ROOTS
International Journal of Multidisciplinary Researches

ROOTS

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SYLLABUS DESIGNING

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Abstract

Curriculum and syllabus are part s of teaching profession.While curriculum is made on broad perspectives, syllabus is planned by the teachers that would fit into the framework of curriculum To understand this, let us see the various definitions of curriculum:"Curriculum typically refers to the knowledge and skills students are expected to learn, which includes the learning standards or learning objectives they are expected to meet; the units and lessons that teachers teach; the assignments and projects given to students; the books, materials, videos, presentations, and readings used in a course; and the tests, assessments, and other methods used to evaluate student learning" says, www.edglossary.org/curriculum/ This will be scripted by a particular teacher with prescriptive norms of learning standards. These standards make her form the syllabus that requires making an outline of what you will expect the students to do in one's class.The goals, the policies, the expectations and the requirements are spelt out. "it is the summary of the topics covered or units to be taught in the particular subject" www.cmu.edu/teaching/designteach/design/syllabus. So it is descriptive in nature while the curriculum is prescriptive. Realizing this specification, a decision was taken to revamp the curriculum of English for the undergraduate science students .According to the requirement of UGC, there has to be five units. We decided to have selections of prose, poetry, etc thematic and the last unit to be Functional English. Accordingly a change was done in the objectives, presentation and the test to be given. No longer was it teacher oriented but interactive method and a continuous assessment Materials were prepared based on LSRW skills.

Keywords: *objectives, outcome, interactive teaching standardization, continuous assessment, LSRW*

POSITION PAPER NATIONAL FOCUS GROUP ON CURRICULUM, SYLLABUS AND TEXTBOOKS says: "At the very outset, a critical analysis of the Indian School Education System reveals that it is largely a monolithic system perpetuating a kind of education which has resulted in a set of practices adopted for development of curriculum, syllabus and textbooks that is guided by the patterns and requirements of the examination system, rather than by

the needs determined by a mix of criteria based on the child's learning requirement, aims of education and the socio-economic and cultural contexts of learners. A marked feature of educational practices in school is a dull routine, bored teachers and students and rote system of learning" The above statement is applicable to the higher study courses also.

After a decade, the educationists have realized the lack of coordination of the syllabus with the practical needs. Hence this paper emphasizes on the need of reviewing the syllabus more as a conceptual structure or decision making rather than what is done. Hence the curriculum should aim at epistemological perspective and the mental development of the learner .An attempt is done to revamp the syllabus of English of the first year undergraduates including the components of the importance of the active engagement of the learners' importance in the construction of knowledge so that they can realize the importance of experiences in learning. To have this, the curriculum and the syllabus should create a variety of situations.

Before going deep into this, let us clearly say the difference between curriculum and the syllabus

"Curriculum typically refers to the knowledge and skills students are expected to learn, which includes the learning standards or learning objectives they are expected to meet; the units and lessons that teachers teach; the assignments and projects given to students; the books, materials, videos, presentations, and readings used in a course; and the tests, assessments, and other methods used to evaluate student learning" says, edglossary.org/curriculum/

This will be scripted by a particular teacher with prescriptive norms of learning standards. These standards make her form the syllabus that requires making an outline of what you will expect the students to do in one's class.

First we should know how to construct a course design:

Figure 1.1: A Framework of Course Development Processes
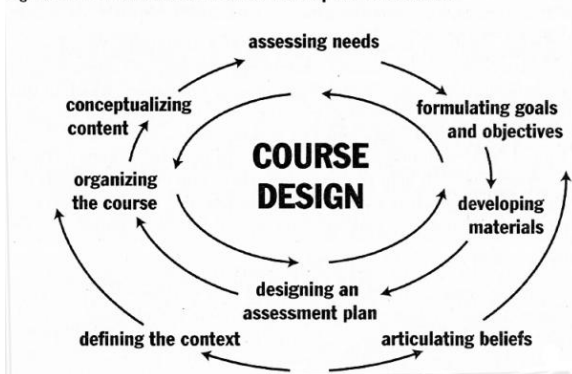
(Toula Sklavou/@toulasklavou in ELTchat on January 25th 2012)

The above framework shows the course should be designed based on the needs of the students

The needs of the students can be tabulated based on the diagnostic tests or according to the societal situation:

1. It should have clear objectives and outcomes of those objectives, which depend on the evaluating system

2. It should be realistic and to fulfill the needs of the students.
3. It should be flexible and informative.
4. It should have variety, placing importance on different sub systems and skill based knowledge.
5. It should be based on the learning styles of the learners.
6. It should be according to the availability of time and other physical constraints
7. It should balance systems and skills.
8. It should have a clear idea of the global goals, as English is no longer second language or foreign, but of global.
9. It should allow the teacher to deviate from a narrow frame and make it interesting
10. Last but not least it should be within the government framework.

The course book was framed bearing in mind the principles of syllabus.

The syllabus as a 'device' for planning must be explicit for the teacher so that the teacher can plan, prepare and organize the course. A syllabus must be more or less explicit to the learner and the learner must have some idea of what he is going to learn. But, it should not be rigid; it should be flexible so that it allows negotiation during its use. A syllabus operates as a means of control of the learning

Four types of syllabus are commonly accepted: Situational, Notional, thematic, and operational. While situational and thematic syllabus concentrates on content, the notional and operational syllabus give importance to the interactive method. In Notional Syllabus, Shaw points out the switch of emphasis from content to objectives. We expect learners to do three things: to produce grammatically well formed sentences and to be aware of intra-sentential semantic identity, to recognize and produce pragmatically equivalent utterances, and to manage interaction [Yalden 1987)

With the above aim, the Department decided to frame a syllabus following the five principles of Breen (1987):
1 What knowledge does it focus upon and practice?
2. What capabilities does it focus and prioritize?
3. How to select and sub-divide what is to be learned?
4. How is sequenced what is to be learned?
5. What is the rationale behind it?

A course book was framed to impart knowledge on:
1. Facing difficult situations humorously
2. Enjoying the excerpts of classic poems but suitable to modern situation
3. Stories of different culture
4. Excerpts from great minds
5. Testing the LSRW skills

The five units, following the UGC norms were selected to impart the above said knowledge and list the capabilities

Having these in mind the department decided to frame a course book:

Need

The students should be exposed to the inter culture

Purpose

As most of the students are rural based they would not be able to envisage the global culture

Type

It is a notional type which combines situational and functional type

The course material has a collection of famous prose pieces, selection of poems, short stories, and the thoughts of great mind with a unit on Functional English aiming at recapitulating and testing the knowledge and the skill they have acquired through application and evaluating system. It has following objectives:

1. To impart knowledge on the contextual situation and to understand the depth and meaning of the text.
2. To comprehend the meaning through the words and the structure o the sentence.
3. To appreciate the hidden meaning.
4. To be able to increase the vocabulary and to teach them it's use in different contexts.
5. To construct meaningful sentences and to write coherently.
6. To concentrate on the speaking skills.
7. To build one's own creativity.

Having planned the course material, the teachers have to set their own goals. To help them, the Bloom's Taxonomy was adopted to realize the outcome of objectives. The micro planning was suggested to be framed earlier. Each activity should be meaning-focused activity through which a teacher can find out the information gap, the reasoning gap and the opinion gap .This has to be done in order to promote higher forms of thinking in education, such as analyzing and evaluating concepts, processes, procedures, and principles, rather than just remembering facts (rote learning)The higher order thinking expected the three domains Knowledge, Skill and Attitude or rather KSA. At the end of each lesson, it is expected to have acquired a new knowledge skill and attitude. To achieve this one has to create activities like flash cards translate the idea into storytelling, participating in group activities and in presentation
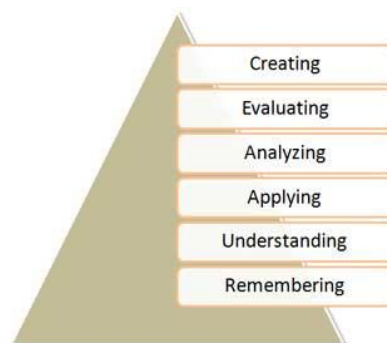
Each domain has its own specifications. The knowledge and affective domain have following factors:

The Knowledge Dimension	Remember	Under-stand	Apply	Analyze	Evaluate	Create
Facts	list	para-phrase	classify	outline	rank	categorize
Concepts	recall	explains	show	contrast	criticize	modify
Processes	outline	estimate	produce	diagram	defend	design
Procedures	reproduce	give an example	relate	identify	critique	plan
Principles	state	converts	solve	different-iates	conclude	revise
Meta-cognitive	proper use	interpret	discover	infer	predict	actualize

The above given table shows that after each lesson one has to know the facts; should be able to explain the concepts and the processes of reaching them; should be able to give relevant examples and also solve any inquiry and finally able to infer the meaning hidden. To fulfill this, a set of exercises are added after each lesson; a few can be done at regular classes and a few can be done in practical session or as self study. Every teacher is expected to frame her own goal and go according to the level of the student.

The third domain of this taxonomy-psycho motor domain, which is often neglected, has following principles that should be absorbed in teaching
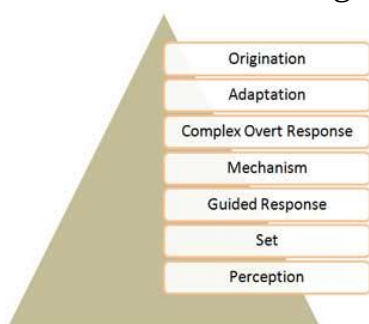
While the Perception gives one the awareness to act, the mindset gets ready to act in a situation; the guided response they had earlier helps the students to apply the skill in a complex situation. Thus the student learns to adapt himself and is able to think and do This is aimed at the fifth unit which concentrates on LSRW skill but tests the same components of grammar taught earlier, such as tense, preposition, infinitive to and preposition to and degrees of comparison through strange passages, but is able to answer. It becomes challenging to the teacher and to the students if the given components are done, the teacher has the flexibility to frame her own passage or make the students creative. Combining the three domains of taxonomy through different instructional strategies suggested in the following table:

Instructional Strategy	Cognitive Domain (Bloom, 1956)	Affective Domain (Krathwohl, Bloom, & Masia, 1973)	Psychomotor Domain (Simpson, 1972)
Lecture, reading, audio/visual, demonstration, or guided observations, question and answer period	1. Knowledge	1. Receiving phenomena	1. Perception 2. Set
Discussions, multimedia CBT, Socratic didactic method, reflection. Activities such as surveys, role playing, case studies, fishbowls, etc.	2. Comprehension 3. Application	2. Responding to phenomena	3. Guided response 4. Mechanism
On-the-Job-Training (OJT), practice by doing (some direction or coaching is required), simulated job settings (to include CBT simulations)	4. Analysis	3. Valuing	5. Complex response
Use in real situations. Also may be trained by using several high level activities coupled with OJT.	5. Synthesis	4. Organize values into priorities	6. Adaptation
Normally developed on own (informal learning) through self-study or learning through mistakes, but mentoring and coaching can speed the process.	6. Evaluation	5. Internalizing values	7. Origination

By revamping the syllabus and the teaching methodologies and the

evaluation system through internal and practical components, the department hopes to aim at reaching the following objectives:

1. To get enriched with new knowledge of global situation
2. To be able to comprehend any new text
3. To get enriched in vocabulary especially in collocation, homonyms, synonyms, and antonyms
4. To be able to understand new words and use them in proper context
5. To be able to construct simple sentences with the understanding of concord of tenses
6. To be able to comprehend the tone of conversation and reproduce the same
7. To be able to strengthen the LSRW skills and face the global situation

Thus English is taught not merely as a subject but also as a tool for communication and also as a tool of understanding other subjects and relates them in practical situation.

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ON TRANSLATING INTO AND FROM MARATHI: MACHINE TRANSLATION AND 'TRANSLATE DOCUMENT' TOOL

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Abstract

Machine translation and machine-aided translation has been a recent phenomenon. The term was earlier employed only to describe the communication process between software and hardware on the computer. Machine translation has been transposed into the field of Translation Studies to describe the translations carried out using various tools and websites stored on the cloud. However, machine translation is not a self-sovereign entity as the target text it produces is mostly raw and the only exception to this is the technical language. This paper analyses how the online tool 'Translate document' which is inbuilt in Google Docs fails and ultimately needs human interference in an attempt of translating into and from Marathi. This tool denies the possibility of language to mature in the process of translation and cultivates an assumption that there is only one reading, interpretation and translation of the text possible as in the various attempts of translating the same text, the tool produces the similar target text instead of improvising it. However, the study finds that the tool works better when technical documents are translated into Marathi; but when it comes to translating colloquial Marathi into English or vice versa it flounders completely. It can be proved useful for the professionals who while hurrying the translation seek assistance from the tool.

Key Words: *Marathi language, Google Docs, Translate document, William Shakespeare, Walter Benjamin, Gayatri Chakravorty Spivak.*

I am keying my research paper in a Microsoft Word Document incorporated in my Lenovo ideapad 330 laptop, a machine which saves my pain of writing and succours me to delete or edit my errors seamlessly. When I press a key on the keyboard, a part of the motherboard, the primary circuit board, of my laptop and expect to see letters on the monitor, translation happens. How? Let me spend some ink on the process. A scan code number is allotted to every key on the keyboard and when I press a particular key on the keyboard, a scan code number travels as a binary data to the Central Processing Unit of the laptop. It is the CPU which runs the operating system of the computer and it is the operating system which keeps on checking

keypresses and transmits the scan code into Unicode character and creates an event which emerges in the hardware and later on, the software recognises and handles and sends the action to the appropriate application. It is the operating system which identifies the active software at the time of pressing a key and sends the event to that application then it displays the letters on the monitor being typed in, for example, a word document. It is to be noted that in this process hardware and software on a laptop communicate with each other. A computer is an assembly of input, process, output and store data and a command or a message is encoded and then decoded and transmitted or transferred or translated or carried across from one set of signs to another set of signs. Every physical machine works on a translation aspect as it transfers, transforms, trans-creates, transfigures, carries across, takes further, interferes creatively, carries beyond, encodes and decodes the messages. This analogy of the machine process helps to understand translation in general.

In Translation Studies, Machine Translation is understood as translating using online tools and websites stored on the cloud. Forcada (2010) defines machine translation as: "Machine translation (MT) is the translation, by means of a computer using suitable software, of a text written in the *source language* (SL) which produces another text in the *target language* (TL) which may be called its *raw translation*." (p. 215) However, to be precise, machine translation is a translation carried by the varying range of tools and websites stored on a cloud available online and could be accessed through an internet connection. The word 'raw' is self-explanatory in the sense that machine translation cannot produce the final copy of the source text as the target text needs to be revised and edited thoroughly after receiving a copy of it. It should be emphasized that the machine translation gets its feed from corpora, online dictionaries and thesaurus. The tools are not self-reliant in the sense that the corpora feed or dictionaries are not integrated into the tools. It should be highlighted that machine translation finalises the meanings of the words as it does not change or improvise the target text every time it translates it, the way human translators do and promotes the false assumption that there is only one reading, interpretation and translation possible and therefore faithful translations exist. Benjamin's (1923) elaboration is significant here. He, in his essay, explicates:

> For just as the tenor and the significance of the great works of literature undergo a complete transformation over the centuries, the mother tongue of the translator is transformed as well…Translation is so far removed from being sterile equation of two dead languages that of all literary forms it is the one charged with the special mission of

watching over the maturing process of the original language and the birth pangs of its own. (p.18)

The language of the source text, as Benjamin argues, matures in the process of translation as the meanings of the words change over the years and are always in flux. There is the possibility of production of multiple meanings through translation as translating is at the first place reading and having a dialogue the text which leads to negotiation and becomes an unavoidable mode of attack. However, MT discards the possibility of creating multiple meanings or play of multiple signs by producing the identical target text every time we upload it in a tool. It encourages the postulation that every text has a stable identity, meaning, origin, an end and the first reading of the text is final. However, it needs to be stressed that the process of translation is the renewal of the language of the original; but the tools prove to be insufficient to contribute to the regeneration and growth of the language. How?

Let us imagine a situation here. A professor of Marathi, teaching at the university department in Maharashtra makes use of a tool 'Translate document' inbuilt in Google Docs to translate certain literary as well as technical texts from English into Marathi and vice versa to demonstrate his students the inadequacies of MT when it comes to a vernacular language like Marathi. He selects three texts from English and three from Marathi and begins with Shakespeare's (1609) Sonnet 116:

Let me not to the marriage of true mindes
Admit impediments, loue is not loue
Which alters when it alteration findes,
Or bends with the remouer to remoue.
O no, it is an euer fixed marke
That lookes on tempests and is neuer shaken;
It is the star to euerywandringbarke,
Whose worthsvnknowne, although his hight be taken.
Lou's not Times foole, though rosie lips and cheeks
Within his bending sickles compasse come,
Loue alters not with his breefehoures and weekes,
But beares it out euen to the edge of doome:
If this be error and vpon me proued,
I neuer writ, nor no man euerloued. (p.118)

The tool produced the following target text:

मला खर्‍या मनाच्या लग्नात आणू देऊ नका लुई
अडथळा, अडथळ्यांना कबूल करा,नाही
जेव्हा ते बदलते तेव्हा कोणते बदलते,
किंवा रीमूटसाठी झुकणार्‍याबकडेझुकते.
नाही, हा एक निश्चित निश्चित
चिन्ह आहे जो परीक्षांकडे पाहतो आणि हळूहळू हालचाल करतो;
भटकंतीची भुरभुर करणारा हा तारा आहे, ज्याची किंमत
घेतली गेली तरी त्याची किंमत वाढली.

लू च्या नाही टाइम्स foole, Rosie ओठ आणि गालतरी त्याच्या वाकलेली sickles आत आला compasse Loue त्याच्या breefe houres आणि विक्स नाही बदलते,

पण बाहेर beares doome धार euen:

या त्रुटीबद्दल असेल तर आणि मला वेदीवर proued,

मी neuer शब्दच , किंवा कोणीही आळशी झाले नाही.

(https://drive.google.com/open?id= 1pklxfk3hpq5x5VWspjceoT0bvzldiq NL)

Shakespeare's sonnet is an interesting example here as it was written in old English more than 400 years back. It is about eternal love which does not alter over the period. The old English word 'loue' has been spelt as 'love' in modern English which the tool fails to recognise and translate. The rhyming scheme of Shakespeare's sonnet, universally known as 'ABAB CDCD EFEF GG', is not followed in the translation. Moreover, the target text has not employed iambic pentameter and the arrangement of words is also incomprehensible. It also misses to translate the words 'foole', 'Rosie' etc. and retains them in the target text. The translation of a couplet sounds funny. Many words like 'edge', 'remover' and 'sickle' are mistranslated. This translation would not even assist the translator who might seek assistance from the tool. The next example the professor chooses is instructions from a user guide of a laptop:

Touch pad: To move the pointer on the screen, slide your fingertip over the pad in the direction in which you want the pointer to move.

Touch pad buttons: The functions of the left/right side correspond to those of the left/right mouse button on a conventional mouse. (Lenovo, 2018, p. 2)

The tool produced the following translation:

टच पॅड: स्क्रीनवर पॉईंटर हलविण्यासाठी, आपल्या बोटाच्या टोक पॅडवर त्या दिशेने सरकवा ज्या दिशेने आपण पॉईंटर हलवू इच्छित आहात.

टच पॅड बटणे: डावी / उजवीकडील कार्ये पारंपारिक माऊसवरील डाव्या / उजव्या माऊस बटणाशी संबंधित असतात.

(https://drive.google.com/open?id= 1pklxfk3hpq5x5VWspjceoT0bvzldiq NL)

The tool could not translate the English words 'touch pad', 'screen' and 'pointer' as there are no technical words in Marathi for these English words. The words 'slide your fingertip over the pad' are mistranslated as 'the tip pad of the finger. MT flounders here. Yet, the tool still seems to provide a relevant and final rather than a raw translation when it comes to translating technical documents into the Marathi in comparison with the translation of literary texts from English into the Marathi and vice versa.

The third text the professor selects is a passage from a novel by Tolkien (1954). It reads as follow:

When Bilbo was ninety-nine, he adopted Frodo as his heir, and brought him to live at Bag End; and the hopes of the Sackville-Bagginses were finally dashed. Bilbo and

Frodo happened to have the same birthday, September 22nd.

"You had better come and live here, Frodo my lad," said Bilbo one day; "and then we can celebrate our birthday-parties comfortably together." At that time Frodo was still in his teens, as the hobbits called the irresponsible twenties between childhood and coming of age at thirty-three. (p. 28)

The tool produced the following translation:

जेव्हा बिल्ल्वो एकोणतीस वर्षांचा होता, त्याने फ्रूडोला त्याचा वारस म्हणून स्वीकारले आणि आणले बॅग एंड येथे राहण्यासाठी; आणि सॅकविल-बॅगिनिसच्या आशा शेवटी धूसर झाल्या. बिल्बो आणि फ्रोडो यांचा समान वाढदिवस 22 सप्टेंबर रोजी झाला.

बिल्बो एक दिवस म्हणाला, "तू इथे येऊन राहण्यास अधिक चांगले झाला आहेस, माझ्या मुला फ्रिडो. "आणि मग आम्ही एकत्र वाढदिवस-पार्टी एकत्रितपणे साजरा करू शकतो." त्यावेळी फ्रूडो अजूनही किशोरवयातच होता, कारण लहानपणी व तेहतीस वर्षे वयाच्या वयात येणा $between$ ्या बेकायदेशीर विसावांना हॉबीट्स म्हणतात.

(https://drive.google.com/open?id= 1pklxfk3hpq5x5VWspjceoT0bvzldiq NL)

Bilbo Baggins' age in the source text is ninety-nine whereas the tool translates it as twenty-nine. The sentence structures are based on the English sentence structures. Moreover, the spelling of the name of the characters varies and does not match when repeated twice or thrice. The tool has retained the word 'between' in the target text and the last sentence of the paragraph does not make any sense as it is mistranslated as the tool falters to

translate the phrase 'irresponsible twenties between childhood and coming of age at thirty-three' syntactically as well as semantically.

Let me divert from the analysis of the target texts a bit here. It seems to me the way English literary texts have been translated into modern Indian languages extensively since the mid-nineteenth century the texts written in vernacular languages should be translated into the English as it is the language of the globe. In the late nineteenth century, many Marathi scholars and critics urged the translators to translate into Marathi, as according to them, the Marathi language was yet to develop. They claimed that the translations from English would enrich the Marathi language. (Agarkar,1883; Shingne, 1887; Chiplunkar, 1889). It is worth mentioning that there was a surge in translations of English literary works including plays by William Shakespeare, novels, poetry as well as other subjects like mathematics and sciences and that is how the new words were coined in Marathi through translations.

It should be underlined that, though, since then, the number of translations from English into Marathi are abundant, the number undeniably lowers when it is the inverse. The English translators focus mainly on the award-winning texts, Dalit literature, and best sellers of Marathi. Why so? It is important to point out that they have gained fame and there is a demand for

those translations in the market. The lesser-known, but path-breaking literary works by other Marathi writers, which have found their translators in Kannada, Hindi and other vernacular languages, are still biding their time for English translators.

The state of a Marathi has always been cried out as deteriorating by the nativists, and scholars, however, I do not see it weakening. The official language of Maharashtra is Marathi. The government, Marathi writers, critics, and scholars are sparing no effort for the survival of the language in the era of globalisation. The number of translations from the Marathi into other modern Indian languages and foreign languages like Russian, German, Chinese, Japanese, and French are more rather than English. Therefore, I regard, it is requisite to translate the pioneering but less renowned literary texts along with the widely known texts into English as it would be an enormous contribution to world literature. However, it is not an easy task as Marathi literary texts are mainly written in various dialects of Marathi and translating them into English is laborious as well as an unhurried process and MT too would not be of aid here entirely as it does not have a feed of the dictionaries, thesaurus and corpora of those dialects which would lend a hand to tools to translate such texts. How?

Now coming back to the professor who selects three texts from Marathi. Firstly, a passage from a seminal essay written on translation in Marathi by a prominent essayist, journalist and biographer Chiplunkar (1889). He reasons:

"भाषांतर" हा शब्द आलीकडे इंग्रेजींत नवीन बनलेल्या शब्दांपैकी दिसतो. प्राचीन संस्कृतात तर हा शब्द आढळत नाहींच; कारण त्याच्या प्रयोगाचे कधीं कारणच पडले नसावे... पुढे संस्कृत माजी पडून प्राकृत किंवा बालभाषा यांचा जेव्हां प्रचार झाला, तेव्हां त्यांचे संस्कृतात व संस्कृताचें त्यात भाषांतर करण्याचा प्रसंग आला. पण यांस "भाषांतर" ही संज्ञा नसून 'छाया' हे नाव आजपर्यंत चालत आलेले आहे. छाया म्हणजे प्रतिबिंब. आपल्या मराठीतही जुने लोक वरील शब्द म्हणत नाहीत, तर त्याच्या जागी 'प्राकृतात अर्थ करणें' असे म्हणतात. अथवा 'टीका', 'व्याख्या' हे शब्द घालतात, तेव्हां प्रस्तुत शब्द शुद्ध इंग्रेजींतला आहे असें वाटते. (p.198)

The professor gets the following paragraph as a target text:

The word "translation" appears to be one of the newest words in English. The word is not found in ancient Sanskrit; Because there must have been no reason for his experiment... Later, when Prakrit or Balbhasha was propagated after Sanskrit Maji, there was an opportunity to translate it into Sanskrit and Sanskrit into it. But it is not the term "translation" but the name "shadow" that continues to this day. Shadow is reflection. Even in our Marathi, the old people do not say the above words, but instead say 'interpreting in Prakrit'. Or when the words 'criticism' and 'interpretation' are added, then the word presented seems to be in pure English.

(https://drive.google.com/open?id= 1pklxfk3hpq5x5VWspjceoT0bvzldiq NL)

It is necessary to keep Marathi words like 'भाषांतर', 'छाया', 'टीका', 'व्याख्या' intact in English translation, to make the target readers understand the concepts nineteenth century Marathi scholars, literary critics and translators employed in their discussions on translations. The only way, as a practising translator, I see is explaining them in the glossary in the end. Translating these terms into English would not help the readers to comprehend a trend in theory of translation in the nineteenth century Marathi literary circle. Even if a tool translates the essay, human interference is needed to revise and edit it as what the tool provides is a 'raw translation.' Moreover, the translation of the words 'प्रयोग', 'कारण', 'माजी', and 'जुनेलोक' as 'experiment', 'reason', 'maji', and 'old people' would mislead the readers as that is not the possible interpretation of the words. One of the possible interpretations could be 'use', 'need', 'left behind', 'the earlier scholars' respectively.

It is important to note here that the essay was published in 1889 and the tool is translating it in 2020, that is after 131 years of its publication. The Marathi language has been transformed in these years and the words have undergone the maturing process in a sense that the meanings of the words I have mentioned above are understood little differently in 2020 than they were understood in the late nineteenth century. Horace's description in this context is relevant. He, compares the process of negotiation, of addition and negotiation of the words with the process of changing the leaves in spring and autumn and believes in this process of enrichment through translation at the same time natural and desirable. He says:

"As when the forest, with the bending year,
First sheds the leaves, which earliest appear,
So an old age of words maturely dies,
Others, new-born, in youth and vigour rise." (p. 294)

The next example the professor chooses is a poem from Dhasal's (1971) anthology of Marathi poems. The poem depicts the lives of the deprived people by using metaphors of night, darkness and a young woman who has recently become a prostitute.

क्रुसाच्या कन्वटीला
क्रुसाच्या कन्वटीला
क्रुसाच्या कन्वटीला आपण आपला समागम उरकला
किंवा पखाली भरभरून मुसळधार घाम निथळला
जीव धरून जळणाऱ्या कॅन्डल्स पायावरच विझल्या
हां हां म्हतां गावभर झाल्या
आपल्या माथ्यावरच्या काळ्याकुट्ट बेवारशी बेटावर
पालथ्या पडलेल्या चंद्राबिंदीचे श्वास नवोदित
वेश्येसारखे जागोजाग दुखावलेले
शेजारी होमगार्डचे रिकामे मैदान दुष्मनदावा साधलेले
कोसच्या कोस चाळवलेलं म्यांव म्यांव रातमांजर
रस्तोरस्ती आपण प्रशान्त प्रदीर्घ रातडांबर (p. 27)

Alliteration, a figure of speech, which has been conventionally used in

Marathi poems, has been repeatedly used in the above poem. The repeated use of the consonant sound /k/ in the first line as 'क्रुसाच्याकन्वटीला', /dʒ/ in the third line as 'जीव', 'जळणाऱ्या', /h/ in the fourth line as 'हांहां', /b/ in the fifth line as 'बेवारशीबेटावर', are some of the examples of alliteration. Moreover, the poem is without punctuation marks and thus, difficult to comprehend in a few seconds or minutes. The words like 'समागम', 'श्वासनवोदित', 'प्रशान्तप्रदीर्घ' etc. are the Sanskrit influenced Marathi words. The tool produced the following translation:

Cross the kanvatila

cross the kanvatila you your sex urakala

or pakhali bubbling heavy sweat nithalala

life holding burning kendalsapayavaracavijhalya

YesYesmhatamgavabhara after

your mathyavara the kalyakutta dead island

palathya who candrabindice breath of young

Hurt everywhere, harlot

Emptying the Home Guard neighbors field dusmanadava linked

Cos of Coase calavalelam behavior management

Anvamyanvaratamanjara

rastorasti one of the longest-Pacific ratadambara

(https://drive.google.com/open?id=1pklxfk3hpq5x5VWspjceoT0bvzldiqNL)

As it is visible, the tool forsakes to translate the poem completely and what the professor of Marathi gets is just a transcription of the Marathi words into English rather than a translation. Dhasal broke away from the stylistic tradition of writing poetry in Marathi by addressing the problems and deprivation faced by the impoverished people who never found a place in the poems written by upper-caste Marathi poets before Dhasal and other Dalit poets. It is interesting to note that Dhasal employs the institutionalised Marathiand as well as diction spoken by the destitute to represent the underprivileged people. It is worth mentioning that the tool could translate only the institutionalised Marathiwords and disregarded to translate the colloquial Marathi.

The last example the professor selects is a passage from Nemade's (2010) Marathi novel, where the local custom of Khandesh region of Maharashtra of getting a distressed wife back home has been described. In regards to this custom, the group of experts from a village go to the wife's village along with her husband and unmarried and lecherous brother-in-laws. Her husband cannot touch her without her consent while picking her up, whereas the brother in laws can as they have the right to do that. An expert called Khushalrao Pahilwan would put his hand between the two legs of the wife and lift her by pressing her clitoris hard and throw her into the bullock cart, she would feel ashamed of this punishment and learn a lesson. A passage is as follow:

बायको ओढतांना प्रत्यक्ष नवरा हजर असावा लागतो, पण काही झोंबझोंबीच्या गोष्टी तो करू शकत नाही. ह्यासाठी पोरीशी जी निर्लज्ज शारीरिक मस्ती करावी लागते ती दिराच्या नात्यानं रितीनुसार क्षम्य ठरते आणि ती पार पाडण्यात कारे दीर वाकबगारच नव्हे तर आसुसलेलेही असतात, असा अनुभव आहे. असं म्हणतात की, निळूकाकापूर्वी

बायको ओढण्याच्या ह्या हुन्नरात आमचे एक गाववाले खुशालराव पहिलवान फार नावाजलेले होते. एरवी सच्छील दिसणारे हे गृहस्थ पोरगी उचलण्याच्या झटापटीत तिच्या दोन्ही पायांमध्ये हात घालून आंगठा आणि बोटाच्या चिमटीत तिची कोयनी मुळापासून पक्की दाबूनच तिला वर उचलीत आणि गाडीत टाकत. पोरगी आ वासून कळवळत गाडीत बसे आणि सासरी न येण्याच्या गमजांना ही शिक्षा तिला पुढे आयुष्यभर अतीच कठोर वाटत असे. असो. (p. 344)

The professor received the following target text of the above-mentioned passage:

The real husband has to be present while pulling the wife, but he can't do some zombie things. For this, the shameless physical fun that has to be done with Pori is forgiven according to the ritual as Dira, and in carrying it out, Kare is not only competent but also inspired. It is said that Khushalrao Pahilwan, one of our villagers, was very famous in this art of pulling his wife before Nilukaka. In an effort to pick up the erg, the householder put his hands on both her legs, pinched her thumb and forefinger, lifted her up from the root and threw her into the car. Porgi used to sit in the car feeling sorry for her mother-in-law and the punishment for not coming to her father-in-law was very severe for the rest of her life. Anyway. (https://drive.google.com/open?id= 1pklxfk3hpq5x5VWspjceoT0bvzldiq NL)

The above translation produced by a tool misleads and misinterprets the Marathi culture-specific words, phrases and customs. The words like 'real husband' rather than 'husband must be present', 'pulling the wife' rather

than 'getting one's wife back home', 'zombie' rather than 'touching her body without her consent', 'Pori' rather than 'a girl' or 'one's wife', 'Dira' rather than 'brother in law', 'Kare' rather than 'unmarried', 'put his hands on both her legs' rather than 'put hands between her legs', 'pinched her thumb and forefinger' rather than 'pressing her clitoris hard', 'lifted her up from the root' rather than 'lifting her by holding her clitoris hard', 'into the car' rather than 'into the bullock cart', 'Porgi' rather than 'a girl', and 'feeling sorry for her mother-in-law' rather than 'feeling ashamed/sorry' are the signs of misapprehensions which machine provides and deludes the interpretation of the source text. The tool is not of much support to the professor of Marathi in either case of translation, that is into Marathi and from Marathi.

Now, let us think about the questions which arise at the end of the analysis of the extracts from English as well as Marathi texts. Why do the online dictionaries, thesaurus and corpora do not succeed in reaching out to old English language, to translate few technical words, to form a coherent sentence structures, go downhill to grasp the contemporary meanings of the nineteenth century Marathi words, the concepts used in the theory of translation, the colloquial diction used in Dhasal's poems and the culture-specific customs described in Bhalchandra Nemade's novel? Why do not the compilers of the online dictionaries and so on widen their

scope by including colloquial Marathi words? Why do not they collate corpora of Dalit diction and various dialects of Marathi? Why does the 'Translate document' tool get feed only of standard Marathi? The simple answer to these questions is that these dialects are not in demand. Apter (2001) argues:

> The impact of machine translation on the global politics of translation is clearly double-edged. Machine translation both strengthens the position of the master language of machine language (currently English) and, in theory at least, provides greater access to technological information for minority language speakers, potentially leveling the field. (p. 9)

Apter appropriately points out that MT ultimately reinforces the English language as it continues to dominate the machines. Concerning Marathi language, MT seems to be faulted since it produces only a mechanical transcription rather than a translation from or into Marathi. It works both the way.

Even though Spivak (2001), is worried that: "no one will ever translate into Fulani or Maya-Quiché without some particularly egregious agenda" (p. 16), who would be interested to translate from the languages Spivak mentions or Marathi, the language into and from which I translate?

To conclude my argument let me admit that even though the online translation tool 'translate document', in Google Docs, provides a quick translation of the source texts, trusting and following it blindly, lead to mistranslations as it is incapable of establishing a dialogue with the text which is always two way, negotiable and in a constant flow. Every time the tool translates the same text, it produces the alike target text without improvisations or revisions, however, contrary to this happens when the translators work on the drafts of their translations. Yet, this tool seems to be beneficial when one is in a hurry and needs to translate something quickly though one has to edit the target text afterwards.

Spivak (2000) contends that: "Translation is the most intimate act of reading. I surrender to the text when I translate" (p. 398). By surrendering to the text and reading it intimately she appears to recommend that the translator must provide special attention to the rhetoricity of the language of the text she is translating and further distinguishes between the translation done with devoting a lot of time, with inordinate attention and others done hurriedly.

If I extend her argument a little further then it can be supposed that the machine translation too comes out in a hurry and becomes sheer material production. The engagement with the source text makes the translation responsible, a creative interference and rewriting since it is meant for the readers who cannot comprehend the language of the original and therefore should be read for its own sake.

Failures of the tool 'Translate document' are, undoubtedly, the case of translation in the era of capitalism

and it will continue to replicate the same. As Spivak (2001) argues further: "But capitalism, in order to be itself, will always need buyers and sellers and a necessary translation between the two categories; the stock market will need winners and losers." (p.17)

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IMPACT OF COVID – 19 ON INDIA ECONOMY

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Abstract

The covid 19 pandemic is also known as coronavirus .This pandemicis engulfingall around the world. Its upsurge was first identified in Wuhan, china in December 2019. The virus spread among people during close contact through small droplets produced by coughing, sneezing and talking. It can be transmitted by handshake too. Common symptoms of covid 19 includes fever, cough, fatigue, shortness of breath, loss of sense of smell and taste. The preventive measures of covid -19 denotes handwashing, covering one's mouth with three layered masks but avoid doing exercise or running with it, maintaining distancing in social gathering, wear glass shield in workplace, sanitize one's handsproperly and monitoring and self-isolation from the people who are suspected infectious. The impact of covid 19 on economy has identified by SWOT analysis where s stands for strength, wstand for weakness, o stands for opportunities, and t stands for threats.
***Keywords:** pandemic, sanitizer, platform, digital world, SWOT analysis.*

Lockdown in India symbolizes as a wall to curb the interference of covid-19 in Indian's life. Government has taken this step to save the lives of Indian people so that their life would be safe and cheerful but the effect of this place effected the two main cities that is Mumbai and Delhi. Effective strategies to minimize the bad effects have been taken of covid -19 and maximize the positive vibes all around the world, the effectives measures are social distancing, wearing masks, sanitizers, avoid visiting the homes of relatives, closing of malls, temples, virtual classes, work from home even in corporate section.

Somewhat the effect of this pandemic situation effects the education system as students are not able to connect with the teacher emotionally. in virtual classes some students switch off their videos in zoom classes and they get in the class for attendance purpose even the teacher won't be able to keep a watch on the videos of the children all the time as this activity of scrolling the screen

again and again. It distracts the mind of the teacher and it affects the flow of the teacher. This mode of teaching creates the hindrance in understanding the expression or emotions of a students while teaching because some of the students are introvert, they feel difficulty in expressing their doubts. only extrovert students are able to clarify their doubts in this session. As digital world covers the shallowness of the dark era with no online platform. there are many benefits of online teaching such as flexibility of time, location, diverse and enriching experience, awareness of digital world where as access to technology, access to the internet especially in Jammu with 2g network speed , work with different capabilities of students grasping power , face to face interaction problems, problem with proactive students who switch off their videos and do some other works are the drawback of online classes.

Covid – 19has not only effects the education system but economy of all over the world. This pandemic has not only confine millions of citizens to their homes, shutting down business and ceasing almost all economic activity. According to the international monetary fund – "the global economy is expected to shrink by over 3 percent in 2020 – the steepest slowdown since the great depression of the 1930s. one of the main reasons of diminish in the progress of economic is lower availability of manpower is 20 to 50 percent for operations resulted in limited output. There is not an equilibrium in demand and supply as the basic demand is same but the supply of product is lessened day by day; this gap of have and have not is as worse as hell. Many people lost their jobs and there is unemployment spreading all over the nation. This phase has an impact on livelihood and spending power of the people. Job loses, reduction in incomes, pay cuts and weak sentiments unfurl all over the work. Postponement of new vehicle purchase by customers and reduced in the context of exports are likely to result in the markets. There is a drastic repression in the markets. This pandemic has changed the markets totally everywhere. the entrepreneur fire outs the employee's even corporate sector. For these employers this pandemic is an worse as hell because earlier with their high pay grades they have set the standard of living at pedestal position but now after they lost their jobs they are unable to meet those demands so they get depressed and feel dejected this sense of loss of money creates depression in the mind of people and they take the help of medication to cure themselves from this mental ailments. Some patients take the help of psychiatrist or counsellors but some patients need pills to suppress this disorder. moreover, the medical facilities of government hospitals are very poor in some cities whereas the private hospitals charge more money which every strata of society cannot afford.

According to the organisation for economic cooperation and development. "the Indian government only invests about one percent of the GDP in public healthcare because of such by the govt, hospitals run short of staff. on dated medical equipment's, unhygienic condition in washrooms, poor ambience and negligent attitude, unattended behaviour of the staff because of their government job they know the fact that nobody would cut their salary and no one is there to question them. Covid-19 has restricted the movement of man power like it acts as a barricade to the growth of the people. It contracted the whole world into a small hole where spark of light's penetration appears to hope for the best in the urge of every human soul. Covid -19 can be analysed with the help of SWOT analysis, W stands for weakness, O stands for opportunities and T stands for threat, growing population of India can be controlled as Indian strength, which includes hunger for the growth manual work by the people, intellectual within the country. Every individual wants to grow from the sphere where they are in that instinct helps the country flourish. as Indian never believe in solo living unlike some western countries. they have more sense of responsibilities on their shoulders. Indian have more mouth to feed in American the basic theme of people is individualism rather than "we" feeling of India. The positive feeling of family head to provide better lifestyle to their family members, they have a never-ending urge to earn more for their family. India is an agriculture country where there is good source like water, land and climate so majority of the people are associated with it. The world's largest exporter of rice is India. it produces 51 major crops and provides food to nearly one billion people. Moreover there are some weaknesses that are prevalent in India in terms of corruption, vision weak, political environment, poor and starved population, biased attitude of the people, greed formoney, high aspiration, blindly follow the footsteps of respective role models, short cut methods, lethargicness etc. Every individual is different from the other person, some are weeks in their vision and some are strong actually the weakling are not ready to come out of their comfort zone. This lead to their fall an indirectly it affects the economic business they contribute their effort very less for the upliftment of the country. In terms of political environment our society is divided into main two parts upper class people and lower class people this division is bifurcated on the basis of the of caste and class. In ancient time the scenario is different; the bureaucrats suppress the dalit and they had taken all their privileges. Now the situation is totally different everyone has the right to express their individuality and even the delicate people get more comfortable life than what they had earlier Off COVID-19 affects the nationwidely. People have lost their earnings that

lead to starvation and depression. The government has given the chance to the employees to work from home so that social distance would be maintained. In doing so there are some drawbacks like difficulty in sticking to the office routine, eating habit, boredom less human interaction with the people, many distraction, less productivity, lack of motivation from the head, unhealthy lifestyle, sitting posture, on the bed is quite an appropriate, hike in electricity bill because of the excessive use of the air condition and charging of the laptop. Economic class is one of the major and avoidable circumstance. It is the big challenge for the MNC' S to run their organization without proper outflow of money .As healthy mind resides in healthy body but the fear of COVID-19 engulf the mind of human beings. Whereas threat is also hovering around the Indian economy like cost viability, cost Competitive, Technological dependence on other agencies, Threat from more developing economic like Mexico Brazil Thailand etc. For any project to be viable the return on investment must be greater than the cost of investment that has been done on the project for its manufacturing process. Cost competitive is a threat to retailers like when the cost of any product is higher compared to the other similar product is wholesale market then every individual would like to buy the same quality product from the wholesale market rather than the retailers. India needs support from other developed countries not even a

single country run without aid of the other country .India is a developing country and need support for its import and export service but due to COVID-19 every service has been highly affected. In case of opportunities COVID-19 has given improved lifestyle related to hygienic. Earlier people were not aware of the cleanness of their environment but nowadays every person tried to sanitize their surrounding before entering into it, even people with incomes are fully involved in it, in order to maintain healthy environment in India. Covid -19 has also promoted digitalization of India like every person tries to become computer savvy so that their physical movement can be avoided. Business shifting from China is also enhanced the scope of opportunity in India if people would buy made in India products and avoid any product that has been made by foreigners country that the scope of the opportunity will automatically enlarged in India. People should keep one thing in mind that whenever there is an invention and innovation that should be on the basis of betterment of the people not for replacement of the people it will help the government to create heaven out of hell. Many students even enroll in their foreign universities, if the same situation persist for a long time there would be a chance of decline In the demand for international higher education. But COVID-19 has given the advantage to parents who are less equipped well money as they are able

to do their daughters marriage with less monetary burden on their shoulders.

Conclusion

COVID-19 has transformed the old pattern of teaching with chalk and talk mode of teaching now-a-days every employee tried their best strategy to retain in the ongoing market with less resources. Government has taken various step in order to cease this pandemic Like lockdown, shut down off schools, colleges, social gathering, conferences, workshops etc still the rate of the affected people increase day by day the need of the R is to maintain social distance, wearing masks you sanitizer properly, avoid touching hands on eyes mouth and nose while traveling outside. COVID-19 has promoted digitalization in India from the date of Reserve Bank of India. India is now clocking around 100 million digital transactions per day Moreover online applications like DIKSHA, Bijus, extra marks, vedantuetc. are used by many students for enhancement of knowledge .All these online sessions not only improve the academic skills in the child but also to explore the new world with green eyes.

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MAPPING INDIAN CULTURE THROUGH A CRITICAL LENS: A COMPREHENSIVE STUDY ON GITA MEHTA'S FICTION

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Abstract

The writing of Gita Mehta does lie accorded as like the almost practical representation of India. Gita Mehta endeavors according to furnish inconspicuous delicacy about Indian culture via unique stories. The study ambitions to seriously evaluate India's representations of Gita Mehta's selected novels- Karma Cola, Raj, yet A River Sutra. Upon inspecting the works by using Gita Mehta, certain perform find up to expectation the writer is profoundly eager about outlining educators, instructors, priests, masters, political yet conventional pioneers. Mehta possesses a position as like a writer anybody clarifies pretty Indian journey together with an unmistakable and smart voice. Gita Mehta's first rate psyche made the genuine heart on Indian way of life or legacy, the secularity of thought, nature's function within a people's lifestyles then moreall, man's aim for fact and thought a spirit.

Keywords: *National disparities, Indianness, Contemporary writer, Indian Customs, Modern society, Gita's novels*

Introduction

The writing about Gita Mehta do lie accorded as much the just practical illustration over India, an India where not whole female are docile, an India the place lifestyle is no longer born to entire its people, then an Indian the place the difference and internal misogyny hides in the back of the veil over customs, traditions, and culture. A instruction about Mehta's composition offers one the grasp about an India so much is not a painted colorful picture, nor a colorful over-populated the place nourishment is questionable. The creator shows India as like it is, grounded into culture, but not always trustworthy to the ordinary ties, and the commercialization about the cultural values, as within flip shines a mild over the exceptional sides on the Indian lifestyle as like such is. The author's insight, exposure, yet household records so much follows

Mehta of her composition are prominent, where her books are clever examinations regarding the thoughts, individuals, history, then characters so much bear concrete abroad where had built cutting-edge India yet eventually, herself as like a female together with an Indian background. As Mehta states, "India is a location where worlds yet times are colliding together with huge velocity: we are putting satellites among space, yet we bear bullock carts; there, to that amount consistent tension then contradiction concerning immense sophistication yet an almost pre-medieval course regarding life," which is impeccably absorbed yet portrayed between her factory on literature. Gita Mehta's factory reflects the competencies received thru her editorial or political foundation. However, he has too composed a variety of articles because of unique Indian, America and European magazines. She made narratives and documentaries because European yet American TVs so well. Gita Mehta, a famous columnist, turned author, pleasantly and actual combined India's glorious history, lifestyle then spirituality thru her books. At the point now it has turn out to be an overall pattern in conformity with ask for feminist leanings between somebody work composed by means of women, yet for the intuition of misadventure or rootlessness of someone job born beyond the diaspora, that is electable an alternate encounter to fall Gita Mehta whosoever takes a gander at life

beyond refreshingly recent viewpoints. Not that he is unaware over turns a steep eye in conformity with the theme regarding women's problems yet up to expectation she is impenetrable in conformity with the diasporic uprooting, simply that finds a tussock all the more charming topics after set forth on. Gita Mehta's works differ, managing subjects, because example, the ride about ennui, wistfulness, chronicled, yet political modifications within India or the ageless subject matter on East-West experience. Indian students bear definitive full-size and Engrave inquiries concerning and diasporic portrayal regarding home then culture, nationality, and identity. As the speculations clarify, the previous leisure makes an idealistic rendition; else, such is a static picture. In both cases, the changes achieved by way of powers kind of globalization then multiculturalism are disregarded. It might be stated that is within no road that is better than playing the exceptional pioneer round about romanticizing the East namely colourful then exotic, a vast region where at that place are legends and secrets. In distinctive cases, writ gets elegiac as much the writers strive according to enquire because the final endorsement, indicating their position. The unpredictability regarding diaspora lies among couple concurrent requests; about the one hand, in that place is yearning because of the country; regarding the other, even is a under according to base use because of

patience in the 'other' land. This makes an unpretentious grid concerning coalition of the diasporic subject, culture, the country, then the military nation. Mehta's events have a tendency in imitation of rejoinder to or re-vision the past; however, such does now not come up out of yearning. Instead on construction an creative fatherland after curb up rootedness, in that place are cognizant endeavours to store the indigenous identity about home way of life yet show India's perfect picture.

Aim and Objectives

The study aims to critically evaluate India's representations in Gita Mehta's selected novels- Karma Cola, Raj, and A River Sutra. The objectives pertaining to the study are as follows:

- To scrutinize the Indian culture in selected novels of Gita Mehta.
- To examine the opposing views of natives of India and the westernizes about the Indian culture and traditions.
- To provide a true image of India as a nation by side-lining the stereotypes linked with the cultural representation of India.

Literature Review
Contemporary Writers and their Depiction of India

The new Indian writing, posted between the center over the 1980s and 1990s, has brought an abstract renaissance is the 1/3 generation Indian fair complexion pupils kind of Salman Rushdie, Vikram Seth, Vikram Chandra, Shashi Tharoor, Anitha Desai, Arundhati Roy, Shashi Deshpande, Upamanyu Chatterjee, Gita Mehta, Bharathi Mukherjee, then Amitav Ghosh. These are the front-most 0.33 era authors or whoever maintain centrality in the modern-day inventive scenario. They have committed a precise eye of the ball literary aspect with theirs wealthy cultural legacy yet proficient sound control.In the cutting-edge Indian literary scenario, Indian writers among European are the ones whosoever reflect the actuality about Indian reality. They have dominated the worldwide scholarly ideas employ by using the submit trailblazer yet postmodern journalists as Salman Rushdie, Vikram Seth, Vikram Chandra, Sashi Tharoor, Arundhati Roy, then consequently forth. These hold grow to be the colossal umbilical socio literary figures along considerable labor brush the international consideration. They bear additionally grow to be the principal moderators in conformity with trespass within India's medium cultural and convivial troubles or lousy colonized countries. All theirs sizeable manufactory hold aged in of great bulk scholastic deliberation international or hold welcomed or built a lot scholarly analysis, specifically about women's liberation, custom, then culture. Indian Writing into English communicates a honor convention, convivial encounters also, Indian legacy. Early Indian journalists have utilized severa Indian phrases and the encounters entire through their mill

regarding art then literature. R. K. Narayan has made Malgudi like Thomas Hardy's Wessex. These journalists statement regarding conventional troubles as notions, casteism, destitution, scarcity regarding education, or numerous sordid convivial wrongs tugging at the kernel on Indian culture. Indian Writing into English has seen but someone contentions of its evolvement. It needs after substantiate itself over prevalence, and mediocrity seemed at overwriting created of vile Indian dialects. It has together with considered allegations concerning existence shallow, imitative, superficial, or and on. Indian authors within fair complexion hold additionally been condemned regarding life no longer real socio-social representatives of India. They hold been referred to according to get themselves removed beside the actual Indian sense. Notwithstanding, the current majority over Indian journalists in English has made seriousness concerning the spread concerning themes yet the subject matters. The new fashion over contemporary writing is colorful afterwards comfort so the matters changed like mutual clashes, agonies about lower classes, the unimportance over existence, yet an individual's alienation. The epic earlier than autonomy used to be genuinely intrigued by way of social, political, yet true concerns, whilst the novel, among present self reliant India, seems in conformity with keep keen about

modern issues. The intellectual newborn depicting the ethnic character then real inner factors over lifestyles supplanted the smart novel. The books written between the post-Independence length efficaciously render that Indian reality.

Gita Mehta's India

Upon inspecting the mill by Gita Mehta, certain do locate that the writer is profoundly keen of outlining educators, instructors, priests, masters, political yet associative pioneers. These conspicuous characters over the universal commons hold a giant role of people's lives so he educate individuals between varying backgrounds. Gita Mehta's character yet prerequisites have full in imitation of entrust her asylum, protection, yet isolation required because of such books; along this traces evading troubles a greater objective author needs to manage. She depends atop grasp as a substitute of a personal vision. Her factory uncover real interior elements and clandestine resonation over her characters. Women writers are respected because the default on innovative mind, fortitude, nerve, iron, parody, analysis; however, this demeanor is no longer accurate of tab of Gita Mehta. She seems after keep deeply modern yet daring according to portray unique issues. She is a tussock about full of life in accordance with delineate the ordinary public's proper picture during a period about misplaced qualities, misplaced men, or

lost divine beings. She is worried in relation to thought, feeling, and sensation, or between this way, that affords a report in imitation of the accusation so ladies writers are no longer generally able because inventiveness. Mehta's novels journey thru age to then beside peruses Indian records yet be brought the strings up to expectation ought to match in her account. Therefore, severa individuals may grip about the validity regarding the story. Her books bear a combination concerning conventional then current; the city yet the nation; the eminence and the plebeians; the celebrations then teases; the fragrances yet the doors. In managing Mehta's works, certain investigates a fluctuated domain over various scholarly types about genuine fable (regularly time period group), an unique novel, a new into the Indian fashion about narrating, then an assortment concerning contract works. Examining their style, methods, or structure yields the author's vision about sureness yet confidence between her road over lifestyles yet conventions. However, she is now not inadvisable over the idle strains, the manifest realism, yet the speedy disruption beneath over the qualities.

Characters Mirroring India

The plethora regarding characters birthed by using the contemporary, among a way, be able keep recognized as much the reflections over the one-of-a-kind sections on Indian society.

Critics hold identified some concerning the prominent examples concerning the character representations between the early River Sutra. Gita Mehta options the first-person tracing into each story, which reasons us according to reach in the entirely skin on the characters beyond the Jain Monk making an attempt according to fair himself about the chains concerning common need thru the promises on destitution, abstinence, or peacefulness after the performer whichever discovered oversea touching the genie about the ragas, about its rasa as gave it life or the songs over the sex ragas as proceed the harmonies regarding living things. Gita Mehta makes use of a easy conversational fashion of composing. She investigates the matters barring award the appropriate responses. She displays no feminist leanings as much that offers no answers or passes no judgment. The authorial play is prominently missing every through the novel. However, it has been sharp abroad between the characters so much symbolize the discriminatory society. Practically all the predominant characters, together with the peer he strive in accordance with getaway out of regular reality, barbarism, and materialistic methodology over the whole community .at the outset, it appear in accordance with stand far outdoors out of the woman, namely those recognize for the duration of their concretion together with girls as ladies become obstacles over trucking on theirs lives in conformity with the

eternal reputation yet to keep liberated beside unsettling intellectual influence. This epic uncovers the monetary wellbeing of modern-day class within a variety of manners. The male characters sense so much to get greater effulgence of women's being turns into obstacles, consequently he function to stay stored outside from. This custom about some precise approaches has still existed into our normal public. They would select now not in imitation of appear at a woman's face, and those would pick no longer in conformity with bear theirs unreal thing over theirs lives. This practice indicates the woman share over the standard public's carelessness, which wish be established peccant closer to a steady society's reorganization. Women not ever grew to become obstructions at some point of anybody's lifestyles venture. The fame then indenture about female into Indian lifestyle have been one extra rousing monitoring for the Indian author together with a conventional reason.

Breaking the Stereotypical Photograph Over India

Indian way of life or course about life be able stand traced returned in imitation of 4,500 years. Nonetheless, quintessential advances bear been instituted within certain regions, for instance, design, science, medication, then facts innovation. Pundits yet antiquarians carry up so the Western ball has now not usually performed Indian lifestyle virtually great.

According to this views, conventional orders up to expectation did now not follow the Western way of life had been seen as like broad or socially 2d rate; it integrated entire the colonized countries and individuals—the Indian way of life then tries in conformity with lie westernized. Western lifestyle fantastically influenced our conventions, customs, yet the pathway regarding life. The vast alternate within the road on life and expectation for individuals' daily comforts not modified enormously within India; however, the exchange regarding ball perspectives yet thoughts has arrive in relation to extensive alternate universally. During the epoch spent change, Indian way of life has no bar. Our intensive established conventions then customs bear unembarrassed on their preserve together with the improvement on westernization. India has a prosperous neighborly foundation, or delight into its access of lifestyles is well-known worldwide. In each share on society, westernization accompanied changes, which positively and negatively affect Indian culture. Mehta's Karma Cola won essential celebrate for the scornful cure attached to India's dissident intrusion and its outcomes on each Western then Indian societies.

Findings or Discussions

Gita Mehta's manufactory execute stand accepted namely one over the sensible representations about Indian culture. She manages its unpredictable doctrine through investigating its

exceptional perspectives as mysticism, the east-west cultural crosscurrents, renunciation, folklore, the intensive rootedness over Indian characteristics in spite of acknowledging present day techniques because living, people's customs, then therefore on. The intriguing fastening among the traditional then the advanced Indian culture flows certain regarding her predominant themes. Gita Mehta provides a helpful association of testimonies to that amount raise various indigenous convivial issues. Alongside this, it bills either present the electricity regarding Indian culture. The books square both traditional and modern India or exhibit to that amount Indian humans are attempting after combine them. The creator unpretentiously exhibits the shortcomings so are chewing present day Indian culture. A cautious taking care of regarding it debts clarifies so human desire is the almost despised antagonist on humankind.

Additionally, within her works, Mehta has dispensed the ancient and the modern so a huge factor on Indian culture. She used to be questioning as regards the assessments concerning researchers concerning convention, advancement, modernization, then westernization, Gita Mehta's superintendence regarding the communication on the embodiment parts concerning the Indian consecrated previous or its modern-day delicate present, their association, and their effect over the Indian culture. In anybody case, Gita Mehta recognizes so cutting-edge India is languishing below the jeopardies concerning actual unforgiving factors; at the identical time, she moreover suggests the walk in the park so eventually, such choice bear the alternative in accordance with hit them. Among the manufactory by using her friends into India, Mehta's composition separates itself by means of newness as tons namely via a universalize standpoint. She composes India along worship and friendship, yet what unique her image is beside the illustration on the men and women whoever also explain into India yet under no circumstances figure out whether according to break outdoors on metropolitan limits or points. Gita Mehta, forcefully declining in imitation of disorder the town approaches including the majority's methods, projects her internet complete, club the women's lives in tea ranches, over the hereditary men and women in the Vindhya ranges, yet the day-to-day person among the core about the Thar Desert.

Conclusions YET Recommendations

Mehta possesses a position so a writer whosoever clarifies quite Indian experience together with an accurate yet sensible voice. She relates a prosperous then successful records – its subtlety, unpredictability, yet logical variance – rudiments entryways or windows of Indian life among manners, now not many one of a kind students do. While her preceding new would

possibly stand viewed as like daintily portrayed then ailing pinnacle in accordance with bottom, her work's parity, consisting of her following novel, establishes an uncommon and vital dedication after the world's portions over literature. Equally condemning India then the West, the vignettes up to expectation perform above the e book are into the concept about an tremendously assured then touchy lady's journal stored over her moves through India. The representations uncover a keenness very a great deal sharpened then a talent confounded through human credulity or inconsistencies. The good, sparkling exposition, the unsentimental access in imitation of behave along the subject, and the practical archives of spots hand over abroad beyond where is between store out of this essayist. She brings the reporter's acute perception, the columnist's circumspect exactness, yet the commercial author's enthusiasm because efflulgent expressing after her errand as a writer. These characteristics makers Mehta's action is famously lucid, too essential. Nonetheless, Mehta's unique disposition as like a author in accordance with accumulate the wastage of residing then the rare perspectives gives her an innovative capacity in accordance with symbolize India's vision thru her books. Gita Mehta's decent psyche built the genuine heart concerning Indian way of life then legacy, the secularity of thought, nature's function of a people's

existence and more all, man's quest because of fact and anxiety a spirit.

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FEMALE BODIES AND MALE GAZE: THE FEMALE IN INDIAN POPULAR CINEMA

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Abstract

Since its invention at the end of the nineteenth century, film industry has grown to become an iconic media form of popular culture. Popular cinema has become a part and parcel of everyday life in India, producing impacts on both individual as well as social level. There is a power-culture mechanism in the success of such formulaic movies which tend to interpellate perceptions of the masses by appropriating the cultural elements of a particular class through images and discourse. The representation of women in movies has always reflected the position of women in the Indian societal setup. Popular movies act as a medium to reiterate the misogynistic notions of patriarchal society. Apart from a few female-oriented movies which portray empowered women characters, majority of Indian popular movies show women either victimized or as femme fatales, commodifying their bodies. She is projected as a body to satiate the male gaze. This paper aims to study the correlation between gender roles and portrayal of women in cinema through the images projected by popular movies by taking into analysis two films of the Baahubali franchise which has garnered several commercial and critical acclaims.

Keywords: *popular cinema, women, gender roles, stereotypes, feminism, male gaze, baahubali franchise*

Introduction

"Men act, women appear. Men look at women, women watch themselves being looked at". (John Berger: *Ways of Seeing*)

Popular cinema is the largest and the most powerful medium of communication in India since its inception. What began as an innocent art form has transformed itself into a social, political and cultural artefact. According to the film critic Fareed Kazmi, "It has become one of the most potent tools for the representation of a preferred reality through constructed themes". Cinema, being the cheapest and most effective means of mass entertainment, is, undoubtedly, a reflection of the cross section of society and is reflected upon by the society too.

After the introduction of cinema in India in 1896, a year after its invention by Lumiere Brothers, India grew up to become one of the largest producers of films in the world. Cinema has been proclaimed as an industry in India

because of such a large output. Indian Cinema has become a global enterprise by producing about 1600 films in various Indian languages annually. India ranks first in the world in terms of annual film output with markets in more than 90 countries. Beginning with *The Flower of Persia* (1898) by Hiralal Sen, several attempts were made to capture reality into reel, which finally triumphed with Dadasaheb Phalke's *Raja Harishchandra* (1913), the first full-length motion picture in India. It was followed by a plethora of film productions which carved the name of India in the realm of world cinema. Initially the movies were based on the myths of the *Ramayana* and the *Mahabharata*. But gradually with the medium attaining wider popularity, the content of such films were drawn from the interests of the audience.

In Indian cinema, women have always occupied a subjugated position- either as weak and marginalized awaiting the protection of their male counterparts or as glamorous, femme fatals, whose sexualized bodies are commodified. As Laura Mulvey says in her groundbreaking essay "Visual Pleasure and Narrative Cinema", women is the "bearer, not the maker of meaning" (834). She stands as the mother, lover, sister or wife of the man whose story is being narrated on the screen. The woman is merely the subject of the look or gaze- both the gaze of the characters inside the movie and the gaze of the spectators in the theatre. This look or gaze provides

them with a sense of control or possession over the female body. The spectator watching the movie in a dark room with brilliant flashes of light and the sense that no one is aware of him provides him with a voyeuristic pleasure and a narcissistic identification with the male protagonist of the movie. The power dynamics of the active male gaze and passive female is institutionalized through images as well as the technical aspects of lighting and camera angles. When the male gaze towards the female is normalized in the conventional film, the female gaze towards the male is considered licentious. She is bannered a slut and is kept out of the mainstream society.

The most evident of such representations is the so called items dance numbers which are found often in all conventional movies. It shows a dancer performing to a predominantly male audience with sexually revealing costumes and attractive make up, with the least connection to the plot of the movie. As Mulvey points out, the woman is represented in their "traditional exhibitionist role" as the subject of the erotic looks. Their figure, actions and behaviour are sexualized and commodified. The woman or "the other" is to be rescued or to be tamed to fit into the stereotypes.

Even though contemporary Indian cinema has witnessed a paradigm shift in the representation of women in movies from glamorous dolls to empowered characters, these are very few in number and fail to represent the

mainstream. Apart from a few female-oriented movies which portray empowered women characters, majority of Indian popular movies show women either victimized or as femme fatales, commodifying their bodies. The *Baahubali* Franchise, a series of two movies - *Baahubali: The Beginning* (2015) and *Baahubali 2: The Conclusion* (2017), has become a pan-Indian film franchise hoisting the prestige of Indian film industry in the international arena. *Baahubali* was a path breaking franchise in many ways. The movies are both commercial as well as critical successes and no other movie in Indian film industry has enjoyed such popular acclaim in history. Even though the movies have been praised for its scale, artistic rendering, special effects and story line, it is basically and essentially old wine in new bottles. *Baahubali* franchise also falls in line with this trend of popular movies produced by the male for a predominantly male audience.

When the films were released, many film critics and connoisseurs had lauded the heroines for being strong willed and independent of their male counterparts. The duology presents three main female characters-Devasena, Avantika and Shivagami played by Anushka Shetty, Tamannah Bhatia and Ramya Krishnan respectively. Avantika was portrayed a fierce warrior and skilled fighter trained in martial arts with a life goal to save their rightful queen while Shivagami, the Queen Mother, an undaunted stateswoman who protected the kingdom against all odds and ruled it single-handedly. Devasena was depicted as a 'progressive-minded' princess who dares to stand and fight for justice and truth even against the king. She too is trained in martial arts and remains inspiring throughout. Thus all the three characters are played by mainstream actors, who are highly bankable. The films have indeed objectified and sexualized their bodies and beauty to profit out of it. Tamannah Bhatia is already familiar to the Bollywood industry and this too has been manipulated usefully for the success of the movie.

On a superficial level, these three characters seem strong and bold enough, but indeed they are sidelined. All three of them get great introductions and roles, but are then made to suffer either due to the conflict between men or are sidelined to highlight the male characters. Thus behind the seemingly empowered female characters of *Baahubali,* the movies subtly interpellate the idea of submissive women or women falling prey to "feminine" fallacies. *Baahubali: The Beginning* introduces us to the character of Avantika who was portrayed a fierce warrior, trained all her life to achieve a particular mission; that of rescuing their legitimate Queen Devasena from the clutches of the tyrant King Bhallaladeva. She and her clan live in the forest training themselves and waiting for their chances to prove their valour by

rescuing the queen. And finally when she gets the opportunity to prove herself, she is stripped off of all her agency and identity by Shivudu. The moment he puts some paint on her face and undresses her without her permission, she falls in love with him and becomes physically incapable of taking care of herself. Shivudu obviously takes over her mission and rescues Devasena single-handedly as if she was placed in the movie to facilitate Shivudu's performance of traditional masculinity. The fact that Avantika is nearly absent in the second part of the series is a proof to this.

When Shivudu gets Avantika's mask from downhill, he is fascinated by the charm and the beauty of the anonymous lady. When he tries to mould her face in sand, he draws a typical female beauty with flowing locks of hair, necklace, ear rings and head-dress which shows that in every society there is a particular framework for the existence of woman which is predominantly constructed by the male. The celestial figure which Shivudu imagines of in the song "Deerane…" also depicts a sensual female figure with voluptuous beauty dressed in revealing clothes and adorned by gold ornaments. This again reaffirms the stereotypical female figure which is expected of women in a patriarchal society, which considers female bodies only as a source of pleasure for the men and gratification of the male desires. Later in the movie, it is revealed that this figure is in stark contrast to the real Avantika, who is bold, aggressive and warrior-like, which upsets Shivudu. Since anything which tends to upset or alter the dominant hegemonic positions are silenced by the ideological or repressive forces, Shivudu also attempts to change her mental and physical make-up to create a conforming figure to the standards of the concept of "woman" as envisaged by a patriarchal society. He undresses her without her permission, and paints the image of a beautiful woman onto her. Shivudu not only affects her external appearance, but alters her mental psyche too. Avantika had trained herself as a bold and daring lady readying herself for her life goal. When Shivudu asks her: "Who are you, truely, inside your inner mind?", the patriarchal man is insisting the woman to cast off her rugged appearance and attitudes to become a subservient lady. This is followed by an array of scenes of forceful stripping and 'beautification', at the end of which the heroine falls for the hero who ascended the unconquerable water mountain for her, which she believed could only be ascended by Lord Paramashiva. This, again, reconfirms the patriarchal notion that woman could be conquered easily by power or powerful men.

The character of Devasena too is similarly placed. In *Baahubali 2: The Conclusion,* she is portrayed as a wise princess who has mastered martial arts including archery and sword fighting unlike typical princesses. She too courageously participates in the

warfare when a group of bandits attacks her palace. But when it comes to Baahubali versus Devasena, it is always Baahubali who outruns her. For instance while Devasena, Kumaravarma and Baahubali venture to hunt wild pigs, when all of Devasena's arrows miss their targets, Baahubali is the one who shoots all the pigs indirectly through Kumaravarma. Even while allotting blue-feathered arrows to Kumaravarma and pink-feathered ones to Devasena, Rajamouli tends, indirectly, to exhibit the age-old gender-specific colour allocation 'blue for boys and pink for girls', which is an essentially Western notion; which appears again in the movie in the song "Humsa Naava..." when Devasena's spell is coloured pink and Baahubali's blue.

Devasena is a wise as well as courageous woman who cannot withstand and thus dares to question any form of injustice and corruption. She not even fears the court of Mahishmati to pronounce truths; for instance when she first comes to Mahishmati and comes to know that Shivagami decided to betroth her to Bhallaladeva without asking her consent, she attacks the absurdity of the decision of Rajamatha. Later when she is convicted for attacking the king's 'senathipathi', Sethupathi for molesting women, she stands strong on the moral grounds of her action. Initially she is portrayed as a woman valiant enough to cut the fingers of a man who tried to molest her, but it is Baahubali who is

'empowered' to rescue her in both the situations. Again, women is portrayed not able to take care of and defend herself and thus as ultimately dependent on their male counterparts. Even when she is held captive by the tyrant king for twenty five years, she aspires that her son will come and rescue her. This reminds one of Sloka three, Chapter IX of *Manusmriti*which describes the defenselessness and vulnerability of women by stating that a woman remains dependent on men all her life, protected by father in childhood, by husband in youth and by son in old age.

Shivagami is yet another powerful characterin both the movies which is aptly portrayed by the actor Ramya Krishnan. She is the Queen Mother of Mahishmati who takes the reins of the kingdom after the death of King Virendra since her husband Bijjaladeva was crooked and deformed, both in body and in mind. She is portrayed as a valiant and a sharp stateswoman who, with the help of her confidante Kattappa, protects the kingdom from an internal civil war after the untimely death of the king. From then she assumes the autocratic power of the kingdom ruling with justice and equity and also protecting the throne. She gives her children, her own child Bhallaladeva and her foster-child Baahubali, equal opportunities to the throne and shows no signs of partiality in judging the rightful king. But she eventually proves to be the tragic hero of the movie, with the tragic flaw of

hubris clouding her judgments. Her pride and overconfidence soar to such an extreme that she becomes blind of the intrigues hatched out against her. Her own husband and son, the cunning Bijjaladeva and Ballaladeva respectively who plan to murder her, manage to turn her against Baahubali who eventually sacrificed his life for her sake. Thus how grand the introduction of Shivagami was, that deep her fall too. When Bhallaladeva says he wants Devasena, she promises him the girl without even thinking once about the wish of the girl. Evidently, she too speaks of woman as a commodity which could be purchased with or without her will and this proves how women themselves are used as tropes to internalize patriarchy's misogynistic messages.

Both the movies, *Baahubali: The Beginning* and *Baahubali 2: The Conclusion* tend to objectify and sexualize female bodies and projects the women indeed as to be looked at. The songs "Deerane", "Pacha Thee" and "Manogari" in *Baahubali 1* explicitly tend only to satisfy the gaze of the men- both the male characters inside the film and the male audience. In the first two songs, a beautiful and sensual Tamannah Bhatia appears in revealing clothes, ornaments and dance movements. Her body is sexualized to be the object of the gaze of Shivudu as well as the male viewer. "Manogari" is a typical 'item dance number' which could have been deliberately inserted into the movie for its high rating and viewership. The three women in the song are portrayed in revealing clothes and sensual dance movements by which they try to lure Baahubali in a tavern. All this add up to sexualize the body of women for the benefit of the male viewers. It is ironic that the very same movie which portrayed Devasena as cutting the fingers of the man who dared to molest her, depicts sexualized female bodies falling for the 'powerful' male.

Conclusion

Thus on a superficial level, the *Baahubali* Franchise tends to give an array of strong female characters. But they are indeed sidelined and stereotyped. It essentially tells the story of Baahuabli, his birth, his upbringing, his merit at wars, he winning the throne, his courtship with Devasena, his untimely death which is followed by the saga of his son, and all other characters could only be considered as embellishments to his story. Indeed the seemingly strong women characters in the movies are used as tools to internalize the patriarchal concepts in the minds of the audience.

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VIOLENCE AS A LANGUAGE IN MALAYALAM CINEMA – A SPECIAL REFERENCE TO K G GEORGE

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Abstract

Encyclopedia of Britannica defines violence as an act of physical force that causes or is intended to cause harm. The damage inflicted by violence may be physical, psychological, or both. Violence may be distinguished from aggression, a more general type of hostile behaviour that may be physical, verbal, or passive in nature. It had been part of the cinema from its inception. The prank that the gardener's friend does in the first ever cinema by Lumiere Brothers can be considered as a small exhibition of violence. As cinemas started taking ideas from the society, violence started being an inherent part of them. This is the case of Indian and Malayalam cinema as well. In thrillers, violence becomes the major ingredient while in some other one can witness subtle presentation of violence. Being a director who did honest and true discourse with the society he lived, George too presents several versions of violence ranging from personal violence to collective violence. This paper analyses five films directed by K G George to know how his films differ from others in the depiction of violence and to make the audience think about different meanings of violence.

Violence

[1]Merriam-Webster defines the use of physical force so as to injure, abuse, damage, or destroy.

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Violence Prevention Alliance addresses the problem of violence as defined in the *World report on violence and health* (WRVH), namely:

"The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation."

Cinema and Violence

Most of the studies on violence in cinema centres on the impact of such depiction in the society. Helena McAnally, Lindsay Robertson, Victor Strasburger, and Robert Hancox (McAnally et. al. 2012) studied the depiction of violence in James Bond cinemas by analysing the 46 Bond movies from 1962 to 2008. They found that over the years the films have become more and more violent.

Nicole R Cunningham and Mathew S Eastin (2013) studied violence in films using catharsis, aggressive cue, desensitization and social learning theories. And they also narrated several real life violence inspired by film violence. They analyse the two prevalent views; one violence in film increases violence in society and the second there are no substantiate evidences for the above blame. They argue that the blame negates other possible causes of violence in the society.

Thomas Hemmeter (2003) in his study on the violence in Hitchcock films, points out that most of such studies concentrates on the depiction. He argued that one should not negate the social structure that created the characters like Norman Bates in *Psycho* (1960)."The violence depicted in Hitchcock's American films arises not from the abnormal, but from normal, accepted social values, practices, and structures of the United States."

Erum Haneef (2016) studied the violence in Bollywood cinema and violence in Pakistani society to find out a striking correlation. The study found that the relation was weak as the mass media message take time to get penetrated in the society. She also pointed out an impact of desensitization among the viewers due to the continuous exposure to violent cinema.

Aneeta Rajendran (2014) studied the portrayal of women in Malayalam cinema in general and the response and revenge she takes for violence against her womanhood. She examines how the vengeance of a rape victim is being conducted; initially either by a male or by the ghost of the rape victim. She examines how the new film *22 Female Kottayam* (2012, Aashiq Abu) is different as the victim herself takes revenge on villain by castrating his phallus.

Preeti Kumar (2005) analyses two mainstream comic films in Malayalam released in 2000s; *Meesamadhavan* (2002, Lal Jose) and *Rajamanikyam* (2005, Anwar Rasheed). She narrates

that even being treated with comedy, these films assert and legitimise violence against women, such as slapping, voyeurism, vulgar comments and the like with a tint of comedy.

She argues that the director did not hesitate to add a comment in *Meesamadhavan* by the male protagonist that he would rape her and she had to walk around with big tummy (pregnant) as a comical sequence. Besides she also put forward the idea that the masculinity of the male protagonist is proclaimed also through the exhibition of violence.

Malayalam Cinema in Seventies

The evolution of Malayalam cinema can be divided in to those before seventies and those after seventies. From its inception to 1970 Malayalam cinema more or less followed the path of theatre drama or literature. There were good cinemas like *Newspaper Boy* (1955, Ramadas) or *Chemmeen* (1965, RamuKaryattu) which won National acclaim. But those experiments were based on famous Malayalam novels. The main thrust was on literature than on camera; the inner dilemmas of the character were depicted using dialogues. There were some isolated experiments such as *Bhargaveenilayam* (1964) of A Vincent or *Yakshi* (1968) of K S Sethumadhavan which proved camera could move.

Seventies could be denoted as determining decade as a group of innovative youngsters started taking cinema out door. The initial push was

done by P N Menon with his film *OlavumTheeravum* in 1970. He took the shooting outdoors, moved the camera and asked the actors to exhibit subtle acting. Following his path a group of FTII (Film and Television Institute of India) alumni entered Malayalam cinema and gave their contribution. The group include Adoor Gopalakrishnan, Aravindan, John Abraham, K G George and the like.

K G George

K G George started his career as the assistant of RamuKariat, the renowned director of *Chemmeen*, in his films *Maya* (1972) and *Nellu* (1974). After that he became independent director through his debut *Swapnadanam* in 1975. The cinema dealt with inner mind of the male protagonist through psycho analysis.

His succeeding 18 cinemas include *Ulkkadal* (1979), *Mela (*(1980), *Kolangal* (1981), *Yavanika* (1982), *Lekhayude Maranam Oru Flashback* (1983), *Aadaaminte Variyellu* (1984), *Panchavadippalam* (1984), *Irakal* (1986), *KathakkuPinnil* (1987), *Mattoral* (1988), *EeKanniKoodi* (1990) and *Ilavankodu Desam* (1998). Being an auteur (author) he never repeated his ideas even when they became successful. *Yavanika,* a detective cinema, was a popular hit. But the succeeding film was *Lekhayude Maranam Oru Flashback* which dealt with the sacrifices and compromises and pitfalls faced by thousands of girls aspiring to enter film industry. At the

same time, George considered the psychology of each character in all his films. When *Swapnadanam* dealt with the inner mind of a doctor, *Yavanika* solved a murder mystery traversing through the minds of the victim, the people involved and the culprit. *Aadaaminte Variyellu* earned George critical acclaim as the director who approached the problems of women empathetically. Here also the inner feelings of each character were shown in a detailed manner. *Irakal* allegorically confines India to a household where the protagonist is a psychopath finding pleasure in killing or abusing others. George himself claimed that the film was his creative reaction to the 'Internal Emergency' declared by Ms. Indira Gandhi in 1975. In *Mattoral* one can see the closed mind set of a female protagonist who quits the family life which peripherally seems to be happy. *Kolangal* and *Mela* deal with the closed nature of villages where he shatters the purity concept of villages. In a way psychological approach can be visible as an auteuristic signature made by the director in all his films. Violence is an inevitable psychological state of a human being and throughout his psychological approach violence played subtly as an undercurrent.

Violence in Malayalam Cinema

Since cinema deals with human beings, violence penetrates to the art with or without the deliberate attempt of the creators. In the case of popular cinema, during its evolution, most of the violent acts were primitive where the villain finally got beaten up thoroughly. In Sixties when cinema depended on literature, it showed several subtle forms of violence like violence against a mentally challenged man (*Iruttinte Aathmavu*, 1966, P Bhaskaran), against an employed woman (*Anweshichu Kandethiyilla*, 1967, P Bhaskaran), a destitute (*Adimakal*, 1969, K S Sethumadhavan) or against the diseased (*Aswamedham*, 1967, A Vincent).

As Malayalam cinema took two paths in Seventies, the art and popular money oriented (Mainstream), the depiction of violence too changed as the nature of cinema changed. Popular cinema started showing more and more violence explicitly (*Cross Belt*, 1970, Mani, *Postumane Kaanaanilla*, 1972, Kunchakko, *Thacholi Marumakan Chanthu*, 1974, P Bhaskaran or *Kalliyangattu Neeli*, 1979, M Krishnan Nair) while art cinema tried to narrate it connotatively. The popular cinema of eighties witnessed underworld dons, business magnets and political rivals. (*Rajavinte Makan*, 1986, Thampi Kannanthanam, *Bhoomiyile Rajakkanmar*, 1987, Thampi Kannanthanam, *New Delhi*, 1987, Joshy) The middle cinema like art movies, tried to be less explicit in the depiction of violence with certain exception like *Irakal* of K G George or *Thakara* (1979) of Bharathan. It showed the different perceptions of violence with subtlety. It discussed the inception violence as the resultant of hegemony.

It subtly showed how a well-educated, cultured person can exercise violence against others. Violence by an insecure man is shown by Padmarajan through many of his films: violence against a young classmate in *Idavela* (1982), against lover in *Koodevide* (1983) and violence against a lonely mother in *Thinkalazhcha Nalla Divasam* (1985). At the same time George gave a psychological perspective to violence through his films.

Violence in popular cinema was shown as the quality of the hero and sometimes the heroine where he may slap the wife to open her eyes and retract her from her misdeeds. (*Avidathe pole Ivideyum*, 1985, K S Sethumadhavan and *Kaattathe Kilikkoodu*, 1983, Bharathan). Sometimes he rescues the victims from rape, robbery or murder with the help of violence. (*Kottayam Kunjachan*1990, T S Suresh Babu). Another popular glorified violence from the part of the hero is related to the vengeance – vengeance of the victim. A victim of the circumstances takes the revenge through violence. (*EeSabdam Innathe Sabdam*, 1985, P G Viswambharan, *Kakkothikkavile Appooppan Thaadikal*, 1988, Kamal, *New Delhi*, 1987, Joshy). The image of anti-hero too was prevalent. An anti-hero emerged from the surroundings becomes a mafia king or don or political pimp or king maker. (*Rajavinte Makan*, 1986, Thampi Kannanthanam, *Bhoomiyile Rajakkanmar*, 1987, Thampi Kannanthanam, *Oliyampukal*, 1990,

Hariharan,).Besides, violence crept in to the popular cinema as telling the story of ballad heroes (Oru *Vadakkan Veera Gatha*, 1989, Hariharan) and moving towards the climax of comedy films (*Ramji Rao Speaking*, 1989, Siddique-Lal)

Violence in K G George's Cinemas

Violence was there in the films of K G George as an undercurrent. It is not an explicit portrayal of violence but a subtle way of expression. Most of his characters are from the social situation where they face denial of justice. The situation entrapped them and has made them arrogant inside and violent outside. From his debut film *Swapnadanam* itself one can witness violent characters who may burst out at any fragile situation.

To understand the characteristics of violence in his films, this paper has selected five films *Yavanika, Aadaaminte Variyellu, Panchavadippalam, Irakal* and *Mattoral.Yavanika* explains the missing and violent killing of a Tabalist, *AadaaminteVariyellu* deals with the lives of three women from three different social strata; *Panchavadippalam* humorously sets a utopian village where the whole politicians destroy a well-built bridge opening ways for corruption; *Irakal* describes the violent mind-set of a psychopath who find happiness in killing or hurting others and *Mattoral* depicts the violent and rebellious self-expulsion of a wife confined in four walls of her own household.

Yavanika (The Curtain)

The story revolves around the missing of a tabalist from a drama troupe who leads a lawless life. The detective tries to solve the mystery through intensive conversation with each character involved directly or indirectly. Through this inquisition the character of Ayyappan, the tabalist, gets evolved through multiple narration technique and is understood that he is a drunkard who considers every female as a sex object. The same troupe contains a victim of Ayyappan's sexual abuse who is the main female lead also. Finally it is proven that it is she who killed him accidentally.

The character Ayyappan is always violent. He orally abuses everyone and physically abuses if the person opposite to him is fragile. When a strong opponent challenges him he withdraws from the scene. This shows his violence is a play of chance. At the same time Rohini, the actress who was abused by him understands that she is being entrapped by Ayyappan. She was taken out of her home by deceiving her mother that she would be safe in his hands like a father. But he rapes her and dominates her with muscle power and violence. Every rescue attempts were blocked by him. And finally from that helplessness she becomes violent resulting into the murder of Ayyappan.

The murder scene has been shown elaborately in the film. In rainy day when the drunken Ayyappan attacks Rohini she reacts. He had taken her earning forcefully. In the hassle and tussle with a broken liquor bottle she stabs him. The director even shows the passage of blood through the broken bottle.

The intention of K G George did not seem presenting violence as a solution, though the audience feel relieved seeing Rohini stabbing Ayyappan. Even Rohini is a victim, being a murderer, she has no escape. She finally was arrested by the police.

Aadaaminte Variyellu (Adam's rib)

The film shows the lives of three women in different social strata. But through their lives the director proves that the life of a female is in misery, whatever is her status. The first lady, Vasanthi is a government employee and the only breadwinner at home but could not escape the household abuses her mother-in-law and husband lashes upon. Finally the pressure takes her to a mental asylum. Second one, Alice is a high class lady for whom anything under the Sun is possible other than the love of her children and respect of her husband. Her husband had exploited her sedative beauty and body for his personal achievements. As revenge she gets into an extra marital relationship which too gets broken and she finds resolution in suicide. The third one is Ammini who is the servant of Alice. She was sexually abused everyday by Alice's husband, Mammachen, which was not new to Alice either. When Ammini gets pregnant, Alice demands him to throw her out and Ammini was taken to

different place. After her delivery Ammini leaves her kid and reaches to a rescue home. From there she leads a revolution of the inmates which even destroys the shooting team and director. The last sequence which was a kind of surreal one earned applauds to George as a director with serious feministic perspective. It is studied that he is stating that when middle class finds solace in madness and upper class in suicide, it is the downtrodden ladies who store the temper to break the system.

The final act itself is a depiction of subtle violence. It is the entrapment that forces the females finally to revolt violently.Ammini gathers all the women in the rescue home, opens the gate and forces them to flee. In that violent self-rescue, the women smash the shooting team, their camera and other production equipments leaving the team cameraman and director in bewilderment. Before reaching the rescue home Ammini leaves her new born baby in front of stranger's house. In a way she is violently replying to her environments.

In a scene Mammachen warns Alice for her extra marital affairs. He asks her to beware of the fact that their kids are growing. The look that she returns itself is violent. The anger and frustration she bears is visible in her violent stare. In that incident she starts answering him but without finishing what she wanted to say she just utters 'go to hell'.

As the domestic violence increases, Vasanthi starts hallucinating. In her hallucination she sees her maternal uncle who was her father in law too. In Kerala, the Nair caste had a practice of marrying the uncle's daughter or son as a tradition. He was her solace too. She starts behaving like him and ordering her mother in law and husband as if she were the father. In that scolding, actually the internal frustration of Vasanthi comes out violently.

The violent actions, be a look, or madness or final action, are the resultants of the entrapment they suffered in their lives. In that way it is not the physical atrocities but the mental violence that are more visible in this film as well.

Panchavadippalam (The Bridge Panchavadi)

It is considered to be one of the best examples of political satire in Malayalam cinema. The name was mentioned by the honourable High Court of Kerala during a hearing a case in connection with the corruption in Palarivattom bridge[3]. The film satirically sets a village Airavathakkuzhy where the President was DussanaKurup and his wife was Mandodari Amma. All the characters' names were taken from Hindu, Christian or Islam mythology like Jeemoothan, Panchaly, Habel, Raahel, Anarkali, Poothana or Jahangeer. Irrespective of the party all the politicians unite together for destroying the current strong bridge and rebuilding it. The connecting point

was corruption associated with all the activities. In the final scene when the entire politician along with Kathavarayan, the handicapped who can be considered as the representation of public, stroll on the bridge on the first day itself as it breaks. All are rescued except Kathavarayan.

Though the total tone of the cinema is humour, the film discusses how machinery or a system does violence over the common people. There is no explicit showcase of violence but all the actions are violent as they were against the common man.

It is the common man who suffers from the destruction of the bridge. It is the common man who has been forcefully separated and thrown in to religious calamity and chaos by politicians for their personal interest and it was the common man again who has been fooled by the politicians by reaching private contract with their own interest in mind. The floating of Kathavarayan's push cycle in the river at the end is the epitome of such atrocities.

Irakal (The Victims)
George claimed that *Irakal* was an allegoric representation of India during the 'Internal emergency'. The protagonist Baby can be seen as Sanjay Gandhi and his father Mathukkutty as Ms. Indira Gandhi. Baby is a psychopath who loves to harm others. He even conducts two murders in his village. Besides he makes several fruitless murder attempts too. He was expelled from his college for attacking juniors and leaving one junior near to death in the name of ragging.

His father, brothers and even sister are no exception. His father and brothers attack anyone who [2]comes in between their illicit business and money. They have no regrets in confronting with anyone even the Police with their muscle and money power. Sister has no regret in telling lies regarding her husband and even her daughter. Baby loves a girl in the village and even their love making is violent. If no human beings are available, his hobby is harming the trees. He kills the male helper with whom his sister had a secret sexual relationship. Then he kills the fiancée of his lover. He attempts to kill the person who becomes ready to marry the girl when her fiancée was killed. Finally when police was about to catch him, his father had to kill him.

The name *Irakal* when translated means Victims. Baby is a victim of the surroundings. When the Arch Bishop, who is his maternal uncle too, asks what is that which is less in his house, he replies the problem at his house is that everything is in abundance,

[3]https://www.newindianexpress.com/states/kerala/2019/sep/19/high-court-compares-palarivattom-flyover-to-film-panchavadippalam-2035747.html

https://www.onmanorama.com/entertainment/entertainment-news/2020/09/28/panchavadipalam-release-day-palarivattam-bridge-demolition.html

nothing is of short. Besides the explicit exhibition of violence, there are certain subtle violent moments in the film. The husband of his sister is frustrated with her misdeeds. So whenever he speaks he explodes.

Baby is so violent that the way he tries to wake up his room-mate is ghastly. He just covers that boy's nose and mouth to that extent that he struggled for life. During leisure time he makes knots with the rope for hanging nobody.

The director never blames Baby for being cruel as he explains that the reason behind his nature is his house itself. After every murder he cries. The director is presenting a case study of violence through the film. But even then the director never put this as a solution but leads the story to a natural ending where Baby and thus Mathukkutty himself have to pay for their deeds.

The Symptomatic reading of *The cabinet of Dr. Caligari* (1920) conducted by Siegfried Kracauer proposed that "German Expressionism's interest in madness that permeates authority as well as the genre's emphasis on issue of group submission, reflected the collective German soul and the political inability in the years preceded Hitler's ascension to power. Kracauer reads the film's (Caligari) finale as the symptomatic of the psychological revolution taking place in German society which forced people to reconsider their traditional belief in authority" (Edward Branigan and Warren Buckland: 2014 P.464). Similar reading is possible for *Irakal* too. The film flows like a magical river that shows the future society.

Mattoral (The Other Man)

The movie tells the story of a closed family which rarely opens up in front of strangers. It is the family of Kaimal where he, his wife Susheela and his kids live according to the invisible rules and regulations made by him. Kaimal is a traditional man who prefers to stick on old, ill-conditioned Ambassador Car rather than buying a new car.His close friend and his family too is not much welcomed in his house though Susheela and kids love it. One evening Susheela elopes with the car mechanic Giri. All are shocked, so did Kaimal. Initially he wants to kill Susheela and then Giri. But later he reaches to the conclusion it is he whom to be blamed. Meanwhile Giri brings another girl and Susheela understands that the decision was wrong. When with the help of their friend she returns she finds Kaimal has stabbed himself.

Susheela was entrapped in the monotonous life with no care, support and respect. And eloping is her violent response to the entrapped state. Kaimal was shown as a fragile and weak person. But finally he does revenge by violently killing himself. Other than stabbing there are no explicit violent scenes in the film. It is a kind of slow pace film. But it gives the hint of the domestic violence in the form of non-freedom and that is why the eloping

seems violent. Kaimal doesn't consider his wife. He does not give her the choice to make any decision. She has been shown as an un-paid glorious domestic help. When Veni the wife of Kaimal's friend Balachandran asks Susheela for lending some money, the helplessness Susheela experience itself is a great atrocity to womanhood. It is to this violence she reacted violently.

Conclusion on Characteristics of Violence in his Films

1. No glorification of violence: He never glorified the violence even though there are violent scenes and sequences. The violent characters never became successful finally even though they were doing violent actions being helpless. Neither Rohini nor Alice becomes successful. So do Ammini, Vasanthi or Susheela. In popular cinema, violence is shown as solution. In order to solve the violence of villain the hero resolves to violence and clears all the problems with violence. Thus violence is expressed as a solution for everything. Besides the popular cinema gives a notion that the violence of villain is bad and that of the hero is good. But George didn't classify between the violence of villain and hero. This means that there is no glorification of violence.

2. Violence of the entrapped people-Since he didn't glorify violence, the action of violence is that of the people who were entrapped in some situation- mind, family, village or Nation.When they realise the trap they try to escape and that trial becomes violent. Rohini was in a way ready to accept her fate, but the moment she understands that Ayyappan would not allow her family to be free; she has no other choice than killing that man. Alice was provoked by Mammachen's disrespect to yell the truth. Vasanthi's madness too is a fruitless trial.

3. Violence of the victim, females-George didn't place the characters that do violence as villains. They perform violence under the pressure of many outside reasons upon which they do not have any control. In that way they are victims. Secondly most of the victims are females. Thus he shows the violence out of helplessness from the part of females.

4. Shattered the conventional patriarchal family- Put forward a family based on love- the conventional family he describes is patriarchal which is based on violence- power relation between men and women. The power lies on the man. In some cases the man works hard to reinstate patriarchy. This family shatters as the cinema proceeds. Look at the families of Vasanthi, Alice, Kaimal, Baby, his sister and Rohini. All are based on power relation with violence of the man in one way or another. Thus George indicates that family based

on love-less relation are violent in nature and finally it has no option other than shattering. He shows two examples one in *Mattoral*-the family of Balachandran and Veni and other in *Yavanika*-the family of investigating officer where both the wife and husband are partners.

5. Violence with a historic perspective: Irakal is an allegory. And in that way it has a historic value too. The violence of a family can shatter itself and sometimes a country is the perspective he tries to bring in.

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CONQUERING TRAUMATIC REALITY WITH HYPERREALITY: SELF-HEALING THROUGH SIMULATION IN THE TELUGU MOVIE GAME OVER

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Abstract

Trauma is something that shatters a victim's sense of reality. Lacanian psychology speaks of how the unconscious is structured like a language and Cathy Caruth, eminent theorist in th field of Trauma Studies, develops on the theory to postulate that trauma causes a dissolution of signifiers, or a loss of language, in the victims. In order to address trauma, one has to make it accessible. This paper explores how hyperreality becomes a tool for surviving traumatic reality. The Telugu movie Game Over is analysed to explain how simulation can aid in therapeutic healing of trauma.

Keywords: *trauma, healing, therapy, hyperreality, film, virtualreality, simulation*

Trauma is something which shatters the very core of a victim's existence. Bessel A. van der Kolk, in *Traumatic Stress: The Effects of Overwhelming Experience on Mind Body and Society*, has rightly stated that "Unlike other forms of psychological disorders, the core issue in trauma is reality" (6). Therapeutic efforts at healing trauma have opened up many possibilities, out of which narrative therapy is a very important one. It relies on the use of personal narratives or stories which can serve as a potent medium to emotional healing. The narrative used in this can take any form, like an oral, textual or visual one, in which the participation of the victim is essential in the creation of stories.This paper discusses how hyperreality becomes a vehicle of creating such narratives thereby constructingan illusory world which helps in the healing of trauma. Illusion, termed '*maya*' in Indian philosophy, is also discussed in the context of simulated reality.

The Indian movie *Game Over* (2019) features the plight of a young game designer, Swapna, who suffers from a fear of the dark as well as anniversary reaction, a condition associated with PTSD, in which the subject experiences distress around the time of a past traumatic event. Swapna was raped on a New Year's Eve and the memories of the event cause unsettling reactions in her mind during the time of the year.According to Lacan, the

unconscious is structured like a language. When language fails, the unconscious manifests itself. Trauma is an absence that causes the dissolution of signifiers and thus a loss of language. The event thus becomes inaccessible for the victims due to the trauma.This makes trauma unrepresentable.

Cathy Caruth speaks of trauma as unspeakable. It is something that repeats itself as nightmares and affects the daily life of the victim. In *Trauma Explorations in Memory*, Caruth defines trauma as:

> a response, sometimes delayed, to an overwhelming event or set of events, which takes the form of repeated, intrusive hallucinations, dreams, thoughts or behaviors stemming from the event... solely in the structure of the experience or reception: the event is not assimilated or experienced fully at the time, but only belatedly in its repeated possession of the one who experiences it. (4)

Staying true to the Lacanian tradition, Caruth proposes trauma to be an unfathomable dilemma of the unconscious that sheds light on the intrinsic inconsistencies of language and experience. Trauma is seen as a 'recurring sense of absence' that splits apart knowledge of the severe experience, putting off a linguistic significance other than just a reference. There exists an 'unspeakable void' of trauma in the centre of any discourse in this school of thought. Trauma,

which repudiates representation, also causes dissociation and irrevocable injury to the human psyche. The Caruthian model of trauma claims that language is unable to find truth of the experience. The human mind which fails to process and symbolise the traumatic event when it is witnessed, revisits the experience, in what is known as latency or delayed action, as flashback, nightmare, or other repetitive behaviour. Trauma is thus part of the human unconscious. In the Symbolic Order (Lacan), the unconscious comes into being. The meaning which is ciphered and coded is deciphered and decoded in the unconscious. In order to come out of trauma, the traumatic experience should be symbolised, that is, moved to the Symbolic Order where action and involvement can occur on it.

In *Unclaimed Experience – Trauma, Narrative and History*, Caruth explains the Freudian theory that human consciousness, which has once encountered the risk of annihilation, can do nothing but replicate the destructive event over and over again in a vicious circle, which in itself is a traumatising experience. Confrontation of the threat of death over and over again can pose a risk to the natural chemical configuration of the brain leading to its deterioration. Caruth explains Post-traumatic Stress Disorder or PTSD as:

> The pathology consists, rather, solely in the structure of its experience or reception: the event is

not assimilated or experienced fully at the time, but only belatedly, in its repeated possession of the one who experiences it. To be traumatized is precisely to be possessed by an image or event. (*Trauma: Explorations in Memory* 4–5)

Swapna, as mentioned above, suffers from trauma, which manifests in her mind as nightmares and an irrational fear of darkness. She has also become a recluse. In order to come out of the traumatic shock, her mind needs a language which it creates in the form of a narrative. The name of the protagonist,Swapna, which means 'dream', is a good instance of foreshadowing employed in the narrative.Her mind creates a narrative, knowingly or unknowingly, for her to regain her confidence and dispel her fears. Like a dream, the imagined or illusory reality she constructed works.

Swapna's tattoo, which she got a year ago, hurts her hand and she later comes to know that the ink got mixed up in the parlour. She has got a memorial tattoo, i.e., a tattoo made of ink in which the mortal remains of a person has been added. Amritha, a young woman who was a cancer survivor, was killed by a serial killer and it was her ashes that formed a part of Swapna's tattoo. Amritha had survived three relapses of cancer and was an epitome of confidence, but her life was nipped. Her mother wanted to get a memorial tattoo with her ashes but it got traded with Swapna's. Amritha's mother visits Swapna and talks about her daughter.Gathering the tales of Amritha and the news of the serial killer from the background of her life, Swapna's mind starts to weave a story. As a gamerwho is addicted to Pac-Man, a maze chase video game in which there is a gang ofcoloured ghosts chasing a character controlled by the player, her mind is quick to add elements from her favourite game into her narrative. Her sittings with the mental therapist in which she is put through a session with virtual reality headset is also embedded into the narrative she makes. Swapna, who is wheel-chair bound, is threatened by the presence of three killers and is left to fight from within her house. Like the game of Pac- Man, all she can do is to roll in straight lines (due to the wheel-chair). The tattoo on her hand becomes three in number, suggesting the three lives she has to beat the killers. Swapna creates a hyperreal world which is akin to the video games she designs.

Hyperreality is a postmodernist concept which denotes the incapacity of consciousness to differentiate between reality and a simulation of it. In hyperreality, the border between reality and fictionality is blurred. According to Jean Baudrillard, hyperreality involves the creation of asign or set of signifiers that correspond to something which does not exist in reality. He calls it simulacrum, which denotes a copy of something to which there is no original. It is important to discuss the Indian philosophical concept of *maya* or

illusion in this context. *Maya* is defined in different ways by the various schools of Indian philosophy. Unlike the common thought of *maya* as distraction, *Atharva Veda*defines it as a creative power, which Gonda explains as "wisdom and power enabling its possessor, or being able itself, to create, devise, contrive, effect, or do something" (Goudriaan1). In Yoga school, *maya* is something that can be created and transformed by power (of Yoga), which is termed as *Yogamaya.* In Vedanta, the chance of *maya* being misunderstood as the final reality is discussed. The creation of *maya* can be equated to simulation.

Swapna fights for her life, failing in two attempts and succeeding in the last. She has to come into terms with darkness as light can give away her location to the killers. She has to bring forth all the energy within her that she thought to be lost after the traumatic incident which happened a year ago. The simulated world she creates in her mind has elements from reality. She converts the *liminoid* nature of gaming experience to a 'liminal' space from where she emerges transformed. Liminality is a concept put forth by folklorist Arnold van Gennep and taken up by Victor Turner. It denotes a state where the order of things is shattered. A liminal space is the place of transition. The term *liminoid*suggests liminal experiences that are optional. It does not entail a personal transformation. Swapna used to spend her time playing video games, which is a *liminoid* experience, which helps her survive through the traumatic reality. It does not have any potential for her recovery. She realises that her sessions with the mental therapist are also *liminoid* in nature, where she is put through virtual reality, and that she requires something which can help her recover, something closer to her reality. Thus she creates a hallucinatory hyperreality, which has elements from her own life, to tackle her trauma. This stresses the importance of personalising narratives in therapy.

Testimonial narratives are used in narrative therapy which helps the victims to create stories. Technology can also be used to create hyperreal experiences which can aid in emotional rehabilitation of trauma survivors.

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EMASCULATING THE CURSE OF CASTE - UNHEARD VOICES IN MARI SELVARAJ'S PARIYERUM PERUMAL

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Abstract

The film Pariyerum Perumal BA.BL, directed by Mari Selvaraj, has been broadly bantered for its express conversations on position since its delivery on 29 September. Specifically, the chief has portrayed different natural types of rank viciousness delivered on Dalits. The story rotates around an undergrad, Pariyan, who faces trouble in getting English. To adapt to the language better, he takes help from his colleague Jo (Jothi Mahalakshmi). Before long, the two of them become companions. In any case, Jo's dad and her cousin respect their relationship dubiously and release physical and mental viciousness on Pariyen to get him far from Jo. The remainder of the story describes what befalls their companionship and how Pariyan reacts to these conditions.The movie, through it is overt gestures and symbolisms serves to prick the conscious of the audience and engage with the difficult conversation of caste.

Keywords: *caste, pariyan, anti-casteism, desires, discrimination, education, honour killing etc*

Tamil film has reflected and reacted to the pictures made in the well known psyche of Tamil society in various occasions of the historical backdrop of Tamil Nadu. One reason of the depiction of the glorification of moderate standings in Tamil film is because of the predominance of a gathering of positions (Caste) throughout the entire existence of the Tamils. Film, regularly a mode for proliferating certain belief systems among the majority, assume a significant part in how society sees different areas, networks or even a person among the majority. In the landmark of caste station framework in India, Tamil film has depicted the individuals of various standings in various manners mirroring the social reality in Tamil Nadu. In a large portion of the Tamil motion pictures, the Dalits were introduced as docile, agreeable, and grimy; the films have been a device for the denigration of Dalits. Tamil films spoke to and in some cases contorted the truth of Dalits who have been abused and stifled in the station disapproved of society. This is obvious in the under representation of Dalits on

media stages particularly in the Tamil film Industry. Thus, however there are a couple of Tamil motion pictures which underlined the significance of the social uniformity of Dalits in a thoughtful way, at this point there are numerous Tamil films which utilized Dalits as an issue of fool. The moviemakers take the aggregate cognizance of thinking about Dalits as low in the general public as a social reality. It is hard to challenge and change the social realities as they are coercive and uniform in their belongings. The social realities of segregation, disparity, bias and aggression looked by Dalit people group by prevailing gatherings, are appeared in the films as a standardizing capacity of their social reality.

The film Pariyerum Perumal (God who Mounts a Horse, 2018), coordinated by Mari Selvaraj, is an enemy of rank dramatization portraying the embarrassment and disgrace looked by the Dalit people group, made in the southern area of Tamil Nadu. Pariyerum Perumal is the name of the neighborhood god of the individuals of a lower rank in southern Tamil Nadu. This film is a work of art and a significant achievement in Tamil film. Throughout the entire existence of Tamil film, the lives of inferior gatherings have gotten imperceptible or distorted, or exhibited in a way that legitimizes their position in the social request. Be that as it may, the section of Dalit chiefs Pa. Ranjith and Mari Selvaraj proclaimed another social

unrest inside Tamil film, which deliberately tended to this social imperceptibility and cheapening of inferior gatherings. The overseer of Pariyerum Perumal, Mari Selvaraj, has made a stride ahead and has broken the set up cliché social portrayal of Dalits in the film. Pariyerum Perumal is an exceptionally solid film which welcomes the general public to investigate the biases for the sake of standings and gets some information about the extraordinary types of separation. The plot of the film Pariyerum Perumal has a lot of allegories and semiotics which spotlight the monstrosities of prevailing ranks against the Dalit people group in the general public.

The chief shows the separation of Dalits in the study halls of instructive foundations. Like by and large for the Dalits, study halls as a space are not a space of uniformity but rather of differed types of segregation. There has been a custom even now in a couple of spots that Dalit understudies are constrained to be situated at the back seats of the homerooms as the legend of the film was situated at the back and not permitted to be situated at the front seats. The grounds communities of the vast majority of the schools mirror the station mindedness among the understudies by the arrangement of companions' gatherings dependent on position. This film additionally mirrors the fondness and hostility among the understudies dependent on rank in the school grounds. The chief shows that

the biases dependent on rank are in the psyche of the understudies as well as among the directors and teachers of the instructive organizations. During the affirmation of Pariyan in the law school, the head from higher standing tells Pariyan 'a person like you ought to be sufficiently fortunate to join this school.' It implies that 'a person like you from a Dalit people group however not qualified to join this school, yet you are adequately fortunate to go along with it.' It mirrors the solid unfair psyche of numerous directors who are from prevailing ranks over the individuals of lower stations. The law school head, having perceived Pariyan from lower rank, thinks him possible instigator. It reflects the vast majority of the educationalists from predominant stations considering the Dalit understudies as routine guilty parties.

The personal connection of a Dalit kid with a higher position young lady the other way around is viewed as inadmissible and culpable according to watchmen of station pride. In this film, the close connection between the Dalit legend Pariyan and his colleague Jo (Jothi Mahalakshmi) from higher rank is respected dubiously by the group of Jo. There were numerous physical and mental brutality on Pariyan and even an endeavor to murder him. In the film Pariyerum Perumal, the chief shows the various parts of honor slaughtering by depicting an expert assassin of an elderly person who has executed numerous couples who are engaged with between position love, and he additionally endeavors to murder Pariyan. The chief projects his doubts on the vast majority of secretive self-destructive passings of the couples uniquely close to the train tracks as only honor murdering. In this film, the chief shows the executing of saint's canine Karuppi (blacky) on the train tracks as an image of honor murdering of numerous Dalits in comparable style. Both the individuals of ruling high position and the individuals of overwhelmed low rank consider the control and segregation for the sake of standing as a business as usual in the Indian social structure which is sent custom.

In spite of the fact that this film dependent on Dalit issues, yet it is acknowledged, acknowledged and acclaimed by the individuals of various ranks, classes, and ideologies. The pundits, individuals from the movie business, and media collectively approached to cheer the chief for giving a rousing message in an unbelievable manner. One reason is that the chief has introduced various issues on victimization Dalits in the everyday existence absent a lot of distortion in the greater part of the scenes. He doesn't simply censure the individuals of upper position for the victimization the individuals of lower rank, yet he makes the individuals mindful of the uncaring activities acknowledged and communicated for quite a long while as a convention without even batting an eye to them. Accordingly, the new wave

films have not just made the Dalits mindful of the victimization them, yet in addition has made the higher ranks mindful that the stifling the Dalits is brutal. Consequently, the depiction of victimization Dalits in a novel and innovative manner in late motion pictures, have brought a change in perspective in the mentality of individuals of all positions from concealment of Dalits to freedom of Dalits.

Karuppi, the Dog was perhaps the main characters in the film. The holding among Karuppi and Pariyan was wonderful to the point that we as a whole pined for all the more such scenes.

Who is Karuppi? Within the initial 10 minutes of the film, the dog Karuppi bites the dust in a shocking "accident." Who is Karuppi? Why did she die? What is her significance in the movie, when she has very little screen time? Karuppi isn't only a dog here. She is an metaphor for each abused soul out there. Karuppi is a guiltless bitch that doesn't have a clue about the contrast between different Caste or ranks or religions. However, it is a casualty of the barbarous standing framework pervasive in the general public. Additionally, every human who is a survivor of station based brutality is Karuppi. It doesn't need to be lethal, in light of the fact that even the smallest type of separation is segregation. Karuppi may have kicked the bucket very soon, yet at the same time she shows up in different scenes of the film.

In the beginning snapshots of the film, a specific people from a higher standing strap Karuppi to a railroad track and leave. Being an honest dog, she doesn't have a clue why she will bite the dust. She doesn't have the foggiest idea what is behind this savagery.

Unkitta padichi padichi sonnane kettiya
Yaar kooptu nee pona Yendi pona
Ethana thadava solliyiruken
Ellam manusanum inga onnu illenu…

Pariyan screams his heart out, but no matter how many times you tell Karuppi about the differences. There is a quote which says - When you love someone, they become a part of you. Similarly, Pariyan is a Karuppi by himself. In the first scene of the film, Pariyan and his companions are seen bathing in a pool of water. They additionally wash their dogs here. At the point when they see a gathering of upper rank men come there, they leave. What we see straightaway - The upper standing men begin peeing in the lake. Pariyan and his companions have no clue about this. Maybe, they've been doing it for quite a while and Pariyan doesn't think about it. Or on the other hand, this is the first break of commonly that they're doing it. In any case, the honesty of Pariyan and his companions make every one of them Karuppis.

All through the film, to hurt Pariyan, they murder his canine, they assault his dad, they hurt 'his' Jo,

lastly even attempt to execute him. Despite the fact that he gets away from the executioner, he can't get away from the caste framework. He grapples with the reality - the best anyone can hope for at this point is to bark at the framework. The caste framework is the train that hits Karuppi. Karuppi, being attached to the track, can just bark at it. At times, the bark is heard, yet it can't stop the train. Or the consequences will be severe, the sounding of the train is sufficiently uproarious to quietness Karuppi's barking.

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TEACHING SOFT SKILLS IN THE PRESENT SCENARIO WITH REFERENCE TO G.B. SHAW'S PYGMALION

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Abstract

Soft Skills are considered necessary and complimentary to hard skills and a prerequisite to succeed in one's career. Developing countries like India have huge young population and are considered the destination for skilled workforce. On the other hand they are rendered unemployable due to the lack of soft skills like the ability to work in a team, pressure management, innovation etc. One of the main reasons for students' lack of Soft Skills is the absence of holistic education from the primary level. The unpreparedness of the student at the end of his education and the need for soft skills in industry makes Soft Skills all the more important at the undergraduate level. Teachers cannot and should not treat their wards as Pygmalions but try to bring real change in the personality which happens only if there is real effort from the beginning of education and not just in 6 months and 1 year. George Bernard Shaw in his drama Pygmalion brings out the shallow importance given to corporate behavior and speech of a person than to the actual personality, to gain acceptance in high society. Soft Skills trainers play a significant role in training the students to bring long lasting changes in their personality and not create superficial changes that leave the student helpless. The real challenge is to inculcate best work practices and positive personalities that would equip the undergraduate engineering fresher with all the Soft Skills they would require to survive and grow in a ever demanding workplace.

Keywords: *Soft Skills, Skill Gap, Training, Pygmalion, Shavian Drama*

Soft Skills are defined in Collins dictionary as desirable qualities for certain forms of employment that do not depend on acquired knowledge: they include common sense, the ability to deal with people, and a positive flexible attitude. Soft Skills are considered necessary and complimentary to hard skills and a prerequisite to succeed in one's career.

Hard Skills are the knowledge base, technical knowhow required to do a particular job. For example, writing a computer program requires prior knowledge of the programming language whereas Soft Skills helps the programmer to coordinate well with his team, communicate well with his team members, maintain a good rapport with his colleagues at the workplace, and

thereby grow in his career. Thus, we can state that Soft Skills are very important for one's career and some of the important Soft Skills required, to grow at a workplace are teamwork, leadership skills, interpersonal skills, pressure management, communication skills, to name a few. Skill is the ability to do a thing with expertise.

Soft Skills has always been part and parcel of a person's life and has acquired paramount importance in the present global scenario as people from different time zones, work together to complete a task. It has been time and again reiterated that one cannot really achieve success in one's career if one does not possess Soft Skills. Developing countries like India have huge young population and are considered the destination for skilled workforce. In India, lakhs of youth are churned out of colleges every year, and might have the requisite hard skills to pursue their job. On the other hand they are rendered unemployable due to the lack of soft skills like the ability to work in a team, pressure management, innovation etc.

As per the data shared by the HRD ministry, India has a total of 6,214 Engineering and Technology institutions in which around 2.9 million students are enrolled every year. On an average around 1.5 million students get degree every year, of which less than 20 percent of students get jobs related to their area of study. (Sarkar, Sudhipto) The main reason for the gap in education and employability is not only the lack of hard skills but also deficiency in Soft Skills. It is also disheartening to note that the attrition rate is also very high in many MNCs. It has been reported in an article in Times of India (July 13, 2019) that the attrition rate at Infosys rose to 23.4% in that current quarter compared to 20% in the same quarter the previous year. ZeeBusiness.com brings to live the attrition rates of MNCs like TCS, Infosys, Cognizant and Wipro and states that the attrition rates where 17-22%, 23%, 22.6%, and 17.7% respectively. The reasons for attrition could be pursuing higher education but the major reason being lack of Soft Skills, to promote smooth transition and integration from study to work.

Every state and the Union government are trying to bridge this gap so as to make India the destination of skilled human power at the global level, in the near future. The National Skills Development Corporation (NSDC) aims to promote skill development by promoting the establishment of large, quality, and non- profit vocational institutions to impart skills required to fill in the skill gap and to make students employable. Bridge Conferences to promote interaction between Industry and Academia also state the need of soft Skills to enable a fresher to survive and grow in a company. One of the main reasons for students' lack of Soft Skills is the absence of holistic education from the primary level. Our education system

depends heavily on marks and the society, including parents consider marks as the deciding factor of their child's performance. This marks oriented assessment method is taking its toll when it comes to success at the workplace.

The unpreparedness of the student at the end of his education and the need for soft skills in industry makes Soft Skills all the more important at the undergraduate level. Thus, soft Skills are given a lot of importance during the undergraduate program, especially for engineering and general degree groups. Imparting soft skills during a few years at the undergraduate program is challenging because the student has to unlearn his faulty ways acquired from rote learning and faulty assessment systems and learn the importance of team work, interpersonal skills, negotiation, problem solving, self management, self confidence, critical and decision making skills, communication skills etc. However, Soft Skills is generally connected to spoken English, and verbal English leaving very little room for real change in the personality of the student. George Bernard Shaw in his drama Pygmalion brings out the shallow importance given to corporate behavior and speech of a person than to the actual personality, to gain acceptance in high society.

G.B. Shaw's Pygmalion is derived from a Greek myth where a talented sculptor not satisfied with the women around him, carves a beautiful, flawless woman figure and falls in love with it. The goddess of beauty and love, Venus/Aprodite transforms the sculpture into a real woman fulfilling the sculptor's wishes. This Greek myth since its first presentation in Ovid's Metamorphosis has inspired a lot of writers and each writer has interpreted it in a different way. The musical drama My Fair Lady revolves around this theme of creating a perfect model for the lack of perfect women. Similar thought process is found in Disney's Pinoocho where the toy is turned to a real boy. The concept of Pygmalion is followed by Shaw in presenting Eliza Dolittle, the flower girl with a cockney accent and poor dress sense, and is transformed into a beautiful and attractive woman with impeccable dressing and excellent accent that she is passed as a duchess by the most renowned professor of phonetics.

G.B. Shaw in his Shavian romance, satirizes the social and political discrepancies of the Victorian era, presents Eliza DoLittle as the Pygmalion-carved, shaped by Professor Higgins, a renowned researcher and professor of phonetics and Colonel Pickering. Shaw in the Victorian drama presents the inevitability of dress and proper accent in determining one growth and acceptance in higher society. The protagonist Eliza agrees to Prof. Higgins' proposal of training her to get rid of her 'keberstone' English within a few months passing her off as a duchess at an ambassador's garden party. Eliza Dolittle's simple motive

was to move on to a better job in a flower shop if she could improve her accent and dressing sense.

The importance of dress in deciding a person's social status and his superior upbringing is revealed in several instances in the play. Professor Higgins is caught by the people taking notes secretively at a bus shelter at the beginning of the play but he is spared by the irritated public, when a bystander comments on his dressing "It's aw rawt: e's a gentleman: look at his boots" (pg 9), reiterating the importance given to dress. Eliza Dolittle is despised in her shabby dress and an untidy hairdo as a flower seller but she is instantly admired in her designer dress and expensive jewelry during her first social appearance at Mrs. Higgins palatial home. In the present job scenario if there are two equally eligible candidates for a particular job with equal education and experience, it is considered fair to offer job to the one that presents a more polished image.

Next to appearance it is the articulation that is given importance. The pronunciation and the accent create a great impact in an interview or at the workplace. Prof. Higgins remarks "a woman who utters such depressing and disgusting sounds has no right to be anywhere no right to live. Remember....that your native language is the language of Shakespeare and Milton and the bible: and don't sit there crooning like a bilious pigeon (Act 1 p 14). Thus, Shaw through these words reiterates the importance of the spoken word. However, Prof. Higgins thinks that he is the sculptor who has transformed Eliza into a Cinderella and boasts "You will jolly soon see whether she has an idea that I haven't put into her head or a word that I haven't put into her mouth. I tell you I have created this thing out of the squashed cabbage leaves of Covent Garden...." (Act V, pg 92).

Towards the end of the play Prof. Higgins' allegation does not hold good as Eliza does not succumb to Higgins and Colonel Pickerings' expectations and states that she has an individual self and is just not a lifeless stone. Higgins, the renowned professor in phonetics was able to train her in her outward manners and accent but was not able to bring a real change in her personality. She finds herself to be a misfit in her own lower strata and an outsider in the upper strata of society. "I sold flowers. I didn't sell myself. Now you've made a lady out of me I'm not fit to sell anything else. I wish you'd left me where you found me (Act IV p. 77) Shaw through his play wishes to reiterate that superficial changes cannot be long-lasting and real change has to come from within as in case of Mrs. Higgins acknowledged time and again by her son "You certainly are a pretty pair of babies, playing with your live doll" (Act III p 63).

The modern education system speaks of superficial changes like the changes brought by the professor Higgins on Eliza and must aim at

internal changes from the beginning years itself. The national education policy 2020 aims at some changes but it has to be done seriously. Corporate behavior and skills must happen with real and not superficial levels because there will not be real effect. What was said in Shavian society holds good even after so many years. Teachers cannot and should not treat their wards as Pygmalions but try to bring real change in the personality which happens only if there is real effort from the beginning of education and not just in 6 months and 1 year.

Eliza Dolittle belongs to the third class workforce who according to Hobsbawm division fights for a better life, in accordance with the social conditions. Her reaction to Higgins treatment is a portrayal of the struggle of the third group of working class who study mostly in 3 tier cities/society, due to the class antagonistic conflict between the capitalists and the laborers. For Shaw education is an instrument to develop human values he states that education plays an inevitable role in transforming society and that every child and every person must be educated and must reform him before reforming the society. Bavani Munik has stated that "My experience as a soft skills trainer in tier 2 and 3 cities unearthed that the general perception of soft skills by the Central Board of Education (controlled by the government) is limited to basic communication skills, with no emphasis on concepts such as teamwork, critical problem solving, emotional intelligence, time management and adaptability. – thus this has to be inculcated from primary school level with qualified teachers" (Generation Awkward: Berkeley MDP).

Thus, Eliza Dolittle was made a doll in the hands of educated and patriarchal researchers. Beyond the fairy tale aspects, Pygmalion is a social commentary on the systems of education and class in Victorian England, and the importance given to language, its power, and the preconceptions attached to it by society. There are a lot of lessons to be learnt from this Victorian masterpiece as today's teachers are in an excellent position to share the historic, linguistic and cultural significance of Pygmalion. In a society where English language and corporate manners are very important in deciding the fate of young undergraduates in a global work scenario, Soft Skills trainers play a significant role in training the students to bring long lasting changes in their personality and not create superficial changes that leave the student helpless. The real challenge is to inculcate best work practices and positive personalities that would equip the undergraduate engineering fresher with all the Soft Skills they would require to survive and grow in a ever demanding workplace.

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DETERMINING RATE OF HEAT CONVECTED FROM A UNIFORM INFINITE FIN USING GUPTA TRANSFORM

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Abstract

In practice, to improve the heat convection rate, fins are projected out from the conducting medium. Generally, the amount of heat convected from the fin surfaces is determined by solving the general differential equation describing heat dissipation from the infinite fin by different approaches. This paper presents the use of a new integral transform called Gupta Transform to analyze the uniform infinite fin bysolving the general form of energy equation describing the heat dissipation from the surface of the medium and obtaining the distribution of temperature and hence the rate of heat convected into the surroundings from an infinite uniform fin.This approach put forward the Gupta Transform as a new mathematical tool to analyze the uniform infinite fin for obtaining the rate of heat convected into the surroundings by uniform infinite fin.
Keywords: *heat convected; uniform infinite fin; gupta transform.*

Introduction

To improve the heat dissipation rate from the conducting media, fins are projected out from them [1-3].Fourier's law expressed as $\mathbf{H} = -k\mathcal{A}\left(\frac{dt}{dy}\right)$, is the law of conduction or dissipation of heat, where k is the thermal conductivity of the medium, $\mathcal{A}$ is the area of the cross-section of the medium, H is the rate of heat dissipated, $\frac{dt}{dy}$is the temperature gradient and the negative sign shows

that the heat is transferring in the direction of decreasing temperature. Generally, the temperature distribution and the rate of heat convected from the infinite fin surface are determined by the calculus approach [1-3] or by the different methods [4-8]. This paper presents a new integral transform called Gupta Transform to analyze the uniform infinite fin to obtain the temperature distribution and the rate of heat convected into the surroundings by uniform infinite fin. The Gupta Transform was proposed by the author Rahul Gupta and Rohit Gupta in recent years, and generally, it is applied in different areas of science and engineering [9-11].

Basics of Gupta Transform

The Gupta Transform [9, 10, 11, 12] of $g(y)$, $y \geq 0$ is defined as $\{g(y)\} = \frac{1}{q^3}\int_0^\infty e^{-qy} g(y)dy = G(q)$, provided that the integral is convergent, where q may be a real or complex parameter, and is the Gupta Transform operator.

The inverse Gupta Transform [9, 10] of the function $G(r)$ is written as $^{-1}\{G(r)\}$ or $g(y)$.

If we write $\{g(y)\} = G(r)$, then $^{-1}\{G(r)\} = g(y)$, where $^{-1}$ is called the inverse Gupta Transform operator.

The Gupta Transforms of some derivatives [9-12] of $g(y)$ are given by

$$\{g'(y)\} = q\{g(y)\} - \frac{1}{q^3}g(0),$$

$$\{g''(y)\} = q^2\{g(y)\} - \frac{1}{q^2}g(0) - \frac{1}{q^3}g'(0).$$

Formulation

The differential equation which describes the heat dissipated from a uniform infinite fin is given by [6-9]

$$t''(y) - \frac{\sigma}{\mathcal{K}_c a}[t(y) - t_s] = 0 \dots (4)$$

It has been assumed thethe one end (at y = 0) of the infinite fin is attached to a heat source and the other end (at y = infinity) is free for heat dissipation into its surroundings. Let $(\frac{\sigma}{\mathcal{K}_c a})^{\frac{1}{2}} = \beta \dots$ (5)

And $t(y) - t_s = \tau(y) \dots (6)$

Here, $\tau(y)$ is known as the excess temperature at the length 'y' of the infinite fin.

Then equation (4) can be rewritten as

$$\tau''(y) - \beta^2 \tau(y) = 0 \dots (7)$$

Figure 1: conduction of heat through a infinite fin.
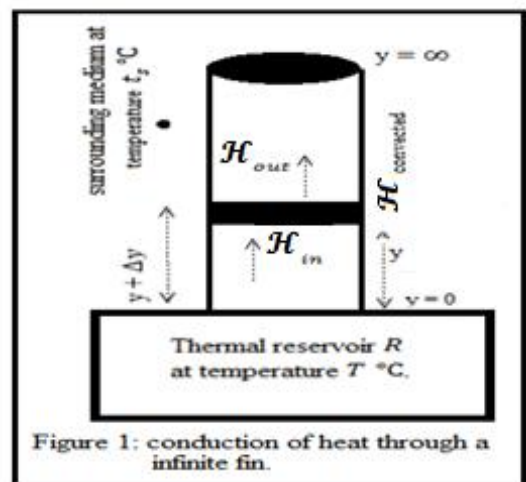
The equations (4) and (7) are the general form of energy equations for one-dimensional heat dissipation from the surface of the infinite fin.

The initial conditions are [4, 5]

(i) $t(0) \approx T$. At y = 0, $t - t_s = T - t_s$ or $\tau(0) = \tau_0 \dots$ (8)

(ii) $t(\infty) = t_s$. At y = ∞, $\tau(\infty) = 0$

Taking Gupta Transform [9, 10, 11, 12] of equation (7), we get

$$q^2\bar{\tau}(q) - \frac{1}{q^2}\tau(0) - \frac{1}{q^3}\tau'(0) - \beta^2\bar{\tau}(q) = 0 \dots (9)$$

Using the condition: $\tau(0) = \tau_0$, the equation (9) can be rewritten as

$$q^2\bar{\tau}(q) - \frac{1}{q^2}\tau_0 - \frac{1}{q^3}\tau'(0) - \beta^2\bar{\tau}(q) = 0$$

Or

$$q^2\bar{\tau}(q) - \beta^2\bar{\tau}(q) = \frac{1}{q^3}\tau'(0) + \frac{1}{q^2}\tau_0 \dots (10)$$

In equation (10), $\tau'(0)$ is some constant, so let $\tau'(0) = \varepsilon$.

The equation (10) can be rewritten as

$$q^2\bar{\tau}(q) - \beta^2\bar{\tau}(q) = \frac{1}{q^3}\varepsilon + \frac{1}{q^2}\tau_0$$

Or

$$\bar{\tau}(q) = \frac{1}{q^3}\frac{\varepsilon}{(q^2 - \beta^2)} + \frac{1}{q^2}\frac{\tau_0}{(q^2 - \beta^2)} \dots (11)$$

Taking inverse Gupta Transform [9] of the equation (11), we get

$$\tau(y) = \frac{\varepsilon}{\beta}\sinh\beta y + \tau_0 \cos h\beta y$$

Or

$$\tau(y) = \frac{\varepsilon}{2\beta}\left[e^{\beta y} - e^{-\beta y}\right] + \tau_o\left[\frac{e^{\beta y} + e^{-\beta y}}{2}\right] \dots$$
$$(12)$$

Using the condition: $\tau(\infty) = 0$, we obtain

$$\frac{\varepsilon}{2\beta}\left[e^{\beta(\infty)} - e^{-\beta(\infty)}\right] + \tau_o\left[\frac{e^{\beta(\infty)} + e^{-\beta(\infty)}}{2}\right]$$
$$= 0$$

Or

$$\frac{\varepsilon}{2\beta}\left[e^{\beta(\infty)} - 0\right] + \tau_o\left[\frac{e^{\beta(\infty)} + 0}{2}\right] = 0$$

Or

$$\left[\frac{\varepsilon}{2\beta} + \frac{\tau_o}{2}\right]e^{\beta(\infty)} = 0$$

As $e^{\beta(\infty)} \neq 0$, therefore,

$$\left[\frac{\varepsilon}{2\beta} + \frac{\tau_o}{2}\right] = 0$$

Or

$$\varepsilon = -\beta\tau_o \dots (13)$$

Using (13) in (12), we get

$$\tau(y) = \frac{-\beta\tau_o}{2\beta}\left[e^{\beta y} - e^{-\beta y}\right]$$
$$+ \tau_o\left[\frac{e^{\beta y} + e^{-\beta y}}{2}\right]$$

Or

$$\tau(y) = \frac{-\tau_o}{2}\left[e^{\beta y} - e^{-\beta y}\right]\tau_o + \left[\frac{e^{\beta y} + e^{-\beta y}}{2}\right]$$

Or

$$\tau(y) = \frac{\tau_o}{2}\left[e^{\beta y} + e^{-\beta y} - e^{\beta y} + e^{-\beta y}\right]$$

Or

$$\tau(y) = \tau_o e^{-\beta y} \dots (14)$$

The equation (14) gives the distribution of temperature along the length of the infinite fin. It confirms that the temperature of the infinite fin decreases along its length with the increase in distance from the heat source maintained at the fixed temperature T.

The heat convected from the infinite fin surface can be obtained [6, 7] as follows

$$H_f = -k\mathcal{A}\left[t'(y)\right]_{y=0}$$

Or

$$H_f = -k\mathcal{A}[\tau'(y)]_{y=0} \dots (15)$$

Now since $\tau'(y) = -\beta\tau_o e^{-\beta y}$, therefore,

$$\left[\tau'(y)\right]_{y=0} = -\beta\tau_o \dots (16)$$

Using (16) in (15), we get

$$\mathcal{H}_f = \mathcal{K}\mathcal{A}\beta\tau_o$$

Or

$$\mathcal{H}_f = \mathcal{K}\mathcal{A}\beta(T - t_s) \dots (17)$$

Using (6) in (17), we get

$$\mathcal{H}_f = \mathcal{K}\mathcal{A}\left(\frac{\sigma P}{\mathcal{K}\mathcal{A}}\right)^{\frac{1}{2}}(T - t_s)$$

Or

$$\mathcal{H}_f = (\mathcal{K}\mathcal{A}\sigma P)^{\frac{1}{2}}(T - t_s) \dots (18)$$

This equation (18) gives the rate of heat convected from the surface of infinite fin into its surroundings. It confirms that the rate of convection of heat from the infinite fin can be increased by increasing its surface area.

Conclusion and Results

In this paper, a new integral transform called Gupta Transform has been exemplified to analyze the uniform infinite fin for determining the temperature distribution along its length and the amount of heat convected from its surface into the surroundings. This approach has brought up the Gupta Transform as a new tool to analyze theuniform infinite fin for determining the temperature distribution along its length and the amount of heat convected from its surface into the surroundings.It has been concluded that the temperature of the infinite fin decreases with the increase in its length from the heat source. Also, it has been concluded thatthe rate of heat convected from the infinite fin surface into the surroundings can be improved by increasing its surface area. The results obtained by using the Gupta Transform are the same as those obtained with other methods or approaches [1, 2, 3, 8].

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TEACHING ENGLISH AS A SKILL SUBJECT

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Abstract

The introductory part of the paper deals with the significance of English language and the classification of subjects as "Knowledge Subjects" and "Skill Subjects" and asserts that English is a "Skill Subject". Then the body of the essay deals with the evolution of English language and the classification of the history of the English language into OLD ENGLISH(ancient times to 1100 AD), MIDDLE ENGLISH (1100 AD to 1500AD) and MODERN ENGLISH (1500 AD to the present time) and their characteristic features. Also the essay deals with the significance of English language in the present context and the skills to be developed in English language learning. Finally, the different methods for teaching and acquiring English language skills are dealt with. In conclusion, the essential skills of language learning- LSRW (Listening, Speaking, Reading, Writing) is included and a brief REFERENCE is attached.

Keywords: *Skill Subject – a subject which is acquired than taught, Evolution-origin and development, Indo-European Languages- Languages spoken in India and European continent, Dialect-local slang, East Midland Dialect-Standard dialect of English language*

Introduction

As we all know that, English as a global language has gained utmost significance in the present context. Apart from being a universal language, English is a library language as world's most famous books are published in English and it is also our official language. Basically, language is a means of communication. It helps in the interaction between human beings. Initially signs and signals were used for communication. The evolution of language is a sign of human civilization. Henry Sweet defines language as "the expression of thought by means of speech sounds". Also, we should accept the fact that language and culture are closely knitted. Subjects in general are classified as "knowledge subjects" and "skill subjects". While the subjects like 'science' and 'social science' come under "knowledge subjects", 'English' comes under skill subject as it has to be more caught than taught.

Evolution of English Language

Every language has its own rich historical and cultural tradition and the richness of English language lies in its language and literature. The history of English language dates back to 5th or 6th century A.D. where various nomadic tribes - the Angles, the Saxons and the Jutes entered into Britain and settled there permanently. The original inhabitants of Britain were called Celts. The arrival of Christian missionaries made the English people come in close contact with who speak Latin. After the Norman Conquest, the English people associated themselves with those who spoke language derived from Latin. With the advent of Renaissance, Greek was added.

English and the Teutonic Languages

The Teutonic languages are a part of the larger Indo-European family of languages. These languages are spoken today in Germany, Holland, Scandinavia, Belgium and Great Britain. Of these languages, the English is closely linked with the German.

Relationship of English with Germanic or Teutonic Languages
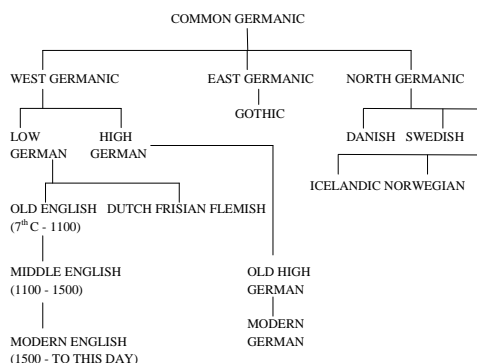
History of English Language

The history of English language is generally divided into three periods:
1) Old English Period or Anglo-Saxon Period
2) Middle English Period
3) Modern English Period

The Old English Period extends from ancient times to 1100 A.D. and the Middle English period extends from 1100 A.D to 1500 A.D while the Modern English Period runs from 1500 A.D to the present day.

Old English - its Dialects and Characteristics

The wandering tribes settled in Britain towards the close of the sixth century A.D. England became their permanent home. They are known as Anglo-Saxons and the Jutes. Along with them arrived their dialects. They are generally classified into four types as:
1) NORTHUMBRIAN -Spoken North of the Humber River.
2) MERCIAN - Spoken between the Humber and the Thames.
3) WEST-SAXON - It was the dialect of the West Saxon kingdom in the West. It formed the basis of the study of old English.
4) KENTISH - Spoken in Kent and Surrey.

The first two dialects are called as ANGLIAN or NORTHERN GROUP while the third and the fourth form the SOUTHERN GROUP.

Characteristics of Old English

1) The tendency to substitute the palate for guttural consonants and vowels. Examples where modern words have 'ch', northern words have a 'k' sound such as 'church' and 'kirk', 'chalf' and 'calf' etc.,

2) Among vowels, short 'a' sound as in 'hat' beside the more guttural 'a' or 'ea' of Northumbrian.

3) Another feature of old English is the absence of words from Latin and French which is more common in Modern English.

4) The difference in grammar is that old English was 'synthetic' language, where the order of words does not cause any change in meaning while the modern English is 'analytical' where the subject and the object have their definite places in a sentence.

5) The next significant characteristic feature of old English is its gender which does not depend on consideration of sex. For example, 'Stone', 'food', 'moon' are masculine and 'sun' and 'hen' were used as feminine. Sometimes the gender is illogical in old English where 'maiden', 'child', 'wife', 'girl' were neuter gender while 'woman' was masculine.

6) Its 'greater flexibility' is a noteworthy character of old English where it renders words to many new and novel uses.

Middle English - Its Dialects And Characteristics

Middle English developed gradually from Old English. It is in the year 1066, the Duke of Normandy defeated the English King and annexed Britain. As a result, Normans who were speaking French came into close contact with the British which resulted in the growth of the Language.

The following are considered to be the Middle English dialects:

i) Southern - It is in this dialect we have "Lives of St.Catherine and St.Juliana'

ii) Kentish - Kentish Sermons represent it.

iii) Midland - The delightful work 'Piers the Plowman' by William Langland occurred in this dialect.

iv) Northern - 'Cursor Mundi' and 'Townleg Mysteries' are found in this dialect.

Middle English and its Characteristics

- Middle English which evolved out of king Alfred's English ischaracterized by'Levelledinflexions.' Though the phonetic changes were simple they were far-reaching. The full vowel endings such as '-a', '-n', '-e', '-an', 'um' etc. were reduced generally to uniform '-e', which now became indefinite and silent.

- There is no feminine inflexion in Middle English and it was limited to masculine and neuter nouns.

- The extended use of the auxiliary 'do' is another important development of Middle English.
- Loss of grammatical gender is another important characteristic of Middle English. The gender of nouns had no link with their meaning in Old English as in Modern French and German. 'Wifman' was masculine, while 'wif' (women) and 'cild'(child) were neutral. Nowadays the inflexional English indicative of gender have been replaced by neutral gender.
- Greater diversity of dialects is another characteristic of Middle English. The number of manuscripts that have been preserved from Middle English period is much larger than the number of surviving manuscripts in Old English.

The Rise of Standard English

Midland dialect was divided into two varieties of speech and writing: (i) East Midland and (ii) West Midland. Chaucer wrote in East Midland dialect which in future, rose as the standard language of England. The East Midland dialect was less conservative that the Southern dialect, less radical than the Northern and hence emerged as the language of the English. Also, it was the most populous and largely spoken dialect. Also, the two great universities of the country - Oxford and Cambridge played a greater role in spreading the knowledge of East Midland dialect. As London was rapidly developing as an industrial centre in the fourteenth century, the East Midland dialect is spoken here and hence it became popular.

Modern English and its Characteristics

Modern English started in 1453 AD with the fall of Constantinople into the hands of the Turks and the consequent spread of the Greek scholars. Many Greek and Latin words were brought into English through Renaissance. Many Italian words came through Wyatt and Surrey. Greek was taught at Cambridge in 1540. As reformation accelerated the struggle of English nation against the corrupt Catholic Church and the Pope of Rome, it hastened the growth of national languages in par with the continental languages. Spanish language was brought into England through the discovery of Columbus and he also inspired Thomas More's Utopia. The establishment of East India Company in 1600 AD resulted in the introduction of numerous East India Words into English. English has borrowed words from German, Dutch, Russian, Turkish and Hungarian.

Characteristics of Modern English

1. Loss of inflexion and inflected grammatical gender is one of the chief characteristics of Modern English. The language has become richer by the evolution of a new method to replace the inflxeional system.

2. Old English is highly phonetic, whereas we could find some illogical relationship between spelling and pronunciation in modern English. For example, 'Sun' and 'Son' are pronounced almost without any variation in Sound.

3. Varied and Vast treasure of words is another noteworthy character of modern English. The Roman, the Danes and the French left their indelible marks on English Language.

4. Freedom from dry lexicography and literal pedantry in another characteristic feature of Modern English. Nowadays, the English language has become flexible and loft. Here one part of speech can function for another, Verbs are employed as nouns as in 'a wash', 'a cut' etc., and nouns are used as adjective as in 'bus-station' and 'boy-friend'.

Makers of English Langugage

1. 'Beowulf' is an example of early Anglo-Saxon distinct and conventional vocabulary.

2. Both Tyndale and Coverdale coined some new phrases in 'The Authorized Version of the Bible' which we use as a valuable treasure.

3. Shakespeare contributed ten times greater than any writer to the English language. Benjonson hails him as 'He was not for an age but for all times', 'the applause, delight, the wonder of our stage.' Thus in 'Hamlet' we find 'Mobled', 'Mobled queen', 'blood-boltered', 'speak within door' etc.,

4. Spenser gave us 'blatant' and 'braggadocio'

5. Milton coined 'Pandemonium', 'anarch', 'moon struck', 'darkness visible', 'human face divine', 'fallen on evil days', 'that last infirmity of noble minds' etc.,

6. Dryden contributed many new words imported from French Phrases.

7. Dr.Johnson, in his 'Oxford English Dictionary' contributed many words like 'acrimonious', 'literature', 'comic', 'etiquette', 'picnic', 'persiflage' etc.,

8. Edmund Burke contributed some of the words like 'colonization', 'colonial', 'diplomacy', 'federalism', 'expenditure', 'financial', 'municipality', 'organization', 'representation', 'resources' etc.,

9. Walter Scott, the greatest of the word-revivers contributed words like 'raid', 'foray', 'onslaughts', 'gruesome', 'glamour', 'free-lance', 'red-handed', etc.,

10. Coleridge, coined some strange words like 'phenomenal', 'pessimism', 'Elizabethan' etc.,

11. Keats came forward with unusual words like 'Pale misfeature', 'globbed peonies', 'smooth and lavendered' etc.,

Why English Language is Important?

1. English has become one of the dominating languages of the world

and hence one cannot easily ignore it. It is a language of science, aviation, computers, diplomacy and tourism.

2. As English is the language of international communication, it is the official language of people across the globe. It is also the most common second language of the world. It is stated by the British Council that by 2020, two billion people in the world will be studying English which will ease our communication with the global citizens.

3. English is the language of international business as the financial hubs exists in UK and USA. For the global workforce and cross-border business, English has become inevitable.

4. As Hollywood is the powerhouse of global entertainment, English has become the main language for movie-making.

5. As the vocabulary of English is very simple and flexible and it has evolved from many languages, it is easy to learn and speak.

6. As English isa hybrid language comprising Roman, French, Latin and German, it helps us to understand other languages easily.

7. One of the significant features of English language is its flexibility as we can find many difference ways to explain the same thing because of its wide range of vocabulary. It has been estimated that there are about 7,50,000 to 1 million words in English and is being added every year.

8. English language can be used around the world as it is the essential part of the curriculum in countries like Japan and South Korea and is desired by millions of speakers in China. Therefore, if we know English, we can travel around every corner of the world.

9. English is the language of the internet and as estimated, about 565 million people use internet every day and about 52 percent of the world's most visited websites are displayed in the English language.

10. Also, English is a library language as most famous and inevitable books are written in English in the fields of medicine, science, fiction, religion, philosophy, etc., and is a token for majority of the job opportunities.

Skills to be Developed in English Language Learning

1. Knowledge and Understanding
- Helps us develop our knowledge and critical understanding of the principles, concepts and techniques in out subject.
- Shows our awareness of current thinking and developments.

2. Analytical Skills
- Help us apply our knowledge and understanding to issues and questions relevant to our subject.
- It also makes us select the appropriate techniques to

analyze questions in our subject and to synthesize, evaluate and challenge information from different areas of the context.

3. Communication Skills

- It helps us to communicate ideas, information and arguments effectively to audience using collaborative and group working.
- It also makes us to communicate complex information, ideas and arguments effectively using a style and appropriate language.

4. Skill of Information literacy

- To find, critically evaluate and use information or data accurately in a range of texts or complex contexts.

5. The Skill of learning how to learn

- To plan, monitor and review our progress as an independent learner and seek ways to improve our performance.

6. Practical and Professional Skills

- To Engage with practical and professional skills and demonstrate an awareness of relevant ethical issues.

7. Personal and Career development Skills

- Recognize, record and communicate our skills and knowledge to achieve our personal or career goals.

Different Methods for Teaching and Acquiring English Language Skills

(1) The Direct Method

The 'Direct method' of teaching English is also known as the Natural method. Its main focus is oral skill and is taught via repetitive drilling. This method of teaching is done directly in the target language. The learner is not allowed to use his mother tongue and the grammar rules are avoided and there is emphasis on good pronunciation.

(2) Grammar Translation Method

This is the traditional or 'classical' way of learning a language and its still commonly used when learning some languages. Learning is largely to and from the target language. Here grammar rules are to be memorized and vocabulary are learnt by heart.

(3) Audio-Lingual Method

This method is also known as New Key method or Army method which is based on behaviorist theory that things are able to be learned by constant reinforcement. There is much practice of dialogue and here learning a language means acquiring habits. New language is first heard and extensively drilled before being seen in its written form.

(4) The Structural Approach

As the name suggests, the method is all about structure. This method sees languages as a complex of grammatical rules which are to be learnt one at a time in a set order.

(5) Suggest opedia

This is a behaviorist theory and related to pseudoscience. This theory is intended to offer learners various choices which in turn helps them become more responsible for their learning. This method relies heavily on student's belief about the method's effectiveness. It suggests that a language can be acquired only when the learner is receptive and has no mental blocks.

(6) Total Physical Response

Total Physical Response otherwise known as TPR is an approach that follows the idea of 'learning by doing'. Here the learner responds to simple commands such as "stand up", "close your book", "Go to the window and open it" and it stresses the importance of aural comprehension.

(7) Communcative Language Teaching

This approach helps the learners to communicate more effectively and correctly in realistic situations that they may find themselves in. This method builds strong personal links between the teacher and the student. Here, mother tongue is involved a lot.

(8) The Silent Way

Here learner's autonomy is emphasized. The teacher acts as mere facilitator and encourages learner's active participation. There is a big emphasis on pronunciation in this method. In this method, the structural syllabus is followed and grammar, vocabulary and pronunciation are constantly drilled and recycled for reinforcement. The teacher evaluates the students through careful observation.

(9) Community Language Learning

This is one of the English teaching methods where the student feels the safest as there is a strong bond and relationship between the student and the teacher. Unlike other methods, a lot of LI(mother tongue) is used for translation purposes

(10) Task Based Language Learning

The focus on this method is the completion of a task. Frequently, relevant and interesting tasks are set by the teacher and students are expected to complete the task with their pre-existing knowledge of English with a few errors.

(11) The Lexical Approach

It is based on computer studies that have previously identified the most commonly used words. Here the teaching focuses on vocabulary acquisition and learning lexical chunks in order of their frequency and use. Here more authentic material and realistic scenarios are used.

Conclusion

Here in this topic, we have seen the evolution of English language, its significance, skills of English language and different methods of teaching English language. As English is a skill-oriented subject, its significance and inevitability cannot be denied in the present context. As we have to update ourselves and keep in pace with the current world, we have to master the skills of English Language. Though

LSRW (Listening, Speaking, Reading and Writing) are the basic skills in learning a language. Several other skills like knowledge, analysis, communication, information literacy, career development skills are dealt in this essay. We should adopt one or more teaching learning methods discussed in this topic and master the skills of English language.

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TOGETHER APART: THE ROLE OF DIGITAL COMMUNICATION TECHNOLOGIES ON COVID-19 OUTBREAK IN KERALA

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Abstract

Kerala, a small state in South India, has been celebrated as a development model by scholars worldwide for its classic successes in human development and poverty reduction despite and comparatively low GDP growth. There was no surprise that, the Covid 19 pandemic that reported first in Kerala before any other states of India, it became a test case for the small state like Kerala model in dealing with such a huge crisis. Kerala renowned across the world once again as a successor in containing this unexpected pandemic; there is a phenomenon role by digital media in supporting with the execution of govt. Strategies on Covid-19. The objective of this review under goes the role of digital media, including social media, as a supporting platform for the Kerala as trajectory in achieving success and then confronting the unexpected reversal. It will examine how the decentralized institutions and provisions for healthcare, welfare, and safety nets, and realized a high degree of consensus and public trust. This review article will conclude by arguing that there is a phenomenal role of digital media, including Social media, to become the 'Kerala Model' of Development and the govt. Successful in using digital platforms to gain this public trust.
Keywords: *digital media, campaign strategy, risk management, State, Health Care, Covid 19, Kerala Model of Development*

Introduction

The world is facing the dangerous situation of pandemic Covid-19; his epidemic puts rigorous pressure on the healthcare system, economic,/ and social structures. The public and private health care system is on the sharp point. They have to get the public trust to achieve their goal of risk management. Kerala Health professionals and solid leadership by the state governing bodies have to manage this system very effectively.

During this crisis, lack of awareness, knowledge, and preparedness lead the health care staff at danger situation. The dilemma is how to overcome the risk by providing the right exposure current disease and its prevention to the public at a rate

equivalent to or better than the spreading epidemic. Simultaneously, a massive amount of health-threatening messages and misinformation is spreading at a faster rate than the disease itself. The high quantity of this false rumor is disseminated in the digital era through social media networks. Thus, providing live and reliable information addressing critical problems of infection control is, therefore, of key importance. This review outlines both the positive and negative influences of social media during the coronavirus epidemic on health-care professionals and the general population. However, if information is used wisely and prudently, social media serves as a powerful tool for changing people's behavior and to promoting the well-being of individual and public health.

Recent study into online social behavior during the COVID-19 pandemic has largely focused on how information and misinformation operate during a pandemic, so that good information is a key enabler to combat the pandemic whereas misinformation can worsen its effects. Earlier studies point to the prevalence and persistence of misinformation have shown that misinformation on the COVID-19 pandemic has been especially persistent and spreads through online social networks quickly.

Social media could be harnessed to support the public health care system. For example, in China, during the massive community-wide quarantine, it is very important to use social media wisely as social media provide an opportunity to communicate the reasons for quarantine, provide comfort and practical advice to pre-empt rumors and panic. Digital technologies can overcome the social distancing constraints during mass quarantine, and provide mental health support resources and solidarity with those people in a lock-down situation.

Social Media and Miss Informing on COVID-19

Role of Social Media during the COVID-19 Outbreak in Kerala Contrary to popular belief, Covid-19 is not the first 'digital infodemic.' In the recent past, outbreaks of Nipahhad similar two-way relationships with media. However, the notch of 'media panic', the media consumption and its consequent change in the public reaction have been visible in much higher especially during Covid-19. An article by Ayesha Anwar 'Role of Mass Media and Public Health Communications in the COVID-19 Pandemic (2020) in cureus journal Review highlights how the spread of apandemic and the resultant human behavior can be influenced significantly by the flow of information.

Health communication and understanding of public health system depend on how the data about an illness is interpreted by the masses. Within every bit of news, there can be a possibility of fake information. This misinformation becomes all the more crucial during a pandemic, especially

when the fear of an unknown illness without a definitive cure and nervous mind that tends to be easily accept the miss information irrespective of visible loopholes in their logic and reasoning.

One senseless forward of a wrong message, in the wrong hands, can snowball the spread, increasing the acceptability as it moves along the chain. Often, it end to loosen the names of credible public health agencies like the govt. health setups and other administrative arrangements. E.g.Miss Information circulated during the first wave of infection in China, implicating 'biological weaponry' in the origin of the coronavirus. (Indian Express, 2020)

Misinformation can make faulty treatments and non-compliance to panic. On the other hand, appropriate and suitable information has displayed to improve preparedness for infectious diseases and strengthen public health infrastructure, so that social media can be a double-edged sword. A review by ŽanLep, Katarina Babnik and KajaHacin Beyazoglu (2020) in Journal of Frontiers in Psychology points out that social media reach has risen three times during the Covid-19-related lockdown period in India.

The lack of daily health-related information and miss information is made people very insecure. It is indeed challenging to find a fine balance between technology dependency and systematic healthcare data. Social media-related blame and bothering can lead to stigma, marginalisation and violence, especially at such times of crisis. People from the other states, certain religious communities and lower socio-economic classes like the migrants, daily labors and expatriates have already been victims of such stigmatisation. Loads of statistics about every single aspect of the virus makes no sense to the masses. This will do more harm than good. People need more easily consumable remedies and soft information to satisfy their minds.

State administration to act against misinformation on pandemic

There are many examples reported related with miss information in Kerala like Kothamangalam issue and some other places. The district administration will initiate stringent action against those behind the campaign to prove that the spread news was fake. The authorities have identified that certain vested interests were worked on it.

Initially, there are so many cases took place like people are isolated from the mainstream, didn't geta proper job, didn't get regular health checkups and treatments, refused mental supports, lost the rental houses, didn't get any chance to go back to their family especially those who from other district and other states. Didn't get food stuffs and even didn't get entry to own houses or places. But later states administrate systems worked on it and proper guidance leads the public more stress release with the help of different

platforms including the use of media services. The Government used each and every scopes for resisting fake information and made the public -well educated on the pandemic with the help of existing health set ups and health workers, mainstream media, social media, arts and sports clubs, Nehru Yuva Kendra, collaboration with religious leaders, 'SannadhaSena' volunteers. Especially state government trained own volunteers for the data collection and execution of proper information and guideline. This lead to make available all the people with their needs. There has been a fully-fledged app and website is run for covid-19 related activities, which also helped to coordinate governmental and non-governmental activities.

Social Media with Positive Vibes during the Pandemic

Social media also utilized as a stress releasing platform during the pandemic. It helped to bridge the gap of physical social dispensing. Illustrations and artwork on Instagram and Facebook pages highlight different aspects of the lockdown and battle against the Coronavirus, so digital space becamethe most happening place, with people giving free rein to their creativity. Artists and graphic designers have been putting up illustrations and art works related to different aspects of the COVID-19 pandemic on social media.

One such artist draws inspiration from the stars of Malayalam cinema.

Anas VV, a freelance designer from Kannur, has come up with an illustration on his Instagram page that has 25 actors of Malayalam cinema out on the street as cops to ensure that the lockdown is observed. It carried the tagline: 'Stop, go home and stay safe!', It went viral after shared by some film stars on their Instagram page, with the tag 'Stay@Home, Save the World, Be a SUPERHERO!!!!'. Later, He adds that the inspiration for the work was an illustration on social media that had leading Tamil actors in police uniforms. (The Hindu, 2020)

Inspired by Anas' artwork, Arjun S from Harippad in the Alappuzha district also featured 14 actors in Mollywood in police uniform. It was bowled over by what Anas did and wanted to give it a try. He tagged all the actors in the illustration. (The Hindu, 2020)

In the meantime, Art with a message is also trending these days. Some others have been uploading graphic images on different aspects of the battle against the COVID-19, since the first day of the lockdown; people experimented in social media with their works like stories, short films, tik-tok videos, YouTube works, and many more.

State Government Risk Communication, Community Engagement and Strategies

Kerala state govt. initiated an awareness campaign named 'Break the Chain' was successful in promoting the

importance of hand hygiene, physical distancing and cough etiquette. Hand washing stations were installed in notable locations, including railway stations airports, hospitals, bus stations, and Auto taxi stands, public spaces like Panchayath and Taluk offices and Police station, Colleges, Schools and may more, to instill a behaviour change. The Kerala Arogyam portal was launched by the Department of Health and Family Welfare with comprehensive information on COVID-19. 'Covid Jagratha' portal and Directorate of Health Services website was launched by the Department of Health and Family Welfare with comprehensive information on COVID-19.

The high literacy rate in the state and the empowered women self-help groups -Kudumbashree helped the cause in a big way. Kudumbashree formed close to 1.9 lakh WhatsApp groups with 22 lakh neighborhood groups (NHGs) to educate on key safety measures as advocated by the government during the lockdown. Community Kitchen initiative through the Local Self Government Department (LSGD) with the support of Kudumbasree has monitored over these social media platforms. By using digital media, provided mental supports and counseling to those who are in quarantine, isolation, destitute and other needy persons. Coordinated the volunteers and collected the data regarding the people who are stuck outside their home town during lock down, also documented about the other state workers. All these activities are coordinated with the help of social media.

Virtual Social Distancing

Although the lockdown became problematic in the public, Alessandro Gabbiadini, Cristina Baldissarri, highlighted that the reduction of face-to-face interactions, the loss of freedom, and uncertainty lead to dramatic psychological effects. A recent study by Joseph T (2020)showed that using digital tech. for communications and virtual meetings could represent a supportive tool to manage the negative consequences of the social distancing imposed during the COVID-19 outbreak in Kerala by assisting social support.

As suggested by Martha Powell (2021), online communications can improve social relationships, especially when close off-line relationships are not available, such as during an ongoing lockdown. He argues that, digital communications can have positive effects, allowing people to empathize with socially distant individuals, fostering emotional and informational support (Kristine De Valck, 2020) A disposition pattern of social distancing, beyond the containment strategy to reduce the spread of the virus, could have broader societal effects, particularly for the most vulnerable (Robert Connor Chick, 2020).

During the ongoing pandemic, instead of being what the sociologist WajahatHussain(2020) has termed "alone together," we have access to digital tools that previous generations could not have imagined, and we can now invent new and socially meaningful ways of being together apart.

Uses of Mainstream Media for Data Propagation

The theory explains that, original figures will help to make aware the people more easily, so state govt. tried to present daily statistics of illness and other related relevant information to the public via Radio and TV live. That helped the people to be more vigilant and stay secured. State has given all the required information and guidelines via traditional, digital and mainstream media platforms. This resulted in Kerala's model of controlling epidemic Facebook pages of Kerala Police contributed a lot to this.

Ms.Payden, Acting WHO Representative to India attributes Kerala's success in effectively responding to the COVID-19 to its experience and systematic investment in health systems, risk communication and community engagement, early detection and broad social support. (2020)

The info graphic allowed several institutions to utilize the time-consuming work already done in the original documentation, and it helps to avoid repeated investment of time and energy to reproduce similar works. Free and rapid access to high-quality information from verifiable sources is valued to optimize the global medical response to crises such as the COVID-19 pandemic.

Conclusion

Technology can be used for social connectedness rather than isolating us in our own digital spaces. In the current COVID-19 pandemic, social media has the potential and maturely used, to provide rapid and effective dissemination routes for key information. Examples validate this possibility. Well-designed info graphics have the potential to provide concise and practical information to institutions and healthcare workers, these information are associated with higher reader preference and lower cognitive capacity. Moreover, making infographics easily accessible, engaging, reusable and modifiable to fit local needs and user requirements is more likely to meet the requirements of information consumers. Social media coordination by govt. helps to develop an infographic and route map to control the widespread of illness and ensured safety in the context of COVID-19.

Govt. disseminated the data via social media including Twitter, FB and Whatsapp. The method of dissemination was rapidly and well received by the community, resulting in locally facilitated precautions. Many collaborations also enabled to specify

and modifications of the existing data to merge with local practices. More importantly, through social media platforms and personal communication, numerous reputable organisations, including the WHO areutilized the data and info graphic as a resource for their respective healthcare communities. This redistribution of the material through additional, highly accessed and trusted dissemination platforms markedly increases the value of the Data, The rapid uptake and sharing across networks helped to make attention of the public and helps to drive the people accordingly.

Scope and Limitations of Social Media

There are limitations to the dissemination of digital media, including social media resources, and before considering implementation, health workers must appraise the information critically. Known risks of non-peer–reviewed materials disseminated via social medial include the application of context-specific resources to unsuitable situations; biased knowledge within echo chamber and algorithm-driven filter bubbles that selectively display information based on user preferences, and insufficient source information available to distinguish between valid and invalid information.

We are fit for the development of a real-time info.sharing system, drawing from data and analyses from multiple languages to a range of social media platforms. This will enhance the ability of public health system and relevant patrons to respond to and understand the social dynamics of wide-spread of information and misinformation about the pandemic and to control measures. It will also reduce community panic.

Nevertheless, all this requires people to be connected to technology. Unfortunately, these technological solutions aren't available to those already at a higher risk of infection, such as the elderly, ill people, and those living in poverty. The lack of reliable access to online services may, therefore, represent an additional burden for those with less access to material and social resources to buffer the negative effects of the pandemic lockdown. Thus, government should consider implementing strategies to reduce the digital divide in the near future, offering affordable access to communication technologies.

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TOWARDS 'STORIED HEALTH': POST-TRUTH IN ADVERTISEMENTS

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Abstract

Health has now become a product or an event that is now described and defined to us through advertisements. Health is constructed for us in such images and narratives that it creates the very idea of a healthy body. Nowadays, health is not just a state of wellness but a consumer ideology. Health is 'branded' by the construction of particular meanings about the body, its anatomy, pathology, physiology and appearance in advertisements for its consumption like any other product today. Our interpretation of what is health is based on the information we possess about conditions of sound bodies from these advertisements. In other words, we assess the condition of our body based on the discourses on 'healthy' bodies that we encounter in these advertisements. Thus, analysing how health is branded through advertising reveals a set of ideologies. Hence, we get disinformation about health from different stories that we receive from advertisements, which leads to 'storied health' in this age of post-truth. Through advertisements, consumers are made to believe that 'health' is the energy and stamina to engage in physical sports, health is connected to confidence and a good smile, only thin bodies are healthy, health is the ability to continue to do everything that one did during childhood and it is the ability to lift other people and to do crazy exploits. They repeatedly assert this opinion which contradicts the fact. All these discourses bear false information regarding the condition of health. Thus, public opinion is framed by false notions rather than the truth factor. This plays a major role in the creation of the age of Post-Truth.

Keywords: *Advertisements, post-truth, health, ideology*

Introduction

In a society, human beings differ concerning their biology and their beliefs. The basic aim of advertisements is to change the behaviour and perception of consumers. Health has now become a product or an event that is now described and defined to us through advertisements. We keep a check on our bodies based on our knowledge of what health is. The everyday advertisements project health as a resource that we need to guard and take care of in our day-to-day life.

Health is constructed for us in such images and narratives that it creates the very idea of a healthy body. Thus, advertisements have medicalized our lives. Brands through advertisements ensure that consumers have acquired sufficient knowledge about health. Nowadays, health is not just a state of wellness but a consumer ideology. Our knowledge of what is right and wrong about bodies comes through such discourses.

Health is 'branded' by the construction of particular meanings about the body, its anatomy, pathology, physiology and appearance in advertisements for its consumption like any other product today. Advertisements remind us about our lifestyle diseases and emphasize diet and control. Our interpretation of what is health is based on the information we possess about conditions of sound bodies from these advertisements. In other words, we assess the condition of our body based on the discourses on 'healthy' bodies that we encounter in these advertisements. Thus, we get disinformation about health from different stories that we receive from advertisements, which leads to 'storied health' in this age of post-truth. Advertisements deliver various dimensions of sickness and health – the nature of the disease, the context of disease, the possible prevention and cure. All this information leads to an extreme preoccupation with personal health which is called "healthism" (Moulting 62). Several advertisements ensure that health is packaged in it. This plays a major role in the creation of the age of Post-Truth. To showcase how advertisements represent health or fitness, this paper has chosen to study six different visual advertisements in mass media. The analysis of selected six advertisements are as follows:

1. Boost- #PlayABiggerGame 4.0

This advertisement starts with a group of young cricketers in a cricket field and the captain is giving instructions to his teammates. A boy came running to join them, but the captain does not allow him and calls him a small boy. He asks the little boy to go beyond the boundary line as on that day they are going to practice with the Indian cricket team captain, Virat Kohli. On hearing this, the rest of the players laughs and ridicules the small boy. Before the match starts, the small boy drinks the energy drink named Boost. And when the match starts, the boy is shown fielding the ball perfectly every time it crosses the boundary line. The boy shows great stamina and energy than any other big, talented and experienced players in the field which impresses Kohli and he enquires who that boy is? Even though the young player dismisses him with utmost contempt as a fielder outside the field and therefore insignificant, Kohli invites the boy to play along with them in the field. Again, after having Boost he started playing with others and heroically plays better than Kohli and even made him run out. Then the advertisement declares that no challenge is big

enough if you have great stamina. Subsequently, the advertisement shows Kohli selecting the boy in his team which turns out to be the greatest achievement in the career of a budding player. The brand Boost claims to have proteins, energy-rich cereals and nutrients which give threefold stamina. In the end, both the boy and Kohli declare that Boost is the secret of their energy.

Like any other health drink advertisement, this advert also portrays a child consuming the health drink, Boost. It is inspired throughout by Virat Kohli whose cricketing exploits imply a healthy body. These kinds of advertisements show that only youngsters with a healthy body can engage in sports. Since the other boys do not consume Boost, they are not able to excel in the field of cricket. Other boys do not have the energy, stamina and health to engage in sports. But the boy who consumes Boost, even though he is not an experienced player, has the stamina and health to overthrow the Indian cricket team captain Kohli who is supposed to be the best cricketer in India. The boy has achieved this success only because he regularly consumes Boost. Kohli has also admitted that his secret of energy which made him the best player in the cricket world is also Boost. This indirectly suggests that one can only play like Kohli and can achieve his status and health or can become better than him by simply consuming Boost every day. Therefore, health has been

represented and consumers are made to believe that health is the energy and ability to engage in physical sports and exercise which is a post-truth idea propagated through the branding of health drinks. The number of advertisements featuring health drinks that enable a child to play an intellectual game like chess is very minimal. This meansa sporting body with physical stamina and energy is read as a sign of health because we have been bombarded with the images of the same.

2. Colgate Strong Teeth – School

This advertisement for the brand Colgate begins with a mother advising her little daughter to enjoy her day as it is her first day in the school. As she walks into the school, she is called by some tall girls as 'little packet' as if trying to ascertain the authority of seniors on their juniors. They ask her to come close and enquire about her name. The little girl tells her name with full confidence and in turn, asks the name of the seniors fearlessly with a smile on her face. The advertisement shows that this act from the part of the little girl dissolves the tension of the situation and made the seniors at ease. Her mother is happy watching this and gives her a flying kiss. The advertisement further points to the consumers and says that the mother lays the foundation of her inner strength which is reflected in her smile. The advertisement goes on to say that the smile of the girl is strengthened from within with the help of Colgate

Strong Teeth. Then a person wearing a white coat, who is presumably a doctor, informs the consumers that this product increases the amount of normal calcium of teeth along with increasing the strength of the teeth from within, with the help of Aminoshakthi. Then the advertisement shows the laughing kid once again.

This particular toothpaste advertisement conveys a post-truth idea that only a person using the product, Colgate Strong Teeth, will have healthy strong teeth which in turn leads to confidence, happiness and a pleasant genuine smile from within. The advertisers have done this branding by combining two extreme factors like the health of the teeth and essential elements that must come from within a person like confidence and genuine strong smile. They claim that they use *aminoshakthi* which is their unique formula containing Arginine with an insoluble source of calcium and fluoride which helps to add natural calcium from saliva to teeth through fluoride action. To lend a certain amount of legitimacy and medical authority to this discourse, they depict a person wearing a white coat which conveys to the public, the idea that the person is a doctor who could be trusted and relied upon by the public. The scientifically challenged public, develop opinions, conclusions, and choices depending upon this information which is passed on to them. This is hegemonical as it happens without their knowledge and without being aware of the extent to which they are affected. When medical expertise talks about the product, the consumers are influenced and get convinced of the benefits of the product and they continue to buy the product as if it is the best. When this same fictional story is repeated again and again, people change their perception and subconsciously get convinced that this is the truth, when in reality there is no natural connection between confidence, genuine smile and teeth. In this way, this advertisement contributes to the making of the age of post-truth.

3. Orthoherb Oil – Flying Disk

The advertisement for the brand Pankajakasthuri Orthoherb begins with the scene of a mother who is happily playing with her daughter. While she is playing, she feels an intense pain on her hip joint which stops her from continuing the game. The daughter out of curiosity asks what happen to her and goes and takes Orthoherb oil. After applying the oil on her mother's hip, the pain is no more and then the advertisement shows the picture of the mother lifting her daughter without any difficulty and swirling her around. The advertisement ends with the statement that if you want immediate relief from pain use Pankajakasthuri Orthoherb Oil.

This particular advertisement gives the information that as we get old, diseases grow with us and one such disease or discomfort is joint pain which is depicted here.

This is the best example of an "informational culture of health" (Nair 11). According to Pramod K. Nair, we get to know about diseases not only through personal experience but also through the 'informational culture of health'. This advertisement implies that as you get old, you would not be able to do everything that you did in your childhood with the same ease. But this brand implies that you do not have to keep away from doing whatever you did in your childhood just because of the pain in your joints. Orthoherb oil will help you to continue whatever you did when you were young with the same ease and thus you can continue to be healthy and fit lifelong. Hence one can make sure that "quality of life does not decline with age" (Bezbaruah). This also shows that old people have a lust for youth. This advertisement creates an ideology that a person is healthy only if s/he can do whatever they did when they were young. This is the post-truth idea on which this brand tries to be successful.

4. Lipton Eenie Meenie

When this advertisement featuring Lipton Green Tea begins, a woman is shown to be looking and analysing herself on a mirror after finishing her jogging for the day. She is wearing a tight dress which reveals her body shape evidently and she becomes unhappy when she finds that jogging has not played any role in changing her body and she is still fat with a protruding belly. The intimidated woman tries to hide it by using her hoodie and on turning back she sees two thin women with perfect body shape coming after attending a yoga class. On seeing them she decides to attend a yoga class to achieve her goal of becoming thin. But even after doing all the exercises, she remains fat and her big fat belly is still there. Then Shraddha Kapoor, a famous young Bollywood actress, comes to her and tells her to have green tea in addition to whatever exercises she does to get better results and to maintain perfect body shape. Shraddha Kapoor further tells her that Lipton Green Tea boosts metabolism and reduces body fat. Then both of them are shown to be having Lipton Green Tea together and the advertisement ends by stating that 'Make Lipton Green Tea a habit'.

This advertisement works as a discourse in which the state of being fat is shown as a disruptive condition that demands immediate attention to the bodies and to find a practical solution to the problem. The cult of appearance and increasing celebrity branding has been on high since the late 1990s. In this advertisement, a healthy body is shown to be having a perfect shape, a slim body and skinny flat bellies and the ones who do not have these parameters are not fit to be in the category of being healthy. Once information is made available to us about what the 'healthy' body should be, it becomes contingent upon us to act responsibly and stay healthy as unlike other commodities health is common for all and people should stay

healthy to live longer. It invokes the emergence of creating a healthy self-ideal which creates an urge to reach and sustain that ideal. It conflicts the way we have perceived our bodies thus far. The state of being fat is shown as a crisis in both psychological and in looks. The fact that she is intimidated by her looks shows that the form and appearance of the body are connected to the identity and confidence of a person in addition to faith in the appearance of his or her body. But Lipton shows that body is prone to modification and it can be perfected and reconstructed if you give proper care to it by drinking Lipton Green Tea. But this can only be achieved by the continued use of this product. This leads to a change and reconstruction in one's identity.

This is the 'age of perfectible body' (Nair 14). This advertisement makes us aware of our shape, form, size and also conveys that body can be modified. The advertisement depicts the condition of being fat as a problem and offers the consumption of Lipton Green Tea as a solution to the same. It leads the consumers to think that extra fat and protruding belly should not be a part of their body and shows that their body can be changed and reconstructed. Thus, the whole concept of body is linked to the perfectible image. This branding elevates the value of Lipton Green Tea in one's life while degrading healthy exercises and yoga to a secondary position by claiming that yoga and exercise alone does not give any better result but a combination of Lipton Green Tea with the other two factors will give the desired outcome. To lend an air of legitimacy, they introduce Shraddha Kapoor, a glamorous thin and fit Bollywood actress who has a great body shape and is looked upon as a role model by all young and old women. Here she suggests that the reason for her thin body and fitness is Lipton Green Tea as she is shown to be consuming the green tea in the advertisement. She not only consumes it but also recommends it to another woman. Since people have a lust for youth which is considered to be the healthy phase in one's life, people will continue to buy the product to be healthy and to stay young lifelong. The advert shows the way human understanding is exploited and through repeated watching of the ad it knowingly or unknowingly drills into the psyche of consumers some kind of truth. This brand works on the post-truth idea that only thin and fit bodies are healthy and alluring. Hence, to become healthy by having a perfect shape and thin body, one should consume Lipton Green Tea.

5. In Shape
This advertisement begins with a woman, who is a mother, taking care of her baby. The advertisement states that the product, In Shape elastic abdominal binder, helps a person to get back the shape of her body after pregnancy and surgery. Meanwhile, the mother is shown to be doing exercises by wearing this product. The brand

claims that this is the easiest and the scientific way to get back the shape and structure of the body. In the end, a thin girl wearing a glamorous dress very proudly urges the consumers to get In Shape and shape their confidence.

This advertisement also emphasizes the notion that doing exercise is not enough to acquire a healthy body but one should wear the product In Shape to get a perfectly healthy body. The advertisement also conveys that it is not natural and acceptable to be fat after pregnancy or after surgery. One can show the world that they continue to be healthy by remaining thin and attractive. This advertisement depicts health as something that we can achieve by bodily control and it is shown by wearing the belt around the stomach all the time. We can see the glamorization of being thin in this advertisement where it claims that one can shape their confidence only by wearing In Shape and hence becoming thin. An idea is also being created here that the form and appearance of the body are linked to a person's confidence and faith in her appearance. Femininity becomes hegemonic in these discourses because of certain kinds of femininity that gain dominance over others in specific cultural and political contexts. This advertisement caters to the cultural prejudice and ideology that a person, especially a woman, can be regarded as healthy only if she is thin, has a flat skinny belly and a perfect body shape. Since this brand produces a product that is meant to be reducing fat in the body, they give predominance to the glamorization of thinness. Thus, the branding of In Shape elastic abdominal binder thrive on the post-truth idea that thin bodies are healthy, beautiful and attractive and only people having such bodies will have the confidence to face the world. This influences the choices made by the public.

6. Horlicks Protein – Madhavan
At the beginning of the advertisement, it portrays a famous Tollywood celebrity actor Madhavan in his shooting location. When he sees the helper boy carrying a protein drink with no specific brand name, he disdainfully speaks to himself that, again there is the same old protein drink. He points at the old looking fat man who is drinking the ordinary protein drink with no brand name and says as if directing to the consumers that if one does not take the initiative to change something, nothing is going to change. Then the advertisement goes on to show the family man Madhavan. Madhavan says that he wants to become not only a husband but also a boyfriend again and then he lifts his wife. This is watched and applauded by a group of people who are shown to be jealous of his health and strength. Then the scene moves on to Madhavan working on his two-wheeler and there are his two children sitting with him and helping him. Then he further says that he wants to become not only a dad for his children but also a friend and

lifts his two children simultaneously with his hands. Then the scene moves on to a photoshoot of Madhavan. The photographer asks him to try something different to which Madhavan replies that he will do something crazy and not normal and then he stands upside down on the couch. Everyone becomes enthusiastic and takes numerous pictures. Then the advertisement takes us to another scene where Madhavan grabs Horlicks Protein Plus bottle from his bag and as he prepared his Horlicks Protein drink, he urges the public to listen to what 'the changed' Madhavan has to say. When he says 'changed' Maddy, the advertisement shows him looking at a newspaper where there are two pictures of Madhavan – one which has a gentleman look wearing a suit and another picture in which he is standing shirtless and revealing his bare masculine body. Then he drank his Horlicks Protein Plus drink and holding the Horlicks bottle in his hand he declares that if one changes something, everything will change. Then the advertisement asserts that the triple blend formula of Horlicks Protein Plus contains three high-quality proteins and three times the normal protein which gives a person energy every day. The advertisement ends by proclaiming that Horlicks Protein Plus is the better protein for a better youth.

The advertisement shows Madhavan to be distinct everywhere and thus this advertisement throws light on the desire to be distinct that is in the heart of consumers. The "culture of expertise" (Nair 17) also plays an important role here as the brand finds Madhavan, a famous Tollywood actor who is emulated by the younger and healthier generation, to be very masculine and one who is shown in films as a healthy and strong person who takes over his enemies very heroically. Hence the brand finds a good promoter for their product in him. This culture of expertise generates desire in the minds of the public as people tend to emulate the celebrities and to become like them. Here, "fit body is set up as a goal, which presupposes desirability" (Nair 17). This advertisement also portrays that a fat man is not healthy but a healthy person should be masculine and strong enough to be able to lift his wife and children and to show some extreme craziness like standing upside down in public. Madhavan here admits that his health, youth and strength is the result of consuming Horlicks Protein Plus. Here comes the 'hegemonic masculinity' of the muscled, fit and healthy male. "Hegemonic Masculinity is a term used by R.W. Connell for the first time in 1979 which refers to specific kinds of masculinity that gain dominance over other kinds in specific cultural, historical and political contexts" (Beasley 192). This advertisement is the best example of hegemonic masculinity as it portrays how Madhavan, who is in a position of power to influence the public, had

legitimized, reinforced and naturalized his power.

The brand also compares the product with another normal protein drink having no specific brand name. How Madhavan disdains the normal protein drink creates an opinion in the minds of the consumers that the products other than Horlicks Protein Plus or any other product that does not have a high brand name cannot be trusted and does not give better results than Horlicks Protein Plus. This is depicted in the advertisement by showing the person who drinks normal protein drinks to be fat, dull, aged and inactive. Another branding strategy used by the brand is 'pornography of fitness' (Nair 17) because this advertisement also stimulates and excite the consumers. The changed Madhavan in the newspaper is shown to be muscled, hairless, cleanshaven and tanned to excite and to make the public curious. This discourse implies the idea that muscled body and strength is the ultimate goal of every man and masculinity is regarded in terms of the muscle a man possesses. This advertisement focuses on the individual but the brand has taken care to modify it towards the happiness of the family by bringing in how only a healthy man can be more romantic to his wife and a superhero for his children. The last line of the advertisement also shows the lust for youth people have in them. Health has been represented here as an ability to do extraordinary things that are not capable of normal human beings.

Conclusion

In most of the advertisements on health, strength, and fitness, aged people are left out, moulding a belief that only a youthful body is worth to be looked at and talked about. Hence all these advertisements are packaged in such a way that an individual is shown to be "an active subject who can transform her/his life while, at the same time, locating her/him as somebody whose choices are predetermined by the structures s/he inhabits" (Nair 37). In this post-modern consumer culture, people are tempted with consumer products like Coca-Cola and Lays that add to their body weight and on the other hand, they are asked to curb their food intake and look anorexic. Thus, this ideological drive creates a contradictory discourse for a perfect body. It asks, invites and pleads with citizens to eat more, play more and shop more. Simultaneously the same consumer culture markets health products and diet foods. It is not just man's consciousness about 'health' that is exploited through advertisements. On a wider canvas it throws light upon the psychology of humans as they do not attach too much truth value to anything they see in adverts, they get easily swayed by. The brands retell the stories that best suits their products and this shapes the opinions and beliefs of the people and subconsciously they get convinced

that it is the truth. This leads to the formation of an age of post-truth where public opinions are being framed by false notions and ideologies rather than the truth factor.

Post-truth refers to ideological supremacy whereby its practitioners are trying to compel someone to believe in something whether there is good evidence to prove it or not. Through mass media, we create, share and consume unprecedented quantities of 'content'. The paper argued that our perception of health is mediated by discourses circulating in mass media. Everyone wishes to be strong, healthy and full of energy, which is exploited by advertisements. The article analysed discourses that medicalized everyday lives through an informational culture of health and the ideologically potent narratives of healthism. Through advertisements, health becomes a product, a desirable entity, a condition of life and an element of consumer culture. Health is packaged as one that is acquirable through the purchase and use of particular commodities. Thus, analysing how health is branded through advertising reveals a set of ideologies. Healthism thrives on the projection of particular bodies as desirable and as norms. The cult of perfectible body reigns supreme in advertisements. Through advertisements, consumers are made to believe that 'health' is the energy and stamina to engage in physical sports, health is connected to confidence and a good smile, only thin bodies are healthy,

health is the ability to continue to do everything that one did during childhood and it is the ability to lift other people and to do crazy exploits. They repeatedly assert this opinion which contradicts the fact. All these discourses bear false information regarding the condition of health. These statements are inaccurate, aimed at disinforming the consumers to capture attention and to earn profits. The analysis of these advertisements shows that we are fatigued with opinions masquerading as facts. Public opinion is framed by false notions rather than the truth factor. Consumers are made available of a conceptual framework, belief systems and an envelope of opinions within which an individual's thinking, actions, responses and emotional state occur. Hence, advertising is paving way for an intimidating era of post-truth by generating particular meanings and by emphasizing the emotional appeal.

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MAHABHARATHA: - ITS INFLUENCE ON LITERATURE, SCIENCE AND VISUAL ARTS

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Abstract

Mahabharatha, the greatest history and mythology of all times and its Influence on literature, science and visual Arts, is universally accepted and resolved without leaving a second option. Iravathi Karve's collection of essays Yugantha speaks not only about the greatness of the epic characters in Mahabharatha, but also most importantly about the flaws in these epic characters. In this paper, I have chosen some famous characters like Bhishma, Yudhistra, Ashwathamma from the collection of essays by Iravathi Karve' to understand the flaws in great characters, though they are known for their warrior skills. The paper also talks about the not so famous or much talked about characters like Vidura, Yuyutsu and Barbarik, these characters are not as famous but are well known in the epic Mahabharatha. These characters were greater than the main characters as they corrected their flaws which were present in them. The paper throws light on some facts and events of the war that changed the fate of the earth. Yugantha is the ending of Dwaparayuga and the beginning of Kaliyuga. Mahbharatha is the greatest detailed historical record we have in epic form and in this paper, I intend to study its influence on Literature, Mythology, Science, Visual Arts and Visual medium of storytelling

Keywords: *kaliyuga, fruitless sacrifice, prologues, swayamvaram, logical explanation,.pratigya*

Introduction

Iravathi Karve tells in her collection of essays in her book Yugantha that it was Bhishma who had wronged Amba. She tells that Bhishma's whole life has been a fruitless sacrifice. She questions why did he even have to accept the generalship of the Kaurava army in his old age? It is because Satyavati's father wanted the kingdom only for his daughter's children that forced Devavratha to take a terrible vow 'I will not claim the kingdom'. When Dasharaja, however claimed your children may fight for the kingdom, He took a second vow more difficult than the first 'I shall remain unmarried for the whole of my life'. Hence, he got the name Bhishma 'the terrible oath taker'.[1] The result was far worse than what Satyavathi's father Dasharaja ever imagined or Bhishma could ever

think of. The war was not just claiming kingdoms but it was washing away the entire Nation. If Bhishma knew about these consequences he would not have given a terrible oath. But being a cursed being he was burdened to take care of his step-mother and her two sons. As pointed out by Iravathi Karve "The day he brought Satyavathi and married her to his father was like a prologue to his later life." (pg 13).

When Bhishma abducted Kashi princess, he did not even ask Amba who was in love with Shalva, whether she was interested to marry Vichitravirya. Amba's vow to kill Bhishma brought his much-awaited end. The story Mahabharatha has given writers like Iravathi Karve and many others for an opportunity for re-interpretation and a scope for re-narration of famous characters like Bhishma and to deconstruct the character to understand it from a women's point of view.

Father and Son: Vidura and Yudhishthira

Yudhishthira is Vidura's son according to Iravathi Karve's re-interpretation; she supports the argument by various instances. "Vysa came to Dhritarashtra and said, 'Vidura is Yama incarnate', born to Vichitravirya's maid-servant and through my yogic powers; and he, in his turn, through yogic powers, gave birth to Yudhishthira, the king of the Kurus. He who is Dharma is Vidura and he who is Vidura is Pandava." (p. 76 -77). She gives a new understanding and a totally new dimension to the relationship and affection between Yudhishthira and Vidura as these two were father and son; a new perspective to the epic is emerged. According to Iravathi Karve "If Dharma is the natural son of Vidura and the legal son of Pandu, the whole Mahabharatha conflict is no longer between the sons of Dhritarashtra and Pandu, but among the sons of all three brothers." (p. 77). This perspective gives a broader and deeper insight to the epic, whether one believes in this theory or not, this statement makes us think on a different level of understanding of the story. It does give us a point to ponder that Vidura and Yudhishthira could have been father and son after all. She reinforces the statement by the Upanishads; there is a description of what a man nearing death is to do: he should lie on the bare ground, and make his son lie on top of him, saying. 'Son, I give you my organs,' The son should reply, 'I accept'. In this way the dying man transfers all his power, wealth, and intelligence to his son. This last meeting between Dharma and Vidura seems to describe the same kind of transfer. These interpretations seem believable and logical, if it is true or not, it may or may not be possible to find out, but the re-narration definitely gives a re - understanding of the epic.

Yugantha Gives a Chronological Order of Events

Iravathi Karve has tried to make Mahabharatha logical and

chronological, thus making it a very believable story rather than an unbelievable and a supernatural mythology. Some logical chronology according to her is when she states Bhishma was the crown prince. He had already been trained in archery, so he must have been at least sixteen, when Vichitravirya was born he must have been thirty-four. Assuming Pandu ascended the throne and married at sixteen he must have been fifty – two, Bhishma must have been seventy-one at the time of Draupadi's swayamvaram and she says that he must have been over 90 years old or even hundred at the time of war. All these logical explanations make us believe in the credibility of the story it makes us think that the war could have been factual and indeed it has taken place nearly 5000 years ago. The great warriors who had super human powers were actually human beings with natural human flaws.

Ashwathamma – The One with the Terrible Curse

Ashwathamma is one the greatest warriors of the Mahabharatha he is said to be the one carrying the cruelest curse caused by Shri Krishna himself. Ashwathamma is said to be equal to Arjuna in using the magical weapons. But the decisions taken in his life made him the most vulnerable to his own life's decisions. The son of Dronacharya who was skilled to use Brahmastra was incapable of using his own common sense. Despite Krishna's orders to take the dangerous weapon back, he was adamant and did not take it back. He directed the magical and most powerful weapon Brahmastra to Uttara's womb causing a miscarriage, later Krishna brought Uttara's son back to life. This decision which he thought was a way to avenge was in fact a deadly sin he committed that made Krishna curse him, "You will live for thousands of years. You will wander ceaselessly through forests and deserts. No living man will shelter you." All the other generals had died as warriors. Ashwathamma alone was doomed to a life more terrible than death.

This incident enlightens us on how a dreadful wrong decision can turn into a curse in one's life. Ashwathamma is a good example of how a man with so much super powers can completely destroy himself. There are some historians who argue that the magical weapon Brahmastra, which could have destroyed the world, seems to have destroyed the Mangal Graha and its life forms on the planet Mars. We as human beings can learn our life lessons from these stories and learn to protect our planet earth.

Men of Great Character and Greater Decisions in The Epic Mahabharatha

Vidura was the son of Vyasa and was born to a maid servant; hence he could not be a successor to the throne. But he was forever loyal to Dhritharashtra and served him well without any animosity towards the king. Vidura could not bear to see the war between

the same families, so he resigned from his position as a minister. He left the palace with his wife to lead a simple ascetic life in the forest away from the horrors of war. At the time of his death, he became a Yogi and he transferred all his powers to Yudhishthira. He who knew Dharma and what is right gave away all his powers and knowledge to Yudhishthira at the time of his death.

Yuyustu was the son of Dhritharashtra his mother was a woman belonging to a merchant class, so he was not considered as a rightful heir to the throne. During the beginning of the war, when Yudhishthira announced that whoever wants to join his side of the army as Dharma is on his side are free to join the Pandavas. If they think that Dharma is on the side of Duryodhana they are free to join his side. It was only Yuyustu who had the courage to change sides and chose to join the Pandavas in the war as he knew that Dharma was on their side. Despite the facing the anger of Duryodhana and his brothers, only he had the courage to give up Kauravas and join the Pandavas. Even Bhishma, Dronacharya, Kripacharya, Shalya did not want to be in the Kaurava army, but they forced themselves to be on their side. They were greatly impressed with the decision of Yuyustu because he had the courage to do what these great warriors could never do.

Barbarik was the son of Gatodkatch and Maurvi, he was the grandson of Bhima. During his tapasya he learnt from his guru Vijaysidhsen about the knowledge on acquiring the three magical arrows that could destroy all his enemies. One of these arrows could mark all his enemies and the other arrow could destroy all his enemies. Barbarik had once got into fight with Bhima without knowing that he is his grandfather. When he was confused about how to use his power appropriately, his guru had asked him to use his power to fight the weak force in war. Barbarik had made this pratigya to his guru. Krishna knew this, he was afraid that it would be the Kaurava army that would be the weak force in the battle. And fearing that Barbarik would join the Kaurava army he asked Barbarik's head to be cutoff and Barbarik himself presented it to Krishna. But he asked for one wish from Krishna that wants see the entire Kurukshetra war. ShriKrishna dipped his head in amrit and placed it at the top of a high mountain so that he could see the entire war. Barbarik became a Mahatma as he controlled his instinct to show his super powers by participating in the war. Unlike Ashwathamma, Barbarik knew how to control his powers, by not using it and after watching the entire war he goes on to be a Vairagi and into tapasya, he prays that no generation in any Yuga see so much bloodshed from the same families.

Mahabharatha's Influence on Literature and Visual Arts

Mahabharatha has always been very influential among many writers like Iravathi Karve, it influenced her to reinterpret the epic so she wrote Yugantha. Prof. P. Lal's transcreation of Mahabharatha and Shashi Taroor's novel *The Great Indian Novel* is influenced by the great epic Mahabharatha. Many others wrote in Sanskrit, Kannada, Hindi and many other languages.

B. R Chopra's Television serial *Mahabharatha,* that telecasted during 1989 was immensely popular. It brought the greatest epic of all times to every Indian household, it also became the most popular Television serial ever screened till date. Later on many other recent versions of Mahabharatha on other channels were also popular. It is an epic that is narrated through poems, stories, dance, drama and films over a million times since ages and will continue to do so further.

Mahabharatha, Vedas and Upanishad's Influence on Science and Technology

1. Brahmastra was the modern nuclear bomb. It is proved in the sites of Mohenjadaro and Harappa sites that the objects practically found there had most destructive radioactive elements.
2. Gandhari gave birth to 100 children and the mass of her womb was preserved in pots of ghee as this could have been scientifically like modern day Invitro Fertilization –IF Process.
3. The palace of Maya is an example of how advanced they were at constructing a palace that was so marvelous that had a 3-Dimensional effect of a water fall or a pond. And what looked like a land was in fact water.
4. The modern-day aero planes have resemblance to the Vimanas used during the war.
5. The Sun, the Solar Object is the centre of the universe and the nine planets go around the sun, this concept was known thousands of years ago and hence we can see the Sun at the centre and navagrahas (nine planets visible around the Sun) surrounding the Sun.
6. Scientists are of the opinion that the entire universe reverberates with the sound of OUM (Oh…MM) and in the Vedas the importance of OUM is already elucidated in detail.

Objectives

1. Undoubtedly it has to be admitted that Mahabharatha is the greatest epic written in the world as there are many life lessons that one could learn from the epic. So Mahabharatha should be introduced at the Degree level for students as a Subject to learn, just like Physics.
2. Only literature students at degree level study Mahabharatha as a text, but it should be introduced to all

streams of BA/B.Sc/B.com and BBM students.

3. To inculcate the habit of reading Mythologies as a subject so that the students know the difference between religion and spirituality. And the purpose of Mythologies is not to propagate religion but to raise the bar and teach transcendental knowledge.

4. To use visual medium of teaching Mythologies in classrooms, teaching students from visual texts such as B.R Chopra's Mahabharatha and Devon ke Dev Mahadev.

5. To build meaningful education and introduce practical classes for environmental protection, to teach how to plant a sapling, rather than conducting exams on subject like environmental studies and wasting paper that led to cutting of trees.

6. To introduce Yoga as a subject at school and college level and not merely as an exercise, but as a way of living.

Conclusion

In condensing and convincing the facts and truth "Mahabharatha" is a great example as to how too much of scientific explorations or magical and divine weapons like Brahmastra could destroy, ruin the entire planet, the global object, the mother earth, in short. The lesson from the epic is that we have to create something that protects our planet and the universe. Any discovery that can destroy an entire civilization or planet is not worth discovering or using. Mahabharatha is a transparent and loyal example of how love and hate have the power to either protect or destroy the world. Mahabharata is the greatest story ever told in the history of mankind, because this is not just a story but a real historical event that took place nearly 5000 years ago it has a lesson which teaches us that no such war between the same families should ever happen again. 'Every epic needs a hero' as the historian and theologist Edward O Wilson opines, but in Mahabharatha all are heroes and important in one or other aspect on lively characterization basing their active roles in the divine epic with influence on Science, literature and visual focus..

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AN IOT APPLIANCE CONTROL SYSTEM FOR EFFICIENT SECURITY ANALYSIS BASED HOME MEDICAL SYSTEM USING DATA COMMUNICATION PROTOCOL

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Abstract

With the nonstop advancement of Internet of Things (IoT) distinctive sort of parts of life will improvement. IoT based healthcare system has probable to provide error free medical data and alerting system in serious conditions with continuous monitoring. The system will reduce the need of faithful medical personnel for patient monitoring and help the patients to lead a usual life besides providing them with high quality medical service. Privacy issues commonly discussed between researchers in healthcare. Healthcare systems are applications that can support patient's essential anytime and anywhere. Notwithstanding, medical services builds security worries since it can prompt circumstances where patients may not be ready that their private data is being normal and becomes weak clients. We have systematically evaluated the privacy issues and present an instantaneous in tabular form to show the relationship among the issues. The different issues recognized are medical information misuse, prescription leakage, medical data's eavesdropping, social consequences for the patient, patient difficulties in handling privacy settings, and lack of support in scheming privacy-sensitive applications. We slight down the issues and chose to focus on the issue of 'huge number of support in manipulative privacy sensitive applications' by proposing a privacy-sensitive architecture specifically designed for pervasive healthcare monitoring systems.
Keywords—*IOT**, Human Factors, Quality Healthcare, Privacy Issues*

Introduction

Internet of Things (IoT) is allowing and revolutionizing the way in which physical objects are connecting with each other. The possibilities that IoT delivers will modernize novel

applications and devices whose communication capability will create new markets and a new economy Ubiquitous computing developments are growing rapidly as wireless technology becomes more reliable and able to support various types of applications. It defines Healthcare as "healthcare to anyone, anytime and anywhere by eliminating location, time and other restraints while cumulative both the coverage and the quality of healthcare"

This means, for instance, that a patient with heart problems can stay in the comfort of their own home while being checked by healthcare services, instead of staying at the hospital. On the other hand, there are various issues and challenges in recognizing healthcare in daily life. These include the privacy characteristic that has been identified based on the literature reviews conducted in this study. Most of the papers designated that there is a need to address privacy in a healthcare system. Examples of Healthcare applications include pervasive healthcare monitoring systems, intelligent emergency systems, pervasive healthcare data access and global mobile tele-medicine. However, this paper will focus on only pervasive healthcare monitoring systems since they pose more possible issues concerning patient privacy than other applications.

Confidentiality law normally defines an individual's privacy as personal information about a separate that can represent that individual as anentire, which consequently describes an individual. To protect their privacy, patients have the right to give permission as to which data should be collected, used or related. Without consent from the individual, his or her information should remain private; if any unauthorized person takes it, it is illegal action Monitoring systems were selected for this investigation since they manage information exchanges, for example, sound, video, or clinical information (pulse, heartbeat and electrocardiograph (ECG).A monitoring system is a system that can monitor a patient daily without interrupting on patient's daily routine. It could involve multiple parameters simultaneously; for example, the parameter could be reading the patient's ECG each few minutes or taking their blood pressure and sending it to their healthcare providers. A monitoring system could also involve, for example, transmitting live video and audio of a dementia patient to watch their behavioral to know her current condition. As it is inescapable, it implies that the greater part of the framework segments are remote, hence helpless against potential dangers like shopping and information robbery; this raises security issues.

The Motivations

Growing number of research and development projects in pervasive healthcare, many privacy issues and challenges arise; for that reason, we

would like to understand the current issues and challenges. Patients have the right to choose whether or not to disclose their information and more individuals are becoming aware of privacy issues. Stronger security of a system would promise better privacy protection for the patients.

We selected research papers that relate to universal computing, pervasive healthcare in overall and pervasive healthcare monitoring systems. The principles for selected papers are that they discuss security and privacy issues in the whole paper or at least in the introduction thus discussing the reasons overdue the development of the system, architecture or model.

A. Healthcare Monitoring System

A healthcare monitoring system is a system that can monitor a patient's condition continuously to ensure help is sent immediately in case of emergency. The system can monitor a cancer patient's progress from home after treatment or it can monitor a schizophrenic patient's behavior at a psychiatric ward.

A healthcare monitoring system can monitor various types of data and measurements depending on the patient's health problems. A healthcare monitoring treatment system is a system that monitors the patient's treatment and evaluates their clinical state. This type of monitoring is important to ensure a patient's treatment is accurately recorded hence making it easier for healthcare professionals to provide follow up treatment. If the patient has a problem in future, all the stored data can be easily accessed to speed up the treatment decision. For example, there is an existing expert system for monitoring psychiatric treatment. The system is able to overcome the problem of monitoring drug treatment by assessing patient outcomes, employing a diagnostic checklist, and providing pharmacotherapy guidelines [10].The privacy perspective, storage of a patient's treatment information is powerless against information spillage or burglary by data programmers and may prompt abuse of the patient's information.The system monitors two types of vital signs, oxygen saturation and heart rate, via electrocardiography (ECG) of a psychiatric patient wearing two types of devices. The signal is sent from the device to healthcare providers via Bluetooth connection. If any unusual vital signs are detected, help is immediately sent. The wireless connection could open more privacy issues as it has the potential security flaw of permitting unauthorized persons to steal the data hence intruding patient's privacy data. To protect the patient's privacy, the system should have strong privacy data management controls to lessen the privacy risk.
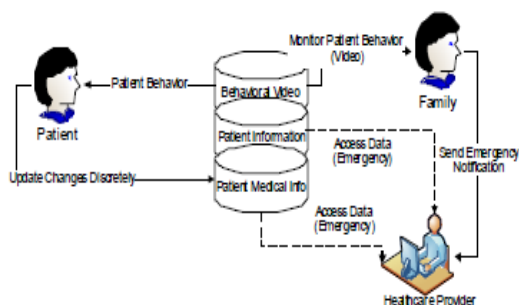
Privacy Issues

Privacy issues derive from multidisciplinary fields such as computer science, bioinformatics, the social sciences and medical science. Presently a days some inescapable medical care applications are being developed while patients have placed different applications into utilization, in this manner clients and specialists are likewise beginning to raise protection issues. For instance, before dementia patients consent to utilize the application, they and their family members frequently get some information about the security arrangements. This is because they want to ensure that their use either health is taken care of by the healthcare service providers while the privacy of their life is insured.

Based on the collected and analyzed privacy issues, we have summarized and grouped similar and related issues into six major privacy issues. There certain issues recognized are clinical data abuse, solution spillage, clinical data snooping, social ramifications for the patient, and tolerant challenges in overseeing protection settings, and absence of help in planning security touchy applications. By doing this gathering, it would be simpler for future examination to know recent concerns in unavoidable medical care and set out upon the intrigued protection issue.

A. Misuse of Patient Medical Information by Unauthorized Individual

In a pervasive healthcare monitoring system, patients are more exposed to privacy risks. A comprehensive monitoring system can be applied at the hospital, home or nursing home. The system can transmit signals from the patient to the healthcare provider when unusual signs are detected to get immediate help. When there is pervasive healthcare, the technology usually involves wireless communication; therefore it is open to all of the wireless threats such as eavesdropping and information theft. Thus one privacy issue would be the possible misuse of patient medical information by unauthorized personnel who can intercept and manipulate the information [12]. Every system should incorporate basic encryption to protect the patient's information.

B. Eavesdropping of Patient's Medical Information

A third possibly risky issue when applying observing innovation is snooping. Monitoring means that the system will record some patient data (such as blood pressure) to be transmitted to the healthcare providers. With these monitoring systems, it is easy for unscrupulous

developers to make a system that can easily spy on the patient's data during the data transaction through wireless technology [6]. Therefore developers need to consider applying controlling authority whenever they develop a system. This can at least protect the patient's information from eavesdroppers or reduce the number of people that can easily take the information.

C. Lack of Support in Designing Privacy Sensitive Applications

Most of the above listed security and privacy issues are based on the user's perspective. From the developer's perspective, the issues would be a little bit different. However, the privacy part of a system is somehow overlooked. Although developers have considered some privacy aspects, they only cover a narrow aspect of privacy; therefore developers tend to develop systems that fail to fulfill this user requirement. Because of this, users feel that the system is intrusive and end up refusing to use the system. As a result, Hong [19] has come out with Confab, a toolkit for facilitating the development of privacy sensitive applications. However, Confab is a toolkit for general application. We might want to build up a tool compartment explicitly focused to unavoidable medical care checking applications that can help engineers in planning such applications. The subsequent framework could work better in helping patients in dealing with their security approaches and

accordingly give a superior medical services application in future.

We have collected security and privacy issues in ubiquitous computing in general and in pervasive healthcare monitoring systems in particular that are focused on the human factors from the analysis of selected research papers [20-27] [9, 28- 34]. Based on these issues, in the remainder of this paper we address privacy framework and propose a methodology for producing a privacy architecture that can be used by system developers to include a better design for privacy settings in their system requirements. Thus users, healthcare providers and developers can all benefit from the architecture. The next section will discuss the proposed work and the methodology in order to achieve the goal.

Proposed Work

The contribution of this research would be creating privacy sensitive architecture that can help behavioral psychiatric monitoring system ensuring patient's privacy. This research is going to be interesting, as psychiatric patients would have different privacy perspective and different concerns compared to other patients. Different type of psychiatric issues would define different level of disclosure. Furthermore their family has authority to define patient's privacy on behalf of them. Therefore we are going to analyze their privacy preferences based on their needs to help them protecting their privacy. Figure 3 depicts the proposed

framework for a privacy sensitive behavioral monitoring system. There are four stakeholders in this system: patient, family, application developer and healthcare provider. Patient and family will be informed of their privacy policy first as a guideline, before they define their privacy management.

Patient and family defined as end users in the system as they have authority to define their privacy preferences through the user interface. Their privacy setting will go through End- Users Privacy Management Module. The privacy preferences will be combined with privacy management in the system, which contains privacy policies that are collected during the initial phase of this research. The combination of these two privacy managements will define the multiple data storage in this system. In other words, users automatically have control on their privacy such as who can view their video and how long the data could be saved on the database. The application developer's role is to develop a monitoring system that has a privacy architecture that will guarantee the system will work well with patient's privacy preferences. The healthcare provider has access to vital signs data and certain additional data as permitted by patients and family.
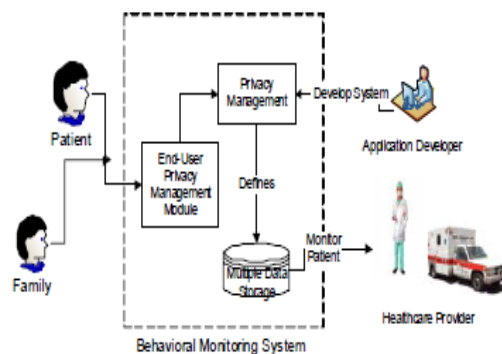
Fig. 3 Proposed Framework for Privacy-Sensitive Monitoring System

Result and Discussion

To achieve the goal of this work, we are going to gather privacy policy requirements by doing document analysis. The document analysis would specify type of hospital polices, obtain related documents on privacy, interview few experts and as for the outcome is the comprehensive privacy guidelines. After the first phase, we proceed by developing privacy management module. This is going to be the gathering of user requirements through survey and interview that involve the stakeholders mentioned in previous section. Next phase is the design of privacy module prototype to check the interface design and develop the privacy management module and evaluate the design. We will then later evaluate the design then finally implement the design. The experimental setup to compare both the architectures is shown in Figure 4. The scenario consists of a hospital room with twenty patient nodes reading patient's medical data from various data.

Fig 4: Comparison Chart

Each patient hub communicates about 8.7 kbits (payload) of information every second. Figure 5 summarizes the average power consumption (mW) by the patient (client) datas.
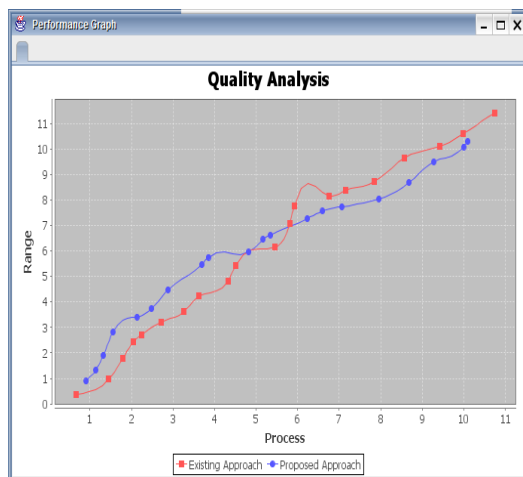
Fig 5: Quality Analysis

Conclusion

In this paper, we presented wireless systems for remote monitoring of bio-medical data's to alleviate issues in traditional health monitoring systems and to improve the quality of medical ca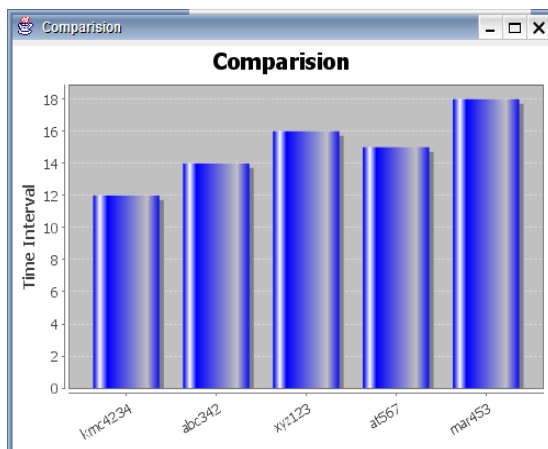re. Two variants of the wireless health monitoring systems are implemented to remotely monitor patients.Each of the issues listed have been discussed in detail and we have proposed suggestions to address each of them. From the issues, we chose one to be addressed in our subsequent research that is the privacy policy management difficulties faced by end users of a pervasive healthcare monitoring system. To address these difficulties, we plan to propose architecture for a privacy-sensitive pervasive monitoring system. The requirements will be gathered from end users and application developers. The architecture will provide a framework that can be used by application developers to develop a privacy-sensitive application for the end users.

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A STUDY ON BLENDED LEARNING: AN EFFECTIVE LEARNING PATTERN

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Abstract
The Blended Learning method is also known as hybrid learning, is a teaching-learning process that is a combination of both online teaching-learning and traditional classroom teaching-learning. Due to the Outbreak of Corona Virus Disease and the sudden and unplanned rise to digitalization, and an approach to ICT-enabled learning, there is an increase in demand for ICT-enabled learning. In the academic fraternity and students, there is an increase in demand and acceptance of ICT-enabled learning; thus, Blended learning, also known as Hybrid learning, a combination of traditional and online teaching-learning, is the best method of integrating technology along with the traditional classroom teaching-learning method. This research paper discusses blended learning, which is an effective learning pattern, its advantages, and its disadvantages.
Keywords: *Blended Learning, Hybrid Learning, Combination of Traditional and online Teaching-learning,*

Introduction
The fast emerging popular and most accepted concept of the hybrid/ mixed mode method/ Blended learning aims at the teaching-learning processin which the students learn from the teachers with the traditional white board chalk and talk learning along with the information and communications enabled learning. It is a combination of in person learning and online learning,the fast emerging popular and most accepted concept of the hybrid/ mixed mode method/ Blended learning. It is teaching-learning approach integrating technology with traditional classroom teaching learning process. The blended teaching-learning is a flexible approach for the students for their knowledge session.

The mixed mode of learning, hybrid learning popularly known as blended learning is a teaching approach combing teaching learning through the technology along with the traditional classroom teaching learning. It is the boon of technology and the innovations in the 21st century which is making the teaching learning effective and flexible.

Different types of Blende learning methods: Station Rotation Blended

Teaching learning model, Lab Rotation Blended Teaching learning model, Remote blended teaching learning model, Flex blended teaching learning model, Flipped Classroom blended teaching learning model Individual rotation blended teaching learning model, Project Based blended teaching learning model, Self-Directed blended teaching learning model, Inside out blended teaching learning model, Outside-In blended teaching learning model, Supplement blended teaching learning model, Mastery blended teaching learning model.

Rationale of the Research Study

The present research study has been undertaken to understand about the Blended teaching learning approachalso known as hybrid learning, a teaching learning style which is a combination of both the technology driven teaching learning and traditional classroom chalk and talk based teaching learning, , to review the benefits of the Blended teaching learningapproach also known as hybrid learning an effective and flexible learning pattern, to check the disadvantages of blended teaching learning approachalso known as hybrid learning. This research work will help the academic Fraternity, to the group of research scholar, policy makers, students and learners, corporates and organizations to achieve an insight to the concept of Blended teaching Learning approach which is an effective, flexible very nice approach anda unique opportunities for the learners and the new normal post covid-19 pandemic. With the assistance of this research study, changes and development may be made by knowing this scenario of the current situation and can be helpful for future planning and framing strategies for a successful mission. The study relies on the important topic i.e. Blended teaching Learning approach an effective, flexible strategy, a very nice approach and an unique concept and with this research study technology based learning with traditional classroom based chalk and talk teaching learning (blended learning) future planning can be done, further steps to be taken to develop it, planning and strategy formulation for the successful implementation of the blended teaching learning concept in long run.

Objective of the Study

The research paper has the following objectives:

- To know and understand about blended learningan effective learning pattern.
- To study the advantagesof blended learning an effective learning pattern.
- To study the disadvantages of Blended learning.
- To draw a conclusion.

Research Methodology

The word "Research" is divided in two parts "RE" and "SEARCH "which means to search again and again. It is a

systematic way to carry a study on a particular topic. The term Research Methodology is the procedure used to find, choose, filter and analyse information about a particular topic. To fulfil the above-mentioned objective, secondary data is used. The present research work is a blend of descriptive and exploratory research work and has extensively used the secondary data method for the research study. The research study undertaken is purely secondary. the information used in this study is collected through various newspaper, magazines, conference proceedings, websites, journals, and books etc to collect various data for the information collected used in this study.

Blended Learning: An Effective Learning Pattern

Today 21st century is the digital age and is the global digitalization trend. The digitalization trend and various innovations are seen in vast areas like Technology driven Banking known as E-Banking or Electronic Banking, same way other areas which are technology driven like E-Commerce, E-Business, E-Payments, E-Bookings, E-Services, E-Learning etc. Technology and the innovations are a boon to us making the things easier, faster, flexible, convenient.

Gone are those days where the educational materials were only available in the classroom, due to the technological advancement teaching learning is also possible 24*7 with simple clicks at any time any place quite flexible and convenient. The blended teaching learning concept is a great concept which also keeps the teachers more engaged with their students and a unique teaching learning experience catering the needs of the students.

With the significant demand and acceptance of online mode of learning in the covid-19 pandemic times the blended teaching learning concept a combination of Technology driven learning and traditional classroom-based chalk and talk teaching learning is the concept which is to be adopted.

Advantages of blended Learning: An Effective Learning Pattern

- One of the advantages of blended learning is it is very flexible; learning can be done at any point of time anywhere 24*7 which increases the learner's focus.
- As in the blended teaching learning concept both technology driven education along with traditional classroom learning would give effective outcomes and will be a successful method.
- Today it is the global digitalisation trend and technology plays an important role in our life and is the part of our life. Thus, the technology driven education will keep the learners more engaged, the learning will be with fun, more effective, attractive contents, the focus would increase and would grasp more.

- Blended learning also helps in reducing the cost, saving paper, and promoting the greener approach and fulfilling the sustainable development goals.
- Apart from the above-mentioned advantages it serves as an individual support to the learners, access the digital resources at any point of time anywhere, an interactive educational experience, personalization experience, cost reducing and save papers.

Disadvantages of Blended Learning

- One of the challenges in blended learning is the digital infrastructure, digital literacy, network bandwidth connection to use it.
- One of the barriers in blended learning is the cybercrime, malware virus, not reliable resources, theft of data, security are the barriers to smooth blended learning.
- One of the disadvantages of blended learning is it not only increases the teachers load who are always overburdened with work but also increases the cognitive load of the students.
- One of the challenges to the successful and smooth implementation of blended learning is the technological issues, the expense of initial setting up the infrastructure needed, training expense, no motivation are the different challenges to successful implementation of blended teaching learning approach.

- One of the disadvantages to blended teaching learning approach is about the authenticity of the work available on the web and looking up on other unverified online resources.

Conclusion

Like each and every coin has two sides, same way the Blended teaching learning approach also has certain advantages and disadvantages. But with the digital age and the innovations in technology, there will be better and positive outcomes in the learners with the blended teaching learning concept. By proper planning we can overcome the challenges and make the blended learning concept effective and successful and the advantages of convenience and flexibility can be taken. By wisely applying the concept of blended learning and overcoming the disadvantages, maximum advantages of digital self-paced learning along with traditional classroom learning can be taken and try to deliver more quality education for the better future and professional development of the learners.

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IOT BASED ANTI-THEFT SYSTEM FOR TWO WHEELERS

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Abstract

In our daily life transportation plays a big part. Every year, people are increasingly using vehicles especially motorcycles as their common means of transportation. With the increase in motorcycle users, vehicle theft has also increased over the years. In this study, an anti-theft system has been developed for preventing theft and recovering the motorcycle in an easierway. The user of thevehicle will get a message once the motorcycle has been moved. The user also could view the current location of the motorcycle. The system has a hardware component which consists of micro-controller, GSMand a GPS. The user has to send commands through the messaging app of his mobile to control the system.

Introduction

Stealing is one of the most common forms of behaviour. Where ownership of motor vehicle items can be changed without the consent of the relevant owner, theft prevention can be introduced to prove ownership whenever the vehicle owner is not present. An anti-theft system used to prevent or monitor unauthorized use of a vehicle. In this study, the anti-theft program is designed to prevent the theft and recovery of a motorcycle in an easy and fast way using IoT.

IoT can be defined as the Global Network Infrastructure's ability to

adapt. It is based on a common connection to the entry into operation of the protocol where material and virtual objects have identity, physical attributes, and physical personality. It uses smart visual connections and is seamlessly integrated into the information network, often communicating with information relevant to the user and their environment. A good IoT device has a variety of locations to make connections to other devices that can be connected by telephone or wireless.

The main concern now in some days is the safety of parked cars. A smart IOT device for the two-wheeler system is being developed now that will not only track the car and warn the user even the slightest movement in the car. The device uses the Global Positioning System (GPS) to locate the vehicle and email (EMAIL) to alert or notify the user. The user also receives an email that the car is moving and checks the location request using GSM (Global System for Mobile Mobile).

Background and Motivation
Transport has played a significant role in the development of the economic, social, political and cultural sectors by promoting their status. In India, one of the easiest modes of transportation today is motorcycle and is becoming increasingly common.The motorcycle is one of the cheapest and easiest modes of transportation but unfortunately, it is easy to steal, easy to disassemble, and easy to ship as parts. As the

motorcycle industry boomed, motorcycle theft has skyrocketed over the years and many of their vehicle recordings have been documented.

Theft of motorcycles has become a major problem in society. Although the authorities are said to be doing everything possible to deter these thieves, they are at the top of the list of crimes committed on the streets every day. Security plays a vital role in today's society. Vehicle safety is very important for all private and public car owners. For this reason, various safety systems have been developed, but most of these safety systems are expensive, sophisticated and suitable for car suits. There are many car safety programs in place to improve the safety system by installing Biometric methods such as Face Detection and Finger Print. Some security systems are equipped with a tracking system using the Global Positioning System (GPS) and have the ability to turn off the car engine remotely with a text message.

As for motorcycles, basic and affordable security system only gives siren indication and will make a lot of noise that disturb people. But if the person is far from the motorcycle location, he will not be able to hear the alarm. Physical type counter measures are also used to prevent theft, such as padlocks, disk break lock and other more which is a preventive action but it is not safe enough. Due to these reasons, this study proposed to adapt the car security system solutions to motorcycles. This study also wished to

develop and improve its functions to better suit its purpose.

Problem Statement

In India, 1 lakh cases of motorcycle theft on average are reported each year, and it is still increasing. If the motorcycle that are being stolen are not recovered early, they are most probably sold or burned if the vehicle has less resale value. In one case a vehicle is stolen, it becomes really hard to situate it and revive it, which drastically reduces the chances of recouping it.

Motor vehicle theft remained the least-solved crime in 2018 though the number of cases reported increased by 12.9% as compared to 2017, show data provided by the Delhi Police. In 2018, the total number of motor vehicle theft cases reported stood at 44,158, as compared to 39,084 in 2017 – which accounted for about 19% of the total crimes reported. However, only 19.6% of cases were solved, the police data also stated. In this project, the design and implementation of a vehicle tracking anti-theft system that will protect, secure vehicleswere proposed.

Key Features of IoT

The most important features of IoT include artificial intelligence, communication, sensors, active engagement, and the use of small devices. A brief review of these features is provided below:

- AI - IoT actually makes almost anything "smart", meaning it enhances all aspects of life with the power of data collection, artificial intelligence algorithms, and networks. This can mean something as simple as expanding your fridge and cabinets to find out when your favourite milk and grains are depleted, and place an order with your favourite grocer.

- Connectivity - New technology to allow communication, and especially IoT communication, means that networks are no longer limited to larger providers. Network scanning is very low and cheap while still in use. IoT creates these small networks between its device devices.

- Sensors - IoT loses its contrast without nerves. They serve as descriptive tools that convert IoT from a common network of devices to a functional system capable of real-world integration.

- Active Engagement - Many of today's interactions with connected technologies occur simply through engagement. IoT introduces a new paradigm of active content, product, or service engagement.

- Small Devices - Devices, as predicted, become smaller, cheaper and more powerful over time. IoT uses small-purpose devices designed to deliver its precision, usability, and versatility.

Advantages of IoT

IoT has various uses which span across every area of lifestyle and business. The advantages of IoTare:

- Customer Engagement - Current statistics have the problem of ambiguity and significant errors in accuracy; and as noted, involvement often does nothing. IoT completely transforms this to achieve a rich and effective engagement with the audience.
- Technology Optimization – Similar technologies and data improve customer experience and improve device usage, and contribute to the most powerful advances in technology. IoT opens up a world of important data performance and field performance.
- Less Waste – IoT makes development areas clearer. Current statistics provide us with insignificant insight, but IoT provides real-world information that leads to efficient resource management.
- Enhanced Data Collection – Today's data collection suffers from its limitations and its design for mere use. IoT breaks it down into those gaps, and puts it right where people want to go to analyse our planet. Allows an accurate picture of everything.

Literature Review

In this various project which were done on the same topic and take a survey of them were discussed. Some drawbacks of those projects were looked into and will also look into some ideas which can be used in our system.

Related Work

Shanmughanathan J, and B. C. Kavitha,in their paper "Tracking and Theft Prevention System for Two wheelers using Android", GSM and GPS technology are used. Twowheeler position is obtained by GPS module this data is given to microcontroller hardware which sends message to user mobile phone through GSM module.

An efficient automotive security system is implemented for anti-theft using an embedded system occupied with a Global Positioning System (GPS) and a Global System of mobile (GSM) by Montaser N. Ramadan et.al. to track and monitor vehicles that are used by certain party for particular purposes, also to stop the vehicle if stolen and to track it online for retrieval [8].

The next system was proposed in 2013 on real time vehicle theft identity and control system based on ARM 9. It performs the real time user authentication using face recognition, using the Principle Component Analysis (PCA) algorithm if the result is not authentic then ARM produces the signal to block the car access and the car owner will informed about the unauthorized access with the help Multimedia Message Services (MMS) by using of GSM modem. But in this method the camera captures owner's image only. If the owner's relatives or friends want to start the vehicle it will not start. Recently new system proposed on vehicle anti-theft system based on an embedded platform consists of multiple layers of

protection. The first layer of protection in the system is a fingerprint recognition, based on which the doors are opened. Also, to prevent thieves from breaking the glass and getting inside the vehicle, vibration sensors are used in all the windows with a threshold level to prevent false alarms.

In the paper of Prashantkumar R., Sagar V.C., Santosh S., Two-Wheeler Vehicle Security System, alerting owner by SMS to user whenever theft attempt, allowing user to control vehicle1 remotely by SMS also provide engine immobility and alarm.

The existing car antitheft system are Car alarm, flashing light techniques which makes use of different type of sensors which can be pressure, tilt and shock & door sensors, but the drawbacks are cost, and it only prevents the vehicles from theft but can't be used to trace the thief. In 1997 B Webb introduce wheel and steering lock system, to prevent car from theft, but they are visible from outside the car and prevent the wheel from being turned more than a few degrees.

The next system was proposed on Security Module for Car Appliances by Pang-ChiehWang,et.al. This system prevents car appliances from stealing and illegal use on other cars.

If illegal moving and use a car appliance with the security module without permission occur that will lead the appliance to useless. But it does not prevent vehicle from theft.

In 2008 Lili Wan, et.al. implemented new system based on GSM in which owner can receive the alarm message quickly and if necessary, also it can monitor the car by phone. The next system was a sensor network-based vehicle anti-theft System (SVATS). In this system, first step is to form a sensor network by using the sensors in the vehicles that are parked within the same parking area, then monitor and identify possible vehicle thefts by detecting unauthorized vehicle movement. An alert will be reported to a base station in the parking area if an unauthorized movement is detected. As the sensor cannot communicate with the base station directly in the extreme case, vehicle cannot receive any protection when no neighbours can be found even if a sensor has tried its maximum power level.

In "Vehicle Tracking & Locking System Based on GSM & GPS" paper of R.Ramani, S.Valarmathy, Dr.N.Suthanthira Vanitha, S.Selvaraju, M.Thiruppathi, R.Thangam, proposed design uses Global Positioning system (GPS) and Global system mobile communication (GSM). System constantly watches a moving Vehicle through GPS and sends data when demanded. About a theft attempt, SMS must be sentto the microcontroller, then microcontroller issue the control signals to stop the engine motor. Then the password has to be reset and restart the vehicle.

In the above survey, it is found that there are many systems which makes use of Global positioning system (GPS) and GSM for tracking the two-wheeler

and in some systems cameras and sirens are used for alerting the owner. In some papers, several architectures used for tracking two-wheeler motorcycle, problems faced in each and measures to handle it has been provided. In other papers, efficient ways that can be followed for retrieving the motorcycle, cost effective ways for producing the system and some mobile applications to keep track of multiple vehicles are provided. From the above study made, the so far developed system focused more detection of thetheft, the person who stole the vehicle and also the exact location of the vehicle at that moment of time. So finally, amodule which will be built using Arduino GPS and GSM is chosen for the implementation of the proposed system.

System Analysis
In this the Requirement, Specification are discussed in detail. The Requirements are divided into two parts. The Hardware Module and Software Module.

Objective of the Project
This system introduces a framework which utilize GPS and GSM SMS administrations. The framework licenses confinement of the vehicles and transmitting the position to the user on his cell phoneas a message (SMS). This module is likewise given kill switch which can be pressed when theuser driving vehicle needs any assistance. This switch is attached to the motor. The framework can be interconnected with the motorcycle alarm system, the user on his cell phone. This following framework is made from a GPS module, Microcontroller and a GSM Modem.

This study also wishes to develop and improve its functions to better suit its purpose. This innovation of a vehicle security system has the ability to turn off the vehicle engine and send real-time alerts to the motorcycle owner. Thus, preventing the thief from taking the motorcycle. This security system also features the ability to locate the motorcycle.

Proposed System
Block Diagram
The Fig 1 shows the pictorial representationof block diagram of the proposed system and what are the components involved in the system.
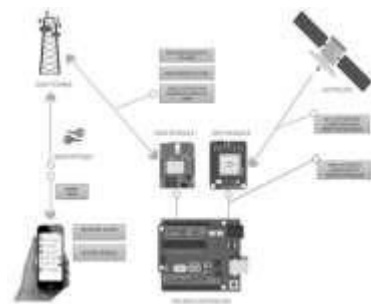

Fig 1 Block Diagram

Use Case Diagram
Use Case diagram (Fig 2) helps inidentifying the functionality provided by the system, the users interact with the system and the association between the users and the functionality. Use Cases are used to Analise the phase of software development to articulate the

high-level requirements of the system. The primary goals of Use Case diagram include: Provide a high-level view of what the system does, to Identify the users of the system, determining areas needing human-computer interfaces.

Fig 2 Use Case Diagram

Sequence Diagram

A sequence diagram (Fig 3) depicts the interaction between various objects in a sequential order i.e., the order in which these interactions take place.Sequence diagram can also be referred as event diagrams or event scenarios. Sequence diagrams describes the order of the objects in a system function.
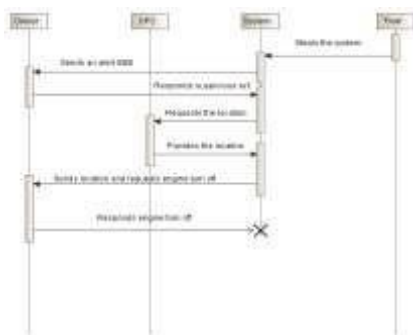
Fig 3 Sequence Diagram

Flow Chart

A flowchart is a diagramwhich represents a workflow or process. A flowchart Is a diagrammatic representation of an algorithm, a step-

bystep approach to solving a task. The flowchart (Fig 4) shows the steps as boxes of various kinds, and their order by connecting the boxes with arrows. Flowcharts are used in analysing, designing, documenting or managing a process or program in various fields.

Fig 4 Flow Chart

Circuit Diagram

A circuit diagram (Fig 5) represents an electrical circuit graphically. A circuit diagram uses simple images of electrical/electronic components. Circuit diagrams are used fordesigning, constructing, and maintenance of electrical and electronic equipment.
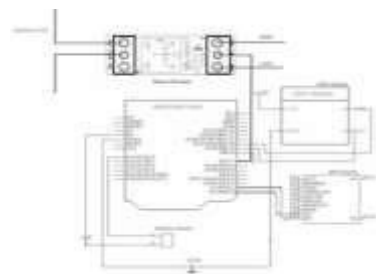
Fig 5 Circuit Diagram

Tools Requirements
Hardware Module
Micro-controller

The Arduino Uno (Fig 6) is an open-source microcontroller board based on the Microchip ATmega328P microcontroller and developed by Arduino.cc. The board is equipped with sets of digital and analog input/output (I/O) pins that may be interfaced to various expansion boards (shields) and other circuits. The board has 14 digital I/O pins ,6 analog I/O pins, and is programmable with the Arduino IDE (Integrated Development Environment), via a type B USB cable.[4] It can be powered by the USB cable or by an external 9-volt battery.

Fig 6 Arduino UNO

GSM Module

SIM800L GSM/GPRS module (Fig 7) is a miniaturelow-cost GSM modem, which can be used in many IoT projects. You can use this module as an alternative to a cell phone; SMS text messages, Make or receive phone calls, connecting to internet through GPRS, TCP/IP, and more.GSM Module is integrated in the vehicle to establish communication between the user's mobile phone and the bike. It requires a SIM (Subscriber Identity Module) card to activate communication with the network.

Fig 7 SIM800L GSM Module

GPS Module

The Global Positioning System (GPS)is a system based on global navigation satellite system (GNSS) (Fig 8) that provide reliable location and time information at all time in any whether conditions on earth. It is composed of a network of 24 satellites of the United States which are previously used in military services, and later allowed for commercial use. The satellite emits radio signal of short pulses to GPS receiver periodically. A GPS receiver receives the signal from at least four satellites to compute its three-dimension position that is latitude, longitude and altitude. Therefore, GPS is a key technology for finding a device location.

Fig 8 Neo 6m GPS Module

Relay

The relay used in this is an electromechanical relay (Fig 9). The exciting voltage that is required is +12V DC. It is driven using the relay driver. The device is connected to the electro mechanical relay. When the relay is excited by applying the 12V DC relay gets activated and, in the process, turns ON the engine and when the excited voltage is stopped, the relay gets deactivated and, in the process, turns OFF the engine.

Fig 9 Relay Module

Servo Motor

A servo motor (Fig 10) is a type of motor that can rotate with great precision. This type of motor consists a control circuit that provides feedback on the current position of the motor shaft, this feedback allows the servo motors to rotate with great precision. If you want to rotate an object at some specific angles or distance, then you use a servo motor. It is just made up of a simple motor which runs through a servo mechanism.

Fig 10: Servo Motor

Software Module
Arduino IDE

The open-source Arduino Software (Fig 11) (IDE) makes it helpful for the researchers to write code which cancontrol the entire system and upload it to the Arduino board. It runs on almost any OS. The environment is written in Java and based on Processing and other opensource software. This software can be used with any Arduino board.

Fig 11 Arduino IDE

Google MAP API

With the Google Maps Android API, (Fig 12) the location coordinates, latitude and longitude, obtain from the Neo6m Module is automatically displayed in a mobile version of Google Map on the user's smart phone. The API provides access to Google Maps servers, data downloading, map display, and response to map gestures. Google Maps

API gives a faster and easier way to track motorcycle vehicles.

Fig 12 Logo of Google Maps

Visual Studio Code

Visual Studio Code (Fig 13) is a source-code editor that can be used with a variety of programming languages, including Java, JavaScript, Go, Node.js, Python and C++. It includes support for debugging, syntax highlighting, intelligent code completion, snippets, code refactoring, and embedded Git.

Fig 13 Logo of VsCode

Summary

The design of the proposed system using the UML and the circuit diagrams are discussed. After that the various hardware and software modules required for the system will be discussed.

Implementation

The Anti-theft system tracks the vehicle location using the Neo 6M GPS. The GPS Module needs to connect at least 4

satellites to accurately provide the latitude and longitude. The GPS sends NMEA data which is filtered using the tiny GPS library of Arduino.

When the vehicle starts the GSM module sends the location of the vehicle to indicate the owner (Fig 14) that the vehicle has been started by someone else.
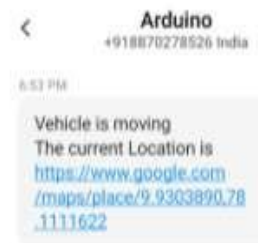
Fig 14 Alert Message When Vehicle Starts

The Anti-theft System also controls some parts of the vehicle based on the commands sent by the owner of the vehicle. The user sends commands as text messages to the sim card present in the sim 800L GSM module. The commands are case insensitive.

These commands are sent to the Arduino and are processed accordingly. The Commands are: i. Switch OFF power supply command ii. Block the fuel flow command iii. Get Location command iv. IGNORE message command v. Vehicles State command

Switch OFF Power supply command

The "POFF" or PowerOFF" command (Fig 15) is used to switch of the power supply coming to the bikes engine. This in turn makes the bike to stop. When the user sends a "Poff" command to the

GSM module the relay which is connected to digital Pin 8 is switched OFF. The battery of the bike is connected to the relay in a normally open fashion. So, when the relay is off the power supply is cut off. After switching off the relay, the user receives a message starting that the power supply has been shut down.
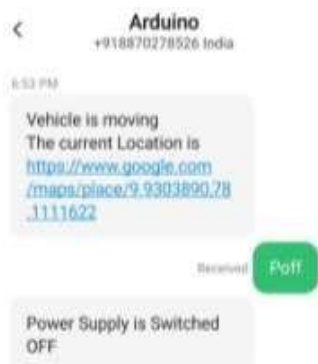
Fig 15 The Power Off Command

Fuel Flow Command
In Current situation, New model vehicles requires the battery only to start the engine after that they are pretty much useless cause the activator bikes don't require battery for running. The "Foff" command or the "Fueloff" command (Fig 16) is used to block the flow of the fuel to the engine. This eventually makes any version of bikes to stop after a certain distance.

Initially a Servo is connected to the digital pin 9 of he Arduino is 0' which allows the flow of the fuel but when the user sends "Foff" command to the GSM module the servo turns 90' which in turn blocks the fuel pipe of the bike and in the end shopping the flow of the fuel to the engine.

Fig 16 The Fuel Off Command

Get Location Command
The GSM module sends the location of the vehicle when the vehicle gets started and after that for every 5 minutes the update of the current location will be sent to the vehicle's owner mobile phone. In case if the owner doesn't want to wait for five minutes to get the update instead, he/she wants to get the location at instant. The owner hast to send a "Loc" or "Location" command (Fig 17) to get the location of the vehicle instantly. The location is sent as a google map URL to the owner's mobile number which is precoded into the Arduino. The owner can the click the URL which gives him/her the exact location of the vehicle in the Google map app. Using this location, the owner can find his/her vehicle.
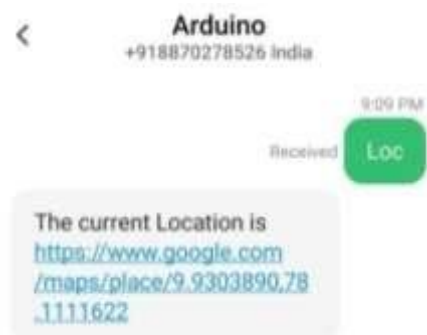
Fig 17 The Location Command

IGNORE message Command

As mentioned in the previous command. If the user doesn't provide any command within 5 minutes, the Arduino sends the location of the vehicle every 5 minutes interval. This in turn will fill the user text box with some unwanted text and location.

To stop this, the owner can provide a command "IGN" or "IGNORE" (Fig 18) to stop the messages from getting repeated. This command does not stop the Arduino from monitoring the vehicle. The Owner can still provide other commands to control the state of the vehicle. And the owner can always use the "LOC" command to get the vehicles current location.
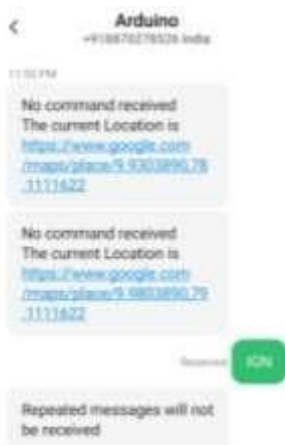
Fig 18 The Ignore Command

The Vehicle STATE Command

Sometimes the owner may forget at what condition the vehicle is at, so the owner can check whether the power is ON and the Fuel is supplied or not using "STATE" command.When using the "STATE" command (Fig 19) the owner gets a message from the Arduino which states that the power and fuel supply of the vehicle based on the previous command provided by the owner.

Fig 19 The Vehicle State Command

Extra Commands
The Power ON Command

This command (Fig 20) can be used after the recovery of the vehicle. The "PON" or "PowerOn" command is used to provide the power supply to the engine if it was already off.

The relay is switched on by the Arduino if the command is sent by the owner.

The Fuel On Command

This Command (Fig 21, 22) can also be used often the recovery of the vehicle. The "FON" or "FuelOn" Command is used to provide the fuel flow to the engine if it was already blocked. The Servo is turned to 0'by the Arduino if the command is sent by the owner.

The Exit Command

If the user sends the "exit" command, (Fig 23) the Arduino exits from everything. The user won't receive any message and the user cannot control the power supply and the fuel flow. The bike will remain in the State before the exit command was entered. The

Arduino will also stop tracking the location of the vehicle.

The Different States of the System Fuel On - Power On State

Fig 20 Both Relay On and Servo On State

Power Off – Fuel On State

Fig 21 Relay Off Servo On State

Power On – Fuel On

Fig 22 Relay On Servo Off state

Power Off – Fuel Off

Fig 23 Both Relay Off and Servo Off State

Conclusion

With the collecteddata and results, this study concludes that the Antitheft System is a very useful and effective way to prevent motorcycle theft. The Engine power off feature and fuel shutdown system are very useful to prevent thief from stealing the vehicle. Ifthe vehicle is completely taken then this study helps in the recovering the vehicle using the help of Global Positioning System (GPS) technology. Throughthis study a hardware module was created which was small in size that allowed the installation under the seat of the vehicle safe and easy. The engine power off switch is easy to install without the need of physical change of the motorcycle.

This study also found some weak points in the system. The accuracy of the GPS depends ona wide variety of factors. Under excellent conditions with lots of satellites visible, it indicated accurate coordinates within 25 meters of the correct coordinates. At other times, locations and conditions, position errors range from 13-56 meters, to no position fix at all. This was proven when the system was conducted in a place surrounded by tall buildings.

The communication between the user and the motorcycle was made possible through the use of theGSM.The medium of communication depends on the cellular network coverage. Under some situations, there are delays on delivering and receiving of text SMS. Over all, the output results

of the system meet the proposed output and functionality of the study.

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RURAL WOMEN DEVELOPMENT THROUGH VOLUNTEERISM BY MALANKARA SOCIAL SERVICE SOCIETY IN THIRUVANANTHAPURAM DISTRICT, KERALA, INDIA

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Abstract

This study attempted to explore the capacities of volunteerism promoted by non-governmental efforts and its impact on rural women development. The process of volunteerism in the present development context especially the marginalized sector with regard to the women folk is widely discussed all over the world.

The study selected one case study of non-governmental organization namely Malankara Social Service Society, an organization with special consultative status of economic and social council of United Nation in Thiruvananthapuram District. The organization is delivering services to the marginalized for the past five decades and promotes volunteerism with its various programmes and projects. This study is an attempt to analyze the capacities of the organization promoting volunteerism for the rural women development. It is found in the study that the promotion of volunteerism as a good tool for the speedy achievement of sustainable development works in rural areas especially for the marginalized sector of the society.

Key words*: volunteerism, rural development, women development, capacity building, volunteers etc*

Introduction

Sustainable development of rural society and the marginalized sector especially women has become an important subject of study where the non-governmental organizations and volunteers played a crucial role in the changing development scenario. Various factors and influences have considered for these influxes in the community, which pervasively dominated for the catalytic changes of the agents. A significant role of volunteerism and the voluntary organizations created a transit understanding in the various attributes for the developments and changes in the rural women communities.

In the early 1990s, the United Nations Development Programme

(UNDP) attempted to capture relevant measures by combining social and economic indicators into its Human Development Index. Three measures comprise this Index, life expectancy at birth, educational attainment and GDP.

The global Sustainable Development Goals (SDGs), or Global Goals, will guide policy and funding for the next 15 years, beginning with a historic pledge on 25 September 2015, to end poverty. Everywhere. Permanently. The Sustainable Development Goals (SDGs)or Global Goals are a collection of 17 interlinked goals designed to be a "blueprint to achieve a better and more sustainable future for all". The SDGs were set in 2015 by the United Nations General Assembly and are intended to be achieved by the year 2030. They are included in a UN Resolution called the 2030 Agenda.

However, the goals are broad and interdependent, two years later (6 July 2017) the SDGs were made more "actionable" by a UN Resolution adopted by the General Assembly.

Women in development are an approach of development projects that emerged in the 1969s, calling for treatment of women's issues in development projects. It is the integration of women into the global economies by improving their status and assisting in total development. Later, the Gender and development (GAD) approach proposed more emphasis on gender relations rather than seeing women's issues in isolation. The United Nations Development Program (UNDP) established a special Division for Women in Development, promoting concrete action to ensure that women participate in UNDP projects.

The women-led organizations were found to be committed to "process, participation and internal democracy."

Volunteerism: It is that the literature on voluntary organizations or NGOs has neglected the scope of volunteerism that exists among professionals working in mainstream organizations.

Aparigrah, a Sanskrit word, implies the value of non-accumulation or of not keeping anything more than is necessary for one's minimal needs. The concepts of sacrifice and charity are also differently rooted in the Indian mind.

Voluntarism based on agarigrah has another dimension, and this is the willingness to receive knowledge from whoever is knowledgeable. Thus, giving something away (pradan) is accompanied by the inculcation or assimilation of humility and duty toward others (grahan).

Volunteerism is an expression of people's willingness and capacity to freely help others and improve their society. In most cultures, voluntary action, under its many names, guises and dimensions, is deeply embedded in long-established traditions of sharing. It brings significant benefits to individuals and communities by addressing specific needs and by

helping to nurture and sustain a rich social texture and a strong sense of mutual trust and cohesion. Both of these are essential for a society's stability.

Many people volunteer in order to make time for hobbies outside of work as well. For instance, if you have a desk job and long to spend time outdoors, you might consider volunteering to help plant a community garden, walk dogs for an animal shelter, or help at a children's camp. "Volunteerism is a universal social behaviour that builds on people's desire to engage with change rather than to passively experience development processes"

"While formal volunteering generally represented a unidirectional transfer of skills, labour and resources, informal volunteering often embodied a more reciprocal form of giving and receiving" ECOSOC remains the only main UN body with a formal framework for NGO participation through volunteerism.

The United Nations Volunteers (UNV) programme has evolved greatly over the past 42 years in terms of the size and spread of its mandate, results and activities, driven by the changing external environment for peace, development and the eradication of poverty, by the wider acknowledgment of the role of volunteerism globally and by intergovernmental legislation.

UN Volunteers raise awareness about the 2030 Agenda among the constituencies with which they work. Like they did with the Millennium Development Goals (MDGs), UN Volunteers organize local campaigns and devise creative approaches for SDG achievement, particularly in remote areas and among marginalized populations, such as women and youth.UN Volunteers will help monitor SDG progress using citizen-driven qualitative and quantitative data collection. The model behaviour of volunteers inspires others to strive for the SDGs locally. Volunteering is one of the several ways in which social capital is constructed; it represents a particular type of social capital in which benefits accrue to the larger community by enhancing non-profit public benefit activities (Gronbjerg and Never, 2004). Volunteers are thus designated as one core dimension of human agency in voluntary organisations (Barley and Tolbert, 1997; McDonald and Warburton, 2003).

Volunteers are catalysts of change. Volunteers make a difference to the communities where they are assigned by being helping hands as well as being active models of change. Volunteers transform societies and are themselves transformed through volunteering. Volunteerism enables people to participate. Volunteerism strengthens social cohesion and trust by promoting individual and collective action, leading to sustainable development for people by people. The UN sponsored International Year of Volunteers - 2001, provides a unique opportunity to highlight the achievements of the

millions of volunteers worldwide and to encourage more people globally to engage in volunteer activity. Volunteerism is related to the part time or full time work done by any person on his / her own free will for the welfare and development of people and society. Through volunteering, people can tackle some of the underlying causes of social exclusion such as lack of employment, education and health.

Volunteer work is work a person does out of free will, that reaches out to invest time and service for the benefit of others or to a cause that is not profit-seeking, and for which there is no monetary or in-kind payment (Butcher, 2010). **It embraces both "direct" volunteering,** i.e., volunteer activities engaged in directly forother households, **and "organization-based" volunteering,** i.e., volunteering done for or through nonprofit institutions or other types of organizations.

It does not embrace work done without pay for members of the volunteer's own household. Most experts on volunteering agree that work done for family members, especially "immediate" family members, does not qualify as volunteer work. As noted earlier, however, a problem arises in using "family" as the unit of observation, because the definition of "family," and even "immediate family," is imprecise and differs widely among different countries and cultures.

"Volunteering fosters creativity, draws strength from our passions and connects us to those who need us most. Volunteerism is a global phenomenon that transcends boundaries, religions and cultural divides. Volunteers embody the fundamental values of commitment, inclusiveness, civic engagement and a sense of solidarity. The newly adopted Sustainable Development Goals offer another opportunity for individuals to show solidarity through volunteerism.

National Policy on the Voluntary Sector 2007 in Indiais a commitment to encourage, enable and empower an independent, creative and effective voluntary sector, with diversity in form and function, so that it can contribute to the social, cultural and economic advancement of the people of India.

The voluntary sector has contributed significantly to finding innovative solutions to poverty, deprivation, discrimination and exclusion, through means such as awareness raising, social mobilization, service delivery, training, research, and advocacy. Volunteering or volunteerism is one of the several ways in which social capital is constructed; It represents a particular type of social capital in which benefits accrue to the larger community by enhancing non-profit public benefit activities (Gruenberg and Never, 2004).Anheier and Salamon (1999) in their study have suggested several methods to understand and measure volunteering activity in different countries.Haski-Leventhal (2009) discusses the relationship between altruism and volunteerism and points out that these

concepts are closely related. She discusses the concept of altruism by providing the opinion of various scholars on the subject. United Nations Volunteers has produced The State of World's Volunteerism Report 2011 (United Nation Volunteers, 2011) on volunteers and voluntary sector from all over the globe. The focus of this Report is on the ways and means to promote volunteerism and values for global well-being. As Brueggemann reports, partnership with volunteers is an alternative way for social workers to work on development and provision of their services. Volunteering offers the prospect of promoting positive social outcomes and community benefits or social capital (Paull 1999).

The role of third sector becomes more dominant day by day in the changing social scenario. International and National perspectives on this sector reveal a clear vision in defining the role of the voluntary sector in this regard. The study is such an attempt to comprehend the works of Malankara Social Service Society a competent voluntary organization in shouldering with common peoples to change their lives and the society as a whole with the support of promoting of volunteerism at the grass root level.

Malankara Social Service Society (**MSSS**) is the development and social work organ of the Catholic Major Archdiocese of Trivandrum. MSSS is registered in 1961, under the Travancore-Cochin Literary Scientific and Charitable Societies Act XII of 1955 of the Indian Union. It is active as an organization promoting socio-economic development of the weaker sections for the past 5 decade's and promoting volunteerism. The organization follows a community-based approach for the development of marginalized sections of the society by forming beneficiaries groups from various social groups such as women, children, youth, artisans, farmers, men, persons with disabilities, senior citizens and vulnerable families. The organization has already identified the importance of the volunteer's development and engagement in the humanitarian and development works. Some of the development programmes incorporated with volunteerism during the period of 2011 to 2016 are described below to estimate the effectiveness and efficiency of the organization for the promotion of third sector consciously.

1. *SANGHA SROTHAS*–Srothas centre for SHG and NGO management, 2.*VIBHAVA SROTHAS* - a community based program for the mobilization of funds and faculties for the development programs, 3. *SAKTHI SROTHAS* - a Community Based rehabilitation program, 4. *AROGYA SROTHAS*-a health action program, 5.*POSHAKA SROTHAS*-a nutrition improvement program,6.*VANITHA SROTHAS* - an integrated women development program, 7. *SURAKSHA SROTHAS*-a community based vigilance program for the protection and empowerment of women and children,8.*BHAVANA*

SROTHAS - a community driven housing programme for the homeless, 9.*KUDUMBA SROTHAS* - a family development programme,10.*BALA SROTHAS* - a child development programmes,11.*SUKRUTHA SROTHAS*-s a community driven project to provide mid day meals to the poor and needy sick persons in the hospitals, 12. *ABHAYA SROTHAS*- a program for integrated development of the senior citizens, 13.*YUVA SROTHAS* - an integrated program for the development of youth and adolescents, 14.*VANA SROTHAS* - a tribal development programme and the initiatives for the afforestation, 15. *JEEVAN SROTHAS* - a community based micro insurance program for the marginalized and downtrodden in the society,16.*SRO FED CREDIT* -program for village level Banking mechanism, 17. *SAMRAMBAKA SROTHAS*-a program for sustainable enterprise development, 18. *JEEVANA SROTHAS*- a cluster development initiative,19.*SROTHAS MART* -a marketing net work of rural marts and marketing centers, 20. *SROTHAS DESTINATION* - a community based rural tourism development program, 21. *SROTHAS TEX*- a community based natural fiber processing program, 22. *SROTHAS CRAFTS*- an integrated handicrafts development program, 23. *SROTHAS ARTS* -a program to develop a group of artists and children in communication arts,24.*VIDYA SROTHAS*-a community based quality educational program, 25. *PRAKASHA SROTHAS* - a educational support

program,26.*KARSHAKA SROTHAS* - a program for the integrated development of farm and allied sector, 27. *PRAKRITHI SROTHAS*- a community based natural and organic farming programe, 28. *BHAKSHYA SROTHAS* -a community based food security program, 29. *HORTI SROTHAS* - a community based horticulture development programme, 30. *OUSHADA SASYA SROTHAS* -a program for the development of medicinal plants at the community level, 31.*PUSHPA SROTHAS* - a community based floriculture development program, 32.*MADHU SROTHAS* - a program for the increased production of honey,33.*JEEVA SROTHAS*- a community based livestock development program, 34. *POULTRY SROTHAS*- a community driven program. to increase the poultry development, 35.*KSHEERA SROTHAS* - a program for the development of mini diary ventures at the community level, 36. *MALSYA SROTHAS*- an integrated inland fishing development program, 37. *SROTHAS TECH* is a technology driven program to introduce appropriate technologies and services, 38. *OORJA SROTHAS* a program for the increased energy management and development, 39.*AKSHAYA SROTHAS*-a computer literacy program,40.*JANA SROTHAS* is a community based voluntary action programme for good governance, 41.*VIKASANA SROTHAS*-a leadership development programme, 42. *NIYAMA SROTHAS* -a program for creating awareness on legal rights, 43. *HARITHA SROTHAS*- a community

based micro watershed development program, 44. *SASYA SROTHAS* - a community based natural resource management program, 45. *JAGRATHA SROTHAS* - a community based disaster management program, 46. *JALA SROTHAS* - a community based water conservation and management program, 47. *SUCHITWA SROTHAS* - a community based solid waste management program, 48. *BAMBOO SROTHAS* a program for the integrated bamboo development, 49. *MADHYAMA SROTHAS* a program to enhance the capacity of community development writers, 50.*VIGYANA SROTHAS*- a knowledge development programme for the dissemination of advanced knowledges, skills, techniques and technologies for the rural community, 51. *GRAMA SROTHAS*-A Rural Community Empowerment as Central to Development Programming with Social Justice, 51. *GREEN SROTHAS*-a community based environmental sustainability programme, 52. *DARSAN SROTHAS*-an integrated human resource development programme, and 53.*SROTHAS KARUNYA SENA*-a benefactor management programme.

The volunteerism developed programmes conceived and implemented by the organization systematically promoted volunteers for the development of communities and environment with high caliber on human resource development especially among women leaders.

Conceptual Framework of the Study: The theoretical framework of the study is on the General Systems Theory developed by Ludwing von Bertlanffy exclusively for community development.

A system is defined as "a set of objects or elements in interaction to achieve a specific goal." The function of any system is to convert or process energy, information, or materials into a product or outcome for use within the system, or outside of the system (the environment) or both. Indeed, if a system is to survive, it must save some of the outcome or product to maintain the system. Ludwig Bertalanffy described two types of systems in special context of community development. They are (1) open systems and (2) closed systems. The open systems are systems that allow interactions between its internal elements and the environment. An open system is defined as a "system in exchange of matter with its environment, presenting import and export, building-up and breaking-down of its material components."Closed systems, on the other hand, are held to be isolated from their environment.

The use of system theory concepts helps the workers to organize the information and see the pattern in complex community development processes and to plan development activities for the communities and its wider social outcomes and impact resulted from social action. All systems have common elements. These are:

Input, Output, Process, Feedback, Control, Environment and Goal.In the present scenario of globalization era, studies of these types' civil service organizations or voluntary organizations have great relevance.

The role of Malankara Social Service Society in creating various changes in the society is very interesting one.

Hypothesis: The professional and community based volunteerism has positively influenced the rural women in achieving inclusive development and social change.

Objectives of the Study
The main objectives of the study are the following.
- To assess the organizational capacities for the promotion of volunteerism.
- To assess the capacities of volunteerism in enhancing women's participation in rural development activities.

Multi stage stratified random sampling method explored in the study. As the universe is Thiruvananthapuram district of Kerala state, three taluks where the community organizations developed effectively randomly selected namely, Kattakada, Neyyattinkara and Nedumnagad .In each Taluks,two villages selected based on the backwardness and the intensity of the social groups such as scheduled tribes/castes, coastal and other backward communities. In each villages, 50 leaders selected randomly. The respondents are BPL women leaders from various socio-economic background have been selected randomly.

Socio-demographic profiles of the Community Women Leaders.

This part provides the socio-demographic profiles of the respondents selected for the analysis of the data and interview conducted to converge the volunteer involvement in the rural women development initiatives implemented by the organization. This, in turn provides the influence and interest of the leaders in the volunteerism and facilitating the women participation in rural development activities. The following table illustrates the socio-demographic indicators of the respondents selected for the study.

Table 1
Socio-demographic details of respondents

No	Indicators	Variables and percentage			
1	Age	18-35Years (48%)	36-50 Years 37%)		Above 50 Years (15%)
2	Marital status	Married (65%)	Unmarried (27%)	Widow (6%)	Divorced (2%)
3	Religion	Hindu (50%)	Muslim (18%)	Christian (31%)	Others (1%)
4	Category	General (26%)	OBC (56%)	SC (16%)	ST (2%)

5	Family type	Nuclear (68%)		Joint (26%)		Extended (6%)	
6	Family size	Small (69%)		Medium (25%)		Large 6%)	
7	Education	Below 10thstd (17%)		10thStd (45%)		Above 10thStd (38%)	
8	Monthly income	Below Rs 5000(70%)		Rs5000to Rs10000 (20%)		Rs10000 (10%)	
9	Family indebtedness	Indebted (79%)			Not indebted (21%)		
10	Breadwinner occupation	Coolie and agriculture (56%)			Others (44%)		
11	Possession of land	Below 50cents (61%)		Above 50 cents (39%)		No land (21%)	
12	Possession of vehicle	No vehicle (49%)		Motor vehicles (17%)		Cycle (34%)	
13	Stay in the village	Above 10years (82%)		Below 5 years (7%)		Between 5 to 10 years (11%)	
14	Possession of house	Own (76%)			Rented (24%)		
15	Employment	Employed (20%)			Unemployed (80%)		

16. Malankara Social Service Society –A voluntary organization

(83%) of the leaders strongly agree that the nature and works of the organization is coherently consistent with volunteerism. (13%) of the respondents agree the nature of organizational character as voluntary base.

17. Volunteerism and MSSS

(92%) of the women leaders strongly agree that they are very much satisfied over the volunteerism promoted by the organization and (6%) of them agree with it.

18. Social work background of the organization

The respondents have the sound understanding and knowledge of the social work background of the organization. (82%) of women leaders strongly agree and (9%) agree on the sound social work background of the organization.

19. Consistency in vision and mission

(77%) of the respondents strongly agree that the vision and mission of the organization are in consistent with its objectives and activities.(14%) of the leaders agree with that and 7% neither agree nor disagree with the statement.

20. Creative volunteer leadership

(75%) of the respondents have the strong agreement that the organization have creative volunteer leadership while (13%) of them agree on the statement.

21. Local level volunteer representation

(74%) of the women leaders strongly agree that the organization has developed good volunteer representation at local level while (17%) agree on the statement.

22. Skillful volunteers and community mobilization.

(82%) of the women leaders strongly agree that the organization has skillful

volunteers for community mobilization while (8%) agree on the statement.

23. Social inclusion.

(78%) of the respondents strongly agree that the organization is delivering quality services for social inclusion through volunteers and (14%) agree on the statement.

24. Volunteer development plan and action.

(77%) of the respondents strongly agree that the organization keeps a systematic volunteer development plan and action while (17%) of the women leaders agree the statement.

25. Catalysts for change agents.

(43%) of the respondents strongly agree that the volunteers of the organization are good catalysts for socio-economic change and (47%) of them agree with the statement.

26. Mobilization of marginalized social groups.

(63%) of the community leades strongly agree that he organization has mobilized various social groups from the marginalized sector and (22%) of them agree with the statement.

27. Quality service delivery.

(59%) of the respondents strongly agree that the organization delivers quality services to the marginalized through volunteers and (26%) agree with this.

28. Core Humanitarian Standards.

(33%) of the community leaders strongly agree that the organization keep the core humanitarian standards through its volunteers and (51%) of them agree with the statement.

29. Interaction with experts.

(30%) of the respondents strongly agree that the organization has helped volunteers to interact with experts on diverse fields and (53%) agree on this.

30. Linkages and collaborations.

(34%) of the respondents strongly agree that the organization volunteers have developed good linkages and collaborations and (54%) agree with the statement.

31. Volunteerism and participatory development.

(26%) of the respondents strongly agree that the volunteerism has enhanced the capacities of women leaders for participatory development and (67%) agree with the same.

32. Volunteerism and planned development activities for women.

(82%) of the respondents strongly agree that the volunteerism has synergized planned activities for women and (10%) agree with this statement.

33. Efficiency in developing consciousness of development activities.

(74%) of the women leaders strongly agree that volunteers are efficient in developing consciousness regarding various rural development programmes and (16%) agree on this.

34. Capacity building of volunteers.
(43%) of the respondents strongly agree that the capacity building helped women to understand rural development programmes and (51%) of the leaders agree on the statement.

35. Knowledge dissemination. (37%) of the respondents have strongly agree that the organization has disseminated knowledge of rural development programmes to women and (56%) of them agree on the statement.

36. Knowledge and women participation in development.
(37%) of the respondents strongly agree that the knowledge gained has helped them to participate effectively in rural development programmes and (57%) of them agree on it.

37. Motivation and women participation in development.
(82%) of the community leaders strongly agree that the volunteers and organization experts have motivated women to participate in rural development activities and (8%) of them agree on it.

38. Participatory planning of micro projects.
(44%) of the respondents strongly agree that the volunteers of the organization has capacitated women to plan participatory micro projects and (46%) of them agree on the statement.

39. Volunteers and women centric need based projects.
(37%) of the respondents strongly agree that the volunteers are supporting participants to plan women centric projects and (51%) of them agree on the statement.

40. Expert team for women development activities.
(77%) of the respondents strongly agree that the organization has expert team in handling development activities especially for women and (13%) of them agree on this statement.

41. Capacity development for women centric activities.
(27%) of the respondents strongly agree that the organization is conducting continuous capacity building programmes on various thematic areas for women and (53%) of the leaders agree with the statement.

42. Sustaining projects for gender development.
(43%) of the respondents strongly agree that the organization has inculcated capacities for sustaining projects for gender development and (49%) of them agree on the statement.

43. Participatory monitoring and evaluation methods.
(70%) of the respondents strongly agree that the organization has improved capacities in conducting participatory monitoring and evaluation methods through women volunteers and (22%) of them agree on the statement.

44. Self Help Groups.
(76%) of the respondents strongly agree that the SHGs are the effective channel for rural development and livelihood promotion among women and (16%) agree on the statement.

45. Women Self Help Groups volunteers and group dynamics for development activities.
(63%) of the respondents strongly agree that the women SHGs volunteers have increased dynamism for rural development activities and (29%) of them agree on the statement.
46. Women Self Help Groups and resource mobilization.
(67%) of the respondents strongly agree that women SHGs have explored resource exponentially and (28%) of them agree on this.

47. NREGS and women development.
(54%) of the respondents strongly agree that the NRGES has helped marginalized women for development and social protection while (39%) of the leaders agree with it.

48. Rural skilling and women development.
(77%) of the respondents strongly agree that skilling has empowered rural women for gainful wage employment and (15%) agree on the statement.

49. Entrepreneurship and women development.
(66%) of the respondents strongly agree that the promotion of entrepreneurship development has encouraged rural women in venturing economic activities and (29%) of them agree on it.

50. Rural development and improved status of women.
(81%) of the respondents strongly agree that the rural development programmes have improved the socio-economic status of women in society and (15%) agree on it.

The following are the suggestions from the study
- The organizations promoting volunteerism should be coordinated and converged at local level and district levels.
- National and state level policies on volunteerism to be formulated.
- A national council for volunteerism promotion in development action needed.
- A local action plan for volunteerism promotion and sustainable development goals has to be developed by the concerned authorities.
- A resourceful volunteer repository to be created and capacities of local volunteers from marginalized sectors to be improved continuously.

Conclusion
Voluntary organizations, local development committees, federations and Self-Help Groups (SHGs) etc are the effective tools for the promotion of volunteerism at the local level. Lack of professional development in volunteer engagement, most of the volunteerism

did not make productive results.Lack of proper laws, rules and guidelines make the effects of volunteerism void and voice less.

The futuristic scope of the volunteerism to be created for the community capacity building and people is for participation in development activities with appropriate volunteerism planning and implementation.

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IRONY IN O. HENRY'S SELECTED SHORT STORIES: A REPRESENTATIVE TECHNIQUE

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Abstract
O. Henry is an American short story writer. O. Henry lived in the period between the end of the Civil War in 1865 and the beginning of the twentieth century. After the American Civil War had ended, a great number of workers became unemployed and they found it difficult to survive. After 1880's several economic crises caused social turmoil. O. Henry wrote fourteen stories when he was in prison and published them under various pseudonyms. Most of his stories are set in the early twentieth century. Many of O. Henry's stories take place in New York city and his concepts of the stories dealt with the life of ordinary people. Through the truthful description of the society of his time, he strongly conveys sharp criticism towards the government and the economic and social system in that society. This paper focusses on the economic crises caused social turmoil and the problem caused by the social evils in O. Henry's two famous short stories namely; "The Cop and the Anthem" and The Gift of Magi".
Keywords: *economic crises, irony, social evils, social systems, bank of embezzlement. petty crimes.*

Introduction

The name O. Henry is the pseudonym for the original name William Sydney Porter. O. Henry is a prolific short story writer in America. At his age of nineteen, O. Henry was licensed as a pharmacist. O. Henry had to support his family economically and so he has commenced his writings to magazines and newspapers. Later, he began developing characters and plots for some stories such as "Georgia's Ruling" (1900) and "Buried Treasure" (1908). O. Henry's narrative style has influenced many writers. O. Henry's narrative writing creates humour and his stories

often have surprise endings. In 1891, O. Henry worked as a teller and bookkeeper at the First National Bank of Austin. In 1894, O. Henry was accused by the bank of embezzlement and consequently, he has lost his job. In 1895, O. Henry and his family moved to Houston. Meantime, there was an audit in the First National Bank of Austin and the auditors found the embezzlement. In 1898, O. Henry was sentenced to five years imprisonment. On March 25, 1898, he was imprisoned at the Ohio penitentiary in Columbus. As he had been licensed a pharmacist, he worked in the prison hospital as a night chemist. Cabbages and Kings is the first collection of O. Henry stories. This collection has some of his best-known works. The Four Million is his second collection of stories.Mark Schorer a famous American critic writes in his book 20th Century Literary Criticism about literary career of O. Henry:

Such critics may have taken their cue from Porter himself. As reported by George Macadam in O. Henry papers, Porter observed to a friend, 'I'm a failure, I always have the feeling that I want to get back somewhere, but I don't know just where it is, My stories., don't satisfy me. It depresses me to have people point me out or introduce me as a celebrated author.' (391)

Irony occurs virtually in O. Henry stories. Irony helps the readers to enjoy the combination of comedy and tragedy. O. Henry's writing style provides tearful smile and surprise endings. Many writers praise O. Henry's use of irony and his humourous language. O. Henry has written many short stories using his literary weapon 'irony'. His short stories are famous for the unexpected climax. O. Henry works with different types of irony such as verbal irony, cosmic irony, dramatic irony and situational irony.

The short story "The Cop and the Anthem" published in 1904. This story centers around the life of the character Soapy. Soapy is a homeless man who lives in New York city in the early twentieth century. Soapy stays in Madison Square park. Now, the winter is nearing and the park will be too cold. Soapy starts to plan of spending the winter safely and so he decides to do what he has done during previous winters. Soapy has done some crimes like stealing the woollen coat in the store, breaking the lights in the street and gets arrested voluntarily and so he can spend the winter days safely in prison, Blackwell's Island. Soapy plans to commit petty crimes and so he will be arrested and be taken to Blackwell's Island where he can feel warm and receive three meals a day. Soapy's first effort is going to an expensive restaurant and having a decadent meal without paying money. This insolvency makes him to be arrested and to be put in the prison. The writer creates a twist applying situational irony that when Soapy enters a restaurant, a waiter stops him and spots his appearance and sends him out before Soapy sits in

the seat. The writer's words from the short story provides the proof: "but as Soapy set foot inside the restaurant door the head waiter's eye fell upon his frayed trousers and decadent shoes. Strong and ready hands turned him about and conveyed him in silence and haste to the sidewalk and averted the ignoble fate of the menaced mallard" (O. Henry 33).

At a corner of Sixth Avenue, Soapy plans to do criminal action because the police officers are standing near the shop. Soapy takes a cobblestone and throws it on the front window of the store. Suddenly, the police officers and others gather in front of the store. Soapy is still standing at the same place. The police officers start to search the culprit. The policeman enquires the people who are standing near the store. Soapy keeps his hands in his pockets smiling. Soapy asks the policeman whether he can recognize him as a culprit. The policeman's mind has refused to accept Soapy as a culprit. Soapy's criminal attempt is failed. The writer makes the situation ironic and writes the disappointment of Soapy in the following lines:

'Where's the man that done that?' inquired the officer excitedly. 'Don't you figure out that I might have had something to do with it? Said Soapy, not without sarcasm, but friendly as one greets and good fortune. The policeman's mind refused to accept Soapy even as a clue. Men who smash windows do not remain to parley with the law's minions. They take to their heels. (Henry 33)

Soapy's next plan is to dine in the hotel. He goes to the restaurant and eats delicious food. Finally, Soapy informs the waiter that he has no money with him. Soapy thinks that the owner of the restaurant will call the police to arrest him. Instead the waiter picks him up and pushes him out of the restaurant. At this stance, Soapy feels that his plan to spend this winter in Island will become only a dream. Meantime, Soapy has seen a woman who is standing near the cop. Soapy goes to her and requests her to call the cop. Soapy hopes that she will scream for help. Unfortunately, she speaks positively to Soapy. Soapy expects the chances to do the criminal action; gets arrested and go to the prison.

When Soapy is walking along the street, he notices some cops standing at the corner of the street. Soapy starts to scream and dance. The cops mistake that he is a college boy and so they ignore Soapy. Soapy tries his next plan to steal an umbrella from a man in a store. If the man identifies Soapy and questions him. Soapy can ask the man to call the cop because he has stolen an umbrella from the man. But the man does not respond to Soapy. At last, Soapy feels that he cannot do any wrong actions. Soapy walks along the street slowly. Suddenly, he hears an anthem from the church. Soapy sits down in the church. When he hears the anthem again, immediately he

remembers his childhood days and his family.

The music from the church fills his heart. Soapy thinks of his capability. Soapy decides that thereafter he does not want to do criminal actions in his life. Soapy wants to change his thought of going to prison. He decides to get a job. Suddenly, he remembers the person who has offered him a job. Soapy plans to find the man. When Soapy starts to leave the church at once. The cop puts his hand on Soapy's arm and asks Soapy what he is doing there so late at night. Soapy replies nothing and says that he is going to search for a job. The cop does not believe him.

To make an unexpected climax, the writer applies situational irony. The story ends with the judgement that Soapy has been sent to prison for three months. The writer presents this in the following lines: "he would-Soapy felt a hand laid on his arm. He looked quickly around into the broad face of a policeman. What are you doing 'here?' asked the officer" (O. Henry 36). The writer uses irony to create the twist in the story. The main theme of "The Cop and the Anthem" is the struggles of the people of New York. Soapy belongs to that community who is homeless and wants to be arrested so that he can protect himself during the cold winter weather.

The short story "The Gift of Magi" was published in 1905. In this story O. Henry has used three different types of irony namely verbal irony, dramatic irony and situational irony. Mr. James Dillingham and Mrs. James Dillingham are the major characters of the story. In this story, Mr. James is called 'Jim' and Mrs. James is called 'Della'. This story takes place at the small apartment of Jim and Della on the day before Christmas. Jim and Della are newly married couple. They love each other greatly. However, they suffer economically. Della plans to present a gift to her husband Jim. After paying all her bills, Della has only one dollar eighty-seven cents.

Della is struggling to find a solution for lack of dollars. Della wants to buy a gift to Jim because he deserves for all of his hard work. After struggling much time, she gets an idea that the most valuable thing she has is her hair. Della's hair is long and beautiful. Della often compares her hair to the hair of queens. Della goes to the hairdresser, Madame Sofronie. Sofronie cuts off Della's hair and gives her twenty dollars. Now, Della has twenty-one dollars and eighty-seven cents. Della is very much happy to buy a present for Jim. Meantime, Della starts to search for the surprise gift for Jim.

Della does not have an idea about the gift. After seeing many things, she has disappointed because the things she has seen are not good enough. Suddenly, Della remembers that Jim grandfather's gold watch. Jim ties a leather strap to the gold watch after the original chain has broken. As Della wishes to buy an unforgettable gift to Jim. Della goes to many shops looking

for the right watch chain until she finds a perfect watch chain. At last she looks a platinum watch chain perfectly fitting to her expectation. The platinum watch chain costs twenty-one dollars. Della buys it and returns home with eighty-seven cents. After reaching her apartment, Della worries that Jim might not find her attractive without her long hair. When Della is in dinner preparation, Jim comes home. The dramatic irony is Jim gets shocked of seeing Della without her long and beautiful hair. The shock is so dramatic that the writer makes every reader expect what is going to happen. We can see the effect in the following lines:

His eyes were fixed upon Della, and there was an expression in them that she could not read, and it terrified her. It was not anger, nor surprised, nor disapproval, nor horror, nor any of the sentiments that she had been prepared for. He simply stared at her fixedly with that peculiar expression on his face. (O. Henry 7)

Della does not understand the feeling and gestures of Jim. Jim is not angry and sad instead he is surprised and confused. Della questions Jim about his gold watch. Jim does not answer her and he hands over a gift to her and tells Della that it is Christmas gift to her. Della opens the gift, she is greatly shocked seeing it. The gift box contains a set of combs which Della longed to have for a long time. The total situation becomes a marvellous one with the sharp twist. The author's apt

use of irony at the proper situation makes the story excellent. We can read the twist in the following lines: "beautiful combs, pure tortoise shell, with jewelled rims - just the shade to wear in the beautiful vanished hair. They were expensive combs, she knew, and her heart had simply crawled and yearned over them without the least hope of possession" (O. Henry 8).

Later, Della remembers her gift for Jim and gives it to Jim. Jim informs Della that he does not have enough money to buy her present and so he has sold his gold watch to buy her the Christmas gift. At this stance, the writer uses verbal irony through the words of Jim, "too nice to use just at present" (O. Henry 8). Jim says that they both cannot utilise their gifts. O. Henry has applied three types of irony to display the powerful themes such as love and sacrifice. Thus, irony helps the writer to express the concept of true value and worth of rare things. Jim and Della show the value of their relationship by sacrificing the valuable things they have possessed.

Conclusion

While going deep to the study of the concept, it would feel so easy to see the meaningful stories that are not only full of laughter but also filled with strong criticism towards the reality and valid implications.. This is a kind of humour with tears, and it is just this kind of tearful laughter presented by the characters and plots that reveal the social criticism in the story. O. Henry

stories express the life experience and so his characters and protagonist are portrayed on the real people's struggles in their life. O. Henry writes about social issues and economical level of the people. His observation of the social incidents hasreflected in his stories. In many of his stories the reader understands the social reality and the social evils happen in the society.

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A STUDY OF SUGARCANE CULTIVATION IN THENI DISTRICT

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Abstract
Sugarcane is the main sources of sugar in India and holds a prominent position as a cash crop. Largest sugarcane producing state of India is Uttar Pradesh, Bihar, Assam, Haryana, Gujarat, Andra Pradesh and Tamil Nadu. More than 500 sugar mills and one of the largest sugar exports, India is considered to be a sugar giant. The study conducted in Theni District and 374 farmers are approached to find the details regarding the cost of production and the problems faced the farmers at the time of production. And study also suggests the solution for farmer's problems.
Keywords: *Cost and returns, Farmers, Sugarcane, Problems, Percentage.*

Introduction

Sugarcane is water intensive crop and hence the challenges are to produce more crops with less water. Sugarcane growing regions in the country have experienced adverse impact of the successive droughts. Sugarcane is an important cash crop in India and grown on an area of about 4.5 million ha, which is around 3.7 percent of the net area sown in the country. Sugarcane is produced primarily for production of sugar, which is consumed by household sector, confectioneries, beverage industry etc. India is the world's largest sugar consumer and one of the fastest growing markets for non – household sectors such as confectionery and soft drinks which are key drivers of consumption. Sugarcane contributes about 4.6 percent of total value of output from agriculture and supports rural livelihood of about 50 million sugarcane farmers and around 5 lakh workers are directly employed in sugar mills. India is the largest producer of sugarcane, second largest producer of sugar after Brazil and the largest consumer of sugar in the world. However, productivity level in India is much lower compared with other major producing countries like Thailand and China. There were 731 sugar mills in the country, out of which about two – third (485) were in operation during 2016 – 17. Out of total 731 mills, 328 are in cooperative sector, 44 state owned and 359 in private sector. The share of closed mills was the highest (75%) in public sector, followed by cooperatives (36.6%) and the lowest in private sector (25.9 percent). Average capacity utilization of sugar industry was about 75 percent during 2015 -16.

Significance of the Study

Sugar industry and sugarcane farmers are important contributors to the state's economy. It also has significant contribution to employment generation in the state—providing employment to sugarcane farmers as well as agricultural laborers. The contribution of agriculture and allied sectors in the GDP of the state is 18.4%, and sugarcane contributes 17.05% to the state's agriculture and allied sector GDP and the combined contribution of sugarcane and sugar is 22.33%. The contribution of the total manufacturing sector of sugar industrial products and goods is 32.11%. The main purpose of the present study is to measure and examine cost – return of sugarcane production and also examine the problems of sugarcane cultivators in Theni District.

Objectives of the Study

1. To estimate the cost and return structure of sugarcane production in small Medium and large farmers.
2. To find the problems of sugarcane Production in Theni district.

Methodology of the Study

The study is based on primary data. Primary data has been collected through personal interview, with the help of preplanned interview schedules. Data regarding cost of sugarcane production in Theni District under small (1 to 5 acres) medium (6 to 10 acres) and Large (11 to 15 acres) farmers.

Tools of Analysis

Following statistical analysis have been used for analysing the data in measures of central tendency namely mean, median, variance minimum and maximum. Simple average and percentage analysis used in the present study.

Table 1 Age-Wise Classification of the Respondents

Age	Small		Medium		Large	
	Number	%	Number	%	Number	%
31-40 Years	40	31.2	20	16.0	16	13.2
41-50 years	30	23.5	22	17.6	32	26.4
51-60 years	40	31.2	36	28.8	40	33.1
61-70 years	18	14.1	47	37.6	33	27.3
Total	128	100	125	100	121	100

Source: Primary Data

This shows that the aged respondents who will have sufficient year of experience and exposure in resources access and usage, cost and

revenue maximization, improving cultivation activities and methods, and concerning quality and quantity of sugarcane produces.

Table 2 Classification of Respondents by Literacy level

Literacy level	Small		Medium		Large	
	Number	%	Number	%	Number	%
Up to Secondary	64	50	60	48	56	46.3
Higher Secondary	62	48.4	65	52	65	53.7
Graduation	2	1.6	0	0	0	0
Total	**128**	**100**	**125**	**100**	**121**	**100**
Source: Primary data.						

The study observed the literacy level of respondents is importance for gaining experience in resources usage, for maximizing cost and revenue and for quality and quantity concern on yields.

Table 3 Classification of Respondents According to Family Size

Family Size	Small		Medium		Large	
	Number	%	Number	%	Number	%
Below 4 members	8	6.2	7	5.6	9	6.4
5 – 8 members	58	45.3	49	39.2	45	40.6
Above 8 members	62	48.4	69	55.2	67	52.9
Total	**128**	**100**	**125**	**100**	**121**	**100**

Source: Primary data.

The study observed most of the farmers use their family members in sugarcane cultivation notably the respondents who follow own land cultivation.

Cost, revenue and production yield of sugarcane farmers

The economics of sugarcane cultivators illustrates the cost, revenue and production yields of the sugarcane cultivators who are cultivating sugarcane in the study area Theni district, Tamilnadu state, India. This section deals with the cost incurred for sugarcane cultivation resources usage like land, manpower, materials, electricity, water and technology, the sales revenue received by selling the sugarcane produces, and sugarcane production yields. The collected data from the sample respondents are approximate. The following details are average total cost incurred for resources usage, average total costs of the complete yield, average revenue and average production yields of the complete yield (Three yields). The details are listed small, medium and large land size farmers group wise.

Table 4 Average Total Cost Incurred for Resource Usage in Sugarcane Cultivation (Small Land Size)

Small land size farmers (N=128)	Land Cost (Rs.)	Manpower Cost (Rs.)	Material Cost (Rs.)	Electricity Cost (Rs.)	Water Cost (Rs.)	Technology Cost (Rs.)
Mean	29558.82	118167.48	67500.96	26384.80	16302.23	8794.93
Std. Deviation	14679.393	70338.733	33443.989	12573.185	8120.241	4191.061
Variance	2.1558	4.9489	1.1199	1.5818	6.5947	1.7567
Minimum	8467.50	17319.00	22003.50	8517.00	5137.50	2839.00
Maximum	60937.50	346851.00	138676.50	53800.50	33517.50	17933.50

Source: SPSS output

The table 4 illustrates that the average cost incurred for resources usage is significantly differed each other. The average cost spent starts from Rs.8795.00 to Rs.118167.00 for various resources that depend on the quantity and quality concern. Most of the small land size farmers spend minimum Rs. 2839.00 to maximum Rs. 3, 46,851.00. The spending cost is significantly associated with sales revenue that is reported in following section.

Table 5 Average Total Cost Incurred for Resource Usage in Sugarcane Cultivation (Medium Land Size)

Medium land size farmers (N=125)	Land Cost (Rs.)	Manpower Cost (Rs.)	Material Cost (Rs.)	Electricity Cost (Rs.)	Water Cost (Rs.)	Technology Cost (Rs.)
Mean	79629.98	346555.76	180111.77	68282.99	43480.81	22760.99
SD	16868.612	1.86464	37315.371	15461.282	8682.547	5153.760
Variance	2.8468	3.47710	1.3929	2.3918	7.5397	2.6567
Minimum	6007.50	30169.50	134070.00	51246.00	32814.00	17082.00
Maximum	121851.00	695313.00	278802.00	107346.00	66804.00	35782.00

Source: SPSS output

The table 5 illustrates that the average cost incurred for resources usage is significantly differed each other. The average cost spent starts from Rs.22760.00 to Rs.3, 46, 555.00 for various resources that depend on the quantity and quality concern, and depends on the economic usage of resources. Most of the medium land size farmers spend minimum Rs. 6007.00 to maximum Rs. 6, 95,313.00. The spending cost is significantly associated with sales revenue that is reported in following section.

Table 6 Average Total Cost Incurred for Resource Usage in Sugarcane Cultivation (Large Land Size)

Large land size farmers (N=121)	Land Cost (Rs.)	Manpower Cost (Rs.)	Material Cost (Rs.)	Electricity Cost (Rs.)	Water Cost (Rs.)	Technology Cost (Rs.)
Mean	128299.33	692547.91	294145.66	112197.28	70411.77	37399.09
SD	22392.162	1.82860	51683.908	19980.778	12332.277	6660.259
Variance	5.0148	3.34410	2.6719	3.9928	1.5218	4.4367
Minimum	10162.50	58050.00	23250.00	9000.00	5625.00	3000.00
Maximum	159859.50	885067.50	349798.50	133647.00	83017.50	44549.00

Source: SPSS output

The table 6 illustrates that the average cost incurred for resources usage is significantly differed each other. The average cost spent starts from Rs.37399.00 to Rs.6, 92, 548.00 for various resources that depend on the quantity and quality concern, and depends on the economic usage of resources. Most of the large land size farmers spend minimum Rs. 3000.00 to maximum Rs. 8, 85,067.00. The spending cost is significantly associated with sales revenue that is reported in following section.

Thus, the study identified a significant mean difference in cost spent for resources usage in sugarcane cultivation between types of farmers (small, medium and large land size) and reported the analysis of variance results in following section. The study observed the similarity in farmers spending high cost for manpower, materials and machines, and land resources usage. The resources economic usage greatly contributes to cost minimization and to increase outputs. For the economic usage of resources required the experience of farmers and natures of management (direct or indirect). The study results the significant relationship of experience in usage of resource and natures of management with economic resource usage that is detailed in following section.

Average Total Cost, Total Revenue, and Total Sugarcane Production Yield

This section deals with average total cost spent for sugarcane cultivation resources usage, average total sales revenue received by selling sugarcane produces and average total sugarcane production yield. The collected and calculated cost, revenue and yield data are approximate. The study assumed significant mean difference in cost, revenue and yield between the types of farmers (small, medium and large size of land). The study results the differences. This difference depends on various factors like the resources, the usage of resources, cultivation methods and so on. The differences were tested and reported in the following mean differences section.

Table 7 Average Total Cost, Total Sales Revenue and Production Yield

	Small land size farmers (N=128)			Medium land size farmers (N=125)			Large land size farmers (N=121)		
	Total Cost (Rs.)	Sales Revenue (Rs.)	Production Yield (Tonnes)	Total Cost (Rs.)	Sales Revenue (Rs.)	Production Yield (Tonnes)	Total Cost (Rs.)	Sales Revenue (Rs.)	Production Yield (Tonnes)
Mean	343886	448269	647	957415	1212560	687	730136	1901890	797
SD	148116.2	2.208	380.39	296586.4	2.903	426.9	375975.0	3.304	369.7
Variance	2.19	4.8791	144620.0	8.7961	8.4311	182320.0	1.41	1.09	136661.1
Minimum	136458	149035	90	409244	149035	90	141450	149035	90

Average Total Cost, Total Revenue, and Total Sugarcane Production Yield

This section deals with average total cost spent for sugarcane cultivation resources usage, average total sales revenue received by selling sugarcane produces and average total sugarcane production yield. The collected and calculated cost, revenue and yield data are approximate. The study assumed significant mean difference in cost, revenue and yield between the types of farmers (small, medium and large size of land). The study results the differences. This difference depends on various factors like the resources, the usage of resources, cultivation methods and so on. The differences were tested and reported in the following mean differences section.

Table 8 Average Total Cost, Total Sales Revenue and Production Yield

	Small land size farmers (N=128)			Medium land size farmers (N=125)			Large land size farmers (N=121)		
	Total Cost (Rs.)	Sales Revenue (Rs.)	Production Yield (Tonnes)	Total Cost (Rs.)	Sales Revenue (Rs.)	Production Yield (Tonnes)	Total Cost (Rs.)	Sales Revenue (Rs.)	Production Yield (Tonnes)
Mean	343886	448269	647	957415	1212560	687	1730136	1901890	797
SD	148116.2	2.208	380.39	296586.4	2.903	426.9	375975.0	3.304	369.7
Variance	2.19	4.8791	144620.0	8.7961	8.4311	182320.0	1.41	1.09	136661.1
Minimum	136458	149035	90	409244	149035	90	141450	149035	90
Maximum	845044	894210	**1350**	1693488	2235525	**1350**	2127608	2235525	**1350**

Source: SPSS output

The table 8 illustrates that the farmers are significantly differed each other in average total cost, average total sales revenue, and average production yield. The average total cost starts from Rs. 3, 43, 886.00 to Rs. 17, 30, 136.00. The average total revenue starts from Rs.4,48,269.00 to Rs.19,018,90.00. The average total yield starts from 647 tonnes to 797 tonnes. This vast range of difference depends on the size of the land for sugarcane cultivation, manpower required, materials required and other resources required the usage of resources, the practice of cultivation process, effective marketing techniques and so on.

As far as the economics of cultivators is concerned, the cost,

revenue and production mainly depend on the availed resources how far better economically utilized in cultivation. For this the resources of sugarcane cultivation were taken into account, were measured the levels, identified the relationship of experience and natures of management (direct or indirect) with economic resource usage and reported in the following section.

Problems of Sugarcane Farmers

- Water resources are the main problem of farmers at the time of sugarcane cultivation. Climate changes, Global warming and reduce the ground water affect the agriculture sector.
- Famers not get the timely payment of Sugar Mill. So most of the farmers are living in economically poor.
- The production level also reduced for the reason some diseases like red rot, wilt, grassy shoot etc. attacked at the time growing sugarcane.
- The leased cost amount was increased by every year. But the income level is reduced to compare the cost of cultivation.
- Most of the farmers are not produce own Jaggery.
- Labour Shortage and increase the labour charges also faces the main problem of sugarcane cultivation.
- Most of the farmers are paying more interest to the money lenders for borrowing money for sugarcane cultivation.

- In Modern Generation is not willing/interest do to the agriculture sector and not supporting their parent for sugarcane cultivation.

Findings &Suggestions

- While compared the year by year Theni District production of sugarcane was more lower.
- Sugar Mills increase the price level of purchasing sugarcane to improve the farmers economic position.
- Government schemes support the farmers to produce Jaggery in own and also give the training to the farmers.
- Central/ State government may arrange for training programme to the farmers for producing Jaggery and give the equipment's in subsidy price.
- To protect farmers for paying more interest to the money lenders. Some farmers cannot repay the borrowing money, the money lenders are ceasing the land.
- Banks also help the illiterate farmers for receiving the loan for sugarcane cultivation. Illiterate farmers not getting loan from the bank for unknown the loan procedure.

Conclusion

In India, government policies, both at the Centre and State levels, have played a crucial role in the development of the sugar industry. The sugar economy in India, like many other countries, is highly regulated, starting from sugarcane to the end-

product sugar. Prices of sugarcane are supported through systems operated by the Central and the State Governments. Based on the recommendations of the Commission for Agricultural Costs and Prices, the Central Government announces at the beginning of each season the Statutory Minimum Price (SMP) that mills are required to pay for sugarcane. The present study sugarcane cultivation is reduced in the Theni District and also the farmer's income level is not enough for life. In future farmer's income level is increased by year by year and also the sugarcane production in Theni District.

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