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THE BERLIN WALL – 1961-89

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Introduction

In the course of history, people have generally been kept out by military walls and other defences but the Berlin Wall's purpose was to keep people inside Soviet-ruled eastern Europe. It is the only wall where the framework for unity was established twelve years before the divisions were anticipated. The Basic Law, which was passed in the Federal Republic of Germany (FRG) on 23 May 1949, established the German nation and the territory of the Reich as they had been on 31 December 1937 in the wake of the Second World War and the division of Germany into east and west. As state in article 116th of the constitution, a German, according to this basic law, is someone who possesses German citizenship or who has been admitted to the territory of the German Reich within the boundaries of December 31, 1937 as a refugee or expellee of German ethnic origin or as the spouse or descendant of such person. A definitive understanding of the German people was implicitly rejected by the law, which instead granted German nationality to former citizens who were expelled from the country during the 1930s and 1940s due to their political, racial, or religious identities and who were now living outside its borders. This legislation guaranteed that East Germans would not lose their nationality in the Federal Republic of Germany, often known as West Germany, where the Iron Curtain had already been erected by the USSR when this regulation was passed. Additionally, it ensured that, after Germany was reunited on 3 October 1990, Germans residing in the former USSR could be quickly incorporated into German society without the need for new legislation. Despite the Basic Law's ability to foster pan-German solidarity, the wall was still erected.

Eastern Europeans as a whole acquired a strong dislike for Soviet hegemony and dictatorship. In addition, communism's promises were never kept. The life of the

populace had not been materially improved by central planning. In fact, thousands of people were starved to death, and many were transported to the gulags where they suffered horrendous treatment under Stalin's rule of Russia. In captivity, Russian political prisoners frequently perished. The exact same was true for North Korea and China where starvation and persecution claimed the lives of millions of people. This anguish caused a large migration from communist Europe to western Europe's liberal democracies. People departed Soviet-controlled areas when they saw free market economies were creating prosperity. The loss of the Soviet Union's brightest and best to their democratic rivals made matters worse. Thus, in 1961, the Soviet Union gave East Germany permission to build a wall. Shots were ordered for anyone spotted fleeing to the West. Many died trying to pass the wall into democratic countries.

Therefore, this paper explores the circumstances that led to the wall's building, how it changed West and East Berlin, and how Germans overcame this split despite the hazards. After twenty years, the wall still affects the city's spatial politics.

Research Objectives

- To examine the causes behind the construction of the wall.
- To understand the reasons behind leaving East Germany.
- To analyse the differences between West and East Germany.

Research Questions

1. What were the events that led to the construction of the wall?
2. What led people to leave East Germany?
3. How was West Germany different from East Germany?

Research Methodology

The present study has been carried out with the help of systematic research and by using varied secondary data availed from the secondary data sources. I have relied on secondary data including a variety of websites, and articles.

Significant Findings

The Events that led to the Construction of the Wall

When the second world war was ended in 1945, Germany was defeated by the Allied forces, that is, United States, Britain, France and USSR. Typically, in a war, when one country defeats another country, then the victorious nation attempts to exert some sort of authority over the defeating side. In a similar manner, the allied armies routed Germany and split it into four parts. The United States, Britain, and France were on one side of the allied forces, while the Soviet Union was on the other, and they did not get along very well with each other. There was a difference of opinion between the Soviets and the Allied forces of the United States, France, and Britain over how to rebuild Germany after the Soviets had inflicted most of the damage during World War II. It was planned to make Germany self-sufficient again, with a thriving industrial centre, modern transportation systems, and a new currency, but the Soviets under Joseph Stalin had other ideas. Therefore, U.S., Britain and France occupied West Germany which came to be known as the Federal Republic of Germany and East Germany was under USSR which came to be known as Democratic Republic. Each was held by one of the following: the US, UK, France, or USSR, as decided upon at the Potsdam Conference in July 1945. Berlin, the capital of Germany, carried out the same procedure. The capital of Germany was taken by the four victors, leaving West Berlin an unfettered haven in the midst of communist East Germany.

In the west, where non-Soviet zones were united into one block under the Marshall plan, a powerful opposition arose and swept the soviet authority aside. Because Berlin

was so far within Soviet territory, in 1948 Stalin imposed a blockade on the city, preventing essential supplies from reaching the West. Due to East Berlin enclosing the west, political and ideological hatred between west and east forced powerful Western countries to fly all goods to West Berlin between June 1948 and September 1949 because the Soviets had restricted road access. The legendary Berlin Airlift was organised by the US, Britain, France, Canada, Australia, New Zealand, and several other European nations. All property and enterprises were nationalised under Soviet authority in East Germany which had a communist form of government. This markedly contrasted with West Germany which had a democratic parliamentary system of government and had embraced Western capitalism to become a society with a social market economy.

A few years later, western Germany had seen significant development. New occupations and gadgets had been created, there was rise of industries, construction of infrastructure and people enjoyed an improved standard of living. However, no comparable development occurred in eastern Germany. People were upset and started migrating from the east to the west since there was no employment growth. By the early 1950s, thousands of East Germans were leaving for West Germany every day, the majority of them were competent professionals and businesspeople looking for better possibilities in West Berlin. As a result, the German Democratic Republic or East Germany suffered significant manpower losses.

Around 20% of east Germany's population moved from east to west between 1949 and 1961, totalling 30 lakhs individuals. USSR, which controls that region, views the large population shift to the opposing side as a warning indication. Additionally, East Germans moved to the west so freely that USSR near its territory in Germany built a barbed wire boundary, which made it nearly impossible for the East Germans to move to the west. If they wished to move to the west, there were numerous documentation procedures. The situation arose in Berlin, which was under USSR, despite USSR having a barbed wire fence around its portion of Germany. People seeking to move from East Germany to West Germany began travelling to Berlin because there was no such border there. Beginning in west Berlin, they then travelled by train to west Germany.

Berlin was consequently used by the masses to go from east to west Germany. As a result of the population transfer, the east German administration was disturbed. There were rumours claiming that Berlin would have strict security and a wall. The barrier wasn't anticipated to be established so quickly and abruptly by the people. The East Berlin soldiers gathered along the border at around midnight while the residents were asleep, and that night, in the centre of Berlin, started to seal the 155 km border with West Germany on August 13, 1961, by erecting barbed wire fences, chain fences, nail beds, minefields, and other impediments. All of the roads between East and West Berlin were shut down. Every phone line was disconnected. Rail lines were blocked.

People used to go to the west by climbing up walls or crawling under wires because there were just wires and pillars at first to stop the movement. Slowly but surely, the entire west side of Berlin was sealed off, preventing outsiders from entering. Later, the Berlin Wall's height and the level of security in its vicinity were also raised. The wall's concrete foundation was set on August 15, 1961, and finally a 106-kilometer-long, 3.6-meter-tall concrete portion was built. East and West Berlin were divided by a portion of the wall measuring 43 kilometres, and residential areas were divided by a segment of the wall measuring 37 kilometres. It was further fortified with 126 kilometres of contact fence, 67 kilometres of wire mesh fencing, 106 kilometres of anti-vehicle trenches, 302 watchtowers, and 20 bunkers, essentially cutting off East Germany from the West and turning West Berlin into an enclave. In East German territory, a second comparable fence that was roughly 100 metres deep was constructed in June 1962. Between the two barriers, all residences and other structures were dismantled, and the area was cleaned up. The East Berlin side of the wall had sand placed on the ground so that footprints could be easily seen if anyone attempted to cross and there were nails left on the ground. In addition, land mines had been placed on the ground, so before they could reach the wall, they had to cross a sizable stretch that became known as the "death strip" because going through it was equivalent to risking death. Additionally, watchtowers were constructed so that anyone who tried to cross was shot to death.

Over 150 people were shot and killed while crossing between the years of 1961 and 1989. Though it violated the

Post-war Potsdam Agreements, the allied troops only pledged to safeguarding serving West Germans to prevent conflict with the U.S.S.R. The exodus from the east slowed, and most East Germans could no longer visit, work, or move to west Germany. Families with members in both east and west during the wall's completion were separated for over 25 years. Since they couldn't get to work, west coast professionals lost their employment. The Potsdam Agreements handed the allied forces control over all of Berlin, but West Berliners protested the wall's building. More than 5000 people broke the wall illegally. At first, people started climbing up the nearby buildings to cross the wall using the wire to climb off of or crawl under it. To cross the line, they also constructed a tunnel. These were some of the conventional ways to cross. A few people managed to swim all the way to the west, while a few others crossed by hot air balloon. A civilian by the name of Wolfgang Engels stole an armoured personnel carrier, using it as a vehicle to scale the wall and flee to West Germany. He exited the carrier and down the wall, which had only minor damage. He had many injuries throughout this time, including gunshot wounds. In order to make it easier for Wolfgang to cross when he got off to the west, the soldiers from the west began firing the soldiers from the east of Germany. The second person, Peter Fechter, was not successful. He was shot by a border guard as he approached the wall. As he neared the summit, Fechter ran out of energy. He fell into East Germany again. Fechter was abandoned, shocking the world. He was not shot again or helped by East German guards.

The East German Government initially benefited from people's inability to cross the wall, but subsequently the people became frustrated and started to protest. As quickly as it rose, the Berlin Wall fell. East German Communist authorities argued that East Germany needed a moderate transformation rather than a radical revolution despite indicators of the Communist bloc's collapse. Citizens of East Germany disagreed. Mikhail Gorbachev tried to save USSR by breaking out from many of its satellites. In 1988 and 1989, East Germans who wanted to flee to the West had fresh exit options as Communism collapsed in Poland, Hungary, and Czechoslovakia. Erich Honecker, East Germany's leader, threatened protesters with violence. Honecker resigned in October 1989 after Gorbachev

withdrew support. He was replaced by Egon Krenz, who believed violence would not address the nation's issues. East German travel restrictions were lifted by Krenz.

Protests were common in Germany in the late 1970s and early 1980s. The East German administration was under political, local, and worldwide pressure due to the people's protests. They then indicated they would ease travel visas. These improved things. East Germany simplified travel visas on November 8, 1989. People might migrate from east to west quickly. They just needed to submit an application and visit the visa office. The spokesperson for the East German government, Günter Schabowski, received these instructions, and a press conference followed on November 9, 1989. At the conclusion of the session, he said that they will simplify the east-to-west travel process. Without restrictions, people can travel from east to west. When a reporter inquired as to when this change would take place, it was intended to begin the following day and proper instructions for submitting the application needed to be followed. However, the spokesperson was unable to thoroughly read the instructions and instead read what he had written roughly, became confused, and stated that the change would take place right away. The wall will be broken, according to the news that was presented. Everyone was shocked. When East Germans cautiously approached the border, they discovered that the border patrol was allowing individuals to through. The Berlin Wall was flooded with people from both sides very rapidly. With hammers and chisels, some people started tearing down the Berlin Wall. People were hugging, singing, cheering, and crying as there was a spontaneous and huge celebration along the Berlin Wall. Therefore, in 1990, Germany was officially reunited.

Reasons Behind Leaving East Germany

- Political reasons: While the wall was standing, neither side of the border could be crossed by anyone. Floodlights, vicious dogs, machine guns, and patrolling soldiers were put in place by the government of the German Democratic Republic or East Germany to protect the wall. In an effort to stop so many people from fleeing, the authorities tried to station extra armed personnel at the wall. More than 150 evacuees were slain by East German security forces. Every day, more and more people left East

Germany as a result of their growing dissatisfaction with both its political climate and its economy.

- Economic reasons: The construction of the Berlin Wall and the following occupation of East and West Germany led to a gap in the two nations' economies. Rich foreign soldiers from all over the world entered West Germany, boosting its economy, while the Soviets' dictatorial authority left East Germany in considerably worse circumstances.
- Employment rates: East German currency suffered significantly due to the one-to-one currency conversion of the German currencies. This had a double-edged effect because, while it prevented East Germans from migrating to West Germany in search of better-paying work, it forced East and West Germany to compete in the same economy. In the end, this caused East German enterprises to suffer, which made many low-skill positions unavailable.

Differences Between East And West Germany

Prior to 1989, when citizens began to protest their government's policies, such as higher prices for food and other goods, which led to the fall of Communist governments throughout Europe, the standard of living for people living under Communism was not all that different from those living in a democracy. With this, a few points of contention between the East and West Germany includes:

- In terms of food and autonomy Government influence over people's lives was significantly greater in East Germany. Access to necessities like food and clothing was rationed, and the government controlled all media, while, people had more freedom in West Germany. Private enterprise flourished, and the government had a smaller impact on people's lives. There were no restrictions on access, thus food and other necessities were easier to come by.
- In terms of living standards and people Because of the war, the German people are constantly reminded of the time when everyone lived in an egalitarian democracy and had access to food, clothing, and education. West Germans hold a distinct perspective. They believe they must shoulder responsibility for the citizens of East Germany. Some even view residents of East Germany with discrimination. Germany's economy is likewise growing inequitably between the

two regions, with East Germany's GDP per capita projected to be just 67% of West Germany's. Additionally, East Germany has a nearly 4% higher unemployment rate than West Germany. Compared to West Germans, East Germans also have significantly poorer living conditions and average wages -only about one-fourth as much.

- In terms of treating foreigners. The way East Germany and West Germany approach foreigners reflects these contrasts. East Germans are frequently more conservative and closed off to outsiders than West Germans.

Conclusion

Even though the economic situation in the West kept improving, that in the East remained unchanged like it did everywhere else in the U.S.S.R. West Germany reconstructed itself as an economic force, and there were many different occupations to choose from. This drew tens of thousands of employees from around Europe, who in effect flooded the nation, giving West Germany and inverse and affluent labour force. However, their eastern counterpart persisted in living in squalor and poverty, which did not allow for major schooling or employment. Despite the fact that the East German government never provided a convincing justification for the construction of the wall, it is well known that the majority of GDR residents were trying to escape the brutal communist regime. The east only saw a chance for future expansion after the unification of Germany, which was highly appreciated both domestically and internationally. The actual wall, along with the official dividing line between East and West Berlin, no longer exists, save for six protected parts and brass inscriptions indicating its location. A new political arena took the place of this division. The city is still divided by a geopolitical wall, though, as the observant person will quickly note. Germany is still a divided country in many ways. Despite the wall's removal, the split still exists due to variations in birth rates, migration trends, age structures, and the economy. The purpose of walls between individuals is to be destroyed. There was nothing different about the Berlin Wall, which for thirty years barred unrestricted migration from East Germany. However, the wall has left its mark on Berlin's landscape in terms of architecture, economy, and behaviour. The city's spatial legacy of the wall is still present. Berlin continues to be

greatly impacted by the psychological and physical scars left by the wall, despite the millions of Euros that have poured into the city since 1989 to aid in Germany's reunification and its status as the country's capital.

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THE OCCIDENT-ORIENT TENSION: A STUDY OF KIPLING'S SELECTED WORKS

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Abstract

The writings of Rudyard Kipling, the divided writer, have been thought of as ambiguous and ambivalent having internal and external contradictions. He was an admirer of British Authority and White Imperialism. He has preached White Imperialism in his poems and celebrated it in his fictions. If seen from another angle, Kipling was also the writer who expressed sympathy towards the colonized. He was aware of the sufferings and pains of the colonized. At the same time, he also could recognize the Good in them. The objective of this paper would be to see this attitudinal contrast in Kipling's selected poems and short-stories. The emphasis would be given to the Good or positive representation of the colonized East. The paper will deal with three poems and three short-stories and show this contradiction. It will, thus, prove Kipling as a divided writer in this sense. The works taken for study include the poem 'The White Man's Burden' and the short-story 'The tomb of his Ancestors' to be studied from Imperialist perspective, and the two poems, 'Gunga Din' and 'The Ballad of East and West', and the two short-stories, 'The Miracle of Purun Bhagat' and 'Yoked with an Unbeliever' which will be studied as the works presenting Kipling's positive thinking about the colonized. Thus, the paper will try to draw this contrasting point of view and prove that Kipling is not a mere race supremacist and a staunch Imperialist

Introduction

A study of Kipling's fiction and his poetry to a great extent reveals the ambivalence of his mind. On one hand he propagates White superiority and British dominance, more than that, the necessity of colonization, and on the other, there is "the more personal and humane...." consideration which often prompted him to transcend the colonizer's perspective. The later strain is more obvious in his Indian fiction. India gave him the base for his creative writing, which proved to be outstanding in the tradition of creative writing about India. In his Indian fiction and his poems about the colonized, Kipling took a complex view of Occident-Orient relationship. Sullivan rightly puts it,

"Kipling's dominant stance is often from the vantage point of a Western eye that stereotypes, categorizes and universalizes absolute knowledge about the Orient and its Orientals. But he also sees West from the vantage point of

the internalized Other, the underground Indian child who is always and un avoidably within him."

Being a White Man was, as Edward Said wrote, 'an idea and a reality'. It involved a reasoned position towards both the white and the non-white worlds. It meant in the colonies speaking in a certain ways, behaving according to a code of regulations, even feeling certain things and not others. It meant specific judgments, evaluations, gestures. It was a form of authority before which non-whites, and even whites themselves, were expected to bend. This imperial masculinity was defined as strength, authority and above all control: control over subordinates, over nature exerted by English technological superiority and above all the White Man's self-control that can 'force your heart and nerve and sinew / To serve your turn long after they are gone, / And so hold on when there is nothing in you / Except the will that says to you, "Hold on!"' Such manliness is preached in Kipling's poems such as 'The White Man's Burden', and is celebrated in his short-stories such as 'The

Tomb of His Ancestors', the works have been included for study in this paper.

On the other hand Kipling has also been hailed as 'the revealer of the East'. He knew his native well. More than that, he studied his native people, their attitudes and their relations with English people. This knowledge is reflected in his fiction and poems about India. The ambivalence lies in Kipling's presentation of the Occident and Orient from different perspectives. He thinks that colonization is must for East. He believes that Asia can never be reformed because she is old. And so East has to be ruled by the strength of the civilized West. But Kipling is quite aware of the virtues of the colonized. He has recognized good qualities of the colonized people and has presented in some of his short stories and poems. This paper will see this contrast and deal with Occident-Orient tension which has prevailed in Kipling's works. Six works have been taken for study: three poems 'The White Man's Burden', 'Gunga Din' and 'The Ballad of East and West', and three short stories 'The tomb of his Ancestors', 'The Miracle of Purun Bhagat' and 'Yoked with an Unbeliever'. The focus will be to see Kipling's positive attitude or representation of the Orient even after being an admirer of White Imperialism. He was a person who knew the sufferings and pains of the colonized caused by the White Authority, and sympathized with them. He liked certain things about India and native people. Still he never thought colonization as unfair because after all he was English blood. The objective of this paper is to see this duality of thinking and complexity of his mind while dealing with Occident-Orient relations

About the Works

To begin with the short story 'Yoked with an Unbeliever', it was first published in the *Civil and Military Gazette* in 1886, and in book form in the first Indian edition of *Plain Tales from the Hills* in 1888. The story shows us Kipling's reflections on the

relations between the English settlers representing the British Raj, i.e. the Occident, and the native population, i.e. the Orient. In the story, Phil Garron is an Englishman who is sent to India to plant tea. This was considered the form of disgrace for the ruling class as the man who fails in his country is sent to the colonies to redeem himself. Phil Garron was one such poor fellow. He comes to India leaving Agnes Laiter heart broken, Garron being loved by her so much. In India, he settles himself in a decent place and gradually forgets Agnes. His last letter to her leaves her deeply sad. She is pressurized and has to marry to a 'better man'. He, shortly, happens to meet a hill-woman, Dunmaya, the daughter of a soldier among the troops of the native army and marries her. Agnes now widowed is in Bombay. She finds Garron. Dunmaya is very nice to her. The unfairness is that this worthless man is loved by two women. And importantly Dunmaya the "mere native" makes a decent man out of him and he will ultimately be saved from perdition by her training.

Next short story taken in this paper is 'The Miracle of Purun Bhagat'. It was written in 1894, published in the same year in *Pall Mall Gazette* and *Pall Mall Gadget*, and was collected in *The Second Jungle Book* in 1895. Purun Das (the original name of Purun Bhagat) is a high caste Brahmin, highly educated and a powerful figure as a Prime Minister of one of the Semi-Independent native states, than at the peak of his career casts aside all his possessions, takes a staff and begging bowl, and becomes a wandering holy man, Purun Bhagat, depending on the charity to live. At last he reaches high Himalayas, where his people had come from, and finds a deserted shrine high above a mountain village. He makes the place his home. He lives there for years, is fed by the devotees of the village. He makes animals like monkeys, deer and bear his friends, always pondering over the meaning of existence.

A time comes when the whole village has to face weeks and weeks of rain. One night, Purun Bhagat is awakened by wild creatures, and sees mountain falling. He hastens down the hillside in icy rain and with all the authority of his previous life, wakes the sleeping villagers up and urges them to immediately leave the place and go across the valley. They are just in time before the massive landslide. The people are safe, but Bhagat crippled by the exertions, is dead. They build shrine in his name but nobody knows that he was Sir Purun Dass in his previous life.

Third and last short story to be taken is 'The Tomb of his Ancestors'. It first appeared in 1897 in England in *Pearson's Magazine*, and in America in *MacClure's Magazine*. It talks about the tradition to serve in India, which in a few English families lasted for the best part of two-hundred years, about the curious relationship which sometimes grew up between British officers and aboriginal tribes in India, primitive people despised by those of Aryan speech and Hindu religion. The hero of his short story, John Chinn, belonged to such an English family, and his grandfather also John Chinn, had managed to win confidence of these people, the Bhils and had been buried among them. He had died young but the Government of the time was impressed by his success in bringing the Bhils in reasonably peaceful relations with their neighbours, and had built a shrine on his body. Thus, first John Chinn had become God man for the Bhils who believed that he rode out at night, wearing his top-hat on a clouded tiger when any fearful event was threatened.

The second John Chinn resembled his grandfather, physically, and came to be regarded as his re-incarnation. At first, he did not understand this but when he did, he made use of this semi-divine honour in which the Bhils held him to save them from any difficult situation. They fell into a panic when a vaccinator came with knives to protect them against small pox. It was a kind of panic which could lead to raids on other villages, the theft of cattle and all kinds

of madness, which in turn, might have lead to a punitive expedition. They might easily have killed the vaccinator. But it was all settled owing to John Chinn. He shot the clouded tiger which was real and laid the ghost of his grandfather.

Besides these short stories, the paper also includes the study of such Tension in Kipling's selected poems. First amongst them is 'The Ballad of East and West'. It was first published in *The Pioneer* in 1889. This is a border-ballad in which an English officer and Afghan horse thief discover friendship respecting each other's courage and strength. It tells how Kamal, the border- thief steals the prize bay mare, the Colonel's son (not named) follows him and enters enemy's territory.

When his own horse collapses from exhaustion, the Colonel's son, having lost a pistol to Kamal and being threatened with the prospect of making meals for jackals and crows, lightly responds promising vengeance :

"Do good to bird and beast,

But count who come for the broken meats before
thou makest a feast."

His jesting defiance wins Kamal's heart and Colonel's son, humbled down, kindly responds

"Take up the mare for my father's gift-by God
she has carried a man!"

Kamal, instead, gives back his mare and when the Colonel's son offers his pistol to Kamal, he calls his 'only son' to be the companion and fellow-soldier of the Englishman. The two men return to the Fort Bukloh and the boy who was border-thief last night, is now a man of the guides.

The next poem, 'Gunga Din', expresses Kipling's admiration for a native water-bearer. The poem is told by a British soldier who admires Gunga Din, the *bhisti*, who loses his life quite shortly after he saves the soldier's. The narrator says that Gunga Din was the one who served England in the finest way.

Everyone always ordered him to get them water and called him with names such as "you squidgy-

nosed old idol, Gunga Din". Gunga Din, a very ordinary man, serves the English soldiers by bringing water for them. They called him heathen and abused him if he is late in his job of filling up their bottles. He was also threatened if he did not do it quickly. Before he died, he had saved a soldier and healed his wounds. Water, for the soldiers, was the drink which was finest and better than any other drink. At last, the narrator concludes that Gunga Din was a better man than he himself was.

The last and one of Kipling's most significant works is the poem 'The White Man's Burden'. It was published in 1899. It was written at the point when the U.S., for the first time, became imperial power after winning Philippines in the war with Spain. This poem appears to be a rhetorical command to the white men to colonize and rule other nations for the benefit of those people. The word 'burden' means the burden of the colonized and burden of duty. This poem tells the white men to take up the responsibility of the people of the developing nations as those people will not become better without being ruled by white men. Thus, it is an address to the colonizing nation, and sees colonized as inferior and needy of White's colonization. It sings glory of imperialism.

Kipling's Imperialism

Kipling preaches and celebrates imperialism in 'The White Man's Burden' and 'The Tomb of his Ancestors'. 'The Tomb of his Ancestors' shows, in positive light, the relations of the Occident and the Orient, though white imperialism has been greatly celebrated by Kipling. The bravery and the ability to create peace among the Bhils could win confidence for the Englishman first John Chinn. He had so won the reputation and respect from Bhils that his grandson, John, was given equal dignity and honour. His every word, for the native people, was the word of God. This leads us to think how white men can work their power on the colonized. This also makes us think that Bhils, the uncivilized race, actually

needed a person like first John Chinn who taught them to live peacefully with one another. It is the capacity and strength of a white man which ultimately makes the colonized civilized.

The 'White Man's Burden' also talks about strength and power of white men and their ability to rule over the developing nations. It commands white men to take up the burden of such nations the people of which are 'half-devil and half-child'. A strong tone of imperialism prevails throughout the poem. It implies that there is no better man than white men on this earth. It is because of white men's dominance that developing nations and weak people can and will survive. Kipling also says that white colonizers will have to make a great sacrifice for the good of the colonized. In this poem, the white colonizers are depicted as servants to the colonized people. By 'half devil and half child', he means to say that these people need the knowledgeable white men who can make such ignorant and innocent people civilized.

Here Kipling presents himself as a staunch imperialist. His attitude is 'Euro-centric' and he doesn't see anything good about the developing nation and its people. European culture is the best and it should reach at every corner of the world because other cultures are far inferior to it. Kipling tells the white men to leave the childish days behind, ignore light, unwarranted praise and to seek the manhood that comes from 'many thankless years' and 'dear-bought wisdom'. He thinks that the developing nations are sick, diseased and need to be cured. For that reason, white dominance is an immediate necessity. White men have to shoulder a great deal of responsibility to make 'the others' like them by spreading European culture and making the Orient live by the Occident's ways.

The Goodness of the Colonized Presented by Kipling

Through the study of some of Kipling's works about India, it is found that he admitted the virtues of the

natives as well. In the short story 'Yoked with an Unbeliever', he presents the relations between Occident and Orient and shows goodness of the later. Dunmaya, the hill-woman, is very kind. Kipling had much liking for the hills of India and so does he present a hill-woman. When Agnes comes to India and meets Phil Garron, Dunmaya treats her nicely, not thinking anything negative about the relations between Phil and Agnes. She is so good that after some months of their marriage, she transforms herself and becomes an English lady as she is aware of the English manners. Moreover, in a year, she also brings great change in Phil Garron's character and personality and makes him a 'white' man. Dunmaya's virtue has been taken into notice and she has been appreciated for her training which will win admiration for Phil Garron as a white man. Virtues like acceptability of other culture, sincerity in performing duties as a wife, religious tolerance and ability to deal with a man who has been worthless till now, and thus, making him a 'man'. Dunmaya being a Hindu converts herself into Christianity by marrying Garron. She soon makes herself familiar with Christian manners and morals. Garron is a white man only by birth. He lacks the spirit, strength, power and authority of the ideal White Man. It is Dunmaya who makes him a Christian and a white man.

Kipling has admired India and has represented the Orient in positive light in the story 'The Miracle of Purun Bhagat', while growing up, Purun Dass observed the changes occurring under British Raj. At one point of time, he could realize that Indian culture is being ignored. He became Prime Minister but for all his gains and achievements, he gave credit to the Maharajah, thus, giving respect to Indian tradition of kings. Purun Dass was highly educated. This brings out one more positive aspect about India, i.e. education in India and well-educated Indians. Purun Dass was a cultured and civilized man. He won great admiration of the English men in power. When in power, he realized that the law that prevails in India is

English law and whatever is English is considered good. He was different than other Indians who surrendered and followed British laws, rules and regulations. He decided to walk on his chosen path and took a spiritual path keeping Indian ness alive in him. He renounced his throne, detached himself from all power, wealth and authority, and began his personal pilgrimage. As a holy man, Purun Bhagat was welcomed by the mountain village people and won his place in their hearts. A Prime Minister of one time was now a *Sanyasi* but his divine power and the strength of mind made him highly honorable. As a holy man, he was respected as much as he was in his earlier life.

Kipling represents an Indian's faithfulness towards his own country and faith in his own religion through the character of Purun Bhagat. This way, he admires an Indian's love for his tradition, culture, and religion. Though the first two lines of the poem 'The Ballad of East and West' have often been taken as presenting Kipling's racism, the message of the poem is much different, showing Kipling's positivity about Occident-Orient relations and similarity in differences. The message lies in the third and fourth lines,

"But there is neither East nor West,
Border, nor Breed, nor Birth,
When two strong men stand face to face,
tho' they come from the ends of earth !"

Kipling shows the treatment of an Orient by the Occident before the realization and recognition of the strength of 'the other'. The moment this strength is realized, the whole attitude changes, and this leads to the Occident's knowledge of the similarities between him and the Orient. Both of them take an oath of brotherhood. This, clearly, shows that Kipling did not rigidly stick to White Imperialism. He could see beyond it. The Colonel's son who till now only knew he was superior to the colonized mass, himself felt a sense of respect and equality for Kamal, the Afghan soldier as soon as he experienced and got the knowledge of the other's strength.

It is the strength which binds human beings, neither power nor authority nor wealth. This is what Kipling may have wanted to convey to his readers.

In 'Gunga Din', Kipling whole heartedly expresses his praise towards Gunga Din, the Bhiti. Gunga Din played very minor but important role in the lives of the soldiers, and he becomes a man worth praising and thanking for his sincerity and alertness in doing his duty. The last line of the poem spoken by the soldier attracts our attention

"You are a better man than am, Gunga Din!"

The soldier has seen Gunga Din's sacrifice and the great care given by him to the soldiers by providing them with water whenever demanded. In which sense Gunga Din has been called 'a better man' is still to be thought. It is the virtue of an Indian to sacrifice his own comforts for others' comforts and to perform one's duty without thinking of any kind of distinction. Even a small man like *bhisti* has been able to win Kipling's admiration. Gunga Din has often been ill-treated by the soldiers still his kindness and faithfulness have been valued by them. Gunga Din's goodness is not only found in his loyalty to his duty, it is also shown in his act of saving a soldier who was badly wounded. He saves a life but soon is shot dead. It is the readiness to serve, help and sacrifice, that has been realized and admitted by the English soldier in the poem, and by Kipling though being an Englishman.

Conclusion

From the discussion of Kipling's selected works, it is clear that colonial bias, to greater or lesser degree, is present in his works but he also transcends it and reveals his deep affection for India and certain segments of Indian society which he could relate to. In these findings, George Orwell's dismissive remarks about Kipling,

"Kipling is a jingo imperialist, he is morally insensitive and aesthetically disgusting. "is challenged and refuted. It, thus, is always better not to judge or look at Kipling from any one vantage point. His works are the product of his experiences of both East and West. The above discussion, thus, proves Kipling as a divided writer in the sense of difference of perspectives from which he sees the Orient, and the Occident-Orient relations.

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BEGINNING OF OMICRON VARIANT RAISES A NEW FEAR FOR PANDEMIC

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Abstract

The first acknowledged tested B.1.1.529 contamination used to be from a specimen gathered on 9 November 2021. This variant has proven a very massive wide variety of mutations, particularly extra than 30 on the viral spike protein, it is the key goal of the immune response. Omicron prove to be a 'storm in a teacup'. Either that's due to the fact it can't achieve a foothold over Delta – something noticed with the Beta variant in the past in the year – or certainly due to the fact it lowers the hazard stage of COVID-19 via reducing the possibilities of extreme disease. Meanwhile, in India, Omicron stalls the cross away from zero-COVID. The restoration of furnish chains is in addition delayed. Central banks are in all likelihood to 'wait and see' in December, no longer least due to the fact it may also be weeks earlier than we comprehend what we're dealing with. But inflation stays the front and centre, so we have to nonetheless count on some tightening of economic coverage next year.

Keywords: Economic Impact, COVID 19, Omicron, Economic Recovery, Pandemic.

Introduction

Economists swaged the new COVID variant Omicron; it used to be first recognized by means of South African scientists, as a workable supply of uncertainty for India's economic system going forward. It is a new variant of SARS-CoV-2 that has these days been pronounced from South Africa on twenty fourth November 2021 referred to as B.1.1.529 or Omicron (based on Greek alphabets like alpha, beta, delta etc). The first acknowledged tested B.1.1.529 contamination used to be from a specimen gathered on 9 November 2021. This variant has proven a very massive wide variety of mutations, particularly extra than 30 on the viral spike protein, it is the key goal of the immune response. The series of mutations in Omicron, which before in my opinion have been related with extended infectivity and/or immune evasion, and the surprising upward thrust in quantity of tremendous instances in South Africa, World Health Organization (WHO) have declared Omicron as a Variant of Concern (VoC). WHO proclaims a variant as a VoC after evaluation when there is make

bigger in transmissibility or dangerous trade in COVID-19 epidemiology; or expand in virulence or trade in medical ailment presentation; or reduce in effectiveness of public fitness and social measures or on hand diagnostics, vaccines, therapeutics. It is vital to spotlight that Omicron has been declared VoC based totally on the found mutations, their anticipated points of elevated transmission and immune evasion, and preliminary proof of dangerous alternate in COVID-19 epidemiology, such as accelerated reinfections. This variant has a huge vary of mutations, some of which are concerning. Preliminary proof suggests an prolonged threat of reinfection with this variant, as in distinction to distinctive VOCs. The range of situations of this variant appears to be growing in genuinely all province in South Africa. Current SARS-CoV-2 PCR diagnostics proceed to study this variant. Several labs have indicated that for one substantially used PCR test, one of the three intention genes is now not detected (called S gene dropout or S gene aim failure) and this test can hence be used as marker for this variant, pending

sequencing confirmation. Using this approach, this variant has been detected at faster costs than previous surges in infection, suggesting that this variant may additionally have a amplify advantage. The uncertainties round the omicron stress should require India to obtain a a good deal greater vaccination charge earlier than there is a long lasting restoration in family spending. (Priyanka Kishore, Southeast Asia economics at Oxford Economics).

Omicron: Global Economy

Nobody is aware of if the new variant will be extra transmissible or deal a sizable blow to the contemporary vaccines. These are the quality and worst effects for the world economic system Omicron prove to be a 'storm in a teacup'. Either that's due to the fact it can't achieve a foothold over Delta something noticed with the Beta variant in the past in the year or certainly due to the fact it lowers the hazard stage of COVID-19 via reducing the possibilities of extreme disease. This appears comparable to our preceding base case, and right here central banks press on with their tightening plans. The Federal Reserve hastens its taper in December and gears up for three price hikes in 2022. Sporadic Delta lockdowns sluggish euro region boom over Christmas and early into the New Year, but the state of affairs improves through the spring.

Omicron Difficult but not as a Disaster

It assumes that early symptoms have been right that Omicron has a transmission advantage. That potential a larger share of the populace wishes immunity to hold the virus underneath control. In practice, this threshold used to be already very excessive beneath Delta, however nations with decrease vaccine take-up in prone companies face a increased challenge. Vaccine efficacy additionally takes a hit, even though as we noticed with the Delta variant, the present day jabs nonetheless grant robust (if reduced) safety towards extreme disease,

even if they are plenty much less in all likelihood to end you from getting COVID altogether. For the world economy, ride from the Delta wave closing summer time provides some clues. Omicron doesn't assist Europe at a time of spiking instances and presents greater justification for extra aggressive motion in the run-up to Christmas. But excessive vaccine prices and the arrival of boosters suggest the continent comes off greater gently than different components of the world. Consumer 'virus confidence' (e.g urge for food for socialising) need no longer take a everlasting hit assuming vaccines nevertheless provide some lifelike protection. The impact may be barely extra great in the India, even if the bar for lockdowns is a great deal higher. Lower vaccine charges (notably amongst susceptible groups) ought to imply that self assurance slips and recreation stages take a hit, as we noticed with Delta. Meanwhile, in India, Omicron stalls the cross away from zero-COVID. The restoration of furnish chains is in addition delayed. Central banks are in all likelihood to 'wait and see' in December, no longer least due to the fact it may also be weeks earlier than we comprehend what we're dealing with. But inflation stays the front and centre, so we have to nonetheless count on some tightening of economic coverage next year.

Omicron Deals Significant Blow to the Recovery

This is the state of affairs markets have been first involved about when the Omicron information first broke. Vaccines are appreciably worse at stopping extreme disease, in particular susceptible to a sparkling enlarge in hospitalisations, versus our different scenarios. We have been additionally assuming Omicron ends up being greater lethal too. Countries that have relied most closely on vaccines so a long way tighten restrictions. The financial hit is not likely to be pretty as terrible as closing winter.

Most scientists agree that the present day vaccines will nevertheless do something, even if substantially much less than in opposition to Delta.

And we comprehend with sensible sure bet that a new vaccine can be made, albeit now not rolled out a whole lot earlier than the summer time in giant numbers. New anti-viral redress will assist too. The second wave in early 2021 additionally confirmed that agencies are extra geared up for tighter restrictions than when COVID first arrived. This is possibly even extra proper now. In diminutive, we add up on a plunge in first-quarter GDP in the most important developed economies, although no longer as deep as in early-2021. But the subsequent healing should be

gradual. A vaccine-resistant Omicron acts as a wake up name that except greater enormous vaccine manufacturing capability, future versions ought to supply comparable blows in subsequent winters.

Firms commence to component this into their commercial enterprise decisions, limiting their urge for food to invest. Consumers seem to maintain financial savings degrees higher, in anticipation of future turbulence. Overall increase momentum proves extra lacklustre via 2022. (Carsten Brzeski)

Omicron Scenarios for Global Economy Omicron Assumptions

	Faster spread?	Vaccines less effective?	More Serious illness?	Economic Impact
Optimistic Omicron	No Delta stays dominant or transmission advantage minimal	No vaccines work well, especially against serious illness	No milder illness aids path to normality (less relevant if Delta still dominant)	Recovery continues, central banks tighten/taper further in December
Omicron difficult not disaster	Yes Increases pressure further where gaps in vaccination exist	Yes- a bit Reduced but reasonable protection against serious illness	No Possibly milder but not the dominant driver of the scenario	Winter growth slows, central banks pause but 2022 tightening largely on track
Omicron a significant blow	Yes Increases pressure further where gaps in vaccination exist	Yes – a lot Serious dent to protection increases hospital Pressure	Yes Contrary to early signs, mew variant is more deadly than Delta	Lockdowns hit GDP (though less than 2021). Central bank tightening stops

Source: International Netherlands Groups (ING)

Omicron Impact for Global Growth

A benign result is that the mutation does now not show as threatening as originally feared. But its emergence serves as a reminder that the pandemic will stay a hazard for the world economy, probably for years to come. "We are now not but in stagflation," states that Alicia Garcia Herrero, chief Asia Pacific economist with Natixis SA. "But one extra yr besides cross-border mobility and associated provide chain

disruptions may push us there." Even still, some economists say the fallout can also be much less than viewed in the course of the 2020 recession. And the grant of vaccines partly explains excessive frequency records endorse curbs that proved greater bendy and much less adverse to growth. "Businesses and households have personalized to limitations and lockdowns and so the blows might also now not be as extreme this time around," stated Rob

Subbaraman, head of international markets lookup at Nomura Holdings Inc.

“That would imply localized lockdowns as outbreaks emerge, tighter restrictions on regional journey and a higher possibility of port shutdowns,” he said. If the variant spreads “it ought to gradual the healthful momentum in the economy” Before omicron emerged, some economists had tipped a transition in demand away from long lasting items and towards offerings such as leisure, travel, and tourism. But that exchange may additionally now be delayed denting potentialities for a international healing that is already uneven. The International Monetary Fund in October warned that the recuperation has misplaced momentum and grow to be more and more divided. The fund calculated Gross Domestic Product (GDP) for superior economies will regain its pre-pandemic stage in 2022 and even exceed it through 0.9% in 2024; it reckoned rising and growing markets would

nonetheless undershoot their pre-pandemic forecast through 5.5% in 2024.

Risk Assessment on Omicron

The present day danger of Omicron importation in India is little bit excessive and the dangers of similarly transmission, rain fection, or step forward contamination in India is average with a excessive diploma of uncertainty. In phrases of the hazard of importation, travel-related restrictions have been carried out after Omicron was once recognized to have been circulating, and the listing of affected nations has multiplied quickly. The universal probability assessment may additionally substitute as new evidence emerges. Additional epidemiological and laboratory research are in increase to evaluation if Omicron confers any supplementary phenotypic affect based totally on its diploma of novel mutations (e.g., trade in transmissibility, ailment severity, or antibody evasion from innate immunity, vaccines, and/or therapeutics).

Risk Assessment for Omicron B.1.1.529

Issue	Risk Level	Degree of Uncertainty
Importation in India	High	High
Increased Transmissibility	Moderate	High
Disease Severity	No Information	High
COB+VID 19 Re-Infection	Moderate	High
Lowered Vaccine Effectiveness/Breakthrough Infections	Moderate	High
Impacts on Testing/ Surveillance	Low	High

Source: Public Health (Prediction)

Conclusion

The financial aftershocks of a sustained outbreak will be the truth that they have fewer alternatives after closing year's stimulus effort. Only a handful of central banks have tightened economic coverage given that the quit of ultimate year's recession and the developed world's key benchmarks continue to be round zero that means they lack room to come to the rescue again. Governments are already shouldering hovering debt burdens. “In the absence

of worries about any terrible influence of the variant, the Fed would in all likelihood pace up its tapering of asset purchases, however the unsure draw back consequences of the variant possibly leads the Fed to put off any such decision,” stated Levy. Traders have rushed to wager that the Federal Reserve and its friends will be slower to elevate rates. Futures sign the first Fed hike can also no longer come till July 2022, a month later than have been considered closing Wednesday when June used to be the first

month with an expand totally priced in. Luis de Guindos stated he too concept “the results over the economic system will be greater constrained than closing year.” If nothing else, the existence of Omicron indicates the perils of making predictions in the pandemic age. “One element is intended for confident, the financial ambiguity has rise even higher: economists want a huge dose of humility in forecasting the 2022 outlooks,” stated Subbaraman. “That dose has now received even bigger.”

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AN ECO-FEMINIST READING OF MAHASWETA DEVI'S BREAST-GIVER

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Abstract

This paper attempts to explore how Mahasweta Devi's protagonist Jashoda in the short story Breast-giver points out herself with the Mother Earth and finds comfort in the lap of Nature. Breast-giver is a part of a trilogy entitled Breast stories by Mahasweta Devi translated into English by Gayatri Chakravorty Spivak. It is a story of female subaltern, a charwoman from post colonial India who is subjected to enslavement, sexual abuse and persecution from patriarchy and male dominated society. She finally capitulates to death in a most painful way, leading the readers to equate her with dying Mother Earth.

keywords: *Mother Earth, eco-feminism, women, breast*

Mahasweta Devi is one among those contemporary generations who is being a prolific and well known for her pioneering works. Devi writes about the lives of ordinary men, women and in particular about tribal's like Santhals, Iodhas, Shabars and Munda's and also other topics of social political relevance. She has also spent many years crusading for the rights of the tribal's. Mahasweta Devi has her distinctive pattern to depict stories from the side of those disregarded group of people. Her powerful fiction has won her identification in the form of the different national awards. She believes in writing for the genetic, oppressed, and needy. Her writing describes the condition of India's aboriginal people. She throws light on female within them with their power and modes of occurrence.

Feminist theories have given rise to different schools of thought in the past and well-known among them is eco-feminism. Feminism with ecological anxiety has started enthraling human society all over the world in the recent times, exceptionally in the nineteen seventies. Feminist scholars have started

the process of interwinning feminism with ecological concerns as soon as environmentalism turned a global matter of concern and many have found juxtaposition amid profound demoralism of environment misemployment and exploitation suffered by women. The term Eco feminism was coined only in 1974 by Francoise d'Eaubonne, a French feminist. In general, it is a term used by feminists to label the reciprocal correlation between feminist and environmental concern "Eco feminism, is a theory that rests on the basic principle that hegemonic ways are unfavourable to women, children and other living things" observes Neeru Tandon (56) the dominance of men over women and nature often subjected to close scrutiny of eco-feminists. According to Neeru Tandon, Exploitation of nature and women go hand in hand under the system of patriarchy. Nature is being contaminated and spoiled by business and modern technology (161). Many women endeavour for the egalitarianism of women as well as the prudent use of natural resources. And a few of them integrate their writings to impart the subject of both women and

environment and Mahasweta Devi is distinguished among them.

Short story *Breast-Giver* is the narrative of an ordinary woman named Jashoda. Her husband Kangalicharan's untimely accident crippled him and his big family. The utmost poverty constrains Jashoda, the protagonist to take up the job of a cook in a lower class, yet a wealthy Haldar household despite her high brahminical origin. But in that house, she is sexually mishandled and stamped as a pincher by a male member of this family. Yet, she endures still for the welfare of her penury troubled family consisting her crippled husband and young children. The acquisitiveness and temporal gratification of the male members of the Haldar family defines her profession as a wet nurse. Jashoda thus becomes a professional mother who breeds yearly in order to keep the milk flowing in her breasts. Thus, she suckles twenty of her own children and thirty children of her employer's family. The excess suckling circumspcctly declines her health and she is ultimately diagnosed with breast cancer. In this story, the imageries used by Mahasweta Devi importune up two identical images of endure women and Mother Earth. When the story opens, Jashoda the protagonist is an aphonic observer whose peculiarity is just the wife of Kangalicharan. She is a typical woman who is incapable of seeing anything afar her family. Her past is also vague. Her existence is just to truly satisfy her husband, whose desire grounds her body like a geologist in a darkness lit only by an oil lamp" (38).

She is just a sexual object in the hands of her husband. Here, Jashoda's body is collated to the Earth; accordingly drilling is a painful process with no love or affection involved in it. Though both women and nature are life sustaining and resource giving, their role in the society is over looked. Jashoda undergoes rape not just because of the utmost dearth in her family but also due to the well received social system, which inaudibly tells women of poor

backdrop to obey and surrender to the whims and fancies of even the junior members of their master's family. Mother Earth are often being traumatized and abused and they are suffering victims of men's uninterrupted lust and rapacity. Here, ravishment is used as a metaphor of abuse towards nature like mining, destruction of hills and mountains, sand mining and varied other activities that destroys the ecological equilibrium. The male influence society often views charwoman as instruments of servile and they are always in peril to erotic and other vogues of invasion by male members of the families for which they work for.

The predicament of Jashoda depicts the wretchedness and plight of charwoman in our country. Jashoda embodies motherhood; her inclination is "to become the earth and to partake her crippled husband and helpless children with a fulsome harvest" (46) can be seen as an attempt to recognize her with mother earth. She has no one to turn to and consequently trying to find consolation from her anguish in the lap of nature. She knows clearly that she is the only emancipator of her physically challenged husband and her poor young children and closely resolves to take care of them even at the cost of her life. Nature is beautiful, so are women. But dolefully, both are mostly ill-treated. The utmost aridity of men is levelling and highly dangerous to both women and nature. The lives of these women disclose a lot about the state of life of the women in India in correspondence to their male counter parts thereby giving more material for feminists.

Once Jashoda becomes a professional mother, she obtains the dubious distinction of a universal mother. Like Mother Earth undergoes life on the planet, Jashoda finds unanimity with nature and earth too. In another facet, she herself is the Mother Earth that assist grow the off springs. Jashoda distressingly gives into the sexual advancements of Kangalicharan which bred her yearly, by contrast herself to a tree bearing fruit seeking solace in nature. Her question

"Does it hurt a tree to bear a fruit?" (50) Explains her misery. Though it is a means of livelihood, Jashoda executes the role of a breast giver with utmost commitment and that is the cause she feels countless pain when the children whom she has fed ignore her when hospitalized. This concurrence of women in the Indian society is restored as the new wind by Devi in this story unfortunately, this "new wind" (53) marks the beginning of all the misfortunes in Jashoda's life.

Halдар's household rends into conjugal families and the grand-daughters-in-law never breeds yearly. Kangalicharan find another mate in Golapi. She grasps that "her usefulness had ended not only in the Halдар household but also for Kangali" (58). This also incidentally tells that Jashoda pertaining to a society where women regretfully dance to the tunes played by men. It is exceedingly strenuous for Jashoda's sons to digest the reality that the woman affected with breast cancer is the same woman who rendered them breast milk and initiated them into the world around with love and loveliness. Now she looks unattractive and lacking of anything that cohere a child with his mother. It again prompts us of the way men harm the ecological system, makes it grimy and gets rid of it.

The story of Jashoda is titled capably as "Breast-Giver" by the author because the whole deprivation of Jashoda are condensation of the pangs being suffered by the Mother Earth. Breasts in the story stand for life. Breast milk is the life cherisher. Her regrets is the sorrow of the dying mother Earth exhausted by the extra weight of her own children and rapacity of human beings. When the balance tips over, we will have apocalypse. The world is what it is because men have forgotten the difference between right and wrong. Here, the breast is evolving as powerful metaphor of how Earth pervades life and nobility on each brute in this world like the breast milk of Jashoda comforts the lives of fifty children. The Mother Earth feeds her children with her remuneration without anticipating much in repay. But

both the Earth and Jashoda are used and inclined by an exceedingly biased and gluttonous patriarchy.

Though women and nature are life enduring and resource giving, their role in the society is disregarded and ignored. As nature, she gives exuberantly. Everyone lives at her cost. Finally, when her children grow up they neglect her neglecting the fact that they have inebriated her life. It is important to note in these circumstances that Jashoda contrasts herself to a fruit posture tree. Man has flourished up in the lap of nature. Amused with nature's remuneration but has never concerned to retaliate. Once he is maverick, he ignores and exploits nature in all feasible ways. At the end, Jashoda is discarded by all her children and both her family and that of her master". Eco-feminism can be seen not only in the writings of Mahasweta Devi but it is her way of life too.

In the documentary film, *Journeying with Mahasweta Devi* directed by J Joshy, Devi says "I don't want to be cremated after death. Instead, I wish to be buried at Tej garhin Gujarat and a Mahua sapling should be planted there, as I am very fond of Mahua trees". According to Devi, "human beings come from the Earth and they do not give anything back to her. So I wish to give my body back to the Earth to get it fertilized as in the case of an organic farming". Here, the writer and her characters together are having a common mission and approach to the way exploitation happens in the country sides. They return to Mother Earth and in that process they highlight the need for the harmonious existence and judicious use of natural resources. Devi emphasizes through her life philosophy and writings that greed is the cause of inequality and imbalances in the country sides. There she opens up a new dialogue on feminist and eco-feminist thoughts based on her concepts of life with dignity and lesser exploitation of the nature. To live a peaceful life on this earth, it is important to treat the women and nature with dignity. Eco feminism attains as a movement to save nature

and women. And developments should not be at the cost of natural resources.

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ANALYSIS OF COLONIAL LOCALES IN PUDHUMAIPITHAN'S SHORT STORIES

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Abstract

Literature is a great tool to transmit a region's way of life, culture, and fragrance of the land. Today's minimalistic society may be moving away from regional literature, which is either lost in translation or receiving little attention in digital spaces such as the Kindle edition. Viruthachalam, otherwise known as Pudhumaipithan, was a pioneer in Tamil short story writing who recorded the rapid changes of modernization and the Second World War in both urban life in Chennai and the rural landscape around Tirunelveli and Kanyakumari. He established a significant space for the Tirunelveli regional dialect of Tamil in Tamil literature. His narrative style was very much part of the Tamil literary landscape. He introduced the stream of consciousness technique to Tamil writing. This article tries to explore the writing of Pudhumaipithan, which sheds light from different dimensions on the native consciousness, native identity, cultural landscape, tradition, and linguistic diversity of Tamil. The article also tries to examine the language of Pudhumaipithan, which is familiar to both rural and urban educated communities. The transformation of language is another perception to read his short stories, which will explore the different dialects of Tamil. Tamil society dwells on myth, oral history, and a rich cultural heritage that Pudhumaipithan cherished in his short stories. His knowledge of the natives holds an important role in binding people with the land and its culture. This article is an effort to shed light on the regional language literary tradition as a part of classical Tamil.

Keywords: Native consciousness, local consciousness, native identity, regional landscape, Tamil dialect.

Introduction

Literature is a great tool to transmit a region's way of life, culture, and fragrance of the land. Today's minimalistic society may be moving away from regional literature, which is either lost in translation or receiving little attention in digital spaces such as the Kindle edition. Viruthachalam, otherwise known as Pudhumaipithan, was a pioneer in Tamil short story writing who recorded the rapid changes of modernization and the Second World War in both urban life in Chennai and the rural landscape around Tirunelveli and Kanyakumari. Pudhumaipithan was born in 1906 in Cuddalore and studied in Ginjee, Thindivanam, and Kallakurichi. Later, he returned to Tirunelveli as his father had retired from his

government position. He completed his B.A. degree at Tirunelveli Hindu College in 1931. His writing career began with an essay, "GulabjaanKaadhal", which appeared in Gandhi magazine. Mani Kodi was the very first magazine dedicated to modern Tamil literature, initiated by a group of writers who were also admirers and followers of the Tamil poet Bharathiyar.

A Short Biography of Pudhumaipithan

Pudhumaipithan's first story appeared in *Mani Kodi*, to which he contributed several stories in successive years. Apart from this magazine, his stories have been published by *Dina Mani*, *Kalaimakal*, *Jothi*, *Sudantira Chanku*, *Oozhiyan*, and *Thamizh Mani*. His

active years of writing from 1933 to 1948 produced 108 stories. His writings can be divided into original short stories, translations, and poems. He had translated many writers from all over the world into Tamil. Apart from short stories, he translated Mary Shelley's *Frankenstein* and Russian author Alexander Kuprin's *Yama the Pit* into Tamil. His biographer, Tho. Mu. Chi. Ragunathan, remarks that he was influenced by the French short story writer, Guy de Maupassant. The themes he treated and the characters he portrayed in his stories were completely new to Tamil literature. He "shattered the illusions and brought independence" through his prose narration because he felt that Tamil literature had been controlled for ages by unwanted conventions. He thought that the epics of love, a traditional tale telling practice, had blocked the renaissance in Tamil literature for 200 years. He described, "These stories were not written as the result of a vow to bring about cultural uplift, not as a kind of service to the reading public. They are merely stories. Neither I nor my stories have the least desire to save the world or to enrich our culture." (Pudhumaipithan, 780) In his introduction to the translated stories, Pudhumaipithan criticises these conventions in his own way. Some of his well-known stories include *Aanmai*, *Orunalkazhindhadhu*, *Kadavulum Kandhasamy Pillaiyum*, *Kabadapuram*, *Kayitraravu*, *Kaanchanai*, *Kalanum Kizhaviyum*, *Sanguth Thevanin Tharmam*, *Saaba Vimosanam*, *Chellammaal*, *Thunbakkeni*, *Nasakara Kumbal*, and *Ninaivup Paathai*. He considered that literature should take on the primary duty of portraying ordinary people and their livelihoods.

Different Locales in Pudhumaipithan's Short Stories

The locales that appear in the short stories of Pudhumaipithan are the two regions in Tamil Nadu where he lived: Chennai and Tirunelveli. The language he used in his stories is also necessary to

reflect the livelihood of these two regions. He wrote about simple people's lives in a simple language. The stories chosen for this article are from three different locales:

1. **Chennai-** *Oru Nal Kazhindhadhu*, *Velipoochu*, *Kadavulum Kandhasamy Pillaiyum*, *Poikkudhirai*, *Subbaiya Pillaiyin Kadhalgal*, *Vinayagar Chaturthi*, *Chellammal*, *Idhu Machine Yugam*, *Irandu Ulagangal*, *Manidha Yandhiram*, *Kannan Kuzhal*, *Puratchi Manappanmai*, and *Salaram*.
2. **Tirunelveli-** *Oppandham*, *Pudhiya Koondur*, *Nasagara Kumbal*, *Thunbak Keni*, *Nirvigarpa Samadhi*, *Ninaivu Paadhai*, *Kayitraravu*, *Kalanum Kizhaviyum*, *Kaliyani*, *Kopalapuram*, *Vazhkkai*, *Sayangala Mayakkam*, *Sanguth Thevanin Tharmam*, *Pudhiya Nandhan*, *Thunbak Keni*, *Vadamalligai*, *Sonna Sol*, and *Sevai Dhosham*.
3. **Retellings of Epics and Fantasies-** *Agalayai*, *Saba Vimosanam*, *Sirpiyin Naragam*, *Kabadapuram*, *Kanchnai*, *Kabadapuram*, *Bramma Rakshas*, *Atrangarai Pillaiyar*, *Andrularavu*, *Gnanak Kugai*, *Kattilai Vittirangak Kadhai*, and *Vedhalam Sonna Kadhai*.

These different locales are a replica of colonial and postcolonial Tamil Nadu. Pudhumaipithan's short stories incorporated settings and regions that could appear as a queer practise of the day because only two regions—Chennai and Tanjore—were used as settings in Tamil short stories and novels during his period. To distinguish his stories further, he used the dialects of Chennai and Tirunelveli, a quality that made his short stories more difficult to read for conventional readers even today. He considered the short story a very important tool to connect literature and society. He derived his theory of short stories by strictly adopting certain qualities. Firstly, he portrayed characters who were struggling to survive in the urban life of late colonial Chennai. He employed widows, prostitutes, and other similarly discriminated-against people as the protagonists of his stories. He

thought that the primary motif of literature should be advocating for those simple people. His stories evoked debates about tradition and modernity as they broke the stereotypical portrayals of female characters in literature and jumped toward Western modernist realism.

Chennai as a Colonial Locale in Pudhumaipithan's Fictional World

Many stories of Pudhumaipithan were set in Chennai and became a documentary of the colonial era in Chennai. His characters in those stories were mostly migrants from villages who came to the urban city to escape from poverty. *Oru Nal Kazhindhadhu*, *Velipoochu*, *Kadavulum Kandasamy Pillaiyum*, *Poikkudhirai*, and *Subbaiya Pillaiyin Kadhalgal* were a wider depiction of Chennai with its cultural aspects. As mentioned earlier, the characters in these stories are middle-class people who live in poor living conditions. The story of God and Kandasamy Pillai (*Kadavulum Kandasamy Pillaiyum*) is very important to the analysis of the colonial locale because it depicted both external and domestic life in Chennai. Lord Shiva visits Kandasamy Pillai, an Ayurvedic doctor, to stay with him for a while. This very modernistic imagination brought God to interact with man in a corrupted societal setting. The God and Kandasamy go to a hotel to have coffee where the absurdities of urban life have been mocked by the writer. God purposefully accepts a fake money from the hotel owner and throws it torn on the ground. Another mockery here is that in the harsh environment of Chennai, everyone, including God, must rely on coffee for temporary relief. When they return home, their journey is described in a detailed manner by the writer. They struggle amid a huge crowd before coming home. As a human, God asks Kandasamy to help him make a profession for him to survive as a human. The committee refused to give him a chance to dance on the stage because they have certain conventions to follow. The story ends

with God returning to his place with a disappointment. In between the incidents, the interactions and dialogues mocked and questioned the cultural practises of colonial Chennai.

The Vast Cremation Ground

The Vast Cremation Ground (*makaamacaanam*) is merely a story about Chennai. This short story narrates the story of a path side beggar dying on the road. A fellow beggar sits near the dying man and tries to make him drink some water. The dying man could not drink it as his condition grew more and more critical. A father and his seven-year-old daughter come to that side of the road. The father promises to bring mangoes to her and leaves the daughter alone for a while to buy something. The child looks at the dying man but cannot understand what is happening to him. She asks the other beggar, who is the dying man, what happened to him. He replies that he is dying. She asked him what that meant because she still could not understand what death was. The man enacts death by pretending to be dying, but he ultimately fails in front of the child. She advises the man to give him something to eat. Her father intervenes in their conversation immediately and scolds her for interacting with the strangers alone. They leave the beggars as the girl admires the mangoes.

The author gives a tragic version of Chennai, where many different worlds can exist. He could have narrated the stories of two beggars but did not because everyone in the urban settlement has a different story untold to others. The child is from a different world where her mother takes care of the household, and her father takes care of their material needs. The cruel city kills countless numbers of people every day, which is why the author gave it the name "The Vast Cremation Ground." The story records the evils of urbanisation and industrialization, which create humans without humanity. The child is being scolded by her father for having a concern for a

dying man, an example of the cruel incidents that could happen in the city.

A Day Passed

A Day Passed (Oru Nal Kazhindhadhu) is a story that depicts a day in a writer's life. Descriptions of domestic life illustrate the living conditions of middle-class people in those days. In his words, "In a city like Madras, living in just part of a house is an interesting affair. When thinking about potential tenants, the landlord possibly emulated the legendary eagle of Thirukkazhukkundram." (Pudhumaipithan, 357) Pudhumaipithan's chief technique is irony, which he used even during discussions of serious issues. In *A Day Passed*, Murugadasar, the protagonist of the story, struggles with poverty. A day's passing in his life is a very hard task for him. His spreading of the straw mat, his walking towards the kitchen, and the conversation between him and his wife are ironical portrayals of his poor state. He is a writer who gets low pay in a newspaper office. Murugadasar asks his friend for a debt of two rupees but gets only fifty paise. But with the money, he could not solve his dwelling problems, not even one of them. The city where they live requires more money to get by.

A Facade

A Facade (VeLippuuccu) is a story that depicts a similar middle-class family struggling to make their livelihood in Chennai. Ranganathan and his wife live a very poor life. They are unable to eat on the last days of the months. Ranganathan gets eight annas as a debt from his friend, whom he lends to another friend. As a result, neither the husband nor the wife can eat that day.

The Loves of Subbiah Pillai

The Loves of Subbiah Pillai (Cuppaiyaa PiLLaiyin Kaatakal) depicts a train journey in colonial-era Chennai. Subbiah Pillai came to Chennai from Tirunelveli and worked in "Dhanalakshmi Provision Stores". He travels by train regularly to reach his

workstation and home, during which he looks at a young lady who also travels the same route as Subbiah. He never talks to the girl, who appears to be a college student. He just watches her but never talks to her. He sees countless people on trains as he travels daily, but quietly goes to his place and does his work. The whole story is about his travels, due to which the author could give a clear picture of Chennai's stations.

Tirunelveli as a Colonial Locale in Pudhumaipithan's Fictional World

His characters in these rural stories were poor people of the villages, illiterate, low-caste people, Christians who had recently been converted by missionaries, and Brahmins who dwelled in poverty. Shortly, Pudhumaipithan portrayed the characters of the feudal structure of the day. *A Well of Misery*, *The New Cage*, *The Pathway of Memory*, *Sanku Thevan's Bounty*, and *A Contract* are the important stories with Tirunelveli district as its setting. *A Well of Misery* employs Maruthi, a woman from a lower caste, as its protagonist. The story gives a detailed description of the landscape of Vasavanpatti, a village which could not be found on the district map of Tirunelveli (Pudhumaipithan, 257) before giving a detailed account of the feudal structure of the society. The author also describes the slum where Maruthi lives. It is a little long story that depicted the hardships of lower-hierarchy people during colonial rule, as well as the daily wages of those who went to Ceylon to work on tea estates under white men to make some money. Maruthi has been discriminated against by all the societal evils of the colonial era.

Sanku Thevan's Bounty

Sanku Thevan's Bounty is a beautiful story about a thief named Sanku Thevan and an old lady named Murukku Muttachi. The lady arranged for her daughter's marriage the next day. Since she is a widow and has no one to help her, Achi makes all the

arrangements singlehandedly. She managed to order a pair of *Pambadam* (traditional earrings in south Tamil Nadu) from Thangavelu Achari, who lives in the next village. She goes to get the earrings, but the achari makes it very late. She is very much afraid to return alone with the golden earrings because a famous thief named Sanku Thevan used to rob trespassers in the forest during the night. Achi walks with fear in the forest. She sees a man in the darkness and asks him to accompany her to her village. The stranger enquires about Achi's family and the purpose of walking alone in the forest at night. She explains her situation, to which he listens in silence. She complains about the stranger's caste person who is a thief and threatens the villages. The stranger gives more gold as a wedding gift for Achi's daughter and asks her to name her grandchild after him. When she enquires about his name, he reveals his identity as Sanku Thevan. Achi leaves with a shock as the story ends. The story gives a different light to the notion that thieves are beings without conscience and another assumption that parts of villages were robbed by Robin Hood like figures who were against the colonial feudal hierarchies but not the poor people.

A Contract

A Contract (*Oppantam*) and Manliness (*aaNmai*) are similar stories to depict the dowry system of Tamil society that exploited many women's lives. Additionally, Manliness mocked the "Child Marriage" practise of the day. Srinivasan and Rukmini were married when they were four and two years old, respectively. Both do not remember their marriage; "That was because it was a 'peppermint' marriage" (171). As they both grew up, their fathers were involved in fights due to their egos and became rivals. Srinivasan's father, Parameshwara Aiyar, felt happy when Rukmini attained puberty because he would get a chance to humiliate her family. But Athoor Pannai Aiyar did not invite them to the

function. Enraged, Parameshwara Aiyar asks for a huge amount of dowry to call Rukmini his daughter-in-law. At the end of the story, Srinivasan brought Rukmini to Chennai, where he is a college student, to live with her. When published, the story invoked debates on the dowry issue as well as the title of the story. It depicts how villages in colonial India treated women as objects, and how dowry played an important role in marriage.

A Contract is a similar story to depict the Pillai community and the issue of dowry. Sankaralingam Pillai's son, Parvathinathan, got a job in the public service commission of Tamil Nadu recently. Pillai searches for bridal proposals in which he finds two choices: (1) a Singikulam girl who is beautiful but cannot pay a huge dowry; and (2) a daughter of Pettai Pillai who can pay five thousand rupees as a dowry. Pillai's wife insists on a Singikulam girl because the daughter of Pettai Pillai is not very beautiful. Pillai thinks that his son's rate has been raised because he has just gotten a job in the government sector. Sankaralingam Pillai bargained with Singikulam Pillai and agreed to marry his son for three thousand rupees of dowry. The criticism falls on everyone in the story: parents who treat marriages like business contracts and young men who concentrate on their material goods.

The New Cage

The New Cage (*Putiya Kuun Tu*) gives an account of a similar feudal society in Aruvangulam village. The author portrayed a village that is located on the banks of the Tamirabarani river, saying, "All around it is greenery: cultivated fields as far as the eye can see." (315) Meenakshiyammal, who was a widow, raised her two sons despite her killing poverty. They studied at a Christian missionary college, a very common occurrence in the colonial era. Ambi, the eldest son, marries Jayalakshmi, the daughter of the principal of the college, and himself converts to Christianity. His mother becomes ill and ultimately dies. Kittu, the

younger son, fights with Ambi when he comes to see their mother for the last time and does not allow him to meet her. Jayalakshmi cursed both the sons and cried for their dead mother-in-law.

The Pathway of Memory

The Pathway of Memory (*Ninavup Paatai*) is a unique story among Pudumaipithan's short stories because it is an elaborate account of the family structure of the south of Tamil Nadu and the relationship between Vairavan Pillai and his family. The story begins during the death ceremony of Vairavan Pillai's wife Valliammi Achi. Everyone in the ceremony sheds a few tears now and then, remembering their woes rather than Achi's. Pillai's sons and daughters were concerned only about the material goods they could gain from Achi's death. One of his grandsons comes close to Pillai to proudly say that he did the rituals for his grandma. The only person to feel sad about the death of Achi is Vairavan Pillai, but he must face the absurdities of his surroundings. Now and then, someone comes to inquire "Thutti" (a traditional way of consoling) about Achi's death, to whom Pillai could not adequately answer. It is not a recall of a husband's memories of his wife but a depiction of how the complex web of family functions within a rural setting.

Urban and Rural Locales

Pudumaipithan presents the two different locales in his short stories, which were worlds of his own. The incidents that affected him became his great stories. His characters were dynamic and interactive. His language seemed peculiar to his readers; it still may seem peculiar because of his regional dialect. He used this peculiar dialect to bring the local society of Vellas into the literary world. He wanted to create characters who were terrible sufferers of everyday life and to create a wide readership for this common people's language. The language makes the readers feel the stories close to their hearts because they are

also the stories of ordinary people. He initiated a task for other regional writers because he wanted to liberate all the regional dialects of Tamil Nadu and place them in creative writing. Contemporary writers who write in a colloquial style should remember Pudumaipithan, who took the liberty of writing in a colloquial language for the first time.

Rereading Pudumaipithan's short stories is very much necessary because he recorded all the social reforms he wanted to happen in our society. The colonial era when he lived was a time of the emergence of modernism and the nationalist movement in India. He was deeply influenced by the European literature that he read and the Western movements like feminism and Marxism. He portrayed female characters with remarkable care, as strong characters but constantly in need of help from their male counterparts. Those women were helpless and wished for trivial things but could not attain them because of their material struggles. He looked at the social evils through these lenses to assess them and strongly advocate against them. He portrayed both regions in negative tones. Tirunelveli was a place full of greedy people who were soaked in the feudal practises of the day. Chennai is a complex place that creates more dreams and desires than most people can attain in their lives. Taking his ideologies as a scale for the necessary reforms for the present day can be proposed.

Nostalgia of the Native

Other than that factual illustration, Pudumaipithan's stories present the nostalgic feelings of those who migrate to Cennai. In Chellammal, the sick Chellammal wishes to return to their native land at least once. Her desire to go to their native place is reflected through her illusions of being with her mother. Many of his stories contain characters who have this desire to go home, like a madness. Maruthi in The Well of Sadness wants to return to her village after years. Her longing lasted for more than two

years before she came to her village. Despite the nostalgic longing of his characters, Pudhumaipithan's tone in Tirunelveli is always discerning.

Fantasy Stories

Pudhumaipithan's short stories included a section on fantasy stories and epic retellings. He retold a short episode from the Ramayana in his *Sabavimocanam* that created a debate among the literary figures of the day. *Agalayai, Sabavimocanam, Sirpiyin Naragam, Kabadapuram, Kanchnai, Brama Rakshas, Atrangarai Pillaiyar, Andrulavu, Gnanak Kugai, Kattilai Vittirangak Kadhai, Vedhalam Sonna Kadhai* are his fantasy stories. Some of these stories, like *Atrangarai Pillaiyar and Sirpiyin Naragam*, enquire into Indian philosophy. Apart from these, his stories, such as *Andhap Paavi, Oru Naal Kazhindhadhu*, and *Kaanchanai*, contain elements of autofiction. The main character appears as a writer in these stories and narrates the events from the first person's point of view to destroy the distinction between fiction and recounting an actual incident.

Conclusion

The two important locales of Pudhumaipithan's short stories have been analysed, and the author's traits of using those locales have been exemplified by the researcher. Native consciousness in Pudhumaipithan's short stories is an indistinguishable part of his writing. He brought to light the active consciousness, native identity, cultural landscape, tradition, and linguistic diversity of the Tamil people. He had experimented with several literary techniques to serve the language of Tamil and the realm of short stories. Locales become significant in literary analysis as they become the livelihood of the characters. The colonial locales as depicted in his stories have been analysed by the researcher to establish the fact that

the author reflected the events of his day in his stories and mostly expressed his contempt.

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INDIGENOUS KNOWLEDGE OF MEDICINAL PRACTICES AMONG THE TRIBAL PEOPLES OF JHARKHAND, INDIA

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Abstract

Indigenous knowledge of medicinal practices has been the culture not only among the tribal peoples of Jharkhand but also all the indigenous and tribal peoples of the world. It is the boon to achieve sustainability in nature, those traditional settlements or villages which have been primarily depended on the traditional forests located near of their inhabitants. For both the culture legacy and sustaining livelihoods, tribal peoples of this land are mainly depended on traditional forest and forest-clad land from where they access seasonal occupations and consumables edible roots, stems, leaves, flowers and fruits which are the means of surviving for them as well as medicinal uses. The present study prompts with a medicinal practices and concepts of healing and curing the diseases with the help of medicinal plants along with their belief system on the natural phenomena of supernatural power. The study is based on the qualitative method on the secondary and primary data available on the tribal peoples of Jharkhand like the Santal, Oraon, Munda, Ho, Birhor, Asur, Kharwar, Kharia, Parhaiya and Korwa etc.

Keywords: Tribal Culture, Indigenous Knowledge, Medicinal Practices, Nature-Man-Spirit Complex, Traditional Forest

Introduction

The abode of tribal peoples 'Chotanagpur', now known as Jharkhand as 28th State of Indian Union is located in northeast part of India, possesses geographically rich with the natural vegetation and resources e.g. forest-clad lands, mountains, riverine, and with the specifics ethno-medical plants in the forms of 'flora'. The agro-climatic zone along with its stratified environmental and geographical location of Jharkhand has been best suited for the growing medicinal and herbal plants from time immemorial.

Divisional Forest and Working-Plan Officer H. H. Haines wrote about the flora as "a description of all the indigenous trees, shrubs and climbers, the principal economic herbs, and the most commonly cultivated trees and shrubs" of Chotanagpur based on his several years' residence in Chotanagpur. Then Chotanagpur possessed ethnographical boundaries of total area of about 37,403 square miles along with its "political states, and the native state of Gangpur (2,484 square miles)", had "an area of 31,934 square miles, and the district of Santhal parganah (5,469

square miles) belonging to the Bhagalpur civil division.". (Haines, 1910, p. 1) Ecology which fulfilled the entire requirement; and assured their lives, along with the flora and fauna, has been existed up to the present times in the tribal economy and culture as the way of sustainability to the environmental and ecological perspectives. For sustainability toward environmental and ecological attachment, the economic life and culture of tribal peoples, including all human beings, on the earth demands a stipulation between man and nature which leads them for accepting tribal worldview. Tribal world view to 'nature' environmental and ecological sustainability led them to accept indigenous knowledge system. Indigenous knowledge has been developed by "the consequence of practical engagement in everyday life", and "constantly reinforced by experience, trial and error, and deliberated experience. This experience is characteristically the product of many generations of intelligent reasoning, and since its failure has immediate consequences for the lives of its practitioners its success is very good measure of

Darwinian fitness.” (Ellen, Parkes, & Bicker, 2000, p. 4)

Indigenous knowledge of medicinal practices has been the culture not only among the tribal peoples of Jharkhand but also all the indigenous and tribal peoples of the world. Actually, it is the cultural legacy which has been hand over to them as bestowal from one generation to another orally for sustainability to 'nature'. Both for the culture legacy and sustaining livelihoods, they have been mainly depended on traditional forest and forest-clad land from where they access seasonal occupations and consumables edible roots, stems, leaves, flowers and fruits which are the means of surviving for them as well as medicinal uses. A report on 'Traditional ethno medicinal knowledge of Indian tribes' based on the recent studies discloses that “tribal and ethnic communities in India as part of their healthcare system use more than 8,000 species of plants and approximately 25,000 folk medicine-based formulation.” (Naveen K. Sharma, 2016).

Most of Them, up to the 1990s and 2000s before being involvements of any modern medicinal practices among them, consider any disease as the cause of neglect of body or its organs. They have been used to believe disease causes both transient and intransient illness, and most of the diseases are caused by supernatural entities or by the influence of outsiders' machinery and cultural contacts etc. In the rural and traditional settlements or villages which are located far from capital Ranchi or other towns and cities, in those undulating and rugged areas of the plateau and forest-clad land surroundings whatever they possess as indigenous knowledge and traditional medicinal practices have been used up to the present time, as practices of preventing, diagnosing and curing of various diseases. For curing the diseases, they generally use healing practice, indigenous methods and traditional medicinal plants along with their religious and magical practices by the elder, Baiga or other recognised persons as

'indigenous doctor' who do medicinal practices among their society for this type of situations.

Tribal Peoples of Jharkhand

There are 32 different tribal peoples inhabited in Jharkhand in which nine tribal communities e.g. the Asur, the Birhor, the Birajia, the Hill Kharia, the Korwa, the Parhaiya (Baiga), the Savar, the Mal Pahariya and the Sauriya Pahariya are recognised as Particularly Vulnerable Tribal Groups (PVTGs), and 10 major tribal communities e.g. the Santal, the Oraon, the Munda, the Ho, the Lohara, the Kharwar, the Kharia, the Bhumij, the Mahali and the Mal Paharia are economically recognised as agriculturist and settled tribes of this land (Annual Report 2020-2021, 2021, p. 293; Mandal, Mukherjee, & Datta, 2002, p. 36). Most of tribal peoples are concentrated in southern and central portions of Jharkhand. There are found Negrito, Proto-Australoid, Mongoloid, Mediterranean and Nordic races in the population of tribal peoples of Jharkhand. The Proto-Australoid features are found in the Kharwar, the Munda, the Bhumij and the Mal Paharias. During the colonial period, all tribal peoples of this land were generally classified between the Kolarian tribes and the Dravidian tribes by colonial administration and its anthropologists which have been gained much attention among anthropologists and historians up to the present time which has been led to coin as a controversy (Mohanty, 2006, p. 53).

Every community has its own way to meet its requirements to exist in the materialistic world. Stephan Viljoen describes the culture of people as all the activities and possessions in which a community earns their livelihood. The culture and economic activities may differ from one to another but similarities in patterns of their culture which unite them are economically more significant than those of differences (Viljoen, 1936, p. 11). Reviewing on the above fact, the pattern of similarity of culture and economy among the tribal peoples of Jharkhand possesses the same with making some alteration up

to the post-colonial time to present situations. They had been used to believe that any diseases are caused due to magical-religious elements, curse of demons or bongas along with the malnutrition and environmental imbalance, but now the situations have been changing some due to modernity and educational involvement or some of the medical health care involvements through Non-Governmental Organisation (NGO).

One who does medicinal practices among them diagnoses the diseases through magical-religious methods as well as applying medicinal plants and identify the involvement of spirit, demons or deities. These all things are happen due to the backwardness and poverty along with strong belief on the supernatural power on the concept of Nature-Man-Spirit Complex are the common saying as universal fact (Vidyarthi & Rai, 1976, pp. 236-272), but the uses and relevance of traditional medicinal practice have been proved benevolent among them for curing diseases during Covid-19. A recent study on 'People and Plants' by Kay E. Lewis-Jones (2016) revealed that about "12 plant species provide 80 percent of the plant-based food intake globally, at least 7,000 species are edible (Smith et al. 2011: 2) and many people around the world wild harvest edible and medicinal plants that form vital parts of their nutritional and cultural worlds without being integrated into regimes of cultivation (e.g., Addis and Asfaw 2013; Aryal et al. 2009)." (Lewis-Jones, 2016, p. 4) Pondering on the above reviews, present study possesses the importance and relevance of traditional medicinal practices in the economy and culture of tribal peoples of Jharkhand. There is an urgent need to carry out detailed investigations and documentations on the geographical distribution and its patterns of medicinal practices, habitat utilization patterns of illness, feeding ecology, and impact of herbivores on important medicinal plant.

Method

The present research paper is mainly based on observational and historical methods on secondary data and primary sources.

Objective

The importance and significance of the medicinal practices among the tribal peoples of Jharkhand, the researcher's objectives are very specific which are;

1. To study the traditional medicine practices among the tribal culture of Jharkhand,
2. To study the different medicinal plants as well as edible roots, stems, leaves fruits and flowers which are used as daily requirement of food and medicine purposes.

Review of Literatures

The review of literatures on medicinal practices among the tribal peoples of Jharkhand as a main source of tribal economy and culture for sustainability to 'nature' environmental and ecological habitation where there have been located their traditional settlements and villages provide an insight for the study and bring out the existing gaps along with the justification for further study on it.

Bandana Kumari and Sudhanshu Kumar in his article "A checklist of some leafy vegetables used by Tribal in and around Ranchi, Jharkhand" studied on the indigenous and tribal knowledge systems regarding on their traditional food practices as well as medicinal purpose without any hesitations in their daily routine. They gave us intensive information about 33 leafy vegetables with their common names along with the Santali, Kurukh and Mundari names and their medicinal uses. Kamlesh Pandey, Ankita Sinha and Zeba Perween in their article "Important Medicinal Plants with their Medicinal Uses from Jharkhand State" have studied and analyzed all medicinal fauna which are, commonly used by the Tribal peoples of this land, found in Jharkhand. They have analyzed them through world online database

site and prepared a chart where they have given intensive information about them such as their botanical name, local name, specific part of the use and their uses (Kumari & Kumar, 2001; Pandey, Sinha, & Perween, 2020).

Dolly Tudu and Vishnu Shankar Sinha has analysed 30 different leafy vegetables, fruits, roots, rhizome, barks and seeds which are used in disease of anemia. In the case of anemia a body is suffered from the qualitative or quantitative deficiency of hemoglobin and number of RBC (erythrocytes). Most of these leafy vegetables (Sag), fruits, roots, rhizome, barks and seeds are commonly used by tribal peoples of this land as their daily or seasonal edible food without knowing of their medicinal use or nutritional values (Tudu & Sinha, 2017).

While analysing and studying on the ethno-medicinal practices among the Bhumij of Jharkhand, Arup Majumdar has found out that in the tribal culture, the tribal peoples of this land have a great knowledge system regarding every step of surviving themselves which is transmitted orally from generation to generations. Since Majumdar has studied on medicinal practices among the Bhumij Tribal communities where they use traditional folk medicine along with magical and religious deities which are available in the form of plants, herbs, bark, seeds, leaves or flowers juice etc. which could be used directly or with some other ingredients. Swati Shikha and Anil Kumar have also found the same as above mentioned; and in their research article "Ethno-medicinal climbers found in Jharkhand and their uses among the local tribes: A review" where they have mentioned 38 different medicinal plants with their local name and their specific part of the plant which are used in the treatment or in edible food as their daily or seasonal consumptions (Majumdar, 2017; Shikha & Kumar, 2021).

Analysing and reviewing on the available intensive resources to form of this research articles on the medicinal practices among the tribal peoples

of Jharkhand give us a clear understanding about the rich indigenous and tribal knowledge systems regarding health issues which is prevailed among them as a cultural legacy which is transmitted orally from generation to generation among them. Tribal peoples of this land use them not only as medicinal practice but they have been the part of their food culture. As we study most of the parts of the State Jharkhand possesses undulating and rugged areas, paucity of irrigational facilities, and poor soil profiles. A study by S. P. Sinha (1979) revealed that there has been deficiency of nitrogen and fairly rich in potash in the soil of all categories of this land which lead to the way of some seasons of plenty and some seasons of scarcity in the context of agricultural production. Thus the mother earth of this plateau cannot provide sufficient agricultural production for the peoples of this land (Sinha, 1979). That's why the great elder of the tribal peoples had invented other nutrition products and consumables edibles of roots, stems, leaves, flowers and fruits as the alternative of agricultural production which are commonly termed as minor forest product. These things are used as not only medicinal purpose but also as nutritional value. The research supports Lewis-Jones in the context of medicinal plants and their relevance for the society and culture of tribal peoples who concluded his study that "Appreciating the dynamic relationships we have with them already will help inform these decisions and serve as a reminder that to share the world with plants is a privilege- and not a choice." (Lewis-Jones, 2016)

Discussion and Result

As per the Census 2011, total population of tribal peoples (ST) was 86,45,042 which was 26.20 per cent of total population of Jharkhand (3,29,88,134) whereas non-tribe indigenous peoples (SC) was 12.08 per cent (39,85,644) (Kumar & Kumar, 2021, p. 67). As per the Census 2011, 76 per cent of the total population of Jharkhand and 91.07 per cent of tribal

population lived in rural areas(2021, p. 84; 2020, p. 97). As per annual report of Ministry of Tribal Affairs, there was 51.5 per cent (2009-10) and 51.6 per cent (2011-12) of tribal population lived below the poverty line in rural areas of Jharkhand whereas in urban areas there proportion was 49.5 per cent (2009-10) and 28.7 per cent (2011-2012)(Annual Report 2020-2021, 2021, p. 40). There are scarcity of required number of doctors, nurses and hospitals along with necessary medical facilities among the Tribal peoples of Jharkhand. Due to high level of poverty, scarcity and illiteracy situations among them, they possess a large number of unemployment and have to seasonal migrated in search of earnings. The soil profiles of their lands are poor in fertility with the unavailable proper facility of irrigation for cultivation(Sinha, 1979). Some seasons are plenty of cereals and some seasons of scarcity and poverty, in the seasons of scarcity they have to be depended on natural resources e.g. Jangal, forest, hill and riverine for the minor forest products, edible food and vegetables which are the traditional tribal edible and medicinal plants and herbs. In the situations of any diseases they have also depended on them for medicinal purposes as the traditional resources of treatment or enrichments of required minerals, vitamins and nutrition.

Tribal peoples of Jharkhand usually prefer to live isolated from the mainstream or different people of culture from them, but now this condition completely is not applied upon them. Since culture and custom is dynamic, the society and culture of tribal peoples of Jharkhand have been affecting changed continuously some due to modernity, education, cultural contacts with others, and some due to effect of mobile and internet along with the involvement of development programmes of government and NGOs. These changes could be seen among those peoples who live in capital Ranchi and its adjacent areas along with other towns and city (Kumar, 2022) . 91.07 per cent of total tribal population who live in rural areas

has been lived on the slop of the hill, valley, riverine, rocky and rugged areas near of the forest; have been little found changes in compare to those who live near cities and towns. Tribal economy and culture both are primarily depended on '*Jangal*' and '*Jamin*' which are the hallmarks of their existence and identity along with their traditional knowledge systems and languages. The tribal culture of this land has symbiotic relationship between the tribal peoples and the environment. All the social and cultural institutions along with the traditional norms, customs and rituals are based on the nature and on their specific traditional settlements or villages which are confined with the traditional forest, agricultural land and surroundings of the villages' premises. Till the colonial period to the present post-colonial era, the tribal peoples of this land have been suffered from the non-Tribal exploiters and manipulators along with the huge government development programs and projects (Kumar, 2022). They have been suffered and forced to live in danger of terminating their existence and identity by the process of cutting down forests; establishing huge mining and industrial projects; big dam and development programs on their traditional settlements or villages. They have been suffered from displacing one place to another and from leaving their fertile agricultural lands due to these huge projects and programs which have been landed over their culture. Living miserable lives in scarcity and poverty among the tribal peoples this land, have been many other reasons along with the above mentioned critical situations (Vijay A. Kamath, 1998, pp. 26-31)

Pondering and analysing on the above reviews and facts, traditional medicinal practices among the tribal peoples of Jharkhand cover health services up to 80 per cent in the rural tribal Jharkhand. This is the important part of the tribal culture for sustainability themselves to the 'nature' environmental and ecological location in their traditional settlement or village some due to the scarcity and poverty along

with the communication and medical facilities among them. They prefer to visit the person who uses to do the traditional medicinal practices among them when they suffer from any diseases. The person uses to do the treatment by the traditional medicinal practices and plants along with healing and appeasing the bongs, deities and spirits which have been prevailing among them from one generation to another. These whole processes were started by the primitive men and elders of the tribal peoples of Jharkhand one who first used the medicinal plants to overcome

various ailments when he suffered from them. It is interesting to observed that most of the tribal peoples of the traditional settlements or villages do not accept any other medicine except the one prescribed by their ethno-doctors. It is observed that many of the districts of Jharkhand about 85 percent of the rural population depends on local traditional ethno-medicine for health care. The uses of traditional medicine and remedies, types of health issue are given below in table 1 and 2.

Table 1 Seasonal Health Problems and Remedies (Majumder, 2017)

Seasons	Type of health problems	Remedies
Summer	Sunstroke, fever, prickly-heat, boil, headache, etc.	Folk medicine
Rainy	Cholera, influenza, dysentery, diarrhea, dyspepsia, malaria, nail troubles, whitlow, etc.	Folk medicine, magico-religious deities and modern.
Autumn	Typhoid, malaria, fever, etc.	Folk medicine, magico- religious, and modern.
Transition	Catarrhal fever, cough, cold, etc.	Herbal medicines and folk medicines.
Winter	Cold, cough, bronchitis, pneumonia, dental, eye trouble, malaria, etc.	Herbal medicine, magico-religious, deities and modern
Spring	Pox, measles, etc.	Gods and deities.

Table 2 Traditional Medicines and Their Uses (Majumder, 2017)

Traditional Medicine	Uses
<i>Banaj SSP</i>	Common stomach troubles.
<i>AmritBindu</i>	Common stomach problem, Gas, Vomiting, Cough, Cold, Indigestion and Carries pain-reliever, Scorpion, bite, Headache
<i>Sitapaladichurna</i>	Cough cold, lack of appetite, blood in cough
<i>Arhul tonic</i>	Menstrual disorder
<i>Sal malham</i>	Cut, burns, and wounds
<i>Bam</i>	Headache and muscle pain
<i>Kalmegh mother Tincture</i>	Digestive power, liver, skin disease, blood purifier
<i>Nimbodi oil</i>	Scabies
<i>Panchpantra oil</i>	Pain, wound, joint pain
<i>Batnashak bat</i>	Bat and joint pain

<i>Satabarichurna</i>	Weakness
<i>Tulsi syrup</i>	Cough and cold
<i>Malaria nirodhaksyrup</i>	Prevention of malaria
<i>Jwamashak syrup</i>	Fever
<i>Kutuj mother tincture</i>	Dysentery
<i>Bhuiamla mother tincture</i>	Jaundice
<i>Jirkadi bat</i>	Indigestion

Arup Majumdar has done a fine analysis on the ethno-medical practices among the Bhumij and have found out the interesting fact and **nuskha** when someone generally suffer from certain disease is furnished by the elder person in the family by applying some folk medicinal plants, herbs, stems, seeds, flowers, fruits etc. whose parts are used

directly or with some other ingredients (Majumder, 2017). Social and cultural perception of illness among the tribal peoples of Jharkhand is mere cherished traditions of their ancestors along with the applying traditional medicinal practices and appeasing the *bongas*, *diuries*, *deities* and spirits.

Table 3 Ethno medicinal climbers found in Jharkhand and their uses among the local tribes

S.No	Botanical Name	Family Name	Local Name	Parts uses	Uses
1.	<i>Abrus precatorius</i>	Fabaceae	<i>Karjani</i>	Seed, Root	Leaves paste is used in cough, cold, skin disease and for treating shoulder swellings. Root paste and powder is used for the treatment of eye infections, diabetes, diarrhea, jaundice, headache, menstrual problems, leucorrhoea, and abdominal pain and in sexual disorders. Plant is also used to cure asthma, and also used as vasoconstrictor and anti-pregnancy agent whereas seeds are used to cure central nervous system disorders and used as antibacterial agent.
2.	<i>Asparagus racemosus</i>	Asparagaceae	<i>Satawar</i>	Root, Tuber	Used in treatment of sexual disorders, arthritis, stomach problems, fever, anemia, leucorrhoea and for increasing immunity. Root as paste and decoction used in treatment of dysentery and urinary diseases whereas decoction of tuber is used in treatment of lactation, diabetes and menstrual problems.
3.	<i>Barleria prionitis</i>	Acanthaceae	<i>Bergeriakanda</i>	Tuber, Root, Leaves	Leaves are used to treat stomach disorders, fever, toothache, urinary disorders and to get rid of pimples. Root decoction is used as mouthwash and in swellings.

4.	Basella alba	Basellaceae	Poi Sag	Leaves	Leaves are used in treatment of skin rashes, wound, urinary disorders, and anemia. It also acts as laxative, analgesic, anti-inflammatory and anti-fungal agent.
5.	Bauhinia vahlii	Fabaceae	Gungu	Leaf, Bark, Root	Root is used in treatment of snake bite

As what we have studied on the above mentioned in table 3 where the researcher has put only five medicinal climbers but Swati Shikha and Anil Kumar in their article have given 38 different medicinal climbers and their traditional medicinal practice among the tribal peoples of Jharkhand which shows the importance of tribal cultures, practices, methods, experience and knowledge needs to be recognized and needs to be preserved (Shikha & Kumar, 2021). The present study in the form of research article primarily based on the primary and secondary data and descriptive methods on qualitative and historical approaches for the study of medicinal practices in tribal culture among the Tribal peoples of Jharkhand is brief and almost incomplete, but sufficient to evaluate the importance and relevance regarding health culture among them. Ecological, both human and cultural, considerations do have an important place here. One can find many insights into the understanding of social structure and socio-religious processes after an analysis of the ritual behaviors in the medical setting.

Conclusion

It is clearly observed in the present study regarding traditional medicinal practices among the tribal peoples of Jharkhand has been the core part of the tribal economy and culture where all facts and values regarding ethno-medical database are laid under the rich knowledge systems of indigenous and tribal peoples of Jharkhand. The traditional knowledge of medicinal plants and practices of their uses should be conserved through their documentation before they have gone to be lost for eternally through threaten of disappearing from the respective of tribal

societies and culture. This rich heritage of tribal and indigenous knowledge systems and age old wisdoms of cultural legacy of Tribal India must be well recognised among the earliest in the world.

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ATTITUDE TOWARDS ENGLISH TEACHING OF HIGH SCHOOL TEACHERS AND ITS RELATION TO THEIR PERCEPTION ON DIGITAL COMPETENCE

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Abstract

Due to the development of Information and Communication Technologies, the educational environment has been undergoing constant transformation in recent years (ICT). Digital competence has become one of the challenges that teachers must overcome in order to incorporate these abilities into their teaching practice. Due to the development of Information and Communication Technologies, the educational environment has been experiencing a rapid transformation in recent years (ICT). Digital competence has become one of the hurdles that teachers must overcome in order to incorporate these abilities into their classroom instruction. The present study was aimed at exploring the attitude towards English teaching of high school teachers and its relation to their perception on digital competence. The methodology adopts a descriptive survey study, nine hundred seventy-six students one district of Salem district were selected through stratified sampling technique was adopted for the study. The results of the study showed that There is a significant positive relationship exists between the attitude towards English teaching and perception of digital competence of high school teachers. The results also indicated that the perception of digital competence and is significant predictor of attitude towards English teaching with the magnitude of 75% of variance.

Keywords: *Attitude towards English teaching, Perception of digital competence, High school teachers*

Introduction

In recent years, society's rapid advancement has resulted in a shift in the demands it places on citizens. Information and communication technology (ICT) have brought in several changes on a social, economic, and educational level (Starkey, 2020). In this regard, the European Council of Parliament's approval of the Digital Agenda for Europe 2020 enshrines the principle of ensuring that all Europeans acquire digital skills and literacy (Durán et al., 2019). In this line, the World Economic Forum's Future Jobs Report (2018), as well as the OECD's (OECD, 2014), predict that a large number of professions that exist today and will exist in the future will require digital skills to accomplish their task. As a

result, technology is prevalent in today's and tomorrow's societies, and it is critical to encourage digital literacy, which provides citizens with the skills needed in today's Information Society (From, 2017).

Attitude towards English Teaching

Teaching is more than an academic subject; it is an art form, or, as the expression goes, great teachers are born, not produced (Brosh, 1996). It draws on the experiences and resources that are unique to the teacher's personality and cannot readily be transferred to or learned from others. The English language has spread around the world, and most non-English speaking countries are interested in studying it because of its importance.

Additionally, persons who want to learn English have varying motivations and attitudes regarding the language. Although this is true, teachers must project an attitude and feeling toward the language to the students in order to teach it. In this sense, the personality of the teacher may be the most important factor in deciding the success or failure of the students (Karavas, 1996). English language awareness has consequences for English language teaching, according to Sifakis (2016), who specifies three components of English language awareness in English language teaching: awareness of language and language usage, awareness of instructional practice, and awareness of learning (Sifakis 2016).

Perception of Digital Competence

The concept of digital competence has its roots in a new approach to formal education that begins with the need to categorize the skills and abilities that an individual must acquire and consolidate in order to succeed in his or her academic career and, ultimately, throughout life (Gisbert et al., 2016). The European Higher Education Area (EHEA), which supports the necessity to promote in students a compendium of basic abilities that make the student a competent figure to meet the demands that society requires today, supports this style of learning, which is referred to as key competence. Digital competence, according to the European Commission (2006), is defined as the safe and critical use of ICT in the Information Society for work, pleasure, and communication. It is based on fundamental ICT abilities, such as the use of computers to gather, assess, save, produce, display, and exchange data, as well as interact and engage in collaborative networks. According to Flores and Roig (2019), digital teaching competence is a type of multidimensional competence that can be defined as the ability to mobilize those skills and abilities that allow you to search, critically select, obtain, and process relevant information using ICT to transform it

into knowledge, while also being able to communicate such information using various technological and digital media, acting responsibly.

Literature Review

An attitude, according to Munir (2010), is an emotional and neutral state of readiness that is organized by experience and has a directive or active impact on the individual's response to all events and situations. Garrett also claims that some attitudes are more strongly linked to achievement than others, particularly when views regarding teaching English as a second language are complex (2009). Thus, it is easier to teach a foreign language if the teacher has a positive and constructive attitude toward that language, i.e., if the attitude is positive, language learners will acquire the language quickly; however, if the attitude is negative, language learners will acquire the language slowly (Shams, 2008).

Vazquez-Cano et al. (2017) investigated the differences in basic digital competences of male and female university students in Spain. Quantitative methodology based on a Bayesian approach using multinomial joint distribution as prior distribution was applied for research. Results of the study showed that males had greater perceived competence in digital cartography and online presentations, whereas females preferred to request personal tutorials to resolve doubts about technology and had greater perceived competence in corporate emailing. González et al. (2017), examined the level of digital competence of university students of education. The main objective of the study was to verify that whether the variables of gender and age have any influence on the level of digital competence. The findings of the study regarding the variables studied i.e., gender and age, significant differences were found in favor of men in relation to knowledge and management and attitude, whereas it was found significant in favor of older respondents with regard to attitude only.

Objectives

- To find out the significant relationship between attitude towards English teaching and perception of digital competence of high school teachers
- To examine the influence of attitude towards English teaching as significant predictor of perception of digital competence of high school teachers

Hypotheses

- There is no significant relationship between attitude towards English teaching and perception of digital competence of high school teachers
- Attitude towards English teaching as significant predictor of perception of digital competence of high school teachers

Methodology Subjects

The sample constitutes of the teachers of different high schools of Salem district, Tamil Nadu, India. The investigator adopted Normative Survey Method and employed Stratified Random Sampling Technique to recruit the respondents. The sample of the study was 432 high school teachers from various Government, Government aided and Private schools in Salem District, Tamil Nadu.

Measures

The following attitude towards English teaching scale was standardized and adapted by Mbato (2013) and its dimensions such as language attitudes and language orientation. Second tool of perception of digital competence was standardized tools were employed, perception of digital competence scale standardized by Carretero et al. (2017) and its dimensions such as information and data literacy, communication and collaboration, digital content creation, safety, and problem-solving.

Statistical Techniques

- In order to analyze the data with suitable statistical techniques, the following statistical technique was adopted in present study.
- In order to there is no significant relationship between attitude towards English teaching and perception of digital competence of high school teachers' - correlation was used.
- To examine the prediction of perception of digital competence on attitude towards English teaching of high school teachers - multiple regression was used.

Table 1 Relationship of attitude towards English teaching and perception of digital competence of high school teachers'

Variables	Pearson Correlation 'r' Value	P value	Level of Significance
Attitude towards English teaching and perception of digital competence	0.813	0.000**	Significant at 1% level

There is a significant positive relationship exists between the attitude towards English teaching and

perception of digital competence of high school teachers'

Table 2 (a) Summary of Regression Analysis of perception of digital competence on attitude towards English teaching of high school teachers

R	R Square	Adjusted R Square	Std. Error of the Estimate
0.825	0.754	0.749	10.926

The above Table 4(a) shows the multiple correlation of perception of digital competence on attitude towards English teaching of high school teachers. The multiple correlation of perception of digital competence on attitude towards English

teaching is 0.825 with square is 0.754. Multiple regression suggests that perception of digital competence on attitude towards English teaching can explain 75% variance of the predict the variable.

Table 2 (b) Summary of ANOVA for Regression

Model	Sum of Squares	Df	Mean Square	F	Significant
Regression	285163.391	6	36145.424	248.204	0.000**
Residual	16527.032	947	122.220		
Total	422690.425	953			

Table showing that the significance value of 0.000 indicates that the combination of these dimensions perception of digital competence

significantly predicts the on attitude towards English teaching of high school teachers.

Table- 2 (c) Summary of Coefficient of Regression

Model	Unstandardized Coefficients		Standardized Coefficients	t-value	p - level	Sig.	
	B	Std. Error	Beta				
(Constant)	47.025	3.423		13.007	<0.05	0.000	S
LA	1.122	0.244	0.213	4.493	<0.05	0.000	S
LO	0.072	0.278	0.067	0.628	>0.05	0.000	S
DC	0.423	0.017	0.382	15.711	<0.05	0.000	S

From the above table shows that the research variable perception of digital competence of two dimensions language attitude and language orientation had a significant predicting influence on the attitude towards English teaching at 0.05% level of significance. It is inferred that among the predictor's digital competence and two dimensions language orientation had the highest significant standardized beta co- efficient, which indicates that it was the most important factor contributing to the

attitude towards English teaching of high school teachers. In the raw score form, the equation is, **ATE=47.025+1.122 LA+0.072 LO+0.423DC.**

Conclusion

- The perception of digital competence is dependent on the attitude towards English teaching of high school teachers.
- perception of digital competence and is significant predictor of attitude towards English teaching with the magnitude of 75% of variance.

Discussion and Conclusion

The present study it is found that the attitude towards English teaching of high school teachers and its relation to their perception on digital competence. The results of the study showed that There is a significant positive relationship exists between the attitude towards English teaching and perception of digital competence of high school teachers. The results also indicated that the perception of digital competence and is significant predictor of attitude towards English teaching with the magnitude of 75% of variance. This research has important implications for English teachers in terms of teaching strategies. The traditional teaching model, teacher-centered class, only focuses on teaching linguistic knowledge impartment such as grammar, lexical, and syntax and is no longer suitable for the development of students in the new environment when compared to the teacher-centered class that focuses on meeting students' real learning needs. As a result of the findings of this study, students with a positive attitude toward English teaching may choose to implement new second language teaching methods in their classes. Although this research contributes to the teaching of English to some level, it does have significant shortcomings. The goal of this study was to learn about English teachers' perceptions of their digital competence and to see if these perceptions differed depending on their level of digital competence. According to the findings, English teachers' digital competency item responses in the areas of information and data literacy, communication and cooperation, and safety were higher than their responses in the areas of digital content production and problem-solving.

Educational Implications

- The teacher's involvement is critical in developing a favorable attitude toward English teaching. As a consequence, teachers should give their students with a more dynamic, free

learning environment. Teachers' negative views regarding teaching English prohibit them from actively participating in classroom activities. To improve teachers' interests, self-confidence, and positive attitude toward teaching English, it's crucial to understand how negative attitudes about teaching English can be avoided.

- Quantitative research could also be conducted to determine the elements that influence students' attitudes toward learning English. Interviewing students from various institutions and faculties to learn more about their attitudes about learning English could be a future research topic. It would be interesting to see if they have similar viewpoints. Observational research methods could be used in other studies. More insight into the variables that may impact attitudes could be gained by observing actual classroom environments and interviewing instructors.
- Knowledge and skills to generate material in basic forms utilizing digital technologies and to solve technical problems encountered while using digital media and devices can be weighted in the digital competency training.
- It might be beneficial to give more weight to the training programme that other branch teachers will receive about using information search strategies for accessing information, data, and digital content in an online environment, using digital technologies for cooperative work, simple and different forms of content development, knowing how to handle online threats, and identifying the causes and solutions to technical problems encountered when using digital media.

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MIGRATION AND DISLOCATION IN THE WRITINGS OF CHAMAN NAHAL

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Abstract

Nahal's Azadi tackles the narrative themes of migration and dislocation comprehensively through the experience of LalaKanshi Ram and his family. They were the everyday life before Partition, the last journey, psychological impact and how the migrants rebuilt life a new after Partition. Nahal also focuses on the iconic last journey through foot columns and gives a detailed the attendant disasters, dangers and privations. The 3 June announcement and the Punjab Legislative Assembly's decision to opt for the partition of the province becomes a foregone conclusion. Nahal reiterates LalaKanshi Ram's reluctance to leave and his desire to die in his hometown. He and the others look at their houses for the last time with longing they find that it was already enveloped with a desolate spectral quality. LalaKanshi Ram and the families from Fort Street shift into their cramped, tented accommodation while India celebrated her independence. Though the contrast between their miseries and the joys of celebration are implicit in the narrative Nahal does not indict the Indian government. Instead, he chooses to focus on the achievement of independence when he states that most families in the camp sat together on that day and while they were aggrieved at their personal fate they also felt inexplicably proud. They pass and find that the Hindu population had been either driven out or decimated in every village. Nahal does not acknowledge the measures the Indian state had taken to give the refugees employment though he recounts how they finally find place in the cramped quarters of Kingsway Camp. This is a major step in their rehabilitation.

Keywords: *psychological impact, migration, dislocation, rehabilitation, partition, independent.*

Nahal's Azadi tackles the narrative themes of migration and dislocation comprehensively through the experiences of Lala Kanshi Ram and his family. They were the everyday life before Partition and the last journey and how the migrants rebuilt life a new after Partition. What is also notable is that Nahal focuses on the iconic last journey through foot columns and gives a detailed the attendant disasters, dangers and privations. The family experiences like the millions of migrants along with them. LalaKanshi Ram, a fifty year old grain merchant from Sialkot, leads a happy and contented life. As he awaits Mountbatten's 3 June announcement, which was to take place that evening, LalaKanshi Ram finds that the house he had been living in for over three decades was enveloped in silence and peace.

His attachment to his house is emphasized repeatedly for this is what he is going to be forced to leave in the near future, though he does not know it as yet. In any case, the impending announcement leaves him with a vague, indefinable unease for whatever he has now today has taken more than twenty five years to build and everything would be ruined if the demand for Pakistan were to be conceded. His fears had been exacerbated since February when the British set a time limit for independence, which was to be no later than June 1948. They would also hand power to any duly constituted authority or authorities if the political parties did not agree to a solution by then. What disturbed Lala Kanshi Ram was the reference to

freedom in the plural, which meant that the British were willing to concede Pakistan.

This uneasy premonition becomes a reality when Mountbatten's apocryphal announcement shatters all hopes of a united India. With Partition now becoming a certainty the people huddled around the radio in Bibi Amarvati's house are stunned and shocked. Lala Kanshi Ram voices the opinion of all in the room as well as in the Punjab when he tells them:

'I supposed we'll continue here. Why can't Hindus and Sikhs live in Pakistan?

Why should they wish us harm? he said, without much conviction.

'Be realistic, father', said Arun.

The middle - class business man in Lala Kanshi Ram wanted to cling to his hope.

'Well, why can't we live in Pakistan? They certainly would like to have us, have out business. Their whole economy will be ruined if they drive us out.

When Lala Kanshi Ram voices his desire to stay on under the new dispensation it shows his reluctance to leave. This fact has been noted in numerous oral accounts, wherein the people expressed their reluctance to leave their homes, their places of worship; their ways of life, their settled business for all of them assumed they could continue as before even if they were to stay on in a Muslim dominated Pakistan. Though Mountbatten's announcement is considered a betrayal, Lala Kanshi Ram and the others in the Mohalla continue to stay where there are despite the escalating violence. With the 3 June announcement, the Punjab Legislative Assembly's decision to opt for the partition of the province becomes a foregone conclusion. The Muslims now break loose and kill a number of Hindus though there is no intention to annihilate the Hindus en masse as yet. What proved to be more unnerving, frightening and demoralizing were the fires that broke out every night lighting up the sky.

Demoralized and frightened, the people in the mohalla under Lala Kanshi Ram's leadership continue to stay on in their homes even when Muslim refugees bring news of the carnage and mayhem in East Punjab. As a retaliatory gesture Mohalla Dharowal, a Hindu locality, is looted and burnt. This marks the first massive episode of violence in Sialkot. Later, each night systematically a Hindu Mohalla is burnt down and the sky is aflame. Nahal reinforces the point that migrations had began long before 15 August 1947, when no international border had been created. This means that these people were not refugees in the strict sense of the term. Ever since the March Rawalpindi riots an unprecedented number of people had sought refuge in camps and then from there proceeded to safer places. After the June cataclysmic announcement Sialkot proves to be no exception as Hindus from Mohalla Dharowal proceed in great numbers to the refugee camp. The tales of the Muslim refugees unleashes a round of vicious bloodletting in Sialkot and Chaudhry Barkat Ali, Lala Kanshi Ram's Muslim friend also voices the same view he tries to persuade his friend to leave for the refugee camp:

'.....Added to that is the fact that every day hundreds of refugees from India continue to arrive with tales of terror and disgust... When refugees with stories of personal misfortune land here, the politicians use them to their advantage to fan up further hatred'.

The next point that is made is that Lala Kanshi Ram is extremely reluctant to leave the house he had become so attached to as were the millions who faced uprooting and displacement. When it is first suggested that he leave for a refugee camp he storms.

'Refugee, refugee, indeed!..I was born around here, this is my home now can I be a refugee in my own home?'

Lala Kanshi Ram is confident they would return and views this move to a camp as temporary, just as

many other migrants did. Like them, Lal Kanshi Ram and other families in the mohalla are only given a few hours to pack their essentials and leave. Ignoring all the warnings, Lala Kanshi Ram had not transferred any money to India and all he had with him was three thousand rupees in cash.

Once again, Nahal reiterates Lala Kanshi Ram's reluctance to leave and his desire to die in his home town. But that is not to be, though he does not know it as yet. Nevertheless, when he and the others look at their houses for the last time with longing they find that it was already enveloped with a desolate spectral quality. The desolation of the houses echoes the desolation of the people gathered outside to catch a last glimpse of them.

Lala Kanshi Ram and the families from Fort Street shift into their cramped, tented accommodation while India celebrated her independence. Though the contrast between their miseries and the joys of celebration are implicit in the narrative of Nahal does not indict the Indian government. Instead, he chooses to focus on the achievement of independence when he states that most families in the camp sat together on that day and while they were aggrieved at their personal fate they also felt inexplicably proud.

These gruesome descriptions of skulls and limbs burning make the tragedy of Partition and dislocation clearer that shows the dangers the refugees had to constantly face. However, this is not the only cremation Nahal recounts in the novel. Another horrifying self-immolation takes place in the camp. When the move to India becomes imminent Niranjn Singh, a Sikh, immolates himself because he refuses to cut his hair or shave his beard to make himself less noticeable despite the urging of his pregnant wife IsherKaur. Even in his agony and in his death throes Niranjn Singh staunchly sticks to his religious beliefs and shouts in agony from the pyre, 'Life I'll gladly lose, my Sikh dharma I won't! In next to no time his ashes became a Samadhi, a place of religious veneration, Niranjn Singh, in committing

this martyrdom, has ensured that he passes on this heritage to his unborn child.

After narrating this martyrdom and Lala Kanshi Ram's personal loss, which he bears with dignity and nobility, Nahal focuses on the last journey. The inability of the Boundary Force under General Rees to maintain peace in the Punjab dashes Kanshi Ram's hopes of staying on in Sialkot. With the new countries engaged in a fratricidal division and the Boundary Commission's award on the seventeenth of August, everyone knew where he stood - on a part of Pakistan, or of India. While the communal carnage escalated, while the two governments squabbled over who would feed the refugees and how their assets were to be divided, LalaKanshi Ram realizes that it was time to proceed to India. And now begins the travails of the migrants as they undertake the iconic last journey by foot columns. The route his column would take would be from Sialkot to Dera Baba Nanak, headed by Major Jang Bahadur Singh is fixed and Nahal gives a detailed account of the number of people in the kafila, the route they would take, and the planning and logistics involved. There were over twenty thousand people in the convoy which meant a column of over ten miles in length, which was substantially lesser than the 400, 00 strong column Butalia mentions. Dera Baba Nanak, the border town on the Indian side, was forty - seven miles from Sialkot and the people would walk six miles a day. They were to avoid all towns, camp in open field and stop only for the night, except for Pasrur and Narowal where other refugees would join the convoy. It was estimate that would reach India in fifteen day's time.

On the day the departure the people are overcome by emotion as they turn round to have a last look at Sialkot. As the city fades away into the distance the migrants become aware of the various levels of betrayal and losses. A crowd had gathered to watch the departing convoy and jeer and shout insult at the men and women. Bibi Amar Vati feels

betrayed by her opportunistic husband, Gangu Mal, who had converted in order to hold onto the property in Fort Street. Lala Kanshi Ram also has to leave close friends like Chaudhry Barkat Ali behind, who accompanies him on the first leg in his journey. When they finally part, neither of them thinks the move or Partition would be permanent. Though they are optimistic about being reunited these friends do not know that this is an irrevocable journey with no change of a return due to the introduction of a passport system which made travel between the two countries more difficult, exacerbated by three wars and continuing hostility between the two countries. Even the love between Arun and Nur dies a premature death.

The last leg of their journey is filled with dangers, which, Nahal describes in detail though he does not give any fresh insights about the psychological impact on the people. He merely chronicles all that they face. The convey passes by dismembered human limbs and skeletons, and every village they pass they find that the Hindu population had been either driven out or decimated. En - route they are attached more than once by an armed mob and the cover given by Major Jang Bahadur Singh proves to be inadequate. Needless to say they lose many people in the convoy. At Narowal their camp is attacked. Many are killed and many women are abducted. Chandini, whom Arun hoped to marry, is also abducted and Sunanda, Bibi Amar Vati's daughter-in-law, is raped. Arun also witnesses the unwholesome parade of naked woman.

It is a band of dispirited refugees that finally reach the bank of the river Ravi and stand on the soli of free India. Arun sees:

..... many kissing the Indian soil, and he saw many others bathing in the Ravi to mark their deliverance. He saw his own father yielding to similar sentiments throughout the journey he never tired of talking of Sialkot. Now Arun saw him bend low, pick up a little

earth and rub it with his fingers. He saw tears in his eyes and found he was breathing heavily.... In an unusual gush of feelings, Lala Kanshi Ram raised his hand shouted 'Vande Mataram' - salute to the motherland. Arun only looked at the passive flow of river.

Lala Kanshi Ram's relief is apparent on setting foot on Indian soil. This feeling is similar to what Suchi and Rita Kothri noted about refugees when they reached their destination. The unfamiliar ceases to be intimidating once they realise they have reached the land of their co-religionists and signals the end of a journey. On the other hand leaving a familiar place where one has spent the greater part of their lifetime marks the beginning of a journey filled with fear and insecurity. Another point worth noting is that for Lala Kanshi Ram stepping on Indian soil meant deliverance whereas Arun was merely indifferent as he had not got over Chandini's loss.

From Dera Baba Nanak, Lala Kanshi Ram and his family proceed to Amritsar where they find their relatives do not want them and their presence as refugees is resented by the local people. They then proceed to Delhi by train and witness atrocities being committed on Muslims by Hindus and Sikhs. He now comes to the conclusion that in order to build a new nation one's hearts and minds must be free of hatred. He realizes that not only must he forgive the Muslims but he and his coreligionists in turn need to be forgiven by the Muslims:

'We have sinned as much. We need their forgiveness!'

When they reach Delhi they find that there is no utopia awaiting them as promised by the proponents of the two - nation theory. Their journey across the new border had no moral glamour attached to it and no religious sanctity. Instead, on their arrival Lala Kanshi Ram and the others have to contend with insensitive bureaucrats whose sympathies are not with the refugees. Though the official records state that every effort was made to rehabilitate the

refugees it omits to give the refugees' side of the story and their experiences with the bureaucrats when they reach India broken and shattered. On their arrival to India they had to struggle to build life new, build new homes and overcome the loss.

Azadi, as has been mentioned earlier, merely chronicles the trials and travails of the Partition migrants through the experiences of LalaKanshi Ram and roughly three broad narrative themes of the peaceful life before Partition, the perilous last journey and the disappointments and difficulties on reaching Delhi. What this novel does not explore is how they finally re-establish themselves though it is hinted at through what LalaKanshi Ram and Sunanda do. In all this, Nahal does not acknowledge the measures the India state had taken to give the refugees employment though he recounts how they finally find place in the cramped quarters of Kingsway Camp. This is a major step in their rehabilitation. What Nahal does amplify is the sheer grit, determination, hard work and the spirit of enterprise that the Punjabi

migrant had in overcoming their losses and becoming financially independent.

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THE BUTTERFLY EFFECT: THE POWER OF STORIES IN THE EVOLUTION OF HISTORY

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Abstract

History is an amalgamation of storytellers, history makers and historians, of which the story tellers are the pioneers. Storytellers invented Gods and Goddesses, Money, Wars, Kings and Queens, Maps and so many hyper real worlds. Stories transformed into history and it appears to be a random play of events across time. However, history is beyond the randomness that we see or read or hear. Any event in history is interconnected in some way or the other, though many of the complex interconnections cannot be visibly traced. The nonlinear structure of the random events have a deterministic order - an order in chaos. Any greatest event across history began with fictitious stories created by a group of storytellers who wanted to enjoy their power and position. The repercussions of something unbelievably bizarre or insanely accidental led to ground breaking histories, like the wrong turn of the car that caused the World War I. Stories brought repercussions in the human world and those evolved into history. History, thus is not an outcome of randomness but of order that began with stories followed by many events.

Keywords: *evolution, history, chaos, fiction, reality*

Introduction

History, like literature, comprises of reality and fiction. Fiction brings the spirit of reality closer than the raw reality itself. Its beauty lies in how a story is told and retold by people. Stories unite the human species invariably, like the mythologies that formed different communities. Humankind has always enjoyed narrating stories as the liberty for imagination was and is never a hindrance. Stories, in the early ages, were often believed to be real as nobody reasoned out or tried to question the logic. Witches and fairies were believed to be existing a long side the humans. As ages passed by, some stories occupied the central position in the human world as those were blended into reality which then gradually became the new reality Fiction can afford the luxury of camouflaging itself into reality. All the events in histories began with fictitious stories of gods and goddesses, money, maps, laws, justice and many other stories that multiplied eventually to form history. These sudden transformations did not happen randomly but in a complete state of order. In all the

randomness our ancestors had witnessed, there was a deterministic order that had been kept far from our sight. These stories were created by story tellers who were so selfish that they wanted to enjoy their power and position. Through these stories, directly or indirectly, they were given power and authority such that they kept the stories closer to reality. Moving on to the 21st century, we still prey on those stories that were created eons ago in addition to the new stories created by storytellers now. Stories “resemble the seeds of grain which have lain for centuries in the chambers of the pyramids shut up air-tight and have retained their germinative power to this day.” (Benjamin) Stories blend into reality in such a way that humans lose the ability to differentiate between reality and fiction. Several mysteries in the Universe are filled with a story a powerful story that makes humans get rid of the unfilled space in minds. Most people on Earth believe in the story of Adam and Eve as this story is not as complex as the theory of evolution or the Big Bang. Such simple fictitious stories nullify the space for complex realities.

Humans choose stories according to their preference of understanding those. Some believe in one story whereas many believe in another story which makes the second story more reliable. It depends on how many times the story is told and retold. If stories like these had promoted a healthy and peaceful relationship among humans in history, then history wouldn't have been this dreadful as chronicled in most of the pages of history books. These stories brought disharmony among humans and our reliance on those have broken the balance between other organisms and us. Several stories incorporated into reality have resulted in this grand narrative called the history.

Objectives of the Paper

1. To expose the underlying non linear pattern in the evolution of history.
2. To unveil the purpose of creation of stories in history.
3. To unmask the hyper real elements in the making of history.

Uniqueness of the Paper

Imagination is the product of human minds. It becomes visible to the human eyes when imagination becomes a product. There is something else that imagination can produce a story. A story is not materialistic and it remains an abstract layer in mind until it is turned into reality which means when the story becomes real, the power of imagination is visibly seen. All that the human world perceives and lives in, are fictional entities that are established by the storytellers as reality. Imagine a law that has been passed recently, and people in power suddenly decide to change the law. The law can be changed overnight, with no need to fight and win over it in a battle that involves physical violence between the two opposing parties. It is enough the chief judge in the Supreme Court declares a new law as opposed to the previous law. This could happen only because

laws exist only in human minds and that is not an objective reality at all. We believe that laws are an outcome of reality, but in truth, laws are a product of imagination. History is a fiction, apparently, except for the sufferings of humanity within those fictional entities. Storytelling, like myth making, can be made easily believable and the credibility of the story lies in the power of who tells the story. Such stories like laws, religion and many more are not harmful until those tangled webs start affecting the people in reality. Some of the stories should be streamlined and retold as one group affects another group which rises to large number of conflicts resulting in disharmony and violence in the world. The genesis of some of the stories need to be traced in order to prove that the stories that majority of us believe in are merely fictional and are irrelevant in today's world. With the butterfly effect, the evolution of stories in history can be traced.

Literature Survey

The Storyteller in Context: Storyteller Identity and Storytelling Experience by Patrick Ryan discusses the power of storytellers, how thinking affects storytelling, the ramifications of non-genuine storytelling. The implications of a non-genuine storytelling are widely discussed whereas the interconnections between the selfish storytellers and its impact on history aren't explored. In *Chaos, History, and Narrative*, George A. Reisch defines history as a chaos and that history works on the principle of butterfly effect such as its sensitive dependence on the initial conditions. However, the power of imagination is little less discussed and history is looked upon as a grand event or as a grand narrative. The nonlinear laws in history are explained but how storytelling affects history or how hyper reality has affected the whole human history aren't identified. In an article titled *Whose Anthropocene? A Response*, Dipesh Chakrabarty exposes the politics in / of the anthropocene. The fact that mankind jumped to the

top of the food chain is explored but how fiction/ story telling helped mankind reach the top of the food chain isn't explored. In *Bible's Stance on Homosexuality*, Alan S heard quotes that Bible shows no understanding of homosexual orientation as mutually supportive and affirming. The verses in the Bible are discussed but the reason for establishing such irrational stories as truths within Christianity aren't explored.

This paper explores the complexities between storytelling and how stories told by selfish people in power have created history, how imagination has crossed the boundaries of fiction and stepped in to the human world as reality, how hyper reality has consistently been the source of creating harmony and disharmony in the making of history, how the myth of homo sexuality has found away to live upto the 21st century and how stories helped human kind reach the superior position in the world.

Research Methodology:

With the Qualitative Research Method, the historical events are analyzed and the underlying non linear patterns are identified. The research design includes the application of the butterfly effect to the events in history, thereby figuring out the power of storytelling in the making of history. The nonlinear patterns such as the wars and conflicts are studied in depth and how the little stories created by story tellers have evolved into a grand history are identified. The unpredictable and random nature of history is dissolved as there is a certain, predictable order in the happening of any event in history.

Findings

Nature, Order and Chaos:

The word 'Chaos' was defined by various mythologists, philosophers, theologians, scientists over time differently. Empty space/ void/ abyss, state of confusion, disorder, opposite of 'cosmos', a specific kind of unpredictability, darkness, random

distribution are the various synonyms provided in different fields across different areas. But in the field of Mathematics and Science, Chaos theory means a science of predicting the behavior of "inherently unpredictable" (Lorenz) systems. It corresponds to the pattern of behaviour (action), the span of the action (time) and the non-linear outcome in the universe (effect). Beginning with the chaos in the solar system to the chaos in the earth to the chaos within the creatures living on the earth, there is a pattern. Where there is life and energy, there is chaos and where there is chaos, there is a pattern. The sensitive dependence on the initial conditions which is known as the Butterfly Effect is the origin of the Chaos theory. Like the chaos of the atom that opened up a complex pattern in the universe, the butterfly effect opened up the theory of chaos. Edward Lorenz clearly puts forth the idea that even the flap of the wings of a butterfly can cause an atmospheric change in Texas. The tiniest of the trivial actions of any creature in the universe has at tremendous effect some place else. It is too complex for the doer to understand and study the pattern followed by his/her action as the system is interconnected and the effect of his/her action cannot be apparently visible. It is notable that the doer's action will affect the same species of the doer; it can affect any creature in this world and to any extent. Nature is attributed as the most stupendous, complex and mystical wonder as perceived by the humans. The superficial miscellaneousness in Nature offers the liberty for humans to conclude that Nature works not harmoniously but disorderly. However the magic of the organised pattern is visibly seen when each part of Nature is closely observed and analysed. The hugeness of the galaxies, the diversification of the living creatures, the irreplaceable masterpieces of art, the myriad vignettes of all visible and invisible things in the world possess a design. Everything under the sun follows a pattern, the pattern of the Fibonacci. From the tiniest atoms to the biggest galaxies in the

sky, the golden ratio is inevitable. Neither can humans escape creating things without this nor can we live away from this. Flower petals, art, architecture, books, human beings, animals, DNA, hurricanes are no exception to this golden ratio. Everything appears complex and disarrayed until a similar pattern is found. Nature, without a doubt, falls into this pattern chaotically.

Stories, Homosapiens and History

When there is a pattern in the Universe, there is a pattern in everything that happens now, anything that will happen in future or anything that happened in the past. There is a pattern in the history that we read. It is not a random interplay of events or in other words, chaos. History is a deterministic play of events with complex inter connections that begins with stories of power and politics. If we can predict the past, it is possible to predict the present and the future as well. Tracing back to the ancient times when Homo sapiens enjoyed equal status as that of other animals, our reality was quite different from what we are now living in. Now we enjoy the superior status among all other organisms, inspite of the physical power and strength of some of the organisms as compared to humans. The answer for this sudden shift in the world lies in the power of imagination of human beings. We imagined where power could take us to and we became the superior beings in this Universe. In reality, we are a speck of dust in the Universe but in our imagination we are the most powerful beings who can control everything that is happening in the Universe. Imagination gave rise to several stories tangled with reality such that we now live in a different reality – a fictional reality. Most of the history books have chronicled the events in order with a certain beginning and end but it has not recorded the purpose of creating fictional stories in the human world. Butterfly Effect can decode some of the underlying dangerous patterns for such fictitious creations and can bring the purpose of the creation of such stories into lime light.

With the science of butterfly effect, the puzzle of the non-deterministic and non-linear happenings in history can be confronted with certainty. History is always read as something far and disconnected from the present. The truth is that we are part of the history too and we live in the same stories as our ancestors lived too. We have Gods and Goddesses, may be in different forms than before. The stories evolved along with the humans but stories have continued to exist and will continue to exist as long as human beings survive. History is a predictable event as long as the complex interconnections are decoded. A complex network of meaningless stories were turned into history by human kind for their selfish motives. History is me rely a story of power and nothing else. History is not governed by the principle of theory of evolution but it is an outcome of imagination of great story tellers who wanted power where the listeners became the characters in the story and later the victims in history. There are two groups of people who are involved in the story telling¹. The active story tellers². The passive listeners. This model resembles the grand model of working of history except that the stories were take none step higher to reality. For this transformation, hyper reality was the tool they used to manipulate human kind. In the twenty first century, humans still rely on stories and it is hard to imagine a world without stories. But these are not stories like fairy tales which we know is unreal. These are far beyond what we can see. Stories are incorporated into reality so deeply that humans cannot differentiate between reality and fiction.

History, Randomness and Order

Everything in history begins with randomness. The storytellers who created such powerful timeless stories are organizations who had a vision – a vision of power. Though it began with a random disorder, it naturally attained order as the stories worked like the system of a pendulum. It began with a random

disorder and ended in a deterministic order. If two similar stories of same origin are compared with each other based on its sendings, it is not going to be similar. The complex interconnections, visible and invisible to human eyes, contribute to the making of the story, such as who the narrator is, the way the narrator tells it, how the listener takes it in, how the listeners retell the story, how the story tellers build an institution out of the story, how the listeners are victimized in the world of hyper reality. The linguistic positions that the words such as the West, Presence, Good, Hero, Nature, Man occupy are considered significant than the concepts established on the right side of the binary opposition. These are merely stories instilled deeply into us that the darker side of who created those remains invisible, but the stories still continue to exist. Similar to the declaration of Papal infallibility by Pope Pius IX which led to the eternal belief that Popes can never be wrong or the declaration of Hong Xiuquan as the son of God and the brother of Jesus Christ which led to the Taiping Rebellion (Platt), a massive death of around twenty million people, several stories were constructed and were made to fit perfectly in the round hole of reality. These random stories of power have led to blood thirsty wars and irrational conflicts. When Mao Zedong, the Chairman of the Communist Party of China wanted to make China the super power, he ordered the tripling of the agricultural production in order to export to other countries. When the results didn't come out well, the local officials added up zeros to flatter their superiors. Trusting the forged reports, in exchange for weapons and heavy machineries, China exported so much grain to foreign countries. The result was the worst famine in history with the death of tens of millions of Chinese (Becker). In order to survive, the local officials cooked up a story and this story turned to be the worst history of famine later. One man's overvaulting ambition has created the most dreadful history. In the end, everything might seem non linear and disorderly as the

trajectory of the events are too complex but it has a linear order behind the chaos that we see. It is visible if the genesis of the stories are traced because there begins the pattern of history.

Stories, the Catholic Church and History

The Roman Catholic Church, the largest Christian Church, has constructed several stories along side the real time history. Dan Brown through his novel such as *The Da Vinci Code* (Brown) decodes some of the stories within Christianity that had been concealed completely by the Catholic Church. In all its entirety, those in power hide the story so as to sustain the institutions in reality. Fictional stories are the basis for the reality that most of the humans live in. If the stories are let loose then every thing will fall to the ground. As the Catholic Church has sown the seeds for different storyline, the base of the structure will crumble to the ground if those stories are demystified. Stories such as the creation of Adam and Eve, life after death, homosexuality is a crime, authorities are to be obeyed to are the random stories invented by the story tellers who found an order through the institution such as the Catholic Church. Stories such as celibacy which has been adored by the Catholic community as holy and powerful, that homosexuals will be put to death by God, that all of us should obey the authorities because God put the authorities in place are stories that are still believed to be true by the Catholic community. All these stories, if promote harmony, can be ignored. But most of them cause disharmony, like the other natural genders are considered unnatural and illogical. Catholic Church abominates homosexuality for the fact that God gets angry if two people of same sex fall in love and will put them to death. If the Catholic Church replaces this belief with a new theory that anyone can fall in love despite the genders, then the bedrock of Christianity which is the creation of Adam and Eve by God will fall to the ground and therefore the whole other belief systems.

So the Catholic Church refuses to take up this story no matter how many of them are victimized because of this merciless story. It has been observed that lot of animal sex exhibit same sex behaviors such as the bonobo monkeys or the doodle bugs but it had been kept a secret because it will disrupt the Catholic story that majority of the people in the world believed to be true across ages (Schreier). Thus stories replaced the objective reality that each of us live in.

Future Scope of my Research

"We are, as a species, addicted to story. Even when the body goes to sleep, the mind stays up all night, telling itself stories." (Gottschall) As far as Homo sapiens survive, neither imagination nor storytelling will die. It will continue but with different sets and subsets of stories, such as the Dataism with story telling. We are now in the transitional phase and we have already begun to rely more on what Internet wants to say than what people want to say. Our reliance on Artificial Intelligence might prove hazardous as it is only a fiction alreality that we live in. Data, here, is embedded not just with facts but also with stories so that humans buy these data. The adaptable nature of stories might also produce a different combination of stories. Each group or corporations sell stories with slight alterations and people will barge into buy those. We will not buy data if stories aren't powerful, like the stock markets. Stories will evolve along with story tellers and the characters within the stories will evolve too. With different sets of stories, we will try to achieve a different world.

Conclusion

Humans will evolve along with stories. We will evolve

mentally and by mental evolution, we might try to control the Universe more and we might rule the world like how Gods exist in our imagination. Different stories will give birth to different realities. Reality might be too different from what we are experiencing now. We will live in an extreme hyper real world and stories will continue to live on as long as humans survive. Those in power will control us through different kinds of stories. We will not experience the objective reality that other organisms live in. Thus, the power of imagination and story telling will create different h I stories in future alongside the growth of technology.

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THE UPSHOT OF ABERRANT KNOWLEDGE, ERRATIC LEARNING, AND BLIND EXPERIMENTING: FRANKENSTEIN'S DRIVE TO DESOLATION BETWEEN HUMANISM AND NONHUMANISM

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Abstract

This paper attempts to explore how aberrant knowledge, erratic learning and blind experimenting have led to the misfortune, trauma and disaster of the protagonist, Victor Frankenstein. As it has haunted his happiness and made him to suffer in recluse, this paper is mainly concerned in probing the adverse effects of man-made destruction when they are engrossed with the belief of challenging the nature and reality. How the overwhelming desire to redefine nature and experimenting physiology with the framework of nonhuman body has devastated a man and his family to groan in despair is the subject of this paper. It has been also discussed that how the psychosomatic indulgences of the central character and his enigma of self-destruction can play a crucial role to swing him between humanism and non humanism. The psychological underpinnings of greed, avarice and delusion are analyzed to understand the countless miseries and tragedies that has fallen on the protagonist unto his end.

Keywords: aberrant knowledge, blind experimenting, erratic learning, humanism, non humanism, recluse, self-destruction, trauma

Introduction

Mary Shelley's nostalgic dream has influenced her in the writing of Frankenstein, a dreadful novel of misery and misfortune, recurred for being greedy for creating a life in the framework of a nonhuman body. Frankenstein has become one of the finest products of gothic classics and its impact on creating a fiction of fantasy and horror has made it a precursor of science fiction. And, it can be analysed how the novel has made an everlasting effect in reading out the evolution of life sciences on the contemporary society. Frankenstein, with its unsurpassed imagination remains unique in depicting the dreadful destiny of the protagonist aftermath the creation of monster. This paper discusses the disastrous calls for unwarranted miseries and misfortunes that Victor Frankenstein has himself invited by his relented pursuit to the blind experimentation of the weird knowledge he has gained.

Frankenstein's Yearning for Seeking Aberrant Knowledge

Unexploited natural life with a shade of morality and benevolence to self and brethren is a blissful living. Life was so cool to Frankenstein when he was at home. His desire to pursue higher learning and moving away from home, family and his only friend has been a sort of disturbance to him but his long meditation for working in laboratories increased his alienation towards the society. This novel raises a series of important questions - Whether the journey of a man often results in trauma and turbulence? Why is a man always affected and disillusioned when he moves away from the family? Do too much of privacy, dejection, seclusion, self-alienation, and self-abandonment wither the normal life of a man? Do the knowing and learning of too much adversely affects his sense and leads him to hallucination? When a man gains disproportionate knowledge and involves in a secret affair to experiment the impossible, does it

always result in mystery and desolation? Why a man of disparate knowledge is unable to assimilate himself with the society? Why is the fall of a man always destined if he goes against nature? Several studies (Adams, 2001; Badalamenti, 2006; Paul, 1981; Wasson, 2015; Wright, 2013) reflect that Frankenstein is one of the earliest products of fantasy genre and gothic series. Horror and mystery are incessantly depicted through the narratives of Frankenstein and his creature, Monster. The instigation for yielding abnormal knowledge and understanding of natural philosophy and its blend with the study of Anatomy and Physiology resulted the protagonist to take the pursuit of dreadful research that he can challenge the natural and biological creation of human. His unswerving knowledge on the writings of Cornelius Agrippa, Paracelsus and Albertus Magnus made him become a genius in natural philosophy that has eventually tainted his desire to study physiology and to conduct odd experiments that anyone can ever imagine of. The sense of scientific inquiry and the effect of Darwin's theory of evolution has popularized even the common to think and understand the mystery between theology, biological sciences and animation.

Humanism is much oriented with the assimilation of nature and civilized society. It evolves with the personal, social and ethical understanding and adaptation to live in harmony with nature. The moral philosophies and human values should be braided together to integrate with the real norms of life to live in association with the blessings of nature. Life would have been smooth and comfortable, if Frankenstein would not have realised his unusual desires and experimented his vague knowledge. It is the state of utter disappointment and failure that he encounters in the pursuit of seeking knowledge and giving life to a frame of assembled parts of lifeless body. His ceaseless miseries left him nothing but to redeem distress till his last breathe. Frankenstein yearned for seeking higher education and he happily forsakes his

domestic comforts in family and village and leaves for the University of Ingolstadt to pursue natural sciences. Though he can complete the courses on Natural Philosophy and Chemistry, it is his profound interests that he started experimentation with Physiology. Knowledge, experience, and wisdom are the three entities with which the man can really rebuild and restore the society. Concrete knowledge on life and existence is quintessential to reinvent ourselves, but it should be really guided with our good insights and goodwill for not acting against or forbid the nature. Man can lead with his matured experiences, virtuous thoughts and wisdom to safeguard the entire society from the harms that befall through our crooked learning and scientific conspiracies. Frankenstein, with his ceaseless learning and meditation towards his laborious work, able to undertake independent and unguided research where he lacks the wisdom to analyze what he actually wants to contribute for the society and what will befall in the future itself through his cursory knowledge and shallow discovery.

Frankenstein's Greed to Experiment Abnormal

Unusual desires and unjust supernatural powers that challenge the nature and true existence of ethical society can never pave a way to human realm of life. Pride, greediness, and wicked desires are the three prime sins that even though the man fails to acknowledge it in himself remains a curse to his achievement and existence. This happens to be a personal flaw as the man due to his self-interests and being too much self-centered in nurturing his talents and skills is not able to identify himself where his contributions will lead to. Sometimes, self-obsession disturbs himself, his personal and social relations are affected but, by large, the wider society too, gets inflicted and devastated due to his precarious decisions and unpredictable actions. Mary Shelley (Frankenstein, 1818) was successful in revealing the Frankenstein's spirit of unusual desires to prove his

humanistic and non humanistic traits of character. It is his swamping desire to explore the unknown powers and to prove the mysteries of creation to the world, he wanted to achieve those impossibilities that even both ancient and modern sciences have not attempted in true reality.

I paused, examining and analysing all the minutiae of causation, as exemplified in the change from life to death, and death to life, until from the midst of this darkness a sudden light broke in upon me - a light so brilliant and wondrous, yet so simple, that while I became dizzy with the immensity of the prospect which it illustrated, I was surprised that among so many men of genius, who had directed their inquiries towards the same science, that I alone should be reserved to discover so astonishing a secret. (43-44).

With this sheer belief, Frankenstein totally isolated from the people and indulged in serious mystical experimentations for making the framework of a body (Rauch, 1995; Sarkar, 2013). It was his strong desire to resolve into the ancient studies of natural philosophy and to explore his talent, he further inclined not to deviate from his supernatural interests and affirmed to undertake the pursuit of learning and experimentation. The precept of aberrant knowledge, dismal mystery, grim ideas, gloomy atmosphere, immersed madness, weird talent, and unplanned experimenting of supernatural elements are the factors that one can encounter what the protagonist is meant and surrounded with as he works isolated at the university. Frankenstein sincerely meditated that his labour could come true, and he will be the one who has made possible the impossible. His precautions isolation helped him to indulge in those areas of investigation to which he enjoys the liberty not to disclose about what he is has been self-committed to. With his sheer interest to make a structure of the human frame, he attempted on challenging both science and nature and so he

spent his time in vaults and charnel-houses. He himself was taken away to that extent that he cannot distinguish in what he has been employing his scholastic resources and precious time. It is his sheer madness to experimentation that he embraces isolation, where he cannot be identified with others. He forsakes his family, never replies to any letters from family and friends, never discusses his ventures with his colleagues in the college, but steadfastly found immersed in his mad endeavour to explore and create something.

When a man is found to be entrenched, deep-rooted and immersed in his preconceived thoughts and ideas and never divulges his knowledge, research, and experiences to anybody, he finds himself in the other world, where he fails to analyze what his finding would be and what he wants to prove to the society with his explorations, inventions, and discoveries. In his uninterrupted pursuit of experimentation, he was immersed to that extent that he cannot distinguish his merits and demerits of exploration (Nicholson, 2020). His vague mind did not help him to analyze the goodness and badness of his experimentation (Perrakis, 1999). He is not able to find the pros and cons of the research as he loses both scholastic and ethical values. Without understanding the gravity of the outcome of his experiment, he wandered in the churchyard in the midnight. He collected the remains of the burials and shaped it to his own interest. His days and nights were spent on building the structure of the framework of body that he has never dreamt of. He came to learn advanced scientific studies, but he is found to be inclined more with the precepts of the ancient sciences to explore nature with his own incessant ideas and knowledge than what he gained from the lectures. He forsakes food, rest, and happiness, and he is intending to experiment what the scientific world has not even thought and tried of. It can be easily noticed that Frankenstein has never associated with the scholastic and research community as he never

discloses any of his secret aspirations and surreptitious endeavours. He has not given time even to self-evaluate what his experimentation is with and what his product will be worth for and what he actually intends or wants to contribute for the society. These shortcomings of his knowledge and research are not simple and cannot be easily neglected and just moved on, as he was knowingly or unknowingly resumed to challenge the nature and humanism in general.

Frankenstein's Blind Conception to Erratic Learning and Experimenting

Frankenstein is a masterpiece for showcasing what is research and how a research needs to be undertaken. It may be a fallacy and an erratic notion and effort, if research is not systematically and scientifically planned, devised, and executed. This fiction is an attempt of an independent scholar, who in his pursuit of exploration before he could undertake, never attempted scientifically and morally to think and discuss what may be the outcomes and implications of his research. As Frankenstein's secret pursuit of research is known to none, and to his own dismay, he limited himself in developing new monstrous species. Without any conscience, he started devoting so much of time and interest on this disastrous research that he was not able to distinguish between fantasy and reality (Chao, 2010). Victor lost his complete senses when he first encountered the monster. He was able to realize the terrible mistake that he has committed. He just wanted to yell at his own creature to get out from the place. He never wanted to see its horrible sight again. As soon as he gives life to the ghostly figure, he realizes his inability that he has got no power to overrule the monster. He can understand that his own creature is more befitted and stronger in physique that he cannot slay down as soon as he redeems for his mistake. He could very well understand that the monster is the most overpowered

and uncontrollable (Malchow, 1993); Nancy, 2002). He realizes his helplessness and condemns his own madness for the unfruitful experimentation. His thirst for learning and quest for knowledge has made him completely broken that he perceives that he will never indulge in high learning and yearns to return to his home. The real time of experience in conducting research and basking at the achievement is something that any researcher can really wish for. But it never happens in Frankenstein, as the protagonist shies away to reveal his research, in fear as well as in disgust with his creation. He rather warns the world not to ever challenge the nature with their cursory knowledge and superficial learning.

Learn from me, if not by my precepts, at least by my example, how dangerous is the acquirement of knowledge, and how much happier that man is who believes his native town to be the world, than he who aspires to become greater than his nature will allow. (44-45).

This can be essentially noted that when he is in the spur to create a mate for the monster, he alerts himself not to create the same blunder as that it is a threat to the nature and the world. The same madness and immersion cannot be witnessed as he then really encounters the reality of his failure and his potential to challenge the nature eventually vanishes.

Mary Shelley is so realistic in depicting the most unrealistic part of her fantasy, the creation of the nameless creature, the Monster, what its name is assumed to be, as it was not given any name by its own creator. In the history of any scientific and mythical creations, probably Frankenstein's Monster is the only creature which has not been proudly named by the creator. It can be quite startled to understand that a highly skilled scholar can do wonders through experiment, can also be a real fanatic for achieving one way goal. He was recklessly working towards accomplishing his experiment, but never thought of its outcomes. The experiment was successfully completed but the execution of action remains

unrewarded. The ultimate product of his experimentation is a monster, where he would not have even thought of in his wildest dreams to come true. He feels self-pity for his one-sided learning that he cannot show his supernatural talent as such he has created a Monster and he desperately wanted to hide it. He wanted the Monster not to recognize him and always wanted it to be far away from the understanding of his identity. He never wanted anybody to understand that he is the Creator of the Monster. He never wanted to be associated with his creation. He feels that there should not be any understanding or recognition between the creator and his creation. Why does Frankenstein reluctant to accept the Monster? Is it because of his non humanistic and gigantic appearance? Why he is not proud of his creation? Is it because it has got supernatural powers that it can overpower humans and can eventually destroy them? If it is so, why Frankenstein was blind to create it? Does his scientific and supernatural learning and knowledge have not yielded real fruits? Yes, it is all because his research sans humanity and ethical values, hence, he runs far away from his creation throughout the novel. Hence, he intends never to get recognized or associated with his own creation and his pride and ambition is withered once for all.

Frankenstein's Drive to Desolation between Humanism and Non Humanism

Frankenstein can be considered as a classic for understanding human values, social behaviour and moral philosophy. Though Frankenstein has articulated the myth of monster and monstrosity, it has been equally successful in depicting the non humanistic traits in humanity and humanistic traits in nonhumans as well. As Frankenstein, the central protagonist is both hero and antihero in his will and the Monster too, being the antagonist is both hero and antihero of this novel. It will be really unfair if we categorize the Monster as a villain rather, he is an

antihero who can justify his real innocence in series of his personal experiences with his creator as well as his social encounter with De Laceys. While Frankenstein, being the Creator, wilfully maintains that nobody should see the vulnerability of his creation. He repents for the dreadful mistake he has committed and henceforth he always expected that Monster should move away from his place. But pitifully, as soon as the Monster gets its life, he has seen the wrath and rejection from his Creator. As Frankenstein abandons Monster even from his sight, he sincerely obeys the words of his Creator. It can be witnessed that though Monster's physique and features are found to be dreadful, he had a mild heart, amicable gestures and wanted to recognize his identity. The Monster considers his creator as his master and father and wanted to be with him. But it is Frankenstein who himself is not disgusted with the outcome of his experiment extremely taunts the humble Monster to do not exist amid mankind. Frankenstein restlessly orders Monster that he does not want to see him and orders him to move immediately from the place without any obligation and responsibility as the father and creator of the creature (Gigante, 2000; Feder, 2010; Judith, 1990; London, 1993). Understanding the reluctant mind set of Victor, the Monster does not have any way other than to obey his master. The life of the Monster was so annoyed by the Creator that he did not mean to interfere in Frankenstein's life again. The monster feels helpless, but it swears that he will not meet him again. The Monster feels ousted, isolated, and distressed at its immediate plight away from the Frankenstein. With all these recurring confrontations, who is to blame? Who is more humane and less humane? Does it not look the creature, the Monster is more human than his Creator? It is because of his gigantic appearance, we call him Monster, but naturally, the Monster reflects its good sense for its Creator by obeying his orders.

On the other hand, Frankenstein remains distorted but keeps epic silence about his creation throughout the novel. He wanted to convey the blunder he has committed to his family, but he could not disclose it to anybody that he is the sole cause for creating the Monster and the terrific murders happened. He inwardly cried for his erroneous experiment but cannot spell out to anybody. He himself felt ashamed that he is the Creator of that terrific species that happens to be the most disastrous attempt in destroying the world. He was afraid that if his experiment is known to the world, he will be considered as a curse to mankind. The paradox of Frankenstein's blind experimentation is he can create the Monster but is found struggling unto death to destroy the Monster. His attempt to destroy the Monster remains to be an utter failure as he never gets hold of him. His learning and experimentation never work when he attempts to destroy the Monster. He himself understands that he can never control him and time and time again, Monster proves that he is physically more powerful and strong than the mankind. He is faster than air and time; he can easily travel in air, water and land; he can climb mountains and cross seas; he can jump into any valleys and can also reach the land; he can live in a forest, and he can take revenge and murder anybody without any trace. He is found to be so smart, shrewd and knack at murdering. He is found equally kind and cruel to anybody. He longs for love and care; he expects social living and wants to live a normal life as any human being (Cason, 2015; Goldberg, 1959; Gould, 1994). Monster's yearning for a companion for solace cannot be easily disregarded as this is the basic requirement for any social being.

"How can I move thee? Will no entreaties cause thee to turn a favourable eye upon thy creature, who implores thy goodness and compassion? Believe me, Frankenstein: I was benevolent; my soul glowed with love and humanity: but am I not alone, miserably

alone? You, my creator, abhor me; what hope can I gather from your fellow-creatures, who owe me nothing? they spurn and hate me." (103-104)

In each and every instance, Monster wanted to pacify Frankenstein and prove to be a good creature, as it fairly yearns for a perfect social life and existence. But still wretchedness cannot be overruled when desires are not met, and it is the cause and curse of downfall for both the protagonist and antagonist of this fiction.

The Monster is found to be judgmental and definitely has got reasoning skills and human values as he is able to help others in the forest, he is able to systematically wake up in the early morning and he is also able to service the cottage people by cutting trees, cleaning the place, irrigating water and domestically help them what they have to complete in their day-to-day routine life. He regrets for his own appearance, feels, and sympathizes himself that he cannot befriend humans or can marry a woman who can really shower love and comfort to him. By saying all his ordeals, he yearns for a partner who can really share her life with him. He states, argues, and justifies his stand for seeking a partner. He also promises that he with his partner will never face him, and they will fly to faraway lands and would not encounter with any human. Frankenstein cannot but simply nod to grant his rightful wish as he realizes that the Monster is really true as his utterances reflect his urge for a stable companion to him (Britton, 2009; Deane, 1998). But still, when he is doubtful about the work of the Monster, he gets warning and threatening from him.

"Slave, I before reasoned with you, but you have proved yourself unworthy of my condescension. Remember that I have power; you believe yourself miserable, but I can make you so wretched that the light of day will be hateful to you. You are my creator, but I am your master; — obey!" (192)

I had feelings of affection, and they were requited by detestation and scorn. Man, you may hate; but beware! Your hours will pass in dread and misery, and soon the bolt will fall which must ravish from you your happiness for ever. Are you to be happy, while I grovel in the intensity of my wretchedness? You can blast my other passions; but revenge remains — revenge, henceforth dearer than light or food! I may die; but first you, my tyrant and tormentor, shall curse the sun that gazes on your misery. Beware, for I am fearless, and therefore powerful. (192)

Monster literally warns and threatens that he must abide by his words or else he would face negative dire consequences for not granting his plea.

Frankenstein is found to be generally inferior to the Monster, as the Monster's magnificent physique proves that it can no longer be surpassed by any human. Frankenstein's learning and experimentation has proved that he is a man of construction. He can be able to create things but cannot control or destroy them once he has given life to them. It is because of his fanatic supernatural skills, things go beyond his reach and control. As soon as he gets life, he faces the wrath of his creator and hence embraces the solidarity of life. The Monster simply obeys the words of his master. At first, he yearns for the love of his master and when he faces only anger and disgust from his master, he just wanders with no mission, until he meets the helpless people of the cottage in the forest. He can show love and affection to a poor isolated family and understands the simple, humble, and natural life of those disdained people. To gain their company, the goodwill and interest of the monster knows no bound as he tirelessly helps them without any return. Monster does not show its monstrosity from its birth, but only it was when abandoned by his Creator and DeLaceys, and due to continuous disappointment from the so called humans, he becomes vulnerable, revengeful and

terrific and shows the negative trait of his character (Bower bank, 1979; Britton, 2015). Frankenstein wavers between both humanistic and non humanistic traits due to his unswerving knowledge and potentiality to challenge the nature, but he has to finally subdue his own creation, as it takes off all his personal life and family, he gets alerted at least to save the world from his horrible creations.

Conclusion

The question that can be raised on the abnormal knowledge of Frankenstein is when he is able to create the monster, why cannot his learning help him to control or destroy the Monster? How far the learning has affected him? To the time of Monster's creation unto his self-exile, the journey of Frankenstein has been the most terrible, pathetic and exhausting. Why has Frankenstein not reviewed the outcome of his experimentation before he could create a Monster? How does Frankenstein has become the man of inaction? Why not his learning drive him to create a fruitful being that could have been a blessing to the world? When Frankenstein had a second thought and reasoned out that the creation of the She-Monster would be a threat to the world, why cannot he apply the same concept before he could create the He-Monster? How the skills of critical and analytical thinking could have surpassed his blind knowledge and experimentation of creating a Monster which happens to be a curse to him as well as to his entire family and society. Frankenstein remains unanswered to all these questions when he is so much self-obsessed with his fanatic knowledge and blind experimentations. It is true that Frankenstein himself cannot withstand to look at the Monster, but when the Monster persuades him to create, she-monster, he sympathizes the loneliness and helplessness of the Monster and decides to grant his plea. To get rid of the Monster and to grant his justified plan, he accepts that he will create a she-monster and obliges to do the same at the earliest.

But how far he can grant his plea is found to be so doubtful and by now, he is able to self-evaluate the real situation. As now he is able to foresee the biological breeding of the monster-pair and the threat that it will impose to nature and humans, he destroys the body frame of the she-monster and affirms that he cannot further ruin the world with his supernatural creations. Had not the same if he has thought before, he would not have involved with those futile and dreadful experiments and would not have invited chaos to his own personal life.

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SOCIO ECONOMIC CONDITIONS, SCHEMES EVALUATION AND TECHNOLOGICAL APPRAISAL OF FISHERMAN – A CASE STUDY IN THERESPURAM VILLAGE OF TUTICORIN DISTRICT, TAMIL NADU

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Abstract

Fishing is the activity of trying to catch fish. Fish are normal caught in the wild. Techniques for catching fish include hand gathering, spearing, netting, angling, and trapping. The term fishing may be applied to catching other aquatic animals such as molluscs, cephalopods, crustaceans, and echinoderms. The term is not normally applied to catching farmed fish, or to aquatic mammals, such as whales, where the term whaling is more appropriate. The etymology of the word "thoothukkudi" can be traced back to the period when the locals to tap drinking water by digging small ponds (oothu in tamil). Oothukudi meaning to dig and drink, later came to be known as thoothukkudi. The district has a long and illustrious history dating back to the Pandyan era. In the tenth century A.D the region was conquered by the Cholas and re-conquered by the Pandyan kings. Subsequently, thoothukkudi was ruled by Madurai Nayaks, the Portuguese, the Dutch and finally the English. The English ruled Thoothukkudi, which was a part of Thirunelveli district, till India's independence. Tuticorin district is in southern Tamil Nadu, in Gulf of Mannar region, which is situated between India and Sri Lanka. Tuticorin district names 23 fishing villages, with population close to 70,000. Therespuram is one of the villages in Tuticorin. It is 9km away from Tuticorin Harbour. Totally around 5,600 fishermen families are living here. 48 wards are there. These fishermen are economically and socially poor. As compared to fishermen in Main harbour. Till 2004 Therespuram fish landing centre was the main fishing harbour. They are not fishing under any structure. Most of the fishermen don't know about the schemes which are available to them. Therespuram fishermen are using motorised and non-motorised boats. Also they are using GPS and new Technologies for fishing. Hence the study focusing on socio – economic conditions, schemes evaluation and technological appraisal of fisherman in Therespuram village of Tuticorin.

Introduction

Fishing is the activity of trying to catch fish. Fish are normal caught in the wild. Techniques for catching fish include hand gathering, spearing, netting, angling and trapping. The term fishing may be applied to catching other aquatic animals such as molluscs,

cephalopods, crustaceans, and echinoderms. The term is not normally applied to catching farmed fish, or to aquatic mammals, such as whales, where the term whaling is more appropriate. According to FAO statistics, the total number of commercial fishermen and fish farmers is estimated to be 38 million.

Fisheries and aquaculture provide direct and indirect employment to over 500 million people in developing countries. In 2005, the worldwide per capita consumption of fish captured from wild fisheries was 14.4 kilograms, with an additional 7.4 kilograms harvested from fish farms. In addition to providing food, modern fishing is also a recreational pastime.

Statement of the Problem

Despite of the enormous increase in the fisheries population the prosperity, welfare and development of the fisher folk in Tuticorin district especially in Therrespuram village as measured by government authorities are seemed to be a major obstacle. Lack of awareness about the schemes which are available to them is another major problem. The majority are used to live under poverty and financial instability. It throws light to an aspect that the socio- economic and Technological backwardness of the fisher folk should be analysed in an entirely different angle that is from the point of view of their income and expenditure pattern.

Objectives of the Study

The main objectives of the study are:

1. To study about the Socio- Economic Condition of Fishermen
2. To evaluate schemes which are used by Fishermen.
3. To study about the technologies which are mostly used by Therrespuram Fishermen.

Scope of the Study

This study will be useful to know about the socio economic condition of fishermen In Therrespuram village. It also gets in touch with anti socio elements such as alcohol, drugs and smoking in which a good amount of their income is wasted and has an adverse impact on the standard of living of fishermen. It will create the awareness to the fishermen about the central government, state government and fishermen co- operative society schemes. It also throws light

about the urgent need of improvement in technological knowledge of poor fishermen.

Data Source and Methodology

Research Design

As the study aims at analysing the socio – economic conditions, use of technologies and schemes implemented hence it is analytical in nature and it is also Survey Based Index Research Method.

Nature of the Data

As the study intended to analyse the socio- economic conditions of fishermen in a selected village the study is based on primary data.

Area of the Study

Therrespuram village in Tuticorin was selected as the study, where most of the fishermen are backward and economically poor and at the same time they do not follow any structure in fishing.

Selection of Sample

There are 5628 fishermen in Therrespuram village and they all involve in fishing and other related activities. Considering the nature and the type of study it was decided to select one per cent of the total fishermen population in this village thus, the total sample size is 56. The data was collected using a structured interview schedule. The convenient sampling technique was adopted to collect data.

Limitation of the Study

As it is a primary data, we can't generalise the result to whole Tuticorin District. It applies all the limitations of primary data.

Fishing in India

India has vast and diverse potential of fishing resources comprising 2 million sq. Kms of Exclusive Economic Zone for deep sea fishing, 7,520 Kms. of coastline, 29,000 Kms. of rivers, 1.7 million hectares of reservoirs, nearly 1 million reserves hectares of

brackish water area and 0.8 million hectares of tanks and ponds for inland and marine fish production. All these resources are waiting to be exploited fully. India is the third largest producer of fish in the world and, second largest in inland fish production fisheries sector plays an important role in the socio- economic development of India, generating employment for a large coastal population- about 14 million fishermen draw their livelihood from fisheries, but they generally live on the verge of extreme poverty, being victims of middlemen and money lenders. The fisheries sector is not only an important source of direct employment but generates employment in downstream industries- the sector provides employment to over 11 million people engaged fully, partially or in subsidiary activities. Fisheries help in raising nutritional levels, augmenting food supply and being a major foreign exchange earnings.

Marine Fishing in India

Harvesting of marine fisheries resources in the country warrants stronger emphasis on invoking technological innovations as well as management paradigms that reconcile livelihood issues with concerns on resource conservation. Global production of fish from marine capture fisheries in the last decade has stagnated gradually and many stocks have been either overexploited or have reached their maximum sustainable yields. Issues that need to be addressed for enhancement of marine fish production are:

- Open sea cage culture of high value fin fishes and shell fishes involving fisher folk as an

innovative system that aims to fulfill not only the fascination to farm the seas as a profitable aqua-venture but also as a potential tool for conservation and mari culture.

- Diversification of fishing towards the under exploited deep sea and oceanic resources like tuna, shark, sail fish and allied species.
- Exploitation of perch resources in and around Island waters of Andaman & Nicobar.
- Need to reorient the fisheries management regime for a long-term sustainability of the resources and enhancing the economic efficiency of fishing operations.
- Reduction of fish discards at sea and utilization of such discards for production of value added by products.

Fishing in Tuticorin District

Tuticorin district is in southern Tamil Nadu, in Gulf of Mannar region, which is situated between India and Srilanka. Tuticorin district names 23 fishing village, with population close to 70,000. Founded by Portuguese, captured by the Dutch and then ceded to the British, Tuticorin, once referred to as the pearl city, is also known for its chank fisheries. The gulf of manner region houses the densest of the fisher folk population and is rich in fish as compared to the Coromandel Coast and Palk Strait regions, housing around 450 of the 2200 species of fish found in India (20 percent). This makes it the single richest coastal area in terms of fish diversity in India.

Marine fishing villages	23
Fishermen cooperative societies: Nos 25 Members 30265	
Fisher women cooperative societies: Nos: 24 Members 18335	
No of fisher folk enrolled in fishermen welfare board	42086
Major fishing harbor	1
Reclaimed name area	21 area
Area of the berthing place for mechanised boats	2.7 acre

Depth of the berth place	3m to 4.5m
Length of the jetty	800m
Length of the break water wall at seaward side	1200m
Berthing facilities	400 boats and 50 nava
Fish landing centre	1 Therrespuram
Total area	17 acre
Wharf length	320 meters
No of finger jetty:	1 (52m*10m)
Shore facilities:	
Auction hall	1
Toilet blocks	2
High mark light	1
Registered fishing crafts	5149
Mechanised fishing boats (TN12MFB)	448
Wooden vallams (TN12WV)	2073
FRP Vallams (TNFRP)	1606
FRP catamarans (TN12WC)	2
Wooden catamarans(TN12WC)	1020
Method of fishing	Licence fishing
Inland fishermen cooperative societies No Of societies	3
Members	1274
No of fisher folk enrolled in fishermen welfare board	1478

Therrespuram Fishing Village

Therrespuram is one of the village in Tuticorin. It is 9km away from Tuticorin Harbour. Totally around 5,600 fishermen family are living here. 48 wards are there. These fishermen are economically and socially poor. As compare to fishermen in Main harbour. Till 2004 therrespuram fish landing centre was the main fishing harbour. They are not fishing under any structure. Most of the fishermen don't know about the schemes which are available to them. Therrespuram fishermen are using motorised and non- motorised boats. Also they are using GPS and new Technologies for fishing.

Schemes Implemented In Tuticorin District Fishermen

Assistant director of fisheries (marine)

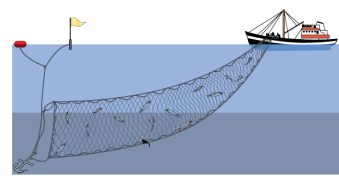
- National savings- cum- relief scheme for marine fisherman
- Savings- cum- Relief scheme for marine fisherwomen
- Enhanced financial assistance of rs.2000/- to marine fishermen families during ban period.
- Special allowance of rs.4000/-for fishermen families during non-fishing period.
- Conversion/ up gradation of fishing crafts into tuna liners @ 25% subsidy.
- Group accident insurance scheme for fisher-folk.
- Fishermen personal accident insurance scheme.
- Motorisation of traditional crafts.
- Cash awards to 10th and +2 students belonging to fishermen community.

- Payment of daily relief to the missing fishermen family while conducting fishing into the sea.
- Fishermen welfare board shames.
- Fishermen free housing schemes
- Scheme of creating employment opportunities to educated fishermen youth through up gradation of skills in maritime education and nautical sciences.
- Assistant director of fisheries (fishing harbour management)
- Coordinating with the Tuticorin port trust

Different type of Nets

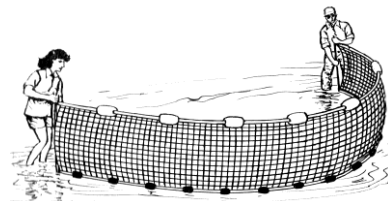
Gill Net

The North Atlantic gill net



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Drag Net

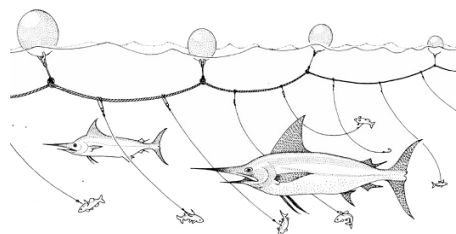


Scoop Net

Cast Net



Hook – Line Net



Scoop Net



Technologies and types of Boats which are used by Tuticorin Fishermen

Vallam Craft



Mechanized Boat



Fibre Boat



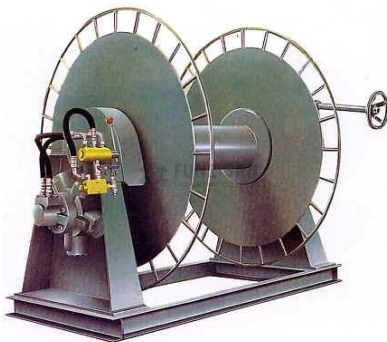
Fishing Vessel



Technologies GPS



Winch



Lights Batter

Major Findings of the Study

- The profession has maximum of 48.2% youth participation (age group of 30 & below) in fishing activities in Therrespuram area.
- 26.8 percent of the respondents were illiterate, 58.9 percent studied only primary education and 14.3 percent alone completed their SSLC.
- 62.5 per cent of the sample respondents were married and unmarried were 37.5 per cent.
- 64.3 per cent of the respondents that is majority lead nuclear family and joint family accounts for only 35.7 per cent.
- 64.3 per cent of the respondents belong to the Christian Religion and remaining 35.7 percent belong to the Hindu Religion.
- 71.3 percent of the respondents belong to the category of having 1 - 3 family members.
- 64.3 percent of the respondents' family members belong to the category no income group. 21.4 percent of the family members earned up to Rs.1,00,000 per year. 7.1 percent of the family members earned up to 2, 00,000 and same 7.1 percent earned more than Rs. 2,00,000 per year.
- The majority of the respondents i.e. 100 percent had mobile phones, it is followed by television (91%), LPG (80.4%), own house (66.1%) and bicycle (51.8%).
- The maximum respondents that is 51.8 per cent had assets worth of Rs.1,00,000 & below.
- 41.1 percent of the respondents spent Rs 1000 to Rs 2000 for maintaining their assets annually and 39.3 per cent of respondents spent Rs 1000 & below as maintenance cost.
- 85.7 percent of the respondents earned income of Rs 1,00,001 to Rs 2,00,000 from fishing annually.
- 92.2 percent of the respondents had no other source of income other than fishing.
- 53.6 per cent of the respondents spent up to Rs 20,000 per month and 32.1 per cent of the respondents spent up to Rs 10,000.
- 51.8 per cent of the respondents hold savings in the form of cash in hand for the amount of below Rs 5000.
- 28.6 percent of the respondents saved up to Rs 1,00,000, 23.2 percent saved between Rs 1,00,001 & Rs 2,00,000 and 19.6 percent saved more than Rs 4,00,000.
- 73.2 percent of the sample fishermen spent 4 days in the sea for fishing.
- 62.5 percent of the respondents stayed in home only during the 45 days break period and 35.7 percent of the respondents only went to another job.
- 96.4 per cent of the respondents were native fishermen from Tuticorin area and 3.6 per cent of the respondents were migrant fishermen.
- 73.2 percent of the respondents didn't know about the insurance and its benefits. 26.8

percent of the sample respondents were alone known about the insurance and its benefits.

- Only 28.6 percent of the sample respondents were alone insured. Remaining 71.4 percent were not insured.
- 16 respondents were insured out of 56. Majority of the respondents that is 10.7 per cent had Life insurance policy, 8.9 percent had Accident insurance policy, 5.4 percent had Life Insurance and Accident Insurance Policies and 3.6 per cent of the respondents had Health Insurance policy.
- 94.6 per cent of the respondents belong to the labour class. Only remaining 5.4 per cent belong to owner class.
- 48.2 percent of the sample respondents only had knowledge about the available schemes and 51.8 percent had no knowledge about the schemes available to them.
- 50 per cent of the sample respondents were benefited and 50 per cent weren't benefited under the available schemes.
- 33.9 percent of the respondents were benefited under the scheme - Group Accident Scheme & Non fishing Period Allowance.
- 55.4 percent of the sample respondents were satisfied with the available schemes. Remaining 44.6 percent of the Respondents were not satisfied.

Suggestions

In order to improve the socio-economic status of fishermen, their participation in the progressive activities for fisheries development is crucial. Their education and living standards needs to be upgraded by organising adult education campaigns and providing financial aid/credit facility, living quarters in colonies near major fish landing centres, health/ risk coverage, credit facilities card similar to kisan cards, common facilities for storage and fish drying etc. The Guidelines for the examination of State aid to fisheries and aquaculture allow State aid for

modifying, modernizing and equipping fishing vessels, subject to the same conditions that apply to Community aid granted under the FIFG. Other types of aid for modernizing and equipping fishing vessels may be allowed in accordance with the Community Guidelines on State aid to firms in difficulty. However, Member States would have to obtain the Commission's approval for this. Aid should be limited to the minimum necessary, and restructuring must be based on realistic economic assumptions, which form the starting point for a restructuring plan. Furthermore, profitability must be ensured by reducing costs without increasing current overall fishing effort or capacity. Human Resource Development is the integral part of economic development. The fishermen need to be trained in the following areas of fishery development:

1. Operation of motorised/mechanised boats and improved gears
2. Distance/ endurance fishing to increase the fish harvest
3. Scientific fish handling from the fishing ground to landing centre
4. Net fabrication/ mending, boat construction and repair, motor services and maintenance, fabrication of indigenous gadgets as fishing aids, etc.
5. Deep- sea/ oceanic fishing and operation of navigational aids
6. Post harvesting processing and preservation of fishing

Conclusion

The researcher has throws lights to an aspect that the socio- economic and Technological backwardness of the fisher folk in the study area in terms of fishermen income, purchasing behaviour, life style, educational qualification, technological awareness for using their profession to attain the objectives of the present study like various schemes', technological instrument used by the respondents

and socio- economic conditions of the fishermen in the study area. Later, the researcher has found that, the majority of the respondents are aware of the schemes, technological factors and their social economic factors. But, still there is a lack of application of technological knowledge, using the schemes and maintain the social status and economic status in the study area is not up to the level. Therefore, the Government of India should take necessary steps to protect the welfare of the respondent's through particular ministry to enhancing the quality of socio economic life of the respondents in forth coming years. It will penetrate the total fisheries field and its dependents life will improve in the study area. In future, it will become the major fisheries point in Tuticorin area. Therefore, the authorities must take appropriate initiatives for retain and maintain smooth environment to protect the respondents present and future generation. Through this process, the government of India fisheries export volume and fishermen standard of living will increase in future.

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INFRASTRUCTURAL DEVELOPMENT IN RAJGARH AND PACHHAD TEHSILS OF SIRMAUR DISTRICT, HIMACHAL PRADESH: A VILLAGE LEVEL ANALYSIS

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Abstract

Development integrated with social and economic aspects is needed for the well-being of rural people. The present study analyses individual and overall status of infrastructural development based on secondary data of five indicators such as education, health, drinking water, transportation, communication and electricity at village level. Composite score has been computed by assigning weightage based on importance and Z-score is calculated to show overall infrastructural development. The study reveals that there is slow pace of infrastructural development in the villages and a balanced infrastructural development with special focus on villages lagging behind in terms of basic infrastructural facilities is needed.

Keywords: *Infrastructure, Development, Social facilities, Economic facilities, Overall Development.*

Introduction

Development is a multi-dimensional process contributing to the improvement of quality of life of people and increasing standard of living with main purpose of social and economic transformation in both urban and rural areas (Monouchehri et al., 2015: 52-59). For achieving this purpose various proposals are being adopted by people and government (Vich, 2006, quoted by Monouchehri et al., 2015: 52-59). Development process involves both social and economic aspects which change as a whole (McGranahan, 1971: 65-81). Infrastructure is defined as an integration of all necessary facilities needed for social well-being of all as an input for economic development by WHO (2012), but in India there is no

definition that describes the term infrastructure clearly (Planning commission of India). In any region socio-economic development is associated with infrastructural development where public investments determine an economy's overall development and provides opportunities through various spheres (Thakur and Sharma, 2010: 94). Infrastructure development leads to the upliftment of nation and infrastructure is necessary for human development that will enhance delivery of basic services for rural population will help to reduce outmigration of people (Kabiru, 2016: 36). Infrastructural development contributes to economic development by creating production facilities, providing pace to economic activities and increasing employment opportunities

(Sahoo and Dash, 2009: 351-365). It is superstructure on which a country's wealth depends comprising of social, economic and human development (Thakur et al., 2013: 98-113). Present study is an attempt to fill this gap through the analyses of social and economic indicators of infrastructural development in Rajgarh and Pachhad tehsils of Himachal Pradesh.

Review of Literature

Various studies have been conducted dealing with different sectors of development leading to regional inequalities. Javed et al. (2008: 133-146), examined impact of education on socio-economic status of rural life in Faisalabad district, based on primary data, discussing only the educational aspect while other aspects were ignored. Singh and Nayak (2004: 81-96.) examined spatial variation of medical centres in Haryana and Khasi Hills of Meghalaya with secondary source of data. Kumar and Mishra (2017: 78-89) analysed regional development and disparities in Jaunpur district, Uttar Pradesh based on secondary data, tabulated and analysed using statistical methods like mean, standard deviation (SD), Z score and inter correlation matrix. Thakur and Sharma (2010: 93-103) analysed development of infrastructure in tribal areas of Himachal Pradesh using secondary source of data, computed by composite index. Thus, current research investigation is an attempt to find out backwardness suffered by villages with an aim to evaluate level of progress in development of infrastructure by taking into consideration various indicators in two study tehsils.

Study Area

Present study has been conducted in Rajgarh and Pachhad tehsils of Sirmaur district, Himachal Pradesh of which one falls in Cis-Giri (Pachhad) and another in Trans-Giri (Rajgarh), located at 77° 0' and 77° 30' East longitude and 30° 40' - 31° 0' North latitude (Figure 1) recently got the tribal status of

"Hatti". Both tehsils together cover an area of 736 sq. kms, with total population of 99,716 persons (2011 census).

Objectives of the Study

Two main objectives of the present study are:

- To analyse individual status of socio-economic indicators dwith focus on SDGs.
- To examine overall status of infrastructural development in Rajgarh and Pachhad tehsils.

Data and Methodology

Present study is based on secondary data obtained from Census of India 2011 and District Census Handbook. Other required data at tehsil level have been collected from various governmental offices. Analysis is based on five main sectoral indicators including education, health care, communication and transportation, drinking water and electricity whereas fourteen sub-indicators have been studied to examine spatial variation at village level. Study is conducted on the analysis of 402 villages reported as per 2011 census, with 140 falling in Rajgarh tehsil and 262 in Pachhad tehsil. Distribution of these facilities according to the availability has been computed using percentage method. A composite index of these five indicators has been calculated by assigning weightage to different facilities according to their relative importance in development. After assigning weightage using composite score to different indicators of infrastructural development, Z-score of overall infrastructural development in terms of all indicators for every village of selected tehsils was calculated. Z score has been calculated using the formula:

$$Z = (x - \mu) / \sigma$$

Where: Z is the Z score, x = value in the data set, μ = mean, σ = Standard Deviation

In order to examine the overall infrastructural development at village level, values of Z-score have been classified into five categories.

Results and Discussion

Status of Educational Institutions

Development of educational infrastructure in rural areas of Pachhad and Rajgarh Tehsils are discussed as follows:

Table 1 Distribution of Villages Served by Educational Institutes in the Study Area

Educational Institutes (2011)	Within village	Distance Travelled (km)		
		<5	5-10	>10
Primary Schools	225 (55.97)	164 (40.79)	12 (2.98)	1 (0.24)
Middle Schools	109 (27.11)	204 (50.74)	85 (21.14)	4 (0.99)
Secondary Schools	43 (10.69)	178 (44.27)	143 (35.57)	38 (9.45)
Senior Secondary Schools	23 (5.72)	128 (31.84)	177 (44.02)	74 (18.40)
Degree Colleges	1 (0.24)	5 (1.24)	18 (4.47)	378 (94.02)

Figures in parentheses show the percent to total inhabited villages

Source: Census of India, 2011

About 56 percent of the total inhabited villages (table 1) e.g., KunthalPishog, Bharoli, Rana Ghat, Sarsu, Wasni and Lana Baka had primary schools within the village. State government initiatives regarding expansion of primary schooling facilities, awareness of public and education of people are reason for expansion of primary schools. Study shows that there were 10.69 percent villages with high schools in 2011. About 9 percent of inhabited villages i.e., SaroManla, Lana Rauna, Kulath, Wasni and Pab had no high school within 10 km because of low population. Kothia Jajar, Batol, Sanora, Phagu and Kalaser Balog i.e. 23 villages had senior secondary school within the village in 2011 (Table 1). About 18 percent of villages i.e., Bhaji, Mathanan

Charpari, Dol Ruhata, Tikar, Pirag and Sadana had no high school within 10 km. Inhospitable terrain, less development of transportation and communication facilities and low level of awareness among people etc. contributed equally for poor expansion of senior secondary schools.

There was Degree College at Baru Sarera in 2011. It has been found that there were two-degree colleges but due to census fallacy of data, one college was not mentioned in the census record which already exists in the study area.

Status of Health Institutions

Health is defined as "a state of complete physical, mental and social wellbeing and not merely absence of diseases or infirmity" (WHO, 1948; quoted by Mahata and Sharma, 2017: 92-97).

Table 2 Distribution of Villages Served by Health Institutes in the Study Area

Health Institutes (2011)	Within villages	Distance Travelled (km)		
		<5	5-10	>10
Dispensaries	29 (7.21)	125 (31.09)	138 (34.32)	110 (27.36)
Primary Health Centres	6 (1.49)	37 (9.20)	103 (25.62)	256 (63.68)
Hospitals	3 (0.74)	15 (3.73)	50 (12.43)	334 (83.08)

Figures in parentheses show the percent to total inhabited villages

Source: Census of India, 2011

It is discernible from table 2 that there were only 29 villages which had dispensary within the village in 2011. In 138 villages which are more than one third of total villages, people travel 5 to 10 km for basic health services. Lack of education, lesser means of transportation and communication facilities and policy of the governments may be the reason for lesser numbers of dispensaries.

There were only 6 primary health centres during 2011 falling in KotiPadhog, Dhamla, Dimber, Phagu, Narag and Mangarh villages. There are only three hospitals, two located at tehsils headquarter of Pachhad and Rajgarh tehsils and one located in BaruSarera. More than half of the people (83 percent) villages have to travel more than 10 km to get hospitals services.

Status of Transportation and Communication Facilities

Road transport is economic, provides accessibility to remote, hilly and backward areas (Patra, 2014: 65-70).

Table 3 Distribution of Villages having Communication and Transportation Facilities in the Study Area

Communication and Transportation Facilities	Within Villages	Distance Travelled (km)		
		<5	5-10	>10
Post-Offices	57 (14.17)	64 (15.92)	66 (16.41)	215 (53.48)
Kutch Road	311 (77.36)	43 (10.69)	51 (12.68)	0 (0)
Pucca Road	121 (30.09)	104 (25.87)	110 (27.36)	67 (16.66)
Bus Service	289 (71.89)	72 (17.91)	38 (9.45)	3 (0.74)

Table 4 Distribution of Villages Served by Potable Water and Electricity Provisions in Pachhad and Rajgarh Tehsils

Census Year	Tap Connections		Electricity Uses				Total Villages
			Domestic		Non-Domestic		
	Available	Not Available	Available	Not Available	Available	Not Available	
2011	387 (96.26)	15 (3.73)	402 (100.00)	0 (0.00)	402 (100.00)	0 (0.00)	402 (100.00)

Figures in parentheses show the percent to total inhabited villages

Source: Census of India, 2011

There were 387 total inhabited villages (table 4) having provision of tapped water in 2011 while 15

Figures in parentheses show the percent to total inhabited villages

Source: Census of India, 2011

There were 57 post-offices in Pachhad and Rajgarh tehsils during 2011 (table3). About 16 percent of the total inhabited villages had post office facilities within 5 km distance and about 53 percent of the total inhabited village had post office service beyond 10 km. In present scenario people are now shifting from letters to online digital world slowly and gradually.

More than third fourth of the total inhabited villages have unmetalled road. Implementation of PMGSY (2000) and MGNREGA (2005), growing awareness among people regarding transportation facilities has attributed to availability of road connectivity. About 70 percent villages are yet to be connected by metalled roads (Figure 3.3). Many governmental schemes have been implemented but still there is a need for more to enhance accessibility that will increase trade and income of the people by connecting to outer areas.

Drinking Water and Electrification (2011)

Safe and readily available water is important for public health used for varying purpose (WHO, 1971: 9)

villages i.e., Shalanji Banjan, Chakhaldungi, Deothi Panchar, Kanech, Tikkar, Dabhur, Lana Baka, and

Mathanan Charpari which had no provision of tapped water facility. Availability of natural sources of water nearby households, lack of serious attitude of government, lack of pipeline connectivity in some households are the reasons for absence of tap water facility in these villages of study area. There is 100 percent provision of electricity in 2011.

Status of Overall Infrastructural Development

Infrastructure serves as the incipient core of economic and social development enhancing welfare and well-being of people (Okinono et al., 2015: 65-73).

Table 5: Status of Overall Infrastructural Development in the Study Area

Census Year	Composite Z-Score					
	Very Low (<-1)	Low (-1-0.0)	Moderate (0.1-1)	High (1.1-2)	Very High (>2)	Inhabited Villages
2011	53 (13.18)	173 (43.03)	115 (28.60)	47 (11.69)	14 (3.48)	402 (100.00)

Figures in parentheses show the percent to total inhabited villages

Z-score computed by authors on the basis of Census data, 2011

Source: Census data, 2011.

An attempt has been made to assess the overall infrastructural development of all villages of Pachhad and Rajgarh tehsils (table 5).

Areas of Very High Infrastructural Development

Only 14 villages comprising of 3.38 percent namely BaruSarera, Mangarh, Dimbar, Rajgarh and Narag had registered very high level infrastructural development (Figure 2). Availability of educational and health institutions, development of means of transportation and communication facilities, improvement in supply of potable water and success in electrification for domestic and commercial purposes are key reasons behind very high infrastructural development in the tehsils.

Areas of High Infrastructural Development

bout 47 total inhabited villages (11.69 percent) i.e., Wasni, Jahar, Ser Manon, Chanalag and Sarsu have high level of infrastructural development. Improvement in level of schooling and health facilities, connectivity through roads and communication and growing awareness among residents may be cited as contributing factors.

Areas of Moderate Infrastructural Development

Study reveals that there were about 29 percent of the total inhabited villages which had registered moderate infrastructural development in 2011 (Figure 2). Relatively low development of means of transportation and communication and low engagement of people in government services may be attributed to moderate level of infrastructural development.

Areas of Low Infrastructural Development

Nearly half of the total inhabited villages namely ArkaBaryog, followed by Dibbar, Gandal, Dalhan and Pain Kufar had low level of infrastructural development in 2011. These villages have been randomly distributed in the study area (Figure 2). Poor road connectivity and slow expansion of communication facilities, low level of income, low development of educational and health infrastructure are reasons for low level of infrastructural development.

Areas of Very Low Infrastructural Development

There were 13.18 percent numbering 53 inhabited

villages with very low level of infrastructural development as represented in table 5. These areas of poor infrastructural development were found in north, north-eastern, central, south, south-eastern and south western parts of the study tehsils (Figure 2). Neglect of government, poor local leadership, low development of transportation and communication facilities and negligible health services were some factors leading to poor infrastructural development.

Conclusions

The study shows that educational infrastructure though witnessed positive change in the study area in 2011, but still 73 percent of villages are without middle schools and students travel longer distances. The study reveals that 29 villages have dispensaries within the villages in 2011 with three hospitals. Medical facilities are still in a bad state as people have to travel long distances to access medical services. There was adequate availability of post office (57). Only 121 villages were connected with metalled roads, and 70 percent villages were without metalled roads. More than half villages have facility of bus services within the village. Only four percent villages do not have tapped water supply which shows a positive change. Two tehsils have done well in electrification facility and are 100% electrified. In overall infrastructural development villages have very slow progress as only 4 percent of the total villages witnessed very high infrastructural development, with seven villages of Pachhad tehsil and four villages of Rajgarh tehsil. It has been realized that there was visible regional disparity in overall infrastructural development. More than half of the total inhabited villages fall under low and very low level of infrastructural development. Therefore, this study highlights need for dealing with the problem of regional disparity to cover up gap between rural and urban areas by focusing on the villages that are lagging behind in infrastructural development.

Limitation

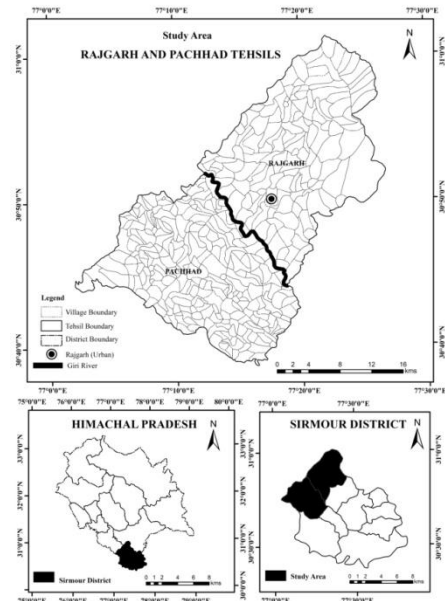
The present study is based on 2011 census, it was conducted keeping in mind that latest census (2021) data would be incorporated as the data relevant for the study would be available through census only but due to delay in census and data availability by 2024-25 is a limitation for the study. Thus, two tehsils have been taken as study area.

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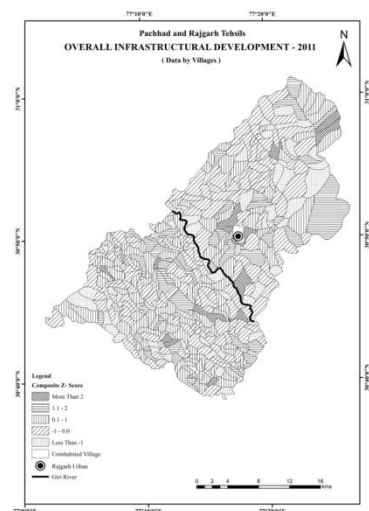
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Figure 1 The Study Area



Source: Administrative Atlas Census of India, 2011

Figure 2 Overall Infrastructural Development, 2011



Source: Census of India 2011

DO THE GOVERNMENTS LOSSES ITS POWER BY THE ROLE OF BRIBE?

T. AMOSE

Project Assistance (RUSA-Phase.2)

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Abstract

More than half of Indians usually compelled to pay a bribe in order to receive services from government organisations. Today, bribe as pandemic has expanded also to the educational field as well, leading to "Bribes Everywhere" in the view of eagle eye. In fact, most of the government organisations and officials are bend to bribery at meanwhile they aren't aware that they will lose their ability to control the populace and government workers. Nikunja Mohan Modak, Sudindra and Sarath Chandran were the chosen witness that they affected too because of bribe in the educational institutions. Moreover, the work further developed with harrasment against girls in the educational institutions with the record of present plight between law and action.

Introduction

Bribery as a compulsion to developing nations like India will destroy the ability of government to control public servants. Over half of Indians are required to pay a bribe up front in order to receive services from government organisations, according to 2005 Transparency International study, 62 percent of Indians regularly pay bribes to government officials for the processing of documents and other basic needs. In actuality, a lot of political organisations and government representatives are infamous for their corruption [1]. Today, the cancer of bribery has expanded to the educational field as well, leading to "Bribes Everywhere" in the view of eagle eye. Every corruption and bribe processor are aware that the Prevention of Corruption Act (PCA), 1988—the country's primary anti-bribery law—described the bribe donor as only an accomplice. However, a change to the PCA in 2018, both accepting and providing bribes are now considered separate offences, each carrying a sentence of three to seven

years in prison or a fine, or both [2]. Although, Bribery is not absent from anywhere; rather, it is actively moving from one industry to another and persisting forever. As this study previously explored that most of the government organisations and officials are vulnerable to bribery, but they aren't aware that they will lose their ability to control the populace and government workers. Bribe recipients and givers both may be benefited temporarily, but they lose their ability to rule for the receivers, and their ability to enjoy lasting satisfaction for the givers. The present article has been developed further with necessary contents on the role of bribe in education sector.

Out of various services under service sector, education is most important sector that molding future generations in aware of various economic activities to countries' development. As we know that now a day educational service became a business by highlighting countable fake best futures. On the other hand, recruitment as teacher at school level and stages of professor at college and universities level

became most bribery which has a chain link upto higher officials and politicians. A. Kathali Narasinga Perumal, Committee Coordinator of All College Teachers Coordination, highlights that state's higher education department has become a more corrupt department, "Rs 20 lakh to Rs 35 lakh is paid as bribe to get a post of assistant professor in a government college. And to get teaching post in self-financing college Rs 2 lakh is paid as bribe [3]. Kerala chief minister Pinarayi Vijayan was absolutely right and he termed the collection of capitation fee in the aided educational institutions is "corruption". The candidates who attend for an interview to become a teacher at the school level or an assistant professor at a community college typically talk more about the money they need to pay than they do about the questions asked. Because they had one applicant who was willing to pay Rs 60 lakh when they held an interview, a management college owned by a religious organisation in central Kerala fixed the "basis price" for an assistant professor's post at Rs 30 lakh [4]. Former Deputy Chairman of Karnataka Legislative Council B.R. Patil who is the Visitor of Central University of Karnataka (CUK), has listed two recruitment notifications dated May 4, 2019 and September 25, 2019 which issued by the CUK for the recruitment of Professors, Associate Professors and Assistant Professors. The authorities during the process, violated the UGC regulations in force and the candidates who did not have enough publications in the UGC-CARE List journals were considered. The appointing authorities in the CUK committed such a gross violation just to accommodate candidates of their choice who did not meet the eligibility conditions,". Hence, Mr.Patil has wrote a letter to President Ram Nath Kovind, emphasised two requests that to be considered the irregularities in the appointment of teaching staff and corruption in the administration of the university [5].

On Sight of Self-efficient Believers

1. Nikunja Mohan Modak, 08/Oct/2019: In many occasions recruitment panel members are biased on their own Ph.D students, political pressures etc. Some times low quality candidates are selected as they offers huge black money. There is no value of quality research in India. University level educational system is suffering. Not a single University get chance in the Top 300 institutions in the world. Recruitment procedures mentioned by UGC are not monitoring at all.
2. Sudindra vr, 16/Oct/2019: This situation is more in India , deserved candidates are not getting recruitment opportunities.
3. Sarath Chandran, 21/Apr/2022: This makes me nervous because am the first generation learner from my area who got PhD and NET in Geography. I don't want to give money for joining a job and I don't have lakhs of money .I am spending much money for applications and waiting for the interview. Tell me how can we reduce or make zero corruption in academic appointments [6].

In actuality, there are many competent and effective workers waiting outside while average level of workers is typically hired through bribes. As a result, inappropriate behaviour and harassment are widespread in the educational sector without prompt repercussions for the perpetrators.

According to the New York State Office of the Attorney General (OAG) harrassments can be classified into three Verbal, Visual and Physical [7] but in the educational service documental harassment also emerging which being an another illegal source of income of the institutions. A research paper written by Adetutu Deborah Aina and Pradeep Kulshrestha in 2017 reported that out of 430 students 40 students from state and 35 students from private universities experienced sexual harrassment in India [8]. An author Bhagabati Ray brings a fact that

number of sexual harassment is doubling every year such as, in 2016 it was about 539, in 2017 cases filed 570 and in 2018 it was increased about 965 moreover in a month of January 2020, 29 new cases have registered [9]. M. Reena and Dr. Onnur Saheb have written an article and mentioned number of harassment in three different focuses such as, by teachers, by students and by employees which actually reported as cases.

By Teacher

- The male department head compelled the female subordinate employee to spend time with him after work hours if she wanted her contract extended.
- The male teacher advised the female student to take her final test at his house if she wanted a "A" grade.
- A male HOD purposefully touched or struck a female employee with a file, pen, or pencil.
- Male teachers making sexual jokes about female anatomy and menstrual cycles in front of female students.
- There have been numerous reports of female students being stared at, particularly for their bodies.
- A faculty member provided financial assistance to needy female students in exchange for sexual favours.
- Complaints from students about teachers making crude jokes with sexual undertones in class.
- Complaints about a male teacher or supervisor spending a lot of time alone in an office with a young female student or coworker.

By Students

- female student acting provocatively in front of a male professor or supervisor in a one-on-one setting or while wearing provocative clothing.
- A female student asked the teacher for a list of everyone's final grades. The student complained

that the teacher sought to hold her hand in the parking lot while requesting her to meet in private for the grade list after the teacher declined to do so.

- A female student spending excessive time and initiating closeness with a male teacher while in his office (of grades, employment or even monetary).
- In exchange for grades, students are bringing in written notes, letters, and emails that ask for intimacy.
- Attacking the reputations of female professors in order to advance one's career or make money.
- Dressing (both males and females) incorrectly for the culture to highlight particular body parts.

By Employees

- using obscene language when speaking to women (student, faculty and other employees).
- To make intimate physical contact with them when ladies are around.
- The relevant faculty dean prevented a younger faculty member from pursuing higher education (PhD/Phil).
- As a form of punishment for refusing to comply with excessive requests for (sexual) favours, junior faculty members were relocated against their will to another department by the administration.
- Administrative staff requesting payment from female students for timely delivery of their documentation.
- extending special privileges to young female academics and employees by suggesting their names for domestic and international travel.
- Blackmailing female students into compliance by presenting them with forged or fraudulent documents and images.
- Anonymous letters, pamphlets, or emails slandering or attacking the reputations of staff members, teachers, or students.

- Giving information to a newspaper or magazine to damage the reputation of a professor, an employee, or a student [10].

Aligi Srikanth in his article, he brought the incidence of harrassments such as, Medha Kotwal, a Ph.D student, M S University, Vadodara filed a Petition and complaints against a senior professor at Lucknow University, news by Times of India, 2003. In October 20, 2004, students had beaten up an anatomy professor from Versova, Andheri, for alleged sexual misconduct, news by The Indian Express, Mumbai Newsline, on 21-10-2004. In early 2014, a female assistant professor as a research student at SPU's Department of Psychology had registered a sexual harassment complaint against L R Yagnik, a professor of department of psychology, news by Times of India, Vadodhara, on 18-09-2014 [11].

Do we know that laws are open to teach us that how to register complaints easily and also making awareness among the students to be strong and don't fear to complaint to authorities. But, the law says the action of panel is 'Section 354 A of Indian Penal Code, 1860 r/w Criminal Law (Amendment) Act, 2013, makes sexual harassment punishable with imprisonment, the term of which may range between 1 - 3 years or with fine or both'. The fact is, mentioned punishment is not real punishment to the criminals, it is like a dust that they can wipe out with financial contribution. Really, there are many articles focuses harassment to women and students but non of the studies strongly recommend the remedies for the harassments. And also, designed laws and government activities are mere to punish the criminals, if it is given laws and government activities are straint to compress the criminals then, why the harassment cases increasing every year?. Which means somewhere big whole, it may be with law or government activities. Here the government losses it's power because of bribe.

Other studies merely recommends that technology can also support in the reduction of

corruption and harrassments. CCTV cameras must be put at government buildings, at red lights, and other locations where bribes are frequently taken place [1] . But, no one recommended that the particular criminal must be eliminated from the job. Here, the case study strongly emphasis that the persons or government officials who causes for harassment must be eliminated from job. Because, many qualified and efficient manpower are standing behinds. But, laws didn't say anything about it and government has no guidelines to eliminate the criminals because here bribe only rules not government under law. As we know here the government is full of notorious for their corruption. The reason is, anyone can enter politics and form a political party. The educational qualifications of a person are not a part of the eligibility criteria. Ministers have been appointed who have never attended school and have no little knowledge of the Indian political system. There are also people who have been convicted of a crime. Corruption is unavoidable when such people are in charge of the government and also harassments without strong recommendation that the criminals should be eliminated from the job.

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மணிமேகலை மறுக்கும் இன்பக் கோட்பாடும் பூதநெறியின் இயல்புக்
கோட்பாடும்

HEDONISM REFUSED BY MANIMEGALAI AND BOOHA PHILOSOPHY'S NATURE THEORY

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Abstract

Manimegalai is one of the five Great Epics. This Epic based on the Buddhist religious ideas rejects the Hedonism of Boothha philosophy and establishes the theory of karma. This article also explains the theory of Nature.

ஆய்வுச் சுருக்கம்

மணிமேகலை ஐம்பெரும் காப்பியங்களுள் ஒன்று. இக்காப்பியம் பௌத்த சமயச் சிந்தனைகளை அடிப்படையாகக் கொண்டு பூதநெறியின் இன்பக் கோட்பாட்டை மறுத்து வினைக் கோட்பாட்டை முன்வைக்கின்றது. இக்கட்டுரை பௌத்த வினைக் கோட்பாட்டை மறுக்க பூதநெறி முன்வைக்கும் இயல்புக் கோட்பாட்டையும் இணைத்து விளக்குகின்றது.

திறவுச் சொற்கள்: இன்பக் கோட்பாடு, வினைக் கோட்பாடு, இயல்புக் கோட்பாடு, பூதநெறி, பௌத்தம், உடைமைச் சமூகம், இனக்குழுச் சமூகம், காட்சி, காட்சியம், காப்பியம் (Hedonism,

Keywords: Karma theory, Nature theory, Boothha Philosophy, Buddhism, society of Private property, Tribes, Perception, Philosophy, Epic

மணிமேகலை பௌத்த சமயச் சிந்தனைகளை கோட்பாட்டை மறுக்க இயல்புக் அடிப்படையாகக் கொண்டு பிற சமயக் கோட்பாட்டைப் பயன்படுத்துகின்றது. இயல்புக் கருத்துகளை மறுக்கும் நோக்கில் எழுதப்பட்ட கோட்பாடு பற்றிய குறிப்புகள் பௌத்தக் காப்பியம். இக்காப்பியம் பூதநெறியின் காப்பியமான மணிமேகலையில் காணப்படாமை இன்பக்கோட்பாட்டை மறுத்து பௌத்த சுட்டத்தக்கது. இக்கட்டுரை இன்பக் நெறியின் வினைக் கோட்பாட்டை கோட்பாட்டை மறுக்கும் பௌத்தச் முன்வைக்கின்றது. பூதநெறி வினைக் சிந்தனைகளை ஆராய்வதோடு வினைக்

கோட்பாட்டை மறுக்கும் இயல்புக் கோட்பாட்டையும் எடுத்துரைக்கின்றது.

இனக்குழுச் சமூகமும் இன்பக் கோட்பாடும்
உடைமைச் சமூகத்தில் ஆண் பெண் புணர்ச்சி என்பது உடைமையோடு தொடர்புடையதாக இருந்தது. ஓர் ஆண் தன் சொத்தைத் தனக்குப் பிறகு தன் குழந்தைக்குக் கொடுக்க நினைக்கின்றான். எனவே தான் மணக்கும் பெண் தன்னைத் தவிர வேறு ஓர் ஆணை நெருங்கக் கூடாது என்று கருதுகின்றான். இது சமூக ஒழுக்கமாக மாறும்பொழுது பெண்ணுக்குக் கற்பு என்ற வரையறை விதிக்கப்படுகின்றது. உடைமைச் சமூகத்தில் தோன்றிய கற்பு பெண்களுக்குரிய பாலியல் கட்டுப்பாடாக அமைகின்றது. இனக்குழுச் சமூகத்தில் இவ்விறுக்கமான கட்டுப்பாடுகள் இருப்பதில்லை.

இனக்குழுச் சமூகத்தில் பாலியல் சுதந்திரம்
இனக்குழுச் சமூகத்தில் பாலியல் வாழ்க்கை உடைமைச் சமூகத்தில் இருந்து மாறுபட்டதாக அமைகின்றது. இதனை விளக்கும் ராஜ் கௌதமன், “துரோபிரியண்டர் ஆதிவாசி சமூகத்தில் ஆண்-பெண் பாலியல் ஈர்ப்பு, பருவம் வந்தபின் இருவர்க்கிடையில் ஏற்படுகின்றது. அந்த உணர்வு மர்மமான (Mysterious) உணர்வாகவோ, தூரத்திலிருந்து ஒருவர் ஒருவரை மானசீகமாக வழிபடும் உணர்வாகவோ, ‘நோயாகவோ’ இருப்பதில்லை.

சின்ன வயதிலிருந்தே இவர்கள் பாலியல் செயலுக்குப் பழகி வந்திருப்பதால் இவர்களுக்கு இடையே அற்புத நவீனசித்தனமான காதல் (romantic love) என்ற கட்டம் இல்லை. புணர்ச்சிக்கு முந்தைய பாலியல் விளையாட்டுகளும் புணர்ச்சிக்கான பாலியல் தயாரிப்புகளும் இவர்கள் உறவில் இல்லை. தழுவலில் தொடங்கி புணர்ச்சியில் முடிந்துவிடும்” (2009:59) என்றும், “துரோபிரியண்டர் ஆதிவாசி சமூகத்து ஆண்களும் பெண்களும் தங்கள் வீட்டை விட்டகன்று மணமாகாதவர் (Bachelors) தங்கும் வீடுகளில் தங்குவார்கள். வளரிளம் பருவ காலம் பூராவும் இவர்கள் களவுப் புணர்ச்சியில் ஈடுபடுவார்கள். காமிய விளையாட்டுகளில் ஈடுபடுவார்கள். இளவேனிற் காலம், புதுப்புனல் காலம், அறுவடை, கதிர்காப்புக் காலங்கள், முழுநிலவு பொழியும் இரவுப் பொழுதுகள், விழாக்காலங்கள் எல்லாம் களவுப் புணர்ச்சிக்கும் அரவணைப்புகளுக்கும் (caressing) உரிய காலங்களாகும்” (2009:63) என்றும் குறிப்பிடுகின்றார். எனவே இனக்குழுச் சமூகத்தில் பெண்களுக்குப் பாலியல் சுதந்திரம் இருப்பதும் இன்பம் என்ற கருத்தாக்கம் இயல்பானதாக இருப்பதும் தெளிவாகின்றது. ஆனால் உடைமைச் சமூகம் அதனை மறுக்கின்றது.

இன்பக் கோட்பாடும் பூதநெறியும்

இனக்குழுச் சமூகங்களிடம் இருந்த பல்வேறு சிந்தனைகளைத் தன்னுடைய நெறியை வளர்த்தெடுக்கப் பயன்படுத்துக் கொண்ட பூதநெறியினர் இனக்குழுச் சமூகத்தின் இன்பக் கோட்பாட்டையும் தம் நெறியில் இணைத்துக் கொண்டனர். இனக்குழுச் சமூகத்தின் இன்பக் கோட்பாட்டிற்குக் காட்சிய (Philosophy) அடிப்படைகளை வழங்கினர். ஐந்து புலன்களின் வாயிலாக உணரும் இன்பத்தை வலியுறுத்திய பூதநெறியினர் இன்பம் நல்கும் கள், ஊன் உணவு, காமம் ஆகியவற்றைப் போற்றினர். மறுபிறப்பு, துறக்க (சொர்க்க) வாழ்வு ஆகியவற்றில் இன்பம் துய்ப்பதை மறுக்கும் பூதநெறியினர் இவ்வுலக வாழ்வைத் துய்ப்பதற்குக் கள், ஊன் உணவு, காமம் ஆகியவை அவசியம் என்று வலியுறுத்தினர். சைன, பௌத்த சமயங்கள் இம்முன்றையும் கடுமையாக எதிர்த்தன. எனவே பூதநெறியையும் கடுமையாகச் சாடின.

ஐம்பொறிகளின் வாயிலாக உணரும் புற உணர்வுகளோடு அக உணர்வான காமத்தையும் பூதநெறி எடுத்து விளக்கியது. அக உணர்வான காமம் குடும்பக் கட்டமைப்பைக் காக்கும் பொறுப்பை நோக்கி நகரும்பொழுது உடைமைச் சமூகத்தை நோக்கி இன்பக் கோட்பாடு வருகின்றது. ஆண்களுக்குரியதாகக்

கட்டமைக்கப்பட்ட இன்பக் கோட்பாடு ஆளும் வகுப்பினரால் ஏற்றுக் கொள்ளபடுகின்றது. பழந்தமிழ் இலக்கண நூலான தொல்காப்பியம் பூதநெறியின் இன்பக் கோட்பாட்டைத் தமிழக நாடக வழக்கோடு இணைத்து அகக் கோட்பாடாக விளக்கியது. இவ்வகக் கோட்பாட்டில் நாடக வழக்கை அதிகரிக்கச் செய்யும் உத்திகளை உரிப்பொருளாகத் தொல்காப்பியம் வகைப்படுத்தியது. அவற்றுள் வளமார்ந்த மருதநில ஆண்களின் பரத்தமை ஒழுக்கம் ஊடலாகக் கட்டமைக்கப்பட்டிருப்பது சுட்டத்தக்கது.

உடைமைச் சமூகமும் இன்பக் கோட்பாடும்

களப்பிரர் காலத்தில் அயல்நாட்டு வணிகம், உற்பத்திப் பெருக்கம் முதலானவற்றால் வணிக வகுப்பினரிடையே செல்வத்திரட்சியை ஏற்படுத்தியது. இது பூதநெறியினரின் இன்பக் கோட்பாடு வளர்ச்சிபெற வழிவகுத்தது. களப்பிரர் காலத்தில் எழுதப்பட்ட கலித்தொகை, பரிபாடலில் பூதநெறியினரின் இன்பக் கோட்பாட்டிற்கான சான்றுகள் காணப்படுகின்றன. எனவே களப்பிரர் காலத்தில் தோன்றிய மணிமேகலை இன்பக் கோட்பாட்டை முன்வைக்கும் பூதநெறியை மறுக்க சாதுவன் கதையைப் படைத்தது. இக்கதை மணிமேகலையின் பதினாறாம்

காதையான ஆதிரை பிச்சையிட்ட காதையில் வருகின்றது.

களப்பிரர் காலத்தில் எழுச்சிபெற்ற வணிக வகுப்பு ஆண்களிடையே துய்ப்பை அதிகரித்தது. இது பரத்தையர் ஒழுக்கம் மிகுதியாக வழிவகுத்தது. பரத்தையர் ஒழுக்கத்தில் ஈடுபட்ட ஆண்கள் தம் குடும்பத்தைக் கவனிக்க மறந்தனர். தம் செல்வத்தைப் பரத்தையரிடம் இழந்தனர். பரத்தை ஒழுக்கம் மேற்கொண்ட கோவலன் மூலம் கண்ணகி அடைந்த துன்பத்தைச் சிலப்பதிகாரமும் சாதுவன் மூலம் ஆதிரை அடைந்த துன்பத்தை மணிமேகலையும் பதிவுசெய்கின்றன. பழந்தமிழ்ச் சமூகத்தில் நிலவிய ஆண்மைய இன்பக் கோட்பாட்டின் நீட்சியாகவே கோவலன் வாழ்வும் சாதுவன் வாழ்வும் அமைந்திருந்தன. இதனைச் சைனம், பௌத்தம் முதலான சமயங்கள் பாடுபொருளாக மாற்றிய பொழுது பழந்தமிழ்ச் சமூகத்தின் ஆண்மைய இன்பக் கோட்பாட்டைப் பூதநெறி உறுதியாக வலியுறுத்தியது. அதன் எதிர்நிலையில், குடும்பப் பெண்கள் தம் பத்தினித் தன்மை மூலம் தன்னையும் தன் குடும்பத்தையும் காத்ததைச் சைனக் காப்பியமான சிலப்பதிகாரமும் பௌத்தக் காப்பியமான மணிமேகலையும் பேசின.

சாதுவன் பரத்தையர் ஒழுக்கம் மூலம் செல்வத்தை இழந்தபின் மீண்டும் செல்வம்

சேர்க்க வணிகக் கப்பலில் சென்றான். அக்கப்பல் கவிழ்ந்தது. இக்கப்பலில் இருந்து தப்பிய சாதுவன் நக்கசாரணர் வாழ்ந்த மலையை அடைந்தான். கவிழ்ந்த கப்பலில் சாதுவன் இறந்தான் என்ற செய்தி சாதுவன் மனைவியாகிய ஆதிரையை அடைந்தது. கணவன் இறந்தபிறகு உயிர் வாழக் கூடாது என்று எண்ணி தீ மூட்டிய ஆதிரை தீயில் இறங்கினாள். தீ அவளை எரிக்கவில்லை. வானில் தோன்றிய ஒலி அவள் கணவன் உயிரோடு இருக்கும் செய்தியை அறிவித்தது (மணி. 16:4-44).

பௌத்த சமயக் காப்பியமான மணிமேகலை “கற்புடைய மகளிரைத் தீ தீண்டாது” (16:28-35) என்ற கருத்தைப் பதிவு செய்கின்றது. இப்பதிவு பரத்தையர்களுக்கு எதிரான கற்பு பற்றிய புனைவாக அமைகின்றது. இப்புனைவு இன்பக் கோட்பாட்டிற்கு எதிராகவும் குடும்பப் பெண்கள் உறுதியாக ஆணாதிக்க மரபுகளைப் போற்றுவதற்குத் துணையாகவும் அமைவது சுட்டத்தக்கது. கற்பு பற்றிய மணிமேகலைச் சான்றுகளை ஆராய்ந்த சூ இகோசகா என்ற பௌத்த அறிஞர் இச்சிந்தனைகள் பௌத்த சமயத்தில் இல்லை என்று எடுத்துரைக்கின்றார் (1989: 166). இது தமிழகப் பௌத்தர்கள் தங்கள் சமயத் தேவையிலிருந்து படைத்துக்கொண்ட கருத்தாக இருப்பது சுட்டத்தக்கது.

நாகர்களும் பூதநெறியின் இன்பக் கோட்பாடும்

நக்க சாரணர் மலையை அடைந்த சாதுவன் மரநிழலில் அயர்ந்து தூங்கிக் கொண்டிருந்தான். சாதுவனைக் கண்ட இரக்கமற்ற நக்க சாரணர் இவன் உடல் நமக்கு நல்ல உணவாகும் என்று எண்ணி அவனை எழுப்பினர் என மணிமேகலை (16:58-59) குறிப்பிடுகின்றது. இப்பகுதி நாகர்கள் மனிதர்களைக் கொன்று உண்ணும் இரக்கமற்றவர்கள் (நயமிலர்) என்று விளக்குகின்றது. இதன்வழி பூதநெறிச் சிந்தனைகளை வெளிப்படுத்தும் நாகர்கள் அஞ்சத்தக்கவர்கள் என்ற கருத்தை மணிமேகலை ஏற்படுத்துகின்றது.

சாதுவன் நாகர் மொழியைக் கற்றவனாக இருந்ததால் அவர்கள் மொழியில் பேசினான். அதனால் சாதுவனைக் கொல்லும் எண்ணத்திலிருந்து நீங்கிய நாகர்கள் தம் ஆசிரியனைக் காண வரவேண்டும் என்று வேண்டினர். கள்ளைக் காய்ச்சுகின்ற பானையும் புலால் நாற்றம் உடைய தசையும் எலும்புகளும் உடைய வற்றலும் உடைய இருக்கையில் நாகர்களின் ஆசிரியன் தன் மனைவியுடன் இருந்தான் என்று மணிமேகலை (16:60-69) விளக்குகின்றது. இங்கு, நாகர்களின் ஆசிரியன் கள், ஊன், தன் மனைவி ஆகியவற்றைத் தன் அருகில்

வைத்திருந்தான் என்று மணிமேகலை மொழிவது சுட்டத்தக்கது.

சாதுவன் அவ்வாசிரியனுடன் உரையாடித் தம் வயப்படுத்தினான். நாகர்களின் ஆசிரியன் சாதுவனின் கதையைக் கேட்டறிந்தான்; பசியில் வருந்திய சாதுவனுக்கு, “கள், ஊன், இளமையான பெண் ஆகியவற்றைக் கொடுக்கள்” என்று கூறினான். இம்முன்றையும் சாதுவன் மறுத்தான். அதற்கு, “இம்முன்றையும் விட இன்பம் தரத்தக்கது வேறொன்றும் இல்லை” என்று நாகர்களின் ஆசிரியன் கூறினான் (மணி. 16:70-77). இப்பகுதி இனக்குழுக்களின் விருந்தோம்பல் பண்பையும் நாகர்களின் காமத்துப்ப்பையும் புலப்படுத்துகின்றது.

இனக்குழுச் சமூகத்தின் விருந்தோம்பல் பண்பு

இனக்குழுச் சமூகத்தில் விருந்தோம்பல் பண்பு உயர்வாக மதிக்கப் பெற்றது. வரும் விருந்தினரைக் கவனித்து மகிழ்விக்க வேண்டியது இனக்குழுச் சமூகத்தினரின் கடமையாக இருந்தது. நமீபியப் பழங்குடிகளிடம் வரும் விருந்தினரை மகிழ்விக்கத் தன் மனைவியைக் கொடுக்கும் வழக்கம் இருந்துள்ளது (<https://africaneye-report.com/the-namibian-tribe-where-sex-is-offered-to-guests/amp/>). இவ்வழக்கத்தைப் பற்றி ஆராய்ந்த ராஜ்கௌதமன், “தொல்

பெருங்குடிச் சமூகங்களில் ஒரு வீட்டிற்கு விருந்தினனாக வரும் அதே குடியைச் சேர்ந்த ஆணுக்கு அவ்வீட்டுப் பெண்ணைப் புணரத் தருவது விருந்தோம்பலின் ஒரு அங்கமாக ஏற்றிருந்தது தெரிகிறது. வடமொழியில் தோன்றிய கிருக சூத்திரங்களில் விருந்தோம்பலை அதிதி பூசை எனக் குறிப்பிட்டுள்ளனர். அதிதி பூசையில் வந்த அதிதிக்கு (விருந்தினன்) வீட்டுப் பெண்ணைக் காமக் கூட்டத்திற்கு வழங்குவது அரிதாகக் குறிக்கப்பட்டுள்ளது” (2009:77) என்று சுட்டுகின்றார். மேலும் பழந்தமிழக நெய்தல், குறிஞ்சிப் பகுதிகளில் வாழ்ந்த இனக்குழுக்களிடம் இவ்வழக்கம் இருந்திருக்க வேண்டும் என்பதையும் விளக்குகின்றார் (2009:77). இவ்வழக்கம் நக்க சாரணராகிய நாகர்களிடம் இருந்ததை மணிமேலை (16:76-77) எடுத்துக் காட்டுகின்றது. இவ்வழக்கம் இன்பம் என்பது உணவும் (ஊன் உணவும் கள்ளும்) காமத்துய்ப்பும் என்ற சிந்தனையில் இருந்து துவங்குகின்றது. விருந்தினராக வருபவர்களை இன்பமாக்க இவ்விரண்டும் வழங்கப்படுகின்றது.

நாகர்களின் காமத்துய்ப்பு

நாகர்கள் காமத்துய்ப்பிற்குப் புகழ்பெற்றவர்களாக இருந்துள்ளனர். பூதநெறி எழுச்சிபெறும்பொழுது நாகர்களின் காமத்துய்ப்பும் புகழப்படுகின்றது. வையை ஆற்றின் கரையில் நிகழ்த்தப்படும்

காமத்துய்ப்பு, மதுரை காமன் விழாக் கொண்டாட்டங்கள், குன்றின் மேல் விளையாட்டு ஆகியன காமத்துய்ப்போடு தொடர்புடையன. இக்காமத்துய்ப்போடு செய்யுளைத் துய்க்கும் மரபும் பூதநெறிப் புலவர்களால் வளர்த்தெடுக்கப்பட்டுள்ளன.¹ காதலனும் காதலியும் இளங்கள்ளை உண்டு காமத்துய்ப்போடு செய்யுளைத் துய்ப்பதைப் பாடும் பரிபாடல்,

நாகர்இனல் வளவினை வயவேற

நளிபுணர்மார்

காரிகை மது ஒருவரினொருவர்

கண்ணிற் கவர்முற (பரி. 11:67-68)

என்ற அடிகளில் நாகர்கள் போலத் தம்முள் இன்பநாட்டம் மிக்குப் பெற்றவர்களாக, நெருங்கிச் சேர்ந்து இன்புறும் பொருட்டாக அவர்கள் ஒருவரையொருவர் அழகென்னும் மதுவை கண்களால் கவர்ந்து பருகினர் என்று விளக்குகின்றது. இவ் அடிகள் நாகர்களின் இன்ப நாட்டத்தை விளக்குவதோடு பூதநெறியினரின் இன்பக் கோட்பாட்டையும் எடுத்துரைக்கின்றது. மணிமேகலை நாகர்களின் காமத் துய்ப்பை மறுத்து வினைக் கோட்பாட்டை நிறுவுவதன் வாயிலாகப் பூதநெறியினரின் இன்பக் கோட்பாட்டை மறுக்க முனைந்ததையே சாதுவன் கதை காட்டுகின்றது.

சாதுவனின் இன்ப மறுப்பும் வினைக் கோட்பாடும்

இன்பம் உயர்வானது அன்று என்பதை வலியுறுத்திய சாதுவன், “நல்வினை செய்வோர் நல்ல உலகத்தையும் தீவினை செய்வோர் நரக உலகத்தையும் அடைவர் என்பதை உணர்ந்த குற்றமற்ற பௌத்தர்கள், கள், உயிர்க்கொலை ஆகியவற்றைக் நீக்கினர். இவ்வினையின் பொருட்டு பிறந்தவர் இறந்தலும் இறந்தவர் பிறத்தலும் தூங்கி விழிப்பதைப் போன்றது என்பதை நீ உணர வேண்டும்” என்று விளக்குகின்றான். இதனைக் கேட்டு நாகர்களின் ஆசிரியன் பெரிதாகச் சிரித்தான் (மணி. 16:84-91). இச்சிரிப்பு நல்ல உலகம், தீய உலகம், இவ்வுலகங்களுக்கு அடிப்படையாக அமையும் நல்வினை தீவினை ஆகியவற்றை ஏளனம் செய்வதாக அமைகின்றது. எனினும் நாகர்களின் ஆசிரியன் இதை மறுத்து உரைப்பதாக மணிமேகலை சுட்டாதது கருதத்தக்கது.

நாகர்களின் ஆசிரியன் “உடலை விட்டுப் பிரியும் உயிர் வேறு வடிவம் கொண்டு ஓர் இடத்தில் புகும் என்பதை விளக்க வேண்டும்” என்று கூறினான். அதற்குச் சாதுவன், “உயிரானது உடலில் இருக்கும்வரை உடல் உணர்ச்சியுடையதாக இருக்கும். உடலை விட்டு உயிர் பிரிந்தால் உடலைத் தீயில் போட்டாலும் அதை உணராது.

அதனால் உடம்பிலிருந்து பிரிந்து சென்ற ஒன்று உண்டு என்பதை அறிய வேண்டும். பிரிந்து சென்ற உயிர் செய்த வினைக்கு ஏற்ற உடலைப் பல காதவ தூரம் கடந்து சென்று அடையும். இது கனவில் செல்வது போலச் செல்லும்” என்று விளக்கினான். இவ்விளக்கத்தைக் கேட்ட நாகர்களின் ஆசிரியன் பௌத்த அறத்தை ஏற்றுக் கொண்டு சாதுவனுக்குத் தேவையான செல்வத்தைக் கொடுத்து அனுப்பியதாக மணிமேகலை (16:92-119) விளக்குகின்றது. சாதுவன் கதை வாயிலாகப் பூதநெறியின் இன்பக் கோட்பாட்டை மறுத்து பௌத்த சமயத்தின் வினைக் கோட்பாட்டை முன்வைக்கும் மணிமேகலை வினைக் கோட்பாட்டிற்கு மாற்றாக, பூதநெறி விளக்கும் இயல்புக் கோட்பாட்டை விளக்காமல் மறைத்துவிடுகின்றது.

வினை மறுப்பும் பூதநெறியின் இயல்புக் கோட்பாடும்

இன்பம், துன்பம் ஆகியவை உலகில் நிகழ்வதற்குக் காரணம் வினை என்று கூறுவதைப் பூதநெறியின் இயல்புக் கோட்பாடு மறுக்கின்றது. இயல்புக் கோட்பாட்டை வலியுறுத்துவதால் பூதநெறிக்கு இயல்நெறி என்ற பெயரும் வழங்கப் படுகின்றது. இதனை சுபாவ வாதம் என்று சமற்கிருதத்தில் அழைப்பர். பூதநெறியின்

இயல்புக் கோட்பாட்டை நீலகேசி, சிவஞான சித்தியார் பரபக்கம், சங்கரரின் சர்வ சித்தாந்த சங்கிரகம் முதலான நூல்கள் விளக்குகின்றன.

பூதநெறியின் இயல்புக் கோட்பாட்டை ஆராய்ந்த நீலகேசி பொருளையும் பொருளின் இயல்பையும் பிரிக்க முடியாது என்று குறிப்பிடுகின்றது (856:3-4). இதனை விளக்கும் சோ.ந. கந்தசாமி, “பூதவாதி குணம், குணி இரண்டனையும் ஒரு பொருளாகக் கணக்கிடுபவன். பச்சை என்ற குணத்தைத் தனியே எடுத்துக் காட்ட முடியாது. அதனையுடைய இலை அல்லது கல் என்ற பொருளினின்றும் பிரிக்க முடியாத குணத்தையும் அப்பொருளாகிய குணியையும் ஒற்றுமை நயத்தினால் ஒன்றெனக் கொண்டனன்” என்று விளக்குகின்றார். ‘நீரோடு சந்தனம் முதலான பொருட்கள் இணைவதற்கும் தீயோடு ஒளி இணைந்திருப்பதற்கும் பொருட்களின் இயல்பே காரணமாக அமைகின்றன. அதைப்போல இன்பமும் துன்பமும் பொருட்களின் இயல்பினால் தோன்றுகின்றன. அதனை விளக்க கர்மா தேவையில்லை’ என்று சிவஞான சித்தியாரின் பரபக்கம் (20) எடுத்துரைக்கின்றது. பூதநெறியின் இயல்புக் கோட்பாடு கர்மா, வினை முதலானவற்றை மறுத்துரைப்பது சுட்டத்தக்கது.

உயிர் மறுப்பும் இயல்புக் கோட்பாடும்

பூதநெறி காட்சிக்குப் புலனாகாத உயிர் என்ற ஒன்று உண்டு என்பதை மறுக்கின்றது. எனினும் பூதநெறி உயிர் உள்ளவைகளுக்கு மட்டுமே வாயில் (பொறி) உண்டு என்பதை வலியுறுத்துகின்றது. இதை உயிரின் இயல்பாகப் பூதநெறி எடுத்துரைக்கின்றது. இதனை,

உயிரொடுங் கூட்டிய உணர்வுடைப் பூதமும்

உயிரில் லாத உணர்வில் பூதமும்

(மணி. 27:269-270)

என்ற மணிமேகலை அடிகள் புலப்படுத்துகின்றன. அதாவது உயிர் அற்ற பொருட்களால் எதையும் உணர முடியாது என்றும் உயிருள்ள பொருட்களால் மட்டுமே எதையும் உணர முடியும் என்றும் விளக்குகின்றது. இங்கு, உணர்தல் என்பது பார்த்தல், கேட்டல், நுகர்தல், சுவைத்தல், உடலால் உணர்தல் ஆகிய ஐந்தையும் குறிக்கின்றது. ஆனால் உயிரற்ற பொருட்களாலும் பேச முடியும் என்பதை மணிமேகலை வலியுறுத்துகின்றது. அதனால் தான் வானில் இருந்து வந்த ஒலி சாதுவன் இறக்கவில்லை என்பதை ஆதிரைக்கு உரைக்க முடிந்தது.

தொகுப்புரை

ஐம்பொறிகளின் வாயிலாக உணரும் புற உணர்வுகளோடு அக உணர்வான காமத்தைப் பூதநெறி ஆண்களுக்குரிய இன்பக் கோட்பாடாகக் கட்டமைத்தது. இதைப் பண்டைத் தமிழ் ஆளும் வகுப்பினர் ஏற்றுக் கொண்டு வளர்த்தெடுத்தனர். பழந்தமிழ் இலக்கண நூலான தொல்காப்பியம் பூதநெறியின் இன்பக் கோட்பாட்டைத் தமிழக நாடக வழக்கோடு இணைத்து அகக் கோட்பாடாக விளக்கியது. இவ்வகக் கோட்பாட்டில் நாடக வழக்கை அதிகரிக்கச் செய்யும் உத்திகளை உரிப்பொருளாகத் தொல்காப்பியம் வகைப்படுத்தியது. அவற்றுள் வளமார்ந்த மருதநில ஆண்களின் பரத்தமை ஒழுக்கம் ஊடலாகக் கட்டமைக்கப்பட்டது. இப்பரத்தமை ஒழுக்கம் வணிக வகுப்பின் செல்வந்தர்களாலும் ஏற்றுக் கொள்ளப்பட்டது. துறவு நெறியை வலியுறுத்திய சைன, பௌத்த சமயங்கள் பூதநெறியினர் வலியுறுத்திய இன்பக் கோட்பாட்டைக் கடுமையாக மறுத்துச் சிலப்பதிகாரம், மணிமேகலை முதலான இலக்கியம் படைத்தனர். பூதநெறியினர் போற்றிய நாகர்களின் காமத்துய்ப்பை மறுக்க மணிமேகலை சாதுவன் கதையைப் படைத்தது. சாதுவன் நக்க சாரணர் வாழ்ந்த நாகர் மலையை அடைந்தான். பூதநெறியினர் போற்றிய கள்ளுண்ணல்,

உயிர்க்கொலை செய்து ஊன் உண்ணல், காமம் ஆகியன தவறு என்பதை வினைக் கோட்பாட்டின் மூலம் சாதுவன் மறுத்தான். இம்மறுப்பை சாதுவனுக்கும் நாகர்களின் ஆசிரியருக்கும் இடையே நடக்கும் உரையாடலாக மணிமேகலை விளக்குகின்றது. இவ்வரையாடலில் வினைக் கோட்பாட்டிற்கு மாற்றாக, பூதநெறியினர் விளக்கும் இயல்புக் கோட்பாடு விளக்கப்படவில்லை. இக்கோட்பாடு நீலகேசி, சிவஞான சித்தியார் வழி எடுத்துரைக்கப்பட்டுள்ளது.

சான்றெண் விளக்கம்

1. பாலைக்கலியில் பூதநெறி என்ற என்னுடைய கட்டுரையில் பூதநெறிப் புலவர்கள் காமத்துய்ப்போடு செய்யுளையும் துய்த்ததற்கான சான்றுகள் விரிவாக விளக்கப்பட்டுள்ளன.

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THEME OF THE PERSONAL AND THE POLITICAL: AMITAV GHOSH'S "THE SHADOW LINES"

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Introduction

Although Indian English Fiction is indebted to European forms in which it is expressed, it is Indian in spirit it can be traced roughly from its experimental stage such as historical romances written in nineteenth and twentieth century's to the social and political realism of 1930s and 40s and to the psychological novels of 50s and 60s. The appearance of the *Midnight's Children* by Salman Rushdie in 1981 brought about a renaissance in Indian English Fiction. Its contributions have been remarkable in numerous ways such as its turn to history, a new exuberance of language, the re-invention of allegory, the issue of imagining the nation and so on.

The partition is one of the most important historical events of the Post-independence India. After the subcontinent was divided into two parts in 1947, and further it was divided in 1970s, the political and religious differences between the Hindus and the Muslims became so tense that it led to widespread disturbances causing destruction of human life. There was large scale migration of people from one country to another. During this traumatic movement of population, more than one million Hindus and Muslims lost their lives, thousands were massacred, women were raped and property was looted on a large scale.

I propose to consider the theme of the personal and the political as elaborated in *The Shadow Lines*. As a post-colonial writer, Amitav Ghosh has been immensely influenced by the history and politico-socio-milieu of the country.

The novel presents the story of three generations of the narrators' family spread in three different nations: Dhaka, Calcutta and London. Thus the novel *The Shadow Lines* deals with the theme of narrating a nation, narrating a family. Partition in the family and in the nation and Grandmother's vision of nostalgia.

Narrating a Nation, Narrating a Family

In order to highlight the history of pre-partition India, Ghosh reconstructs the history of the undivided India of Bengal by tracing the dynastic line of a middle class Bengali immigrant family from Dhaka to Calcutta and later to London. His reconstruction of history revolves around a family and home which follows the matrilineal system. The family begins with Thamma followed by her sister.

The history of the family is told by the Grandmother to the narrator. It is a big joint family consisting of Grandmother's parents, Mayadebi, her uncle Jethamoshai, her father and brothers and his family. This sort of joint family serves as a metaphor for the Indian sub-continent prior to partition, where there are no differences in terms of religion and community, there is no question of 'us' and 'them'. But when grandmother's grandfather dies, the ancestral home is partitioned because of the strife that breaks out between her father and her uncle. The strife which divides the big joint family between two brothers is presented in the novel as similar to the sort of strife that partitioned India into so many nations.

The Shadow Lines is thus a family saga as well as a national and international novel which deals with

the history of a nation Ghosh is able to interweave these two levels by simultaneously drawing upon public and private archives of notable events. The autobiographies of individuals and families show the readers how public events affected ordinary people and ordinary families. The readers are also thereby brought closer to the real world of people to the turmoil, divisions and conflicts that they experience in their every day lives. This can be illustrated very well in the novel with regard to the riots of 1964 and the political condition of India at that time. The entire grandmother's family goes through the trauma of communal riots in the Indian subcontinent while they are shuttling between two nations. The family loses many of its members like Tridib, Jethamoshai and Khalil. The narrator recollects these events through personal memories after many years and by drawing upon the newspapers in the archives.

In this sense the novel links the history of a family and its immigrants with the history of a nation and its subcontinent. This simultaneous presentation of the personal and the political, the familiar history and national history is a characteristic feature of the post-Rushdie Indian novel in English.

Partition in the Family and in the Nation

The partition in the Indian subcontinent produced violence on a continental scale as several hundred thousand people were killed, unaccountable numbers raped and converted, and many millions turned into official 'refugees'. Hence it is the single most traumatic experience of our recent history.

The partition of Bengal and the suffering caused by it is highlighted in *The Shadow Lines*. As a liberal humanist Ghosh tries to understand the human losses caused by drawing a line on the map right through the homeland. In order to analyse the hidden meaning of partition, Ghosh uses the device of allegorical representation. The flimsiness of lines which Ila draws for the narrator on the dusty chequer board demonstrating different portions of a house,

rubbing them off and redrawing them in different patterns represents the arbitrary drawing and redrawing of boundary lines on the map by administrators. Another instance of allegory is the partition of the joint family which delineates the scenario of pre and post partition India. Pre-partition India is represented through the pre-partition of a family, which has long been living in peace and harmony but due to the continuous strife between two brothers, the family has to ultimately accept the choice of division. The narrator of the post-colonial India recognises the inevitability of the partition of India brought about by political differences among people and groups. Thus the partition of Bose family in Dhaka serves as an allegory of the Indian subcontinent.

The partition turns grandmother into a displaced person who has to leave Dhaka and seek shelter in Calcutta. Born in Dhaka, separated from her place of birth due to the history of bloodshed and lines on a map, grandmother loses her ancestral home. When she returns to Dhaka and homeland in 1964, in her mind the place of her childhood remains as real as ever. Her memories are passed on as vivid stories to the narrator. The idyllic vision of the ancestral home at Dhaka is however shattered by post independence political events like communal riots and partition. Due to the impact of partition, the old man Jethamoshai fails to recognise his own brother's daughter Thamma when she visits Dhaka in 1964 in order to take Jethamoshai to India. He treats her not as his own kith and kin but as a foreigner and a stranger. Darshana Trivedi comments, "Our own people become strangers and strangers become our own people. This is the gift of partition"¹ In the novel, the trauma of partition is not limited to the Grandmother's generation, it continues for three successive generations just as Hindus and Muslims in the subcontinent continue to suffer from the after effects of partition.

Many Hindu and Muslim fundamentalists thought that the partition is the only solution to many long standing problems. But as *Shadow Lines* shows partition and boundaries do not provide any solution, they open the door to claim differences between the self and other. As Hind Wassef remarks, "After the partition takes place, people emphasize the differences between themselves and the newly formed outsiders in a process of demonising the other"². ideologies of difference such as communalism and nationalism are instilled in their psyche. People living as brothers for centuries together turned on each other killing, ransacking and maiming one another. Despite the differences engendered by the partition, Ghosh highlights the inefficacy of the lines drawn as borders which he calls "*Shadow Lines*" This phrase throws light on the Hindu- Muslim relationship in the past. In the riots during the partition, there were instances of families in Pakistan giving shelter to Hindus at the risk of their own life and Hindus in India doing the same to Muslims. In many cases, the partition was decided by a few politicians in power who did not represent the voice of the people. In order to avail political benefits, politicians divide people, but people in the subcontinent largely remain attached to the people on either side of the border and there still exist a good rapport between the two. In fact sometimes the relations and the dependence on each other increase after the "*Shadow Lines*" have been drawn. The discrimination and differences between the two communities brought about by partition are shown as illusory.

C. A Vision of Nostalgia: Grandmother's Return to Dhaka

Grandmother as the representative of the first generation is an important character in the novel. She lives in the past as well as in the present, in memory and in reality. Throughout the novel, she is constantly haunted by her nostalgic vision of past memories.

After the death of her husband, grandmother becomes a school teacher in Calcutta based on her degree obtained in Dhaka university. Her son is promoted as the General Manager of his firm, and the family moves to a large new house on Southern Avenue, opposite the lake. She is given the best room in the big house, yet the vastness of the new house brings back memories of her huge childhood home in Dhaka. She dreams of her old ancestral house, parents and her other relatives. After many years of stay in Calcutta as a wife, mother, teacher and headmistress, she goes to Dhaka as a widow. As they are about to reach Dhaka, she with her sister Mayadebi, Tridib and May indulge in a reminiscence conversation about the places in Dhaka: that's where the boys used to play football, that's where Shyam Lahiri used to live, that's where stands Rina's house, that's where Naresh babu used to sit... behind the bars in that Jewellery shop, sweeping up the gold dust with the hem of his dhoti Where's the Khana babu's sweet shop,? Where's the sweet shop gone?³ (206)

Ultimately they find their ancestral home and realise that it is in the same shape as it was earlier. Her loyalties and affiliations to the city of her birth evoke a keen sense of belonging since her desire to see her old house is an important reason for the grandmother to visit Dhaka. But her childhood house has been turned into a motor cycle workshop, the patch of grass they had once called a garden is now pitted with pools of black oil and strewn with tyre tubes and exhausted pipes. The ancestral house is occupied by the Muslim family of Khalil. She is shocked that a Muslim family is serving the food to Jethamoshai. Grandmother tells Robi that there was a time when the old man was so orthodox that he did not let even a Muslim shadow pass within ten feet of his food and now he is eating food in the plate as the rest of the Muslim family. The present critical condition of nonagerian Jethamoshai reminds her of the serious duty that has brought her to Dhaka -

namely to take her uncle from his ancestral house in order to protect him from communal riots. Imagination and memory enable the Grandmother to recollect the concrete reality of her ancestral home and its vicinity. In her mind the place of her childhood remains as real as ever. Above all it is a sustaining memory, a thought process which provides solace, comfort, and a sense of belonging

To conclude, all these instances show that Amitav Ghosh's *The Shadow Lines* represents the history of post independence India, by evoking past memories, in the context of the present which is marked by certain sensitive issues such as narrating a nation and the family, partition in the family and nation and Grandmother's vision of nostalgia. The novel ends but does not conclude it raises certain serious questions such as which factors will generate the reasons for partitions within societies, divisions

among humanity, man made boundaries among walls of society and the environmental conditions, for forming The Shadow Lines and causing communal and social riots. The novel answers these questions by envisioning the possibilities of a new world, where there is no partition, no boundaries or barriers and where there are no Shadow Lines.

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TOWN PLANNING, SANITATION AND HOUSING: A CHAPTER IN THE HISTORY OF SUBURBAN BOMBAY 1896-1930

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Abstract

The idea of suburban Bombay had been entertained since the 1860s. But it was the plague of 1890s and the congestion caused by the haphazard development of the city that really gave a momentum to suburban migration and thence its development. By the first decade of the 20th century Town Planning, an idea that began to be viewed as a panacea for insanitation in cities all over the western world also spread to India. Consequently, Salsette Island began receiving much attention. Based on an examination of archival records, this paper looks at the trajectory of the colonization of Salsette by the island city of Bombay in the post plague period especially after the passage of the Town Planning Act (TPA) of 1915, up to 1930 which saw the closure of the Bombay Development Department (BDD). It asserts that town planning, a colonial project, was forced on the reluctant denizens of Salsette, to use the latter effectually as an experimental ground for the trial of such measures, as also for aiding the progress and improvement of the mother city of Bombay.

Keywords: Salsette, BMC, town planning, insanitation, colonial

The Island of Salsette, also known as Sashti in Marathi, was about 270 square miles and extended 16 miles from Bandra to the Bassein inlet,ⁱ comprising the islands of Trombay, Juhu, Vesava, Marva, Dharavi, and Rai Murdhaⁱⁱ. The popular residential areas of the island by the late nineteenth century were Bandra, Santa Cruz, Vile Parla, Andheri, Goregaon, Malad, Kandivali and Borivali on the western side and Kurla, Ghatkopar on the eastern. Places. Juhu Island, near Santa Cruz, presented such a great potential for development as a delightful building site, that it had tempted J.N. Tata to envision a scheme for the formation of an Oriental Venice between Juhu Island and Ghodbunder Road, which however did not materialize, due to the resistance of its Khots.ⁱⁱⁱ

With time, Salsette had come to assume further importance as the provider of a large number of services to its neighbour island such as trap stone and lime for construction, fish, vegetables, cattle and grass for the island city of Bombay. It also housed the

much needed slaughter-houses at Bandra and Kurla. Kurla, Ghatkopar and Mulund had factories.^{iv}

The Town Planning Movement and Suburban Expansion Up To 1920

Even as the expansion of the city limits of Bombay was thought of by the Bombay Government as early as 1875, on sanitary grounds^v the phenomenon, received a real stimulus with the plague of 1896, and then assumed a concrete form in a Government enquiry of 1907, which championed the compartmentalization of the population of the city in order to prevent the intrusion of one class into areas suitable for others.^{vi} Expansion in the direction of Salsette was considered the ideal solution.

One of the most important questions that engaged the attention of the Bombay Government, in this respect, was the class of residents which could be allowed to colonize it. Respondents to the Government queries on this issue almost unanimously suggested the relocation of all the unwanted institutions such as the Deaf and Dumb

Institute, the Leper Asylum, Panjarpoles, mills, factories and works of an offensive character, crematoriums as well as the working class.^{vii} With the passage of the Town Planning Act of 1909, (TPA) and encouraged by the Report of Mr. P. J. Mead, an expert surveyor, on "The Possibilities of Development of Salsette as a Residential Area" this area began receiving greater attention from the Government. The idea congealed with the investigations carried out by Major J. L. Marjoribanks in 1912, and further with the views on sanitation, as an outcome of town planning (TP), advocated by the All India Sanitary Conferences held in 1911 and 1912.

Theoretically, TP was not supposed to beautify towns superficially. It aimed at provision of facilities for common good of all. It also advised that the habits, requirements and financial means of the people be studied, in all actions affecting their dwellings and wherever possible to enlist the cooperation of the leading residents in support of that action. Revision of local law to suit the prescribed sanitary standards, penal measures in case of non-compliance on the part of the people, empowerment of local bodies to prepare improvement schemes and so on were also talked about.^{viii} Mr. E.G. Turner and Mr. J P Orr emerged as the pioneers of the new science of town-planning in India.

Planning Colonization

With the passage of the Bombay Town Planning Act in 1915, Salsette Island also became a part of urban Bombay. The TP work here proceeded on a combination of the English principle of "betterment" and the German principle of 'redistribution'. The latter helped to shape plots in order to make them more suitable for building while betterment hand forced contribution from the owners towards any improvement that the scheme brought about in their lands. Such schemes were projected as mutually beneficial for the municipalities as well as the people.

ix Co-operative Housing Societies were also encouraged.

Undeniably a historic move, pioneered by the Bombay Presidency, the TPA nevertheless, proved to be a controversial one as its execution turned out to be at variance with its spirit. Its insistence on the domination by the majority allowed only a few land owners to aggrandize themselves and to benefit by the improvement which took place at the cost of the general rate payer. The question of betterment was a complex one too. Also this kind of legislation was entirely new to India; had never been tried in any part of the country; and had shown varying success in other countries. Typifying the western spirit, the Act, with its insistence on breadth and spaciousness of streets and dwelling houses, also went against the spirit of the local conditions where closeness and proximity and even narrowness were preferred.^x

As a matter of fact, Salsette epitomized the self defeating colonial development strategy, where growth was expected without any monetary support. With its contradictory policies, of encouraging migration here, on the one hand and on the other, mulcting the people by imposing a fine on the buildings constructed, created hurdles. Later, these fines were transmuted into a land tax. This, deterred capitalists, who had hitherto been interested in investing in this area, from escalating their area of operations. Enhancement of railway fare, dismal state of local self-governance and indifferent and unsympathetic district officers seriously disabled the Salsette development scenario at this stage. Of its 83 villages, 47 alienated villages held by some 20 Khots made Salsette a land with divided authority.^{xi} It was thus, hardly ready for the TP Act.

Indeed it comes as a surprise that TP schemes were tried out in an area where people were neither wealthy nor sufficiently educated and public spirited as to be able to guide and control the actions of the officers in charge of the execution of the schemes. It was precisely on these grounds that the locals of

Salsette resisted the bill. Convinced that it was an experimental measure, they claimed that their poor and mostly agricultural district was not cut out for it. Such schemes were not only expected to affect agriculture but also lead to taxation for the purpose of development. In these areas, where cost and means were considered more important than convenience, local bodies asserted their prerogative to compare and choose between development prescribed under TPA and the District Municipal Act and looked to the city of Bombay to help in their development.^{xii} Provisions of compulsory acquisition, with excessive powers given to the local authorities, were the other flaws. Hence, it was suggested that such experimental measures be applied to the city of Bombay first and then extended to the other parts of the Presidency. Eminent Town Planner Patrick Geddes too regarded the Act quite unfavourably,^{xiii} while Indian members questioned whether NACs, which had been given the option of preparing town planning schemes, were sufficiently representative institutions to justify these powers. Government however strongly maintained that the TP Act did not intend bringing any TP schemes even in Salsette immediately

The Island of Bombay, in contrast, stood on a totally different footing vis a vis Salsette. The existence of the Bombay Municipal Corporation (BMC) and the Bombay Improvement Trust (BIT) fortified it against any planning measures. TP, it was felt, could not be applied here since it had a largely built up area apart from its huge density of population. Weary of extending its work outside the Island city and with its hands full of long and complicated operations, the BIT gladly recommended planning only for the Mofussil area, even suggesting that "One of the greatest advantages of planning is the power to cheapen development by disregarding byelaws which are not required in the special circumstances of a particular area."^{xiv} Other important considerations such as provision of sewage

disposal and the location of certain trades and manufactures precluded the implementation of the Act. Even within the city, the TP measures under Bill No. V of 1913, had been strongly opposed by the landowners, residents and ratepayers of Mahim, situated in the underdeveloped G ward of the city.^{xv}

Government Strategy: 1896-1920

Despite the conflicts, Town Planning proceeded, but on an adhoc basis and that too without a permanent full time Development Officer.^{xvi} Want of engineers, led to large scale alterations of plans as the schemes proceeded. Absence of proper staff resulted in incomplete city surveys as well as compelling local Municipalities to turn outside help and consulting surveyors to render assistance. Ultimately, however, draft schemes were prepared by assistants to surveyors in consultation with the local authority, many of which were finally rejected or completely recast, owing to the extravagance of the works proposed.^{xvii}

An element of coercion was also visible in the Government strategy to enforce TP on certain areas. Taking advantage of an outbreak of fire in 1915 in the village of Vesava Taluka Salsette, which destroyed houses belonging to Kolis, the Government announced its intention of enforcing the provisions of the TPA to declare this village a notified area with the view to introducing TPS ostensibly to prevent these constantly recurring calamities.^{xviii}

People however did not render themselves willingly to the scheming. Cultivators were reluctant to sell their plots. In 1917, feisty land owners of Juhu protested against the introduction of TPS, claiming that there was no necessity for the development of their island with which they were satisfied. Alarmed at the prospect of the high costs of the work as well as losing their traditional livelihood, through land alienation, and convinced that the land owners would not be benefitted by these costly developments and the reconstituted plots would not be within the easy

reach of the majority of land owners, they advised temperance in the introduction of such schemes, as the island was subject to erosion; a reality borne out by the fact that the last two decades of the twentieth century had witnessed the wearing away of the island towards the south almost to the extent of $\frac{1}{2}$ a mile and to the west by about $\frac{1}{4}$ a mile.^{xix}

Certainly the coveted land at Juhu, under a Khot then, did not have much value because of its submergence under water at high tide. But the Government resolutely fearing that if land values shot up then the Khot could reclaim it or make his right to the land the reason for shutting off other land owners from the shore which would greatly affect the value of the plots on the shore resolutely declared that the TPS would protect the land against erosion. The rights of the Khot of Juhu were duly snuffed out in 1917 and by 1918, the southern half of Juhu was covered by the TPS even as the northern half was made to pay for the work done since it were expected to benefit from the work.^{xx}

The BDD Years: 1920-1930

The end of the First World War saw the formation of the Bombay Development Department (DD) in 1920 with Sir Lawless Hepper appointed as Director of Development. The DD was looked upon as the messiah of city planning by everyone. The upbeat mood following the passage of the first provincial loan in 1921 for the improvement of Bombay, suggested that a satellite town be developed around Bombay city on the lines of cities like Manchester. Thane and Kalyan were recommended as these locations.^{xxi}

The DD was entrusted with the Salsette scheme which consisted of several schemes relating to the development of large tracts of land for residential and industrial concerns. Development here was to be carried out by two methods: under the Town Planning Act (TPA) and by direct acquisition and subsequent development. For the latter, the Bombay Suburban Survey started in April 1921.^{xxii}

Although the coordinating agency, for the development of Salsette, the DD was not directly responsible for anything, except to 'advise and assist' the existing municipalities in the process of development. The actual responsibility devolved on the local Municipalities which were financially weak. However, since the word development was not defined, it allied itself only with the TP schemes where it had actually acquired land in the suburbs or the island of Bombay.^{xxiii} In complete contradiction of its earlier stand, the DD abandoning its land acquisition policy in most schemes allowed owners, after payment of reasonable contribution, to retain their lands provided they agreed to build in conformity with rules laid down by the Directorate. In areas already being developed by private agencies the TPA was applied, while the method of acquisition and subsequent development was applied to largely agricultural land where land was subdivided into numerous sub holdings.^{xxiv} However, with a slump in the market in 1924, all progress on these schemes came to a standstill. Prospects became bleaker when people realized that the sale price of the land represented almost equalled the cost of acquisition and development.

TP schemes, per se, were not particularly successful either. Depression in the land market prevented owners from completing the works originally contemplated in the schemes forcing the Government to wind these up at the cost of proper road construction. Even so the DD pronounced some schemes as remarkably successful, on account of the contrast in general amenities provided here. Uncompromising attitude on the part of the local municipalities also impinged on the road network and led to suspension of some schemes as well as increased taxation for funding the so called development.

Intense congestion, lack of affordable housing besides exploitation by the landlords, in Bombay paved the way for cooperative housing. Communal

Cooperative Housing Societies (CHS) were actively encouraged by the colonial authorities. Unlike in the west however, the development of CHS was bedeviled by the tough financial policies of the government, shortage of suitable plots of cheap land and difficult land acquisition procedures. Further, in spite of spending large amounts on sanitary development and road construction these societies were charged a sanitary cess!^{xxxv} In striking contrast to the conditions then prevailing in England, where the co-operative housing movement had its origin among its working classes, CHS were not encouraged among the working classes, in Bombay. Independent housing did not fare better either as people did not have the funds to build their own cottage homes.

In its ten years of existence, the DD was unable to prevent unauthorized structures.

Industrial development between Kalyan and Badlapur too remained unfinished. By 1926, only Ambernath, a few miles north of Kalyan, due to its proximity to the Ulhas River with the added advantage of a central electric power station showed some industrial development.^{xxxvi} The Trombay scheme, consequent upon the BIT operation of removal of the tanneries at Dharavi, being jettisoned by the latter had to be abandoned by the DD too. Towards the end of its tenure the surplus lands of the DD, acquired under the different schemes, but not for immediate development, were handed over to the Collector, Suburban District for management.

Water Supply and Drainage

But the greatest requirements for the development of Salsette were water supply, drainage and sewerage. Prior to the First World War, the government briefly toyed with the idea of an independent water supply scheme for the suburbs at Aarey which was finally dumped on account of its cost. The DD worked with the vision of a single water supply system and zeroed upon the Pawai Lake, discarded by the BMC. But despite spending money on its restoration, it decided

to continue water supply to the suburbs from Tulsi and Vihar. The cost of the restoration however had to be borne by the suburbs in the form of increased water rates.

Expecting cheaper supply of water the suburbs looked forward to the takeover by the DD which took place only after 1925 as the sale of lands to the suburban areas dropped by 1923-24. Plots were however sold without any definite promise of water supply especially in areas such as Trombay. Besides, there was much wrangling over the terms of water supply to the DD by the Bombay Municipality. High water rates, to earn profits, poor water quality, hostility of the Bombay Municipality, persistently characterized the water supply management in the suburbs. Being simply a delivery boy and a risk-averse body, the DD refused to take over schemes that did not promise profits and insisted on supplying water on the basis of financial forecasts i.e. water supply extensions, based completely on financial viability of any scheme, thereby effectively denying water to people, however urgently required, till the schemes became self-supporting in nature. Even so money for the planning of water supply and drainage schemes was extracted from local bodies, irrespective of the acceptance/execution of such projects. The terms of supply also proved to be very harsh as the DD wished to free itself from the Bombay Municipality and at the same time exercise rigid control over the suburban Municipalities. Suburban drainage and sewerage suffered in a similar manner due to multiplicity of authorities and the inability on the part of the government to decide the outfall issue.

The suburban citizens therefore agitated for delivery from the delivery boy and mooted the idea of a Water Board in place of the former and also suggested direct contracts between the several local bodies and the Bombay Municipality. But their wishes remained unfulfilled. In 1930 the DD was finally abolished.

Conclusion

It is apparent that Salsette seems to have been used as an experimental ground for town planning measures for aiding the development of the neighbouring island of Bombay. As a matter of fact, the policies of the DD actually retarded the sanitary progress of the suburbs. While Town Planning, as a measure, was undoubtedly a good one, its top down implementation, coercive measures of an indifferent government that looked upon the area as a dumping ground for its unwanted people and trades, defeated the very purpose for which it had been introduced. With its application in an area utterly unsuitable for such development, in the face of multiple legislations and executive bodies, ill represented NACs and Municipalities and the completely unfamiliar provisions of the TP Act, suburban development was doomed from the beginning.

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A COMPARATIVE STUDY ON THE QUALITY OF PRIMARY EDUCATION DURING PRE AND POST-PANDEMIC IN CHENNAI CITY

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Abstract

Education is key to human capital formation and the quality of human resources depends upon the quality of education in a country. India has committed to achieving the Sustainable Development Goal on quality education by 2030 to provide quality education for all, promote lifelong opportunities, and break the cycle of poverty. The closure of schools in Tamil Nadu started during month of March 2020 and extended till January 2022, leading to a spike in the learning gap among primary school students. Children belonging to low-income families were becoming worse off during the time of covid due to a lack of foundational learning. Numerous households being pushed into poverty were unable to support their children's primary education. India has a long way to recover from the impact of COVID-19. Considering this, to begin with, the paper focuses on comparing the Pre and Post Pandemic aptitude and basic reading ability of Government primary school children in Chennai. Added to it, the paper examines the various Government Initiatives targeting Primary school students. Furthermore, the paper analyzes the impact of socioeconomic factors, teaching aids, infrastructure, and technology on the performance of primary school students. The paper further focuses on finding whether there is any close association between gender and the learning outcome. The study employs primary data collection from children belonging to Government primary schools in Chennai city. Random sampling technique is used to collect data to test the aptitude and reading ability of the students. The study findings attempt to bring out various socio-economic factors influencing the learning outcome of primary school children before and after covid and provide suggestions to strengthen their fundamental learning outcomes that have worsened post-pandemic.

Keywords: Primary Education, Students, COVID-19, Foundational Literacy, Government Schools

Introduction

Education is a critical input for the improvement of the quality of manpower and a very significant factor in achieving rapid economic development and technological progress. When primary education is involved new knowledge and the appropriate technical training at the primary level, it improves the quality of education. India has committed to achieving the Sustainable Development Goal on quality education by 2030 to provide quality education for all, to promote lifelong opportunities, and to break the cycle of poverty. The quality of primary education is the need of the hour. An outbreak of Coronavirus Disease (COVID-19) in India from 27th

January 2020 affected the entire nation resulting in the loss of several lives and capital. To control the outbreak of this disease further, the Centre and State Governments implemented article 144 of the Indian Constitution which lead to a disruption in the economic activity of the country and the nation's Gross GDP had a massive drop by 24.4% in April to June 2020, and further had a contraction of 7.4% in the second quarter of 2020-21. (Unesco, n.d.) Covid 19 has worsened the inequalities in the education system worldwide.

(Education during COVID-19 and beyond, 2020, n.d.) Socioeconomic factors had a great influence on children's education and increased drop-out rates in

schools. By the mid of April 2020, 94% of the students were affected by the pandemic worldwide, of which 1.58 billion students were from pre-primary to higher education belonging to 200 countries. Followed by this, during the second quarter of 2020, 86 percent of primary school children were out of school in countries with low levels of human development compared to 20 percent of primary school children in countries with very high levels of human development.

(<https://www.unicef.org/>, n.d.) Families who faced sudden layoffs and insufficient levels of income couldn't afford for decent internet connection, gadgets for attending online classes, etc. Globally 90% of the children attended primary schooling in 2021, but in poor households, it dropped to 74%. As a result, the average adjusted net attendance rate was 87 percent in 2021. Therefore, the students belonging to higher wealth quintiles were able to attend and complete their primary education with good foundational skills. Disruption of classroom education has resulted in 1.6 billion children moving out of classroom education worldwide, and 247 million children moving out of school in India. India took a long way to recover from the COVID-19 pandemic. Closure of schools in Tamil Nadu started during the month of March 2020 as ordered by the Government of Tamil Nadu, was extended till 31st January 2022, with concern for students' health and widened the learning gap of students as compared to the gap that existed already. (Research Group & Azim Premji Foundation, 2021) With one year of school closure, children not only missed new learning, but they also regressed back and forgot what they had learned previously. India has committed to achieving the Sustainable Development Goal on quality education by 2030 to provide quality education for all, to promote lifelong opportunities, and to break the cycle of poverty.

(Chandramouli & Chandramouli, 2013) Tamil Nadu's literacy rate is 80.1 % in 2011 (15th official census). The increase in literacy rate in Tamil Nadu from 2001 to 2011 is 6.83 percent. Children who already belonged to low-income families during pre-covid were becoming worse off during COVID which led to a lack of foundational learning in them. Having a score of 55.49 on foundational literacy and numeracy, Tamil Nadu (2021) is ranked 2nd among the large states in India. This research is carried out to assess the challenges in Learning among students in

Chennai during the COVID-19-induced crisis. (Von Stumm et al., 2022) The children in government schools belonging to low socio-economic backgrounds had very little or no access to digital devices. Therefore, they failed to engage in regular educational activities. This led to increasing inequality in terms of educational opportunities and access to educational resources during the pandemic. This problem is being investigated in this paper.

Research Questions

- What effect does the pandemic have on the foundational literacy and numeracy level among primary school students in Government schools?
- Do the economic factors of households influence their children's level of learning outcome during post-covid?
- Does the student's access to learning during covid have a significant association with their level of learning outcome in post-COVID?

Objectives

- To Compare the Pre and Post Pandemic aptitude and basic reading ability of Government primary school children in Chennai.
- To examine the various Government Initiatives targeting Primary school students.
- To analyze the impact of socio-economic factors, teaching aids, infrastructure, and technology on the performance of primary school students.

Limitations

The study is confined only to limited samples restricted to a few government schools in the city of Chennai in Tamil Nadu due to constraints of time and economy.

Methodology

The study was conducted to find out the socio-economic factors of households influencing the learning outcomes of foundational skills such as foundational literacy and foundational numeracy of government primary school children in Chennai and also the impact of COVID on children's access to learning materials and their level of learning outcome post-pandemic. Using the design of a stratified random sampling method, the data was collected from 190 primary school students in Chennai from three regions namely – North Chennai, Central Chennai, and

South Chennai. The quantitative method of collecting primary data was done using a defined questionnaire which includes demographic and economic factors of students including children's access to education and the various types of educational resources utilized during COVID-19. The assessment was conducted on the reading level in Tamil, and English and an Arithmetic level Test to identify the learning outcomes pre-covid and post-covid and was assessed in terms of ordinal measures as follows.

**Table 1 Levels of Proficiency in English/
Tamil Language**

Language Proficiency of Learners	Assigned Levels (Marks)
Unable to read at least 4 letters	Level 0 (5 marks)
Read letters only	Level 1 (10 marks)
Read letters and words	Level 2 (30 marks)
Read letters, words and paragraph	Level 3 (60 marks)
Read letters, words, paragraph and story	Level 4 (100 marks)

Table 2 Levels of Aptitude of Primary School Students

Aptitude of Learners	Assigned Levels (Marks)
Unable to identify at least four numbers from 1 to 9	Level 0 (5 marks)
Identify numbers only from 1 to 9	Level 1 (10 marks)
Identify numbers from 1 to 99	Level 2 (30 marks)
Identify numbers (1 to 99) & solve at least two problems on subtraction	Level 3 (60 marks)
Identify numbers (1 to 99) & solve problems on subtraction and division	Level 4 (100 marks)

Review of Literature

(H. Alderman, 2001) Expanding access to primary schooling is a widely accepted priority in the fight against poverty. (Ermisch & Pronzato, 2011) The effect of the mother's education was higher among the less educated parents, and the effect of the father's education influenced the child's education among highly educated parents. (Jafari et al., 2021) As mothers' education increases, the academic score of females increases. (Ali Soomro et al.,

2019) There is a significant positive association between the socioeconomic status of a family and the academic achievement of students which shows that there is an association between changes parent's income, occupation, student's character, teacher motivation, parental attitude, and family size on the student's academic achievement. (Sajjad et al., 2012) The socio-economic determinants have a direct relationship with the student dropout rate, specifically with respect to female students of low socio-economic backgrounds and suggesting appropriate policies for the education system and poverty reduction. (Dreesen et al., 2020) Remote learning techniques such as TV, radio, SMS, U-report, messaging app and take-home packages had increased during the pandemic. It was found that lack of access to the technologies and lack of preparedness among the educational institutions, teachers, and parents on giving access to remote learning and proper teaching for students during the pandemic with school closure was a major issue of concern.

(Brako & Essel, 2020) COVID risk-control decisions by the government led to home-schooling situations, where parental support had a greater impact on virtual learning and the learning outcomes during a pandemic. But, the high cost of internet accessibility was the major drawback for continuing virtual learning. (Soharwardi et al., 2020) Fathers' income and their student's learning outcomes are positively correlated. (Kaffenberger, 2021) The Government's public policies must be concerned with affordable and better educational opportunities that will reduce the financial constraints on parents. (Rafique et al., 2020) Socioeconomic variables such as gender, residence area, wealth, parent's education, child's age, and household size highly determine student attendance. (Rukmini Banerji, 2018) Focused Learning Improvement Program, through which the government's efforts on building foundational skills would increase student's learning outcomes in the short run. (Dreesen et al., 2020) (Maity et al., 2022) Lack of access to remote learning techniques, proper monitoring, and assessment techniques due to remote learning in many LDCs led to insufficient improvement in the foundational skills of primary students.

(Hammerstein et al., 2021) The effectiveness of online learning was high in the second phase of school closure i.e., during the second wave of COVID-19

compared to the first phase during the pandemic. (H, n.d., 2021) The reading level has increased from 7.84% in 2006 to 10.80% in 2018 due to the improvement in story reading level, whereas the reading of letters, words, and paragraphs has declined due to the decrease in the quality of teaching. The enrolment in government schools decreased by 13.24% and enrolment in private schools increased by 13.36% in 2018 because of decreasing quality of teaching in government schools an increase in infrastructure facilities, and the low pupil-teaching ratio in private schools. (Amate et al., 2021) The existence of a huge gap in accessing digital learning by students resulted in a result of a decrease in the level of socio-economic status.

(Li et al., 2020) The dropout rate increases rapidly after 18 months of school closure. The decline in attendance was due to the family's financial constraints, and the gap between children from rural and urban areas in accessing remote learning programs increased as a result of which fall in learning levels due to a lack of education-related support from their families. (Stavros F. Tsetsos, 2021) The potential of open educational resources for improving primary education students' learning is relatively very small since the usage of certified government resources for the purpose of learning is absent among primary school students. (Maity et al., 2022) The factors such as school administration to conduct virtual classes, access to internet facilities, and the

economic capability of parents to bear charges incurred for internet and gadgets influenced the learning outcomes of primary school children during COVID-19.

(Kwarteng et al., 2022) The children's academic performance is better when parents provide educational support at home and attend parents-teachers meetings regularly which shows that parents' involvement is positively related to their children's academic performance. (Von Stumm et al., 2022) Compulsory schooling should be offered equally to the same quality of education received by children from high socio-economic status families.

Analysis

Table 3 depicts the data related to the number of respondents and their respective demographic characteristics. Among the surveyed respondents who pursue primary education in Chennai mostly belong to the age group of 5 years old to 10 years old. Among 190 respondents, the majority of the respondents (65.26%) are urban poor whose household heads struggle a lot with their basic livelihood due to the low wages, unemployment, and underemployment increasing the gap between income and the fulfillment of needs. These kinds of households are struggling to balance their family's needs. The economic situation of households becomes worst when they have to spend high costs on health for their family members and this makes them fail to spend at least cost on education.

Table 3 Frequency and Percentage Data of Students According to Gender, Class, Age, Area of Residence and Household Size

S.No.	Characteristics			No. of Students	Percentage of Students
	Standard	Girls	Boys		
I	I	16	20	36	18.37
	II	14	21	35	17.86
	III	20	17	37	18.88
	IV	25	15	40	20.41
	V	23	25	48	24.49
	Total	98	98	196	100
II	Age	Girls	Boys	Total Students	Percentage of Students
	Below 5 Yrs	2	5	7	3.57
	5yrs-6Yrs	9	11	20	10.20
	6Yrs-7Yrs	5	9	14	7.14
	7Yrs-8Yrs	16	21	37	18.88
	8Yrs-9Yrs	21	13	34	17.35
	9Yrs-10Yrs	25	23	48	24.49
	Above 10 Yrs	20	16	36	18.37

	Total	98	98	196	100
III	Household Size	Girls	Boys	Total Students	Percentage of Students
	Less than 3	18	17	35	18.42
	3 – 4	62	58	120	63.16
	4 – 5	10	19	29	15.26
	5 – 6	6		6	3.16
	More than 6	2	4		
	Total	92	98	190	100
IV	Area of Residence			Total Students	Percentage of Students
	Slum			37	19.47
	Urban			29	15.26
	Urban Poor			124	65.26
	Total			190	100

Source: Primary Source

Table 4 Students' Tamil Reading level Pre and Post Pandemic Situation

Reading Level in Tamil	Pre-Pandemic Situation		Post Pandemic Situation	
	No. of students	% of Students	No. of students	% of students
Level 0	37	19.47	47	24.74
Level 1	42	22.11	53	27.89
Level 2	43	22.63	45	23.68
Level 3	40	21.05	26	13.68
Level 4	28	14.74	19	10.00
Total	190	100	190	100

Table 5 Students' English Reading Level Pre and Post Pandemic Situation

Reading Level in English	Pre-Pandemic Situation		Post Pandemic Situation	
	No. of students	% of students	No. of students	% of students
Level 0	12	6.32	22	11.58
Level 1	24	12.63	58	30.53
Level 2	70	36.84	54	28.42
Level 3	56	29.47	44	23.16
Level 4	28	14.74	12	6.32
Total	190	100	190	100

Table 4 and 5 depicts the information related to the reading level of English and Tamil Language among the respondents during the pre and post pandemic situation. The students who can read letters and words are recorded

under level 2; level 1 is that categories of students who are able to read letters only. Majority of the students had a major issue in reading words and paragraph during the pandemic majority of the students don't have the access to technology they were not able to get the online education as others were getting their situation has become very worsened that majority of the students after the post pandemic were categorised under level 2. In Tamil subject, 27.89 Per Cent of the students are in level 1 and 30.53 Per Cent of the students are in level 1.

Table 6 Comparison of Pre and Post-Pandemic Impact on the Arithmetic Level

Arithmetic Level	Pre-Pandemic Situation		Post Pandemic Situation	
	No. of students	% of Students	No. of students	% of Students
Level 0	3	1.58	12	6.32
Level 1	22	11.58	38	20.00
Level 2	58	30.53	70	36.84
Level 3	74	38.95	44	23.16
Level 4	33	17.37	26	13.68
Total	190	100	190	100

From Table 6 it is observed that the majority of the students after the pandemic were categorized under level 2 as compared to the pre-pandemic situation. Only 13.68 Percent were able to identify numbers from 1 to 9 and able to solve problems in subtraction and division are recorded at level 4. The majority (36.84 percent) of the students are

under level 2 since the majority of them were not able to access the online education provided.

Table 7 Correlation Between Student's Gender and Arithmetic Level

	Value	Approximation Sig.
Pearson's R	-.113**	.075
N*	250	

Source: Computed from Primary data

Note: *Number of Observations; **Correlation is negative and not significant at 0.05 level of significance

Table 7 shows that the significant value .075 is not significant at 0.01 or 0.05 level of significance with the correlation coefficient value of -0.113 which indicates a negative relationship between the student's gender and the student's arithmetic level. Therefore, there is no correlation between a student's gender and a student's arithmetic level.

Student's Access to Learning during Covid and Post-Covid

To test whether there is any association between the students' access to learning during covid and their level of learning outcome in arithmetic during post-covid.

- Ho: There is no association between the student's access to learning during covid and their level of learning outcome in arithmetic during post covid.
- Ha: There is an association between the student's access to learning during covid and their level of learning outcome in arithmetic during post covid.

Table 8 Chi-Square Test of Student's Access to Learning During Covid with their Arithmetic Level (Post-Covid)

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	30.687a	4	.000**

Table 8 shows the test statistics calculated as 30.687 with an asymptotic significance of .000 which is significant at 1%. Therefore, the alternative hypothesis (Ha) is accepted and the null hypothesis (H0) is rejected. So, there is an association between students' access to learning during covid and their level of learning outcomes in arithmetic post covid. The student's level of learning outcome in arithmetic during post covid depends on the access to learning during covid. Therefore, the student's access to learning during the school closure due to covid is significantly associated with their level of learning outcomes in Tamil, English, and arithmetic post-covid.

Table 9 Methods of Teaching in Government Schools

Methods	Pre-Pandemic				Post Pandemic			
	Often	Sometimes	Never	Total	Often	Sometimes	Never	Total
Read from the textbook	142	28	20	190	122	42	26	190
Writing on the board and asking students to copy	133	33	24	190	143	22	25	190
Using illustrations like pictures, models, actual objects, diagrams	32	43	115	190	23	33	134	190
Group Discussions	10	0	180	190	3	0	187	190

Source: Primary data

The independent variables used are household monthly income, household size, father's level of education – primary level, middle school level, high school level, diploma and graduation, mother's level of education – primary level, middle school level, high school level, diploma, and graduation. The dependent variables are Dummy variable regression on household's economic factors with students' reading level in Tamil. The t-stat values indicated that the student's reading level in Tamil, significant at 5% with regards to fathers who pursued till middle school level and mothers who pursued till primary school level. Also, students' reading level in Tamil is significant at 1%, with regard to household size. Whereas there is no significant relationship among the household monthly income, fathers pursued primary school level, fathers pursued high school level, fathers pursued diploma, fathers pursued graduation, mothers pursued middle school level, mothers pursued high school level, mothers pursued diploma, and mothers pursued graduation. The students were found to be completely dependent on the knowledge of teachers and the teaching patterns in school which is activity-based (Table 9).

When there is an increase in the household size, the students tend to be disturbed or the lack of parental support in educating their child has led to a decrease in the student's reading level in English. However, the household monthly income is not significant to the student's reading level in English since the government provides free textbooks, stationaries, free access to virtual classes, and nutritional support for students through various schemes. There is found to be no significant relationship between household economic factors and the reading level in English of government primary school students.

When the educational level of the father and mother is high, then the student's performance in arithmetic was also found to be at their successive higher level. Household monthly income is not significant and it is directly proportional to the student's arithmetic level. Household size is not significant and it is inversely proportional to the student's arithmetic level. When there is an increase in the number of households, there was a decrease in the student's level of learning outcomes in arithmetic. The t-stat value is determined as significant when it is less than 5% of significance with regard to the graduation level of fathers. However, the monthly household income,

household size, father's level of education (except graduation level), and mother's level of education is greater than 5% significant level.

Government Initiatives for Primary Education during the Pandemic

Initiatives by the Government of India

The Department of School Education and Literacy focuses on marginalized groups to achieve socio-economic equality in association with Statutory bodies and centrally sponsored schemes to achieve Sustainable Development Goal 4 effectively.

New National Educational Policy 2022 gives emphasis on providing quality and affordable education for all children from 3 to 18 years of age and aims at attaining a World-class Education.

Samagra Shiksha for students from pre-primary to class XII to provide equal access to schooling and attainment of equal learning outcomes with significant intervention on Foundational literacy and numeracy.

Pradhan Mantri Poshan Shakti Nirman (PM POSHAN) Scheme, aims to increase nutritional status and encourage students from pre-primary to grade VIII to attend classes regularly.

PM eVidya combines all the digital education practices enforced by the Government of India to provide equal and quality education.

Digital Infrastructure for Knowledge Sharing (DIKSHA) is a free education application including e-textbooks, e-content, and 337+ crores learning sessions for class I – XII in 32 Indian languages.

Access through TV channels: Twelve Swayam Prabha DTH channels are reserved for school education under a TV channel PM e-VIDYA initiative.

On Air: Radio broadcasting for children from class I to V, 289 Community Radio Stations to stream curriculum-based radio programs for grades 9 to 12, and 226 Radio Stations for grade 10.

Special e-content for hearing and visually challenged children: Curriculum content in Indian Sign Language (ISL) for Children with Special Needs (CWSN), DTH channel for deaf students, audiobooks, curriculum-based audio teaching, and study material for visually impaired students.

National Initiative for Proficiency in Reading with Understanding and Numeracy (NIPUN) Bharat Mission

focuses on potential capabilities, competency-based learning, assessment, and school readiness module with an aim of the universal acquisition of Foundational Literacy and Numeracy skills by 2026-27.

Initiatives by the Government of Tamil Nadu

To overcome the situation of a pandemic affecting education, the Government of Tamil Nadu has wisely made use of the entire Information and Communication Technology (ICT) infrastructure. The initiatives undertaken to bridge the gap in students learning are as follows.

Digital Initiatives: To provide 'learning-at-home' for all the children, SCERT has developed 7434 video lessons of 30 minutes each based on the curriculum of class II to XII and are telecasted through Government approved private television channels, Kalvi Tv, and four DTH services.

Prioritizing Syllabus for Remote Learning: Prioritized syllabus was structured accordingly for classes for I to XII, without missing any of the learning outcomes that are necessary for each class.

Bridge Course Materials: Basic concepts concerning the learning outcome of classes II to IX were distributed to all the students in 2020-2021 and were also telecasted through the Kalvi TV channel.

Workbook: Workbooks were provided to the students of classes I to IX to practice the learned concepts through Kalvi TV which later has to be submitted to the subject teachers through online modes.

Veetupalli: A 'school at home project' initiated through Kalvi Tholaikaatchi. the uploaded e-contents under this program cover all the subject concepts of class II to XI and it was also telecasted.

Radio Lessons: 1011 radio lessons were initially prepared and published by SCERT and Samagra Shiksha. 10th and 12th-grade students benefited the most from this program.

E-Learning Platform for Students: Over 10,000 e-learning contents, 390 Digital Textbooks, and 2000+ batches of YouTube videos are available for each class, term, subject, and chapter.

TN-DIKSHA: Textbooks for grades I to XII were created and uploaded to the DIKSHA portal. 15,000 QR codes were fixed to visualize hot spots and animated digital videos through scanning it.

Ennum Ezhuthum Practiced in all the Government and Government- aided schools focusing on Tamil, English, and arithmetic. Fourteen lakh school students have used Google's 'Read Aloud' app for 12 days from 1st June 2022 to 12th June 2022.

Illam Thedi Kalvi: It was implemented with 86,550 volunteers interested in teaching underprivileged children of government schools through registration and selected by the school management committee.

The programs and initiatives by the State, as well as the Central Government, have played a very important role to bridge the learning gap due to COVID-19 in primary school students of Government schools.

Conclusion and Suggestions

An outbreak of Covid-19 in India in 2020 resulted in human loss. The entire economy got disrupted due to the pandemic which led to an increase in the level of unemployment. As a consequence of this, people started facing financial burdens and were provided with a lack of educational support for their children. Most of the schools were trying to connect children through online mode, but some children from the population lack complete access to learning during the pandemic, among them, the majority of the children are students of government schools. The primary school-age children were affected the most by lacking in terms of access to learning which drops their level of foundational literacy and numeracy. To bridge such a learning gap due to school closure because of covid, the Government of Tamil Nadu planned and implemented various schemes such as Ennum Ezhuthum, Illam Thedi Kalvi, Kalvi channel and etc.

With the analysis made using the sample of 190 respondents, it is found that the schemes implemented by the government have benefited all most all the children, especially government primary school children. The educational resources, study materials, and the pattern of teaching and learning provided by the government schools to the children are more effective, which indicates that the father's level of education, mother's level of education, household monthly income, and household size does not influence their children's level of learning outcomes in English and has very less influence on their reading level in Tamil and arithmetic. But, the children's access to learning materials during the school closure due to Covid-

19 is significantly associated with their level of learning outcomes during post-covid.

The digital divide existing among the students has to be reduced by way of providing free internet service through architecting internet service centers for students' purposes near all the government schools, provided the centers should be working all 7 days a week to get easy access by the students. Parents should be given awareness of the education schemes which is already implemented by the Central Government of India and the State Government of Tamil Nadu for the betterment of students' education. Effective awareness can provide parents and students make the best use of the existing educational policies.

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