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**VERGAL (Roots)**  
**(The Educational Trust)**  
**Publication Division**  
**4/27, Gandhi Nagar, Achampathu**  
**Madurai -625019. Tamil Nadu – India.**  
**Mobile : 9944212131**  
**E-mail: [journalroots4u@gmail.com](mailto:journalroots4u@gmail.com)**

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**Dr.S. Balakrishnan**

**Roots International Journal of  
Multidisciplinary Researches**

Publication Division

VERGAL (ROOTS)

Madurai – Tamil Nadu

Mobile: 9944212131

E-mail:journalroots4u@gmail.com

### **Editor in Chief and Publisher**

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E-mail:journalroots4u@gmail.com

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

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## TRAINER - TRAINEE PERCEPTIONS ON TRAINING PROGRAMME FOR EXECUTIVES IN CORPORATE SECTOR

**L. Alto**

*Research scholar in M.S.University, Tirunelveli*

Training is the corner stone of sound management since it makes trainees more effective and productive. It is intimately connected with all personnel managerial activities in an organization. It is also an integral part of the whole management programme. Training is a vital necessity, because it enables trainees to develop themselves and grow within the organization.

The effectiveness of career planning in an organization system will largely depend on the extent to which training and development opportunities are made available to employees to enable them to realize their growth potential and to make contributions towards achievement of organizational objectives. Training and development activities are the main mechanism through which individual's goals and aspirations can be integrated with organizational goals and requirements. Such integration can be achieved only when training and development efforts are linked with organizational requirements and are carried out in a systematic manner throughout the organization. Attempts must be made to establish the linkage between the training and development activities and organizational objectives and purposes. The emphasis will be on training as one of the tools for employee development. The steps involved in adopting systematic approach to training setting of training objectives, design and evaluation of the outcome and consequences of training.

### **Rationale of the Study**

An organization's advancement is directly proportional to the strength of its human resources. In the first place, of all the resources of an organization, people working in the organization are regarded as the most valuable resource, implying that there is need to invest time and effort in their development. Training and development as a means to develop to the human resources of the organization has great potential in

bringing organizational development. It is the integral part of any organizational development program. The investment in human resources must be evaluated in terms of its returns / the benefits both tangible and intangible. The rupee return on investment in any other proposal/projects can be measured using the various appraisal methods available at our disposal. But the benefits derived on account of providing training and development to the employees are both tangible and intangible. These include the increase in skill, attitude and morale of the employees which make an impact on the employees job satisfaction and performance. A part from change in levels of productivity, reduction in absenteeism, reduction in cost while the first set of benefits are qualitative in nature the second set of benefits are quantitative.

The management of any organization would like to know the worth whileness of the investment made on Training and Developmental activities. The return on the investments, though not possible to be quantified, may be along certain dimensions. The present study is attempt to measure the opinion of trainers and perception of trainees regarding the training facilities available in NLC and to upper suggestion to improve the training effectiveness.

Neyveli Lignite Corporation Limited having 20000 employees (of which 3000 are executives) allocates on an average 38 lakhs to meet training and development budgets. There must be justification for spending so much on training. It is worthwhile to understand the opinion of the trainees who attend the training programmes and that of the trainers about the training programmes. The study aims at analysing the opinion of the employees about the training programmes.

### Objectives of the Study

1. To analyse the opinions of the trainers about the training facilities.
2. to find out the perceptions of the trainees about the training facilities methods.
3. to understand the impact of demographic variables such as age, income, experience, educational background, hierarchy in executive position and the nature of work on the perception of the respondents.
4. to provide suggestions to improve / sustain the effectiveness of training and development in the organisation.

### Information Needs Determination

The state of the problem along with well defined objectives lead to the determination of the information required for the study. As the study involves measurement of opinion which is qualitative in nature, it has been decided to collect information from the respondents using scaling technique. Secondary data such as the training budgets, number of training program conducted, number and nature of participants and the types of training programs have also been collected from various secondary sources. The study has been undertaken for a period of five financial years from 2002-2003 to 2006-2007.

### Sampling Design

The research approach adopted is 'Survey Research'. The survey involves selection of sample respondents; 2 categories of respondents (Trainers and Trainees) are considered. Within these two major classification of respondents the sample units are selected by providing adequate representation to the demographic variables age, experience, educational background, Income, Executive level and gender in order to understand the impact of these variables on perception. The respondents have been approached with a well constructed "Structured and undisguised" questionnaire. As the survey involves collection of opinion for analysis and interpretation about a number of facts using multiple choice questionnaire it has been decided to go for 'Personal Interviewing'.

There are about 3000 executives in the organisation. All of them are eligible for inclusion in the sample. These executives in different age groups, different units of working, having difference in income, no. of years of experience, education background and different executive positions comprise of the sampling frame (Population). A simple random sample of size 60 has been taken from the list of trainings among executives who had attended training during the year 2006-2007. The sample size represents 3% of the population approximately. For the trainers 15 respondents have been considered constituting one third of trainers population taken for the study.

### Research Instruments

A well conceived objective type questionnaire using mostly 5 point scaling technique is used as the research instrument for data collection. Since the objectives of the survey are open, the questions included were of the type 'structured' and 'undisguised'. That is the respondents are aware of the reasons for participating in the survey. The structured questions enable the quantification of data collected. As the survey involves collection of opinion for analysis and interpretation about a number of facts using a multiple choice questionnaire, it has been decided to go for "Personal Interviewing".

### Expected Contribution

Assessment of perception and different in perception leads to lot of planning and organising of training programs to suit the needs of the employees. Getting feedback based on the evaluation brings perfection in any activity and these enable to make the aspect as the most productive and bring benefits in the long run. The priorities are identified and the sequencing of execution in order to be effective are assessed and this makes it possible to achieve desired results.

### Findings

- There are an average 234 Programme conducted every year by the Training Division.
- The average number of executives, supervisors and other who attended trainings are

respectively 2096, 927 and 3,919 constituting 30.22%, 13.37% and 56.51 %.

- The training for Executives is given adequate importance. A huge number of executives attend training every year. Nearly 60% Executives of the organization attend training.
- The training budget is progressively increasing every year. In fact in the year 2004 – 2005 it was to the tune of Rs. 42,00,000/-.
- Speaking in term of averages the average annual training budget work out to be Rs. 37,70,000/-.
- The average expenditure per programme stands at Rs. 16,130/-.
- Average expenditure per participant amounts to Rs. 544/-.
- There is steep increase in number of programmes conducted by the training division as well as the number of participants.
- In spite of increase in number of programmes and number of participants over the years the amount spent per participant did not increase proportionately.
- The Statistics are clear indication of the volume operation carried out by the training division in corporate sector.
- The Trainees perception of the Effectiveness of training programme when measured along the dimension Training Objectives is lowest with 54.04 as effectiveness index.
- The trainees rate the organization and control phase of the Training Programme very positively at 68.45 as the effectiveness index.
- Their Opinion about the utility of training programmes in enhancing their performance is also good with an index of 68.20.
- The variability present in the data is moderate and the reason for variability are explored leading to the acceptance of certain hypothesis.
- Going in to detail about individual aspects of each dimension, the respondents feel that they know why they are attending the programme

and they also feel some what satisfied with deliberation of objectives and fulfillment of the objectives. But they are indifferent in rendering their opinion about whether the programme are in line with their professional requirements and surprisingly they are sure in expressing negative opinion about the aspect of objectives being in line with personal requirements of the participation.

- The respondents are very much impressed about the way in which the programmes are organized and controlled especially they have expressed highly positive opinion about the training programmes being real learning experience with the highest index of 88.0.
- The other positive opinions pertain to the aspects level of input 82.0 and the communication process 79.0. Their opinion about the duration of the sessions are just adequate the rating given for the trainers as facilitators of learning is also good at 74.0 which implies that the trainees are regarded at capable of providing good quality service.
- There are certain aspects of this phase about which the respondents are having indifferent opinion and even low opinion. Catering service at the training complex is viewed indifferent. But the other services arrangement of transportation to field visits (69.5) and library services at 61.0 are well out side the indifference range. The expectation of the respondents about getting secretarial assistance during training sessions are not matched by the services provided by training division.
- But for two aspects of Training aids / methods all the other aspects are viewed positively. The respondents opinion about use of charts is not effective with low score of 57.8. Surprisingly the respondents are not satisfied with the arrangements of rooms / halls / seating arrangements the reason for which are not understandable.

- Most of the aspect in the evaluation phase are positively viewed. The respondents feel that the programmes are really useful in increasing productivity. But at the same time their opinion about the programmes usefulness in reducing costs at 48.5 highly discouraging. The reason could be attributed to the fact that there could not have been any tangible method to assess the reduction in cost.
- The respondents really feel positive about the training programmes as they are useful in
  - Personal growth and development (78.0)
  - Facilitating job satisfaction (73.0)
  - Enhancing creativity (74.5)
- Their opinion about the programmes usefulness in developing others at 49.6 is cause for concern. The executives must be given more training in leadership styles.
- The trainers rate the training methods applied for imparting training at the highest level at 88.7 followed by design and development of training programmes 64.0 and organization and control 63.7.
- Surprisingly trainers are also having moderate opinion about the training aids at their disposal with a score of only 57.8. They feel that there is no realistic approach for evaluating the trainees by expressing the lowest index (55.3) for this aspects.
- While the trainees say that the programme's objectives are not in line with their professional requirements. The trainers express that the design and development of training programmes are very much based on the professional requirements of trainees by expressing very high positive index 76.0.
- But the trainees also accept that they cannot express their positive opinion as regards to the training programmes are being need based which is an interesting piece of information drawn out of their study.
- The trainees want more time preparation of training materials from the time they receive instructions, objectives and the start of the programmes.
- They also feel somewhat indifferent about the duration of the sessions.
- The Trainees are very much satisfied with the secretarial assistance (74.0) and the conduciveness of training environment (82.0).
- Their opinion about the quality of training materials is also positive at 66.0.
- The opinion about training aid at 57.8 maybe attributed to the choice of the same in respect of the nature of programme organized. If there are very little deviation from the traditional, conventional training methods the scope of using different training aids are to be limited. The score at 57.8 may be indication that the programmes are stereotyped.
- During the training methods, the lecture method (82.0), Field visits (80.0) and encouraging trainees for other job training (74.0) are rated very much positively. The use of role plays (68.0) Seminar methods (74.0) are also viewed positively. But the trainers that they are not providing enough lab training and not using models for training participants at adequate levels by expressing low scores at 46.0 and 44.0 respectively.
- The final phase of the training programmes is not very much positively rated by trainers. The index at 55.33 is just above the point of indifference and it indicates that evaluation phase is not effective. The rating given by the trainees for the post course evaluation of trainees is very low at 50.0

#### Suggestions

Based on the results and findings the following rational suggestions are provided for implementation.

- Selection of the participants may be more need based.

- Need survey may given more importance and sophisticated techniques may be used in genuine assessment of the training needs.
- Increasing the budget allocation must be seriously considered, taking into account the volume of activities involved. The expenditure per participant may be hiked than the present level.
- Post course evaluation must be given importance. The training coordinators may be asked to monitor the performances of the trainees after they attend the programme with the assistance of the division heads.
- Since both trainers and trainees rate the organization and control at the highest level, it may not be difficult to training complex authorities to bring effectiveness to the first and last phase. This is possible by designing of objectives at the beginning with very strong professionally conducted need survey and at the end with an object oriented evaluation methodology to get feed back about the training effectiveness during the post course period.
- A systems approach may be followed in which trainees may be asked to contact the training coordinators in their respective units to communicate/overcome the difficulties they face in implementing the techniques they learn by attending training programmes.
- The training division must coordinate with the division from which trainers are included. The purpose of the training may be communicated to the immediate superiors of the trainees to enable greater co-operation.
- The opinion of trainees in the age group 40 and above maybe thoroughly scrutinised for more information about their low satisfaction.
- The reason for the low opinion expressed by the trainees about the catering services and the training environment maybe extensively analysed with the help of a survey. If there is evidence for the low satisfaction the same may

be improved. \* The duration of the sessions as required by the trainers maybe extended so that the objectives of the training programmes can be fulfilled to a greater extent.

- The scope for using more sophisticated training aids maybe explored.
- A Computerised data base to have an idea about the time and frequency of training programmes attended by all participants maybe developed with additional information about their opinion on the programmes they attended.

### Conclusion

The study has given an idea about the effectiveness of the training programmes as perceived by the trainers and trainees. There is homogeneous opinion in respect of several things. Those which are positively viewed by both the participants may be used as bench marking in improving other aspects. The aspects which are found wanting as per the opinions of the respondents may be further analysed to understand the facts with conviction. But for the evaluation phase and the initial phase the training programmes are viewed positively. For making the programmes more effective it is high time for the training division authorities to quantify the effectiveness on the basis of assessments of needs and fulfillments of needs. The result of the study leads to the conclusion that training programmes in corporate sector., are well organized and controlled capable of meeting the professional requirements of the participants.

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## ALIENATION IN SAUL BELLOW'S SEIZE THE DAY

P. Bhuvaneswary

M.Phil., English, St. Joseph's College of Arts and Science (Autonomous), Cuddalore-607001

### Abstract

*This study focuses on the theme of alienation in Saul Bellow's Seize the Day. Saul Bellow, a distinctive prominent writer in American literature, is frequently concerned with the themes of alienation and Jewish culture. In Bellow's novel Seize the Day, Tommy the protagonist of this novel is the pathetic heir in post-war fiction to the failure of the American dream. Tommy abandons his family and endeavors to emulate his father. However, his father's perfectionism and preference for avoidance of his son lead to the protagonist's physical and psychological alienation. Tommy becomes jobless and alienated from his wife and children. He is left alone. By the advice of his substitute father Dr. Tamkin, Tommy invests his last money in the commodities market. According to Tommy money is his only God, but it turns out to be a bad investment and he loses all his money but Tamkin simply escapes from. Everything became unsuccessful for Tommy. At the end of this novel, Tommy realises his mistakes, he comes out from the animal world and lives in the natural world.*

Alienation or sense of separation is one of the dominating themes in Bellow's *Seize the Day*. Saul Bellow is primarily concerned with the well-worn modern dilemma of the individual, desperately isolated and profoundly alone in a society whose only God is money. As the story opens, Bellow's hero, Tommy feels out of place in this hard world of money, selfishness and exploitation. Alienation has formed the spirit of modern literature which depicts the world as a wasteland, replete with coldness, haze, darkness, despair, loneliness and deprived of hope, sunshine, and friendship. As a modernist writer, Bellow unavoidably explores the alienation of human beings in his works. As the story opens, Tommy is in a state of extreme dishonor, forty four years old, overemotional and heavily dependent. He is caught and crushed in a world devoid of heart in which feelings and emotions have no significance. He is disillusioned in a world where there is no carrying and no real communication among the men, in the lower middle class, densely populated section of New York city. His father also lives in the same hotel apart from his son.

The theme of isolation is established in the first several pages of the novel when Tommy stops to get his morning newspaper from the Rubin. Both of them pretend that they are intimate in their talking, but neither of them talks about important issues. Their issues involves only trivial matters such as the weather, Tommy's clothes, gin game etc., Though both men knew

many intimate details of each others personal lives neither of them talks about it. Bellow says "None of these could be mentioned and the great weight of the unspoken left them a little to talk about" (Bellow 6).

In *Seize the Day* the sense of despair and alienation of modern city dweller is conveyed by the image of a howling wolf. Tommy is a city-bred man, but still he feels out of place in New York. When night comes he feels like holing from his window like a wolf. He is painfully aware of his alienation. Tommy in *seize the day* is alienated from his wife Margaret, his two children, his surrogate father Tamkin and his own father Dr. Adler. Tommy has to live and share the same roof with his father in a hotel Gloriana, where he finds himself out of place. Dr. Adler, a successful retired internal doctor believes that

*"I am still alive, not dead.*

*I am still here.*

*Life isn't over yet.*

*I am much alive as you or anyone.*

*And I want nobody on my back" (Bellow 55)*

He is stingy not only with money, which can help his son out of his financial collapse, but with a sympathetic word, which can meet his earning for being any part of him. The only connection between Margaret and Tommy is money, which is also the reason why Margaret refuses to give a legal divorce to Tommy, so that he can marry Olive. In Tommy's eyes, Margaret is



doing nothing, but try to put an end to him. When Tommy owns no penny to himself and pleads her to be kind to him to extend the check, to go out working and not to be on his back. She hangs up the telephone with her firmly relentlessness. The gesture of hanging up the telephone symbolically serves Tommy completely from the world, where

“Every other man spoken language entirely his own, which he had figured out by private thinking. Which he had figured out by private thinking. You were lucky even then to make yourself understood. And this happened over and over with everyone you met. You have to translate, explain and explain, back and forth, and it was the punishment of hell itself not to understand or be understood. Not to know the crazy from the sane, the wise from the fools, the young from the old or the sick from the well. The fathers were no fathers and the sons no sons. You have to talk with yourself in the day time and reason with yourself at night” (Bellow 83)

Tommy has lost the respect of his father. He is completely crushed by the oppressive forces around him. In this novel the appeal is for the caring, and for a feeling of involvement with mankind. Saul Bellow furnishes that a loving recognition of the natural bond between hearts is

essential to a society. At the end of novel, Tommy recognizes his character when he finds himself at a funeral while searching for Dr. Tamkin. Tommy himself feels the relationship between himself and all men. A relationship is established in spite of superficial and man-made barriers by the bond of mortality. At the end, Tommy manages to savage his feeling. Tommy realizes his mistakes. He remains emotionally alive and he is redeemed by being, completely human. Tommy's identification of himself with the dead man asserts that the day has not seized him, he has seized the day. He has rejected the animal world of Tamkin which is unnatural and morally chaotic. He has flaws but he is finally redeemed. He has found the consummation of his hearts ultimate need.

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## RECENT DEVELOPMENT IN TAMIL NADU HIGHER EDUCATION

**M.Chennappan**

*Assistant Professor, PG & Research Department of History, Government Arts College (Men),  
Krishnagiri -635 001. Tamil Nadu*

India has a rich and glorious tradition of higher education from ancient times. Nalanda, Takshila, Vikramashila and Vallabhi were some of the important and well known universities of ancient India and they occupy a special place in the history of higher education in the country, which stretches over more than 2,000 years. They were venerable institutions, some of which were the oldest ones in the world and had a glorious record as centers of higher learning, attracted scholars from not only regions of India, but also several parts of the world, particularly China and Central Asia. Their nature and ideals would make them 'first generation' universities contrast to the 'modern' universities we have today. The first three modern universities were established in 1857 in Calcutta, Bombay and Madras. It was 30 years later that the fourth – the University of Allahabad came up. Nearly 30 years then went by before the fifth and the sixth, the University of Mysore and the Banaras Hindu University opened their doors.

The growth of university of education in British India was exceedingly slow. By 1947-1948, i.e., 90 years after the first three universities had been set up, the number of universities had increased to barely twenty and they had less than 200,000 students. Apart from the slow pace, the spread of higher education during the colonial period was very uneven geographically. More crucially, it supplanted the pre-colonial indigenous system with a new system, a new language, a new curricula and a new purpose. The needs and prejudices of the colonial power determined the basic structure, shape and ethos of the Indian higher educational system. The British Indian educational policy was clearly subservient to imperial economic policy, which treated the country as a source of raw materials and a market for British manufactured goods.

A few national universities founded by social leaders. Maharshi D.K. Karve established a women's university in Pune in 1916, which later developed into the SNDT Women's university; Mahatma Gandhi set up a few universities in 1920-22 with an altogether different focus (Gujarat Vidyapeeth, Kashi Vidyapeeth, Bihar Vidyapeeth, Tilak Maharashtra Vidyapeeth, and Jamia Millia Islamia). A new model university, Visva-Bharati, which aimed synthesizing Asian and Western cultures, was established by Rabindranath Tagore in 1921. But these universities remained either isolated or gradually became run-of-the-mill.

After Independence, India started almost from scratch. It was realized that university education was essential for a cultural resurgence as well as for meeting the scientific, technical and other manpower requirements of the newly independent nation. The first significant step taken by the government of India in the field of education was the appointment of the University Education Commission in 1948 under the chairmanship of Dr. Sarvapalli Radhakrishnan (Ministry of Education). Its mandate was 'to report on Indian university education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country'. Apart from making recommendations on the governance of universities and the setting up of a University Grants Commission (UGC), the commission urged the development of a university system that would have high standards and produce citizens who could take up responsibilities and provide leadership in various spheres of national life.

The emergence of a global economy due to increased trade, investment and mobility of people and, more recently, work across borders has forced nation states to adapt their systems of higher education to the changed global realities. Rather than continuing with their inward looking policies, several countries are reshaping

their systems of higher education for making them globally competitive. India has seen a consistently high rate of economic growth in the recent years. It has now become a major player in the global knowledge economy. Skill-based activities have made significant contribution to this growth. Such activities depend on the large pool of qualified manpower that is fed by its large higher education system. It is now widely accepted that higher education has been critical to India's emergence in the global knowledge economy.

There has been a seventeen-fold increase in the number of universities and nearly five-fold increase in the number of colleges since Independence. In 2005-06, there were 335 universities including 20 central, 215 states, and 100 deemed universities, besides 13 institutes of national importance and 5 institutes established by the Centre and the States respectively. There were, by the end of 2006, early 17,625 colleges including some 1,849 women's colleges. The total number of students enrolled in these institutions of higher learning were 104, 81 lakh, of which 13, 88 lakh in university departments and 90,93 lakh in the affiliated colleges. Indian higher education system has expanded at a fast pace by adding nearly 20000 colleges and more than 8 million students in a decade from 2000-01 to 2010-11. As of 2011, India has 42 central universities, 275 state universities, 130 deemed universities, 90 private universities, 5 institutions established and functioning under the state act, and 33 institutes of national importance. Other institutions include 33000 colleges as government degree colleges and private degree colleges under these universities and institutions as reported by the UGC in 2012.

#### **Development of Higher Education in Tamil Nadu**

Early development of education in Tamil Nadu contribution of the Missionaries, the role of Roman Catholic Mission, Tranquebar Mission, American Mission, Scottish Mission, London Mission, Women Mission, and English Mission in spreading education in different parts of Tamil Nadu, and the spread of Vernacular Education in Tamil Nadu. The salient features of **Wood's Despatch (1854)**, its impact on education in the Madras

Presidency, the establishment of the Presidency College, the formation of the Directorate of Public Instruction, the initiatives of the Government in the sphere of education, the introduction of Grants-in-Aid System, the establishment and maintenance of Libraries, the beginning of the Government Normal School, and the conduct of the Public Examination.

Development of higher educational institutions traces gradual development of higher educational in Tamil Nadu ever since the establishment of the Presidency College and University of Madras. The Twentieth Century brought many changes in the fields of science and technology. The progress of education paved the way for the development of the society. Vast changes took place in the social, economic and political spheres. The State of Tamil Nadu and its districts witnessed an all round progress.

After independence, there emerged a situation to overhaul the educational system of the country. Realising this need, the Government of India constituted various commissions on education. The important educational commissions are Tarachand Commission (1948), Radhakrishnan Commission (1948), Secondary Education Commission (1952-1953), University Grants Commission (1953), Kothari Commission (1964-1966). To cater the needs of the women in higher education, two women universities emerged: S.N.D.T. Women's University (1951) and Mother Teresa Women's University (1984).

C. Rajaji known as C.R was an Indian lawyer, writer, statesman and spiritualist. He was Chief Minister of Madras Province from 1952-1954. On April 13, 1954, K.Kamaraj became the chief-Minister of Tamil Nadu. K.Kamaraj nominated C.Subramanian and M.Bakatavasalam, who contested is leadership, to the newly formed cabinet. During the Ministry of Kamaraj the State made immense strides in education. When Kamaraj cabinet succeeded Baktavachalam continued to be there as well. C.N Anna Durai, Kalainar M.Karnanidhi, M.G.Ramachandiran and Selvi J.Jayalalitha were the chief ministers of the Tamil Nadu from 1967 to 2011. M.G. Ramachandiran and Selvi J.Jayalalitha gave importance to the basic and elementary education while

C.N. Anna Durai and Kalainar M. Karunanidhi gave importance to the Higher Education in the state.

Tamil Nadu State Council for Science and Technology, an autonomous body under Government of Tamil Nadu was established in the 1984. With the objectives of Tamil Nadu State Council for Science and Technology are to popularize Science and Technology among masses and to develop scientific temper among the youth and promote research in science and technology in the State. Tamil Nadu State Council for Higher Education was established by an Act of Tamil Nadu Legislative Assembly in 1992 for giving advice to Government or any University/College or institution of Higher Education on matter relating to Higher Education and Research which may refer to the Government and for Co-ordination with University Grants Commission.

In 1991 a State Level Committee was formed by the Tamil Nadu State Government to review the working of the autonomous colleges in Tamil Nadu. The Committee recommended that autonomy may be extended on a selective basis. As a result twenty-three Government Arts colleges have gained autonomous status. It marked the beginning of the new trend in higher education in Tamil Nadu. During the study period, many historical developments took places in the field of higher education. The opening of State Council for Higher Education began to function on 9<sup>th</sup> November 1992. Many Universities and Academies were also established. The Universities such as Tamil Nadu Dr. Ambedkar Law University (1998), Periyar University (1998), Tamil Nadu State Urdu Academy (2000), Tamil Nadu Virtual Academy (2001), Thiruvalluvar University (2003), Tamil Nadu Open University (2004), Tamil Nadu Physical and Sports University (2005), Tamil Nadu Teachers Education University (2008) were established.

In an epoch making move, the Hon'ble Chief Minister has ordered the opening of 11 Arts and Science Colleges during 2011-12 in Srirangam, Harur, Pappireddipatti, Sattur, Thiruthuraiipoondi, Vedaranyam, Nannilam, Thiruppathur, Kallakurichi, Nagalapuram and Nemmeli and 11 Arts and Science Colleges during 2012-13 in Edapadi, Kanniyakumari, Veda sandur, Modakurichi, Thirumangalam, Thiruvottiyur, Paramakudi,

Kadayanallur, Aruppukottai, Nagapattinam, and Arakkonam. Likewise, in the arena of technical education, 10 Polytechnic Colleges, at Srirangam, Gandarvakottai, Sankarapuram, Perunthurai, Ariyalur, Uthangarai, Jolarpet, Usilampatti, Andipatti, and Chekanoorani and 2 Engineering Colleges at Sengipatti, Thanjavur District and Chettikkarai, Dharmapuri District are to be opened. One Engineering College at Bodinayakanur has already been opened during 2012-13 and is functioning with 267 students.

### Implementation of Various Schemes

The Twelfth Five Year Plan aims at multiple interventions articulating the need for expanding educational facilities and improving quality of education in Tamil Nadu. Smart Classrooms with Video-Conferencing facilities have been established in 10 universities at a cost of Rs.2 crore. This has improved class-room teaching with hi-tech support. Foreign language laboratories have been established in 10 Universities at a cost of Rs.1.5 crore for enhancing language skills of students in English, Chinese, Japanese, German etc., enabling them to compete in the world market. Entrepreneurship cum Skill Development Centers have been established at a cost of Rs.2 crore in 10 Universities, to develop the entrepreneurial skills in students for establishing enterprises, to trigger creativity in them and to help in securing decent employment commensurate with the needs of the job market.

The scheme of inviting foreign professors of repute has been introduced in 10 Universities at a cost of Rs.1 crore. The students and teachers of our institutions are exposed to international strategies of teaching and learning as well as gaining from the sharing of expertise. Curriculum Development Cells have been established in 10 Universities at a cost of Rs.10 crore, to restructure curricula to be on par with global standards to build a workforce underpinning demands of the industry and other business organizations.

University Business Collaboration Centers have been established in 6 Universities viz., University of Madras, Manonmaniam Sundaranar University, Bharathiar University, Bharathidasan University, Madurai

Kamaraj University and Alagappa University which would act as agencies for co-ordinating Universities, leading Industries and other business organizations in Tamil Nadu, India and abroad. Tamil Nadu State Council for Higher Education is to act as a Nodal Centre. Study Abroad Programme for Faculty and Students has commenced with the signing of a Memorandum of Understanding by The Tamil Nadu State Council for Higher Education with British Council. This has come as a boon to the students and faculty especially from economically, under privileged classes in rural areas and has received wide acclamation from administrators, educationists, students, teaching community and general public. 25 students and five faculty members have been selected to study one semester in the Universities in United Kingdom from September 2013 to January 2014.

Centers for Technical and Academic Writing have been established in 9 Universities viz., University of Madras, Manonmaniam Sundaranar University, Bharathiar University, Mother Teresa Women's University, Bharathidasan University, Madurai Kamaraj University, Periyar University, Alagappa University and Thiruvalluvar University. These Centers would develop the skills of students in writing academic reports and drafting other forms of written communication.

Incubation and Technology Transfer Centres have been established in 9 Universities viz., University of Madras, Manonmaniam Sundaranar University, Bharathiar University, Mother Teresa Women's University, Bharathidasan University, Madurai Kamaraj University, Periyar University, Alagappa University and Thiruvalluvar University. The focus of these centers would be "incubation activities" transfer of innovative technology for practical purposes among communities and converting creative ideas into commercially viable products.

Centre for Multimodal Material Production for the Differently-Abled have been established in 10 Universities viz., University of Madras, Manonmaniam Sundaranar University, Bharathiar University, Mother Teresa Women's University, Bharathidasan University, Madurai Kamaraj University, Periyar University, Alagappa University, Thiruvalluvar University and Tamil Nadu Open

University. These Centers will produce Braille books with or without tactile graphics in various topics or subjects in English as well as in Tamil languages, as required by the students. These Centers will be equipped with heavy duty Braille Printer (Embosser) for high speed production and with Personal Computers for creating a data bank to feed the equipment. Multimedia based computer assisted package will be developed to help students with learning disabilities.

Post Graduate Centres of Excellence in 10 Universities viz., University of Madras, Manonmaniam Sundaranar University, Bharathiar University, Mother Teresa Women's University, Bharathidasan University, Madurai Kamaraj University, Periyar University, Alagappa University, Anna University and Thiruvalluvar University have been established with High Tech Laboratories. Anna University and Science City will network all libraries in Engineering Colleges and Universities which will enable students to access books, journals and reference materials through internet. This will be an advanced technology for making knowledge and information easily accessible. Special care will be provided for slow learners / below average students, especially the first generation learners in Government Arts and Science Colleges to prevent dropouts and to enable them to be on par with others, academically. Soft Skill Centers have been established in 30 Colleges under 5 Universities viz. University of Madras, Bharathiar University, Bharathidasan University, Madurai Kamaraj University and Thiruvalluvar University. These centers would provide training programmes to teach life skills to students and to develop their personality traits.

Tamil Nadu Open University will establish Community Colleges in all 32 districts. In the first phase, 5 Community Colleges have been established at Chennai, Coimbatore, Dharmapuri, Madurai and Tiruchirappalli during the year 2012-13. These Community Colleges will provide Vocational Education programmes and Employment opportunities for the local communities. Zonal Centers of Tamil Nadu Open University have been established at Srirangam and Coimbatore to facilitate students to access information and learning materials, close to their place of residence.

Orders have been issued for the opening of PG Extension Centers in Perambalur, Erode, Kanniyakumari, Dharmapuri and Virudhunagar Districts through Universities concerned. These Centres will offer PG Courses and help students to pursue research with advanced technology. Rural students will be greatly benefitted by this scheme and these students will achieve the desired levels of competence like their counterparts in urban areas. These Centers with High Tech Laboratories ensure access to Post Graduate Courses and quality research to the rural and economically weaker students.

During the year 2012-13, 299 new courses have been introduced in 51 Government Arts and Science Colleges and 841 posts of Assistant Professor have been sanctioned for a period of three years from 2012-13 to 2014-15. About 5500 students have benefitted. The process of distribution of priceless Laptop Computers to the students studying in Government, Government Aided Arts and Science Colleges / Polytechnics / Engineering Colleges is in progress. 3, 35,086 priceless laptop computers were distributed to the students. This scheme is being implemented to ensure that the youth will enjoy the benefits of the best standards in education.

### **Socio-Economic Impact of Higher Education in Tamil Nadu**

The development of higher education in modern Tamil Nadu paved the way for the emergence of many young graduates who hailed from both rural and urban areas. These educated graduates worked for the development of the society. The facility of free education in the sector of higher education enabled many socially and economically backward students to acquire higher education. As a sequence, the students of the Scheduled Caste and Backward Communities began to enter into public and private services in Tamil Nadu. The introduction of Tamil Medium up to the doctorate study enabled many rural students to enter in the higher educational institutions. It paved the way for the emergence of many engineers, doctors and scientists. They are working for the socio-economic development of

the State and the Country. Thus higher education creates socio-economic impact in Tamil Nadu. The spread and development of higher education provides scope for social consciousness and understanding of the world. Higher education also swept away many social evils.

### **Conclusion**

Global economy has shifted from manufacturing centric to knowledge driven one prompting economist, Clark Kerr to observe that "on a global scale wealth and prosperity have become more dependent on access to higher knowledge than mere access to natural resources". Development of higher education institutions traces gradual development of higher educational institutions in Tamil Nadu ever since the establishment of the Presidency College and University of Madras. The Emergence of universities, their development and educational institutions are working for the socio-economic development of the state and the country. Effecting transformation involves these things: substantial resources, a progressive regulatory environment in which higher education regulators being to trust universities, a new governance model for creating opportunities and space for research and scholarship, an enabling environment within universities that will significantly incentivize research and publication, and an attitudinal change among all stakeholders in higher education sector.

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## MAGICAL REALISM AS SEEN THROUGH RUSHDIE'S HAROUN AND SEA OF STORIES AND LUKA AND FIRE OF LIFE

P. Dharini

*M.Phil English, Theivanai Ammal College for Women (Autonomous), Villupuram – 605 401*

### Abstract

Rashid khalifa believe in story telling ability. But Soraya and his sons (Luka and Haroun) turn on Rashid and tell him that his stories are not real and do not matter. Without his stories, Rashid finds that he has no way to support himself or to justify his life. Haroun's quest is not just an adventure to return his father story telling ability to him, but it is also a son's journey to give meaning to his father's life. Like way Luka also travels in the magical world to take "the fire of life" to save his father's story telling capacity. Storytelling is the life for Rashid in both the novels. Luka travels in the magical world, and while haroun travelling with his father for storytelling job and perform before some politicals in the Land of G and in the Valley of K. On the way both of them see differently imagined characters like parrot-looking man, who drives in board a mail bus who stutters and speaks in riddles, on old man with onion shaped head. Luka travels with magical carpet with the help of elephant birds, dog named bear, bear named dog, etc. Though the world is a mixture of all sorts of myths, legends and old Gods that only live in the memory of Rashid Khalifa, the master of storyteller in both the novels, Rushdie has an encyclopedic knowledge of these various entities and their stories. He also throws in a slew of characters of his own creation and expertly weaves them into a cohesive story making the readers to think and enjoy the adventure, by creating a magical world.

Sir Ahmed Salman Rushdie was born on June 19, 1947 in India to a middle class Muslim family to Ahmed Rushdie and his wife Negin who had their origin in Kashmir. His father was a businessman, educated at Cambridge, and his grandfather was an Urdu Poet. He was educated at School for boys. He had his graduation at Cambridge in 1968 he returned to Pakistan for a brief period. He worked in London as an advertising copywriter. He finally settled in London as an expatriate and took to writing as a full-time version. Rushdie is very contemporary in his narration that flows easily through puns, wordplay, rhyming and the dialectical playfulness and takes an honest look at how our children perceive the world and how the challenges of modern life can work with, rather than against, the tradition of our past.

Salman Rushdie is the author of many novels including *Grimus* (1975), *Shame* (1983), *Fury* (1999), *The Ground Beneath her feet* (1999), *Shalimar the Clown* (2005), *Midnight's Children* (1980), *Luka and the fire of life* (2010), *Haroun and sea of stories* (1990). He has also published works of non-fiction including, *The Jaguar simile*, *Imaginary Homelands*, *The Wizard of Oz* and, as co-editor, the *Vintage Book of short stories*. He has received many awards for his writing including the

European Union's Aristeion Prize for literature. He is a fellow of the Royal Society of literature. He is an Booker Prize-winner in 1993 for his *Midnight's Children* and was to be judged to be the 'Booker of Bookers'. In June 2007 he received a knight-hood in the Queen's Birthday Honours.

Magical realism is a Latin American Literary movement arose in 1960s. The term has been attributed to Cuban writer Alejo Carpentier, who first applied Latin American fiction in 1949. It is a mingled realistic portrays of ordinary events. Characters are shown with the elements of fantasy, myth, creating richness, frequenting disquieting world, it is at once familiar and dream like. The movement is best known proponent is the Colombian novelist Gabriel Garcia Marquez, he has use this technique many times in his most famous novel *One Hundred Year of Solitude* (1967). Other magical realism writers are Guatemala's Miquel' Angel Asturias, Argentina's Julio Cortazar, Mexico's Carlos Fuentes, Non-Latin American writers Italo Calvina, Salman Rushdie.

Magical realism is a branch of serious fiction. It is not speculative and does not conduct thought experiments. Instead, it tells its stories from the perspective of people who live in our world and



experience a different reality from the one we call objective. For example If there is a ghost in a story of magical realism, the ghost is not a fantasy element but a manifestation of the reality of people who believe in and have "real" experiences of ghosts. Magical realist fiction depicts the real world of people whose reality is different from ours. It's not a thought experiment. There are three main effects by which magical realism conveys this different world-view and those effects relate to the ways in which this world-view is different from the "objective" (empirical, positivist) view. In these other realities, time is not linear, causality is subjective. The magical and the ordinary are one and the same. Magical realism is a distinctive form of fiction that aims to produce the experience of a non-objective world view. Its techniques are particular to that world view, and while they may at first look something like the techniques of sophisticated fantasy. Magical realism is trying to do more than play with reality's rules. It is conveying realities that other people really do experience, or once experienced. If a writer writes a book containing magical realism, a fantasy written to a high literary standard, fantasy that readers who "don't read escapist literature" will happily read it. According to Webster's dictionary "A literary genre or style associated especially with Latin America that incorporates fantastic or mythical elements into otherwise realistic fiction called also magical realism."

Luka Khalifa, the protagonist of the novel, goes on a quest in order to save his dying father. Rashid Khalifa, Luka's father, is a professional story-teller. The novel centres on Luka that he must travel to the magical world of imagination and steal the ever-burning 'Fire of Life' to save his father's life. The novel is well written in imaginative and magical way for kids who love video games; it is like a magical world built between the generations, from their heart.

Luka travels the 'World of Magic' imagined by his father. The imagination in the novel is that Luka enters into the magical world where he finds certain levels to overcome and to take the Fire of Life to serve his father's life. The novel runs only by the imagination that Luka crosses each and every stage and takes the Fire of Life to save his father. The imagination is that the

happenings in the Another World that is the 'World of Magic'. There only it can happen but not in our Real World. It is that just Luka travels in the magical world that has levels and life to reach the fire of life. Luka crosses River of Time, Game of Riddles, The Mist of Time, The Great Stagnation, Dragons, The Inescapable Whirlpool, El-Tiempo with the help of the Flying carpet. The River of Time, which they must follow to find the Fire, they are attacked by the Old Man of the River, who kills Luka by asking Riddle of the Sphinx. "what goes on four legs in the morning, two legs in the afternoon, and three legs in the evening?" (LFL 55). The one riddle his father did not know the answer too. After being revived, Luka realizes that this world will revive him continually until he achieves his purpose, or exceeds his chances of doing so. Luka and his companions ride with flying carpet through the Mists of Time and the Great Stagnation.

Flying Carpet is called Resham and it belongs to the Queen of Otters, Insultana Soraya received from the King Solomon. Flying Carpet is the fastest mode of transport in the World of Magic. The Carpet has the ability to extend larger and carry a good number of weights. This is full of imagination that creates wonder. The wonderful magical carpet is described as one "that could carry any number of people, no matter how large that number might be and any weight of goods, no matter how heavy that weight and that it could grow until it was immensely large, as much as sixty miles long and sixty miles wide." (LFL 86). Soraya Queen of Otters helps to complete the task using her magical carpet for Luka in transportation in World of Magic from the beginning till the end. It serves as an airway in that world of imagination.

The Elephant birds is the most beautiful imagination that it has Elephant head and Ducks body but it eats like a bird not like an Elephant even though it has a elephant head. They are also called memory birds. It saves level six for Luka. He comes across dragons, the magical changers, earns their love and becomes friends with them and in turn they agree to help Luka in the process. Dragons fullfledgedly help to Luka and Soraya to enter the heart of the heart to take the fire of life. "Towards the fire of life, he said, into the heart of the

heart. Towards the danger"(LFL 146). The God inspired by Luka's speech, allows him to take the Fire. Luka reaches home and saves his father by putting the burning Ott potato in his mouth.

The novel opens in the sad city in the country of Alifbay, where Haroun Khalifa lives with his father, a famous storyteller, and his mother. Haroun assails his father for the uselessness of his stories. Haroun's father decides to take him on a storytelling job, and perform before some politicals in the Land of G and the Valley of K. When Rashid attempts to tell his stories, no words come out, and the politicals get very mad. Haroun and Rashid board a mail bus which was driven by a parrot-looking man named Butt who speaks in riddles. When they reach the beautiful sights of the Valley of K, Rashid tells Haroun that it all reminds him of "khattam-shud," an ancient concept that means silence. When they reach K, Haroun and Rashid meet Mr. Buttoo, the politician, who takes them to his boat on the Dull Lake.

They depart on the Dull lake, engulfed in a thick mist which smells very bad and Haroun realizes that it is a Mist of Misery brought on by his father's foul mood. When the sea begins to rock, Haroun tells everyone to think good thoughts and the sea calms. Haroun and Rashid reach the yacht that will take them to their destination. He finds an old man with an onion shaped head drops a wrench, which Haroun confiscates. The old man materializes and tells Haroun he is Iff, the Water Genie, and he must have the wrench to turn off the Story Stream for his father, Rashid. Iff tells him to take it up with the Walrus in Gup City, Kahani. Haroun demands that the Water Genie take him there, and Iff reluctantly concedes in order to get his wrench back from Haroun.

The Genie tells Haroun to pick a bird and give it a name and it will materialize. He pulls out a handful of tiny magical creatures. Haroun picks the Hoopoe and Iff throws it out the window and into the water where it balloons into a huge bird. They climb on its back and accelerate into space and named as 'Butt the Hoopoe' and communicate telepathically. Butt the Hoopoe lands on the Sea of Stories of Kahani. They land in the ocean so that Iff can give Haroun Wish water and hopefully bypass meeting the Walrus. Haroun drinks the Wish

water and wishes for his father's storytelling to return. Iff then gives Haroun a cup of water from the Sea that contains a story. Haroun drinks it and then finds himself looking through the eyes of a hero in a Princess Rescue story. When Haroun wakes from his story, Iff tells him that someone named Khattam-Shud is poisoning the stories.

Haroun, Butt the Hoopoe, and Iff the Water Genie fly to the Land of Gup, where they meet Mali, the Water Gardner, and the Plentimaw fishes. The entire land is preparing for war. The Chupwalas have stolen Princess Batcheat from Gup and polluted the Sea of Stories. Prince Bolo, General Kitab, and the Walrus announce their plans for war. They bring a spy with a hood over his head, Haroun sees his father when hood is removed. The Chupwalas have come under the spell of Cultmaster Khattam-Shud who wants to sacrifice her to Bezaban, an idol to silence. Prince Bolo and General Kitab declare war on Chup and Rashid offers to guide them to the Chupwala encampment.

The army enters the land of Darkness and land on the beach. They explore the interior and come upon a dark warrior fighting his own shadow in a kind of seductive dance. The shadow begins to speak in an ancient gesture language. Mudra agrees to help the Guppees defeat Khattam-Shud. Haroun, Iff, Butt the Hoopoe, Mali, and the Plentimaw fishes begin to trek towards the Old Zone. The water becomes so poisonous that the fish cannot go on. Khattam-Shud appears and he is a tiny, weasly, measly man. Haroun realizes that this is Khattam-Shud's shadow that has detached from its owner. The Cultmaster tells them that stories are inefficient and useless and that is why they are being destroyed. The ship's hull is full of darkness and machines To Complicated to Describe. The Cultmaster shows them where they are building a great Plug to seal the Story Source at the bottom of the Sea. He returns to Butt the Hoopoe and takes out a vial of Wish water given to him by Iff. He drinks it and wishes that the axis of Kahani would spin normally. A few minutes pass and then the entire land is bathed in sunlight. All of the shadows on the ship begin to fade away and soon everyone is free and the poison is destroyed.

In Chup, Khattam-Shud sends an ambassador to the Guppee army which begins to juggle and pulls out a bomb. Being a girl Blabbermouth's quick action keeps everyone from being blown up in the process. Bolo tries to fire her, but Mudra asks her to be a part of his army because of her bravery. The battle between the army commences. The Guppees had such open and honest communication as a team. The Chupwalas, because of their silence, distrust each other. The Guppee army overwhelms the Chupwala army. As the battle ends, there is a great earthquake and the moon begins to spin. The statue of Bezaban falls and crushes the real Khattam-Shud. Haroun see the Walrus's in his office, he learns that it is all joke and that he is not in trouble. The Walrus tells him that for his bravery he is to be given a happy ending to his story.

Haroun doubts that this is possible, but he wishes for his city to no longer be sad. He wakes up back in the Valley of K where his father is preparing his political story. His father starts to tell the story of *Haroun and the Sea of Stories*. All of the people in the sad city are dancing because the city had remembered it's name, Kahani, which means "story." Haroun realizes that the Walrus has put a happy ending into the raindrops.

The conflict that begins in the action of the novel revolves around the importance of stories in a person's life. This magical world is affecting the life of children and upcoming society. Because they are living in the so called video game like dying and getting back the life to complete the task. They are affected by the magical world that is created temporarily for the enjoyment. It takes them into different world; world of imagination, world of animation, world of different creatures. Magical realism is fascinating to read, "mainstream" is that readers ways of thinking could help all of us to somewhat re-enchant the world.

Rashid khalifa believe in story telling ability. But Luka and Haroun doesn't believe in their father Rashid khalifa story telling ability. Soraya and his sons (Luka and Hoaroun) turn on Rashid and tell him that his stories are

not real and do not matter. Without his stories, Rashid finds that he has no way to support himself or to justify his life. Haroun's quest is not just an adventure to return his father story telling ability to him, but it is also a son's journey to give meaning to his father's life. Like way Luka also travels in the magical world to take "the fire of life" to save his father's story telling capacity. Storytelling is the life for Rashid in both the novels. Luka travels in the magical world, and while haroun travelling with his father for storytelling job and perform for some politicals in the Land of G and in the Valley of K. On the way both of them see differently imagined characters like parrot-looked man, who drives in board a mail bus who stutters and speaks in riddles, on old man with onion shaped head, Luka travels with magical carpet with the help of elephant birds, dog named bear, bear named dog etc. Though the world is a mixture of all sorts of myths, legends and old Gods that only live in the memory of Rashid Khalifa, the master of storyteller in both the novels, Rushdie has an encyclopedic knowledge of these various entities and their stories. He also throws in a slew of characters of his own creation and expertly weaves them into a cohesive story making the readers to think and enjoy the adventure, by creating a magical world.

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## EFFICIENCY OF TEACHER EDUCATION PROGRAMMES (B.ED) OFFERED THROUGH REGULAR LEARNING MODE IN THE STATE OF TAMIL NADU

**J.Emil Jebasing**

*Asst.Profesor, ALC college of Education, Nellikuppam, Cuddalore*

**Dr.K.S.Premila**

*Head i/c, School of Education, Tamil Nadu Open University, Chennai.*

### Abstract

*The study aimed to find out the efficiency of teacher education programme(B.Ed) offered through regular learning mode in the state of tamilnadu. The data were collected from the Teacher Educators, Student Teachers of various teacher education colleges in the state of tamilnadu affiliated to the TamilNadu Teachers Education University. The study suggested the increase in the ICT facilities, balance in the foundation and pedagogical courses, number of practice teaching lessons and demonstration lessons in the Programme.*

**Key Words** – Teacher Education, Regular Learning Mode.

### Introduction

#### Overview of Teacher Education Programmes

The Teacher Education Policy in India has evolved over time and is based on recommendations contained in various Reports of Committees/Commissions on Education, the important ones being the Kothari Commission (1966), the Chattopadhyay Committee (1985), the National Policy on Education (NPE 1986/92), Acharya Ramamurthi Committee (1990), Yashpal Committee (1993), and the National Curriculum Framework (NCF, 2005). The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which became operational from 1st April, 2010, has important implications for teacher education in the country.

Within the federal structure of the country, while broad policy and legal framework on teacher education is provided by the Central Government, implementation of various programmes and schemes are undertaken largely by state governments. Within the broad objective of improving the learning achievements of school children, the twin strategy is to (a) prepare teachers for the school system (pre-service training); and (b) improve capacity of existing school teachers (in-service training).

For pre-service training, the National Council of Teacher Education (NCTE), a statutory body of the

Central Government, is responsible for planned and coordinated development of teacher education in the country. The NCTE lays down norms and standards for various teacher education courses, minimum qualifications for teacher educators, course and content and duration and minimum qualification for entry of student-teachers for the various courses. It also grants recognition to institutions (government, government-aided and self-financing) interested in undertaking such courses and has in-built mechanism to regulate and monitor their standards and quality.

For pre-service training, the government and government-aided teacher education institutions are financially supported by the respective State Governments. Further, under the Centrally Sponsored Scheme on Teacher Education, the Central Government also supports over 650 institutions, including the DIETs, CTEs and the IASEs.

#### Rational for the study

It is the general assumption in the society and especially in the educational community that the teacher education programmes offered by various teacher educational institutions are not effective and their graduates are not up to the mark as compare to the present educational situations, and needs of present educational system. Hence this research study is being

conducted to find out the efficiency of the regular B.Ed programmes offered by various teacher education institutions in the state of tamilnadu

### Objectives of the study

To find out the attitudes of teacher educators, students teachers towards the efficiency of B.Ed programme through regular mode in the state of tamil nadu in terms of following different categories;

- Facilities provided by the institutions
- Curriculum developments
- Curriculum transaction
- Ict and other facilities
- Co-curricular activities and examinations evaluation system
- To give suggestion for improving the efficiency of the programme

### Hypothesis of the Study

There is no significant difference between teacher educators and student teachers of their attitude towards Efficiency of Teacher Education Programmes (B.Ed) Offered through Regular Learning Mode in the State of Tamil Nadu with respect to the following different categories;

- Facilities provided by the institutions
- Curriculum developments
- Curriculum transaction
- Ict and other facilities

- Co-curricular activities and examinations evaluation system

### Method

The investigation was undertaken by using normative survey method.

### Sampling

The sample of the study consisted of 70 (42 males and 28 females) teacher educators and 150 student-teachers (52 males and 98 females) from different teacher education institutions in Tamilnadu.

### Tools Used

The tool used for present study comprises of self-constructed attitude scale prepared to measure the attitude towards Efficiency of Teacher Education Programmes (B.Ed) Offered Through Regular Learning Mode In The State Of Tamil Nadu In the Attitude scale, there are 40 items, related to Facilities provided by the institutions, Curriculum developments, Curriculum transaction, Ict and other facilities, Co-curricular activities and examinations evaluation system

### Statistical Technique

To analyse and interpret the collected data, the statistical tool used in the study are- tabulation, Mean, standard Deviation and Critical Ratio (C.R).

### Analysis and Interpretation of Data

Mean difference between teacher educators and student teachers with respect to	Sample	N	Mean	S.D	C.R value	Level of significance at 0.05 level
Facilities provided by the institutions	T.E	70	27.97	2.95	1.58	N.S.
	S.T	150	27.26	3.12		
Curriculum developments	T.E	70	25.75	4.53	0.38	N.S.
	S.T	150	25.98	3.98		
Curriculum transaction	T.E	70	25.92	4.45	0.30	N.S.
	S.T	150	26.13	4.54		
ICT and other facilities	T.E	70	26.18	4.23	1.86	N.S.
	S.T	150	27.26	3.84		
Co-curricular activities	T.E	70	26.25	3.84	0.25	N.S.
	S.T	150	26.4	3.98		

examinations evaluation system	T.E	70	27.11	3.19	0.49	N.S.
	S.T	150	27.36	3.65		
Attitude	T.E	70	141.21	15.63	2.22	S
	S.T	150	136.56	13.87		

### Findings and Implications of the Study

The following findings and implications have been derived on the basis of the Attitude of the teacher educators and student teachers towards Efficiency of Teacher Education Programmes (B.Ed) Offered through Regular Learning Mode in the State of Tamil Nadu. Major findings of the study are as follows.

- i. There is no significant difference between teacher educators and student teachers of their attitude towards Efficiency of Teacher Education Programmes (B.Ed) Offered through Regular Learning Mode in the State of Tamil Nadu with respect to the following different categories;
  - Facilities provided by the institutions
  - Curriculum developments
  - Curriculum transaction
  - Ict and other facilities
  - Co-curricular activities and examinations evaluation system
- ii. There is a significant difference between teacher educators and student teachers of their attitude towards Efficiency of Teacher Education Programmes (B.Ed) Offered through

Regular Learning Mode in the State of Tamil Nadu. The attitude of teacher educator is more when compared with student teachers towards Efficiency of Teacher Education Programmes (B.Ed) Offered through Regular Learning Mode in the State of Tamil Nadu.

### Conclusion

The whole process of education is shaped and moulded by the teachers. Teaching is a challenging profession and only those teachers who are adequately prepare and have sound professional attitude can shoulder the heavy responsibilities of nation building to cater the upbringing needs of teachers and their improvements all endeavours are being made through the Teacher education system in the state of tamilnadu. The formal mode does more in this regard. The introducing of proper policy making mechanism, modern technologies, standard, certification, accreditation and licensing, and commitment of government bodies will definitely have far reaching effects on future teacher education programmes in the state of Tamilnadu.

## SUPERSTITIOUS BELIEF IN GIRISH KARNAD'S NAGAMANDALA

V. Geethpriya

M.Phil. 17/A Marriyamman Kovil St, Department of English, Convent road, Cantonment,  
Holy cross college Trichy

### Abstract

*Girish Karnad is a writer, playwright, actor and director. He is a playwright in 1960s which marked as the age of Modern Indian playwriting in Kannada. He wrote many plays acted in a number of movies. My paper is on his play Nagamandala and its Superstitious belief which portrait the society and its issues. Some of the most complex issues dealt in the play reflect the social stigmas prevailing in the society of those ages. The Superstitious belief plays a vital role in that society and this play. The Superstitious belief is also a character in the play. Example the snake naga, which can take the form of human.*

**Words:** Girish Karnad , Nagamandala , Superstitious belief, playwriting

Girish Karnad is one of the India's most foremost dramatists and actor was born in matheran near Bombay in 1938. His plays were 'the fire and the rain', 'yayati', 'hayavadana'. He also received many numerous awards like Padma vibushan. Mainly the play was filled with numerous superstitious beliefs because it's been based on folklore. The play was based on two oral tales from Karnataka which he heard several years ago from Professor A. K. Ramanujan.

Girish Karnad's plays always based on the elements of myth. Literature and Myth merely dramatize and highlight what is theoretically possible in nature and science. Girish Karnad wrote the beliefs which can be performed in the theater which is his talent. In Naga-Mandalathe local law and order of the villagewhich controls and runs the village is present in the modern day. But the rules and beliefs were Superstitious for the modern worldwhich made this play as Superstitious play.

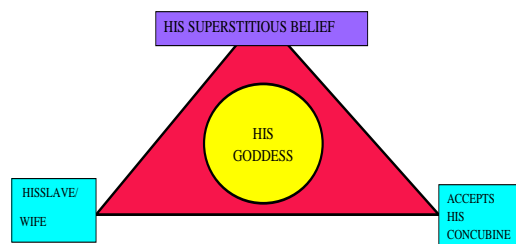
This play is narrated by a story womanand which is a clear device to allow for disguiseon the situation and society because it is a feminist play which not only exposes male chauvinism and the oppression ofWomen in the play but also the great injustice done to them by men and culture, and craftilydevalues the concept of chastity. But the elements he used were the women who narrate the story were a flame which shape shifts into human form. The shifting of forms plays a vital in the play to make it as Superstitious play.

Appanna is a male chauvinist which is a typical olden days Indian. He goes to the concubine but keeps

his new wife under lock. Inspite of his vigilance and alertness Kurudava, an old woman meets her. The old lady gave the wife love portions which is a magical element. The belief is a person who drinks the portion fell in love with the person who made it. The belief was considered as Superstitious in modern age even though some people stillsureness that.

When the naga had the drink which rani made for her husband it falls in love with her, Naga comes to her through drains and crevices. It is due to appanna failure to love his wife that Naga manages to court Rani at night when appanna was with his concubine and Rani fails to unravel the mystery of the contradictory behaviors ofthe two Appanna due to her craving for love. Logically when a man behaves differently a lady will find out but may be because of male chauvinism world's lady she didn't find out. But mythically a naga can manage to shift in human form which is common in India.

She had some doubts in the initial stages but Naga managed to win her by his skill. Appanna is shocked that Rani is pregnant mysteriously. In spite of the restraints he has upon her she is pregnant, Which made him angry. He charges her with the offences of adultery to the village elders when he is bewitched by a concubine. Many men in those days consider a woman somehow comes under the category of slave/wife, concubine, GODDESS.



When a wife manage to be his slave/wife, accepts his concubine visit as her life and comes under his Superstitious belief then she is his GODDESS. Karnad portrait that society in his play In those days women has to do their test to show their chastity, which is a Superstitious belief. And the method they had was not reasonable but was entirely mysterious. Rani was punished to hold the hot iron bar or to put her hands in the boiling oil but she insisted to hold the venomous cobra and speak the truth. Rani's magical ability rises as 'GODDESS' after saved by cobra.

People who thought she committed adultery worshipped her. Appanna is forced by the elders to spend his life in Rani's service.

"You need merit in ten past lives to be chosen for such holy duty", they say. He raves, "What am I to do? Is the whole world against me? Have I sinned so much that even nature should laugh at me? I know I have not slept with my wife. Let the world say what it likes. Let any miracle declare her goddess". NG 40

Karnad is a gifted playwright who has discovered the source from myths and has employed them creatively. According to mythology, a father's corpse has to be cremated by his son; he employs that belief to tell the snake is the real father of her son. Every year Rani wants her son should perform the rituals to commemorate the snake's death.

An Indian's superstitious belief is evident in Appanna also. He is the one who put her in troubles. He knows Rani's child is not born of him. When Rani holds the cobra in her hand tremulously it slides up her shoulder, spreads its hood over her head but when it comes to warn her it says it will kill her if she lies. This also explains the Superstitious belief. The play can also be researched from a feminist point of view.

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## SUPERSTITIOUS BELIEFS IN INDIAN ENGLISH DRAMA- GIRISH KARNAD'S NAGAMANDALA

**R.Helen**

*M.Phil English Literature Madurai Kamaraj University, Madurai*

### Abstract

*This paper is focus on superstitious beliefs in Indian English drama Naga Mandala. Girish Karnad plays reflect upon contemporary Indian culture and social life through the use of folk tales, myths and historical legends. Girish Karnad is a major dramatist who has significantly gone back to the roots of Indian myth, tradition and culture and its people. In all his plays he genuinely portrays the Indian life with all its positive and negative aspects, its tradition and their relative contemporary importance and relation. In his plays Karnad employs the indigenous dramatic form and Indian myths eschewing the western concept of the theatre and European lifestyle. For sure with the arrival of Karnad English drama in India acquired a typical identity with the rejuvenation of Indian myths. In Indian society one's faith is often more than just a personal inclination. Superstition, an innate characteristic of traditional and orthodox religion, finds a reflection in Naga Mandala wherein Kurudava gives the aphrodisiac root to Rani, giving a new twist to the tale. The reference to a Yaksha woman enticing Kappanna, the son of Kurudava, also reveals predominance of superstitious belief and belief in the supernatural elements. Every aspect of life in India is associated with religion. Intertwined with religion are numerous rituals and superstitions. Naga Mandala is inspired by the snake myths prevalent in south India. In fact, Naga Cult is widely practiced in many parts of India.*

### Introduction

Magic is born of the emotional tension of specific situation. Superstition generally arises from baseless terrors. Superstition in India is considered a widespread social problem. Superstition refers to any belief or practice which is explained by supernatural causality, and is in on tradition to modern science. Some beliefs and practices, which are considered superstitious by some, may not be considered so by others. Magical beliefs and superstition are as old as human thought.

In the past of the 3<sup>rd</sup> millennium civilizations developed nearly simultaneously in the river valleys of the Nile, Euphrates and Indus. According to J.G. Frazer *"it is an ancient art widely distributed; even the present civilization is not entirely devoid of all elements of magical beliefs and rituals, but in primitive cultures magic is still a living reality. Magic exists in the direct control of man, of the force of nature."*

All this civilization they were superstitious and believed in magic. Their religion was mixed up with a plethora of magical beliefs and superstitions. The worshipped trees, reptiles and animals, not because they thought that they were deities but because they believed

that they or the spirits dwelling in them were capable of doing evil or good.

Probably the peepal tree was most worshipped. A number of seals and articles discovered by excavation on the site have revealed this fact. One of the seal depicts a human figure, with two horns on head, sitting on a tree most probably 'peepal'. This figure must be of some in-dwelling spirit of the tree. Bloomfield rightly remarked, *"Even witchcraft is a part of the Hindu religion –superstition had infiltrated itself through numberless channels into the higher religion"*.

Vedic astrology is of great importance and almost another social culture in India. The arrangement of the nine planets in a person's horoscope can predict future events e.g. age of marriage and even the onset of mental illness. Central too many Hindu beliefs are reincarnation or rebirth – the cycle of birth and death.

A soul can gather good and bad deeds which are carried over into its next birth. The person may expect to be born as an animal in their reincarnation depending on the extremity of their sins! However, beliefs do not only encompass the supernatural but also exist in health and illness as was found in a comparison study

between the beliefs of British Gujarati immigrants and British Caucasians and the impact of migration.



The brahmanas form the later part of the Vedas. Their emphasis is on sacrifice and the supremacy of the priest. Their religion was purely formal. Prayers meant only muttering of the mantras. The words became artificially sounded with occult powers. Nobody could understand mystery of the word except the priest. It was said that on sacrifices depended everything, without them the sun would not rise, through them the gods became the friends of man. They are made for gaining earthly profits. The religion became loaded with symbolic subtleties. Thus, religion began to degenerate into magic and superstition.

India is a nation richly imbued with religious sentiment and belief. Culture defines society. The cultural ethos of every society is unique in its form and essence representing the character of its people, their experiences and beliefs. Myths, legends and folklore are in fact the embodiments of these cultural ethos that represent the underlying values and principles of life, the shared experience of the race, the rules and the codes of society.

### Superstitious Beliefs in Naga Mandala

Indian drama written in English by Indian playwrights makes extensive use of tradition, myths, legends and folklore. The history of drama and the art of dramaturgy are as old as human beings themselves. The only distinction that becomes apart at present in India English drama is the growth of its form. Vijay Tendulkar, BadalSircar, Girish Karnad and AsifCurrimbhoy represent for the form of India English

drama, especially Girish Karnad, is linked with the theatrical mode for its form and contents.

Girish Karnad is a major dramatist who has significantly gone back to the roots of Indian myth, tradition and culture and has re-created for us the rich and vibrant picture of Indian society, culture and its people. In all his plays he genuinely portrays the Indian way of life with all its positive and negative aspects, its tradition and their relative contemporary importance and relation.

Folk imagination is at once mythopoeic and magical. In the folk mind, one subsumes the other. Folk belief, a besides being naïve, has a touch of poetry about it which works towards a psychic adjustment. All folklore is religious, often based on animism because the primitive imagination extends its vision from the natural, in which it is steeped and with which it is saturated, to the supernatural, which to the folk mind is only an extension of the former.

Karnad employs the indigenous dramatic form and Indian myths eschewing the western concept of the theatre and European lifestyle. For sure with the arrival of Karnad English drama in India acquired a typical identity with the rejuvenation of Indian myths. Apart from the Indian setting, culture, philosophical and religious beliefs, historical incidents, sociological and anthropological survey with the enunciation of contemporary realism, Karnad's plays appear to be monumental creations with rich and vibrant multi-layered suggestive and ambivalent meanings. The ever expanding study of myth, morality and folklore encodes deeper understandings of the world order, including people's relationships with in the social set up with nature with metaphysical entities and of the cosmic order.

In *Naga Mandala* the nature of its experimentation is with narrative and dramatic style Karnad is well conscious about the most ideal stream for the post-colonial Indian dramaturgy in which the local myths and folk tales are treated as the dramatic performances. They are implied with their sentimental attachment to the real culture of their generation. Such indigenous dramaturgy is deep rooted in the culture of India. In fact this phase should be understood to be the

thread of the performance traditions of the post-colonial India.

In *Naga Mandala* there is a strong undercurrent of mythical belief. The process of transformation of Naga into a human being is derived from such a belief. A live physical experience of Naga cult performance enables the acceptance of the transformation that is dramatized in the play. In other words, the physical experience of Naga cult trance dance accepts the theatrical concept of transformation as the possible result of reality *Naga Mandalais* connected with the cultural consciousness. It can easily become the extension of folk culture, when it is read in the context of culture belief. Without cultural context it is only a folk text about superstitious and sensational story of snake meeting with the woman. Cultural context determines the true meaning of *Naga Mandala*.

*Naga Mandala* is a folk cultural play. It is a folk morality play in its deep structure. There is a community of beliefs in the play. In this play, Naga, a symbol of supernatural powers, fulfills the desires of a devotee Rani, the symbol of womanhood desires. The moral in this play is that when a devotee is in need, God of belief appears to solve the problems.

Folk narratives are cultural construction. They shape the individual according to the code of the moral tradition. This play has multi streams as symbolic, mythical and feministic. Karnad's art of dramatization has many layers of philosophical dimension. *Naga Mandala* may be seen as a morality play in the sense of religious mysticism combined with the scene of nature.

Superstition, an innate characteristic of traditional and orthodox religion, finds a reflection in *Naga Mandala* wherein Kurudava gives the aphrodisiac root to Rani, giving a new twist to the tale. The reference to a Yaksha woman enticing Kappanna, the son of Kurudava, also reveals predominance of superstitious belief and belief in the supernatural elements.

Kurudava is a typical Indian woman who strives to solve the problems of Rani. Karnad presents women character Kurudava to expose intimacy and understanding between two women who shares the

emotions and strives to solve the problems of other women. In this K.V. Surendran comments:

*Kurudava the blind woman plays a significant part in the play. The only way she is connected with the plot of the play is that Cobra falls in love Rani because of the magical influence of the root given by kurudava to Rani. (66)*

The concept of chastity in *Naga Mandala* is also appreciable. Chastity is a value intended by culture. It is one of the most powerful cultural aspects. *Ramayana*, in which Sita undergoes the fire to prove her chastity to Ram, comes before our eyes when we see Rani. It has been a cultural guide to the Indians. Chastity is most precious and valuable to any woman. Many women lose their lives to protect their chastity. Karnad explores the concept of chastity along with the great injustice done by man. In the play *Naga Mandala* Rani is a cultural icon who faces many hurdles to prove her chastity.

In the same way, Girish Karnad presents 'snake ordeal' for Rani to prove her chastity in *Naga Mandala*. The concept 'ordeal' is related with only women from very ancient age to modern age. Also such incidents show the reality that women in Indian society have very secondary place and they have to suffer on the name purity in marital life.

When Rani holds the Cobra in her hand tremulously before all, it gives her full honour. It slides up her shoulder and spreads its hood like an umbrella over her head. It sways its hood gently for a while, then becomes docile and moves over her shoulder like a garland. The elders are charmed by this view and declare that Rani is a goddess. They order Appanna to spend all his life at her service. This reveals their superstitious beliefs, and they show typical Indianness in the way they speak and behave.

Naga cult is a major type of worship, is still vigorously practised in many parts of Kerala which retain the impact of Hindu mythology. Blind faith and superstition –driven belief in Naga myths and tales promote ritualistic worship of Naga. The practices are very much alive in the socio –cultural life of the people of Hindu faith in Kerala.

## Conclusion

Superstitious is generally subjective. Hence, people believe in sooth sayings and foretelling's. Sometime they believe in prophecies and oracles and sometimes in omens. It is queer list suggestive of wide range of superstitions. The following characters Rani and Cobra will be devoted to the description of popular magical beliefs and rituals and the superstitious in their various aspects.

Though the use of Indian mythology, he does not take them in their entirety. He takes them only in parts that are useful to him and the rest he supplements with his imagination. Karnad delves deep into the traditional myths to spell out modern man's anguish and dilemma. By his effective use of the myths, legends and stories he interprets the age-old human situation with reference to contemporary experience.

Karnad says that the use of myths and folk techniques allow for 'complex seeing'. Although the myths have traditional and religious sanction, they pave the way for the questioning of human values. Girish Karnad has derived myths to look for the subject matter for his play. He was deeply influenced by the Indian myths, tradition and history.

As a creative artist, Karnad concentrates on Indian myths, history, tradition, folklore, legends, and theatres and carves out a new face of modern man struggling for a new horizon with a new identity. Girish

karnad derives the material for his plot from history and mythology mostly but interprets the past in the context of contemporary relevance. Girish karnad's *Naga mandala* presents the dilemma of the modern man and woman of the Indian society. The modern man fails to realize the superstitious happening of life.

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## APPROACHES OF INSTITUTIONAL STAKEHOLDERS IN THE AGRICULTURE KNOWLEDGE SYSTEM

**Dr. G. Ilankumaran**

*Assistant Professor, Alagappa Institute of Management, Alagappa University, Karaikudi*

### Introduction

A stakeholder is any entity with a declared or conceivable interest or stake in a policy concern. The range of stakeholders relevant to consider for analysis varies according to the complexity of the reform area targeted and the type of reform proposed and, where the stakeholders are not organized, the incentive to include them. Stakeholders can be of any form, size and capacity. They can be individuals, organizations, or unorganized groups. In most cases, stakeholders fall into one or more of the following categories: international actors (e.g. donors), national or political actors (e.g. legislators, governors), public sector agencies (e.g. MDAs), interest groups (e.g. unions, medical associations), commercial/private for-profit, nonprofit organizations (NGOs, foundations), civil society members, and users/consumers. Stakeholders are all those who need to be considered in achieving project goals and whose participation and support are crucial to its success. Stakeholder analysis identifies all primary and secondary stakeholders who have a vested interest in the issues with which the project or policy is concerned. The goal of stakeholder analysis is to develop a strategic view of the human and institutional landscape, and the relationships between the different stakeholders and the issues they care about most. Stakeholders are all those people who have a stake (or share) in a particular issue or system. Stakeholders can be groups of people, organisations, institutions and sometimes even individuals. Stakeholders can also be at any level or position in society, from the international to the national, regional, household or intra-household level. Stakeholders include all those who affect and are affected by policies, decisions or actions within a particular system.

**Key Words:** Agricultural Knowledge, Approaches, Farmers Association, Institutional Stakeholders, Krishi Vigyan Kendras

Efficiency and effectiveness in the operation and management of agricultural organizations necessitate innovation. These organizations include those that cover research, extension, education, input supplies, marketing, and collective action like farmer based organizations, community-based organizations, and civil society organizations. Innovations enable organizations to pursue their specified goals efficiently. Organizational innovations may involve issues such as capacity strengthening, strategic planning, priority setting, R&D management, financing, monitoring, evaluation, and collective action. Planning is an effective tool for organizational management. Strategic planning and scenario planning are useful in setting long-term goals for an organization.

### Krishi Vigyan Kendras

Krishi Vigyan Kendras (Farm Science Centre), an innovative science based institutions, were thus established mainly to impart vocational training to the farmers and field level extension workers. The concept of

vocational training in agriculture through KVK grew substantially due to greater demand for improved agricultural technology by the farmers. The prime goal of KVK is to impart training as per needs and requirements in agriculture and allied enterprises to all farmers, farm women and farm youths including school drop-outs in the rural area. In Tamilnadu, Krishi Vigyan Kendras are available in the districts of Ariyalur, Dharmapuri, Aruppukottai, Karur, Perambalur, Pudukottai, Ramnathapuram, Kanyakumari, Madurai, Villupuram, Vellore, Thiruvallur, Thiruvarur, Nagapattinam, Namakkal, Shivagangai, Thanjavur, Tuticorin, Salem, Theni, Tirunelveli, Krishnagiri, Tiruvannamalai, Erode, Dindigul, Cuddalore, Kancheepuram, Nilgiris, Coimbatore and Trichirappali.

### Tamil Nadu Agricultural University (TNAU)

The Tamil Nadu Agricultural University (TNAU), Coimbatore, Tamil Nadu, India, a century year's old renowned institution committed for the development of agricultural education in the state concerned has

ventured an innovative approach of starting open and distance learning programmes since 2005. Skill oriented certificate programmes numbering 21 viz., are offered in the regional language (Tamil) for the benefit of various segments of the farming community, self-help groups, women entrepreneurs and those interested in establishing agro-based industries in rural areas. Certificate programmes numbering 5 viz., are also offered in English for the people in the urban areas to motivate them in agro ecology and nurture their interest in environment concerned issues. The contact programmes for the Certificate courses are arranged once in a month which is imparting practical skill to the learners. For example vermicomposting techniques, spawn preparation for the mushroom cultivation, nursery techniques like grafting, pruning, scion selection etc. are attended by the students as hands on training. These trainings are targeted over the self-help groups (SHGs) through non-government organizations (NGOs).

#### M. S. Swaminathan Research Foundation (MSSRF)

The M. S. Swaminathan Research Foundation (MSSRF) was established in 1988 as a not-for-profit trust. MSSRF was envisioned and founded by Professor M. S. Swaminathan with proceeds from the First World Food Prize that he received in 1987. The Foundation aims to accelerate use of modern science for agricultural and rural development for development and dissemination of technology to improve lives and livelihoods of tribal and rural communities. MSSRF follows a pro-poor, pro-women and pro-nature approach and applies appropriate science and technology options to address practical problems faced by rural populations in agriculture, food and nutrition. It is a non-profit NGO trust based in Chennai, India and is carrying out research and development in six major thematic areas such as: Coastal Systems Research, Biodiversity, Biotechnology, Eco technology, Food Security, Information and Education and Communication, is carrying out research and development through the regional centers in Tamil Nadu, Pondicherry, Kerala, and Orissa

#### Farmers Association

Farmers in India remain poor as they are not able to obtain better prices in spite of the hard work they do in order to reap harvests. They are not in a position to determine the price for their own produce. The need of the hour is to establish commodity groups, farmers' interest groups and farmers' federation so that they gain the confidence to fix price for their produce. A Farmer Interest Group (FIG) is a self-managed, independent group of farmers with a shared goal and interest. The members work together to achieve this goal by pooling their existing resources, gaining better access to other resources and to share in the resulting benefits.

#### Materials and Methods

From among the various institutions, the researcher has taken a total of 55 organizations as sample from a total of the 258 organizations like Research Institutes, Government and Private Agricultural University and Agricultural Colleges Tamilnadu, Private institutions, Input Suppliers and NGOs, Krishi Vigyan Kendras (KVKs), Farmers Organizations and banks which provide agriculture knowledge and inputs along with the financial assistance. The research is carried out by stratified random sampling technique.

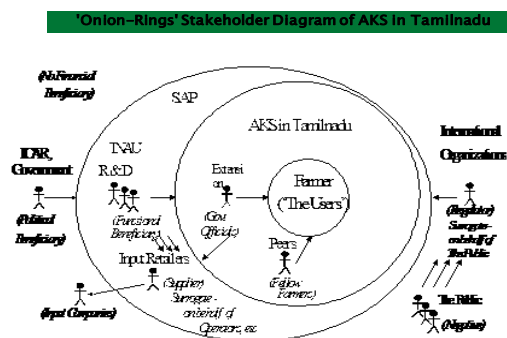
**Figure 1 Interlinks among Stakeholders**



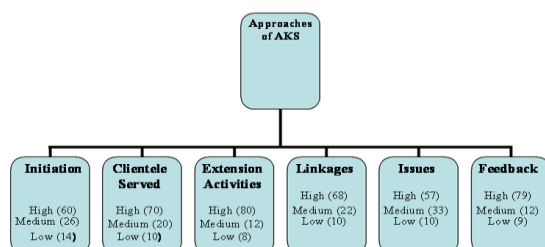
Figure 1 gives a picture on how stakeholders have interlinks with each other to work for a common cause and figure 2 gives a clear illustration of how Agriculture knowledge System in Tamilnadu has been executed by the different stakeholders for the betterment of agriculture community at large. It consists of various stakeholders in Tamilnadu right from national level initiators till the ultimate beneficiaries that is farmers who

have a direct connection with the farmers associations.

**Figure 2 'Onion-Rings' Stakeholder Diagram of AKS in Tamilnadu**



**Figure 3 Approaches of Agriculture Knowledge System**



The study is based on six approaches such as knowledge initiation, clientele served, Extension Activities, linkages, issues and then Feedback. The levels have been calculated with the help of the opinion survey. It is known from the study that knowledge initiation has an impact of high level (60%), medium level (26%) and low level (14%). Clients served have an impact of high level (70%), medium level (20%) and low level (10%). Extension Activities have an impact of high level (80%), medium level (12%) and low level (8%). Linkages have an impact of high level (68%), medium level (22%) and low level (10%). Issues on agriculture have an impact of high level (57%), medium level (33%) and low level (10%). Feedback on agriculture practices has an impact of high level (79%), medium level (12%) and low level (9%).

### Conclusion

Institutional Survey literature suggests asking public opinion about how institutions are performing. This doesn't apply when the public is not aware of the official tasks of the institutions. Extensive stakeholder identification across all levels, dimensions, sectors and impact/interests is very time consuming. Not all stakeholders are equal. Though they are officially considered equal, in practice their level of development and competence is influenced by many factors. The procedure for carrying out Stakeholder Analysis is a guideline that can be adjusted depending on the problem the project is trying to address. It was launched because of a perceived need to better understand the various roles stakeholders currently or potentially play in small reservoir development. The present survey on Agriculture Knowledge Management carried out by the different stakeholders exhibit the fact that through proper problem identification and implementation of various measures in terms of approaches, the impact is good on the system exercised among the rural farmers.

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## MALE DOMINATION IN ALICE WALKER'S THE COLOR PURPLE

S. Jermiyas

*M.Phil (English), Department of English, St.Joseph's College of Arts and Science (Autonomous),  
Cuddalore*

### Abstract

*The African American study of male domination and black female sufferings in the novel of the color purple by Alice walker. The theme portrayed in the novel alienation, racism, sexism, and gender identity. It is about the sufferings of women in the male dominated society that celie, a black girl oppressed by her own father and her son. Especially the Novel honestly explores the damaging effects of male domination upon celie male dominated society imparts privilege to men of ill-treating their wives. So that the women effected by men which is sexual Exploitation, Child bearing, motherhood so the slave women were exploited for their reproductive as well as productive capacities. So that the male denominating society should give the sexual freedom for women because it is an essential component of women's freedom.*

### Introduction

Alice walker is an essayist, poet, novelist and activist who was born On February 9<sup>th</sup> 1944. she was the eighth child in her family and walker was a confident Girl until 1952 when a freak accident involving a BB gun shot left her blinded in one eye. in 1963 walker joined Sarah Lawrence College. During this period she met martin Luther king and actively participated In civil rights demonstration. On March 17, 1967 she married melryn Rosman leventhal. She worked as writer in Residence at Jackson state College and she has won several awards for her work most notably the Pulitzer prize fiction and the national book award, both for the Color purple in 1983. walker Published five novels, and if it is her novels That secured her reputation for the larger public.

### Black Feminism

The history of black women in united states began with the forced Migration of African women from the interiors of the west coast of Africa. The African American feminism describes the male domination and black female sufferings. so, that the American writer, Alice walker defines The black feminism the black women slaved in racism, sexism, gender problem so that the color purple defines it is a "womanist" is "a black feminist" the American story of female slavery of black it's brings the women liberty.

### The Color Purple

The color purple story with the abuses celie has to endure under her father whom she calls pa". celie's mother has just delivered a baby and is ill after the delivery "pa" real name Alphonso gets tired of waiting for sex and starts raping celie. As a result celie conceives twice and delivers a boy. Then Alphonso takes them away and sells them to some other family. Then celie is forced to marry a man of almost her step father's age that she calls mr- he has already four children from his previous wife who is now dead. Harpo is the eldest among them. celie's life at mr- house is as miserable as it was in her step father's house. mr- abuses and beats celie even the children also ill-treats her. She is completely powerless and has no voice as such. She could not even think of any shot. Because mr- always ill-treats celie by beating and rapes and as a result she turns herself to "woo" with no emotions feelings whatsoever.

Walker through the character of celie represents the enduring power and the spirit of self-sacrifice among black women celie endure sexual, physical and emotional abuses to save her mother and sister Nettie from the cruelty of pa so that she quietly takes her own abuse and she manages to withstand all abuses because of her strong faith in heaven she will be a blessed soul. In this play described how the Women are suffered by men not only celie but more black women also affected in slavery movement.

Through Celie, Walker has illustrated the predicament of a defenseless black woman. Celie is benumbed with sexual violence committed by her step father and accepts her worthlessness as a statement of fact, "who you think you is? ...you black, you pore, you ugly, you a woman" she cannot even while her children are taken away from her, she watches in mute helplessness instead of talking to the first one whose it is? I say god's...finally she ask where it is? I say god took it".

Celie's father marries her off to a "degenerated excuse for a man" once his own lust is fulfilled. After her marriage Celie is abused as a slave and whore. Her husband whom she addresses in her letters as Mr. is a widower with four children. Celie is mistreated by her husband and step children. Her sister in law Kate & her younger sister Nettie advise her to fight back Celie tries to protect Nettie the only one she loved and cared about, and wanted to save her from the evil designs of her step father. She gives refuge to Nettie at her house, when Nettie runs away from her father's house. Celie is beaten, humiliated, cursed and belted, the male dominated society imparts privileges to men of ill treating their wives.

The episodes in the color purple the metaphor of sisterhood is used evocatively. Walker presents how collective effort of women can draw her strength from it and later on reciprocates by helping other women. And Walker introduced the various themes in this novel can be lesbianism. In The color purple, the relationship between Shug and Celie does have lesbian strains. Lesbianism is a counter revolution against the foundation of male privilege society. It refuses male authority in sexual regime, where women's feelings and desires for sexual pleasure are discarded. In the novel it is not presented as a taboo but it is simply an expression of mutual want which helps women to be comfortable with their body and feel love.

Through the section Walker is successful in presenting black culture, its rich variety, vividness and multifariousness. The main aim of African American novelist is the preservation of black culture and Walker is successful in doing so. Thus, the powerful theme of the

novel is spiritual and religious development followed by the empowerment against gender and racial discrimination, slavery, sisterhood etc. have been discussed by Walker in this novel. Walker As a black feminist writer has always been concerned with the plight of black women and through her work she is trying to present their point of view. Through the color purple she shows black women can overcome all suppressions and come up as liberated beings.

### Conclusion

To conclude that Alice Walker portrays the sufferings of black women in his novel. They are discriminated by the White society because of their god given color. In her novel some black females have the opportunity to find their identity and survive in the hard atmosphere of racial society.

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## RELIGIOUS INTERFERENCE PORTRAYED IN GRAHAM GREENE'S "THE HEART OF THE MATTERS"

**A. John Vincent**

*M.Phil, English, St.Joseph's College of Arts and Science*

### Abstract

*Most of the outstanding works of English literature emerged from Bible and Christianity. Being as a mirror of society sometimes literature shows the second face of the society. Graham Greene was a Religious writer who lights upon the facts of Christianity. Graham Greene is one of the greatest writers of twentieth century. Greene strongly objected to being described as a Roman Catholic novelist rather than a novelist who happened to be a catholic. Catholic religious themes are at the root of his writings. His works were considered as "The Gold standard" of the catholic novels. "The heart of the Matter" is a religious novel which deals with individual Roman Catholic life. The protagonist Scobie is a police man, his wife was Louise on whom he does not have love instead pity and responsibility of her happiness. Later he falls in love with Helen through which he commits adultery. He suffers from mental and physical illness through which he commits suicide. Graham Green, the author clearly portrays that the law of the church never worries about the individual heart. There is no connection between heart and laws, desire and rules. The Society and the Church expect from an individual just to follow the rules not their desire.*

"The Church knows all the rules but it doesn't know what goes on in single human heart"(241), In the beginning rules were made for humans but later it changed as humans for rules. The society decides what the individual should do. the society always prefers what is good for individual but it never prefers what actually the individual wants through this huge contrast emerges between human action and desire. Sometimes they do what actually they don't want to do. If someone goes with their own desire the society alienates him or brands him as a sinner. In this novel also protagonist commits suicide because of his mental and physical illness which he gets through the society and church. He was suffering mental and physical illness through which he commits suicide.

Honey Graham Greene was an English novelist in twentieth century. He was born in 2 October 1904 in Hertfordshire England. Greene objected strongly to being described as a Roman Catholic novelist rather than as a novelist who happened to be a catholic, Catholic religious are at the root of much of his writings, especially the four major catholic novels *Brighton Rock*, *The power and the Glory*, *The heart of the matter* and *The End of the affair*, which are considered as "The Gold standard" of the catholic novels.

*The Heart of the matter* won James Tait Black memorial prize for fiction in the 1948. In 1948 the modern literary ranked *The heart of the matter* fortieth on its 100 best English novels of the twentieth century. The book's title appears halfway through the novel "if one knew he wondered, the facts would one have to feel pity even for the planets? If one reached what they called the heart of the matter?"

Scobie, the protagonist is a police officer during the second world war 2. He is married to Louise on whom he felt no love instead he felt only pity and he feels great responsibility for happiness. Louise is miserable with colony life and begs Scobie to send her to South Africa and tells him that he can join after retires. He also promises to get the money to secure her passage. once there is a ship wreck at sea where Scobie meet a young girl Helen Rolt. The friendship soon blossoms in romance. As a result Scobie feel a deep responsibility for Helen. Scobie constructs a complicated web of lies in order to keep the relationship secret. Scobie receives a letter from Louise saying that she is coming back from the colony. This makes a huge problem Helen and Scobie. Later they feel sorry for each other.

Louise returns from the colony and insists Scobie that they have to renew their faith and begin attending masses and communion. He avoids going

church due to his guilt. Scobie goes to confession to a local priest and informed about his guilt. Scobie continues to go to church but still feels like an outsider. By this time he is awarded as a commissioner position. Helen left him alone since Louise returned. Scobie cannot extricate himself from the relationship and makes a plan to commit suicide as a natural death. "The church knows all the rules but doesn't know what goes on in a single human heart" These were the words of the village priest after the death of Scobie. These words clearly point out that the church is making only rules which the people should follow and it's not ready to see what actually they want. The rules make an assumption that if they commit sin they will be alienated from the society as will from God. Church prefers people are supposed to be followed the rules.

"I will go unto the altar of God: to God who giveth joy to my Youth; But there was no joy anywhere." (78) Scobie strongly believed that God is the source of happiness but there was no joy at all. Scobie doesn't want to go to church with in but the society prompts him to do that the individual should decide to go on or not but in the reality church decided there is no self-freedom in the church though this then is no happiness in the individual life "Here is the second chance the return of my pain I can go out" (book 3 part 2)

These lines have taken place before receiving holy communion, according to the people in the Church if one is not receiving communion he is a sinner, this situation makes Scobie to become like a worm. He cannot do both receiving and escaping from the communion. When his wife asked him about his health he really wants to escape from ritual. even though Scobie was a police man he was acting like a thief in order to escape from the mass. This worst situation was made by church and its precious rules. The man was struggling by double way. One is going by his own desire and another one is being as a Roman catholic. If he follows his own desires he will be forbidden by his own society when he follows the church he will cheat himself. This makes him worse in physically as well as mentally.

According to the church law there will no funeral mass for the people who commit suicide. In Roman Catholic suicide is a venial sin. Funeral rituals are so precious for Christian people. Being as a Roman Catholic Scobie doesn't want to be buried without funeral mass. So that he makes a plan to make his own suicide as a natural death.

*"he pushed the tablets in his mouth, six at a time, and drank them down in two draughts" "he tried to pray, but the Hail Mary evaded his memory, and he was aware of his heart-beats like a clock striking the hour and he prayed "I am sorry and beg pardon" (book 3 part 2)*

In order to take a natural suicide he plans out the action, basically he had some problem in heart, he used it and took tablets with alcohol and died. The Christian people don't have freedom even to suicide. When an individual feels dryness in his life he can stop his breathing this is his own self freedom, why does the church make rules even after the death? Why it's making restrictions even on the dead body? If one doesn't have freedom even to stop his own breathing where does the freedom exist.

The whole novel deals with an individual's freedom as a Roman Catholic and the sufferings of an individual from the society. The people don't have freedom to worship God as they wish. The Christian rules are everywhere it starts from birth and never ends with death. In this novel Graham Greene clearly portrays the Christian values and how the individual faces it in the reality. Instead of giving importance to God the church is giving preference to the law of the church. Instead of living for himself the church prompts him to live for the society and its rules. The rules are not the matter but the heart is the matter.

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## SOCIAL CLASS IN GEORGE BERNARD SHAW'S THE PYGMALION

**S.S.Joseph Sebastian**

*M.Phil (English), Department of English, St.Joseph's College of Arts and Science (Autonomous),  
Cuddalore*

### Abstract

*The present study focuses on the class system in George Bernard Shaw's play, The Pygmalion. He is an Irish men who brings the theme of the society in this particular drama, The Pygmalion. Social class is a group of people within in a society who possess the same economic status (upper class, lower class).It is the struggle between economic classes and it is the essential dynamic of society. He focuses on socialism, and he has joined in the newly found Fabian society. Shaw's play has taken from current social, political and religious problems as its subjects. His famous play, The Pygmalion revolves around the themes of class distinction and middle-class morality. The theme of social class revolves here on the use of language. According to Shaw, language creates barriers and divisions between classes. Shaw's view is that, with proper speech and manners, any one could attain an upper class status. Higgins, a professor of phonetics ,trains an un educated flower girl, Eliza to speak the language of the upper class and succeed her life in the society. G.B Shaw shows more importance to social problems .These concepts refer to human self – individuality of the society.*

### Introduction

George Bernard Shaw ,the greatest of the many Irishmen who have written fine plays in the English language, was born in Dublin on 26 July 1856.he was most notable writer of his time. G.B.Shaw began to write for the modern British dramatist who took current social, political, and religious problem as subjects for plays. He was joined Fabian society. he came round to the focuses on the making a good society. Shaw always deeply interested in the sound of words as well as in their sense and meaning. In spite of his intense interest in political affairs, however, haw most of his play his idea on government and public affairs. His important play *The Apple cart*(1929)*saint Joan*(1923) *Arms and the Man*(1894)*Heart break house* (1919)*Man and superman*(1903).these are all plays about social problems.

### Social Class in 'Pygmalion'

Social class is the group of people within in a society who possess the same economic status (upper class, lower class).It is Struggle between economic classes is the essential dynamic of society. Bernard Shaw took the title of this play from an ancient Greek legend. A committed socialist, Shaw reworks the classical myth and voices and his views on equality,

class and identity in the society. The play is an idea on different aspects of society problem of the play.pygmalion revolves around the themes of class distinction and middle-class morality. Almost all levels of social class are represented in the play.

Shaw's plays Henry Higgins, a professor of phonetics, stands for Pygmalion, and Eliza (Elizabeth) Doolittle, an uneducated girl who sells flowers in London streets stands for Galatea. Higgins makes it possible for the poor ignorant girl after a few months to go among cultured and aristocratic people without anyone detecting or suspecting that she was born in to different social class. When he first met the girl, her mind and emotion were so undeveloped that she was little more than a statue: but even though Higgins ignored her feelings, he nevertheless ( as it were) made the statue live.

Shaw was greatest modern master of paradox .he delighted to take familiar situations and ideas is different angle. The transformative power of education is a related theme in the play. The education of eliza is not just as far as language development in her life. Higgins systematic and unsparing drilling of eliza in phonetics and grammar enables to way of speak grammatically sound English. She receives an informal education in various aspects of upper-class living which include

maintaining cleanliness and hygiene, manners and gentility.

While Shaw primary thematic concerns lies in attacking the social class system of right education and environment an individual can attain the highest level of social class. the author most impressive achievement in Pygmalion was that he made an interesting amusing, and popular play. Professor Higgins is a good teacher and he is also social rebel he rates the shallows politeness of smart society and will not practice its small hypocrises. eventually, they do make a success of its and lead a comfortable life.

Whenever the play is performed with social class issues in this play the main characters are Higgins and Eliza ,they will be understanding their problems .Eliza takes up a job in furniture shop owned by 'fellow wellsian.' she has settled in a good life.

### Conclusion

These plays are focuses on the social problems. It is the struggle between economic classes

and it is the essential dynamic of society. The power of education to transform people and give them social mobility is explored through character of Higgins. she prove to be intelligent and quick learners. She will be good future in her life. These concepts refer to human self –individuality of the society.

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## IMPACT OF COMMUNALISM IN SOCIETY

**Dr.P.Karthikeyan**

*Principal, Sri Renugambal College of Education, Ettivadi, Polur – 606907, Thiruvannamalai District*

### Abstract

*Communalism is referred in the western world as a “theory or system of government in which virtually autonomous local communities are loosely in federation”. Communalism is a political philosophy, which proposes that market and money be abolished and that land and enterprises to be placed in the custody of community. But in the Indian sub-continent context, communalism has come to be associated with tensions and clashes between different religious communities in various regions. Development of communalism as political philosophy has roots in the ethnic and cultural diversity of Africa. It is characterized as, People from different ethnic groups or community, who do not interact much or at all and this has somewhere acted as hindrance in the economic growth and prosperity of Africa. Communalism in South Asia is used to denote the differences between the various religious groups and difference among the people of different community. And generally it is used to catalyze communal violence between those groups. Communalism is not unique only to South Asia, but is also found in Africa, America, Europe, Australia, and Asia. But, it is significant socio-economic and political issue in Bangladesh, India, Pakistan, Myanmar, Sri Lanka, Nepal, etc.*

### Introduction

Indian society is pluralistic from religious point of view. Here, we have the followers of all the great religious systems. Hindus constitute the bulk of the population and they inhabit in all parts of the country. Muslims constitute the largest religious minority. But the adjustment between the Hindus and Muslims has been a failure several times, resulting in violent communal riots. In the communal riots during the period of independence millions of people were rendered homeless while millions of others lost their property. Communalism was responsible for the division of the country into India and Pakistan. The partition was expected to resolve the riddle, but it failed. There is, yet, to develop the neighborhood living pattern between Hindus and Muslims. Since the past 15 years, all over India, an increasing trend towards communal frenzy and rioting has been witnessed. The lives lost go into thousands and even those mildly affected, have been left with a lasting impact. One may say that the destruction brought about by some of the natural disasters like floods and draughts has been even more devastating. But the issue that strikes one most is that the communal frenzy has no basis whatsoever in nature's whims. It is entirely rooted in human society. Consistently every year there have been more than 150 clashes killing hundreds and making thousands homeless, jobless and rootless.

### Meaning of Communalism

Communalism, as we understand it in our country is blind loyalty to one's own religious group. It is described as a tool to mobilize people for or against by raising an appeal on communal lines. Communalism is associated with religious fundamentalism and dogmatism.

Abdul Ahmed says, “Communalism is a social phenomenon characterized by the religion of two communities, often leading to acrimony, tension and even rioting between them”. Prabha Dixit writes, “Communalism is a political doctrine which makes use of religious and cultural differences to achieve political ends.

According to Asghar Ali Engineer, Moin Shakir and Abdul Ahmed, “it is an instrument in the hands of to upper Cass to concentrate power by dividing people”. The elites strive to maintain a status quo against transformation by dividing people on communal and religious lines. Communalism may be perceived as a total commitment to a set of beliefs and it, s far from rationality.

### Characteristics of Communalism

- Communalism is an ideological concept,
- It is a complex process,

- It has a broader base which encompasses social, economic and political aspects for its manifestation.
- It causes rivalry, violence and tension among masses,
- It is used by the higher class people and elites as an instrument for division and exploitation of the communal identities of the poorer sections of their co-religionists.
- Communalism is simply engineered by opportunistic political and economic interest of contending groups and factions within a political party or by political parties.
- It strikes at the roots of democracy, secularism and national integration.
- Its effects are disastrous.

### Causes of Communalism

There are a number of causes which are responsible for the prevalence of communalism. Some of the important causes of communalism are discussed below.

### Tendency of the Minorities

The Muslims fail to be intermingled in the national mainstream. Most of them do not participate in the secular nationalistic politics and insist on maintaining separate identity the elite among the Muslims have failed to generate the appropriate national ethos.

### Orthodoxy and Obscurantism

The orthodox members of minorities feel that they have a distinct entity with their own cultural pattern, personal laws and thought. There are strong elements of conservatism and fundamentalism among the Muslims. Such feeling has prevented them from accepting the concept of secularism and religious tolerance.

### Design of the Leaders

Communalism has flourished in India because the communalist leaders of both Hindu and Muslim communities desire to flourish it in the interest of their communities. The demand for separate electorate and

the organization of Muslim league were the practical manifestations of this line of thought. The British rule which produced the divide and rule policy, separate electorate on the basis of religion strengthened the basis of communalism in India. Ultimately the partition of the country into India and Pakistan provided further an antagonistic feeling towards each other.

### Weak Economic Status

A majority of Muslims in India has failed to adopt the scientific and technological education. Due to their educational backwardness, they have not been represented sufficiently in the public service, industry and trade etc. This causes the feeling of relative deprivation and such feelings contain the seeds of communalism.

### Geographical Causes

The territorial settlement of different religious groups especially Hindus Muslims and Christians causes in them wide variation in the mode of life, social standards and belief system. Most of these patterns are contradictory and this may cause communal tension.

### Historical Causes

The Muslims, all over the subcontinent, are converts from Hinduism, which was facilitated due to the caste-hate relations and under the compulsions of Muslim rulers. The problems of social segregation, illiteracy and poverty that had set apart the low caste people remain unresolved for them, as the foreign elite that rubbed never shared power with them. Their work ended with the conversion of the Indians and the converts began by imitating the masters in thought, speech and dress. It caused their alienation. Gradually, elements of communalism entered in the Muslim community. The separatist elements in the Muslim community, from the very start of the national resurgence had discouraged others of their community, from associating themselves with it. As a result Muslim league was formed which demanded partition of the country.

### Social Causes

Cultural similarity is a powerful factor in fostering amicable relations between any two social



groups. But the social institutions, customs and practices of Hindus and Muslims are so divergent that they think themselves to be two distinct communities.

### Psychological Causes

Psychological factors play an important role in the development of communalism. The Hindus think that the Muslims are fanatics and fundamentalists. They also believe that Muslims are unpatriotic. On the contrary, the Muslims feel that they are being treated as second rate citizens in India and their religious beliefs and practices are inferior. These feelings lead to communal ill-feeling.

### Provocation of Enemy Countries

Some foreign countries try to destabilize our country by setting one community against the other through their agents. Pakistan has played a role in fostering communal feeling among the Muslims of our country. Pakistan has been encouraging and promoting communal riots by instigating the militant sections of Indian Muslim community. Kashmir youths are trained by Pakistan to destabilize India's internal security by spreading communal venom.

### Negative Impact of Mass Media

The messages relating to communal tension or riot in any part of the country spread through the mass media. This results in further tension and riots between two rival religious groups.

### Evolution of Communalism in Indian Society

If we discuss about Indian society, we will find that, ancient India was united and no such communal feelings were there. People lived peacefully together; there was acceptance for each other's culture and tradition. For example, Asoka followed religious tolerance and focused mainly on Dharma.

In Medieval period, we have examples such as Akbar, who was epitome of secular practices and believed in propagating such values by abolishing Jajhiya tax and starting of Din-I ilahi and Ibadat Khana. Same acceptance for different cultures and tradition was practiced in several kingdoms throughout India, because of which there was peace and harmony, barring few

sectarian rulers like Aurangzeb, who was least tolerant for other religious practices. But, such motives were guided purely for their personal greed of power and wealth.

Such rulers and actions by them like- imposing taxes on religious practices of other community, destructing temples, forced conversions, killing of Sikh guru, etc. were instrumental in deepening and establishing the feeling of communal differences in India. But, these incidents were not common as, huge majority of Indians were rural and were aloof from such influences and so people coexisted peacefully. Though, they were very rigid in practicing their own rituals and practice, but it never became barrier in the peaceful coexistence. Overall, the Hindus and Muslims in those days had common economic and political interests.

Communalism in India is result of the emergence of modern politics, which has its roots in **partition of Bengal in 1905** and feature of separate electorate under **Government of India Act, 1909**. Later, British government also appeased various communities through **Communal award in 1932**, which faced strong resistance from Gandhi ji and others. All these acts were done by the British government to appease Muslims and other communities, for their own political needs. This feeling of communalism has deepened since then, fragmenting the Indian society and being a cause of unrest.

### Stages in Indian Communalism and how it Spread

India is a land of diversity. And it is known for lingual, ethnic, cultural and racial diversity. As, we have discussed above, communalism in India is a modern phenomenon, which has become threat to India's *Unity in Diversity*. We will see the various stages:-

- First stage was **rise of nationalist** Hindu, Muslim, Sikh, etc. with only first element of communalism as discussed above. Roots of this were led in later part of 19<sup>th</sup> century with Hindu revivalist movement like *Shuddhi movement* of Arya Samaj and Cow protection riots of 1892.

On the other hand movements like Faraizi movement started Haji Shariatullah in Bengal to bring the Bengali Muslims back on the true path of Islam, was one of the religious reform movement which had bearing on communalism in 19<sup>th</sup> century. Later people like Syed Ahmed Khan, who despite of having scientific and rational approach, projected Indian Muslims as a separate community having interest different from others.

- Second stage was of **Liberal communalism**, it believed in communal politics but liberal in democratic, humanist and nationalist values. It was basically before 1937. For example organisations like Hindu Mahasabha, Muslim League and personalities like M.A. Jinnah, M M Malviya, Lala Lajpat Rai after 1920s
- Third was the stage of **Extreme Communalism**, this had a fascist syndrome. It demanded for separate nation, based on fear and hatred. There was tendency to use violence of language, deed and behaviour. For example Muslim League and Hindu Mahasabha after 1937.

### Integration of the Community

One of the reasons for the recent communal riots is quite baffling. Contrary to the normally held view, that communal riots occur due to the fissiparous or disintegrating tendencies, one finds that on many occasions the riots are because of reasons quite opposite. The economically backward, politically subdued and culturally inner looking Muslims of the 1950's have started asserting their existence. The earlier aloofness from the mainstream is fast disappearing. As a section of Muslims is economically finding its bearings, it is trying to a certain extent politically assert itself causing a threat to a section of the Hindus, thereby leading to conflict of interests and riots. This aspect is evident, if one looks at the history of Jamat-e-Islami (Hind) a Muslim communal organization. It was founded in 1948. For a number of years, it propagated that Muslims should withdraw from the political activities in India – that they should boycott

all elections etc. This was based on the theory that a true Muslim society could exist only where the government is in the hands of the Muslims and as Hindus were in majority in India, such a state of affairs could not exist. Since 1970s, the Jamat had to change its position because the now economically assertive Muslim population is demanding proper political representation. As such Jamat could not make much head way with its worn out theories. Since 1970s Jamat has started taking part in elections on the ground that it is the best way to forge contact with people.

### Intermediate Castes

The competition between a growing and declining strata found its expression in communal riots through the engineering of communal frenzy amongst the masses. India is a developing capitalist country. Full-scale capitalist development, with complete death of artisans, moneylenders, etc., has not taken place. Nor has the concentration and centralization of capital been sharp or large enough. Precapitalist relations still persist giving rise to an uneven and combined development of the society as a whole. At many places, sections of population, who were earlier economically and politically dominant, are losing their stronghold while others are gaining in strength. Clashes occur between these rising and declining strata.

The caste structure in India more or less matched class structure. But the changing dynamics of the society has provided certain sections of what are known as backward castes to have upward mobility in economic sphere, since last about 20years. These backward castes fall in the intermediate level of the caste structure. These intermediate castes (like Yadavs in UP and Marathas in Maharashtra/Gujarat) are vying for political and cultural inwardness along with the economic upward mobility. These castes need to a great extent social and cultural identity. The aspiration is to reach the highest stage within the caste system and therefore the need to identify culturally with this highest stage. These identification crises only by aggressively distinguishing themselves from the other sections of the same as well as other religions. Logically this gives rise to intense

casteist and communalist feelings. These feelings coupled with the economic and political assertiveness are bound to give rise to caste and communal riots.

### **Crisis of Identity**

The common trend is that communal riots do not take place when strong movements of the toiling sections are taking place. During the textile strike, the communal aspect in Bombay was minimal and the influence of Shiv Sena was at an all time low. The issue is that of plural identity. Each person is always searching for an identity within the society. Depending on the circumstances, the person will assert a particular type of identity. Ultimately, one or the other of plural identities of the people steps out at different times. It may be caste identity, religious identity, national identity or class identity. It is in the interest of the ruling classes to let all other identities except the class identity have a free play. In times of acute class struggle the class identity of the person prevails submerging all other identities. The person starts identifying totally with the class and it least matters to that person, whether the other subjects in the class belong to different caste, religions or regional groups. When class struggle is at its decline, the other identities push for recognition. What is being suggested is that "humans are social animals". For a person to have human existence it is necessary that he/she interacts with other persons and further identifies himself / herself as a part of a "larger whole", thus believing and acting in furtherance of this "larger whole". This is because the person believes that his/her own best interests are tied together with interests of this larger whole. Ideally, this "large whole" is the entire society but this ideal situation is impossible to occur in any society which is not communist or totally primitive. In a capitalist society ridden with various inequalities this larger whole may sometime take the shape of religion or caste or region or class.

### **Suggestions for the Eradication of Communalism**

The following measures may be taken for the eradication of communalism.

### **Abolition of Communal Parties**

All the political parties which thrive on religious loyalties should be banned or abolished by the government. Even non-political cultural organizations should always be kept under constant vigil so that they cannot preach communalism.

### **Transmission of the Past Heritage**

Feelings of nationalism should be inculcated in the minds of people by reminding them about the glorious moments of history in Hindus, Muslims and Sikhs were combined to safeguard the interest of the country.

### **Public Opinion**

Efforts should be made through mass media for changing the attitude of people towards other communities. People must be aware of the evils of the communalism.

### **Inter-religious Marriage**

Youth organizations and other types of associations should be formed in every locality to give opportunity to people of different communities to come closer and know each other. This may help them to practice inter-religious marriages which will lessen the social distance among the members of different religious groups. Both the Government and people should make efforts for eradication of communal tension and conflict.

### **Conclusion**

As if we talk about the solution of this monstrous problem of communalism in India, we found no easy solution to it. For we have to put a radical change in mentality, and to respect all other religions. We have to try to create a faith in all minor religious communities, that their feelings, faiths, ways, and places of worship would not be tolerated anyway. Respect of their thoughts and customs would arouse it into them. Political parties should keep themselves away from the communal issues or the issues that entreat the communalism. This is the only easy way, we can keep our unity and integrity safe and secure.

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## ALIENATION IN TENNESSEE WILLIAMS' THE GLASS MENAGERIE

S. Lavanya

M.Phil., English, St. Joseph's College of Arts & Science (Autonomous), Cuddalore

### Abstract

The present paper is an attempt to study the very feeling of alienation in respect to the famous play of Tennessee Williams' *The Glass Menagerie*. Tennessee Williams, one of the celebrated dramatists in American literature, has achieved a unique position in the history of drama written in English Literature. The close study of his dramas reveals many common techniques which occur recurrently in his drama. He has handled the expressionistic technique to express the very feeling of American society. It is also noticed that in his play, *The Glass Menagerie*, his characters are under the pressure of harsh reality, develop the feeling of alienation and loneliness. They go away from the reality to seek refuge under the shadow of illusion. But the harsh reality never allows them to go away resulting in disillusion. Ultimately, they live their life with the feeling of isolation, alienation and frustration.

### Introduction

Tennessee Williams, one of the leading and innovative playwrights of the post war time, has left lasting impression on the mind of the American society and readers. As an expressionist, he has avoided the representation of the external reality to explore the internal vision of life. He has used the technique of expressionism to explore the disillusion, the feeling of loneliness, alienation and longing of the American society. Alienation is taken as a feeling of not belonging. The feeling can be physical, mental, spiritual, psychological or socio-political. It is also remembered that it is fact of life to be alienated to self and surrounding. In the history of literature, it is taken as an estrangement to self. Tennessee Williams was one of the most successful users of the expressionistic technique in drama. His plays are the superb example of the naturalistic drama which deals with the internal crisis which goes on in the mind of his characters. His characters live in their own world far away from the harsh reality of life. Naturally they go away from their self, social life and sometimes from the physical world. They feel estranged in the world. They never try to accept the reality, and fall a victim of illusion which leads them towards frustration and alienation. They live in their own created world far away from the real. While living in the world of illusion, they go away from themselves and the surrounding. They feel lonely in the crowded world. Such a condition is called literary alienation. Most of the plays

by Williams handle the same theme of alienation and loneliness.

### The Theme of alienation in *The Glass Menagerie*

The close study of Tennessee Williams plays show that alienation is a condition that results out of loneliness or solitariness of the modern man and dominates his drama as it is a controlling and shaping factor. His play, *The Glass Menagerie* is also dominated by alienation and loneliness. The recurrence of the feeling of loneliness of his characters carries them away from the harsh reality of life. They create an illusion but when their illusion comes in contact with the reality of life, it collapse into pieces. The action of *The Glass Menagerie* is set in memory-both its style and its content are shaped by memory. It is a blending of the seven scenes without close linkage with each other. The play deals with five major characters out of which four appear on the stage and one in the form of photograph hanging on the wall. It is a story of the Wingfield family that consists of Mr. and Mrs. Wingfield and their two children Tom and Laura.

Mr. Wingfield is shown by photograph. He does not appear on the stage. He has left his family, and gone into the world of his imagination. It is informed that only once he has sent a postcard with inscription 'hello, Goodbye' without address. He leaves his family for the world of loneliness and solitariness. The very attitude of the family head leaves the impression of alienation. He was not happy with the lived life and its relation.

Emotionally he was alienated from the other members which results into his escape from the world of relation. It is his very feeling of estrangement that forced him to go away from them physically. His feeling of alienation was so strong that he leaves his family without any strong reason. He falls in love with long distance and disappears. Physically he is exploring the geographical world and emotionally into the world of psyche.

Mrs. Amanda Wingfield, wife to Mr. Wingfield, tries to bring the feeling of affirmation by her care to her child but she fails to overcome the feeling of loneliness and alienation which is so strong with the every characters. Whenever she fails she remembers her youth and her life lived in the south as a southern belle. She dreamingly recalls all her youthful gentlemen callers. This shows her psychological separation from reality. Whenever her present pains her she escapes to her loving region and loving memories. It is her imagination and cravings for ideal life leads her towards apathy to her husband. Her illusion of the past never allows her to live a peaceful life with her husband. She was alienated from him. She tries many times to adjust herself with him but vain. Her depression and loneliness comes in light when she remarks: "I wanted to find a hole in the ground and hide myself in it forever" (Williams 11). The expression shows her helpless nature.

The strongest expression of the feeling of alienation and loneliness can be seen in depiction of Tom and his sister, Laura. Tom, is the breadwinner of the family. He works in Shoe Company like his father but his mind wanders somewhere. He wants to compose poems and undertake long journey but his reality never allows him to go away from harsh reality. He feels suffocated in the job and wants to go away from it. He quarrels with his mother by stating: "You think I want to spend fifty-five years down there in that-celotex interior! with - fluorescent-tubes!" (Williams 21). As a poet with a job in a warehouse, he is alienated from his labour. As a result of alienation from his labour he is self-alienated. The self-alienated worker becomes alienated from his family members and finally leaves them. As Tom enters in Scene I, he is dressed as a merchant sailor, a uniform that indicates his complete separation from his family, a

separation he has threatened for a long time. He expresses his desire to leave the world of reality like his father. The very attitude shows Tom's apathy to his family and responsibility. His feeling of alienation never allows him to go near his family. He keeps distance from his mother and sister. He always speaks very roughly with his mother. Only at the physical level, he is attached with his family but at the emotional, he is far away from them. His feeling of loneliness never allows him to live a normal life. Tom's feeling of loneliness and alienation resulted out of anguish and boredom. His indifferent attitude to family and his wayward personal life should be taken as an outcome of his feeling of loneliness and alienation. In the opening of the play, when his mother, Amanda, advises him to eat his meal relaxed to get its advantages. Tom expresses his dissatisfaction over mother's advice. It shows that he is not in a mood to listen to his mother. He eats his meal just like an animal having no cordiality of human beings. His attitude shows his indifference to family and mother's love. He never tries to understand anybody's feelings. The very anxiety of mother for her son is resulted out of Tom's alienation from family and his self. Tom is not interested in life which he is going to live. He spends his nights by watching movies. He comes home late. When he is asked by his mother about his real cause of late coming, he replies violently by stating that he is going to all the bad places she can think of: "I am a hired assassin; I carry a tommy gun in a violin case! They call me Killer, Killer Wingfield." (Williams 21). He never speaks rightly or properly to his mother. The statement can be taken as a result of frustration, feeling of loneliness and self estrangement. He is living in his own world having no relation with the world of relation.

Laura is the embodiment of the feeling of isolation and escape. Her physical defect and her hypersensitivity cut her off from society and other members of her family. She also escapes from the world of beauty and charm. She avoids her contact with the external world, even at home she hardly talks to her mother and brother. She feels some estrangement from Amanda after she is confronted by her mother for not having attended typing classes. She seeks comfort from

her loneliness with her glass menagerie. She lives in her own made world- the world of glass animals. Her inferiority complex forces her to live in the world of glass animals. It is the same complex which makes her indifferent to the proposal of marriage. When her mother says her to prepare for a gentleman caller, she replies that she is not interested in such a thing. She is totally out of tune to her age and its charm. Her escape is both physical and psychological. She shows her isolation from common and interesting things of life. She withdraws into her own world to play the victrola to get rid from the boredom world. She lives in the world of fantasy and light away from the surrounding as well as from self. Her sense of alienation never allows her to mix with people, and enjoy the common way of living.

### Conclusion

The very discussion of the drama shows how Williams' characters live their life in isolation far away from the world of reality. It is also noticed that they always escape from the harsh reality for the world of

illusion. But ultimately they meet with frustration when their illusion transforms into disillusion. They feel lonely in the crowded world. To escape from the world of reality, they develop fantastic attitude to life. Their escape can be seen in various forms such as psychological, physical, geographical or social.

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## ADOLESCENCE IS THE LANE OF ADVENTURE

**Dr.V.Manjula**

*Assistant Professor in Mathematics Education, Hindusthan college of Education*

### Introduction

India has the largest young population today. The entire world is eyeing India as a source of technical man power. They are looking at our youths as a source of talents at low costs for their super profits. In the words of James "youth is the joy, the little bird that has broken out of the eggs and is eagerly waiting to spread out its wings in the open sky of freedom and hope".

### Power in Youth

If India youths make up their mind and work in close unity with the working class, they can hold the political power in their hands. Indian youth has the power to make our nation from developing nation to develop. Is it a dream? No, their dreams take them to stars and galaxies to the far corners of the unknown and some of them like our own Kalpana Chawla pursue their dream, till they realize it and die for it in process.

To make the transition from school to adult life and the world of work, adolescents and young adults need support from caring competent adults. Youth service professionals (adults who work directly with youth) require a mix of competencies from youth development, education, work force development, and disability fields. Research shows the professional development of staff (attaining skills and knowledge through training or experience) leads to better practice with youth, improves program quality, and increases positive youth outcomes. The following provides you with knowledge of how to determine the types of professional development you may specifically require and how you can bring professional development to your organization.

"Youth itself is a talent-perishable talent" said Eric Hoffer.

### Hopes of Youth

The youth hopes for a world free of poverty, unemployment, inequality and exploitation: a world free

of discrimination on the grounds of race, colour, language, gender and creative challenges and opportunities to conquer them. But let us convert these hopes in reality. India can become a developed nation only if everyone contributes to the best of his or her capacity and ability. In youth lies the hope of India and we are so helpful of this hope.

### Role of Youth

The role of youth is of most importance in today's time. It has underplayed itself of politics. It should become aspiring entrepreneur rather than mere workers. It can play a vital role in elimination of terrorism. Young participation is important because youth are the country's power. Youth recognize problem and can solve it. They are strong forces in social movement. They educate children about their rights and help the young attain a higher level of intellectual ability to become qualified adults.

The best and the first and the foremost way to strengthen our youth is to provide them education. Not just any kind of education, but the right kind of education which makes them scientific, logical, open-minded, self respecting, responsible, honest and patriotic. Without these virtues being developed, our youth cannot walk in the desired way and they will remain in a deep slumber of complacency.

### Problems faced by Youth in India

Today's youth is eloping somewhere leading to frustration and lack of zeal. The reason may be unnecessary burden in the form of competition, unemployment, lack of job skills and skill based job etc. Youth at present is also facing acute pressure in every field from getting a job and performing. In the coming decade, it is expected that the Indian labour force will grow by more than 8 million per annum. More and more youth will enter into the labour market. So the real challenge in front of the policy makers is to create



enough jobs in the market for this educated workforce so as to direct the youth and nation.

### Key Areas of Concern

Swami Vivekananda believed that working for any social change required massive energy and spirit. Hence he requested the youth to amplify both their mental energies and physical fitness. What Vivekananda wanted from the youth were 'muscles of iron' and 'nerves of steel'. Today, the youth are exceptionally responsive and they just need to be encouraged in their quest for justice of common benefit. Swami Vivekananda was not only the medium; he is himself the message as well for the youth of India.

Indian youth demands better education, employment drive training and brighter future. Youth also want that skill based education and job placement should be a connection with real life scenario rather than just bookish. Youth from non-urban setting generally lacks good communication skills. This is also one of the major concerns because it acts as an obstacle on the way to get job and progress.

Youth in India must know what they want and how they want because good and bad co-exist in the society. Today we relate everything related to success in terms of money. But success is more than this. Youth must derive inspiration from their role model and live life with proud.

### Emerging Indian Youth Power

All effective youth programmes have youth development at their core. Effective youth leadership programs build on solid youth development principles, with an emphasis on those areas of development and program components that support youth leadership. Research shows that youth development and leadership are important components of effective youth programming. These findings are reflected in the Workforce Investment Act's emphasis on effective youth practices such as adult mentoring and activities related to leadership, development, decision-making, citizenship, and community service. Adult mentoring and leadership development opportunities such as community service

and peer-centered activities during non-school hours are, in fact, two of the ten WIA-required program elements.

India is proud of such young men and women as Sachin Tendulkar, Vishwanathan Anand, Sania Mirza, Leander paes, Mahesh Bhupati, Sushmita sen, Iishwaria Rai Bhachan, P.T.Usha, Shiny Abraham, Anju B George and Jaspal Rana Dilip to mention more of these names fills the heart of an average Indian with pride. Who can never forget the great sacrifice of Rajguru, Sukdev, Chandra, Sukhdev. Ram Kumar Bismill, Mangal Pandey and so many others, who sacrificed everything for our country.

### Dreams are Alive

Their dreams take them to star galaxies and the far corner of the unknown and some of them like our own Kalpana pursue their dreams, till they realize it and die for it. The youth hopes for a world free of poverty, unemployment, inequality and exploitation. The youth should become aspiring entrepreneurs rather than mere workers. They can play a vital role in eliminating of terrorism. Youngsters' participation is important because the youth are the power of the nation.

At the same time, the youth needs to understand their roles and the responsibilities in making of the country. They must focus on their physical and mental development. The dedication, zeal to work hard and the innovative quest for knowledge followed by the curiosity are something what will make them stand out of the crowd. It is the collective effort which is required to reach the dream goal of 2020 as set by our fond former President, Late Dr. APJ Abdul Kalam!

### Conclusion

Let us focus on constructively using the power of the youth for the betterment of the nation. Let us frame such policies which aim at empowering our youth so that we can be assured of a better future and a brighter tomorrow

"Youth is like fire that creeps forward, a spark at first, growing into a flame, and then brightening into a blaze".

## DALITS ISSUES BASED ON SELECTED NOVELS UNTOUCHABLE, THE GOD OF SMALL THINGS, KARUKKU AND RUDALI

**T.Martin Jayasri**

*M. Phil English, Theivanai Ammal College for women (Autonomous), Villupuram 605 401*

### Abstract

*Dalits are treated worse than animals. Their presence is usually banned from upper-class localities. They are bound to hang clay pots from their necks so they may not pollute the streets of the privileged by their spittle. They carry brooms tied to their bodies so that while passing through such upper lanes they can wipe away their footprints. The problem between upper class and lower class is the larger socio-economic and political context. Dalit refers to the communities of such as Brahmin, Kshatriya, Vaishyas and Shudra and also their personal works. The caste Hindus who are often in the forefront of violence against Dalits like a sections of Thevar in southern Tamil Nadu and Vanniyar in the northern regions hardly belong to the ruling classes and have only a marginally higher socio-economic status than Dalits. Dalit literatures are based on these works which include: Untouchable by Mulk Raj Anand, The God of small things by Arundhati Roy, Bama's karukku and Rudali by Mahaswetha Devi. In Untouchable the character of Bakha face the problem of untouchable in society. The God of Small Things refers to the character of Velutha. Rudali also says about Shanichari feelings as an untouchable like so in Bama's Karukku. Bama faced all the difficulties and over comes dalit problems in the society.*

Mulk Raj Anand's *Untouchable*, Bakha is a young man proud and even attractive but he is an Untouchable. This novel describes a day in the life of Bakha. He is a sweeper and toilet cleaner. Anand first revolves around the argument for eradicating the caste system. *Untouchable* refers to 18 year old Bakha who lives in the pre independence era as a Bhangies. Bakha is not a weak person but he is a strong and able-bodied. He is enthusiastic and has his own set of dreams. The circumstances force him to literally beg for the food and get humiliated in each turn of the road. The dirty nature of their work pulls down bhangies to the last of the table of casts. They were not permitted even to take water from a well and had to wait for hours for the mercy of the upper caste. The food will be given to them by throwing and if they touch anybody by accident they will be punished. Even if they are ready to pay nobody will teach them. The upper class however doesn't find this untouchable when they molest their teen girls. It is a typical day in the life of the Bhangi, mixed with hunger, hope, small pleasures, insults and setbacks. They are having no right to protest or express their emotions.

According to Ambedkar,

"Untouchability has ruined the Untouchables, the Hindus and ultimately the nation as

well. If the depressed classes gained their self-respect and freedom, they would contribute not only to their own progress and prosperity but by their industry intellect and courage would contribute also to the strength and prosperity of the nation. If the tremendous energy Untouchables is at present required to fritter away in combating the stigma of Untouchable had been saved them, it would have been applied by them to the promotion of education and development of resources of their nation as a whole".

In *The God of Small Things* Velutha is a lower caste. He is an accomplished carpenter-cum-mechanic. But he is victimized by anti-untouchable communists and policemen. He wins over the high-class men and women around him by making useful furniture for them. Johann Klein comes to Kottayam and conducts a workshop for local carpenters. When Velutha is fourteen, every afternoon, school is over and he catches a bus to Kottayam and attends the carpenter workshop till dusk. At the age of sixteen he finishes school and becomes an accomplished carpenter.

Velutha has his own set of carpentry tools with which he makes useful pieces of furniture for Mammachi. He caters to the needs of Baby Kochamma also. Her nativity plays, he makes wire-framed angels wings that fit on to

children's backs like knapsacks and cardboard clouds for the Angel Gabriel to appear between and a dismantlable manger for Christ to be born in. Apart from his carpentry skills, Velutha has a way with machines also. If he had not been a paravan, he might have become an engineer.

*Rudali* revolves around the life of Shanichari, a poor low caste woman. *Rudali* is a sociological discourse of Dalit woman. *Rudali* deals about the sufferings of dalit women and the well of tears for the upper class have dived up for want of sympathy and empathy. This insensibility among the upper class of people, especially, from the lower stratum of society who are deprived of a livelihood in normal dignified ways.

In Bama's *Karukku*, she wants to give voice to as many people who are victimized by the caste system in a nation that has openly said that there is no caste system. Her work speaks to more people, precisely because it is not strictly locked in as her own. Its fictional qualities make it more connective to more narratives. Bama's work speaks to what is in the hopes of what can be.

The title of the book *Dalits in Dravidian Land* as well as large parts of the introduction seem to indicate that the Dravidian movement and the Dravidian parties have to share a large part of the blame for the situation of the Dalits in the State today. The Dravidian parties certainly have a lot to answer for in this regard. The articles clearly chronicle the fact that violence by state organs was a regular feature all through the rule of these two parties in Tamil Nadu. But one also would have to recognize the fact that the Dravidian movement in the State provided socio-political and cultural space for the deprived sections to assert themselves. While it is undeniable that the gainers in this process were largely the middle castes and the assertion by the deprived including the Dalits could hardly be divorced from this movement.

#### **Mahatma Gandhi says**

"There have been many Mahatmas in India whose sole object was to remove Untouchability and to elevate and absorb the depressed classes, but everyone has failed in their mission. Mahatmas have come,

Mahatmas have gone but the Untouchables have remained as Untouchables".

Dalits were excluded from the four-fold Varna system and they formed the unmentioned fifth Varna and also called Panchama. While Scheduled Castes is the legal name for those who were formerly considered untouchable the term Dalits also encompasses Scheduled Tribes and other historically disadvantaged communities who were traditionally excluded from the society. The word 'caste' from Portuguese word 'casta'. It means breed, race or kind. The alternative word of 'caste' is 'Varna' or Classes. The four castes are Brahman, Kshatriya, Vaishya, and Shudras in Hindu society. There have always been many sub divisions of these castes. In Tamilnadu people address the caste Reddiyar, Muthalyair, Gounder etc. The community is subdivided into thousands of sub-castes like gotras. It followed by Brahmins like priest maintain superiority. The religions are creating the untouchable. In Rig Vedas itself hierarchy of castes was depicted as built into the order of creation. Brahmins were created from divinity Purusha's mouth, Kshatriyas from the shoulders, the Vaishyas from the thighs and Shudras from his feet. So the Brahmins were superior then Kshatriyas and so on.

Brahmins were called as a priest and teaches, Kshatriyas were rulers and warriors, Vaishyas were merchants and traders and Shudras were workers and peasants. In tracing the history of Dalits one could find that the problems faced by Dalit began around 1500 BC and for more than 3500 years they have suffered and continue to suffer multiple oppressions which have always been supported by religion directly or indirectly. Caste and Dharma in Hindu religious, the Dharma is a law, or duty. The people thought that if inter marriages took place and there would be much confusion as to the dharma of the next generation of children. As a result of such concerns marriage between different castes were strictly prohibited.

Some people and their Untouchables children were considered outcasts from Hindu society. They had to live apart from other castes and were given the jobs that no one else wanted to perform. Because of their contact with things consider clean or polluted and the

outcasts were believes. Harijans or "Scheduled Castes" Over the centuries and they also organized into sub-castes much like those of orthodox Hindu society. In the 20th century, Mahatma Gandhi made it one of his life's goals to bring the untouchables back into Hindu society. He renamed them the harijans or "children of God" told by tried to convince to admit them into their temples and their everyday lives.

In Buddhist movement, Maharashtra, Uttar Pradesh, Tamil Nadu and a few other regions, Dalits came under the influence of the neo-Buddhist movement initiated by B. R. Ambedkar. In the 1950s Ambedkar turned his attention to Buddhism and travelled to Sri Lanka to attend a convention of Buddhist scholars and monks and dedicating a new Buddhist. He announced that he was writing a book on Buddhism. He planned a formal conversion. Ambedkar twice visited Myanmar in 1954. The second time to attend the third conference of the World Fellowship of Buddhists in Rangoon. In 1955, he founded the Buddhist Society of India. He completed "The Buddha and his Dharma" in 1956. After meetings with Sri Lankan Buddhist monk, Ambedkar organised a public ceremony for himself and his supporters in Nagpur on 14 October 1956. Accepting the three Refuges and five Precepts in the traditional manner, Ambedkar completed his conversion.

In Sikhism rejects the idea of a caste system, adopting standard caste identities. Dalits form a class among the Sikhs and are categorized as in other groups. The Founder President of the Bahujan Samaj Party Kanshi Ram was of Sikh background. The Dera Sach Khand was established 70 years ago by Sant Sarwan Das and Sant Niranjan Das is the current head. The Dera is credited with running social organisations and hospitals. Most followers do not wear turbans. Dera

Sachkhand has several lakh followers among Dalit Sikhs in and around Jalandhar and the Doaba area in Punjab. It also has followers in UK, Canada, Germany, Italy, Spain and Greece.

Dr. B.R Ambedkar argued for creating separate electorates and reservations for an untouchable and other religious community. The word coined by Gandhi untouchable called as a "children of god". Dalit literature is a writing that parallels the revolutionary movement spearheaded by Dr. B.R Ambedkar with a view to bring about psycho social transformations in the minds of the oppressed. Dalit literature is a strong oppositional voice not only raises important question but also narrate the ability of the people in the margins to fight against all odds and injustices.

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## IDENTITY CRISIS IN THE NOVELS OF ARUN JOSHI

**C.Meenambigai**

*Part time Ph.D Scholar (R&D)*

**Kanitha.S**

*Research Supervisor, APA College, Palani Bharathiaruniversity, Coimbatore*

### Abstract

Arun Joshi, a writer in the pre-Rushdie era, deals with mystery and darkness of human mind. In today's world of book-promos, Arun Joshi would be a misfit as he kept himself out of the limelight. His novels probing into existentialism, along with the ethical choices a man has to make, won him huge critical appreciation in India. Psychiatry was the basic interest of Arun Joshi. Most of the writings by Arun Joshi are filled with his personal experiences right from his youth. Arun Joshi is a novelist who, more strongly than most, has brought to his work that detachment from the everyday, while still acknowledging its existence, which is perhaps India's particular gift to the literature of the world. The human child has a natural tendency to develop its power to acquire a sense of identity. All strivings of man are attempts to find an answer to his existence. Many substitutes for a truly individual sense of identity were sought for and found. Nation, religion, class and occupation serve to furnish a sense of identity. The problem of the sense of identity is not, as it is usually understood, merely a philosophical problem, or a problem only concerning our mind and thought. The fact that man has reason and imagination leads not only to the necessity for having a sense of identity, but also for orienting himself in the world intellectually. A person's identity springs from biological factors, group identity, caste, class, nation etc. and gets transmitted to the infant's earliest bodily experiences. Disturbances of the individual sense of identity like, alienation, identity ,confusion, depersonalization and psychic fragmentation have psychosocial factors at their root.

**Key Words: Alienation, Detachment, Predicament.**

### Introduction

Erikson defines crisis as "a necessary turning point, a crucial moment, when development must have one or another marshaling resource of growth, recovery and further differentiation" (Identity and the Life Cycle 16). This definition is applied by him to crisis in the development of the individual. In adolescence, identity problems are most pronounced. Erikson attributes crisis to stages of development earlier and later than adolescence. Quest for identity is the reflection of any modern man who is without any social, spiritual and personal roots. A person's identity gives him the strength to survive in the world to correlate with his fellow beings to know his social work. Indian novels in English has become a primary instrument of art to unfold the emergence of the self as historical entity and has highlighted aesthetically designed conjunction between the self and society. On account of historical reasons, however, Indian English novelists have to face unprecedented problems. The greatest challenge before them is to seek and assert identity.

The modern man has shown a serious concern for the spiritual malaise of modern life and the search for identity has been one of his chief preoccupations. When an individual finds himself in the fullness of his capacity, having satisfied all his needs, his identity can be said to have been established. Today the crisis in the search for identity is no longer confined to the individual; it can characterize a group, an institution, a class, a profession or even a nation. A sense of sensibility, of security, and of belongingness is necessary for man's happiness. When this sense of harmony and belonging is lost for one or another reason, man suffers from a feeling of insecurity and loss of confidence. The identity of the individual and that of his nation are inextricably entwined. While probing his individual identity, a writer forges his national identity also. The quest for identity in a country like India is unlike that in the West, more socially oriented and less personal..

Psychologists and philosophers have extended due to attention to the predicament of modern life and man and have found in both, traits of deep-rooted

anxiety, alienation and absurdity. Our international connections have rendered us rootless. One of the forms of rootlessness is self alienation, which in its turn is related to the loss of identity and its quest to get out of its crisis. A person undergoes the psychologically distressing experience when he feels that his personal identity is being spoiled or threatened. In short, identity crisis means the feeling of the loss of a sense of personal identity or depersonalization.

The peculiar set of experiences and circumstances in the early life of Sindi Oberoi, the protagonist in *The Foreigner*, conspired to make him what he is. On account of his problematic childhood as an orphan, Sindi couldn't develop a full-fledged personality. As far as his relationships with others are concerned, he is like modern man who attaches no importance to human relations. Through the character of Sindi, Joshi presents the plight of the modern man, who is pulled off his roots because of his problems. A pervasive sense of his rootlessness along with his loneliness is a great threat to him. He lives in a no man's land and is incessantly haunted by his past. He has no belief in himself or in the society around or in the land he is born.

June's character in his book 'Arun Joshi's Fiction' makes the situation more credible: "June is a memorable creation of Arun Joshi. She is the first of a group of humane, sympathetic and sacrificial women who play a key role in the lives of heroes, and catalyze their progress towards self realization. Arun Joshi, a great psychological novelist, withdraws from outer reality and delves deep into the inner recesses of human heart. The identity crisis of Billy, the protagonist in *The Strange Case of Billy Biswas* is different from and deeper than that of Sindi. Despite his conventional roots, high social status and a secure job, Billy feels estranged from the upper crust of Indian society and craves for the primordial. Though Billy becomes a consolidated, alienated and mystifying character, once he is removed from public eye, the alienation attached to Billy's character is the result of a new way of looking at life. Arun Joshi's third novel *The Apprentice*, like his first two novels, portrays the identity crisis and the agonizing predicament of his protagonist Ratan Rathor. He is at his

wit's end in a world fraught with chaos, corruption, hypocrisy and absurdity. Just like Sindi and Billy he is also an existential character who is alienated from his own self as well as his surroundings.

Arun Joshi has dealt at length in his novels with the problem of identity crisis. Ratan's life is the story of succumbing to the temptations under the threat of insecurity, anxiety and restlessness. It goes to the credit of Joshi, that Som Bhaskar in 'The Last Labyrinth', like his other westernized belonging to the upper-crust of society, is as firmly rooted in an authentic Indian context as the characters of Raja Rao and R.K Narayan. The novel holds up a mirror to a certain section of the present-day Indian society with *The Last Labyrinth* brings out Som Bhaskar's route from the labyrinth of a modern society to the light of a primitive mountain god. His identity crisis gives rise to a sense of void in him. He continues to suffer from the problem of identity till the end of the novel. The novel closes with Som Bhaskar's aborted attempt to commit suicide. The crisis of identity has its associations with the inner climate of our consciousness and soul. It is with this that the symbolical image of the labyrinth or the maze is associated in Arun Joshi's novels.

### Conclusion

Arun Joshi's professed aim is to go beyond psychology to the metaphysical roots of human identity in consonance with the Indian tradition of viewing psychology as an integral part of philosophy. Arun Joshi's fondness for the theme of alienation and identity crisis is the result of his existential outlook. The most agonizing experience of man is that of crisis of identity.

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## ASPIRATION AND PERFORMANCE OF WOMEN ENTREPRENEURSHIP – A CASE STUDY OF TAMIL NADU

**S.Nagaraj**

*Part- Time Research Scholar, Dept Of Commerce, Rajah Serfoji Govt Arts College, Thanjavur*

**Dr.R.Kathaian**

*Asst professor of Commerce, Rajah Serfoji Govt Arts College, Thanjavur*

### Abstract

Women perform an important role in building the real backbone of a nation's economy. There is considerable entrepreneurial talent among women. Many women's domestic skills such as people and time management and household budgeting are directly transferable in the business context. Women have the ability to balance different tasks and priorities and tend to find satisfaction and success in and from building relationships with customers and employees, in having control of their own destiny, and in doing something that they consider worthwhile. They have the potential and the will to establish and manage enterprises of their own. The present study made an attempt to examine the women entrepreneurship in Tamil Nadu and its Achievements and challenges. The study found that prospective for women entrepreneurship is relatively higher in Tamil Nadu still present women entrepreneurs have been encountering several financial, cultural and operational constraints to run the business.

### Introduction

Women constitute half of the world's population, work two third of the world's working hours, earn one tenth of the world's income and own less than one tenth of the world's property. Women play an important role in the development of human society. According to Census of India 2011, women constitute 48.2 percent of the total population and the women workers constitute 25.68 percent of the total workforce in the country. According to National Perspective Plan, only 14 percent of women are in full employment, nearly 90 percent of these are in unorganized sector, of these 83 percent are in agriculture and construction work. Below 8 percent are in organized sector. The history of women's participation in gainful employment is a recent one. After the Industrial Revolution, the social situations changed throughout the world and so in India. The family no more remained a centre of production. Due to industrialization and urbanization new social norms and values emerged. Job opportunities, economic hardship and favourable cultural and social situation encouraged women to seek employment outside the homes. Women constitute a growing proportion of labour forces throughout the world.

### Women and Business

Women have been performing exceedingly well in different spheres of activities like academics, politics, administration, social work and so on. They have started plunging into industry also and running their enterprise successfully. Now women have emerged as an important part of industrial growth. To achieve equal status with men, women have to come out of their traditional roles and responsibilities and have to create an identity for themselves, assuming a variety of functions. The participation of women in the economic development process can be mainly categorized into different segments namely as rural or urban employment with organized sector or unorganized sector, self-employment in rural or urban, entrepreneurs in rural or urban areas.

The women employed in unorganised and organized sectors are predominantly in unskilled and semi-skilled categories. Even the newer industries like engineering, electronics, chemical, education, medical, IT based and pharmaceuticals which are increasingly employing educated women as skilled workers, tend to limit their participation to a few processes where the job involves dexterity of fingers of or is repetitive and monotonous in nature.

Over the last few decades, only a few women have come forward to establish their own enterprises. More recently, a new trend has emerged where women are venturing as entrepreneurs and contributing to the economic development. Their skill and knowledge, their interest in business and a pushing desire to do something positive are among the reasons for women to establish and manage organized industries and take up challenging ventures.

Emergence of entrepreneurship is considered to be closely linked to social, cultural, religious and psychological variables and these changes seem to have become acceptable norms in the context of women at work in the Indian situation today with more and more women participating in the economic development. Many factors like urbanization, technical progress, women education etc., have profoundly changed the traditional conditions even in a developing country like India.

The GEM (Global Entrepreneurship Monitor) research is an annual worldwide assessment of entrepreneurial activity initiated in 1999 with 10 countries, it expanded to 60 countries in 2012 have been the members of the particular research GEM project. In that report overall female entrepreneurial rate is more in Thailand (45.42%) and it comes first. Peru is in the second place which is having 38.46% of women entrepreneurs. In India, the prevalence of women entrepreneurial rate is only 9.66% Women's Entrepreneurship matters-women are creating and running business around the world, contributing to economies that represent more than 70% of the world's population and 93% of global GDP (2011). Women's entrepreneurship is a key contributor to economic growth in low/middle income countries, particularly in Latin America and the Caribbean.

### **Women Owned Small Scale Industrial Units in India and Tamil Nadu**

Women entrepreneurs are mainly concentrated in the Small Scale Industries (SSIs). Among the small scale industrial units owned by women entrepreneurs in India, Kerala tops the list with 139,225 units, followed by Tamil Nadu with 129808 units. Tamilnadu ranks second

in the total number of small - scale units owned by women entrepreneurs in India. Lakshadweep has the lowest number of small - scale units i.e. 67 units owned by women entrepreneurs, In Tamil Nadu though over the years there has been a slight increase in the total female population (995 for 1000 males in 2011 from 984 for 1000 males in 2001), yet demographic imbalances between women and men continue to exist till date. There is strong preference for the male child in India as well as in Tamil Nadu, as sons are perceived to be the future bread earners and also the old age security for parents. Yet it is a surprising fact that in Tamil Nadu 129,808 (12.20%) units are owned by female entrepreneurs and stood second in the rank list.

### **Objectives of the study**

- To analyze and interpret the conditions of the women entrepreneurs in the Thiruvallur district.
- To identify the constraints encountered by the women entrepreneurs.

### **Methodology of Study**

"Research is simply the process of finding solutions to a problem after a thorough study and analysis of the situational factors"

### **Data Collection Method**

Both primary and secondary data would be collected. The research instrument for primary data collection would be interview schedule. The secondary data would be collected from books, journals, reports from Government records and from various institutions like Tamil Nadu Corporation for Development of Women Ltd (TNCDW), Vellore, Tamil Nadu; State Non-Governmental Organizations and Volunteer Resources Centre (TNVRC), Thiruvallur ; District Industries Centre, Lead Bank and from relevant websites.

### **Results and discussion**

About 42 percent of the respondents stated that their annual household income below 1 lakh, and 23 percent reported an annual household income between 1 to 2 lakhs. Majority workers (68%) were between the ages of 31 and 40. Majority of the respondents (81.3%)



indicated that they have undergone the constraints in business. Nearly 80.5 percent have undergone several discrimination, 78 percent stated inadequate the financial and institutional support inhibited them to work more effectively, 67 percent had more mental torture, 78 percent have not satisfied with the loan procedures of the banks, 78 percent dissatisfies with officials attitude, 73 percent and 76 percent were dissatisfied with the provision of business options and the cartels respectively. The final model specification of was statistically significant ( $\chi^2 = 85.817$ ;  $p < 0.0001$ ). From the results of the multinomial logistic regression analysis in the model, incentives, discrimination, in adequate development measures and amenities had strong influence on women entrepreneurship in the study area.

**Table:1. Results of the Multinomial Logistic Regression**

Variables	Co efficient	S.E.	Wald	Df	Sig.	Exp(B)
Challenges of Women Entrepreneur	2.3049	80.73	1.4976	1	0.0045	0.1008
Financial problem	0.8928	5.1741	0.9189	1	0.0018	1.9665
Production problems	1.7208	1.4751	2.6343	1	0.0009	1.2978
Labour problems	2.5587	4.4262	3.4362	1	0.0027	0.1917
Marketing problems	2.1618	3.6639	2.5722	1	0.0702	0.0099
Gender discrimination	2.4066	7.3332	1.1178	1	0.0648	1.395
Attitude of employees/workers	0.0585	0.0297	1.7811	1	0.0027	0.9612
Low productivity	0.0153	0.0081	2.2239	1	0.0018	0.9153
Gender discrimination in bank loans	0.009	0.0063	1.0323	1	0.1287	0.891
Male entrepreneurs cartels	0.1287	1.3869	1.512	1	0.0045	1.44
Lack of Support of family	0.8685	2.2302	1.8045	1	0.0045	0.5508

Multinomial Logistic regression analysis revealed clear pattern of presence grids for each explanatory variable involved in model . Enter method was applied for all ten variables, the variables which were strongly correlated ( $P > 0.6$ ), Based on quality of information, ten variables were utilized to develop a better model fit and also for development of final equation for character farming, The -2 Log Likelihood value and Nagelkerke R<sup>2</sup> were 71.29 and 0.519 respectively, indicating improvement of model fit with inclusion of the above variables and a combined effect of the variables in

predicting probability of occurrence. Hosmer and Lemeshow goodness-of-fit test indicated that the obtained model did not differ significantly from null model or expected fit ( $\chi^2 = 6.511$ ,  $p = 0.21$ ). Overall correct prediction rate of the model was 74.2%. Prediction rate for true positives (presence - 1) was 80.2 and it was 58.5% for true negatives (not present -0). The best cut-off level that optimized sensitivity and specificity was at 0.5 .Final analysis at this cut-off point had ten explanatory variables were used to develop final equation,.The explanatory variables used in the final equation collectively accounted for 82% for the explained variables for character framing ( $R^2=0.829$ )

To better understand challenges of the women entrepreneur, this study used predictors such as specialization, socio-demographic, and constraint variables. Among them, recreation specialization was expected to be an important factor to affect recreationists' future behavior in outdoor recreation research as well as management issues. As such, this study examined the relationship between women entrepreneurs challenges and three kinds of recreation specialization dimensions, which were divided into behavioral (behavior), cognitive (skill/knowledge), and affective (commitment).As shown in this study, resource substitutability by challenges can be measured by the level of a willingness to substitute the attitude and operation. Results showed that the challenges of women in being largely influenced by various factors viz production constraints, co-operation of the fellow workers and entrepreneurs and environmental and cultural issues, The multinomial logistic regression model provided sufficient evidence that various independent variables strongly associated with the challenges of the women entrepreneur. The results showed how much specialization, constraints, and demographic variables are related to challenges and attainments. The multinomial logistic regression using a classification method for the dependent variable would provide a more satisfactory solution compared to other analysis techniques because it not only requires strict assumptions, but enables a direct interpretation of the relationship between independent variables and the dependent variable (Press & Wilson 1978).

## Conclusion

Women entrepreneurship has gained momentum in the last three decades with the increase in the number of women enterprises and their substantive contribution to economic growth. In the dynamic world, women entrepreneurs are likely to become an important part of the global quest for sustained economic development and social progress. There has been a rapid increase in the efforts to encourage women entrepreneurship in developing countries with the adoption of concrete industrial development goals and strategies. The role of women entrepreneurs is undergoing profound changes in the wake of technological innovations which have brought fresh opportunities to consolidate, enhance and derive the benefits reaped in promoting women entrepreneurship, thus the outcome of the present study unleash some of the suggestions which would promote the women entrepreneurship in Tamil Nadu in more effective way, Start Training Centre in Every District as Training is found to be the best method to encourage women entrepreneurship, to develop the personality traits of women entrepreneurs, to face different problems daringly, to have more access to information and communication technology and to encourage women to undertake risky ventures. Set up District Women Entrepreneurship Promotion Cell which would facilitate to monitor and review the functioning of the women SSI units and this may also help to avoid or reduce the incidence of sickness. Conduct Periodical Meeting of the Women Entrepreneurs organized at the block and district level by the Government agencies would enable the women entrepreneurs to get clear ideas about the various Government agencies, financial institutions and their current schemes. Also it provides a forum for expressing their needs and grievances. Improve the Quality of Service of the Government Agencies and Financial Institutions which would facilitate the agencies by retaining customer-friendly Government /bank staff, especially in rural areas, for assisting genuine the women entrepreneurs. Formulate Liberalized Loan Schemes to Women Entrepreneurs Further, they should be provided with adequate credit not only at the initial stage but also

subsequently for expansion, diversification and modernization. Introduction of credit guarantee schemes for the women entrepreneurs by the Government would also enable the genuine women entrepreneurs to utilize required credit from banks without any collateral. Open Women SSI Bank Branch in Every District Tamil Nadu to carry out their banking activities freely. Constitute Separate Section for Women Entrepreneurs in DICs as the maintenance of a separate section for women entrepreneurs in DICs to deal with all matters relating women, viz. promotion of women entrepreneurship, maintenance of separate data for women SSI units, organization of women entrepreneurship development programmes, guidance, redress of grievances, etc. would make it easier for the Government and other agencies to effectively implement their policies and programmes for the promotion of women entrepreneurship.

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## TRENDS AND CHALLENGES IN HANDLOOM INDUSTRY IN INDIA

**S.Nagaraj**

*Part- Time Research Scholar, Dept of Commerce, Rajah Serfoji Govt Arts College, Thanjavur*

**Dr.R.Kathaian**

*Asst professor of Commerce, Rajah Serfoji Govt Arts College, Thanjavur*

### Introduction

Handloom industry in India is an ancient cottage industry. References to the use of handloom are abundant in the recorded details of epics like the Ramayana and the Mahabharata. This industry seems to have flourished between 5000 and 3000 BC. The civilizations of Harappa and Mohanjodaro reveal the use of woolen and decorative embroidery in handloom. The industry as we understand it today is constantly associated with Indian rural economic scenario ever since.

The Handloom industry being a part of the Indian culture and tradition, it is one of the oldest cottage industries in India diffused widely through the country. The artisans of India are famous for hand spinning, hand printing and hand typing. They are accustomed to the art of weaving as a hereditary occupation. The industry transcends sectarian linguistic and communal barriers. The industry is providing direct employment to 12.5 million people in Indian decentralized sector. Further the industry generates indirect employment to others like loom manufactures, dyers, twistors, processors, etc., thus one in every 60 in the country is engaged in this industry in one way or the other. The Handloom weavers produce textiles from a third of nation's cotton product and over 60 per cent of the exported is next only to agriculture. The handloom industry generates production at low capital cost, mostly using indigenous raw material and utilizing local skills, widens entrepreneurial base, facilitates balanced regional growth and prevents the migration labour to the metropolitan areas

About 10 million people directly depend on the industry to take out their livelihood, while many more millions of people depend upon subsidiary occupations connected with the handloom industry. The share of

employment provided by the handloom industry in the total decentralized sector is about 5.5 percent. Thus, the industry constitutes one of the major sectors employing the largest number of persons next only to agriculture. With regard to production, this industry is meeting one-third of the total cloth requirements of the masses in the country.

In the world of handlooms there are Madras checks form Tamil Nadu, Ikats form Andhra and Orissa, Tie and Dye form Gujarat and Rajasthan; Brocades form Banaras, Jacquards from Uttar Pradesh. Daccai form West Bengal and Phulakri from Punjab. Yet despite this regional distinction there has been a great deal of technical and stylistic exchange. The Surat Tancoi based on a technique of satin weaving with the extra weft floats that are absorbed in the fabric itself has been reproduced in Varanasi.

### Characteristics of the Handloom Industry

Essential characteristics of the handloom industry are described below:

#### A. Extremely Diversified

It is extremely diversified in nature, in terms of product and relations of production. From weaving coarse cloth for local needs to producing a range of medium and fine fabrics for a larger (usually urban) market, the varieties of cloth produced on handlooms are indeed vast. Each region is known for a specific product that is unique in design and style. What is woven (the product) is, however, inseparable from the question of where and how it is woven. The last is not a reference to technology, but to the very structure of production itself viz., to how production is organized. These modes and relations of production are again very diverse. These are independent weavers, weavers organized into co-operatives and those working under master weavers.

While a few areas may be characterized by pen clear-cut mode of production, a combination of types and a multiplicity of relations of production are usually found elsewhere. It is capable of great flexibility in processes, products and geographical shifts.

Alterations in the production process and innovations in product are fairly easily achieved. Unlike land resources that root an individual to a given place, a weaver is limited only by his skills and, being mobile, could shift from one production base to another.

#### **B. Decentralized**

It is decentralized, located both in rural and urban centers. Handloom weaving as an economic activity predates modern industrialization. Within the village economy that obtained in the past, weavers catered primarily to local needs and was one of the service castes. Thus every village, or every cluster of villages, would have a number of weaving families. Running parallel to this was also market-oriented production, located largely in weaving centres near port towns, where master traders organized weaving for export. Sometimes, these were organized as karkhanaws or weaving 'factories', but by and large, unlike the highly centralized mill sector, handloom weaving today continues to be dispersed and decentralized in nature.

#### **C. Largely Home Based**

It is home-based, with labour inputs from the entire family. The second sense in which the handloom industry is decentralized is that it is largely household-based. While weaving sheds do exist occasionally, more widespread is the weaver weaving at sheds do exist occasionally, more widespread is the weaver weaving at home, drawing on the labour of all the family members. In each stage of the production process, whether it is pre-loom processing, weaving or finishing-every member of the household has a clear role to play. This household-based industry, with its low capital and energy requirements and its ability to provide livelihoods to a large number of people, has immense economic potential.

What is required is a systematic identification of the heterogeneous nature of its needs and problems and the designing of suitably flexible inputs that would tackle

these issues. Most of the steps taken to tackle such needs as credit, raw material and marketing have a centralized structure that has been unable to reach out to the inherently decentralized nature of the industry.

#### **D. Working People in the Handlooms**

Handloom weaving is a hereditary occupation, and the weaving cannot be done by a single man, it requires collective work. The entire work from pre-weaving process to weaving of the cloth is shared by different members of the family, including women and children. The involvement of men, women and children varied from process to process, but the final act of weaving is carried out mostly by the men bulk. Generally the pre-weaving processes are mostly done by the women and children. The children help their parents during the work and learn various techniques of the profession. There is no formal training for the weavers. Because of this, the skill of the weaver is mostly traditional in nature, and they use only primitive technology.

#### **E. Location of Industries**

Handloom weaving is generally carried on inside the house of weavers. Very often, there are inadequate facilities to carry all the activities related to weaving. In addition, all the handloom establishments are concentrated mostly in rural and semi-urban areas. The physical capacity of the weaver to work is sometimes influenced by the location. As the weaving takes place in the house, family disturbances disturb their work and productivity.

#### **Sector-Wise Profile of the Cotton Textile Industry**

Indian Cotton Textiles Industry can be broadly divided into two sectors namely Mill sector and Decentralized sector. The Decentralized sector can further be classified into two sectors, Handloom and Power loom. The Handloom industry is spread to all the regions in the country.

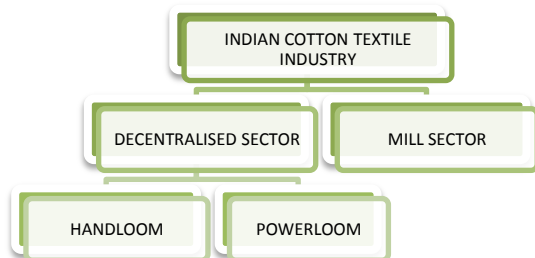


Table 1.1 exhibits the sector-wise profile of the cotton Textile Industry of India during 2009-10. It is evident from the table that about Rs. 2,500 crores has been invested in the cotton textile industry in India by the end of 2009-10. The Handloom sector with Rs. 400 crores investment and twenty million workers produced 4,040 million metres of cloth. The Power loom sector with the amount of capital 200 crores of rupees and employment of five million workers produced 2,638 million meters of cloth, while the mill sector with a huge amount of capital investment or Rs. 1,900 crores could create employment to only ten million people and produced 6,223 million meters of cloth. On the basis of the above figures, if we work out the average capital investment per worker and the average capital per unit or output, in the case of handloom sector they come to Rs. 200 millions and Rs. 0.99 respectively.

**Table 1: Sector-wise profile Cotton Textile Industry in India**

Name of the Sector	Investment (Rs. in millions)	Employment (in millions)	Output (in million metres)	Average capital per worker Rs.	Average Capital per unit of output Rs.
Hand loom	400	20	4040	200	0.99
Power loom	200	5	2638	400	0.75
Mill	1900	10	6223	1900	3.05
<b>Total</b>	<b>2500</b>	<b>30</b>	<b>12901</b>	<b>2500</b>	<b>4.79</b>

Source: Centre for Handloom Information and Policy Advocacy- 2010.

### State-Wise Distribution of Handlooms

Table 2 shows the State-wise distribution of handlooms in India during 2008. As it can be seen from the table that Tamil Nadu ranks first followed by Andhra Pradesh, Uttar Pradesh, West Bengal and Assam in the order on having the maximum number of looms. These five states account for 60 percent of the total handlooms, at present in the country. Though the Handloom Industry has witnessed technological breakthrough of late, it is still much less compared to the progress made by the power looms. It is needless to say that the mill sector of the textile industry was well developed in all respects and sophisticated technology is being used in the production process.

**Table 2: State-wise distribution of handlooms in India**

State/Union Territory	No. of looms	Percentage of the Total
Andhra Pradesh	529,000	17.52
Assam	200,000	6.62
Bihar	100,000	3.31
Gujarat	20,000	0.66
Haryana	41,000	1.36
Himachal Pradesh	1,000	Neg.
Jammu & Kashmir	37,000	1.23
Karnataka	103,000	3.41
Kerala	95,000	3.15
Madya Pradesh	33,000	1.09
Maharastra	80,000	2.65
Manipur	100,000	3.31
Meghalaya	5,000	0.17
Nagaland	20,000	0.66
Orissa	105,000	3.48
Punjab	21,000	0.7
Rajastan	144,000	4.77
Sikkim	NA	-
Tamilnadu	556,000	18.41
Tripura	100,000	3.31
Uttar Pradesh	509,000	16.85
West Bengal	212,000	7.02
Andaman-Nicobar	NA	-
Arunachal Pradesh	NA	-

Chandigarh	NA	-
Dadar&Nagar Haveli	NA	-
Delhi	5,000	0.17
Goa, Daman & Diu	NA	-
Mizoram	NA	-
Lakshdweep	NA	-
Pondichery	4,000	0.13
<b>Total</b>	<b>3,020,000</b>	<b>100</b>

Source: Report of Directorate of Handlooms and Textiles, 2008.

### Sector-Wise Production of Cotton Textile Industry

Table 3 clearly shows the sector-wise cloth production in the country during 1998-99 to 2009-2010. The total cloth production has increased from 5,105 million meters to 39,202 million meters representing an increase of around 13 percent during the above period. It is interesting to note that the contribution of decentralized sector to the total production was extremely noteworthy. As it is evident, in 1998-99 the decentralized sector contributed only 27 percent to the total cloth production, whereas the contribution of mill sector has gone up to 73 percent. But in the year of 2009-10 the contribution of decentralized sector was increased up to 95 percent whereas the contribution of mill sector was 5 percent. A further insight the table clearly reveals that the share of the handlooms in the decentralized sector is overwhelming and its share in the total cloth production is almost 95 percent. From this, it can be inferred that this is depending to a large extent on handloom industry for its cloth requirements.

Thus, it is clear from the above analysis that the handloom industry is the most labour intensive and capital saving in the cotton textile industry in India. Hence, one can say that in Indian economy which is characterized by the abundance of labour and paucity of funds, there is an imperative need to protect and develop the handloom industry.

**Table 3: Sector wise production of Cotton Textile Industry**

Year	Mill	Handloom	Powerloom	Hoseiry	Khandi, wool & Skill	Total
1998-99	3727 (73.0)	742 (14.5)	636* (12.5)		-	5105 (100)
1999-00	5127 (69.3)	1900 (25.7)	375 (5.0)		-	7402 (100)
2000-01	4699 (55.0)	2201 (25.7)	1646 (19.3)		-	8546 (100)
2001-02	4533 (36.4)	3109 (25.0)	4802 (38.6)		-	12444 (100)
2002-03	3178 (17.7)	4370 (24.3)	10429 (58.0)		-	17977 (100)
2003-04	2902 (14.2)	3993 (19.6)	13123 (64.4)		367 (2.8)	20385 (100)
2004-05	2589 (11.0)	4295 (18.4)	13348 (57.2)	2696 (11.6)	402 (1.8)	23330 (100)
2005-06	2000 (7.9)	5219 (20.5)	14644 (57.5)	3182 (12.5)	430 (1.6)	25475 (100)
2006-07	2271 (7.9)	6180 (21.6)	15976 (56.0)	3748 (13.0)	431 (1.5)	28606 (100)
2007-08	1957 (5.6)	7456 (21.4)	19532 (55.5)	5533 (16.0)	540 (1.5)	34838 (100)
2008-09	1785 (4.9)	6792 (18.8)	20689 (57.3)	6277 (17.4)	559 (1.6)	36102 (100)
2009-10	1714 (4.4)	7352 (18.75)	23187 (59.1)	6374 (16.25)	575 (1.5)	39202 (100)

Source: The cotton Handlooms, Sage Publications New Delhi.

### Government Policy towards Handloom Industry

Like financial and fiscal policies which are decided every year by the Government of India, the textile policy is also being decided by the Government of India from time to time though not every year. The textile mills, power looms and handlooms carry on the manufacture of cloth for domestic consumption and export purpose, in pursuance of the policy. "This textile of the Government undergoes changes, not so frequently though, in order that the nation is properly clothed and also with a view to meet export objectives". The new textile policy was announced by the Government of India in March 2001. An increasingly important role was given to the handloom sector in the policy. The main aim of the policy is to promote harmonious and balanced growth of all sectors of the textile industry. The textile policy 2001 has sought to achieve this most difficult task of laming the unauthorized power looms and thereby to enforce a

number of disciplinary measures for the protection of handloom sector. The Government first time has taken a positive step of enforcing its Reservation policy by an Act of legislation to stop the power looms to make any encroachments on the territories of handloom sector. The policy handed over the responsibility to producing controlled cloth during seventh plan period to provide gainful employment to handloom weavers. The policy also made clear the firm commitment of the Government in the development of cooperative organization. The policy states that all developmental schemes will be through development of cooperatives of handloom weavers. For the first time emphasis has been made on modernization of handlooms, housing facilities and working sheds for the weavers, provision of Marketing infrastructure, etc. However, there is need of more significant policies to ensure the handloom sector to ensure its efficiency in the longer run.

### Conclusion

In recent years, handloom weavers have been facing crisis. While many analysts blame the government policies for this situation, there is no denial that there are other factors even. Fundamental among them is the improper response of the handloom sector to the modern and dynamic markets and the competition grew from mills and power looms. As a result, there are no policies or schemes which address such issues. Within the sector, no organization or platform has addressed such issues. The existence of Handloom sector must recognized by integrated textile policy. The Government of India has encouraged to the handloom sector by freezing the growth of looms in the mill sector. While dealing with the matters of expansion of weaving capacity in the mill sector, the need for harmonious and balanced growth of the different sectors has been kept in mind in formulating the textile policy. A policy of 'loom to loom' replacement in the interest of modernization and exports has followed by the Government.

Textiles industry and its Labour relations are undergoing profound changes. The retail market has opened and the producers' control over the product market has increased. Improved schemes of credit and

skill development for workers have the potential to increase the contribution of textiles in the GDP. The Government and the industry needs to collaborate and establish a plan of action that addresses key issues and identifies and removes barriers to growth and sourcing strategies. Innovations in Supply chain management, professional services, branding will soon be key to sustainable growth in the textile industry. The textile industry is undergoing changes whereby the management, workers and all stakeholders need be ready to competition for sustainability.

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## DEHUMANIZATION OF SEXUALITY IN THE CONTEMPORARY AGE

**A. Napoleon Joseph**

*M.Phil, English, St.Joseph's College of Arts and Science (Autonomous)*

### Abstract

*Literature is as vast as an ocean. One of its deepest areas is diasporic literature. The diasporic literature which speaks on the writings of the writers who live outside of their native land. One of the diasporic women writers is Taslima Nasreen who has the Islamic religious background, where women are more restricted. She speaks about the lesbian concept which is a predominant issue in the contemporary world. She uses this concept in her novel "French Lover" which also reflects as her biography. The protagonist of the novel "French Lover" had contacted with two lesbian relationships with Danielle and Morounis even she had the heterosexual relationship. At last the protagonist alienates herself from the society. Nasreen finished the novel in open ended sense make the readers to think deeply about the human relationships.*

Gender criticism in the nineteen eighties emerge out of feminist criticism of the nineteen seventies and has become both popular and yet arguable in the latter decades of the twentieth century. The duality between gender and sex is pivotal to gender criticism. To many critics gender is a social and ethnic construct, while sex is foster and natural. Sex is associated with adoptive reproduction, whereas gender is a whim of masculinity and femininity. For example, in India we take the country or nations a feminine gender and hence, we call it Mother India. If the country for us is motherland, for others it is fatherland. River for us is a feminine gender. This is our ethnic contrast.

Western culture has been structured on gender, race and class particularly the differences among these three categories. Now a forth category has been added to it that is sexuality. Hans Bertens has clearly stated this in his book, *Literary Theory: The Basics*

Until fairly recently critical interest was primarily focused on the three areas of difference, those of gender, race, and class, that seemed to be most central in the way Western culture has over the ages structured itself. Gender, race, and class were shown to have provided abundant sources for cultural self-definition through a whole range of binary oppositions that always privileged the same social group, that of white males. Feminism and feminist-inspired cultural studies for instance demonstrated how gender pervades western culture-with its standard privileging of 'masculinity'- and even invades categories such as 'race' that are at first sight totally

unrelated to the gender issue. A great man colonial texts contrasts that is present in feminine terms. Gender and race have traditionally gone together in organising the west's response to non-western peoples and in establishing an exclusively western identity. Since the 1980s a forth area of difference, that of sexuality, has gained prominence as an important principle of social and cultural organisation. (Hans Bertens *Literary Theory: The Basics* 217-8)

As gender studies give rise to gay and lesbian criticism, Queer theory put out of the study of gay, lesbian and bisexual experience. Queer theory is interdisciplinary in nature. Queer theory refers to since the early 1970s; there has been a steady and significant development in the study of gay, lesbian and bisexual experience. While the term 'queer theory' may usefully take to embrace that body of research, it cannot be characterised by any simple methodological or disciplinary writers. Queer theory refers a range of work occurring, for example, in history, sociology, philosophy, art, musicology and cultural studies, that seeks to place the question of sexuality as the centre of concern and as the key category through which other political, social and cultural phenomena are to be understood.

Queer theory indicates that sexuality is not fully confined to homosexuality and heterosexuality, which are interpreted bilaterally exclusive, binary opposites. Queer theory which takes gay and lesbian criticism as its premise is more theoretically oriented than text-centred. In *Bodies that Matter: On the Discursive Limits of Sex*

(1993), Judith Butler points out that, queer may be a "discursive rallying point for younger lesbians and gays [...] and for bisexuals and straights for which the term expresses an affiliation with anti-homophobic politics."

The word 'lesbian' is derived from the name of the Greek island of Lesbos, home to the 6<sup>th</sup>-century BC poet Sappho. From various ancient writings, historians have gathered that a group of young women were left in Sappho's charge for their instruction on cultural edification. Not much of Sappho's poetry remains, but that which does reflects the topic she wrote about: women's daily lives, their relationships, and rituals. She focussed on the beauty of women and proclaimed her love for girls. Before the late 19<sup>th</sup> century, the word lesbian referred to any derivative or aspect of Lesbos, including a type of wine.

In 1890, the term was used in a medical dictionary as an adjective to describe tribalism (as 'lesbian love'): sexual gratification of two women by simulating intercourse. 'Lesbianism' to describe erotic relationships between women had been documented in 1870. The terms were interchangeable with 'Sophist' and 'Sophism' around the turn of the 20<sup>th</sup> century. The use of 'lesbian' in medical literature became prominent by 1925; the word was recorded as a noun to mean the female equivalent of a sodomite.

Lesbians in Europe culture in particular very often varies themselves as having an identity that defines their individual sexuality, as well as their membership to a group that shares common traits. Women in many cultures throughout history have had sexual relations with other women, but they rarely were designated as part of a group of people based on who they had physical relations with. As women have generally been political minorities in western cultures, the added medical designation of homosexuality has been cause for the development of a subcultural identity.

Though lesbianism and homosexuality have been as old as human civilization, they have always been taken as aberrational behaviour-unnatural to human society. In her critical evaluation of the plays of Mahesh Dattani, who writes authoritatively on the issue of homosexuality, Sangeeta Das rightly comments: "Every

second person may be a homosexual but fear of ostracism restrains him from exposing himself ("The Sensational Issues" 113). In spite of their wide prevalence, lesbianism and homosexuality were not allowed to become a part of civilized society and its parlance. However, with the advent of modern psychology and its focus on the darker zones of human sexuality there is a renewed interest in these aspects of human sexuality.

Generally those who suffered of men and depressed of men lives isolated and lacks for a soul as a partner among women. Women's indefinite hatefulness towards men leads them to love the passionate relation with other women.

Here in this novel *French Lover* a girl named Danielle was raped by her own father. This incident leads her hatefulness towards men's society. While she was studying her teacher Joselyn and Danielle had lesbian relationship. In the following lines it is explained very clearly.

Joselyn was married with three children. After school Daniel went to Joselyn's house every day. She'd scale the wall and peep inside and stare at Joselyn.

One day Joselyn spotted the two eager eyes at the window. That day there was no one else in the house. She called Danielle into her house. When Joselyn touched her and kissed her, she trembled. When Joselyn took her clothes off and undressed Danielle, she trembled.

Then Danielle didn't remember the details. But she remembered rolling on Joselyn's bed in the grip of tremendous ecstasy (*French Lover* 104)

Danielle then finds friendship with a young lady Nicole in Concordia University and has her passionate love towards her and they had lesbian relationship and continued it for some years. Meanwhile Danielle find Nilanjana Mandal (Nila) who does not comfort with her marital life and longs for liberty. Danielle comforts her with her words and she finds a job for Nila when she came out of marital life. Nila stayed with Danielle, and here Danielle approach Nila for lesbian relationship. When Nila feels Danielle's attitude she jumps off from bed and raised questions on her attitude. Danielle was

surprised of her interrogatives and when Nila asked why you did like this. 'Danielle said, 'You held my hand in the street.'"(99). This clearly states that joining hands intimately symbolises lesbian. Nila further asks with surprises how can women involve in such kind of relationship, Danielle smiled and said "Who told you they can't" (99). When Nila thinks about this Danielle dragged her into bed and made her to have lesbian relation with her.

Nila was still confused. Before her eyes, the room began to spin, it flew in the air, the bed flew in the air. When she came back to it Danielle's rapacious tongue licked her for the rest of the night. Nila lay there, Speechless, Breathless (99).

This was the first relationship between Danielle and Nila. In this Danielle made Nila to involve in this and she had lesbian relation with two others before Nila with Joselyn and Nicole. It is to be analysed that Danielle just use Nila for her feelings and emotions and she made Nila to involve this by pleasing her the following line clearly explains it "Danielle pleaded, 'Nila, I love you. Please share your feelings with me' " (116). Danielle knows Nila is in need of love and she takes it as her opportunity and uses it completely. Then Danielle had lesbian relationship with Natalie who latter comes instead of Nila when Nila has affair with Benoir.

The philosophically elevated Nila who come from the traditional background of Indian society wants to break all the norms laid by her husband Kishanlal who married a French woman to gain the French citizenship.

Whenever Kishan touches her she feels irritable because the marriage life starts in indifference for her. She needed the love, care, liberty, and respect for her feelings from Kishanlal, but Kishanlal sees her as a flesh and through Nila he satisfies himself. While with Benoir, she wanted to be the most loved person by him when she knew Benoir loves his daughter Pascalemore she ends up the relation though she gained whatever she expects except the love. She ranged up Danielle where Nila once heard of love ("Danielle pleaded, 'Nila, I love you. 116) and experienced the liberty and feeling of ecstasy and care and continues the lesbian relation. Danielle who had much lesbian relation with several women seems to be the 'lesbian protagonist' here. Moreover when Taslima Nasreen was in France she had a friend named Danielle who accommodates her, reflects here as Danielle and Nasreen reflects as Nila.

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## WOMEN EMPOWERMENT AND EDUCATION IN INDIA

**M. Narmadha**

*M.Phil., Research Scholar, Kanchi Mamunivara Centre for Post Graduate Studies, Puducherry*

### Abstract

*Women's empowerment is a global issue. Empowerment means authority or power and give strength and give strength and confidence to women. Women constitute a valuable human resources and their social – economic development is imperative for suitable growth of the economy. Today in this 21<sup>st</sup> century we cannot afford to ignore the importance of education in empowering women any longer. To empower women, literally speaking is to give power to women. 'power' here does not mean a mode of domination over others, but an exposure of inner strength and confidence to face life, the right to determine one's choice in life, the ability to influence the society and social change, a share in decision making and capacity building for the sake of national development.*

The importance of women as an important human resources was recognized by the constitution of India which not only accorded equality to women but also empowered the state to adopt measures of positive discrimination in their favour. The article points out the articles 14, 15(1), 15(3), 16, 39(a), 39(d), 42 and 51-A(e) obtained from the ministry of women child development, government of India . in pursuance of the constitutional provisions, the government has also enacted specific laws to safeguard the interest of women and for upgradation of their interests. The article listed down certain special laws in support of women empowerment. They are:

- The Hindu marriage act, 1955 which prohibits polygamy, polyandry and child marriage and concedes equal right to women to divorce and to remarry.
- The Hindu succession act, 1956 which provides for women the right to parental property.
- The Hindu adoption and maintenance act, 1956 which gives a childless women the right to adopt child and to claim maintenance from the husband she is divorced by him.
- The special marriage act, 1954 which provides rights to women on par with men for inter caste marriage, love marriage and registered marriage. The act has also fixed the minimum age of marriage 21 for males and 18 for females.
- The dowry prohibition act, 1961 which provided payment of remuneration equal with men for work of equal value.
- The criminal law amendment act, 1983 which seeks to stop various types of crimes against women.
- The indecent representation of women act, 1983 which seeks to stop various tyupes of crimes against women.
- The indecent representation of women (prohibition) act, 1986 which prohibits the vulgar presentation of women in the media such as newspaper, cinema, T.V. etc.
- The 73<sup>rd</sup> and 74<sup>th</sup> constitution amendment act, 1993 which empower women and seek to secure greater participation of women at all the levels of the panchayat system.
- The pre-natal diagnostic techniques (regulation and prevention of misuse) act, 1994 which regulates investigation for sex determination of foetus.
- The protection of women from domestic violence act, 2005 provides for immediate and emergent relief to women who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto.

### Role of education in empowering women

Education is a potent tool in the emancipation and empowerment of women. Empowerment of women means equipping women to be economically independent, self-reliant, and having a positive esteem to enable them to face any difficult situation. The empowered women should be able to participate in the process of decision making and development activities. Education plays the most crucial role in empowering women. It is education that provides knowledge, awareness in regard to social, civil, political, economic and environmental and means of livelihood. Education will leverage women's skills and knowledge, and make effective use of the latest information technology tools to find better ways to serve their country and the people.

Education at levels is and impetus to social development and the education of half of the population inevitably stands out as a major problem. Ensuring equal rights to education will enable women to enrich and develop themselves, and in the process, achieve true equality in terms of economic, political and social participation. And wherever women are denied to equal participation with men in national affairs, a great human resource is lost. Ensuring equal access to education is

fundamental to promoting the status of women for the good of both the individual and that of the nation.

### Conclusion

Empowerment is a continuous process for realizing the ideals of equality, human liberation and freedom for all women empowerment, thus implies equality of opportunity and equity between the genders and age groups, strengthening of life chances, collective participation in different spheres of life cultural, social, political, economic development process of decision making etc. In order to promote women's empowerment it is necessary to create our environment that will allow women to participate in educational progress and shares the benefits. Women cannot be empowered in a magical manner. It requires deliberate and consistent efforts, through the combined and co-ordinated efforts of the government, NGO'S people and women the task can be fulfilled. "women are empowered through women emancipation movement, education, communication, media, political parties and general awakening. "There is no change of the welfare of the world unless the condition of women is improved. **It is not possible for a bird to fly an one wing**".

## GENDER DISCRIMINATION IN ANITA DESAI'S FASTING, FEASTING

**S.Praveenram**

*M.Phil Scholar, Kongunadu Arts and Science College, Coimbatore*

*Gender discrimination is treating individuals differently in their employment specifically because an individual is a woman or a man. In everyday as well as in the law, the terms "gender" and "sex" are used inter-changeably, but the two terms have different meaning. Discrimination is generally illegal regardless of whether it is based on sex, or gender, or both sex and gender. Discrimination is man-made. It is not natural and mechanical. Anita Desai is rated as a great artist chiefly in her art of characterization, displaying psychological insight into the inner self, painting a realistic picture of Indian setting and background. Fasting, Feasting is a tale narrated through a simple, divorce girl, Uma who becomes the victim of social cruelty due to conventional and overbearing attitude of her parents. The characters here, represents the society where daughters are kept at the periphery and life revolves around the son. Anita Desai is very pride to state that the woman novelist constitute a major group of the Indian writers in English.*

The literary world of the Indian English Fiction has spread red carpet for women writers. Women are an integral part of human civilization. They constitute about half of the world's population but their share in various areas of activity has been totally disproportionate to their numerical strength. For centuries they have been denied full justice- social, economic, political, and constitutional and largely ignored as the "weaker sex". Their status largely depends on the simple biological fact that they are the bearer of children whose care is their responsibility thus their sphere is usually restricted to their familial roles.

The chief argument of Simone de Beauvoir's *The Second Sex* is also that in patriarchy women have been forced to occupy a secondary position in relation to men, a position comparable in many respects to that of racial minorities in spite of the fact that they constitute at least one half of the human race. She believes that this secondary position is not imposed by natural "feminine" characteristic but rather by strong environmental forces of social traditions and education, which have been under the control of men. This has resulted in the failure of women to take a place of human dignity as free and independent existents. This has not only limited their achievements in many fields but also given rise to pervasive social evils and has had a particularly vitiating effect on the sexual relations between men and women.

Man considers himself subject and absolute and women are the other:

She is called "the sex", by which is meant that she appears essentially to the male as a sexual being. For him she is sex absolute sex, no less..., she is the incidental, the inessential as opposed to the essential. He is the subject, he is the absolute, and she is the other.

Feminism is a concept that runs contrary to such definitions of the masculine and feminine and aims at placing women in a just perspective. The term 'feminism' is derived from the Latin word 'femina' originally meant "having the qualities of females". It is used in reference to the theory of sexual equality and the movement for women's rights, replacing womanism. The terms 'feminine' and 'masculine' represent social constructs patterns of sexually and behavior imposed by cultural and social norms. In this usage 'feminine' represents nurture and 'female' nature. Femininity thus is a social construct.

Different religion of the world also has given sanction to the female's subjection to the female's subjugation to the male members of society, thus perpetuating myth of female servitude. In the Bible at various places, the superiority to man because it is believed that she was made out of man. Adam is shown as the master who gives names to all beasts and animals, and he also gives name to his wife and calls her Eve. In the biblical myth man has been made master of

all and he rules over and controls every object on this earth including woman.

Social rules are man-made and they aim at benefiting men at the cost of Woman. Women are taught to be meek submissive to men. Sexism refers to the gender bias which exists against women in all patriarchal modes of thinking which subordinate women to men. They are brought up from the very earliest years in the belief that their ideal of character is quite opposite to that of men; not self-will, and government by self-control, but submissive and yielding to control of others. All the sense of morality tells them that it is the duty of women to live for others to make a complete abnegation of them and to have no life but in their affections. They can achieve all objects of social ambition by showing their affections and surrendering their will to men.

Women's oppression is traced not to individual male malevolence but to the social and familial structures based on patriarchy. The problem as identified was that a women's identity was expected to be merged with, and grow from her role as wife and mother; female children grew up with indoctrination that held up overtly and covertly this ideal as the only one a "good" woman was to aspire for and they believed that it was this cultural conditional that was the culprit not any inherent biological difference.

Many female writers such as George Eliot, Sylvia Plath, Margaret Atwood, Anita Desai, Shashi Deshpande, Bharati Mukherjee, Shoba De and a few male writers like Thomas Hardy, Mulk Raj Anand and R.K.Narayan. In their many writings they have analyzed the female psyche, the inner turmoil of the woman the culture and context- specific problem of woman. Long before the advent of women's liberation movement many writers talked about the oppressive conditions of women in the male dominated society.

Anita Desai is rated as a great artist chiefly in her art of characterization, displaying psychological insight into the inner self, painting a realistic picture of Indian setting and background. Her sensitiveness and sincerity therefore have driven her to study the women and their reaction to the various social, economic,

political and cultural taboos under which they are struggling in their destitute conditions.

Fasting, Feasting is a tale narrated through a simple, divorcee girl, Uma, who becomes the victim of social cruelty due to conventional and overbearing attitude of her parents. The characters here represent the society where daughters are kept at the periphery and life revolves around the son. Anita Desai very skillfully and dexterously opens the seam of the tightly knit fabric of the society and introduces the readers with gruesome, detestable done to women. It is a narrative saga of the fate of daughters and sisters, married and forgotten without even the least care of their future. The novel depicts Anita Desai's concern for the cause of women and delineates the drawbacks and loopholes in the system, which puts the entire society to shame.

Uma the protagonist and narrator was a grown-up woman when her mother finds herself pregnant and wishes to get it terminated because of her illness. The plot unveils through the perceptions of Uma, in India and of Arun in America. Both of them are entrapped, irrespective of the culture and enveloping milieu, by oppressive bonds exercised by their own parents, MamaPapa. Uma is a forty- three year old upper middle-class unmarried Indian woman still living with her parents near mumbai. Contrary to her younger brother Arun, who has had the opportunities to obtain an education, Uma has been denied the right to go to school and has remained in the paternal household to serve his parents. Uma's parents only concern for the future of their daughter seems to be how to arrange a respectable marriage for her. This process, however, is something Uma herself is not allowed to have a say and her parent's actions lead to repeated failures.

Desai's self- description as a writer who "feels about India as an India" but thinks about it as an outsider can be useful to frame the novel which, through the character of Uma, shows the oppression Indian women are still subjected to in a patriarchal society. Uma is not simply denied the right to attain an education throughout the novel she is consistently denied the right to develop her own distinct personal identity, desires and ambitions. General discrimination is quite evident not only in



adoration of the birth of male child but also in providing higher education to Arun whereas forcing Uma to discontinue school.

It is thus evident enough that Anita Desai vociferously articulates the gender discrimination prevalent in the society. She also shows that constant neglect and discrimination results in loss of personality. The woman, in order to liberate herself and advance, needs to empower herself to confront different institutional structures and cultural practices that subject her to patriarchal domination and control. Similarly there is an Indian tradition by which men and women related to each other by blood are marriage, but belonging to the same neighbourhood, village, caste or circle of acquaintance, address each other by the kinship term that would be appropriate. But it is important that, in the process, it provides for a mechanism by which members

of the opposite sex may offer each other warmth, protection and emotional support without the tension or aggressiveness of sexual possession or dispossession.

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## STURUCTURAL CHANGES IN INDIAN ECONOMY

**Dr.S.Theenathayalan**

*Associate Professor and Head, Department of Economics & Centre for Research in Economics,  
The Madura College (Autonomous), Madurai*

**M. Gnanamani**

*Ph.D Scholar (Full Time), Department Of Economics & centre for Research in Economics,  
The Madura College (Autonomous), Madurai*

### Introduction

Indian Economy is a mixed economy. In the economy included three sectors i.e., Public sector, Private sector and Co operative sector. Basically two types of economy in the world like Capitalist economy and Socialist economy. But our economy is made by three sectors which are explained as above. Indian economy is agriculture intensive economy structure of Indian economy is Primary sector (Agriculture Sector), Secondary Sector (Industry Sector) and Services Sector (Third Sector). Out of above mentioned three sectors, primary sector (Agriculture sector) is most important sector for India. Because more than 60 percent peoples are depends on agriculture sector. This is today's picture. So we call our economy is agriculture intensive economy. But after 1990-91, there are very big changes in Indian Economy. From independence to 1990, India was under social democratic based polices. The economy was characterized by extensive regulation protection and public ownership to pervasive corruption and slow growth. Indian economy was closed economy from independence to 1991. India followed a fairly restrictive foreign private investment policy until 1991. For long time India's approach towards foreign direct investment (FDI) was governed by multiple objectives of self reliance, protection of national industry and entrepreneurs, import of select technologies and export promotion. Along with speedy development aimed at elimination of poverty and unemployment, national security has priority making India strong and self reliant economically, socially and militarily is our foremost duty to our mother land to ourselves and to our future generations.

### Objectives of the Study

1. To study of GDP of Indian economy, since Independence to upto.
2. To study of sectoral share in GDP in India Economy.
3. Comparative study of agriculture & services sector of GDP in India Economy.

### Assumptions

1. Rate of GDP is increased after 1990-91 in Indian economy.
2. Share of agriculture sector is decreased in GDP than services sector in economy.

Research methodology for study data collected from secondary sources i.e. Books, Annual etc. Through the data, I explained the objectives & checked the assumptions. Some tables are given in this paper for the study. Upto 1980-81 contribution of agriculture sector in Gross Domestic product was more than other sectors i.e. Industry & services sector. After 1990-91 contribution of services sector in GDP is increased more than agriculture sector and industry sector.

Table I denotes the share of agriculture sector in GDP in Indian economy decreased. It is decreased from 1990-91. But share of services sector in GDP is increased than agriculture sector upto 1980-81, share of agriculture sector in GDP in economy was more than the services sectors. 1980-81 share of agriculture sector in GDP was 39.6 percent & services sector's share is less 36.1 percent than agriculture sector in economy.

Table I Percentage Distribution of GDP at factor cost between sectors

Year	Primary Sector (Agriculture)	Secondary Sector (Industry)	Tertiary Sector (Services)	Total
1950 – 51	56.4	15.0	28.6	100.0
1960 – 61	52.1	18.7	29.2	100.0
1970 – 71	45.7	22.3	31.0	100.0
1980 – 81	39.6	24.3	36.1	100.0
1990 – 91	33.1	28.0	38.9	100.0
1995 – 96	28.0	29.5	43.5	100.0
2000 – 01	23.9	25.8	50.3	100.0
2008 – 09	17.0	25.8	57.3	100.0

Source: K.N. Prasad, *Indian Economy*, Vol. II 2003, P.6412 Mishra&Puri; *Indian Economy*, 28th edition P. 442.

Share of agriculture sector in GDP is continuously decreased. It is decreased up to 17.0 percent in 2008-2009. But share of services sector continuously increased up to 57.3 percent in 2008-09. Industry sector's share is not big changed. It is little more than the 1950-51. After 1995-96 share of industry sector (secondary sector) is decreased up to 25.8 percent. As per above given statistics (table I) one thing is cleared. That is the share of agriculture sector in GDP is decreases than the services sector.

Table II denotes Growth performance of the Indian economy in the five year plans. Nature of the Indian economy is changed after 1990-91 due to Government of India adopted free economic policy. It means after 1990-91 Government of India adopted privatisations, Liberalisations and globalisation in economy. Due to, the percentage of GDP Growth rate of the economy is increased.

(1969-74)	5.7	3.30
5 <sup>th</sup> plan		
(1974-79)	4.4	4.80
6 <sup>th</sup> plan		
(1980-85)	5.2	5.66
7 <sup>th</sup> plan		
(1985-90)	5.0	6.01
8 <sup>th</sup> plan		
(1992-97)	5.6	6.8
9 <sup>th</sup> plan		
(1997-02)	6.5	5.4
10 <sup>th</sup> plan		
(2002-07)	7.9	7.7
11 <sup>th</sup> plan		
(2007-11)	9.0	8.2

Source: K.N. Prasad, *India Economy*, 2003, P.639, Arthvihar, Oct 2010 to Sept 2011, P.67 (Annual), Arthvihar, Feb 2012, P.66.

Table II Growth performance of the Indian Economy in the five year plans

Plan	Target (with respect of GDP)	Actual
1 <sup>st</sup> plan (1951-56)	2.1	3.61
2 <sup>nd</sup> plan (1956-61)	4.5	4.27
3 <sup>rd</sup> plan (1961-66)	5.6	2.84
4 <sup>th</sup> plan		

As per above Table No II, we can say, the Growth performance of the Indian economy in the five year plans is good. From 8th plan (after 1990-91) Government of India adopted free economic policy. In 8th plan (1992- 97) target of GDP Growth rate was 5.6 percent and that time actual growth rate of GDP was 6.8 percent In 10th plan actual growth was 7.7 percent. It is more than the previous plan. In 11th plan our target was 9.0 percent and actual we got 8.2 percent growth. It is less than the target but more than the all previous plan. After 1990-91, growth rate of GDP is more increased

than the previous plan (except 9th plan). It means growth performance of GDP is very good after 1990-91.

### Conclusion

After 1990-91 nature of Indian economy is changed. It is changed from closed economy to free economy. In free economy period (after 1990-91) we got good performance in economic growth. But share of agriculture and allied sector is decreased in GDP growth rate in the economy. It is good thing for progress to economy. But in our economy, today more than 60 percent peoples are depends on the agriculture and allied activities. So it is not good thing for that 60 percent peoples. Who is depends on agriculture and allied sector. More than 50 percent people's life is not developed. So it is not good for our economy.

I think, we need to speedy development in agriculture sector and allied sector. We need to decrease to proportion of depending people on agriculture and allied sector.

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## WAVES SYMBOLIZES THE LIFE IN THE NOVEL OF THE WAVES BY VIRGINIA WOOLF

**P.Sangeetha**

*M.Phil., English, St. Joseph's College of Arts & Science, (Autonomous), Cuddalore*

### Abstract

*This paper elucidates the theme of Eco- literature on the novel "The Waves". The theme of Eco-literature is the study of the relationship between literature and the physical environment. The concern for environment and continuity of life on earth is shared by creative writers in the past and present who indulged in the beauty of nature. Man and his surroundings are reflected in poetry, fiction and plays. British Literature is one of the best, which gives importance to the nature writing. Adeline Virginia Woolf was an English writer. Her novel "The Waves" is an innovative and bold narration. The reunion of the occasion of Percival imminent departure, set after their last encounter, means to the characters and whether time and distance have alienated them from each other and nature. In this novel Woolf described about the connection between nature and man's life. The structural description of a seashore landscape at a particular time of day, linking the 24 hour clock to the human life cycle and making the line between them as blurry as a water color painting is given clearly. This paper mainly focuses on the connection between waves and life of man in all the way. Through the six characters Woolf expresses how the man's life goes in an ups and downs way as waves running on the sea. Thus, this paper reveals the symbolization of the waves to the stages of man's life.*

In English Literature Adeline Virginia Woolf was one of the best women writers. She lived from 1882 to 1941. Woolf was the magnificent English author, feminist, essayist, publisher and critic. She was a significant figure in London Literary Society and a central figure in the influential Bloomsbury Group of intellectuals and she was the first editor of the Dictionary of National Biography. She has been celebrated for her works in popular culture, and her introduction of new narrative methods have resulted in a wealth of treasured literature.

Historically, Pastoral has sometimes cultivated green consciousness, sometimes euphemized land appropriation. It may direct us towards the realm of physical nature, or it may abstract us from it (Buell,31).

Eco-literature is one of the most Universal forms of the western environmental imagination, has become almost synonymous with idea of turn to a less urbanized, more "nature" state of existence". The sea is an almost Universally shared and understood symbol, the use of which gives a welcome core of certainty to the various feelings and experiences which literature sometimes inadequately attempts to express. The sea has functioned as an abiding symbol in literature. In this paper Woolf's *The Waves* explains the connection

between the waves and man's life is given in a deep sense.

*The Waves* was first published in 1931 and recognized as one of the most experimental novel by Virginia Woolf. She has given the portrayal of the intertwined lives of six friends: Bernard, Neville, Louis, Susan and Rhoda. The novel is divided by Woolf into nine sections, each of which corresponds to a time of day, and, symbolically, to a period in the lives of the characters. Each section begins with a detailed description of the course of this symbolic day. The sound of waves crashing on the shore makes rhythmic pounding. The rhythm of the waves becomes associated with the passage of time. The character of Louis is always sensitive to it, and Rhoda saturates her narration with water and wave imagery. The novel itself demonstrates this idea of continuity, as it ends just as it begins with an image of the breaking waves.

The wave is not only a natural object; it is obvious that it has some deeper meanings. Wave is the pattern of life. The wave of life moves on and on, making a natural circulation. The fates of the six friends are changing. They grew from children to adults and then advance to the death. There is no straight line followed in the route of life. Which is like wave, it has its own curve. Woolf here

portrays the six persons as six waves. Their life is an unstable process of life. When Bernard is a child, he tells stories and grows smoothly, and then he enters school and records phrases, this leads to the first peak of his life, when he becomes adult, he is engaged which indicates it rises up again, but quickly he questions about his identity and comes up with some pessimistic ideas, it lowers down, the birth of his son brings the line to a climax again, when he realizes he is getting old and needs to talk to people it turns down. Woolf gave description of this waves is like route of life.

"Fin in a waste of waters" Woolf gave this phrase through the character of Bernard. During his trip to Rome, Bernard catches a glimpse of the sea from a parapet and sees a porpoise turn quickly in the water. He simply flies the phrase among all the others he has made, but the fin breaking the surface eventually comes to symbolize the way meaning and reality can break the surface of life with no warning. The majority of man's waking lives, Bernard comes to feel is made up of routine, boredom, and automatic actions and words and so on make up the waste of waters. The consciousness of the characters is related to the wave movement in this novel. They experience fall and rise in their life and emotions in every moment. Woolf expressed her pessimistic attitude towards life and death in the uncertain tone with the characters. The image of the waves has symbolic meanings and has some relationships with modernism.

The sun had now sunk lower in the sky. The islands of clouds had gained in density and drew themselves across the sun so that the rocks went suddenly black and the trembling sea holly lost its blue and turned silver, and shadows were blown like grey cloths over the sea. The waves no longer visited the further pools or reached the dotted black line which lay irregularly upon the beach (W 3).

In this novel, Woolf makes the comparison between the waves and stages of man's life in an excellent way. When Neville reading his poem, he compares the poem to a searchlight trained on the waves at night, catching a glimpse of some creative just surfacing. This image clearly works together with the symbolic waves and

indicates the understanding Bernard is able to achieve in the face of time and death.

Everything in the scene is related to the object or form with the sun playing a pivotal part. The sea to the sun, the sun to the sea and then to the garden trees, which stirs a bird, then the sun enters the house and touches upon a leaf. The interlude laid out like a painting with each object relating to one another, not clumped together. There are lines drawn to create a center, there is shadow, light, colour and mass. Subsequently the layout of the scene with its reference to the insubstantial and birds with blank melodies parallels the insubstantially posed by the first impressions of the six people as children.

Here Woolf described about the colors of waves. This is closely related to emotion. So it is especially emphasized in the modern art. The wave takes on different colours according to the sunlight. The rich color symbolizes the colourful life. Life is not quiet water in the lake, river but it has many different sides. The stories of the six friends consist of happiness, existing like red, then sadness like black and grey. The waves of the sea described by Bernard as rising and swelling, surging towards him as he stands "pawing this stretch of the pavement" The waves take on a kind of pessimistic color in his side. Moreover not only he concerns much about the waves but his life route can also be depicted as a wave like cure.

The description of the waves as a cultural symbol is given by Woolf is a marvelous one. This novel is the corpse of the literary canon. The new fresh wind blows the waves and buries the old tradition into the sea. This is not revealed on Louis. The novel can be summed up according to the sun time. Woolf portrays the nine levels of man to the nine waves.

- The Sun rises is the wave symbolizes the Childhood
- Midmorning - Early adolescence Adulthood: their love stories their emotions and work
- Late morning
- The Sun approaches midday position
- Noon: The Sun lies straight above casting no shadows.

- The Sun's rays are slanted.
- Late afternoon
- Evening
- Night: their older life.

The stages of childhood, youth, adult, old age are particular stages in one's life. Which are represented like waves-rise and fall, forward and backward, fluxing all the time. The nine parts in the novel described different stages of the growth processes of the six characters. Because the descriptions of natural scene of the waves under the sun. Six person life movements goes on the one hand, the scene of the waves is real and natural.

Finally Virginia Woolf concludes that there is a connection between nature and human's life. The symbolization of waves to stages of man's life is portrayed in an excellent way. She believed that as the waves rise, break on the shore and then become again part of the sea, so it is with human life, likewise human's life goes in an ups and downs way. She saw life as composed of a million things following one after the other; the mind receiving "a myriad impression" and no meaning no permanence, but flux and disorder in the world: "Tuesday follows Monday, and then comes Wednesday. The mind grows rings...opening and shutting, shutting and opening. We are all swept on by the torrent of things"

Unity pattern followed in this novel. In the first section of the novel the opening phrase is "the sun had not yet risen", then follows the description of the dawn, But as

they grew old and Sun rose higher and the waves "drummed on the shore like turbaned warriors", they become different in that way. The description of the birds is especially significant when the characters are young, "The birds that had sung erratically and spasmodically in the dawn on that tree, on that bush, now sang together in chorus, shrill and sharp." The symbolization of waves and life is clearly described by Virginia Woolf. The nature is part of our life and everyone learning many things from it and which portrays the life in an excellent way.

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## ALIENATION IN THE SELECT NOVELS OF TONI MORRISON'S THE BLUEST EYE AND SULA

**S. Sangeetha**

*M.Phil., English, St. Joseph's College of Arts & Science (Autonomous), Cuddalore*

### Abstract

The present study focuses on the theme of alienation in the select novels of Toni Morrison's *The Bluest Eye* and *Sula*. Morrison is one of the eminent contemporary Afro-American women writers. The themes portrayed in her novels are race, class, caste, gender- identity, alienation, friendship, death. Morrison depicts the theme of alienation through the protagonist in her novels. This paper deals with how the female protagonists are alienated from their family, white classmates, black friends, society and themselves in both novels. Toni Morrison's *The Bluest Eye* and *Sula* are the best examples for the concept of alienation. The protagonists of these two novels are abused and ill-treated by many people in their life. In the first novel *The Bluest Eye*, the protagonist Pecola Breedlove is alienated from her own mother, classmates, society and herself. In *Sula*, Sula is a protagonist. Throughout the novel Sula feels alienated from her family, friends, society and herself. This paper concludes with the final analysis of the sufferings and the condition of women in society today.

Pecola Breedlove is a protagonist of the novel the novel. The Bluest Eye, Pecola is a black girl. She faced many obstacles in her life. Pecola is suffered very much in the white society as well as in her own community.

Morrison's characterization attracts the readers very much. She excels in her novels through the remarkable protagonist. She speaks mostly about racism, sexism, caste, class, death, quest for identity, alienation.

In *The Bluest Eye*, Pecola Breedlove is alienated in many ways. She is alienated from her parents, classmates as well as from the society and herself. Pecola's parents did not lead a peaceful life. Pecola's drunken father burned the house and So, Pecola moved to another place away from them. Usually mother never hates their own child. But in the case of Pecola, her mother Pauline hates Pecola because of Pecola's ugly looking. The relationship between Pecola and her mother is not upto the level. She addresses her own mother as Mrs. Breedlove, which is the very formal way of addressing one's own mother. Thus Pecola is emotionally alienated from her mother.

*"Now she was whispering, Don't, Mrs. Breedlove. Don't." Pecola, like Sammy and Cholly, Always called her mother Mrs. Breedlove. Don't, Mrs. Breedlove. Don't. (Morrison 41).*

Thinkers like Linda Vance argue that eco-feminism must re-conceptualize the relationship of Woman and Nature as "sisters" based on shared oppression of the Woman and the non-human world. Both Nature and Women are important themes in Toni Morrison's novels which provide the appropriateness of applying this theory to her novels. *The bluest eye* is her first novel and usually studied in terms of Psychoanalytic Critics, Postcolonial Critics and Feminist Critics According to data collection, this research was worth doing. Moreover, this novel could largely represent theories of eco-feminism and the early thoughts of Toni Morrison. Cultural eco-feminism has been analyzed through the illustration of rape, menstruation and natural images in the novel.

Pecola is alienated from her classmates, except Claudia no one has come forward to have friendship with Pecola in her class. Because of Pecola's ugly looking. Even Pecola's teacher hates her because of her God given colour. Thus pecola is alienated from her classmates.

Finally Pecola is alienated from the Lorain people. Pecola is often abused by her own father Cholly because of this She carries her father's child. But she never commits any mistakes in her life. But the Lorain people hate Pecola's pregnancy and blame her. Pecola



is unable to bear the word of the people and so she alienated herself from the society.

Pecola decides that if she had a blondy hair and blue eyes, She may be loved and well-treated by everyone. She is longing to have blue eyes .She hopes that through the blue eyes she can see the things beautiful even though the things are bad and ugly.

*Pretty eyes . pretty blue eyes . Big blue prtty etes.*

*Run , jip, run . jip run , Alice runs . Alice has blue eyes four pretty.*

*Blue eyes , blue-Sky eyes. Blue like Mrs. Forrest's*

*Blue glouse eyes . Morning-glory-blue-eyes.*

*Alice-and-jerry-blue-story book-eyes (Morrison 44)*

According to Pecola, she thinks that due to her blue eyes she has more friends. This makes her to become insane. Every moment she thinks and pray for blue eyes.

*Each night, without fail, she prayed for blue eyes.*

*Fervently, for a year she hed prsyed .*

*Although somewhat discouraged, she was not without hope (Morrison 44)*

Pecola's best friend is Claudia Macteer. Claudia's mother shows love and care towards her two daughters. Claudia opposes the view of Pecola, according to her black is beautiful than the whites. Claudia demonstrates this by destroying her white dolls. But Pecola does not think like Claudia and so she is alienated even from her self-worth.

In *The Bluest Eye* Morrison portrayed Pecola as a tragic heroine. Pecola's alienation comes to an end when she starts to travel into her own world. She imagines that she was not raped by her own father, she imagines that she had many friends. This Imaginary friend is always ready to give her ears to Pecola's words and she assures Pecola is most beautiful girl in this world. Thus Pecola is completely alienated from the society.

### Theme of Alienation in Sula

Sula is one of the best novels of Toni Morrison. Sula is the protagonist. Like Pecola in *The Bluest Eye*, Sula also alienated from her own mother, friends and society.

Sula's mother Hannah is not a good woman. She sleeps with most of the men in The Bottom. She is not spend time with Sula. She overhears the proposal of her mother about the dislike of her daughter Sula hates her mother for these reason. Sula is longing for someone's care and love. Then she moved to her grand mother's house.

Sula's close friend is Nel. She compromises Sula whenever she met problems. The only peace in Sula's life is Nel. After Nel's marriage with Jude Green, Sula feels that she had lost her close friend to Jude. So, Sula moved away from the Bottom for ten years. Thus Sula is alienated from her friend.

Each had discovered years before that they were neither white nor male, and that all freedom and triumph was forbidden to them, they had set about creating something else to be. There meeting was fortunate, for it let them use each other to grown on...they found in each other's eyes the intimacy they were looking for. (Sula 52)

Ten years later Sula returns to Medallion to meet her friend Nel. She seems to be changed; she became more harsh than before. She puts her lovable grandma in nursing home. Then she have physical relationship with Nel's husband, Jude left Nel after his relationship with Sula, is caught by Nel. The whole society people turn against Sula, because of her strange behaviour. Sula loved Ajax very much. she is longing for Ajax's love after Jude Green went away. Then sula descends into pain and died. Thus she is completely alienated from the society. To conclude that, alienation is arise when one emotionally abused or oppressed and left alone by someone in society. Toni Morrison portrays the sufferings of alienation in these two characters Sula and Pecola who ends their life miserably due to alienation.

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## NATIONAL SEMINAR ON SHANGE'S PORTRAYAL OF AMERICAN WOMEN FOR COLORED GIRLS WHO HAVE CONSIDERED SUICIDE / WHEN THE RAINBOW IS ENUF

### AS FEMINIST AND RACIAL ISSUES

**P.Shyamala**

*M.Phil English, Theivanai Ammal College for Women, Villupuram*

#### **Abstract**

*Shange passionately express her personal experience as a Black Woman, the struggle of black women with racial, political and feminist issues. Being as a female and black makes the colored girls double oppressed to a dilemma of living in this world. Shange's theatre emerges from her own experience as poet and dancer, and she empowers her actors to experience and to communicate her dramas personally and individually. As a writer she through her radical language expresses in depth the need of self affirmation for black women. In her choreopoem, she refers to physical harm and violence done to the female body such as rape, oppression of black females. She insistently characterizes black women as being easily duped, and as emotionally frivolous. She is more concerned with the feminist issues as a female sexuality and its suffering at the hands of men. They have a responsibility to love themselves and each other enough to resist oppression. These girls are only in need of love and arrive at 'selfhood' by finding God in themselves.*

Shange was born Paulette L. Williams on October 18, 1948 in Trenton, New Jersey to an upper-middle-class family. Her father Paul T. William, was an air force surgeon, and her mother Eloise Williams, was an educator and a psychiatric social worker. When she was 8, her family moved to the racially segregated city of St. Louis, there she was endured with racism and racist attacks. As a child, she was exposed to music, literature and art in a home environment that fostered pride in her African-American literature. Later, she turned to writing and accomplished poet and novelist but ultimately it was a dramatic piece – *for colored girls who have considered suicide/ when the rainbow is enuf* made her famous.

Besides winning the Obie Award and Tony Award, Emmy and Grammy Award nominations, the work introduced a new theatrical form called the choreopoem. Women are portrayed as victims in the play. They are ignored, raped, beaten, prostituted and never loved. Ntozake shange have written *Cosests*, *Cypress and Indigo*, *Where the Mississippi Meets the Amazon*, *From Okra to Greens*; *Spell7#*; *Nappy Edges Some Men*; *Mouths*, *A Daughters Geography*, and *Natural Disasters and Other Festive Occasions*. Her works has appeared in

*Black Cholar*, *Maria*, *West East Magazine*, *Broadway Boogie* and so on.

*For colored girls who have considered suicide when the rainbow is enuf* is shange's first, and most acclaimed theatre piece. Shange describes choreopoem as a cycle of poems combined by with music and dance. It consists of chants, poetry, and rituals and recalls the salient features of the African theatre. In this poem, she explores the sufferings and joys of seven black African women and rejoices and the ability to share and overcome their sorrow. *For colored girls* has developed into a (2010) drama film written, directed and produced by Tyler Perry. It is considered to be a landmark piece in African American literature and black feminism, the film depicts the interconnected lives of nine women, exploring their lives and struggles, as women of color, all of which end with these women's self realization and self appreciation of who they are. The poems deal with love, abandonment, domestic violence, rape, and abortion embodied by each woman's story.

This innovative theoretical form drew on African-style story telling in which, the perform passes along cultural information and images in a dynamic way. The poems in *for colored girls* are based on her own

experiences. She had tried to commit suicide for four times, including episodes after an abortion and an attempted rape. In the summer of 1974, she began writing a series of seven poems modeled on the poet Judy Grahn's book, *The Common woman*, and these later provided the foundation for the choreopoem. The poems were revised constantly over the next two years, until she was satisfied that the final production at the book theatre on broad way was "as close to distilled as any of us in all our art forms can make it."

Shange's plays are feminist and non-linear incorporating music, character, transformation and drama sequence and she incorporates oral and music forms from African and Afro-American. It consist of 20 poems which chronicle the black women's progress from enduring a death-in life through learning black history, experiencing a joyful sexual invitation, enacting myth and stereotype, and knowing the pains of betrayal, rape and abortion to achieving a true sense of identity, almost sacramental community with his peers, and discovering the sacredness of her own being – seeing God within her. The seven ladies are identified only by the hues of their dress- red, orange yellow, green, blue and purple – rainbow colors and brown- the colored girls. Towards the end of the play, they softly repeat: "I found God in myself and I loved her". The ladies find the power to survive and flourish, which ends the play on the note of joy and promise. Shange illuminates the recesses of racism and characters overcoming oppression and learning to learn themselves throw a strong bond of sisterhood.

Sing a black girl's song  
Bring her out  
To know herself  
To know you  
But sting her rhythms  
Carin/struggle/hard time  
Sing her song of life  
She's been dead so long  
She doesn't know the sound  
Of her own voice  
Her infinite beauty. (4)

For colored girls begins with the poem spoken by the lady in brown about the importance of naming and celebrating experience in song and story:

Women must write herself they must write about women and bring women to writing, from which they had been driven away as violently as from their bodies....women must put herself into the history- by her own movement. The poetry is shared by seven women who are each associated with a color and city: the lady in brown (Chicago), yellow (Detroit), purple (Houston), blue (Manhattan), red (Baltimore), green (San Fransisco), and orange (St. Louis).

Historically each of these cities has attacked a large number of black residents, and the fact that Shange has selected locales spread evenly throughout United States makes the stories seem representatives of black women's experience in America. This impression reinforced by the fact that the same actor can appear in different cities and that often the stories have no specific setting.

The lady in yellow delivers a monologue about the wonderful experience of cruising, dancing and losing her virginity on graduation night. The lines spoken by the lady in yellow of shange's style are:

It was graduation nite and I waz the only  
Virgin in the crowd  
Bobby miles martin Jerome and Sammy Yates  
eddi jones and randi  
all cousins  
all the prettiest niggers in this factory.....

.....  
The lady in yellow speaks positively and unashamedly about her first sexual encounters and it enters a daring and important social break in traditional social behavior for her colored girls.

The lady in red through her acting and her humor, distances herself from pain and expresses her anger and anguish at having to take the responsibility to end the affair. She has been hurting as many men as possible but crying to sleep too.

The lady in Green complains that she almost let a lover walk off with the things that make her special but caught her-self in time.

The lady in blue recalls a time when she too, was the center of attention on the dance floor, and deliver an anguish monologue about undergoing an abortion when: once I was pregnant and ashamed of myself". She talks about feeling vulnerable and demoralized in Harlem.

The lady in purple tells the story of Sechita exotic dancer in a redneck in Natchez, Mississippi. She is an innocent black girl in St. Louis. Her image is an empowered Egyptian Goddess and is the celebration of Afro-Centrism and an abandoning of western ideals that particularly restrict African-American women's creative possibilities.

The lady in orange recalls wanting to avoid the stereotype of being a nagging black women but by always keeping at a good front, she has "died in a real way".

The lady in brown finishes the piece by repeating a version of the title "this is for colored girls who have been considered suicide but are moving to the ends of their own rainbow" (for colored girls 64).

### Conclusion

In *for colored girls...* Shange expresses her commitment to women and children who are abused every year. One important symbol is that it legitimates women's vision is the array of colors worn by the seven woman. Shange brought to her American stage a distinctively black feminist perspective. She works

towards a level of communication in male female relationship that is built upon mutual respect, trust and individual self-worth. As Shange correctly quotes "where there is a woman there is magic". We can say that, every woman have a magical sense of taking their own roles as a responsible person in the society. So they should not be denied and feel inferior, because she is a women and black. Like the title given by shange for colored girls, each woman's life should lead in a colorful manner and should avoid the word black females. Each and every woman beyond their color or their position should be respected and loved by others to have a dignity. Every woman can lead their life happily and independently in the society.

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## THE CORPOREAL TRIBULATIONS OF THE AGED-AN OUTLINE

**Ms.V.Sofia Adaikala Mary**

*Assistant Professor, Department of Sociology and Social Work, Fatima College (Autonomous),  
Madurai*

### Introduction

Ageing is allied with a decline in the bodily functions, an accompanying change not only in the outward structure of the body, along with that internal changes also take place. The extreme form of the changes will result in different kinds of diseases. These alterations produce a significant impact on the health conditions of the aged. Ageing is a process, where the individuals are facing lots of problems like physical, financial, psychological, social etc., as they grow old; their problems also grow with it. So many problems may arise among that a vital one is all about health. Health is not only wealth it also determines an individual's status in the society and leads one toward successful ageing. This paper attempts to focus on the corporeal tribulations of the Aged.

### Definition of Health

**World Health Organization (WHO)** defines Health, "as a state of complete physical, mental and social well being and not merely the absence of diseases or infirmity".

### Aged-Associated diseases

The diseases associated with age are to be differentiated from the normal ageing process. It is generally accepted that a substantial degree of physiological deterioration in old age results from age associated diseases. Among the aged people, it was found that one or more age-associated diseases with some degree of functional impairment are generally expected in a large majority of older persons.

### Heart related diseases

In the year 2013, a study was conducted among the adults (above 65 years) to find out which disease is the leading cause of death of the aged and they found that 488,156 people were died due to **heart**

**diseases**. It was noticed that death among older adults is also due to changes in arteries and ventricles functioning, cardiac structure and their capacity to carry out the function properly. Then **atherosclerosis, high blood pressure or hypertension, congestive heart failure** etc., also takes place among the aged.

The existence of too much cholesterol (a fat like substance) in the blood paves the way to build up the walls in the arteries. Overtime, this build up causes "hardening of the arteries". Arteries become narrowed and blood flow to the heart is slowed down or blocked. If enough blood & oxygen cannot reach your heart you may suffer **chest pain** and even **heart attack**.

### Brain related diseases

**Alzheimer disease** is a degenerative disease of the brain. It attacks nerve cells in all parts of the cortex of the brain, as well as some surrounding structures. Thereby impairing a person's abilities to govern emotions recognize simple mistakes they have made coordinate their movements and remember things well. It loses all memory and mental functioning. It is also hereditary in nature and one of the leading causes for death among the aged. **Stroke** occurs when the blood supply to the part of the brain is suddenly interrupted due to the presence of a blood clot.

### Joint related diseases

The degenerative joint disease is known as **Osteoarthritis**. It occurs in the joints of the body as an expression of 'wear and tear'. It caused due to the loss or damage of cartilage. The hard, smooth cushion that covers the bony joint surfaces is composed primarily of collagen, the structural protein in the body which forms a mesh to give support and flexibility to the joint. When cartilage is damaged and lost, the bone surfaces undergo abnormal changes. This is responsible for pain and

disability in the older persons especially among elderly women.

**Rheumatoid Arthritis** is a chronic disease in which joints in the body are inflamed, leading to swelling, pain, stiffness and possible loss of function. Synovium the membrane surrounds joint and creates a protective sac. Narrowing the joint space and damaging the bone and even it will attack other parts of the body. **Osteoporosis** can contribute to becoming less mobile and potentially disabled where one can fall and have a fracture or as the collapse of vertebral bodies.

### Diabetes

Another major disease were most of the aged affected is diabetes; it is also identified as a significant senior health risk. It can be identified and addressed early with simple blood tests for blood sugar levels. If the diabetes is identified at the earlier stage, then definitely there is less risk towards death, because the disease can be identified and controlled by providing insulin injection in case of low level of sugar and in case of high level proper tablets, food control.

### Disorders

**Parkinson** is a disorder, which generalize slowness of movement, shaking on one side of the body when at rest, some stiffness of the limbs & unable to balance. It occur when cells are destroyed in certain parts of the brainstem, particularly an area called the substantia nigra- in healthy brain the substantia nigra stimulates the release of dopamine an essential neurotransmitter. Loss of the dopamine is the primary effect.

**Multiple Sclerosis** is an inflammatory disease of the 'white matter' tissue of nervous system. The white matter is made up of nerve fibers which are responsible-transmitting common signals. It is partial or complete loss of any function that is controlled by the brain or spinal cord.

Epilepsy is in which a group of nerve cells in the brain send out abnormal signals there may be loss of consciousness, strange sensations, emotions and

behaviour. The above mentioned changes in the nervous system are identified as neurological disorder.

**Insomnia** is not a disease but a very common, usually temporary, sense of not having had enough sleep to feel refreshed. Due to old age most of the people suffer from this type of sleeping disturbance, not able to sleep over full night.

### Respiratory Disease

The third most common cause of death among aged people is COPD (Chronic lower respiratory diseases). Although having a chronic respiratory disease increases senior health risks, making the aged more vulnerable to infections such as pneumonia, getting lung function tests and taking the correct medications or using oxygen as instructed will go a long way toward preserving senior health and quality of life. Asthma is a chronic condition in which the airways undergo changes allergens or other environmental triggers that cause aged to cough, wheeze and experience shortness of breath (dyspnea).

### Conclusion

As the human beings, live on this earth undergoes lot of changes biologically, psychologically and physically. In the early stage of life growth use to take place physically, biologically and psychologically. As chronological age take place, in one part of life all the growth or development slowly started to deteriorate but with the help of the advance in the medical treatment the problems caused due to old age can be cured, controlled to some extent then the severe health problems can made less severe.

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## UNTOUCHABILITY IN MULK RAJ ANAND'S UNTOUCHABLE

**S.Subitha**

*M.Phil., English Research Scholar, St.Joseph College of Arts and Science, (Autonomous)*

### Abstract

*Problem of untouchability is still prevalent in the society. Mulk Raj Anand's first Novel, "Untouchable" was published by the British firm, Wishart in 1935, this Novel "Untouchable" brings to light the sorrow and sufferings that high caste Hindus inflicted on the untouchable. Although this concept is fully man-made from the ancient time, the society as well as the upper class has absorbed it as a stereo-type ideology to subjugate the untouchables in economy, politics and society until the present time. The Novel "Untouchable" is about one day life of Bakha, a boy who has to become a Latrine cleaner just because he belongs to the untouchable caste. Bakha is an Eighteen years boy, son of Lakha, the Jamadar of sweepers. He is a child of the twentieth century. The Novel was seen as a poignant reminder of the atrocities of the caste system in India.*

Mulk Raj Anand, a socially committed novelist, has produced a good deal of literature. His Novel fall into two categories namely social and autobiographical novels. He focused his attention on the sufferings, misery and wretchedness of the poor as a result of the exploitation of the downtrodden class of Indian society. Religious, hypocrisy, feudal system, the place of woman in the society, superstitious, poverty, hunger and exploitation are his common themes.

Untouchable (1935), Coolie (1936), Two Leaves and a Bud (1937), The sword and the sickle (1942), and The Road (1963) are the novel deal with poverty, hunger and exploitation as their major themes.

The Novel "Untouchable" was welcome by few but criticized by many. Several newspapers in London criticized it as 'a dirty work'. The novel gained popularity among the western readers slowly but surely. Later it became so popular that it was translated into more than twenty languages. Untouchable is Mulk Raj Anand's first novel. Anand has been able to highlight the miserable plight, poverty and degradation of the so-called depressed classes. The describe a single day in the life of the Protagonist Bakha, he is eighteen years outcast boy. He is treated as "Untouchable" by the upper classes. Bakha, a sweeper who cleans public latrines, as he has an encounter with an upper-caste Brahmin, the Brahmins associated sweepers with filth and contamination; they are seen to pollute whatever they touch.

".....there were no black or white people, no yellow or brown people, not even French and German,

English and Hindustanis and Chinese and Japanese but there were only two races and two religions in the world, the rich and the poor...." The Sword and the Sickle

Bakha starts his day welcomed by the abuses of his father and is forced to clean the latrines with a brush and a basket. His sister Sohini goes to fetch water from the caste well where she is compelled to wait for a caste Hindu to draw water which is again a routine for her life. While walking through the streets of the town, a caste Hindu gets defiled by his touch to which he tries to apologize. Joining his hands in humility, he stands deaf and dumb. The people gather around the scene and abuse Bakha. He pleads but no one feels pity for him. The defiled man gives a slap on Bakha's face and leaves the place.

Polluted, Polluted, Polluted! shouted the Brahmin below... Get off the steps, scavenger! Off with you! You have defiled our whole service! You have defiled our temple! Now we will have to pay for the purificatory ceremony.

He finds his sister Sohini standing in the courtyard frightened and speechless. She tells Bakha about the priest's attempt to molest her while she was cleaning his latrine. She further tells him that she screamed out of fear and the priest came out shouting that he had been defiled by an untouchable girl. No one believes that two of them words, they realize that they are helplessness due to the limitations of their caste. Bakha sends Sohini home and goes to an alley nearby to beg for food. Because of tiredness he sleeps on the

wooden platform in front of a caste hindu's house. A high caste woman comes out and shouts at Bakha for polluting her house. She asks him to clean the drain to get a piece of bread.

The son of a high caste Hindus is hurt in a quarrel that takes place after the match. Bakha takes the wounded boy to his house, his mother, instead of giving thanks shout at Bakha for defiling her son and the house. Colonel Hutchinson, a priest from the church, finds him lonely and takes him to the church where he asks Bakha to confess his sin so that he can be converted to the Christian religion. The colonel's wife shouts at him for bringing a 'bhangi' at her house Bakha runs away from the church.

Gandhi expresses his wish to be reborn as an untouchable. He calls them 'Harijan' and the cleaners of Hindu religion. He warns them against their bad habits and asks them to stop accepting the cooked food for their work. Bakha comes to know that the only solution to eradicate untouchability is the use of machine or the flush system.

".....Untouchability for me is more insufferable than British rule. If Hinduism hugs Untouchability, then Hinduism is dead and gone."

In this Novel Bakha is universal figure to show the oppression injustice, humiliation to the whole community of the outcaste in India. Bakha symbolizes the exploitation and oppression. His humiliations are not of his alone, but the suffering of whole outcast and underdog.

This dangerous disease of caste-conflict was on it. Summit before Independence, it is still seem much or less in almost every stage of India. The untouchable, the socially isolated people who form the most vital part of the nation have to lead a deplorable and miserable life beyond description. E.M.Forster rightly holds the view.

The sweeper is worse off than a slave, for the slave may change his master and his duties and may even become free, but the sweeper is bound for ever, born into a state from which he cannot escape and where he is excluded from social intercourse and the consolation of his religion. Unclean himself he pollutes other when he touches them.

In this Novel I have concluded, that Untouchable people are suffering lot of problems in their day today life. For example the outcast where not allowed to mount the platforms suffering the well, because if they were ever to draw water from it, the Hindus of three upper castes would consider the water pollution. These are the big disease spread over the country. For this only Gandhi expresses his wish to be reborn as an Untouchable.

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## SOCIAL ISSUES IN AMIT CHAUDHURI'S 'A STRANGE AND SUBLIME ADDRESS'

**M. Subitha**

*M.Phil Scholar, PSGR Krishnammal College for Women, Coimbatore*

### Abstract

*Amit Chaudhuri is a versatile writer of contemporary Indian English Literature. He is a poet, essayist, novelist, literary critic and singer. He is world widely acclaimed for his love for Indian classical music in all his novels. Amit Chaudhuri's novel 'A Strange and Sublime Address' (1991) focuses on Calcutta and its main problems with more reality. He portrays the real picture of Calcutta in 1980s in his first novel 'A Strange and Sublime Address'. The problem of the common man is well-brought out through a ten-year-old boy, Sandeep. Social issues of Calcutta are analysed. This paper aims at creating awareness on the social problems of Calcutta in 1980s.*

Great writers do not write different things, but they do write things differently. Amit Chaudhuri belongs to a group of writers who have been closely involved with the world around him. Born in Calcutta in 1962 and brought up in Bombay, he is a graduate of University College, London. His first book, *A Strange and Sublime Address*, won first prize in the Betty Trask Awards, the Commonwealth Writers Prize for Best First book in 1992 and was short listed for the 1991 Guardian Fiction Prize.

In Amit Chaudhuri's first novel *A Strange and Sublime Address*, Sandeep, the main character of novel seems to be a portrayal of Chaudhuri's own childhood which celebrates not only the simple joys of childhood like bathing, eating, sleeping and exploring the city, but also the business of living, working, coming to terms with the world of senses which impose an increasing burden on the soul. From an organized and lonely life of a flat in Bombay, Sandeep comes to Calcutta to spend his holidays at his uncle's home. Through the eyes of the ten-year-old, the writer's knowledge of Calcutta city appears to be very sound. Though the plot of this novel like Chaudhuri's other novels and stories, is not of any particular essence, its representation of some of the social issues like the hazards of urbanity in the contemporary city of Calcutta. There are, for example, many evocative images of Calcutta as a city of dust, as a city of intolerable traffic jams, as a city of frequent power cuts and the others.

Chaudhuri views the city of Calcutta, in this novel, as "a city of dust" (Chaudhuri 11). He quotes in his

text that the dirty granular particles of dust, present in the air of the city, gradually cover completely the whole city Calcutta:

"If one walks down street, one sees mounds of dusts like sand dunes on the pavements, on which children and dogs sit doing nothing, while sweating laborers dig into the macadam with spades and drills" (Chaudhuri 11). Chaudhuri further tells the readers that the power of dust slowly transforms the city:

"Dust flakes off the ceilings in offices; the buildings are becoming dust, the roads are becoming dust. At the same time, dust is constantly raised into startling new shapes and unexpected forms by the arbitrary workings of the wind, forms on which dogs and children sit doing nothing" (Chaudhuri 11).

When Chaudhuri speaks about the city 'disintegrating into' and 'rising from' dust it resembles the mythological bird, the Phoenix: "Daily, Calcutta disintegrates, unwhispering, into dust, and daily it rises from dust again" (Chaudhuri 11).

To get rid of all this dust daily, a household in Calcutta needs floors to be swept and household goods cleaned at least twice in a day--once in the morning and again in the evening. It is because of this that the family of Chhotomama in the novel employs two maidservants, Saraswati who polishes the floor with a moist rag in the morning, and Chhaya who cleans the house for the second time in the evening. Besides, mamima dusts the furniture of their household daily. His repetitive use of the image of 'dust' in the text is in one way indicative of the

atmospheric dirtiness present in the city of Calcutta. The dirty granular particles of dust, nevertheless, cause many heinous diseases including respiratory diseases. The author's repetitive use of the image of dust in this novel, no doubt, has a witty concern to this.

In Chapter 2 of this novel, the novelist, while speaks about the ruined roads and the streets of Calcutta. They are always, "being dug up" either for the ongoing construction of "the underground railway system [of 1984]" or for some works like the replacement of underground pipes, which has made the city of Calcutta as full with "mounds of dust"(Chaudhuri 21)

Calcutta as 'the city of traffic-jams' is also a major issue recurrently appearing in *A Strange and Sublime Address*. Sukanta Chaudhuri, in his essay "Traffic and Transport in Calcutta," (1990) speaks much about the traffic-jams of Calcutta. Some of those problems are: limited road-space in the city of Calcutta (only 6.5% of the total area of the city is devoted to roads); shortage in the number of bridges over the river Hooghly to connect the city with rest of the country; an abundance of slow vehicles like hand carts, rickshaws (including hand rickshaws), push vans and other small vehicles; shortage of one-way roads in the city; an acute shortage of parking spaces in the city which compels people to park their vehicles on the streets or roads; an excess of street hawkers or footpath vendors whose "stalls tend to cluster at road junction" (Chaudhuri 149).

In *A Strange and Sublime Address*, Amit Chaudhuri too reflects upon this perpetual problem of traffic-jams in the city of Calcutta and refers to this at several places in the text. For instance, it is told that Sandeep in the novel gets accustomed to hear the blowing of horns in the first traffic-jam of the evening in the road near Chhotomama's house in the city:

"He [Sandeep] heard car-horns blowing in the distance. He heard shouts --a taxi driver must be insulting a bus driver. It was the first traffic jam of the evening, punctual, ceremonial and glorious"(Chaudhuri 80-81)

Of course traffic-jams in the streets of Calcutta sometimes do have their serious consequences too. The novel shows how Chhotomama, who already had had a

heart attack, suffered another attack in the car itself, because the car by which he had been taken to the hospital for immediate treatment was caught in a traffic-jam:

"On the way to the hospital, Chhotomama had another attack. He vomited on the floor of the company car. The driver, caught in a traffic jam, shook his head from side to side. He [the driver] had seen these things happen to his elder brother, who had died in half an hour" (Chaudhuri 93).

Frequent power-cut, another major issue of urban life in Calcutta, has also a vivid representation in *A Strange and Sublime Address*. The author, in the novel, gives as much as five references to the intolerable frequent power-cuts of Calcutta. The first reference, as for instance, is made in Chapter 4 of the novel when describing Chhotomama's household on an "unbearably hot" (Chaudhuri 25) afternoon while all the members of the family are striving hard to beat the heat which is doubled by a sudden power cut.

The author's detailed observation of every particular thing and movement of the people in the house is certainly noteworthy and his use of the oxymoron 'warm ice' is striking enough. There is a second reference to a power-cut in Chapter 7 of the novel. It was at six o'clock on a Sunday evening when the power was suddenly cut, and this led to the disappointment of "the two servant-girls and their little brother who had come downstairs and plopped shyly on the floor to watch the Sunday film on television ----" (Chaudhuri 47). When they turned back home disappointedly, Sandeep's mother comforted them with an assurance: "I'm sure they'll show us a better film next Sunday ----" (Chaudhuri 47). The third reference to frequent load shedding in the city is akin to an extended metaphor. On one evening of a power cut, Chhotomama took the three children, Sandeep, Abhi and Babla to a nearby field — a big "maidan" (Chaudhuri 49) which was fully surrounded in darkness but also full with all sorts of people, "college boys, schoolboys, couples, unemployed men, families, hawkers, groups of girls" (Chaudhuri 49).

The irritating reality of power-cuts in the city of Calcutta is made something beautiful here. It is as if the

evening power-cut in Kolkata has a conjuring power to draw all the people of the city from their houses to a moonlit-maidan for an evening walk, casual interaction and generous gossip. The maidan here is almost a perfect example of the whole city of Calcutta. The author, in this novel criticizes the government for the frequent power-cuts in the city, and also he denotes through an incident that happens in Chapter 12 of the novel. It was around eleven thirty in one morning when Chhotomama had a heart attack even as he “was planning to take a late bus to work” (Chaudhuri 90). When the other members of the family were trying to give him relief before taking him to the hospital, “There was a sudden power-cut”, which made the patient’s condition more critical. Sandeep’s mother went on constantly fanning “her brother with a newspaper” (Chaudhuri 91), but the situation became so insufferable that they all began to criticize the government “for its inability to rectify the power shortage” (Chaudhuri 91) in the city. Chaudhuri in the last chapter of the novel which is entitled “Coolness” which begins with the words: “The Power-Cut had begun at seven in the morning. Now it was twelve” (Chaudhuri 173). Through this he denotes his virtual protest against the attitude of the authority towards this problematic issue of the city, and he has a serious apprehension too for this problem.

Amit Chaudhuri’s observation on the extreme poor condition of the telecommunication department in the city of Calcutta especially during the 80s and 90s of the last century has also been very critically represented

in *A Strange and Sublime Address*. Quite naturally, Calcutta as a city must have such a place of pride. He called the Calcutta Telephones as a “creature”, and commented that “A telephone in Calcutta is quite useless” (Chaudhuri 169).

However, along with all these, Amit Chaudhuri, in this novel, has hinted upon some of the social issues of the city of Calcutta, and the alarming condition of health and hygiene in the metropolis, the ever haunting issue of the extended population in the city of Calcutta, and the issues concerning social life and relationship in an age-old metropolis like Calcutta.

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## ALIENATION AMONG WOMEN EMPLOYEES IN THE DOMESTIC SERVICE

**Mrs.M.Suganya**

*Assistant professor, Department of sociology and social work,  
Fatima College (Autonomous), Mary land, Madurai*

### Abstract

*The present study reveals the life of women domestic employees. The objective of the present study is to analyze the influence of socio-economic factors in causing alienation among women domestic employees. Poverty, illiteracy, more children in the family, social stratification and disorganized familial structure force women to become domestic employees in the society. Generally, if a woman became an employee and if she begins to come out from her family, people's attitudes towards that woman would be entirely changed. A woman's individuality is determined by her social milieu. A woman becomes a domestic employee to meet the needs of family, to retain her social status and power in the society. Many domestic workers in cities live on pavements or on slums and serve others in house. A women domestic worker has to weep, swab, wash utensils and clothes in every house twice a day, morning and evening. Sometimes, she has to stand in a long queue to get water. She has to repeat the same work in her own home and in other homes where she works. Women domestic workers often get a paltry sum for the unpleasant work they undertake some women domestic workers are sexually assaulted by their employers. Though women domestic employees' works more both at work place and at their home, they could not enjoy from what they produced. They are alienated from their work, from their employers and from their co-workers.*

### Introduction

Women labour and their exploitation were found since historical times in India. Women were employed to work as wine servers and as spies to get the secret of the drunkards without arising any doubts, in their minds. Some reference in ancient literary works (particularly dramas) partly proves the existence of Dasis (female slaves) in those days. For instance, in Kalidas's *Malavikagimitra*, *Parivrajita* testify to the existence of female spies, in *Mrichhakatika* of Sudrak (a drama of Gupta age) the character of Madarika bears testimony of the existence of female slaves. Women in ancient India were also engaged as *ganika*. We find such *ganikas* in Sudraka's '*Mrichhakatika*' and in Dandin's '*Dasa-Kumar-Charita*' etc.

With the march of civilization, the impact of social changes and developmental efforts benefit the women much less than man. Social and religious reformers, enlightened public authorities, and women's organizations waged battles against the oppressive position of women through centuries. But scourges as illiteracy, ignorance, superstition still persist in some parts of the country resulting in unorganized low-paid exploited women labourers. Through the centuries, women have

been working for their families as long as sixteen hours or more right from day break till late into the night.

### Social causes for Women to become a Domestic Employee

Poverty, illiteracy, more children in the family, social stratification and disorganized familial structure force women to become domestic employees in the society. Generally, if a woman became an employee and if she begins to come out from her family, people's attitudes towards that woman would be entirely changed. A woman's individuality is determined by her social milieu. A woman becomes a domestic employee to meet the needs of family, to retain her social status and power in the society.

### Alienation among Women Employees in the Domestic Service

A high proportion of working women in India are employed in the unorganized sector mainly in domestic services. Women domestic employees are manifested in domestic activities like cooking, washing dishes, washing clothes, cleaning the house and toilet. Women in the domestic services perform lowly skilled work task and are constantly threatened by potential

competitors. Women domestic employees in this sector face unattractive work packages with low wages unstable employment. The sweeping profession in India is strictly circumscribed by concepts of purity pollution. In domestic services, mostly the job classification is based on the caste system like for examples Dalits are given as sweepers and scavengers, higher caste women will be employed as cook, washing the materials in the pooja room, gardening and so on.

Women domestic employees are given the highest work load for very low wages at their work place. Employers are exploiting the women domestic employees in the form of getting more works within the short span with low wages or income which does not meet their basic needs. After go home, they are working doubly at their home such as cooking, washing clothes and dishes, cleaning the house, take care of their children, serves for husband and his family members. This kind of social and familial environment brings adverse effect in women's emotional status. This condition causes alienation among women domestic employees both at work place and at their home.

Women domestic employees are given more tasks at their work place dually they have lots of tasks at their home also. This situation causes alienation among women domestic employees. The positive or negative feelings derived from the work place by individuals have an impact on their family relations. Likewise, domestic relations tend to influence the work role of individuals. In effect, the psychological carry over from work or family roles can affect psychological availability and the amount of energy available for performing the other role. Women domestic employees alienated through the problem of over-load and time budgeting, conflicting expectations of dual roles, problem of adverse self-evaluation, problem of re-allocating household tasks and sharing in childcare.

### **Sociological Significance of Women's Employment**

Social change always provokes stresses and strains in the social structure which are manifested in the form of contradictions, conflicts, incongruities and inconsistencies in role relationships and especially between the previously existing roles and the newly

emerging ones. The new role of women of sharing in the income generating activity has come to co-exist with their primary status as mothers and housewives. Consequently, working women are expected to be both traditional and modern in domestic and public jurisdictions. While the literature on working women has revealed that in a society such as India the co-existence of tradition and modernity is a common phenomenon, studies on dual-earner families have emphasized that such a co-existence also creates antagonistic demands as well as conflicting norms and expectations with regard to working women.

Women's occupation status is closely associated with the home and family. A clear conflict emerges between the socially approved status of women as homemaker on the one hand and the status as an employed worker on the other. Familial duties come in the way of employment prospects. Women face the dilemma of somewhat contradictory role perceptions. The loyalties, interests, and aims differ between home and work-place and demand two different types of individualities. As the report of the committee on the status of women (ICSSR,1974) states, the processes of change are responsible for considerable divergence between ideal role behavior, expected role behavior and actual role behavior. But this process is characterized by unreasonable expectations of other roles that an individual has to perform in a given situation.

When a housewife takes on the working role, she not only finds a change in her status within the family and outside it, but she also takes upon herself increasing pressures and stress to reconcile the dual burden of the two roles located in different sectors of the society – in house and work-place.

The working of the wife-mother outside the home necessitates the rearrangement of the familial roles and tasks. The probable effects of the married women would be her absence at meal times, inability to perform several tasks single handedly like maintaining an orderly home, entertaining guests, cooking elaborate meals, which are routinely organized by stay-at-home housewives. The presence of young children and other dependents further exacerbates the situation. To pursue

double-roles, the working home maker has to work within a stricter time-schedule and arrange things more systematically. This itself imposes the need to exercise greater mental and physical alertness. This fact, coupled with her interaction with the outside world, would induce changes in her behavior, perceptions and life-styles. She may have to cut short many domestic chores and ritual activities. She is likely to become more rational, pragmatic and individualistic in her outlook. Subjugation of her personal needs and interests and self-effacement may not be possible any longer. Thus, changed ways of thinking and behavior emerge in the household.

These may lead to changes in work-division, marital relationship, relations with in-laws and authority patterns within the family. Thus, women's employment implies two things; her diminished availability to others, and increased demands placed upon others to enable successful performance of her two roles. As Desai and Anantram (1985) observe, middle class women's outside work participation is not merely an economic activity, but it affects norms regarding the proper sphere of women, their status vis-à-vis their husbands, values underlying patriarchal family structure, redefinition of the roles of family members, care of children, mixing with other men and remaining outside the house for long periods.

Most working women have not yet begun to question the stereotyped conventional assumptions of gender roles and have yet to learn to utilize their new

resources of education and employment to alter established beliefs and expectations. By adhering to traditional domestic obligations and congruently adding on the work role, working women have themselves contributed towards perpetuating patriarchal legacy.

### Conclusion

Women who work in the domestic services have alienated at all level. Though, they alienated at all level, they acquire power in decision making and bring changes in the traditional family role relationships and power-structure in the social system.

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## A DOLL'S HOUSE - A DISCOURSE ON FEMINISM

S.Suganya

*M.Phil English and Comparative Literature, Madurai Kamaraj University, Madurai*

### Abstract

*In A Doll's House, the theme is the duties towards oneself and achieving the individuality and individual rights in the society. Indeed, in a patriarchal society which is controlled by men's rules, this is woman, who should try to get her rights. The play deals with the issue of the position of woman in marriage and in the society. In Ibsen's time the wife is more a servant than a helper. Nora comes to the realization that she lives in a Dollhouse created by Torvald, and Papa in the past. She has been suppressed and simple her entire life and has allowed every man to define who she is. She decides to leave her home and children in a dark night and puts herself in the outside society, inviting insult, destitution and loneliness. This realization and desire to leave the situation is what makes this a feminist play.*

In Ibsen's revolutionary plot twist was there by stripped of its political impact; with the wife returned to her proper sphere, Victorian viewers could go about their lives without fear of social catastrophe (187).

Henrik Johan Ibsen was one of the most powerful and influential dramatists of the modern times. He was the father of Realism and Modern Drama. He has been described as a dramatist of ideas. His plays have been called 'social dramas'. The terms "problem play" or "thesis play" have gained currency from his plays. His work is basically linked with the circumstances of his life. Many years before the appearance of the feminist movement led by Virginia Woolf, Simone de Beauvoir, Julia Kristeva and others, Ibsen protested against the position of women and their rights neglected in society. In the early decades of the twentieth century Virginia Woolf, in her work *A Room of One's Own*, asserts that "Men have treated women as inferiors for many years. It is man who defines everything in the society". (28)

In *A Doll's House*, Nora, the protagonist of the play lives in a home that seems peaceful. Although apparently Helmer, her husband loves her and Nora is everything for him, it reveals that Helmer is just a proud man who only thinks about his social situation and Nora's personality has no meaning for him. Nora's forging to save his life is an illegal action, but she does it, for, she loves him. She supposes that if one day this secret is revealed, Helmer will protect her, but when she sees that it is just a dream, an illusion and she is only like a pet animal in Helmer's hands, she decides to leave her home

and children in a dark night and puts herself in the outside society, inviting insult, destitution and loneliness.

The problem of Ibsen's social drama is consistent through all his works. In *A Doll's House*, he especially probed the social problem of the passively assigned to women in a male-oriented society. After considering the plight of Nora Helmer, he then investigated what would have happen if she had remained at home. In *A Doll's House*, The theme is the duties towards oneself and achieving the individuality and individual rights in the society. Indeed, in a patriarchal society which is controlled by men's rules, this is woman, who should try to get her rights.

The important point is that the things that happen to the characters are things that are common to all the people. It is because these events are realities which surround all people who are familiar with them in their everyday life. In her husband's eyes, Nora is nothing but a silly "squirrel", a "little skylark", a "song bird" or a cute "scatterbrain" whose thoughts are nonsensical and typical to any other woman's. Since her childhood, Nora has been regarded as the "other" by her father. Then, her father handed over to her husband who treated her like a valued possession. This is best depicted by Nora's self-realization and awakening towards the end of the play:

*When I lived at home with Daddy, he fed me all his opinions, until they became my opinions. Or if they didn't, I kept quiet about it because I knew he wouldn't have liked it. He used to call me his doll-child, and he played with me the way I used to play with my dolls. And*

*when.. Daddy handed me over to you. You arranged everything according to your taste, and I adapted my taste to yours...Now, looking back, I feel as if I've lived a beggar's life—from hand to mouth.*

Nora's unique relationship with her husband appears at first to quite a loving one. Indeed she loves Torvald, but it is really only because that's what she's supposed to do. Women are to love their husbands. Torvald does not allow Nora to prosper as her own self, as was the custom of the times. Torvald's use of what resembles baby talk when talking to his wife suppresses Nora's intense intellectual desire; she is smothered under Torvald's defiance of respect.

The play deals with the issue of the position of woman in marriage and in the society. In Ibsen's time the wife is more a servant than a helper. She only states indirect suggestions about home policies and decisions. For instance, Torvald, in *A Doll's House*, believes in patriarchal society, even he strives to keep Nora in this system, but Nora recognizes herself and gains self-knowledge and rebels against such patriarchy. It means that she has personal and subjective understanding of social reality.

Nora herself is trapped within the "Dollhouse" that is her physical home. Torvald, her husband, has built a wonderful little world for his wonderful doll wife, and their wonderful dolly children. Nora's eventual transformation comes later as she discovers her role in the dollhouse society forced upon her and the desperate need to get out, at any cost. In the early conversations between Mrs. Linde and Nora, Mrs.Linde alludes to the Dollhouse theme by demeaning Nora's simple way of life. Mrs.Linde explains, *"How kind you are Nora...for you know so little of the burdens and troubles of life...My dear! Small household cares and that sort of thing!--You are a child, Nora"* (Roberts 1197). When Nora hears this she is no less than outraged. She cannot believe that her dear old friend, Christine, is just like everyone else; no one takes Nora seriously, and no one sees her as the individual she claims to be.

Nora comes to the realization that she lives in a dollhouse created by Torvald, and Papa in the past. She has been suppressed and simple her entire life and has

allowed every man to define who she is. This realization and desire to leave the situation is what makes this a feminist play. Ibsen, knowingly or unknowingly, gave women, fictional and true, a voice. When Anne Marie is talking about leaving her daughter, Nora cannot understand how a mother could do such a thing. Anne Marie then says one line that resonates throughout the entire play and becomes a mantra for Nora later when she is deciding to leave the children.

A long chain of events sets off the resistance shown by Nora. Once she begins thinking she can escape to create a better life for herself, there is no changing her mind. In the last few scenes, the reader/audience should have noticed an intense transformation occurring in Nora. She no longer identifies herself as Torvald's little lark, or his baby squirrel. Nora feels she can better herself and leaving her husband and children is the only way to do it. She has been freed through self actualization, and escaping the dollhouse becomes her greatest triumph. In this sense, Nora is indeed the epitome of the modern woman. In creating Nora's role Ibsen was way ahead of the times. T his play gave women a voice, a chance to stand up for themselves no matter the cost and most modern women would agree. While it is a common concept for today's women and girls to have the same opportunities, it was not at all present in Ibsen's culture. This is why Nora is the mother of the modern world woman.

*A Doll's House* shows Ibsen's view on a variety of topics. Ibsen presents what he thinks about men and women's role in society, equality between genders, and feminism. *A Doll's House* is truly a modern classic and will be held as a model for women's rights for years to come. Indeed, society condemns Nora's decision to abandon her duties as wife and mother: she is unscrupulous, unfeminine, and Ibsen, while creating her, has flouted the conventions not only of morality but of literary composition. Nora resists and rejects the domestic role and acts in opposition to the social conventions and morals. The problem portrayed in the play is about women's rights, as human's rights. It is about the need for every woman to find out herself and stand on her feet in order to recognize the truth about



herself, her life and her society. Moreover, it is about the need of every woman for self-discovery and acting based on the truth even though that truth is opposed to the social acceptance and for fighting against social conventions in the search of the truth.

*A Doll's House* is a spotlight on the society when people are under the pressure of public opinion about masculine society. This play discusses social problems in general, and individuals' in particular, women are considered as victims and society as a victimizer. Nora, as a new woman, experiences victory, her journey to self-realization happened as a miracle, unexpected, uncertain, but on time. She is the protagonist of this play who lives in decorative surroundings as a doll, and finds out that she is nothing but a precious instrument in her husband's hands. This knowledge helps her to strive in order to find her lost or neglected values in a conventional society. Therefore she leaves her home and children in opposition to the conventional and majority's rule, society's oppressive authority and conventions.

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## ECONOMICS IN CRIME PREVENTION

**Dr.A.Sangamithra**

*Associate Professor, Dept. of Econometrics, Bharathiar University, Coimbatore*

### Introduction

The rising trend of crimes is a worrying factor for everyone. Crimes against women, children and the weaker sections of the society, are of great concern for all of us. Crime leaves deep scars in the society; hence, there is need to study the economics of crime, where it has always been a multidisciplinary activity. Apart from criminologists, sociologists are perhaps the dominant group, but psychological and political scientists have also long been prominent. Economists are among the most recent entrants, with Gary Becker's 1968 "Crime and Punishment: An Economic Approach," serving as the starting point for modern economists' work on crime. After an initial flurry of research, only a few economists notably Phil Cook stayed involved with criminology, with intermittent work by labour economists like Richard Freeman. In the mid to late 1990's, there was renewed flurry of work by young economists like Steven Levitt, Jens Ludwig, Anne Piehl, and Steven Raphael, who developed research agendas largely centered on the study of crime.

### Background of the Economics of Crime

Historically, the literature on the association between the law, including legal infractions, and the economy was confined to the impact of the legal and regulatory systems on economic activity. Milestones have been the works of Ronald Coase and the mentoring of Aaron Director. Law and regulations and the degree of their enforcement were taken by and large to be exogenous to the economic system. The modern literature on the economics of crime, which had its origins in the early 1960s, when the level of criminal activity rose significantly to attract serious academic attention by economists (and more generally, the 'law of economics' movement that followed it), brought a new dimension to the literature by proposing that the incidence of crimes as well as the degrees to which laws and regulations are

enforced can themselves be treated as endogenous outcomes of rational choices on the part of individuals and law of enforcement agencies.

Gary Becker, the economist who wrote the seminal paper on the economics of crime, is more than any other figure responsible for the attempts of recent decades to substantially broaden economics beyond the study of economics institution to the study of human choice under scarcity including fertility, discrimination and suicide (Becker 2000). Under this definition the study of crime and the criminal justice systems falls well within the boundaries of economics.

### Economics and Crime

The Social scientific study of crime was well established by the time of Gary Becker's contribution. Prior to that, from the 1920s, the dominant disciplines were sociology and psychology, and that continued as criminology departments and schools were established in the post-war period. Becker chose to bypass rather than engage with that tradition, stating that 'a useful theory of criminal behaviour can dispense with special theories of anomie, psychological inadequacies, or inheritance of special traits and simply extend the economist's analysis of choice.' Economists were initially not so welcome in criminology and, for the most part, were unconcerned, feeling that they had little to learn from the 'natives'. More recently, that separation between economics and criminology has begun to break down, an encouraging trend that can be traced in part to the growth of multi-disciplinary public-policy programmes and think-tanks.

### Thinking like an Economist

Economists bring a fundamentally different approach to the study of individual and system decision making. It is described two of the principal features of that approach. The first is the emphasis on rationality, defined not as conformity to others' values but simply the realization of one's own self-interests. The second is the

focus on interactions among parties with different self-interests, which has effects particularly at the aggregate level. Economist studies the criminal behaviour and crime control and identify four key strands'

- A normative framework for evaluating criminal law and crime prevention
- The application of sophisticated quantitative methods to analyse the causes of crime and the effects of crime control measures in this framework.
- The conception of criminal behaviour as individual choice, influenced by perceived consequences.
- The aggregation of individual choices into a systems framework for understanding crime rates and patterns.

### Crime in India

India is one of countries in world which has highest rates of violent crimes contrary of most of other nations, the crime in India exist in various forms while some of its states have been considered as most dangerous ones in all over India. According to statistics of National Crime Records Bureau (NCRB) violent crimes such as murder, rape, kidnapping, robbery, riots and Dowry Deaths are more common in India and rated of these crimes have seen rapid growth in last decade. The factors of these crimes are also common in every state like poverty, unemployment, illiteracy, inequality, injustice and religious believes among others.

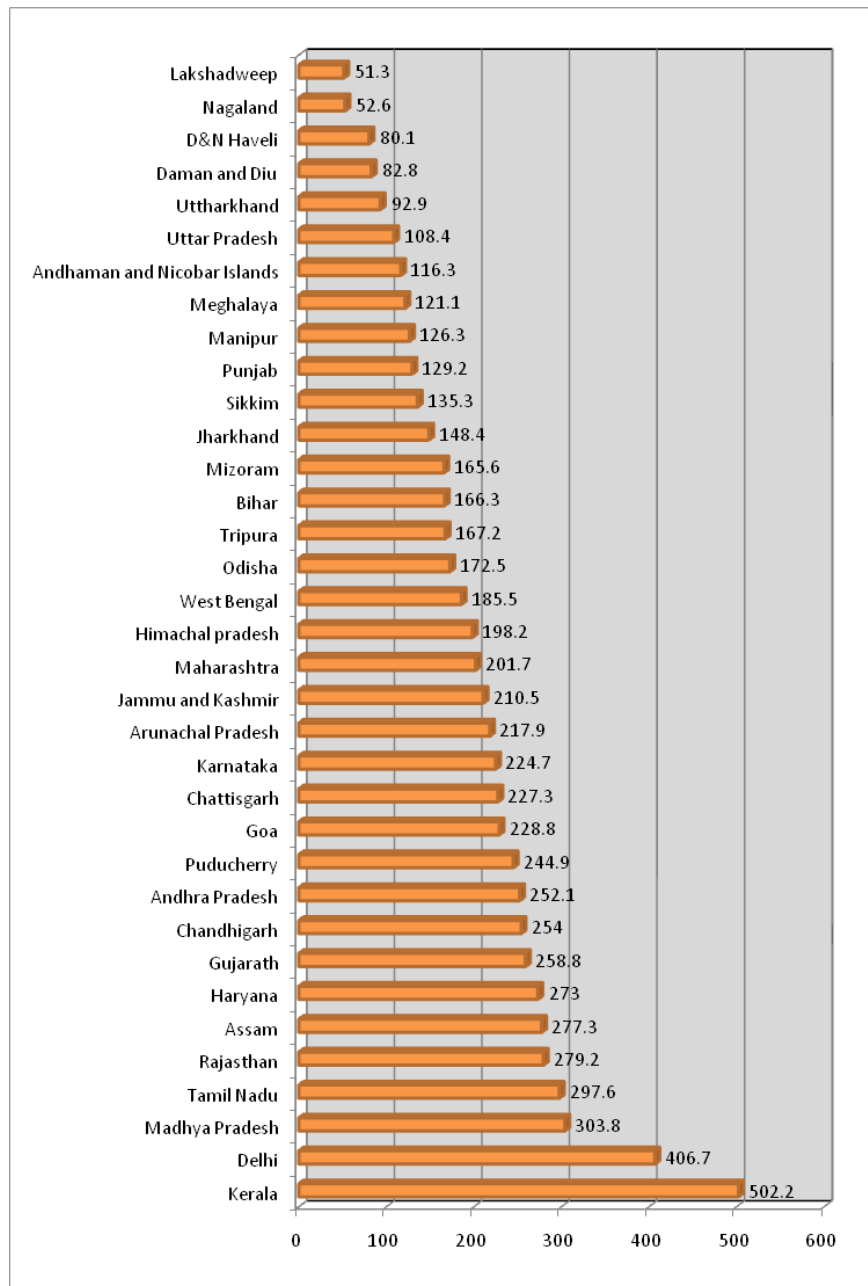
The term 'Mega City' refers to city having population of 10 lakh (1million) or more. The number of such cities has increased from 35 in the year 2001 to 53 in the year 2011. Mega cities are facing increased criminal activities on account of a number of socio-economic factors. The population of cities from the Population Census 2011 are used for calculating the crime rates for these cities. The population of these 53 mega cities constitutes nearly 13.3% of the country's total population.

### IPC crime rate

### Mega Cities Vs Domain State

Sl. No.	City	Rate of Crime	
		Mega city	Domain State
1.	Agra	365.1	108.4
2.	Ahmedabad	334.7	258.8
3.	Allahabad	320.0	108.4
4.	Amritsar	139.5	129.2
5.	Asansol	385.0	185.5
6.	Aurangabad	339.2	201.7
7.	Bengaluru	356.7	224.7
8.	Bhopal	598.7	303.8
9.	Chandigarh(City)	382.2	254.0
10.	Chennai	204.1	297.6
11.	Coimbatore	834.3	297.6
12.	Delhi (City)	441.9	406.7
13.	Dhanbad	141.3	148.4
14.	Durg-Bhilainagar	540.1	227.3
15.	Faridabad	374.7	273.0
16.	Ghaziabad	275.0	108.4
17.	Gwalior	715.6	303.8
18.	Hyderabad	211.1	252.1
19.	Indore	809.9	303.8
20.	Jabalpur	551.7	303.8
21.	Jaipur	780.6	279.2
22.	Jamshedpur	296.3	148.4
23.	Jodhpur	510.3	279.2
24.	Kannur	123.2	502.2
25.	Kanpur	144.7	108.4
26.	Kochi	636.3	502.2
27.	Kolkata	186.5	185.5
28.	Kollam	699.9	502.2
29.	Kota	486.7	279.2
30.	Kozhikode	194.9	502.2
31.	Lucknow	402.2	108.4
32.	Ludhiana	197.9	129.2
33.	Madurai	207.3	297.6
34.	Malappuram	125.5	502.2
35.	Meerut	368.5	108.4
36.	Mumbai	189.2	201.7
37.	Nagpur	377.3	201.7
38.	Nasik	281.6	201.7

39.	patna	702.8	166.3	51.	Vasai Virar	208.8	201.7
40.	Pune	260.6	201.7	52.	Vijayawada	602.1	252.1
41.	Rajpur	575.8	227.3	53.	Vishakapatnam	391.6	252.1
42.	Rajkot	256.8	258.8		<b>Total (Cities)</b>	<b>345.9</b>	<b>215.5</b>
43.	Ranchi	349.2	148.4	<b>Source:</b> NCRB. (2013). <i>Crime in India: Compendium, State/UT-wise IPC crime rate during 2013</i>			
44.	Srinagar	219.3	210.5	This is a list of States and Union Territories of India ranked by the Cognizable Crime Rate as on 2013, and represents the number of crime rate occurred. The list is compiled from the 2012 Crime in India Report published by National Crime Records Bureau (NCRB), Government of India.			
45.	Surat	530.1	258.8				
46.	Thiruvananthapuram	600.8	502.2				
47.	Thrissur	349.2	502.2				
48.	Tiruchirapalli	272.3	297.6				
49.	Vadodara	703.7	258.8				
50.	Varanasi	230.7	108.4				



Source: NCRB. (2013). *Crime in India: Compendium*.

### Crime Threats of Tamil Nadu

The Tamil state of India covers total area of 50,216 sq mi become the eleventh largest state, is home to various natural resources and rich history among other Indian states. The third most developed state is one of most dangerous states in India following the common crimes such as kidnappings, riots and homicide including other petty crimes. The southern state is the first big state to feature among the safest in India. The state currently ruled by a female chief minister, J Jayalithaa, recorded 6325 instances of crime against women. (ABC News point, 2015). But owing to its female population, the rate total cognizable crimes against women in Tamil Nadu stands at 18.4. Robberies and thefts occur in Tamil Nadu. Petty crime, especially theft of personal property, is common, particularly on trains or buses. Pickpockets can be very adept, and women have reported having their bags snatched, purse-straps cut, or the bottom of their purses slit without their knowledge. Pick pocketing occurs routinely in public transport systems.

There are numerous reported incidents from foreign women of verbal/physical harassment by groups of men. Known locally as "eve-teasing," these incidents can be quite frightening. While India is generally safe for foreign visitors, rape continues to be the fastest growing crime. Government studies show an 11.2 percent increase during 2013 over 2012 in rape cases nationwide. (Crime and Safety Report, 2015) Although most victims have been local residents, recent sexual attacks against female visitors in tourist areas underscore that foreign women are also at risk and should exercise vigilance. Violent crimes, especially ones directed against foreigners, have been uncommon, although in recent years there has been a slight increase. Violent crimes include homicides, sexual assaults, personal robberies, and residential break-ins.

ATM card scams to clone card details and withdraw money increased in 2012 and 2013. However, it has declined in 2014. (Crime and Safety Report, 2015) Police report that they have

occasionally seized and confiscated counterfeit Indian currency. In addition, police have investigated incidents of counterfeit Indian currency used in ATMs. Theft of financial information, as well as identity theft, has become a significant concern. Gangs and other criminal elements operate in major cities and have sometimes targeted unsuspecting business travelers and their family members for kidnapping and/or extortion.

### Policy choice

Crime was understood to be caused by culture and social structure. An analysis of these 'root causes' of crime provided little guidance for policy-makers, whose ability to change structural aspects of society was very limited. Moreover, the sociologists were highly skeptical of deterrence, denying a role for the criminal justice system in controlling crime. In Britain, the lack of connection between criminology and policy was perhaps even greater, since the dominant ethos was against policy engagement, in part because of its heavier focus on the social context of crime. Among the social sciences, economics tends to be best suited for addressing issues relevant to policy design. The economic model presumes that observed behaviour is not the inevitable result of underlying social conditions, but rather results from individual choices influenced by perceived consequences. If government policy can change those consequences, then behaviour change will follow. Furthermore, uniquely among the social and behavioural sciences, economics incorporates a well-developed normative framework that defines the public interest and lends itself to policy prescription. (Cook, Philip J. et. al 2012)

### Quantitative methods

The other important feature of the application of the normative framework has been the contribution by economists of using advanced and innovative statistical methods. As economists have increasingly embraced the use of natural and field experiments, they have developed a much more robust understanding of what causes crime and are

now able to generate good estimates of the efficiency of different policy tools. One economist who has been particularly creative in finding ways to identify the causes of crime is the University of Chicago's Steven Levitt, whose research (and subsequent emergence as a celebrity, thanks to his 2005 *Freakonomics* book) (Cook, Philip J.et. al 2012) has done much to inspire subsequent cohorts of graduate students in economics. Massive improvements in data quality and availability have also made possible great progress in statistical investigations into the causes of crime and what works to reduce offending.

### **Crime as a rational choice - Crime economics**

A simplistic but common understanding of crime is that the population can be divided neatly into two groups: good guys and bad guys. In this view, the bad guys commit crime unless they are incapacitated, and the good guys are reliably law abiding. The economic model of crime shifts the focus from character to the choices available to individuals. While certain aspects of character (or what economists are inclined to call 'preferences') are surely not irrelevant, criminal activity represents a choice or set of choices that is available to everyone.

The choice of whether to commit crime driven by the consequences, which differ among individuals depending on the opportunities available to them. For example, a school dropout will have relatively poor opportunities to earn a legitimate living, but lack of schooling is no barrier to larceny or robbery. For that reason alone, we expect dropouts to be over-represented among active criminals. This perspective leads naturally to a presumption that deterrence works – that crime rates will be inversely related to the likelihood and severity of punishment. But the economic model also incorporates the idea that programmes to improve legitimate life opportunities may have a deterrent effect through increasing the opportunity cost of time spent in criminal activity or prison. People with something to lose are less likely to view criminal participation as attractive, and crime reduction can therefore be

achieved by influencing the life opportunities of potential offenders. For example, some recent studies have shown that education has a large crime-reducing effect on cohorts of individuals that were forced to stay longer at school because of changes in minimum school leaving age legislation.

The economic focus on choices and consequences does not preclude the possibility that character is also important in influencing criminal involvement. Efforts to rehabilitate criminals may focus on either increasing the quality of legitimate opportunities (typically by improving human capital or clearing away barriers to earning legitimate living) or changing cognitive processes and capacities, such as self-control, empathy and rationalization. While there have been myriad evaluations of specific programmes intended to reduce rates of recidivism, there still remains considerable uncertainty about the overall effect of a spell of imprisonment on subsequent behaviour.

### **Economic Mechanism in the Crime**

Economics is a social science. The theory of individual behaviour serves as a building block for a theory of aggregate outcomes. The interacting systems that connect crime related choices by individuals to aggregate outcomes have not been fully worked out by economists, but there search literature provides a start on this project. Criminal activity may be viewed as produced by individuals (active criminals) at a rate that is limited by the activities of the criminal justice system and private security measures. The electorate chooses through the political process how much public resource to devote to the criminal justice system, and households and businesses make myriad individual choices about how much private effort to devote to crime prevention and avoidance. A further complication is that the effectiveness of the criminal justice system is very much dependent on private (often voluntary) inputs, such as reporting crimes and providing information and testimony during investigations. There are at least three noteworthy

Feedback loops in this system:

- First, the capacity of the criminal justice system to control crime may be diluted by an increase in crime rates, which then causes a reduction in the likelihood or severity of punishment – resulting in further increases in crime.
- Second, an increase in the crime rate may raise the political salience of crime, leading to increased criminal-justice budgets and stricter sentencing, which may then rein in the crime rate.
- Third, an increase in crime may induce greater private efforts at prevention and avoidance of criminal victimization, including actions ranging from locking up valuables and carrying a weapon, to hiring guards or relocating commercial activity to safer neighbor hoods.

Observed crime rates are thus the outcome of a complex interactive system, which may frustrate the goal of making unambiguous predictions or even keeping track of all the relevant mechanisms.

## Conclusion

Economists are here to stay in the study of crime, the criminal justice system and crime prevention. They have brought with them a strong presumption that criminal behaviour can be modeled using the same conceptual apparatus that has been developed for risky decision-making, labour supply, consumer and firm behaviour, and even market structure and performance. What's more, criminal law and crime prevention programmes can be evaluated using the same normative apparatus that is routinely applied to education, health and environmental regulation. This technology transfer to the criminal domain, initiated by Gary Becker in 1968, has proven productive for both scholars and policy-makers. While, there is little reason to believe that the crime rate will increase dramatically in the next decades of the 21<sup>st</sup> century, given the anticipated increases in the

globalization, sophistication, and organization of crime, one may conclude that the impact of crime on societies may be more severe than the one witnessed under a similar rate of crime in the past. Hence there is urgent need of further more economic research in detecting and controlling the crime, which would include lessening the stigma attached to a criminal conviction. Where eradication of criminal activities totally is impossible but it may lessen the consequences of criminal activities.

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## CUSTOMERS' PERCEPTION TOWARDS SERVICES RENDERED BY PRIVATE COMMERCIAL BANKS: AN ANALYTICAL STUDY IN COIMBATORE CITY

**Dr.K.Udayakumar**

*Assistant Professor, Department of Commerce, TK Govt. Arts College, Vriddhachalam*

**M.Rajakrishnan**

*Assistant Professor, Department of Commerce with CA, K.S.G. College of Arts & Science, Coimbatore*

**M.Shanker Prabu**

*Assistant Professor, Department of Commerce with CA, Hindusthan College of Arts & Science, Coimbatore*

### Abstract

Service quality has become a significant differentiator and the most powerful competitive weapon, which all the service organizations want to process. Banking being at present one of the competitive sectors, the sector needs to improve on the quality of services that they are offering to the customer. Since the customer is one who really experiences the service, the evaluation of quality of the service must come from the customer.

For studying customers' perception towards services rendered by private commercial banks only four banks namely, ICICI, Axis Bank, Karur Vysya Bank and City Union Bank have been selected out of 23 private commercial banks functioning in Coimbatore city on the basis of lottery method. The sample size of the study is 200. The sample respondents are equally distributed to each bank (50 respondents). Primary data required for the study was collected through well structured questionnaire by adopting convenience sampling method. Necessary secondary data were collected through magazines, annual reports, Journals, books and newspaper, etc. Chi square test, t- Test and Ranking analysis were used as statistical tools. As the research suggests that increase in usage of internet banking helps to render many services in online. Huge customers are using private commercial banks for its modern technologies which meet their expectations.

**Key words:** Private commercial banks, Perception, Influencing factors, Satisfaction and problems.

### Introduction

Service organizations in India are facing tough competition in the global market because of liberalization and globalization of the Indian economy. Hence, it is helpful for service organizations to know the customer service quality perceptions in order to overcome the competitors and attract and retain the customers. Indian service sector has been opened for multinational companies. In order to overcome the competition and to retain the world class service standards, Indian companies have been forced to adopt quality management programs.

The quality of services rendered by a bank has a significant bearing on the psyche of the customers. The relationship between a bank and its customer is not a one-time, transitory relationship, but a relatively permanent and enduring one to these

inherent characteristics of the banking industry, a prompt and efficient customer service is very important for the success of the industry.

Banks provide a variety of products and services to the customers. The various services offered by the banks can be utilized by the customers only when they are made aware of these services. The banker and customer have to know about one another. The banker has to understand the customers' needs and in the same way, the customer has to know about the various services offered by the banks. Based on the importance of customer services of private commercial banks, this study has been conducted in Coimbatore city.

With the frontiers of knowledge and level of awareness of the customers expanding over the year the customers' expectations from the banks rose at a

faster pace. The efficient and personalized service rendered by some foreign banks has had a demonstration effect on the customers. Customers expected the same quality of services from Indian banks as well. The process of 'globalization' also altered the perceptions of the customers about speed, efficiency and quality of service. Hence, deterioration in the quality of customers' service is an offshoot of the post-nationalization expansionary phase of Indian banking. Customer service in the banks is a continuing issue. In a deregulated environment, customers' expectation keeps rising, as they look for more convenient and flexible options available to them at competitive rates from many players operating in the field.

Present study has been carried out to find out the level of satisfaction on various services provided by the banks and problems of customers in getting services from the banks.

### Review of Literature

Thomas Ogoro Ombati et. al., (2010) in an article titled "Technology and Service Quality in the Banking Industry" examined the relationships between technology and service quality in the banking industry in Kenya. The study found secure services as the most important dimension, followed by convenient location of ATM, efficiency, ability to set up accounts so that the customer can perform transactions immediately, accuracy of records, user friendly, ease of use, complaint satisfaction, accurate transactions and operation in 24 hours. The study concluded that there is a direct relationship between technology and service quality in the banking industry.

Subbiah and S. Jeyakumar (2009) in their article titled, "Customer Services of Commercial Banks" have analyzed the perception of customers towards the services of commercial banks and reasons for having opened an account in commercial banks in Virudhunagar District. It concludes that a majority of the customers have savings account and savings is the main purpose of opening an account. Convenience and necessity are the main reasons

persuading the customers for having an account in commercial banks.

### Objective of Study

- To analyze the perception of customers towards the services of private commercial banks in Coimbatore City.

### Materials and Methods

For the purpose of the study only four banks namely, ICICI, Axis Bank, Karur Vysya Bank and City Union Bank have been selected out of 23 private commercial banks functioning in Coimbatore city on the basis of lottery method. The sample size of the study is 200. The sample respondents are equally distributed to each bank (50 respondents). Primary data required for the study was collected through well structured questionnaire by adopting convenience sampling method. Necessary secondary data were collected through magazines, annual reports, Journals, books and newspaper, etc. Chi square test, t- Test and Ranking analysis were used as statistical tools.

### Chi-square

Null Hypothesis [Ho]-1: There is no association between age of the respondents and their overall satisfaction score towards private sector banks.

Null Hypothesis [Ho]-2: There is no association between monthly income of the respondents and their overall attitude score regarding services.

Null Hypothesis [Ho]-3: There is no association between occupation of the respondents and their overall attitude score regarding services.

### t-Test

Null Hypothesis [Ho]-1: There is no significance difference between gender of the respondents and their overall satisfaction

Null Hypothesis [Ho]-2: There is no significance difference between gender of the

respondents and their overall attitude regarding services.

### Results and Discussion

The personal profile of the respondents selected for the present study is shown in Table 1.

**Table-1: Personal profile of the respondents**

S. No.			Frequency	Percentage (%)
1	Age	Below 21 Years	06	3
		21 to 40 Years	169	84.50
		41 to 60 Years	23	11.50
		Above 60 Years	02	1
		Total	200	100
2	Gender	Male	110	55
		Female	90	45
		Total	200	100
3	Education	Uneducated	01	0.5
		School level	12	6
		Graduate	28	14
		Post Graduate	113	56.5
		Professional	46	23
		Total	200	100
4	Occupation	Business	26	13
		Professional	54	27
		Government Employee	11	5.5
		Private Employee	106	53
		Agriculturalist	3	1.5
		Total	200	100
5	Monthly income	Less than Rs. 10,000	36	18
		Rs. 10,001 - Rs.20,000	106	53
		Rs.20,001- Rs.30,000	32	16
		Rs.30,001- Rs.40,000	4	2
		Above Rs.40,001	22	11
		Total	200	100

Source: Primary data

From the Table 1, it is inferred that majority 84.5 % of the respondents are between 21 to 40 years. Majority 55 % are male. 56.5 % are post graduate. Majority 53 % are private employees. Majority 53 % are having average monthly income between Rs. 10,001 - Rs.20,000.

**Table 2: Distribution of respondents based on the type of account**

S. No	Type of Account	No. of respondents	Percentage
1.	Savings Account	94	47
2.	Current	70	35

	Account		
3.	Both Savings Account & Current Account	28	14
4.	RD Account	8	4
	Total	200	100

Source: Primary Data

Table 2 shows that 47 % of the respondents are having savings account, 35% current account, 14 % both savings & current account and 4 % Recurring Deposit account. It is inferred that most (47 %) of the respondents are having savings account.

**Table 3: Distribution of respondents based on the Duration of Accounts of Customers with Bank**

S. No	Period of Account Opened	No. of respondents	Percentage
1.	Less than 1 year	52	26
2.	Between 2 to 5 years	112	56
3.	Between 5 to 10 years	33	16.5
4.	Above 10 years	3	1.5
	Total	200	100

**Source: Primary Data**

Table 3 reveals that, 56 % of the respondents are having the account before 2 to 5 years, 26% less than 1 year, 16.5 % 5 to 10 years and 1.5 % before 10 years. From this analysis it is concluded that majority (56 %) of the respondents are having the account before 2 to 5 years.

**Table: 4 Factors influencing customers to choose private commercial banks (Rank Analysis)**

S. No	Factors	Mean	Rank
1	ATM	2.38	1
2	Media	3.91	4
3	Convenience	2.84	2
4	Good Name	2.99	5
5	Service	2.87	3

**Source: Primary Data**

The mean score for each of the five services have been calculated for the private commercial banks and are given in Table 4.

Among the various factors listed above the respondents have their own preferences towards different factors, which they feel as important. The factors which have moderate importance are listed one after the other. The respondents felt that ATM is primary, so this factor is most important thus it ranks number 1, convenience ranks number 2, service ranks number 3. Apart from these the respondents have sort out some factors as least important they are Media ranks number 4 and good name ranks number 5.

**Table: 5 Influencing Factors for Using Internet Banking**

S. No	FACTORS	Mean	Rank
1	To check balance	2.11	4
2	To view statements	2.41	6
3	Fund transfer	1.69	1
4	IRCTC ticket booking	2.29	5
5	Online bill payment	1.70	2
6	Online purchases	1.97	3

**Source: Primary Data**

The respondents felt that using internet banking to transfer fund is primary, so this factor is most important thus it ranks number 1. Fund transfer ranks number 2. Online purchases ranks number 3, to check balance ranks number 4, IRCTC ticket booking ranks number 5 and to view statements ranks number 6. It is lucid that fund transfer was given the first rank; online bill payments were given the second rank and view statements ranks number 6.

**Table: 6 Level of Satisfaction of Customers on Banking Services of Private Commercial Banks**

S. No.	Factors		Highly satisfied	Satisfied	Neutral	Dissatisfied	Highly Dissatisfied	Total
1	Bank location	No.	77	112	11	0	0	200
		%	38.5	56	5.5	0	0	100
2	Parking space	No.	41	92	55	6	6	200
		%	20.5	46	27.5	3	3	100
3	Working hours	No.	54	92	37	17	0	200
		%	27	46	18.5	8.5	0	100
4	Service	No.	50	91	21	32	6	200

	speed	%	25	45.5	10.5	16	3	100
5	Employee knowledge	No.	32	105	45	3	15	200
		%	16	52.5	22.5	1.5	7.5	100
6	Staff behavior	No.	40	106	41	11	2	200
		%	20	53	20.5	5.5	1	100
7	Time taken for withdrawals	No.	62	71	40	27	0	200
		%	31	35.5	20	13.5	0	100
8	Bank equipments	No.	34	93	46	23	4	200
		%	17	46.5	23	11.5	2	100
9	Transaction accuracy	No.	38	102	45	15	0	200
		%	19	51	22.5	7.5	0	100
10	Bank slips ( Forms )	No.	35	105	45	10	5	200
		%	17.5	52.5	22.5	5	2.5	100
11	Safety for transactions	No.	45	99	39	11	6	200
		%	22.5	49.5	19.5	5.5	3	100
12	Savings interest rate	No.	27	83	58	30	2	200
		%	13.5	41.5	29	15	1	100
13	Loan interest rate	No.	4	88	51	43	14	200
		%	2	44	25.5	21.5	7	100
14	Individual Attention	No.	19	83	54	25	19	200
		%	9.5	41.5	27	12.5	9.5	100
15	Service charges	No.	15	64	64	33	24	200
		%	7.5	32	32	16.5	12	100
	<b>Overall Mean (%)</b>	<b>19.10</b>	<b>46.29</b>	<b>21.73</b>	<b>9.54</b>	<b>3.43</b>	<b>100</b>	
9	Transaction accuracy	No.	38	102	45	15	0	200

Source: Primary Data

With the overall mean it is lucid that the customers are satisfied with 46.29 % of overall mean,

**Table: 7 Chi-square representation showing age of the respondents and their overall satisfaction towards private commercial banks**

$\chi^2$ Value	Degrees of Freedom	Table Value	Significance
70.19	16	26.3	S

Source: Computed

21.73 % neither satisfied nor dissatisfied, 19.10 % highly satisfied, 9.54 % dissatisfied and 3.43 % highly dissatisfied.

**Level of significance: 5%**

Table 7 shows that the calculated value of  $\chi^2$  (70.19) is greater than the table value (26.3), the null hypothesis is rejected. Hence there is an association between monthly income of the respondents and overall satisfaction score regarding services of private commercial banks.

**Table: 8 Chi-square representation showing monthly income of the respondent VS overall attitude regarding services**

$\chi^2$ Value	Degrees of Freedom	Table Value	Significance
70.19	16	26.3	S

Source: Computed

Level of significance: 5%

The above analysis indicates that the calculated value of  $\chi^2$  (70.19) is higher than the table value (26.3), the null hypothesis is rejected. Hence there is an association between monthly income of the respondents and their overall attitude score regarding services.

**Table: 9 Chi-square representation showing occupation VS overall attitude regarding services**

$\chi^2$ Value	Degrees of Freedom	Table Value	Significance
70.19	16	26.3	S

Source: Computed

Level of significance: 5%

From the above analysis, the calculated value of  $\chi^2$  (70.19) is higher than the table value (26.3), the null hypothesis is rejected. Hence there is an association between monthly income of the respondents and overall attitude score regarding services.

**Table: 10 t-Test representation showing gender of the respondents VS overall satisfaction towards private commercial banks**

t value	Degree of freedom	Table Value	Significance	Level of Significance
0.385	8	2.31	S	5%

Source: Computed

Since the calculated value (0.385) is lesser than the table value 2.31 at 5% level of significance the null hypothesis is accepted. Hence there is no significance difference between gender of the respondents and their overall satisfaction score towards private commercial banks.

**Table: 11t-Test representation showing gender of the respondent VS overall attitude regarding services**

t value	Degree of freedom	Table Value	Significance	Level of Significance
0.112	8	2.31	S	5%

Source: Computed

Table 11 shows that the calculated value (0.112) is lesser than the table value 2.31 at 5% level of significance the null hypothesis is accepted. Hence there is no significance difference between gender of the respondents and their overall attitude regarding services.

### Conclusion

The implication of the research is to design a service delivery system that promotes positive "moments of truth". Of the survey made by the researcher, the customers are classified based on sex, education status, employment status. It is felt that offering good banking facilities is a vital for success of any bank especially private sector banks. Still private commercial banks should increase the customer satisfaction by rendering various services. On the basis of the findings of the present study some constructive, practicable and viable suggestions have been made. If the administrative policy makers of the private sector banks seriously consider all the suggested measures, with all the modern technologies, innovative thinking and aiming to satisfy the customers, no doubt that even in the competitive trend with public commercial banks, private commercial banks will shine and it will continue to be in leading.

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## ROLE OF PUBLIC SECTOR BANKS IN WOMEN ENTREPRENEURSHIP- A CASE STUDY OF THIRUVALLUR DISTRICT

**K. Sudha**

*Full-time Ph.D Research Scholar, Dept of Economics Presidency College, Chennai*

### Abstract

Gender inequality and discrimination are root causes of oppression against women, influenced by the historical and structural power imbalances between women and men which exist in varying degrees across all communities in the world. Inequalities between men and women cut across public and private spheres of life, and across social, economic, cultural, and political rights; and are manifested in restrictions and limitations on women's freedoms, choices and opportunities. These inequalities can increase women's and girls' risks of abuse, violent relationships and exploitation, for example, due to economic dependency and limited survival and income-earning options, or discrimination under the law as it relates to marriage, divorce, and child custody rights. Violence against women and girls is not only a consequence of gender inequality, but reinforces women's low status in society and the multiple disparities between women and men. Even though several initiatives taken by the state as well as the various international organization to empower women but still adequate yield has not been acquired. The present study examines the role of public sector banks in promoting the women entrepreneurship in Thiruvallur district. 50 samples have collected for the study purpose. The results revealed that public sector banks played keen role in promoting women entrepreneurship. However, women entrepreneurs have also encountered several constraints in accessing the credit for entrepreneurship.

### Introduction

Entrepreneurs are the architects of the present and the future of India. Entrepreneurship is acknowledged as being one of the essential factors that determine the growth of various industries of a country. The history of economic development of a country – whether developing or developed – reveals the fact that entrepreneurs have made significant contributions in every field of enterprise, though the nature and extent of such contributions have varied from society to society and from country to country. Entrepreneurship is essential for increasing production, utilizing materials and employing human resources, and ameliorating the problems of unemployment. The basic objective of developing Entrepreneurship is to enable the society generate productive human resources as well as to mobilize and sustain them for the subsequent process of development.

The status of women in a given society cannot be assessed in isolation from social framework in which they live. Their status is closely related with social structure, religion, family and kinship, cultural norms and value systems which are important determinants of their position and behaviour pattern society as individual as

well as in relation to others inside and outside the family. This is more true in the context to the status of rural women in India where the process of modernization is rather very slow. The whole life and behaviour pattern of the rural women and the attitude of the society towards them is shaped and guided by traditional socio – cultural norms and values which are so deep - rooted in the minds and hearts of the people that there seems a wide gap between the position they actually hold in the traditional society. Religion, family and kinship, cultural norms, moral values etc. delimit the sphere of women's activities in the family and society. The rural women have yet to come up the traditional norms and taboos and to enjoy a position of 'equality' to men as individual citizen as accorded in the constitution. The economic status of women is now accepted as an indicator of how women are accepted in society in order to make the maximum and the most effective use of the nation's human resource of which women form an integral part which consist both the work participation and entrepreneurial activities, thus, the significance of women in the economy have illustrated by map out the work participation and entrepreneurial activities.



### Concept of Women Entrepreneurship

Entrepreneurship is an economic activity which is undertaken by an individual or group of individuals. Entrepreneurship can be defined as the making of a "new combination" of already existing materials and forces; that entrepreneurship throws up as innovations, as opposed to inventions and that no one is entrepreneur forever, only when he or she is actually doing the innovative activity. Women entrepreneurship is the process where women organize all the factors of production, undertake risks, and provide employment to others. The definition of women entrepreneurship has never been differentiated on the basis of sex and hence could be extended to women entrepreneurs without any restrictions. According to Medha Dubhashi Vinze, a woman entrepreneur is a person who is an enterprising individual with an eye for opportunities and an uncanny vision, commercial acumen, with tremendous perseverance and above all a person who is willing to take risks with the unknown because of the adventurous spirit she possesses. Thus, a woman entrepreneur is one who starts business and manages it independently and tactfully, takes all the risks, faces the challenges boldly with an iron will to succeed. Women entrepreneurship is an economic activity of those women who think of a business enterprise, initiate it, organize and combine the factors of production, operate the enterprise and undertake risks and handle economic uncertainty involved in running a business enterprise.

The Government of India has defined women entrepreneurs based on women participation in equity and employment of business enterprise. Accordingly the women entrepreneur is defined as "an enterprise owned and controlled by a woman having a minimum financial interest of 51 per cent of capital and giving at least 51 per cent of the employment generated in the enterprise to women". In view of the changing outlook for the promotion of women enterprises, the SSI board in 1991 revised the definition of women enterprises by omitting the condition of employing 50 per cent of women workers. This provided a boost to women entrepreneurs to take up business and to avail the facilities and concessions as are applicable to all small scale

industries. According to Schumpeter, "women who are innovative, initiative or adopt a business activity are women entrepreneurs". Thus, Women Entrepreneur is a person who is an enterprising individual with an eye for opportunities and an uncanny vision, commercial acumen, with tremendous perseverance and above all, a woman, who is willing to take risks with the unknown because of the adventurous spirit she possesses.

### Women Entrepreneurship in India

Women entrepreneurship in India represents a group of women who have broken away from the beaten track and are exploring new vistas of economic participation. Women in India entered business due to pull and push factors. Their task has been full of challenges. In spite of the family opposition, many women have proved themselves independent and successful entrepreneurs. The emergence of women entrepreneurs and women-owned firms and their significant contributions to the economy are visible in India and these businesses are ready for continued growth in the future. In India, women constitute half of the total population (495.74 million), but their participation in the economic activity is very low. The Female Work Participation Rate was 25.7 percent in 2011. In India, women are relatively powerless with little or no control over resources and little decision making power. Women in the informal sector are found to be home-based workers, engaged in the petty manufacture of goods, either on piece rate basis or on own account, petty traders and petty shopkeepers or service specialists. Studies reveal that 89 per cent of India's women workers toil in the informal sectors in sub-human conditions. Over 2/3 of the enterprises are self owned and have a fixed capital of less than Rs.50/- . Over 4/5 of the women workers in this sector earn less than Rs.500/-p.m. The income earned by women in this sector is said to be about 1/4 of that of a woman in the organised sector". Nowadays women are well-educated with technical and professional qualifications. Many of them have medical, management and similar degrees and diplomas. Many entered their family business as equal partners. Women set up their own clinics or nursing

homes, small boutiques, small manufacturing enterprises and entered garment exports. They have their own personal choices and the courage to undertake new ventures. However, many have to face family antipathy and do not get adequate support from their family. The small - scale industries are functioning in all the states in India. According to Third All India Census of Small Scale Industries, there are 10.52 million units functioning in India. The total employment contribution of the sector is 24.93 million, with a per unit contribution of 2.37. It is inferred from the table-1.2 that the state of Uttar Pradesh tops the list with more than 17 lakh SSI units followed by Andhra Pradesh, Maharashtra, Madhya Pradesh and Tamil Nadu. Sikkim has the lowest number of SSI units.

#### **Affirmative actions for Women Entrepreneurship**

The initial approach of the Government was to focus women as targets of welfare policies in the social sector. All round development of women has been one of the focal points of planning process in India. The First Five-year Plan (1951-56) envisaged a number of welfare measures for women. Establishment of the Central Social Welfare Board (CSWB), Organization of Mahila Mandals or Women's Clubs and the Community Development Programmes were a few steps in this direction. In the Second Five-Year Plan (1956-61), the empowerment of women was closely linked with the overall approach of intensive agriculture development programmes. The Third Five-Year Plan (1961-66), supported female education as a major welfare measures. Similarly the Fourth Five-Year Plan (1969-74) continued the emphasis on women's education. In the Fifth Five-Year Plan (1974-79) there was a shift in the Government approach "From Welfare to Development", it emphasized training of women, who were in need of income and protection. Functional Literacy Programmes got priority. This plan coincided with International Women's Decade (1975-1985) and the submission of Report of the Committee on the Status of Women in India. In 1976, Women's Welfare and Development Bureau was set up under the Ministry of Social Welfare. In Sixth Five-Year plan there was a separate chapter on "Women's Development" with a definite thrust on health, education and employment. The

Seventh Five-Year Plan (1985-90) emphasized the need for gender equality and empowerment. For the first time, emphasis was placed upon qualitative aspects such as inculcation of confidence, generation of awareness with regard to rights and training in skills for better employment. The plan also aimed at raising their economic and social status and bringing them into the main stream of national development. The Eighth Five-Year Plan (1992-97) focused on empowering women, especially at the grass roots level, through Panchayati Raj Institutions. The plan realizes the need to develop special programmes so that the gains from development in various sectors do not bypass women which resulted in a shift from "Development" to "Empowerment" of women. As such, the Government has reflected articulated and seriously addressed the women's issues from a new perspective. It has adopted many women-specific policies. The Ninth Five-Year Plan (1995-2000) adopted a strategy of women's component plan, under which not less than 30 per cent of funds/benefits were earmarked for women specific programmes. The Tenth Five-Year Plan (2000-07) approach aims at empowering women through translating the recently adopted National Policy for Empowerment of Women (2001) into action and ensuring survival, protection and development of women and children through Rights Based Approach. The Eleventh Five-Year Plan focused on inclusive growth where much attention was given to gender equality. Exclusiveness of women in all spheres of life gained importance to reduce gaps between women and men.

The Indian Government has passed various legislations to safeguard Constitutional rights of women. These legislative measures include of Hindu Marriage Act (1955), The Hindu Succession Act (1956), Dowry Prohibition Act (1961), Medical Termination of Pregnancy Act (1971), Equal Remuneration Act (1976), Child Marriage Restraint Act (1976), Immoral Trafficking Prevention Act (1986), and Pre-Natal Diagnostic Technique (Regulation and Prevention of Misuse) Act (1994), Protection of Women from Domestic Violence Act (2006) etc. The Self-Employed Women's Association (SEWA) is also promoting entrepreneurship among women. National Institute for Entrepreneurship and Small

Business Development (NIESBUD) has taken up for a number of awareness and motivational programmes for women empowerment. The Government of India and Non Government Agencies implemented the following programmes for promotion of entrepreneurship in general and particularly among women;

- Prime Minister Rojgar Yazana (PMRY)
- Swarna Jayanti Gram Swarojgar Yozana (SGSY)
- District Rural Industrial Project
- Rural Employment Generation Programme
- Support to Training and Employment Programme for Women (STEP)
- Construction of Technology Parks for Women
- Women's Corporation Finance Corporation (WCFC)
- Federation of Societies of Women Entrepreneurs (FSWE)
- Small Entrepreneurship Development Institutions of India (SEDI)
- District Industrial Center (DIC)
- Development of Women and Children in Rural Areas (DWCRA)
- Integrated Rural Development Programme (IRDP)
- Commercial Banks, Financial Corporations, National Bank for
- Agriculture and Rural Development
- Sri Shakti Groups.

#### **Functions of Public Sector banks on Women Entrepreneurship**

Public sector banks are business organizations serving as a link between savers and investors and so help in the credit allocation process. Good public sector banks are vital to the functioning of an economy. If finances were to be described as the circulatory system of the economy, public sector banks are its brain. They make decisions that tell scarce capital where to go and ensure that it is used most efficiently. It has been confirmed by research that several countries with development public sector banks grow faster than countries with weak ones more likely to undergo financial

crises. Lenders and borrowers differ in regard to terms of risk, return and terms of maturity. Public sector banks assist in resolving this conflict between lenders and borrowers by offering claims against themselves and, in turn, acquiring claims on the borrower. The former claims are referred to as indirect securities and the latter as direct securities. At an early stage of development, the future entrepreneurs normally find their own financial resources inadequate and therefore resort to external sources. Such finances are made available by the financial system in general and banks and public sector banks in particular in the economy. Most of the developing countries started ambitious development programs to modernize their economies during 1950s and 1960s. At that time their financial system basically consisted of commercial banks mostly foreign owned and informal sector which mainly provided short-term commercial and trade credits. The Indian financial system of pre-reform period was essentially designed and created to meet the needs of planned development in a mixed economy framework where the public sector had a predominant role in economic activities. The financial system in the pre-reform period was characterized by segmented and underdeveloped financial markets coupled with scarcity of financial instruments.

#### **Role of Public sector banks in Women Entrepreneurship**

In the developing countries, there is a need for a sound financial infrastructure comprising diverse public sector banks and assets for promoting development. The public sector banks raise the level of savings, by activating the idle funds and allocating the scarce capital more efficiently among the various alternative investments. They do ensure that no worthwhile project suffers for lack of funds, if found feasible on all other grounds. This is known as finance function. Secondly, they have a developmental function in that they tend to promote the spirit of enterprise and risk taking, by encouraging the managerial and entrepreneurial talents in the economy. They have a third function in furnishing the technical consultancy services to the entrepreneurs.

This is called technological function. In addition to the above three main functions, they help the special needs of particular geographical areas or certain segments of the economy. Actually it is only for the purpose of catering to the special needs of geographical areas or particular segments of the economy or of industry that specialize financing institutions are more desirable. These institutions help the process of shifting resources away from certain sectors to others and encouraging some activities and discouraging others on the basis of national priorities. The financial system has to perform the basic function of matching the needs and preferences of the lenders and borrowers in the market. These will affect the saving and investment activity of all sectors in the economy. The households are the net savers, either voluntarily or involuntarily. Business borrows more than it lends, not only for fixed capital investment, expansion, diversification, etc. but also due to lags between expenditure and receipts. Intermediation should ensure that business and the Government who are net borrowers would get their requirements in right amounts and at the right time. Business has some times an excess of idle balance which public sector banks attract and utilize profitably. Governments borrow not only for their developmental work but also to meet the time lags between payments and receipts as their inflows and outflows do not synchronize in quantity and time.

#### Data Collection Method

Both primary and secondary data were utilized for the study purpose. The secondary data had collected from books, journals, reports from Government records and from various institutions like Tamil Nadu Corporation for Development of Women Ltd (TNCDW) Tamil Nadu; RBI, SIDCO. Primary data collected from 50 women entrepreneurs across Thiruvallur District.

#### Results and discussion

Nearly 67 percent of the respondents stated that their annual household income below 5 lakh, and 23 percent reported an annual household income between 5 to 10 lakhs. Majority of the entrepreneurs (78%) are between the age of 31 and 40. Majority of the

respondents (81.3%) indicated that they have undergone the constraints in business. Nearly 80.5 percent have undergone training from District Industrial Centers, 56.7 percent were the sole proprietor of the company, 36.7 percent of the respondents were have partnership, around 86 percent of the respondents were newly started the business and 14 percent opined that the business is inherited from their ancestors, 83.3 percent of the respondents run the company for last five years, nearly 74.3 percent made initial investment from commercial banks, 63.3 percent very much aware about the special grant available for SSI and 36.7 percent didn't aware, 93.3 percent of the respondents demand for the independent bank for financing SSI units, 83 percent of the respondents received subsidy from the Government for financial assistance, 56 percent benefited from Sree Shakti Package and 44 percent benefited from Mahila Vikas Scheme, 60 percent had business truncation with SBI and 29 percent got business transaction with Indian bank and rest of the people had transaction with Canara bank and Union bank. nearly 85.7 percent of the respondents revealed that 60 months were fixed for the repayment of loans, 89 percent experienced time lag in getting loan, The final model specification of was statistically significant ( $\chi^2 = 75.8$ ;  $p < 0.0001$ ).

**Table.6.64(c): Coefficients for independent variables**

	Unstandardized Coefficients		standardized Coefficients		Sig
	B	Std. Error	Beta	t	
Entrepreneurial enrichment	2.118	5.4	0	1.94	0.03
Technology	2.16	1.34	0.14	1.10	0.01
Input supply	1.33	3.16	0.46	0.97	0.04
Marketing	1.27	1.51	0.14	0.77	0.02
Training to beneficiaries	2.54	3.62	0.22	0.86	0.03
Financial management	0.65	3.46	0.37	0.50	0.01

A. Predictors: (Constant) Technology, Input supply, Marketing, Training to beneficiaries, Financial management.

B. Dependent Variable: Entrepreneurial enrichment

$$= \beta_0 + \beta_1(\text{Technology}) + \beta_2(\text{Input supply}) + \beta_3(\text{Marketing}) + \beta_4(\text{Training}) + \beta_5(\text{Financial management})$$

$$\begin{aligned} \text{Entrepreneurial enrichment} = & 2.118 + (0.14 \cdot \text{Technology}) + (0.46 \cdot \text{Input supply}) \\ & (0.002) \quad (0.001) \\ & + (0.14 \cdot \text{Marketing}) + (0.22 \cdot \text{Training}) + (0.37 \cdot \text{Financial management}) \\ & (0.002) \quad (0.001) \quad (0.001) \end{aligned}$$

The multivariate regression was applied to find whether non-financial assistance of the public sector banks on entrepreneurial enrichment of the respondents in the study area. The regression result shows that the calculated p value is 2.118 which greater than the table value 1.94 at 5 % significant level, All the predictors are significant at  $\alpha=5\%$  levels, P- Value is lesser than the table values, Hence model is significant at 5%, the  $\beta$  value of the Technology (0.14) Input supply (0.46) Marketing (0.14) Training (0.22) Financial management (0.37) were lower than the table value since the calculated value is lesser than the table value the hypothesis is rejected and indicated that all the independent variables have strong influence on dependent variables at 5 % significance, as the non-financial assistance have stronger influence to develop the capability and personality of the beneficiaries which would enable them to function more efficiently in all the spheres of entrepreneurial activities in the study area. Further, The attitudinal orientation of bankers towards the borrowers not conducive enough to avail the loan more comfortably. The bank personnel had shared their misconceptions, suspicions, wrong impressions, bias and apprehensions on women entrepreneurs. Diversion of loans leads to low income, low savings and no repayment. Before sanctioning the loans, the banks should improve the prospective skills of the borrowers through training. They should also be motivated to use the credit properly and to keep up the credit discipline. In government-sponsored programmes the concerned agencies should make the post disbursement supervision to ensure the end use of credit.

### Conclusion

With the emergence of gender as an important issue in development, public policy has come to gradually focus on gender planning. It has been realized that in

order to ensure adequate representation to women in development, it is essential to incorporate gender awareness in all the development projects, policies and programmes. Gender planning takes into account the different needs and priorities of men and women and enable policy makers, planners and administrators to improve the impact of development programmes. The Government of India made number of policies to empower women to entrepreneurial activities, which encompass the various institutions like government, banks and markets, as Empowerment is a long process. Thus, it is also suggested from the survey that credit extended by banks should be tied up with technical extension. To tackle this problem expeditiously, a technical cell may be step up for a cluster of branches or provide expert staff including technical personnel to look into technical aspect. Banks should act not only as a provider but also as a facilitator. Majority of the bank staff are urban oriented and they are reluctant to work in rural areas. For motivating the bankers, some financial or non-financial incentives may be offered to them either in the form of better promotional avenues or in the form of special allowances. They should also be trained, devoted and committed to manage the rural branches. They should deal the borrowers with sympathy, understanding and a pure mind. Their positive attitude, helping tendency and proper understanding will go a long way in the successful implementation of the women entrepreneurial schemes scheme. All pervasive indifferences and callousness of the bank staff have to be changed to enhance the participation of women in entrepreneurial arena.

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## ECONOMICS OF SUGARCANE CULTIVATION IN PERIYAKULAM BLOCK, THENI DISTRICT

**Dr.S.Theenathayalan**

*Associate Professor & Head, Department of Economics &  
Centre for Research in Economics, The Madura College (Autonomous), Madurai*

**S.Murugan**

*Assistant Professor, PG & Research Department of Economics, Thiagarajar College, Madurai*

### Introduction

India ranks second in the world, after Brazil, in terms of area and sugarcane production. In India, sugar industry is the second largest industry next to the textile industry is playing a vital role in the socio-economic transformation of the country. In Australia, about 5 million sugarcane cultivators produces ton of sugar. While in India about 50 million sugarcane farmers and their dependants have been involved in sugarcane cultivation. About 0.5 million skilled and unskilled workers are employed by the sugar industry and additional employment is also generated by the allied industries. Sugarcane is in great demand for various other uses like fodder, paper production and most importantly bio-fuels. In a typical sugar mill, 100 tonnes of sugarcane on an average produces 10 tonnes of sugar, 4 tonnes of molasses from which ethanol is produced, 3 tonnes of press mud which is converted into biofertilizer, 30 tonnes of bagasse used for cogeneration of power to yield 1,500 KW electricity and for manufacturing paper. Besides, about 30 tonnes of cane tops and leaves are generally left in the field, which through recycling further add to the economic value of the crop.

The Indian share in global sugar production has risen from 5% to 15% in the last five decades. In the same period India's share in global sugar consumption has gone up from 5% to 13%. Country is now the second largest sugar producer in the world and despite the largest consumption base in the world is self-sufficient and is also able to generate exportable surpluses. Country has produced sugar in the range of 24 – 26 mln MT the last 3 sugar seasons, has met the domestic sugar

consumption requirements estimated to be in the range of 23 million MT for the ongoing 2012-13-sugar season and has exported surplus production. The estimated Compounded Annual Growth Rate (CAGR) for domestic consumption of sugar is 3.5 %, which is more than the global average and is attributable not only to the lower initial base but also to the ever increasing disposable incomes (2.1% - contribution on this account is comparable to world standards of per capita consumption growth of sugar) as well as population growth (1.4% - contribution). As per estimates, the share of bulk consumers in the sugar consumption basket ranges from 60% - 65 %. And the rest of the consumption is by individual households. The per-capita consumption of sugar in the country is estimated at 18 kg./annum for 2011-12 sugar season. Another 5kg/capita per annum sweetener consumption in the country is by the way of Gur and Khandsari products. The still lower consumption base of sugar in the country is indicative of huge opportunities for the domestic industry and as the country grows, the domestic sugar consumption may match the world standards (the world sugar per capita consumption is around 24kg annually and the per capita consumption in Europe and American Continents is around 35-40 kg/annum).

**Source:** Government of India, Ministry of Consumer Affairs, Food and Public Distribution.

### Sugarcane Cultivation in India

Sugarcane is one of the important commercial crops grown in India. Sugarcane is the main source of sugar in Asia and Europe. Sugarcane is grown primarily

in the tropical and sub-tropical zones of the southern hemisphere. Sugarcane is the raw material for the production of white sugar, jaggery (gur) and khandsari. It is also used for chewing and extraction of juice for beverage purpose.

The sugarcane cultivation and sugar industry in India plays a vital role towards socio-economic development in the rural areas by mobilizing rural resources and generating higher income and employment opportunities. About 7.5 percent of the rural population, covering about 45 million sugarcane farmers, their dependents and a large number of agricultural labour are involved in sugarcane cultivation, harvesting and ancillary activities.

There are about nine States in India where sugarcane is grown on a large extent of area. There are a number of varieties that are grown in India depending on the suitability of the soil. The area, output and yield and sugarcane cultivation is subjected to fluctuate in response to policies of the government and also conditions of cultivation. Taking these into consideration, this study presents a detailed discussion on the costs of cultivation practices of sugarcane and returns in the study area.

### Statement of the Problem

The population of India exceeds 1200 million. It is estimated that it will reach 1400 million by 2025. It requires huge amount of agricultural produce. Substantial and sustainable growth in agricultural production is required to meet the basic necessities of a large and growing population. It is also needed to generate the agricultural surpluses required for economic development with emphasis on employment and equity.

Since the introduction of the New Agricultural Strategy (NAS) in 1966-67, rice cultivation in India traversed a long way. It has had varying impacts on different crops and its varieties in different areas and also on different classes of farmers within the same area. With the widespread use of high yielding varieties of seeds and the introduction of modern technology, fertilizer use also has been increasing with rising yields. This calls for a comparative study of levels of input application for the

Sugarcane crop in the study area. The Green Revolution has marked a transition from traditional to modern era in the sphere of agriculture. Since the determination of yield is influenced by various inputs used an understanding of the contribution of each input used to the ultimate output of the crop becomes essentials.

### Objective

1. To study the Economics of Sugarcane cultivation in Periyakulam block and to suggest the measures for the development of Sugarcane cultivation in the study area.

### Period of the Study

The study period was restricted to the agricultural year 2012-13 (Fasli year 1422).

### Methodology

Theni district is one of the prominent agricultural districts in Tamil Nadu. Out of the total population, nearly 60 percent are engaged in agriculture. Theni district consists of eight blocks, of these; Periyakulam block shared the largest percentage of Gross cultivated area of Sugarcane. So it has been selected for the present study.

Multi-stage Random sampling technique has been adopted for the study in Theni district, District as universe, block as stratum, the village as unit of sampling and the cultivator as an ultimate unit. In the selected block, sample villages were selected based on the criteria of area of sugarcane cultivation. They are namely Thamaraiikulam II, Thenkarai I and Vadaveeranaikkanpatti.



**Table 1 Sample Design from the Selected Villages In Periyakulam Block**

Sl.No	Revenue Village	Total Number of Cultivators	Variety of Sugarcane cultivators ( Sample Respondents)		Total	Percentage
			Co86032	Si308		
1	Thamaraikulam II	593	26	26	52	43.33
2	Thenkarai I	250	11	11	22	18.34
3	Vadaveeranaikanpatti	516	23	23	46	38.33
	<b>Total</b>	<b>1359</b>	<b>60</b>	<b>60</b>	<b>120</b>	<b>100</b>

Table 1 reveals that the total number of sugarcane cultivators in the study area were 1359. Out of 1359, a total of 120 sample farmers have been selected. Further the 120 sample farmers are divides into 60 and 60 for each variety of sugarcane in the study area. 120 sample farmers have been selected from three revenue villages on the basis of proportionate random sampling technique and the percentage of sample farmers are indicated in table 1.

#### Tools of Analysis

**Costs C (TC) = Costs A (TFC) + Costs B (TVC)**

Where:

**Costs C** is Total Costs, **Costs A** is Total Fixed Costs and **Costs B** is Total Variable Costs.

**Costs A** includes Rent and Depreciation and Interest on fixed Capital.

**Costs B** includes Human labour, Machine labour, Bullock labour, Inorganic fertilizer, Pesticides, Seeds, Organic manure, Irrigation and Interest on working capital.

#### Cost Benefit Analysis

**Net Return**

**CBA = -----**

**Costs C**

Where:

**CBA** is Cost Benefit Analysis,

**Net Return** = Total Revenue – Costs

C

Where:

**Total Revenue** = Price (P) x Quantity

(Q).

**Total Revenue**

**Average Revenue (AR) = -----**

**Yield in Quantity.**

#### Analysis and Interpretation

To study the costs and returns structure, the standard procedures adopted by farm management studies have been adopted. The returns from agriculture have estimated in terms of both physical and monetary units.

**Table 2**  
**Costs and Returns Structure of Two Sugarcane Varieties In Periyakulam Block (per acre)**

Costs and Returns Components	Co86032		Si308		Average	
	Value in Rs.	Percent age	Value in Rs.	Percent age	Value in Rs.	Percent Age
<b>Costs A</b>						
Rent	3255.21	3.99	3151.55	3.85	3203.38	3.92
Depreciation and Interest on Fixed Capital	2408.16	2.96	2280.31	2.79	2344.24	2.87
<b>Total (Costs A)</b>	<b>5663.37</b>	<b>6.95</b>	<b>5431.86</b>	<b>6.64</b>	<b>5547.62</b>	<b>6.79</b>
<b>Costs B</b>						
Human labour	35250.52	43.28	38254.14	46.74	36752.33	45.01
Machine labour	2318.04	2.85	1630.19	1.99	1974.30	2.42
Bullock labour	695.72	0.85	620.54	0.76	658.13	0.80
Inorganic fertilizer	10300	12.65	8362.5	10.23	9331.25	11.43
Pesticides	700.31	0.86	1043.10	1.27	871.71	1.07
Seeds	15012.91	18.43	17000.17	20.77	16006.54	19.61
Organic manure	7000	8.59	4902.78	5.99	5951.40	7.29
Irrigation	1000.23	1.23	1170.15	1.43	1085.19	1.33
Interest on working capital	3510.41	4.31	3422.64	4.18	3466.53	4.25
<b>Total (Costs B)</b>	<b>75788.50</b>	<b>93.05</b>	<b>76406.21</b>	<b>93.36</b>	<b>76097.36</b>	<b>93.21</b>
<b>Total Costs (Costs C = Costs A + Costs B)</b>	<b>81451.87</b>	<b>100.00</b>	<b>81838.07</b>	<b>100.00</b>	<b>81645.00</b>	<b>100.00</b>
Yield (in kg)	45500.23		43510.76		44505.50	
Price per Kg (in Rs)	2.3		2.3		2.3	
Yield (in Rs)	104650.53		100074.75		102363.64	
Net income over Costs B	28862.03		23668.54		26265.28	
<b>Net income Over Costs C</b>	<b>23198.67</b>		<b>18236.68</b>		<b>20717.67</b>	

**Source: Survey data**

Table 2 highlights the costs and returns structure of Co86032 and Si308 varieties of sugarcane during 2012-13.

The table reveals that the yield per acre obtained from the cultivation of Co86032 variety of sugarcane was about 45500.23 kg in physical terms and Rs.104650.53 in value terms. The net return over total costs was Rs.23198.67.

The total cost (Costs C) worked out to be Rs.81451.87 for Co86032. The major cost component was human labour accounting for 43.28 per cent (Rs.3520.52) of the total cost. The cost of seed material formed the next major item, that is, 18.43 per cent. Fertilizer (12.65 per cent) had third place in the total cost

of Co86032 variety. Organic manure accounted 8.59 per cent of the total cost (Rs.7000). Interest on working capital, contributed 4.31 per cent. Rent, Depreciation and interest on fixed capital and machine labour worked out at 3.99 per cent, 2.96 per cent, and 2.85 per cent respectively. Expenditure on irrigation, pesticides and bullock labour accounted for a meagre share of less than 2 per cent.

In the case of Si308 variety, the yield was 13510.76 kg sugarcane per acre. The return per acre was Rs.100074.75. The net income earned over total cost was Rs.18236.68, while the total cost of cultivation was about Rs.81838.07. Expenditure on human labour, worked out to 46.74 per cent (Rs.38254.14) in total cost

and it formed the major item of expenditure. The cost of seed material had a share of 20.77 per cent (Rs17000.17) in total cost. Chemical fertilizer and organic manures constituted 10.23 per cent and 5.99 percent of the total input cost respectively. Depreciation and interest on fixed capital, machine labour, bullock labour, irrigation and pesticides accounted for a percentage share of less than 3 per cent each.

The total cost incurred by the cultivators of Si308 variety was higher than the cost incurred by the cultivators of the Co86032 variety. But the cultivators obtained a larger quantity of yield per acre from Co86032 than Si308 variety. The net income earned by the cultivators of Co86032 variety was also greater than that earned by the cultivators of Si308 variety. Thus, the cultivators of Co86032 variety have earned profits more than the cultivators of Si308 variety.

In both cases, the expenditure on human labour was the most important factor, accounting for

more than 40 per cent of the total cost. This indicates the labour intensive nature of sugarcane cultivation. In both cases, the cost of seed material constituted the next major component of total cost. Other items of input cost also occupied similar positions of importance, through with minor variations in the cost composition of the cultivators, producing Co86032 and Si308 varieties of sugarcane.

The aggregate average yield and returns for the two varieties, namely Co86032 and Si308 in the study area worked out to be 44505.50 kg and Rs102363.64 respectively. The overall average net income per acre for the two varieties over Costs B was Rs.26265.58, while it was Rs.20717.67 over Costs C.

#### Economics of Sugarcane Cultivation

Table 3 furnishes data on the Economics of Sugarcane cultivation for two varieties such as Co86032 and Si308.

**Table 3 Economics of Sugarcane Cultivation**  
(Value in Rs.per acre)

Sl. No	Particulars	Co86032	Si308	Total Of Co86032 and Si308	Average of Co86032 and Si308
1.	Gross Return	104650.53	100074.75	204725.28	102362.64
2.	Total Fixed cost (Costs A)	5663.37	5431.86	11095.23	5547.62
3.	Net Return over Costs A	98987.16	94642.89	193630.05	96815.02
4.	Total Variable Cost (Cost B)	75788.50	76406.21	152194.71	76097.36
5.	Net Return over Costs B	28862.03	23668.54	52530.57	26265.28
6.	Costs C	81451.87	81838.07	163289.94	81645
7.	Net Return over Costs C	23198.67	18236.68	41435.35	20717.67
8.	Cost of Production per Tone (Costs C)	1790.14	1880.87	3671.01	1834.49
9.	Cost-Benefit Ratio	0.28	0.22	0.5	0.25

#### Source: Survey data

Table 3 depicts the gross return for the Co86032 variety of sugarcane per acre was Rs.104650.53. The total fixed cost (Costs A), Variable cost (Costs B) and the total cost (costs C) incurred were Rs.5663.37, Rs.75788.50 and Rs.81451.87 respectively. The net return over the costs A was Rs.98987.16 and costs B was Rs.28862.03, while over the total costs it was Rs.23198.67. The total cost of production per tone

was 1790.14. The cost-benefit ratio revealed that an every unit of cost incurred, the benefit received was to the extent of Rs.0.28.

In the case of Si308 variety of sugarcane, the gross return per acre was to the amount of Rs.100074.75. The fixed cost per acre was Rs.5431.86 and the net return over the fixed cost was Rs.94642.89. The variable cost per acre was Rs.76406.21 and the net

return over the variable cost was Rs.23668.54. The total cost incurred was to the extent of Rs.81838.07 while the net return over it, was worth Rs.18236.68. The total cost per tone amounted to Rs.1880.87. The cost-benefit ratio worked out to be 0.22.

An overall view of the economics of raising the Co86032 and Si308 varieties of sugarcane reveals that producing the former variety of sugarcane is more beneficial to sugarcane growers than the latter variety. It may be noted that, as regards the gross return per acre in value terms, Co86032 variety does perceptibly better than the Si308 variety. The cost of production per tone of this variety is also considerably lower than that of Si308 variety. The benefit which the Co86032 variety derived over each unit of cost incurred is worth Rs.0.28, while for Si308 variety it is only Rs.0.22.

### Findings

- Variety wise, 60 cultivators were selected for each of the Co86032 and Si308 sugarcane varieties.
- The cost and return structure for the two sugarcane varieties revealed that the yield per acre in both physical and monetary terms, and the net income over cost B (Variable cost) and cost C (Total cost) for Co86032 was greater than Si308 variety.
- The pattern of variable cost and total cost for Si308 were more than for Co86032 sugarcane variety.
- The share of human labour, seed cost and pesticides were greater in the case of Si308 than Co86032 sugarcane variety.
- This illustrates the labour-intensive nature of sugarcane cultivation and the high responsiveness of hybrid varieties to fertilizer.
- The cost-benefit ratio was higher for Co86032 than for Si308 variety. But the cost of production per tone was higher for Si308 than for Co86032 sugarcane variety.
- This implies that the cultivation of Co86032 was economically more beneficial to sugarcane cultivators.

### Suggestions

Of the two selected varieties of sugarcane, Co86032 variety performs well in terms of relatively lower cost of production per tone and greater net return per acre. Therefore, this variety may be recommended as economically beneficial to farmers with due to consideration to the market demand.

Hence the Government has to give importance to agricultural sector in the study area. Government should ensure the timely availability of seeds, fertilizers and pesticides to the cultivators. Subsidy must be given to the sugarcane cultivators in the study area which may be facilitated by the Government whenever needed.

### Conclusion

Theni district is one of the prominent agricultural districts in Tamilnadu. Cultivators of Periyakulam block are producing sugarcane in the large extent in Theni district. As of now cultivators are following the traditional cultivation practices. This should be replaced by modern cultivation mechanism with the High Yielding Varieties of seeds (HYVs). Hence to improve cultivation and to increase production, the Government has to make sure of availability of loan and insurance coverage in time. The Government should create awareness of the best and modern cultivation methods among the cultivators in Periyakulam block. This could definitely increase the cultivation activities in the study area and ultimately leads to the higher standard of living of the farmers.

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## SELF-CONCEPT AND TEMPERAMENT OF HIGHER SCHOOL STUDENTS

**Dr.S.INDIRA**

*Principal, Vivekanandha College of Education, Elayampalayam, Thiruchengodu(TK),  
Namakkal.( DT) Pin - 637205*

### **Abstract**

*In this study the investigator has tried to find out the self – concept and temperament of high school students. The survey method was adopted by the investigator. The investigator has used the “ multidimensional personality inventory ‘ by manjurani aggarwal (1985) to study the self-concept and temperament of the high school students. The sample for the present study consists of 350 high school students from Trichy educational district in tamilnadu. The finding reveal that there is a significant relationship between self – concept and temperament of high school students.*

### **Introduction**

Personality development refers to the gradual development of characteristic emotional responses or temperament, a recognizable style of life, personal roles and role behaviours, a set of values and goals. In other words, 'personality development is the development of the organized pattern of behavior and attitude that makes a person distinctive. Personality development occurs by the ongoing interaction of temperament, character and environment. In order to achieve success in life one should be personally effective, occupationally well adjusted, relatively happy, physically and emotionally fit. So the teaching learning process should give importance to the development of the individual's personality.

### **Significance of the Study**

Self – concept is perhaps the single most important attribute and the key to understanding the behavior of an individual. The world today passes through both the best of times and the worst of times for adolescents. adolescence is the transition period from childhood to adulthood. One can encounter stress and storm during this period due to physical, emotional, intellectual and social change. Concentration diversion would also be the result if they are not trained properly. To flourish in the academic aspect, the children should be perparted to stydy systematically. External diversion should also be controlled to provide children with a conducive environment for their study.

Researchers have found that both self-concept and temperament play a great role in the lives of

adolescents. On the one hand temperament helps the adolescents. To respond to emotional stimuli and situations and to express themselves emotionally in a unique manner and on the other hand self-concept assists in changing or modifying their behavior. The investigator is of the opinion that the present study of self-concept and temperament of high school students will help in getting a proper understating of how self-concept play a role in the personality development of the adolescents and how far personality development will help in their future career.

### **Objective of the Study**

To find out the relationship between self-concept and temperament among high school students.

### **Hypotheses**

1. There is no significant difference among boys' ,girls' and co-education high school students in their self-concept.
2. There is no significant difference among boys' , girls' and co-education high school students in their temperament.
3. There is no significant relationship between self-concept and temperament of high school students with respect to sex.

### **Methodology**

### Method

As the problem selected for the present study is concerned with one of the current problems, the investigator adopted the survey method of research to study self-concept and temperament of high school students.

### Schools

The investigator used the "multidimensional personality inventory" by Manjuri Aggarwal (1985) to study the self-concept and temperament of high school students, which is a standardized tool.

### Population

Population is the aggregate or totality of objects or individuals who are proposed to be covered under the scheme of study. The population for the present study is the high school students in Trichy Educational District of Tamilnadu.

### Sample

The sample is a small part of a population selected for observation and analysis. John E. Conklin defines, "a sample is a representative group of people chosen from a large population". The investigator has used the stratified random sampling technique for selecting the sample from the population. The stratification has been done on the basis of sex, religion, native place, type of school, location of school, fathers' educational qualification, mothers' educational qualification and family monthly income. The sample size is 350 students from 10 schools in Trichy Educational District.

### Statistical Techniques Used

For analyzing the data in the present study, mean, standard deviation, t-test, ANOVA, chi-square test, product moment correlation were the statistical techniques used.

### Analysis and Interpretation of the Data

Table 1

Difference among Boys', Girls' and Co-Education School Students in their Self-Concept

Nature of School	Source of variation	Sum of squares	Degrees of freedom	Variance Estimate	'F' Value	Remark
Boys'	Between	427.06	2	213.53	10.59	S
Girls'						
Co-education	within	6994.38	347	20.16	10.59	

(At 5% level of significance for df 2,347 the table value of 'F' is 3.02)

The above table shows that the calculated "F" value is greater than the table value for 2,347 degrees of freedom at 5% level of significance. Hence, the null hypothesis is rejected. Thus the result shows that there is significant difference among boys', girls' and co-education school students in their self-concept.

Table 2

Difference among Boys', Girls' and Co-Education School Students in their Temperament

Nature of school	Source of Variation	Sum of squares	Degrees of Freedom	Variance Estimate	'F'	Remark
Boys'	Between	429.81	2	214.91		S
Girls'						
Co-education	Within	7805.56	347	22.49	9.55	

(At 5% level of significance for df 2,347 the table value of 'F' is 3.20)

The above table shows that the calculated 'F' value is greater than the table value at 5% level of significance. Hence, the null hypothesis is rejected. Thus the result shows that there is significant difference among boys', girls', co-education school students in their temperament.

**Table 3**  
**Relationship between Self-Concept and Temperament of Higer School Students with Respect to Sex**

Sex	N	$\Sigma x$	$\Sigma y$	$\Sigma x^2$	$\Sigma y^2$	$\Sigma xy$	Calculated Value of	Table Value at 5%	Remark
Boys	193	8744	7778	399972	318000	352974	0.141	0.138	S
Female	157	7176	6040	351582	235770	276542	0.135	0.138	NS

It is inferred from the above table that there is significant relationship between self-concept and temperament of high schools girls.

#### Findings

1. There is significant difference among boys', girls', and co-education school students in their self-concept.
2. There is significant difference among boys', girls', and co-education school students in their temperament.
3. There is significant relationship between self-concept and temperament of high school boys.
4. There is no significant relationship between self-concept and temperament of high school girls.

#### Interpretations

1. The 'F' test reveals that there is no significant difference among the students of different nature of schools in their self-concept. It is observed from the study that boys', school students have more self-concept compared to girls and co-education school students. This may be due to the fact that boys enjoy more freedom than girls and co-education school students. They are free from inferiority complex, and they also have better peer group friends.
2. The 'F' test reveals that there is significant difference among the students of different nature of school in their temperament. It is observed from the study that boys' school students have better temperament compared with girls' and co-education school students.

This may be due to the fact that boys enjoy more freedom than girl students. They are free from any complex and anxiety and also they have loyal peer groups and friends.

3. The correlation analysis result shows that there is significant relationship between self-concept and temperament of high school boys. This may be due to the fact that by nature, boys are free and are exposed to the world. Hence they have a good temperament and also they attribute success in their life to their own efforts and ability. They have internal self-concept too.

#### Recommendations

1. Guidance and counseling programmes may be conducted in school to make the students be aware of their own emotions and how to manage them.
2. Seminars and workshops could be organized for for teachers, parents and students on self-concept and temperament.
3. Extra curricular activities programme like role-play and debate can be arranged to develop the self-concept and temperament of students.
4. In order to improve the personality of the students, seminars on time management and anger management can be conducted.

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## THE CONCEPTUAL ANALYSIS OF MARA (EVIL) IN BUDDHISM

**Jyoti Pradeep Waghmare**

*Assistant Professor, Department of Philosophy, Ramnarain Ruia College, Matunga, Mumbai*

### Introduction

"By oneself indeed, is evil done, by oneself is evil left undone, by oneself indeed, is one purified. Purity and impurity depends on oneself. No one purifies another." – Dhammapada

The concept of evil is discussed in various religions differently but one common essential factor held responsible to understand the nature of evil i.e. what is an evil? Some religion teaches that evil is a force outside our self that seduces us into sin. But exactly at the same time Buddhism teaches us that evil is something we create, not something outside force that infects us.

"Make haste toward the good and check the mind for evil, the one who is slow to make merit delights in the evil mind" - Dhammapada

'Evil is the status of mind' so on this note the intention of my paper is firstly to analyze the concept of Mara (evil), the soldiers of Mara who seduces a common man from righteous path and held responsible to create social and moral evil. Secondly we are supposed to understand how the meritorious deeds (Paramita) can guard mind against evil. The performance of these ten meritorious deeds will not only benefit oneself but others as well. In this paper an attempt is made to understand the concept of Mara (evil) from the perspective of Buddhism.

Buddhism is a humanistic religion, whose sole concern was the liberation of the suffering man. The Buddha taught to avoid two extremes that the path of sensual pleasure, and that of extreme penance or austerity. This middle path of Buddha explains the four Noble truths i.e. Noble truth of suffering, Noble truth arising of suffering, Noble truth of extinction of suffering, Noble truth of the path leading to extinction of suffering and eight fold path are Right view, Right aspiration, Right speech, Right action, Right livelihood, Right effort, Right awareness, Right concentration. This middle path is the

core of Buddhist ethics which is essential for human action. Any violation of action leads to destruction of human society so it becomes prime responsibility of man to govern his action. Before any action thought arises in mind and that thought represent human action. That is the case why Buddhism is considered as practical religion which gives us a way of life, irrespective of any caste, race, religion or nationality but universally for all. It firmly believes that by following the eightfold path one can attend moral development in life. As man is social animal his action is governed by society. Social evil is any action or consequence that is not in the public interest or which is anti-social and works against the development of society. Social evils cause damage to the society or its citizens in physical, emotional or cultural form like an act of Terrorism, corruption, crime etc. would be an example of a social evil. Moral evil is the result of any morally negative event caused by the intentional action or inaction of an agent, such as a person. An example of a moral evil might be murder, rape or any other evil event for which someone can be held responsible or culpable. These moral and social evils are expressions of perverse mind.

### Mara (evil) in Buddhism

Buddhism employs the concept of Mara. Mara is a symbol of evil death, and the whole of cycle of existence. Mara is everything that binds one to the realm of birth and death, capturing and ensuring the mind of beings and keeping it from enlightenment.

When "Lord Buddha sat down for meditation a crowd of evil thoughts and evil passions mythologically called Mara, another name for evil passions, entered in his mind. (Ambedkar, Buddha and His Dhamma, p.39) due to his strong determination he did not loose his balance of mind so he summoned all the courage he had

and said to Mara "faith is found in me, and heroism and wisdom. How can ye evil passions defeat me?"

According to Lord Buddha, evil in something we create not something we are or some outside force seduces one into sin it is a status of mind which one creates or pervades i.e. anger, hatred ill will, animosity, aversion etc. all are evils. This Mara evil means whatever harms or obstructs and misguides one from righteous path. Evil in perpetuation of illusion by the factors that fuel the chain of dependent origination (Paticca Samuppada)

The 'padana sutta' describes the ten soldiers of Mara. It has been observed that this ten soldiers of Mara not only destroys meditation but also impure the status of mind in mundane life.

These ten soldiers of Mara are:

- 1) Desire to enjoy sense pleasure: one of the dangerous Mara if one caught into it. sense pleasure means not only the intensive indulgence in sensual activity but extensive use of anything for sense pleasure for this reason lord Buddha taught five moral precepts, and eightfold path.
- 2) The second soldier of Mara is unwillingness to reside or be happy in quite place.
- 3) The third soldier of Mara is hunger.
- 4) The forth soldier of Mara is hunger is craving for various tests of foods
- 5) The fifth soldier of Mara is hunger in drowsiness, sloth torpor.
- 6) The sixth soldier of Mara is hunger is not wishing to be alone and being afraid of solitude.
- 7) The seventh soldier of Mara is doubt whether one can be successful in meditation.
- 8) The eight soldier of Mara is becoming proud and arrogant when the meditation is successful.
- 9) Feeling of association
- 10) Creating a new and special Dhamma

Ten Virtuous Actions (Paramita) to Conquer Mara The performance of good actions gives rise to merit (Punya) a quality which cleanses the mind if status of mind is unchecked it has the tendency to be ruled by evil tendencies, leading one to perform bad deeds and get

into trouble. Merit purifies the mind of the evil tendencies of greed, hatred and delusion, good actions restrains one from doing evil actions.

This paramita helps one to achieve balanced mental culture to bring peace and harmony for one self and for others.

How to conquer over Mara? Through the meritorious actions (paramita).

Let's see one by one how each paramita can conquer over Mara.

### **Sila paramita**

Sila is the foundation of all the meritorious deeds because good behavior is the beginning of the life of purity sila in the foundation of all upliftment. Sila can be divided into two categories: Caritta sila and Varitta sila. Caritta consisting of performances and varitta is meairly in avoidance. All five precepts and eight precepts comes under this varitta sila. This varitta sila is essential to avoid the Mara.

### **Mekkhama Paramita**

Mekkhama means to give up or to renounce the worldly pleasures household life is fall of responsibilities and burdens. Thirst for sensual enjoyment is insatiable and unquenchable. All the sensual pleasures in this world are transient, profitless, Mekkhama is a paramita with the help of which one can guard oneself from first soldier of Mara which held responsible for all sensual involvement.

### **Upekkha Paramita**

Upekkha is equanimity, impartiality or keeping a well-balance mind to avoid or protect the status of mind this upekkha paramita is the only remedy that can assist a man to stand up like a firm rock.

### **Metta Paramita**

Metta – in Pali the word Mitta means friend. Mitta becomes Metta which indicated friendliness, goodwill, 'benevolence, loving-kindness or the regarding of others as one's friends.

Although here 'Metta' literally explains as loving-kindness, it is not the ordinary love or affection

which is the indirect enemy of loving-kindness. While the passionate love leads one to temporary happiness, unrest of the mind and sometimes even to the various sufferings, loving-kindness produce permanent happiness, blessing at once own mind. Therefore it should be clearly understood that the ordinary love is entirely different from loving-kindness.

Metta is one of the Four Brahma Viharas- four sub-lime states of mind, namely.

- i) Metta – loving-kindness
- ii) Karuna –compassion
- iii) Mudita – sympathetic joy
- iv) Upekka – impartiality or equanimity

Metta is also one of the fundamental characteristic features of Bodhisattvas. It is this Metta that embraces all beings as our own brothers and sisters, without distinction of race, caste, creed or colour. It is this Metta that promotes the Bodhisattvas to renounce the world for the good and happiness of mankind.

The direct enemy of Metta is hatred. As long as enmity, hatred and hostility exist in our mind towards anyone, is impossible to develop loving-kindness. We should therefore forget enmity and hostility once and for all and concentrate more on practicing Metta at the every possible opportunity. Otherwise, it will continue to exist in us from birth in this Samsara, producing much suffering, misery and unhappiness. At the same time we should remember, that according to the Metta Sutta, various advantages can be obtained in this very life by developing Metta.

Metta is also one of the common subjects for meditation. In practicing Metta at first, one should extend loving-kindness towards oneself. Secondly it should be spread toward one's parents, husband or wife, sons and daughters, brothers and sisters and the rest of the family. Thirdly one should be able to spread loving-kindness among neighbors, villages or towns, then the whole country and finally to all the beings in this world.

Dana literally means giving or offering one's possessions with pure mind for the welfare of others. The one of the main objects of Dana, is to subdue the immoral thought of selfishness, miserliness or excessive craving which creates suffering in SaMara.

Another object is to develop the meritorious thoughts of selflessness, doing service to others.

Adhitthana literally means determination, resolution or fixedness of purpose. Adhitthana can be regarded as a foundation for all the perfection, because without a firm determination one cannot fulfill the other paramitas.

One must have an iron-will, an unshakable determination to overcome any difficulties of hardship in order to achieve success. He who has no determinative mind would easily give up his work before it is successful.

Panna is wisdom, right understanding or insight. It is not mere wisdom or knowledge, but it is the wisdom which leads to the complete realization of truths. Panna is the light of truth that brightly illuminates the knowledge, destroying the darkness of ignorance.

Viriya literally means virility, perseverance, effort or energy. It does not mean the physical energy but mental vigour which is one of the most prominent characteristics of Bodhisattvas. The energetic person considers that it is a sign of sure success when he fails in his undertaking. He redoubles his effort when he meets oppositions. He increases his courage when he faces obstacles. He works hard day and night looking forward to his until he succeeds.

Khanti literally means patience, endurance or forbearance. It is the endurance of suffering caused by others, or the forbearance of other's wrong. If anyone scolds or insults or even assaults the Bodhisattva, he will not become angry. He will not allow a thought of revenge or retaliation to enter into his mind. By his virtue, he tries to put the wrong doer on the path of Righteousness and extends to him thoughts of love and compassion.

To practice Khanti one should be able to control one's temper through the right understanding of the real nature of life. In this world, some people habitually let lose their temper easily even over a trifle matter. They are under the misconception that losing temper is a mark of authority for the subjugation of others. But, one should not forget that losing temper means not only losing of one's peace, happiness, health, friendship and popularity, but also the losing of right

understanding which enables one to distinguish the good from the bad and the right from the wrong.

'Sacca' is truthfulness or keeping one's promise. Here Sacca does not mean simply telling the truth but fulfilling one's engagement or keeping one's word, assurance or promise even at the point of death. Bodhisattvas who follow this pre-requisite for the Enlightenment observe 'Sacca' as their guiding principle.

Not only do they refrain from speaking untruth, but they also avoid the other evil speeches such as slandering, harsh words and frivolous talk. They never speak slandering words which are harmful and liable to break the friendship, unity and harmony of others. They use words which are polite, gentle, kind, sincere and pleasant to all beings. They never engage in profitless frivolous talk.

### Conclusion

This ten paramita guards the evil mind but this supervision is possible only with the practice of mindfulness i.e. practice of Vipassana meditation. In Mahasatipatthana Sutta, Lord Buddha says that, Chittanupassana is observation of mind. One has to observe mind diligently to restrict evil (mara) which enters into mind. It helps to develop meritorious action and this actions known as punya paramita develops into meritorious action. An individual can never stop any thought (evil mind) but can observe a thought persistently. Thus, we can say that social and moral evils are representation of evil mind and practice like Vipassana meditation may hinder such an evil thought for vigilance in action.

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## KNOW PHONICS OR NO PHONICS

**N.Sudha**

*Principal, Sairam Vidyalaya, Puducherry*

**Dr.Anju S Nair**

*Professor in English, Tagore Arts College, Puducherry*

English is a widely used language in India, and is required for higher education, beyond primary school. Researchers state that there are about 200 million children of school age who cannot read. How can this status be changed? Are we not taught to read at school from the day one of our schooling? Then why is that a wide range of children suffer from poor reading ability? The reason concludes to be the one and only that English is a foreign language. The term foreign language cannot be used in the present time as we all are aware that English has become one among the Indian languages. The skill of English language in reading, writing and communicating provides abundance of employment opportunity in India as well as other neighbouring countries.

Hence one needs to excel in reading, writing and communicating in English to excel in his or her life. When it comes to learning a language, the first part is the introduction of the letters of that particular language. When the letters are introduced the 'name of the letter' is given priority than the sounds that they produce. Since English has been part of our Indian School Curriculum, only recently the entry of introduction of Phonics has come into existence. The value and the need to study phonics is showing a rapid progress in Indian schools.

### **The Term Phonics Refers to**

A method used for teaching- reading, writing and communicating, to the English language learners. It is the development of the ability to hear, identify and manipulate phonemes to know the relation between the sounds and the spelling patterns.

Research has proved that when phonics is taught in a structured way from the easiest sounds and

progressing through the most complex, it is the most effective way of teaching children to read. It is particularly helpful for children aged 3 to 7. Almost all children who receive good teaching of phonics will learn the skills they need to tackle new words. They can then go on to read any kind of text fluently and confidently, and to read for enjoyment. Children who have been taught phonics also tend to read more accurately than those taught using other methods and also children who find it difficult to read. This has been proved by using the phonics instruction from the KG to Grade 2 in the school where it has been observed for the past three years. The Children who entered into the KG Level 1 were introduced to the sounds of the alphabet and then to the names of the letters relating the sounds in KG Level 2 and later integrating both the instructions where required. The children could read or spell words appropriately using the sounds that they had learnt earlier than the children who were not introduced to phonics in the grades 1 & 2 (worked out well in classrooms).

The goal of phonics is to enable beginning readers to decode new written words by sounding them out, or blending the sound-spelling patterns. Since it focuses on the spoken and written units within words, phonics is a sub lexical approach and, as a result, is often contrasted with whole language.

### **Why should we Emphasis on Phonics?**

While the English language system is difficult and complex, many words follow systematic rules, and most words have some regular letter-sound relationships that assist with reading. The alternative to learning the alphabetic code is to learn every word by sight – this quickly rates the memory of early readers. Some children

begin to read by memorizing all words by sight, but at a later stage the reading process is confused. Because the child did not learn the sound of the letters, or the way to blend them together, hence it becomes impossible for the child to approach or try reading the unknown words.

The “mini debate” The research evidence over the past five decades (e.g., Adams, 1990; Bond & Dykstra, 1968; Chall, 1967; NICHD, 2000; Snow, Burns & Griffin, 1998; Snow & Juel, 2005) has strongly concluded that “the teaching of letter-sound relationships should be part of beginning reading programs”. The continuing “mini-debate” centers on “exactly how letter-sound knowledge should be taught”. Concluding with the best three different approaches to teaching phonics exist, with variations within them – and many teachers use a combination of methods.

### Phonics & Reading

Introduction Phonics is the understanding that there is a relationship between the individual sounds of spoken language and the letters that represent those sounds in written language. This understanding is termed as the “alphabetic principle”. An understanding of the alphabetic principle depends upon phonemic awareness – it is impossible to relate a letter to a sound, if the sound cannot be perceived.

In view of Stahl (2002) “At the beginning level, children identify letters and sounds. Next, they try to relate the letters and sounds. If letters and sounds are not easily matched at the initial level, children will have a difficult time identifying unknown words during reading”. Subsequently, they will not know the meaning of the words they see and will have great difficulty comprehending what they are reading. Like the importance of a good foundation to a well-built house, strong phonics ability provides a key foundation for successful reading.

Historical research has found phonics instruction to be a key component in effective reading instruction. Although the researchers were unable to identify a single program that could be selected the best and concluded that an early emphasis on phonics was more effective. Similarly, Chall's (1967) meta-analysis of

early reading instruction, Learning to Read: The Great Debate, found that “programs that emphasized early and systematic phonics were positively associated with students' reading achievement”.

### Approaches to Phonics

There may be many different views on phonics but concluded three ways to approach it in the classroom.

#### Direct, Systematic Instruction

As John Savage says “This instruction is constructed directly upon the alphabetic principle”, in his “Three Approaches to Phonics”, and also adds that systematic phonics programs involve explicit teaching of sound- symbol relationships. Children learn to blend individual sound-symbol relationships into syllables and words. The aim of direct, systematic phonics instruction is to develop decoding skills automatically. Direct and systematic programs differ one from the other. Some (like the Orton-Gillingham method) are designed for one-to-one instruction. Others (like the Bradley Reading and Language Arts Program) are designed for large group instruction.

Most of the teachers depend heavily on a multisensory methodology with the integration of auditory, visual, kinesthetic, and tactual processing. Children practice decoding skills with word lists or with books whose language is tightly controlled for sound-symbol consistency. Direct, systematic phonics instruction has proven to be an effective means of helping children learn to read, especially children with language and related learning problems. The approach, however, has been criticized as being presented as “phonics for its own sake,” removed from the actual process of reading. Despite criticisms, programs involving systematic phonics instruction are becoming increasingly popular as more and more schools adopt this method.

#### Integrated Instruction

Integrated phonics instruction involves the direct presentation of sound-symbol relationships, but phonics is taught as one part of an overall classroom

program. Children practice elements of sound-symbol relationships in workbook programs with games, with word sorts and word building exercises, and with other activities designed to help them master the elements of their orthographic system. Integrated phonics is part of an overall classroom literacy program, phonics instruction and practice, programs are balanced with other instructional components designed to teach reading and writing.

### **Embedded Phonics**

Embedded phonics involves instruction in sound-symbol relationships that is built into authentic reading experiences, those that are carried on primarily for the purpose of information or pleasure and not for the specific purpose of skill development. Children learn

Phonics as they engage themselves in reading and writing in the classroom.

### **A different approach for English Language Learners**

Many researchers report that English Language Learners are significantly behind in literary achievement to the English speaking learners particularly in countries like India. Hence it is important that educators or teachers make use of effective techniques for improving the literary skills of such children. During phonics lessons, teachers can modify and pace instruction so ELLs can be explicitly taught the names of key phonics pictures and vocabulary in a familiar context. Teachers can use actual objects, photographs, manipulative, and picture cards to teach these concepts. Teachers should appropriately model sound-symbol correspondences and then provide many opportunities for repetition with each skill.

Other effective techniques for helping striving readers are increasing the amount of engaged reading time with proper reading texts, using the Language Experience Approach, and reading aloud to students to promote reading enjoyment and motivation. Allington & Baker (2007, p.100 ) stated that "striving readers need extensive opportunities to independently practice and apply strategies in high-success reading materials. To accomplish this goal, teachers need lesson plans and materials designed to support systematic, explicit, small-

group instruction followed by practice activities. Manipulative such as picture cards, letter cards, word cards, and word cubes related to reproducible worksheets are ideal for practice activities.

### **Views Supporting Phonics instruction**

There is significant support that phonics should be given the prime focus for teaching beginning readers. Several people agree with the assertion of the DfE evidence paper (DfE 2011a) that the ability to decode grapheme/phoneme correspondences is the first requirement for success in reading. Other researchers who work with children with special learning difficulties believe that early phonics instruction is particularly important for the progress of such children. While phonic decoding is considered to be an important part of learning to read, other strategies are also vital.

As per their research, many teachers emphasise the importance of reading for meaning, Children for whom English is a second language require an emphasis on textual understanding; phonics approaches fail to provide visual scaffolding to support their learning and these children find it hard to progress under a regime that, it occupies the greater amount of classroom time. Many others express concerns that systematic phonics instruction creates more problems for struggling readers, as their cognitive energies are spent trying to sound out words: they therefore miss the meaning of the text. Several commentators believe that such children need a variety of different strategies in order to progress. Many teachers observe that children of all abilities are less motivated by reading schemes than by real books, as these encourage reading for interest and enjoyment.

### **Why No Phonics?**

The standard way of thinking about phonics is that phonics knowledge is developmental and integrated into beginning reading and writing instruction. Cristie and Enz (2007) in their book, cover the development and teaching of both oral and written language from preschool through the elementary grades. When treating phonics, they recommend a combination of meaningful engagements with print and appropriate instruction on



literacy skills that reflects on the kindergarten level. At the core of children's school success is their literacy achievement. However, teaching phonics seems to be out of favour in Indian schools. The role of phonics in reading, in learning to read, and in reading instruction is probably the most widely misunderstood and misrepresented aspect of language education today.

Indeed, phonics seems to play an important role in early reading instruction. It's an effective method of reading instruction, yet the skills taught by phonics have little to do with the processes of reading acquisition. Rod Maclean (1988) researched on this topic, and he discovered that in order to recognize a word it isn't necessary to be phonetically skilled. Word recognition is essentially something that is possible to visualize without the need of early, explicit phonics teaching. In this regard, he illustrated two paradoxes of phonics that eventually make the teaching of phonics beneficial. The first one consists in teaching phonics for facilitating the process of learning unfamiliar words, though it isn't needed for high-frequency words because students are supposed to be able to control their own learning and recognize them. Thus, the role of phonics is to help children make use of it when they need. The second paradox presented by Maclean (1988) has to do with learning to read. In other words, the skill of phonics is not strictly related to the way that skill is used in practice. Therefore, a resolution to this paradox could be the suggestion of a form of instructional display that helps children understand what they are learning. However, this is something valid only when young learners are starting to read. If something is clearly visualized, children may understand and process the concepts better. He concludes by saying, "Phonics should be seen only as a way of getting children started on the path of learning to read, not as an ongoing teaching strategy", because if students are to learn phonics association effectively, they need to see a reason for doing so, that is being able to read and understand written material that may please them.

Overall, what one side of the controversy of teaching phonics in Kindergarten has shown is that the phonics-centered approach is often associated with direct

instruction where teachers teach the alphabetical principles to students in a structured manner, and students might spend time reading texts decoding the words. In Kindergarten, where children are at their initial stage of learning to read, it's important to learn the concept that alphabetic letters represent sounds in the language. The evidence surrounding this debate shows that students with systematic phonics perform better in early word-level reading. Children learn to rely on what they know about speech-print connections. They develop fluency and independence in word recognition with sufficient practice.

### **Develop phonics knowledge among children**

Instead of using programs for teaching phonics intensively and systematically, parents and teachers can do various things to help children gain phonics knowledge and develop phonemic awareness in the context of meaningful reading and writing and language play. They can make the children read and reread their nursery rhymes, and enjoy tongue twisters and other forms of language play together, they can be introduced to reading their favourite poems, songs, and stories; discuss alliteration and rhyme within them; and play with sound elements, parents and teachers can also read alphabet books to and with children, discuss words and make lists, encourage children to play with magnetic letters and to explore letter/sound relations, help children write the sounds they hear in words, help children use prior knowledge and context plus initial consonants to predict what a word will be.

Teaching phonics and phonemic awareness in such ways helps keep letter/sound cues in proper perspective, but only when children spend substantially more time daily in listening to books read aloud, in reading independently. Research suggests that our best plan may be to teach phonics and phonemic awareness in the context of reading and writing, to all children; provide tutoring for children who need more individualized and/or more direct help with phonemic awareness, phonics, decoding, and/or using these skills as part of effective reading strategies; and possibly to discontinue such help for children who have benefited

little from a year's daily individualized tutoring, while increasing the emphasis on developing strategies for deriving meaning.

### Conclusion

Phonics ability plays a central and foundational role in the reading process since it is the mechanism through which children match the letters and sounds of words. Without strong phonics skills, children often struggle to identify words and consequently are unable to comprehend the text they are reading. Research strongly and consistently supports the importance of phonics to reading success and underscores that phonics instruction is most effective when it is started early and taught systematically (National Institute of Child Health and Human Development, 2000).

The two largest professional organizations in literacy, The National Council of Teachers of English and the International Reading Association, jointly published a document entitled Standards for the English Language Arts, which outlines 12 criteria that students should be able to meet by the time of high school graduation. Mastery of phonics skills is a necessary requisite for every noted standard. The aspect of phonics in reading instruction is highly discussed and the debate, also called the "great debate" has been active for many years (Strickland, 1998, p. 10). Therefore, most educators choose to concentrate their efforts on providing literacy programs that are informed by the best research and practice available.

Phonics is a very controversial topic in the scholastic system of the Indian Schools and there seems to be a complete ignorance of this system of instruction in schools. Children should develop fluency, which is the ability to recognize words accurately and readily. Proficient reading is the most essential skill required for academic success. Therefore, the use of phonics in early reading instruction is significant as it will benefit and increase students' skills in literacy.

Very crucial was the quote, "Don't waste time debating whether or not to teach phonics, spelling,

grammar, and other 'skills' of literacy. Do spend time discussing how to teach them in a way that contributes to the learners' 'self-improvement' because, in fact, those who do read are more likely to be educated. And therein lays the responsibility of teachers to teach with knowledge, skill, and care the alphabetic invention that makes all this possible.

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## GROWTH AND PERFORMANCE OF INDIAN MSMEs IN THE PRESENT SCENARIO

**Dr.S.Karthikeyan**

*Assistant Professor, Department of Economics and Centre for Research in Economics,  
The Madura College (Autonomous), Madurai*

**R.Uttami Priya**

*Research Scholar (Full-Time), Department of Economics and Centre for Research in Economics,  
The Madura College (Autonomous), Madurai*

### Abstract

*The MSMEs contributes extensively to the country's manufacturing output, employment and exports and is accredited with generating the highest employment growth as well as accounting for a major share of industrial production and exports. The labour intensity of the MSME sector is much higher than that of large enterprises. MSMEs comprise more than 80 per cent of total enterprises in most of the economies. In recent years, the MSME sector has consistently registered higher growth rate compared with the overall industrial sector. MSMEs are complementary to large industries as ancillary units. The key focus areas for the growth of MSMEs are finance, technology, infrastructure, marketing, entrepreneurship development, sickness and conducive regulatory environment.*

### Introduction

MSMEs have been considered universally as an engine of economic growth and a key instrument for promoting equitable development. They have emerged as a vibrant and dynamic sector, and as an engine of growth for the present millennium. The sector has been playing a prominent role in the socio economic development of the country for the past six decades. The sector which forms part of the total industrial sector has direct impact on the growth of the national economy. In fact through the establishment of a more flexible, innovative and competitive structure, the small enterprise sector is being accepted a key to sustainable economic growth. In the context of liberalization as experienced through integration with the global economy in a phased manner, and national and international competitive environment, perspectives and strategies of small and medium enterprises development have undergone a sea change.

### Review of Literature

The comprehensive literature demonstrates that MSMEs are necessary for sustained economic growth and development of any economy including India.

To justify the need of present study, following literature has been reviewed:

UNIDO (1969) in a study based on evidence from a number of developing countries indicated that small enterprises with a lower level of investment per worker tend to achieve a higher productivity of capital than do the larger, more capital intensive enterprises.

Prasad (1983) propagated that SSI play a vital role in economic development of a nation. If these enterprises are developed effectively, can solve the problem of large scale unemployment and can raise the income and standard of living of lower income people which could help in reducing disparities in regional development.

Maillat (1990) observed that the major problem for SMEs is to create a generation of true entrepreneurs, characterized by qualities of responsibility, spontaneity, imagination, capacity to predict and to adapt to change by detecting new opportunities, development strategies, identifying new resources and relational know-how with people and environment.

Armstrong and Taylor, (2000) assessed that SMEs are able to create a diversified and flexible industrial base by creating a pool of entrepreneurs willing

and able to take risks leading to an energetic enterprise culture.

Malgawakar, (1997) has found unavailability of raw material along with insufficient infrastructure facilities as the main problem for hindering growth of small industries in the rural areas. The author concludes that procedural delays in disbursement of loan also added to the woes of the entrepreneurs.

Armstrong and Coyle, (1999) in their study observed that the main hurdle for lack of competitiveness of SMEs is outdated technology, unavailability of in-house human expertise and poor financial resources.

Bhavani (2002) studied the impact of globalization on the different sub-sectors in small enterprises and viewed that, in order to survive SSI should improve productivity, quality, reduce cost and should substantially improve their technology.

Gohill, Mike (2009) evaluated the problems faced by Indian small business sector in this transformation era, and viewed that less than 5 percent of the small businesses are successful remaining continues to function with various problems, prominent among them is lack of managerial experience of entrepreneurs.

The above literature highlights the various aspects viz. performance, growth & problems of MSMEs in Indian economy and induces for continuous research in this field.

### MSMEs in the Developing World

In much of the developing world, MSMEs are the only realistic employment opportunity for millions of impoverished communities. A significant proportion of MSMEs in developing countries are involved in traditional activities serving small, localized markets with little or no technological dynamism. In reality, few 'graduate' into larger or more modern technologies.

**Table 1: Comparison of SMEs in Asia-Pacific Region**

Country	SMEs as % of all enterprises	SME employees as % of the total employed population
Hong Kong	98.0	60.0

Japan	98.9	69.2
Malaysia	96.1	45.0
Philippines	99.6	70.0
Korea	99.8	86.7
Singapore	99.7	57.0
Taiwan	97.7	68.8
Thailand	99.7	60.0

Source: White Paper on Small and Medium Enterprises in Taiwan, 2006.

<http://www.moeasmea.gov.tw/eng/2006whitepaper/2006white.asp>

The role of MSMEs in the economic growth need not be over-emphasized and their vivacity is a clear pointer to the health of the economy. The importance of small and medium enterprises has not diminished even in the developed economies, in fact it has found to be highly steady in many of them. A composition of small and medium enterprises in different economies in Asia pacific region is shown in Table 1. It is evident that small and medium enterprises are gaining distinction in the global developmental efforts and is not confined to one country or continent.

### Definition of MSMEs

In the Indian context, the definition of Small Scale Industries has undergone changes for many times. The main criterion for definition was mainly the investment level and number of employees. A major change took place in 2006 with the enactment of "Micro, Small and Medium Enterprises Development Act". The MSME Development Act, 2006, recognized the concept of "enterprise" to include both manufacturing and services sector besides, defining the medium enterprises. The classification of enterprises were defined on the basis of investment in plant and machinery (for manufacturing enterprise) and on equipment for enterprises providing or rendering services. The defined limit on investment for enterprises to be classified as micro, small and medium enterprises is as follows:

**Table 2: Investment Limit for Different Enterprises**

Classification	Manufacturing Enterprises*	Service Enterprises**
Micro	Rs. 2.5 million/Rs. 25 lakh	Rs. 1 million/Rs. 10 lakh
Small	Rs. 50 million/Rs. 5 crore	Rs. 20 million/Rs. 2 crore
Medium	Rs. 100 million/Rs. 10 crore	Rs. 50 million/Rs. 5 crore

\*Investment limit in Plant & Machinery \*\*Investment limit in equipment

Source: Annual Report (2013-14): Ministry of Micro, Small and Medium Enterprises, Government of India, New Delhi, p. 309

#### Objective of the Study

1. To analyse the growth and performance of Indian MSMEs in present scenario.
2. To find out the contemporary problems faced by MSMEs.
3. To evaluate the reason for the sickness of MSMEs.
4. To study the present scenario of financing to the MSMEs.

#### Growth and Performance of MSMEs in India

Regarding the first objective of this paper MSMEs play a predominant role in Indian economy in

terms of employment, production and export potential. These enterprises have grown significantly since 1960, when there were only 12,376 small and medium enterprises, providing employment to 10 lakh people of which, direct employment was 1.85 lakh; annual production level was Rs. 875 crore. MSMEs recorded a high rate of growth since liberalization in spite of stiff competition from large scale sector and the multinational corporations. Employment generation is the prime objective of starting industries. Government considers that, one of the fundamental objects of industrialization is to provide high and stable level of employment. The survey of World Bank conducted as early as in 1978 revealed that a big push to small scale industries is the way to generate employment opportunities in the developing countries like India. In India Small and Medium Enterprises sector provides maximum employment next only to agriculture sector (Sivayya & Dass, 1987). MSMED Act, 2006 has had a favourable effect on the growth of MSME Sector in India. Table 3 highlights the growth of this sector in terms of Number of units, Employment, Market Value of Fixed assets and Gross Output from the period 2006-07 to 2013-14.

**Table 3: Growth and Performance of MSMEs**

Year	Total Working Enterprises (in Lakh)	Growth Rate	Employment (in Lakh)	Growth Rate	Market Value of Fixed Assets (Rs. in Crore)	Growth Rate
2006-07	361.76	-	805.23	-	868,543.79	-
2007-08	377.36	4.31	842.00	4.57	920,459.84	5.98
2008-09	393.70	4.33	880.84	4.61	977,114.72	6.16
2009-10	410.80	4.34	921.79	4.65	1,038,546.08	6.29
2010-11	428.73	4.36	965.15	4.70	1,105,934.09	6.49
2011-12	447.64	4.41	1,011.69	4.82	1,182,757.64	6.95
2012-13	447.54	-0.02	1,061.40	4.91	1,268,763.67	7.27
2013-14	488.46	9.14	1,114.29	4.98	1,363,700.54	7.48

Source: Various Annual Report of MSME

Table 3 clearly shows that since 2006, there has been an immense growth in the MSME sector. The

number of units increased from 361.76 lakhs in year 2006-07 to 488.46 lakhs in the year 2013-14, reflecting

an increase of 35.02 per cent over the last eight years. Similarly, employment under this sector increased from 805.23 lakhs in year 2006-07 to 1,114.29 lakhs in the year 2013-14, reflecting an increase of 38.38 per cent over the last eight years. Market Value of Fixed Assets under this sector increased from 868543.79 crore in year 2006-07 to Rs. 1,363,700.54 crore in the year 2013-14, reflecting an increase of 57.01 per cent over the last eight years.

According to the second objective of this paper the MSME problems could be broadly classified into internal and external. The internal problems are those which are the outcome of internal course of management of an enterprise and are related to a single unit whereas external problems are those which are generally faced by all enterprises in the industry and are beyond their control (Desai, V. 2006). The internal and external problems as assessed from different studies are shown below in Table 4.

#### Problems faced by MSMEs

**Table 4: Internal and External Problems of MSMEs**

Problems	External	Internal
Finance	Non availability of finance Access to finance Excessive collateral security	High cost of borrowings Inadequate finance Recovery from debtors Low promoters contribution
Managerial	Locational disadvantage Government price controls.	Lack of technical know-how Absence of long term planning Lack of management skills
Marketing	Market saturation. Weak market demand Competitive environment of market	Lack of sales promotion Limited local market Price of the product is high Dependency on large scale industries Lack of marketing research
Raw material	Raw material not available Imports are difficult	Poor inventory management
Technological	Delay in delivery of machines	Obsolete Plant and Machinery Poor capacity utilization. Inadequate maintenance Transport bottleneck
Labour	Unavailability of skilled Labour	Labour Absenteeism / turnover High rates of wages / salaries Inefficient handling of labour problems

#### Problem of Sickness

According to the third objective the MSMEs have been suffering with many severe problems, which are mainly depending on the level of economic and social development of the country. India as a developing country is not an exceptional one to the above condition. There are unlimited problems connected with MSMEs. The fourth All India Census of MSME sector has identified major reasons for sickness/incipient sickness in MSME sector. The Table 5 shows the various reasons

identified by Fourth All India Census of MSME sector for sickness in MSMEs. It is clear from the table that lack of demand for product and shortage of working capital are the main reasons for the sickness in MSMEs. Nearly 42 per cent of the total sick units have been suffering due to lack of demand for their product and more than 20 per cent of the total sick units have the problem of shortage of working capital.

**Table 5: Reason for Sickness in MSME Sector**

Sl. No.	Reason for Sickness	Proportion of Sick Units (in percentage)
1.	Lack of Demand	41.94
2.	Shortage of working capital	20.49
3.	Non-availability of raw materials	5.11
4.	Power shortage	5.71
5.	Labour problems	5.64
6.	Marketing problems	11.48
7.	Equipment problems	3.17
8.	Management problems	6.46
<b>Total</b>		<b>100.00</b>

**Source: Fourth All India Census on MSME, Ministry of MSME, Government of India.**

### Financing of MSMEs Sector

Regarding to the fourth objective from financial institution point of view the purpose of extending developmental credit facility to the MSMEs is to ensure that these enterprises utilize the amount for the productive purposes, generate surplus profits and repay the loans to the banks and financial institutions from the surplus generated.

Since the liberalization of the economy in 1991, MSME financing has broadened and its services intensified. With the entry of private banks, local area banks, foreign banks, regional rural banks and co-operative banks, increased competition has led to a rush for lending to small and medium sector. The outstanding credit by the banking sector to the MSMEs is shown in Table 6.

**Table 6: Status of Outstanding Bank Credit to MSME in India**

(Amount in crores)

Year	Public Sector Banks	Private Sector Banks	Foreign Banks	All Scheduled Commercial Banks
2006-07	102550	13136	11637	127323
2007-08	151137	46912	15489	213538
2008-09	191408	46656	18063	256127
2009-10	278398	64534	21069	364001
2010-11	376625	87857	21461	485943
2011-12	396343	110514	21760	5289617
2012-13	502459	154732	30020	687209

2013-14	615976	200138	30020	864135
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**Source: Annual Report 2014-15, Ministry of MSME, Government of India.**

The rapidity and extent of financial assistance granted by banks and financial institutions in meeting the term requirements of industrial sector over the years has become a huge structure of credit arrangement spread over the length and breadth of the country. Industrial financing has thus been envisaged as a long term and continuous strategy for channeling the flow of credit for the expansion of the MSME sector. Though, the institutional net work for industrial credit has grown substantially in quantitative terms but not qualitatively.

### Conclusion

MSMEs have been playing an increasing role in the development of developed and developing countries. This could be assessed from their enormous contribution in terms of GDP, employment, output, turnover, and exports. Indian economy which was lagging at the time of independence, could gain sufficient momentum on account of the increasingly role of MSMEs. This sector provides employment next to agriculture with 62 per cent of the populace dependent on it. The government of India has given top priority to this sector as visible from the industrial policy resolutions from time to time, the present move of increasing the investment limit and revising the policy of reservations has given a boost to this sector. Though globalization has created numerous opportunities for this sector, but the intense competition has also brought up the threat of survival. One the biggest problem of Indian MSME sector is lack of adequate finance resulting in large sale sickness. It is true that much of the problems of the MSMEs could be healed if finances are available on time to SME sector. The government must initiate more steps for encouragement and development of the MSME sector, as they are labour intensive and their gestation period is short.

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## PROBLEMS IN MARKETING OF MNC'S PRODUCTS IN MUMBAI

**S. Suriya**

*Research Scholar (Part-time), Department of Business Administration,  
Thiagarajar College of Arts & Science, Madurai*

**Dr. N. Rajasekar**

*Research Supervisor, Department of Business Administration,  
Thiagarajar College of Arts & Science, Madurai*

### Introduction

Multinational Companies (MNCs) are huge industrial organizations which extend their industrial or marketing operations. They do not aim for maximization of profit from one to two products alone, instead, they operate in a number of fields over a number of products and over a number of countries. MNCs hold their sway over the world economy, they command huge capital resources and latest technologies and world wide good will. They are in a position to sell any product, they manufacture in any country. People in the underdeveloped countries view with each other to by the products of these corporations and prefer their products brushing aside indential products which are produced indigenously.

However the success of economic development is possible through effective marketing system. The marketing management of today in general requires special knowledge and skills on the marketing task. In fact it requires an understanding of the elements of change which are at work in the environment. These are possible through the knowledge of the behavioural pattern of market place participants apart from the knowledge of the behavioural pattern of the market participants. It is also necessary to know their problems and their perspectives towards various problems related to marketing as well as their suggestion for the improvement of the present system. Wholesalers and retailers play a key and imperative role in the marketing of MNC's products. Their success depends mainly on quality services and delivery on time. Both are equally important. Quality alone cannot assure business. A delay of even a single day is the threat of losing the business

and also the consumers. This paper mainly deals with the problems faced by the wholesalers, retailers and consumers in MNC's products.

### Objectives

The specific objectives are

1. To findout the problems, encountered by the selected wholesalers and retailers at the time of purchase and marketing of MNC's products.
2. To study the problems faced by the customers at the time of purchasing of MNC's products.

### Methodology

In order to findout the problems faced by the wholesalers and retailers at the time of purchase and marketing of MNC's products and also the problems faced by the consumer at the time of purchasing of MNC's products for each 120 sample were randomly selected from wholesalers, retailers and consumers in various areas in Mumbai. The selected respondents were contacted in person and the objective of the study were clearly explained to them and their co-opertion was ensured. The details regarding the problems faced by respondents in MNC's products and the like relating to the overall objectives of the study were collected from the sample respondents through the direct personal interview method.

### Problems Faced by the Wholesalers and Retailers

The marketing problems of the respondent had originates from both the sides, namely at the time of purchase and at the time of marketing of MNC's products. Regarding the purchase of MNC's products

non-availability of stock is the major problems faced by the outlets.

The second major problem is delay in delivery. The third major problem is that of more investment Apart from these, there are also problems related to natural calamities, frequent lorry strike and storage problem.

On the marketing side, the problems are non availability of stock in time, difficulty in getting permanent labour, financial assistance, sales tax and so on.

In the present study for the purpose of measuring the intensity of the problems of the respondent, a questionnaire was prepared consisting of 10 different statements. The marketing problems of

MNC's products were identified after entering into a thorough discussion regarding the problems with outlets. These problems were rated on a 5 point continuous rating scale ranging from "Strongly Agree", "Agree", "Moderate", "Disagree" to "Strongly Disagree" and weights of 5,4,3,2,and 1 were assigned for them. Based on the responses obtained from the outlets, a total score for each problems was calculated and this total score is converted into a mean score.

The major problems faced by wholesalers and retailers at the purchase of MNC's products are furnished in Table 1.

**Table 1 Major Problems Faced by Wholesalers at the Purchase of MNC'S Products**

Sl. No.	Problems	Number of Wholesalers			Number of Retailers		
		Facing Problem	Not Facing Problem	Total	Facing Problem	Not Facing Problem	Total
1.	Non-availability of stock	84 (70.00)	36 (30.00)	120 (100.00)	90 (75.00)	30 (25.60)	120 (100.00)
2.	Lack of credit facility	96 (80.00)	24 (20.00)	120 (100.00)	73 (60.83)	47 (39.17)	120 (100.00)
3.	Delay in delivery	52 (43.33)	68 (56.67)	120 (100.00)	53 (44.17)	67 (55.83)	120 (100.00)
4.	More investment	78 (65.00)	42 (35.00)	120 (100.00)	67 (72.50)	33 (27.50)	120 (100.00)
5.	Price fluctuation	65 (54.17)	55 (45.83)	120 (100.00)	63 (52.50)	57 (47.50)	120 (100.00)
6.	Damaged stock	51 (42.50)	69 (57.50)	120 (100.00)	41 (34.17)	79 (65.83)	120 (100.00)
7.	Package defect	39 (32.50)	81 (67.50)	120 (100.00)	52 (43.33)	68 (56.67)	120 (100.00)
8.	Natural calamities	34 (28.33)	86 (71.67)	120 (100.00)	51 (42.50)	69 (57.50)	120 (100.00)
9.	Frequent lorry strick	75 (62.50)	45 (37.50)	120 (100.00)	81 (67.50)	39 (32.50)	120 (100.00)
10.	Low Scheme	71 (59.17)	49 (40.83)	120 (100.00)	64 (53.33)	56 (46.67)	120 (100.00)

Source: Survey data.

Note: Figures in brackets represent that percentage to total.

Table 1 observed that 84 (70.00 per cent) of the wholesalers are facing the problem of non-availability of stock of MNC's products and 90 (75.00 per cent) of the retailers are facing the same problem. In the case of lack

of credit facility majority of 96 (80.00 per cent) of the wholesalers are facing lack of credit facility in MNC's products whereas minimum 73 (60.83 per cent) of the retailers are feel that they are not allowed to avail credit facilities in MNC's products. Regarding delay in delivery

of MNC's products nearly 43.33 per cent of the wholesalers have the problem of delay in delivery and 44.17 per cent of the retailers have the same problem. Nearly maximum 78 (65.00 per cent) of the wholesalers are facing the problem of more investment and 87 (72.50 per cent) of the retailers are facing the same problem in MNC's products. Whereas in the case of price fluctuation, maximum 65 (54.17 per cent) of the wholesalers have the problem of price increase and 63 (52.50 per cent) of the retailers have the same problem. Regarding damaged stock of MNC's products 51 (42.50 per cent) of the wholesalers have the problem of damaged stock and 41 (34.17 per cent) of the retailers have the same problem. The above table also shows that 39 (32.50 per cent) of the wholesalers have the problem of package defect and 52 (43.33 per cent) of the retailers have the same problem in MNC's products. In the case of natural calamities 34 (28.33 per cent) of the wholesalers are facing the problem of natural calamities and 51 (42.50 per cent) of the retailers are facing the same problems of MNC's products. Lorry drivers play in major role in transportation/ Majority of 75 (62.50 per cent) of the wholesalers feel that they suffer with the problem of frequent lorry strike and 81 (67.50 per cent) of the retailers are also face the same problem. In the case of low scheme majority of 71 (57.17 per cent) of the wholesalers have the problem of low scheme and 64 (53.33 per cent) of the retailers face the same problem.

#### Problems Regarding Purchase of MNC'S Products

Problems regarding the purchase of MNC's products have been discussed in this section. The problems in purchase of MNC's products are non availability of stock, delay in delivery, lack of credit facility, more investment, damaged stock and so on. Further, an attempt has been made to analyse the difference in mean ranks obtained towards the problems in purchase of MNC's products using Friedman test are given in Table 2.

**Table 2 Problems Regarding the Purchase of MNC'S Products by the**

S.No.	Problems of Purchase	Mean Score	Rank
1.	Non availability of stock	2.68	I
2.	Lack of credit facility	2.79	III
3.	Delay in delivery	2.71	II
4.	More investment	4.41	IV
5.	Price fluctuation	5.91	VI
6.	Damaged stock	4.61	V
7.	Package defect	9.05	X
8.	Natural calamities	6.31	VII
9.	Frequent lorry strike	7.88	VIII
10.	Low scheme	8.92	IX

Source: Computed Data.

Table 2 inferred that the problems, namely non availability of stock delay in delivery and lack of credit facility are very serious problems faced by the outlets, since the mean scores are 2.68, 2.71 and 2.79 respectively. The less important problems are frequent lorry strike, low scheme and package defect since their scores are 7.88, 8.92 and 9.05 respectively.

In order to test the null hypothesis that "there is no significant relationship between the wholesalers and retailers and towards the problems in purchase of MNC's products", Friedman test is carried out and the results are furnished in Table 3.

**Table 3 Problems of Purchase of Mnc's Products Faced By The Wholesalers and Retailers : Friedman Test Result**

Particulars	Results
Friedman Test	113.36
Degrees of freedom	9
P- value	.000
No. of observation	120

Table 3 shows that, the P value is less than 0.05 the null hypothesis is rejected at 5% level of significance. Hence, it is concluded that there is significant difference between mean ranks towards problems in purchase of MNC's products. Based on mean rank non-availability of stock in time is the most

severe problem faced by the wholesalers and retailers, followed by delay in delivery.

The wholesalers and retailers are face the problem at the time of marketing the MNC's products and are classified into ten categories as furnished in Table 4.

#### Problems in Marketing of MNC'S Products

**Table 4 Major Problems Faced by the Wholesalers and Retailers at the Time of Marketing**

Sl. No.	Problems	Number of Wholesalers			Number of Retailers		
		Facing Problem	Not Facing Problem	Total	Facing Problem	Not Facing Problem	Total
1.	Difficulty to get financial assistance	74 (61.67)	46 (38.67)	120 (100.00)	73 (60.83)	47 (39.17)	120 (100.00)
2.	Problem of credit sales	83 (69.17)	37 (30.83)	120 (100.00)	90 (75.00)	30 (25.00)	120 (100.00)
3.	Price difference (Net rate)	62 (51.67)	58 (48.33)	120 (100.00)	83 (69.17)	37 (30.83)	120 (100.00)
4.	Healthy competition	28 (23.33)	92 (76.67)	120 (100.00)	47 (39.17)	73 (60.83)	120 (100.00)
5.	High rate of interest	95 (79.17)	25 (20.83)	120 (100.00)	91 (75.83)	29 (24.17)	120 (100.00)
6.	Difficult to get permanent labourers	101 (84.17)	19 (15.83)	120 (100.00)	95 (79.17)	25 (20.83)	120 (100.00)
7.	Labourers are expecting 3 time bonus in a year	94 (78.33)	26 (21.67)	120 (100.00)	75 (62.50)	45 (37.50)	120 (100.00)
8.	Thefts are more in the godown	54 (45.60)	66 (55.00)	120 (100.00)	73 (60.83)	47 (39.17)	120 (100.00)
9.	New product launch	89 (74.17)	31 (25.83)	120 (100.00)	67 (55.83)	53 (44.17)	120 (100.00)
10.	Non-availability of stock in time	71 (59.17)	49 (40.83)	120 (100.00)	64 (53.33)	56 (46.67)	120 (100.00)

Source: Survey data.

Note: Figures in brackets represent that percentage to total.

Table 4 observed that 74 (61.67 percent) of the wholesalers are facing the problem of getting financial assistance and 73 (60.83 percent) of the retailers are facing the same problem. In the case of problem of credit sales, maximum 83 (69.17 percent) of the wholesalers have the problem of credit sales and 90 (75.00 percent) of the retailers face the same problem. Regarding price difference (Net rate) maximum 62 (51.67 percent) of the wholesalers are facing the problem of price difference and 83 (69.17 percent) of the retailers are facing the same problem

at the time of marketing in MNC's products. Nearly 28 (23.33 percent) of the wholesalers have the problem of healthy competition and 47 (39.17 percent) of the retailers have also the same problem. Whereas in the case of high rate of interest, maximum 95 (79.17 percent) of the wholesalers are facing the problem of high rate of interest on loan and 91 (75.83 percent) of the retailers are facing the same problem. In the case of difficult to get permanent labourers, majority 101 (84.17 percent) of the wholesalers have face the problem of difficult to get permanent labourers and 95

(79.17 percent) of the retailers have face the same problem. The above Table 4 also shows that nearly 94 (78.33 percent) of the wholesalers are facing the problem of labourers demanding 3 time bonus and 94 (62.50 per cent) of the retailers also facing the same problem. Regarding thefts are more in the godown, nearly 54 (45.00 percent) of the wholesalers have the problem of thefts more in the godown and 91 (60.83 percent) of the retailers have also the same problem. In the case of new product launch, maximum 89 (74.17 percent) of the wholesalers are facing the problem of delay in getting new products and 84 (55.83 percent) of the retailers are facing the same problem. Regarding non-availability of stock in time, maximum 71 (59.17 percent) of the wholesalers have the problem of non-availability of stock in time and 95 (53.33 percent) of the retailers have also the same problem in MNC's products.

#### Problems Faced by the Wholesalers and Retailers at the Time of Marketing

Opinion regarding the problems in marketing of MNC's products has been discussed in this section. Problems in marketing of MNC's products are non availability of stock in time, difficulty to get permanent labour, financial assistance and so on. Further, an attempt has been made to examine the significant relationship between the wholesalers and retailers towards problems in marketing of MNC's products by using Friedman test. Problems in marketing of MNC's products are given in Table 5.

**Table 5 Problems in Marketing of MNC'S Products**

Sl. No.	PROBLEMS	MEAN SCORE	RANK
1	Difficult to get financial assistance	5.39	III
2	Problems of credit sales	5.42	V
3	Price difference (Net rate)	5.45	VI
4	Healthy competition	9.79	X
5	Rate of interest is high	5.41	IV
6	Difficult to get permanent labourers	3.35	II
7	Labourers are expecting 3 times bonus in a year	9.56	VIII

8	Thefts are more in the godown	9.61	IX
9	New product launch	9.08	VII
10	Non availability of stock in time	2.36	I

Source: Computed Data.

Table 5 shows that the highest problem was non-availability of stock in time with mean score of 2.36 was ranked first, followed by difficult to get permanent labour with mean score of 3.35, difficult to get financial assistance with mean score of 5.39, rate of interest is high with mean score of 5.41 was ranked third and forth respectively. An indication by mean score, the highest problem is non availability of stock in time while the lowest problem is healthy competition which is mean score of 9.79.

#### Friedman Test

In order to examine the null hypothesis that "there is no significant relationship between the wholesalers and retailers and towards problems in marketing of MNC's products", Friedman test was carried out and the results are furnished in Table 6

**Table 6 Problems in Marketing of MNC'S Products by the Wholesalers and Retailers : Friedman Test**

Particulars	Results
Friedman Test	118.39
Degrees of Freedom	9
P- Value	.000
No. of Observation	120

Source: Computed Data.

Since the P value is less than 0.05 the null hypothesis is rejected at 5% level of significance. Hence it is concluded that there is significant relationship between the wholesalers and retailers and towards problems in marketing of MNC's products. Non-availability of stock in time is the most severe problem faced by the wholesalers and retailers followed by difficulty in getting permanent labourers.

### Major Problems Faced by the Consumer at the Time of Purchase of MNC'S Products

The major problems faced by the consumer at the time of purchasing MNC's products are classified into ten problems and are given in Table 7.

**Table 7 Major Problem Faced by the Consumer at the Time of Purchasing MNC'S Products**

Sl. No.		NUMBER OF CONSUMERS		
		Facing Problem	Not Facing Problem	Total
1.	Late arrival of new products	82 (68.33)	38 (31.67)	120 (100.00)
2.	Lack of information	77 (64.17)	43 (35.83)	120 (100.00)
3.	Stock out situation	71 (59.17)	49 (40.83)	120 (100.00)
4.	Lack of distribution net work	86 (71.67)	34 (28.33)	120 (100.00)
5.	High Price	79 (65.83)	41 (34.17)	120 (100.00)
6.	Non-availability of substitutes	74 (61.67)	46 (38.33)	120 (100.00)
7.	Lack of credit facility	86 (77.67)	34 (28.33)	120 (100.00)
8.	Cheated by the retailer	41 (34.17)	79 (65.83)	120 (100.00)
9.	Poor product familiarity	29 (24.17)	91 (75.83)	120 (100.00)
10.	Imitation	81 (67.50)	39 (32.50)	120 (100.00)

Source: Survey Data.

Note: Figures in brackets are represent that percentage to total.

Table 7 reveals that out of 120 consumers, maximum 83 (68.33 per cent) of the consumers are facing the problem of late arrival of the new products and remaining 38 (31.67 per cent) of the consumers are not facing the same problem in the MNC's products. Regarding lack of information, majority of 77 (64.17 per cent) of the consumers have the problem of lack of information followed by 71 (59.17 per cent) of the consumers have the problem of stock out situation. In the case of lack of distribution of net work, maximum 86 (71.67 per cent) of the consumers are facing the problem of lack of distribution net work followed by 79 (65.83 per cent) of the consumers have the problem of high price. Nearly 74 (61.67 per cent) of the consumers are facing the problem of non-availability of substitutes followed by 86 (71.67 per

cent) of the consumer have the problem of lack of credit facility, 41 (34.17 per cent) of the consumers are facing the problem of cheated by the retailer, 29 (24.17 per cent) of the consumers have the problem of poor product familiarity and 81 (67.50 per cent) of the consumers are facing the problem of imitation in MNC's products respectively.

### Problems Faced by the Consumers at the time of Purchasing in MNC's products

Problems faced by the consumers at the time of purchase of MNC's products have been discussed in the following tables. The problems are lack of credit facility, late arrival of new product and stock out situation and so on. Further an attempt has been made to examine the significant relationship

between consumers and towards problems in purchasing the MNC's products by using friedman test problem in purchasing of MNC's product is given in Table 8.

**Table 8 Problem Faced by the Consumers**

S.No	Problems	Mean Score	Rank
1.	Late arrival of new product	2.86	II
2.	Lack of information	5.97	X
3.	Stock out situation	2.90	III
4.	Lack of distribution net work	4.66	VI
5.	High price	5.89	IX
6.	Non availability of substitutes	5.87	VIII
7.	Lack of credit facility	2.02	I
8.	Cheated by the retailer	2.97	IV
9.	Poor product familiarity	5.35	VII
10.	Imitation	3.08	V

Source: Computed Data.

Table 8 reveals that the problems namely lack of credit facility, late arrival of new product and stock out situation are very serious problem faced by the consumers, since mean score were 2.02, 2.86, and 2.90. Least problem faced by the consumer were non availability of substitute, high price and lack of information, with mean score of 5.87, 5.89 and 5.97.

#### Friedman Test

In order to examine the null hypothesis that "there is no significant relationship between the consumers and towards problems at the time of purchasing in MNC's products.

**Table 9 Problems in Purchasing of MNC'S Products by Consumers : Friedmans Test Results**

Particulars	Results
Friedman Test	93.61
Degrees of freedom	9
P-values	.000
No. of observation	120

Source: Computed data.

The above Table 9 observed that since the P value is less than 0.05 the null hypothesis is rejected at 5 per cent level of significance. Hence, it is concluded that there is significant relationship between the consumers and towards problems in purchasing of MNC's products. The mean rank the lack of credit facility is the most serve problem faced by the consumers followed by late arrival of new products.

#### Conclusion

The various problems faced by the wholesalers, retailers and consumers in Mumbai, Tamil Ndu are clearly depicted in this paper. All the problems are not perennial in nature. MNC's are also aware of all these difficulties the outlets and consumers face and hence efforts are taken up continuously to eradicate all these problems so that the corporation can achieve its goals.

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## AGRICULTURAL MARKETING IN TRICHY DISTRICT WITH SPECIAL REFERENCE TO LALGUDI BLOCK

**Dr. P. Bheemaraj**

*Assistant Professor, Department of Economics, Government Arts College(Men), Krishnagiri*

### Abstract

*Agricultural markets offer a great scope for a concentrated marketing effort because of the recent increase in the rural incomes and the likelihood that such incomes will increase faster because of better production and higher prices for agricultural commodities. Rural marketing is a developing concept and as a part of any economy has untapped potential; marketers have realized the opportunity recently. Improvement in infrastructure and reach promise a bright future for those intending to go rural. Any macro-level strategy for these markets should focus on availability, accessibility and affordability. Focused attention needs to be paid to market research that goes on to reduce the uncertainty in dealing with these markets. More specifically, in relation to rural areas, demand is seen to be very highly price elastic. There is no doubt that divides do exist between urban India and rural India. This paper discusses the agricultural marketing and its strategies and also focus on issues and challenges for selling products and services*

### Introduction of Agricultural Marketing

The term agricultural marketing is composed of two words – Agricultural and marketing. Agricultural in the broadest sense, means activities aimed at the use of natural resource for human welfare i.e., includes all the primary activities of production. But generally, it is used to mean growing or raising crops and livestock. Marketing connotes a series of activities involved in moving the goods from the point of production to the point of consumption. It includes all the activities involved in the creating of time, place, form and possession utility.

According to Thomson, the study of agricultural marketing comprises all the operation, and the agencies conducting them, involved in the movement of farm produced foods, raw materials and their derivatives such as textiles, from the farms to the final consumers and the effects of such operations of farmers, middlemen and consumers<sup>1</sup>. Agricultural marketing functional and institutional, based and includes pre and post harvest operations assembling, grading storage, transportation and distribution.

### What is agricultural marketing?

Buying and selling of a commodity called them agricultural marketing.

### History of Agriculture Marketing

#### Concept

It is a place where the buyer and seller met that is market.

#### History

Once in Hyderabad Mahanagar presidency, the British men happened to see while on cotton exports on foreign countries. The idea that was conceptualized to regulate the cotton commodity at the advent of it in 1886. The British Government amended the regulation for agriculture regulated market and its regulated in the formation of regulated market committee in 1893 took place in Andhra Pradesh at Perar.<sup>2</sup>

Further the most in 1928 Royal Commission on Agricultural Committee Report established. The Committee recommended that the following infrastructure facilities which can be follows road and transportation facilities, water availability, warehouse, shed for classifying on quality-wise, cold storage and ... etc. facilities are very important for agricultural market. In 1933 the British Government was established cotton market in Bombay, which insisted on classification of quality of cotton.

In Tamilnadu 1936 the cotton regulated market pioneered at Tirupur. Till 1957 six regulated market have established in the following places.

- 1) Tindivanam
- 2) Vellore
- 3) Ramanathapuram
- 4) Tirunelveli
- 5) Tiruchirappalli
- 6) Villupuram

In connection with that Madras Presidency amended a Chennai commercial crop act in 1936, under which these six market functioned.

In 1959 agricultural commercial crop and selling act amended and its activity of function only 1989 come into force which can be follows:

#### **Trichy Agriculture Marketing Committee**

##### **Profile of the Study Area**

Tiruchirappalli district is centrally located in the state of Tamilnad. It is bounded by Salem and South Arcot District on the North, Thanjavur district on the east, Pudukkottai, Madurai and Pasum Muthuramalingam district on the south and by Periyar District on the West. It covers an area of 11,072 square kilometers.

According to the 1991 census, the number of people residing in Tiruchirappalli district was 41,38,048 and it was ranked the seventh in density of population district in Tamilnadu.

In 1995, Tiruchirappalli district was sub-divided into 3 districts namely:

1. Tiruchirappalli
2. Perambalur
3. Karur

In January 2001, the area was re-organized again to create another district, namely Ariyalur<sup>3</sup>.

This marketing committee is included for four districts

##### **Agriculture**

Tiruchirappalli and the neighbouring taluks are in the Cauvery delta and paddy is the principal crop. Plantain and sugarcane take the next places. The poovan variety of plantain is in great demand in Russia. Topioca and grapes and also cultivated in this area. Vegetables are also among the major agricultural produce in the district.<sup>4</sup>

#### **Tiruchirappalli District Population 2011**

In 2011, Tiruchirappalli had population of 27,22,290 of which male and female were 1,352,284 and 1,370,006 respectively. In 2001 census, Tiruchirappalli had a population of 2,418,366 of which males were 1,208,534 and remaining 1,209,832 were females. Tiruchirappalli District population constituted 3.77 percent of total Maharashtra population. In 2001 census, this figure for Tiruchirappalli District was at 3.88 percent of Maharashtra population.

Tiruchirappalli district consists of 14 blocks namely<sup>5</sup>:

- 1 Andanallur
- 2 Manikandam
- 3 Thiruverambur
- 4 Manapparai
- 5 Marungapuri
- 6 Vaiyampatty
- 7 Lalgudi
- 8 Manachanallur
- 9 Pullampady
- 10 Musiri
- 11 Thottiam
- 12 T.Pet
- 13 Thuraiyur
- 14 Uppiliyapuram

#### **Trichy Agricultural Marketing Committee**

This marketing committee is included for four districts namely, Trichy, Karur, Perambalur & Ariyalur. 18 agricultural regulated marketing functioning for the above districts.

Only 9 regulated marketing function in our Trichy District. Trichy, Mannachanallur, Lalgudi, Thottiyam, Thuvankurichi & Thuraiyur, T.Pettai, Kattuputhur (in Kattuputhur every Monday Banana market), Manapparai. According to others seasonal crops only. These markets depend upon small, middle and big traders. Big traders for register 1000 number of traders for 18 regulated markets. Trichy district agricultural market was started in the year 1958 only for indirect auction<sup>6</sup>.

### Agriculture Marketing

The efficient marketing with a dynamic supply chain is essential for the development of the agriculture sector. Agricultural marketing is the process of encompassing all the steps involved from the producer to consumer including pre and post harvest process such as assembling, grading, storage, transportation and distribution, promotion of standardization and grading of agriculture products is the main function under institutionalized agricultural marketing. An effective quality control mechanism is also to be present for improving the marketability of products, farmers need easy access to well-built market net work on a regular basis to fetch better price for their product.

Most of the agriculture product is perishable goods. Therefore, market period for such product consists of only a day or a very few hours. The fundamental feature of the market period is that it will be shot the supply of agriculture produce will be limited to the existing stock<sup>7</sup>.

### Profile of Lalgudi

#### Geography

Lalgudi is a tow located around 20 km. from Tiruchirappalli on NH227 Tiruchirappalli-Chidambaram. Lalgudi lies close to the Coleroon River. Ayyan Vaikkal is the river passing through Lalgudi<sup>8</sup>.

#### Local Government

Lalgudi assembly constituency is one of the original constituencies in the state of Tamil Nadu formerly known as Madras State. (from 1952 onwards). From the year of 2009 Lalgudi assembly constituency is part of Perambalur (Lok Sabha constituency).

### Famous Rural

Dharmanathapuram is the village near Lalgudi which heads the revenue village of Neikuppai south. The village of Dharmanathapuram was surrounded by fertile wet lands. This village was established during early British period by the landlord Savarimuthu Udayar. Thuya Vanathu Chinnappar Aalayam is the Roman Catholic Shrine present in this evergreen village. Poovalur is the most famous village about 2.5 km. only from Lalgudi town. There are lot of temples, the most important one is

the Pragatheswara Alayam. Periyavarseeli is another village near Lalgudi village which is surrounded by the greenish fertile land. Famous "Our Lady of Refugee" church which belongs to Roman Catholic Diocese of Kumbakonam, the famous car festival of the church being celebrated every year on the 3<sup>rd</sup> Sunday after the Easter was over, the village can be viewed in google maps by the term Periyavarseeli, Mayilarangam, Tamilnadu<sup>9</sup>. Mayilarangam is also known for its Mayuranathar Swami Siva Temple from which the village derives its name.

Our study in Lalgudi block agricultural marketing a main cultivating crops paddy, banana, sugarcane, gingelly, black gram, green gram. The commodity sales for Lalgudi to another city like Trichy, Erode, Kovai, Salem in Trichy Distric. The commodity Lalgudi to another market permit fee or cesses (tax) pay to agricultural marketing committee. So the Lalgudi block marketing committee earnings from income in yearwise calculated for last 10 years from the period of 2005-2006 to 2014-2015. The data is given below:.

**Lalgudi Taluk Agriculture Marketing Ceses From Revenue Collection During 2006 – 07 to 2014-15<sup>9</sup>.**

S.no.	Year	Income (Rs.)
1.	2005 – 2006	14,82,609
2.	2006 – 2007	24,07,053.00
3.	2007 – 2008	30,16,914.00
4.	2008 – 2009	20,23,519.00
5.	2009 – 2010	26,74,578.00
6.	2010 – 2011	41,61,477.00
7.	2011 – 2012	43,67,713.00
8.	2012 – 2013	47,18,005.00
9.	2013 - 2014	58,51,118
10.	2014 – 2015	62,16, 578

### Conclusion

The agricultural marketing facilities are well established in this area, Lalgudi Block that will provide more income of agriculturist. So, the government should start well organized agricultural and functioning of the agricultural marketing this area for every year lakh &

lakhs earning for via cess (tax) for commodity one place to moving another place for market industry process.

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## HUMILIATION AND PSYCHOLOGICAL TRAUMA IN KAMALA DAS'S POEMS

**Dr. A. MuthuMeenaLosini**

*Assistant Professor in English, Mother Teresa Women's University, Kodaikanal*

### Abstract

*Kamala Das is one of the most distinctive and original of Indian poets writing in English. Her poetic output is very slender and comprises only three volumes of poetry, but some of her poems are remarkable to find her an honourable place in Indian Writing in English. She is one of the members of the poetic trinity of Indo-Anglian poets, the other two being Nissim Ezekiel and Ramanujan.*

*Kamala Das' writings reflect her restlessness as a sensitive woman in a male-dominated society. Das, the poet, is never tired of speaking aloud for womankind as a whole and several of her poems and her autobiography, *My Story* can be seen as a voice of protest. She raises her vigorous voice against the male tyrannies and comes out as an ardent spokesperson for women's liberation. She writes poetry wielding it as a weapon to fight against an orthodox, conservative society. The tone of resentment and indignation in some of her poems show her sense of justice against the ill-found social order. It also stresses the desirability and the need for the recognition of the claims and the rights of the Indian women in general. Thus Das may be rightly described as a forceful and vehement feminist. Most of Das' poems articulate her strong desire to be liberated from the clutches of the male-dominated society. The woman persona in her poetry asserts an indomitable will and a spirit of revenge and gives a clarion call to the weaker sex to rise in revolt against all kinds of tyranny and repression being perpetrated on it.*

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Kamala Das' writings reflect her restlessness as a sensitive woman in a male-dominated society. Das, the poet, is never tired of speaking aloud for womankind as a whole and several of her poems and her autobiography, *My Story* can be seen as a voice of protest. She raises her vigorous voice against the male tyrannies and comes out as an ardent spokesperson for women's liberation. She writes poetry wielding it as a weapon to fight against an orthodox, conservative society. The tone of resentment and indignation in some of her poems show her sense of justice against the ill-found social order. It also stresses the desirability and the need for the recognition of the claims and the rights of the Indian women in general. Thus Das may be rightly

described as a forceful and vehement feminist. Most of Das' poems articulate her strong desire to be liberated from the clutches of the male-dominated society. The woman persona in her poetry asserts an indomitable will and a spirit of revenge and gives a clarion call to the weaker sex to rise in revolt against all kinds of tyranny and repression being perpetrated on it.

The subject in Das' poems is always "woman" and female experiences whether it is the trauma of an unhappy marriage, or humiliation of a desire less surrender in sex, or disgust on the male domination. It should not be taken as a single woman's experience in which case it becomes a stray incident of individual misfortune. In fact, she clearly hints at the archetypal nature of her experience, that she says in "An Introduction": "I am every woman who seeks love" (63). In many of her poems the woman tries different ways to get out of the emotional snares, and institutional traps by dismantling the rigid features of patriarchal hegemony. She fondly recalled the days of innocence bliss and untainted happiness that she spent in her childhood home at Nalapat where her grandmother was the

presiding deity. The figure of the great grandmother symbolizes maternity love and selfless affection. Once again, Das is touching upon another important trope in feminist writing- the mother-daughter relationship. It is an attempt to relocate a new centre in the physical bonding of mother and daughter, changing the lines of filiation from father to mother. Family system is a social organization which is built on the hormonal existence of the members of the family. Each member of the family is a strong individual who functions as an important part of the family. Family is the ultimate galvanizing unit of society. Mother is the centre of the family around which the family functions.

Silence and subordination has been shared experiences for colonial people in general and women in particular. We seem to believe in two creeds of humanity- the masculine and the non-masculine. The woman is seen as the 'other', the 'lesser', the 'subaltern' and the 'weaker' in contrast to the male who is in every way 'superior'. Das has a sensibility that is fiercely feminine and she is able to articulate wounded experiences undergone in this insensitive male-dominated world. In *A Widow's Lament* she sings:

This has always been Someone else's world  
not mine  
My man my sons forming the axis  
While I, wife  
and mother  
Climbed the glass panes of their eyes (125)

Sex is the symbol of political power. A disinterested examination of our system of sexual relationship must point out that the relationships between the sexes, is that of dominance and subordination what goes largely unexamined, often even unacknowledged in our social order, is the birth right priority whereby males rule females.

As she uses her personal voice to speak on behalf of others, it results in the identification of her person with the persona in her writing. She frequently makes confession in her poems. She confesses a number of things, exclusively related to her own self- self as a woman with her strong feminine sensibilities, self as a person with powerful proclivities and antipathies, caprices and whim whams. She does not feel shy in exhibiting her frailties and virtues as a woman and her superior self as a mother and as an indifferent wife; her

delicate and precarious position as a daughter and grand-daughter; her weakness as a enlightened companion to an enlightened husband. Das has the ability to delve deep into her consciousness and to create female images which are at once her own and of other women. She does not project a single personal experience in her writing.

The emotional and sexual trauma Das experienced became the subject matter of her poems. In the initial stages she submits herself to sexual desires and carnal pleasures. In "Composition" she writes: "now here is a girl with vast/ sexual hungers/ a bitch after my own heart" (23). Marriage becomes a matter of disappointment to her, for in the orbit of licit sex, there seemed to be only crudeness and violence. This failure to get love within the framework of marriage leads her to seek it outside wedlock.

Das craves the total freedom that language can give to express herself fully in all her paradoxical and complex ramifications. Her revolt as a woman against the traditional concept of womanhood is well seen in her writings. She wrote about her own experience of frustration in love and drudgery in married life. She expresses in her love poems a dual relationship: a strong sense of belonging to one and uniting with another. She reveals the quest of a woman for love in general terms. This love is more physical. She explored love and its multiple aspects. It was actually an obsession with her to go around in search of ideal love.

She seeks love with never ending passion. She is aware that this desire for each other cannot be called love but lust. In "My Grandmother's House" she tells: "I who have lost/ my way beg now at strangers' door to / receive love, at least in small change" (13). The main feature of her poetry is a constant attention to the urges of female sexual life, expressed in a language which is quite unusual. She speaks about the modern material fast life where love is only a physical craving. In "Love" she speaks: "this skin-communicated/ thing that I dare not yet in/ his presence call our love" (12).

Das' poems focus on the real fulfilling love and carnal love. The woman's voice that emerges from the two kinds of love amply clarifies that mere carnality is

never sought after, nor it is fulfilling. Men may enjoy it but women may not; and in such a situation the woman merely feels being used at all. Das is shocked and humiliated, her womanhood is crushed by the hasty aggressiveness of the male. In "An Introduction" she writes:

I asked for love, not knowing what else to ask for, he drew a youth of sixteen into the Bedroom and closed the door. He did not beat me but my sad woman body felt so beaten. The weight of my breasts and wombs crushed me. I shrank pitifully. (63) Das seems to have accepted and absorbed experiences of different kinds of human relationships into her own psyche and further attempts to project them as her own. To quote Helene Cixous:

Woman must write herself: must write about women and bring women to writing, from which they have been driven away as violently as from their bodies- for the same reasons, by the same law, with the same fatal goal. Woman must put herself into this text- as into the world and into history by her own movement. (The Laugh of the Medusa, 256)

Das speaks about the freedom of women, significance of having voice to her actions and emotions in a patriarchal society. In *Sexual Politics*, Millet speaks about the superior status of female. Perhaps patriarchy's greatest psychological weapon is simply its universality and longevity (58). Das is riddled with emotions at the plight of the Indian women in a patriarchal society. In India where rape, dowry death, female infanticide and various other forms of exploitations are everyday happening, and her female consciousness cries out vociferously seeking action.

Das, who was not only speaking but also trying to break the shackles of the age-old-tradition of treating women as sheer commodities. In a society which did not allow women to mention sex even among themselves, here was Das giving in her poems an uninhibited expression to the full range of female experience. She was talking of love, lust, sex; of body and its hungers—something which was bound to shock her society. Writing for her became the best way of attacking hypocritical society. She wanted liberation from the stifling social

reality which doomed women's liberation from the past, i.e. liberation from the age-old tradition of silence on women's part. She aimed at dismantling the past ruthlessly, to build up a new world based on justice and equality between the two sexes and not on sexual politics—a world in which the space possible to men are possible to women too, a world in which it was the individual potential of men and women and not their sex that would determine their possibilities.

There is an apparent paradox in women's life. Men need her, love her, worship her and write about her but they do so in relation to their own selves. In *A Room of One's Own*, Virginia Woolf speaks: Imaginatively she is of the highest importance; practically she is completely insignificant. She pervades poetry from cover to cover; she is all but absent from history. She dominates the lives of kings and conquerors in fiction; in fact she was the slave of any boy whose parents forced a ring upon her finger. Some of the most inspired words, some of the most profound thoughts in literature fall from her lips; in real life she could hardly read, could scarcely spell, and was the property of her husband. (41)

Love, in Das' poems, is severed from lust. Love is rooted in the soul and is an ennobling experience while lust is associated with body and is an abominable and obnoxious experience. In her search for love, Das does not deny the body. She yearns for a love that at once satisfies the body and caters to the need of the soul. Her obsession with the body is functional in lending a feminine flavour to her style, consistent with the objectives of feminist poetics; Das' sustained endeavour is to transcend the body. Das is a poet of love. She upholds the sanctity of marital relationship. But she is disheartened when marital love degenerates into lust, when marital relationship turns into one of domination and subordination. Her poems are the fierce expression of her emotions caused by frustration when love turns into its opposite solely because of male insensitivity and self-centredness. Frustration is bound to burst out, in the poem "The Bangles":

..... At night, In sleep, the woman lashes At pillow with bangled arms; in Vain. She begs bad dreams

to fade. The man switches on the light and Looks into her face with his Grey, pitiless eyes..(35)

The expression 'banged arms' is a symbolic representation of a married woman. Her action of striking the pillows is a gesture of immense frustration. Bangles symbolize the marriage of happiness and life; they indicate the acceptance of the charms of life. But when the beloved regards love as the purest source of highest happiness and finds herself deprived of that source, she strengthens her frustration by breaking into pieces the symbol of acceptance, the jingling colourful bangles. Life is no longer pillowed upon happiness; for it has lost the support on which it could sustain.

In Das' poems the human body, in its various shapes and shades, is a prominent symbol. The body's expressions are linked up with the poet's exploration of love and lust. Her obsessive search for true love has often ended in despair because the flow of true love is always hindered by the intervention of the body. She seems to think that the soul represents true love and body represents lust. However she has been an admirer of physical beauty when it is kept free from vulgarity. She is aware of the beauty and ugliness of the human body and treats it as a symbol of disgust when lust fills it. The body is subjected to lust, disease, pain and finally death. Physical love is just one aspect of love, love involves emotional attachment, a spiritual union that transcends the carnal.

Extreme sincerity and integrity are the hallmarks of her poetry; she speaks out of her love-longings, frustrations and disillusionments with a disarming frankness. Her poetry which is remarkable for confessional tone is mostly revealed in her autobiography, *My Story* (1976). It shows that in a male dominated world, she tried to assert her individuality, to maintain her feminine identity, and from this revolt arose all her troubles, psychological traumas and frustrations. Confessional poetry is autobiographical. Kamala Das's poetry reveals her experiences, her anguishes and her frustrations. It is a mirror of her like. As a confessional poet Kamala Das always deals with private humiliations and sufferings like confessional poets who deal in their poetry with personal emotional experiences which are

generally taboo. There is ruthless self-analysis and a tone of utter sincerity. The facts are not always true, but there is no deviation at all from emotional truth. What a confessional poet gives us is the psychological equivalent for his or her mental state, and it is such 'psychological equivalents' that are significant in the poetry of Kamala Das.

Kamala, has always dealt with private humiliations and sufferings which are the sock themes of confessional poetry. The crucial factor in all confessional poetry is a matter of tone. Her poems have vehemently questioned certain age-old social practices and prejudices. This is the predominant theme in Kamala Das's poetry which exposes male chauvinism, its persistent endeavour to play the role of the 'stronger' sex. All that Kamala Das is trying to do is to salvage the Indian woman from the sexual exploitation of man, her husband or lover. Kamala Das struggles to relate the private experience with the outer world as it is and it is evident in her poems from a very early stage. In *An Introduction*, perhaps the most famous of the poems written by Kamala Das in a self-reflective and confessional tone from her maiden publication *Summer in Calcutta* (1965), she struggles to keep her identity against "the categorizers" who ask her to "fit in". Having refused to choose a name and a role she feels it necessary to define her identity: I am saint. I am the beloved and the Betrayed. I have no joys which are not yours, no Aches which are not yours. I too call myself I..... (*Summer in Culcutta* 62-63) The image of the body as a prison which recurs in her poems reveals this deep existential anxiety that pervades all confessional poetry. Her emphasis on the satisfaction of the body finds support in the work of Queer theorist, Judith Butler, who maintains that it is the body that determines one's nature and character. Our fate lies not in the stars but in the body. Betrayal in love breaks the heart of the poet. In order to save the love relationship, she advises woman to gift all to men in a poem called, *The Looking Glass: Gift him all, Gift him what makes you woman, the scent of Long hair, the must of sweat between the breasts The warm shock of menstrual blood, and all your Endless female hungers* (*The Descendants* 25).



Her poem, *The Suicide* presents the conflict between the world as it is and the personal experience of the poet given in terms of the symbols of the body and soul. The poem is in the form of a monologue addressed to the sea which stands as an old symbol of eternity. The poet cannot disown either the body or the soul and live with one of them. So she prefers the idea of suicide where the agency which can take away one of them is the sea. The poet is unable to synchronise the inner and the outer, i.e. the soul and body. All her critics agreed that she transforms them into her poetry of the most extraordinary complexity and variety. The overwhelming majority of her Indian readers respond largely to her personality. The moods of a confessional poet are diverse and constantly shifting. One of the longer poems of Kamala Das, *Composition*, embraces such diverse moods as passionate attachment, agonizing guilt, nauseating disgust and inhuman bitterness. While celebrating her most sublime experiences she becomes aware of the most mundane as its counterpart. She does not attempt to idealize or glorify any part of the self. The same strategy may be noted in *Blood*, where self-questionings and self-assertions intermingle to form the dominant confessional tone. Images of deep involvement in the physical act of love are followed by those of physical rotting, disgust, and sickness in poems like *The Old Playhouse*, *In Love* and *Gino*. An extreme point is reached in *Loud Posters* where she distrusts the very medium of poetry and laments its artificiality: I have stretched my two dimensional Nudity on sheets of weeklies, monthlies Quarterlies, a sad sacrifice. I have

Put my private voice away, adopted the Typewriter's click as my only speech (*Summer in Calcutta* 22).

Confessional poetry comprises autobiographical elements which exhibit the personal experiences of the poetess. T.S. Eliot, a well-known critic and poet lays emphasis on the impersonality of poetry, but confessional poetry is intensely personal. However, as a great confessional poet, Kamala Das, throws light on impersonality in another way. She deftly merges the personal with the universal thus she transforms her intense personal experience into a general truth. Her own predicament and her suffering symbolise human predicament and human suffering. She is both intensely personal and universal.

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## "NIRUBHAYA AS ROSHINI IN AMISH 'S SCION OF IKSVAKU"

**R. Maha Lakshmi**

*M.Phil English, Thiagarajar College, Kamarajar Salai, Theppakulam opp, Madurai*

### Abstract

*Amish Tripathi, considered to be India's literary pop star. His books are only few (Shiva Trilogy and Ramachandra series I) but his writings reach the pinnacle of glory and it has laid a new path in contemporary Indian writing. His novels are based on myth, history and religious, when it is read superficial. This research paper tries to decipher the novel 'Scion Of Ishvaku' and analyze the impression of rape case in India which has created a greater impact in 2012. The paper also tries to assert the ideas of younger generation regarding rape issues in India*

*"Novels are not only meant to be mere reading ;or find pleasure .*

*It has to be deciphered and felt"*

RAPE: Murdering a women without sucking her soul out . Many rape cases are filled in india each and every day. This moment a girl may get raped and brutally murdered . Though many steps have been taken to eradicate such in humane activity .The perpetrators let themselves out through loop holes of culture and consistution . The revolutionists are not safe in india . So ,the writers , took their pen as their weapons and bring out the anti-social activities from dark to light. .Inorder to defend themselves . They use myth and history to convey their ideas. It is duty of the reader to read between the lines and to decipher the meaning.

Amish Tripathi the contemporary india novelist has uses the technigue of discussing social issue through myth .Amish's Shiva trilogy (The immortals of meluha , The secret of NAGAS and the oath of vayuputhura) and scion of ishvaku are aii based on myth .But myth is a fool to amish to raise his voice. A profound sight on of his writings give the criticism of law politics and society .

Scion of ishvaku, is amish's fourth novel 'which deals with Indian great epic Ramayana . It has staroed with the birth of rama and ends sita's abduction. The plot is elite and it also peppered with unfold mysteries. This paper concentrates on one specific aspect In myth Rama has one elder sister by name 'santha'. She does not have much importance in the epic since she has been given for adoption to another king by her father Dasharatham. In this scion of ishavaku, the brothers

Rama,Bharatha,Lakshmana and Shathruga has a elder sister by name 'Roshini' .

She is a physician who is known for her charity . She serves people with her knowledge without any expectations. "She had devoted her life to charity. She was a woman of impeccable character . A picture of grace and dignity".

On the way back to her home from a nearby village ,she has been brutally gang raped by few inhumane personalities , headed by Dhenuka.

"She head had been banged repeatedly against a flat surface. The marks on her wrist and her back suggested that she had been tied to a tree . The monster had ripped off some of her skin with their teeth. Around her abdomen and bare arms. Ahe had been beaten with blunt object all over her body....."

Roshini died in a most greuesome mannar. The case has been taken by the government and Ram declared capital punishment to all expect Dhenuka. Since dhenuka is underged; that is juvienl, the government freed him . Ram justifies by saying that 'law is supreme and it is more important than anything else". But Bharat is not convinced, he demands justice not law. He abducts Dhenuka and arrests him in the same place where Roshini is Murdered . Dhenuka says " I knew you would understand that women have been created for our enjoyment , my lord .Women are meant to be used by men!..".

Bharat of seeks his just through brutal murder of Dhenuka. His body is drilled to several holes and bharat poured acid into it.

Bharat expresses that this is how a woman feels when she is touched by a man without her wish.

Now, let's see the Nirubhaya case, which has created a great sensation in 2012. Jyothi Singh, a 23 years old physiotherapy student has been raped by six anti-social activists (Ram Singh, Mukesh Singh, Vinay Sharma, Pawan Gupta, Akshay Thakur and an unnamed juvenile) on 16th December 2012. She died on 29th December 2012 after she undergone five surgeries. Her name has been projected as 'Nirubhaya' means 'fearless' according to ethics of Indian media. She is gang raped while she was coming back home with her friend. The monsters who claim themselves as men, beat her to the core and her body has scars and her skin has been ripped off here and there. They used an L-shaped iron rod which is actually wheel jack handle for penetration. This causes fatal damage to her intestine, uterus and genitals. She died of sepsis after 13 days of treatment and she is thrown out from the running bus; half-naked.

A documentary film has been released directed by Leslee Udwin and part of BBC's on going Storyville series, by name 'India's daughter', based on this case. Indian government banned this video, that's all it can do. One of the perpetrator Mukesh Singh has been interviewed. His statement is as follows.

"When being raped, she shouldn't fight back.....she should just be silent and allow the rape. Then they'd have dropped her off after 'doing her', and only hit the boy."

A girl is far more responsible for rape than a boy. A decent girl won't go around at nine 'o' clock at night.....Housework and housekeeping is for girls, not roaming in discos and bars at night doing wrong things and wearing wrong clothes".

Above all, Mr. Monohar Lal Sharma, the lawyer who defends perpetrators says that he would burn the girl alive if she is from her own family.

The case has created a great sensation, it is condiment, protested and triggers widespread criticism. One among the rapists committed suicide in prison, one is given three years of imprisonment since he is a juvenile (17 years and six months old), one suffers life time imprisonment and 3 of them were given capital punishment.

The above two cases are one and the same. There are many resemblances like profession of the victim, tragedy, one of the criminals is juvenile and he is not given maximum punishment. The other seeks justice through his writings. Author expresses his view regarding punishment for the rapists. Literature reflects society and it also has the right to condemn and it has the responsibility to set it right. Though, some so-called writers are commercial based, still writings has its own soul.

Nirubhaya case is one which the society knows. There are lots of Nirubhaya in our society who are unnoticed but there are lots of rapists as well who roam the streets of India. The recent statistics shows that even the children are raped brutally. In the last four years, crimes against children state up by 190%. Tamil Nadu has the fourth highest of child abuse after Uttar Pradesh, Maharashtra, and, the Madhya Pradesh. The researches, statistical reports, all stops with white and blue, it hardly comes in practice. As, Amish points out, the punishment should be more cruel for the rapists and who abuse children. The solution lies in the horrible punishments for such inhuman. There is no space for considering rapists as human; even animals don't rape or kill other animals unless it is hungry. If the crime is proved, the rapist must be given cruel punishment in an open platform which may stop further crimes. In the name of Ethics, there is no use of changing the name of the victim, the changes needed in law, mentality and society.

## EXISTENCE OF 'SELF' IN WALT WHITMAN'S POETRY

**N.Chitra**

*Research Scholar, Gandhigram Rural Institutions, Ambathurai, Dindugal*

The spirit never had a beginning. It always was. Again, this does not mean that the atman is separate from Brahman, or in any way independent of Brahman. Brahman being self-existent and eternal, so also is the Self. It is necessary for us to realize that NOTHING conditions or really affects the Self—that it is absolutely independent of all objects, places, or conditions. Otherwise we fall into the labyrinth of confusion and false identities.

The self enters into the mystical journey when it encounters various phenomenon of life procedures. Through existence or acceptance, the self leads its journey in understanding the knowledge of non-dualism. Advaita (non-duality) is the Vedanta school associated with the philosopher Sankara (c. 788–820 AD) who is acknowledged as the leader of the Hindu revival after the Buddhist period in India. Sankara's metaphysics are based on the criterion that the real is that whose negation is impossible.<sup>1</sup> From this criterion it follows that the self is real, because no one will say "I am not". Sankara writes that: "Just because it is the Self, it is impossible for us to entertain the idea even of its being capable of refutation."<sup>2</sup>

The Nyaya-Vaisesika subscribe to the conception of the self put forward in the Vedas as a substantial, persistent and non-material entity. They agree with the Vedantins that the self cannot be perceived, but only inferred. The later Nyaya school however rejected the idea that the self can only be known by inference and asserted that the existence of the self can be directly perceived. The idea that the self can be directly perceived is put forward by Udayana in a polemical work against the Buddhists.

The Nyaya argument for the existence of the self through the notion of agency: 'From the actions of the mind towards the contact of the sense-organ apprehending desirable objects, we infer the existence of the self.'<sup>3</sup> An analogy offered by the Nyaya is that from

the action of regular breathing we infer the existence of the agent who would act like a blower of the wind-pipe. The Nyaya are clearly referring to intelligent actions and not merely mechanical actions like that of a robot for example.

The Carvaka argue that the self is nothing but the body as characterized by consciousness. The Carvaka denial of a substantial self is based on the epistemological position that perception is the only valid source of knowledge. The Carvaka deny the validity of inference and other sources of knowledge (darsanas) usually accepted in classical Indian philosophy. From this position and the Brahminical assertion that the self cannot be perceived they infer that the self cannot exist because only that which can be perceived exists.

This last premise is however not a fair representation of the Brahminical position because the Mimamsa and the later Naiyayikas insist that the self as the subject is directly cognized in every experience. In the available texts there is however no detailed discussion whether the Carvaka had any arguments to deal with the Mimamsaka and the later Naiyayikas.

The Buddhist reply to the Brahminical view of the self would be that there is no such entity. This view is illustrated by the debate between king Milinda and the Buddhist monk Nagasena.<sup>4</sup> King Milinda is not convinced of the theory of the notself for, "if there were no person, there could be no merit and no demerit ...".<sup>5</sup> Nagasena clarifies the theory of the not-self to the king by comparing a human being with a chariot. None of the individual parts of the chariot (the pole, the axle, the wheels etc.), are the chariot. Nor the combination of the parts is the chariot. Nagasena continues that he cannot discover a chariot at all, only the word that denotes the idea of the chariot. The denomination chariot — or self — takes place in dependence of the individual parts. In ultimate reality, the person cannot be apprehended. Sankara takes issue with this theory, on the grounds that

it provides nothing to hold together the various ingredients either at any one time or through progression in time.<sup>6</sup>

In *Passage to India* Whitman asserts the divinity of the self, exploring a series of progressive relations among Self, Soul and God. Under the pleasing direction of the soul, the symbolic voyaging of Self as empirical, through Soul (Atman) to God (Paramatman). Whitman's postulation of three entities, Self (empirical unity), Soul (atman) and God (paramatman) shows that the vision of self is just about as complex as in Indian metaphysics. He progresses quickly from self through soul to god. The Self (the individual jeevatman) in the poem is by no means antagonistic to the atman. In fact it is essentially an embodiment of the atman and its sense-life. Its freedom lies in making its relation with the atman than being lost in material existence with which it is involved.

The self and the soul are discriminated as I and Thou in the poem. At some point in the poem the self and the soul become one:

"O we can wait no longer,  
We too take ship, soul,  
Joyous we too launch out on trackless seas,

Fearless for unknown shores on waves of ecstasy to soul, amid the wafting winds,

(thou pressing me to thee, I thee to me, o soul,  
Caroling free, singing our song of God,  
Chanting our chant of pleasant exploration"

Thus the destination for which the self and soul are bound is made clear. By merging self with soul, the self moves nearer to God and is in a position to chant rapturously:

"O thou transcendent,  
Nameless, the fibre and the breadth,  
Light of the light, shredding forth universes thou  
centre of them,  
Thou mightier centre of the true, the good, the  
loving,  
Thou moral, spiritual fountain-affection's  
source-thou reservoir,

(O pensive soul of me-on thirst unsatisfying-  
waitest not there?

Waitest not haply for us somewhere there the  
Comrade perfect?)

Thou pulse-thou motive of the stars, sun,  
systems

That circling, move in order, safe, harmonious,  
Athwart the shapeless vastness of space,  
How should I think, how breathe a single  
breadth, how speak, if out of myself,  
I could not launch, to these, superior universes"

The characterization of the 'Nameless' is important. It is not a personal God raised to divine pitch, nor is it the Eliotic intersection of the timeless with the time; it is an impersonal Brahman, the supreme Godhead, in Indian metaphysics the aspirant always desists from any attempt to define godhead. Generally a procedure of negative series is resorted to in this regard, as for instance in Yagnavalkya's Upanishad. This is because the negative is less limiting than the positive. In other words the reality of the Nameless cannot be grappled rationally. It defies comprehension. The sublime is also too much for the cognitive and conative powers of the empirical ego:

"Swiftly I shrivel at the thought of God,  
At nature and its wonder, Time, Space and  
Death"

One is reminded of Arjuna's encounter with the Brahmic manifestation of Krishna in the *Bhagavat Gita*. Arjuna also shrinks back at the Brahman; but he solves his problem by requesting Krishna to revert back to the recognizable friend prior to the metamorphosis on Krishna's part. Whitman reels back only for a moment, and he as empirical ego, turns to the atman (the god in us) to help us face "Time, Space, and the Death"- the modes in which the Universe expresses itself:

"But that I, turn in, call to thee on soul, thou  
actual me,  
And lo, thou gently masterest the orbs,  
Thou matest Time, smiles contents at Death,  
And fillest, sweetest full the vastnesses of  
Space"

In this passage the empirical or phenomenon self has been given over in favour of the soul, 'actual Me'.

In western philosophy these identities do not find an adequate concept and therefore are baffling. The personality structure is viewed in terms of the balance of forces of Id, Ego and Superego. The 'actual Me' is a transcendent intuition which enables the self to perceive God both as transcendent and immanent, and guides it towards God-realization.

This 'actual Me', unfortunately has no place in western metaphysics which identified 'Being' with Descartes' 'Thought' and the 'existential subjectivity'. But Whitman is perhaps the greatest exponent of the reality of the supranational Being. The 'actual Me' of Whitman is embedded in biological organism, social history and psychological typology. Yet he has discriminated the actual Me from the phenomenal self with its habits and temperament. Truly the Passage to India is a chanted harmony among Self, Soul and God.

#### Notes

1. .Jitendra N. Mohanty, 'Indian philosophy', in: Macropædia, volume 21, 15th edition (Chicago: Encyclopædia Britannica, 1997). [↔]
2. .Sankara, Commentary on the Vedanta sutras, quoted in Chadha (1998), p. 173. [↔]
3. .Padartha-dharma-samgraha, quoted in: Chadha (1998), p. 200. [↔]
4. Edward Conze, Buddhist scriptures (London: Penguin Books, 1959), pp. 147–149. [↔]
5. .Ibid., p. 147. [↔]
6. .Brian Carr, 'Sankaracarya', in: Brian Carr and Indira Mahalingam, editors, Companion encyclopedia of Asian philosophy (Routledge, 1997), p. 206-207. [↔]

## ROHINTON MISTRY'S *FAMILY MATTERS*: A SAGA OF DISMANTLED LIVES AND FRACTURED IDENTITIES

**Dr.G.Priya**

*Assistant Professor of English, Fatima College, Madurai*

### Abstract

*Diasporic writers in their writings expose varied subtle and explicit ways in the narrative that explore methods to mirror their experiences and symbolize their dislocated dwelling spaces, dismantled lives and blurred, fractured identities. Rohinton Mistry's fiction has an in-depth description about his homeland and Parsi community with the background of the political problems that prevail in India. He is a writer with great honesty of imagination, who does not attempt to follow fads and fashions. His Family Matters suggests sensitivity to the beauty and the fragmentations, the victories and failings, loveliness and cruelties of the world. It represents the human lives bleached with mental, emotional and spatial up rootedness, their psychic pain of loneliness, despair, distinctive personality traits and their longing for earnest love and secured relationships. The paper attempts to traverse through their maze of fractured identity, vanished hopes and allayed fears of Nariman, Coomy, Jal, Roxena, Vikram Kapur and Yezad that structures them in claustrophobic conditions of bitterness and muteness and harsh realities of life.*

Those whom we most love are often the most alien to us.

- **Christopher Paolini**

Rohinton Mistry, a well known Parsi writer has written three novels; Such a Long Journey (1990), A Fine Balance (1996), Family Matters (2002) and a short story collection Tales from Firozsha Baag (1987). Family Matters, a strong, realist drama of modern Bombay in 1990's narrates the story of three generations of a middle-class Parsi family through a domestic crisis. The story written from the point of view of an omniscient narrator imbues human lives and forged identities with metaphorical meanings. This paper captures through a miniscule eye human lives falling apart and identities blurring beyond boundaries.

The plot traverses through Chateau Felicity; a seven-room mansion inhabited by a seventy nine year old Parkinson stricken and osteoporosis affected Nariman Vakeel, a retired English Professor and his small discordant family. A decaying patriarch and widower, he sandwiches himself between his two unmarried step children, quiet and unassuming Jal and domineering, bossy, pushy, arrogant Coomy. Mistry puts the frustration of Nariman thus,

Like trapped animals struggling to break free. What a curse was sickness in old age. This damned Parkinson's, cruel as torture. (FM, 357)

Nariman seeks solace in his evening walks. The bustling life of the city pumps fresh air to his starving lungs in contrast to the stale emptiness of his sprawling palatial flat. The therapeutic walks enchants, reassures him 'a magic show', playing 'a floral melody'. Solitary walks comfort his mind stiffened by harsh instructions and venomous words of Coomy, "Your own flesh and blood, not like Jal and me, second class." (FM, 7)

Haunted by memories of the bitter, tragic past, Nariman looks back on the wasteland of their lives. He despairs remorsefully how he was so feeble-minded and spineless, allowing things to happen in its own way. Fate snaps Nariman's eleven year love life with Lucy Braganza, a Goan lady. Mr. Burdy, his father and his Parsi relatives and friends compel him to give her up and marry Yasmin, a widow with two children, Jal and Coomy. "No happiness is more lasting than the happiness that you get from fulfilling your parents' wishes," a family friend tells him and he allows himself to believe this lie.

His subsequent loveless marriage blights the family for decades, disintegrating two woman's lives (Lucy, Yasmin). Love and moments of happiness slips away from Yasmin as she mocks, 'Mr. Model husband', and her actions awaken Nariman to the ludicrousness of his predicament. With passing of time, Yasmin's fragile

identity appears bleak, envelops her in gloominess and she dies an untimely death leaving little Roxana.

The evening walk on the day after Nariman's birthday stores trouble for him. Bed-ridden after breaking an angle, Chateau Felicity seems a house without happiness. Loneliness devastates him, lapsing into italicized memory of love and betrayal of wrecking Lucy's life. He recollects Lucy's dream of a cocoon to retreat and emerge as glistening butterflies creating a world for themselves. Rejected by parents, Lucy abandons her studies, tiptoes to glimpse Nariman wherever he is to glimpse him with pangs of love. Domestic drudgery and hopelessness laces her in rave collapsing her brittle identity that fades into oblivion. She dies singing, "One day when we were young, one wonderful morning in May" falling down from the terrace.

Jal silences himself, his deafness making him seem older than he is, envious Coomy makes up for her brother's tentativeness, "playing the scold to his peacemaker." She yells at him as she watches him prepares joyfully for evening walks. Only loud, long complaints accompany Nariman's existence. The act of caring-bed pans, soiled sheets, commodes, foul smell-brings out the best and worst changing Coomy's life. She bursts out, "Your own flesh and blood, not like Jal and me, second class." (FM, 7) Coomy deprives her stepfather's dignity, leaving him nude on bed for days. Nariman feels 'as though he had lost the top layer of his skin.'

Coomy mourns for her truncated childhood, days severed by trauma and sorrow, eyes filled with tears holding Jal scared at the usual fights between Yasmin and Nariman. As T.S.Eliot wrote, "Humankind cannot bear very much reality," she denies accepting Nariman (the bitter truth). Coomy connives a plan, bundles Nariman into the Pleasant Villa, Roxana's tiny flat (given as dowry to Yezad) where she financially struggles hard with her children, Murad and Jehangir. Long and continuous upheavals with his family members confounds unassertive Jal, enrages him as he screams to Coomy,

Family does not matter to you! You keep nursing your bitterness instead of nursing Pappa. I've

begged you for thirty years to let it go, to forgive, to look for peace." (FM, 193)

Coomy, fearful that her stepfather will be returned to her care, knocks down the plaster ceilings in her flat. She and the handyman neighbor Edul work to replace it, the heavy beam slides off its supports and kills both. Following Coomy's death, Jal persuades Roxana to move into Chateau Felicity with her family. Jal apprehends "a void space of nothingness" engulfing him. Quite withdrawn and taciturn, Jal begins his none-too-enthusiastic existence, "Tears appeared in Jal's eyes too for the first time, as he found himself along with them." (FM, 399)

The family in Family Matters comes to have both positive and negative connotations. Families develop, change, and some branches die out while others propagate and flourish. Dodiya notes, "As the double play of the title suggest, family is important both as the site of primary loyalties-'filiations' as Edward Said might say, and the locus of tangled and often unresolved issues. The energy that animates the lives around Nariman, rearranges the matrix of his emotions in a small confined universe.

The decision that Roxana takes to accommodate her loving father with devotion, care, affection and gratitude tests their material resources, pushes them in to the brink of anxiety and fear. In surprising ways it tests their integrity, tolerance, compassion, love and faith paving way for mushrooming of quarrels in their family and tampering of mutual trust and understanding. The elderly Nariman is blighted by personal and psychic trauma, a sense of loss and memory of the past. His voice is often subdued and sometimes totally silenced by his children. Consequently, his live is in constant fear, almost in a state of paronia, in a truly insecure environment.

Nariman, the invalid, almost King Learish in his life oscillates between daughters driven by no madness but by melancholy. As he ruefully remarks, he has taught King Lear often enough without really learning the lessons of the play. Nariman's indefinite stay in Pleasant Villa threatens to tear Roxana's family apart. Increased demands of looking after her father tests her patience, alleviates her burden. Parsi Fundamentalism wrecks the



family's harmony, pollutes the very breathe of their existence.

As he thinks of his blighted love for Lucy, Nariman becomes in Yeats' terms, "sick with desire/And fastened to a dying animal." (Sailing to Byzantium, Lines-21-2) To the increasingly vehement patriarchal thundering, a touching relationship develops between Jehangir and his incapacitated Grandfather. Jehangir provides the sustenance Nariman requires, soothes him at night when unbidden memories plague him. Nariman is gradually reduced to silence and inevitable death. Roxana reflects on the tragedy of the shattered love-match of Edul Muni and his wife by asking, "What is this absurd force called destiny?" to which the increasingly devout Yezad replies, "Man proposes, God disposes". (FM, 398) The question 'Are you happy?' repeatedly asked of her husband and sons by the concerned Roxana, becomes almost a refrain in Family Matters.

Yezad resents Nariman's arrival, his once fond remarks of Nariman as 'Chief' ravages into rash uneasiness. Tormented by financial worries, Yezad takes to illegal gambling (Makta) to subsidize Nariman's medication and care. Yezad succumbs to temptation and removes money from the worn but neatly labeled envelopes containing savings for stable items such as 'Milk and Tea', 'Water and Electricity' to place bets on the Makta. Mistry deftly shows how necessity compels Indians to embrace corruption, India's scourge. Yezad's boss, Mr. Vikram Kapur, an ecumenical Hindu who sees himself as inoculated against attacks of outrage, experience only intimidation and thuggery. Mr. Kapur abandons his dream of becoming a muckraking politician. Yezad, an honored employee at the Bombay Sporting Goods Emporium hatches a plan to dethrone his employer which slaps heavily on the faces of the corrupt Shiv Sainiks. Yezad's conjured tricks tumbles with the eccentric, exasperating Mr. Kapur's ghastly murder, leaving him jobless.

The characters are caught in a web of actions and reactions in their dealings with each other and with the wider world in which they inhabit. The letter-writer and bookstore owner Vilas Rane seems a part of a multitude of 'ready-made-families'. He writes letters for

the illiterate, reads and writes their emotions to and from their homes. Unsealing his fate, his turbulent waves of love develops a sense of belonging to someone and somewhere. However, on the other side, he senses homeless when he remembers his family far away.

In the Epilogue (five years later), Jehangir, the youngest of all the characters becomes the narrator, describing the metamorphosis that religion, age, death and wealth bring to his family. The Epilogue showcases Yezad as a Parsi Fundamentalist and bigot prepared to act against Murad if he tries to date a non-Parsi woman. Jehangir finds himself strangled by a confusing world, visualizing his once "pristine world" in shambles. His parent's tenderness, the happy looks they exchanged, pleasant whispers disappear substituted by headstrong Fundamentalist father and meek mother. He wonders, It reminds me of the time long ago when Grandpa came to live with us in Pleasant Villa. And how much my world suddenly became a much bigger place, much more complicated and painful...I think of Daddy, who makes me feel that my real father is gone, replaced by this non-stop-praying stranger. (FM, 499-500)

Rohinton Mistry creates a beautiful realized world in Family Matters with the characters confronting situations over which they have no control, their failures, losses and tragedies devastating lives and fragmenting identities. With deft craftsmanship, Mistry weaves a tale drawing the conflict with each character: guilt, compassion, and family obligation versus the desire for independence, broken dreams, the building and ruining of relationships, blurred and fractured identities.

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## ROLE OF HONEY BEE

**S. Shibila**

*Ph.D Research Scholar, Department of Bio-Technology, Mother Teresa Women's University, Kodaikanal*

**Dr. A. Usha Raja Nanthini**

*Associate Professor, Department of Bio-Technology, Mother Teresa Women's University, Kodaikanal*

### Abstract

Bee's honey is one of the most valued and appreciated natural substances known to mankind since ancient times. There are many types of bee's honey mentioned in Ayurveda. Old bee's honey is used to treat vomiting, diarrhea, rheumatoid arthritis, obesity, diabetes mellitus and in preserving meat and fruits. Highly popular in cosmetic treatment, bee's honey is used in preparing facial washes, skin moisturizers, hair conditioners and in treatment of pimples. Bee's honey could be considered as one of the finest products of nature that has a wide range of beneficial uses. Efficient methodologies based on animal models are widely used to estimate breeding values in farm animals. These methods are not applicable in honey bees because of their mode of reproduction. Observations are recorded on colonies, which consist of a single queen and thousands of workers that descended from the queen mated to 10 to 20 drones. Drones are haploid and sperms are copies of a drone's genotype. It can be developed for honey bee populations, and used to estimate breeding values and variance components.

### Introduction

Honey Bees are an animal most of us learn about very early on one way or another. In summer, many people step on Honey Bees and get stung while walking bare foot on a lawn. Honey Bees are usually very gentle creatures who mind their own business. They are too busy to worry about people or other animals. Honey Bees are normally about  $\frac{3}{4}$  of an inch long. Most bees are workers, which are female, but some are male, called "drones". Workers are slightly smaller than drones. All Honey Bees are reddish brown and black, with orangish-yellow rings on the abdomen, and legs are black. Honey Bees have thick, pale hair on the thorax (middle part of body).

Honey Bees live in a nest, called a "hive". A single hive can have up to 80,000 bees, mostly workers. It is usually located in a hollow tree. The hive is ruled over by a queen bee. She is the largest bee in the hive, and she is the only female to mate. Males usually just hang around, their only purpose is to mate with the queen. Then they die. The workers do all of the work inside and outside of the hive. Their jobs include: Caring for larvae (baby bees), making wax, building honey comb, cleaning up the hive, storing pollen, making honey, guarding the hive, collecting pollen and nectar.

Honey comb is layers of wax cells (little rooms) made into a hexagonal (six-sided) shape. The queen will lay eggs in the cells and Honey Bee babies, called larvae, will hatch. Larvae will eventually pupate (make a cocoon) in their cells, and hatch out as adult bees. Honey Bees eat nectar and pollen from flowers, Nectar is the liquid in a flower, and pollen is a powery substance which must be transferred from one flower to another to make more flowers. Larvae eat honey. Queen bees eat royal jelly. Royal jelly is a paste made by worker bees.

The queen lays eggs which become either males, workers, or new queens, depending on the time of year and the age of the hive. After she makes new queens, she will leave the nest with some workers to start a new hive. The first new queen will kill all the others, and then she will be the queen of the old hive.

Honey Bees will usually leave people alone, but they are attracted to some soaps, perfumes, and hair sprays. If one comes near you, it is probably confused. Once it realizes you have no nectar, it will leave you alone. Many predators avoid Honey Bees because of their sting, but others eat them. The worst predator for Honey Bees is the varroa mites weaken the Honey Bees immune system, which makes them vulnerable to

diseases. The picture to the right show Honey Bees covered with varroa mites (the tiny red creatures).

### Religious significance

In Hinduism, honey (Madhu) is one of the five elixirs of immortality (Panchamrita). In temples, honey is poured over the deities in a ritual called Madhuabhisheka. The Vedas and other ancient literature mention the use of honey as a great medicinal and health food.

In Jewish tradition, honey is a symbol for the new year, Rosh Hashanah. At the traditional meal for that holiday, apple slices are dipped in honey and eaten to bring a sweet new year. Some Rosh Hashanah greetings show honey and an apple, symbolizing the feast. In some congregations, small straws of honey are given out to usher in the new year.

The Hebrew Bible contains many references to honey. In the Book of Judges, Samson found a swarm of bees and honey in the carcass of a lion (14:8). In Old Testament law, offerings were made in the temple to God. The Book of Leviticus says that "Every grain offering you bring to the Lord must be made without yeast, for you are not to burn any yeast or honey in a food offering presented to the Lord" (2:11). In the Books of Samuel Jonathan is forced into a confrontation with his father King Saul after eating honey in violation of a rash oath Saul made (14:24–47). The Book of Exodus famously describes the Promised Land as a "land flowing with milk and honey" (33:3). However, the claim has been advanced that the original Hebrew (מֶדֶבָּשׁ) actually refers to the sweet syrup produced from the juice of dates. (Berel and Rabbi, 2005). Pure honey is considered kosher even though it is produced by a flying insect, a nonkosher creature; other products of nonkosher animals are not kosher.

In Buddhism, honey plays an important role in the festival of MadhuPurnima, celebrated in India and Bangladesh. The day commemorates Buddha's making peace among his disciples by retreating into the wilderness. The legend has it that while he was there, a monkey brought him honey to eat. On MadhuPurnima,

Buddhists remember this act by giving honey to monks. The monkey's gift is frequently depicted in Buddhist art.

In the Christian New Testament, Matthew 3:4, John the Baptist is said to have lived for a long period of time in the wilderness on a diet consisting of locusts and wild honey.

In Islam, there is an entire chapter (Surah) in the Qur'an called an-Nahl (the Bee). According to his teachings (hadith), Prophet Muhammad strongly recommended honey for healing purposes. The Qur'an promotes honey as a nutritious and healthy food. Below is the English translation of those specific verses.

"And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought" [Al-Quran 16:68–69]. (Yusuf, 2013)

### Genetics

The chromosome counts of female bees for the three clades are: *Micrapis* 2N = 16, *Megapis* 2N = 16, *Apis* 2N = 32. Drones of all species have 1N chromosome counts. The genome of *Apis* has been mapped.

Drones (males) are produced from unfertilized eggs, so represent only the DNA of the queen that laid the eggs, i.e. have only a mother. Workers and queens (both female) result from fertilized eggs, so have both a mother and a father. A modified form of parthenogenesis controls sex differentiation. The sex allele is polymorphic, and so long as two different variants are present, a female bee results. If both sex alleles are identical, diploid drones are produced. Honey bees detect and destroy diploid drones after the eggs hatch.

Queens typically mate with multiple drones on more than one mating flight. Once mated, they lay eggs and fertilize them as needed from sperm stored in the spermatheca. Since the number of sex alleles is limited – about 18 are known in *Apis* – a queen will most likely mate with one or more drones having sex alleles identical

with one of the sex alleles in the queen. The queen, then, typically produces a percentage of diploid drone eggs.

### **Sexes and castes**

A caste is a different form, morphologically or reproductively, within the same sex of a species. Honey bees have three castes, drones, workers, and queens. There are two sexes: drones are male, while workers and queens are female.

### **Drones**

Males or drones are typically haploid, having only one set of chromosomes. They are produced by the queen if she chooses not to fertilize an egg; or by an unfertilized laying worker. Diploid drones may be produced if an egg is fertilized but is homozygous for the sex-determination allele. Drones take 24 days to develop and may be produced from summer through autumn. Drones have large eyes used to locate queens during mating flights. Drones do not have a sting.

### **Workers**

Workers are female bees and have two sets of chromosomes. They are produced from an egg that the queen has selectively fertilized from stored sperm. Workers typically develop in 21 days. A typical colony may contain as many as 60,000 worker bees. Workers exhibit a wider range of behaviors than either queens or drones. Their duties change upon the age of the bee in the following order (beginning with cleaning out their own cell after eating through their capped brood cell): feed brood, receive nectar, clean hive, guard duty, and foraging. Some workers engage in other specialized behaviors, such as "undertaking" (removing corpses of their nestmates from inside the hive).

Workers have morphological specializations, including the corbiculum or pollen basket, abdominal glands that produce beeswax, brood-feeding glands, and barbs on the sting. Under certain conditions (for example, if the colony becomes queenless), a worker may develop ovaries.

### **Queens**

Queen honey bees, like workers, are female. They are created at the decision of the worker bees by feeding a larva only royal jelly throughout its development, rather than switching from royal jelly to pollen once the larva grows past a certain size. Queens are produced in oversized cells and develop in only 16 days. Queens have a different morphology and behavior from worker bees. In addition to the greater size of the queen, she has a functional set of ovaries, and a spermatheca, which stores and maintains sperm after she has mated. The sting of queens is not barbed like a worker's sting, and queens lack the glands that produce beeswax. Once mated, queens may lay up to 2,000 eggs per day. They produce a variety of pheromones that regulate behavior of workers, and helps swarms track the queen's location during the migratory phase.

### **Types**

#### **Rock bee (*Apis dorsata*)**

It is the largest of the honey bees. It builds an open single comb of huge size about a meter in diameter. The comb is fully exposed and huge from inaccessible branches of trees, along the sides of steep rocks in the forest and even from the walls, rafters and other parts of buildings. It produces plenty of honey and the annual yield from a colony is about 37 kg. The rock bee honey represents a major portion of the honey sold in our markets. It is impossible to domesticate it because of its irritable and ferocious nature.

#### **Little bee (*Apis florea*)**

It is known as little bee since it is the smallest of three species of *Apis*. It is seen only in the plains. It also builds single but small combs on bushy plants and corners of roofs. It yields very little honey, about 0.5 to 1.0 kg. per year from a colony.

#### **Indian hive bee / Asian bee (*Apis cerana indica*)**

It is the common Indian bee found both in the forests as well as in plains throughout our country. It is smaller than rock bee but larger than little bee. This bee builds many parallel combs in the cavities and hollows of

trees, caves and such other hidden sites. It is mild and is the only form capable of being domesticated and is commonly reared in South India. The annual yield of honey is 2 to 5 per colony

#### **European bee / Italian bee (*Apis mellifera*)**

It is the Italian bee which swarms less and has good honey gathering qualities, yielding about 45-180 kg per year.

#### **Dammer Bee (*Meliponairidipennis*):**

The dammer bee is very tiny with a vestigial sting and is different from the former three species in appearance and habits. It inhabits crevices in walls and hollow trunks of trees. The comb is made up of a dark material called 'cerumen' which is a mixture of wax and earth or resin. It is very poor honey gatherer and yields only 60 to 180 per year.

#### **Nutrition**

Honey is a mixture of sugars and other compounds. With respect to carbohydrates, honey is mainly fructose (about 38.5%) and glucose (about 31.0%), making it similar to the synthetically produced inverted sugar syrup, which is approximately 48% fructose, 47% glucose, and 5% sucrose. Honey's remaining carbohydrates include maltose, sucrose, and other complex carbohydrates. As with all nutritive sweeteners, honey is mostly sugars and contains only trace amounts of vitamins or minerals. Honey also contains tiny amounts of several compounds thought to function as antioxidants, including chrysin, pinobanksin, vitamin C, catalase, and pinocembrin (Gheldof et al., 2002). The specific composition of any batch of honey depends on the flowers available to the bees that produced the honey.

#### **Lifecycle**

As in a few other types of eusocial bees, a colony generally contains one queen bee, a fertile female; seasonally up to a few thousand drone bees, or fertile males; [14] and tens of thousands of sterile female worker bees. Details vary among the different species of honey bees, but common features include:

1. Eggs are laid singly in a cell in a wax honeycomb, produced and shaped by the worker bees. Using her spermatheca, the queen actually can choose to fertilize the egg she is laying, usually depending on into which cell she is laying. Drones develop from unfertilised eggs and are haploid, while females (queens and worker bees) develop from fertilised eggs and are diploid. Larvae are initially fed with royal jelly produced by worker bees, later switching to honey and pollen. The exception is a larva fed solely on royal jelly, which will develop into a queen bee. The larva undergoes several moultings before spinning a cocoon within the cell, and pupating.
2. Young worker bees, sometimes called "nurse bees", clean the hive and feed the larvae. When their royal jelly-producing glands begin to atrophy, they begin building comb cells. They progress to other within-colony tasks as they become older, such as receiving nectar and pollen from foragers, and guarding the hive. Later still, a worker takes her first orientation flights and finally leaves the hive and typically spends the remainder of her life as a forager.
3. Worker bees cooperate to find food and use a pattern of "dancing" (known as the bee dance or waggle dance) to communicate information regarding resources with each other; this dance varies from species to species, but all living species of *Apis* exhibit some form of the behavior. If the resources are very close to the hive, they may also exhibit a less specific dance commonly known as the "round dance".
4. Honey bees also perform tremble dances, which recruit receiver bees to collect nectar from returning foragers.
5. Virgin queens go on mating flights away from their home colony to a drone congregation area, and mate with multiple drones before returning. The drones die in the act of mating. Queen honey bees do not mate with drones from their home colony.
6. Colonies are established not by solitary queens, as in most bees, but by groups known as "swarms", which consist of a mated queen and a large

contingent of worker bees. This group moves en masse to a nest site scouted by worker bees beforehand. Once they arrive, they immediately construct a new wax comb and begin to raise new worker brood. This type of nest founding is not seen in any other living bee genus, though several groups of vespid wasps also found new nests by swarming (sometimes including multiple queens). Also, stingless bees will start new nests with large numbers of worker bees, but the nest is constructed before a queen is escorted to the site, and this worker force is not a true "swarm".

### **Viral diseases**

#### **Acute bee paralysis virus**

Acute bee paralysis virus is considered to be a common infective agent of bees. It belongs to the family Dicistroviridae, as does the Israel acute paralysis virus, Kashmir bee virus, and the black queen cell virus. It is frequently detected in apparently healthy colonies. Apparently, this virus plays a role in cases of sudden collapse of honey bee colonies infested with the parasitic mite *Varroa destructor*.

#### **Israeli acute paralysis virus**

A related virus described in 2004 is known as the Israeli acute paralysis virus (IAPV). The virus is named after the place where it was first identified—its place of origin is unknown. IAPV has been suggested as a marker associated with colony collapse disorder.

#### **Kashmir bee virus**

Kashmir bee virus is related to the preceding viruses. Recently discovered, it is currently only positively identifiable by a laboratory test. Little is known about it yet.[19]

#### **Black queen cell virus**

Black queen cell virus (BQCV) causes the queen larva to turn black and die. It is thought to be associated with Nosema.

#### **Cloudy wing virus**

Cloudy wing virus (CWV) is a little-studied, small, icosahedral virus commonly found in honey bees, especially in collapsing colonies infested by *Varroa*

*destructor*, providing circumstantial evidence that the mite may act as a vector.

### **Health effects**

Historically, honey has been used by humans both orally and topically to treat various ailments including gastric disturbances, ulcers, wounds, and burns.

Honey was used medicinally by ancient Greeks and Egyptians and has been traditionally used in Ayurveda in India and in Traditional Chinese Medicine. (Altman and Nathaniel, 2010)

The Quran mentions honey as a medicine (Altman and Nathaniel, 2010). Medieval Islamic and Christian scholars described the use of honey in medicine of that period. (Altman and Nathaniel, 2010)

Some yoga traditions recommend daily consumption of honey mixed with warm water to strengthen the circulatory system and for asthma.

The potential health benefits of honey have been studied in clinical trials and other experiments. Little to no efficacy has been identified.

### **Burns dressing**

There is some weak evidence that honey may help treat mild burns if used in a dressing. (Wijesinghe et al., 2009)

### **Cancer**

Honey has been promoted for use in cancer treatment. However, while honey can—in common with many substances—kill cancer cells in the laboratory, no evidence shows its benefit treating cancer.

### **Cough**

Little evidence supports honey as treatment of coughs for children. For chronic cough and acute cough, Cochrane systematic reviews found no strong evidence for or against the use of honey (Oduwole et al., 2014).

US and UK regulatory authorities recommend avoiding giving over the counter cold medication to children. UK authorities recommend "a warm drink of lemon and honey or a simple cough syrup that contains glycerol or honey" in children instead, but warn that honey should not be given to very young children because of the risk of infant botulism.

**Immune system**

People who have a weakened immune system should not eat honey because of the risk of bacterial or fungal infection.

**Ingrown toenail**

Honey is of no benefit in treating ingrown toenail. (Eekhof et al., 2012)

**Ulcers**

No evidence supports the use of honey-based products for the treatment of venous leg ulcers (O'Meara et al., 2014)

**Allergies**

Consumption is sometimes advocated as a treatment for seasonal allergies due to pollen, however, honey is generally considered ineffective for the treatment of rhinosinusitis (Rudmik et al., 2013).

**Conclusion**

It can be concluded that bee's honey is an invaluable natural substance with many diverse usage. It is an effective medicine, a safe home remedy, cosmetic and a nutrient usable by people of all ages.

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## HUMANISM OF SWAMI VIVEKANANDA

**Mr. Anto Nelson**

*Research Scholar, Dept. of Philosophy, Madras Christian College, Tambaram, Chennai*

Humanism may be defined as an integrated system of human meanings, goals and values and harmonious programme of human fulfilment, individual and collective. It seeks to clarify and enrich man's goals, values and ideals and achieve his full humanness through bringing him ever deeper and more intimate kinship and harmony with the surrounding life, society and cosmos.

In our age of scientific and technological civilization where everything is measured in terms of pragmatic results and quick remedies, man is hardly in possession of the art of self-enquiry, the result of which is that our contemporary human society faces an alarming debasement of values. It naturally paves the way for the spirit of competition, envy, greed, jealousy, prejudice, selfishness and discontentment among men and even environmental deterioration.

The great humanist of Western tradition, Corliss Lamont gives an account of the characteristic features of the philosophy of humanism. They are:

1) Humanism believes in a naturalistic metaphysics. 2) Man is an evolutionary product of the Nature of which he is a part. 3) Having ultimate faith in man, humanism believes that human beings have the potentiality of solving their own problems. 4) Humanism is in opposition to all theories of universal predestination, determinism or fatalism. Human beings though conditioned by the past possess freedom of choice and action and are within certain limits the makers of their own destiny. 5) It believes in an ethic, which has its values in freedom and progress - economics, culture and ethical - of all mankind. 6) It hopes in the attainment of individual goodness and self-development that contribute to the welfare of the community. 7) It aims in the development of art and the awareness of beauty. 8) It strives for all the establishment of democracy, peaceful and high standard of living with a flourishing economic order that is both

national and international. 9) It believes in the social implementation of reason and scientific method. 10) It is not a dogma but is ever open to experiment testing, newly discovered facts and reasoning.

Humanism in its primary connotation means devotion to the discharge of human interests wherever they live and whatever their status be. It urges men to accept freely and joyously the great gift of life and to realize the same in its own right. It involves the concrete fulfillment of human life and potentialities as it believes in the beauty of love and provides room for the highest good in human living under the guidance of reason.

### Indian Humanism

Indian philosophy is intensely spiritual and always emphasizes the need of practical realization of Truth. The word 'darshana' means 'vision' and also the 'instrument of vision'. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of Truth, and also includes the means which lead to this realization. 'See the Self' (atma va are drastavyah) is the keynote of all schools of Indian Philosophy.

In all the ancient scriptures such as the Vedas, Upanishads, Bhagavad-Gita and Brahma-sutra, the immortality of the individual self (Atman) and its identification with the cosmic self (Brahman) is highlighted. All of them have widely dealt with human problems and are basically humanistic in approach. It is easy to understand from the description that Atman is infinite and all pervading; it is one and the same in you and all living beings. Atman in a saint is the same as that in a sinner. Yet saint and sinner are different from each other because of the difference in their material components. Their body-mind-intellect equipments are different. The same Atman functioning through different material equipments manifests as different beings.



Atman is another word for God. Supreme knowledge in India is not only self-realization and self-transcendence but also faith in the unity and interconnectedness of cosmic life, grounded in the supreme, and has as its goal, liberation of all beings in cosmos (Sarvamukthi or universal salvation).

The Advaita Vedanta proves that this solid-seeming world, this stern rigid world is nothing but an illusion. No substance in itself. Such a theory of world-illusionism is de-humanistic and other-worldly. But if viewed from a right perspective, the Advaita philosophy is highly practical and humanistic. Advaita holds that the world is nothing but Brahman and Brahman alone. Brahman is the one Reality pervading everywhere. That is the Supreme Self in every being. The world is not created by God. But this world is God. Thus the fundamental principle of Advaita being the spiritual oneness of existence helps one in understanding the noble fellow-feeling and engaging oneself in the service of humanity.

Humanism of Swami Vivekananda is metaphysically rooted in the Vedantic vision of man as Atman. According to Advaitin, Swami Vivekananda holds, the world is relatively or gradationally real and valuable; reality of the self and the world depends on the extent to which one has penetrated, by knowledge and spiritual experience, the various levels of Maya (or levels of the one reality which appears as particulars) up to the direct and liberating knowledge of the Absolute. This process of returning to unity with the One (or Brahman) is the single goal of ethics, philosophy and spiritual discipline. For Swami Vivekananda, Atman, the divine and immortal self in all is the only rational sanction for all humanistic impulses and behaviour. When one manifests his spiritual self in his life and behaviour, he becomes fearless and at peace with himself and the world, for he then realizes his spiritual oneness with all.

He explicitly says that spiritual awakening cannot take place in a void – that for spiritual growth the physical nature is not to be rejected but perfected. That shows that it is better to describe the general character of Indian philosophy as meditative. In this context, the word 'meditative' is more comprehensive than the word

'spiritual', because it incorporates in it even the word spiritual. What is being suggested here is that the Indian philosopher comes to discover certain holy powers of Nature and also a capacity of self – transcendence within man himself.

Swami Vivekananda always insists upon the oneness of human existence or unity. By unity he does not mean uniformity. He believes in unity in diversity, which is based on four fundamental concepts – a) his faith in the divinity inherent in man, b) his theory of universal acceptance and tolerance, c) his conception of Yoga and d) his ideal of universal religion.

Religion is universal; the particularities, dogmas, doctrines and religious ceremonies are only helps to religion but the essence of religion itself consists in God-realization. Nothing else is necessary but these – love, sincerity, and patience. What is life but growth, i.e. expansion, i.e. loves? Therefore all love is life, and it is the only law of life; all selfishness is dead.

The philosophy of Swami Vivekananda is a gospel of humanism for man is the central pillar of his life and teachings. Man-making was the sole aim of his mission. Swami Vivekananda directed his attention to the individuals, to make each one strong, to teach that each one is divine, and urging them to be conscious of this divinity within which is our true nature. From this living realization everything else will follow – power, strength, manhood. He viewed man as a many levelled being, a composite of the physical, mental, intellectual and spiritual faculties. Man attains full manhood only when all these dimensions of his personality are fully developed.

#### Five Emphases within Humanism

- 1 Feelings Man is made up of three qualities – brutal, human, and godly. That which tends to increase the divinity in you is virtue and that which tends to increase brutality in you is vice. Swami Vivekananda encourages people beyond any difference to lead life with full of optimistic understanding and enlightens them that virtue is that which tends to our improvement, and vice to our degeneration. You must kill the brutal nature and become human, that is,

loving and charitable. You must transcend that too and become pure bliss.

- 2 **Social Relations** This side of humanism encourages friendship and cooperation, and opposes whatever tends to reduce them. Swami Vivekananda highlighted that all should live in relation to one another and this is what our nature is. Our duty to others means helping others; doing good to the world. Why should we do good to the world? Apparently to help the world, but really to help ourselves.... It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect.
- 3 **Responsibility** This aspect accepts the need for public scrutiny, criticism, and correction, and disapproves of whoever or whatever denies their importance. Swami Vivekananda was very firm to associate all failures to one's own self. Man is not bound by any other laws excepting those, which he makes for himself. We are responsible for what we are; and whatever we wish ourselves to be, we have the power to make ourselves. If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in future, can be produced by our present actions; so we have to know how to act.
- 4 **Intellect** Intellect includes knowledge, reason, and understanding. This aspect fights against whatever interferes with the free exercise of the mind, and is suspicious of anything that cannot be tested intellectually. Swami Vivekananda underlines the main difference between men and the animals as the difference in their power of concentration. The difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration. Swami Vivekananda says that ninety per cent of thought – force is wasted by the ordinary human being, and therefore, he is constantly committing blunders; the trained man or mind never makes a mistake.

- 5 **Self-Actualization** It means the quest for full realization of one's own deepest true qualities. This aspect believes that since conformity leads to enslavement, the pursuit of uniqueness brings about liberation. Swami Vivekananda harped on that all should learn that there is the Infinite Soul, ensuring the infinite possibility and the infinite capacity of all to become great and good. Hence, arise from the hypnotism of weakness. None is really weak; the soul is infinite, omnipotent, and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him!

The Concept of Ideal Man For Swami Vivekananda, the ideal man is one who is having an integrated personality. He stood for the harmonious development of every aspect of the individual – physical, mental and spiritual. He says, "We want the man whose heart feels intensely the miseries and sorrows of the world. We want the man who will not even stop there, but who wants to work out (the feeling and meaning by actual deeds). Such a combination of head, heart and hand is what we want". Swami Vivekananda says that what we want is not one – sided development but the combination of all the above four qualities in one man.

Vision of Human Excellence 'Divinity of man' is the core of the new revolutionary philosophy of Swami Vivekananda. By this doctrine Swami Vivekananda makes man almost almighty. Man's inherent strength is the infinite and his latent capacities are also infinite. In the Atharva Veda we find man declaring – 'Mighty am I, superior by name upon the earth, all – conquering am I, completely conquering every region' (XII. i.54). This might of man, his sovereignty over nature, is the crux of this new philosophy as propounded by Swami Vivekananda. He places man above environment and makes him the moulder of his own destiny. He says – 'Never forget the glory of human nature. We are the greatest Gods that ever were or ever will be. Christ and Buddha are but waves on the boundless ocean which I am'. He demanded also that man should take full responsibility of himself on his own shoulders. So faith, faith, faith in ourselves, faith, faith in God, this is the secret of greatness.

Swami Vivekananda holds that the whole nature of man is the result of his habits. We must go on doing good, thinking holy thoughts continuously. Thought is the propelling force in us. Action comes from thinking. Swami Vivekananda therefore exhorts us to fill our brains with high thoughts and highest ideals and out of them will come great works. Swami Vivekananda holds that deep abiding faith in our innate divinity is the surest way to make our life dynamic. We suffer terribly from a deep sense of insecurity. This alienation from divine grounds has caused in us restlessness and confusion. Faith in oneself does not mean selfish faith but faith in the infinite Spirit that is in all. It calls out the divinity within. Swami Vivekananda calls this genuine faith, 'Sraddha'.

Swami Vivekananda believed strongly that perfection is not a state to be newly attained by man, man is already perfect; he is already infinite and universal. Only he should put effort to manifest that divinity outside. By affirming the reality of the One Infinite Spirit that exists in all, Swami Vivekananda laid the foundation for a valid humanism.

### Conclusion

What is truly needed today is a moral and spiritual regeneration of man apart from his far-reaching material progressions. The word 'Religion' means that which binds one back to the origin or fountain-head. Religion, divested of its dogmatic outgrowths, is essentially a mysterious process by which your mind and intellect traces back and loses itself in the inscrutable source, Brahman. And it induces us to look at all as equal and as came from the one source. This makes man feel that all are equal, all are free. In this way, it establishes the freedom and dignity of man. The Indian tradition is humanistic that it believes in human freedom, reason, and responsibility and summons man to a constant struggle to gain the highest and to achieve the eternal and the permanent. In the Upanishads, there is the clear exposition of the term, 'Vasudaiva kutumbakam' which means that the entire human race belongs to a single family. Swami Vivekananda very clearly understood this

in Vedanta and tried in all ways to practice the Vedanta. That moved William James to rightly call Swami Vivekananda as the 'paragon of Vedantists'.

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## A POSTCOLONIAL READING OF KAMALA MARKANDAYA'S THE GOLDEN HONEYCOMB

**A.Balasubramanian,**

*Associate Professor, C.P.A College*

**Dr. S. Thirunavukkarasu,**

*Asst. Professor in English, Muthurangam Government Arts College*

Post colonial literature is a body of literary writings that react to the discourse of colonization. A large number of Indians use the English language as a medium of creative expression. Post colonial can be defined as literature written by colonized and formerly colonized peoples. R.K.Narayan, Mulk Raj Anand and Raja Rao tried their best to give new identity to Indian writings in English. Writers like Salman Rushdie, Anita Desai, Kamala Markandaya had chalked out a plan to alter the map of post colonial Indian English literature. The term Post Colonial came after the term 'Colonial' which was based on the theory of the superiority of European culture or imperial culture and the rightness of the empire. Colonial literature means the literature written by the native people including the writings by creoles and indigenous writers during the colonial times. Post Colonial literature means the literature written after the withdrawal of the imperial power from the territory of the native people. Having got the freedom from the colonial rule, the postcolonial people thought of having their identity. Post Colonial literature is a body of literary writings that reacts to the discourse of colonization. Post Colonial theory deals with a wide spectrum of issues like hybridity, otherness, globalization, homelessness etc. it is an essential condition that post colonial literature must be written in English. In closing decades of twentieth century the term 'Post Colonial' has gained currency and what is more it has eclipsed terms like postmodernism, post structuralism and so on. Indian writing in English has acquired a great significance in recent years not only in

India but all over the world. A large number of Indians use the English language as a medium of creative expression. Post colonial can be defined as literature written by colonized and formerly colonized peoples.

Kamala Markandaya's *The Golden Honeycomb* (1977) clearly and decisively establishes her reputation as a leading novelist in English today. The novel is not only her best imaginative effort to project the development of national consciousness but also her most ambitious and brilliant work of art. It reveals at once her extraordinary sense of conscious realism and historicity, unmatched in Indo -English fiction, and only rarely evident in contemporary British fiction. Markandaya's novel, in contrast, creates a sense of history in the reader's mind by depicting the events that rocked the State of Devapur for three generations. She, therefore, achieves a sense of historical continuity a quality of tradition while recording the tribulations of fortune that befell Devapur, a representative princely State. She describes the details with meticulous care and delineates the characters with asympathetic attitude. Markandaya shows exemplary respect for the recorded facts of history but uses them with a stunning irony and biting economy of phrase in dramatizing the saga of princely patriotism and the growth of individual consciousness. Since the structure of the novel is dramatic, it is divided into three parts each introduced by an epigraph.

"The whole story is fixed in a framework of history by a prologue that quotes from Lord Randolph Churchill, and an epilogue that refers to the accession of

the princely states to the Indian union after independence" (Joseph 88).

The inventive imagination of Markandaya confers upon the central drama of the usual pomp and pageantry of an imperialistic regime, the unique value of a symbol whose explosive educational potential is certainly not lost on the precocious sensibility of Rabi, the crown prince of Devapur. Also integrated into the design of the novel is the growth of Rabi's individual consciousness in terms of cultural awareness a desideratum in his English education. The Golden Honeycomb divided into three parts sums up the trials and tribulations of our country under foreign rule through a succession of moving events, pitiable strikes, and round-the-clock agitations and lockouts. It is undoubtedly Kamala Markandya's memorable feat accomplished in which she turns her all-absorbing mind to the momentous historical events shaping and affecting India's fate during the British regime. This historical novel, precisely speaking, follows a certain chronology in recording the dates and years of these events, and reflects the spirit of the age faithfully. A.V. Krishna Rao believes:

The variety and complexity of the achieved content of her novels represent a major trend in the history of the Indo-English novel. In her novels, Markandaya not only displays a flair for virtuosity which orders and patterns her feelings and ideas resulting in a truly enjoyable work of art but also projects the image of national consciousness on many levels of aesthetic awareness. (Rao 77)

The period covered in the novel stretches from the end of the nineteenth century, to the nineteen-twenties. Bawajiraj III is born in 1870, King Edward's Coronation Durbar was held in 1903, the Maharaja fights in the Great War, the Jallianwala Bagh massacre of 1919 is mentioned, the Salt Tax, the influence of Mahatma Gandhi and the spread of the Gandhian movement also finds a place in the historical setup of the novel. The tragedy of Bawaji Rao I, the people's king condemned to die in solitary confinement for his spirit of independence,

paves the way for the crowning of Bawaji Rao II, a distant relative bearing the same name Bawajiraj. He is brought to the palace with his wife Manjula and crowned the king. The seeds of royal rebellion are sown by his spirited queen, Manjula, when she insists on suckling her baby born 1870 herself, repugnant to the royal customs.

She perceives the palace practice of restraining the royal mother from nursing her own child as an unwarranted denial of a basic human freedom. Bawaji Rao II, nothing if not a loyalist to the British Emperor, persuades his queen to accept not only his love but also his value system. The queen, nonetheless, nurses a grievance and helplessly watches the Prince (the future Bawaji Rao III) grow into a greater loyalist. In due course Bawajiraj III is married to Shanta Devi, the daughter of a neighboring princely state, and has four daughters from her. But soon Prince Bawaji Rao falls in love with a commoner Mohini who, having taken her cue from the Queen Mother, refuses to become the queen to Bawaji Rao III but feels content merely to be his concubine, a status that guarantees her the freedom to bring up their son Rabindranath (born 1895) as she desires.

Since Rabi is the illegitimate son of the king, he cannot succeed to the throne unless the Viceroy gives his official consent. Bawajiraj III has received European education through English tutors, and has attended the Chief's College, the Military Academy, and the special coaching in civil administration under an experienced I.C.S. officer. He is, therefore, well-suited to carry on British interests even at the cost of his own people and their resources. He acts as an intermediary between the rulers and the ruled. He sometimes feels the progressively growing levies and restrictions on his people, but is helpless to offer them any relief. In spite of these weaknesses, Bawajiraj has subtle positive streaks in his character. He is a fond lover of his family and his subjects. There are individuals for whom he can sacrifice all, such as Mohini and Rabi. He never says a word against his mother. He counts on the devotion of his people to him. He knows that the Dewan is a man with an

unquestionable record of sincerity to the State and of honest dealings with one and all. Mohini is one person before whom the Maharajah is helpless. In any argument with him, she often emerges triumphant. Though she loves him deeply, she has the guts to face him and convince him of the validity of her point. She does not like his unflinching loyalty towards the foreign rulers.

She tells him that the Britishers are here for their financial and territorial gains, and that they are least interested in the uplift of the Indian populace. Her strong views are also shared by her son, Rabi, the Pandit and the Dewan. The powerful, irrepressible Dowager Maharani, Manjula, is also on her side. She enlightens her grandson at times and fuses into him anti-British feelings. Similarly, the Pandit and the Dewan are deeply attached to Rabi. The Pandit injects nationalistic feelings and thoughts into the boy and prepares him for the fight ahead. The Dewan, Tirumal Rao, is a shrewd person entirely devoted to his Maharajah and to the people of his State. He is one who can be favourably compared to the Englishmen in talent and manipulations. So was his father, Narsimha Rao, and so were his sharp ancestors. This illustrious race of Brahmins is conscious of its intellectual superiority over others in the given surroundings. Rabi born as Rabindranath in the Palace of Bawaji Rao III to Mohini, his concubine, grows before the readers' eyes. He gets his early education and training by Panditji, and develops ideas and tendencies prejudicial to the British and at times to the Maharajah too. Unlike his father, Rabi is taught by an Indian tutor on the insistence of his mother. He does not attend the Chief's College or the Military Academy. But he learns a lot through his tutor, mother and grandmother, about the golden past of his land and about the heroic deeds of his ancestors. He has the opportunities to mingle with the commoners and their children in the palace grounds as well as in the open countryside, one of them being the sweeper's daughter, Janaki and another, Das, a servant's son. Naturally, Rabi develops as a contrast to his father. While his father is identified with Salt because

he does not protest against Salt Taxation, Rabi is identified with Water, as he undertakes to build a dam for his people. He does not like the rotten British Raj, which relentlessly pursues the 'divide and rule' policy.

He is devoted to the Dewan, but is opposed to the Agent. He visits the Delhi Durbar along with his father and other members of his family, but he is not worried about the official or princely duties there, as his father is. Rabi is in for a rude shock when he sees his adored father, hitherto a powerful sun in his eyes, bow to the Viceroy, and back away like a lackey. After the Grand Durbar, Rabi develops a fondness for Sophie, the daughter of the Resident, Sir Arthur Copeland. As Rabi grows up he witnesses the lopsidedness of the privileges enjoyed by the palace and Residency on the one hand, while on the other, the common people suffer under the hardships of famine and drought.

Sir Arthur Copeland breaks the news of the Viceroy's decision of accepting Rabi as the heir apparent of Bawajiraj III. Bawajiraj is delighted at the news but Rabi is not particularly overwhelmed by the news. He is mature now and realizes that the whole concept of princely states and their British-approved rulers is little more than a fragile golden honeycomb. They soon leave for Shimla for a sojourn and from here they decide to proceed to Bombay to receive the delivery of a fleet of Rolls-Royce cars which were ordered earlier. But Bombay is troubled these days due to strikes of mill-workers and dockers. The royal family has no experience of facing such a tense situation, and the Maharajah and Rabi get injured seriously in two separate incidents. Rabi gets wounded when he joins a group of striking labourers on Chowpatty Beach and the procession is lathi-charged by the police.

Markandaya's *The Golden Honeycomb* is a representation of the bourgeois class, the princes of India, who alienated themselves from the common man of the country by their manner of thought and style of life. Even the protagonist of the novel, Rabi, is disillusioned by the incongruities involved in the concept of the

princely states and the role of the rulers. This alienation and disillusionment is the direct result of the search for identity. Critics believe that the search for identity is a recurrent theme in Indian Writing in English as the writer often feels alienated from his society and suffers from "cultural schizophrenia" for he is himself in search of an identity. S.C. Harrex relates this search specifically to Markandaya. According to him, her novels deal with "different predicaments of identity...each...affected by the East-West clash of codes that is part of modern India" (Joseph 11-12)

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## FOOD AND CULTURE IN POSTCOLONIAL CULTURE

**Kalpana.V**

*Assistant Professor, M.G.R.University, Chennai*

### ABSTRACT

*Ancient or modern, true or false, good or evil our lives are sculpted in the nutshell of our imbibed culture .Every culture, immaterial of the nation and caste, sows its tribute and value to the other world by celebrating various cultural festivals related to its divine using food. Food is the only vehicle that opens the gate to pass through the path of divinity. This paper explores how postcolonial authors have used the strong tool food to prove their cultural divinity to the world. Thus the paper manages to capture the art-beat of the urban society in South Africa; proves the mental makeup of the colonizers.*

The African novel, in general, is known for its depiction of various cultural tensions and conflicts arising out of clash between tradition and modernity the real and the occult, and so on. But it is the conflict between the individual and the society and the way in which it is resolved that seems to land a typical African flavor to the African novels, distinguishing it from its European counterpart. To be explicit, in the event of a clash between the individual and society, the sores are clearly exhibited through the strong tool 'Food'. What linked African people on the continent was the nature, the cultural festivals and the depth of colonial experiences.

Chinnua Achebe's *Arrow of God* has drawn much critical attention, perhaps of his novels. Interpretative activity seems to flounder in the face of the preponderance of the representation of myth, ritual and religious beliefs and practices in the realist novel. In dealing with the question of food, there is a tendency to foreground both the "the colonial factor" and the opposition of the power-hungry individual to his "republication" society.

The offering of leaves is a typical African ritual, which symbolizes purification of life in general. Chinnua Achebe describes the ritual minutely and graphically. By burying the pumpkin leaves, Ezulu ritually, hence symbolically, buries the sins of the six villages and unites

them psychologically, socially and spiritually. When coming to rituals all postcolonial country do share their rituals. For instance, Indian festivals are not carried out without the banana leaves and mango leaves. The mango leaves festoon believed as an auspicious thing that to be followed for every festival.

Yam festival is the only rival that to be followed by the Igbo community. Yams are grown only by men. Since growing yams is an intensive labour it requires a huge size of aman's field. Thus it serves as a symbol of masculinity. The Feast of the New Yam is held every year before the harvest began, to honour the earth goddess and ancestral spirits of the clan. New yams could not be eaten until some offered to these powers. Every clan looks forward to the New Yam Festival because it began the season of plenty-the New Year.

*Arrow of god* is about just such a situation, where Ezulu refuses to announce the time for the harvesting of crops. Whether his refusal is willful and deliberate or due to sincere obedience to the will of God, the result is that he puts the people in a life-threatening dilemma: either they disobey Ezulu and harvest their crops, thereby incurring the god's wrath or they endure the priest's recalcitrance and starve. Seizing the opportunity offered by this impasse, missionary agents step in to promise the protection of Christian god for



those who are willing to risk and harvest the crops. With the ecological cycle and their livelihood threatened, the people see their choice in simple but altogether revolutionary terms: they have pragmatically accepted the offer of one spiritual force to protect them from the wrath of another. The power of gods to guide the affairs of human beings is here affirmed by the people of Ummuaro, precisely at the moment that they subordinate two such "gods"-one pagan, the other Christian-to the contingencies of secular human interests. Subordinating the gods to the will of man, the pagans of Umuaro affirm what one calls as secular desire and immanence of being. The idea of immanence of being here involves Michael Hardt's and Antonio Negri's philosophical genealogy of European modernity, set out in *Empire*. According to Hardt and Negri: "The Origins of European modernity are often characterization as springing from secularizing process that denied divine and transcendent authority over worldly affairs" (*Empire* 77).

The novel does not quite settle the question of the "actual motivation behind Ezulu's refusal to declare the harvest. It is impossible, indeed, that the Chief Priest is not fully knowledge and control of his motivations. At the background of the conflict over the power to "control" the agricultural cycle are two worldly factors that Ezulu perceives as threats: one is the British Colonial presence, the other the rivalry of another deity and devotees.

Likewise, J.M.Coetzee in his novel *Life and Times of Michael K* Although Michael K symbolically reclaims the Visagie farmland, he prefers to else out a feral existence in his burrow rather than in the derelict farmhouse abandoned by its former owners. During his journey (which is both physical and metaphysical), he learns to appreciate the South African landscape in African terms rather than in the mode which his employment as a gardener has tutored him. Coetzee's device is one of counterpoint and inversion: the land as figured in early White South African literature, which is presented in a narrative or chronological form, is revised spatially into scenes which capture description.

Coetzee effects an anti-pastoral moment in *Life & Times* when, alone in the wilderness of the veldt, Michael K realize that Wynberg Park where he had been employed (land "tamed" by the colonizer) is "more vegetal than mineral... I have lost my love for that kind of earth.... It is no longer the greens and the brown that I want but the yellow and the red". Michael K's days in the veldt teach him to read the landscape in a different way, beyond the Eurocentric schema to which his eye has been trained: I am becoming a different kind of man" (MK 68). This reading is lent weight by Moses' comparison of Michael K to Rousseau's solitary walker in contemplative mood, which nonetheless implicit yokes Michael K to image of the Nobel savage:

"In a temporal state, the solitary walker finds that he can enjoy a primordial experience which is covered over and hidden from him where he lives in society: the pure and rarefied sensation of merely existing" (*Solitary Walkers* 146).

On a secondary allegorical level, the garden is an antidote to the prescriptive requirements of culture during the apartheid era. Michael K envisages the guerilla soldiers who pass through the farm telling him that the time has come when energies should be channeled into war work not prettifying the landscape. For the medical officer, Michael K's sacred and alluring "garden" produces the food of life", namely, freedom (MK 166). His words recall Kafka's parable "My destination" whose protagonist set out on a journey to reach suggestive of a spiritual quest for self.

The motifs of gardening and farming are therefore inflected by those of food and hunger, configured in the postcolonial topos of writing the body. When Michael K spread the ashes of his mother, fertilizing the ground where he will plant his pumpkins seeds, he "begins his life as cultivator" (MK 59) and it is from this point that he begins to resist the authority of his body: "It is because I am a gardener, he thought, because that is my nature...The impulse to plant had been re-awaken in him; now... he found his waking life

bound tightly to the patch of earth he had begun to cultivate and the seeds he had planted there.” (MK 59) From severing the maternal bond through death springs Michael K’s inscription on the land (his progeny of fruits), reclaimed as an African Eden of the kind Pauline Smith depicts in *The Beadle* (1986) and that Coetzee labels utopian and an unattainable ideal (WW 66 – 67). Akin to Michael K’s relation to his mother, this bond must be severed, the “text” – here, Michael K’s crop – is thus released from the bonds of authorship, configured in Michael K: there was a cord of tenderness that stretched from him to the patch of the earth beside the dam that must be cut” (MK 66). Inevitably Michael K will eat his “children” first as the presence of his mother consumed him. Overriding the patriarchal notion of fathering stories, Michael K is mother to his text: while he is entailed with eating the flesh of the fruits of his labour and of Mother Earth, he rejects the food of the father represented in the war, the law, the state, the institution and authorship. It is in Coetzee’s intertexts “A Hunger Artist” and “The Hunger Strike”, recalled in the burrow scenes, that the motifs of writing, food and fasting converge. Michael K expresses autonomy by means of his physicality. Indeed, he cultivates his position of altered: his body becomes increasingly insubstantial as he forgets or more properly, loses the will to eat.

In Freudian terms, the Father – the iron laws, the institution, authorship – is objected by Michael K through his rejection of food, or the food of the State. Instead, he aspires to live off the land, eating only the food of Mother Nature. Hunger which symbolizes his insubstantiality is a state Michael K has known since childhood; his will have acquiesced to passivity: “Then he had grown older and stopped wanting. Whatever the nature of the beast that had howled inside him, it was starved into stillness” (MK 65). Eating is explicitly invested with power in the text since it is employed as an analogue for the colonial relation: the inmates at Jakkalsdrif are compared by a police captain to a “nest of parasites hanging from the neat sunlit town, eating its

substance”. Michael K, on the other hand, “lying idle in his bed”, sees beyond the racism implied in the captain’s words because “it was no longer obvious which was host and which parasite, camp or town” (MK 116).

Writing, death, the objection of food and resistance to time are equivalences in Michael K’s resistance to classification for, as the Medical Officer warns him, you are going to die, and your story is going to die too, forever] and ever, unless you come to your senses and listen to me ..... we have all tumbled over the lip into the cauldron of history... only you... have managed to live in the old way, drifting through time... no more trying to change the course of history than a grain of sand does... The truth is that you are going to perish in obscurity...and no one is going to remember you but me, unless you yield and at last open your mouth. I appeal to you Michaels: yield (MK 151 – 52)

By the various means sketched above, Michael K authors his own body, a body that colonial and apartheid discourse have sought to inscribe, define and regulate. For Michael K to have meaning; implores the Medical Officer, he must relinquish his story, otherwise he will die forgotten.

Achebe and Coetzee’s resistance to time, to the food of the State and to the land, all regulated by apartheid and apartheid discourse, also constitutes his resistance to writing, even if apartheid’s metaphorical writing the body. Michael K therefore not only resists being read, he also resists writing his story under the conditions of apartheid, which always until now was the story penned by the oppressor.

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## SOCIAL SKILLS AND HOME ENVIRONMENT OF HIGHER SECONDARY SCHOOL STUDENTS

**A. Prakash**

*Research Scholar, Vinayaka Missions University, Salem*

**Dr. K. Govindarajan**

*Research Supervisor, Principal, Faculty of Education, VMU, Pondicherry*

### I. Introduction

Rewarding and enjoyable communication between people is one of the most important components of life. Throughout each day most people are exposed to a wide variety of interpersonal situation. On campus students interact with their peers, teachers, coaches and supervisors. In order to meet the needs of everyday living it is necessary to deal with bank tellers, cashiers at shops, the registrar, financial aid officers, doctors, and the mailperson. Skills that enhance developing and maintain relationships are also important, as well as our more intimate relationships with significant others, partners, close friends, and family. In each of the aforementioned situations, adequate social skills make life easier.

**Social Skills** are a group of skills which people need to interact and communicate with others. Social rules and relations are created, communicated, and changed in verbal and nonverbal ways. The process of learning these skills is called socialization.

**Home Environment** defined as the social setting in which the child interacts with the members of the family. This social setting includes the attitudes or general dispositions of the parents towards their children the encouraging nature of the parents.

### II Need and Significance of the Study

Higher Secondary School Students belong to the stage of adolescence. Adolescence is a period of awakening. A typical aspect of adolescence is rebellious. Social skills need to be explored the sociability and inter

personal skills of school going children. Now schools face the challenge of creating environments that sensitive to individual backgrounds and suppose of all students social and academic success.

Home environment provides the art of understanding and living with others. It is vivid that learning takes places not only in the classroom but also in the vivid world. The role of home environment and social skills is highly significant during the period of adolescence. If the home environment and social skills is highly significant during the period of adolescence. If the home environment is not conducive the students never get insight into their problem. The fundamental social needs of recognition, affection, adventure and security is to be catered in the home.

### III. Review of Related Literature

**Lefler, Elizabeth K. et.al (2009)** effects of social skills intervention administered in Mixed Diagnostic Groups for children with peer relationship problems. In their journal, the study evaluates a groups administered manualized social skills intervention program of about 23 boys and 9 girls between the ages of 7 and 13 participated based on peer relationship difficulties rather than diagnostic status mainly heterogeneous sample their major findings support for this intervention.

**Cheng, Li-Rong Lilly(2009)** creating an optimal language learning environment a focus on family and culture. In an journal communication disorder quarterly revealed that understanding family systems and structures of our diverse populations is most important

task children learn from their family by observing talking and interaction.

#### IV Objectives of the Study

1. To find out the differences in the level of social skills and home environment between the groups with respect to gender, locality of residence, types of school .
2. To find out the differences in the level of home environment between the groups with respect to gender, locality of residence, types of school.
3. To find out the relationship between social skills and home environment

#### V Hypotheses

1. No significant difference between social skills with respect to gender, locality, types of school.
2. No significant difference between home environment with respect to gender, locality, types of school .
3. There is no significant relationship between social skills and home environment among higher secondary school students.

#### VI Methodology

Descriptive statistics was used to describe the sample with reference to the variables take for the study. In the differential analysis the significant difference between the groups was studies using 't' test. The coefficient correlation between the social skills and the home environment was determined.

#### VII Sample

The present study is concerned with the eleventh standard students of studying in Government, Aided and Private were taken by a cluster sampling technique. The size of the sample is 340 consists of both genders in Villupuram district, Tamilnadu.

#### VIII Tools Used

**Social Skill questionnaire** was designed and constructed by **Lewis Ben** in 1999. The tool consists of 60 questions having the scoring of five points .

**Home Environment Inventory** designed and constructed by **Anik Justina**. The tool consists of 40 items, having the scoring of five points.

#### IX Analyzing and Interpreting the Data

##### Descriptive Analysis

Table 1

Max. Score 240

Variable	Mean	SD
Social Skills	151.9	22.15

Table 2

Max. Score 160

Variable	Mean	SD
Home Environment	98.02	15.21

##### Differential Analysis

##### Hypothesis -1

No significant difference between the higher secondary students in social skills with respect to gender, locality, types of school and siblings.

Table 3

Variables	Groups	N	Mean	SD	't'	Significance Level @ 0.5
Sex	Boys	200	151.9	21.88	0.90	NS
	Girls	140	153	22.53		
Locality	Urban	209	151.9	23.22	0.03	NS
	Rural	131	151.9	20.43		
Types of School	Government	102	152.9	21.13	1.75	NS
	Private	100	147.68	21.47		
	Government	102	152.9	21.13		
	Aided	138	154.25	23.1	0.47	NS
	Private	100	147.68	21.47		
	Aided	138	154.25	23.1	2.24	S

##### Hypothesis – 2

No significant difference between the higher secondary students in home environment with respect to gender, locality, types of school and siblings.

Table 4

Variables	Groups	N	Mean	SD	't'	Significance Level @ 0.5
Sex	Boys	200	98.01	15.41	0.1	NS
	Girls	140	97.92	15.39		
Locality	Urban	209	100.22	15.20	3.42	S
	Rural	131	94.5	14.61		
Types of School	Government	102	93.71	15.8	3.344	S
	Private	100	100.8	14.37		
	Government	102	93.71	15.8	1.49	NS
	Aided	138	99.73	14.83		
	Private	100	100.8	14.37	0.468	NS
	Aided	138	99.73	14.83		

**Hypothesis – 3**

There is significant relationship between Social Skills and Home Environment among higher secondary school students

Table 5

Variables	N	df	'r'	Results at 0.05 level
Social Skill and Home Environment	340	338	0.41	S

**X Findings of the Study**

- Social Skills of the higher secondary school students are high
- Results showed that a favourable Home Environment prevailed among higher Secondary school students.
- There is no significant difference between Boys and Girls, Urban and Rural Government and Private school students, and Government and Aided higher secondary school students with respected to Social skills
- There is a significant difference between private and Aided higher secondary school students with respect to social skills

- No Significant difference between Boys and Girls, Rural and Urban, Government and Private higher secondary school students with respect to Home Environment.
- There is significant difference between Government and Aided, Private and Aided higher secondary school students with respect to Home Environment
- There is a significant relationship exists between Social Skills and Home Environment among higher secondary school students.

**XI Recommendation**

1. It is recommended that proper social skill training must be provided to students
2. Students must be given group work and cooperative learning may be given more importance.
3. If conducive facilities are provided to the students in home, they would better have proper academic achievement.
4. Teachers must help the students understand the importance of education as a means to raise their home environment status.
5. To make a compulsory participation in any one of the sports or games activities every day.

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## CUSTOMER SATISFACTION IN ONLINE SHOPPING: A STUDY INTO THE REASONS FOR MOTIVATIONS AND INHIBITIONS

**Mr.P.Chinnamarichamy**

*Ph.D Research Scholer, Bharathiar University Arts and Science College, Valparai.642 127.*

**Dr.T.Palanisamy**

*Principal, Bharathiar University Arts and Science College, Valparai. – 642 127.*

### Abstract

*This study endeavours to understand customer satisfaction in online shopping while investigating the major reasons that motivated customers' decision-making processes as well as inhibitions of online shopping. The Kotler and Killers (2012) Five Stage Buying Process Model was chosen as the basis of framework of this study to explain customer satisfaction through their motivations to buy products online. The existing literature was reviewed to discover reasons that would influence customers positively or negatively towards shopping online. Surveys were conducted by distributing questionnaires in the Wrexham area (North Wales) to gather data for this research. SPSS software package was used to present research data graphically and to test research hypothesis. From the findings, it was discovered that respondents use internet to purchase products through online because they believe it is convenience to them and the term convenient includes elements such as time saving, information availability, opening time, ease of use, websites navigation, less shopping stress, less expensive and shopping fun. In contrast, along with respondents' mind-sets, online payment security, personal privacy and trust, unclear warranties and returns policies and lack of personal customer service are the foremost barriers of online shopping. Furthermore, the result of hypotheses established that even though online shopping is convenient to all consumers, online payment system and privacy or security anxieties have significant impact on online shopping. Finally, some recommendations have been offered for online retailers to take initiatives for making online shopping more admired and trustworthy. Keywords: Customer satisfaction, Customer motivation and inhibition, On-line shopping, On-line vendor, SPSS software.*

### Introduction

With the rapid global growth in electronic commerce (e-commerce), businesses are attempting to gain a competitive advantage by using e-commerce to interact with customers. Nowadays, online shopping is a fast growing phenomenon. Growing numbers of consumers shop online to purchase goods and services, gather product information or even browse for enjoyment. Online shopping environments are therefore playing an increasing role in the overall relationship between marketers and their consumers. That is, consumer-purchases are mainly based on the cyberspace appearance such as pictures, images, quality information, and video clips of the product, not on the actual experience. As the Internet has now become a truly global phenomenon, the number of Internet users worldwide is expected to reach 1.8 billion by 2015 according to the survey of ClickZ Stats, cited in Kotler & Armstrong 2014. This growing and diverse Internet

population means that people having diverse tastes and purposes are now going to the Web for information and to buy products and services. Thus, the impact of these online shopping environments on consumer response necessitates a critical understanding for marketing planning.

### Statement Of Problem

According to the Survey of eMarketer's (Aug, 2015), in 2015, 37.1 million (ages 14+ ) UK people had Internet access and from that 26.9 million internet users are actually using internet to buy products or services. This represents 72.5% of UK Internet users ages 14 and older will buy at least one item via the online in 2014. Between 2014 and 2015, the number of online buyers will rise from 26.9 million to 28.0 million (4.9%). As well as, in 2010, UK business-to-consumer (B2C) online sales (including digital downloads and tickets for travel and events) will total £68.4 billion which is 14.4% more than 2010 and

46.7% and graphical comparison between Internet users & online buyers (20012-2015) (eMarketer, August, 2015).

### Objectives of the Study

Therefore, the aim of this research is to explore consumer perceptions of Internet-based e-retailing and scrutinize the major factors that influence the online consumer's shopping behaviour in decision-making process. The specific objectives of the research are:

1. To explore the reasons why despite increase in internet users, online shopping has not been increasing.
2. To discover the individual factors that might, on one hand, prompt a buyer to make an online purchase decision and on the other hand, restrain from such decisions.
3. Finally to put forward some recommendations to the e-tailers in order to improve the current situation.

### Review of Literature:

According to Kotler & Keller (2014), a buyer goes through five stages while making a decision to purchase. These stages are best explainable when a buyer goes for buying costly items, such as a house, a car, diamond jewellery etc. However, in day- to- day purchase, consumers may not go through all these stages, since some commodities do not need information, and based on buyer's previous experience they will visit a store for the purchase. These stages are (Figure 1): "problem recognition, information search, evaluation of alternatives, purchase decision, and purchase behaviour" (Kotler & Keller 2012).

### Research Methodology

The nature of this research is descriptive and the goal of this research is to explore the consumer's satisfaction towards online shopping and to measure how these factors are extensive. For this reason, a survey was conducted in Wrexham area to collect primary data by using questionnaire which contains 23 relevant questions regarding online shopping. A simple random process has been used to collect data for this research. A quantitative analysis has been used to analyse the

research data. All questions are closed-ended because all possible answers were given to the respondents. Also, such questions are easy to use, reduce interviewer bias, reduce respondent bias and facilitate coding and tabulation (Collis & Hussey, 2009). The Likert scale has been used for the main research questions.

### Analysis and findings

The findings of this research are presented in three steps i.e. filtering questions, then main reasons or factors which attract consumers to do shopping online and then main reasons or obstacles which discourage consumers from shopping online. Therefore, from the analysis, it is found that nearly 90% respondents use internet daily but most of the respondents do not use internet daily to buy products. Nearly half of the total respondents' opinions were that they would only use the internet to buy products when the need arise to do so.

### Motivating factors of online shopping

From the interpretation of findings, it is observed that Internet shopping was considered by almost everyone (90%) to be convenient. The store is always open (24/7), and it is easy, less stress and time saving to shop from home. Participants also seemed to agree that internet shopping gives access to a large range of stores and products from the entire world and offers best price to their consumers. Besides, respondents' also expressed their opinion that "online shopping is helpful for old and disable people". Nearly 92.5% respondents agreed with this statement and only 7.5% participants' were neutral about it. Interestingly no respondents were disagreed with this statement. Also, more than two-third respondents (77.5%) agreed that it is easy to navigate the websites of online shops, though 17.5% respondents were neutral and 5% respondents disagreed with this issue. Moreover, nearly two third respondents somehow agreed that online service quality is good while around one third of respondents were given neutral opinion about online service quality.

When asked about „online ordering systems“ respondents have given different opinions. More than 50% respondents were considered that products' ordering in online was easy. Rest of them were either



neutral or disagreed. Respondents also have given interesting opinions about shopping fun of online shopping. Nearly two third respondents are agreed that online shopping is fun for them, but one fifth of respondents have given a neutral opinion and more than one tenth of respondents disagree that online shopping is fun.

### **Inhibitions of online shopping**

Respondents were given a wide range of opinions about online shopping's inhibitions. Delivery systems faults, online payment systems, personal privacy and personal customer services were the main concerning issues regarding online shopping. Nearly two third of the respondents thought that high delivery costs and product's delivery delaying were another important inhibitions of online shopping, though nearly one third of respondents were given neutral opinions about these two inhibitions of online shopping. Again nearly two third of the respondents are of the opinion that online payment systems are not trustworthy and personal privacy can be lost while paying through online with a debit or credit card, though nearly one third respondents' opinions are different.

One more important inhibition of online shopping, which increases anxiety, is the lack of online customer services. Consumers do not get personal customer services while shopping online. Respondents also gave mixed opinions on products returning policies. Half of the respondents' opinions are that online products' returning policies were not good, though nearly one third of the respondents were neutral and rest of the respondents have disagreed with the rest of the respondents. Nearly half of the respondents thought that products' mixing up at delivery time was another inhibition of online shopping but nearly one third respondents were not given any supporting or opposite opinion about this inhibition.

### **Conclusion**

The endeavour of this study is to identify the motivating factors towards online shopping as well as inhibitions of online shopping. Therefore, from the findings it was found that consumers purchasing decisions were dependent on various factors. All these

motives motivate consumers to purchase products through online. According to consumers' opinions, „time saving“ is the most important motivating factor for online shopping. Again „information availability“, „open 24/7“, „huge range of products/ brands“, „reasonable prices“, „various offers for online products“, „easy ordering system“, and „shopping fun“ are other motivating factors for online shopping respectively. In contrast, when respondents were asked about the inhibitions of online shopping, it was found from the findings that, „online payment system“, „personal privacy or security issues“, „delaying of delivery“, „products mixing up at delivery time“ and „products return policies“, and lacks of personal customer service are the main inhibitions of online shopping to the respondents. It was also observed that online shopping is not trustworthy and reliable to some consumers due to only online payment system and personal privacy. In addition, online security is a major concern for the consumer particularly in terms of fraud, privacy and hacking. The concerns for online consumers as well as online organisations, relating to online security as „hackers, vandals and viruses“ penetrate both vulnerable personal and corporate security system. The main drawback of any contraventions in security or privacy is the loss of trust and reputation, which may affect customer confidence, which can be very damaging for web based vendors.

### **Recommendations for online sellers**

Based upon the findings and discussion of this study, the following recommendations are presented for the online sellers to make online shopping more popular, convenient, reliable and trustworthy. Transaction security and consumers data safety are principal concerns of online customers purchasing

- Products or services online. Therefore online vendors can assure their consumers by offering personal information privacy protection policy and guarantee for transaction security by improving their technological systems. Retailers should be careful about the annoying factors of online shopping such as being unable to access the

- Website, long delays in completing online orders, inconsistencies in the items available online, mistakes in filling orders, and the hassle of returning goods. Online sellers can be more concerned about delivery times and delivery charge and product return policies
- They can make it easier, quicker and reliable, so that consumers can enjoy the online shopping experience.

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## UNDERSTANDING RURAL BUYING BEHAVIOUR: A STUDY WITH SPECIAL REFERENCE TO HUL HOME BRAND

**Mrs.S.Rekha**

*Ph.D Resarch Scholar, Bharathiar University Arts and Science College Valparai, Coimbatore District, TamilNadu.*

**Dr.T.Palanisamy**

*Principal, Bharathiar University Arts and Science College Valparai, Coimbatore District, TamilNadu.*

### Abstract

Rural India has become a massive consumer goods market with more than six hundred thousand villages and more than 70% of the population living in villages. In these rural markets, FMCG products have emerged as a major product category. Various researchers have found that rural and urban Indian consumers have different needs and wants. These differences have revealed a huge marketing potential for MNCs and other foreign investors, who try to explore rural regions for marketing opportunities. Thus, understanding rural customer behavior is very important for the marketers. This paper focus on the important factors that affect the rural purchase behavior of HUL home brands. The findings of the study indicate that price, brand name, quality, availability, packaging, and so forth were the important factors influencing the rural customers purchase decision.

### Introduction

In India, the rural sector, which encompasses about 70% of the national population, has played an important role in the economy(Selvaraj,2007).Nowadays ,changed demographics and economy,changing lifestyle, technology,and desire for comfort and luxury are the new faces of rural markets.The 65 percent of the people live in rural area, the rural market holds a lot of marketing potential. There is a wide spread difference in the standard of living between urban and rural India. In order to launch products and develop advertising for rural market there is a need to understand both the rural context and also the consumer very well. Promotion of brands in rural markets requires the special measures. Due to the social and backward condition the personal selling efforts have a challenging role to play in this regard. The rural market has a grip of strong country shops, which affect the sale of various products in rural market. The companies are trying to trigger growth in rural areas. They are identifying the fact that rural people are now in the better position with disposable income. The low rate finance availability has also increased the affordability of purchasing the costly products by the rural people. Marketer should understand the price sensitivity of a consumer in a rural area.

Hindustan Unilever Limited (HUL) has its presence in India for the last many decades, and with its iconic brands, and dedication towards serving its consumers with quality products had made it not only the leading Fast Moving Consumer Goods (FMCG) Company, but also a very respected one. Hindustan Uniliver Limited (HUL) being the leader in the FMCG industry has always been a dream company for marketers.Hence, the study is about the brand promotion in the rural market and the overall potential of the rural market of Hindustan Unilever Limited (HUL) Home brand.

### Review Of Literature

Samantha Kumara and Kang Canhua (2010) in their study "Perception of country of origin: An Approach to Identifying Expectations of Foreign Products." shows that consumers expectations of foreign products have four Dimensions. Economic, Informational, Conviviality and Personality. His finding reveals that when a consumer buys a foreign – made product, he considers the economic value of the product, wants more information about the product, and considers to what extent the product has an impact on social status and how the product enhances consumer personality. Third, consumer ethnocentrism is phenomenon of the

developed world. Consumers from less developed countries have repeatedly shown a marked preference for imported goods.

Subburaj (2012) in his study "Cherry Picking on (FMGC) Products." revealed that Fast Moving Consumer Goods FMCG are the goods that are generally used within a short span of time of days, weeks, or months, and within one year. Fast Moving Consumer Goods (FMCG) have a short life, either as a result of high consumed demand, or because the product deteriorates rapidly after a certain amount of time. Purchasing of Fast Moving Consumer Goods (FMCG) products involves many buying behavior patterns. These patterns help to identify the consumer's perception. Better understanding of consumer perception towards Fast Moving Consumer Goods (FMCG) products will bring in greater profits for the supermarkets

Paragi Kuntal Shah and Mehta (2012) in their study "Effects of Sales Promotions and their Availability on Consumers Buying Behaviour" revealed that sales promotion is considered to be a successful and effective weapon in the hands of companies in the personal hygiene product category to influence consumers to purchase. However sales promotion schemes may win a "share of mind" but do not guarantee a place in the "share of heart" for the firm. Introducing schemes is not the only sufficient mechanism for firms. It needs to be ensured that during the schemes the products are also made available in the stores. The non availability of the items in the store after the company declared the promotional offers schemes creates a negative impact in the mind of the customers. At the same time, too much intelligence in sales promotions can also dilute the brand image and equity of a brand. Moreover, frequent modifications in the offers have a negative impact on the perceptions of the brand in customers mind. This is more relevant with personal care products as buyers of this category of products are less involved, fewer brands loyal and have more variety of substitute brand to choose from. Hence, purchase behaviors of the customer is highly influenced at the time of making purchase decision by factors such as availability, promotional schemes and on self visibility of respective brands, which are in

consideration set of a customer. Demographics such as age, occupation and gender also determine the level of importance given to the promotional schemes in this category of products. The younger age group between 20 – 30 years is more sensitive towards promotional schemes.

Matai and Bhat (2013) in their study "Underlying Dimensions of Purchase Decision Process for Consumer Durables: A Confirmation of the customer – Value Hierarchy Model" towards the factors of consumer purchase decision of consumer durables said that Reliability and Cost were the factors that had relevance at all levels of a product.

### Objectives of the Research

1. To examine the socio- economic conditions of a related customers of Hindustan Uniliver Limited (HUL) brand.
2. To examine the various brand purchased by Hindustan Uniliver Limited (HUL) brand of selected respondent.
3. To identify the awareness about the Hindustan Uniliver Limited (HUL) home brand of selected respondents..
4. To offer suggestion for improving the scale of Hindustan Uniliver Limited home care brand.

### Research Methodology

The present study is based on both primary and secondary data collected from the users of HUL home brand products from 200 sample respondents covering the time period from July2015-November 2015. A well structured questionnaire was constructed and filled by the respondents. The geographical sampling unit under this study is associated with areas in Valparai in Coimbatore district, TamilNadu.

The Chi-square test is used for the study .It is an important test among the several tests of signification developed by satisfaction. Chi-square, symbolically written is a statistical measure used in the contexts of sampling analysis for comparing a variance to a theoretical variance. It can also be used to make comparison between theoretical population and actual data when categories as used.

By comparing a calculated value with the table value of for degrees of freedom at given level of significance. We may either accept or reject the null hypothesis .If the calculate value of is less than the value, the null hypothesis is accepted, but if the calculate value is equal or greater than table value, the hypothesis is rejected.

The formula applied for Chi-square

$$\sum$$

O<sub>i</sub> = Observed Frequency

E<sub>i</sub> = Expected frequency

### Result and Discussion

Distribution of respondent based on Socioeconomic Status: The customers profile reveals the demographic details of the customers. Customers are interested in the purchase of goods and services so as to satisfy their personal, socioeconomic and environmental needs. Out of 200 respondents, men constituted 21 percent of the respondents and women respondents constituted 79 percent of the total sample. 22 percent belong to the age group of below 25 and 39 percent of the respondents belong to the age group between 25 - 35, 28 percent of the respondents' composite with age of 36-45 and remaining 11 percent of the respondents are in the age group of above 45. Majority [65 percent] of respondents family members are 4-5.

Education is a parameter used for measuring a person's worth or value and status in the society. With respect to the education qualification, 9 percent of the respondents have no formal education, 23 percent of the respondents are educated upto higher secondary level, 39 percent of the respondents are graduates, and remaining 29 percent of the respondents have completed Post graduate.

With regard to the monthly income of the respondents, 49 percent respondents are below 25,000, 47 percent of the respondents family income is between 25,001 - 50,000, the respondents family income between 50,001 - 1,00,000 are 4 percent and the family income more than 1,00,000 per month was nil.

Factors influencing the customers for purchasing HUL products: The product criteria which have great influence on the customer's satisfaction with product are

classified. The Table 1 shows the factors that influenced for purchase of Hindustan Uniliver Limited (HUL) products, 12 percent of the respondents are influenced to purchase the product for price factors, 23 percentage of the respondents like the package of the products, 2 percent buy the product as an experiment. It proves that Quality was considered as the most important factor influencing the respondents decision to purchase a product as 34 percent of the respondents prefer the quality of the Hindustan Uniliver Limited (HUL) product.

**Table 1. Factors Influenced for the Purchase**

PURCHASE	NO. OF RESPONDENTS	PERCENTAGE
Price	24	12
Quality	68	34
Packaging	46	23
Experiment	4	2
Advertisement	22	11
Family member	20	10
Own decision	10	5
Influence by other	6	3
<b>TOTAL</b>	<b>200</b>	<b>100</b>

(Source: Primary Data)

### Customers level of Satisfaction using Chi-Square test:

#### MONTHLY INCOME AND LEVEL OF SATISFACTION

To test whether there really exists any significant association between monthly income and satisfaction the following null (H<sub>0</sub>) hypothesis has been framed and tested.

H<sub>0</sub>: Monthly income does not influence the level of satisfaction.

**Table 2. Monthly income and level of satisfaction**

Monthly Income (Self)	Level of Satisfaction	Total
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	Low	Middle	High	
Below Rs.25,000	28	56	14	98
Rs.25,001-Rs.50,000	10	76	08	94
Rs.50,001-Rs.1,00,000	02	04	02	08
<b>Total</b>	<b>40</b>	<b>136</b>	<b>24</b>	<b>200</b>

d.f: 4

Calculated value: 7.345

Table value: One per cent level: 13.28

(Source: Calculated value)

Five per cent level: 9.49

Ten per cent: 7.78

From the Table.2. the percentage of respondents with low level of satisfaction is high with those monthly income is Rs.25, 000-Rs.50,000. The percentage of respondents with low level of satisfaction is high with respondents in the income Below Rs.25, 000. Therefore, it can be said that those Below Rs.25, 000 of monthly income are highly satisfied. However, as the calculated value is less than the table value at five percent level, there does not exist a significant association between monthly income (self) and satisfaction. Therefore, the null hypothesis is accepted.

### Shopping and Level of Satisfaction

To test whether there really exists any significant association between shopping and satisfaction the following null (Ho) hypothesis has been framed and tested.

Ho: Shopping does not influence the level of satisfaction.

**Table 3. Shopping and level of satisfaction**

Shopping	Level of Satisfaction			Total
	Low	Middle	High	

Daily	02	04	02	08
Weekly twice	02	04	02	08
Weekly	04	10	04	18
Monthly twice	08	14	06	28
Monthly	24	104	10	138
<b>Total</b>	<b>40</b>	<b>136</b>	<b>24</b>	<b>200</b>

d.f: 8

Calculated value: 6.921

Table value: One per cent level: 20.09

(Source: Calculated value)

Five per cent level: 15.51

Ten per cent: 13.36

From Table 3 out of the total 200 respondents, 69 percent respondent's Shopping to Monthly twice .Of them, 12 percent are with low level of satisfaction, 52 percent are with medium level of satisfaction and 5 percent are with high level of satisfaction. The percentage of respondents with high level of satisfaction is high with respondents in the Shopping to Monthly. Therefore, it can be said that those shopping to Monthly are highly satisfied. However, as the calculated value is less than the table value at five percent level, there does not exist a significant association between monthly Shopping and satisfaction. Therefore, the null hypothesis is accepted.

### Conclusion

In this competitive world, it is observed that if a company wants to gain a competitive advantage, marketers have to know their customers and as well as be well-acquainted with their needs. As the study has revealed that the customers are still price sensitive, the marketing managers need to maintain a low price and high quality of the products for the customers.

Rural customers are more aware about new products, and they are very loyal to their brands. On the other

hand, experience plays an important role in the re-buying of a particular brand, which is the main reason for brand switching. Rural customers are highly affected by the electronic media. It is very important for the marketer to give them the best experience for sustaining them. It is recommended that the marketer should decide innovative and low cost promotion activities, which are compatible with the educational background and understanding level of customers. The social and psychological factors of rural customers must be kept in mind by the companies to capture a good market share in the rural areas.

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## A STUDY ON JOB SATISFACTION OF WOMEN WORKERS IN TEA ESTATES WITH SPECIAL REFERENCE TO THE VALPARAI TALUK

**S.Sathishkumar**

*Ph.D Research Scholar (Commerce), Bharathiar University Arts and Science College, Valparai*

**Dr.T.Palanisamy**

*Principal, Bharathiar University Arts and Science College, Valparai*

### Abstract

Job satisfaction is an important indicator of how workers feel about their jobs and is a predictor of work behaviors. The study aimed to ascertain the job satisfaction levels of women workers employed in tea estates located in the Valparai Taluk, Anamallais, Coimbatore District, Tamilnadu. The Valparai Taluk, Anamallais area being the one of the tea tract in South India occupies an important place in the tea map of the country. Thus, tea plays a vital role in the economy of the district. Therefore, attempt has been made in the present paper to identify the problem faced by the women workers, examine the facilities offered to them, and ascertain the satisfaction level of the women workers in tea estates in the Valparai Taluk. The data was collected through a structured interview schedule from 250 respondents by using the convenience random sampling method. The tools used for analysis that is, simple percentage, chi-square analysis, and factor analyze the collected data. The results of the study revealed that there was a significant relationship between the demographic factors and the health related problems faced by the women workers. Furthermore, the findings shown that the majority of the respondents were illiterate, and were employed in the process of plucking the tea leaves, as this activity generates a major chunk of the revenue for the tea estates. From the factor analysis, it was identified that the factors such as Work Allotment and Relationship with Colleague, support and Reward, Safe Environment, Compensation, and Training and Development influenced the levels of job satisfaction. In addition, it was also found that four factors, that is Disability, Workplace Environment, Pay and Convenience, and Work Timing were the highly problematic factors causing dissatisfaction among the women workers employed in the tea estates.

### Introduction

In the past, women were treated as mere cattle of their husbands. They were not allowed to go to school or college or any other educational institution. In childhood, they were dependent upon their fathers, in their adulthood on their husbands, and on their sons in their old age. However, the role and position of women has undergone a lot of changes, and today, women are walking shoulder to shoulder with their male counterparts in all spheres of life. Women, due to their inborn sincerity and hard work, outshine the members of the opposite sex. Women who are gainfully employed outside the home are considered as working women. Working women face more obligation due to the multiple roles played by them. They are supposed to juggle both – the home and the workplace – with equal ease.

India plays a dominating role in tea production, consumption, and exports. Our country accounts for around 31% of the global production of tea. The total

turnover of the industry is Rs.10,000 crores, and it also provides employment 1.1 million Indian workers, and generates income for another 10 million people. In that, women constitute 50% of the work force (Tea.in 2015). The Anamallais begin the largest tea tract in South India, occupies an important place in tea map of the country.

Tea is a perennial plant belonging to the spices family, and it is consumed as a beverage after brewing. Tea originated from China and found mention in the Chinese dictionary of 350 B.C. According to the Chinese writer, Che-Pu, the practice of tea drinking began in the 6th century A.D. and was gradually introduced in Japan in 1000 A.D. Tea originated in South East Asia, and it was known to the Chinese as early as 2737 B.C. In the 4th Century, tea was used as a medicine in China. The Dutch traders introduced tea to Europe in 1610. In 1664, tea became a popular drink in England.



### Statement of the Problem

In the Anamallais, women workers are uneducated, and they do not even know how to write their names. Their livelihood depends only on the income they earn from the tea estates. Many studies have been conducted on tea industries, but there are not enough studies that have researched the job satisfaction of women workers in the tea estates of the Anamallais. Hence, the present study examine the job satisfaction of women workers in tea estates, and the level of satisfaction derived by the women workers and he facilities offered to them.

The women today are no longer content to worship their home as their only abode.nor do they wish to confine themselves within the four walls of their homes. Rather, they aspire to explore newer avenue and nature a zest to prove their worth in varied fields at par with their male counterparts. In the tea estates, the working women perform both the domestic (child-rearing, taking care of husband (if married), and managing the home) as well as occupational (employee)roles simultaneously, which needs a lot of adjustments on their end.

Hence, the present study was undertaken to find out the answers to the following questions:-

- What are the factors affecting women workers in tea estates?
- What are the problems faced by women in tea estates during their working hours?

### Scope of the Study

This study focuses on how and why the women workers were working in the tea in the Anamallais Taluk. So, the main objectives of this study is to analyze the level of job satisfaction of women workers in tea estates in the Anamallais. The scope of the study extends to the following related aspects such as demographic characteristics of the respondents, the various factors affecting women workers in tea estates, problem faced by women during the working hours, and the study also sheds light on someof the safety measures to the women in tea estates in the study area.

### Objectives of the Study

- To access the level of job satisfaction of the women workers employed in the tea estates in Anamallais Taluk, and to analyze the facilities and safety measures provided to them.
- To identify the various factors affected the job satisfaction levels of the women workers, and to ascertain the problems faced by them while they were working in the tea estates.

### Review of Literature

Empirical studies (related to job satisfaction) conducted in India as well as abroad presented here to form a theoretical base. In order to find out the graphs in the studies, it is important to revived the available literature on the collecting the response from the respondents.

### Period of the Study

The study was undertaken for a period of three months from July to September 2015.

### Area of the Study

The study was carried out in the tea estates located in the Valparai Taluk, Anamallais.

Statistical Tools Applied for the Analysis:

Simple percentage, Chi-square, and factors analysis were applied to test independence of attributes between the variables.

### Limitation of the Study

- The respondents may have been biased in answering the questions.
- The study was limited to a sample of 250womwn respondents in the Valparai Taluk, Anamallais.
- The profile of the respondents was limited by their demographic and socio economic characteristics. A psychographic analysis of the respondents attention span, interest, and opinion was not attempted.

## Result and discussion

### Percentage Analysis

Percentage analysis revealed the background details of the respondents. According to the study, 32% of the respondents were in the age group of 26 to 40 years, and 36% of the respondents were married. Majority (61%) of the respondents were illiterate and 47% of the respondents belonged to the semi rural areas; 35% of the respondents had 3-4 members in their family. 65% of the respondents belonged to the nuclear family type; 62% of the respondents had 1 to 2 earning members in their family, and 46% of the respondents had 2 to 3 children. 49% of the respondents children were studying in school, 33% of the respondents had less than 2 years of experience of working in tea estates. Majority (63%) of the respondents worked at the estates for 8 to 9 hours daily.

In the tea estates, 87.3% of the respondents were working in the plucking process and 30% of the respondents said that while plucking the tea leaves, they were affected by insects like leaches, flies, and mosquitoes. They used hand gloves, safety goggles, and safety shoes to protect their body. During the rainy season, rain coats and rain covers were provided to the women workers to safeguard them from the rain.

In the Valaprai Taluk, Anamallais, women workers got paid on the basis of daily wages, weekly wages, and payment based on the amount of tea leaves plucked by them. Majority of the respondents, that is, 48% of the respondents received payment based on weekly wages and 64% of the respondents were paid Rs.200 – Rs.250 per day. In tea estates, the plucking process is done all over the year. The women workers were entitled to receive overtime for a maximum of 3 hours. 60% of the

respondents put in extra hours at work. 50% of the respondents got their overtime payment based on the amount of leaves plucked by them. Sometimes, they received payment on the basis of working hours also.

In addition, almost all the women workers were getting a bonus from the tea estates amounting to Rs. 1000 – Rs.2500 during the festival season. There are two kinds of workers in tea estates – they are permanent workers and temporary workers. It was found that 98% of the respondents were working on a permanent basis, and were selected on the basis of regularity, work efficiency, low absenteeism and time spend at work.

### Conclusion

In estates, the women workers sought permission from the estate manager and other supervisor for taking a leave. Majority of respondents took leaves due to self-illness and illness of family members. Some estates imparted training to the women workers to pluck tea leaves, to maintain the tea corp, and so forth. However, in small tea estates, no formal training was provided to the women workers. It was observed that 72% of the respondents discussed their problems with their co-workers regarding issues like family, estates and their physical condition. 63% of the respondents faced health related problems like headache / migraine high blood pressure, poor sleep patterns, indigestion, stomach ulcers, asthma, heart disease and allergies. Majority of the women workers revealed that they were offered some facilities like bonus, transportation facilities health care facilities, maternity leave facilities, motivation, crèche facilities, educational facilities for their children quarter facilities, insurance also. These are facilities available for tea estates women workers.

## ICT-AN EFFECTIVE TOOL FOR QUALITY TEACHING

**S.Julei**

*PhD. Research Scholar, Sri Ramakrishna Mission Vidyalaya College of Education, Coimbatore*

**Dr. Pugalenth**

*Associate Professor of Biological Education,  
Sri Ramakrishna Mission Vidyalaya College of Education, Coimbatore*

Today's students are living in a technological society, networking through various social media tools such as Twitter, Face book and YouTube. They have become accustomed to communicating in this manner, sharing multimedia with friends and family online. Therefore, technology is an essential part of the majority of students' lives, and is important in building social networks, making links and connections, and reaching new understanding about the world around them. Therefore, to engage students in learning, it is clear that using real life examples to exemplify scientific concepts, and technologies students are familiar with are likely to be highly successful. Information and communication technologies are an important source in shaping the new global economy and producing drastic changes in society. The new ICT tools have basically changed the way of people communication. It resulted a significant transformation in industries agriculture, medicine, commerce, engineering and other fields.

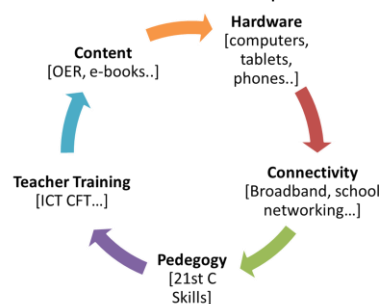
### Information and Communication Technology

It was limited only to the textual mode of transmission of information with ease and fast. But the information not only in textual form but in audio, video or any other media is also to be transmitted to the users. Thus, the ICT = IT + Other media. It has opened new avenues, like, Online learning, e-learning, Virtual University, e-coaching, e-education, e-journal, etc. Third Generation Mobiles are also part of ICT. Mobile is being used in imparting information fast and cost effective. It provides e-mail facility also. One can access it anywhere. It will be cost effective.

The ICT brings more rich material in the classrooms and libraries for the teachers and students. It has

provided opportunity for the learner to use maximum senses to get the information. It has broken the monotony and provided variety in the teaching – learning situation. The ICT being latest, it can be used both at school and higher education levels in the following areas:

- Teaching
- Diagnostic Testing
- Remedial Teaching
- Evaluation
- Psychological Testing
- Development of Virtual Laboratory
- Online Tutoring
- Development of Reasoning & Thinking
- Instructional Material Development.



### Use of ICT for Effective Teaching

Teaching at School as well as Higher Education, mostly, concentrates on giving information which is not the sole objective of Teaching. Along with giving information, the other objectives are:

- developing understanding and application of the concepts
- developing expression power
- developing reasoning and thinking power
- development of judgment and decision making ability

- improving comprehension, speed and vocabulary
- developing self-concept and value clarification
- developing proper study habits
- developing tolerance and ambiguity, risk taking capacity, scientific temper, etc.

With the present infrastructure, class size, availability of teachers, quality of teachers, training of teachers, etc., it is difficult to achieve all the objectives. Further, most of the teachers use Lecture Method which does not have potentiality of achieving majority of above mentioned objectives. The objectives are multi-dimensional in nature, so for their achievement multiple methods should be used in an integrated fashion. At present ICT may be of some use. It is a well known fact that not a single teacher is capable of giving up to date and complete information in his own subject. The ICT can fill this gap because it can provide access to different sources of information. It will provide correct information as comprehensive as possible in different formats with different examples. ICT provides online interaction facility. Students and teachers can exchange their ideas and views, and get clarification on any topic from different experts, practitioners, etc. It helps learners to broaden the information base. ICT provides variety in the presentation of content which helps learners in concentration, better understanding, and long retention of information which is not possible otherwise. The learners can get opportunity to work on any live project with learners and experts from other countries. The super highway and cyber space also help in qualitative improvement of Teaching – Learning Process. ICT provides flexibility to a learner which is denied by the traditional process and method. Flexibility is a must for mastery learning and quality learning.

On INTERNET many websites are available freely which may be utilized by teachers and students for understanding different concepts, improving vocabulary, developing Reasoning & Thinking, etc. ICT can help in preparing students for SAT, GRE, TOEFL, etc. The internet is connected with hardware, connectivity, pedagogy, teacher training, and content. These are interlinked and inter connected.

### Use of ICT in Diagnostic Testing

The common observation is that the quality of teaching in the classroom is on the decline. More and more students are depending on the private tutorial classes. The private tuition also has become a business. This phenomenon is not only in India but in other countries too. There are about 800 students from USA who have enrolled themselves for Private tuition in Mathematics. It means tuitions are also being outsourced. This is being done through the use of ICT. There are students who fail to understand certain concepts or retain certain information. This can be assessed by introducing the diagnosis in the process of teaching – learning.

The following are the main advantages of Computer Based Diagnostic Test.

- They do not require any special setting or arrangement. The only requirement is computer systems and software.
- The student can use it even from home if made available on school website.
- They do not need any special assistance from teacher. Unlike the paper-pencil test, it does not require paper setting and paper correction on the part of the teacher.
- It saves time on the part of the teacher and students.
- The feedback is given immediately after the test is over, which gives an intrinsic reinforcement to the student.
- The student finds it more interesting and motivating as compared to the paper-pencil diagnostic test.
- It can be updated from time to time.
- It is economical in terms of money as it requires only one time investment.

### Use of ICT in Remedial Teaching

Once the ICT is used for diagnosis purpose, the next step is to organize Remedial Teaching Programme. The Remedial Teaching can be done by the teacher if some common mistakes are identified. It may not be feasible to organize Remedial programme for individual students. At

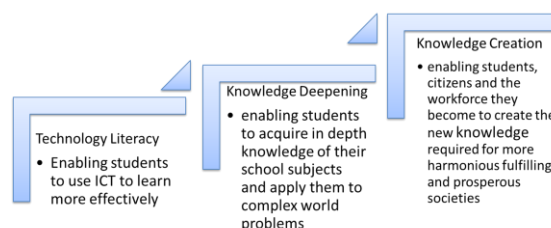
this point, the ICT can be used for giving individual Remedial Programme. It may be Online or off line. The instructional material if designed specifically for meeting the individual needs of students and uploaded on the School website and then the ICT can be used for providing Remedial teaching Programme.

### Use of ICT in Evaluation

At present the paper pencil tests are conducted for evaluating the academic performance of students. These tests are conducted in the group setting. The content coverage is poor and students cannot use them at their own. These tests are evaluated by the teachers and they may not give feedback immediately to each and every student. It may be due to this that students are unable to know their weakness and do not make any attempt to improve upon them. The ICT can be made use in the evaluation. It has been titled as Test your Understanding: Research Methods and Statistics. This test can be used by individual student to evaluate his learning. The student can instantaneously get the feedback about the status of his understanding. If the answer is wrong, he even can get the correct answer. It goes a long way in improving the learning and teacher has no role to play in it. It is left up to students to use it. Such tests can be uploaded on the website for wider use. The students from other institutes can also make use of it. Not only the students even the teachers can also use it to assess their own understanding of the subject. If used by teachers before teaching the topic, they can prepare the topic properly. Such software can be used for internal assessment. Thus, ICT can be used to improve the quality of pre as well as in-service teacher's training.

### ICT Knowledge Ladder Framework

Technology literacy, knowledge deepening and knowledge creation are the three levels in the ICT knowledge ladder framework.



### Use of ICT in Psychological Testing

There are individual differences. Through research some correlates of academic achievement have been studied. Rarely this information is used by school / college teachers. Many of them even do not know about such researches. Even if they know, they do not make use of it at the time of forming the groups for different academic activities. One of the major reasons is that the school / college does not have a trained psychologists who can assess the students on some of the correlates of academic achievement. Further, the psychological testing is laborious and involves money and time. Even the appropriate psychological tests are not available. This is the age of digital technology. It can be used to digitalize all the psychological tests including the scoring and evaluation. The same may be available on the website and students and teachers can use them whenever required. Even student can use it individually and can share the result with the teacher who can help the student to improve his academic performance. The digitalized psychological tests will be easy to use and economical also. Thus ICT can be used in psychological testing also.

### Use of ICT in Developing Virtual Laboratory

The students understand better, if they do some practical related to the concept. It makes learning easy and interesting. Laboratory helps in developing scientific temper. But the fact is that practical are not done by each student in each school. There are many schools which do not have laboratory. Sometime if laboratory is available, the instrument is not available. The students are not given freedom to do experiments at their own. Some good schools have laboratories all classes right from class I to XII. They allow students to play with the

material available in the laboratory under the supervision of teacher. The teachers also make use of laboratories during their teaching. At higher level, the schools are asked not have practical where in animals are used. Animals based practicals are done in Biology. In short, there are many restrictions under which the students have to work in the laboratory. Now it is possible to have Virtual laboratory. Once the Virtual Laboratory is developed, it can provide lots of freedom to students. The students can manipulate any attribute or variable related to the experiment and can see how it affects the outcome. Suppose a student wants to study the factors that can affect the focal length of a mirror. At present in the real laboratory, the student cannot manipulate many variables that he thinks might be related. But Virtual laboratory can provide lots of freedom to the student. That is, student can take different types and shapes of objects, change the distance between mirror and object to any extent, change the thickness of the mirror, etc. and can see how such attributes affect the focal length of the mirror. The Virtual Laboratory can be developed using ICT. It may be made available at the door step of each and every students by uploading it on the Website. Further each country can think of developing science Website which should give access to Virtual Laboratory and it must be free of cost. Such a Website will not only help Indian students but can go a long way in helping students of Underdeveloped and developing countries.

#### Use of ICT in Online Tutoring

The digital technology has broken the foundries between countries. Human beings do not feel any type of restriction in communicating with people all over the globe. The access has become easy. It is a well known fact that all students do not understand all subjects to the same extent. Some students find subjects, like, Mathematics, Physics, English, Chemistry, Accountancy, etc. difficult. All educational institutions do have well equipped laboratories and qualified & competent Faculty. Consequently students do feel the need of academic support out of the school. Therefore, students go for tuition. These days students from USA & other countries are enrolled in private tuition classes in India. That is they

are being taught Online. This has become possible only due to ICT. In Online tutoring the student stays at his home. He logs in to his tutor through the use of Internet and software. He can see the teacher who is in India and the teacher can see the student who is in USA. The student asks the question and teacher replies it by writing on soft board or using power point presentation. This interaction is normally one to one. It has made the academic life of many students easy. This is how the manpower available in India can be made use of other countries. Not only Online Tutoring but some of the students do outsource their assignments. These assignments are completed by the teachers of other country. Of course, academically it is not correct because the purpose of giving assignment is not achieved. The student does not develop academically and he may become weak in the subject. All this is happening just because of ICT.

Higher education needs very good infrastructure facilities, efficient faculty for maintaining quality besides this it also needs ICT to strengthen the quality. The ICT encourages the students to refer more, learn interestingly and grasp more. Today we are living in the 'Global Village' the need for ICT is increasing.

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## EMOTIONAL INTELLIGENCE-A THEORETICAL PERSPECTIVE

**V.Komala**

*Research Scholar, Bsmmed, Bharathiar University, Coimbatore*

### Introduction

The work place is not the right place for emotions—that was the conventional wisdom. Emotions were disruptive and had to be reined in, buttoned and locked away. If they were turned loose, they would wreck the discipline in the organisation and the carefully crafted order that had been nurtured over the years. However, the growing body of research on emotional intelligence and emotional quotient (EQ), in the mid- eighties has turned the tide, making organisation and the people who work there less wary of dealing with emotions. Indians who deal with a variety of emotions in the daily lives seem to zipper up their emotive side as soon, as they enter their work places. This is promoted by the mistaken notion that work is serious business and any display of emotion ought to be regarded with extreme suspicion. For long, it has been believed that success at the work place depends on the level of intelligence as reflected in the academic achievements, exams passed, marks obtained, and so on. In other words, the intellectual credentials are: doing well in school, holding an engineering degree or even an advanced computer degree, obtaining high scores in an intelligence quotient test. All these are instances of intelligence of the academic variety. But how smart a person is outside the classroom, faced with life's difficult movements? Here a person needs a different kind of resourcefulness. Individual need, what is called emotional intelligence or emotional quotient, which is a different way of being smart.

### Concept of Emotional Intelligence

Emotional Intelligence and Social intelligence are closely related concepts, both focusing on the use of emotions in coping with daily demands. Some people have suggested that they be referred to simply as "emotional and social intelligence" because they describe

two aspects of the same underlying construct. Most definitions of emotional and social intelligence involve one or more of the following basic abilities: the ability to understand and express emotions constructively; the ability to understand others feeling and establish co-operative interpersonal relationships; the ability to manage and regulate emotions in an effective manner; Emotional Intelligence has no clear definition, nor has consensus been reached on the breadth of the concept and what it should include. Further, research is currently in the midst of empirical and theoretical debate about the dimensions and competencies comprising emotional intelligence. On the other hand there seems to be agreement that emotional intelligence is a related, but distinct concept from other classic orientation of intelligence (Gardner (1983). On the other hand, it has been suggested that emotional intelligence is more narrowly composed of distinct abilities all related specifically to emotions, such as perception, identification, understanding and management of emotion (Mayer, Curuso, & Salovey, (1999), Mayer& Salovey (1997). Other researchers suggest that the concept is more broadly inclusive of critical competencies for social interaction such as empathy, time management, decision –making and team work (Bar-on-(1997), Cooper & Saway (1997), Goleman (1998). Although, the concept of emotional intelligence is still in a stage of active development, some key findings are emerging that provide an early picture of emotional intelligence. Below are overviews of the predominant proposed definitions of the concept emotional intelligence.

### Emotional Intelligence in Banking Industry

Banks are important financial institutions in an economy. They are the principal source of credit. Banks provide more important sources of short-term working capital for business and are increasingly active in recent



years in making long-term business loans for new plants and equipments. Moreover, Bank's reserves are the principal channel for government economic policy to stabilize the economy. In recent times, Banks are under great pressure to perform various objectives, while maintaining government regulations, bank policies, loans and investments. The Commercial Bank is simply a business corporation organized for the purpose of maximizing the value of shareholder's wealth invested in the Bank at an accepted level of risk. An aggressive pursuit of such an objective requires that an institution be continually on the look out for new opportunities for further revenue growth, greater efficiency and more effective planning and control. Therefore, banks like other forms in the economy are out to operate at a profit. The Bank will generate their income in a different way. They collect money from savers and lend it to borrowers. They make profit by paying less for savings than what they charge the borrowers. . In addition to the deposits, banks are striving to get a larger share of the customer's wallets by undertaking mutual funds and insurance sales. Bank also generates income by providing other services for which they charge fees and commissions. Such services include trust administration, safety deposit, account services and others. Meanwhile, banks have also entered into financial advisory service, foreign exchange, securities trading, processing and investments. The Indian customer of today has become more demanding as a result of which most banks in India now offer a full gamut of products to their clients. In the aftermath of the nationalization of Banks, increasing use of technology, continuous mergers, modernizing backroom operation and vigorous competition paved the growth of the Indian Banking system. In the early 90's, the monopoly of public sector banks, felt competition from the more customer-focused private sector entrants. This competition demanded the older and nationalized banks to revitalize their operations.

The challenges in this millennium for the banking industry are enormous. The technology and banking sector reforms together are lifting the competitive intensity of the banking business. The banking environment worldwide is undergoing massive

transformation. Despite the, not so favorable market sentiments and an apparent backlash against dotcoms, serious players in established industries like banking, remain convinced that the Internet will have a profound impact on the banking sector. The overwhelming changes staring at the faces of commercial bankers relate to the fundamental way of functioning of commercial banks, which are undergoing a rapid transformation in the present day scenario in response to the forces of competitions, productivity evaluation, efficiency of operation, reduced operating margins, better and liability management, risk management, core banking solutions, corporate governance and so on. The challenges faced by the banks include protecting the falling margins due to the impact of the competition. The shrinking profit margins call for increasing volumes so as to result in the better operating results for these banks. On the managerial side, the Narasimham Committee-I ((Narasimham Committees 1991) made a strong plea for full autonomy for the management of commercial banks. In particular it argued that supervision and control of the commercial banks entrusted entirely to the Reserve Bank of India instead of sharing with the Ministry of Finance, Government of India. Overall it argued, "Issues of competitive efficiency and profitability are ownership neutral. It is how the institutions function or all allowed to function that is more important". As a consequence, Indian Banking, which was operating in a highly comfortable and protected environment till the beginning of 1990's, has been pushed into the choppy waters of intense competition. Every aspect of the functioning of the banking industry, be it customer service, resource mobilization, credit management, asset liability management, investments, human resource development, and foreign exchange management underwent dramatic changes with the reform process gathering the momentum and speed. The last decade of the current century has left the Indian Banking industry gasping with the introduction of capital adequacy norms, market related interest structure, income recognition, prudential norms, asset-liability management, technology upgradation etc.

## Conclusion

In this era of globalisation and liberalization a high performing organization alone can excel and grow which calls for higher levels of skills and effectiveness on the part of all employees, especially the managerial personnel. The changes now affecting the banking industry extend far beyond the particulars of upgrading and coping with increased market competition. They involve radical shifts in the ways we interact socially and interpersonally. These profound changes cannot be embraced and integrated without dealing with the emotions. Success of a manager is dependent on his or her ability to deal with the emotions effectively. Team effectiveness is strengthened or weakened by the existence of trust and teamwork. The ability to implement change is highly dependent on emotional buy in and commitment. The relationships between managers and employees determine whether or not we feel empowered or negated. This reflects the importance of emotional intelligence in banking industry. Emotional intelligence, in fact, it is based on a long history of research and theory in personality, sociology and psychology. Furthermore, as the pace of change increases and the world of work make ever-great demands on the managers cognitive, emotional and physical resources, these particular sets of abilities will become increasingly important. It would not be wise to assert that Intelligent Quotient and technical skills are not important ingredients of managerial ability. But the recipe would not complete without emotional intelligence. A manager should possess components of emotional intelligence.

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## SEARCH FOR IDENTITY IN GIRISH KARNAD'S NAGA-MANDALA : A CRITICAL ANALYSIS

**D.J.Naganatha Durai**

*Vice Principal, Mary Matha College of Arts and Science, N.K.Patty, Periyakulam, Theni Dt.*

Search for identity in girish karand's naga-mandala: a critical analysis Identity crisis is the problem with Naga-Mandala. Here there is a shape shifting incident. In the absence of Appanna, a Cobra changes its shape into that of Appanna and lives with Rani. The change in the character other husband in various times confuses Rani. This change of character brings out the identity problem of Appanna in the mind of Rani.

Naga-Mandala is the story of Rani, narrated to a playwright by story. Appanna marries Rani and brings her to his house when she reaches womanhood. She arranges for his bath and serves him lunch. After lunch, he locks her in and goes to his concubine. Rani feels lonely and miserable. She is like a child craving for parental affection.

One day Kurudavva, an intimate friend of Appanna's mother, comes to Rani. She learns that Appanna still visits his concubine though he has a beautiful wife. So she gives Rani a piece of aphrodisiac root and instructs her to grind the root and mix it in Appanna's food. When Appanna comes, Kurudavva expresses her wish to talk to Rani. He says "She won't talk to any one. And no one need talk to her"(34). Later he brings a watch-dog to prevent people from talking to his wife.

Rani mixes the paste of the aphrodisiac-root in the curry. As the curry turns red and looks sinister, she throws it on the anthill in front of the house. A king cobra, called Naga, consumes the aphrodisiac paste and falls in love with Rani. He assumes the form of Appanna and visits Rani at night. She feels happy and secure in his company. She becomes bold enough to talk to him and falls asleep in his embrace. Naga is happy about his success. He lays gently down on the bed. He becomes a cobra and leaves. As usual, after lunch, Appanna leaves. It gets dark. Naga comes out of the anthill and rights with

the dog. He kills the dog to stop the disturbance to Rani's sleep but gets injured in the fight.

She sees wounds on his cheeks and so brings the mirror box for ointment. Then she gently touches his wounds and finds his blood peculiarly cold. In spite of the hints, she fails to suspect the identity of Naga. Rani in her happiness forgets everything. She does not realize what Naga is doing to her until he completes love-making. She feels that sex is mean and sinful. Naga takes the trouble of explaining to her that sex is natural and enjoyable but not sinful. She cannot suspect Naga's identity in the bed because Appanna has never made love to her.

Naga visits Rani every night. The days roll by. After five months one day she says she is happy because she is pregnant. Naga is not happy because her pregnancy can reveal his identity, he does not know what to do. He just asks her to keep it secret from him as long as possible.

The next day, Appanna discovers that Rani is pregnant. Since he has never slept with her, he knows that she has committed adultery.; He goes out to request the Village Elders to sit in judgment and punish her severely. That night Naga comes and finds her crying. He says that the trial by the Elders cannot be avoided and he advises her to take the snake ordeal. He assumes her that everything will be all right.

The village elders sit in judgment the next day. They listen to Appanna and Rani. They ask Rani to prove her chastity by taking the oath while holding a red-hot iron rod. But she requests them to permit her to take the snake ordeal. She puts her hand in the anthill and takes the Cobra out. While holding it, she says that she has never touched anybody other than her husband and Cobra. The cobra slides up her shoulders and spreads its head like an umbrella over her head.

When all the people are gone, Appanna falls at her feet and says, "Forgive me. I am a sinner. I was blind" (59). She gently takes him in her arms. Appanna becomes a devoted husband. Appanna's concubine becomes her servant maid. In due course, Rani gives birth to a beautiful child. She expresses her gratitude to Naga for all the help by making her son cremate the dead cobra who commits suicide. Appanna has never bothered about the purity of his wife and he and Rani have enjoyed happy marital life.

The notable features of this drama are the use of a chorus and music. In Naga-Mandala all the songs are sung by the Flames. At night the Man hears female voices outside the temple. He hides himself behind a pillar. Several flames enter the temple, giggling, talking to each other in female voices. The Man, addressing the audience, says: "I had heard that when lamps are put out in the village, the females gather in some remote place and spend the night together, gossiping. So this is where they gather!.. Here, the flames are the metaphors of the women of the village who have gathered at this time of night to tell tales and sing songs. The story of the flames comments on the paradoxical nature of oral tales in general: they have an existence of their own, they are independent of the teller and yet live only when they are passed on from the possessor of the tale of the listener. Similarly the status of a tale becomes akin to that of a daughter, for traditionally a daughter too is not meant to be kept at home too long but has to be passed on.

Shape shifting is another device very cleverly and effectively used by Karnad which creates the identity crisis. Shape shifting in Karnad is not merely a central structural strategy but a means of receiving the ancient and sacred function of drama as ritual. Naga-Mandala has several examples of shape shifting. She expresses her doubt about him.

Rani: You talk so nicely at night. But during the day I only have to open my mouth and you hiss like a .... stupid snake. (Naga laughs) It's all very well for you to laugh. I feel like crying.

Naga: What should I do then. . . . stop coming at night? or during the day.

Rani: Who am I to tell you that?" It's your house. Your pleasure.

Naga: No, Let's say, the husband decides on the day visits. And the wife decides on the night visits. So I won't come at night if you don't want me to. (43).

The alternate dramatic criticism offered by the Man and the story and the enchantment of the action is in the nature of a work shop, of drama which appeals to the spectator's reason, contributes to the effect of the alienation, and suggests that the play mustn't be seen only as a folk drama. The Man argues that the "present ending just doesn't work," and that Appanna "will spend the rest of his days in misery", (41) At this Appanna suddenly moves out of Rani's embrace and makes a long aside which unravels his dilemma: "What am I to do? Is the whole world against me? Have I sinned so much that even Nature should laugh at me? I know I haven't slept with my wife. Let the world say what it likes. Let any miracle declare her a goddess. But I know. What sense am I to make of my life if it's worth nothing?" (60) S.R. Jolate says,

The scene of Rani's trial reminds us of Sita's trial in the Ramayana, and it shows its affinities with the traditional Indian values. The traditional test in the Village Court has been to take the oath while folding a red-hot iron in the hand.

Naga-Mandala is a play about narrativity or the truth of fiction. The union of Rani is fruitful though the latter is not a man. This is simple because reality - Appanna - is harsh, unkind, and cruel, but fantasy, art, love - Naga - is more fulfilling, satisfying, and energizing. So, here recreation is literal - Rani and Naga have a child but not Rani and Appanna.

Girish Karnad explains the reasons behind the 'nature' of the drama: Whereas in public our middle-class has accepted the Western bourgeois notions of secularism, egalitarianism, and individual merit, while at home it remained committed to the traditional loyalties of caste, family, and religion. (22) He further says: "Only a society which is honest enough to face the implications of this division squarely could produce meaningful drama of it". (23) Pranav Joshpur says, " Even Karnad seems to be torn between his western mind and his affinity towards

his religion, his mythology, which is very well reflected in Naga-Mandala, as well as in Hayavadana. (262) It presses upon the mind of the reader that he has written the plays not as a matter of self-clarification alone, but as therapeutic device also. In the plays he is seized with the theme of incompleteness and identity crisis as he makes it explicit. He seeks to exercise himself of this demon of incompleteness by dramatizing the predicament, which is also predicament of the class to which he belongs.

It is obvious that in Naga-Mandala Karnad has cut below the surface to reveal the burning core of mental or spiritual reality. The main concern of the playwright here becomes centred on human beings in combination, interacting, entering into one another's lives, becoming part of one another. What Karnad seems to be primarily interested in is a real contact, a real meaning of the selves, depending on mutual knowledge. The abandonment of realism in this play takes us to a world that appears to be weird and even metaphysical. The primarily psychological treatment of character seems to embody a philosophy of life which emphasizes that events have meaning only in relation to the characters. And yet there is a patterning of human affairs by an agency which remains inscrutable. Karnad here presents a world where things happen inexplicably, and the schemes and intentions of people do not seem to control the action. Indeed Karnad's art can be described as a vision of reality.

Thus through identity crisis Karnad brings out the various psychological problems of the characters in Hayavadana and Naga-Mandala.

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## ESSENTIALITY OF DEINSTITUTIONALIZATION OF PSYCHOLOGICALLY AFFECTED VICTIMS FROM CRUEL CLUTCHES OF MATERIALISTIC CONTEMPORARY MEDICAL MARKET

**K.S. Subajaishakthi**

*G-4, B-Block, Padmanaba Residency, No. 9. E.V.S Road, Renga Nagar, Srirangam, Trichy*

### Abstract

*This present paper unravels the essentiality of deinstitutionalization of psychologically affected victims from cruel clutches of materialistic contemporary medical market. This idea is further strengthened by literary references such as Ken Kesey's One Flew over the Cuckoo's Nest [1962] and Charlotte Perkins Gilman's The yellow wallpaper [1892]. The references may be earlier, but the content of those literary contributions is best suited to present psychological trauma and reveals how far psychologically affected were converted as victims of medical market.*

**Key Words:** Psychological trauma, deinstitutionalization, medical materialization, medical victimization.

### Introduction

The yellow wall paper is to condemn not only a specific medical treatment but also the misogynistic principles and resulting sexual politics that make such a treatment possible. One flew over the cuckoo's Nest, one of the few works to achieve acclaim in three forms: novel, play, film. This novel richly gratifies latent or conscious hostile impulses against institutionalization of psychologically affected victims. This novel is described as "a cornucopia of source material from discipline so numerous and varied as to challenge the mind and imagination."

Editor, Lex et Scientia

Ken Kesey after completing four weeks as a psychiatric aide at the veteran's Hospital in Menlo Park, he conclude to write a novel which could reveal the deinstitutionalization of psychologically affected itself is the remedy for many psychological problems. This idea is portrayed through McMurphy in the novel.

### Need of deinstitutionalization in The yellow wall paper

Gilman makes it lucid that much of John's condescending and paternal behaviour toward his psychologically affected wife has little to do with her

illness. He dismisses her well-thought-out opinions and her 'flights of fancy' with equal disdain, while he belittles her creative impulses. He override her judgements on the best course of treatment for herself as he would on any issue, making her live in a house she does not like, in a room she detests, and in an isolated environment which makes her unhappy and lonely. This story was earlier but the struggle faced by the nameless protagonist is contemporary. Psychological trauma that is still victimized by materialistic medical practise. This story is a condemnation of the 'rest cure', a treatment for nervous disorders that originated with Dr. Silas Weir Mitchell and prevalent in present for numerous hospitalized or home residing psychological victims in the worst contemporary medical materialism. This story also condemns the submissive role women were expected to play in marriage, not an uncommon literary theme at the turn of the century. The secluded old mansion, set among the shadowy walled gardens symbolizes lonely, uninteresting, pathetic hospitalization of psychological victims who were treated as living creatures to be tamed but not as human beings to be concerned. Her domineering husband imprisons her in the third floor room of a lonely country home mentored by a housekeeper who at regular interval informs John about

her behaviour. This short story is a sophisticated piece of fiction that leaves readers in psychological realm of contemporary victims in hands of medical materialism.

### **Need of deinstitutionalization in One flew over the Cuckoo's Nest**

In the novel, the laughter and the mental patient are a single person. The turning point would come when he separated them as hero of event and hero of consciousness. Bromden, the narrator who is really the patient in a mental institution, he is a victim of the combine, the forces of the combine, the forces of technology and human manipulation. Whenever Bromden is overcome of fear and futility, is at the point of succumbing to the combine, the boisterous McMurphy arrives as a kind of profane savior preaching the gospel of laughter, the first principle of which is a self – reliant strength. McMurphy looks for the change as relief from holding peas and an opportunity for finding new suckers to fleece. The protagonist's monstrous doom is consequently seen as a victory, and his human quality, though in all conventional ways mundane, unlovely, self-seeking, as one we must newly conceive of as great. This novel portrays that the emotional stability and human dignity are to be achieved simply through vulgar and anarchic rebellion against authority, then the novel has questionable worth despite its humour and its engaging battle between freedom and oppression. If its saving laughter is nothing more than defiant ridicule or irresponsible escape then it has little to contribute to solving the puzzling but all vital question of the proper relationship between society and individuals. The novel constantly refers to different authorities that control individuals through subtle and coercive methods. McMurphy's exuberant vitality and sexuality is a direct contrast to the sterile, mechanical, nature of the hospital and modern society. Bromden's view point, 'that mental hospitals are not the places curing mental disorders but intensify them to feed medical materialism' is perfectly relevant to present situation, where humanity is killed.

### **Conclusion**

One Flew Over the Cuckoo's Nest cleverly puns on a variety of themes covered in the book: the sadness of the 'Cuckoos' confined in insane asylum, the freedom enjoyed by the geese far above the nest, and the sterility of the nets itself. It is a tall tale about a conflict of wills and a social tract attacking inhumane treatment of mental patients and calling for reform. Thus deinstitutionalization as per this novel, refers to freedom required for psychologically affected to be treated with equal social respect and redeeming them from regular traumatic treatment compelled by merchandising medical market has to real use in curing instead intensifies the psychological trauma. So as far as this novel is concerned, deinstitutionalization refers to emancipation of pathetic psychologically affected from cruel traps of medical materialism. The yellow wall paper attempts to emancipate psychologically affected from cruel traps of social prejudices with particular reference to slave sort of wives in marital crucifixion. It concludes in terrific manner revealing the hazards of social crucifixions toward the psychologically affected people. On the whole, these both literary contributions may be earlier but the content of them well suits to contemporary situation where one can redeem from cruel traps of mistreating psychologically affected victims if they have a thorough psychological, emotional analysis of these literary masterpieces.

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## A STUDY ON IMPACT OF SOCIAL MEDIA ON EDUCATION SYSTEM

**Dr. K.Navarathinam**

*Associate Professor, R. L. Institute of Management Studies, Madurai – 625022*

### **Abstract**

*It is becoming increasingly clear that the Mass Media educates; for many people, it is a far greater source of information about the world than textbooks or academics. At the same time, the education system can be seen a form of mass media. Specific tools are used to convey messages to a large audience.*

**Keywords:** Media, Education System

### **Introduction**

Social media is fast becoming the premier avenue for people to advertise, purchase, meet new people and learn. Education is also part of the whole scheme as more people are opting to get new ideas and take lessons using the various available internet tools and features. Social media is ideal for individuals who wish to keep learning despite their heavy work schedule and hectic lifestyles. E.g.: Facebook, Twitter, LinkedIn, etc.

Over the last decade, and particularly in the last five or six years, Media Technology (MT) has transformed our thinking about our relationships, our connections with and affinity to others, and the influence and persuasive power of online communities on how we think, organize, and act politically. Since the inception of the Internet in early 1980's and integration of email technology into our personal and work lives, our ways of communicating began to change. However, it was not until the creation of social media interfaces in 1997 like Facebook, MySpace, LinkedIn, YouTube, Twitter and other similar applications that have we seen such a massive harnessing of the potential of the now-pervasive online connectivity in our everyday lives.

### **Impacts of Media Education**

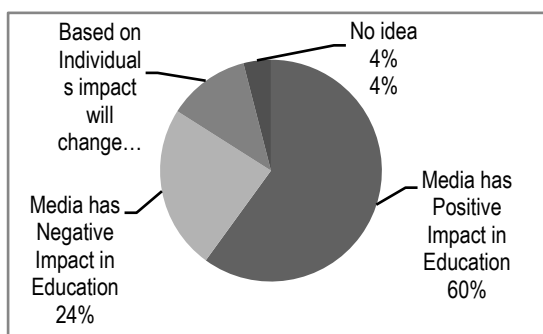
1. Social networking has increased the rate and quality of collaboration for students. They are better able to communicate meeting times or share information quickly, which can increase productivity and help them learn how to work well in groups.

2. Social networking teaches students skills they'll need to survive in the business world. Being able to create and maintain connections to many people in many industries is an integral part of developing a career or building a business.
3. By spending so much time working with new technologies, students develop more familiarity with computers and other electronic devices. With the increased focus on technology in education and business, this will help students build skills that will aid them throughout their lives.
4. The ease with which a student can customize their profile makes them more aware of basic aspects of design and layout that are not often taught in schools. Building resumes and personal websites, which are increasingly used as online portfolios, benefit greatly from the skills obtained by customizing the layout and designs of social networking profiles.
5. The ease and speed with which users can upload pictures, videos or stories has resulted in a greater amount of sharing of creative works. Being able to get instant feedback from friends and family on their creative outlets helps students refine and develop their artistic abilities and can provide much needed confidence or help them decide what career path they may want to pursue.

### **Statistical Report on Impact of Education**



Here is the report of feedback collected by us from various sources during personal interaction with them.



### Role of Media in Education

John Dewey stated that education could not be limited within teacher and taught without social environment. So, mass media is one such potent force in the social environment of education. Through modern electronic techniques and technologies, mass media prove that education is, really comprehensive not confined within four walls of the classroom.

Really, mass media are the education medium for the mass and mass education. Irrespective of caste, color, geographical, sociological, economical diversities mass media prove as an important means for the education to all. Mankind gets a great deal of information from the widespread mass media i.e. Newspaper, TV, Radio, Magazine, etc. and it is estimated that mass media may substitute the real classroom teaching in future.

The main functions are listed below:

### Functions of Mass Media

#### (1) Providing Various Information

The media help in disseminating various information for the mass. People acquire different knowledge very quickly.

#### (2) Providing Vocational Information

Media helps in providing vocational and professional information to a larger group of the community.

#### (3) Spreading Awareness and Civic Responsibility

People can be aware of different problems of the society and their role in changing society through mass media. People know their rights and duties for the nation clearly.

#### (4) Educational Programmes

Mass media help in forming suitable habit for different programmes and they utilize their leisure time in productivity way. It also influences the behavior of the people thought different programmes.

#### (5) Role as a Non-Formal Agency

Now in an advanced society mass media are not treated as informal agencies of education. They are called non-formal agencies due to its wide coverage of educational items in a systematic way. It is viewed that these media can substitute the classroom teachers in future. Therefore, mass media are the main means of education the society. These are the cheapest and quickest mean of the education for the people. The impacts and motivation is very quick through mass media. The teacher must use the educational media and methods effectively in the classroom.

### Statistical Report on Students use of Social Media

A research study conducted by National Sample Survey Organization (NSSO) also revealed the top four reasons why students use social media tools. As reported, 38% use such tools for social engagement, 22% use them for direct communications, 19% use them for speed of feedback/results, and 16% use them for relationship building; however, fewer than 5% of the students mentioned using social media tools for academic practice

Particulars	Percentage (%)
Social Engagement	38%
Direct Communication	22%
Feedback/Result	19%
RelationshipBuilding	16%
Academic Practise	5%

### Media and Young Minds: The Role of Education

Living in a world filled with the by-products of human technological advances, one senses the tidal wave of globalization that sweeps across the planet, carrying with it hi-tech products, new lifestyles and a

consumer culture to far corners of the globe. Reflecting these rapid changes, as well as actively promoting them, are the various forms of media - print media (books, newspapers and magazines), audio media (the music industry), the audio-visual media (television, video and cinema) and, more recently, the computer driven media (the 'internet'), which paves the way for an 'information superhighway'.

Of these, television remains perhaps the most potent invention of our century. Having penetrated virtually every home in the western world, it occupies a central niche in the social, cultural and political life of the industrially developed nations. In the coming century it promises to become the most accessible and widespread medium for the rest of the world too, and its impact will be felt on a much wider population. In India the last decade has seen TV antennae proliferate in urban as well as rural homes. The virtual explosion of TV channels and programming during the nineties has begun to spawn rapid and far-reaching changes in individual, social and national behavior, bearing testimony to the power of the medium.

### **Evolution of Human Rights Education**

The emphasis on human rights education began in 1995 with the beginning of the UN decade for human rights education, through previously addressed in 1953 with the UNESCO associated schools program, which served as an "initial attempted to teach human rights formal school setting", the first formal request for the need to educate students about human rights came about in UNESCO's 1974 articles recommendation concerning education for international understanding, cooperation and peace, and education relating to human rights and fundamental freedom. The participants of the international congress on the teaching of human rights eventually met in 1978 to form a specific definition of what would be required application of the education in formal curricula. The aims at which the congress agreed upon including the encouragement of tolerant attitude with focus on request, providing knowledge of human rights in the context of national and international dimensions as well as their implementations, and finally

developing awareness of human rights translating into reality whether social or political on national and international levels.

### **Need for Human Right Education**

The importance of human rights education hardly requires any cover emphasis. It has a crucial role in preventing human rights violations from occurring.

The united nation proclaimed that human right education is "training, dissemination and information efforts aimed at the building of a universal culture of human rights through imparting knowledge and skills and the molding of attitudes". These efforts are designed to strengthen respect for human rights and fundamental freedoms, facilitate the full development of human personality, sense of dignity, promote understanding, respect, gender equality and friendship to enable all persons to participate effectively in a free society, and further activities for maintenance of peace.

### **Media in India**

All India Radio and Doordarshan were state owned until 1997 under the Ministry of Information and Broadcasting; primary declared aims of promoting the social objectives of the nation such as literacy and family planning.

**1960s- 1990s:** Government efforts at using radio and TV for development communication have met with varying degrees of success. Major projects include rural radio forums for agricultural development (1967), SITE (75-76), and the Knead project (1976-1989) and the 1995 GRAMSAT experiment using radio for training of women panchayat (local village level governance) members. These large-scale projects to meet core development needs yield valuable lessons on the software, hardware and organizational management needs of such efforts.

**1981-1985:** Rapid increase in the number of TV transmitters from 21 to over 400, and a corresponding commercialization of Indian television by the mid-80s.

**1984-85:** Launch of India's first major pro social soap opera Hum Log (We the People). The much-studied 156-episode, 17-month series promotes issues such as family planning and education for the girl child. This

coincides with the rise of the middle class as a dominant force in the country, with an increase in film-based entertainment programming, private sponsorship and consumerism.

**1985-90:** Doordarshan outpaces radio and print media as the first choice for advertising, hiking its ad rates thrice between 1985 and 1988. By 1987, there are at least 40 serials on air. A media boom sees an increase in the number of publications, and a preponderance of TV and cinema-based reporting.

**1990:** The Government of India initiates an economic reform process, heralding an era of privatization and liberalization. The Prasar Bharati Act is passed, delinking broadcasting from direct government control. The act is notified only in 1997.

### Human Rights Education in India

In India that the content of human rights education is not different to what was taught by way of religion, be in Hinduism, Buddhism, Christianity or Islam. There is lot of truth in that statement. The quintessence of human rights is also the basic essence of all religions; love, compassion, loving, and kindness are the same. However, while teaching religions we confined the obligations rising from these doctrines only to their followers. Human rights could bring in a universal aspect of moral and ethical education. And we in our divided societies are in great need of this on the other hand in the context of rapid secularization we could still retain a basic common ground for respect for each other. We could still be our brother 'keepers and withstand value systems which only promote selfish way of life.

In Indian text book barely mention human rights. Indirect references to human rights are included in the directive principle of the constitution of India and in civics and history textbooks. Most universities in India do

not offer human rights education, although some have three-month to one year postgraduate courses in human rights. Section 12(h) of the protection of human rights Act, 1993, requires the commissions "to spread human rights literacy among various section of society and promote awareness.

### Conclusion

At the end of this study we came to know that there is a significance factor in development of education standard for media. Since its (media) inception in later 1990's is has contributed in several dimension towards the improvement of society, it has both pros and cons which has to be addresses properly.

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## ARTS GENERATED SOCIETAL AND MONETARY BENEFITS

**Dr.P.V. Prabhakaran**

*Assistant Professor, Department of Visual Arts, Bharathiar Palkalaikoodam, Puducherry.*

The elucidations of arts vary accordingly in time with the lives of people, traditions and their perceptions. For this reason, the definition of 'art' is of a wavering manner. Though the scholars on the subject have tried to explain it in dimensions, this article delves only into the societal and monetary aspects of arts. For which an art form shall not be celebrated if it lacks its social functions.

The modern perceptions on art is not gained in a day. It took shape as a part in the evolution of human traditions, which makes art and societies inseparable. Before the discovery of words men found lines and colors useful, in their undeniable need for expressions. They were provided with the skills of arts earlier, than they spoke of the first word. The benefits attained from these arts and their mixed conditions are seen here.

### **Firstly, it aids in the representation of gods in paintings and sculptures**

It was the fear of nature that drove them as lonely wanderers. Men who lived under tree shades and caves were afraid of thunders, cyclones and fire that occurred often in forests. As a weaker one bends before his strong master, the men who were afraid surrendered to the nature. Their further realizations on nature took them to worship it in the form of a set stone. They then drew the nuances and brought the face to light. They carved on the drawn lines then. They also worshipped their sculptures made from burnt clay. In art this was our first utility. As the time passed by we had critically made our perceptions on it. We also continue to make them and worship till date.

### **Introspective and Sensory pleasures are attained from the stunning lines and the blend of hues.**

Men observed the dwindling raindrops as the movement of window screens from inside caves. The fire-torch kept in enlarged their shadows in the walls

of the cave. They then started drawing lines on their silhouettes and painted them too. As it gradually evolved as a form of art, they started registering their lives and emotions in it, which is seen in a well-developed state in this century.

### **Thirdly, it helps in tracing back to the past and reveals us about its people, traditions and its intricacies.**

In writing India's history, we possess enough evidences from 650 AD itself. We improvise and build our history based on them. Therefore we term the endless time before 650 AD as 'Period before History of India'. We are provided with a handful of accounts such as literary annotations, scriptures, plaques, coins, manuscripts, foreign and Indian accounts, traditional practices and so to refer history after 650 AD. But it is only the artifacts we are provided with to derive history before 650 AD. Many plaques and coins were found from the 3000 thousand year old (or told so) civilizations of Harappa and Mohenjo-Daro. The scriptures and other writings produced in them are unread till date. In this condition, it is only the art materials found in the places help us in knowing their lifestyles. Thus, the social benefits of art remains the same from centuries ago.

### **Monetary Benefits**

Ancient Tamil kings practiced awarding bards, poets and other artists according to merit in assembly. But we know of no names or other identities regarding them. It is from Mughal period we are informed about their identities and the rewards they are possessed with. 'Apart from provided with salary, they had the privilege of having their works seen by Akbar every week and rewarded accordingly.' (மேக இராமசுவாமி, இந்திய ஓவியம்) "He showed much interest in their work and

rewarded them according to merit” (Edith Tomory. A history of fine arts in India and the west).

But only little is known about the economic status of these artists who portrayed the life and condition of that period through their works. The descriptions about these cultural activities, monetary details in particular, are vague.

Artists in those days can be classified in to two types. 1. Artists who performed before people. They earned their living by moving one place to another. (E.g. Bards) 2. Artists who performed before Kings. They held a wealthy livelihood. Apart from Artists and Sculptors, this remains the same in the cases of Musicians and Dancers too, even today. Present day artists are also classified in to two. 1. Artists who does not possess academic education. 2. Artists who possess academic education. Artists with no education run their lives through petty jobs such as cover posters, advertisement boards and so. The advancement in digital media, photography made their lives even more disappointing.

Artists with degrees has the opportunity to display and sell their works in exhibitions. The inanimate society that believes in them and buy their works for lakhs.

Works of most of the contemporary Indian artists is a business in crores today. The market space for art has become more commercial and important than that of the Artists or his critics. As the prolific artist M F Hussain told that determining the price of a painting is not art, but share market. A famous artist's painting with his signature on it is a material to be sold. Just an investment, just like Reliance buying a share, which can be sold with 100 times profit 20 years later.

A European travelling in a plane showed a small painting of an Indian artist he bought recently, to his neighbor. He told it was some Hussain, which can be sold for a good sum. Which is unfortunate, it is Hussain whom he was talking to, saw the picture and confirmed it was a replica. (வெங்கட் சாமிநாதன். கலை உலகில் ஒரு சஞ்சாரம்.)

Works of artists who held respect and values for art were sold for lump sums after their period. It is an irony that people live wealthily with the money from the works which is drawn by a poor artist at the time.

Bharathi lived a poor life. After his death, the works were taken by the government and the money was given to his family. It is similar in the cases of many artists and their works. All the writings by poet Bharathidasan were acknowledged by the government and the sum is produced to his family. One of the most prolific contemporary Tamil artist Adhimoolam's (who passed away recently) works were sold ranging from 3 to 10 lakhs. The value and the cost of his works suddenly raised after his death. Since it's a work of art, it cannot be reproduced by the original artist himself for another time with the same perfection or so believed. Today Adhimoolam's paintings await wealthy sums. As the wine dumped under the ground is wanted most after ages, is so the paintings of the artists after his death. But Adhimoolam was an artist who met strange and strong oppositions in his early days of his career. He believed in his art and lived so, which brought him wealth and prosperity in his days itself. In Kumudham web television's interview, he says,

“I draw a line and I sell it for a lakh. It takes me only ten minutes or so to draw that one. Even a superstar cannot make that money in this ten minutes. This is where an artist stands today. Having this much respect and social status for an artist is a real good thing. Young minds entering this discipline should take this as a challenge and prove themselves. Proven ones will enjoy a good future...” (மணா ஆதிமூலம், அழியாக்கோடுகள்)

Thus, it is evident that artist has a lot a more to yield monetarily, on the condition of practice and confidence in his art.

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