem: 2.17.** A distributive soft rough lattice is always modular soft rough lattice.

### 3 Modular soft rough lattices

**Definition: 3.1.** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. Then  $\mathcal{L}$  is called a soft rough chain if  $S_r(Y) \preceq S_r(X)$  or  $S_r(X) \preceq S_r(Y) \forall S_r(X), S_r(Y) \in \mathcal{L}$ .

**Example: 3.2.** Let  $U = \{u_1, u_2, u_3\}$ ,  $A = \{e_1, e_2, e_3\}$ . Let  $S = (F, A)$  be a soft set over  $U$  given by  $F(e_1) = \{u_3\}$ ,  $F(e_2) = \{u_2, u_3\}$ ,  $F(e_3) = \{u_1, u_4\}$ . Let  $X_1 = \phi$ ,  $X_2 = \{u_2, u_3\}$ ,  $X_3 = \{u_1, u_2, u_3\}$ . For simplicity, we denote the subset of  $U$ , other than  $\phi$  and  $U$  by sequence of letters. For example  $\{u_1, u_3\}$  is written as  $u_1u_3$ . The soft rough sets on the soft approximation space  $P = (U, S)$  are given by  $S_r(X_1) = (\phi, \phi)$ ,  $S_r(X_2) = (\phi, u_1u_2u_3)$ ,  $S_r(X_3) = (u_1u_2u_3, u_1u_2u_3)$ . Then the set  $\mathcal{L} = \{S_r(X_1), S_r(X_2), S_r(X_3)\}$  is a soft rough lattice with the operations  $\sqcup, \sqcap$  and  $\sqsubseteq$ .

(i.e)  $(\mathcal{L}, \sqcup, \sqcap, \sqsubseteq)$  is a modular soft rough lattice.

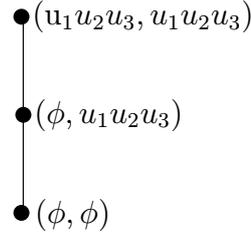


Figure :1 Soft rough chain.

**Theorem: 3.3.** *Every soft rough chain is a modular soft rough lattice.*

*Proof.* Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough chain.

Let  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$  and  $S_r(X) \succeq S_r(Y)$

As  $\mathcal{L}$  is a soft rough chain either  $S_r(Y) \preceq S_r(Z)$  or  $S_r(Z) \preceq S_r(Y)$

case(i) Assume that  $S_r(Y) \preceq S_r(Z)$  and  $S_r(X) \succeq S_r(Y)$

$$\therefore S_r(Y) \preceq S_r(Z) \wedge S_r(X)$$

$$S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(Z) \wedge S_r(X)$$

$$S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(X) \wedge S_r(Z) \quad \dots\dots(1)$$

$$\text{As } S_r(Y) \preceq S_r(Z), \quad S_r(Z) \vee S_r(Y) = S_r(Z)$$

$$\text{So } S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(X) \wedge S_r(Z) \quad \dots\dots(2)$$

From(1) and(2)

$$S_r(Y) \vee (S_r(X) \wedge S_r(Z)) = S_r(X) \wedge (S_r(Y) \vee S_r(Z))$$

Case(ii) Assume that  $S_r(Z) \preceq S_r(Y)$  and  $S_r(Y) \preceq S_r(X)$

So,  $S_r(Z) \preceq S_r(X)$

$$S_r(Z) \preceq S_r(X) \Rightarrow S_r(Z) \wedge S_r(X) = S_r(Z)$$

$$S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(Y) \vee S_r(Z)$$

$$S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(Y) \quad \dots\dots(3)$$

$$\text{As } S_r(Z) \preceq S_r(Y) \Rightarrow S_r(Y) \vee S_r(Z) = S_r(Y)$$

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(X) \wedge S_r(Y)$$

$$S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \quad \dots\dots(4)$$

From(3)and(4)

$$S_r(Y) \vee (S_r(X) \wedge S_r(Z)) = S_r(X) \wedge (S_r(Y) \vee S_r(Z))$$

Thus whenever  $S_r(X) \succeq S_r(Y)$  the modular equation

$S_r(Y) \vee (S_r(X) \wedge S_r(Z)) = S_r(X) \wedge (S_r(Y) \vee S_r(Z))$  is satisfied and  $(\mathcal{L}, \vee, \wedge, \preceq)$

is a modular soft rough lattice. □

**Theorem: 3.4.** *A soft rough sublattice of a modular soft rough lattice is a modular soft rough lattice.*

*Proof.* Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a modular soft rough lattice.

For all  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$ ,  $S_r(X) \succeq S_r(Y)$

$$\Rightarrow S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z)).$$

Let  $(\mathcal{K}, \vee, \wedge, \preceq)$  be a soft rough sublattice of a modular soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$ .

For all  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{K} \subseteq \mathcal{L}$

Therefore we have,

$$S_r(X) \succeq S_r(Y) \Rightarrow S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z))$$

Hence the soft rough sublattice of a modular soft rough lattice is a modular soft rough lattice. □

**Example: 3.5.** Let  $U = \{u_1, u_2, u_3\}$ ,  $A = \{e_1, e_2, e_3, e_4\}$ .

Let  $S = (F, A)$  be a soft set over  $U$  given by  $F(e_1) = \{u_3\}$ ,  $F(e_2) = \{u_2, u_3\}$ ,  $F(e_4) = \{u_1, u_4\}$ . Let  $X_1 = \phi$ ,  $X_2 = \{u_2\}$ ,  $X_3 = \{u_2, u_3\}$ ,  $X_4 = \{u_1, u_3\}$ . The soft rough sets on the approximation space  $P = (U, S)$  are given by  $S_r(X_1) = (\phi, \phi)$ ,  $S_r(X_2) = (\phi, u_2u_3)$ ,  $S_r(X_3) = (\phi, u_1u_2u_3)$ ,  $S_r(X_4) = (u_1u_3, u_1u_2u_3)$ ,  $S_r(U) = (u_1u_2u_3, u_1u_2u_3)$ . Then the set  $\mathcal{L} = \{S_r(X_1), S_r(X_2), S_r(X_3), S_r(X_4), S_r(U)\}$  is a soft rough lattice with the operations  $\sqcup, \sqcap$  and  $\sqsubseteq$ .

(i.e)  $(\mathcal{L}, \sqcup, \sqcap, \sqsubseteq)$  is a soft rough modular lattice.

Let  $\mathcal{K} = \{S_r(X_1), S_r(X_2), S_r(X_3), S_r(U)\}$ .

Here  $(\mathcal{K}, \sqcup, \sqcap, \sqsubseteq)$  is the soft rough sublattice of  $(\mathcal{L}, \sqcup, \sqcap, \sqsubseteq)$ . The Hasse diagram of it appears in the figure 2 and its soft rough sublattice appears in figure 3.

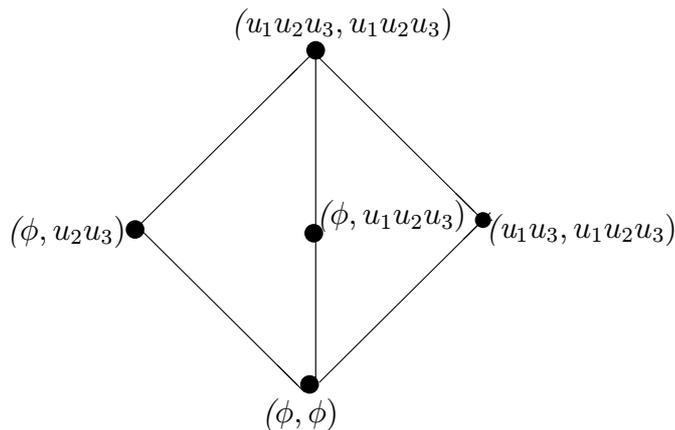


Figure:2 Modular soft rough lattice

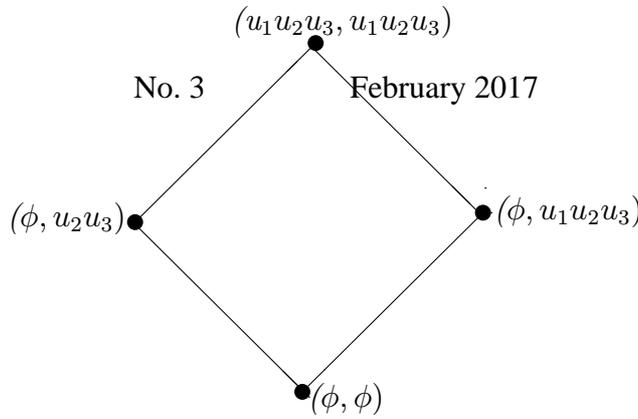


Figure:3 Sublattice of modular soft rough lattice

**Definition: 3.6. Duality principle:** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. If we define a relation  $\preceq'$  in  $\mathcal{L}$  as follows  $\forall S_r(X), S_r(Y) \in \mathcal{L}, S_r(X) \preceq' S_r(Y) \Leftrightarrow S_r(Y) \preceq S_r(X)$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$ .

Then  $\preceq'$  is also a partial ordering relation of  $\mathcal{L}$ .

Clearly  $\forall S_r(X), S_r(Y) \in \mathcal{L}$

$\text{lub}\{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq')$  =  $\text{glb}\{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$  and

$\text{glb}\{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq')$  =  $\text{lub}\{S_r(X), S_r(Y)\}$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$ .

If  $\vee$  and  $\wedge$  be the operations with respect to  $\preceq$  in  $\mathcal{L}$  are the  $\wedge$  and  $\vee$  with respect to  $\preceq'$  in  $\mathcal{L}$ .

As  $S_r(X) \preceq' S_r(Y)$  in  $(\mathcal{L}, \wedge, \vee, \preceq')$  means  $S_r(Y) \preceq S_r(X)$  in  $(\mathcal{L}, \vee, \wedge, \preceq)$ .

**Theorem: 3.7.** The dual of a modular soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is a modular soft rough lattice.

*Proof.* Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a modular soft rough lattice

For all  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$  and  $S_r(X) \succeq S_r(Y)$

$$\Rightarrow S_r(X) \wedge (S_r(Y) \vee S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z))$$

The dual of  $(\mathcal{L}, \vee, \wedge, \preceq)$  is  $S_r(X) \preceq S_r(Y)$

$$\Rightarrow S_r(Y) \vee (S_r(X) \wedge S_r(Z)) = S_r(X) \wedge (S_r(Y) \vee S_r(Z))$$

$\forall S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$

$\therefore$  The dual of a be a soft rough modular lattice. □

**Definition: 3.8.** Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be a soft rough lattice. Then the elements  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$  which satisfies the condition

$$(S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(Z) \wedge S_r(X)) = (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(X) \vee S_r(Z))$$

is called the median of  $S_r(X), S_r(Y), S_r(Z)$  and is denoted by  $\text{med}(S_r(X), S_r(Y), S_r(Z))$ .

**Theorem: 3.9.** A soft rough lattice  $(\mathcal{L}, \vee, \wedge, \preceq)$  is modular soft rough if and only if every triplet of elements  $S_r(X), S_r(Y), S_r(Z) (S_r(X) \succeq S_r(Y))$  has a median.

*Proof.* Let  $(\mathcal{L}, \vee, \wedge, \preceq)$  be modular soft rough lattice.

For all  $S_r(X), S_r(Y), S_r(Z), S_r(X) \succeq S_r(Y)$

$$\begin{aligned}
& (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(Z) \wedge S_r(X)) \\
&= S_r(Y) \vee [(S_r(Y) \wedge S_r(Z)) \vee (S_r(Z) \wedge S_r(X))] \\
&= [S_r(Y) \vee ((S_r(Y) \wedge S_r(Z)))] \vee (S_r(Z) \wedge S_r(X)) \\
&= S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z)) \quad \dots(1)
\end{aligned}$$

$$\begin{aligned}
& (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(X) \vee S_r(Z)) \\
&= S_r(X) \wedge [(S_r(Y) \vee S_r(Z)) \wedge [S_r(X) \vee S_r(Z)]] \\
&= [S_r(X) \wedge (S_r(X) \vee S_r(Z))] \wedge [S_r(Y) \vee S_r(Z)] \\
&= S_r(X) \wedge (S_r(Y) \vee S_r(Z)) \quad \dots(2)
\end{aligned}$$

From (1) and (2) we have

$$\begin{aligned}
& S_r(X) \wedge ((S_r(Y) \vee S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z)) \\
&\Rightarrow (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(Z) \wedge S_r(X)) \\
&= (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(X) \vee S_r(Z))
\end{aligned}$$

Hence every triplet of the elements  $S_r(X), S_r(Y), S_r(Z)$  has a median. Conversely,

Assume that ,

For every triplet  $S_r(X), S_r(Y), S_r(Z) \in \mathcal{L}$  and  $S_r(X) \succeq S_r(Y)$ , we have

$$\begin{aligned}
& (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(Z) \wedge S_r(X)) \\
&= (S_r(X) \vee S_r(Y)) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(Z) \vee S_r(X)) \\
&\Rightarrow S_r(Y) \vee [S_r(Y) \wedge S_r(Z)] \vee (S_r(Z) \wedge S_r(X)) \\
&= S_r(X) \wedge (S_r(Y) \vee S_r(Z)) \wedge (S_r(Z) \vee S_r(X)) \\
&\Rightarrow [S_r(Y) \vee (S_r(Y) \wedge S_r(Z))] \vee (S_r(Z) \wedge S_r(X)) \\
&= [S_r(X) \wedge (S_r(Z) \vee S_r(X))] \wedge (S_r(Y) \vee S_r(Z)) \\
&\Rightarrow S_r(Y) \vee [(S_r(Z) \wedge S_r(X))] \\
&= S_r(X) \wedge [(S_r(Y) \vee S_r(Z))] \\
&\Rightarrow S_r(X) \wedge [(S_r(Y) \vee S_r(Z))] = S_r(Y) \vee [(S_r(Z) \vee S_r(X))]
\end{aligned}$$

Hence  $(\mathcal{L}, \vee, \wedge, \preceq)$  is modular soft rough lattice.  $\square$

**Theorem: 3.10.** *If  $S_r(X), S_r(Y), S_r(Z)$  are the elements of a modular soft rough lattice  $\mathcal{L}$  with maximum element  $S_r(U)$  and if  $S_r(X) \vee S_r(Y) = (S_r(X) \wedge S_r(Y)) \vee S_r(Z) = S_r(U)$ . Then  $S_r(X) \vee (S_r(Y) \wedge S_r(Z)) = S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(Z) \vee (S_r(X) \wedge S_r(Y)) = S_r(U)$ .*

*Proof.* Let  $S_r(X), S_r(Y), S_r(Z)$  be the elements of modular soft rough lattice.

$$\begin{aligned} \text{We have, } S_r(X) &= S_r(X) \wedge S_r(U) \\ &= S_r(X) \wedge [(S_r(X) \wedge S_r(Y)) \vee S_r(Z)] \\ &= (S_r(X) \wedge (S_r(X) \wedge S_r(Y))) \vee (S_r(X) \wedge S_r(Z)) \\ &= (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)) \quad \dots\dots(1) \end{aligned}$$

$$\begin{aligned} S_r(X) \vee (S_r(Y) \wedge S_r(Z)) & \\ &= (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)) \vee (S_r(Y) \wedge S_r(Z)) \quad \dots\dots(2) \end{aligned}$$

Similarly,  $S_r(Y) = S_r(Y) \wedge S_r(U)$

$$\begin{aligned} &= S_r(Y) \wedge [(S_r(X) \wedge S_r(Y)) \vee S_r(Z)] \\ &= [S_r(Y) \wedge (S_r(X) \wedge S_r(Y))] \vee (S_r(Y) \wedge S_r(Z)) \\ &= (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \end{aligned}$$

$$\begin{aligned} S_r(Y) \vee (S_r(X) \wedge S_r(Z)) & \\ &= (S_r(X) \wedge S_r(Y)) \vee (S_r(Y) \wedge S_r(Z)) \vee (S_r(X) \wedge S_r(Z)) \quad \dots\dots(3) \end{aligned}$$

from (2) and (3)

$$S_r(X) \vee (S_r(Y) \wedge S_r(Z)) = S_r(Y) \vee (S_r(X) \wedge S_r(Z))$$

$$\text{by(1), } S_r(X) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z))$$

$$S_r(X) \vee S_r(Y) = (S_r(X) \wedge S_r(Y)) \vee (S_r(X) \wedge S_r(Z)) \vee S_r(Y)$$

$$\begin{aligned} \Rightarrow S_r(U) &= [(S_r(X) \wedge S_r(Y)) \vee S_r(Y)] \vee (S_r(X) \wedge S_r(Z)) \\ &= S_r(Y) \vee (S_r(X) \wedge S_r(Z)) \end{aligned}$$

$$\therefore S_r(X) \vee (S_r(Y) \wedge S_r(Z)) = S_r(Y) \vee (S_r(Z) \wedge S_r(X)) = S_r(Z) \vee (S_r(X) \wedge S_r(Y)) = S_r(U)$$

□

## 4 Conclusion

*Soft rough set is generalization of rough set based on soft set. In this paper, we have given the concept of duality principle, median and soft rough chain of soft rough modular lattices. We also discussed some theorems on soft rough modular lattices and also illustrate them with some examples. We are studying about these soft rough modular lattices and are expected to give some more results in our future study.*

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# Fuzzy Soft Lattices

**P.Geetha<sup>1</sup>**

<sup>1</sup>Assistant Professor,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar-626001.  
email: geethannadurai@gmail.com

**R.Sumathi<sup>2</sup>**

<sup>2</sup>M.Phil Scholar,  
Department of Mathematics,  
V.V.Vanniaperumal College for Women,  
Virudhunagar-626001.  
email: sumathiramasamy07@gmail.com

## Abstract

Soft set theory was introduced by Molodtsov in 1999 as a mathematical tool for dealing with problems that contain uncertainty. Faruk Karasslan defined the concept of fuzzy soft lattices, modular fuzzy soft lattices and distributive fuzzy soft lattices and fuzzy soft chain . In this paper, we introduce the concept of duality principle in fuzzy soft lattices and define the median of fuzzy soft lattices. We also discuss some related properties of modular and distributive fuzzy soft lattices and illustrate them with some examples.

**Key Words:** soft sets, fuzzy sets, fuzzy soft sets, fuzzy soft lattices, modular fuzzy soft lattices, distributive fuzzy soft lattices, duality principle, median of fuzzy soft lattices.

# 1 INTRODUCTION

To solve complex problems in economy, engineering, environmental science and social science etc.,. The methods in classical mathematics may not be successfully applied because of various types of uncertainties arises in those problems. There are some mathematical theories for dealing with uncertainties such as; fuzzy soft theory[12], soft set theory, fuzzy soft set theory [9]and so on. The soft lattice structure has been found in[11].

Soft Set theory[9] was firstly introduced by Molodtsov in 1999 as a mathematical tool for dealing with uncertainty. The operations of soft sets are defined in[2]. The lattice structures of soft sets have been studied by some authors[7, 8, 10, 11]. By embedding the ideas of fuzzy sets, many interesting applications of soft set theory have been expanded[1, 3, 4, 6]. Karaaslan[5] introduced the concept of fuzzy soft lattices and discussed its basic properties.

In this Paper, we introduce the concept of duality principle and median of a fuzzy soft lattices. We discuss some theorems on fuzzy soft distributive and modular lattices. We also illustrate them with some examples.

# 2 PRELIMINARIES

In this section, we have presented the basic definition and results of fuzzy sets [12], soft sets[2], fuzzy soft sets[4], fuzzy soft lattice[5] which are useful for subsequent discussions.

**Definition 2.1.** *Let  $E$  be a crisp set. Then a fuzzy set  $\mu$  over  $E$  is a function from  $E$  into  $[0,1]$ .*

$$(ie) \mu : E \longrightarrow [0,1]$$

**Definition 2.2.** *Let  $U$  be a universe,  $P(U)$  be the power set of  $U$ ,  $E$  be a set of all parameters. Then, a soft set  $f_A$  over  $U$  is a function from  $E$  into  $P(U)$  such that  $f_A(x)=\Phi$ ,  $x \notin A$ .*

$$(ie) f_A: E \longrightarrow P(U) \text{ such that } f_A(x)=\Phi, x \notin A$$

where  $f_A$  is called approximate function of the soft set  $f_A$  and the value  $f_A(x)$  is a set called  $x$ -element of the soft set for all  $x \in E$ .

**Definition 2.3.** *Let  $U$  be an initial universe,  $F(U)$  be the set of all fuzzy sets over  $U$ ,  $E$  be a set of parameters and  $A \subset E$ . Then, a fuzzy soft set  $(F,A)$  over  $U$  as a function from  $E$  into  $F(U)$ .*

$$(ie) f_A : E \longrightarrow F(U)$$

**Definition 2.4.** *Let  $f_A$  and  $f_B$  be two fuzzy soft sets. Then,  $f_A$  is a fuzzy soft subset of  $f_B$ , denoted by  $f_A \subseteq f_B$ , if  $\mu_A \subseteq \mu_B$  and  $f_A(x) \subseteq f_B(x)$  for all  $x \in E$ .*

**Definition 2.5.** *Let  $f_A$  and  $f_B$  be two fuzzy soft sets. Then, union of  $f_A$  and  $f_B$ , denoted by  $f_A \cup f_B$  if  $\mu_{A \cup B} = \max\{\mu_A(x), \mu_B(x)\}$  and  $f_{A \cup B}(x) = f_A(x) \cup f_B(x)$*

for all  $x \in E$ .

**Definition 2.6.** Let  $f_A$  and  $f_B$  be two fuzzy soft sets. Then intersection of  $f_A$  and  $f_B$ , denoted by  $f_A \cap f_B$  if  $\mu_{A \cap B} = \min\{\mu_A(x), \mu_B(x)\}$  and  $f_{A \cap B}(x) = f_A(x) \cap f_B(x)$  for all  $x \in E$ .

**Definition 2.7.** Let  $f_A$  be a fuzzy soft set over  $U$ . Then, the complement  $f_A^c$  of  $f_A$  is a fuzzy soft set such that

$$f_A^c = f_A^c(x), \text{ for all } x \in E$$

where  $f_A^c(x)$  is a complement of the set  $f_A(x)$ .

**Definition 2.8.** Let  $f_L$  be a fuzzy soft set over  $U$ , and  $\Upsilon$  and  $\wedge$  be two binary operation on  $f_L$ . If, elements of  $f_L$  are equipped with two commutative and associative binary operations  $\Upsilon$  and  $\wedge$  which are connected by the absorption law, then algebraic structure  $(f_L, \Upsilon, \wedge)$  is called a fuzzy soft lattice.

**Theorem 2.9.** Let  $(f_L, \Upsilon, \wedge)$  be a fuzzy soft lattice. Then  $f_L(x) \wedge f_L(y) = f_L(x)$ ,  $f_L(x) \Upsilon f_L(y) = f_L(y)$ .

**Theorem 2.10.** Let  $(f_L, \Upsilon, \wedge)$  be a fuzzy soft lattice and  $\preceq$  be a relation is denoted by  $f_L(x) \preceq f_L(y)$ ,  $f_L(x) \wedge f_L(y) = f_L(x)$  or  $f_L(x) \Upsilon f_L(y) = f_L(y)$  the relation is an ordering relation on  $f_L$ .

**Theorem 2.11.** Let  $(f_L, \Upsilon, \wedge)$  be a fuzzy soft lattice. Then,

1.  $f_L(x) \wedge f_L(y) \preceq f_L(x)$  and  $f_L(x) \wedge f_L(y) \preceq f_L(y)$
2.  $f_L(x) \preceq f_L(x) \Upsilon f_L(y)$  and  $f_L(y) \preceq f_L(x) \Upsilon f_L(y)$

**Theorem 2.12.** Let  $(f_L, \Upsilon, \wedge)$  be a fuzzy soft lattice. Then,  $f_L(x) \preceq f_L(y)$  and  $f_L(z) \preceq f_L(t) \implies f_L(x) \wedge f_L(z) \preceq f_L(y) \wedge f_L(t)$ .

**Theorem 2.13.** Let  $(f_L, \Upsilon, \wedge)$  be a fuzzy soft lattice. Then,  $f_L(x) \preceq f_L(y)$  and  $f_L(z) \preceq f_L(t) \implies f_L(x) \Upsilon f_L(z) \preceq f_L(y) \Upsilon f_L(t)$ .

**Theorem 2.14.** Let  $(f_L, \Upsilon, \wedge)$  be a fuzzy soft lattice. Then  $f_L(x) \Upsilon f_L(y)$  and  $f_L(x) \wedge f_L(y)$  are the least upper bound and the greatest lower bound of  $f_L(x)$  and  $f_L(y)$ , respectively.

**Theorem 2.15.** A fuzzy soft lattice is a poset.

**Theorem 2.16.** Let  $f_L$  be a fuzzy soft set. Then, an algebraic structure  $(f_L, \Upsilon, \wedge, \preceq)$  is a fuzzy soft lattice.

**Theorem 2.17.** Let  $(f_L, \cap, \cup)$  be a fuzzy soft set and  $\subseteq$  be a relation is defined by  $f_L(x) \subseteq f_L(y)$ ,  $f_L(x) \cup f_L(y) = f_L(y)$  or  $f_L(x) \cap f_L(y) = f_L(x)$  for all  $f_L(x), f_L(y) \in f_L$ , is an ordering relation on  $f_L$ .

**Theorem 2.18.** A  $(f_L, \cap, \cup, \subseteq)$  is a fuzzy soft lattice.

**Definition 2.19.** Let  $(f_L, \Upsilon, \wedge, \preceq)$  be a fuzzy soft lattice. If  $f_L(x) \preceq f_L(y)$  for all  $x, y \in L$  then  $f_L(x)$  is called the minimum element of  $f_L$ . If  $f_L(y) \preceq f_L(x)$  for all  $x, y \in L$ , then  $f_L(x)$  is called the maximum element of  $f_L$ .

**Definition 2.20.** Let  $(f_L, \Upsilon, \wedge, \preceq)$  be a fuzzy soft lattice. Then,  $f_L$  is called a fuzzy soft chain if  $f_L(x) \preceq f_L(y)$  or  $f_L(y) \preceq f_L(x)$  for all  $f_L(x), f_L(y) \in f_L$ .

**Definition 2.21.** Let  $(f_L, \gamma, \wedge, \preceq)$  be a fuzzy soft lattice. If, every subsets of  $f_L$  have both a greatest lower bound and a least upper bound, then it is called complete fuzzy soft lattice.

**Definition 2.22.** Let  $(f_L, \gamma, \wedge, \preceq)$  be a fuzzy soft lattice and  $f_M \subseteq f_L$ . If  $f_M$  is a fuzzy soft lattice with the operations of  $f_L$ , then  $f_M$  is called a fuzzy soft sublattice of  $f_L$ .

**Theorem 2.23.** Let  $f_{L_1}$  and  $f_{L_2}$  be two fuzzy soft sublattices of  $f_L$ . Then,  $f_{L_1} \sqcap f_{L_2}$  is a fuzzy soft lattice with operations of  $f_L$ .

**Theorem 2.24.** Every fuzzy soft chain is a fuzzy soft sublattice.

**Theorem 2.25.** Every fuzzy soft lattice is fuzzy soft sublattice of itself.

**Definition 2.26.** Let  $(f_L, \gamma, \wedge, \preceq)$  be a fuzzy soft lattice. Then,  $f_L$  is called distributive fuzzy soft lattice. If

$$\begin{aligned} f_L(x) \wedge (f_L(y) \vee f_L(z)) &= (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z)). \\ f_L(x) \vee (f_L(y) \wedge f_L(z)) &= (f_L(x) \vee f_L(y)) \wedge (f_L(x) \vee f_L(z)). \end{aligned}$$

**Theorem 2.27.** Let  $f_L$  be a distributive fuzzy soft lattice. Then every fuzzy soft sublattice of  $f_L$  is distributive.

**Theorem 2.28.** Every fuzzy soft chain is a distributive fuzzy soft lattice.

**Definition 2.29.** If  $(f_L, \gamma, \wedge, \preceq)$  be a fuzzy soft lattice. Then,  $f_L$  is called modular fuzzy soft lattice. If it satisfies the following axiom:

$$f_L(z) \preceq f_L(x) \implies f_L(x) \wedge (f_L(y) \vee f_L(z)) = (f_L(x) \wedge f_L(y)) \vee f_L(z).$$

**Theorem 2.30.** If  $(f_L, \gamma, \wedge, \preceq)$  be a distributive fuzzy soft lattice, then  $(f_L, \gamma, \wedge, \preceq)$  is a modular fuzzy soft lattice.

**Theorem 2.31.** Every fuzzy soft chain is a modular fuzzy soft lattice.

## 3 Distributive and Modular Fuzzy Soft Lattices

### 3.1 Duality Principle

Let  $(f_L, \gamma, \wedge, \preceq)$  be a fuzzy soft lattice. If we define a relation  $\preceq'$  in  $f_L$  as follows: for all  $f_L(x), f_L(y) \in f_L$ ,  $f_L(x) \preceq' f_L(y) \Leftrightarrow f_L(y) \preceq f_L(x)$  in  $(f_L, \gamma, \wedge, \preceq)$ , then  $\preceq'$  is also a partial ordering on  $f_L$ . Clearly, for all  $f_L(x), f_L(y) \in f_L$ .  $l.u.b\{f_L(x), f_L(y)\}$  in  $(f_L, \gamma, \wedge, \preceq')$  =  $g.l.b\{f_L(x), f_L(y)\}$  in  $(f_L, \gamma, \wedge, \preceq)$  and  $g.l.b\{f_L(x), f_L(y)\}$  in  $(f_L, \gamma, \wedge, \preceq')$  =  $l.u.b\{f_L(x), f_L(y)\}$  in  $(f_L, \gamma, \wedge, \preceq)$ . If  $\vee$  and  $\wedge$  be the operations with respect to  $\preceq$  in  $f_L$  are the  $\wedge$  and  $\vee$  with respect to  $\preceq'$  in  $f_L$ . As  $f_L(x) \preceq' f_L(y)$  in  $(f_L, \gamma, \wedge, \preceq')$  means  $f_L(y) \preceq f_L(x)$  in  $(f_L, \gamma, \wedge, \preceq)$ .

**Theorem 3.2.** The dual of distributive fuzzy soft lattice  $(f_L, \gamma, \wedge, \preceq)$  is a distributive fuzzy soft lattice.

**Proof:** Let  $(f_L, \gamma, \wedge, \preceq)$  be a distributive fuzzy soft lattice.

For all  $f_L(x), f_L(y), f_L(z) \in f_L$

we have,  $f_L(x) \wedge (f_L(y) \vee f_L(z)) = (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z))$

The dual of  $(f_L, \vee, \wedge, \preceq)$  is

$f_L(x) \vee (f_L(y) \wedge f_L(z)) = (f_L(x) \vee f_L(y)) \wedge (f_L(x) \vee f_L(z))$

∴ The dual of distributive fuzzy soft lattice is a distributive fuzzy soft lattice.

**Theorem 3.3.** *The dual of modular fuzzy soft lattice  $(f_L, \vee, \wedge, \preceq)$  is a modular fuzzy soft lattice.*

**Proof :** Let  $(f_L, \vee, \wedge, \preceq)$  be a modular fuzzy soft lattice.

For all  $f_L(x), f_L(y), f_L(z) \in f_L$  and  $f_L(z) \preceq f_L(x)$ ,

$$\implies f_L(x) \wedge (f_L(y) \vee f_L(z)) = (f_L(x) \wedge f_L(y)) \vee f_L(z)$$

The dual of  $(f_L, \vee, \wedge, \preceq)$  is

If  $f_L(z) \succeq f_L(x)$ , we have

$$f_L(x) \vee (f_L(y) \wedge f_L(z)) = (f_L(x) \vee f_L(y)) \wedge f_L(z)$$

∴ The dual of modular fuzzy soft lattice is a modular fuzzy soft lattice.

**Example 3.4.** Let  $U = \{x_1, x_2, x_3, x_4\}$  be a universe set and

$L = \{e_1, e_2, e_3, e_4, e_5, e_6\}$  be a parameter set. Assume that

$$f_L(e_1) = \{0.1/x_1, 0.3/x_2\}$$

$$f_L(e_2) = \{0.1/x_1, 0.4/x_2\}$$

$$f_L(e_3) = \{0.2/x_1, 0.3/x_2, 0.4/x_3\}$$

$$f_L(e_4) = \{0.3/x_1, 0.3/x_2, 0.5/x_3, 0.6/x_4\}$$

$$f_L(e_5) = \{0.2/x_1, 0.4/x_2, 0.4/x_3\}$$

$$f_L(e_6) = \{0.3/x_1, 0.4/x_2, 0.5/x_3, 0.6/x_4\}$$

$$f_L = \{(e_1, \{0.1/x_1, 0.3/x_2\}), (e_2, \{0.1/x_1, 0.4/x_2\}), (e_3, \{0.2/x_1, 0.3/x_2, 0.4/x_3\}), (e_4, \{0.3/x_1, 0.3/x_2, 0.5/x_3, 0.6/x_4\}), (e_5, \{0.2/x_1, 0.4/x_2, 0.4/x_3\}), (e_6, \{0.3/x_1, 0.4/x_2, 0.5/x_3, 0.6/x_4\})\}$$

Then  $(f_L, \cup, \cap, \subseteq)$  is a distributive fuzzy soft lattice. The Hasse diagram

of its appear in figure 1 and its dual appear in figure 2.

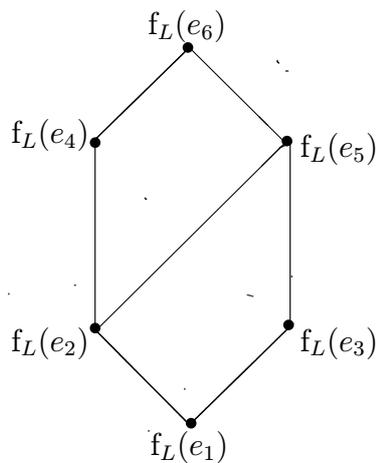


figure 1

Distributive fuzzy soft lattice

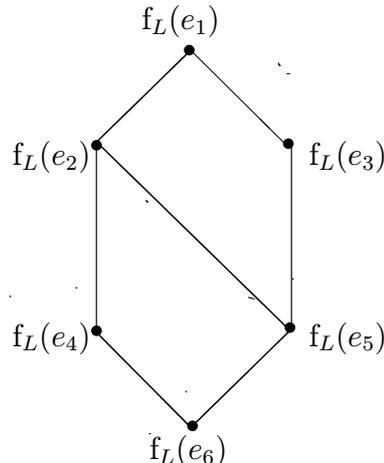


figure 2

Dual of distributive fuzzy soft lattice

**Definition 3.5.** Let  $(f_L, \Upsilon, \wedge, \preceq)$  be a fuzzy soft lattice. Then  $f_L(x), f_L(y), f_L(z) \in f_L$  which satisfies condition

$$(f_L(x) \wedge f_L(y)) \Upsilon (f_L(y) \wedge f_L(z)) \Upsilon (f_L(z) \wedge f_L(x)) \\ = (f_L(x) \Upsilon f_L(y)) \wedge (f_L(y) \Upsilon f_L(z)) \wedge (f_L(z) \Upsilon f_L(x))$$

is called the median of  $f_L(x), f_L(y), f_L(z)$  and is denoted by  $med(f_L(x), f_L(y), f_L(z))$ .

**Theorem 3.6.** A fuzzy soft lattice  $(f_L, \Upsilon, \wedge, \preceq)$  is a distributive fuzzy soft lattice if and only if every one of its triplet of elements has a median.

**Proof:** Let  $(f_L, \Upsilon, \wedge, \preceq)$  be a distributive fuzzy soft lattice.

For all  $f_L(x), f_L(y), f_L(z) \in f_L$

Now,

$$(f_L(x) \Upsilon f_L(y)) \wedge (f_L(y) \Upsilon f_L(z)) \wedge (f_L(z) \Upsilon f_L(x)) \\ = \{((f_L(x) \Upsilon f_L(y)) \wedge (f_L(y) \Upsilon f_L(z))) \wedge f_L(z)\} \Upsilon \\ \{((f_L(x) \Upsilon f_L(y)) \wedge (f_L(y) \Upsilon f_L(z))) \wedge f_L(x)\} \\ = [((f_L(x) \Upsilon f_L(y)) \wedge \{(f_L(y) \Upsilon f_L(z)) \wedge f_L(z)\}) \Upsilon \\ \{(f_L(x) \wedge (f_L(x) \Upsilon f_L(y))\}) \wedge (f_L(y) \Upsilon f_L(z))\}] \Upsilon \\ = \{(f_L(x) \Upsilon f_L(y)) \wedge f_L(z)\} \Upsilon \{f_L(x) \wedge (f_L(y) \Upsilon f_L(z))\} \\ = \{(f_L(x) \wedge f_L(z)) \Upsilon (f_L(y) \wedge f_L(z))\} \Upsilon \{(f_L(x) \wedge \\ f_L(y)) \Upsilon (f_L(x) \wedge f_L(z))\} \\ = \{(f_L(x) \wedge f_L(z)) \Upsilon (f_L(x) \wedge f_L(z))\} \Upsilon \{(f_L(y) \wedge \\ f_L(z)) \Upsilon (f_L(x) \wedge f_L(y))\} \\ = (f_L(x) \wedge f_L(y)) \Upsilon (f_L(y) \wedge f_L(z)) \Upsilon (f_L(x) \wedge f_L(z))$$

$$\therefore (f_L(x) \wedge f_L(y)) \Upsilon (f_L(y) \wedge f_L(z)) \Upsilon (f_L(z) \wedge f_L(x)) \\ = (f_L(x) \Upsilon f_L(y)) \wedge (f_L(y) \Upsilon f_L(z)) \wedge (f_L(z) \Upsilon f_L(x))$$

$\therefore$  Every triplet elements of  $(f_L, \Upsilon, \wedge, \preceq)$  has a median.

Conversely, assume that every triplet elements of a fuzzy soft lattice

$(f_L, \Upsilon, \wedge, \preceq)$  has a median.

To Prove  $(f_L, \Upsilon, \wedge, \preceq)$  is a distributive fuzzy soft lattice

Now,

$$f_L(x) \wedge (f_L(y) \Upsilon f_L(z)) = (f_L(x) \wedge (f_L(x) \Upsilon f_L(y))) \wedge (f_L(y) \Upsilon f_L(z)) \\ = (f_L(x) \wedge (f_L(x) \Upsilon f_L(z))) \wedge (f_L(x) \Upsilon f_L(y)) \wedge \\ (f_L(y) \Upsilon f_L(z)) \\ = f_L(x) \wedge \{(f_L(x) \Upsilon f_L(z)) \wedge (f_L(x) \Upsilon f_L(y)) \wedge \\ (f_L(y) \Upsilon f_L(z))\} \\ = \{f_L(x) \wedge (f_L(y) \Upsilon f_L(z))\} \Upsilon \{(f_L(x) \wedge f_L(y)) \Upsilon \\ (f_L(x) \wedge f_L(z))\}$$

$$\begin{aligned}
 &= \{(f_L(x) \wedge f_L(y)) \vee f_L(z)\} \vee \{(f_L(x) \wedge f_L(y)) \wedge (f_L(x) \wedge f_L(z))\} \\
 &= \{(f_L(x) \wedge f_L(y)) \vee [(f_L(x) \wedge (f_L(y) \wedge f_L(z)))]\} \\
 &\quad \vee \{f_L(x) \wedge f_L(z)\}
 \end{aligned}$$

$$f_L(x) \wedge (f_L(y) \vee f_L(z)) = (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z))$$

∴  $(f_L, \vee, \wedge, \preceq)$  is a distributive fuzzy soft lattice.

**Theorem 3.7.** *A fuzzy soft lattice  $(f_L, \vee, \wedge, \preceq)$  is a modular fuzzy soft lattice if and only if every triplet of elements  $f_L(x), f_L(y), f_L(z) (f_L(z) \preceq f_L(x))$  has a median.*

**Proof:**

Let  $(f_L, \vee, \wedge, \preceq)$  be a modular fuzzy soft lattice.

For all  $f_L(x), f_L(y), f_L(z) \in f_L, f_L(z) \preceq f_L(x)$

$$\begin{aligned}
 &(f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee (f_L(x) \wedge f_L(z)) \\
 &= (f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee f_L(z) \\
 &= (f_L(x) \wedge f_L(y)) \vee \{(f_L(y) \wedge f_L(z)) \vee f_L(z)\} \\
 &= (f_L(x) \wedge f_L(y)) \vee f_L(z) \quad \dots\dots\dots(1)
 \end{aligned}$$

$$\begin{aligned}
 &(f_L(x) \vee f_L(y)) \wedge (f_L(y) \vee f_L(z)) \wedge (f_L(x) \vee f_L(z)) \\
 &= (f_L(x) \vee f_L(y)) \wedge (f_L(y) \vee f_L(z)) \wedge f_L(x) \\
 &= \{(f_L(x) \vee f_L(y)) \wedge f_L(x)\} \wedge (f_L(y) \vee f_L(z)) \\
 &= f_L(x) \wedge (f_L(y) \vee f_L(z)) \quad \dots\dots\dots(2)
 \end{aligned}$$

From (1) and (2)

$$(f_L(x) \wedge f_L(y)) \vee f_L(z) = f_L(x) \wedge (f_L(y) \vee f_L(z))$$

$$\begin{aligned}
 \implies &(f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee (f_L(x) \wedge f_L(z)) \\
 &= (f_L(x) \vee f_L(y)) \wedge (f_L(y) \vee f_L(z)) \wedge (f_L(x) \vee f_L(z))
 \end{aligned}$$

Hence every triplet of elements of  $(f_L, \vee, \wedge, \preceq)$  has a median.

Conversely, Assume that every triplet of elements of fuzzy soft lattice  $(f_L, \vee, \wedge, \preceq)$  has a median.

For every triplet  $f_L(x), f_L(y), f_L(z) \in f_L$  and  $f_L(z) \preceq f_L(x)$

$$\begin{aligned}
 &\text{we have } (f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee (f_L(x) \wedge f_L(z)) \\
 &= (f_L(x) \vee f_L(y)) \wedge (f_L(y) \vee f_L(z)) \wedge (f_L(x) \vee f_L(z)) \\
 \implies &(f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee f_L(z) \\
 &= (f_L(x) \vee f_L(y)) \wedge (f_L(y) \vee f_L(z)) \wedge f_L(x) \\
 \implies &(f_L(x) \wedge f_L(y)) \vee \{(f_L(y) \wedge f_L(z)) \vee f_L(z)\} \\
 &= (f_L(y) \vee f_L(z)) \wedge \{(f_L(x) \vee f_L(y)) \wedge f_L(x)\}
 \end{aligned}$$

$$\implies (f_L(x) \wedge f_L(y)) \vee f_L(z) = f_L(x) \wedge (f_L(y) \vee f_L(z))$$

$\therefore (f_L, \vee, \wedge, \preceq)$  is a modular fuzzy soft lattice.

**Theorem 3.8.** *Let  $(f_L, \vee, \wedge, \preceq)$  be a distributive fuzzy soft lattice if and only if for any triplet  $f_L(x), f_L(y), f_L(z)$  of its elements*

$$(f_L(x) \vee f_L(y)) \wedge f_L(z) \preceq f_L(x) \vee (f_L(y) \wedge f_L(z)).$$

**Proof:** Let  $(f_L, \vee, \wedge, \preceq)$  be a distributive fuzzy soft lattice.

For all  $f_L(x), f_L(y), f_L(z) \in f_L$

To Prove:  $(f_L(x) \vee f_L(y)) \wedge f_L(z) \preceq f_L(x) \vee (f_L(y) \wedge f_L(z))$

$$\begin{aligned} \text{We have, } (f_L(x) \vee f_L(y)) \wedge f_L(z) &= (f_L(x) \wedge f_L(z)) \vee (f_L(y) \wedge f_L(z)) \\ &\preceq f_L(x) \vee (f_L(y) \wedge f_L(z)) \text{ [since } f_L(x) \wedge f_L(z) (\preceq f_L(x)) \end{aligned}$$

Conversely,

Assume that for any triplet  $f_L(x), f_L(y), f_L(z) \in f_L$

$$(f_L(x) \vee f_L(y)) \wedge f_L(z) \preceq f_L(x) \vee (f_L(y) \wedge f_L(z))$$

To Prove:  $f_L$  is a distributive fuzzy soft lattice.

$$\begin{aligned} (f_L(x) \vee f_L(y)) \wedge (f_L(x) \vee f_L(y)) &\preceq f_L(x) \vee (f_L(y) \wedge (f_L(x) \vee f_L(z))) \\ &\preceq f_L(x) \vee ((f_L(x) \vee f_L(z)) \wedge f_L(y)) \\ &\preceq f_L(x) \vee (f_L(x) \vee (f_L(z) \wedge f_L(y))) \\ &\preceq (f_L(x) \vee f_L(x)) \vee (f_L(z) \wedge f_L(y)) \\ &\preceq f_L(x) \vee (f_L(z) \wedge f_L(y)) \\ &\preceq f_L(x) \vee (f_L(y) \wedge f_L(z)) \end{aligned}$$

$$(f_L(x) \vee f_L(y)) \wedge (f_L(x) \vee f_L(y)) \preceq f_L(x) \vee (f_L(y) \wedge f_L(z))$$

Thus  $(f_L, \vee, \wedge, \preceq)$  is a distributive fuzzy soft lattice.

**Theorem 3.9.** *If  $f_L(x), f_L(y), f_L(z)$  are the elements of a modular fuzzy soft lattice  $f_L$  with the greatest element  $f_L(u)$  and if*

$$f_L(x) \vee f_L(y) = (f_L(x) \wedge f_L(y)) \vee f_L(z) = f_L(u), \text{ then}$$

$$f_L(x) \vee (f_L(y) \wedge f_L(z)) = f_L(y) \vee (f_L(z) \wedge f_L(x)) = f_L(z) \vee (f_L(x) \wedge f_L(y)) = f_L(u)$$

**Proof:** Let  $f_L(x), f_L(y), f_L(z)$  be the elements of modular fuzzy soft lattice

We have,

$$\begin{aligned} f_L(x) &= f_L(x) \wedge f_L(u) \\ &= f_L(x) \wedge \{(f_L(x) \wedge f_L(y)) \vee f_L(z)\} \\ &= (f_L(x) \wedge (f_L(x) \wedge f_L(y))) \vee (f_L(x) \wedge f_L(z)) \\ &= (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z)) \end{aligned}$$

$$\implies f_L(x) \vee (f_L(y) \wedge f_L(z)) = (f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee (f_L(z) \wedge f_L(x))$$

Similarly,

$$f_L(y) \vee (f_L(x) \wedge f_L(z)) = (f_L(x) \wedge f_L(y)) \vee (f_L(y) \wedge f_L(z)) \vee (f_L(z) \wedge f_L(x))$$

$$\therefore f_L(x) \vee (f_L(y) \wedge f_L(z)) = f_L(y) \vee (f_L(x) \wedge f_L(z))$$

Again,  $f_L(x) = (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z))$

$$(f_L(x) \vee f_L(y)) = (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z)) \vee f_L(y)$$

$$\begin{aligned} f_L(u) &= (f_L(x) \wedge f_L(y)) \vee (f_L(x) \wedge f_L(z)) \vee f_L(y) \\ &= \{(f_L(x) \wedge f_L(y)) \vee f_L(y)\} \vee (f_L(x) \wedge f_L(z)) \end{aligned}$$

$$= f_L(y) \vee (f_L(x) \wedge f_L(z))$$

$$\therefore f_L(x) \vee (f_L(y) \wedge f_L(z)) = f_L(y) \vee (f_L(x) \wedge f_L(z)) = f_L(u)$$

Hence,  $f_L(x) \vee (f_L(y) \wedge f_L(z)) = f_L(y) \vee (f_L(z) \wedge f_L(x)) = f_L(z) \vee (f_L(x) \wedge f_L(y)) = f_L(u)$ .

**Example 3.10.** Let  $U = \{x_1, x_2, x_3, x_4\}$  and  $L = \{a, b, c, d, g\}$  such that

$$f_L(a) = \{0.1/x_1, 0.1/x_2, 0.25/x_3\}$$

$$f_L(b) = \{0.3/x_1, 0.2/x_2, 0.25/x_3\}$$

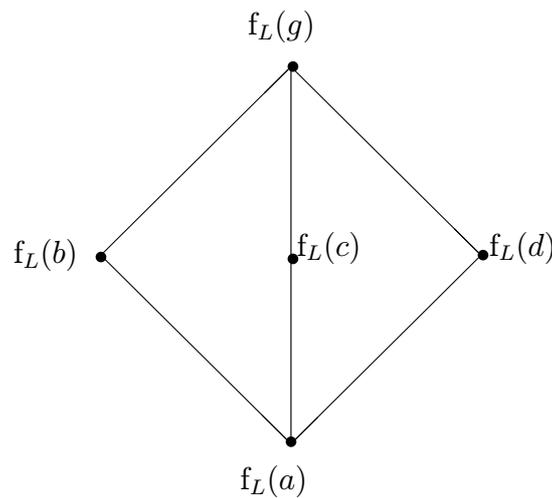
$$f_L(c) = \{0.2/x_1, 0.3/x_2, 0.25/x_3\}$$

$$f_L(d) = \{0.1/x_1, 0.2/x_2, 0.3/x_3\}$$

$$f_L(g) = \{0.6/x_1, 0.8/x_2, 0.6/x_3\}$$

$$f_L = \{(a, \{0.1/x_1, 0.1/x_2, 0.25/x_3\}), (b, \{0.3/x_1, 0.2/x_2, 0.25/x_3\}), (c, \{0.2/x_1, 0.3/x_2, 0.25/x_3\}), (d, \{0.1/x_1, 0.2/x_2, 0.3/x_3\}), (g, \{0.6/x_1, 0.8/x_2, 0.6/x_3\})\}$$

Then  $(f_L, \cap, \cup, \subseteq)$  is a modular fuzzy soft lattice. The Hasse diagram of its appear in *figure 3*.



*figure 3*

### Modular Fuzzy Soft Lattice

## 4 CONCLUSION

In this paper, we introduced the concept of duality principle and median of fuzzy soft lattices. We discussed some theorems on fuzzy soft modular and distributive lattices with some illustrate examples. We are studying about these distributive and modular fuzzy soft lattices and are expected to give some more results in our future study.

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## Isomorphism Properties of Strongly irregular fuzzy graphs

S.P.Nandhini<sup>1</sup> and Dr.M.Kamaraj<sup>2</sup>

<sup>1</sup>Department of Mathematics, The Standard Fireworks Rajarathnam College For Women, Sivakasi-626 123  
Tamilnadu, India. [spnandhinimani@yahoo.com](mailto:spnandhinimani@yahoo.com)

<sup>2</sup>Department of Mathematics, Government Arts and Science College, Sivakasi., Tamilnadu, India.  
[Kamarajm17366@gmail.com](mailto:Kamarajm17366@gmail.com)

**Abstract:** In this paper, we discussed some properties of isomorphism, weak isomorphism and co-weak isomorphism between strongly irregular fuzzy graph and its complement. Isomorphism properties of  $\mu$ -complement, self  $\mu$ -complement and self weak  $\mu$ -complement of strongly irregular fuzzy graph are established.

Key words: Strongly irregular, Complement,  $\mu$ -complement, isomorphism.

### 1. INTRODUCTION:

In 1965, Lofti A. Zadeh [14] introduced the notion of a fuzzy subset of a set as a method for representing the phenomena of uncertainty in real life situation. Based on the definitions of fuzzy sets and fuzzy relations, ten years later Azriel Rosenfeld [10] defined fuzzy graph and developed the theory of fuzzy graph in 1975. Yousef Alavi etl., [11] introduced highly irregular fuzzy graph and examined several problems relating to the existence and enumeration of highly irregular graphs. Youesf Alavi etl., [12] extended the concept of highly irregular graphs by introducing k-path irregular graph. Nagoor Gani and Latha [5] defined highly irregular fuzzy graph and discussed some properties on it. The concept of weak isomorphism, co-weak isomorphism and isomorphism between fuzzy graphs was introduced by K.R.Bhutani [2]. Isomorphic properties of highly irregular fuzzy graphs were discussed by Nagoor Gani and Latha [6]. In this paper, some properties on isomorphism of highly irregular fuzzy graph and its complement are established. Also, some isomorphic properties of highly irregular fuzzy graph in connection with  $\mu$ -complement of a fuzzy graph introduced by Nagoor Gani and Chandrasekaran [4] are studied. Following definitions are from [1 – 14].

### 2 Preliminaries

**Definition 2.1** A fuzzy subset of a nonempty set S is a mapping  $\sigma: S \rightarrow [0,1]$ . A fuzzy relation on S is a fuzzy subset of  $S \times S$ . If  $\mu$  and  $\nu$  are fuzzy relations, then  $\mu \vee \nu(u, w) = \text{Sup} \{ \mu(u, v) \wedge \nu(v, w) : v \in S \}$  and

$\mu \wedge \nu(u, v) = \text{Sup} \{ \mu(u, u_1) \wedge \nu(u_1, u_2) \wedge \mu(u_2, u_3) \wedge \dots \wedge \mu(u_{k-1}, v) : u_1, u_2, \dots, u_{k-1} \in S \}$ , where ' $\wedge$ ' stands for minimum.

**Definition 2.2** The underlying crisp graph of a fuzzy graph  $G = (\sigma, \mu)$  is denoted by  $G^* = (\sigma^*, \mu^*)$ , where  $\sigma^* = \{ u \in V / \sigma(u) > 0 \}$  and  $\mu^* = \{ (u, v) \in V \times V / \mu(u, v) > 0 \}$ .

**Definition 2.3** Let  $G = (\sigma, \mu)$  be a fuzzy graph. The degree of a vertex u is  $(u) = \sum \mu(u, v) u \neq v$ .

**Definition 2.4** The order of a fuzzy graph G is  $(G) = \sum \sigma(u) u \in V$ . The size of a fuzzy graph G is  $(G) = \sum \mu(u, v) u \in V$ .

**Definition 2.5** A graph G is called regular if every vertex is adjacent only to vertices having the same degree.

**Definition 2.6** A graph G is called irregular, if there is a vertex which is adjacent to atleast one vertex with distinct degree.

**Definition 2.7** A connected graph G is said to be highly irregular if every vertex of G is adjacent only to vertices with distinct degrees.

**Definition 2.8** Let  $G = (\sigma, \mu)$  be a connected fuzzy graph.  $G$  is said to be a highly irregular fuzzy graph if every vertex of  $G$  is adjacent to vertices with distinct degrees.

**Definition 2.9** The complement of a fuzzy graph  $G: (\sigma, \mu)$  is a fuzzy graph  $G: (\sigma, \mu)$ , where  $\sigma = \sigma$  and  $\mu(u, v) = \sigma(u) \wedge \sigma(v) - \mu(u, v) \forall u, v \in V$ .

### 3 Isomorphic properties of strongly irregular fuzzy graph and its complement

**Definition 3.1:** A homomorphism of strongly irregular fuzzy graphs  $G$  and  $G'$ ,  $h: G \rightarrow G'$  is a map  $h: V \rightarrow V'$  such that  $h(u) = u'$ , which satisfies i)  $\sigma(u) \leq \sigma'(h(u))$  for all  $u \in V$  and ii)  $\mu(u, v) \leq \mu'(h(u), h(v))$

**Definition 3.2:** A weak isomorphism of strongly irregular fuzzy graphs  $G$  and  $G'$ ,  $h: G \rightarrow G'$  is a map  $h: V \rightarrow V'$  such that  $h(u) = u'$ , which is a bijective homomorphism that satisfies i)  $\sigma(u) = \sigma'(h(u))$  for all  $u \in V$

**Definition 3.3:** A co-weak isomorphism of strongly irregular fuzzy graphs  $G$  and  $G'$ ,  $h: G \rightarrow G'$  is a map  $h: V \rightarrow V'$  such that  $h(u) = u'$ , which is a bijective homomorphism that satisfies i)  $\mu(u, v) = \mu'(h(u), h(v)) \forall u, v \in V$

**Definition 3.4:** An isomorphism of strongly irregular fuzzy graphs  $G$  and  $G'$ ,  $h: G \rightarrow G'$  is a map  $h: V \rightarrow V'$  such that  $h(u) = u'$ , which is a bijective homomorphism that satisfies

$$i) \sigma(u) = \sigma'(h(u)) \text{ for all } u \in V$$

$$ii) \mu(u, v) = \mu'(h(u), h(v)) \forall u, v \in V. \text{ It is denoted by } G \cong G'$$

**Theorem 3.5:** Let  $G = (\sigma, \mu)$  and  $G' = (\sigma', \mu')$  be two strongly irregular fuzzy graphs.  $G$  and  $G'$  are isomorphic iff their complements are isomorphic, but the complements need not be strongly irregular.

Proof: Assume  $G$  isomorphic to  $G'$  Implies there exists a bijective map  $h: V \rightarrow V'$  s.t  $h(u) = u'$  for all  $u \in V$  satisfying  $\sigma(u) = \sigma'(h(u))$  and  $\mu(u, v) = \mu'(h(u), h(v))$  3.1

By definition of complement of a fuzzy graph

$$\bar{\mu}(u, v) = \sigma(u) \wedge \sigma(v) - \mu(u, v) \text{ for all } u, v \in V$$

$$\bar{\mu}(u, v) = \sigma'(h(u)) \wedge \sigma'(h(v)) - \mu'(h(u), h(v)) \text{ for all } u, v \in V$$

$$= \bar{\mu}'(h(u), h(v)) \text{ for all } u, v \in V \quad 3.2$$

From 3.1 and 3.2  $G^c$  and  $G'^c$  are isomorphic

Conversely assume that  $G^c$  and  $G'^c$  are isomorphic.

There is map  $g: V \rightarrow V'$  s.t  $g(u) = u'$  for all  $u \in V$  satisfying  $\sigma(u) = \sigma'(g(u))$  for all  $u, v \in V$  and  $\bar{\mu}(u, v) = \bar{\mu}'(g(u), g(v))$  for all  $u, v \in V$  3.3

Using the definition of complement of fuzzy graph

$$\sigma(u) \wedge \sigma(v) - \mu(u, v) = \sigma'(g(u)) \wedge \sigma'(g(v)) - \mu'(g(u), g(v))$$

$$\Rightarrow \mu(u, v) = \mu'(g(u), g(v)) \tag{3.4}$$

$\Rightarrow$  From 3.3 and 3.4  $G$  isomorphic to  $G'$ .

**Example: 3.6:** In  $G = (\sigma, \mu)$ ,  $\sigma(u) = \sigma'(u') = 1$ ,  $\sigma(v) = \sigma'(v') = 0.8$ ,  $\sigma(w) = \sigma'(w') = 1$ ,  $\sigma(x) = \sigma'(x') = 1$ , and  $\mu(u, v) = 0.3 = \mu'(u', v')$ ,  $\mu(v, w) = 0.5 = \mu'(v', w')$ ,  $\mu(w, x) = 0.5 = \mu'(w', x')$ ,  $\mu(u, x) = 0.6 = \mu'(u', x')$ . In  $G^c = (\sigma^c, \mu^c)$ ,  $\mu^c(u, v) = 0.5 = \mu^c(u', v')$ ,  $\mu^c(v, w) = 0.3 = \mu^c(v', w')$ ,  $\mu^c(u, w) = 1 = \mu^c(u', w')$ ,  $\mu^c(u, x) = 0.4 = \mu^c(u', x')$ ,  $\mu^c(v, x) = 0.8 = \mu^c(v', x')$ ,  $\mu(u, x) = 0.5 = \mu'(u', x')$ .

**Theorem :3.7** Let  $G = (\sigma, \mu)$  and  $G' = (\sigma', \mu')$  be two strongly irregular fuzzy graphs .If  $G$  is weak isomorphic with  $G'$  then their complements are weak isomorphic, but the complements need not be strongly irregular.

Proof: Assume  $G$  is weak isomorphic to  $G'$  Implies there exists a bijective map  $h: V \rightarrow V'$  s.t  $h(u) = u'$  for all  $u \in V$  satisfying  $\sigma(u) = \sigma'(h(u))$  for all  $u \in V$  and

$$\mu(u, v) \leq \mu'(h(u), h(v)) \tag{3.5}$$

Since  $h: V \rightarrow V'$  is bijective ,  $h^{-1}: V' \rightarrow V$  exists for all  $u' \in V' \Rightarrow$  there is a  $u \in V$  such that

$$h^{-1}(u') = u \tag{3.6}$$

From 3.5 and 3.6  $\sigma(h^{-1}(u')) = \sigma'(u')$  for all  $u' \in V'$

By definition of complement of a fuzzy graph

$$\bar{\mu}(u, v) = \sigma(u) \wedge \sigma(v) - \mu(u, v) \text{ for all } u, v \in V$$

$$\bar{\mu}(h^{-1}(u'), h^{-1}(v')) = \sigma(h^{-1}(u')) \wedge \sigma(h^{-1}(v')) - \mu(h^{-1}(u'), h^{-1}(v')) \text{ for all } u, v \in V$$

$$= \sigma'(u') \wedge \sigma'(v') - \mu(u, v) \text{ for all } u, v \in V$$

$$\geq \sigma'(u') \wedge \sigma'(v') - \mu'(u', v') \text{ for all } u', v' \in V'$$

$$= \bar{\mu}'(u', v') \text{ for all } u, v \in V \tag{3.7}$$

From 3.5 and 3.7

$$\mu'(u', v') \leq \bar{\mu}(h^{-1}(u'), h^{-1}(v')) \forall u', v' \in V'$$

$\bar{G}'$  is weak isomorphic with  $\bar{G}$

**Example:3.8 :** In  $G = (\sigma, \mu)$ ,  $\sigma(u) = \sigma'(u') = 0.9$ ,  $\sigma(v) = \sigma'(v') = 0.9$ ,  $\sigma(w) = \sigma'(w') = 0.8$ ,  $\sigma(x) = \sigma'(x') = 0.9$ , and  $\mu(u, v) = 0.4$ ,  $\mu'(u', v') = 0.5$ ,  $\mu(v, w) = 0.5$ ,  $\mu'(v', w') = 0.6$ ,  $\mu(w, x) = 0.3$ ,  $\mu'(w', x') = 0.4$ ,  $\mu(u, x) = 0.8 = \mu'(u', x')$ . In  $G^c = (\sigma^c, \mu^c)$ ,  $\mu^c(u, v) = 0.6$ ,  $\mu^c(u', v') = 0.3$ ,  $\mu^c(v, w) = 0.3$ ,  $\mu^c(v', w') = 0.3$ ,  $\mu^c(x, w) = 0.5$ ,  $\mu^c(x', w') = 0.4$ ,  $\mu^c(u, w) = 0.8$ ,  $\mu^c(u', w') = 0.8$ ,  $\mu^c(u, x) = 0.1$ ,  $\mu^c(u', x') = 0.1$ ,  $\mu^c(v, x) = 0.9$ ,  $\mu^c(v', x') = 0.9$ .

**Theorem :3.9** Let  $G = (\sigma, \mu)$  and  $G' = (\sigma', \mu')$  be two strongly irregular fuzzy graphs .If  $G$  is co-weak isomorphic with  $G'$  then there exists a homomorphism between  $\bar{G}'$  and  $\bar{G}$  , but the complements need not be strongly irregular.

Proof: Assume  $G$  is co-weak isomorphic to  $G'$   $\Rightarrow$  there exists a bijective map  $h: V \rightarrow V'$  s.t  $h(u) = u'$  for all  $u \in V$  satisfying  $\sigma(u) \leq \sigma'(h(u))$  and  $\mu(u, v) = \mu'(h(u), h(v))$  3.8

By definition of complement of a fuzzy graph

$$\bar{\mu}(u, v) = \sigma(u) \wedge \sigma(v) - \mu(u, v) \text{ for all } u, v \in V \tag{238}$$

$$= \bar{\mu}'(h(u), h(v)) \text{ for all } u, v \in V \tag{3.9}$$

From 3.8 and 3.9,  $h$  is a bijective homomorphism between  $\bar{G}'$  and  $\bar{G}$ .

**Proposition 3.10** If there is a weak isomorphism between two strongly irregular fuzzy graphs  $G$  and  $G'$ , then there need not be a co-weak isomorphism between  $\bar{G}'$  and  $\bar{G}$  and the complements need not be strongly irregular

**Example 3.11:** In  $G = (\sigma, \mu)$ ,  $\sigma(u) = 0.9, \sigma'(u') = 0.9, \sigma(v) = 0.7, \sigma'(v') = 0.8, \sigma(w) = 0.9, \sigma'(w') = 1, \sigma(x) = \sigma'(x') = 1$ , and  $\mu(u, v) = 0.3, \mu'(u', v') = 0.3, \mu(v, w) = 0.4, \mu'(v', w') = 0.4, \mu(w, x) = 0.6, \mu'(w', x') = 0.6, \mu(u, x) = 0.5, \mu'(u', x') = 0.5$ . In  $G^C = (\sigma^C, \mu^C), \mu^C(u, v) = 0.4, \mu^C(u', v') = 0.5, \mu^C(v, w) = 0.3, \mu^C(v', w') = 0.4, \mu^C(x, w) = 0.3, \mu^C(x', w') = 0.4, \mu^C(u, w) = 0.9, \mu^C(u', w') = 0.9, \mu^C(u, x) = 0.4, \mu^C(u', x') = 0.4, \mu^C(v, x) = 0.7, \mu^C(v', x') = 0.8$ .

**Definition 3.12** A fuzzy graph  $G$  is said to be a self complementary if  $G$  isomorphic  $\bar{G}$ .

**Proposition 3.13:** A Strongly irregular fuzzy graph need not be self complementary.

Proof: Complement of a strongly irregular fuzzy graph need not be strongly irregular.

**Example 3.14** In  $G = (\sigma, \mu)$ ,  $\sigma(u) = 0.4, \sigma(v) = 0.6, \sigma(w) = 0.8, \sigma(x) = 1$  and  $\mu(u, v) = 0.4, \mu(v, w) = 0.6, \mu(w, x) = 0.5, \mu(u, x) = 0.4$ . In  $G^C = (\sigma^C, \mu^C), \mu^C(u, v) = 0, \mu^C(v, w) = 0, \mu^C(x, w) = 0.3, \mu^C(u, w) = 0.4, \mu^C(u, x) = 0, \mu^C(v, x) = 0.6$ .

**Proposition 3.15:** A Strongly irregular fuzzy graph cannot necessarily be a self weak complementary fuzzy graph.

**Example 3.16:** In  $G = (\sigma, \mu)$ ,  $\sigma(u) = 0.5, \sigma(v) = 0.6, \sigma(w) = 0.7, \sigma(x) = 0.9$  and  $\mu(u, v) = 0.5, \mu(v, w) = 0.3, \mu(w, x) = 0.6, \mu(u, x) = 0.5$ . In  $G^C = (\sigma^C, \mu^C), \mu^C(u, v) = 0, \mu^C(v, w) = 0.3, \mu^C(x, w) = 0.1, \mu^C(u, w) = 0.5, \mu^C(u, x) = 0, \mu^C(v, x) = 0.6$ .

$G$  is not weak isomorphic with  $\bar{G}$

**Definition 3.17:** A fuzzy graph  $G$  is said to be a self weak complementary if  $G$  is weak isomorphic with  $\bar{G}$ .

**Example 3.18** In  $G = (\sigma, \mu)$ ,  $\sigma(u) = 0.4, \sigma(v) = 0.6, \sigma(w) = 0.8, \sigma(x) = 0.9$  and  $\mu(u, v) = 0.2, \mu(v, w) = 0.3, \mu(w, x) = 0.4, \mu(u, x) = 0.2$ . In  $G^C = (\sigma^C, \mu^C), \mu^C(u, v) = 0.2, \mu^C(v, w) = 0.3, \mu^C(x, w) = 0.4, \mu^C(u, w) = 0.4, \mu^C(u, x) = 0.2, \mu^C(v, x) = 0.6$ .

$G$  is self weak isomorphic with  $\bar{G}$  and strongly irregular.

**Theorem 3.19:** Let  $G$  be a self weak complementary strongly irregular fuzzy graph, then

$$\sum_{u \neq v} \mu(u, v) \leq \frac{1}{2} \sum_{u \neq v} (\sigma(u) \wedge \sigma(v)).$$

**Proof:** Let  $G$  be self weak complementary and strongly irregular fuzzy graph

$\Rightarrow G$  is weak isomorphic to  $G'$  Implies there exists a bijective map  $h: V \rightarrow V'$  s.t  $h(u) = u'$  for all  $u \in V$  satisfying  $\sigma(u) = \sigma'(h(u))$  3.10

$$\text{and } \mu(u, v) \leq \mu'(h(u), h(v)) \tag{3.11}$$

By definition of complement of a fuzzy graph

$$\bar{\mu}(u, v) = \sigma(u) \wedge \sigma(v) - \mu(u, v) \text{ for all } u, v \in V$$

From 3.10 and 3.11

$$\mu(u, v) \leq \bar{\mu}(h(u), h(v)) = \sigma(h(u)) \wedge \sigma(h(v)) - \mu(h(u), h(v)) \text{ for all } u, v \in V$$

$$2 \mu(u, v) \leq \sigma(u) \wedge \sigma(v)$$

$$\mu(u, v) \leq \frac{1}{2} (\sigma(u) \wedge \sigma(v)).$$

$$\sum_{u \neq v} \mu(u, v) \leq \frac{1}{2} \sum_{u \neq v} (\sigma(u) \wedge \sigma(v))$$

**Corollary:3.20**

Let G be a self weak complementary strongly irregular fuzzy graph then  $\sum d(u) \leq \sum (\sigma(u) \wedge \sigma(v))$

Proof:

By theorem 3.19,

$$2 \sum \mu(u, v) \leq \sum (\sigma(u) \wedge \sigma(v)).$$

$$\sum d(u) \leq \sum_{u \neq v} (\sigma(u) \wedge \sigma(v))$$

**4 Isomorphic properties of  $\mu$ - complement of strongly irregular fuzzy graph**

**Definition 4.1**

Let G:( $\sigma, \mu$ ) be a fuzzy graph. The  $\mu$  complement of G is defined as  $G_\mu$

Where  $\mu_\mu(u, v) = \{ \sigma(u) \wedge \sigma(v) - \mu(u, v) \text{ if } \mu(u, v) > 0$   
 $0 \text{ if } \mu(u, v) = 0.$

**Theorem 4.2**

The  $\mu$ -complement of strongly irregular fuzzy graph need not be strongly irregular.

**Proof:**

To every vertex, the vertices with distinct degrees or same degrees may happen to be vertices with same degree. This contradicts the definition if strongly irregular fuzzy graph.

**Example 4.3**

In  $G = (\sigma, \mu)$ ,  $\sigma(u) = \sigma(u') = 0.3$ ,  $\sigma(v) = 0.2 = \sigma(v')$ ,  $\sigma(w) = 0.5 = \sigma(w')$ ,  $\sigma(x) = 0.9 = \sigma(x')$  and  $\mu(u, v) = 0.1 = \mu(u', v')$ ,  $\mu(v, w) = 0 = \mu(v', w')$ ,  $\mu(w, x) = 0.4, \mu(w', x') = 0.1$ ,  $\mu(u, x) = 0.2$ ,  $\mu(u', x') = 0.1$ ,  $\mu(v, x) = 0.1$ ,  $\mu(v', x') = 0.1$ .

G is a strongly irregular fuzzy graph.

The degrees of the vertices in  $G_\mu$  contradicts the definition of strongly irregular fuzzy graph.

**Theorem 4.4**

Let G and G' be two strongly irregular fuzzy graphs. If G and G' are isomorphic then  $\mu$ -complements of G and G' are also isomorphic and vice versa but the complements need not be strongly irregular.

Proof: similar to theorem 3.5

**Remark 4.5** Let G and G' be two strongly irregular fuzzy graphs. If G is weak  $\cong$  with G' then neither  $\mu$ -complements of G is weak  $\cong$   $\mu$ -complements G' nor  $\mu$ -complements G' is weak with  $\mu$ -complements of G.

**Example 4.6**

In  $G = (\sigma, \mu)$ ,  $\sigma(u) = \sigma(u') = 0.6$ ,  $\sigma(v) = 0.8 = \sigma(v')$ ,  $\sigma(w) = 0.4 = \sigma(w')$ ,  $\sigma(x) = 0.4 = \sigma(x')$  and  $\mu(u, v) = 0.4$ ,  $\mu(u', v') = 0.5$ ,  $\mu(v, w) = 0.2, \mu(v', w') = 0.4$ ,  $\mu(w, x) = 0, \mu(w', x') = 0.2$ ,  $\mu(u, x) = 0.3$ ,  $\mu(u', x') = 0.4$ ,  $\mu(v, x) = 0$ ,  $\mu(v', x') = 0.2$ ,  $\mu(u, w) = 0, \mu(u', w') = 0$ .

In  $G^\mu = (\sigma, \mu^\mu)$ ,  $\sigma(u) = \sigma(u') = 0.6$ ,  $\sigma(v) = 0.8 = \sigma(v')$ ,  $\sigma(w) = 0.4 = \sigma(w')$ ,  $\sigma(x) = 0.4 = \sigma(x')$  and  $\mu^\mu(u, v) = 0.2$ ,  $\mu^\mu(u', v') = 0.1$ ,  $\mu^\mu(v, w) = 0.2$ ,  $\mu^\mu(v', w') = 0$ ,  $\mu^\mu(w, x) = 0$ ,  $\mu^\mu(w', x') = 0.2$ ,  $\mu^\mu(u, x) = 0.1$ ,  $\mu^\mu(u', x') = 0$ ,  $\mu^\mu(v, x) = 0$ ,  $\mu^\mu(v', x') = 0.2$ ,  $\mu^\mu(u, w) = 0$ ,  $\mu^\mu(u', w') = 0.2$ .

G and G' are strongly irregular fuzzy graphs and G is weak isomorphic with G', but  $\mu$ -complements of G is not weak isomorphic with  $\mu$ -complements of G' and  $\mu$ -complements of G' is not weak isomorphic with  $\mu$ -complements of G.

**Definition 4.7**

A fuzzy graph G:( $\sigma, \mu$ ) is said to be a self  $\mu$ -complementary fuzzy graph if  $G \cong G^\mu$

**Example 4.8**

In  $G: (\sigma, \mu)$   $\sigma(u) = 1, \sigma(v) = 0.6, \sigma(y) = 0.5, \sigma(x) = 0.9, \sigma(w) = 0.6$  and  $\mu(u, v) = 0.3, \mu(v, y) = 0.25, \mu(y, x) = 0.25, \mu(u, x) = 0, \mu(v, x) = 0, \mu(u, w) = 0.3, \mu(u, x) = 0, \mu(v, w) = 0, \mu(y, w) = 0, \mu(x, w) = 0$

In  $G^\mu = (\sigma, \mu^\mu), \sigma(u) = 1, \sigma(v) = 0.6, \sigma(y) = 0.5, \sigma(x) = 0.9, \sigma(w) = 0.6$  and  $\mu^\mu(u, v) = 0.3, \mu^\mu(v, y) = 0.25, \mu^\mu(y, x) = 0.25, \mu^\mu(u, x) = 0, \mu^\mu(v, x) = 0, \mu^\mu(u, w) = 0.3, \mu^\mu(u, x) = 0, \mu^\mu(v, w) = 0, \mu^\mu(y, w) = 0, \mu^\mu(x, w) = 0.$

$d(u) = 0.6, d(v) = 0.55, d(y) = 0.50, d(x) = 0.25, d(w) = 0.3$

clearly  $G$  and  $G^\mu$  are strongly irregular fuzzy graphs and  $G \cong G^\mu$

$G$  is self  $\mu$ -complementary fuzzy graph.

**Theorem 4.9** Let  $G$  be a strongly irregular self  $\mu$  complementary strongly irregular fuzzy graph

then 
$$\sum_{u \neq v} \mu(u, v) = \frac{1}{2} \sum_{u \neq v} (\sigma(u) \wedge \sigma(v)).$$

**Proof:** Let  $G$  be self weak complementary and strongly irregular fuzzy graph

$\Rightarrow G$  is weak isomorphic to  $G'$  Implies there exists a bijective map  $h: V \rightarrow V'$  s.t  $h(u) = \bar{u}$  for all  $u \in V$  satisfying  $\sigma(u) = \sigma^\mu(h(u)) = \sigma(h(u))$  4.1

and  $\mu(u, v) = \mu^\mu(h(u), h(v))$  4.2

By definition of complement of a fuzzy graph

$$\mu^\mu(u, v) = \begin{cases} \sigma(u) \wedge \sigma(v) - \mu(u, v) & \text{if } \mu(u, v) > 0 \text{ for all } u, v \in V \\ 0 & \text{if } \mu(u, v) = 0 \end{cases}$$

$$\mu(u, v) = \mu^\mu(h(u), h(v)) = \sigma^\mu(h(u)) \wedge \sigma^\mu(h(v)) - \mu(h(u), h(v)) \text{ for all } u, v \in V$$

$$\Rightarrow \mu(u, v) = \sigma(u) \wedge \sigma(v) - \mu(h(u), h(v)) \text{ for all } u, v \in V$$

(from (4.1) to (4.2))

$$\Rightarrow \mu(u, v) + \mu(h(u), h(v)) = \sigma(u) \wedge \sigma(v)$$

$$\Rightarrow 2\mu(u, v) = \sigma(u) \wedge \sigma(v)$$

$$\Rightarrow \mu(u, v) = \frac{1}{2}(\sigma(u) \wedge \sigma(v)), \text{ taking the summation}$$

$$\Rightarrow \sum_{u \neq v} \mu(u, v) = \frac{1}{2} \sum_{u \neq v} (\sigma(u) \wedge \sigma(v)).$$

**Corollary:4.10**

Let  $G$  be a self weak complementary strongly irregular fuzzy graph then  $\sum d(u) = \sum (\sigma(u) \wedge \sigma(v)).$

Proof:

By theorem 4.9,

$$2\sum \mu(u, v) = \sum (\sigma(u) \wedge \sigma(v)).$$

$$\sum d(u) = \sum_{u \neq v} (\sigma(u) \wedge \sigma(v))$$

**Proposition 4.11**

In a strongly irregular fuzzy graph if  $\sum \mu(u, v) = \frac{1}{2} \sum (\sigma(u) \wedge \sigma(v)).$   $G$  need not be self  $\mu$ -complementary.

**Example 4.12**

In  $G: (\sigma, \mu)$   $\sigma(u) = 0.9, \sigma(v) = 0.7, \sigma(x) = 1, \sigma(w) = 0.8$  and  $\mu(u, v) = 0.3, \mu(v, w) = 0.2, \mu(w, u) = 0.7, \mu(u, x) = 0.6, \mu(v, x) = 0.1, \mu(x, w) = 0. d(u) = 1.6, d(v) = 0.6, d(x) = 0.7, d(w) = 0.9$

clearly  $G$  and  $G^\mu$  are strongly irregular fuzzy graphs and  $G \cong G^\mu$   
 $G$  is not self  $\mu$ -complementary fuzzy graph.

**Definition 4.13**

A fuzzy graph  $G: (\sigma, \mu)$  is said to be a self weak  $\mu$ -complementary fuzzy graph if  $G$  is weak isomorphic with  $G^\mu$ .

**Example 4.14**

In  $G: (\sigma, \mu)$ ,  $\sigma(u) = 0.7$ ,  $\sigma(v) = 1$ ,  $\sigma(x) = 0.5$ ,  $\sigma(w) = 0.8$  and,  $\mu(u, v) = 0.2$ ,  $\mu(v, x) = 0.2$ ,  $\mu(w, x) = 0.3$ ,  $\mu(u, x) = 0$ ,  $\mu(v, w) = 0$ ,  $\mu(u, w) = 0$ .

In  $G^\mu = (\sigma, \mu^\mu)$ ,  $\sigma(u) = 0.7$ ,  $\sigma(v) = 1$ ,  $\sigma(x) = 0.5$ ,  $\sigma(w) = 0.8$  and,  $\mu(u, v) = 0.5$ ,  $\mu(v, x) = 0.3$ ,  $\mu(w, x) = 0.2$ ,  $\mu(u, x) = 0$ ,  $\mu(v, w) = 0$ ,  $\mu(u, w) = 0$ .

**Theorem 4.15** Let  $G$  be a strongly irregular self weak  $\mu$  complementary strongly irregular fuzzy graph then  $\sum_{u \neq v} \mu(u, v) \leq \frac{1}{2} \sum_{u \neq v} (\sigma(u) \wedge \sigma(v))$ .

Proof : Using the definition of self weak  $\mu$  complementary irregular fuzzy graph, the proof is similar to theorem 4.9

**5 ISOMORPHIC PROPERTIES OF BUSY NODES AND FREE NODES IN STRONGLY IRREGULAR GRAPHS**

**Definition 5.1** A node  $u$  in a fuzzy graph is said to be a busy node if  $\sigma(u) \leq d(u)$  otherwise it is called as a free node

**Theorem 5.2:** If  $G$  and  $G'$  are two isomorphic strongly irregular fuzzy graphs, then the busy nodes and free nodes are preserved under isomorphism.

**Proof:**

Let  $G: (\sigma, \mu)$  and  $G': (\sigma', \mu')$  be two isomorphic strongly irregular fuzzy graphs

Implies there exists a bijective map  $h: V \rightarrow V'$  s.t  $\sigma(u) = \sigma'(h(u))$   $\mu(u, v) = \mu'(h(u), h(v))$

The bijective mapping  $h$  preserves the degree of the vertex  $u$   
 $d(u) = d(h(u))$

If  $u$  is a busy node in  $G$  then  $\sigma(u) \leq d(u)$

$\Rightarrow \sigma'(h(u)) \leq d(u)$

Then  $h(u)$  is a busy node in  $G'$

If  $v$  is a free node in  $G$  then  $\sigma(v) > d(v)$

$\Rightarrow \sigma'(h(v)) > d(v)$

Then  $h(v)$  is a free node in  $G'$ .

**Theorem 5.3:** If  $G$  and  $G'$  two strongly irregular fuzzy graphs and let  $G$  be co-weak isomorphic with  $G'$  then the image of free nodes in  $G$  is also a free node in  $G'$ .

**Proof:**

If  $u$  is a free node in  $G$  then  $\sigma(u) > d(u)$  5.1

Let  $h: G \rightarrow G'$  be a co-weak isomorphic between  $G$  and  $G'$   
 $\Rightarrow \sigma(u) \leq \sigma'(h(u))$  for all  $u \in V$  5.2

$\mu(u, v) = \mu'(h(u), h(v))$  for all  $u, v \in V$  5.3

From 5.1 and 5.2  $\sigma'(h(u)) \geq \sigma(u) > d(u) = \sum_{u \neq v} \mu(u, v) = \sum_{u \neq v} \mu'(h(u) \wedge h(v)) = d(h(u))$

$h(u)$  is a free node.

**Remark 5.4:**

If  $G$  and  $G'$  two strongly irregular fuzzy graphs and let  $G$  be co-weak isomorphic with  $G'$  then the image of busy nodes in  $G$  is need not be a busy node in  $G'$ .

**Example 5.5:**

In  $G = (\sigma, \mu)$ ,  $G' = (\sigma', \mu')$   $\sigma(u) = 0.6, \sigma'(u') = 1$ ,  $\sigma(v) = 0.9, \sigma'(v') = 0.9$ ,  $\sigma(w) = \sigma'(w') = 0.8$ ,  $\sigma(x) = 0.5, \sigma'(x') = 1$ , and  $\mu(u, v) = 0.5 = \mu'(u', v')$ ,  $\mu(v, w) = 0.6 = \mu'(v', w')$ ,  $\mu(w, x) = 0.4 = \mu'(w', x')$ ,  $\mu(u, x) = 0.4 = \mu'(u', x')$ .

$G$  is co-weak isomorphic with  $G'$ .

The busy nodes  $u$  and  $x$  in  $G$  are not busy in  $G'$ .

**Theorem 5.6:** If  $G$  and  $G'$  two strongly irregular fuzzy graphs and let  $G$  be weak isomorphic with  $G'$  then the image of busy nodes in  $G$  is also a busy node in  $G'$ .

Proof:

Let  $h: G \rightarrow G'$  be a co-weak isomorphic between  $G$  and  $G'$

$$\Rightarrow \sigma(u) = \sigma'(h(u)) \text{ for all } u \in V \quad 5.4$$

$$\mu(u, v) \leq \mu'(h(u), h(v)) \text{ for all } u, v \in V \quad 5.5$$

$$\text{If } u \text{ is a busy node in } G \text{ then } \sigma(u) \leq d(u) \quad 5.6$$

From 5.4 and 5.6

$$\sigma'(h(u)) = \sigma(u) \leq d(u) = \sum_{u \neq v} \mu(u, v) \leq \sum_{u \neq v} \mu'(h(u), h(v)) = d(h(u))$$

$$\Rightarrow \sigma'(h(u)) \leq d(h(u))$$

$h(u)$  is a busy node in  $G'$

**Remark 5.7:** If  $G$  and  $G'$  two strongly irregular fuzzy graphs and let  $G$  be weak isomorphic with  $G'$  then the image of free nodes in  $G$  need not be a free node in  $G'$

**Example 5.8:**

In  $G = (\sigma, \mu)$ ,  $G' = (\sigma', \mu')$   $\sigma(u) = 0.6 = \sigma'(u')$ ,  $\sigma(v) = 0.7 = \sigma'(v')$ ,  $\sigma(w) = \sigma'(w') = 1$ ,  $\sigma(x) = 1$ ,  $\sigma'(x') = 1$ , and  $\mu(u, v) = 0.4$ ,  $\mu'(u', v') = 0.5$ ,  $\mu(v, w) = 0.4$ ,  $\mu'(v', w') = 0.5$ ,  $\mu(w, x) = 0.5$ ,  $\mu'(w', x') = 0.6$ ,  $\mu(u, x) = 0.6$ ,  $\mu'(u', x') = 0.7$ .

The free nodes  $w$  in  $G$ ,  $w'$  is busy node in  $G$  because  $\sigma(w') \leq d(w')$ .

**6. Conclusion:**

In this paper, we discussed some properties of isomorphism, weak isomorphism and co-weak isomorphism between strongly irregular fuzzy graphs and its complement. Isomorphic properties of  $\mu$ -complement, self  $\mu$ -complement and self weak  $\mu$ -complement of strongly irregular fuzzy graphs are established. Finally, some properties of isomorphism with respect to busy nodes and free nodes in strongly irregular fuzzy graphs are established.

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# CUSTOMERS' PERCEPTIONS TOWARDS SERVICE QUALITY SELECTED AT PRIVATE SECTOR BANKS

**Teresa Manju John**

*Research Scholar (Part-time), Department of Commerce, Madurai Kamaraj University College, Madurai*

**Dr. M. Santhi**

*Assistant Professor, Department of Commerce, Madurai Kamaraj University College, Madurai*

## Introduction

Now a days with the increased competition, service quality has become a popular area of academic investigation and has been recognized as a key factor in keeping competitive advantage and sustaining satisfying relationships with customers. Service quality can be defined as the difference between customers expectations for service performance prior to the service encounter and their perception of the service received. Delivering higher levels of service quality is the strategy that is increasingly being offered as a key to service provider's efforts to position themselves more effectively in a market place. In view of its strategic importance, an attempt has been made in the present study to make a comparative study of service quality perception in private sector banks with the perceptions of their respective customers regarding the quality of service offered by banks.

## Objectives

- To analyse and compare the perceptions of the customers regarding service quality of selected banks (ICICI, HDFC, TMB and KVB).

## Methodology

The paper is an empirical study based on survey method. Both primary and secondary data have been used in this study. Primary data have been collected from both bank officials and customers from the selected private sector banks. Secondary data have been obtained from the records and annual reports of the selected banks.

## Results and Discussions

This section analyses the perceptions of customers with regards to the service quality of selected private sector banks.

## The Analysis of Framework

For the purpose of analysis, data have been collected using the personal contact approach. Respondents were asked to give their opinion about the level of quality of service received on a seven-point Likert Scale (ranging from one indicating 'strongly disagree' to seven indicating 'strongly agree') for 22 statements under four service quality dimensions. The sample for the study comprises 100 bank customers, 25 each from 4 selected private sector banks. While choosing a bank customer, the method of simple random sampling was followed.

In order to compare the element of service quality dimension, mean score value has been computed and the co-efficient of variation has also been computed to examine the consistency in perception. The chi-square has been applied to test the relationship between personal profile variables and service quality perception level.

## Dimension-wise Analysis

In line with the objective of the study, the main areas of questioning and analysis concerning perceptions of service quality and its dimensions are tangibility, reliability, responsiveness, assurance and empathy. As in frame work of analysis, perceptions were measured on a seven point 'strongly disagree' to 'strongly agree' scale. In order to analyse and compare the perception levels of different private sector banks and consistency in perception mean score, standard deviation and coefficient of variations were computed from total service quality score of customers.

### i) Tangibility

The element-wise analysis of tangibility is reported in Table 1.

**Table 1**  
**Comparative Perception of Banks and their Respective Customers about Tangibility**

Elements of Service Quality Dimensions (Tangibility)	ICICI			HDFC			TMB			KVB		
	$\bar{X}$	S.D	C.V (%)									
Latest equipment	6.55	1.42	21.68	6.85	0.82	11.97	4.98	1.62	32.53	4.71	1.24	26.33
Infrastructure	6.49	1.56	24.04	6.88	0.84	12.21	4.85	1.65	34.02	4.35	1.45	33.33
Cleanliness of Hospitals	6.89	0.94	13.64	7.30	0.64	8.83	4.66	1.61	34.55	5.86	1.09	18.60
Communication material	6.98	0.98	14.04	7.25	0.78	10.76	4.90	1.82	37.14	5.60	1.22	21.79
Tangibility (1+2+3+4)	26.91	4.9	18.21	28.29	3.08	10.89	19.39	6.7	34.55	20.52	5.00	24.37

$\bar{X}$  = Mean, SD = Standard Deviation, CV= Coefficient of Variation.

From Table 1, it has been observed that with regards to tangibility dimensions, in the case of which was ranked second. Among the elements, neatness of employees was found to be consistent.

In the case of KVB, the element neatness of employees was ranked first with the mean score 5.86 followed by the element communication material ranked second with the mean score 5.60. Neatness of employees was found to be consistent among the elements. In TMB, the elements up-to-date equipment and communication material were ranked first and second with the mean scores 4.98 and 4.90 respectively. Among the elements, up-to-date equipment was found to be consistent. In the case of HDFC, the element neatness of employees with mean score 7.30 was ranked first followed by

communication material with mean score 7.25 ranked second respectively. Neatness of employees was found to be consistent among the elements.

Further it is also shown that in the case of ICICI, Communication Material with maximum mean score 6.98 was ranked first followed by neatness of the employee with mean score 6.89 ranked second. Among the elements, communication material was found to be consistent.

#### ii) Reliability

Table 2 shows the mean score and consistency in perception of customers relating to the reliability dimension.

**Table 2**  
**Comparative Perception of Banks and their Respective Customers about Reliability**

Elements of Service Quality Dimensions (Reliability)	ICICI			HDFC			TMB			KVB		
	$\bar{X}$	S.D	C.V (%)									
Promise to do something by a certain time doing it	6.63	0.74	11.16	6.65	0.70	10.53	5.15	1.62	31.46	5.80	0.90	15.52
Being sincere in solving the problem	6.89	0.79	11.47	6.62	0.72	10.88	5.22	1.70	32.57	5.82	1.08	18.56
Performing the service right the first time	6.76	0.78	11.54	6.77	0.71	10.49	5.25	1.56	29.71	5.75	1.03	17.91
Providing service at the promised time	6.60	0.71	10.76	6.33	0.54	8.53	5.09	1.71	33.60	5.94	0.99	16.67
Keeping the records	7.09	0.41	5.78	7.10	0.32	4.51	5.99	1.78	29.72	6.74	0.75	11.13
Reliability (1+2+3+4+5)	33.97	3.43	10.10	33.47	2.99	8.93	2.67	8.37	31.35	30.05	4.75	15.11

$\bar{X}$  = Mean, SD=Standard Deviation. CV= Coefficient of variation.

In KVB, the elements, 'keeping records correctly' and 'providing service at promised time' were ranked first and second respectively. 'Keeping records correctly' was found to be consistent among the elements.

In the case of TMB, the elements, 'keeping records correctly' with the mean score 5.99 was ranked first followed by 'being sincere in solving the problem' with mean score 5.22 ranked second. Among the elements, 'performing the service right the first time' was found to be consistent.

Further it also shows that in the case of HDFC, the elements, 'keeping records correctly' ranked first and

'performing the service right the first time' ranked second. 'Keeping records correctly' was found to be consistent among the elements.

In the case of ICICI, 'keeping records correctly' and 'being sincere in solving the problem' were ranked first and second respectively. Among the elements, 'keeping records correctly' was found to be consistent.

### iii) Responsiveness

The data in Table 3 show the consistency in the perception of customers relating to responsiveness.

**Table 3**  
**Comparative Perception of Banks and Their Respective Customers about Responsiveness**

Elements of Service Quality Dimensions (Responsiveness)	ICICI			HDFC			TMB			KVB		
	$\bar{X}$	S.D	C.V (%)									
Customers exactly service will be performed	6.61	0.75	11.35	6.56	0.74	11.28	5.10	1.62	31.76	5.72	1.05	18.36
Employees prompt service to customers	6.73	0.92	13.67	6.31	0.88	13.95	4.96	1.92	38.71	4.98	1.54	30.92
Employees who are always willing to help	6.74	0.82	12.17	6.58	0.87	13.22	5.08	1.89	37.20	5.44	1.36	25.00
Employees who are never too busy to respond customers request	6.57	0.92	14.00	6.25	0.91	14.56	4.85	1.76	36.29	4.86	1.62	33.33
Responsiveness (1+2+3+4)	26.65	3.41	12.80	25.7	3.4	13.28	19.99	7.19	35.97	21.00	5.57	26.52

$\bar{X}$  = Mean, SD=Standard Deviation, CV= Coefficient of variation.

In the case of KVB, the elements, 'telling customers exactly when service will be performed' and 'employees who are always willing to help' were ranked first and second. Among the elements, 'telling customers exactly when service will be performed' was found to be consistent. In the case of TMB, the elements, 'telling customer exactly when service will be performed' ranked first with mean score 5.10 and 'employees who are always willing to help' ranked second with mean score 5.08 respectively. 'Telling customers exactly when service will be performed' was found to be consistent among the elements. In HDFC, the elements, 'employees who are always willing to help' and 'telling customers exactly when service will be performed' with mean score 6.56 ranked first and 'employees providing prompt service to

customers' with mean score 6.31 ranked second respectively. Among the 'elements telling customers exactly when service will be performed' was found to be consistent. In the case of ICICI, the elements 'telling customers exactly when service will be performed' and 'employees who are never too busy to respond customer request' were ranked first and second respectively. The element 'telling customers exactly when service will be performed' was found to be consistent.

### iv) Assurance

The mean score of perception and its consistency relating to the dimensions assurance is reported in Table 4.

**Table 4**  
**Comparative Perception of Banks and their Respective Customers about Assurances**

Elements of Service Quality Dimensions (Assurance)	ICICI			HDFC			TMB			KVB		
	$\bar{X}$	S.D	C.V (%)									
Employees trustworthy	6.72	0.83	12.35	6.31	0.74	11.73	5.25	1.74	33.14	5.54	1.24	22.38
Safe in transacting with the banks	7.05	0.41	5.82	7.10	0.32	4.51	6.24	1.54	24.68	6.71	0.90	13.41
Employees courteous	6.64	0.74	11.14	5.92	0.79	13.39	5.31	1.64	30.89	5.20	1.32	25.38
Employees have the knowledge to answer the customer questions	6.25	1.05	16.8	5.64	1.01	17.91	5.40	1.61	29.81	5.40	1.20	22.22
Assurance (1+2+3+4)	26.66	3.03	11.37	24.97	2.86	11.45	22.2	6.53	29.41	22.85	4.66	20.39

$\bar{X}$  = Mean, SD=Standard Deviation; CV= Coefficient of variation

In the case of KVB, the elements, 'feeling safe in transacting with the banks' with mean score 6.71 was ranked first followed by 'employees who are trustworthy' with mean score 5.54 ranked second respectively. Among the elements, 'feeling safe in transacting with the banks' was found to be consistent. In TMB, the elements, 'employees who are trustworthy' was ranked first and 'employees who are consistently courteous' was ranked second. The element 'feeling safe in transacting with the bank was found to be consistent.

In the case of HDFC, the element 'feeling safe in transacting with the banks' was ranked first and

'employees who are trustworthy' was ranked second. 'Feeling safe in transacting with the banks' was found to be consistent among the elements.

Further it also shows that in the case of ICICI, 'feeling safe in transacting with the banks' and 'employees who are trustworthy' are ranked first and second respectively. Among the elements, 'feeling safe in transacting with the banks' was found to be consistent.

#### v) Empathy

Table 5 discloses the perception relating to the dimension of empathy.

**Table 5**  
**Comparative Perception of Banks and their Respective Customers about Empathy**

Elements of Service Quality Dimensions (Empathy)	ICICI			HDFC			TMB			KVB		
	$\bar{X}$	S.D	C.V (%)									
Individual attention	6.64	0.84	12.65	6.48	0.70	10.80	5.08	1.84	36.22	5.54	1.25	22.56
Convenient operating hours	6.99	0.85	12.16	7.05	0.52	7.38	4.71	1.81	38.43	4.84	1.64	33.88
Employees personal attention	6.60	0.92	13.94	6.20	0.61	9.34	5.06	1.79	35.38	5.35	1.26	23.55
Bank which has your best interest at least	5.94	1.41	23.74	4.84	1.24	25.62	4.91	1.69	34.42	5.02	1.29	25.70
Employees who understand specific needs of the customer	6.25	1.05	16.8	5.30	0.94	17.74	4.98	1.74	34.94	4.91	1.31	26.68
Empathy (1+2+3+4+5)	32.42	5.07	15.64	29.87	4.01	13.42	24.74	8.89	35.85	25.66	6.75	26.31

$\bar{X}$  = Mean, SD=Standard Deviation; CV= Coefficient of variation

In the case of KVB, the elements, 'bank that gives individual attention' and 'employees who give personal attention' were ranked first and second respectively.

Among the elements, 'bank that gives individual attention' was found to be consistent.

In TMB, the elements 'bank that gives individual attention' and 'employees who give personal attention' with

mean scores 5.08 and 5.06 were ranked first and second respectively. The element, 'employees who understand specific needs of the customers' was found to be consistent.

In the case of HDFC, the elements 'convenient operating hours' and 'bank that gives individual attention' were ranked first and second respectively. Among the elements, 'convenient operating hours' was found to be consistent.

Further it also shows that in the case of ICICI, the elements, 'convenient operating hours' with mean score 6.99 ranked first followed by 'Bank that gives individual attention with mean score 6.64 ranked second respectively. 'Convenient operating hours' was found to be consistent among the elements.

#### vi) Overall Service Quality in Banks

The comparative perceptions of bank customers in overall service quality are presented in Table 6.

**Table 6**  
**Comparative Perception of Banks and their Respective Customers about Overall Service Quality**

Elements of Service Quality Dimensions	ICICI			HDFC			TMB			KVB		
	$\bar{X}$	S.D	C.V (%)									
Overall Service Quality	146.61	19.84	13.53	142.3	16.34	11.48	113.02	37.68	33.34	120.08	26.73	22.27

$\bar{X}$  = Mean, SD=Standard Deviation; CV= Coefficient of variation

It is evident from Table 6 that with regards overall service quality dimension, ICICI was ranked first with mean score 146.61 followed by HDFC with mean score 142.3 ranked second, KVB with mean score 120.08 ranked third, TMB with mean scores 113.02 ranked fourth respectively. Among the overall service quality, KVB was found to be consistent.

#### Conclusion

About the perceptions of different dimensions of total quality management, both bank officials and customers had positive agreement. But they differed in the level of perceptions of total quality management dimensions of the selected banks. Further it is observed, that there is no consistent perceptions among customers in latest technology of equipment and physical facilities under tangibility dimension. It may be concluded that the banks should invest on tangibles particularly computer-based banking, internet and internet-based services, tele-banking, anywhere and anytime banking and the like besides providing physical facilities and communication material. This will help in delivering quick and accurate services to customers as well as reducing the work load of bank officials and thereby improving the total quality in banking services in the study area.

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## REFLECTION OF CULTURAL DECADENCE IN EDWARD BOND'S PLAY SAVED

**Dr. Lingeswari**

*Assistant Professor of English, Mannar Thirumalai Naicker College, Madurai*

A society must produce a healthy culture. Culture is the most important thing which has the capacity to create a future for the society. People must order their nature rationally because irrationality will lead them to destruction. Therefore, people must learn something about their culture and society. In order to learn such thing, their thought must be disciplined. Edward Bond, one of the political playwrights in 1960- 70s, is influenced by Bertolt Brecht's epic theatre. The main objective of the epic theatre is to awaken the intellectuality of the audience. Bond's social vision moves towards mainly on three attitudes: (i) disorganised social structure (ii) cultural decadence and (iii) political aggression. Bond believes on social and political structures as responsible for cultural decadence. His play *Saved* is full of cultural decadence. The first scene itself shows the intension of the playwright. Pam has brought Len home. Their conversation shows the emptiness of their culture.

LEN: This ain' the bedroom

PAM: Bed ain' made

LEN: Do's bothered?

PAM: It's awful. 'Ere's nice.

LEN: Suits yourself ...

*Saved* describes the lives of a group of working class people in South London. The whole play is taken place in a small living room or in a bed room or in a park. The living room is filled with compression, physical nearness and oppression. The park is not only the place with fresh air but of frustration and boredom. There is always a loud sound in the play as that of radio, television, the child's screaming and the family members' quarrel.

The playwright also shows the mental state of a group of young men. These young men are ranged from twenty to twenty- five years. They are totally deprived of feelings and they take everything light heartedly. Their polluted and corrupted life is visible to the audience through their reaction when Len and Marry cross them:

... PETE: All a mistake.

... PETE: There was a powercut at the time an'

BARRY: 'E thought it was 'is sister.

... MIKE: True the unions!

Bond is of the view that the present generation wastes their energy in frustrated purposeless activities. The horrible act of stoning the baby to death represents the culmination of the excitement of the youngsters. It represents the worst situation of the modern society. The stoning scene is a natural outcome of the emotionally, physically and mentally degraded characters. The present generation completely lacks of feelings. Instead, they share sad obscenities of words and deeds. Their attitude to sex is vulgar. *Saved* is dealt with the insensitiveness of the society towards children. In scene Four when the baby cries no one of the family shows any concern. Pam, the mother of the baby feels the baby as an inconvenient object. She is not apathetic towards the baby. Her prime concern is her economic situation, her interest with Fred and the way to send Len away from her home. Even though Len is the only person wants to take the baby in his arms, he too neglects the cry of the baby and justifying that, "it'll cry itself sleep" (38). The baby's cry reflects the society's neglecting. The feel of neglect is not only felt by the child but also by everyone of the house. The cultural poverty shown by Bond is very worst as it makes the spectators to wonder whether the British civilization is so bad as that. The play exposes the fact that there is a close relationship of everyday life with that of the cultural decadence shown. It shows the society of cruelty, violence and murder. The play induces the audience to relate their own middle- class values with the observation of the drama. Sir Lawrence Oliver observes the play as not for children but for grown- ups and the grown-ups should have the courage to look at it. Man must cultivate a proper culture to develop his wisdom. *Saved* is an optimistic play. Through this play, Bond aims for larger achievement. As he says: Giving way always to that immediate gesture of sympathy is not necessarily what is valuable for society. It is necessary to remove the causes of evil rather than to deal with any particular evil that crops up (*Theatre Papers from Bond* 270).

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## FEMINISM: SOCIOLOGICAL INFLUENCE IN CHARLOTTE PERKINS GILMAN'S TRILOGY

**V.R. Suresh Kumar**

*Assistant Professor, Department of English, St. Joseph's College of Arts and Science (Autonomous), Cuddalore*

**J. Arunthathi**

*St. Joseph's College of Arts and Science (Autonomous), Cuddalore*

### Abstract

*Gilman is a cultural feminist, who believed that women were the founders of human society. One of the late nineteenth century American feminist writers Charlotte Perkins Gilman (1860-1935) wrote numerous genres of work. She wrote the Utopian trilogy, in which she spoke about an imaginary world which is impossible to make it alive. Gilman states, the system of women been kept at home and having to be economically dependent upon men, affects the country's economic progress. She pointed out that, only humans in the world treat females differently and refuse to let women to live as they desire. Throughout the three novels *Moving the Mountain* (1911), *Herland* (1915) and *With Her in Ourland* (1916), Gilman attacked the culturally defined roles of women in society. More than feminism, Gilman upheld socialism because she believed the society is far greater than any individuals need. Also she revealed the sociological changes in the society with the influence of feminism; specifically in her second book *Herland* the society is completely different when compared to American world, it was because, women do their chores without men and equally in par with men. Gilman exhibited the comparison between the real and the fantasy world and also portrayed the sociological changes in the society through the Trilogical novel. It's only the changes in society can help in replacing women's condition.*

As a social movement, feminism largely focuses on limiting or eradicating gender inequality and promoting women's rights, interests, and issues in society. Feminist political activists often campaign on issues like reproductive rights, violence within a domestic partnership, maternity leave, equal pay, sexual harassment, discrimination and sexual violence. *Moving the Mountain* (1911) by Gilman was a program to reform the society for better changes. Gilman personally created a society of such advances, how she always wished a society to be. When *Moving the Mountain* was published in 1911, there was no such advancement. Thus, the novel was set in 1940's and completely starts and ends up with Utopian America. Gilman manifested a well-reformed society, universally, with fundamental changes; starting from human mind and to a well developed society with the exploration of new inventions and discoveries in all fields.

Gilman began the story with the narration of the first person. The narrator John and his sister Nellie went through sea on the way from Tibet to America, both discussing the developments. John was a type of person who always wished to adopt with the old customs of life. The new American society was indigestible to John as he views the society, with a complete transformation of people in living their lives. As he vision the real world, he recollected his earlier life in the old society. John remembers:

My little sister! I was always fond of her, and she adored me. She looked up to me, naturally; believed everything I told her; minded me like a little dog ... That is – it was. I certainly cannot hate and despise my sister Nellie. (7)

Here Gilman points out the differences in attitude through the character of John, who could not accept the new world. Men always wanted women to do her domestic chores being at home in old times like John and his father disagreed with Nellie's idea of educating. But the new men improved and accepted and respected women's desire. According to Gilman, men have been allowed to create the world, while women have been limited to life in the home. Gilman was directly involved in discussions of public and private spheres and the necessary contributions of men and women to each. Further, she acknowledged the damage that, this division created for the larger social body. Without the equal contribution of women to the public sphere, society stagnates as one-half of the world's population is refused to comment on the workings of social life.

Gilman portrayed her world of American society, where women were in par with men in all means. Women did business and never gave up their career even after marriage. The men respected women's feeling and considered their wish to be worth. Men assisted women; never stopped them; let them independent and no possessions as referred to old ideas. Baby business

came after the food business. A woman should possess a diploma as a child culturist, if she wished to have a baby and wished to take care on her own. Owen gives an explanation to John as, "A diploma for motherhood!" I repeated; but he corrected me. "Not at all. Any woman can be a mother – if she's normal. I said she had to have a diploma as a child-culturist – quite a different matter." (44, 45). It says, the development in women and women has to learn and work even to take care of their own children. Gilman brings a progress in society in a very short period; within limited working hours, progression attained in society. The people work not for their personal living but for the society's development. People were free to work without compulsion and they can opt for another job, if the current job does not suit them. But definitely he has to work; get pleasure out of it; and work whole-heartedly. Hence it was the outcome of progress both in personal and for public.

In *Moving the Mountain*, the eugenic improvement of men becomes swift and efficient in Gilman's Utopia that women are the sexual selectors. Women, now that they have "woken up" have assumed social control on every aspect of human life, environment and reproduction. Gilman's feminist eugenics had much more dramatic and rapid effects than social motherhood could produce. It was due to women's roles as sexual selectors. Again, *Moving the Mountain* illustrates the social changes induced by women's rise to consciousness. Through sexual selection, women have greatly improved the male sex, eliminating hereditary disease, prostitution, smoking and liquor. Of these, hereditary disease was clearly the most significant as Gilman explained how women need to be taught eugenics in order to fulfil their duty as 'makers of men'. Gilman in *Moving the Mountain* gives an overall view of a well-developed society. With the same notion she created a complete fantasy Utopia *Herland* (1915), where the same concept continues from the first novel. She imagined a country composed of only women who lead a better life than comparing to the world of both men and women. In *Moving the Mountain*, Gilman proved how a country progressed with no superiority among genders; and in *Herland* she evoked the women's capability of maintaining a well-organized, idealized and peaceful society. Gilman brings out a fantasy world named Herland, which includes women and only women in it. *Herland*, is a place that shows wonderful things that could be sophisticated by a group of determined women. It is infinitely better than the American culture, perhaps because of the absence of men. The author provided her

own solution to the problems of education, religion, and land and resource management. The major conflict of the novel is the struggle of the narrator, Van and his friends Terry and Jeff come to terms with the society of Herland, where only women live, which challenges their sense of difference and understanding of relation between genders. Through the novel, the author defined the real society which is unjust to women and does not allow them to achieve their full human potential. Herland is organized more as a family than the state where each and every member was ready to sacrifice anything for good. Most importantly they followed the method of work and reward, which ensured the greater number of benefits, which was shared by all equally. The internal problems were solved without any intention and by proper rule which meant that there were no corruption or family benefits with reaching the most rational solution.

Gilman's idea about the ethics and the shaping power of language were central to Herland; she made aesthetics a political issue in this depiction of a matriarchal Utopian community. The triumph of her Utopia was, of course, that Herland thrived, that humanity exists without war, conflict, rape, or misery; as the narrator explains, the miracle of the country is that the most basic and physical of the life processes, birth, occurs without men, and without men the other aspects of life in Herland take on a loving, "maternal," non-violent cast. Those attitudes of women toward life extended to the creative efforts of the Herlanders, and in describing these efforts Gilman offered her view of a more moral, more instructive, more humane literature befitting the visionary structure of her new society. Herlandians did not have any religion or culture or various God. To them everything was motherhood and nature and they worshipped it, from which all negative and unpleasant aspects had been purged. In *Herland* childbirth and motherhood were the highest priority. Gilman envisioned the society of women i.e., Herlandians have a unique capacity to reproduce without male. The birthing process is considered spiritual. They are mentioned as parthenogenesis - a virgin woman giving birth to a child. Parthenogenesis is a form of reproduction in which an unfertilized egg develops into a new individual, occurring commonly among insects and certain other anthropoids. It is a human conception without fertilization by male; virgin birth. In this way they stereotypically represent "Virgin Mary".

According to Gilman, the origin of female dependence on male began with the enslavement of women. The consequent restriction of women's labour at

home has limited her participation in the development of human work. John Charvet in his book *Modern Ideologies* gives a definition for civilization as, "A civilized state is one in which its members live in an organic industrial relationship" (Charvet 86). The definition parallels Gilman's idea of civilization. Herland was considered superior since, the country was civilized and Gilman portrayed the difference between the civilized country and the western world. Civilized here refers to equality and tendency towards respecting others feeling.

In Herland, women willingly give up their children to be raised by more competent educators while the mothers continue with whatever job they had done previously. She does not allow the women of Herland to stay home and raise a child; instead they are made to go out and work. The division of work leads women of Herland towards a perfect growth. The members of Herland society were all mothers. In other way they could be called as workers. To the extent Herland is a society of mothers. It is natural for the mothers to have other specialized tasks because the tasks arised for the children's needs. By planning and regulating childbirth, the Herlanders produce utmost efficiency because Motherhood was organized. The women of Herland have time and energy to be economically and socially productive.

The novel *Herland* in a feministic approach brings out the culture difference between Herlandians and the male society. Gilman through the fantasy novel revealed the power of women and finds no better society for women. Gilman clearly portrayed the unique quality of women in Herland and about suppression of women in western culture. Shortly after arriving Herland, the narrator Van realized that the women do not seem feminine because they were fully capable of doing things themselves like men. Van, previous to his arrival in Herland, held the view that women were supposed to be helpless and that they married so that they would have someone to take care of them. Women in Herland, however, are free from all Western societal restrictions and, because of it, they were able to take their place at the head of society; they are not hindered by the adjectives masculine and feminine.

The novel *With Her in Ourland* (1916) is the sequel to *Herland*, continues from the departure of the narrator Van with his newlywed Herlandian wife Ellador and his exiled friend Terry from *Herland* to the outside world. Through the novel Gilman offers a social commentary on the problems that existed in the major countries of the world. Both the novels belong to the genre of Utopia and

Dystopia fiction where the Utopian aspect is stronger in *Herland*, while its sequel draws a contrast between Gilman's idealized vision of a feminist society and the darker realities of life, outside, male-dominated society. The pure conception of feminism is, women should receive the same opportunity as men. Ellador made an assumption that the people in United States were progressive in their beliefs. But these women were not treated as if they were as good as men. Instead, they allow themselves to be kept in an oppressive condition and because of that, Ellador was completely unable to relate to any of the women. Her hardest time was when she conversed with the women and discovered that many women do not think that they were oppressed or that some of them turn away from the idea of being removed from their passive, domestic positions. And yet, it does not mean that these women were afraid, some of them may like the position that they were in and it was not right for Gilman to suggest that they denied the choice.

In the sequel, Gilman demonstrated the reforms that needed to be made if the United States ever hoped to attain a peaceful and harmonious society like *Herland*. For this reason *With Her in Ourland* could not be seen fully a feminist text. Ellador through her naivete of the world was able to offer the world suggestions of how they could improve and these suggestions supported Gilman's principles of socialism. Gilman displayed the major problem with the men was that they think themselves superior to women. Even though many women disagreed with the behaviour of men, they were too timid to attempt reforming these attitudes and beliefs and so it was allowed to continue.

In describing her frustration with American women and their lack of efforts to change, Ellador becomes a symbol for the same frustrations in Gilman. Ellador is frustrated at the idea that these American women have convinced themselves, or let men convince them. It was a direct thought and statement in *Ourland*. Not only is Gilman's character addressing the issue within the book, but Gilman is using the book to address the issue in modern American society. In order to get people to believe in socialism, Gilman needs to convince society that everyone is equal. She needs the society to stop considering things as masculine and feminine and instead, look as human.

Gilman planted that democracy already existed in United States. Comparing to other countries America was far much better in all the way says Ellador. In America, people had given a good start of installation in religion,

education, etc nearly attained democracy. But the pupil did not understand what the democracy was. Gilman through Ellador says everything already existed in America but the people did not know the concept of education, is to learn, write, read including logics; concept of democracy, and religion and so. Ellador defined democracy as, "the conscious intelligent co-ordination action of all the people." (295).

Towards the end of the novel Gilman concludes with Ellador giving birth to a boy child after reaching *Herland*. Gilman approached a positive climax indirectly representing that Herlandian society would prosper even though if they live in a bi-sexual society (i.e) it was considered that in future men might live in the wonder world. Also Ellador wanted to give birth to a male child because, he can explore and be a cause for better changes at the outside world. The main focus of the trilogy is the preconceived notion as to define men and women and the prescribed roles that have been assigned to women. Starting from *Moving the Mountain*, *Herland* and its sequel *With Her in Ourland*, Gilman pictured the same ideology with huge influence of sociology on feminism. In *Moving the Mountain*, Gilman portrayed a well developed country, where John as a alien visits America and astonished of social changes in his absence of 30 years. In *Herland* the author created an imaginary world where women alone lived and who were very strong in all means. It's sequel *With Her in Ourland* a Dystopian fiction, where Ellador the Herlandian woman visits the outside world and experience the horrors at the beginning. All the three novels portrayed in three different ways using same concept of improvement in the society.

When looking into the historical context, it becomes easier to see that in her text she incorporated the major ideas of the various radical movements that were prominent during the Progressive Era. In her novels, she criticized the women of her time, just as the supporters of the women's rights movement did. She also incorporated the socialist and labour movements by advocating for settlement houses and equal distribution of profits. However, Gilman not only presented the ideas of others, rather, she incorporated the ideas that she believed in, which happened to coincide with the various radical movements of the period. Gilman broke out of the typical female mode of writing and wrote about political matters which were supposed to be beyond the scope of a woman's mind. Her writing gave women the confidence that they should have a say in democracy and the economy. She also expressed the radical ideas that religion hindered democracy and the only way for the United States to continue its prominence was to create a pure race and ensure that everyone who came into the country was willing to assimilate.

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## **EDUCATION A WEAPON FOR SOLVING DALIT ISSUES IN BAMA'S KARUKKU**

**X. Ann Lanka Jeyadharshini**

*Assistant Professor, St. Joseph's College of Arts & Science (Autonomous), Cuddalore*

**L. Silvy Therese**

*M.Phil Scholar, St. Joseph's College of Arts & Science (Autonomous), Cuddalore*

### **Abstract**

*'Dalits' are the most neglected in the society. Bama's Karukku brings out vividly the origin and the continuance of oppression dalits have from birth to death. The sorrows and sufferings, the humiliations a dalit faces at different stages in life bring Bama to the limelight to focus her entire life for the cause of dalits. As an educated dalit she is bold in her actions, in expression and in writings. Her Karukku is an eye opener for the dalits to build solidarity with everyone forgetting no one. Bama's foot prints are the stepping stones for the dalits to make themselves aware of the real problems they face in day today life. Her own hierarchy in the Catholic Church failed to recognize the sad plight of dalits. Beyond religions, Bama propagates to the world the most important element-the human element in everyone. Bama envisages a new society; the new society is characterized by a humanizing level of material well-being, with a dignity in social life and a voice in the Christian hierarchy, a voice in political decision making, a society in which liberation from all forms of oppression and exploitation will be a permanent feature, a society in which dalits are enabled to live as a brotherly community. Education is the only weapon that can be used to create awareness among dalits and the society to build a just social order and here plays the role of dalit literature.*

### **Introduction**

Dalit Literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule and humiliation endured by dalits. This literature is a lofty image of grief. Dalit is a symbol of change and revolution. Dalit writing is to awaken a consciousness of the oppressed Dalits. *Karukku* by Bama portrays in a dalit discourse and language, the prevalence of untouchability in the education. The book is an unabashed expression of dalit language. Bama's *Karukku* is concerned with the issue of caste oppression within Catholic Church and its institutions and presents Bama's life as a process of lonely self-discovery. It is between the self and the community. The autobiography highlights caste, class and gender during the oppression of dalits and majority of these writings brought a small change in the outlook of the society though many of the practices still continues in the society today. Being a Dalit Woman, Bama goes through the process of becoming a liberated woman. As a Dalit woman writer, it is an intuitive leap in her literary achievement. She has faced the risk of overcoming fear psychosis through her bold attempt in writing by reconstructing her suppressed fear and hopelessness towards self-confidence. She is confident that her personal sharing in the form of stories will bring about self-confidence and change in the suppressed unconscious mind of the Dalit women.

In *Karukku* Bama articulates her views about what happens in reality to a particular oppressed group of persons namely Dalit women. This is presented from the collection of stories and anecdotes from various sources. *Karukku* was originally written in Tamil in 1992. It was translated by Lakshmi Holmstrom into English. Bama portrays the events which take place in the life of women in paraiya community. The Dalit women are deliberately oppressed by another powerful group by using caste as the weapon. Hence, Bama is much perturbed by patriarchy and casteism. She feels that the untouchability practices by the upper caste has distorted the human image of the Dalits especially Dalit women. *Karukku* creates an opportunity for the Dalit women to become aware of the culture of silence and become confident in facing the unjust situation.

Bama's realism is based on the social reality which is embedded in the caste-ridden society of India. Bama brings out the day-to-day experiences and the problems of violence and oppression by upper castes. *Karukku* presents the actual experience of the Dalit women in the context of their rural life. Through *Karukku*, Bama creates awareness in the minds of the Dalit women. She motivates them to bring about change in their mind. Bama has never heard of untouchability until her third standard in school. The first time she comes to know her community's pathetic state, which is ironically tinged with humour. As Bama is returning from school, she finds an elder from her

street. He is holding out of a small packet of snacks. This packet of snacks is tied in a string. The elder is bringing the snacks by holding the strings without touching the packet and gives it to a *Naicker* in the village. Bama is unable to control her laughing, looking at the funny sight. Bama says:

“Just then, an elder of our street come along from the direction of the bazaar. The manner in which he was walking along made me want to double up”  
(*Karukku 15*).

e self-questioning had begun in Bama with wonder. Bama writes:

What did it mean when they called us ‘*Paraiya*’? Had the name become that obscene? But we too are human beings. Our people should never run these petty errands for the fellows. We should work in their fields, take home our wages, and leaves it at that.  
(*Karukku 16*)

Bama starts to look out for means to uplift herself and her community from this pathetic existence. Her elder brother shows her the right path and tells her that education is the only way to attain equality. Bama’s elder brother opines:

Because we are born into *Paraiya jati*, we are never given any honour or dignity or respect. We are stripped of all that. But if we study and make progress, we can throw away these indignities. So study with care, learn all you can. If you are always ahead in your lessons, people will come to you of their own accord and attach themselves to you. Work hard and learn. (*Karukku 17-18*)

Bama’s elder brother’s counsel makes a very deep impression on Bama. She wants to prove herself. Even since her brother speaks to her, she studies hard with all her breath and being. Bama takes her studies very seriously. She sees to it that she always stands first though I am a *Paraichi*  
(*Karukku 15*).

Throughout her period of education, Bama finds that wherever she goes, there is a painful reminder of her caste in the form of untouchability. The Government officers the financial grants and special tuitions to the *Harijans*. These grants and tuitions were more of humiliation than consolation, mainly because it singled out her caste identity. Once the identity is revealed, Bama opines:

“Among the other students, a sudden rustling; a titter of contempt. I was filled with a sudden rage”  
(*Karukku 19*)

*Karukku* focuses on two essential aspects namely: caste, and religion that cause great pain in Bama’s life. Bama has bitter experiences at the school: One day Bama and her friends are playing at the school in the evening. At the moment somebody has stolen a coconut. The guilt is thrown on her. Everyone say that it was Bama who had plucked the coconut. Actually she was not guilty but the headmaster treats her badly. He scolds her in the name of her caste. When she protests, the head master tells her:

“You the people of low caste like the manner you have..... we cannot allow you inside this school. Stand outside” (*Karukku 19*)

Bama wants her autobiography to be a two-edged sword. While on the one hand, it challenges the oppressors who have enslaved and disempowered the Dalits, on the other hand, it reiterates the need for a new society with ideals such as justice. Bama did not make a militant kickback in her work through questioning the oppressors; instead she seeks to emphasize on the importance of education, moral values and unity and to establish a better society for Dalits.

Dalit activist-students driving them out of their classrooms and hostels, eventually to the limit where Rohit took the irreversible decision to end his life. His heartbreaking suicide states the piercing truth, the skewer that caste ideology drives into every heart filled with hope: “My birth is my fatal accident.” Yes, this is the human condition: our birth, all birth, is an accident. We do not choose our father or mother, our group or community. But only in India, only in caste society, and only for Dalits does this accident of coming into an unequal life become the fatality of either living with relentless inequality and enduring its cruelties, or dying a terrible, unfair, premature and unredeemed death.

### Conclusion

“One book, one pen and one teacher and one student can transform the world”, says the Pakistani Nobel laureate and activist Malala Yusufai. As a teenager she felt the urgent need that education alone can make the society aware of the various issues faced by millions of people in the world. Education, according to Bama also is the key instrument to see, judge and act in order to bring a just society where there will be no barriers in caste, creed or color. Men and women, the young and the old should come forward to speak, write and sensitize the world to say that the dalit is also the person created by God in his own image and the human dignity to be

accorded top priority in education, especially in dalit literature.

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## **THE THEME OF ALIENATION IN SHASHI DESHPANDE'S THE DARK HOLDS NO TERRORS**

**B. Selvalakshmi**

*M.Phil, Scholar, The Standard Fireworks Rajaratnam College for Women, Sivakasi*

### **Abstract**

*This paper is an attempt to explore the alienation of the protagonist Sarita in the novel *The Dark Holds No Terrors*. As a child, Sarita couldn't get the proper affection from her mother. After the death of her brother, Dhruva, her mother never calls Sarita by her name. Sarita always get scolding by her mother. So she wants to achieve something in her life. Sarita works hard and get a first class in Inter Science which was the passport to the medical college. Then Sarita leaves the house and stays in hostel for her college education. There she falls in love with Manu who cares and loves her which she couldn't get from her parents. Soon they get married without her parent's permission. And she gives birth to two babies-Renu and Abhi. After some years, an ego starts between the couples because Sarita earns more when compared to her husband Manu. It renders Manu's impotency. The only way he can regain the potency and masculinity is through sexual assault upon Saru. When Sarita cannot bear the torture, she takes this as a reason to escape from her husband, Manu who suffers from a classic case of sadism. When Sarita reached her mother's house, her father treated her as a stranger. She feels alienated in her own house.*

ShashiDeshpande is one of the living dynamic women writers in Indian English Literature. She was born in Dharwad, India, daughter of the renowned Sanskrit scholar Shriranga. Shashi is a graduate in Economics from the University of Bombay. Subsequently, she obtained a degree in law at Bangalore Law College. Her writing career began in 1970, initially with short stories. Later, she has published many novels and collections of short stories. Some of them are: *That Long silence, If I Die Today, Come Up and Be Dead, Roots and Shadows, The Dark Holds No Terrors, The Binding Vine, The Intrusion and Other stories, A Matter of Time and The Narayanpur Incident*. As a living writer in India, Deshpande reflects a realistic picture of the contemporary middle class family life. Her writings transcend gender boundaries. Human issues are relevant in her writings. Humanity is her concern.

The alienation is the state of being alienated, withdrawn or isolated from the objective world, as through indifference or disaffection. The proliferation of literary characters who struggle with alienation is a result of the real-life struggle many human beings have with the feeling of disconnected from, shunned by, and unrelated to other human beings and social institutions that shape and guide us. Alienation is a powerful force, that moves humans toward the negative impulses of self-pity, vulnerability, and violence, but that can also result in the positive result of deep introspection and intellectual independence.

Sarita is the protagonist in the novel *The Dark Holds No Terrors*. She was nicknamed as saru at home and

among friends. She was the daughter of a Bank clerk and a reactionary mother. Her family consisted of only four persons – her parents, Younger brother, named Dhruva and herself. In Indian Middle Class families, they give primary importance to the son, while the daughter is subjected to a strict discipline and treated as a burden at times. Sarita was no exception to this general rule.

Once Sarita's friend, Smita was going to see the film "Rani of Jhansi" with her family. Smita asked Sarita to accompany her and Sarita was also eager to go with her friend, but Sarita's parents did not allow her to join with Smita's family. They convince Sarita that they would also go some day. Sarita wants to show her anger against her parents. So she decided to go out for some time that will make her parents become afraid of her. She was going out, after her mother had gone to sleep in the afternoon, Sarita's brother Dhruva also accompanied her.

Sarita and Dhruva spent their time near the pool. Once Sarita left the place, he wouldn't come with her. Unfortunately, Dhruva drowned in the pool and died. She could not save him inspite of her best efforts. Saru's brother Dhruva is the fundamental factor of her mother's existence. On the other hand Saru is the burden to be eased and a responsibility to be fulfilled. After Dhruva's death, Saru is accused of killing him and her mother lashes at her:

You did it. You did this. You killed him.

I didn't. I didn't know. I never saw him( TDHNT 191).

Though it was Child's mistake, it caused bitterness between the mother and daughter for the whole life. After

Dhruva's death, both were alienated from each other to the extent that Sarita always referred to her as 'She', and her mother stood against Sarita like a rock. Saru is left struggling with her life lonely as there is no link with her mother:

The hysteria, the screaming, the words that followed me for days, months, years,

all my life. You killed him. Why didn't you die? Why are you alive, when he's dead? ( TDHNT 191).

No mother can dislike her own daughter with such fervour. But Saru's mother was an exception. In fact, it is her mother who provides her with the necessary impetus to rebel at an early age. But Saru is not able to efface the mother figure completely from her Psyche. Moreover, she is scorned of her mother's all persuasive presence. She is disturbed by some unknown fear. "It was she who sat terrified, her skin prickling with a deadly secret fear. Someone was in the room with her". Such painful, disturbing Childhood necessitates Saru to be stoic to make good in life and achieve something. She alienates herself from her mother during her childhood. She wants to become a doctor. So she gave up all pleasures and concentrated on studies. Her hardwork and devotion got her the desired result. She got first class in Inter science which was the passport to the Medical College,

Good, how I worked! I gave up all pleasures and concentrated on studies  
(TDHNT 140)

First, Saru's mother does not want her to study medicine but her father supports her. When she was a student of B.Sc class she had a chance to see Manohar who enacted in the drama. He bewitched her instantly. She was fascinated by his features. Manohar's image of a handsome and deserving fellow went deep into her heart. Soon they both fall in love with each other. Bereft of parental love, Saru was hungry for love which she hoped she would get from Manu. He fondled her whenever he had the chance, but he never went beyond this. It was an assurance that Manu was a lover, not a flirt and that it was safe to put her faith in him and make him her life partner. She says,

I was all female and dreamt of being the adored and chosen of a superior,superhuman male. That was glory enough..... to be chosen by that wonderful man. I saw myself humbly adoring, whispering and being given the father-lover kind of love that was protective, condescending, yet all encompassing and satisfying(TDHNT 53).

Without her parent's permission, Saru married Manu. In the beginning, Saru was lost in her paradise of love, inspite of horrible living in a chawl with corridors smelling of urine, the rooms having dark sealed in odours and unfriendly, luciously looking neighbours. Soon Saru was the mother of two babies – Renu and Abhi. She says,

who said about some place..."if there is a heaven on earth it is this"....or something like that?(TDHNT 40).

Human life is not merely love- making. Saru was a doctor by profession, which imposed its duties and responsibilities. A large number of injured persons were to be attended. She had to draw blood, transfuse blood. There were bodies on which she did venesections, bodies to be dressed, bodies in agony, bodies blessedly, quietly dead. Being a doctor she did all this mechanically. But she was exhausted when she went back home, she desired nothing but to lie down and go off to sleep. Saru felt thrilled when the patients came to her because she was young and callow, not completely professional. But Manu felt that he had been over shadowed and had been belittled before his wife.

At the same time, Saru very often spurned his effort of love-making, because he generally returned home tired from the hospital. Naturally, his feeling of being inferior to his wife was compounded by her refusal to respond to his amorous gestures. She found herself shrinking from his love-making because of her long day duty at the hospital. But he was the same, still so eager to love her. This terrible thing has destroyed their marriage life. But she was not sure that these were the reason for bitterness between them.

Once a girl news reporter, who came to interview Saru was also introduced to Manu. While everybody was having tea the reporter asked Manu "How does it feel when your wife earns not only the butter but most of the bread as well ?". May be this pin pointed question changed the attitude of Manu towards Saru. True, the woman in Saru was after Manu to receive an iota of love even after child birth.

Saru, who loves Manu and pining for his love, feels that her body gets filled with hatred for that sheer physical love of Manu for her. The financial ascendance of Saru comes to have a terrible negative impact on Manu. It renders Manu's impotency. The only way he can regain that potency and masculinity is through sexual assault upon Saru. Strangely enough, he is a cheerful normal human being, a loving husband during day, who turns into a rapist at night. It terrifies and humiliates Saru so much that she cannot even speak about that, even to him.

Saru's childhood friend Manda informed Saru that her mother had died of stomach cancer. After hearing this news, she wants to see the father and Mourning for her mother's death. At the same time, Saru can no longer bear her husband's torture. So she takes this as a reason to escape from her husband Manu, who suffers from a classic case of sadism.

When Saru reached her mother's house, her father treated Saru as a stranger. He did not even asked Saru about her marriage life and her children. When she entered into her own room, her father said that the room was Madhav's, who was staying there as a paying guest. So she was asked to stay in the pooja room. Saru felt alienated in her own house. Her experiences with her husband were also not sweet and harmonious. There she found that her father and Madhav were working in close co-operation. Her father cooked and Madhav cleared the utensils. She had nothing but words of praise for the understanding that had grown between her father and Madhav.

When Saru gets a chance to speak with her father alone, she mustering up courage reveals the cruelty meted out to her by Manohar to her father. He does not react but advises her that it's all a part and parcel of marital life. The death of her mother bringing her back to her maternal home, to take care of her father in fact is a pretext to desert Manohar and escape the oppression.

Saru was a sad soul. She was wronged by her mother, father and husband. She had the feeling that her children were denied the love of grandparents and Madhav, an outsider, was getting better treatment than her.

Saru had thought of divorcing Manu because she thought it was not possible for her to live with a distraught husband and suffer violence for the whole life. But in the end, she thought that instead of leaving her ailing husband to himself, she should get him treated for his disease. She realized that she was "the guilty sister, the undutiful daughter, the unloving wife". Therefore she decided to get him the treatment for his illness. She says,

Can I divorce my husband?

Any reasons?

He's cruel( TDHNT 97).

In the post modern world, both the parents are going to work, so their children couldn't get the parental affection and love from them. If they happen to get that affection and love from anyone else, they suddenly fell in love on them. Like it happened in the novel *The Dark Holds No Terrors*, if Sarita doesn't go to the pool, her

brother would be alive. She would have got the motherly care and father's affection in her home. She would have never fallen in love with Manu, who suffered from a case of sadism. She never felt alienated from her mother during her childhood. After her marriage, parents didn't care about her. After some years, an ego started between the couples because Sarita earned more when compared to her husband Manu.

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## SUFFERINGS OF WOMEN IN A MALE DOMINATED SOCIETY: TONI MORRISON'S *THE BLUEST EYE*

I. Shree Devi

*M.Phil Scholar, The Standard Fireworks Rajaratnam College for Women, Sivakasi*

Feminism is a collection of social theories, political movements and moral philosophies largely motivated by or concerned with liberation of women. Toni Morrison has emerged as a significant African-American writer of the twentieth century. Her first novel, *The Bluest Eye*, was published in 1970. Morrison is the first African-American woman to win the Nobel prize in Literature uses Claudia as a narrator in the novel. She is remembering the past thinking of Pecola's life. Pecola is the protagonist of the *Bluest Eye*. Her Parents, Pauline and Cholly Breedlove, have a bad marriage. Both of them fight with each other. Pecola meanwhile, prays that her eyes were blue she would be pretty. On the other hand, One day Cholly comes home drunk and raped Pecola. She becomes insane. She manifests her insanity in her belief that she has the bluest eye.

Feminism is a collection of social theories, political movements, and moral philosophies largely motivated by or concerned with the liberation of women. The term "feminism" has been rejected both because of fears and labeling, and because of its innate ability to attract broad misogyny. Historically Virginia Woolf was one of the more prominent women to reject the term early in its history in 1938, although it would be easy to overstate Woolf's position, considering that she is regarded that she is regarded as an icon of feminism, Unfortunately many talented women's contributions to history have been forgotten or ignored, but modern scholarship is redressing this imbalance. Feminism was beginning at the twentieth century since then feminism has continued to reinvent and redefine itself to adapt to a changing world and a diversity of cultures.

This paper investigates the suppression of women and their rights in the male dominated society in Toni Morrison's *The Bluest Eye* (1970). She portrayed the women's role as the most repressed because they are both black and female, and these two categories invite a kind of repression that is pernicious. But in an interesting way, black women are much more situated to aggressiveness in the mode that feminists are recommending, because they have always been both mother and laborer, mother and worker, and the history

of black women in the States is an extremely painful and in attractive one.

Toni Morrison has emerged as a significant African-American writer of the twentieth century. Her first novel, *The Bluest Eye*, was published in 1970. Morrison is the first African-American woman to win the Nobel prize in Literature. She was born Chloe Anthony Wofford in Lorain, Ohio in 1931. Her father, George Wofford was a shipyard welder and her mother, Rahmah Willis Wofford, raised her family. Her family was rich in folkloric knowledge and musical acumen. Her mother sang in the church choir and her grandfather was a professional violinist. Her early developed a love of literature. She earned a B.A. degree from Howard University in 1953. She married Harold Morrison, a Jamaican architect, had two sons and then was divorced in 1964.

The novel begins with eleven year old Pecola Breedlove, the tragic heroine of Toni Morrison's haunting first novel, grew out of her memory of a girlhood friend who wanted blue eyes. Shunned by her town's prosperous black families, as well as its white families, Pecola lives with her alcoholic father and embittered, overworked mother in a shabby, two-room store front that reeks of the hopeless destitution that over whelms their lives. Pecola is the protagonist of the *The Bluest Eye*, but despite this central role she is passive and remains a mysterious character. Morrison explains in her novels afterword that she purposely tells Pecola's story from other points of view to keep Pecola's dignity and, to some extent, her mystery intact. She wishes to prevent us from labeling Pecola or prematurely believing that we understand her. Pecola is a breakable and a delicate child when she begins.

Claudia, as a narrator - character, her words are a recounting of the past. She is remembering the past events happened in her friend Pecola's life. Claudia narrates the story of Pecola, the wounded little girl who wishes to solve her problems by gaining the racial mark of whiteness, the blue eyes, begins in the innocence of that wish.

Pecola's family background is described by Claudia that her parents Pauline and Cholly Breedlove, have a

bad marriage. Her mother is always working hard and nagging Cholly, while Cholly is always coming home drunk and beating Pauline. They yell and fight, and Pecola and her brother, Sammy, each look for an escape in their own ways. Sammy will often run away to get away from his family. Pecola meanwhile, prays that her eyes will turn in to a beautiful blue color. She thinks that if her eyes were blue, things would be different- they would be pretty, and more than that, she would be pretty. Pecola becomes passionate in her quest for blue eyes.

Claudia tells of a new girl, named Maureen peal, who comes to their school. Maureen is admired for her "white" looks. She has long hair, green eyes, light skin, and nice clothes. She is very popular with teachers and other classmates. However, Claudia is disgusted with her. Claudia is very turned off from the part of her culture that seems to favor "white" things, or things that resemble white people. Pecola, on the other hand, is fixated with white ways, and wants to look white herself. She wishes she had blonde hair and blue eyes, and is frequently found admiring Shirley Temple's picture on the cups in Claudia's house.

The next section Claudia describes Geraldine, her son Junior, and their blue-eyed black cat. One day Junior took Pecola to his home. He unkindly throws the cat on Pecola and it scratches her. Pecola goes to leave Junior's house, but he does not allow her. The cat rubs against her leg and she is taken with its beautiful blue eyes. Junior then takes the cat and starts swinging it around. Pecola goes to save the cat by grabbing Junior, but Junior throws the cat and it lands against window. Meanwhile Geraldine walks in that side. On seeing that, Geraldine calls Pecola Breedlove as a black bitch because she loves her cat more than world. On the other hand, Junior blames the cat's death on poor Pecola. Here, Toni Morrison shows the dominant of men even in a small things.

Pauline Breedlove's younger years are described. It explains how she would often go to the movies, and because of this ultimately became fascinated with Hollywood ideals of beauty. She saw famous movie star like Jean Harlow as true representations of beauty, and anything straying from that was not deemed beautiful. She even thought of her own daughter, Pecola, was ugly. This is why Pauline treated the daughter of the people she worked for, the fishers, like she was her own daughter. She heard blonde curls and blue eyes, and Pauline became fascinated with their white lifestyle. It was the closest she could get to having it herself. Here, Toni

Morrison reveals that desire of Pauline resembles the desire of Pecola. Both of them have the same wish yet Pauline hatred of Pecola. This is one of the sufferings of women.

Cholly Breedlove's background is then explained. He is abandoned by his mother and father and is raised by his great aunt Jimmy, who later dies. Cholly has his first sexual experiences with Darlene. Here, Morrison reveals that suffering of women in male dominated society. They are caught in the woods by two white men and Cholly is humiliated. He thinks Darlene might be pregnant so he runs away to Macon, Georgia to try and find his real father. He fines him, but discovers that his father is a drunk and a gambler who wants nothing to do Cholly. Cholly runs to Kentucky where he meets and marries Pauline. They eventually have two children, Sammy and Pecola.

Cholly comes home drunk one afternoon and sees Pecola in the kitchen washing dishes. She reminds him for a moment of his wife, Pauline, and in a fit of confusion and love, he raps his Daughter. He leaves her on the kitchen floor feeling ashamed and alone. On seeing that Pauline finds Pecola's unconscious on the floor, she disbelieves Pecola's story and beats her. Here also Morrison highlights the suffering of women.

In course of time, Claudia and Frieda find out that Pecola was pregnant by her father. Claudia feels so badly for Pecola that she decides to not sell the marigold seeds she was planning on selling for money for a bicycle. Instead, she and Frieda bury the seeds and say that if the marigolds bloom, then everything would be fine and if not, Pecola's baby dies when it is born prematurely. Meanwhile, Cholly died in a workhouse Pauline still works for white folks, Sammy ran away. Claudia finally says that the marigold did not bloom, so Pecola's baby died.

"Pecola's Breedlove is a young girl driven literally insane by

the pressure toward absolute physical in a culture whose

White standards of beauty... are impossible for her to meet,

though no less alluring and demanding. Surrounded by cultural

Messages that she s ugly by definition, she can achieve peace only

by retreating into schizophrenia."(6)

Pecola's yearning for blue eyes- the white American standard of beauty- is an external manifestation of the

internal need to be loved and accepted by the white community.

Pecola, who never considers herself beautiful, is all admiration for the eyes of the whites which she longs to possess through some miracle. Her obsession with physical beauty leads to disastrous consequences.

Morrison says:

When the strength of a race depends on its beauty when the focus turned to how one look as opposed to what one is, we are in trouble... the concept of physical beauty as a virtue is one of The dumbest, most pernicious and destructive ideas of the western World, and we should have nothing to do with it. Physical beauty has nothing to do with our past, present or future. It absence or presence was only important to "them", the white people who used it for anything they wanted."(7)

But, Pecola never realizes this, being as she has been under the spell of white cultural domination. All that she has experienced is repeated rejection and brutalization. Even more chillingly, her parents, who have never experienced nurturing love, do not know how to love, and so they cannot give their children a sense of

worth. Ultimately, she consoled herself that she got the bluest eye. That consolation led her to be mad. She enduring the sufferings till her death. She never got rid of sufferings. So, women are the sufferer.

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## TRADITIONAL MATRIX IN AMULYA MALLADI'S *THE MANGO SEASON*

J.Maria Jeyameni

M.Phil.Scholar, Department of English, The Standard Fireworks Rajaratnam College for Women, Sivakasi

Amulya Malladi was born in 1974, in the central state of Madhya Pradesh in India. Amulya Malladi lived all over the country ranging from the Himalayan foothills to the southern city of Madras, because her father's occupation in the Indian Army. Amulya Malladi is the author of six novels: *Serving Crazy with Curry*, *The Mango Season*, *A Breath of Fresh Air*, *Song of the Cuckoo Bird*, *The Sound of Language* and *A House for Happy Mothers*. Her books have been translated into several languages, including Dutch, German, Spanish, Danish, Romanian, Serbian, and Tamil.

Amulya Malladi's novels mainly focus on the themes like family tension, the changing the mango season possibilities of memory and the elusive nature of mind, the misunderstandings between two generations, the conflict between modernity and traditional values and the changing status of women from traditional roles to conflicting women characters. The major issues reflected in her works are related to women, their self-actualization, psychological transformation, problem of identity, cultural displacement, issues of gender and culture.

Amulya Malladi designates the generation metaphor as the emotion of characteristic conflicts between age groups, between historical movements and ideas, and between didactic learning roles within each part of developing society.

Amulya Malladi's *The Mango Season* explores the subject of the gap between cultures and between generations. The gap has been filled with cultural displacement. Amulya Malladi shows how India slowly moves in to modernity, and the cultural displacement and problems are rise between generations. Amulya Malladi uses the mango as a symbol of the disparity between two traditions. *The Mango Season* is about Priya Rao, a young woman must decide to follow her heart or tradition. Priya left India when she was twenty to study in the U.S, seven years later. She struggles to inform, she is engaged to Nick Collins, a kind, loving American man. But it is going to break her parents' hearts. But she grew up with a strong sense of the Indian heritage.

Cultural displacement is the reason for Priya's social changes and her intellectual changes which make her to argue with her family. As Priya is Americanized in her

view her father's compassion and her grandfather's manipulation are the sights, sounds and smell of India, the India that is foreign, yet familiar to Priya.

Priya is culturally displaced. The inner conflict within her and the pull of her native land results in more variance and inconsistency. Finally her love for the American boy makes her decide her going back to the host country and she informs this to her family. Though she has been Americanized she shows her respect and love towards her family like a typical Indian: "I didn't want to go. I had to go. The twin realities were tearing me apart. I didn't want to go because as soon as I got there, my family would descend on me like vultures on a fresh carcass, demanding explanations, reasons, and trying to force me in to marital harmony with some nice Indian boy. I had to go because I had to tell them that I was marrying a nice American man." (*The Mango Season* 3)

An identification of Priya with either the Indian or the American life is a frustrating experience. Though she regrets at the separation from the culture of home, she likes to adopt the host culture due to her love for Nick. Indeed, the East-West encounter as a recurrent theme in Amulya Malladi's novels is directly related to her experience as an expatriate who inherited Indian values by choosing to live in Denmark.

Amulya Malladi artfully places Priya in a situation between two opposite worlds. She reverts to childhood when faced with the knowledge that she will break her grandfather's heart with the betrayal of loving a foreigner. The young woman must ultimately decide between dogmatic tradition and heartfelt emotion. Returning to India is an overwhelming experience for Priya.

When she was a child, Priya used to visit her grandparents. Her hands would smell of turmeric and stay yellow for days. She had not done this for so long and she was stung by the loss. She feels she has lost so much since she has left India and she has not even thought about it. She has become so much a part of America that the small joys of dunking pieces of mango inside gooey paste are forgotten and not even missed. She assumes,

"It was as if there were two people inside me. Indian Priya

and American Priya, Ma's Priya and Nick's Priya. I wondered

who the real Priya was" (*The Mango Season*, 69)

It is not a simple intra- family struggle. It is a struggle between two cultures and traditions. Priya refers to the two people inside her and seeks to reconcile the two halves of her personality. The mango season coincides with the monsoons and the wedding season in India. But in Southern supermarkets in the United States, they are a staple. The mangoes are just as a delicious as Priya remembers, but adapting is harder after being away for seven years. The heat is more unbearable, the dirt, the grime and the noise all seem filthier and garish.

Priya asserts that she has to start living her own life on her own terms and knows for certain that she can achieve her goal easier in the United States than in India for being in her home town stifles her sense of self and independence. The intelligence of Americans ideas makes her think that America is a better choice for her future.

No two cultures are the same. The American and Indian cultures have very vast differentiation between them. While the culture of America is a mixture of different cultures, the Indian culture is unique and has its own values. One of the major differences that can be seen between American and Indian cultures is n family relations. Finally, Priya's family believes that just as they mistrust foreigners, foreigners mistrust Indians. Any negative trait in an Indian immigrant is regarded as due to American influence.

Amulya Malladi portrays how the American influence culturally displaces the Indians. Though they love each other for years and get married when they go to foreign countries, the immigrants imbibe the host culture and gradually displace their home culture: "Manju and Nilesh were classmates from engineering college in India. They started their romance in the first year of college and survived as a couple through four years of engineering college, two years of graduate school in the United States and a year or so of working in *Silicon Valley* before getting married. But happily ever after had evaded them. They had recently divorced and Priya thinks that she made the big mistake of telling Ma about it. Ma immediately says that it is because of the evil American influence." (*The Mango Season* 80)

But Priya's relatives remain the same. Her mother and father insist that it is time they arranged her marriage to a "nice Indian boy." Just as Priya begins to feel she cannot possibly tell her family that she is engaged to an

American, a secret is revealed that leaves her stunned and off-balance. Now she is forced to choose between the love of her family (and all that they represent) and Nick, the love of her life. She is afraid to tell anyone about him, fearing she will be disowned, and even agrees to meet an Indian man her parents would like her to marry.

The fabric of our society is woven with tradition. Estrangement between a mother and a daughter is a combination of individual, familiar, and societal factors. Mothers and daughters withhold different relationships when compared to others. This type of relationship is continuously portrayed in *The Mango Season* by Amulya Malladi. The misunderstanding the daughters experience with their mothers results in the difficulties they develop when concerned with communication and cultural differences. Amulya Malladi creates mothers who want their mothers have high expectations for their daughters in life. Their thus creates a more strained and distant relationship between the mothers and daughters displayed in the novel.

The effects of cultural displacement can be indicated while Priya probes into her family with an American view. Like all expatriates, it sounds as if the western culture forms a part of her intellectual make up whereas the Indian culture is a part of her emotional make up. Nostalgia for a mango and the happiness are associated with her longing for India but living in India on a day to day basis has become almost impossible to Priya. Cultural displacement is the reason for Priya's social changes and her intellectual changes which make her to argue with her family. As Priya is Americanized in her view her father's compassion and her grandfather's manipulation are the sights, sounds and smell of India, the India that is foreign, yet familiar to Priya.

Amulya Malladi's *The Mango Season* demonstrates all the common ideas of cultural displacement and dilemmas by exploring the struggle Priya faces when dealing with cultural shock in her own country. Cultural displacement and dilemma are basically the results of two living experiences, which develop conflicting ideologies in the mind of the protagonist. The cultural clash is also seen in the living styles in America and in India. It is important to study a psyche which is affected due to cultural displacement and a newly adapted culture. It is also essential to note that serious misunderstandings can and do occur not just in cross-cultural interactions and encounters but also within one's own culture, among its own people. Amulya Malladi's *The Mango Season* is very realistic in its presentation of cultural displacement and

dilemmas experienced by Priya, who studied in the west whereas her family is stuck in the Eastern culture. This relation between adaptation to the new and an adaptation to the old is undoubtedly related to individual differences.

Amulya Malladi's *The Mango Season* touches on a very human conflict with delicacy and humor. It is a lovely novel, filled with the small details and sensual evocations of life in India without neglecting the claustrophobic aspect of that life.

Amulya Malladi's *The Mango Season* is a dramatic portrait of a modern woman's anguish over her inability to blend her two worlds. AmulyaMalladi's imagery makes one thirst for a juicy topping of HAPPINESS to end the story, a rich ripe mango. For insight into the Hindu world,

*The Mango Season* is highly recommended. The Mango Season is a panorama of Indian tradition.

AmulyaMalladi's *The Mango Season* is a delightful trip into the heart and soul of both contemporary India and a woman on the edge of a profound life changes.

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## **LOVE-HATE RELATIONSHIP OF EXPATRIATES IN ANITA DESAI'S *BYE-BYE BLACKBIRD***

**M.Sathya**

*Assistant Professor, Department of English, S.F.R.College for Women, Sivakasi*

### **Abstract**

*Anita Desai is a prolific writer. She has emerged as a very serious skilled and promising novelist in India today. Her growing popularity is seen in the increasing number of researchers taking up critical studies of her works. She has given a new dimension to the Indian novel in English by turning from outer to inner reality. Anita Desai is concerned with the portrayal of psychological reality and as such prefers characters who are peculiar and eccentric rather than general. *Bye -Bye Blackbird* portrays Indians and Englishmen in England with their problems both physical and psychological. Adit, an Indian, is married to Sarah, an English girl. Both of them suffer from problems such as, the loss of identity alienation, and humiliation largely on account of racial and cultural prejudice. Dev has a sort of love-hate relationship with England. He feels up set by standardization, regimentation and mass-production. *Bye-Bye Blackbird* mirrors alienation and lack of adjustment encountered by Indian immigrants in England. Dev feels alienated in London from both Indians and Englishmen.*

The nineteen thirties and forties constituted the most flourishing decades in the history of Indian English fiction. National awakening and political uprising gave a great impetus to the Indian novel. Freedom struggle movement, partition, the clash between tradition and modernity political events. These are some of the recurrent themes of Indian English fiction.

*Bye -Bye Blackbird* portrays Indians and Englishmen in England with their problems both physical and psychological. Adit, an Indian, is married to Sarah, an English girl. Both of them suffer from problems such as, the loss of identity alienation, and humiliation largely on account of racial and cultural prejudice. Dev comes to England to study and feels hurt as Indian immigrants are openly humiliated, called "Wogs" and "Macaulay's bastards" and are not even allowed to use a common lavatory. He has a sort of love-hate relationship with England. Now the other as he does not belongs to the country. He feels up set by standardization, regimentation and mass-production. Tired of living an artificial life in England Adit too feels nostalgia for Indian scene. He keeps a smiling face, while his heart cries out in agony.

*Bye-Bye Blackbird* mirrors alienation and lack of adjustment encountered by Indian immigrants in England. Dev feels alienated in London from both Indians and Englishmen because the former have become used to the condescending attitude of the natives which he cannot do, and the latter consider him an outsider. Happy in the beginning, Adit begins to feel alienated later on. He does not appreciate "this business of always hanging together with people like ourselves; all wearing the label Indian immigrants, never daring to try and make contact outside

this circle. Sarah too suffers a great deal, even if inwardly, as she, by marrying an Indian, becomes alienated in her own country. Adit notices in Sarah "an anguish..... oflonliness.

*Bye-Bye Blackbird* is Anita Desai's third novel. Alienation at different levels forms the theme of the novel. It explores the lives of the outsiders seeking to forge a new identity in alien society. The novel has been said to be the novel of closest to her personal experience as immigrant. Anita Desai succeeds in her pattern when she shows a character in action. Her revelation of the unconscious threads of human mind gives the structural unity to the novel. She reveals the intense of longing to the exiled hero's emotion towards his native land. Adit comes to England and marries an English lady Sarah, having a job and wife, he leads a happy life there. After some time Adit's friend Dev comes to England for higher education but he does not like the pomp and show of England. Like the other novels of Anita Desai ,*Bye-Bye Blackbird* exhibit the living style of England.

England which changes Dev's Anglophobia extreme fear into an anglophile, he develops a great fascination for the English people. Adit on the other hand becomes nostalgic about his childhood memories and longs intensity for his native country India, Dev hated the ways of the English, now changes and begins to love England and desires to seek his future existence. Sarah is the only character who resigns all claims of being an English girl and submits fully to the wishes of her husband.

Anita Desai's *Bye-Bye Blackbird* is mainly concerned with the varied human love-hate relationship. Adit from the beginning of the novel develops attachment to the

western way of life, especially to England, but while living in England he shows his repulsion towards the way of European life and particularly of England. Dev comes to England only for his education. As a matter of fact Dev observes the basic distinction of social and educational factors between the east and the west. Dev becomes eager to be an England returned teacher at the same time shows his abhorrence hate to the social system of England. Adit tries to be judicious to the country he inhabits to the country and he exists for his future.

Dev shows his aversion dislike towards men and manners of England; but his stay there for a while intensifies his leanings to the country. Sarah stands for her reconciliatory approach between the east and west. She sacrifices her inhibitive leanings just for the sake of her husband. She outlines a proper and balanced approach to the various groups of human relationship. She proves her respectability as an Indian wife. Adit loves England; Dev loves India; but Sarah swings in between her natural inclination and willing adoption. She willingly resigns all her claims for existence in England and ready to leave England for India with her husband.

Dev, another protagonist of Desai's "*Bye-Bye Blackbird*", undergoes a convulsive change in his mind. He becomes an instance of contrast. Dev abominated Adit's mind and prepares himself fully to settle down in England for its luxurious life. Like George Eliot, Desai also leaves her character to grow independently and watches the inner feelings. Author has made the diagnosis of the inner quivering in Adit and Dev for their respective change towards life. Finally, he realizes his social obligations and return back home. He gives up all the pomp and show of a materialistic life. Dev also undergoes metamorphosis in his character and strike a comparison and contrast with Adit in existential pursuits. Thus there is a gradual psychic change in both the characters. The novelist simply justifies Adit's longing to come back to India due to Pakistan's attack; but the convulsive change through the war does not convince the reader immediately. Anita Desai herself watches a slow and gradual inhibitive sensibility in Adit. England as a living entity brings forth a slow change in the mind of each character. In his visit to the parental house of Sarah, Dev is attracted by its scenery and calmness. He gives up all his doubts and confusion for his future existence; he drives sensational excitement from all the objects seen in England. The scenes and situation become so enchanting that he realizes.

Desai feels that all these immigrants are prone to live or not live in England. Adit leaves England for good and Dev remains behind once. Adit's part of fascination for his foreign land to everything about London is fascinating and expresses unreservedly. "I love England, I admire England, I can appreciate her history and poetry as much as any Englishmen".

He has moulded and transformed himself entirely up to the expectations of England. He has fully adopted the life style of Britishers. He keeps comparing England with his own native land criticize India for its traditionally and backwardness. Truly his experience in India was not very pleasant and he portrays its heart, rending picture. When Dev felt disgusted to see a couple hugging each other under a lamp. Post and remarked about the obscenity of these people as "a bunch of exhibitions".

Adit is proved of his blind admiration of England. Love, admiration and loyalty have much offer to England, in return he feels to enjoy and celebrate, ironically in all his appraisal worships, land of liberty, individualism he realized that England can provide him neither of these whenever he goes, he becomes a victim of racial discrimination and constantly regarded as second grade citizen. His irresistible destiny gets an as long as his wishes to stay in England.

It can be easily evinced that "*Bye-Bye Blackbird*" depicts the love-hate relationship of the expatriates with England. In the novel Desai presents a clear reversal attitude of two expatriates. Adit who loves it leaves for good and decides to settle in India. Dev, who hate it, stays in London. Thus the fact is that Dev and Adit have love-hate relationship with ex-coloniers. In "*Bye-Bye Blackbird*" there is different effects on different characters. Adit, there is an eye-opener, realizes him to return to his country. He completes the full circle, Dev begins a new one.

When Dev enters England he is shown that his state of mind is in an extreme end. He has ferocious hatred towards England because once England has powered motherland and ill-treated his countrymen. He shows hatred toward England and its people. He hated Indians who supports the western culture.

Desai digs out Dev's deep rooted national feeling he imbibed by history of Indian freedom. He considers English men as his enemy. The extreme end of his state of mind is fully occupied with the spirit of his national feeling. The luxurious, happiness, privacy which everyone posses and enjoys English culture. Slowly changes and starts admiring the "once hatred" culture . In the end of

the novel he decided to settle in England. It is another end of his state of mind. It is to be appreciable that the role of the novelist in bringing the psychic changes of the protagonists and their plight in an alien countries. She reveals that culture will change any person to follow it not out of compulsion of any external force but by changing the person's psyche to follow it voluntarily, whether it is eastern culture or western changes of the protagonists of Desai. This is also a part of Adit's fascination for this foreign land to whom everything about London is fascinating and captivating who expresses unreservedly "I love England. I admire England. I can appreciate her history and poetry as much as any Englishmen". He has molded and transformed himself entirely up to the expectation of England, he has fully adopted the life style of Britishers. Time and again, he keeps comparing England with his own native land, and openly criticizes India for its traditionality and backwardness. Truly, his experiences in India were not very pleasant and he portrays its heart- rending gloomy picture to others as he tells them that during his visit to India he "only notice the laziness of the clerks and the unpunctuality of the buses and trains and the beggars and the flies and the stench and the boredom of it". When Dev declared that he had come to England to make the right approaches, he at once retorts hatefully and sarcastically "do you think you can get into an English college by sending the principal a basket of mangoes". The aforesaid statement is a testimony of Adit's feelings for his own country, which may be appropriate at that particular instant but at times it goes beyond the limits of tolerance:

When Dev feels disgusted to see a couple hugging each other under a lamp-post and remarks about the obscenity of these people as, "a bunch of exhibitions", who flaunt themselves to catch a attention of people and retorts disdainfully whether he could imagine an Indian couple behaving like that, Adit made a prompt reply with brisk air of confidence and sarcasm, "no.... there aren't any. Not unmarried ones, and the married one's aren't in the parks, they're at home, quarreling" and comes up with a concluding remark, "in India, too much goes on in the dark".

Adit is proud of his blind admiration of England. Love, admiration and loyalty, he has so much to offer to England and in return he feels that he has every right to enjoy and celebrate "the convent garden operas and the pub down the road..... Picnics in the Hyde Park. I have every right to enjoy them- because of my education, my

taste, my interests in them. No Englishmen can deny that".

Ironically, notwithstanding all his appraisal, his worship and trust on this land of liberty, eccentricity and individualism, he realizes that England can provide him neither of these. Wherever he goes, he becomes a victim of racial discrimination and apartheid and is constantly regarded as not only a second grade citizen, but also an intruder and consequently to stand in a separate lavatory queue for Asiatics or to be called wog is his irresistible destiny and he has to get on with it as long as he wishes to stay in England. The dialogue between Dev and Adit explains his helplessness.

He knew perfectly well that despite his best efforts he would never reach at the top post in his office because always here will be a Britisher for that and he is an Indian, an unwanted expatriate in this country and his destiny is to listen the taunts and comments of Britishers. Even Sarah had to suffer and face discrimination for getting married to an Indian. These Britishers would not spare her and enjoy every opportunity of teasing her. "hurry, hurry, Ms. Curry" the group of school children teases her. Even at school, when surrounded by her colleagues, she is always self- conscious, feeling glad if escaped having answer personal questions. They compel her to explain various recipes of cooking curry and to tell them about her future plans, or would enquire regarding the whereabouts of her parent-in-laws, and seeing her reluctant and stammering while trying to answer these questions they would make some very cruel remark, "if she is ashamed of marrying an Indian husband, why did she go and marry him".while Adit is found declaring his choice emphatically, "I love it here, I am so happy here. I hardly notice the few drawbacks", Sarah despise this treatment meted out to her just because she got married to an Indian. And when Adit asks her whether she would be able to go to India leaving the beautiful England with its silent grey church at the hilltop, crimson blue rose-vines, tufted grass and nostalgia laden violates, she answers promptly "when I think of all the millers of England, I could leave at once".

Despite his love and admiration for England, he feels himself as an alien and stranger and at these moments his heart is full with nostalgic reveries of his native land. He longs for his home and all the things associated with it. On Christmas he would tell Sarah to cook carat halwa for him as it reminds him of being at home. And at one such instance he expresses his desire to visit India "I will go. My mother will cook hilsa fish wrapped in banana leaves for me. My sisters will dress Sarah in saris and gold

ornaments. I'll lie in bed till ten every morning and sit up half the night listening to the Shehnai and Sitar. The roots of this nostalgia are hidden in Adit's inward hatred for England and nothing but love for his native country. Another more strong testimony of his love to his own country is his effort to raise fund during India's war with Pakistan and it is during the war that he took the major decision that he would go to India along with Sarah. Everyone was surprised at his decision, his friend Jasbir makes a comment "I'd like to make sure you actually leave. I cannot believe it otherwise- you, the most *pukha* sahib of all, going back to India and leaving all the *kala* sahibs here. "Lastly, with enormous hopes and desires he moves to India, his own land where none would call him a Wog or Asiatic, or look down upon him.

As a corollary, it can be easily evinced that *Bye-Bye Blackbird* depicts the love-hate relationship of the expatriates with England. Anita Desai presents a clear reversal of these two expatriates. Adit, the man who loves it, leaves it for good and decides to settle down in India contrary to Dev who had come to England with a purpose to pursue higher education and was detriment to go back; settled down here. While staying in London, Adit was constantly staying in London and going through the predicament whether he should go or stay and a constant struggle of emotions used to jeopardize his mental peace: he finally comes over his indecisiveness and decides to return to India. These were the moments when his unconscious nostalgia and longingness for India has suppressed his conscious self or to say that his unconscious and conscious self have become one.

The novella ends at the waterloo railway station, from where Adit and Sarah embark upon their onward

journey. Dev, whom Adit has helped get a decent job in the firm from which he has resigned and whom Sarah has convinced to rent the same clapham flat in which the couple used to live, has come to see them off. "Dev stood silent, watching, for the most complex feelings of all tumbled and tossed inside him, clamoring for attention, for resolution "Why, then was it Adit who was leaving and he stayed on? What made them exchange the garments of visitor and exile", Dev asks himself. "there had been time enough in which to think of replies, sort them out and suitably dress them in conviction. But, somehow, both he and Adit had avoided the ultimate question and they parted in ignorance of the answer". What follows is a page-long perspicacious analysis of the seemingly improbable changes that both Adit and Dev underwent. The philosophical undertone gives a vague hint of the author's possible, belief in the doctrine of karma as expounded in Vedanta as well as Buddhism.

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# A STUDY ON THE IMPACT OF INTEGRATED CHILD DEVELOPMENT SERVICES (ICDS) ON NUTRITIONAL STATUS OF PRE SCHOOL CHILDREN

**S. Sathyaraj**

*M.Phil. Scholar, Department of Applied Research, The Gandhigram Rural Institute- Deemed University, Dindigul*

## Abstract

*The topic selected for the study is, Impact of Integrated Child Development Services (ICDS) on Nutritional Status of Preschool Children. In the science of nutrition, nutritional status means the condition of health of an individual as influenced by the utilization of nutrients. The Government of India launched ICDS in 1975 with the major objectives: i) to improve the nutritional and health status of children in the age-group 0-6 years; ii) to reduce the incidence of mortality, morbidity and malnutrition and accordingly the school dropout. The scheme is implemented through Anganwadi. The findings of the study high-lighted through the analysis of data with respect to ICDS and the role played by them relating to the nutritional status of children. The nutrition affects the vulnerable group in population and hence the children are provided supplementary food and other services such as immunization and health checkup etc. The services of the ICDS are found to be useful to the children. The parents are aware of the nutritional status of their children through health education.*

**Key words:** ICDS, Nutritional Status, Preschool.

## Introduction

Nutrition is the intake of food, considered in relation to the body's dietary needs. Good nutrition – an adequate, well balanced diet combined with regular physical activity – is a cornerstone of good health. Poor nutrition can lead to reduced immunity, increased susceptibility to disease, impaired physical and mental development, and reduced productivity (WHO). The topic/problem under this study is, The Impact of Integrated Child Development Services (ICDS) on Nutritional Status of Preschool Children. The term impact means influences, the strong effect and usefulness of the ICDS on the beneficiaries, particularly of preschool children. This topic is a matter of great concern of Nutritionists, Health Educationalists, Health/Welfare Departments of State and Central Government. The concept nutritional status in accordance with the science of nutrition means the condition of health of an individual or a child as influenced by the utilization of nutrients.

The vulnerable section of society is constituted by women and children. They are prone to diseases and infections leading to ill health. To overcome these problems Government has initiated a number of programs with the objective of improving the nutrition and health status. All such programs are targeted at women and children. The major programs are Integrated Child Development Services (ICDS), Mid Day Meal program (MDM), and Special Nutritional Program (SNP) etc. The need for such programs and their efficiency can be determined by periodic assessment of nutritional needs

and deficiencies. The major methods used to assess the nutritional status of individuals/ children are:

- Clinical Examination
- Biochemical and other laboratory investigations
- The study of anthropometric data
- Diet survey

Here in this study Diet survey is given importance for understanding the nutritional status and the effect of supplementary feeding programs implemented under ICDS for preschool children.

## Integrated Child Development Services (ICDS)

Launched on 2nd October 1975, at present ICDS Scheme represents one of the world's largest and most unique programs for early childhood development. ICDS is treated as the symbol of India's commitment to the children primarily taking into account to provide pre-school education on the one hand, breaking the vicious cycle of malnutrition, morbidity, reduced learning capacity and mortality on the other hand.

## Objectives of ICDS

The following objectives are given by the Integrated Child Development Services (ICDS):

- To improve the nutritional and health status of children in the age-group 0-6 years,
- To lay the foundation for proper psychological, physical and social development of the child,
- To reduce the incidence of mortality, morbidity, malnutrition and school dropout,

- To achieve effective co-ordination of policy and implementation among the various departments to promote child development,
- To enhance the capability of the mothers to look after the normal health and nutritional needs of their children through proper nutrition and health education.

### The Services

The above objectives are achieved through the package of services that are given below:

- Supplementary nutrition,
- Immunization,
- Health check-up,
- Referral services,
- Pre-school non-formal education,
- Nutrition and Health Education.

The Objectives and Services referred to above are provided considering primarily, the integrated methods and programs. The efficiency of a particular service depends upon the supports it receives from various related Services.

### Methodology

The objectives of the study include: 1. to evaluate the impact of ICDS on nutritional status of preschool children 2. to identify the various methods and programs of ICDS for preschool children and their effectiveness 3. to identify nutritional status and diet system relating to the health of the preschool children. The study followed the simple random sampling method. The present study selected six Anganwadi situated in Alappadu Panchayath in Kollam District. Out of these Anganwadi sixty preschool children were selected as sample, ten from each. The parents of children were the respondents. Dietary pattern in Anganwadi and the physical status of children were considered in order to find out the nutritional status of children.

### Findings and Discussion

The findings of the study high-lightened through the analysis of data collected from parents of sixty children, as respondents, based on Six Anganwadis, related to the impact of ICDS on nutritional status of preschool children. There is no single rapid reliable test which measures nutritional status. (Nancy. S. Wellman, 1978). Christakis (1973) defines nutritional status as "health condition of an individual as influenced by his intake and utilization of nutrients, determined from the correlation of information obtained from physical, biochemical, clinical and dietary studies." Almost all nutritionists unanimously agree to the view, "it is currently accepted that a true assessment of nutritional status requires collection and correlation of four types of data, anthropometric, biochemical, clinical and dietary" (Nancy. S. Wellman, 1978). This study is mainly based on the anthropometric variables and Dietary survey of preschool children of ICDS.

The main objectives of ICDS are: (1) To improve the nutritional and health status of children in the age-group 0-6 years; (2) to reduce the incidence of mortality, morbidity, malnutrition and school dropout. These objectives are achieved through a package of services, such as Supplementary nutrition, Immunization, Health Check-up, Referral Services, Non formal Pre-School Education and Nutrition and Health Education. In this study all packages have been given due consideration as the major subjects. Through the package of services, it is found that the overall impact of ICDS is higher. This is mainly because the different services are provided in an integrated manner as the efficiency of a particular service depends up on the support it receives from related services.

The Supplementary foods provided under ICDS and the nutrients contained in them are the determining factors as regards the nutritional status of pre-school children. These are correlated to the Growth Monitoring and nutrition surveillance which are important activities undertaken by ICDS. The table given below furnishes the dietary pattern of preschool children from Monday to Saturday and the food items taken three times a day.

**Dietary pattern in Anganwadi**

Time	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Morning</b>	Peanut cake	Peanut cake	Peanut cake	Peanut cake	Peanut cake	Peanut cake
<b>Noon</b>	Rice and pea	Rice and pea	Rice and pea	Rice and pea	Rice and pea	Rice and pea
<b>Evening</b>	Uppuma	Beaten rice (Avil)	Uppuma	Beaten rice (Avil)	Uppuma	Beaten rice (Avil)

The ICMR committee (1981) suggested the ideal weight and height required for Indian preschool children are given below.

### Height and Weight of Indian Preschool Children ICMR committee (1981)

Age in Years	Boy's Height Cm.	Girl's Height Cm.	Boy's Weight Kg.	Girl's Weight Kg.
1-2years	82.61	79.89	10.94	10.21
2-3years	91.14	89.63	12.79	12.11
3-4years	98.36	96.21	14.78	13.79
4-5years	104.70	104.19	16.12	15.85

Here in the study ICMR criteria have been followed with respect to the required height and weight, based on which the level of satisfied and dissatisfied have been recorded. The level of satisfaction of height 58 percent (out of 60 respondents, 35 satisfied and 25 dissatisfied) and the level of satisfaction of weight 67 percent (out of 60 respondents, 40 satisfied and 20 dissatisfied). It shows that most of them satisfy the conditions of nutritional status; 97 percent of parents strongly agree to the regular growth Monitoring undertaken by ICDS in Anganwadis. There is a criticism raised against all the ICDS under this study that they are considering the weight alone for monitoring the growth of children; height is ignored. This is a major defect to be corrected. It is understood that majority of children are getting proper immunization (82%), Health check-up (82%), Referral Services (90%), medicines in need (73%) and the parents get occasional Health education (98%) effectively.

It has been felt by the Government that the malnutrition affects the vulnerable section in the population, that is mainly pre-school children and hence the government started in 1975 the Supplementary feeding program under ICDS to improve the nutritional status of children in the age group 0-6. The present study reveals that the beneficiaries are in the age group 3 and 5 years. (Out of 60, 41 are of three years old; 17 are of four years old and 2 of them are of five years old; out of 60; 31 males and 29 females). Through the Supplementary foods majority of pre-school children get nutrients. Those constituents of food which help the children to maintain their body functions, to grow and protect their organs. Here in the study majority of the parents belong to the low income groups, (Out of 60, 25 APL and 35 BPL) and hence, they are in need of placement getting some more income to break the vicious circle of poverty. This is a question to be considered by the Government.

### Conclusion

The effects of supplementary feeding programs implemented under ICDS for pre-school children have been studied and found good. The study showed that the children are not anemic; the growth rate is not poor and

majority of children have gained sufficient body weight and height. Green leafy vegetables and fruits available at local must be given importance in the supplementary foods groups of ICDS as they are the preventive and curative food groups to save the children from diseases and improve their health.

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## ASSESSMENT OF FRUSTRATION TOLERANCE AMONG STUDENT TEACHERS

**T. Ponmalini**

*Ph.D Scholar, Dept of English Education, IASE, Saidapet, Chennai*

**Dr. S. Chelvi**

*Assistant Professor, Dept of English Education, IASE, saidapet, Chennai*

### Abstract

*Teachers are the axle of entire educational system, they are the pillars of the society and the country. To build up the pillars in a right way, there is a need for splendid training during their teacher preparatory course. To equip student teachers with confidence and commitment, teacher education colleges play an imperative role. The major objectives of the study were to study the significant difference in frustration tolerance among student teachers with respect to their gender and locality of the college. Hypothesis was formulated on the basis of the objectives of the study. To carry out this study, B.Ed teacher trainees were chosen as the sample of the study. The total sample size is 1210 from 18 B.Ed colleges. Normative survey method was employed. The investigator developed a five point scale to assess the frustration tolerance of student teachers. The statistical test used to analyze the collected data involves t-test and F-test. This study concluded that the student teachers possess moderate level of frustration tolerance. Female student teachers are significantly higher than their male counterparts in frustration tolerance. Student teachers of rural, semi-urban and urban localities are found to be significantly different in the frustration tolerance. Further confirmatory Scheffe test has shown that rural student teachers are significantly higher than their counterparts belonging to semi-urban and urban localities.*

**Keywords:** *Frustration tolerance, student teacher, preparatory programme*

### Introduction

*'Everything that irritates us about others can lead us to an understanding of ourselves'*

Everyday we face problems in our day to day life. But each individual shaft it in different aspect. Every individual is unique. Depending upon the individual the frustration level varies. Face it, frustration happens, and for many people it is happening more often and more intensely. Not only are the demands and hectic pace of everyday life a constant cause for frustration, but we are also constantly reminded of how toxic our environment is and what we should not do, eat, say, and so forth. Frustration is defined as a state that sets in when a goal-oriented act is delayed or thwarted. It is a feeling of dissatisfaction resulting from unfulfilled needs or unresolved problems. The closer you are to a goal, the greater are the excitement and expectation of the pleasure and the more frustrated you get by being held back. For some, frustrating situations can be motivating and stimulate the need for change; for others, they can result in feelings of powerlessness, depression, and anxiety. Dealing with frustrating situations can be beneficial because it can drive new learning and new skills. There is a certain level of frustration associated with learning. Even the most intelligent child finds some new information harder to grasp than do other children. Success depends on the child's ability to tolerate and overcome the frustration that

arises when things do not come as easily as he or she would like. To put it another way, if children feel confident about their abilities, their frustration tolerance is higher.

### Frustration Tolerance

The level of a person's ability to withstand frustration without developing inadequate modes of response, such as "going to pieces" emotionally. Frustration is a common emotional response to opposition. Related to anger and disappointment, it arises from the perceived resistance to the fulfillment of individual will.

Frustration Tolerance Scale, constructed and validated by Portia.R. (2012) is used to measure the Frustration Tolerance of an individual. It comprises of four dimensions, namely Managing Stress and Anxiety, Managing Embarrassment, Managing Anger and Managing Emotional Pain. The tool comprises of 37 questions. Among them 15 are positive and 22 are negative. The reliability coefficient test-re-test method was found to test the reliability of the tool. The tool was distributed to the same set of students after 15 days. The correlation coefficient 'r' was calculated as 0.8. The intrinsic validity coefficient was established by taking the square root of reliability coefficient; which is 0.89. This coefficient shows that the tool is highly reliable and valid.

### Significance of the Study

A major role in the learning process of students is played by the teacher. The teacher-student relationship is one of the most important factors in teaching, as it directly relates to order and discipline in the classroom. Teachers need more Frustration Tolerance than others as they are in the midst of the society. As they are in the position to build the foundation of future India, they should be more committed to their profession than others do. The commitment of teacher educators, their treatment of the students, their general behaviour in the classroom and their emotions in general are all important factors in moulding the student teachers. So the teacher educators should be committed to their profession, emotionally balanced in all their activities and also free from frustration or should have the ability to tolerate the frustration.

### Objectives of the Study

- To find out the level of frustration tolerance of student teachers in colleges of education.
- To study whether there is any significant difference in the frustration tolerance of student teachers with respect to gender.
- To study whether there is any significant difference in the frustration tolerance of student teacher with respect to their locality of the college.

### Hypotheses of the Study

- There is no significant difference in the frustration tolerance of student teachers in colleges of education in terms of gender.
- There is no significant difference in the frustration tolerance of student teachers in colleges of education in terms of locality of the college.

### Research Design

Normative survey method was applied to assess the frustration tolerance among student teachers. Chennai, Thiruvallur, Kancheepuram, Ponneri and Vellore districts were chosen for the study. Total sample size is 1210 student teachers from various B.Ed colleges. Sample includes 254 male and 956 female and 536 from rural, 320 from semi-urban and 354 from urban.

### Tool

**Frustration Tolerance Scale**, constructed and validated by Portia.R. (2012) is used to measure the Frustration Tolerance of an individual. It comprises of four

dimensions, namely Managing Stress and Anxiety, Managing Embarrassment, Managing Anger and Managing Emotional Pain. The tool comprises of 37 questions. Among them 15 are positive and 22 are negative. The reliability coefficient test-re-test method was found to test the reliability of the tool. The tool was distributed to the same set of students after 15 days. The correlation coefficient 'r' was calculated as 0.8. The intrinsic validity coefficient was established by taking the square root of reliability coefficient; which is 0.89. This coefficient shows that the tool is highly reliable and valid.

The investigator collected the data from 1210 student teachers. Necessary permission was obtained from the Heads of the respective colleges in advance for data collection. The tools were administered by the investigator. Each item provided with 5 point scale with scoring 5,4,3,2,1. The data were analyzed with mean, SD, t-test and F-ratio.

### Analysis of the Data

Level of frustration tolerance of student teachers in colleges of education with respect to entire sample

**Table 1.1 Level of frustration tolerance of student teachers in colleges of education**

Variable	Low		Moderate		High	
	N	%	N	%	N	%
Frustration Tolerance	34	28	52	43.3	34	28.
	2	.3	4	*	4	4

\* indicates the level of frustration tolerance

From the above table, it is inferred the student teachers are 43.3% are frustration tolerated.

### Hypothesis 1

*There is no significant difference in the frustration tolerance of student teachers in colleges of education in terms of gender.*

**Table 1.1 sDifference in the frustration tolerance of student teachers in colleges of education in terms of gender**

Variable	Gender	N	Mean	S.D	Calculated 't' Value	'p' Value
Frustration Tolerance	Male	25	113.85	13.57	2.37	0.01*
	Female	956	116.4	15.70		

\* significant at 0.05 level

From the above table, it is inferred that the calculated 't' value are greater than the table value, the null hypothesis is rejected with regard to their frustration tolerance. Hence, "There is significant difference in the frustration tolerance of student teachers in colleges of education in terms of gender". While comparing the mean scores, **female** student teachers are **significantly higher** than their **male** counterparts in the frustration tolerance.

### Hypothesis 2

*There is no significant difference in the frustration tolerance of student teachers in colleges of education in terms of locality.*

**Table 1.2 Difference in the frustration tolerance of student teachers in colleges of education in terms of locality**

Variable	Locality	Mean	Calculated 'F' Value	'p' Value
Frustration Tolerance	Rural	116.60	3.55	0.02*
	Semi-urban	113.92		
	Urban	116.52		

\* **significant at 0.05 level**

From the above table, it is inferred that the calculated 'f' values are greater than the table value, the null hypothesis is rejected with regard to frustration tolerance. Hence "There is significant difference in the frustration tolerance of student teachers in colleges of education in terms of locality". While comparing the mean scores, the student teachers studying in rural locality are found better in the frustration tolerance than semi-urban and urban localities.

**Table 1.3 Scheffe test results for difference among student teachers of different locality in their frustration tolerance**

Mean value of the sample group			Mean difference	Significant level
Rural	Semi-urban	Urban		
116.60	113.92		2.68	0.04*
116.60		116.52	0.08	0.99
	113.92	116.52	2.60	0.07

\* **Significant at 0.05 level**

Further confirmatory Scheffe test has shown that rural student teachers are significantly higher than their counterparts belonging to semi-urban and urban localities.

### Summary of Findings

1. In the psychological variable *frustration tolerance* the target population has recorded *moderate* level (43.3%).
2. In the psychological variable *frustration tolerance*, female student teachers are found to be *significantly higher* than their male counterparts.
3. In the case of *frustration tolerance*, student teachers of rural, semi-urban and urban localities are found to differ significantly in their mean scores. From the application of confirmatory Scheffe test it is found that rural student teachers are *significantly higher* than the semi-urban student teachers while the student teachers of urban locality fall in between rural and semi-urban.

### Educational Implications

A teacher will design a good citizen. A good citizen will direct the country in a proper manner. So, the foundation is to be properly laid. Students enter the teacher education programme as a typical student. The teacher education programme trains each and every student teacher as a real teacher. So, the teacher education programme is the gateway for every perfect teacher. Frustration is a decisive and imperative for living. Frustration tolerance is another important quality of a teacher. In the day to day life they met with various classroom problems and different level of students. They need patience to tackle these complications. Self-control is also an important factor in overcoming obstacles, making changes and achieving results. They have to guide and temper students. Teacher's vision is to be broader. They are in the place of decision making to change the student's attitude or behaviour which reflects in their future. They should have the tendency to achieve self-efficacy in order to overcome their frustration. For this, there is urgency for more frustration tolerance to come out of the problems and be a successful teacher. The result also advocates that frustration tolerance is also a predictive factor of teacher behaviour.

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## VIJAY TENDULKAR AS AN “EXPRESSIONIST”

D. Ebinezer

M.Phil, Scholar in English, Dr. Ambedkar Govt Arts College, Vyasarpadi, Chennai

### Abstract

*This play is expressionist in form, function and spirit. Benare is a spinster. She is high spirited. She has a premarital affair with Damle and becomes pregnant. Her co-actors know this. They conduct a fake rehearsal of a drama and assign Benare the role of the accused. They accuse her of infanticide. During the mock trial they probe her personal life. The victim is tricked, trapped, terrorized and embarrassed. The play opens with Benare's laughter and ends with her sad song in a feeble voice. The following factors ensure that this is an expressionist drama. The characters reveal their inner reality. They expose and enact their minds. The setting is expressive of the situation. (The closed court hall) The characters make vigorous and shaky body movements (chewing of pan, Benare's tension and desolation). Music is frequently used (banging of the gavel). The dialogue consists of jerky words, incomplete phrases and repetitive sentence. The words 'prisoner, accused, orderly sin and infanticide' are repeatedly used to make Benare tense and anxious. She is called prisoner Benare.*

### Introduction

Expressionism is “a literary manner that attempts to communicate the qualities inherent in an object or scene rather than its physical appearance” (Dictionary of Literary Terms, 75. 1991). This article posits that the play “Silence! The court is in Session” employs many expressionist techniques and devices. In fact, the play largely draws its popularity because of effective application of expressionism.

### Theme

The play strongly criticizes certain unwanted social habits. It exhibits the inner qualities of the characters. Benare is a committed teacher but neglects the social norms and values. She is impulsive. Even the innocent Samant enjoys giving a false testimony. All the co-actors enjoy the sadist pleasure of torturing Benare. What they do to her is crueler than how they do it to her. Their exaggerated and excessive action, mock-trial and use of musing are obviously techniques of expressionism.

### Action

The jealous and cruel co-actor drives Benare to confess her guilt. Benare would not have divulged the secret but her rivals are exercising unbearable pressure on her mind that leaks the truth and burst out. This is what Abrams calls, “an emotional, troubled, or abnormal state of mind” (57, 2000). Benare becomes tensed, anxiety ridden and emotional very often. These are the features of an expressionist heroine.

### Expressionist Techniques

The Play within the play is a perfect expressionist setting. Kashikar puts on a judge's wig. Sukhatme wears a lawyer's gown. Rokde sets the trial court with witness box and the O.E.D is used as a holy book to extract oath from the accused and the witness. Benare is *paralyzed* in the theatrical world of fantasy. Tendulkar achieves the effect of theatricality with the ‘fun trial’. It is a never – never-court of cruelty and sadism. It is a hypnotic court. The miniature court is a typical expressionist feature.

### Expressionist Devices

Styan J.L. notes, “All drama, like any fiction, works by makes believe ..... He (the dramatist) assumes we will forget the existence of the theater as soon as the curtain has rise” (188, 1979). To take the audience to the world of world of make believe Tendulkar uses the setting, lighting and music in an expressionist mode. The hall where the play is enacted is a ‘closed’ one. During the fake trial Benare tries to escape from the scene. She unbolts the door and pulls at it. The door does not open. Samant too tries to open it. But it is locked from outside. The hall is a trap from which Benare cannot escape .the clock on the wall is out of order .It is suggestive of timelessness, Kashikar, the judge , goes on banging the gavel to silence the talkative Benare . The banging of the gavel is a typical expressionist device.

### Action and Body Language

Ekambaram says that in an expressionist play, “Acting is highly stylized; some are reduced to mere automatons. These non-verbal meanings gave an added dimension to the repertoire of the dramatist” (36, 1993). In her first monologue Benare is emotionally talking about

her independence as a teacher. When she touches her abdomen, she becomes conscious of her pregnancy and become silent abruptly. Karnik has been chewing pan, an indication of his desire to speak ill of others. Sukhatme always laughs a lawyer's laugh. Kashikar behaves in a grave manner and goes on a pricking his ears. This is an exaggerated action that indicates his preference to listen to scandalous remarks about others. These characters maximize the gravity of Benare's guilt. The whole pattern of action is an invention to move the audience to an imaginative perception. We are made to assume the views of the characters, not our own. In the witness box, Benare's face reveals the terror of a trapped animal. Whenever Damle's name is mentioned Benare becomes silent and motionless her body language and gestures are symbolic and expressionist.

### Language

The expressionist play "Uses and elliptical, telegram, like style in which syntax is compressed, often a staccato machine-gun style abounding in stichomythic phrase, but always there is the identifying characteristic of intense feeling". (Qt in) Eakambaram (36, 1993) Karnik and Sukhatme address Kashikar *milord*, and empower him to condemn Benare. Samant often talks about *hypnotism*. When Benare tells Samant that she likes him he responds "Tut-tut. Ha ha! I am hardly..." (Tendulkar 56, 1998). When Karnik says that he never buys flower for his wife Benare tut-tuts audibly (ibid, 64). Kashikar's announcement has a theatrical effect, "*Prisoner Miss Benare, under section No. 302 of the Indian penal code you are accused of the crime of infanticide*" (ibid, 74). The charge of *infanticide* has a social significance. The language of the "fun-court" creates a real court atmosphere and embarrasses Benare. The hot waves of the expression accumulate with the repetition of certain words. To stress on Benare's pre-marital pregnancy her co-actor call her *Miss Benare*. She is addressed with the title *Miss for 72 times*. Tendulkar calls her only Benare (in the stage direction) expect twice. Benare's co-sinner is always called professor Damle. The word *professor* has a social significance. Benare is called a prisoner *for 25 times*. She is often addressed as the *accused*. The words "Silence and order" are being repeated to entice Benare. Benare is talkative. But the language of her co-actor is hypnotizes her. The various verbal nets capture the prey. Thus, Tendulkar successfully uses the language of expressionism.

### Elements of Irony

The court falsely accuses Benare of infanticide. But it decrees her to abort the child. Sukhatme is an unsuccessful lawyer. He becomes successful in the mock-trial of Benare. Mrs. Kashikar has no cradle to rock. Professor Damle is an intellect but lacks the moral courage to support Benare. Benare, a sincere teacher, neglects social values. Benare's fertility is in direct contrast with Rokde is ambiguous. Interestingly, Benare's fertility is in direct contrast with Mrs. Kashikar's infertility. The irony is unmistakable. Such elements of irony are part of expressionism.

### Other Expressionist Features

The character of Leela Benare does not develop as an individual. Her two dramatic monologues, one at the beginning, the other at the end, reveal her inner reality. The toy parrot symbolizes Benare's muteness. Benare becomes ridiculous. The unconscious minds of all the characters are revealed. The play within the play is skillfully but thinly attached to the main play. Once the mock trial is over, the co-actors wonder why Benare is lying unconsciously. The protagonist is jolted out of herself by the expressionist techniques and devices.

### Conclusion

The setting character, plot and language make and mark "Silence! The Court is in Session" an expressionist play. We may conclude that expressionism is the most suitable mode for Vijay Tendulkar "The Angry Young Man of the Marathi Theatre".

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## THE IMPACT OF REGULATED MARKETING IN AGRICULTURAL SECTOR OF TAMIL NADU

**Dr.S.Thangaraju**

*Assistant professor in Management Studies, Department of Management Studies, Bharathiyar University, Coimbatore*

### Introduction:

Agricultural marketing especially needs to be given more thrust in view of the fact that, public expenditure on this sub-sector ranges at 4-5 % of the total public expenses on agriculture, while expenditure on marketing infrastructure development has been less than 1 % thereof.<sup>1</sup> Private sector participation can be further encouraged by reforming various legislations which regulate agriculture marketing particularly the Agricultural Produce Marketing Committee (APMC) Acts, by removing all deterrent provisions therein and dismantling barriers to agriculture trade. Most of the State Governments, during the sixties and seventies introduced several mandatory regulations in agriculture marketing. Regulation and development of primary agricultural produce markets was taken up as an institutional innovation and construction of well laid out market yards was considered as an essential requirement for regulating the practices in primary wholesale markets.

The regulation of markets, however, achieved limited success in providing an efficient agricultural marketing system in the country because, over the years, this development oriented institutions (e.g. the State Agriculture Marketing Boards, APMCs etc.) turned out to be more of revenue generating institutions than facilitating efficient marketing practices to benefit the farmers and other market participants. Apart from the market regulation programme, the Essential Commodities Act and plethora of Orders promulgated under this Act by the Centre and States prevented development of free and competitive marketing system in the country.

After independence, the major concern of the Government policy related to agricultural marketing was to protect the interest of farmers and to provide them remunerative prices to augment the production of agricultural commodities. Recognizing the problems like low price realization by the farmers, higher marketing costs and considerable post-harvest losses in agricultural produce in the entire value chain, State Governments, mostly during sixties and seventies introduced several mandatory regulations. One of the important regulatory initiatives was taken up for Regulation and Development

of Agricultural Produce Markets for regulating the marketing practices in primary wholesale markets. The strategy for development of agricultural marketing system centred on an Agricultural Produce Marketing Committee (APMC) constituted under the State Agricultural Produce Marketing (Regulation) Acts (popularly known as APMC Act) with agriculturists at the helm of affairs to facilitate efficient marketing of agricultural and allied commodities. The democratically constituted Market Committees with representation from all stakeholders and farmers in the driver's seat was conceived to be an ideal and cohesive model for the farmers and other market participants to prosper. The regulatory provisions were to be enforced by Agricultural Produce Marketing Committee, established under the respective State APMC Acts. Except Union Territories of Andaman and Nicobar Islands, Dadra-Nagar-Haveli, Daman and Diu, Lakshadweep and States of Bihar, Kerala and Manipur, all the States and UTs have Agricultural Produce Marketing (Regulation) Acts enacted to enforce the orderly marketing of agricultural and allied commodities in their jurisdictions.

The agricultural marketing in the country is serviced through a network of 22,505 Rural Primary Markets (RPMs) and 7,190 wholesale assembly and terminal markets set up under various State Marketing Legislations in the country. Over the years, a number of organizations and institutions have also been established with a developmental mandate for one or more areas of agricultural marketing such as procurement, storage and warehousing, credit, co-operative marketing, exports, food processing, agricultural prices, marketing training, research and extension. Resultantly, marketing responsibilities for agricultural products have become diffused among several departments and agencies which need to work in more tandem.

### 2. Regulated Markets in Tamil Nadu

Regulated markets are functioning under market committees. At present 21 Market committees are functioning in Tamil Nadu at district Level. There are 268 Regulated Markets, 15 Check Posts, 108 Rural God owns and 108 grading centres functioning under the Market

Committees. Competitive and remunerative prices are ensured for the produce sold by the farmers through **closed tender system** in the Regulated Markets. Free grading facilities for agricultural commodities and issuing pledge loan during distress sale are also available in the Regulated Markets. The farmers of states of Maharashtra, Karnataka and Andhra Pradesh, sell their produce only through regulated markets as compulsory marketing is in force. 1 to 2 % of the value of the produce is collected as market fees from the traders who procure the produce from the farmers.

**Table: 1**  
**List of Market Committees in Tamil Nadu**

Sl No	Market Committees	Number of Markets
1.	Kancheepuram	14
2.	Vellore	12
3.	Tiruvannamalai	16
4.	Cuddalore	10
5.	Villupuram	17
6.	Salem	19
7.	Dharmapuri	16
8.	Coimbatore	18
9.	Erode	24
10.	Tiruchirapalli	17
11.	Thanjavur	29
12.	Pudukkottai	10
13.	Madurai	21
14.	Ramanathapuram (Virudhunagar)	20
15.	Tirunelveli	19
16.	Kanyakumari	6
17.	Theni	-
18.	Dindigul	-
19.	Thiruvaru	-
	Total	268

(Source; Agriculture Policy note. Government of Tamil Nadu-2015-2016)

The procurement method is simplified in Tamilnadu so as to benefit the farmer. 1% of the value of the produce is collected as market fee from traders. Action is being taken for the construction of own building for Nilgiris Market Committee and 4 regulated markets at Ooty, Kothagiri, Coonur and Gudalur during this year at a cost of Rs. 3.25 crores. Necessary steps will be taken to acquire land for this purpose through District Collector, Nilgiris

### 2.1. Services Rendered in the Regulated Markets

Regulated Markets provides facilities such as correct measurement by using electronic weigh bridges and

weighing balances, godown facilities, bank facility, immediate payment, daily price information, rest sheds, drinking water facility, cattle sheds, free medical aid to farmers, input shops, phone and fax facilities etc. Under "AGMARKNET" centrally sponsored scheme 93 regulated markets have been provided with computer and Internet connectivity for effective price dissemination among farmers through AGMARKNET website. The information on commodity prices prevailing in various markets is made available; the farmers would be able to get better price of their produce by moving their produce to the market which pays higher. During the year 2007-08, 100 Regulated markets were computerized through AGMARKNET. The 42 Agricultural Commodities like cereals, millets, pulses, oilseeds, cotton, turmeric, etc. have been notified. Necessary action is being taken for Uniform notification of agricultural commodities throughout the state during this financial year.

### 2.2. Pledge Loan Facilities to Farmers

In order to avoid distress sales by the small and marginal farmers in the peak season, Regulated Markets are issuing pledge loan to farmers. Under this scheme, the farmers can store their agricultural produce in the godowns of Regulated Markets for a maximum period of 6 months and take pledge loan of 75% of the total value of the produce upto a maximum of Rs.1,00,000. Likewise Pledge Loan facilities are extended to traders also with the rate of interest specified from time to time. Interest at the rate 9% for traders is charged for pledge loan facilities. During the previous financial year interest rates were reduced from 8% to 5% for the benefit of farmers.

### 2.3. Tamil Nadu Farmers Development and Welfare Scheme

Under this scheme, the farmers / tenants who sell one metric tone of paddy (or) equivalent value of their agricultural produce through Regulated Markets every year will be enrolled under this scheme and are eligible for a grant of a lump sum amount up to Rs. 1, 00,000, in case of death/ permanent disability occurring due to accident / death due to snake bite. In case the eligible farmer / tenant loses both the hands or both the legs and both the eyes due to accident, is eligible for a grant of Rs.75, 000/-. In case of losing one hand or one leg or one eye or hip disability due to accident the farmer / tenant is eligible for a grant of Rs.50,000/-. The farmers need not pay any premium for this fund. The Market Committee concerned and the Tamil Nadu State Agricultural Marketing Board will bear the premium amount of Rs.10 per individual per year equally.

Table; 2  
Facilities Available in Regulated Markets

Sl. No.	Market Committees	Own Land	Godown	Rural Godown	Transaction Shed	Drying Yard	Farmers Rest Shed	Sanitary Facilities	Drinking water Facilities
1.	Kancheepuram	7	--	5	4	7	2	6	5
2.	Vellore	9	6	4	6	4	2	7	7
3.	Tiruvannamalai	13	5	7	14	11	6	10	9
4.	Cuddalore	5	2	3	11	5	3	9	5
5.	Villupuram	12	4	9	26	13	10	22	12
6.	Salem	5	1	2	4	4	--	4	3
7.	Dharmapuri	9	1	4	7	7	3	11	7
8.	Coimbatore	18	58	11	19	21	6	14	12
9.	Erode	14	12	9	19	16	3	14	14
10.	Tiruchirapalli	12	13	10	24	13	3	19	11
11.	Thanjavur	10	11	4	17	7	6	9	9
12.	Pudukkottai	3	1	2	3	2	1	3	2
13.	Madurai	4	--	2	1	3	3	2	3
14.	Ramanathapuram	14	8	10	12	10	2	12	13
15.	Tirunelveli	15	3	12	9	13	10	14	15
16.	Kanyakumari	5	2	5	6	7	5	5	5
17.	Theni	4	--	2	3	6	1	3	4
18.	Dindigul	6	1	4	6	7	--	5	5
19.	Nagapattinam	1	1	1	2	1	--	1	1
20.	Tiruvarur	1	--	2	1	1	2	1	1
21.	Nilgiris	--	--	--	--	--	--	--	--
<b>Total</b>		<b>167</b>	<b>129</b>	<b>108</b>	<b>194</b>	<b>158</b>	<b>68</b>	<b>171</b>	<b>143</b>

Source; Agriculture Policy note . Government of Tamil Nadu-2015-2016)

#### 2.4 Reforms to Agriculture Regulated Markets

1. The States should amend their APMC Acts on the lines of Model Act and notify Rules at an early date. In order to derive full benefits of reforms by small and marginal farmers, States may promote formation of Self Help Groups, Farmers/Commodity Interest Groups, etc;
2. The present system of licensing of traders/commission agents must be substituted with a modern and progressive system of registration with open and transparent criteria for registration;
3. The amended APMC Act and Rules should specify clearly the provisions for setting up of Private Wholesale Markets and Terminal Market Complex (TMC). The reformed States may come forward for development of TMC at various locations to facilitate the backward and forward linkages;
4. There should be unified single registration for main market (Hub) and Collection Centers (Spokes) for Wholesale and Terminal Market Complex and the Collection Centers may be treated as sub-yard under the Act;
5. The validity period of unified single registration for private wholesale markets including Collection Centers should not be less than five years. It is desirable to keep it for 10 years or even more;
6. The CEO of the Market Committee may be appointed either from outside the cadre or existing personnel may be given professional training to manage the APMCs efficiently;
7. The post of Director of Marketing as regulator may be segregated from the post of M.D. of State Agricultural Marketing Board as the Operator/service provider;

8. States may de-link the provisions of compulsory requirement of shop/space for registration of traders / market functionaries for increasing the competition;
9. The private markets should be treated at par with the existing APMCs and licensing/ registration procedure should be simplified. The developmental fee to be charged from private markets should be at par with APMCs and it should be deposited with respective State Government / Marketing Board and be spent on infrastructure development outside the Marketing;
10. There is a need for an appropriate legal and institutional structure with a developmental type of regulation to ensure orderly functioning of agriculture markets and attract investment for infrastructure development in States having no regulation.

### 3. Conclusion

The present agricultural marketing infrastructure is not sufficient for handling the burgeoning marketable surplus in the country. In order to attract investments in

development of infrastructure, Ministry of Agriculture should additionally implement Central Sector Schemes with support of State Governments.

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## AMBIVALENCE, MIMICRY AND HYBRIDITY IN BHARTI KRICHNER'S SHIVA DANCING

**R.Vidhya Lakshmi**

*M.Phil Scholar, Research Department of English The American College, Madurai*

### Abstract

*Bharti Krichner's novel Shiva Dancing portrays the agony of the protagonist Meena Kumari in searching of her roots. Meena is uprooted from Indian Rajput family and rerooted in American family. Though she has adapted the western culture, she continues to maintain her eastern culture inwardly. This creates mimicry and ambivalence nature in her to survive later she is reshaped by ethnicity of both the cultures. In course of time she realizes that she cannot find the home that she has lived and she come to the conclusion that she cannot follow her Indian lifestyle as well as the American lifestyle.*

**Keywords:** *ethnicity, rootless, emptiness, identity crisis, cultural clash, freedom of choice, ambivalence, mimicry and hybridity.*

The 'Ambivalence', 'Mimicry' and 'Hybridity' are the concepts suggest by the Homi Bhabha in Postcolonial literary theory and it originally lend from the psychoanalysis. According to Homi Bhabha 'Ambivalence' is the outcome of the attraction and repulsion between the colonizers and colonized. 'Mimicry' is the imitation of other and 'Hybridity' is mix of the two cultures (Postcolonial – An Overview, 87).

In general culture gives the history of the people and it serves as their identity. It gives the profile of the people to which country they belongs to, habits, food, life style etc., so culture is considered as flesh and blood of the people. Bharti Kirchner being an Indian American express's her love for Indian and America culture in her novel *Shiva Dancing*. She has set her novel in the background of both the country and its culture. She has portrayed the merits and demerits of both eastern and western culture in the novel *Shiva Dancing*.

Mr. C. Rajagopalachari defines culture as a subtle instrument which acts silently and makes the people feel that they are not forced but they do with their own desire. It provides them the sense of pride and good behaviour. (The Contributions of the Tamils to Indian culture,199). As Rajagopalachari suggests, the protagonist of the novel Meena has the sense of pride and own will for her culture.

The *Shiva Dancing* depicts the story of Rajaputian girl, Meena Kumari. The novel opens with the importance of the number 'seven'. Rajathaniyan Hindhu's believes 'seven' as an auspicious number and every seven years they enter into new phase of their life. As they believe at the age of thirty five, Meena has crossed five cycles of seven new important phases in her life.

Meena kumarai the protagonist of the seven years old is about to marry Vishnu Chauhan on the full moon day. He who is named after Hindu god, Vishnu is also

seven years old. On the eve of their marriage her mother paints her palm, hands and nails. The people belong to Indian culture believe that when these painted parts turns red then the bridegroom loves the bride. Then there is also popular belief that red coloured veil is considered as a positive symbol and it will bring happiness and joy throughout the bride's life. Mataji blessed her that "May this veil brings you joy and happiness all your life". ( *Shiva Dancing*, 5). Meena's mother whom she called as Mataji, insists her to not to see Vishnu's eyes till the end of the marriage ceremony. The well known custom of Hindu that bride does not see the bride groom eyes till the end of the marriage. They consider this kind of ritual as a respect. So Meena being a seven year old child follows her mother's instruction because she too is brought up in the same culture. "Meena remembered that Mataji had instructed her not to look into his until the end of the ceremony, as dictated by Hindu wedding custom. That was just as well, because she was feeling shy." (8)

Meena at the same time thinks about the days Meena and Vishnu have played together by holding hands, Kicking the sand, giggle. But she feels very shy that Vishnu is about became her husband. Thus Meena develops her ethnicity from her Mataji's cultural values. Being a child she feels indifferent because till the day before her marriage, she plays with him but on the eve of her marriage she isolates herself because she tries to follow ethnicity that her mother had mention.

Joy of Meena does not exist lost longer because she has been kidnapped by two Bandits and forcefully taken from her mother and grandpa. Meena acts smartly and escapes from the bandits. Meena faces her situation very boldly and her boldness has been developed from her childhood by her grandpa. Her grandpa use to say stories about Kings and Queens.

He also insists her about Rajputs are the descendants of Kings and Queens and so Rajputs won't cry. He has also mentioned her that she must always remember their illustrious heritage. Meena then seeks the help of the police but she cannot find her village, Karmogar back. Then the policeman tells her that she has no other option except to go along with the American couple. American couple wholeheartedly adopts Meena because they are childless. But Meena has not accepted them completely. She is worried about her mother and Vishnu. She promised to herself that she will turn back to her village.

Meena has been brought up in America by her adopted parents. Her American mother, Abby Gossett has tried to bring up her as an American and she forces her to follow American culture and to speak only in English language. Meena feels difficult in speaking English language and her native accent Hindi interrupts her. Later her native accent is heard only by her polar bear. But Meena loves to maintain her Indian culture and to speak in Hindi. But Meena loves to move her native place in India and this creates ambivalent nature in her because she hates American culture and loves Indian culture. Her American life is horrible and she finds hard to eat, drink, sleep and play at first but later on she has adapted American culture. Her mother, Abby Gossett always insists her to follow western culture because she wants her to be like her own child. Abby Gossett restricts her from using Indian cloths and so her saris occupy last drawer and her Tee shirts occupy first rack of her dresser. This creates cultural clash in Meena's mind. Her motherly affection refuses to inform Meena about the details given by the Indian police regarding her native place.

Had she been trying to suppress Meena's soul to make her transition to being an American easier? Did she think Americanizing Meena was the only way to be close to her? Meena would never know for sure. What she knew was that she belonged in neither culture adapted to one, but not at home in it, wanting to belong to the other, but too long away from it. (90)

But Meena hates American culture and loves only Indian tradition and culture. She loves to prepare Indian spicy dishes, perform religious rituals like puja, and play musical instruments like Sitar, Sarod and Veena and to watch kathak dance. So her aunty, Bimala helps her to follow and to maintain her Indian culture inside her room secretly and outside her room Meena pretends to live like a westerner.

The first six months in San Francisco were a time of terror. Meena had difficulty eating, drinking, sleeping, and even playing..., Mom murmured Hindi phrase of comfort in her ear and tried to make sense out of Meena's every syllable. Because of Mom's strict orders, Auntie Bimla spoke only English the rest of the time. (60)

Though she comforts herself, she feels some emptiness in her life. Here Krichner has shown the cultural dominance especially western over eastern culture. "But I was very young then. I got used to the food, learned English, made friends. Still, at times I felt very lonely, very sad. Some days I didn't want to leave the house." (109)

During her schooldays she finds hard to mingle with new students and circumstances. They treat her as an alien in her school because her name finds to be different which represents different culture. She feels that her classmates act strange towards her because of her different skin tone and hard English. Once her teacher asks to introduce herself; she shares her feelings about her native place and habitats. But her peer group members mock at her because they find that place as horrible which they have never seen. This incident has created identity crisis throughout her school days.

At her teenage period, Auntie Bimla gives emotional support to her and monitored her behaviors. She restricts her in following western system of dating and insisted her to maintain her Indian culture. In American culture dating is quiet common and she wishes for it, her parents never stopped her because they too belong to same culture. So they feel that there is nothing wrong in it. Her Meena tries to mimicry like a westerners and she is happy about that.

Meena cannot hurt Auntie Bimla even though she has gone for dating she returned back home before 9pm. Because of this reason she cannot enjoy as if like her friends and so her friends mocked at her. She wishes to have good relationship with boys had remained as dream. All of these reason made her as a victim of oppression of both the cultures. Meena's only hope in America is auntie Bimla, her death brought Meena a great loss. Meena has undergone trauma after her death and she recovers from it with the help of her mum and dad's love and affection. They concentrate on her welfare and tried to shape her as their replica. Here her parents try to make her mimicry them but this made her feel that she has been uprooted and rerooted with their desire.

Mom and Dad never quite grasped her fascination with being "out in the elements." Like many parents, they

tried to make her a replica of 'themselves: reserved, cerebral, cultured. They read the books. Every word, every action was refined and controlled. (64)

Several years past he is satisfied with the American culture and adapts it. She is happy with her American society and never thinks about her Indian life. She has a friendly relationship with Mr. Rasul and his family who are the Muslim immigrant from India. Mr. Rasul family maintained their Indian culture even though they reside in America society.

Meena usually wears western wears in the morning and saree's during night time. While wearing western wear like Jean and T-shirts she appears as confident girl and on wearing saree she is completely Indianized. This has made her to develop a hybrid culture and to reflect her ambivalent nature.

After death of her father and mother she has been left alone at her home. Hope for her life is her carrier and her friends. But there is some emptiness in her life that has given her terrific loneliness and further it induces her to long for love and affection. Till thirty five years, she never thinks about marriage because she is always conscious about Vishnu Chauhan to whom she has been married at the age of seven.

Meanwhile she meets Mr. Antoine Peterson childhood friend of Henry and author of latest book *Parallel Lives*. Meena is attracted towards him by the way he speaks, his rapport with her and his love for Indian tradition attracts her. But she never expresses that she has been fascinated towards him because of her Indian Culture and her conscience which insists her about Vishnu Chauhan her childhood husband.

Antoine and Meena attract towards each other but both never express to each other. Antoine is already divorced and has been in living relationship with Liv. He is at peak of his engagement but he is moved by Meena's love. Meena is upset when she come to know about their engagement.

Meena feels isolated and she longs for love. Meanwhile she receives e-mail from Laxmi regarding Vishnu. Her urge for affection draws her towards India and there is no one to question her so she plans to move towards India and rejoin with her relatives in Karamgar. After that she bids farewell with her friends and moves towards Indian. But Vishnu is always conscious about Meena, his childhood wife. Because this he does not marry until he attains thirty five. By nature once he is attracted towards Asha on the same day he has a nightmare. The dream insists him about Meena and it

acts as a symbol of warning in insisting him about his pledge that he has given during his marriage. Because of his guilty feeling he never expresses his craziness to Asha. In course time he gets information about Meena. So his concentration moves towards Meena and he is eagerly waiting for Meena's arrival.

Meena has reached India and she feels much excited on reaching her promised land. She is happy to see her village and relatives but everything was changed lot. Her friends and relatives at Karamgar are surprised on her arrival and welcome her happily. But she utters Hindi words hardly because she has bad memory due to English interference. This situation reflects her cultural hindrance and made inconvenience in mingling with her race. She has observed culture and custom that exist in her village and she feels that she cannot bear and survive in this life style. After her realizes that she has been brought in good culture which her American mother has insisted. She teaches that American culture is better when compared with Indian culture in the sense of freedom, existence and the opportunities.

Then Meena has planned to meet Vishnu Chauhan and she moved towards Calcutta where he had been a journalist. Their meeting is very gentle and both have good rapport but Meena cannot attain the feeling that she gains from Antoine. Meanwhile Antoine breaks his engagement because he cannot mingle with Liv because his love towards Meena draws him from Liv. So he has moved towards India in search of Meena and to warn about Vishnu's job which would harm her. Then Meena is shocked to see Antoine at India.

There is a bomb blast at Vishnu's office which has given a turning point to the triangular love stories. All three Meena, Vishnu and Antoine are survived with small wounds. True love between Meena and Antoine emerged out and they both reunited happily. The marital bond between Meena and Vishnu has been constructed by their society and culture. But the real bond between them is friendship and she explains it to Vishnu.

Then she tells Vishnu about her love for Antoine and her wish to marry him. She also insisted him about Asha to whom he has been attracted. She wishes that their friendship will continue forever and he should marry Asha. This incident shows that Meena breaks her culture but she has attained mental maturation. It reflects that she approaches her situation with new aspect.

She also finds that she cannot adapt to her native land because when she goes to village, she has felt that she cannot find her habitat back. She also feels that

American better when compared with Indian and this shows her ambivalent nature. Though Meena breaks her culture, she has attained mental maturation. She has approached her situation with new aspect.

So she cannot live completely in India or American this made her rootless. But she regains her ability by discovering herself and then she has made a freedom of choice by selecting ethnic attitude from both eastern and western culture. She has made plans to continue to live in new phase of life with hybrid culture. She decides to spend her rest of her life in traveling with Antoine Peterson. Bharti Kirchner has presented her protagonist Meena as a dignified character with cultural ethnicity. Meena self affirms her Indian as well as Western cultures

and she develops a hybrid culture by mimicry the both the cultures. Then her ambivalent nature liberates her 'self' from both the cultural values and she made her own choice of living and in selecting her life partner.

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## THE QUALITY OF PRIMARY EDUCATION A CASE STUDY OF MADURAI AND VILLUPURAM DIST., TAMIL NADU - INDIA

**Dr. V. Palanichamy**

*B.T. Assistant Government Higher School, V. Ramasampuram, Peraiyur (T.K.), Madurai (Dist)*

### Introduction

#### Background

"Education for all" has been a global issue ever since the 2010 World Conference Education for All in Jomtein, India was one of the participants and signatories to the Declaration. The expansion of primary education in India over the last decade has been phenomenal. But, by all accounts, the expansion of the Indian education system has led to deterioration in the quality of education. Recent studies have shown that even when students are retained in schools, they do not learn what they are supposed to learn. Low levels of learning at the primary stage are almost a universal phenomenon in India (Dave, 1998; Shukla and others, 2004; Varghese 2006). While the majority of the schools are of poor quality (by international standards), there are specks of excellence. While the scenario is fraught largely with poor quality, there has been an increasing expression of concern for quality (Mukhopadhyay and Parhar, 2009).

#### Objectives

The Purpose of this paper is to describe the findings of a pilot study that was conducted in the state of Tamil Nadu (T.N) in southern India. The objectives of this study were to assess the current state of primary education in 2 sample districts, and then analyze the data gathered with a view to identifying areas of weaknesses that may be contributing to the lack of acceptable quality of education in primary schools. As most studies have focused on analyzing data such as completion, repetition, and dropout rates, this study aims to go beyond an analysis of those indicators. The goal of this study is to identify and analyze the processes that impact attendance, completion, and repetition. Therefore the focus of this study was on the learning environment, which encompasses the classroom, teacher-learning practices, teaching-learning materials, teachers and students. Issues related to school governance and management (at the school and district level) insofar as they affect the learning outcomes, were also examined. Finally, this paper makes recommendations on a few salient issues

for improving the outcomes of primary education as influenced by the indicators focussed on.

#### Methodology

The functioning of a school can only be properly analyzed within its local environment. This study therefore uses a micro-approach to studying the problems of quality in the primary education in Tamil Nadu. As this was a pilot study, 2 districts were selected so that findings from this preliminary study may be used to design a more in-depth study on a larger scale. This study was thus restricted to the districts of Madurai in the South and Villupuram in the North.

This study falls in the category of qualitative research, in that it aims to generate theories and hypotheses from the data rather than test a pre-conceived hypothesis. This case study gathered data primarily from three types of sources:

Interviews (semi-structured, specific question)

Observations (of the participation, school and classroom settings) Reports and MIS data available from the district education offices.

#### Indicators of "Quality" Primary Education

This study uses a slightly modified version of the model of education effectiveness proposed by Lockheed and Verspoor (2006). According to this model inputs, processes and outputs all function within a context, which exerts positive or negative influences. A positive influence is supportive parent and community attitudes toward schooling, while negative factors include demand for child labor, which is exogenous to the education system, and political and labor interference which undermines the accountability and hence efficiency of the education system.

The study therefore focused (to varying degrees) on the following indicators as factors affecting the quality to primary schooling in Madurai and Villupuram.

##### The Primary School System

This encompasses all the participants and determinants within the school system that contribute to the effectiveness of the education. Amongst these are:

- The school
  - Infrastructure (typology of the school)
  - School Atmosphere (discipline, orderliness, punctuality)
  - Academic Emphasis
  - School Leadership (principal, administrators)
- The curriculum (Intended and Implemented)
  - Ability to engage problem - solving and "higher-order" cognitive skills
  - Language of instruction
  - Is mastery of communication in language other than mother tongue an issue?
- Teachers
  - Level of education
  - Pre-service training
  - In-service training
  - Knowledge of subject matter
  - Pedagogical practices (lesson prep., teaching style, etc.)
  - Motivation and job satisfaction
  - Professionalism, dedication and attitude towards job
- Students
  - Distribution by gender, age, no. of repeaters and drop-outs
  - Number per class (teacher-student ratio)
- Teaching-Learning Materials
  - Textbooks (quality, how they map to curriculum, availability)
  - Teacher Guides
  - Basic school materials (exercise books, paper/slates, pencils/chalk)
  - Subsidies
- Learning Time
  - Official time for learning
  - Absenteeism (teachers and students)
- Teaching Practices
  - Student participation
  - Student Performance Assessments
  - Feedback to students and parents

### Educational Administration

- Relationship between school and district education administrators
- Supervision and inspection
- System Accountability

### The community

- PTA's and community participation
- Empowerment of local bodies

Profile of the Primary Education System of the Sample Districts

The following table provides a snapshot of the primary school system in Madurai and Villupuram.

S.No	Details	Villupuram	Madurai
1	1 School Age population		
	Boys	2.98 lakhs	2.30 lakhs
	Girls	2.91 lakhs	2.27 lakhs
	Total	4.89 lakhs	3.57 lakhs
	2. Total no. of primary schools		
	Rural	2764	1769
	Urban	80	88
	Total	2844	1853
2.	School supervision and inspection	By periodical visits and annual inspections State level - SPO(DPEP) & DEE District level - DEEO (DPC) Block level - BRC & AEOs (4 +2 officers)	By periodical visits and annual inspections State level- DEE District level- DEEO Block level - AEOs (2 officers)
		3.	District officers
	1. District Elementary Education Officer	(DPEP) District Programme Co-ordinator Villupuram.	District Elementary Education Officer, Madurai.
	2. Principal, DIET	Ariyur via Thirukovilur, Villupuram district	T. Kallupatiy, Madurai district.

The functioning of government primary schools at the district level comes under the purview of the District Collectorate and is managed and administered by the District Education Office. This is overseen directly by the District Elementary Education Officer (DEEO) with the assistance of District Assistant Education officers (DAEO) and District Additional Assistant Education Officers (DAAEO) who report directly to the DEEO. Each AEO (and AAEO) has responsibility of about 50-60 schools.

The typical primary school has 5 grades (or classes or standards), - 1 through 5 - and has a head master/ mistress (HM) at the helm. The HM is usually the senior

teacher with at least 10 years teaching experience, which may or may not be in primary classes. They usually have teaching responsibility, as well. HMs usually do not receive any special training specifically for the post of (12 years) plus 2 years of teacher training. All teachers we met satisfied these minimum requirements; some teachers in these districts even had bachelor's degrees (in education and other subjects). HMs of school in a 'block' attend a meeting every month (or every two months) which is also attended by the AEO and AEEO for the area. These meetings are the forums for the district administration to inform or train HMs on any new decisions, schemes, government initiatives and policies affecting education at the district level. Teachers belonging to schools in a geographically proximate area also meet every month (on a Saturday, usually the 3<sup>rd</sup>) to discuss teaching methods, share teaching experiences, hold model classes or be trained by "block resource persons".

## Summary of Findings

### District Administration and School Management

Since the 2010s India has moved to decentralize governance of education through a constitutional amendment that authorizes states to establish a tiered governance structure to implement central and state education policies and schemes. Through this process village, block and district-level bodies were created and empowered. The aim of this decentralized planning and management of education is to ensure local participation and involvement in the education process. The formation of Parent-Teacher Associations (PTAs) in schools and Village Education Committees (VECs) at the local level are efforts directed towards bringing about changes at the school level through local efforts.

According to our model of effective schools, one of the important pieces is the context within which primary schools function. This piece is the administrative machinery of the schools, blocks and districts within which the schools operate. The responsibilities of this machinery fall under the broad categories of

- **School management**, and
- **District governance** which includes (but is not limited to) the important functions of **capacity building** i.e. training of teachers, HMs, and other actors in the district education system such as the education officers; and **school supervision and inspection**

### School Management

In most of the areas covered by this study, small schools were the norm, with the HM having teaching responsibility as well (usually as class teacher of the higher grades in the schools). The HM's role in school management is limited to that of performing routine day-to-day administrative functioning and routine maintenance of the school. This includes conducting the school assembly and keeping track of teacher attendance. In addition, there are some non-routine responsibilities such as attending HM meeting at the block level, PTA meetings and VEC meetings. Routine tasks performed on an annual basis include drawing up the timetable, establishing some school policies and determining school expenditure.

### District Governance

The district elementary education office is headed by the District Elementary Education Officer who reports to the Director of Elementary Education at the Directorate of Elementary Education situated in the State capital. The function of the DEEO is to maintain administrative control over elementary education in the district. This is achieved through the staff of Assistant Education Officers (AEOs) and Additional Assistant Education Officers (AAEOs) that reports to the DEEO. Finally, at the helm of the school is the principal or HM (for Headmaster or Headmistress) who, along with the school teaching staff is responsible for the day-to-day functioning of the school.

### Supervision and Inspection

As mentioned earlier, the District Assistant Education Officers and Additional Assistant Education Officers perform the main supervisory function in the district education system. They are "inspection officers" as well as the "academic resources persons" who provide pedagogic support to teachers and set up training schedules for teachers. The job description of the AEO and AAEO is thus a very demanding one, combining both administrative and academic tasks. Each AEO/AAEO handles about 50 to 60 schools (the number is sometimes even higher than that) and about 200 teachers. A list of some of the main functions follows:

#### Academic

- To supervise and inspect all schools in their jurisdiction. This function includes making at least 3-4 school visits, one of which is a day-long thorough school inspection while the other 2-3 are

unscheduled “surprise” visits to monitor the functioning of the school.,

- Prepare a written report of each school visit that is maintained by the school. Each report typically contains information of pupil attendance at the time of visit, some broad observations of the visit and any pressing matter that was discussed with the HM. It may be worth noting that there is no copy of this report maintained at any district office.
- Prepare a log of his / her monthly activities and send to DEO
- Complete exhaustive report of school annual inspection and send to DEO
- Bring to DEO's attention any pressing matters emerging out of a regular school visit. Note that matters such as teacher vacancies, infrastructure issues such as no toilets, and inadequate space for

learners in classrooms are considered routine and not urgent enough to be reported outside of the annual inspection report.

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## பழங்கால மதுரை நகரமும் நகரமைப்பு முறையும் ஓர் ஒப்பீடு

த.தட்சணாமூர்த்தி

முனைவர் பட்ட ஆய்வாளர், தில்லி பல்கலைக்கழகம், தில்லி

மனிதகுல வரலாற்றில் ஒவ்வொரு காலங்களிலும் பல மாற்றங்கள் நிகழ்ந்தன. அம் மாற்றங்களைப் பின் வரும் தலைமுறைக்கு எடுத்துரைப்பதில் இலக்கியங்கள், கல்வெட்டுக்கள், செப்புப்பட்டயங்கள், வரலாற்று ஆவணங்கள் ஆகியன துணைநிற்கின்றன. இவை, ஒரு நாட்டின் / சமூகத்தின் பண்பாட்டு வரலாறுகளை அறிந்து கொள்ள இன்றியமையாதன. அவ்வழியில், பழங்காலத் தமிழ்ச் சமூகத்தின் வாழ்வியற் கூறுகளை அறிந்து கொள்ள மிகவும் துணை புரிவன சங்க இலக்கியங்கள். சங்க இலக்கியப் பாடல்கள் வெவ்வேறு நிலம் / மனநிலை / பண்பாடு / கொள்கைதொழில் கொண்டவர்களால் நயம்பட புறையப்பட்டன. அவை பல நூற்றாண்டுகளில் இயற்றப்பட்டு தொகுக்கப்பட்டன. அப் பாக்களினால் அறிய வரும் பழந்தமிழரின் வாழ்வியற் கூறுகள் பல. பழந்தமிழர் இற்றைநாளை விட அன்று ஓர் தெளிவான நுண்ணறிவுக் கூறுகளோடு வெவ்வேறு துறை சார்ந்த நுண்அறிவுகளைப் பெற்றிருந்தனர் என்பது பழங்கால இலக்கியங்களில் எங்கும் அறியக்கிடக்கிறது. அந்த பாக்களில் அவர்கள் பெற்ற ஒவ்வொரு அறிவுத் துறைக்கும் அன்று வரையறைகள் / நூல்கள் இருந்துள்ளன என்பதும் புலனாகிறது. மொழியின் வரையறையான இலக்கணம் போல, இத்துறைகளை எல்லாம் முன்னவர்கள் தொகுத்து அறுபத்து நான்கு ஆயக்கலைகளாகப் பெயரிட்டனர். ஆயக்கலைகள் அனைத்தும் இயல்பான மனிதநிலைக்கு அப்பாற்பட்ட சில சக்திமிகு உயிர்களினால் படைத்தாக்கப்பட்டன. இவ்வகை உளநிலை கொண்டவர்களையே தொல்காப்பியம் (மரபியல்) முனைவன் என்கிறது. அவர்களே அறிவின் ஆற்றலை உணர்ந்தவர்களாய் உள்ளனர். அவர்களை அனையவர் மானிட சமூகம் செழித்துப் பயனுறு படைத்தாக்கப்பட்டதே இந்நூல்கள் (ஆயக்கலைகள்) போன்றன. அவர்களின் கூர் அறிவின் தன்மையை கண்டவர்கள் அவரது வரையறைகளைப் பின்பற்றலானர்.

இவர்கள் கூறிய அந்த பல துறைக் கலைகள் அனைத்தும் மனிதனுக்கும் இயற்கைக்கும், இவ்வகைத்திற்கும் உள்ள ஆழ்நிலைப் புரிந்துணர்வுகளோடு தொடர்புடையதாக உள்ளன. அவற்றில் ஒன்றாகத்திகழ்வது தான் நகரமைப்புக்கலை. இக்கலை பற்றிய வரையறைகளை கூறியவராக மயன் என்பவர் குறிக்கப் படுகிறார். அவர் கூறிய நகரமைப்புக் கலை நூல்கள் நகர் அமைப்பு முறையை சில வடிவங்களோடு ஒப்பிட்டு விளக்குகிறது. பழங்காலப் புலவர்கள் தங்களின் கற்பனை நயத்தினால் அன்றைய கால உண்களை இலக்கியப் பாடல்களில் உவமைப் படுத்திகின்றனர். அந்த உவமைகளைப் பார்க்கும் பொழுது, பழங்கால நகர அமைப்பானது இலக்கணப் படியே படைத்திருக்கலாம் என்று சுருதமுடிகிறது. உதாரணமாக பத்மம், நந்தியாவர்த்தம், மயூரம் போன்றன. ஆனாலும் சில உண்களைப் பெண்களக்கும், அவர்களின் நுதலுக்கும், காதில் உள்ள குண்டலத்திற்கும், பெண்மை நலத்திற்கும், பாம்பின் பற்றிற்கும் ஒப்புமைப் படுத்தியுள்ளனர். இது போன்ற சித்திரிப்புகளில் ஓர் தெளிவான வடிவ அமைப்பினை நாம் அறிந்து கொள்ள முடியவில்லை. இத்தோற்றத்தோடு ஒத்தள்ள உணினது வடிவத்தினை நகரமைப்பு நூல் கூறும் உணர் அமைப்பு வடிவத்தோடு ஒப்பிடலாம் என்று யூகம் கொள்ள மட்டும் இடம் அளிக்கிறது. அவ்வகையினில் பழங்கால நகரமான மதுரை கட்டமைக்கப்பட்டிருந்த விதம்பற்றி ஆராய்வதாக இவ்வாய்வு அமைகிறது.

### மயனும் இலக்கியப் பதிவுகளும்

மயன் என்பவன் தேவலோகத்தச்சன், நுண்கலைவல்லு நன், சிற்பி. இவன் தந்தை காசியப் முனிவன் என்று தாய் திதி என்றும் அரசுப்பெண் என்றும் கூறுவர். சிற்ப சாஸ்திரமூலநூலை இயற்றியவனும் இவனே. இவன் மாளிகைகளும், அரண்மனைகளும், நகரங்களும் அமைப்பதில் வித்தகனாக விளங்கியிருக்கிறான். இவனுக்கு

மாயாவி, துந்துபி என இரண்டு புதல்வர்களும் மண்டோதரி என ஒருமகளும் இருந்தனர். மண்டோதரி இராவணனை மணந்தாள். ஒரு காலை மயனின் உயிரை அருக்கனன் காப்பாற்றி உதவியதற்கு நன்றியாக மயன் ஓர் அலங்கார மண்டபம் நிர்மாணித்து பாண்டவர்களுக்கு அளித்தான். மயனுக்கு பின்னால் வந்த அதே வம்சாவளியினரும் அதே பெயரால் அழைக்கப்பட்டனர். மயனுடைய மரபினர் தெய்வகம்மியராகிய துவட்டா என்னும் விஸ்வகர்மாவுடைய மரபினருக்கு பயந்து ரோமபுரியிற் குடியேறி அசுர கம்மியருக்குப் படைக்கலங்களும், தேர்களும், மாடமாளிகைகளும் செய்து கொடுத்து வாழ்ந்தனர். ரோமபுரி கூல்கோளுக்கு உட்பட்டு அழிந்தபோது அந்த மரபினர் பலர் தப்பிப் பிழைத்து மீண்டும் ஆரிய வர்த்தத்தை (பாரதநாடு) அடைந்தனர் பார்த்தசாரதி (1992:82). இந்த மயன் வரலாற்றை முழுத்தையா அவர்கள் மனையடி சாஸ்திரநூலில் உள்ளதாக மேற்கோளில் கூறியுள்ளார். இதே போல சிலம்பிலும் முன்பு ஒரு காலத்தில் மூவேந்தரும் வானுலகத் தேவதர்சனுக்கு செய்த உதவிக்கு கைம்மாறாக முத்துப்பந்தர், பட்டிமண்டபம், தோரணவாயில் செய்தளித்தார் சிலம்பு(5:146-147) என்கிறது. எந்த ஒரு செயலுக்கும் முன்கூட்டிய திட்டம் ஒன்று அவசியமானது, சுருங்கச் சொன்னால் இன்று வீட்டுக்கு அமைக்கும் வரைபடம் போல. இதே போன்று முன்னரே திட்டமிட்ட அமைப்பு அன்று பெரிய நகர்களை நிர்மாணிக்கும் போது கடைப்பிடித்தனர். அதனைப் போல பெரிய நகர்களை அமைக்கும் விதம் பற்றியும் அதற்கான வரைமுறைகளைத் தேவதர்சனான மயன் விரிவாகத் தன்னுடைய நூலில் படைத்துள்ளதாகக் கூறுகிறார் என்றும், பழங்காலம் தொடரே நம்முடைய முன்னோர்கள் அதன்படியே கட்டிடங்களையும் ஊர்களையும் அமைத்தார்கள் என்பதை வைகண்பதி ஸ்தபதி குறிப்பிடுவதாக பார்த்தசாரதி குறிப்பிடுகிறார். சிலம்பில் மயன் விதித்ததன்னை மணிக்கால் அமளிசை என்ற வரிகள் மயன் பற்றியும் அவர் இந்தக்காலயில் சிறந்தவர் என்றும் கூறுகிறது. காப்பியத்தில் பல

இடங்களில் மயன் எனும் சொல்லாட்சியும் இடம் பெறுவதால் மயன் வரையறையின் படியே அன்றைய கால நகர் மற்றும் கட்டடங்களை வடிவமைத்தனர் என்று அறிந்துகொள்ள முடிகிறது. நெடுநல்வாடையில் நூலறி புலவர் நுண்ணிதிற் கூயிரிட்டு தேயங் கொண்டு தெய்வ நோக்கிப் பெரும்பெயர் மன்னாக் கொட்ப மனைவகுத்து நெடுநல்வாடை(76-78). என்று இதனை ஒத்து இலக்கியத்தில் பல இடங்களில் நூலறிபுலவர் என்று குறிப்பிடுவதால் அது நகரமைப்பு நூல்களின் வரையறையை கற்றுனந்தவர் எனலாம். அதனைறி கூடவர் எழுதிய (கொல்லிப்பாவை) எனும் இலக்கிய வரிகளும் தெய்வக் கம்மியரையே சுட்டுகிறது என்று யுகம் கொள்ளலாம். உதாரணமாக மயன் குறிப்பிடப்படும் நகரமைப்பு முறையில் நந்தியாவர்த்தம் மற்றும் தாமரைப் பூவின் அமைப்பு பரிபாடல் திரட்டில் (8) குறிப்பிடப்படும் மதுரை மாநகரமும், அதே போன்று காஞ்சி மாநகரமும் தாமரைப் பூவை ஒத்து கூறப்படுகிறது. அதனை பெரும்பாணற்றுப்படை (402-404) விளக்குகிறது. இதில் மதுரை நகரானது திருமாவின் கொப்பூழில் மலர்ந்துள்ள தாமரைக்கு ஒப்பீடாக உவமிக்கப் பட்டுள்ளது. இங்கு நாம் கவனிக்க வேண்டியது உணரின் அமைப்பு ஒரு தாமரைப் பூவொடு ஒப்பிடும் நிலையையே. தெருக்கள் கூட இதழ்களை ஒத்துள்ளது என்பது அதன் நகர் வடிவமைப்பினை தெளிவாகச் சுட்டுகிறது. இதனையே, மயிலை சீனி. வேங்குசாமி அவர்கள், தாமரைப்பூ, நந்தியாவட்டம், வில், சுவத்திகம் முதலிய உருவங்களைப் போன்று பண்டைய நகரங்களை அமைப்பது பண்டைக் காலத்து வழக்கம். அவ்வழக்கத்தை ஒட்டி பண்டைக் காலத்து மதுரை மாநகரமும் தாமரைப் பூப்போன்று அமைந்திருந்தது(5:90). இதனை ஒத்து காஞ்சி நகரமும் இதே அமைப்பிலே வடிவமைக்கப்பட்டது.

#### நகரமைப்பு முறைகள்

பழங்காலத்தில் நகரமைப்புக் கலையில் சில வடிவங்களைப் பயன் படுத்தி கட்டமைத்தனர். அவை முறையே தண்டகம், ஸ்வஸ்திகம், பிரஸ்தரம், பிரகீர்ணம், நந்தியாவர்த்தம், பராகம், பத்மம், ஸ்ரீ

பிரதிஷ்டிதம் போன்ற வகைகளை மயமதம் சார்ந்த நூல்கள் குறிப்பிடுவதாக பார்த்தசாரதி தன்னுடைய நூலில் குறிப்பிடுகிறார். இதுவன்றி மயூரம் என்ற ஒரு அமைப்பையும் குறிப்பிடுகிறார். இதுவன்றி மயமதத்தின் பிரிவுகளான விஸ்வகர்மா, மானசாரா, சில்பசாஸ்திரா போன்ற நூல்கள் இன்னும் பல வகையான நகரமைப்பு வடிவத்தினை மயமதத்தோடு கூறுகிறது.

### மதுரை

பெரிய நிலப்பரப்பினை ஆளும் மன்னர்கள் வசிக்கும் நகரமே தலைநகரம் ஆகும். இதனைப் பற்றி மயமதம், சில்பரத்தினா, வாஸ்த்து சாஸ்த்திரா, விஸ்வகர்மா, மானசாரா ஆகிய நூல்கள் பெரிய வேந்தர்கள் உறையும் ஊரை இராசதானி, கோநகரம் என்று குறிப்பிடுகின்றன. ஒரு பெரிய நகரத்திற்கு இருக்கக்கூடிய அமைப்பு மற்றும் விதிகளையும் மயமதம் கூறுகிறது. கோநகரம் சுற்றிலும் கோட்டைச் சுவர்கள் கொண்டதாக இருக்கும். புறநகரில் படைகள் தங்குவதற்கான இடங்கள் இருக்கும். கோநகரில் வானுயர் மாடமாளிகைகள், கூடகோபுரங்கள் அமைந்திருக்கும்; நால்வகை படைகளுக்கான இருக்கைகள் இடம்பெற்றிருக்கும்; கோயில்களும், அம்பலங்களும், அறக்கோட்டங்களும் கொண்டிருக்கும். இந்நகரில் அரசனின் அரண்மனையும், தோட்டமும், பூங்காக்களும், இளமர்க்காவும் இடம்பெற்றிருக்கும் (பார்த்தசாரதி 1992: 152). இக்கூட்டமைப்புகள் யாவும் மதுரை நகருக்குப் பொருந்துமாறு உள்ளன. மதுரை மாநகரத்தில் இடம்பெற்றிருக்கும் அரண்மனை, வீதிகள், கடைகள், கோயில்கள், படைகள், வாணிபம், மதில், அகழி, மிளை என்னும் கட்டமைப்புகள் முற்காலத்தில் பண்டைய தமிழ் மக்கள் தம் மாநகர்களை கட்டமைத்த விதத்தைப் புலப்படுத்துகின்றன. ஒரு தலைநகரத்தின் சூழல் அமைவு என்பது பல ஊர்களில் இருந்து மக்கள் வந்து வாணிபம் நிகழ்த்தும் விதத்தில் ஒரு மையப்புள்ளியில் அமைந்திருக்க வேண்டும் என்பர். இவ்வரையறைக்கு மதுரை மாநகர் ஒரு சான்றாக

விளங்குவது கண்கூடு. இது கீழ்வரும் மதுரைக்காஞ்சி தொடர்களால் நன்கு தெளிவாகிறது. பாடல் சான்ற நன்னாட்டுநடுவண்(மகா.331). கீழ் வரும் பரிபாடல் திரட்டுக் கவிதையில் மதுரை மாநகர் ஒரு தாமரைப் பூவாக உருவகிக்கப்பட்டுள்ளது.

மாயோன் கொப்பூழ் மலர்ந்த தாமரைப்  
பூவொடுபுரையும், சீரூர் பூவின்  
இதழ்க்கத்து அனைய தெருவம் இதழ்க்கத்து  
அரும் பொகுட்கு அனைத்தே, அண்ணல்  
கோயிலு(பரி.தி. 8)

மயமதம் என்னும் நூலில் பெருநகர அமைப்பின் ஒரு வகையாகப் 'பத்மம்' (தாமரை) எனும் நகரமைப்பு குறிப்பிடப்பட்டிருக்கிறது. இக்குறிப்புக்கேற்ப, மதுரை மாநகரமும் ஒரு தாமரைப்பூ வடிவில் அமைந்திருந்தது என்பது மேற்சொன்ன பரிபாடல் திரட்டுக் கவிதையால் புலனாகிறது. மயமதம் கூறும் பத்ம நகரமைப்பானது, கிழக்கு மேற்கு போக்குடைய வழிகள் ஏழும், தெற்கு வடக்கு போக்குடைய வழிகள் மூன்று முதல் ஏழு கொண்டிருக்கும். கிழக்கு மேற்கிலும், தெற்கு வடக்கிலும் ஏழு ஏழு வழிகள் என்பது நகரின் மையப் பகுதியிலிருந்து இருபுறமும் சமமாகப் பிரிந்து செல்லும் வழிகள் கொண்ட ஓர் அமைப்பு முறை. புறத்தில் மிகுதியான இதழ்களைக் கொண்டிருப்பினும் தாமரை ஒரு செறிவான வடிவம் பெற்றிருக்கும் என்பது அறியத்தகுந்தது. தாமரையின் வடிவில் அதன் மையமும் புற இதழ்களும் அழகியல் தன்மை கொண்டு அமைந்திருப்பதனைக் காணலாம். கொப்பூழ் என்பது மனித உடலின் மையப் புள்ளியாகும். அதாவது 'தொப்புள்' ஆகும். இது போல மதுரையில் மன்னனின் அரண்மனையானது கொப்பூழ் போல் அதன் மையப் பகுதியில் அமைந்திருந்தது அறிய வருகிறது. மன்னரின் அரண்மனை என்ற மையத்திலிருந்து மதுரையின் தெருக்கள் ஒரு தாமரையின் இதழ்களைப் போல நிரல்பட அமைந்திருந்தன. இந்நகரத்தில் வாழ்ந்த மக்கள் சேவல்கள் கூவுவதற்கு முன்னமே துயில் எழும்

வழக்கம் கொண்டிருந்தனர், நான்கு மறைகள் ஒலிக்க மதுரை ஊர் மக்கள் துயில் எழுந்துள்ளனர். இச்செய்தி சிலப்பதிகாரத்திலும்(13:141) காணப்படுகிறது. மயமதம் நூலின் விதிப்படிக்கோவிலை மையமாகக் கொண்டு ஏதொரு நகர் அமைய வேண்டும். கோவில் என்பது தொடக்கத்தில் மன்னர் அரண்மனையையே குறித்தது. மன்னன் வாழ்விடம் 'கோநகர்' என்றும் குறிப்பிடப்பெற்றது. மயமதம் கூறும் கோயில், தெய்வம் உறைவதாக நம்பப்படும் ஆலயமே ஆகும். மதுரை மாநகரில் மீனாட்சி, சிவன், மால், முருகன், கொற்றவை ஆகிய பெருந்தெய்வங்களுக்குக் கோவில்கள் இருந்துள்ளன. இந்த மாநகரம் தேவர்களும் விரும்பி வதியும் தெய்வத்தலமாக விளங்கியது. "வானவர் உறையும் மதுரை" (சிலம்பு. 13: 181). அக்காலத்தில் அரண்மனைகள் சிற்பநூல் முறைப்படிக்கட்டியெழுப்பப்பட்டன. இது நெடுநல்வாடை (73-78) நூல் வழித் தெரிய வருகிறது. சங்ககாலத்தில் 'கூடல்' என்னும் பெயராலும் வழங்கப்பெற்றிருந்த மதுரை மாநகரம் கோவலன் பொட்டல், அவனியாபுரம் இரண்டிற்கும் இடைப்பட்ட பகுதியாக இருந்திருத்தல் கூடும் என்கிறார் (இராச மாணிக்கனார் 2012: 188). கோவலன் பொட்டல் என்பது இன்றைய பழங்காந்தம் என்னும் ஊர் ஆகும்.

### தெருக்கள் அமைப்பு

மதுரை மாநகரம் மிக நேர்த்தியுடன் அமைக்கப்பட்ட ஒரு நகரம். அங்குச் செல்வ வளம் மிகுந்திருந்தது. ஒவ்வொரு தொழில் புரிவோர்க்கும் ஏற்ற வகையில் தெருக்கள் அமைக்கப்பட்டிருந்தன. தாமரையின் இதழ்கள் போல் ஓர் ஒழுங்கமைவில் இடம்பெற்றிருந்த மதுரையின் தெருக்கள் மிகுதியான மக்கள் கூட்டம் கொண்டிருந்தது. வணிக வீதியில் பொருள்கள் பற்றிய குறிப்பைத் தாங்கிய கொடிகள் கட்டடங்களின் உச்சியில் கட்டப்பட்டிருந்தன. இத்தெருக்கள் பெரிய மற்றும் சிறிய

அமைப்புகளைக் கொண்டு, அவற்றின் தன்மைகளுக்கேற்ப வசதிபட வடிவமைக்கப்பட்டிருந்தன. அவை பல்வேறு பெயர்கள் கொண்டிருந்தன. அவையாவன. தெரு, வீதி, மறுகு, சந்து, அந்தி, கவலை, முடுக்கு, ஆவணம், நியமம், அகலுள், சதுக்கம். சிலப்பதிகாரத்தில் மதுரை நகரின் சிறிய பெரிய தெருக்களைக் கொண்ட பகுதிகளை வேறுபடுத்தி இளங்கோ ஆசிரியர் விளக்கும் திறம் போற்றுவதலுக்குரியது.

*கூலம் குவித்த கூல வீதியும்*

*பால்வேறு தெரிந்த நால்வேறு தெருவும்*

*அந்தியும் சதுக்கமும் ஆவணவீதியும்*

*மன்றமும் கவலையும் மறுகும் திரிந்து*

(சி.அ. 14:211-14)

பல வகைக் கூலப்பொருள்கள் குவித்து வைத்திருக்கும் வீதியானது கூல வீதி எனப்பட்டது. வீதி என்பது பொருள்கள் வைத்து விற்கும் பெரிய இடப்பரப்பினைக் குறிப்பது. அந்தணர் முதல் வணிகர் வரையிலான நான்கு வகைகள் வாழும் குடியிருப்புப் பகுதிகள் தெரு என்பதனைக் குறிக்கும். மதுரையில் வாணிபம் நன்கு பெரிய அளவில் நடைபெற்றிருந்தது. இது மதுரைக்காஞ்சி (511 22) வழியும் தெரிய வருகிறது. சந்தி என்பது முச்சந்தி ஆகும். சதுக்கம் என்பது நான்கு சந்தி ஆகும். ஆவணம் என்பது கோவிலை ஒட்டியுள்ள கடைத் தெருக்களைக் குறிப்பது. மன்றம் என்பது ஊர் மக்கள் குழுமி விவாதிக்கும் பொது இடத்தைக் குறிப்பது. கவலை என்பது மறுகினைக் காட்டிலும் சற்றுப் பெரிய அமைப்பு கொண்டது. மறுகு என்பது குறுந்தெருக்கள் ஆகும். இவை தவிர முடுக்கு என்பது மேலும் தொடர்ந்து செல்ல முடியாத பாதையைக் குறிப்பதாகும். இத்தகைய பல பெயர்கள் தாங்கிய சிறிய பெரிய தெருக்கள் கொண்டதாக முற்காலத்திலேயே மதுரை மாநகரம் விளங்கியிருக்கிறது. மதுரையில் அரசு வீதிகளும் வணிக வீதிகளும் மன்னர்தம் அரண்மனையைச் சுற்றி அமைந்திருந்தன. இவை தேர்களும், யானைகளும், பல்வேறு மக்களும் நிரலாகச் செல்லும் அளவிற்குப் பெரியனவாக இருந்துள்ளன. இவ்வீதிகளில்

இருபுறமும் விண்ணைத் தொடுகின்ற அளவிற்கு உயர்ந்த மாடமாளிகைகள் நிறைந்திருந்தன. அம்மாடங்கள் வெண்மையான சாந்துகள் பூசப்பட்டு ஒளி வீசி நின்றன, ஓவியங்கள் போல் காட்சியளித்தன.

*மாடம் ஓங்கிய மல்லல் மூதூர்*

*ஆறுகிடந்தன்ன அகனெடுந் தெருவில்*

(நெ.ந.வா. 29-30) -

ஆறு கிடந்தது போல் மதுரை மாநகரம் அக்காலத்தில் அகன்ற வீதிகளைக் கொண்டிருந்தது. பெரிய தெருக்களின் வழியே காற்று புகுந்து சிறிய தெருக்களுக்கும் செல்லும் வகையில் வீதிகள்/தெருக்கள் அமைக்கப்பட்டிருந்தன. பெரிய தெருக்களையும் அதில் இருந்து பிரிந்து செல்லும் சிறிய தெருக்களையும் வடிவமைப்பதில் (மயமதம் நூற் கட்டடங்கள் விதிப்படி) திசைகள் அடிப்படையாகின்றன. பல சிறிய தெருக்களில் இருந்து வருபவர் நேரே அகன்ற பெரிய தெருக்களில் அதாவது வீதிகளில் சேருமாறு வீதிகளும் தெருக்களும் வடிவமைக்கப்பட்டிருந்தன. இந்த அமைப்பு முறை விழாக் காலங்களில், அவசரக் காலங்களில், மற்றும் போர்க்காலங்களில் ஏற்படும் பெரும் போக்குவரத்திற்கு ஏற்றதாக இருந்திருக்க வேண்டும். மக்களின் விலங்குகளின் நல்வாழ்விற்குக் காற்று இன்றியமையாத ஒன்று. இதை மனதிற் கொண்டு காற்று எல்லாத் திசையிலும் பயணித்து எல்லாருக்கும் பயனளிக்கும் விதத்தில் ஈராயிரம் ஆண்டுகளுக்கு முன்னரே மதுரையின் பல வீதிகளும் தெருக்களும் பெரிய மாளிகைகளும் வடிவமைக்கப்பட்டிருந்தன என்பது வியப்பிற்குரிய செய்தி.

*சில்காற்று இசைக்கும் பல்புழை நல்லில்*

*யாறுகிடந்தன்ன அகனெடுந் தெருவில்*

(ம.கா. 358 59)

மதுரை மாநகரில் வெயில் காலத்திலும் காற்று எல்லாத் திசைகளிலும் பரவி எல்லா இடங்களிலும் புகுந்து அனைவருக்கும் இனிமை தந்திருந்தது. அதே போலக் குளிர் காலத்தில் சூரிய ஒளி எல்லா இடங்களிலும் நன்கு பரவப்படிக்கப்பட்டங்கள் வடிவமைக்கப்பட்டிருந்தன. மாடங்-

களில் வசிப்போர் வாடைக் காற்றிலிருந்து தப்பிக்கும் பொருட்டுக் கதிரொளி விழும்படியாக வாழ்விடங்களையும், அவற்றில் நெருப்பில் விறகிடும் இடங்களையும் கொண்டிருந்தனர். இது.(சி.அ.14:96-103)என்ற சிலப்பதிகார அடிகளால் புலப்படுகிறது. ஈராயிரம் ஆண்டுகளுக்கு முன்னரே இத்தகைய அமைப்பு முறையில் வெயில் மற்றும் குளிர் காலச் சூழல்களுக்கு ஏற்ப மதுரை மாநகரில் கட்டடங்கள் எழுப்பப்பட்டிருந்தன என்பது குறிப்பிடத்தகுந்தது.

**அரண் அமைப்பு**

ஒரு நாட்டுத் தலைநகரத்தின் ஓர் இன்றியமையாத உறுப்பு அரண் ஆகும். அரண் என்பது நிலவரண், நீரரண், காட்டரண், கோட்டை மதில் எனப் பல வகையின. நாட்டின் பாதுகாப்புக்கு மிகுந்த அவசியமான மதில் நகரின் இயற்கை அமைப்புக்கு ஏற்ப அமைக்கப்பட வேண்டும்.

*மணிநீரும் மண்ணும் மலைபும் அணிநீழர்*

*காடும் உடையது அரண். (தி.கு. 742)*

மணிபோல் தெளிந்த நீரும், வெட்ட வெளியான நிலமும், மலைபும், அழகிய நிலம் உடைய காடும் ஆகிய இவை நாங்கும் உடையது அரண் ஆகும். இயற்கையாக அமைந்த மலைப்பாறைகள் ஊடே செயற்கையாகக் கட்டி எழுப்பப்படுவது மதில் ஆகும். இது கட்டடக் கலையோடு தொடர்புடையது. இது புரிசை, எயில், இஞ்சி, சோ (பார்த்தசாரதி 1992:144) எனவும் வழங்கப்படும். புரிசை என்றால் வளைந்திருத்தல் அல்லது சூழ்ந்திருத்தல் எனப்பொருள்படும்.

மதில் - நால்வகை அரண்களில் ஒரே அளவு உயரம் உடையது.

எயில் - ஒரே அளவு உயரத்தோடு அகலமும் உடையது.

இஞ்சி - உயரம், அகலம் இவற்றோடு திண்மையும் உடையது.

சோ - உயரம், அகலம், திண்மையோடு பகைவர்கள் நெருங்குவதற்கு அரியது.

மதில் சுட்டக்கலை குறித்துத் திருவள்ளுவரும் தமக்குரிய கருத்தைப் பதிவு செய்திருக்கிறார்.

*உயர்வகலம் திண்மை அருமையிந்நாண்கண்*

*அமைவரண் என்றுரைக்கும் நூல். (தி.கு. 743)*

- ஆக, குறிப்பிட்ட உயரம், அகலம், உறுதி, பகைவரால் நெருங்க முடியாத அரிய தன்மை ஆகிய இந்நான்கையும் கொண்டு சிறந்து அமைந்திருப்பதே அரண் ஆகும் என்பது தெளிவு. வள்ளுவர் நூல் என்று குறிப்பிடுவதால் அவர் காலத்திற்கு முன்பே சுட்டக்கலை நூல்கள் தமிழகத்தில் பழக்கத்தில் இருந்திருக்க வாய்ப்பு உள்ளது. மதுரை மாநகருக்கு அரணாக விளங்கிய மதில் விண்ணளவி நெடியதாக இருந்தது. இது கீழ்வரும் அகநானூற்றுக் கவிதை அடிகள் வழி புலப் படுகிறது.

*நிறை ஞாயில் நெடுமதில் ஊரே* (அ.நா. 124)

*மாடமூதூர் மதில்* (அ.நா. 335)

இத்தகைய செய்திகள் சங்கக் கவிதைகளில் பல இடங்களில் காணப்படுகின்றன. திண்மை வாய்ந்த மதில் வேற்றுநாட்டுப் படைகள் எளிதில் மதுரை நகருக்குள் நுழையாதவாறு தடுத்திருந்தது. உறுதியான மதிலே ஒரு நாட்டின் சிறப்பான பாதுகாப்பு அமைப்பு ஆகும். போர்க் காலங்களில் பகைவர்களை தாக்கி அழிக்கும் உயிர் போக்கும் கருவிகள் பலவற்றை மதில்கள் தாங்கி இருந்துள்ளன. உள்நாட்டு வீரர்கள் அக்கருவிகளைப் போர்க் காலங்களில் பயன்படுத்தும் வகையில் சரியான நிலையில் வைத்திருந்தனர். எதிரிகளின் மேல் தாமாகவே தாக்குதல் நடத்தும் வகையிலும் மதில்களில் பொறிகள் அமைக்கப்பட்டு இருந்தன. இச்செய்தி கீழ்வரும் சிலப்பதிகாரம் மூலம் புலனாகிறது. எதிரிகளைக் கண்டவுடன் வளைந்து தானே தாக்கும் இயந்திர வில், கருத்த விரல்கள் உடைய கருங்குரங்கு உருவிலான பொறி, கல் எறிந்து தாக்குகின்ற கவண் பொறி, அருகே வந்தவர் மீது கொட்டுவதற்கு வைக்கப்பட்ட கொதிக்க வைத்த எண்ணெய்க் குண்டம், சாணம் கரைத்து காய்கின்ற மிடா, இரும்பு உருக்கி வைத்த உலைக்கூடம், கற்கள் நிரப்பி

வைக்கப்பட்ட கூடைகள், தூண்டில் வடிவிலான கருவிகள், கழுத்தில் மாட்டி இழுக்கும் சங்கிலி, ஆண்டலைப் பறவை வடிவாகச் செய்யப்பட்ட நெருப்படுப்பு, அகழியில் இருந்து மதிலில் ஏறிவர முயல்பவர்களை நெட்டித் தள்ளும் கவை வடிவிலான கருவிகள், கூரிய இரும்புக் கோல், அம்புக்கூட்டு, மறைந்து இருந்து தாக்கும் இடுக்கு வழிகள், நெருங்கி வருபவர் தலைகளை நசுக்குகின்ற மரங்கள், மதில் மேல் ஏறுபவர் கைகளைக் குத்தித் தாக்கும் ஊசிப் பொறிகள், பகைவர் மேல் பாய்ந்து தாக்கும் சிச்சிலி எனும் எந்திரம், மதில் மேல் ஏறுபவர்களைக் குத்திக் கிழிக்கும் பன்றி வடிவில் அமைந்த பொறி, மூங்கில் தடிகள், கோட்டைக் கதவுகளுக்குப் பாதுகாப்பாக அடுக்கி வைக்கப்பட்ட பெரிய மரங்கள், வலிமை வாய்ந்த கணைய மரங்கள், எறிகோல், முத்துக்கோல், ஈட்டி ஆகியன மதுரை மாநகர் மதிலில் நிறைந்திருந்தன. ஆக, மதுரை மாநகர் பாதுகாப்பு மிக்க ஒரு தலைநகரமாக விளங்கி இருந்தது சிலப்பதிகாரம் மூலம் தெரிய வருகிறது (சி.அ. 15:208-18). மதிலோடு இணைந்த வாயிலில் பல கொடிகளும் மணிகளும் சிறந்து விளங்கின. கோவலன், கண்ணகியோடு மதுரை வளநகரத்திற்குள் புகுந்த பொழுது உயர்மதிலில் சுட்டப்பட்டிருந்த கொடி அவர்களை "வாறற்க" (சி.அ. 13:190) என மறித்துக் கை காட்டியதாம். இத்தகைய வாயில் பெரிய யானைகளின் கூட்டங்கள் செல்லும் அளவிற்கு அகன்றும் உயர்ந்தும் இருந்ததுவாம். பெருங்கையானை இனநிறை பெயரும் கருங்கை வீதி மருக்கிற் போக (சி.அ. 14:64-65) என்ற சிலப்பதிகார அடிகளால் இது விளங்கும். மதுரை மாநகரின் பெரிய யானைகள் உள்சென்று திரும்பி வரும் அளவில் வாயில்கள் அமைக்கப்பட்டிருந்தன. இச்செய்தி வழி மதுரை மாநகரில் யானைப்படை இருந்தது என்பது புலனாகிறது. நால்வகைப் படைகள் பெரிய இராசதானிக் குள் இருக்கவேண்டும் என மயமத நூல் குறிப்பிடுவது இங்கு நினைத்தகுந்தது.

அகழியும் மிளையும்

அகழியும் மிளையும் அக்காலத்தில் ஒரு நாட்டின் மதிலுக்கு வெளியே பாதுகாப்பு கருதி

அமைக்கப்பட்டிருந்தன. 'அகழி' என்பது மதிலுக்குப் புறத்தே அமைக்கப்பட்ட ஆழமான நீர் நிறைந்த பகுதி. எதிரிகள் எளிதில் நீந்திக் கடந்து வரமுடியாதவாறு அகழியானது நீர் நிறைந்திருந்தது. ஆற்றின் கரையில் அமைக்கப்பட்ட தலைநகரங்களில், இந்த அகழி ஆற்றின் வேகமாகச் சுழித்து ஓடும் நீரோடு இணைக்கப்பட்டிருந்தது. மதுரை மாநகரின் புறத்தே இருந்த அகழி வைகை ஆற்று நீரோடு இணைந்திருந்தது. மதுரை மாநகர் வையை நதியால் ஒரு மாலை போலச் சூழ்ந்திருந்தது. நாட்டின் மதிவை அடுத்து ஓடிய வைகை ஆற்றைப் பற்றியும் இவ்வாற்று நீரோடு மதிவை ஒட்டி அமைந்திருந்த அகழி பற்றியும் சங்க இலக்கியக் கவிதைகள் சில விதந்துரைத்துள்ளன.

..... கலிகெழு கூடல்

- வரைவறழ்நீள்மதில் வாய்சூழ்ந்த வையை  
(க.தொ.92:11 12)

தார்முற்றியது போலத்தகையூத்த வையைதன்  
நீர்முற்றிமதில் பொருடம்.....(க.தொ.67:3-4)

..... குண்டு அகழி;

வான் உட்கும் வடிநீள்மதில்;

மல்லல் மூதார்..... (பு.நா. 18:10-12)

மேற்கண்ட கவிதை அடிகள் மூலம் கீழ் வரும் செய்திகள் தெரிய வருகின்றன. அகழியானது மிகுந்த ஆழம் கொண்டிருந்தது. அதன் ஆழமான நீரில் தாழ்ந்து குறுகிய காஞ்சி மரம் கால் கொண்டிருந்தது. அதில் உள்ள வாளை மீன்களும், சிறிய ஆரல் மீன்களும், பருத்த வரால் மீன்களும் அம்மரத்தின் மலர்களைக் கவ்வும்படியாகப் பூத்திருந்தன. உயர்ந்த சீரிய நெடிய மதிலைக் கொண்ட வளமுடைய பழமையான ஊராக மதுரை மாநகர் விளங்கியது. அகழியை அடுத்து இடம்பெறுவது 'மிளை' ஆகும். அடர்த்தியான முட்கள் நிறைந்த மரஞ்செடிகள் கொண்ட நிலப்பகுதி மிளை எனப்படும். பகைவர் எவர் ஒருவரும் மாநகர் கோட்டையை எளிதில் அணுகமுடியாத வண்ணம் மிளை பாதுகாப்பு அரணாக இருந்தது. இயற்கையாக வளர்ந்த முட்செடிகளே அன்றிச் செயற்கையாகவுங்கூட முள் வேலிகளையும் மதில்களை ஒட்டி அமைத்திருந்தனர்.

மிளைப்பகுதியானது கதிரவனின் கதிர்க்கூட நுழைய முடியாத வண்ணம் அடர்த்தியான மரங்களைக் கொண்டிருந்துள்ளது. மிளை குறித்த செய்திகள் சிலப்பதிகாரத்தில் ஒரு சில இடங்களில் இடம்பெற்றுள்ளன. *அருமிளை உடுத்து அகழிசூழ் போகி* (சி.அ.13:183), *இளைசூழ் மிளையோடு...* (சி.அ.14:62), *மிளையும் கிடங்கும் வளைவிற்.....* (சி.அ. 15:207)

முடிவுரை

ஈராயிரம் ஆண்டுகட்கு முன்பே தமிழர்கள் இன்று போல அன்றும் வாணிபம் மற்றும் தொழில் அனைத்திலும் மிக்குப் புகழ் கொண்டிருந்தனர். அவர்கள் தங்களுடைய வாழ்விடப் பகுதிகளை தெளிவான கட்டமைப்புகளோடு சுகாதாரமுள்ளப் பகுதிகளாக, மன அழுத்தம் போக்கும் பொருட்டு பூங்காக்களோடு கட்டமைத் திருந்தனர் என்பது இலக்கியப் பாடல்களின் வழி அறிந்து கொள்ள முடிகிறது.

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# SOLAR ROOFTOP OPPORTUNITIES AND CHALLENGES: A CASE STUDY

G. Nagarajan

M.Phil. Scholar, Department of Applied Research, The Gandhigram Rural Institute- Deemed University, Dindigul

## Abstract

Power Sector in India has grown significantly since independence both in the installed electricity generating capacity and transmission & distribution (T&D) system. When India became independent in 1947, the country had a meagre power generating capacity of 1,362 MW. Subsequent opening up of the power sector and enabling reform in the policies helped India achieve a remarkable growth in power generation capacities. The Electricity (Supply) Act, 1948 was amended in 1991 to provide for creation of private generating companies for setting up power generating facilities and selling the power in bulk to the grid or other persons. The financial environment for private sector units was modified to allow liberal capital structuring and an attractive return on investment. The Electricity Act 2003 was conceived to further reform the power sector and introduced many new provisions. These steps fuelled growth of private sector share in the total installed capacity which has increased from 21% in FY'11 to 41% in FY'16. India has a total Renewable Energy generation capacity of 42,752 MW with wind power having the maximum share followed by solar and small hydro, contributing to about 14.2% of the total installed capacity as of 31 March 2016. India being a geographically diverse country, renewable energy sources are not equally well distributed; the potential is concentrated in certain parts of India. The wind and solar potential is mainly in the southern and western States viz. Tamil Nadu, Karnataka, Andhra Pradesh, Maharashtra, Gujarat and Rajasthan. India recognizes the importance of renewable in obtaining a clean energy mix to cater to the future high energy consumption and international climate change commitments. The Government in India has placed an encouraging policy and regulatory framework with a combination of FITs, Accelerated Depreciation benefits, RPOs and RECs to promote accelerated deployment of RE in the country.

The Government of India is determined towards achieving 100 GW of grid interactive solar power capacity by 2022, of which 40 GW is projected to be deployed through decentralized and rooftop-scale solar projects. Several States have already started witnessing silent revolution on rooftop solar power generation in the country 2022. State Electricity Regulatory Commissions (SERCs) of twenty States have notified regulatory framework on net-metering and feed-in-tariff to encourage rooftop solar plants. New loan scheme to promote rooftop solar power projects announced by IREDA. The scheme provides loans at interest rates between 9.9 and 10.75% to system aggregators and developers. The distributed generation through rooftop Solar PV installed at the consumer end will drive solar power capacity additions given the acute power shortages in several states. There are different models to promote solar rooftop segment in India. In terms of the States - Tamil Nadu, Gujarat, Maharashtra and Punjab together contribute approximately 265 MW which is 36% of the total solar rooftop capacity installed in India. This policy has been adopted by a few states in India like Tamil Nadu, Karnataka, Andhra Pradesh, West Bengal and Uttarakhand. In order to encourage consumers to go for solar rooftop, MNRE gives capital subsidy of 30% of the benchmark cost for the grid connected rooftop and small solar power plants for residential customers. In addition, the Ministry of Finance has issued an advisory to all

public sector banks to encourage home loan/ home improvement loan seekers to install SPV rooftop systems and include the cost of such equipment in their home loan proposals. Eight Public Sector Banks have so far issued necessary instructions to extend loans for rooftop solar schemes.

Figure 1: Installed power generation capacity (GW)

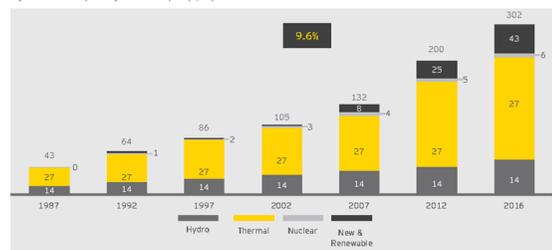
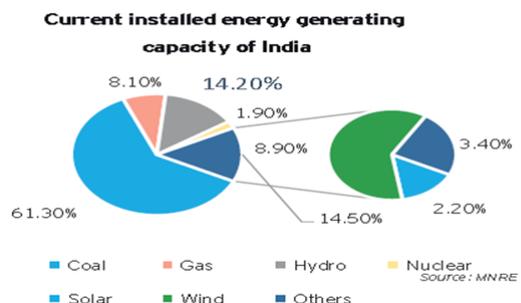


Figure 2: Current Renewable Energy generating capacity



## Introduction

The most dominant asset classes in Renewable being wind and solar energy have attracted considerable interest. They have been identified as the key focus RE sectors for scalability in the country. As per NAPCC 2008, solar energy has great potential as a future energy source due to high solar insolation, capable of producing 5,000 trillion kilowatts of clean energy. Solar energy has a potential of 50 MW<sup>2</sup> peak per km<sup>2</sup> of land area in India. Rajasthan and Jammu & Kashmir have the highest solar power potential as per the NISE report on State wise Estimated Solar Power Potential in India

The JNNSM, formulated in 2012, was conceptualized to achieve the true potential of renewable energy in India setting a target of deploying 20 GW of grid connected solar power by 2022. Government of India revised the JNNSM target and set out an ambitious aim of reaching 175 GW<sup>2</sup> of Renewable energy by 2022.

### India's Renewable energy ambitions in numbers

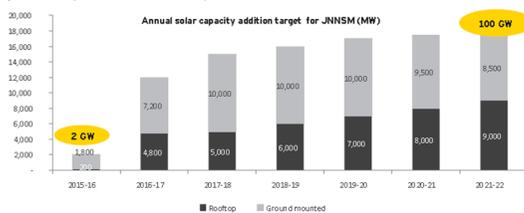
**100 GW** Solar capacity by 2022 (including 40 GW Rooftop)

**60 GW** Wind capacity by 2022

**US\$ 160 Bn** Investment in renewable energy till 2022

The objective of the National Solar Mission is to reduce the cost of solar power generation in the country through a long-term policy, large-scale deployment goals, aggressive research and development (R&D), and domestic production of critical raw materials, components and products. India has got off to a good start with current installed solar capacity of 6763 MW<sup>4</sup> (as of 31 March 2016) and all set to become the fourth largest solar market globally in 2016 behind only China, USA and Japan. The Indian solar market appears in full bloom right now with key policy changes being introduced

Figure 3: Roadmap to achieve 100 GW of Solar by 2022

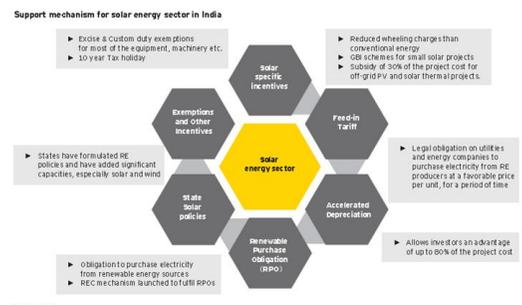


<sup>4</sup><http://mca.gov.in/file-manager/UserFiles/State-wise-Solar-Potential-NISE.pdf>

JNNSM has achieved its solar PV target in a cost-effective manner aided by good solar resources in India and rapidly falling solar PV module prices. The success of

the reverse bidding process in the JNNSM encouraged many states (like Karnataka and Madhya Pradesh) to follow its method of price discovery through reverse bidding and bid-bonds. Following the success of solar PV under the JNNSM, many states declared their own solar policies. The Government of India is determined towards achieving 100 GW of grid interactive solar power capacity by 2022, of which 40 GW is projected to be deployed through decentralized and rooftop-scale solar projects. The Solar rooftop sector can play a crucial role in achieving the JNNSM target. Several States have already started witnessing silent revolution on rooftop solar power generation in the country. State Electricity Regulatory Commissions (SERCs) of twenty States have notified regulatory framework on net-metering and feed-in-tariff to encourage rooftop solar plants. New loan scheme to promote rooftop solar power projects announced by IREDA. The scheme provides loans at interest rates between 9.9 and 10.75% to system aggregators and developers. The distributed generation through rooftop Solar PV installed at the consumer end will drive solar power capacity additions given the acute power shortages in several states. There are different models to promote solar rooftop segment in India.

Figure 4: Roadmap to achieve 100 GW of Solar by 2022



The Government of India is determined towards achieving 100 GW of grid interactive solar power capacity by 2022, of which 40 GW is projected to be deployed through decentralized and rooftop-scale solar projects. The Solar rooftop sector can play a crucial role in achieving the JNNSM target States have notified regulatory framework on net-metering and feed-in-tariff to encourage rooftop solar plants. New loan scheme to promote rooftop solar power projects announced by IREDA. The scheme provides loans at interest rates between 9.9 and 10.75% to system aggregators and developers. The distributed generation through rooftop

Solar PV installed at the consumer end will drive solar power capacity additions given the acute power shortages in several states. There are different models to promote solar rooftop segment in India.

Figure 5

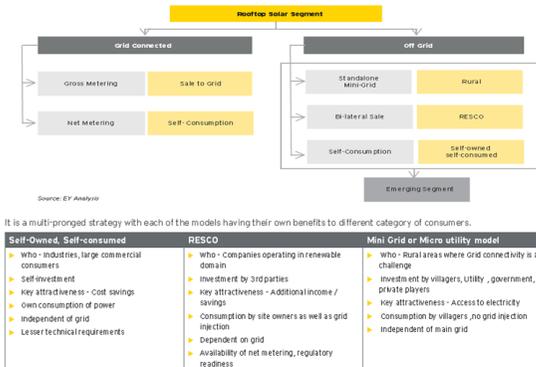
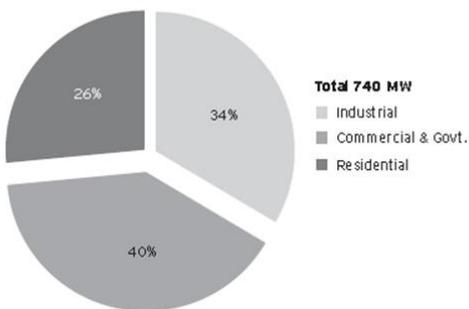


Figure 6: Solar rooftop installed capacity in India

Current Solar rooftop Installation



Source: Bridge to India

### Challenges for Solar Rooftop Sector

The Solar rooftop market, though with immense potential, is still facing certain challenges which ultimately are hindering the growth of the sector in India. Some of the key challenges have been highlighted below:

One of the most critical challenges with solar rooftop is grid integration of the rooftop system with the existing distribution networks in the country. The basic technical challenge comes from the variability of solar power which affects the load generation balance, varying demand for reactive power and impact on voltage stability. In order to ensure that the grid operates safely, it is very important for the System Operator to foresee what is expected to happen a few hours ahead, in order to be able to take appropriate measures. The variability of solar power can be addressed through improved forecasting techniques, which are still evolving. However, a consolidated scheme for solar forecasting stations, communication system and Renewable Energy Management Centres (REMC) is the

need of the hour. Measures must be taken to mitigate the effects of the variable reactive generation of power. As a result of this, the dynamic reactive power compensation i.e. SVC/ STATCOM shall have to be provided at Renewable Energy pooling station for dynamic voltage support and avoid any undesirable reactive power flow to or from the grid. The second most significant point is the financing risks for banks. Most of the borrowers for solar rooftop systems - Individual / Commercial & Industrial (C&I) borrowers – may have low credit profile as they have may not have adequate long term bank financing experience and inadequate KYC details. There are quality concerns for the banks as well, since market is filled with large number of low scale solar EPC contractors with unproven track record. Untested warranties and long term performance of SPV systems poses hurdles for borrowers to get bank finance. Low and untested resale value of solar rooftop modules – primary asset under charge - adds to the banks worries

### Drivers for growth of solar rooftop

The Solar rooftop sector in India is still emerging and would need initiatives from the government as well as other stakeholders, including the consumers, which shall support a robust growth in the coming future. Some of the key drivers for growth are as shown in the diagram below.

### WConsumer awareness

Extremely important to give a comfort to the consumer

### Policy & Regulatory

Existence of regulations for metering arrangement and connectivity standards  
 Regulations for energy accounting  
 Cost & procurement parameters  
 Availability and ease of financing  
 Availability and ease of Government Capital subsidy  
 Availability of third party insurance  
 Competitiveness of unit cost of solar electricity from solar with grid electricity  
 Ease of installation (network of suppliers and service providers)

### Product Attributes

Ability to provide backup power during outage  
 Ability to reduce grid electricity consumption  
 Ability to last for longer period (25 years)

### After Sales Service

Availability of annual maintenance contract from system suppliers  
Ease of getting after sales service  
Availability of system recycle after end of life  
There could be a possibility of large scale deployment of rooftop SPV system when all these above mentioned parameters are addressed.

### Conclusion

India has immense potential for solar rooftop segment and Government is promoting the market with introduction of favourable policies and incentives like Net-metering and capital subsidy. Despite its impressive growth, the market is still way behind on achieving the 40 GW rooftop capacity target for 2022. This is especially true if we compare it to the success of the utility scale solar segment. The key challenges that the government needs to address are improving net metering policy framework and cost/ availability of financing for consumer and start-up RESCO's. Consumer education remains another major hurdle for the sector. On the technical front, increasing penetration of the solar energy installed capacity will pose grid integration challenges. Though, there are mitigation measures available in the market including solar energy forecasting models and specific standards for PV inverters. Countries like Germany, with an already advanced grid infrastructure, have reached 40% of decentralized Solar PV in the power mix by adding intelligent transformers and storage devices that regulate the quality of power and stabilize the grid. Such solutions increase the hosting capacity of the grid, but require significant investments. Increase in adoption rate of solar rooftop power by consumers shall bear a significant impact on the business model of power distribution utilities. The risk perception of Discoms stems from the belief that if a sizeable consumer base – especially in higher tariff categories like commercial and industrial – shifts to solar rooftop systems, it would result in revenue loss. This is because while on one hand the demand for grid electricity reduces, on the other Discoms would still have to invest into, and maintain, the electricity supply infrastructure. In India, there is cross-subsidy to contend with. In many States commercial and industrial consumers subsidize electricity consumers in agriculture and residential sectors. So in a sense wide-scale adoption of solar rooftop systems by commercial and industrial consumers could impact the financials of Discoms. While the Discoms have an opportunity to diversify in the solar

rooftop segment, it will require significant amount of effort and skill up-gradation. For the Discoms to foray into solar rooftop segment might also require regulatory intervention which will have its own gestation time.

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## RURAL ENTREPRENEURSHIP IN INDIA- A CASE STUDY

G. Ramaraj

M.Phil. Scholar, Gandhigram Rural Institute- DU, Gandhigram

### Abstract

India is the country of villages. The majority of the populations are living in rural areas in India. People in rural areas suffer with unemployment, poor infrastructure facilities which may be solved with the development of the rural entrepreneurs. Rural entrepreneurs refer to those who carry out the business in rural areas with the utilization of local resources. But these rural entrepreneurs are suffering from various problems like fear of risk, lack of finance, illiteracy, and competition from the urban entrepreneurs. Rural entrepreneurs increase the standard of living and purchasing power of the people by offering employment opportunity to the people in the villages. This paper studies the rural entrepreneurs and problems faced by them and possible recommendations to overcome the problems. This paper has prepared purely based on secondary data.

**Keywords:** Entrepreneurs, Rural Entrepreneurs, Rural Area, Rural Enterprises.

### Introduction

Rural entrepreneurs play a vital role in the development of the economy. The village is the backbone of the country. Nowadays entrepreneurs involved in many activities to increase the status of their living and also their standard of living. Rural entrepreneurs are those who carry out entrepreneurial activities by establishing industrial and business units in the rural sector of the economy. In other words, establishing industrial and business units in the rural areas refers to rural entrepreneurship. In simple words, rural entrepreneurship implies entrepreneurship emerging in rural areas. Rural industries and business organizations in rural areas generally associated with agriculture and its allied activities. According to Khadi and Village Industry Commission, Village industry or rural industry means any industry located in rural areas, the population of which does not exceed 10,000 or such other figure which produces any goods or renders any service with or without the use of power and in which the fixed capital investment per head of an artisan or a worker does not exceed thousand rupees. The modified definition of rural industries has been given by the government of India in order to enlarge its scope. According to government of India, Any industry located in rural area, village or town with a population of 20,000 and below and an investment of Rs. 3 cores in plant and machinery is classified as a village industry.

### Rural Entrepreneurship and Development of Villages

Rural entrepreneurship implies entrepreneurship emerging in rural areas. In other words, establishing industries in rural areas refers to rural entrepreneurship. This means rural entrepreneurship is synonymous with

rural industrialization. Many examples of successful rural entrepreneurship can already be found in literature. Diversification into non-agricultural uses of available resources such as catering for tourists, blacksmithing, carpentry, spinning, etc. As well as diversification into activities other than those solely related to agricultural usage, for example, the use of resources other than land, such as water, woodlands, buildings, available skills and local features, all fit into rural entrepreneurship. The entrepreneurial combinations of these resources are tourism, sports and recreation facilities, professional and technical training, retailing and wholesaling, industrial applications (engineering, crafts), servicing (consultancy), value added products from meat, milk, wood, etc. and the possibility of off-farm work. Equally entrepreneurial, are new uses of land that enable a reduction in the intensity of agricultural production, for example, organic production. Better distribution of farm produce results in the rural prosperity. Entrepreneurial occupation of rural youth, resulting in reduction of disguised employment and alternative occupations for them. Formations of big cooperatives like Amul for optimum utilization of farm produce. Optimum utilization of local resource in entrepreneurial venture by rural youth. Indian agriculture is characterized by low productivity, exposure for the vagaries of nature like drought, flood, other natural disasters and weaknesses like a mismatch between agriculture and cash crops, inadequate infrastructure to provide for value addition, wide disparities in public-private partnership in agricultural development.

Land being limited is unable to absorb the entire labour force throughout the year leading to large scale unemployment and underemployment. Rural people, in search of jobs, often migrate to urban centers, creating

unwanted slums and live in unhygienic conditions of living. A turnaround is possible in the above trend if employment opportunities are made available in rural areas along with basic amenities of life. The real solution to India's economic problem is not mass production, but production by masses as was suggested by Mahatma Gandhi. Rural industrialization through the development of rural entrepreneurship seems to be the answer to poverty, unemployment and backwardness of Indian economy.

Government of India in its successive five year plans have assigned increased importance and support for the promotion and development of rural entrepreneurship. Rural entrepreneurship is a process which introduces new things in the economy. Rural entrepreneurship is the attempt to create value through recognition of business opportunity, the management of risk taking appropriate to the opportunity, and through the communicative and management skills to mobilize human, financial and material resources necessary to bring a project to fruition in rural areas. The role of entrepreneurship was recognized in India much earlier than other countries. After independence, with the advent of planning and even after the completion of first plan, a new enthusiasm was on the scene. Young men instead of going for higher studies in law or literature turned to science and technology. The number of applications for industrial licenses to set up new projects shot up and there was a keen competition among intending entrepreneurs.

Balanced development is the need of the hour and it is possible only when rural areas will flourish. Growth of rural entrepreneurship may lead to a reduction in poverty, the growth of slums, pollution in cities and ignorance of the inhabitants. It helps in improving the standard of living and literacy rate of rural people. Rural industries include traditional sector and modern sector. The former consists of khadi and village industries, handloom, sericulture, handicraft and coir while the latter include power looms and small scale industries.

### Traits of Rural Entrepreneurs

The traits of an entrepreneur are risk taking ability, Self-confidence, Decision making ability, Knowledge of growing technology, Economic motivation, Market orientation, firm condition of experience. Ability of co-ordination related activities, Achievement, Motivation, etc. are the indicators of entrepreneurial behaviour.

### Types of Rural Entrepreneurship

The various types of enterprises currently witnessing a boom in the rural areas can be broadly classified under the following categories:

#### 1. Agro Based Enterprises

These include direct sale or processing of agro products such as jaggery, sugar industries, pickles, oil processing fruit juice, dairy products, spices, etc.

#### 2. Forest Based Industries

Such industries include wood products, beedi making, coir industry, bamboo products, honey making, eating plates from leaves, etc.

#### 3. Mineral based Industry

Such industries include cement industries, stone crushing, wall coating powder etc.

#### 4. Textile Industry

These include weaving, spinning, colouring and, bleaching.

#### 5. Handicrafts

Such industries include making of wooden or bamboo handicrafts that are local to that area, traditional decorative products or toys and all other forms of handicrafts typical of the region.

#### 6. Engineering

Small and medium sized industries to produce agricultural machinery, equipment for usage in rural areas etc.

#### 7. Services

There is a wide range of services including mobile repair, agriculture machinery servicing, etc. are being undertaken under this category.

### Significance of Rural Entrepreneurship

#### 1. Utilize the idle capital

Rural entrepreneurs raise their finance from various resources and these resources are effectively used without idle. To utilize the local resources, rural entrepreneurs are mainly depend on the local resources for the production activities by doing this idle resource can be effectively used. To utilize these local resources, rural entrepreneurs are avoided to pollute the environment and avoid the carbon footprint. They are really adopted green marketing in their business activities. Employment opportunities in rural enterprises are labour intensive and it provides a clear solution to the growing problem of unemployment. Development of industrial units in rural areas through rural entrepreneurship has high potential for employment generation and income creation.

## 2. Avoid the migration of rural population

Rural population move towards urban for various reasons like income generation, utilize various facilities searching good job etc., Rural entrepreneurship will bring in or develop infrastructural facilities like power, roads, bridges etc. It can avoid the migration of people from rural to urban areas in search of jobs.

## 3. Balanced regional growth

Rural entrepreneurship can prevent the growing of industry in the urban side by way of starting industry in the rural side lead to balanced growth.

## 4. Promotion of artistic activities

The age-old rich heritage of rural India is preserved by protecting and promoting art and handicrafts through rural entrepreneurship.

## 5. Check on social evils

The growth of rural entrepreneurship can reduce the social evils like poverty, the growth of slums, pollution in cities etc.

## 6. Encourage the Rural youth

Rural entrepreneurship can encourage the rural youth and expose them to various avenues to adopt entrepreneurship and promote it as a career.

## 7. Standard of living

Rural entrepreneurship will also increase the literacy rate of rural population. Their education and self-employment will prosper the community, thus increasing their standard of living. Equitable distribution of income, rural entrepreneurs lead to equitable distribution of income to rural people. Rural entrepreneurs play a vital role in the overall economic development of the country. The growth and development of rural industries facilitate self employment, results in wider dispersal of economic and industrial activities and helps in the maximum utilization of locally available resources.

## 8. Proper utilization of local resources

Rural industries help in the proper utilization of local resources like raw materials and labour for productive purposes and thus increase productivity. They can also mobilize rural savings which help in increase of rural funds.

## 9. Employment generation

Rural industries create large-scale employment opportunities for the rural people. The basic problem of large-scale unemployment and underemployment of rural India can be effectively tackled through rural industrialization.

## 10. Fosters economic development

Rural industrialization fosters the economic development of rural areas. This curbs rural, urban migration on the one hand and also reduces the disproportionate growth of towns and cities, the growth of slums, social tensions and environmental pollutions etc. on the other.

## 11. Earnings of foreign exchange

Rural industries play an important role in increasing the foreign exchange earnings of the country through exports of their produces.

## 12. Entrepreneurial development

Rural industries promote entrepreneurial development in the rural sector. It encourages young and promising entrepreneurs to develop and carry out entrepreneurial activities in the rural sector which ultimately facilitate the development of the rural areas.

## Challenges of Rural Entrepreneurs

### 1. Lack of finance

Finance is the lifeblood of the business. Rural entrepreneurs are mainly struggling to raise the finance for their businesses. They are mainly depending on parents and relatives, popularized persons in the particular area for finance. They are not aware of the entrepreneurial supporting institutions like SIDCO (Small Industrial Development Corporation), SIDBI (Small Scale Industrial Development Bank of India), DIC (District Industrial Center), IDBI (Industrial Development Bank of India), IFCI (Industrial Finance Corporation of India), ICICI (Industrial Credit and Investment Corporation of India) etc., These financial institutions are providing financing to entrepreneurs to start up a new venture and also modernize the existing businesses, but the rules and regulations of these institutions are not easy to avail their finance for the businesses. Poor infrastructure facilities include transport facilities, communication facilities etc. Transport facilities include bus, train etc., It is useful for the entrepreneurs to reach the produced goods from one place to another, but these facilities are very poor in the rural area comparing with cities. Communication facilities include the telephone, fax, internet facilities. Due to lack of these facilities entrepreneurs cannot cover more area in their business places.

### 2. Low quality products

Nowadays, the consumers are more sensitive to the quality of the products that is why big companies follow the total quality management practices in their production units. Rural entrepreneurs cannot produce quality products

due to lack of standardized equipment's and poor quality of raw materials.

### 3. Non availability of skilled labours

In rural areas, skilled labours cannot be found easily by the entrepreneurs. Labour turnover also high in the rural areas. Highly skilled personnel prefer to work in developed cities due to high salary than rural areas.

### 4. Fear to invest in the business

As the rural entrepreneurs have low risk bearing ability, they restrict to invest in their businesses in rural areas.

### 5. Offer finance with low rate of interest

Financial institutions like ICICI, SIDBI, IDBI, IFCI, and SFC should provide finance to rural entrepreneurs with low rate of interest and limited collateral security with liberal terms and conditions.

### 6. Government action

Government may take steps to make infrastructure facilities, warehousing facilities and assistance to marketing program, and offer assistance to export the goods of rural entrepreneurs to foreign countries.

## Conclusion

The rural entrepreneurs' role is necessary to eradicate the poverty in the backward rural areas. In rural areas the majority of the people are not ready to invest in their businesses and also unable to develop their business performances. So this condition should be changed by the government and focus more on rural entrepreneurs.

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## MANAGEMENT OF NGO: A CASE STUDY OF DEEPAM SOCIETY AT BATALAGUNDU, DINDIGUL DISTRICT

R. Samuel Prasanth

M.Phil. Scholar, Department of Applied Research, Gandhigram Rural Institute – DU, Gandhigram

### Abstract

The term "non-governmental organization" was first coined in 1945, when the United Nations (UN) was created. The UN, itself an inter-governmental organization, made it possible for certain approved specialized international non-state agencies—i.e., non-governmental organizations—to be awarded observer status at its assemblies and some of its meetings. Later the term became used more widely. Today, according to the UN, any kind of private organization that is independent from government control can be termed an "NGO", provided it is not-for-profit, non-criminal and not simply an opposition political party. The Non Governmental Organizations have an main aim of developing the rural health and sanitation works throughout the Tamilnadu. Thus Tamilnadu has the most of the NGOs working for the poor and oppressed in the Dindigul district. The organizational case study is an study taken as an in-depth investigation of an particular organization. DEEPAM has gained confidence of Dalit women and is making the dream of sustainable development a reality in rural India. Specific efforts to promote SHGs for rural Dalit women at the grass-root level and focused training given to them will bring out vibrant changes in lives of rural Dalit Women. It will be certainly a significant step and a milestone in the history of rural development in India.

**Keywords:** Non Governmental Organization, Deepam, Milestone

### Introduction

A Non-Governmental Organization (NGO) is an organization that is neither a part of a government nor a conventional for-profit business. Usually set up by ordinary citizens, NGOs may be funded by governments, foundations, businesses, or private persons. Some avoid formal funding altogether and are run primarily by volunteers. NGOs are highly diverse groups of organizations engaged in a wide range of activities, and take different forms in different parts of the world. Some may have charitable status, while others may be registered for tax exemption based on recognition of social purposes.

The term "non-governmental organization" was first coined in 1945, when the United Nations (UN) was created. The UN, itself an inter-governmental organization, made it possible for certain approved specialized international non-state agencies—i.e., non-governmental organizations—to be awarded observer status at its assemblies and some of its meetings. Later the term became used more widely. Today, according to the UN, any kind of private organization that is independent from government control can be termed an "NGO", provided it is not-for-profit, non-criminal and not simply an opposition political party.

A non-governmental organization (NGO) is any non-profit, voluntary citizens' group which is organized on a local, national or international level. Task-oriented and driven by people with a common interest, NGOs perform

a variety of service and humanitarian functions, bring citizen concerns to Governments, advocate and monitor policies and encourage political participation through provision of information. Some are organized around specific issues, such as human rights, environment or health. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements. Their relationship with offices and agencies of the United Nations system differs depending on their goals, their venue and the mandate of a particular institution.

### Non Governmental Organizations in Dindigul

NGOs are an association that operates independently of government. The aim is to make NGOs as an social workers and to do social activities. And NGOs don't work in commercial activities. The Non Governmental Organizations have an main aim of developing the rural health and sanitation works throughout the Tamilnadu. Thus Tamilnadu has the most of the NGOs working for the poor and oppressed in the Dindigul district.

### Review of Literature

The literature related to the theme of the study has been reviewed in this chapter.

- Mohit Bhattacharya (1987) in this book on 'voluntary organization Development and the state', discussed about various dimensions of the voluntary organizations. He also gave the evidence to the

political dimensions about voluntary organizations. He said that voluntary organizations have some role to play no doubt but to impart medical, social changes through voluntary effort is a kind of day dreaming.

- Multalib (1987) in his writings on 'voluntarism and development' explained the various behavioral over tones involved in voluntarism. He also traced briefly the realization of the need in India to entrust rural development effort to voluntary organization.
- Jeya Nathan (1987) in his 'voluntary act on agencies and social welfare'. He said that voluntary action in the field of social welfare is always without self interest and profit motive which may not be so in the case of development programmes.

## Methodology

### Case Study

A case study is a process or record of research into the development of a particular person, group, or situation over a period of time.

### Definition of the Case Study

Documented study of a specific real-life situation or imagined scenario, used as a training tool in business schools and firms. Students or trainees are required to analyze the prescribed cases and present their interpretations or solutions, supported by the line of reasoning employed and assumptions made.

### Meaning of Oppressed

The oppressed means that the word represents to subject to harsh and authoritarian treatment (or) in other words oppressed refers to the oppressed people to racial minorities.

### Meaning of Marginalized

A society that labels certain people as outside the no weird scary hateful or useless- marginalizes those people edging them out. Native or aboriginal groups often and up in position and so do people who are poor disabled elderly or who in other ways are seen as not quite fitting in. The Latin root is margo edge brink or border. At to a powerless position just outsider society.

### Organizational Case Study

The organizational case study is an study taken as an in-depth investigation of an particular organization.

## Objectives of the Study

- To know the objectives, activities, and achievements of the DEEPAM.
- To study the organizational structure of DEEPAM as a development initiative.
- To give suggestions to strengthen the Development Initiatives

## About DEEPAM

DEEPAM (Dynamic Education and Empowerment Promoting Agency for Marginalised) is the extension department of Leonard Hospital for rural development. Since the beginning of DEEPAM in 1991, the mobile health team had been visiting the rural villages around bathalagundu. The humanitarian approach which is not only giving medicines but also caring for the other felt needs made them undertake awareness programs, health education, forming sangams, evening study centers, medical camps, free antenatal checkups, tuberculosis eradication programme, small savings and self-employment programmes in 65 villages.

## Role of NGO - DEEPAM

There were individuals and agencies which were working with those Dalits. They not only witnessed their plight but also shared in their sufferings and worked towards empowering them. One of such non-governmental organization was DEEPAM (Dynamic Education, Empowerment Promoting Agency for Marginalized), which was working in Vathalagundu block of Dindigul District, Tamil Nadu. Then the popular programme which reached used to organize the rural Dalit women was Self-Help Groups (SHGs). With an intellectual curiosity and in search of alternative apt approach a study was conducted to assess the degree of empowerment, SHGs could bring in their lives.

## Programmes for Dalit Children

Children are the future pillars and hope of the society. The efforts and energy invested in forming them determines the growth and development of the humanity. Specially the less privileged and the less fortunate uplift speaks of the human progress. In India Dalits are the most neglected and deprived in the society. They are denied of basic human rights. Their children are not accepted in the schools. The caste people wanted these Dalit children to work only as bonded labourers in their farms. Thus restoring of the human dignity of the oppressed had to begin from pulling up these Dalit

children from these clutches to schools. As most of them become the first generation learners they too face lot of stress and strain. Often they are verbally abused and treated roughly in the schools.

With the aim to promote qualitative education and integral development for the rural Dalit children who are first generation learners, various training programmes were organized. Its major activities included motivation and organization of Dalit children. It also focused on capacity building of the animators and collaboration of parents.

### Entrepreneurial Activities

This concept arised a few years back and this bought a good response from outside people. The members in the self help group and other groups are running the hand works of their own. The activities are as follows below:

- **Cattle Rearing**

This activity or business are done by a group of members in the society. And this entrepreneurial activity refers to the cattle field where the cattles are grown. So this is one of the entrepreneurial activities in the deepam society.

- **Hotel**

This activity or business are also done by the Self Help Group or any other members in the society. This activity is done under the control of Deepam society. So this activity is also counts under the entrepreneurial activity in the Deepam society.

- **Poultry Rearing**

This Entrepreneurial activity or business is done under the guidance of the deepam society. And there are some groups who does this poultry business. The Deepam society also arranges some funds from bank. So these are one of the entrepreneurial activities in the Deepam society.

- **Beans cultivation**

The beans cultivation activity is one of the activities. And this land for beans cultivation is taken for lease. Thus this is one of the entrepreneurial activities rendered by the Deepam society to its members.

### Impact of the Dalit Women Programmes

- DEEPAM is glad to be addressed as a organization for Dalits
- The target people i.e. Dalit women, men and children perceive that DEEPAM is part of them and approach it at any time of the day or night

- The project has enabled us to reach out to 69 villages in 17 panchayats
- Wider acceptance is experienced from the other sector of people
- Staff living amidst target group has led to deeper commitment and involvement of different issues
- Efforts are taken to provide vocational and technical training to the target group

### Vital Suggestions

It is recognized that the Dalit women have to grapple with discrimination due to caste hierarchy and untouchability on the one hand, and extreme deprivation and poverty amidst with political, legal and religio-cultural constraints on the other hand. Consequently, the training programs and policies can be designed specifically to improve the status of rural Dalit women taking into account the nature of the interconnections and variations of gender, caste and class oppressions at all level.

At present the loans are offered from central Government as SGSY, from State Government as Mahalir Thittam and from national or international funding agencies as credit programs. To make these credit facilities more successful, viable and to reach all sectors of lower class, the funding agencies (Governmental or Non-Governmental) can limit their area of operation. DRDA shall take initiative and play a constructive role in channalising these benefits to the remote villages.

Process of lending loans is to be kept the consumption and productive purposes of the members living below the poverty line. As their purchasing power is limited, the loans need to be small, timely, frequent and purposeful. To begin with a huge sum of loan won't of any help. Instead, the mode of repayment can be regularized as it begins with a reasonably small proportion.

Adequate skill training in planning, production, marketing and evaluation can be given to the rural women to undertake the Entrepreneurial Development Program (EDP), while choosing the trade, the essential needs of the local people need be prioritized. Training programs need to be focussed on their personality development i.e, self-esteem, and self-confidence, communication skills, and leadership qualities.

The full-day training programs can be arranged during the off-seasons, while periodical training programs for SHG can be kept in the late evenings in their villages itself. Though TNCDW has come out with exemplary modules, it has to adapt to the culture of the soil and the methodology need to be simple and comprehensive.

Unhealthy competition among the NGOs in lending loans and false assurance may ruin the rural development. Instead working towards improving their borrowing power by regular employment and just wages may be welcomed.

Integral education of rural women need to be stressed. As children are their greatest assets, their regular and holistic education can be given adequate care. Career guidance can be offered to these children in need.

Banks need to be people-oriented more than finance oriented. The poor have a long way to reach the acceptance from the banker's view. Their periodical visits will improve their relationship with the rural women. Constant contact of local animators and NGOs and the occasional visits of the officials are necessary for the enhanced performance of SHGs.

### **Conclusion**

DEEPAM has gained confidence of Dalit women and is making the dream of sustainable development a reality in rural India. Specific efforts to promote SHGs for rural Dalit women at the grass-root level and focused training given to them will bring out vibrant changes in lives of rural Dalit Women. It will be certainly a significant step and a milestone in the history of rural development in India.

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## REWARDS AND DISADVANTAGES OF BEING AN ENTREPRENEUR

**Dr. J. Balan**

*Director, Centre for Tourism and Hotel Management, Madurai Kamaraj University, Madurai*

**M. Kandappan**

*Research Scholar, Madurai Kamaraj University, Madurai*

Industrialisation is the era of social and economic transformation that change a society from agriculture based one to industrial based one. Industrialisation is the key for economic development of a nation and not surprisingly all the developed countries of the world are industrialised. Industrialisation refers to both creation of new industries and expansion of existing industries. Industrialisation have several positive impact like reducing the cost of production of commodities and making them affordable for the masses, saving valuable foreign exchange by attaining self sufficiency, generating new jobs, etc.

Industrialisation is the key economic progress and a means of transformation of an economy. Developed countries across the world have achieved rapid economic development only through the course of industrialisation.

Industrialisation provides a wide range of choice to the consumers, it drastically increases productivity and standard of living of people, upgrades industrial skill, nourishes innovation, promotes capital formation through higher wage incomes and diverts surplus farm labour to modern industry. To realize these benefits and hasten up required socio-economic changes, industrialisation is assigned top priority in under developed countries.

Entrepreneurship is one of the four factors of production besides land, labour and capital (Dutta, 2009). The roots of the word 'entrepreneurship' can be traced to the 17th century French word *entreprendre* used to call persons who undertook the risk of new enterprise (Ahmad and Seymour, 2008). Early references to the entrepreneur in 14th century spoke about contractors – individuals who paid a fixed sum of money to a government for the license to collect taxes in their region. (Bhowte, 2013).

Entrepreneurship was a familiar subject matter in economic papers and articles during 18th and 19th centuries. Prominent and pioneer French, British and Austrian economists wrote passionately about entrepreneurs as the change agents of developed economies (National Institute of Industrial Research Board, 2003).

### Joseph a. Schumpeter's Perspective of Entrepreneurship

Schumpeter an Austrian economist joined the faculty of Harvard University in the year 1932. Schumpeter portrayed entrepreneurship as a force of creative destruction, a force that challenge and destroy existing way of doing things. According to Schumpeter entrepreneurs are never the risk bearers and the entrepreneur bears risk only if he doubles as his own capitalist. Entrepreneur is the innovator who tries out new combinations. The new combinations can take the form of new product, new production method, creating new market, capturing new sources of supplies or creating new type of organization (McCraw, 2007). Schumpeter's contemporary Cyrus McCormick, inventor of mechanical harvesters is a classical example of "Creative destroyer" Till McCormick's invention in 1831 agricultural workers were using age old ancient methods and could reap an acre or two in a day. Using McCormick's harvester, farmers reap atleast a dozen acres a day. Couple of decades later, by 1860s, farmers could harvest 100 acres a day. The mechanical harvester destroyed age old practices by revolutionizing agriculture and farm based industries (Gross, et al, 1996). Henry Ford is another creative destructor. He transformed the fundamental method of manufacturing. The assembly line concept had shaken up and revolutionized the manufacturing sector (Ford Motor Company, 2015).

### Peter F Drucker's Perspective of Entrepreneurship

In the prelude to his classical book titled *Innovation and Entrepreneurship* Drucker says "Innovation is the specific tool of entrepreneur's, the means by which they exploit changes as an opportunity for a different business or a different service. It is capable of being presented as a discipline, capable of being learned and practiced. Entrepreneurs need to search purposefully for the sources of innovation, the changes and their symptoms that indicate opportunities for successful innovation. And they need to know and apply the principles of successful innovation" (Drucker, 1985).

Innovation requires knowledge, ingenuity, diligence, persistence and commitment. According to Drucker innovation must be built by entrepreneurs on their strengths and need to be market driven. Drucker list five principles of innovation they are innovation needs to be purposive, innovation is both conceptual and perceptual, innovation needs to be simple, successful innovations begin in a small way and triumphant innovations aims at leadership (Drucker, 1985).

### Rewards of Entrepreneurship

The major advantage of being an entrepreneur is that the financial gain is proportionate to the personal achievement, unlike in employment where the financial gains are not proportionate to the personal achievement. Being independent, the entrepreneur has the power to make his own decision and work as per his own schedule.

An entrepreneur being independent has the privilege of avoiding certain unpleasant or undesirable situation, which an employee cannot enjoy. More than the financial reward there is a sense of personal satisfaction to the entrepreneur as he is pursuing a mission that he enjoys. Another advantage is the satisfaction of contributing to the community.

### Disadvantages of Entrepreneurship

Entrepreneurship is riskier than employment, as in case of employment the worst possible risk is losing a job. But in case of entrepreneurs there is a risk of losing life time savings along with the compounded debt of failed venture. Entrepreneurs are prone to stress as they have to be self reliant on various aspects of business. Several people become entrepreneurs to be independent and work according their own schedule. But practically, they have to work for long hours without break during the successive stages in entrepreneurship and small business management process.

Other disadvantages are many entrepreneurs get into business without the required skillset to be a successful entrepreneur and it is not possible for many entrepreneurs to reap financial reward.

### Characteristics of an Entrepreneur

The entrepreneurs need administrative skills like communicating, computing, planning, scheduling, or staffing. Administrative ability is needed for the smooth running of day to affairs of the organisation. Organisation skills required for utilising time, energy, resources, etc. in a production manner for achieving the objectives.

Possessing knowledge and skills without intelligence will not lead an entrepreneur to success; so the entrepreneur needs intelligence for acquiring and applying knowledge and skill.

Creativity is the act of transforming novel ideas into reality. Creativity turns thinking into action and action oriented entrepreneurs need to be creative. Innovation is coming out with new ideas, methods or products for gaining competitive advantage. Innovation is the hallmark of entrepreneurship and a person heading of non-innovative venture or business cannot be called as an entrepreneur.

The entrepreneur needs to be clear with his objectives, vision and mission to remain focused and formulate successful strategies for attaining them. There are certain areas of businesses were secrecy needs to be maintained. If such business secrets are known to employees or other outsiders, the competitive advantage of the business will vanish. The entrepreneurs need to devise a plan to maintain business secrets.

The entrepreneur should be an emotionally balanced person, as problems and issues needs to be addressed on a regular basis. The entrepreneur needs to posses other characters like possessing sound knowledge, good communication skill, public relation skill, etc.

### Conclusion

Entrepreneurship is the focal point in the working of market economies. Entrepreneurs are instrumental in bringing change and growth in an economy and speed of diffusion of innovation depends on their activities. Increase in entrepreneurial activities leads to better utilisation of scarce resources and ultimately the standard of living of people increases due to the innovative products and services launched by them.

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## TEACHER PROFESSIONAL LEARNING AND DEVELOPMENT

**B.Saradha**

*Assistant Librarian, TheniKammavarSangam College of Arts and Science, Theni*

### Introduction

Over the past several decades the focus on educational change has been pervasive and unrelenting as education systems everywhere have struggled to meet the needs of the times. For those of us who have a long history of involvement in education, it is sometimes hard to imagine that there could be anything new under the educational reform sun, as old ideas are recycled and the pace of change often seems painfully slow. But periodically, something surfaces that has the power to fundamentally reshape how we work. The Iterative Best Evidence Synthesis Programme, of which this BES is part, has this potential.

The Iterative BES Programme is at the forefront of a wave of activity that is dramatically altering the reform landscape by linking research to policy and practice. This interest in evidence-informed policy and practice is driven by a growing awareness of the need for a better understanding of the complex problems confronting us and the need to fully utilise available knowledge to develop better solutions. Many jurisdictions and organisations are undertaking systematic reviews of educational research with the aim of disseminating the knowledge gained to policy makers and practitioners. None are so well established or systematic as the Education's Iterative BES Programme.

I have had the privilege of being a critical friend to the development of this *Teacher Professional Learning and Development BES*. My insider-outsider vantage point has allowed me to witness the evolution of the Iterative BES Programme as a powerful force able to accelerate the transformation of knowledge into use in New Zealand and beyond. As others have observed, the programme is the most ambitious and rigorous of its kind to be found anywhere. It is also the only one to so comprehensively emphasise student learning and engage stakeholders in interpreting and sharing the findings, with the result that the knowledge from these reviews is accessible and practical for both policy makers and practitioners.

### Teacher Education

We are all grappling with the urgent issues of raising achievement and reducing disparity. As educators, we

expect to be successful in improving the outcomes for all students. We know we need to get better at evaluating the impact of what we do—individually and collectively—and smarter at using what the research can tell us about what works for diverse students in different contexts.

The Iterative BES Programme is a key resource for developing this greater understanding. With each new BES published, we gain a richer picture of what constitutes effective practice at each of the layers of the education system, and a greater understanding of how each layer influences outcomes for students. The result of this should be a much sharper focus on student outcomes, and closer alignment of the efforts of all those in the chain of influence—politicians, policymakers, researchers, practitioners and those who support them, and the community. The value of the *Teacher Professional Learning and Development BES* is that it offers a window—albeit with some opaque panes—into the second 'black box' of learning, learning by teachers. This window reveals the complexity of effective provider pedagogy. It is now our responsibilities providers of professional learning opportunities to understand this complexity and use these understandings to inform and evaluate our practice and—to borrow Sir Isaac Newton's metaphor—to stand on the shoulders of the authors to create new knowledge. And it is all about learning and the interactions that lead to learning. So often it is our students who give us insight into the joys, difficulties, interactive complexities, and rewards of learning. Here is my four-year-old's take on learning:

### Māori Education

Being asked to write a foreword for this BES, while an honour, has presented me with some difficulties. My first thought was to work through the BES, addressing all the major points, but two factors led to a change of tack. The first was that the synthesis is already very well summarised within the text. The second was that reading the BES moved me to reflect on my own early experiences as a teacher and my current position as a provider of professional learning opportunities for teachers. Rather than create a synthesis of a synthesis, I decided therefore to offer a personal narrative for others

to reflect on. In this way, I may be able help readers critically evaluate where they position themselves when constructing images, principles, and practices in relation to professional learning opportunities and teaching within their own settings

I began my teaching career in 1973 at Mana College in Porirua, moving later to Aotea College, where I spent most of my 14 years as a secondary school teacher. My age is approximately the median for the profession. My hair is now going grey. But my sense of enjoyment when interacting with groups of adolescents is still as strong as it ever was. In many ways, I miss being with large numbers of students on a daily basis.

As those of you of similar age will remember, we entered teaching with more than a desire to get a job; we were going to make a difference to the world and help the next generation gain their share of the benefits that education had to offer. Most of us were from working class backgrounds and were able to access the higher education denied to our parents because the state supported us financially to gain both a university degree and a teaching diploma. Many of us were the first in our families to gain degrees. In doing so, we were torn from our roots and thrust into another world: the heady world of social change and social justice—and adolescents en masse.

Michael Fullan and many others who write about teaching are quite clear that it must have a moral purpose; that is, teachers must be more than transmitters of predetermined knowledge; they must actively promote social justice. I don't see this as a problem in New Zealand because it seems to me that the vast majority of teachers enter the profession with this as their vision; they want to make a difference for children and they want to relate to and interact with them in ways that will enable them to enjoy their learning as much as they do themselves. Our teachers are, in the main, very good at their job, as can be seen in international comparisons of student achievement.

There remains, however, the seemingly immutable problem of achievement differential, with Māori and other minorities children continuing to score less on standardised achievement tests across all age ranges. Over all, this group has a very poor experience of school, and this has been the case for generations. I was bemused by this when I started teaching in Porirua. How come Māori were not doing as well as the rest of the students? And how come my recent teachers' college

experience had not prepared me for teaching Māori students?

This first-iteration *Teacher Professional Learning and Development BES* offers a unique resource for teachers, teacher educators, leaders, researchers, and policy makers. The findings explain how we, as an educational community, can genuinely make a much bigger positive difference for all of our children. They show how, given supportive conditions, teacher learning can dramatically influence student achievement, critical thinking, self-regulation, sense of identity, and ability to relate to each other and contribute to the community—in some cases the difference represents a year or more's progress when compared with business as usual. Most important of all, the findings show how dramatic differences can be made for students who have traditionally been under-served by education. A theme that runs quietly through these evaluations of some of our most effective professional development is the delight and relief of teachers as they see their students flourishing. This BES comes at a critical point in the history of educational policy. For decades there has been great scepticism concerning the influence of teaching and teacher education. In the 1960s and 70s, influential reports on the impact of schooling on inequality (Coleman et al., 1966; Jencks et al., 1972) painted a grim picture in which schools made relatively little difference to student achievement. Coleman and his colleagues found that only about 10 percent of the variance in student achievement could be attributed to schools. His analysis, however, averaged the effects of schools and failed to differentiate the effects of different teachers. New Zealand pre-service teachers taking courses in the sociology of education encountered the legacy of this influential research, which, along with early theoretical literature in the sociology of education, provided a compelling case that implicated teachers (albeit unknowingly) in the production of a class society (e.g., Bowles and Gintis, 1976). For some teachers and teacher educators these arguments provided the basis for diminished agency and an 'informed' view that teacher influence could never be significantly equitable or transformational. The first *International Handbook of Educational Change* signalled a marked shift in thinking about the potential for agency in education. This shift was informed partly by the evidence emerging from new multi-level modelling studies that captured both school- and class-level impacts on outcomes. Recent research on the impact of schools on student learning leads to the conclusion that 8–19% of the

variation in student learning outcomes lies between schools, with a further amount of up to 55% of the variation in individual learning outcomes between classrooms within schools. In total, approximately 60% of the variation in the performance of students lies either between schools or between classrooms, with the remaining 40% being due to either variation associated with students themselves or to random influences. Cuttance, 1998, pp. 1158–9.

The importance of this new evidence base has become even more compelling for policy makers, given associated analyses of its economic implications. Hanushek's (2005) policy brief for the International Academy of Education reports:

One standard deviation on test performance (international mathematics and science tests) was related to one percent difference in annual growth rates of per capita GDP (p. 4). such powerful economic impacts .The most likely way to improve student performance is to improve the quality of teachers).

In a 2005 Education Indicators report, the OECD reported<sup>21</sup>: At the level of the education system, professional development of teachers is a key policy lever the problem for both teachers and policy makers has been, however, the prevalence of professional development models and practices that have not necessarily been helpful for improving practice. As this BES reveals, some have intervened in teachers' work without sufficient understanding of the complexity of professional practice, changing practices in ways that have, in some cases, actually lowered student achievement.

This BES is a record of effective research and development in the interests of children. It calls for a systemic response to the development of expertise, for the integration of theory and practice, for school and classroom-embedded research and development, and for ongoing commitment to collaborative inquiry into the links between learning and teaching. While this BES will be a valuable resource for teacher educators, teachers, and policy makers, it will possibly be of most value to educational leaders. The emerging findings of the companion BES on educational leadership indicate that leadership practices that involve promoting and participating in effective teacher professional learning are the practices most likely to distinguish otherwise similar schools in terms of student achievement. The foreword to this BES provided by the immediate past president of the

Secondary Principals' Association of The quality, rigour, and accessibility of her work is an outstanding scholarly and professional accomplishment. To Aaron Wilson and Heather Barrar, who with great professional commitment integrated their work for School Support Services with the demanding tasks of BES development, my profound thanks. Thanks also to Irene Fung for a valued contribution. To all the writers, your constructive engagement with the challenging and often competing feedback you have had from contributors across policy, research, and practice has been deeply appreciated. The result, as you can see from the forewords, is a synthesis that brings with it knowledge, a national engagement, pride, and a high degree of ownership. The

### Summary of Findings

This summary brings together the main findings from separate syntheses of professional learning and development in various curricula, and topical issues. It does not follow the usual format of an executive summary in that its focus is the synthesis of the themes identified in the different sections on mathematics, science, and literacy; teachers' social construction of students; and the topical issues of leadership, multiple roles of assessment, engaging teachers' theories, and professional learning communities. The summary begins with a brief introduction to the purpose of the synthesis and an overview of the methodological approach, then presents the findings themselves. Its summary nature means that much of the detail and the case descriptions are omitted. For this reason, we refer the reader to material located in the body of the synthesis that elaborates on and illustrates the ideas presented. Considerable effort has been directed to understanding the 'black box'<sup>2</sup> between acts of teaching and associated student outcomes, and other syntheses in the Iterative Best Evidence Synthesis Programme<sup>3</sup> seek to address this issue. In this synthesis we have attempted to unpack a second black box, situated between particular professional learning opportunities and their impact on teaching practice. Little is known about how teachers interpret the available understandings and utilise the particular skills offered during professional learning opportunities, or the consequent impact of these on teaching practice and student outcomes. What is known is that the relationship is far from simple. This synthesis begins to unpack the contents of that black box.

## SUBALTERN FEMALE IDENTITY IN MAHASWETA DEVI'S "DRAUPADI" AND "MOTHER 1084"

**J.Rajeswari**

*Ph.D., Scholar, Madurai Kamaraj University*

**Dr.R.Dhanalakshmi**

*Assistant Professor of English, Mannar Thirumalai Naicker college of Arts & Science*

### Abstract

*In the present global research scenario, subaltern theme has become so prominent that it regularly used in various disciplines such as history, sociology, psychology, literature and anthropology. Subalternity could be analyzed as marginalized or 'other' figure as their essence is under shadow. They are not visible in the space of center or mainstream. In this context they grow with their own narratives and stories which collaborately build their values. Present study is an attempt to explore and throw light on Mahasweta's subaltern female identity in the works of "Draupadi" and "Bayen".*

**Keywords:** *Subaltern, Female Identity, Draupadi, Bayen*

### Introduction

A prolific and best-selling author of novels and short stories in Bengali, Mahasweta is equally well known for her pioneering work among the most down-trodden in the Indian society - the dispossessed tribal population and the marginalised segments such as the landless labourers of eastern India. The quarterly *Bortika* that she has been editing since 1980 has been a mouthpiece for these people. Her writings can be divided into three phases. Her early works like *Jhansir Rani* (1956), *Amrita Sanchay* (1964), *Titu Mir* and *Andha Malik* (1967) have the British colonial period as the backdrop. The next phase of her writings is greatly influenced by the Naxalite movement of the 1960's and 1970's.

Works like *Hajaar Churasir Maa* (Mother of 1084) are located around the Naxal movement. The third phase of Mahasweta Devi's writings stem from her work as an activist for the various tribes of India and her fight for their social, political and economic advancement. She characterises these communities as the "suffering spectators of the India that is travelling towards the twenty first century." The women protagonists in many of her works articulate her concerns and obvious displeasure with the prevailing establishment. Woman has always been dominated by man, be it in matters of socio-economic autonomy or cultural rights. She is victim of a wicked sexual politics driving her to the verge of subsistence.

Simon de Beauvoir wrote in the introduction to her famous book *The Second Sex*, "She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as

opposed to the essential. He is the Subject, he is the Absolute – she is the Other." Woman is the "Other", that is, she does not have primacy in society, politics, culture, and not even on her own self. The value of woman is judged in accordance with men – woman only makes sense when placed against man. Woman is traditionally considered to be inferior to man; she is emotional, unintelligent, vulnerable and in need of man. Woman is customarily taught to find her fulfillment in relation with man where she is but slave to his desires. The struggle for India's Independence is held to be essentially elite achievement. The tribals, dalits, peasants are absent in pre- and post-Independence Indian historiography although these groups had considerable roles in resisting the British rule. What is most ironic is that almost no attempt was perceived from the part of the national rulers of Independent India to improve the socioeconomic condition of the tribals and dalits.

The tribal people who are believed to be the real natives of this country are now among the most deprived classes. Poor, uneducated, neglected and exploited, the tribals live in the periphery of Indian society whose story Mahasweta Devi tells with her authentic craftsmanship. Jennifer Wenzel writes, "while both her fiction and her journalism document the desperation of landlessness and bonded labor, Mahasweta is also sensitive to the long-standing cultural and social conflicts in Indian society, exacerbated rather than resolved after Independence, that are among the causes of current desperation; Mahasweta has long been critical of "mainstream" India's benign neglect of its adivasis, or indigenous peoples". The tribals are not only deprived of the minimal requirements

of life but silenced in the discourse of Indian sociopolitical mainstream. The condition of tribal and dalit women is more pathetic because they are marginalized on several grounds – due to their proletariat class-status, or “lower” caste, socioeconomic dispossession, lack of education, and above all, their gender. The two stories of Mahasweta Devi – “Draupadi” and “Bayan” – reflect the wretched condition of subaltern women who are pushed to the margin of society.

### Female Identity

Mahasweta Devi has been actively engaged with a number of tribal and peasant rights movements. Her stay in Palamau during the 1960s, her participation in Tebhaga Andolan, her strong argument for the relative autonomy of the tribal people of various parts in West Bengal (especially Medinipur and Purulia) and the undivided Bihar can be read alongside her fiction where the marginal people are the protagonists. Working politically with the tribal people, Mahasweta Devi understands the people’s attachment to forest, the pangs of their uprooting from their forest dwellings, and their deprivation of human rights.

Subaltern study can define identity and procedural location in the presence of elite group. It is not identity formation in terms with cultural, ethnical or another social marker but their own silent way of gestures, rumours and collective efforts. It could be seen as resisting and reconstructing modes in the process of identifying the existence either as a communal mode or as simplemindedness attitude. In this subaltern location, females are having their position within the boundary of their family needs and survival forces. The female modes differ for locating the female identity. They grow with their power of resistance as they use their bodily performative acts as means of devaluing the power existence.

In this mode female struggle and resistance, feminism gets different outlook as for localized female version of identifying themselves. We need to refer the feminisms which raise the issue of gender as the basis for the organization of society; there were various debates and struggle in female movements. The basic component in every modes of female identity formation is heading forth for equality with male or for establishing the differences with men. These trends have brought female right debates rather than exploration of true identity. In a continuum of female movements we get liberal females who searched for equal rights and radical females who insisted the differences as their identity marker.

In “Draupadi”, the story is set in a realistically delineated forest background somewhere at a sylvan setting (around the forest Jharkhani) in Southern Bengal. Dopdi is a tribal guerilla fighting for the rights of the Santali people in the forest area. Along with her husband Dulna Majhi, Dopdi led an angry tribal mob against the oppression of an exploitative landlord who makes them almost poorly-paid slaves. They are fighting for their rights on land and forest, and not driven by some pointless vendetta. The landlords are, however, always successful in gaining the confidence of State-power in their scheme of exploiting the tribals. Dopdi, along with her husband and other people of their community, killed the oppressive landlord Surjya Sau – who denied to give the poor people even a drop of water during draught – and fell on the wrath of the State’s police force which are famous for “knauter”, that is, fake encounter.

Dopdi escapes from her dwelling and takes the course of the forest. As she walks, she thinks of her fate if she is caught, the betrayal of two Santalis who were the cause of attack on the rebellious Santalis and the killing of Dopdi’s husband. Dopdi is traced within the forest, and she is bought to the nearby police station “apprehended” where almost all the constables gang-rape her throughout the night. Yet Dopdi is not a woman to surrender to the satanic torture but stands to the cause of rebellion of the Santals for their land and minimum human rights. When she is called by the “Senanayak” (Army Officer) in the morning, Dopdi refuses to wear a sari by howling: “You asked them to make me up, won’t you see how they made me?”. She shouts at him to “knauter” her because the police are not man enough – they can only torture and kill the tribals in fake encounter. This audacity of Dopdi perplexes the Senanayak whose sense of pride is challenged by the simple but brave tribal woman. He is frightened out of the unexpected behavior of Dopdi who shows him the numerous signs of oppression all over her body. The gang-raped, mutilated body of the tribal lady is the mirror in which the Senānāyak sees the reflection of his own filthy nature, and as Dopdi comes close to him, the sight becomes too horrible for him to tolerate. Unlike the disrobing of Draupadi in the Mahabharata where Lord Krishna saved her honour, the tribal Dopdi finds no such divine agency to her side. This is the sardonic reality of India whose futile promise of an integrated nation, equality and justice are fully exposed in this story. In this respect, Mahasweta Devi is different. “If the name of the author were unknown, one would not know whether the author was male or female.” The world of Mahasweta’s

women is not limited to cooking, eating or sleeping. Their struggle for life and existence and for justice and identity continues alongside their men and alongside thousands of others in the same position. Beyond their social identities of wife, lover, daughter and mother, these women are human beings inhabiting and struggling for their rights in a society far removed from the purview of the urban middle class.

In the play "Bayen", Chandidasi in spite of belonging to a reputed ancestry in their community of Kalu Dome, faces challenges at several levels. She was not only deprived of her social rights, but also those which she deserved being a human. It is remarkable that Chandi, after declaring as a Bayen, faces these problems not by upper society or class but in her own community and by her own people. As the society in which the lady resides is unable to identify the differences between life and living. They grant her food, clothes and other needful accessories for live but the worth of this charity is disclosed by Chandidasi herself. She says: "It's only half a kilo of rice, a fistful of lentil, fifty grammas of oil and a pinch of salt, is that enough for a week?". She has only one sari to wear and very little amount of things of basic need to survive. Her son, Bhagirath, exclaimed that his mother has not even proper food and cloth. He asked Malindar "My mother? Without clothes? without food?" due to this condition she become poor, dishonored freedom less and thus loses her status and dignity and even right to live. She was prohibited to meet or interact with anybody even she was not allowed to talk or look at her own husband and child. If she goes somewhere she has to carry a canister to inform people so that they get a stimulus to leave that place.

When Malindar offers her some money to fulfill her necessities she expresses her miserable situation. She says to Malindar "who'll sell me anything...?" It shows that she was deprived from the right of humanity because it was believed that if a woman becomes Bayen she is not a human at all. Malindar himself says to his child "Once a Bayen she's no longer human." In this condition when she has not enough to eat where would be the will to find her social identity? Thus a woman has to fight first for her survival after that she has to think about her identity or dignity. So here fate of a woman is always determined by social structure. In our conservatively structured social system women is always victimized by the source of evils and so many myths are attached with a woman in a wrong way which not only hinder their progress but undermine their capacity also. It is like a chain in their feet

when they are ready to scale new heights in the horizon of achievements. Though Chandidasi was free and independent woman before her marriage and proudly accepted her ancestral job of child burial but after her marriage the dark shadow of her past never left her. She is trapped in the long parched cult of terming ladies as Bayen for she was blamed for the death of her son-in-law's little child named "Tukni" whom she herself loved a lot. Her son-in-law, named Shashi, blamed that her daughter, who was suffering with chicken-pox, died because Chandi asked about her "how's Tukni"(84) and thus struck Tukni with the secret arrow of bayen.

Though her husband, Malindar, take her side most of the time against the society but, at last, when Chandi became ready to bury Tukni's dead body under the pressure of society and she goes to grave of Tukni in the midnight to guard the grave, society charges her for being a 'Bayen' or 'witch' who tends to eat or hurt the child's body. She gives her all explanations but no one believes on her even her most loving husband questions her "why is your sari is dripping with milk? whom were you suckling?"(87) was it not easy to understand for Malindar or anyone else that being a child bearing woman her sari was wet with milk for her own child, Bhagirath? was this not dominance of patriarchal anarchy that Malindar was not a bit able or desired to understand the reason of being in such a condition? How the dominant manly thoughts not overcome him while supporting the society rather than his wife in a wrong way? At the most difficult time of Chandi's life, where she was put to a cruel test by society, when she was strongly needed support of her life partner, Malindar played a role of authoritative husband who was colored completely in the color of patriarchy. Being a male element of suspicion on women is always innate in his mind when he was pushed by the society, he believes perpetuated and he goes with society against his wife and lastly without hearing her explanation and considering on her part an unfair judgment is given against her and she was declared "Bayen" by her own husband and thus became a victim of social injustice. After being declared as bayen when Chandi goes to Malindar for saying about her poor condition Malindar covers his child's as well as his own eyes on seeing Chandi because it was believed that if a Bayen open her hair she is harmful for anyone but in fact Chandi tells that she has no oil to put in her hair to comb it. At another place Bhagirath asked Malindar "Isn't the living man who speaks to the Bayen doomed to die?" Bhagirath tells his father that his second mother always says to him "Bhagirath, come back straight from school,

and run whenever you hear the canister clanging. Otherwise she'll suck your life-blood." Such norms, orthodox and superstitious belief was prevalent in that society which made the women's condition more complicated and worse. Her case highlights the problem of inhuman norms and demonic activities which makes life a curse for a woman.

Chandidasi, whom society cursed as Bayen, was not an irrational, superstitious lady but she was a virtuous lady having rationality and wisdom bearing her life as Bayen she faces a brutal oppression and repeated suppression of society and conceiving a mental condition of repression yet because of being a virtuous and courageous entity she sacrifices her life for saving others life and welfare of that society which provided to her brutal punishment of being a woman. Though various myths and legends idealizing women as idol of sacrifices, money, love, etc. but in fact a woman is made up in a way to suit the purpose of man or the society. In the case of Chandi only because of her vocation, to bury the children, society blamed her as a Bayen but when she rejects to do this work anymore, she was forced to do the same by using the instrument of emotional exploitation. Her brother-in-law, Shashi, who already blamed her as a Bayen, pretended to give respect to her vocation and ancestors.

He reminds Chandi about her ancestral holy vocation and insists to her to continue the work. He says-"If you do not bury them, their soul remains hovering far from their destination." Further he says "You're a progeny of the illustrious Kalu Dome...you are the destination, you embody the mother Ganga...". Here is not clear that in the perspective of society her vocation was dignified or not. Also the work of Chandidasi and Malindar was probably similar but the place and prestige of both in society was different. Till the time of Kalu Dome the work of funeral of dead body was allotted to man and being preconceived that women is emotional and more nearer to child, she was allotted to bury children. Malindar, being a male and a little literate, got the government job in morgue and respected place in society but Chandidasi, besides being descendent of Kalu Dom, got an image of Bayen because of her vocation to bury children and she was dragged in a terrible situation. Thus it is clear that social structure is the soul cause of women's oppression that we are in need to correct. If a woman show to courage to reject the orthodox and superstition or try to

challenge the society and by breaking pseudo-norms of society. It not only boycotts her but punishes her by devoid of her right and honor and sacrifices her on the vedika of social customs and superstitious, either create propaganda to justify their injustice in the veil of religion, custom and tradition and punished her strictly and create a circumstances of social alienation that we may call 'Social-capital-punishment' and pretending it as a cause of maintenance of social order and welfare of society or sometimes rewarded her by giving her alankaran of 'Sati' and 'Devi'. In this play when Chandi sacrifices herself for the sake of society she was rewarded as a noble lady by the society after her death.

### Conclusion

Thus questions are still though unanswered since long ages and they mockingly point out the historical injustice against women in our society and portraits a picture of gender discrimination that is prevalent in our society. Mahasweta Devi does not seem to write her stories for international issue and audience. But, her parable of countryside makes the remarkable presentation over female existence as the story 'Breast Giver' and 'The Five Women' has done. In this way female modes of discussion has been differed and localized with female study with their situational progress.

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## CASTE EXPLOITATION IN MULK RAJ ANAND'S *UNTOUCHABLE*

T.Sriram

M.Phil Scholar, Kongunadu Arts and Science College, Coimbatore

### Abstract

*This paper discusses the portrayal of the sufferings of poor and caste exploitation in Mulk Raj Anand's Untouchable. The sufferings of poor and downtrodden have been a familiar sight in India throughout the ages. Poverty is glorified in theological terms, but in real life the poor and the downtrodden are looked down upon and ill-treated. His novel Untouchable created a writer's revolution both in the writing in Indian languages and in Indian Writing in English. In Indian writing in English, not only Mulk Raj Anand, but a number of writers who raises their voice against those who are downtrodden, subalterns and those who belong to marginal community through their creative writings. Untouchable is Mulk Raj Anand's first novel and it brought to him immense popularity and prestige. This novel shows the realistic picture of society. In this novel Anand has portrayed a picture of untouchable who is sweeper boy. This character is the representative of all down trodden society in pre-independence of India. With Bakha, the central character, there are other characters who also suffer because of their lower caste. This is concerned with evils of untouchability and the need for radical empathy. The one day action of the hero is intended to represent a fairly complete sociological experience.*

**Keywords:** Caste Exploitation, Humanist, Untouchable, Mulk Raj Anand

### Dealing with Social Problems and Exploitation

Mulk Raj Anand started his literary career as novelist with his first novel *Untouchable* under the deep influence of Gandhi. The novel attained fame all over the literary circle of the world and it is also generally regarded as one of his best novel. He focuses on the oppressed downtrodden, and thus brings their problems to the surface so that an average reader might be able to understand the plight of the innocent creatures who suffer for no fault of their own but simply because they are the outcastes as they are born in that particular class of untouchables.

He has located the protagonist, Bakha, in a fixed reality in the hope of capturing the essence of the sweeper's existence. An uneducated young man of eighteen years, he is not dull-witted. Like others of his community he is subjected to humiliation and indifference by high-caste people. He is aware of his low position and also conscious of his inability to offer resistance against the inhuman treatment ruthlessly meted out to him. He is born in a sweeper family, so he is never provided proper upbringing to become a civilized man.

Mulk Raj Anand is deeply concerned here with the social problems, and is committed to the eradication of the evils which infest as well as contaminate the modern society. The sweeper is worse off than a slave, for the slave may change his master and his duties and may even become free but the sweeper is bound forever, born into a state from which he can't easily escape. Unclean himself; he pollutes others when touches them. Moreover, he is excluded from social intercourse and the consolation

of his religion. It is his duty to call out and warn the people that he is coming. Society insults him perpetually, dwarfs his natural growth and checks his potentialities from finding proper manifestation.

Bakha is constrained to announce his approach by crying "Posh, posh, sweeper is coming" (57) lest he may defile the twice born Brahmins like Pandit Kali Nath. Cigarettes are flung at him as a bone is flung at an insistent sniffing dog. Jalebis are thrown at him like the wastes thrown at a pig and the thin paper like pancakes (given as food to the sweeper) flies down to him like a kite from the third floor. Wherever he goes, he is referred to as a swine, son of a pig, low caste vermin. The privileged caste men state arrogantly that the untouchables "ought to be wiped off the surface of the earth" (133).

The novel is concerned not with the life and sufferings of some particular individual, but with the life and sufferings of untouchables as a class. Through the particular untouchable Bakha, the novelist has focused attention on the miserable plight of untouchables generally. The novelist narrates a single day events in the life of Bakha, an eighteen years old boy. He is the son of Lakha, the sweeper, the cleaner of the latrines. Through these two prominent characters, the author hammers hard on the caste-conflict. Though this dangerous disease of caste conflict was on its summit before Independence, it is still seen much or less in almost every State of India. The untouchables or the socially isolated people who form the most vital part of a nation have to lead a deplorable and miserable life beyond description.

Bakha symbolizes the exploitation and oppression which has been the fate of untouchables like him. Most of the actions of the novel take place at an outcaste colony and in the streets of the small town. Bakha starts his day welcomed by the abuses of his father and is forced to clean the latrines with a brush and a basket. The work of this caste is to clean toilets and streets and keeps them clean for the upper castes. The living conditions of the untouchables were extremely squalid and they are forced to reside in kutcha mud-walled, single-roomed cottages. There is not proper system of drainage and there is foul smell everywhere. Almost every page of the novel is drenched in Bakha's unseen tears who patiently endure the most humiliating and depressing days of his young life in this story. From sunrise on he is forced to deal with discrimination, hatred and hypocrisy. Bakha begins his daily routine work with his father's cascade of abuses: "Get up, ohe, you Bakhya, Ohe son of pig" (5).

Bakha is a subaltern who plays a pivotal role relating his own life, struggle and escapades with a view to establishing his own identity as well as gaining the status of a youth. Through his daily routine the writer exposes various kinds of institutional cruelty and injustice that he receives. His job is to add psychological dimension to the physical torment that his family is enduring. Sometimes he faces the oral and verbal attacks from the higher class people. This creates a fierce picture of arbitrary torture and depicts the disturbing relationship between power and fear. This presents a culture of total repression and the state of human beings at the mercy of the cruellest, most incomprehensible, irrational social order. The victim faces humiliation. It not only hits him physically but robs his sense of dignity and makes him an average human being totally powerless and helpless.

With Bakha, the central character, there are other characters who also suffer because of their lower caste. For the privileged, the colony of the untouchability is a forbidden place. That is why it is termed as, "out-castes colony". It reveals that the privileged people are totally indifferent to the welfare of the people who slavishly serve them. They treat the outcastes as their moveable, yet untouchable, property. They consider the sweepers dirty just because they clean their dirt. They make the untouchables lead a life of total dependence on them. Even for water, the basic necessity of human existence, the sweepers have to depend on the mercy of the upper caste people.

The novel depicts about Bakha and his community's suffering in a realistic manner. They are forced to live in

the society excluded of filthy locality. The theme of the novel - untouchability itself is very realistic. *Untouchable* is a realistic novel of socially crushed protagonist Bakha. It is a slice from a life without any modification. The novel begins with a realistic picture of the outcastes' colony. The local color of the novel is evoked with the photographic realism and accuracy. The novel opens with the description of the untouched colony of Untouchables where they living, living without any facility, since the thousands of years. Their colony is portrayed thus in this novel.

The outcasts' colony was a group of mud-walled houses that clustered together in two rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate from them. There lived the scavengers, the leather workers, the washermen, the barbers, the water carriers, the grass-cutters and other outcastes from Hindu society. The novel *Untouchable* reveals a sensible and sensitive understanding of social exploitation inherent in the class and caste structure of colonial India and the ever – growing conflict between the forces of tradition and modernity in the Indian society. It also reveals the accurate scale of the painful struggle of the outcaste and the oppressed to find an identity for themselves in a hostile society by unsociability and poverty which makes the people run to cities and various places. The untouchables become an outcast that is not to be touched. They are economically exploited. They lose their identity as individual human beings and live as an ostracized section of humanity thereby losing the identity as a group also. This identity crisis percolates to the future generations too.

Mulk Raj Anand's most of the heroes are outcastes and hail from the lowest strata of society. They are in search of their actual position in society, which they are denied. They are treated as unwanted, inhuman and even as a scum of the earth. Respect, love and sympathy are seldom accorded to them, despite their honest and sincere services. The protagonist Bakha in *Untouchable*, who is born to the parents of a scavenger family, gets the identical crisis even from birth and profession Bakha is treated as an animal but not as a human being having his own dignity, value and individual identity. This is only because of his profession and birth. He has to face the problems within the hierarchy of the castes among the untouchables.

### Conclusion

All these incidents reveal how unjustly the untouchables are treated by upper caste. Anand concludes the novel *Untouchable* with a note of faith and idealism. The manifest plea in the novel is for the total abolition of untouchability. Bakha fervently hopes for the dawn to his nature of his work and his relevance in the society without the label of "untouchable". The inhuman treatment meted out to Bakha in *Untouchable* could have really happened to a social outcaste during the colonial days in India; perhaps such cruelties are being perpetuated in many parts of villages even today which the objective newspapers publish. Undoubtedly, Anand had drawn upon what he had himself witnessed and heard as a boy, he brings into print in the form of a novel. The novel shows the horrifying social malady that existed in the colonial days and in the subsequent decades makes a tale of socially created woe to the downtrodden in the Indian society.

### Work Cited

1. Anand, Raj Mulk. *Untouchable*. New Delhi: Arnold Publishers, 1935.