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CONTENTS

IMPACT OF CORPORATE GOVERNANCE ON SHAREHOLDER VALUE

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Abstract
The study examines the impact of corporate governance on shareholder value by looking at the relationship between the corporate governance score and market valuation of selected company. In this research, the researcher took the industry leader i.e TCS as the sample company and the entire industry companies. The IT industry comprises of 208 companies and all its financial and market valuation data are taken for analysis. The researcher used BSE' Corporate Governance Score Card for evaluating the company. This examination resulted in TCS, the industry leader, scored 65 and its market valuations showed high positive correlation among Market Capitalisation, sales and net profits.

Introduction

Corporate governance is the key to today's professional entrepreneurs. Corporate Governance concept got mooted in India from the introduction of the desirable code of Corporate Governance, a voluntary code published in 1998 by Confederation of Indian Industry. Good Corporate Governance is a much need long awaited step from all stakeholder especially shareholders.

There are about 3500 listed companies in Indian bourses. All these companies compete in two areas namely in the primary market of stock market for raising money and in general market for clients (customers). Investors on the other hand out bid one another for acquiring shares in good companies both in terms of profitability and corporate governance.

Investors expect two types of returns one is dividend on a regular basis and capital appreciation over a period of time. Some good companies which take great care of investors also provide bonus shares and rights issue for the long benefit of investors. Generally investors are of two categories namely short- term investors and long- term investors. Short-term investors are parking their money in the companies for a period ranging few minutes to few months. Long-term investors are parking their money in the companies for a period ranging from few months to generally over one year or more. Companies are really concerned about only the long-term investors.

Corporate Governance- Defined

- According to N. R. Narayana Murthy *"Good corporate governance is about maximizing shareholder value on a sustainable basis while ensuring fairness to all stakeholders: customers, vendor partners, investors, employees, government and society."*

- According to OECD Principles of Corporate Governance "*Good Corporate governance is not an end in itself. It is a means to create market confidence and business integrity, which in turn is essential for companies that need access to equity capital for long term investment.*"

Shareholder Value – Meaning

Shareholder value is the corporate value of the company. This is measured in terms of Tobin's Q in this study.

Tobin's Q equals market value of equity + book value of preferred stock + book value of debt/book value of assets

Market value Book value ratio means the current price of the share to the book value of the company per share.

Corporate Governance Scorecard

The researcher used BSE created Corporate governance sore methodology to score companies and to test whether the companies created corresponding shareholder value or not.

The Corporate governance score uses 70 questions under four broad areas
- Rights and equitable treatment of shareholders
- Role of stakeholders in corporate governance
- Disclosures and transparency
- Responsibilities of the board

Design of the study
The study is an attempt to empirically check whether the impact of Corporate governance on shareholder value is present or not.

Objectives of the Study
- To examine the impact of Corporate Governance on shareholder value

Hypothesis
H0: There is no significant relationship between corporate governance and shareholder value

H1: There is significant relationship between corporate governance and shareholder value

Data of the Study
The study uses secondary data for examining the relationship between corporate governance and shareholder value. Researcher obtained the relevant annual reports of sample companies, checked the official website of the company.

Variables for Corporate Governance
The researcher has taken BSE's Corporate Governance Scorecard as tool to evaluate and score the companies on the basis of seventy predefined questions.

Variables for Shareholder value
Return on Assets
Market Value to Book value

Tools uses for statistical analysis
- **Descriptive statistics**
The study uses mean, median, Standard deviation, Maximum, Minimum, count, skewness, Kurtosis, and range for identifying which companies fall in what category and to analyze the reason behind.
- **Correlation**
In order to find what extent one variable related to another, the study extensively used correlation matrix.

Literature Review
One of the earliest definitions of Corporate Governance has been given by Caramanolis-Cotelli (1995). Their paper puts stress on equity allocation both among outside investors and insiders comprising of CEOs, Directors, executives and corporate investors affiliated with management.

According to Shleifer&Vishny (1997) corporate governance deals with the ways in which suppliers, providing finance to corporations, like to "assure themselves of getting a return on their investment".

Zingales (1998) has defined "corporate governance" as "the complex set of constraints that shape the ex-post bargaining over the quasi-rents generated by a firm."

However, the most comprehensive definition of corporate governance has been given by John &Senbet (1998). They have proposed that "corporate governance deals with mechanisms by which stakeholders exercise control over corporate insiders and management such that their interests are protected". In this connection, they have also said that stakeholders not only include shareholders, debt holders but also the non-financial stakeholders such as employees, suppliers, customers and other interested parties

Rebeiz (2004) has also tried to give a consensual definition of corporate governance. According to him, it is an internal control mechanism to oversee or supervise the incentive, contractual and organizational schemes as put forth by the board of directors. Thus, the whole concept of corporate governance is to ensure managerial accountability and financial reporting trustworthiness and in this sense, the existence of this entity of corporate governance is simply enormous.

Cadbury (2006, p. 18) defines corporate governance as 'the system by which companies are directed and controlled'.

According to Ehikioya (2009), good corporate governance is possible only when the principles of fairness, accountability, transparency and responsibility are dealt with sincere focus and attention.

Several studies by Levine and Zervos (1998), Rajan and Zingales (1998), Demirguc-Kunt and Maksimovic (1998) have shown that the economic growth of a country depends on the size of the country's capital market. Thus, if corporate governance is weak then the capital market is thin which, in turn, leads to a slower economic growth rate. Therefore, strengthening the corporate governance system

of a country is of utmost importance to achieve greater economic growth and prosperity

Mueller (2006) discusses the implications of the strength of corporate governance institutions, in which a company is located. He writes about the influence and ability of corporate governance on the fall in share prices when a company announces that it will sell shares to finance investments. He states that a company in a country with strong corporate governance institutions would suffer a smaller fall in share price, than a company in a country with a weak corporate governance institution. He concludes by saying that the best development strategy for an emerging market country would be to create strong corporate governance institutions that foster a right kind of ambience and produce a large equity market.

Johnson et al., (2000) emphasize on the fact that the Asian financial crisis of 1997-98 is largely due to the poor quality of corporate governance in most of the countries in the Eastern region of Asia

World Bank (1999) propounds that the concept of corporate governance comprises two components which are internal corporate governance and external corporate governance. Internal corporate governance focuses on shareholders' interest whereas external corporate governance focuses on suppliers, debtors, and investment banks.

Veliyath (1999) points out that corporate governance is acting as a bridge between suppliers of funds and users of funds. Corporate governance has the responsibility to make sure that the raised funds are utilised in the interest of stakeholders.

Jensen (1993) argues that companies with large board size are having a problem of bringing diverse opinion on an issue. This kind of situation can be controlled by ensuring reasonable number of members in the board.

Fama and Jensen (1983) say executive directors due to their professional capacity inside the organisation can go against the views of managers of organization but having adequate independent directors in the company results in elimination of principal-agency problem.

Research Methodology

In order to find out whether a company follow good corporate governance or not, the stakeholders or interested parties must go through variety of documents like Annual reports of companies published yearly, circulars to stock exchange, company's official website, and attending the annual general meetings so on. Here the present study tries to find out how far the companies have seriously contemplated in drafting the philosophy on Corporate Governance.

Clause 49 of the Listing Agreement: TCS Corporate Governance Framework

1. **Audit Committee - Regulation 18 of SEBI Listing Regulations and Companies Act Section 177:**
   The committee has to oversee the financial reporting process, review the management, evaluate the internal financial control and risk management system in place, recommend terms of appointment of auditors and approve policies with respect to Insider trading rules.

2. **Nomination and Remuneration Committee - Regulation 19 of SEBI Listing Regulations and Companies Act Section 178:**
   The committee recommends setting up of Board of directors, remuneration to board and key managerial personnel, drafting an effective evaluation system for the Key managerial personnel and other allied activities.

3. **Stakeholders' Relationship Committee - Regulation 20 of and Companies Act section 178:**
   The committee takes care of investor problems like transfer and transmission of securities and resolve any grievances raised by them.

4. **Corporate Social Responsibility Committee is constituted in line with the provisions of Section 135 of the Act.**
   The committee creates policy for social welfare activities relating to Health, Education and sanitation. The committee should also ensure whether necessary amount is spent as per company law provision that 2% of last average profit.

5. **Risk Management Committee is constituted in line with the provisions of Regulation 21 of SEBI Listing Regulations**.
   Frame, implement and monitor the risk management plan for the Company.

6. **Whistle Blower Policy and Vigil Mechanism Regulation 22 of SEBI Listing Regulations**
   Employees should be allowed liberal access to the chairman of the committee to report about any problem in the system or person.

7. Policy on Determination of Materiality for Disclosures Regulation 23 of SEBI Listing Regulations

The Company has adopted a Policy on Determination of Materiality for Disclosures

8. Policy on Archival and Preservation of Documents Regulation 9 of SEBI Listing Regulations

The Company has adopted a Policy on Archival and Preservation of Documents.

9. Code of Conduct Regulation 17 of SEBI Listing Regulations

- The members of the board and senior management personnel have affirmed compliance with the Code of Conduct applicable to them during the year ended March 31, 2017.
- The annual report of the Company contains a certificate by the Chief Executive Officer and Managing Director, on the compliance declarations received from Independent Directors, Non-executive Directors and Senior Management.

10. Subsidiary Companies Regulation 24 of SEBI Listing Regulations

- The audit committee reviews the consolidated financial statements of the Company and the investments made by its unlisted subsidiary companies. The minutes of the Board meetings along with a report on significant developments of the unlisted subsidiary companies are periodically placed before the Board of Directors of the Company.
- The Company does not have any material non-listed Indian subsidiary company.

11. Dividend Distribution Policy Regulation 43A of the SEBI Listing Regulations

The company provides adequate dividend in the form of three interim and one final dividend. Once in two or three years the company plans to provide special dividend if the company has sizable amount of accumulated surplus cash.

Observations on Tata Consultancy services

- Company's Philosophy on Corporate governance

    Effective corporate governance practices constitute the strong foundation on which successful commercial enterprises are built to last. The Company's philosophy on corporate governance oversees business strategies and ensures fiscal accountability, ethical corporate behaviour and fairness to all stakeholders comprising regulators, employees, customers, vendors, investors and the society at large.

Board of Directors

- Regulation 17 of the SEBI Listing Regulations read with Section 149 of the Act:
- TCS has 11 Directors out of which 8 are Non-executive Directors out of which 6 are Independent Directors. None of the Directors hold directorships in more than ten public companies. Only 2 of 11 Directors are related to each other. Nine Board meetings were held and the gap between two meetings did not exceed 120 days

Table No: 01 Committees of the Board

Sl. No	Name of the Committee	Composition	No. of Meetings
1	Audit Committee	6	6
2	Nomination and Remuneration Committee	5	4
3	Stakeholders' RelationshipCommittee	5	2
4	CSR Committee	5	2
5	Risk Management Committee	5	4
6	Ethics and Compliance Committee	5	1
7	Bank Account Committee	3	0
8	Executive Committee	5	0
9	(STPI) / (SEZ)	3	0
10	Health, Safety and Sustainability Committee	4	1

- **Sitting Fees**

During the year 2016-17 the Company paid sitting fees of 30,000 per meeting to its Non-Executive Directors for attending meetings of the Board and meetings of committees of the Board.

Table No: 02 Performance of Companies by Numbers

	FY 2015	FY 2016
Revenue per Employee	29,60,946	30,70,464
Profit per Employee Rs.	6,85,482	6,86,514

Totally the company has 3, 50,000 employees and all put together earned a Profit after tax of Rs. 22,880 crores for the year 2016.

Table No: 03

Variable	2015-16	2014-15	2013-14
Return On Asset	29.46	30.53	32.07
Return on Net Worth	38.87	42.40	41.93
Market to Book Value	8.42	10.98	9.46
EPS (Rs)	116.13	98.31	94.15
Net Profit Margin	26.64	26.17	28.56
KMP to PAT	0.10	0.11	0.10

Considering the last three year performance of TCS, it is quite obvious that Earnings per share has been improved drastically it was just Rs 94 in the FY13-14 but it is Rs 116 for the current financial year. Return on Asset is 29.46 % in the FY15-16 which is quite good for a company like TCS as it is the biggest employer in IT space. Market to Book Value (MVBV) is 8.42 in FY15-16 which means investors are willing to pay even 8.42 times the book value of the company it shows the real perception of investors of TCS.

Table No: 04 Measures of Central Tendency

Descriptive Statistics	BV	SALES	NP	EPS	DIV	D/E	RNOW	PROM	PLEDGED	INST	NO HOLDERS	MCAP	PRICE	ENTERPRICE
Mean	43	1396	297	4	2	0	6	41	7	6	26	5668	138	5498
Median	14	17	0	0	0	0	0	42	0	0	7	32	25	50
Standard Deviation	104	8472	2054	22	13	2	10	23	20	12	79	40182	365	39414
Kurtosis	17	79	95	21	134	31	18	-1	10	9	49	120	50	128
Skewness	0	9	9	1	11	3	3	0	3	3	7	10	6	11
Range	1273	92693	24167	279	170	20	85	84	100	64	711	504794	3625	503724
Minimum	-667	0	-211	-128	0	-8	0	0	0	0	0	0	0	-2
Maximum	606	92693	23956	151	170	12	85	84	100	64	711	504794	3625	503722
Sum	8945	290460	61880	827	500	53	1222	8573	1464	1170	5504	1178931	28697	1143540
Count	208	208	208	208	208	208	208	208	208	208	208	208	208	208

Interpretation of Measures of Central Tendency

The study has taken into account some fourteen variables in consideration which can give a clear picture about the Information technology industry in India. There were 208 companies in IT industry in Indian which attracts many existing and prospective investors in and outside of our country. For the last 25 years this IT industry is changing the rules of the business world significantly.

- Book Value of Share gives an idea for the shareholders about possible value of each share of the company. Actually it is the intrinsic worth of the company per unit but each unit i.e. the share is traded in secondary market and its prices are fluctuating every now and then. Many a time investors tend to buy share at or above the intrinsic value of the company. In this study, the researcher assumes that stock market is perfect, efficient and its investors and participants are rational. Although it is known fact the speculation is allowed in stock market, the researcher discounts the same that is its effect in the price of the share.

- Tata Consultancy services is sold the highest in the FY15-16 with sales of Rs.92693 crores whereas fifteen companies' sales were literally zero. Industry total sales were Rs. 2,90,450.

- There were 69 companies incurred loss in the FY15-16 totaling Rs970 crores. Another set of 60 companies net profit is just less than Rs. 1 crore. Only 21 companies made a decent profit of more than 100 crores in FY15-16. Out of 208 only 21 companies are in good shape which is 10% the remaining ones are not worth investing from the view of shareholders. The researched found there is 0.98 or 98% positive correlation between market capitalization and net profit of 21 firms which are highly profitable.

- Oracle Financial services has paid Rs. 170 dividend, which is the highest, for shareholder. The researched

found only 40 companies (19%) have paid dividend for the financial year 2015-16.

- Sixteen companies are having negative debt-equity ratio which indicates these companies are in trouble.
- There were only 59 companies (28%) maintain more than 8% return on net worth. The logic of the researcher taking 10% as the minimum benchmark return on net worth is risk free rate of return is 7-8% on government securities.

- Promoter holding is one of the important variables in corporate governance research. Promoter holding means the percentage of controlling stake held by promoter group. The mean promoter holding is 41%. Promoters are expected to hold stable ownership in his firm.
- Price of each share of the company is an essential factor of performance from the point of view of investors.

Table No: 05 Correlation Matrix

	BkVal	Sales	NP	EPS	Div	D/E	RONW	Prom	Pldg	Inst.	MCap	Price	Entprise
BkVal	1.00												
Sales	0.35	1.00											
NP	0.35	0.99	1.00										
EPS	0.68	0.47	0.48	1.00									
Div	0.39	0.28	0.30	0.66	1.00								
D/E	0.02	-0.02	-0.02	-0.02	-0.03	1.00							
RONW	0.35	0.29	0.28	0.57	0.51	-0.02	1.00						
Prom	0.20	0.08	0.09	0.17	0.17	-0.01	0.18	1.00					
Pldg	-0.11	-0.04	-0.04	-0.08	-0.06	0.04	-0.14	-0.08	1.00				
Inst.	0.37	0.37	0.34	0.34	0.22	-0.06	0.30	-0.11	0.04	1.00			
MCap.	0.34	0.97	0.99	0.48	0.31	-0.02	0.27	0.10	-0.04	0.31	1.00		
Price	0.53	0.53	0.55	0.76	0.88	-0.03	0.62	0.23	-0.09	0.39	0.56	1.00	
Entprise	0.34	0.96	0.99	0.47	0.31	-0.02	0.27	0.10	-0.04	0.30	1.00	0.56	1.00

Inference

The researcher found there is very high positive correlation of 0.99 between sales and net profit among all the 208 companies in IT industry for the FY15-16. The reason is obvious that when sales are more profit is also more but here we get such a high degree of conclusive evidence. Thus it is confirmed that there is no mismanagement at the overall industry level. The study also found that sales are also highly correlated with enterprise and Market Capitalization. The reason behind there is high correlation among Market Capitalisation, Enterprise , sales and net profit is a company with big market capitalization can have large enterprise and only these organization can have great command over the price and competition thus they sell more and earn more profits.

TCS- A Distinguished Industry Leader

Tata Consultancy Services is created by Tata Group, illustrious business. Here are the following numerical facts that self-explain how TCS is leading the entire IT industry in India.

Table No: 06

Parameter	IT Industry	TCS	Impact on Industry	Effect
Capital Employed (Cr)	9502	195	2%	=
Book value	8,945	395	4%	-
Sales Rs	2,90,459	92,600	32%	+
NP Rs	61,879	23956	38%	+
EPS Rs	827	121	14%	+
DPS	500	47	9.4%	+
DEBT-Equity	0.25	0.00	N/A	=
RNOW%	5	30	5 times more	+
Institutional Holdings%	5	22	4 times more	+
Mcap Rs	11,78,000	5,04,000	42%	+
Price of share Rs	28600	2561	8.9%	=

Overall industry converts net profit into earning per share about 2% where as TCS does the same by 0.5% only this bad governance. Industry dividend payout ratio is 60% and TCS dividend payout ratio is 38%. TCS does not

have debts and it enjoys 100% equity capital on account of its reputation.

Conclusion

The study concludes impact of corporate governance is positive based on the analysis that TCS has been undisputed leader and achieved very high market valuation among all other companies in the industry. The most promising evidence is market capitalisation which is five lakhs crores whereas the entire industry is just eleven lakhs crores. The researcher found that corporate governance can help a company to build a big infrastructure for the benefit of every stakeholder like shareholders, employees, promoters, Key managerial personnel, suppliers and bankers. Corporate governance is a function of trying to create confidence in all.

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

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Abstract

Trait theories treat personality as a unique combination of qualities thus making it multidimensional while most other theories fail in this regard by fitting individuals into a single category. A fertile land to test the different dimensions of personality is found in the prolific American playwright, Horton Foote's plays. The aim of this study is to find out the innate traits of the protagonist of the play Roots in a Parched Ground through his patterns of behaviour in the given context.

Keywords: *Trait theories, Horton Foote, Roots in a Parched Ground, Dimensions of personality, Resilience.*

Trait theories describe the conscious and concrete aspects of personality in direct terms. At the same time, they reject the unconscious and abstract explanations of human behaviour. Trait theories are based on verifiability by observation or experience rather than on abstract concept or pure logic. These theories use straightforward terms like friendliness, gregarious, adventurous, active etc. The interconnectedness of traits shapes the patterns of one's personality.

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

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

replies: "Yes Ma'am (He goes out)" (*RPG 9*). Humility, obedience, and respectfulness are the components of modest behaviour and facets of the trait of agreeableness. Modesty is crucial in making one's self.

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

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

Being very young, he does not realise the value of education. The important factor behind his lack of motivation is the indifference and total lack of his interest from his maternal side. Out of respect for elders he agrees when they advise that education does not matter. But at the same time when his ailing father advises him that he should catch up with his studies, Horace without hesitation makes a promise to attend school regularly. One of the main reasons for Horace's skipping of classes is the Thorntons' ignorance about the importance of education. It is the major barrier in Horace's education. Horace finds himself under

challenging circumstances. Caught between the competing opinions he finds it hard to decide whom to follow—Thorntons who are uneducated but well off or Robedauxes who are educated but economically weak. Foote seems to present Horace as a boy who accepts and does whatever he is asked to do by the elders of both his maternal and paternal families. Throughout the play he is never seen objecting or disobeying anyone in any situation. He is dominated by the compliance facet which leads a person to surrender his/her will to others. "Compliance is a type of social influence where an individual does what someone else wants them to do, following his or her request or suggestion. It is similar to obedience, but there is no order – only a request"

(McLeodhttp://www.simplypsychology.org/compliance.html). The characteristics of compliance are seen in Horace from the beginning till the end of the play.

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

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

The second act of the play begins with the sense of anticipation as to how far Horace would keep the promise he has made to his dying father, that he will attend school regularly. Foote is careful to show how those who want him to be educated play no constructive role to make him do so. Terrence cannot help him due to illness and the friends of his father are quite busy with their own work. Horace receives no help from any quarters. The beginning of Act II brings forth Horace's characteristics of competence and achievement striving. Even in the absence of anyone to initiate and help him Horace does not give up his hope and wants to study law. In life, people do strive after goals with some failing it and others succeeding. Under testing circumstances a person, that too a boy of twelve, must give up in all probability but Horace persists in striving despite discouragement and hope's refusal to show its face. But he never lets hope go. It is a known fact that hope is the propelling force in everyone's life. As a trait hope is dominant in Horace. Hope is defined as "a cognitive set that is composed of a reciprocally derived sense of successful (a) agency (goal-directed determination) and (b) pathways (planning of ways to meet goals)" (Snyder 570).

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

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

LARRY. Why do you fish so early these days?

HORACE. So I can get to school.

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

HORACE. Because my mother has married again a man that works for the L&N Railroad in Houston They're

coming here tomorrow and I'm going back to live with them and go to school in Houston. I wanted to learn all I could before then so I wouldn't be too far behind in Houston. (*RPG* 74)

Self awareness plays a crucial role in Horace's transformation. In the climax of the play, things seem to have undergone a change. Horace is in his spirits and is ready to go to Houston and learn law. But Horace's expectation is to be frustrated as his uncle Albert offers him a job in a plantation store to help him out.

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

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

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

Horace's response to Lloyd's question reveals that the former has what can be called depth of character. It is obvious that everyone in the play has problems. Instead of coping with them they prepare to distract themselves with singing. But Horace on the other hand is brave enough to confront the problem and make sense of his situation. In other words, he has good capacity for introspection. At a surface level it might be argued that Horace is depressed which is a sign of neuroticism. There may be depression in Horace and the situation may warrant a neurotic response.

But Horace does not react in the expected way but goes to the riverside to contemplate his condition which is suggestive of mental and emotional maturity.

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

LLOYD. You're not going back to school?

HORACE. Nope.

LLOYD. What are you going to do?

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

LLOYD. How much will he pay you?

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

LLOYD. You're on your own now.

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

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

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

Horace's answers to the questions demonstrate determination and self reliance. These qualities are associated with the conscientiousness trait, especially the combination of competence, self-discipline and deliberation facets. Horace's replies make it clear that he is a thoughtful person who brings his emotions and feelings under his cognitive scanner. Calm and composed he is not demonstrative and his replies to Lloyd's questions carry a quiet dignity. Self-pity and complaining that follow such situations are totally absent in Horace. Lloyd asks him: "Last time I talked to you, you were going on about studying law in Houston." Horace's response is free from complaining. "I've changed my mind I would not care for a city, I decided. I'd miss my fishing" (*RPG* 84-85).Further, he is not afraid to make a choice and accept responsibility for himself. Comprehending that he receives no support for his idea to continue studies, he makes the next choice that incidentally is also not against his heart's desire. He cannot now honour his father by keeping up the promise to study.

Studies may not materialise but the will to honour his father is very much there. He is determined to buy a tombstone for his father. Yet again the trait conscientiousness is at work in Horace. Horace immediately looks for ways to fulfill the next best wish to buy a tombstone for his father's grave. A striver after goals and achievement he starts enquiring about the cost of a tombstone. Scared though, he has set his mind on the next goal. Foote ends the play on an optimistic note. Tyler seems to be aware of the possible attitude in Horace when he asks him: "Where are you off to?" Horace replies without a trace of perturbance or turbulence."Going uptown to look for empty whiskey battles" (*RPG* 87). He is not a quitter but an adventurer who will always persist.

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

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KHUSHWANT SINGH AS AN ARTIST IN REALISM

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Khushwant Singh was one of the famous, extraordinary and realistic writers compared to others. He was born on 2nd February 1915 in Hadali, Punjab. He began his distinguished career as a journalist with All India Radio. Since then he was the founder and editor of Yojana and editor of the Illustrated Weekly of India, National Herald, Hindustan Times.

After his early education in Lahore and Delhi, he went to England and studied law at St Stephens collegev-Delhi and King's college in London. After working as a lawyer in Lahore High court for eight years his legal profession extended his knowledge and made him to see man and life in the raw benefit of all its external embellishment. As a writer, he was best known for his trechant secularism, humour, sarcasm and abiding love of poetry.

He served as the Member of Parliament in Rajyasabha, the upper house of the Parliament of India. His works of Fiction includes Train to Pakistan, Ishall not hear the Nightingale, Delhi, The Company of Women and so on along with a wide collection of short stories and a number of translated works. Among other honours, he was awarded the Padma Bhushan by the President of India. But he returned the decoration in protest against the Union Government's siege of the Golden Temple in Amristar. His autobiography Truth, Love and Little Malice was a honest confession of his life. Although Khushwnt Singh was versatile in his creative and historical writings and his range was wide extending from fiction to journalism there were certain basic qualities which govern his creative talent and the growth of his art. His writings, creatives as well as critical, fall into a pattern which emerged from and was impercetably linked with the primary characteristic of his creative mind. Khushwant Singh won the Grove Press Award for the novel - Train to Pakistan which gave Mercedes Benz, Rockfeller Award and later led to teaching comparative religions at Princeton, Hawaii and Oxford University. He was the author of seventy two books. There were literary influences on Singh- Ahmed Shah Bokhari, a member of the staff of government college- Lahore, a couple of Urdu writers Tahseer and Imtiaz Ali Jay and Farz Ahmed Faiz whose poems were highly acclaimed by the critics. His association with retired professor F.S. Marvin with whom he stayed in a room and who had written several books, probably drew him towards literary world.

Singh's writings were characterized by a sense of realism and humour. His use of English in the novels were very distinctive as he employs colourful Punjabi expressions and idioms. His styles of hard and vigorous were notable for his comic spirit and gaiety. Khushwant Singh's versality was brought out by his story telling ability. His short stories shows the felicity of his expression, his capacity for clear and realistic portrayal and unique lightness of touch. He had the qualities of the ideal short story writer such as ingenuity, compression, originality and also a touch of fantasy. He died of natural causes on 20th March 2014 at the age of 99. According to his wishes, some of his ashes were brought and scattered in Hadali. He was best known as one of India's finest novelist, lawyer, journalist, politician and columnist.

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SUFFERINGS OF WOMEN AS DEPICTED IN MANJU KAPUR'S NOVEL DIFFICULT DAUGHTERS

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Many Indian women novelists have explored female subjectivity in order to establish an identity that is not imposed by a patriarchal society. A number of Indian women novelists have produced novels highlighting the true state of Indian society and its treatment of women. Recent writers depict both the diversity of women and the diversity within each woman, rather than limiting the lives of women to one ideal. Among such writers Manju Kapur has her stand.

Manju Kapur, born in 1948, in Amristar is an eminent writer of Indian writing in English. Being one of the contemporary writers, she works as a teacher of English literature at New Delhi. Her first novel, Difficult Daughters (1998) gained her the Commonwealth Prize for First Novels. She speaks for the middle class and has been earned several comparisons with Austen, for her sharp-eyed, finely turned character portraits, who are experiencing difficult situations.

Set around the time of partition, Difficult Daughters is the story of Virmati seen through the eyes of her daughter Ida, from which her mother's past is kept as a secret. Virmati, a young woman in Amristar born into a high-minded household, falls in love with a professor who is already married. Because of him she learns the values o life and the higher things in life. With a resolution or results. Most of the women writers write about the enclosed, domestic space and women's perceptions of their experience within it. This novel deals with the life of women of three generations. The three daughters never shared a happy relationship with their respective mothers and always remained alienated. This daughterhood has spelt dooms for their mothers. Commenting on this Elleke Boehmer states that: "By thus probing the daughter-family relations, Virmati's story refracts the divisions between mothers and daughters as correlates for political partition in the country at large".

Kasthuri, the mother of Virmati is a strict traditional follower who begot not less than eleven children where Virmati is the eldest. She rebels against the destiny of arranged marriage and insists on her move to Lahore or higher studies. There awaits the twist in her life where she falls in love with her English Professor, a man married man which makes her life to be astrayed. Inspite of everyone's advice for her, she denied to listen to then out of which she had to face the consequences. Though she was house arrested for her relationship with the professor, she continued writing letters and sending it through some means. She was forced to about her illegal child twice and this portrayal of Virmati's sufferings, agonies and pains are explicitly bought out by Kapur. A reader can literally visualize every scene in the novel as it is described in such a beautiful way.

The happiest time in Virmati's life is when she spent her days in Nahan as a headmistress. The society and culture that is against extramarital affairs sends her away from the estate/kingdom. It is here she got full freedom to lead her life on her wife as that of woolf's famous " Room of one's own", yet she falls again because of the visit of the professor to Nahan. Though she had sufferings, she felt the need of a man in her life and returns back to the professor (Hari). The Nahan period appears as the one of the utopian moment in virmati's unfortunate life. The glimpse of spiritual awakening and a renewed autonomy fades into the distance because of her return to her past life.

The role of other women like Virmati's cousin Shakuntala and her friend Swarana Lata would have been a great influence in her life, if she would have followed them keenly. Shakuntala appears to be an exemplar of the "Modern" or "liberated" women. She studied, taught and took park in the political movement; even after marriage she kept firm grip on listened… drawn towards Shakuntala, to one whole responsibilities went beyond a husband and

children'(17). What happens to Virmati is no doubt the most representative destiny of the Indian woman.

Manju Kapur has successfully brought out the conflict of tradition and modernity in her characters. The speciality is that her female characters are only involved in clash against the Male-dominated traditional world but they have also suffered this conflict in the form of generation age.

Though Virmati marries Harish, the professor, her married life was even more a disaster. She was ill treated by Hari's first wife Ganga. Difficult Daughters speaks about a woman's life caught up in the complex web of social positions, personal desire and quest for education. This novel portrays the life or Virmati from beginning to the end and her growth both in physical and mental state.

When she meets SwarnaLata she realizes that "A women's life is not confined to love, marriage, educations and domestic-limbo, instead she has to play a vital role in the outler world and in the empowerment of her nation". But no sooner her ambitions are pulled down because of the intense passion for Harish. "Society would be better off if its females were effective and capable". As she slowly traces a story laden with tears, struggles and few smiles one comes to know that Virmati's story ran parallel to India's own battle for independence. To her the English professor was a man of progress, of liberal value and of modernization.

"….He brought the subject alive. Most of us have never set out of Amirtsar. The things he talked about, with expression, his way of speaking, we felt we were in another world".

Each time Virmati would resolve not to return to the professor, but at the same time she would continue writing letters to him. To virmati, as any woman at that time, marriage was the only validation of her femininity and this was the one thing the professor refused for a long time. The professor lacked the will power and courage of a man truly in love. Though he worshipped Virmati in his words, his actions hardly validate them. Thus it always seems that the more Virmati is gaining her independence on one track, she is being suffocated on the other. There is always a friction as Virmati moves in these two opposite directions at once, she is the most educated member of the family and even goes to work, paradoxically she has to stay hidden from society at large and her loved ones because of her relationship with the professor.

Kapur's women, including Virmati's daughter are a long suffering lot. Difficult Daughters is more a chronicle of women and their lives rather than a story.

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HIERARCHY AND THE ROLE OF JUSTICE IN ARAVIND ADIGA'S THE WHITE TIGER

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Harmony with Nature has been an integral part of Indian culture. Each form of life enjoys its benefits by being a part of the system and by maintaining a close relation with other species. Moreover there has been a close relationship between nature and literature. This relationship has been reflected a variety of novels, poems and other expressions of literature. Indian writing in English includes many literary books that reflect the theme of ecology in them. Some books express it as the primary subject, while others deals it is as a secondary to the narrative and other themes. Environmental studies carries wider meanings of gender construct feminism, man-woman relationship, tourism, culture etc. However ecology is not always equal with these beliefs of tradition. Certain traditional practices rise to be an opposing force against the ecosystem. For instance, cultural practices like the hunting of whales and eagles, bullfighting in Spain etc. picture the clash between tradition and culture and ecology. This clash that prevails between tradition and ecology is one of the main concerns in *The White Tiger.*

The novel, *The White Tiger* by Aravind Adiga highlights brutalinjustice prevailing among the societies in India. The story revolves around the great divide, between those Indians who have established their stand in the country and those who have not. Hierarchy is a notion that builds and shapes *The White Tiger*. The novel brings out the subtle fact that every organism in the universe is only a speck in the ocean and is unavoidably connected in the web. Hierarchy that exists throughout the novel denies this harmony and destroys the interconnectedness.

Aravind Adiga has always been drawing inspiration, from the world around him with his ears n eyes open, to the daily life of people he comes across. *The White Tiger* that has won Man Booker Prize of 2008 is one such book that depicts the India of light and India of darkness. The author who has brought out the crude reality of the country however, rejects critical views that, this book is critical of Indian society. He says that, "That is what I am trying to do – it is not an attack on the country, it is about the greater process of self-examination." (Aravind web)

Economy and tradition as the antagonist in Adiga's novel is being discussed in the paper. The representation of tradition debugs the myth of the holy river questioning the spiritual texts along with Gandhian principle of ahimsa. The cycle in the biosphere is presented as a parallel to rotation of power and value in the society where, the people in the lowest pyramid who represent the ever calm nature take up the top end predator role, so as to bring out justice and thereby equilibrium in the organic world. The picturisation of the cities, like Bangalore and New Delhi in the novel, demands sensibility of the readers. The city of Banglore which was once called 'green city' is now dubbed with dust, pollution and hazardous waste disposal: "The entire city is mashed in smoke, smog, power, cement dust. It is under veil. When the veil is lifted what will Banglore be like?" (317). The description in the novel calls for an urgent realization of hidden relationship between human activity and environment.

The representation of 'Mother Ganga' as the 'daughter of Vedas' in the spiritual texts is compared and contrasted with the ecological conditions of River Ganga in the novel. The river described in the novel is totally different from its purification aspect. One of the crucial scenes is set in Benares where the narrator's mother is cremated on the shore of the River Ganges. The scene of the cremation of the dead bodies in the river has assaulted his mind. The River Ganga had been receiving thousands of dead bodies for more than hundreds of years and is still doing fine. But as the population rose in an uncontrollable manner, the sustainability began to fail. The increase in the population of the dead bodies for cremation is explained well through a scene where the author had to wait in queue for his

mother's corpse to be cremated: "four bodies were burning on the ghat steps when we got there .we waited our turn" (16). This calls for an ecocentric approach which theorizes the function of literature in the struggle against environmental destruction. The self-purifying nature of the river has turned to be antithetical, as the river itself is in the state of self-destruction, and hence no liberation of either soul or body is attained. "nothing would get liberated here" (17). The damaging of the river thus puts the tradition at risk. The myth of Holy River and the holy city has been questioned and debugged, with the risk that is imposed on the natural resources. The rituals that happen here are only barbaric as it destroys the land instead of sanctifying it. Apart from all this the life-giving river has become a risk to the lives of non-human inhabitants of the river. The river is the habitat of many organisms like crocodile, fresh water dolphin etc. These fresh water dolphins are at the verge of extinction in some parts of tributaries of Ganges.

People have become dead to the inner conscience and concerns about nature. There seem to be in a death in life situation in the river, as they lack the wisdom to understand the working of nature. River Ganga which is considered to be the mother of life is slowly turning to be the mother of death.No amount of teachings and rituals can refuse the real condition of what is happening to nature, and the fact that man rather uses environment and it resources to the maximum remains. He continues to deny the wisdom that, ecology is not subservient to man that, he can use for his purposes but, it is as important as the economy of the country. The picture of cities portrayed in the novel is well built, but the underlying truth is that they are the most suffocating cities that, literally don't have the chance of any fresh air to get in through their windows to breath. They slowly lead to the destruction of human and non-humans. "Getting through the crisis requires understanding our impact on nature as precisely as possible" (Glotfelty xxi). The sense to comprehend how man-made elements interact with nature is the only sensibility that lets us realize the interconnection between our action and their hidden impact on the environment.

Adiga's novel brings out incidents of social evils that persist in the society. The wrongs done to the protagonist can be metaphorized with the natural world. . "It is obvious here that social inequality is being 'naturalised', that is literally, disguised as nature, and viewed as a situation which is 'god-given' and inescapable, when actually it is the product of a specific politics and power structure" (Barry 253). Adiga brings out an episode where BalramHalwai

faints when two of his classmates ridicule him by holding a lizard in light green colour close to his face. It taunted him so much that he fainted and refused to get back to school again. His ever humble father, VikramHalwai goes to school with him for the first and the last time and kills the lizard in a brutal manner. It is from this episode that Balram understands the depth of his father's desire for his son to exist, and not to vanish away. He said, "My whole life, I have been treated like a donkey. All I want is that one son of mine –at least one- should live like a Man" (30).

The lizard that frightened the life out of Balram is dead now. This indicates the simple cycle of food chain where the animals, at the least pyramid will be in the highest pyramid at some point in the cycle. Balram witnesses the violence against lizard, as a means to remove the obstacle for a better future, just like, a predator that preys on its food requires killing, which is not a violent act but is the very need for its survival. He awfully realizes that he is the subordinate species which is always preyed on. This picture about himself haunts him and drives him to evolve into predator from the bottom end.

The metaphor of rooster coop again portrays hierarchy that forms the basis of the novel. Balram never wanted to be those roosters in the cage where they would smell the blood of the recently chopped up chicken yet would 'not rebel'. "They see the organs of their brothers lying around them. They know they are next. Yet they do no rebel. They do not try to get out of the coop" (175).Balram who is unlike the rest of the roosters in the coop realizes that, as long as he doesn't exercise his free will he will be last among his fellow creatures, and that there will be no salvation for him. Balram's murder of his master brings out the predator self in him, which makes him the rare white tiger that takes up its prey.

The landlords of Balram's village were rendered with animal names where "each had got his name from the peculiarities of appetite that had been detected in him" (24). The buffalo "was the greediest. He had eaten up the rickshaws and the roads. So if you ran a rickshaw or used the road, you had to pay him his feed" (25). Rendering animal names to the characters for negative representation, brings out how animals are identified and treated in the organic world. Moreover, this negative representation demonstrates the underlying fact that humans exhibit cruelty, which is animalistic, under the cover of civilization; while animals exhibit, not more than their inert nature.Suresh Frederick says, "The domestication of animals comes first in the list of methods used by humans

to exploit animals. Domestication is the process whereby a population of animals or plants is changed at the genetic level through a process of selection, in order to accentuate traits that benefit the humans" (82) Domestication is the greatest blow given to the non-human world.

Balram parallels with nature, through his understanding of the organic world. The dread feeling he undergoes as a school boy, when he was taunted with a green lizard held close to his face, is where he associates himself with a non-human in distress. His ecological wisdom,calls the attention of the readers, as he is found to stop his cousin Dharam, from throwing stones at a hippo, telling him that, "that would be a cruel thing. Hippos lie in mud and do nothing- that's their nature. Let animals live like animals; let humans live like humans. That's my whole philosophy in a sentence" (276).On the other hand, Balram's murder of his master Mr.Ashok to get out of the rooster coop, in which all the men are trapped, symbolizes the ecological justice that is been carried out in the ecosystem, where every order in the biosphere is collapsed, so as to bring back the system in order, only to make it make it a place fit for survival.

The perfect storm of disaster that one goes through is the challenge that lets one into one's supreme evolutionary leap. In the societies with high technologies, many people are now supporting nature through non-toxic production, and recycling.Just like the spiritual text Vedas and the Hindu myth being questioned and interpreted in the novel, the book of Genesis according to Christian theology is popularly interpreted in such a way, where man is said to be created in God's own image and that he has dominion over every flora and fauna on earth. This interpretation claims that, humans are on the top of the food chain and that everything has to serve human needs bringing about the anthropocentric view. Ecotheology questions the so called anthropocentric belief that human is the 'crown' of God's creation. It emphasis that humans are the 'co-creation' of God and it is their responsibility to act as a steward to protect the environment. 'Steward' is a key term used to denote human's role in Ecotheology. The word 'Steward' had its etymology from the Greek word 'stigweard' which means 'warden or keeper'. The role of human as a steward is vividly seen in *The Bible* "And the Lord God took the man and put him in the garden to dress it and to keep it" (Genesis 2:15). Thus this can be optimistically interpreted when viewed with an ecological insight there is solution when man acts as a steward in this biosphere.

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LAYERS OF TRIPLE OPPRESSION AND ITS AWAKENING IN THE WORK OF ZORA NEALE HURSTON

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Abstract
　　This paper focuses on Zora Neale Hurston's novelThere Eyes Were Watching God, itexplores the Triple oppression, race, class, gender discrimination, black woman, identity, liberated woman, oppression, suppression, conditions and situations of women in society, position of women and self-realization or self-awakening through the process of colonization, male-dominated African culture brought to America by the slaves. In fact the black women are oppressed and suppressed in different aspects. This paper is an analysis of the ways in which the protagonist of African-American literature signifies Racism, Classism and Sexism with traumatic conditions under which African- Americans live. This is an attempt to explore, from different feminist perspectives, the quest for feminine identity of a black woman, Janie Crawford, the protagonist of the novel. The protagonist's experience of gaining her natural womanhood has a number of controversial complexities. However, in order to break out from her passivity to seek her feminine voice; her identity, Janie has to take a long journey throughout her marriages against patriarchy that exists within her society. Moreover, the methods that are used in this paper are the descriptive, analytic and interpretative ones. As for the findings, they are limited to Janie's confrontation to her obstructions in order to gain its awakening. The objective of this paper is to analyse the sufferings of Afro-Americans and their oppressed life. In additionthis paper shows how the challengsbetween Black women and White men unfolds the main character's childhood memories
Keywords Triple oppression, race, class, gender discrimination, black woman, identity, liberated woman and self-realization or self-awakening.

Introduction

　　Black women in *Their Eyes Were Watching God*are oppressed and suppressed by both experiences, the male dominated society and colonization.Women in the colonized situations were nothing but objects to be possessed by men both white and black. Apart from hard work and obedience at home, they were the source of sexual pleasure not only for their husbands but also for the white males. They were considered as exotic sexy women who easily surrender themselves to colonizers. In the colonial space black woman experiences a much harsher and severer oppression because of the colonialist's excessive attention to the body of black woman as sexual object to be watched and enjoyed; that is just one dimension of black woman's unfortunate fate. This woman has already been and is simultaneously dominated by the black traditionally male-centred society. Therefore, the Afro-American women can be considered as doubly colonized in their encounter with the white-American culture.

　　Zora Neal Hurston is one of the significant writers in American literary history and one of the five or six most cited Afro-American writers in the world. She can be defined as a nonconformist novelist who protests against traditional way of defining female self in the patriarchal black society as well as a path-breaker for other future female black novelists. The issue of black female sexuality which is introduced in Their Eyes Were Watching God revives a history of black female sexual objectification. Hurston's literary revival became a central element in the second and third waves of black feminist thought.

　　Their Eyes Were Watching God is the second novel written by black female novelist, Zora Neal Hurston.Which is considered Hurston's best work by many critics, tells the story of a woman's quest for fulfillment and liberation.It is about women's self-Realization, empowerment of women and protagonist Janie's emancipation which involves politics and race. A novel dealing with one person's formative years and spiritual education Identity is one of the main obsessions of this novel whose characters such as Nanny, Joe and Janie can be considered as those kinds of individuals who struggle to preoccupy themselves with the sense of who they are. The suffering of black women, who have already been silenced and oppressed by black patriarchal society, was doubled by the experience of encounter with the white man in Their Eyes Were Watching

God. Therefore Black women are doubly oppressed and suppressed.

The story of Janie Crawford in *Their Eyes Were Watching God* is the record of black development from materialism and passivity to self-respect, self-reliance and self-realization. Janie is said to be
"full of that oldest human longing-self realization"(p.18)

The main character, sixteen-year-old Janie, ignores her grand-mother's stories about the violent and tragic history of her family and people, because she is too alive in the present to feel burdened by anyone else's past. Forced to marry an ugly old farmer to protect her from predatory men, Janie Crawford, refuses to bow down and become wifely and submissive. She cares nothing for property or security because he is heading to new horizons. However, Starks, an ambitious man who becomes mayor and chief property owner in Eatonville, want Janie to be his 'trophy wife' and stay away from the common people. Janie lives for sensations, not for ideas and books, so she feels trapped and betrayed. When Starks dies, Janie a wealthy and attractive widow, refuses advances by black men of property and position and fall for a charming drifter named Tea Cake, who is considered younger, gambles for a living, works only when he needs the money, treats Janie just like a friend and brings her into the center of life with the 'common folk'. Even though Tea Cake once stole all Janie's money, once beat her and refuses to leave Everglades in time to avoid Hurricane, Janie would rather die with Tea Cake than live a hundred years without him. When Tea Cake insane from contracting radies, tries to kill Janie, She waits for him to pull the trigger on five empty chambers, giving him every chance to come to his senses before she shoots him to save her own life. Even though Tea Cake bites her as he lies dying, she never seeks the rabies antidote that she knows Tea Cake needed. Instead, she returns to Eatonville in her overalls and tells her best girlfriend that she has lived enough in one year to survive on the memories for the rest of her life.

In her riveting romance, Hurston is more critical of patriarchal and bourgeoisie values within the black community than of racism and Jim Crow. Janie seems to be Hurston's ego, who would sacrifice everything for love, thrusting aside money, career, education and reputation. Her unorthodox desire to be one of the poor folk rather than a middle-class wife is a resistance to class wife is a resistance to patriarchally imposed roles that Hurston also embraced. *Black women are called, in the folklore that so aptly identifies one's status in society, "the mule of the*

world," because we have been handed the burdens that everyone else — everyone else—refused to carry. We have also been called "Matriarchs," "Superwomen," and "Mean and Evil Bitches." Not to mention "Castraters" and "Sapphire's Mama." (In Search of Our Mothers' Garden P.237) In the above quote, Alice Walker lists many of the dominant stereotypes that havebeen applied to Black women since slavery, including the, perhaps, most damaging one to their psyches: the Black superwoman myth, which draws from other stereotypes to form colossal social and personal barriers for Black women.

Ships at a distance have every man's wish on board. For some they come in with the tide. For others they sail forever on the horizon, never out of sight, never landing until the Watcher turns his eyes away in resignation, his dreams mocked to death by Time. That is the life of men. Now, women forget all those things they don't want to remember, and remember everything they don't want to forget. The dream is the truth. Then they act and do things accordingly. (Their Eyes were watching god, P.No-56)

This passage, which opens Their Eyes Were Watching God, establishes the novel's unusual perspective on gender difference. Because it is the story of a woman and because it was the first major novel published by a black woman, Their Eyes Were Watching God is often classified as a feminist novel. But feminism is often associated with the idea that men and women are absolutely equal; here, the narrator immediately establishes a fundamental difference between men and women. The idea that men and women need certain things from each other recurs many times throughout the novel, as Janie searches for the man who can complement her and give her those things that she doesn't have, and Logan, Jody, and Tea Cake attempt to fill their respective needs in their respective relationships with Janie. Finally, the passage foreshadows the novel's thematic concerns: the statement about women is proud and defiant, saying that while men never really reach for their dreams, women can control their wills and chase their dreams. As the novel unfolds, Janie acts according to this notion, battling and struggling in the direction of her dreams.

Conclusion

The ill-treatment of black women, in *Their Eyes Were Watching God*, constitutes one of the most importantaspects of all critical considerations of Hurston's novel. As far as the question of black woman in fiction isconcerned one needs to be more cautious in dealing with

this question because it should be approached through a close examination which elucidates its depth. Through being exposed to the colonial experience by the whites' invasion of Africa or through forcibly been introduced to the American culture by forced migration to serve white people as slaves the black man experienced only one traumatic and painful aspect of colonialism which was his degradation because of his skin color. But for the black woman the colonialism or forced migration which encountered her directly to show that thewhite racist culture was a much harder and more excruciating experience; since in the case of black woman her identity as a woman was also exposed to the violence of the male-dominated culture both in white and black society. Therefore, the notion of gender was added to the concept of race and the black woman was oppressed because of her gender and her race; she was doubly silenced and colonized. On the one hand the colonial discourse in its definition of white and black has exploited the binary opposition to define itself as the source of all positive and life-giving qualities; on the other hand, black people have been defined in terms of all negative and lifespoiling forces. Through this way of defining identity and selfhood the whites justified their exploitation of black people everywhere in the world. This is one aspect of black woman's oppression. Equally important is the definition of womanhood in the male-dominated society. Woman has always been explained in opposition to man from the unknown time in ancient up to now; this definition and description of woman has been based on the critically unfounded assumption that women are much weaker than men which has brought about their colonization and subjugation throughout the history. This is the reality for a black woman to fight against this idea in the colonialist situation. In Their Eyes Were Watching God, women such as Nanny, Leafy and Janie are exposed to the harsh reality ofbeing exploited both in terms of their gender and their race. White man thinks of them as objects of watching andsexual enjoyment; he has no respect for their identity as a black woman or as a woman. Being a black woman makes Nanny and Leafy an easy target for being raped. Black woman is not defined in terms of a normal person to possess a self or identity for herself in the presence of white man; Nanny's real name is not mentioned in this novel since she is called this name by the white people. Janie also experiences a long period of namelessness in the presence of whites in the household of Washburn; or at best she is called by many names including 'Alphabet' by white children. Objectification and generalization is one of the recurrent techniques the white people use in their treatment of black female. The force and intensity of the white male's discourse devastates Nanny; she expresses this severity through the metaphor of broken plate. Leafy disappears as the result of what the white man had done to her mind and body. Janie does not feel better in her three successive marriages to three black men named Logan Killicks, Joe Starks, and Tea Cake. In each of these marriages Janie experiences all sorts of oppression and objectification; each one of these men struggles to dominate her and silence her voice; they even beat her if they want to without any particular reason. What connects all the three men is that they all aim at defining Janie as selfless being whose identity should be shaped by them and not by herself; through her marital relationship with the patriarchal black society Janie is further colonized and subjugated.

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Acknowledgements

AN ANALYSIS ON THE RELATIONSHIP THAT PREVAILED BETWEEN WOMEN WHICH LEAD TO POSITIVE CHANGES AS IN SITA'S SISTER BY KAVITA KANE

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Abstract

Sita's Sister is a fiction based on Ramayana, the great Indian Epic. The book is written from a totally different point of view that is completely unimaginable. The four princesses of Mithila were married to the four princes of Ayodhya. The princesses moved to Ayodhya. Soon the coronation of Prince Ram was announced. On the day of the coronation there were drastic change of plans and the coronation of Ram was cancelled. Instead Ram was sent to a fourteen year exile to the forest. The fourteen long years of agony thus began. The palace was filled with silence. It lost all the happiness it once had. The members rarely spoke to each other. Days were filled with pain. The paper deals with how the bonding between women led to positive changes and happiness in the family. Urmila was a girl who had the zeal to fight the odds. Through her efforts the women in the palace thus began to work on building their relationships. Urmila made them realize what was holding each of them. It was like connecting islands. Urmila felt that situations were falling in place. The three queens came in terms with each other. The women in the house supported each other. She made everyone realize that all of them were facing the same agony. Nothing can change it. But all they can do was to be happy with what they had in hand, instead of mourning over their loss. Altogether they made the palace a happy home to which everyone wished to return.

Kavita Kane is an Indian writer. She is known for witing Mythology-fiction. All her books are based on Indian mythology. Her book *Sita's Sister* is a fiction based on *Ramayana*, the great Indian Epic. The book is written from a totally different point of view that is completely unimaginable. May be that is what makes the book highly fascinating.

The book starts with the four sisters, Sita, Urmila, Mandavi and Shrutakirti. Sita was the adopted daughter of King Janak, the King of Mithila. Urmila was born to King Janak and his wife queen Sunaina. Mandavi and Shrutakirti were the daughters of King Janak's brother. The four sisters grew up together. They were totally different from each other. Though Urmila was not the eldest, she was the protector of the other three. She never let danger cross their way. The story then speaks about the four brothers, Ram, Lakshman, Bharat and Shatrughna. The four brothers were born to King Dasarath, the king of Ayodhya but of different mothers. Ram was born to queen Kausalya, Bharat was born to queen Kaikeyi and Lakshman and Shatrughna were born to queen Sumitra. Lakshman was completely devoted to his elder brother Ram and so was Shatrughna to Bharat. They were great warriors. They too had completely contrast characters.

The four princesses of Mithila were married to the four princes of Ayodhya. The princesses moved to Ayodhya. Soon the coronation of Prince Ram was announced. On the day of the coronation there were drastic change of plans and the coronation of Ram was cancelled. Instead Ram was sent to a fourteen year exile to the forest. It was Kaikeyi who stood as the reason behind this mishap. On the pretext of securing the throne for Bharat, she made the king do all this against his wish. Lakshman said that he was going to be with his brother even in his exile. "Urmila was struck numb, the implication of his words hitting her fast. He was leaving her to go with his brother for fourteen years." (Kane, 140) The king fell terribly sick. Sita and Lakhshman accompanied Ram in his exile. King Dasarath died in agony. Urmila was devastated. The very thought of being away from Lakshman for fourteen years killed her. But she accepted the reality. "The two persons whom she loved most had left her, without a moment's hesitation." (Kane, 142) She made herself strong.

Bharat returned from Kekaya and confronted Kaikeyi for her cruelty. He went to the forest to bring back the three to Ayodhya, but in vain. He refused to take the throne that solely belonged to his brother. He lived his exile outside the country for fourteen years as penance for the mistake made by his mother. This time Urmila was extremely furious. It was because an injustice that was done to her sister Sita and herself was now happening to her sister Mandavi. She felt bad about the three mothers who were separated from their sons. 'Today in this room, we have talked about all sorts of dharma – of the father and the

sons, of the king and the princes, of the Brahmin and the Kshatriya, even of the wife for her husband. But is there no dharma of the husband for his wife? No dharma of the son for his mother? Is it always about the father, sons and brothers?' (Kane, 219) The fourteen long years of agony thus began. The palace was filled with silence. It lost all the happiness it once had. The members rarely spoke to each other. Days were filled with pain. Though Urmila was also in pain, she decided to do something that could change the course of all their lives. She sent word for everyone in the palace and spoke her mind. Initially there were many refusals. But she was firm about her ideas. She spoke with everyone. She decided to make them sit for lunch together. Everyone hated Kaikeyi. But Urmila sympathized her. Kaikeyi was happy about Urmila's efforts. Kausalya did not approve to Urmila's wishes, but gave in for the wish of the others. The women in the palace thus began to work on building their relationships. Urmila made them realize what was holding each of them. It was like connecting islands. But Urmila didn't rest till she achieved what she wanted. She first bridged the distance between the three queens. She made them realize the state in which they were living. It was not an easy task. But Urmila constantly worked on it fearing the situation in the palace.

Urmila had the zeal to fight the odds. Though Ram was absent, Urmila arranged for Ram's birthday celebration. She thought that it would be the best chance to change the situations in the palace. Kausalya did not want Kaikeyi involved in the celebration, but because of Urmila she didn't have her say. Urmila finally spoke to Kausalya about the problems that she has created unintentionally. Kausalya felt fury in the beginning, but stayed calm when Urmila completed what she wanted to say. "Urmila paused for breath, her face hot. But the queen remained silent, at a loss of words before the girl who was voicing the secret fears and the pain that had tortured her all these years." (Kane, 245) Urmila felt that situations were falling in place. The next incident that changed the entire course of events was the death of King Ashwapati, the King of Kekaya, Father of Kaikeyi. A letter arrived from Kekaya for Kaikeyi as soon as she left for Kekaya. Urmila opened the letter and was shocked beyond words. She told everyone about the letter. By this the true sacrificial self of Kaikeyi came to light. The entire exile was a situation that Kaikeyi created to save Ram's life. Everyone understood Kaikeyi's true self.

The three queens came in terms with each other. Urmila constantly checked on her sisters. The women in the house supported each other. She made everyone realize that all of them were facing the same agony. Nothing can change it. But all they can do was to be happy with what they had in hand, instead of mourning over their loss. Altogether they made the palace a happy home to which everyone wished to return. Four sisters, married the same day, living in similar wretchedness but each accepting and acknowledging life differently – Mandavi bitter, Kirti wiser and she catatonic. Urmila was amused at her self-description. But yes she did live – exist – in a certain stupor, enduring on her sheer will to survive. The course of time and events plodded on, as if circling a grindstone, uninterrupted, pausing for none. (Kane, 263)

The relationship between the women in the palace created great changes. They slowly changed their attitude towards the others. The hatred, fear and distrust that prevailed all through their lives were gradually taking the back seat. They realized that their lives were intertwined. Just as Manjari says in *Moving On* by Shashi Deshpande, "'My story' –how can there such be a thing as my story when other people's lives are so knitted into it? I cannot pick out one stitch and say, this story is mine" (Deshpande, 270). Once they understood each other, or rather were made to understand each other, they slowly changed their ideas about the others and everything that was unnecessarily misunderstood. This relationship led to a harmonious change. They started loving each other. They supported the other in every aspect. Urmila served as their back bone. She was supportive. Everyone praised her saying that it was only because of Urmila that the palace changed to a happy place. The bond that was created between the women in the palace gradually changed the situation. The changes were positive. The mourning part of life started subsiding slowly. They accepted their fate. But they didn't give in to the situation. They did not drown in their own pool of agony. They realized that everyone were sailing in the same boat. They realized that everyone needed the rest. They understood that they had to support each other. They stopped crying over their loss. They realized that their mourning was not going to change anything that has happened and that was about to happen. All they did was to make the present happy. They did not leave their agony; rather they hid it deep inside them so that it did not affect the others. This eventually became a habit. Every woman in the family took pleasure in the happiness of the others. They smiled so that others would not feel sad for them. Slowly the smile turned to laughter. They finally got to be happy inspite of all their deeply buried sorrows.

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SOCIAL MARKETING

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Abstract

Social marketing is an approach used to develop activities aimed at changing or maintaining people's behaviour for the benefit of individuals and society as a whole. It is the use of commercial marketing principles and techniques to improve the welfare of people and the physical, social and economic environment in which they live. It is a carefully planned, long-term approach to changing human behavior.

The health communications field has been rapidly changing over the past two decades. It has evolved from a one-dimensional reliance on public service announcements to a more sophisticated approach which draws from successful techniques used by commercial marketers, termed social marketing. Rather than dictating the way that information is to be conveyed from the top-down, public health professionals are learning to listen to the needs and desires of the target audience themselves, and building the program from there. This focus on the "consumer" involves in-depth research and constant re-evaluation of every aspect of the program. In fact, research and evaluation together form the very cornerstone of the social marketing process.

Introduction

Social marketing is defined as The application of marketing in the solution of social and health. In the initial days social marketing means marketing of products which are useful in social change but nowadays it focuses mainly on influencing individual behaviour to bring desired behavioural change. Social marketing in many cases involve a product offering but there are cases like anti tobacco campaign where thrust is purely on behavioural changes. As many social and health problems have behavioural causes and marketing influences human behaviour, therefore social marketing offers a promising strategy for promoting improvements in health and wellbeing of society. As per Andreasen Social marketing is a process for developing social change programme.

Need for such a Study

More and more companies, Governments, NGOs are using social marketing as an effective tool in influencing individual behaviour. This approach is extremely helpful in implementation of various programmes in health related areas and wellbeing of society. Social marketing is used in anti tobacco campaigns, population control and other type of social welfare programmes in public health related areas. Therefore social marketing has a profound impact on the life of people particularly people belonging underprivileged section. So effective implementation of social marketing programmes is a must for human development.

Marketing Mix

Like commercial marketing, the primary focus is on the consumer-on learning what people want and need rather than trying to persuade them to buy what we happen to be producing. Marketing talks to the consumer, not about the product. The planning process takes this consumer focus into account by addressing the elements of the marketing mix. This refers to decisions about a) the conception of a Product, b) Price, c) distribution (Place), and d) Promotion. These are often called the "Four Ps of marketing. Social marketing also adds a few more P's. At the end is an example of the marketing mix.

Product

The social marketing product is not necessarily a physical offering. A continuum of products exists, ranging from tangible, physical products (e.g., condoms), to services (e.g., medical exams), practices (e.g., breastfeeding, ORT or eating a heart-healthy diet) and finally, more intangible ideas (e.g., environmental protection). In order to have a viable product, people must first perceive that they have a genuine problem, and that the product offering is a good solution for that problem. The role of research here is to discover the consumers' perceptions of the problem and the product, and to determine how important they feel it is to take action against the problem.

Price

Price refers to what the consumer must do in order to obtain the social marketing product. This cost may be monetary, or it may instead require the consumer to give up intangibles, such as time or effort, or to risk embarrassment and disapproval. If the costs outweigh the benefits for an individual, the perceived value of the offering will be low and it will be unlikely to be adopted. However, if the benefits are perceived as greater than their costs, chances of trial and adoption of the product is much greater.

In setting the price, particularly for a physical product, such as contraceptives, there are many issues to consider. If the product is priced too low, or provided free of charge, the consumer may perceive it as being low in quality. On the other hand, if the price is too high, some will not be able to afford it. Social marketers must balance these considerations, and often end up charging at least a nominal fee to increase perceptions of quality and to confer a sense of "dignity" to the transaction. These perceptions of costs and benefits can be determined through research, and used in positioning the product.

Place

Place describes the way that the product reaches the consumer. For a tangible product, this refers to the distribution system--including the warehouse, trucks, sales force, retail outlets where it is sold, or places where it is given out for free. For an intangible product, place is less clear-cut, but refers to decisions about the channels through which consumers are reached with information or training. This may include doctors' offices, shopping malls, mass media vehicles or in-home demonstrations. Another element of place is deciding how to ensure accessibility of the offering and quality of the service delivery. By determining the activities and habits of the target audience, as well as their experience and satisfaction with the existing delivery system, researchers can pinpoint the most ideal means of distribution for the offering.

Promotion

Finally, the last "P" is promotion. Because of its visibility, this element is often mistakenly thought of as comprising the whole of social marketing. However, as can be seen by the previous discussion, it is only one piece. Promotion consists of the integrated use of advertising, public relations, promotions, media advocacy, personal selling and entertainment vehicles. The focus is on creating and sustaining demand for the product. Public service announcements or paid ads are one way, but there are other methods such as coupons, media events, editorials, Tupperware-style parties or in-store displays. Research is crucial to determine the most effective and efficient vehicles to reach the target audience and increase demand. The primary research findings themselves can also be used to gain publicity for the program at media events and in news stories.

Additional Social Marketing P's
Public

Social marketers often have many different audiences that their program has to address in order to be successful. Publics refers to both the external and internal groups involved in the program. External publics include the target audience, secondary audiences, policymakers, and gatekeepers, while the internal publics are those who are involved in some way with either approval or implementation of the program.

Partnership

Social and health issues are often so complex that one agency can't make a dent by itself. You need to team up with other organizations in the community to really be effective. You need to figure out which organizations have similar goals to yours--not necessarily the same goals--and identify ways you can work together.

Policy

Social marketing programs can do well in motivating individual behavior change, but that is difficult to sustain unless the environment they're in supports that change for the long run. Often, policy change is needed, and media advocacy programs can be an effective complement to a social marketing program.

Purse Strings

Most organizations that develop social marketing programs operate through funds provided by sources such as foundations, governmental grants or donations.

Example of a Marketing Mix Strategy

As an example, the marketing mix strategy for a breast cancer screening campaign for older women might include the following elements:

- The product could be any of these three behaviors: getting an annual mammogram, seeing a physician

each year for a breast exam and performing monthly breast self-exams.

- The price of engaging in these behaviors includes the monetary costs of the mammogram and exam, potential discomfort and/or embarrassment, time and even the possibility of actually finding a lump.
- The place that these medical and educational services are offered might be a mobile van, local hospitals, clinics and worksites, depending upon the needs of the target audience.
- Promotion could be done through public service announcements, billboards, mass mailings, media events and community outreach.
- The public you might need to address include your target audience (let's say low-income women age 40 to 65), the people who influence their decisions like their husbands or physicians, policymakers, public service directors at local radio stations, as well as your board of directors and office staff.
- Partnerships could be cultivated with local or national women's groups, corporate sponsors, medical organizations, and service clubs or media outlets.
- The policy aspects of the campaign might focus on increasing access to mammograms through lower costs, requiring insurance and Medicaid coverage of mammograms or increasing federal funding for breast cancer research.
- The purse strings, or where the funding will come from, may be governmental grants, such as from the National Cancer Institute or the local health department, foundation grants or an organization like the American Cancer Society.

Each element of the marketing mix should be taken into consideration as the program is developed, for they are the core of the marketing effort. Research is used to elucidate and shape the final product, price, place, promotion and related decisions.

Stages of a Successful Social Marketing Effort

With that understanding of marketing in mind, let's turn now to the focal point of an effective campaign-the consumer. People will have different ideas and beliefs at different times. For example, among smokers, some may not believe smoking is that bad for them, others might understand the risks but not care, still others may not want to take the effort to stop smoking, and a final group of smokers may be actively trying to quit. A social marketing campaign will see all of these beliefs (and their related actions) as part of a continuum, and try to move people along to the next step.

The idea is that these changes won't happen overnight. Most people won't go immediately from believing smoking is cool and not really understanding the health risks to quitting right away. Instead, a social marketing campaign might start them thinking that it's not the best thing to do--and after that idea has had time to turn around in their head for a while, another part of the campaign will help them quit, and yet another part will help them remain smoke free.

How are these beliefs shaped and decisions made? Well, generally speaking, the following activities need to occur:

- Create awareness and interest
- Change attitudes and conditions
- Motivate people to *want* to change their behavior
- Empower people to act
- Prevent backsliding

Challenges for Social Marketing

In the age of rapidly changing marketplace, social marketing has to continually adopt itself to new environment as changes in commercial marketing affects social marketing. Marketing is moving from goods-oriented exchange approach to service dominant logic and value creation paradigm. As social marketing consistently been seen as the transfer and application of commercial marketing, social marketing practitioners and academics need to adapt to keep pace with evolution of parent discipline. So challenges for social marketing is to continually reinvent itself and adopt to the service dominant logics, relationship management.

Clarifying Social Marketing in Social Change Marketplace

As more and more commercial marketing principle are used in social marketing, the line demarcating commercial and social marketing is getting blurred and commercial intrusion is creating confusion what is really social marketing. It has mainly concentrated on a downstream approach of changing behaviour but an upstream approach of integrating community, media, law, business into social marketing will bring a more favourable change in individual behavior

Social Marketing in Public Health

North Carolina Department of Public Health (NCDPH) decided to use social marketing to change behaviour of its staff by using social marketing concept. It followed the various stages of social marketing programme. It chose the programme staff and programme manager as target audience. A structured interview was carried out to find out what these people think about social marketing programme, what are the barriers and benefits of social marketing programme. It formed the audience research stage of social marketing programme. The specific behavioural objectives are established for each group. The cost and benefit arising out of the programme for each group is developed in a way that benefit must outweigh the cost. The product, price, place and promotion strategies were developed to support the programme. This streamlined approach resulted in a far better performance of NCDPH staff.

In USA the breast cancer is the major cause of death amongst African American Women (AAW). There are many factors that have been identified as contributors to this unusual high rate, such as lack of knowledge, limited education, cultural beliefs, language barriers, late stage diagnosis, reduced access to care, and deprivation, but ultimately socioeconomics is a central determinant in differing outcomes of breast cancer mortality. Social marketing program was developed to increase breast cancer awareness that empower women with knowledge regarding early detection and prevention. In social marketing promotional campaign a cable TV program Sister Talk was aired to increase awareness about breast cancer. The participants were provided with educational material and other resources so that program could have a lasting impact. Many other promotional campaigns were also launched which included billboard ads, radio and TV program, community health program to promote awareness etc. All these promotional campaign improved awareness about breast cancer among AAWs, but the major weakness remains that all such programs focused on promotion only neglecting product, price and place aspects.

Social Marketing in Social Issues

Apart from health related issues social marketing has found application in addressing issues such as occupational health safety among young workers. It is one of the most prevalent safety problems in many countries including developed countries like USA, Canada etc. The most difficult problem is that the most affected group the young industrial workers does not rank safety as a priority issue for them. In order to address this problem training and education has been imparted to improve safety condition but social marketing can provide a more comprehensive approach. Using social marketing theory worker may be persuaded to give up the benefits of the unsafe behaviors or habits that the worker has previously engaged in; what is gained by the worker is an enhanced level of safety and a greater likelihood that he/she will not be injured. Comprehensive social marketing campaigns generally develop a strategy by manipulating several of marketing s 4 Ps (product, place, price, promotion).

Product

The product' element of the social marketing mix can be divided into the actual, core, and augmented product. Actual product is the desired behavior being promoted (e.g., wear gloves while operating a machine). Core product is the end benefit of carrying out the desired behavior (e.g., higher quality of life, or a better guarantee of future wages). Augmented product includes tangible products (e.g., gloves, helmets, back braces, goggles, etc.) or intangible services (e.g., training workshops on safety).

Price

The price the target audience pays for following a particular safety practice might be a reduction in the speed with which a job can be done. The price could be financial, if the worker must buy expensive work boots, for example, rather than wearing runners. The social marketers task is to demonstrate the value of safety, so that the 'price' paid seems worth the safety that is being gained.

Promotion

It is always an inseparable part of social marketing campaign in the form of booklets, training, advertisements etc.

Place

Place is the location where the product is made available and where safety behavior can be carried out. If use of a particular work-safety product is being advocated, such as rubber gloves or goggles, then locating that product conveniently for worker use is a crucial element of place. If comprehensive social marketing programs are developed by manipulating all 4Ps then it can go a long way improving safety amongst young workers rather than merely focusing on promotional aspect only.

Conclusion

Social marketing as a discipline is still at its growing stage. It is not yet established as a full-fledged discipline. Social marketing has to assimilate the theories of commercial marketing such as 4Ps (Product, Price, Promotion and Place) in its own way and develop its own variants. It will help social marketing to distinguish itself with other forms of marketing such as cause related marketing, CSR etc. In the social change marketplace several marketing principles like cause related marketing, not for marketing, CSR etc are trying to influence individual behaviour in the same way as social marketing does. Therefore social marketing has to compete for same budget and needs to prove that it is capable of achieving better outcome. Social marketing was able to bring desired change in individual behaviour. It was successfully implemented in many health and social issues. Particularly in case of minority and other disadvantaged communities the major problem associated with public health is not the lack of medical facilities but larger problem is lack of awareness about the health. The key challenge is to develop a programme that enables the marketers to deliver its message to target group. In order to address this problem I propose that while developing a social marketing programme for a particular community the marketing team shall include people belonging to the same community, who has a better knowledge about the need and culture of the community. Understanding the culture of community is extremely important because if the message does not get a fit with the culture and values of the community, then it is highly unlikely that community will accept the message. Another major problem is that most social marketing programs puts too much thrust on promotional aspect. But it extremely important that social marketers shall also concentrate on product, pricing and place. Social marketing program shall develop some tangible products because it helps the individual to connect with the program and it supplements the promotional effort. In social marketing applications non financial costs are more than monetary cost as social marketing objective is to bring change in individual behaviour. Bringing behavioural change is the toughest job and it involves a large cost in the form of social, psychological etc. Therefore the promotional campaign shall be built in a way that target group must understand that benefits of changing behaviour outweighs the cost. Only this exchange can bring desired behavioural change. Therefore price will play a critical role in the success of a social marketing and for the success of programme benefit must outweigh the cost. In most cases the program is associated with some tangible products like medicine, pills, nicotine strap etc and one major aspect is that to make these products available to target group as and when they need it. Here the place aspect i.e distribution channel will play an important role. The social marketers shall design the distribution channel in such a way that target audience.

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NEW HISTORICAL READING OF MOTHER COURAGE AND HER CHILDREN

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Abstract

This paper examines the play Mother Courage and Her Children, written by Bertolt Brecht (1898-1956) in the light of New Historicism. The play was actually written after World War II but, the incidents happening in the play is set in 17thCentury. Therefore this paper examines how the society influenced the writings of Bertolt Brecht and how far the elements of World War crept into the play. Several key issues are explored, including cruelty of the Mother, materialism, brutality of the soldiers, death of human values and irony of religious faith.

New Historicism is a theory which analyses a work of art within its context through the New Historical approach to evaluate a work of art based on when it was written and what was the state of the society in which the author lived. Bertolt Brecht is a German writer who lived during the time of world wars. It is obvious that he had witnessed and experienced the cruelty of the World Wars.

Even though the World War II and the Thirty Years war took place in different periods, there are some similarities between them. Bertolt Brecht used these similarities and came up with a work *Mother Courage and Her Children.* The common resemblances are turmoil, identity crisis, anxiety, struggling for life.

The Play depicts what happened during the World War II but not what happened during the Thirty Years war. The character Mother Courage clearly depicts a typical merchandise woman who runs after money. During the World War II, people were running after materialistic things and human values like love and religion were not given respect.

The status of religion during the World Wars were contradictory to the Thirty Years war. Even though Bertolt Brecht belongs to the 20th Century, he tries to connect the Thirty Years war and the World Wars, using some analogies. There are some anachronisms and factions.

In sceneii,Kathrine mentions bomb blasts and gun shots and cannon is also mentioned in scene xi. Thus he has used anachronism in his work *Mother Courage and Her Children*.He has mixed elements from the World War and the Thirty Years war. He mixes fiction with facts and comes up with the work *Mother Courage and Her Children*. The facts are taken from what he has witnessed during the Wars. He mixes the facts with his fantasy and creates an immortal character Mother Courage.

During the World War Berthold Brecht was in exile. Bertolt Brecht was an anti –nazi writer and so he was exiled by the rulers. His hatred towards Nazis is reflected in many scenes of *Mother Courage and Her Children*. The play *Mother Courage and Her Children* can be considered as a satire on German society and it shows his hatred towards Hitler's Army, irrespective of him being a German. He wrote the play *Mother Courage and Her Children* while in exile. At that time his citizenship was withdrawn and his books were burnt in Germany. His working as a physician in the German Army for a short period could have made an impact in his mind.

The reason for Bertolt Brecht's hatred on Nazis is, to Adolf Hitler came to power Bertolt Brecht was forced to move out of Germany. This made a great impact on him. He hated Nazis and Adolf Hitler as well. He wrote many anti – nazi plays like, *The Roundheads and the Peak heads*, *Fear and Misery of the Third Reich*, *Life of Galileo (1939)* and *Mother Courage and Her Children (1939).* In the play *Mother Courage and Her Children*, anti – nazi elements are obvious and so transparent. For instance, in scene ix, Katrin is attacked by the soldiers of the Army. The soldiers represent Nazis. When Katrin comes home with scars in her face Mother Courage comes to know that she has been assaulted by the soldiers and she curses the soldiers. The soldiers in *Mother Courage and Her Children* are perfect replica of Nazi soldiers. They resemble in all senses. As Nazis hate Jews, here they hate Roman Catholic people. The brutality of Nazis is apparent in the last scene of the play*Mother Courage and Her Children*. When dumb Katrin tries to alert the people by trying to beat

the drum, she is cruelly murdered by the soldiers. The Nazis and the soldiers of the German Army are compared by Bertolt Brecht.

The Holocaust is one important issue of World War II. In *Mother Courage and Her Children* also there are certain elements of Holocaust are there. For instance, the death of Swiss cheese in the hands of Poland Soldiers in scene iii can be compared to the death of Jews in the hands of Nazis.

"THE SERGEANT: Here's a man we can't identify. But he has tobe registered to keep the records straight. He bought a meal from you. Look at him, see if you know him. *(Hepulls back the sheet.)* Do you know him? (MOTHER COURAGE *shakes her head.)* What? You never saw him before he took that meal? (MOTHER COURAGE *shakes herhead.)* Lift him up. Throw him in the carrion pit. He has no one that knows him." Scene iii. (P. 59)

*Mother Courage and Her Children*is, actually, a satire on the German Society during the World Wars. It is revealed in many scenes of the play. The common people in *Mother Courage and Her Children*are seen as a reflection of people who lived during World War II. The sufferings and poverty of the people are exactly portrayed. For instance, the plight of the Chaplin reflects how the JewishRabbis were casted away by the Nazis.

The death of Swiss,Elif and Katrin implies the death of Honesty, Courage and Beauty. During the war people lost their honesty.They looted other's home. They lost their courage. The nation lost its Beauty. Soldiers were not honest. They used the village women for their pleasure.This is reflected in the Scene ix, where Katrin is brutally molested by the soldiers. Mother Courage smears the mud on the face of Katrin because of the fear that Kartin may be raped by the soldiers. Honesty was a question mark on those days.

People were afraid of the soldiers and they always lived in fear. Peter the puff is a coward and he hides his identity under the disguise of a cook. The Chaplin also a coward. He has no courage to go out. Colonel as a coward, tries to hide behind a prostitute.

Beauty of the nation was ruined at that time, because of the bombs and cannons. There were ruins everywhere.Moreover, beauty of the people was not given importance. Mother courage tries to smear mud on the face of katrin in Scene v. Thus, Beauty had no importance as it has now.

As far as religion is concerned, during the time of World War II, there were 67% of Protestant people and 33% ofCatholics; Bertolt Brecht took this in account and intentionally wrote about the war of Protestant and Catholics. In each and every bit of the play one can see the reflections of the World War II. Even the recruiting officer resembles, Adolph Hitler.

Since he was half Catholic and half Protestant, it seems, he does not have any hatred towards both the religions. On the other hand between the beliefs represent his hatred towards two nations. *Mother Courage and Her Children*has been used as a mouth piece of Bertolt Brecht. The indifference of the play reflects the society of the time. People were not ready to accept the ideologies of religion and therefore materialism was in its zenith.

BertoltBrecht hasused the war background in many of his plays like *Drums in the Night, The Roundheads and the Peakheads,*and *Fear and Misery of the Third Reich.* Particularly in his *Drums in the Night,* the World War II has been openly mentioned. It is a story about Anna Balicke, whose lover had just gone to war. The same ideas are projected in this play too. For instance, when the lover had not returned even after the war got over, her parents tried to convince her to marry someone. else Bertolt Brecht points out here that, the human values have been killed by the war.

Thus, Bertolt Brecht has reflected what he perceived during the war. His play *Mother Courage and Her Children*is the finest example of this. Though the play is set in 17th Century, the play reflects the society and the time in which the author lived. Elements of World War II are prominent than the Thirty Years war.

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REVOLUTIONARY EDUCATION

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"By education I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education or even the beginning." –M. K. Gandhi [Harijan:

A child gets education from his experiences outside the school as well as from those within on the basis of these factors. So, there are mainly three types of education, namely, Formal, Informal and Non-formal.

Formal education: the hierarchically structured, chronologically graded 'education system', running from primary school through the university and including, in addition to general academic studies, a variety of specialised programmes and institutions for full-time technical and professional training.

Informal education: the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment – from family and neighbours, from work and play, from the market place, the library and the mass media.

Non-formal education: any organised educational activity outside the established formal system – whether operating separately or as an important feature of some broader activity – that is intended to serve identifiable learning clienteles and learning objectives.

Aim of Education

• Knowledge Aim of Education

Knowledge is considered as power by which things are done. So, "Knowledge is power" was said by Bacon. It is knowledge that has enabled humanity to make progress. Man becomes resourceful through knowledge. Socrates said that **"one who had true knowledge could not be other than virtuous".** Knowledge is sine qua non for every spheres of human life—physical, social, moral, spiritual and economic. Great philosophers Socrates, Aristotle, Dante, Comenim, Bacon have propounded knowledge as an important aim of education.

• Vocational Aim of Education

Education with the vocational aim will prepare each individual for an occupation which will suit to his needs, abilities, interests and attitudes. Vocational aim of education is also superscripted as 'Bread and Butter, aim', 'Blue Jacket Aim' and 'White collar Aim'. M. K. Gandhi says, **"True education ought to be for the boys and girls a kind of insurance against unemployment".**

• Character Aim of Education

Mahatma. gandhi viewed, "Character building is the aim in education I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. I should feel that if we succeed in building the character of the individual, society will take care of itself".

Swami Vivekananda, Dayanand Saraswati and all other philosophers of the east also emphasized the development of character as the aim of education. Character, essentially, includes all the best and noble qualities which can be better cultivated by education. Morality or moral qualities include tolerance, truthfulness, honesty, courtesy, loyalty, justice, sincerity, endurance, courage or fortitude, fellow feeling, freedom, self-control, non-violence, forgiveness, will power, conviction, temperance, etc.

• Cultural Aim of Education

Culture is defined as complex whole which includes knowledge, belief, art, morals, law, custom, tradition, folk ways, religion, literature and any other capabilities and habits acquired by man as a member of society. M.K. Gandhi attaches his importance upon this cultural aspect more than the literary aspect when he said, "culture is the foundation, the primary thing……………. It should show itself in the smallest details of your conduct and personal behaviour, how you sit, how you walk, how you dress, etc. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behave towards are another and towards your teachers and elders".

- **All-round Development Aim of Education**

This aim was first advocated by Rousseau who said education as "the process of development into an enjoyable, rational, harmoniously balanced, useful and hence natural life". Other important supporters of this aim are Pestalozzi, Ross and M.K. Gandhi. Pestalozzi regards, "Education is natural, harmonious and progressive development of man's innate powers".

By harmonious development he means the education of 3 H's—Head, Heart and Hand. Ross views, "Harmonious development means the intellectual, religious, moral and aesthetic development of the child

- **Complete Living Aim of Education**

The eminent naturalistic philosopher, educationist and biologist of the nineteenth century Herbert Spencer expounded complete living aim of education. He said that education should bring about the whole-some development which enables an individual to face all problems of life in all spheres and solve them with great courage and conviction.

- **Spiritual Aim of Education**

The idealistic philosophers contend that the chief aim of education is to develop the spiritual side of an individual. The sole aim of education should be the maximum development of spiritual potentialities of the individual. In turn, this development gives the real strength to human soul and mind. Regarding the importance of education for spiritual side of the individual.

- **Citizenship Aim of Education**

Plato, the author of the treatise on the system of government, "The Republic' writes, "Education for citizenship is the only education which deserves the name; that other sort of training, which aims at the acquisition of wealth or bodily strength, or mere cleverness apart from intelligence and justice, is mean and illiberal and is not worth to be called education at all."

- **Democratic Aim of Education**

It is accepted that education should aim at the promotion of democratic values which are necessary for the success of a democracy. These values are the pre-requisites for the successful living in a democratic nation wedded to democratic cult and principles.

There are two types of skills in every person

In born skills and acquired skills. Education aims at combining the inborn skills with the processes of a person. If this combination is an aim, then a person should be led into this aim through teaching, training and equipping that sprouts from education. From the following lines, we see how we get trained: "Aachaaryaath Paadam Aada the Paadam Shishya Swamedhaya Paadam Sabrahmachaaraibhya Paadam Kaalakramenaccha"

These lines tell us from whom and how we acquire knowledge. We get quarter portion of the knowledge from our teacher, a quarter by self-effort, a quarter from his classmates and a quarter from the experiences gained over time. First, let's see who our teacher is.
"Maathru devo bhava Pithru Devo Bhava Aachaarya Devo Bhava Athithhi Devo Bhava Sarva Devo Bhava"

Mother, father, teacher, guest and what more, all persons are Gods. Carnality, atrocity and divinity coexist in every person. Our mental state decides the final outcome. If we nurture carnality, we become carnal in nature. If we nurture atrocity, we become atrocious in nature. If nurture divinity, we become more godly.

What exactly is carnality? The tendency to hurt each other is called carnality. What is atrocity? Selfish motive is classified as atrocity. The mentality of helping each other and doing favors for each other is classified as divinity. Mother, father, teacher, guest and everyone who possess helping mentality are all gods. Quarter portion of all education is supposed to be acquired from them.

We have three types of powers. They are grasping power, understanding power and memorizing power. Everyone should develop these three powers using/with their self-effort. The most important among these three is memorizing power. The information we get from others and from books is classified as secondary information. We have to digest/absorb this information if we have to be their owners. The present education system gives importance to grasping and understanding only. The thinking capacity of students will improve only if we give importance to memorizing power. The courage of the students will improve only through thinking capacity. We will fail to generate personal opinions about things in the absence of thinking capacity. The real freedom of a person is his freedom to think. A person who does not exercise hos freedom to think will always remain a slave to others.

A change occurring in the conscience will produce a change ibn the emption and expression of a person. A change in emotion and expression will in turn produce a change in our actions.

The emotions, feelings and expressions of a person who lives with the belief that the body is an instrument of the spirit will be love and his action will be sacrifice.
The expression of a wise man dwelling in spiritual awareness will be mercy and his actions give a sense of direction to the world. The real Pundit is the one who has attained spiritual awareness. The type of education which helps you convert your profession into your hobby and your hobby into your profession is very helpful, beneficial and useful to both individual and society. But the present education system is opposite of this.

Today, if a student is trying to pass either SSLC or finish graduation or post-graduation courses or professional courses, their motive is not to gain knowledge and proficiency in those fields, but merely to get a job and earn money and make a living. The society has reached a stage where it has ignored and rejected the actual benefits of education and sees it as merely a means of getting a job.
If you analyze the life of any great personality lived on earth till today, you will find out that they passed exams not for the sake of a career but to understand their abilities more deeply. They used their education life period to understand what career is most suitable for them, work toward achieving it and make themselves and the world happier.

Parents and teachers must provide the infrastructure, facility and circumstances that encourage the student to discover and develop his/her talents, skills and abilities. They should also set their lives as an example to the students giving emphasis to social values which can be found in the sacred texts. These two methods will enable a student to earn a living without losing his grip on social values. We can find the champion in a person by finding out the internal talents in that person. Man has got various means to get knowledge like the five senses, mind, and intelligence. In the same way, the means of doing work are the work organs. The skills of a child maybe in any field like sports arts literature music science philosophy or agriculture. The teacher and parents should try to find out in which field the student is interested in.

We must make students interested in sports to participate in different types of games. Through this we can find out if the student is interested in football, volleyball, basketball, cricket or athletics. The parents and teachers should take the responsibility of doing this. Thus, in the future, the student will become an expert sportsman or an athlete. It will turn out to be a matter of pride for him and the country. The teachers, parents and all the people involved also share the joy along with the student.

Psychological aspects
Social Constructivism

When one is immersed within a culture of this sort, one is learning all the time about how to be a part of that culture on many levels. It is emphasized that culture plays a large role in the cognitive development of a person. Its origins are largely attributed to Lev Vygotsky.

Another cognitive psychologist, Lev Vygotsky (http://www.ced.appstate.edu/vybio.html), shared many of Piaget's(http://education.indiana.edu/~cep/courses/p540/vygosc.html) assumptions about how children learn, but he placed more emphasis on the social context of learning. Piaget's cognitive theories have been used as the foundation for discovery learning
(http://129.7.160.115/INST5931/Discovery_Learning.html#dl) models in which the teacher plays a limited role. In Vygotsky's theories both teachers and older or more experienced children play very important roles in learning.

There is a great deal of overlap between cognitive constructivism and Vygotsky's social constructivist theory. However, Vygotsky's constructivist theory, which is often called social constructivism, has much more room for an active, involved teacher. For Vygotsky the culture gives the child the cognitive tools needed for development. The type and quality of those tools determines, to a much greater extent than they do in Piaget's theory, the pattern and rate of development. Adults such as parents and teachers are conduits for the tools of the culture, including language. The tools the culture provides a child include cultural history, social context, and language. Today they also include electronic forms of information access.

Although Vygotsky died at the age of 38 in 1934, most of his publications did not appear in English until after 1960. There are, however, a growing number of applications of social constructivism in the area of educational technology. One such use was described by Martin (1992).

We call Vygotsky's brand of constructivism social constructivism because he emphasized the critical importance of culture and the importance of the social context for cognitive development. Vygotsky's the zone of proximal development is probably his best-known concept. It argues that students can, with help from adults or

children who are more advanced, master concepts and ideas that they cannot understand on their own.

Critical pedagogy has several strands and foundations.[3] Critical pedagogy was heavily influenced by the works of Paulo Freire, arguably the most celebrated critical educator. Freire heavily endorses students' ability to think critically about their education situation; this way of thinking allows them to "recognize connections between their individual problems and experiences and the social contexts in which they are embedded."[4] Realizing one's consciousness ("conscientization") is a needed first step of "praxis," which is defined as the power and know-how to take action against oppression while stressing the importance of liberating education. "Praxis involves engaging in a cycle of theory, application, evaluation, reflection, and then back to theory. Social transformation is the product of praxis at the collective level.

Conclusion

Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include storytelling, discussion, teaching, training, and directed research. Education frequently takes place under the guidance of educators, but learners may also educate themselves.[1] Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. The methodology of teaching is called pedagogy.

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TRAUMA OF THE SUBSERVIENT: DEPICTION OF NEW WOMEN AND NEW FEMININE CONSCIOUSNESS IN NAYANTARA SAHGAL'S SELECT NOVELS

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Abstract

In the present scenario, Women in India are on the top of every field which is the result of increasing education and reaching of its approach towards the common man. Women are considered more powerful in making their decisions, living a free life with changed mentality and engaging themselves purely and honestly in their household duties too. Indian writers whether male or female, have depicted a clear picture of women in a very sensible ways that shows various shades of women life in general and man woman relationship. The Disharmony occurring in relationship due to lack of communication, love and affection has always been a discussed topic. Nayantara Sahgal is the most thorough going feminist among the women writers of Indian English fiction. Sahgal in her writings has pictured the female psyche in case of marital situation where females are not happy and satisfied with their married life and feel themselves isolated. She has also been more deeply interested in Indian political developments than the others. This paper will attempt to explore the various methods by which Sahgal portrays her women characters in her novels, showing how the patriarchal system has eroded for ages, the very fabric of women's life and status in Indian society.

Traditionally, the work of Indian women writers has been undervalued due to patriarchal assumptions about the superior worth of male experience. The concept of woman as subservient to men and as man's property is deep-rooted in Indian tradition Currently, Women are considered as more powerful in making their decisions, living a free life with changed mentality and engaging themselves purely and honestly in their household duties too. Women writings in English attempt to project woman as the central figure and seem to succeed in presenting the predicament of woman most effectively. In most of their writings, they have tried their best to free the female mentality from the age long control of male domination and have given a distinct dimension to the image of woman in the family and society. Nayantara Sahgal is one of the most prolific Indian female authors during the latter half of the twentieth century. Nayantara Sahgal beautifully probes the psyche of her women characters to reveal the trauma, insecurity and agony that lies beneath the gloss and glitter of modern life. She strongly condemns the attitudes which reduce woman to an object. The women in her novels are however liberated, educated, assertive and confident, they do not totally move out the ideas of marriage in their lives. This article aims at showing that how the pure bond of marriage becomes weak, non futile and suffocating in the lack of communication. This paper tries to explore the portrayal of new women and the awakening of new feministic consciousness in her select novels, showing how the patriarchal system has eroded for ages, the status of women's life in Indian society.

Nayantara Sahgal being a feminist writer has emphasized in her novels on freedom and a new definition of the New Women. Sahgal's heroines are well aware of the injustice done to them in their marriage and they come out of this traditional bond. In spite of being deep-rooted in Indian culture, they care and yearn for personal freedom and have their own identities. According to Sahgal, freedom for women implies the awareness of her identity and raising the voice against injustice. Sometime they revolt against the exploitations of men and sometimes compromise with the social reality. We find that her female characters come from the different sections of the society, but they all face similar problems in the society.

Shagal's fiction is closely interwoven with the fabric of interpersonal relationships set in the political and social milieu of India. Man-Woman relationship holds a vital place in these relationships and the novelist deals with this dimension of relationship with full concern and broad perspective. One can find a happy culmination of most of the nascent gains achieved by her predecessors to artistically mingle the political and the personal in the realm of fiction in her novels. Her novels deal with men and women, especially women struggling against oppression and injustice heaped upon them in the name of tradition and culture. Nayantara portrays the inalienable right of freedom for women in many of the characters in her novels,

such as Simrit in *The Day in Shadow*, Saroj in *Storm in Chandigarh* and Rashmi in *This Time of Morning. A time to be Happy (1958)* and *Storm in Chandigarh (1969)* are classed as her political novels; *This Time of morning (1965) and The Day in Shadow (1971)* are autobiographical as far as they build on her own emotional experiences and conflicts.

In her novels, Nayantara has a central woman character that gradually moves towards an awareness of her emotional needs. Her novels read like commentaries on the political and social turmoil that India has been facing since independence. She is a novelist of politics as well as a successful political columnist for different newspapers. Most of her protagonists are emancipated, assertive, intellectual and independent women. Nayanatra Sahgal's woman is conscious of her emotional and mental needs and cries for the change of order that will bring individual fulfillment. Sahgal shows women suffering in marriage-life and then deciding to come out of the suffocating bondage by preferring for divorce. She depicts her women deciding to prefer for divorce rather than live a stifling life of injustice and agony. Her women characters leave their husbands or break the marriage which does not allow them to be free and to live life in their own way. She represents that through divorce they will be free from the suffering and agony of an unhappy or unjust relationship but it does not solve the problems and women have to struggle and suffer on various levels - economic, emotional and psychological. Women who feel frustrated either because of marital disharmony or loneliness in life is shown to indulge in social or religious activities. This paper explores the new Feminine Perspective in Nayantara Sahgal's, *A Time to be happy*, *The Day in shadow* and *A Situation in New Delhi.*

In the novel, *Time to be Happy*, Nayantara's main concern is with self expression within marriage. She describes marriage as a 'life-long damage' if the other partner is not sensitive enough to communicate. Marriage is the unwritten law of most societies and very few do not subscribe to it. Sahgal presents couples from three generations and details their antithetical relationships. In the novel, Maya is a woman who tries to submerge her unhappiness and dissatisfaction in doing social work and getting involved in religious activities. Sahgal is deeply concerned with the failure of marital relationships and the loneliness of living; hence, most of her women believe to get remarried. Maya appears that she lacks emotions, but this is actually the lack of communication which has resulted into emotional isolation in her marriage. Due to insufficient love between the couple, Maya remains childless, which is also a cause of her unhappiness. Maya is a silent victim of the outcome of marriage. She has asserted herself from becoming meek and docile housewife. The novel explores women's search for individuality both within marriage as equal partners and without it as an individual. Maya is represented in contrast to the traditional ideal women. Maya has shown an effort to come up from such norms and bondage of the society and set an example for others. She is not ready to sleep over the ashes of her burned relation, where nothing is left to give or take. She sets about building another world which, though not so satisfactory but a substitute for married happiness. Rashmi, on other hand, with an unhappy marriage with Rakesh decided to seek a divorce. She wants to have bondage on the basis of equality not on the basis of domination of self-effacement. She could not bear with her unhappy married life for long. It is the realization of inner self of the emerging New Woman.

The novel, The *Day in Shadow* gives a sensitive account of the sufferings of a woman in Indian society when she opts to dissolve a seventeen year old marriage. A divorced woman is stigmatized forever and she is curiously watched by others as if divorce where "a disease that left pock marks". The novel gives a sensitive account of the sufferings of a woman in Indian society when she opts to dissolve a seventeen year old marriage. Simrit of *The Day in Shadow* is a leaving not only home and her husband but also seeking divorce from him. Divorce which is supposed to freewomen from bondage of marriage, in fact brings more trouble in the name of Consent Terms which is signed by Simrit during the divorce settlement. Simrit faces social cum financial problems that a divorcee faces in Indian society. Simrit's love marriage breaks due to lack of continuity and warmth in life from Som. The value of life she respects has become meaningless in Som's business world full of materialistic ambitions. She needs something more than mere material prosperity. Since this relationship is not at all emotional she feels isolated and cold in her physical relationship with Som. The male ego of Som is badly hurt when Simrit fails to involve in the physical act. So, he give her an ultimatum to choose either to be a docile wife or to leave home once for all. Simrit being a woman longing for self fulfillment and independence walks out from Som's life breaking the seventeen years marriage bond. Simrit had to be very courageous to free herself from the bonds of marriage and divorce settlement. This courage shows the emergence of the new Simrit who is able to make choices, take decisions and regard herself as a

person. Sahgal's women do not feel guilty in breaking up the traditional bonds by the society and also in establishing them as independent women, firm in their values, seeking justice, identity and equality with men.

In her novel, *A Situation in New Delhi*, Sahgal describes a number of woman characters who differ from each other one way or the other. Devi seems to exploit the situation as she uses both Usman and Michael and is excessively attached to her brother. Sahgal's Devi is free and independent. She moves freely among her guests, talking with a gaiety and vitality which is irreversible. People usually fall in love with her. She has passed her life as a shadow of her brother. On other hand, Pinki accepts all traditional roles assigned to her. She is a happy girl and very enthusiastic about her marriage and obediently consents to her parent's choice. "Girls like Pinki lived as their mothers and grandmothers had". (P42) She is considered a voluptuous young version of Veena" (P36). After the tragic incident of Madhu, She is not been allowed to put her nose out of her house without her mother's permission. But she is very happy with her trousseau saris and thinks herself lucky. Veena and Pinki's mother is also an example of traditional Indian woman who can think about anything rather than her beauty and her household duties. She has never helped Pinky in developing her identity and individuality. On the other hand, she has always tried to make Pinky a typical traditional woman.

In this way, we can affirm that Nayantara Sahgal has shown a new feminine consciousness through her female characters in her novels. All this shows that she wants to raise her voice with the 'New Woman' for a 'New Identity'. The clear message Sahgal gives is men and women are equals and peaceful survival depends on mutual respect and understanding, women should have the moral courage to claim the rights. Thus the women protagonists of Sahgal do generally find themselves ill at ease with the prevailing social norms of conduct. Sahgal's women display extraordinary courage and will power and transcend the limitations of society to advance nearer to the goals they set for themselves.

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THE ROLE OF DESTINY IN AMITAV GHOSH'S THE CALCUTTA CHROMOSOME

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The novel *The Calcutta Chromosome* by Amitav Ghosh exhibits a strange linking up of plots and sub-plots to finally make us face to face with an alarming aspect of truth. For here, truth also seems relative, knowledge cannot be called absolute and all pre-conceived notions are brought to question. As Murugan points out, as he tries to explain to the matter of fact and tech-savvy Antar;

Not making sense is what it's about – conventional sense that is. May be this another team started with the idea that knowledge is self contradictory, may be they believed that to know something is to change it. Therefore in knowing something you've already changed what you think you know so you don't really know it at all. You only know its history. May be they thought that knowledge couldn't begin with acknowledging the impossibility of knowledge.

What appears to be a mere co-incidence gradually becomes confirmed as destiny and even the most ordinary happenings ultimately gain crucial significance in the progress of the plot.

The first thing that appears destined is the way Murugan starts lapping up every iota of information that he can gather on Ronald Ross. Finally all that information starts pointing towards a very unexpected direction, something that charges Murugan's life forever and beyond, something for which he is ready to forego any financial benefit that might accrue to this present job.

Just think, no mistakes, a fresh start, what could you give for that Ant, a technology that lets you improve on yourself in your next incarnation. Do you think something like that might be worth a little part of your pension fund?

Similarly Antar's chancing upon Murugan's 'remnant of an ID Card', could be described as co-incidence, had not Antar started piecing together all that he knew about Murugan, and final come to the conclusion that Murugan had actually traced the mystery of the Calcutta chromosome. Infact we discover that Antar is the only survivor of the small village in Egypt that had been wiped away by a sudden and unexpected bout of Malaria. Infact Antar too was prone to the recurrent fever and towards the denouement of the narrative we realize how, though miles apart, he is approached by the mysterious Calcutta chromosome.

The recurrent characters of 'Lakhan' and 'Mangala Devi' also cannot be written off as mere co-incidence. Their appearance at crucial junctures of the narrative not only add suspense to it but also give a hint that they are a part of a macro design, that they had to be where they are, things just could not be otherwise.

As soon as Murugan steps into Calcutta, sudden showers force him to make a retreat Ravindra Sadan where an award ceremony of the noted writer Phulboni was taking place. Murugan's meeting with the two journalists of *Calcutta* magazine – Sonali Das and Urmila Roy, also cannot be termed as co-incidence, but destiny.

Murugan's hearings of the repeat transmission of the same ceremony at Mrs. Aratounian's place are a part of this divine plan. The constant pursuit of Murugan by the gap-toothed boy in a palm tree T-shirt also emerges as something as more than co-incidence, for the boy seems to have wings. He follows Murugan almost everywhere and even snatches away the pigeon and microscope figurine which Murugan manages to extract out of a hidden above. This same boy appears as Sonali's odd job boy, whom Romen seems to have picked up from the Shealdah station but who suddenly disappears after having lived in Sonali's flat for three months. The same boy re-appears at the mysterious congregation in which Romen Halder is being sacrificed, to which Sonali Das is a helpless witness.

Destiny propels Urmila to get closer to Sonali, discuss Phulboni and his earlier short stories, revolving around an elusive 'Laakhan' with her. Sonali adds to this information by recounting the strange experience that Phulboni had at Renupur station in his youth. The mystery behind the 'Laakhan' incidents gets much clarified with this pre-destined discussion.

Again, the way Urmila's secret wish of having a fish vendor at her doorstep is realized on that eventful morning cannot be described as co-incidence. The wrapped up rotten fish triggers of one incident after another, resulting in her falling unconscious of Romen Halder's portico, picked up by Murugan, taken to the Ronald Ross Memorial at the P.G. Hospital in a taxi, visiting the Kalighat image-makers to trace the weird figurine flanked with a pigeon and a microscope, the sudden revelation by the little girl that Mangala Bibi was going to enter into a new body that very night and the final coming to the conclusion by her and Murugan that:

We don't even know what we don't know…. We don't know how many of the threads they want us to pull together and how many they want to keep hanging for whoever comes next….They have been planting carefully - selected clues for the last century or so and every once in a while for reasons of their own, they choose to draw them to the attention of a couple of chosen people.

Thus Urmila's hunch that they were all being used for an 'experiment' is certainly true. As she says,

….someone is telling you something through me, in this very roundabout way, as a kind of experiment; because they are trying to change something.

Destiny plays a significant role in this novel. *The Outlook* aptly summarises Ghosh's achievement.

Ghosh frolicks with breathtaking intensity and variety to produce a novel like none other in the Indo-Anglian shelf. This book is an amazing amalgam of many things, a very impressive display of scholarship, narrative skills and complex plotting……Ghosh achieves a peculiarly haunting quality.

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FACTORS AFFECTING SELECTION OF B-SCHOOLS IN AHMEDABAD CITY: AN EMPIRICAL STUDY

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Abstract
The study is conducted to understand the importance of different factors considered by students for selection of B-School.A survey has been used to collect primary data and 102 questionnaires (respondents) were used in final analysis. Questionnaire has been developed through a rigorous discussion with faculty members of B-school in order to identify the decision-making factors for selection of B-school by the students. SPSS and Microsoft Excel have been used to analyze and interpret the data. Descriptive statistics and inferential statistical techniques like rank analysis, correlation, t-test and chi-square have been used. High correlation of placement records was found with brand image, curriculum, faculty profile and ROI, significant correlation of ROI and brand Image was seen. The research was limited to Ahmedabad city and the sample size considered is very small to represent entire population of the prospective students for B-school in India. The research can be further expanded to undertake various other factors like economic conditions of the family, etc to understand the selection process in depth. Students can use the findings presented in this paper to analyze the B-schools while selecting. Also these findings are of great use for B-schools to improve upon the factors focused by the students in order to attract the required student pool.
Keywords: B-school selection, MBA colleges

Introduction

The traditional model of management education that has been practised in the country for decades has failed to serve its purpose.This is evident from the massive outflow of management students seeking admission in foreign universities each year. Secondly, top Indian B-schools have found themselves between a rock and a hard place after the Supreme Court barred the All India Council for Technical Education (AICTE) from overseeing professional colleges, throwing them into a regulatory limbo, now in Gujarat Management education is under the purview of Gujarat Technological University. With these changes, it is most important to study the students' perception for B-school, hence current research paper is aimed to study the perception and factors affecting the selection of B-school in the Ahmedabad city.

Literature Review

Peter Beusch (2014) examined the internal and external forces that influence higher education business schools as they strive to integrate sustainability issues into their curricula in the effort to achieve a more sustainable (yet capitalist) world. A case study approach is used for the research, which is grounded in the relevant literature, to investigate sustainable development issues in the context of a Swedish business school (university level). The empirical data consists of a review of internal documents plus e-mail surveys and interviews and discussion seminars with university teachers/researchers and key administrators.Two tentative models are presented that map the various internal and external forces behind business schools' curriculum change. One important finding describes how supply and demand influences business schools and recruiters of business students. Because this research is based on a single case study, the analysis and the mapping in the paper are somewhat limited in their general applicability. However, the research context of the business school permits drawing conclusions that may apply to a broad class of colleges or departments in higher education. In addition, because the research is supported by significant ideas from the literature, general inferences may be drawn about business school curricula.

Katrin Muff (2012) debated on relevance in business education by sharing one business school's experiences. A qualitative survey was carried out, reviewed by two independent collaborators. Conclusions drawn from interviews with more than 30 CEOs and HR Directors, from across all industries, provide findings on how business leaders think about higher education in business. The results highlighted their perspective regarding: how academic programs can add real value in business; what business schools should teach more; and what they should teach less in their MBA programs. This paper examined how a boutique business school in Switzerland has

undertaken a profound program revision based on the input and perspectives of business leaders. It demonstrates how key learnings from personally conducted interviews were effectively translated into the school's MBA curriculum, thereby transforming not only the program but also the way the school interacts with program participants.

KatrinMuff (2017) drew attention on practical and theoretical insights in the fields of responsible leadership, business sustainability and transformational change. The resulting Circle Model offers a developmental perspective connecting individual and organizational development in service of society. A key finding lies in expanding the current understanding of an entrepreneurial university beyond its organizational effectiveness to become a true custodian of society in the way it educate, researches and lives this intended purpose. The model offers a next conceptual step for the 50+20 vision (Muff et al., 2013) which had outlined a radical new role for businessschools. More research is required to understand how not only the educational and research strategies but also the organizational structure can be transformed to serve a given purpose. Concrete insights and examples of the developmental perspective of the model illustrate the opportunities for educating responsible leaders, for consulting business organizations to serve the common good, and for walking the talk by hardwiring a purpose-driven organization.

The originality of the paper lies in the introduction of the idea of a common space of sustainability and responsibility as a foundation to reorient education and research of an entrepreneurial business school and hardwire its organizational structure truly around purpose.

Azaddin Salem Khalifa (2010) aimed twofold: to question the current use of the extant competitive strategy frameworks imported from the context of the business firm; and to call for innovative frameworks that are more faithful to the nature, purpose, and needs of business schools. An extensive literature review is undertaken in the field of business school competitive strategy. This literature is then evaluated to see how sensitive it is to the specific context of the business school. Inferences are then drawn and the paper is structured to make the case for the need to rethink the current approach to business school strategy. The application of the current dominant approach in the competitive strategy literature, which prioritizes value capture over value creation, is questionable in the context of businessschool strategy. There are deep and multiple differences between business firms and businessschools.

These differences call for shifting the focus toward value creation and emphasizing the social mission of business schools. The paper represented an early call for strategists and researchers to rethink their current dominant approach of applying the extant business strategy literature to business schools. It makes the case for the necessity of taking into account the deep and multiple differences between business firms and business schools.

Kai Peters (2007) examined the effect of rankings on business schools from the perspective of a business school director.The paper critiques the methodologies of ranking systems, their statistical validity, the factors used, and the weightings given to them. Rankings are significant drivers of a school's reputation. Good performance can double inquiries and applications and allow schools to charge prestige premiums. Financial Times top MBA programmes charge, on average, just below $80,000 for an MBA. Bottom schools charge only $37,000. This paper finds that it is impossible to challenge the criteria set out by a variety of rankings organisations and it is ill advised to boycott rankings. Schools are advised to consider which criteria reflect areas needing improvement and to continue "playing the game".

Lee D. Parker, James Guthrie (2010) analysed the role of the business school now and in the future. The paper takes the form of an editorial review and argument. The paper acknowledges the impact of globalization and "marketization" on businessschools. The editorial offers scope for accounting academics to engage with the university and protect against business school corporatization and/or privatization. This is an important issue in higher education, not only in Australia, but internationally. The paper provides important empirical data and research information to scholars in the interdisciplinary accounting field of research about the future for business schools.

Need/Importance of the Study

In Gujarat, around 125 management institutes offer MBA course. All institutes are affiliated to GTU, having similar syllabus, common examination pattern, similar evaluation and teaching pedagogy and common online assessment etc. So, the context, it is extremely significant to study the students' perception selection of business school/institute.

Research Methodology
Objectives of the Study
To study the selection criteria used by prospective students for B-schools.

Sampling Design
Descriptive research design and non- probability based convenience sampling method has been used to get the information about selection of B-school preferences.

Methods of Data Collection
For conducting this research, a structured questionnaire was prepared and sample of 102 students were taken for analysis. The instrument poses a set of 23 questions. A five-point Likert-type scale is used in this study, anchored by "strongly disagree" to "strongly agree". The data was collected from the respondents with the help of Quantitative method via a survey.

Research Tools
SPSS and Microsoft Excel have been used to analyze and interpret the data. Descriptive statistics have been used to conclude.

Limitation & Scope of the Study
The study is confined to the Ahmadabad city of Gujarat. So, the conclusion derived from the research cannot be made applicable as it is for the other parts of the states or other states. Future researchers are advised to take diversified samples to arrive at generalisation. Future researchers can make state wise comparison with larger sample size.Lot of scope exists for research into the B-school ranking, comparison with different income groups category and so on.

Data Analysis
Table: 1 Parameter Ranking

Parameters	Rank
Placement	1
Curriculum	2
Faculty Profile	3
Return On Investment	4
Brand Image	5
Infrastructure	6
Alumni Network	7
Fees Structure	8
Location	9
Proximity To hometown	10
Gender Ratio	11

Based on the weighted average of the frequency of each parameter from the responses, the ranking is formulated.The ranking shows the importance of each

parameter while selection of B-School by the students. This ranking would also help B-Schools to improve themselves to get better students and improve the quality of the parameter they lack.

Analysis of Factors Affecting choice of B-School
Table:2 Most Important Factors Affecting B-school selection
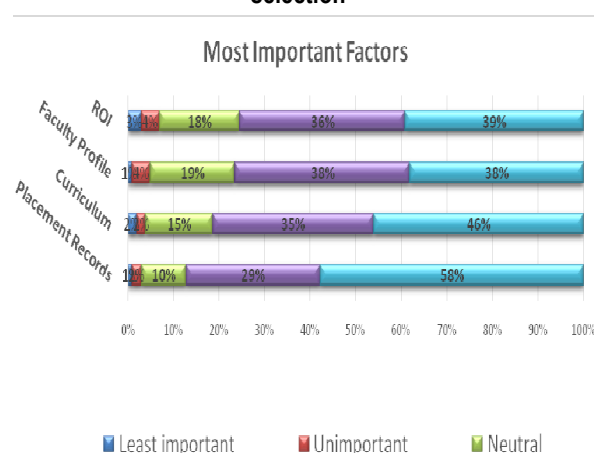
According to the primary data collected, it is observed that parameters of B-Schools such as Placement Records, Curriculum, Faculty Profile and Return on Investment are the major and most important decision makers for the students.

Table: 3 Secondary Deciding Factors Affecting B-school selection
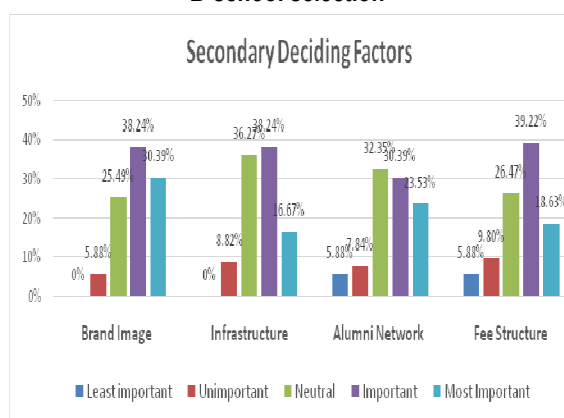
The parameters that help in finer decision making of the selection of the B-School are Brand-Image, Infrastructure, Alumni Network and Fee Structure. These factors can be called Secondary Deciding Factors, as they are important but are considered after the most important factors.

Table: 4 Neutral Factors Affecting B-school selection
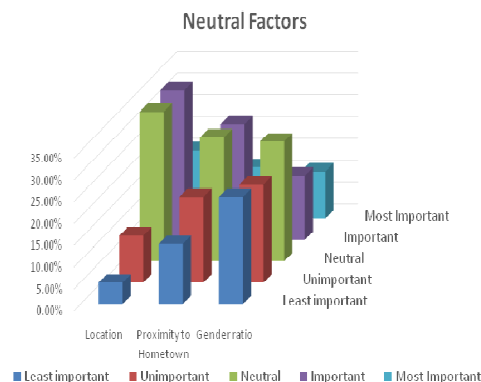
Based on the responses of 102 respondents, parameters of B-school like location, proximity to Hometown and Gender ratio are categorized as neutral factors.

Conclusion

As per the survey of 102 respondents by convenience sampling method, it was observed and analyzed that students consider the parameters used in survey in selection largely while selection of B-school. Categorization has been done based on the importance of the parameter into Most-Important, Secondary-Deciding and Neutral factors. It also signifies that these factors are important component that needs to be revised every now and then as per the changing needs and trends of selection criteria.

Suggestions

It is very important for the B - Schools to maintain quality by giving weightage to different factors and get more students for admission. Thus, the effectiveness of the factors in the program can be noticed and if any changes are required factors and can be updated. The importance now we give is a proper communication with the students. It is important to have transparency in all the areas especially, about future plans, placement, packages etc. The atmosphere in the B - Schools should be such that there should be harmony and a good environment where a positive atmosphere should be created where students can work performs effectively.

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CONCEPT OF ENTREPRENEURSHIP

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India is predominantly an agricultural country. For our country development of industries is a must. Industries convert raw materials into usable products with the help of men and machines. Industrialisation is a sine-qua-non of economic progress. All the rich countries of the world are industrialised countries. Industrialisation can alone provide the necessary elements of strength to the economy.

Man's interest in industry is as old as human civilisation itself. The food gatherers and hunters made small weapons like the hoe, sickle, and axe for cutting roots and trees. They also used simple implements like spears, bows and arrows for hunting animals and fishing. Later, machines were used for manufacturing processes including milling of rice and wheat. Man now produces most sophisticated machines, tools and equipments for large scale, small scale, village and cottage industries. One can see that industrial development offers various new products and services and as a result even the life style, of people is changed.

Concept of Entrepreneur ship

The term entrepreneur is derived from the French word "Enterprendre" which means to undertake; Entrepreneurship involves the willingness to assume risks in undertaking a new economic activity. It refers to the qualities which are needed to innovate, start a new enterprise, accept the challenges and bear the risk. It is the function of seeking investment and production opportunities. It is an urge to own and control an industrial unit and to utilise the intelligence for its development. As stated in the oxford English Dictionary, entrepreneur is "one who undertakes an enterprise, especially a contractor - acting as intermediary between capital and labour".

Importance of an Entrepreneur

The true entrepreneur is one who is endowed with more than average capacities in the task of organising and coordinating the factors of production. Now the term "entrepreneur" is attributed to all small industrialists, small business, traders and industrialists. All people who are gainfully engaged in lawfully accepted work are called entrepreneurs. The need of entrepreneurs may be understood from the following.

- When there is no entrepreneur, there is no development. Emergence of entrepreneurs alone will result in the economic growth.
- In the absence of entrepreneurs, available abundant resources will stand unproductive.
- Employment opportunities will be given to unemployed persons at large.
- New products are manufactured for the changing requirements of the modern society.
- Entrepreneur is the pivot around which all other factors of production and production techniques should revolve.
- Entrepreneurs influence the improvement of standard of living of the weaker sections of the society.

Definitions

Following are some definitions of the term "entrepreneur".

- 1. "A true entrepreneur is one who is endowed with more than average capacities in the risk of organising and coordinating the various other factors of production" - Francis A. Walter
- "An entrepreneur is one who always searches for change, respond to it and exploits it as an opportunity" - Peter F. Drucker.
- "The function of the entrepreneur is one that promotes ideas into business" - Arthur Dewing
- "Entrepreneurship is the attempt to create value through recogintion of business opportunity, the management of risk-taking appropriate to the opportunity, and through the communicative and management skills to mobilise human, financial and material resources necessary to bring a project to fruition" - John Kao and Howard Stevenson
- "Entrepreneurship is the ability to create, build something from practically nothing. Fundamentally, a human activity, it is finding personal energy by

initiating, building and achieving an enterprise or organisation rather than by just watching, analysing or describing one. It requires the ability to take calculated risk and to reduce the chance of failure"- Jaffrey A. Timmons.

A conceptual model of Entrepreneurship includes the following elements.

- The person: In this element personality, skill, experience, motives and psychological preferences are identified.
- The Task: It includes the ability to lead, perceive opportunity, and collect resources of various kinds.
- The Environment: It is concerned with the infrastructure, availability of resources, rules and regulations, technical affairs, social values and competitive pressures.
- The Organisation: It deals with the structure, rules, policies, human resources and communication systems.

Views of Experts

One should read the views of a few experts on entrepreneurship.

- The term 'entrepreneur' was first applied to business by the French Economist Richard Cantillon, to denote a dealer who assembles the factors of production for making marketable finished products.
- According to J.B. Say an entrepreneur is the economic agent who utilises means of production so that he can claim his profit.
- According to Joseph. A. Schumpeter, entrepreneur is an individual who introduces something new in the economy. He stresses that entrepreneurship is a creative activity. Schumpeter's entrepreneur is a large scale businessman who creates something new. But he ignores the risk-taking aspect of entrepreneurship.
- According to Francis A. Walter an entrepreneur is one who is endowed with above average ability for organisation and co-ordination. Entrepreneur is a pioneer and captain of industry. Efficient entrepreneurs shall receive surplus reward for superior talents.
- According to Peter F.Drucker, "an entrepreneur is one who always searches for change, responds to it, and exploits it as an opportunity." He stresses that innovation is a specific instrument of entrepreneurship. Entrepreneurship is not confined to big business and economic institutions,. It is also equally important to

small business and non-economic .institutions. According to him the focus of entrepreneurs should be on their actions and behaviour.

- Economic Theory: According to economists, economic incentives are the main drive for the entrepreneurial activities. Economists opine that economic incentives, market perfection and efficient economic policies can create vigourous industrial entrepreneurship.
- Sociological Theory: According to sociologists, cultural values and role expectations are responsible for the emergence of entrepreneurship. They observed that culturally marginal groups promote entrepreneurship and economic development. In several countries, entrepreneurs have emerged from a particular socio-economic class, (eg. Samurai in Japan, Marvaris in India etc.)
- Psychological Theory: Psychologists say that individuals possessing particular psychological characteristics are likely to emerge as entrepreneurs. High need for achievement drives people towards entrepreneurial activities. The achievement motive is inculcated through child growing practices like excellence standards, material warunth, self-reliance, training and low dominance by parents. According to kunkel, "Individuals with high achievement motive tend to take keen interest in situations of high risk, desire for responsibility and a desire for a concrete measure of task performance".

Types of Entrepreneurs

One should know the various types of entrepreneurs as given below.

- Innovators
- Imitators
- Fabian Entrepreneurs
- Drone Entrepreneurs
- Laggards

The above types of entrepreneurs' posses certain individual characteristics.

1. Innovators

These entrepreneurs foresee the opportunity for introducing new products, or new techniques of production, new usage of the existing products, new market and/or restructuring the organisation. Such persons take efforts to raise capital, assemble materials, men and machines and establish the enterprise. Schumpeter advocates this type of entrepreneurs. When the people of a developed country

have a continuous desire for change and progress, innovators take up new experimentations.

2. Imitators

These entrepreneurs adopt successful innovation initiated by innovating entrepreneurs. They follow the innovators later after observing how they benefit. They imitate the knowledge, technology, and skill already available. Imitators contribute significantly to the development of under-developed countries.

3. Fabian Entrepreneurs

These entrepreneurs are generally shy and lazy. They are not interested in innovating or imitating any new techniques. Their activities are mostly influenced by religion, custom, and tradition. They are not ready to take risk, but they are ready to follow the ideas of their predecessors.

4. Drone Entrepreneurs

These entrepreneurs are conventional people who resist changes. They refuse any new opportunity or idea and strick to conventional products and ideas. They do not make a change in production methods even at losses.

5. Laggards

These entrepreneurs resist changes of all types. They operate according to their conventions. When their products are outdated, they cannot survive in the market.

Forms of Entrepreneurs

1. Individual Entrepreneurs

Individual entrepreneurs start, operate and control small factories or industrial units. These entrepreneurs are more in number in the small scale sector. Many schemes of the government render support to small enterprises established by individual entrepreneurs.

2. Institutional Entrepreneurs

When the volume of business expand, it becomes difficult for an individual to look after lonely. Therefore it is necessary to institutionalise entrepreneurship. Corporate sector is the symbol of institutionalised entrepreneurship. A corporate entrepreneur is an individual who plans, develops, and manages a corporate body. The central function of the entrepreneur remains the same, but the basic decisions like the line of business, the amount of capital employed, are collectively taken by the group of promoters at the helm of affairs.

3. Business Entrepreneur

Business entrepreneur is one who conceives an idea for a new product or service. They engage in production and marketing activities, (eg. readymade garments, confectionery, advertising agency)

4. Industrial Entrepreneur

Industrial entrepreneur is one who explores the potential needs of consumers and produces suitable products or services, (eg. electronic units, textile units)

5. Trading Entrepreneur

Trading entrepreneur is one who is engaged only in trading activities in one country or many countries. This entrepreneur identifies potential markets for new products or services.

6. Agricultural Entrepreneur

Agricultural entrepreneur is one who is engaged in agricultural activities and allied occupations, (eg. producing and selling of crops, farming, poultry, dairy)

7. Pure Entrepreneur

Pure entrepreneur is one who is motivated by psychological and economic rewards. He is engaged in a new venture for his own satisfaction.

8. Induced Entrepreneur

Induced entrepreneur is one who is induced to undertake a venture due to assistance, incentives and concessions given by the government.

9. Technical Entrepreneur

Technical entrepreneur is one who has much skill in production techniques. He can make quality goods by his craftsmanship.

10. Professional Entrepreneur

Professional entrepreneur is one who establishes a business and sells out it in good running condition. Again, he starts another venture and sells the same. He has many new ideas for establishing but has no interest in operating it.

11. Entrepreneur by Inheritance

One becomes entrepreneur when one inherits the family business. In our country there are large numbers of family controlled business houses; family business is popular in small scale and large scale. Big families entered in big industries e.g. the Tata's make Lorries, the Birla's make Ambassador, the Bajaj make Two wheelers, the Mahindra's make Jeeps.

12. Forced Entrepreneur

A person who has financial strength and technical ideas is forced to start new enterprises with the idea of earning regular income. The neo rich Indians returning from abroad and the educated unemployed youth are also forced to start new ventures. But most of these type of

entrepreneurs fail in their ventures due to lack of proper training and education.

Intrapreneur

In America, the term 'Intrapreneur' is used to refer to the senior executives who left their jobs because their managements were not receptive to innovative ideas. Many such executives turned entrepreneurs exceedingly successful. Sometimes they are capable of causing a threat to the companies they left a few years ago. Intrapreneurs introduce new products and services according to the changing environment. They are not influenced by money but by a deep desire of personal achievements.

Entrepreneur is different from other functionaries.

One should understand the distinction between an entrepreneur and other functionaries in business organisations. Some of such distinctions are tabulated below.

- Mental ability: He must have intelligence and creative thinking. He should anticipate changes in every aspect.
- Human relations: He must maintain good relations with his employees, suppliers, creditors, and customers.
- Communication ability: He must have good communication ability. Both the sender and the receiver must understand the communication in the same sense.
- Secrecy: He must keep secrecy of business. He should not divulge material facts to the competitors.
- Expansion: He is interested in expanding the scale of operations to the possible extent.
- Risk-taking: He should he willing to assume risks. He should be mentally alert, practically wise, shrewd and intelligent.
- Moblise resources: He should have the ability to marshall necessary resources for achieving the objectives. He should possess the impulse to fight and succeed and to prove himself superior to others.
- General Ability: He must be able to inspire loyalty and hard work in order to raise productivity and efficiency.

In general successful entrepreneur should have the following qualities or traits.

- Drive to achieve and grow.
- Total commitment and determination.
- Taking initiative and personal responsibility.
- Organising ability.
- Motivation.
- Risk-Taking.
- Dynamism.
- Self-confidence
- Low need for status and power
- Integrity and reliability
- Realism and sense of humour
- Seeking and using feedback.

Functions of an Entrepreneur

The functions of an entrepreneur include innovation, risk-taking, and organisation and management of business. He undertakes a venture, assumes risk and earns profit. He exploits opportunities whenever and wherever they arise. His main aim is achieving success.

According to Peter kilby entrepreneurial functions are given below

Performed by him

- Perceiving market opportunities.
- Gaining command over scarce resources.

Performed by others

- Purchasing inputs.
- Marketing of the products and responding to competition.
- Dealing with the public bureaucracy (concessions, licenses and taxes)
- Managing human relations within the firm.
- Managing customer and supplier relations.
- Managing finance
- Managing production (control by written records, Supervision, co-ordinating input flows with orders, maintenance)
- Acquiring and overseeing assembly of the factory.
- Industrial engineering
- Upgrading process and product quality.
- Introducing new production techniques and products.

Earning profits: Even he may sustain loss. One may remember the maxim "Higher the risk, higher the return, and lower the risk, lower the return."

The next main function of an entrepreneur is the organisation of an enterprise and managing it. The entrepreneur has to co-ordinate the four factors of production namely land, labour, capital and organisation. He has to decide about initial steps to be taken for establishing an organisation. After setting up an organisation, the operations should be clearly watched. Later, the entrepreneur may decide for the expansions or

contraction of the business. His management functions consist of planning, organising, stuffing, directing and controlling. The entrepreneur takes final decisions in the conduct of business.

Role of Entrepreneurs in the Economic Development

Entrepreneurship plays an important role in the economic development of a country. It is the spirit of entering into venturesome economic activities. It permits the growth of both the public and the private sector. Entrepreneurs are strategic innovators seeking profitability and growth. There is a wide range of contributions that entrepreneurs and entrepreneurship can make to the economic development of a Nation. They are given below:

- Entrepreneurs are instrumental in raising productivity through technical and other forms of innovation.
- Job opportunities are created by entrepreneurs. Unemployed persons are provided chance to work and earn.
- Every entrepreneur is involved in the technical aspects of the relevant establishment. It is possible to acquire further know-how by transfer of technology.
- Entrepreneurs play an important role in commercializing new inventions and products. Without entrepreneurial objectives even the greatest inventor loses his business.
- Entrepreneurs play a critical role in the restructuring and transformation of economy.

According to Arthur H. Cole, the following are the functions of an entrepreneur.

- The determination of those objectives of the enterprise and the change of those objectives as conditions required or made advantageous.
- The development of an organisation including efficient relations with subordinates and all employees.
- Securing adequate financial resource and the relations with existing and potential investors.
- The requisition of efficient technological equipment and the revision of it as new machinery appeared.
- The development of a market for the products and the devising of new products to meet or anticipate consumers demand.
- The maintenance of good relations with public authorities and with society at large.

Barriers to Entrepreneurship

The external environment of an organisation is dynamic. Many external and internal factors hinder entrepreneur growth. They are stated below.

1. Unreliable supply of materials, men, machine and money.
2. Higher cost of inputs.
3. Adverse market fluctuations.
4. Lack of support by financial institutions.
5. Sudden political changes.
6. Regional conflicts (e.g. sons of soil policy)
7. Total changes in Government Policy
8. Social conflicts
9. Lack of facilities of training and encouragement.
10. Corruption and Excessive red-tapism.

EFFECT OF ACTIVITY-BASED METHOD ON LEARNING SCIENCE AMONG STUDENTS WITH MILD INTELLECTUAL DISABILITY AT PRIMARY LEVEL

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Abstract

Learning about science is important for students with and without disabilities to understand and interpret the world around them. Students learn with enthusiasm when they are challenged and actively involved. Students learn best when they become personally involved in learning. The present study was undertaken to find out the effect of Activity-Based method on Learning Science of students with mild intellectual disability. The sample consisted of 48 students in the age group between 7 to 14 years studying in Second Standard. Out of which 26 mild intellectually disabled children served as experimental group and 22 children without disabilities as control group. An Activity-Based Instructional Tool was prepared by the researcher consisting of 36 activities (both individual and group) and an achievement test was employed to collect data. Data were analyzed using mean, Standard Deviation and 't' test. The findings of the study indicated that there is significant difference in the achievement of Science Learning of students with mild intellectual disability at Lower Primary level when learn through Activity-Based Learning method. Scaffolding instruction with varieties of activities and tasks on any kind and level of scientific concepts could facilitate leaning by forming "schema" according to the learner involvement irrespective of the difficulty level. Proficiency in science learning and achievement can be developed using innovative and effective instructional approaches and strategies such as Activity-Based Learning method to students with mild intellectual disability at Lower Primary level.
Keywords: *Activity-Based Learning, Learning Science, Mild Intellectual Disability.*

Introduction

Science learning of students with intellectual disability presents certain challenges considering their cognitive and learning characteristics. It would be helpful and interesting to have further evidence in respect to students with intellectual disability in Learning Science and accordingly to promote appropriate instructional practices and procedures. A critical issue in the field of intellectual disabilities is the development of necessary and appropriate individualized supports according to the specific difficulties and potential that characterizes a person with intellectual disability.

Among other academic subjects, 'Science' is an important content area of the curriculum. It is suggested that substantive knowledge about the world is very interesting and important and is one of the reasons for teaching science in a school from elementary years (Vavogious, Xanthakou, Chionidou, & Kaila, 2003.

Six concepts or units are selected from Environmental Science Text book followed in the State of Tamil nadu for the present study. They by themselves were in a hierarchical order of simple to complex as they proceed.

From concrete there is gradual move towards abstraction as the concepts demand. The areas represent Biology, Chemistry and Physics. The objective of Environmental Science studies for Primary stage, National Curriculum Framework (NCF,2005) lays stress on constructivism, an approach to teaching and learning based on the premise that learning is the result of "mental construction", i.e., the learner learns by fitting information together with what he/she already knows. Effective teaching and learning strategies recognize that learner's understanding is based on their own unique experiences. It proclaims that one can acquire scientific knowledge and skills only through performance of activities. "A child best learns to swim by getting into water; likewise, a child best learns 'Science' by doing science" (Rillero, 1994).

The features of effective science teaching and learning in the Primary classroom focus on effective learning which is motivating, experiential, interactive and focused. It is insisted that science learning and teaching is incomplete without providing scientific experiences. However, on the other hand, teaching science to students

with intellectual disability in inclusive environments poses many challenges, considering their cognitive and learning characteristics. There are some principles of learning that suggest that Activity-Based Learning is very effective and one needs to provide activities that engage the mind as well as the hands. "Activity based learning recognizes that young children are physical, tactile and use all their senses while learning" (Gardner, 1988).

One should realize the effectiveness and appropriateness of several science teaching practices and methods based on constructivist principles and hands-on activities in the context of science education of students with intellectual disability. Scruggs and Mastropieri (1994a) investigated how students with mild disabilities construct scientific knowledge using inquiry-oriented approach and reported that students with disabilities are able to construct scientific knowledge through activities even though it is not an easy task for student who has mild mental retardation. Modifications and adaptations in the science curricula are necessary to meet students' learning needs.

However, students with mental retardation will have no problem in performing hands-on-activities and scientific tasks during performance of experiments, (Mastropieri, V.M. & Thomas E. Scruggs. (2003). Thus, it is imperative to provide a comprehensive instructional approach, method or strategy and the development of specified strategies in the context of science learning that cater to the needs of children with intellectual disability and to examine the teaching learning strategies, academic activities or tasks and related factors which contribute to their learning, which is a critical issue and necessary aspect in the field of science education and process of learning of children with mild intellectual disability

Rationale of the Study

Science instructions need to consist of direct physical manipulation of objects, equipment and materials to be successful, so that students continue to question, explore and investigate. Current educational approaches suggest that learner-centered science instruction such as Activity-Based learning promotes deeper understanding of science concepts. The previous researches conducted were much concentrated on Activity-Based, hands-on Science lessons and reported beneficial to students with disabilities because they de-emphasized reading and gave students concrete experiences. This assumption yields certain important challenges regarding science instruction especially to students with intellectual disability considering their

cognitive and learning characteristics. It is due to this reason that the researcher attempted to study the effect of Activity-Based Learning Science among students with mild intellectual disability at Lower Primary level. In addition, the present research may provide insight into the ways in which intellectually disabled students learn science with varied academic activities and tasks and the impact of instructional strategies using Activity-Based learning.

Objectives

- To measure the effect of Activity-Based Learning method on Learning Science Concepts among students with mild intellectual disability at Lower Primary level.
- To measure the performance of Academic Tasks in hierarchy namely, Matching, Choosing, Identification, Writing, and Colouring, among students with mild intellectual disability at Lower Primary level.
- To find out the differences in performing the expected academic tasks namely, Matching, Choosing, Identification, Writing and Colouring related to Learning Science concepts among normal and mild intellectually disabled students at Lower Primary level

Hypothesis

- When the mild intellectually disabled students at Lower Primary level learn Science through Activity-Based Learning method, there will not be any significant difference between the Pre-Test Mean Score and the Post-Test-Mean Score.
- When mild intellectually disabled students at Lower Primary level perform the Tasks in hierarchy on Learning Science concepts namely, Matching, Choosing, Identification, Writing, and Colouring, there will not be significant difference between the Pre-Test and Post-Test Mean scores.
- 3) In performing the expected academic tasks related to Learning Science concepts, there will not be significant difference in the Achievement Mean Scores of normal and mild intellectually disabled students, in terms of the graded scientific tasks at Lower Primary level.

Method
Research Design

The present study adopted a quasi-experimental Pre-test, Post-test research method. Therefore experimental method was used for collecting the data.

Sample

Stratified purposive sampling technique was adopted to collect the sample. The sample consisted of 48 students in the age group between 7 to 14 years studying in Second Standard at Tiruchirapalli. Out of which 26 mild intellectually disabled children studying in special school served as experimental group and 22 children without disabilities studying in inclusive school as control group and their performance in Learning Science was used as a reference (expected performance) or bench mark.

Inclusion Criteria

The 26 samples in experimental group were identified as mild intellectually disabled by the clinical psychologist through clinical assessment and also from the school records. Children with intellectual disability having associated conditions like autism, cerebral palsy and sensory impairments were not included in the present study

Tool

The researcher developed and administered two different tools to students with mild intellectual disability in learning science for the present study as follows:

- Activity-Based Instructional Package – as an Instructional Tool consisting of 36 activities (both individual and group) covering Six Science Concepts or Units of Parts of the Plant, Living and Non Living Things, Water, Natural Resources, Work-Push and Pull and Solids, Liquids and Gases, and
- Achievement Test in Science (Criterion Referenced) – as a Measurement Tool (Pre-Test and Post-Test).

Procedure and Collection of Data

The researcher visited both the special and inclusive schools for the purpose of this study and met parents of special children who were briefed about the objectives of the study and their consent was obtained before conduction of the experiment . The Activity-Based Instructional Package (ABIP) was employed to the Experimental group and Control group. The data were collected by administering Pre-test and Post-test questionnaire. The responses of students were kept confidential and used only for the purpose of the study.

Results and Discussion

The purpose of the present study was to measure the effect of Activity-Based Learning method on Learning Science Concepts, performance of academic tasks in

hierarchy namely, Matching, Choosing, Identification, Writing and Colouring among students with mild intellectual disability at Lower Primary level and find out the differences in performing the above said academic tasks related to Learning Science concepts among normal and mild intellectually disabled students at Lower Primary level. To understand the effect of ABL expressed Mean, Standard Deviation were used and the significant differences in the performance of academic tasks in MID and their relative performance with students without disabilities were tested using 't' test.

1: Mean Difference between the Pre-Test and Post-Test Scores of ABL-Science Concepts or Unit wise

Test	N	Mean	SD	t-value	Level of Significance
Parts of the Plant					
Pre-Test	26	88.46	7.41	2.15	P 0.01
Post-Test	26	93.85	9.46		
Living and Non Living Things					
Pre-Test	26	77.69	9.28	3.77	P 0.01
Post-Test	26	86.62	7.65		
Water					
Pre-Test	26	79.69	9.39	3.20	P 0.01
Post-Test	26	87.38	9.51		
Natural Resources					
Pre-Test	26	86.15	5.55	0.73	NS
Post-Test	26	87.69	9.14		
Work-Push and Pull					
Pre-Test	26	73.08	8.99	3.85	P 0.01
Post-Test	26	82.77	9.19		
Solids, Liquids and Gases					
Pre-Test	26	82.00	7.34	2.47	P 0.05
Post-Test	26	87.69	9.14		

For testing the hypothesis 't' test was used. From Table1, it is inferred that there is significant difference in the mean scores of students with MID for the science concepts namely, Parts of the Plant, Living and Non living Things, Water, Work-Push and Pull at 0.01 level and there is significant difference in the mean scores of Solids, Liquids and Gases at 0.05 levels. It is also inferred that there is no significant difference in the mean scores of students with MID in the concept namely Natural Resources at any level. Hence the null hypothesis is not tenable in report of the concepts namely Parts of the Plant, Living and Non living things, Water, Work-Push and Pull and Solids, Liquids and

Gases and hence rejected. Where as the null hypothesis related to the Science concept namely Natural Resources is tenable and is accepted. The results of the study indicate that there is significant difference between the overall Pre-Test and Post-Test mean scores of Activity-Based Learning method on Learning Science among mild intellectually disabled students.

The mean scores of the variables presented in the Table 1 is shown below in the form of a bar diagram.
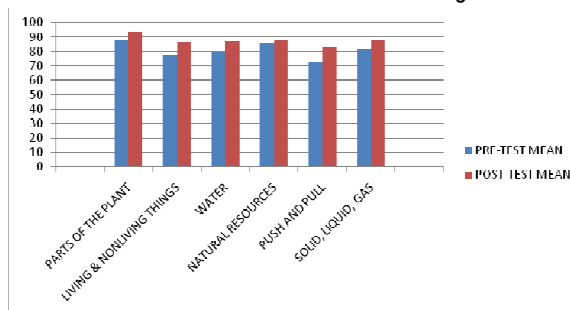
Fig.1: **Mean Difference between the Pre-Test and Post-Test Scores of ABL-Science Concepts or Unit wise.**

When the students learn Science through Activity-Based Learning method the achievement is higher. The findings of the present study is consonance with the findings of Scruggs et.al (1993) and Mastropieri et.al.(1999). In difficult areas related to concept learning of Science, the learning through Activity- Based Learning is found to be more helpful. The students score high when the subject area is simple and easy and the inferences drawn by the researcher concurred with the study of Khan M. et.al. (2012). The performance of students with MID is low in the science concept of Natural Resources and it may be due the nature of particular Science Concept and with addition of some materials of life use, the example provided demanded extension of imagination, but within their level of cognition and understanding. Yet the difficulty level has a step up and challenging a few for discrimination.

The findings of the present study confirm the claim of Hannaford (2005) that 'learning by doing' creates more neural networks in the brain and throughout the body, making the entire body a tool for learning. Many researchers have examined Activity-Based instructional strategies, just as is done in the present study, and found Activity-Based Instructional strategies were effective in helping learners with special needs in learning science.

Table 2: Achievement Mean Difference between the Pre-Test and Post-Test Scores of Academic Tasks performed in ABL.

Test	N	Mean	SD	t-value	Level of Significance
Matching					
Pre-Test	26	18.28	1.70	3.58	P 0.01
Post-Test	26	19.00	1.78		
Choosing					
Pre-Test	26	17.61	1.77	2.00	P 0.05
Post-Test	26	18.61	1.83		
Identification					
Pre-Test	26	16.48	1.63	2.63	P 0.01
Post-Test	26	17.74	1.82		
Writing					
Pre-Test	26	15.21	1.85	2.56	P 0.05
Post-Test	26	16.44	1.64		
Colouring					
Pre-Test	26	14.28	1.29	4.64	P 0.01
Post-Test	26	15.95	1.38		

For testing the hypothesis 't' test was used. Table 2 shows that the obtained 't' values for the academic tasks, it is inferred that there is significant difference in the mean scores of students with MID for the academic tasks namely, Matching, Identification and Colouring is at 0.01 level. It is also inferred that there is significant difference in the mean scores of students with MID for the academic tasks namely Choosing and Writing is at 0.05 level. Hence, the null hypothesis is not tenable and is rejected. The Mean Scores of the Variables presented in the Table 2 is depicted below in the form of a bar diagram
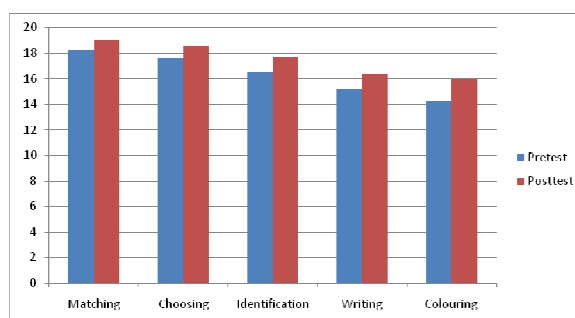
Fig. 2: **Achievement Mean Difference between the Pre-Test and Post-Test Scores of Academic Tasks performed in ABL**

Like concepts graded according to the level of difficulty in mental processing from Parts of Plants to Solids, Liquids and Gases, when the academic tasks are graded from easy to complex in physical coordination with mental abilities and intelligence, the performance of students with mild intellectual disability is handicapped because of their physical disabilities more than the mental or intellectual sphere. With reference to the performance of graded academic tasks namely, Matching, Choosing, Identification, Writing and Colouring students with mild intellectual disability find difficulty in Writing and Colouring tasks. The reason for the minimal attainment in Writing and Colouring tasks maybe because both manual and cognitive ability are required to perform this task of even writing a word or a sentence. Actually Colouring is a task which includes higher order thinking of generalization.

There is evidence that inquiry-oriented learning based on constructive principles and inductive reasoning instructional practices do not effectively and actively support or aid the progress of learning and generalization in children with intellectual disability, at least in the context of specific science tasks and learning procedures (Mastropieri et.al., 2001). Similar findings were reported in the study of Lakshmi (2005) that learners are capable of constructing their own knowledge if allowed to interact, and explore with varied scientific tasks or if the learners are actively involved in the process of learning.

Table 3: Academic Task Performance of Students without Disabilities and Students with Mild Intellectual Disability (MID) in Learning Science through ABL.

Respondents	N	Mean	SD	t-value	Level of Significance
Matching					
Students without Disabilties	22	19.48	2.22	0.83	NS
Students with MID	26	18.99	1.97		
Choosing					
Students without Disabilties	22	18.61	2.07	0.5	NS
Students with MID	26	18.62	1.95		
Identification					
Students without Disabilties	22	18.13	2.23	0.63	NS
Students with MID	26	17.74	2.01		
Writing					
Students without Disabilities	22	17.64	1.21	1.64	NS
Students with MID	26	16.44	1.98		
Colouring					
Students without Disabilities	22	18.41	2.24	4.24	P 0.01
Students with MID	26	15.95	1.68		

For testing the hypothesis 't' test was used. Table 3 shows that the obtained 't' values for the scientific tasks, it is inferred that there is no significant difference in the mean scores of students with MID for the academic tasks namely, Matching, Choosing, Identification and Writing hence, the null hypothesis is tenable and is accepted. Whereas, it is also inferred that there is significant difference in the mean scores of Children with MID in the academic task of Colouring is at 0.01 levels hence, the null hypothesis is not tenable and is rejected.

Performing the expected academic tasks related to Learning Science concepts or units although the difference between the achievement mean scores of normal and children with MID is minimal the performance of Students with MID in respect of the academic tasks for Matching, Choosing, Identification and Writing is almost on par with that of the performance of Students without disabilities in Learning Science concepts through ABL. It is surprising to note that the performance of Students with MID in Colouring task has surpassed the performance of students without disabilities. The Colouring task given is not simple painting, but colouring with reason and natural. A leaf for example would not be coloured other than green. The association with natural colour and judgment are at higher cognitive ability demanded by the situation. Probably the better performance of Students with MID in Colouring maybe attributed to spatial memory, the enthusiasm evinced by them in performing the task with interest, and also the respondents have less motor impairment that results in reduced difficulty in performing tasks involving fine motor, In addition, the special training offered to the MID students in the special schools.

According to Basantia and Panda (2012) ABL is an innovative learning method as one in integrated approach. The integrated approach might have been an influencing factor in enhancing the performance of students with MID in the academic tasks associated with Matching, Choosing, Identification and Writing.

The general assumption is that the students without disabilities will outwit the students with MID in performing science related tasks because of imperfect performance

and clumsiness associated with the special children. The findings of the study that the students with MID performed better than students without disabilities in Colouring Task is in consonance with the results of Mastropieri and Scruggs, (2003) which disclose that students with intellectual disability will have no problem doing hands-on-activities and certain scientific tasks during performance of experiments.

Conclusion

It is understood from the study that when the students learn science through Activity-Based Learning their achievement is greater. Especially, when the students with mild intellectual disability learn difficult areas of Science concepts or units and their related academic tasks through ABL and found Activity-Based Learning to be more helpful. Active involvement in learning facilitated by doing helps even the special children to perform academically better than the relatively passive means of learning through reading and responding. It is the compatibility of learning method with the ability and interest of the learner that counts for better performance. There is variation in learning and achievement according to the nature of subject content. Activity-Based Learning method helps mild intellectually disabled learner to understand and construct learning of scientific concepts which in turn help them in application of scientific knowledge in various day-to-day real life contexts. The findings from this study indicate that scaffolding instruction with varied activities and tasks on any kind and level of scientific concepts could facilitate learning by forming "schema" according to the learner involvement irrespective of the difficulty level. The overlapping academic performances of special children with the children without disabilities guarantee that their performance is no way inferior to their counterparts in abstract scientific learning. The special child perceives directly and acts accordingly to the difficulty level of the concept; since he is also equally endowed with cognitive potentials. The present study affirms that proficiency in science learning and achievement can be developed using innovative and effective instructional approaches and strategies such as ABL to students with mild intellectual disability at Lower Primary level.

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REMEDIAL MEASURES TO PROMOTE THE KNOWLEDGE OF MATHEMATICS OF STUDENTS OF IX STANDARD

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Concept of Cooperative Learning (CL)

The education system should provide positive learning experiences so that learners become responsible citizens. Only responsible citizens can bring about sustainable development. Co operative Learning (CL) approach has the potential to become an effective strategy for ESD.

CL is a teaching strategy involving students' participation in group learning that emphasizes constructive interaction. It is a strategy by which small teams, each with students of different levels of ability, are engaged in learning activities to improve their understanding of a subject. The participation of every student in the group and cooperation among group members is considered important. The students enjoy their individual and collective efforts.

There is a difference between simply having students work in a group and structuring groups of students to work cooperatively. Putting students into groups does not necessarily make for a cooperative relationship; it has to be structured and managed by a teacher. According to Johnson, Johnson, Stanne, (2000), CL is actually a general term that refers to numerous methods for organizing and conducting classroom instruction. Almost any teacher can find a way to use CL that goes well together with his or her philosophies and practices. There are many forms or techniques are most effective when they include a careful use of certain elements. The essential elements of CL have been well studied and laid down.

Key Elements of Cooperative Learning

Cooperative efforts can be expected to be more productive than competitive and individual efforts under certain conditions. These conditions are:

- Clearly perceived positive interdependence.
- Considerable motivational (face-to-face) interaction
- Clearly perceived individual accountability and personal responsibility to achieve group's goals
- Frequent use of the relevant interpersonal and small group skills
- Frequent and regular analysis of the functioning of the group, to improve its future effectiveness.

Self-Regulated Learning

Considerable investments in theoretical and basic research over several decades have yielded insightful and detailed models of academic learning that simultaneously articulate facets of knowledge, cognition, motivation and emotion.

Paris and Newman (1990: 87-102) describe that students who construct their own cognitive and motivational tools for making learning effective are known as 'learning who have thirst for learning'. These learners,

- Seek challenges and overcome obstacles, sometimes with persistence and some times with inventive problem solving.

- Set realistic goals and utilize battery of resources.
- Approach academic tasks with confidence and purpose.

These learners are capable of doing the things which need perseverance on the part of the learner.

Self-regulated can be defined as an ability to behave according to one's own intention in a flexible way. With respect to learning, self-regulation bridges the gap between academic performance and two of its determinants, viz. cognitive abilities and achievement motivation (Khul, 1992).

The complexity of information and information processing jointly constitute the SRL. SRL is a cognitively inherent aspect of learning. It is principally comprised of knowledge, beliefs and learned skills. Theories and studies indicate that most effective learners are self-regulating.

Zimmerman (1989: 297-306[2]) defined self-regulated learners as, those who are metacognitively, motivationally and behaviourally active participants in their own learning. In terms of metacognitive processes, self-regulated learners plan, organize, self-instruct and self-evaluate at various stages during the acquisition processes. From a motivational view, self-regulated learners perceive themselves as self-efficacious, autonomous and intrinsically motivated. In terms of behaviour, self-regulated learners select structure and even create social and

physical environments that optimize acquisition. According to Zimmerman's view, effective learners become aware of functional relations between their patterns of thought and action and social and environmental outcomes.

Self-regulated learning is also viewed as a process whereby students activate and sustain cognition, behaviour and affection which are systematically oriented towards attainment of their goals.

Assumption of the Study
- Developing mathematical aptitude at secondary level is feasible.
- The students shall acquire the advantage of better understanding of the subjects.
- The learners shall be prompted to learn mathematics while they become familiar with co-operative learning methods.

Limitations of the Study
The limitations of the study is as follows.
- This study is limited to the pupils studying in standard IX.
- The sample is limited to a high schools in Sivagangai District.

Objectives of the Study
- To study the achievement of students in Mathematics of students of IX standard.
- To offer a few suggestions to develop Self regulated learning among the students.

Hypotheses
- There will be no significant difference in the mean scores for achievement in Mathematics in the pre-test between control group and experimental group.
- There will be no significant difference in the mean scores in achievement in Mathematics between the pre-test and Post-test for the control group.
- There will be no significant difference in the mean scores Achievement in Mathematics between the pre-test and Post-test for the experimental group
- There will be no significant difference in the mean scores in Achievement in Mathematics for the Post-test between control group and experimental group.

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Statement of the Problem
To what extent co operative learning and self regulated learning strategies will be effective in enhancing achievement of the students of IX standard in Mathematics of the slow learners?

Experimental Design
The major objectives of the present investigation is to study and compare the Self regulated learning strategy as effective reinforcement strategies in teaching-learning process and its effect on achievement in Mathematics among the selected Higher Secondary School students. This eventually needs to employ one of the experimental designs. There are three types of experimental methods which are widely in use. They are (1) Pure experimental method (2) Quasi-experimental method and (3) Ex post facto experimental method. In pure experimental study control groups are necessary. This method could not be used for the present study, since perfect matching of the subjects is not possible in the natural classroom situations. The ex-post facto design is generally used to see the effect of naturally occurring events which are not under the control of the researcher. In quasi-experimental method the researcher has full control over the independent variables to be manipulated and could see the effectiveness of the treatment variable on human behavior. Further, the quasi-experimental design does not require randomization and perfect matching of all the variables which affect the dependent variables.

Considering the major objectives of the study and pre conditions of experimental research designs, the investigator has adopted the quasi-experimental design for the present study.

Criterion referenced Test (CRT)
It is formed of sixty objective type questions from 'Mathematics' designed to obtain the evidence to whether a desired capability in a student has been developed or not.

Selection of the Content Unit for the Development of Self regulated learning
Content Analysis
Content analysis involves the specification of various major topics, aspects and ideas, definitions, explanations, information and concepts therein. The content analysis makes for the logical expression of ideas and concepts in the unit.

Lesson Plan for Conventional Teaching Method
Lesson plans describing the specific objectives, teaching content, teaching-learning activities, learning

outcomes and evaluation are prepared for each unit on 'Mathematics'.

Tools Used In the Study

The investigator has developed or adopted the Criterion Referenced Test (CRT) to generate the data for the present study.

Criterion Referenced Test

Criterion Referenced Test is defined as a test that has been designed with very restricted content specifications to serve a limited range of highly specific purposes (Aiken, 1998). The aim of the test is to determine where the examinee stands with respect to certain educational objectives.

Sample Selected For the Experimental Study
Method of Experimental Study

The investigator had employed three study phases which include two test phases for the collection of data and manipulation of experimental variables (i.e., content and method) of the study.

10 teaching sessions (45 minutes each) were required for this entire study in each session of the school. Students from Government higher secondary school, sivagangai were involved in the study.

Phase-1

Development of packages for the teaching the units employing concept attainment strategies and preparation of tools were the two tasks concerned with Phase I. In this phase, the investigator has developed the Self regulated learning strategy Lesson Plans and Criterion Referenced Tests, Pilot study for the validation of CRT to establish validity and reliability of the tools at this stage.

Phase-2

In the second phase of the study, the investigator conducted the pre-test on the sample selected from grade IX. The investigator taught the unit 'Mathematics' to all the students by Conventional Method of Teaching. The topic was covered within fifteen days by taking one contact session of 45 minutes per day. One period (teaching session of 45 minutes) each was taken to teach each sub units on Mathematics.

After completing these units, on the eleventh day, a pre-test is administered by using the CRT, to assess the achievement of cognitive skills in 'Mathematics'.

Phase – 3

Students were divided into two groups by random selection to form the control and experimental groups. The experimental group was called as CAM (concept attainment model) group. The students of CAM group were given

reinforcement through Self regulated learning strategy for duration of ten teaching periods. Special care was also taken to avoid the meeting of the students of the experimental and control groups during these intervals. Thestudents of the control group were sent out of the class and were not given any type of reinforcement on the content on Mathematics. After giving reinforcement to the experimental groups through CAM and all the students including the control group were called together and a Post - Test was administered on the same day, with the help of the same CRT.

Variables Controlled during the Experimental Phases

- The investigator himself taught the unit to the whole group of students through Conventional Teaching Method. Thus 'teacher variable' was controlled.
- The CAM was employed as a reinforcement strategy to the students in the experimental groups selected for the study. Thus, the treatment variables were controlled.
- The students participated in the pilot study and pre-study were not involved in the sample selected for the main study.
- The experimental groups were given reinforcement through CAM simultaneous.

Self regulated Learning strategy

The students are expected to identify what they know and what they do not know. They should acquire the pre-requisite knowledge to understand the concept. For self-regulated learning, what is more important is self interest of the students to achieve. The teachers have to motivate the students. The students should be exposed to various basic concepts of the unit, relation of one thing with another and forming a mental map of things to be learnt.

Analysis and Interpretation

Group	N	Mean	SD	"t" value	Significance
Control	30	27.50	9.49	0.70	NS
Experimental	30	25.83	9.13		
Type	N	Mean	SD	"t" value	Significance
Pre	30	27.50	9.49	1.39	NS
Post	30	30.83	9.13		
Type	N	Mean	SD	"t" value	Significance
Pre	30	25.83	9.13	5.46	S
Post	30	38.83	9.31		
Group	N	Mean	SD	"t" value	Significance
Control	30	30.83	9.13	3.36	S
Experimental	30	38.83	9.31		
df=58 t $_{(0.05)}$ = 1.96 t$_{(0.01)}$ = 2.58					

Interpretation

This is an experimental study with pretest post test equivalent group design. Entry behaviour test was conducted to separate control and experimental group to assess the prerequisite knowledge Both the groups are identical and this indicates the nature of identicalness in tune with the pre-test mean scores of both groups. All the pre-test 't' value for control and experimental reveal no significant difference among control and experimental groups. This establishes their identical nature and no significant achievement in their pre-requisite knowledge.

The means of pre-test scores and post-test scores of control as well as experimental groups differ significantly (0.01 level) with the post test mean being greater than the pretest mean. The implication of that is that the level of acquiring of the basic skills in Mathematics has increased due to traditional method in control group and concept attainment in experimental group.

The post test scores of control and experimental group differ significantly. The means score of experimental group is greater than of control group.

Mathematics

Mathematics is queen of science it is also called the science of logical reasoning. "Mathematics is a way to settle in the mind a habit of reasoning". In mathematics the results are developed through a process of reasoning. The reasoning in mathematics is of peculiar kind and possesses a number of characteristics such as simplicity, accuracy, certainty of results, originality, similarity to the reasoning of life, and verification. One cannot do without the use of fundamental processes of mathematics in daily life. A person may belong to the lowest or the highest class of society, say, an engineer, a businessman, doctor even a laborer has got to calculate his wages, make purchases from the market, and adjust the expenditure to his income. Whosoever earns and spends uses mathematics, and these cannot be anybody who lives without earning and spending. In this sense, mathematics has the utilitarian value.

Instrumentation

The investigator employed the tool Achievement test in Mathematics

Findings of the Study

- There was no significant difference in the mean scores in Achievement in Mathematics between experimental group and control group in the pre-test performance.
- There was no significant difference in the mean scores in Achievement in Mathematics between pre-test and post test performance for control group.
- There was significant difference in the mean scores in Achievement in Mathematics between pre-test and post test performance of Experimental group.
- There was significant difference in the mean scores in Achievement in Mathematics between experimental group and control group in the post-test performance.

Recommendations for further study

- Similar studies may be undertaken for Chemistry, Botany and Zoology sciences.
- Studies on Achievements in Chemistry, Botany and Zoology sciences, may be made for students of different standards.
- Training programmes may be envisaged for teachers at post graduate level to high light the salient features of Co operative learning and Self regulated learning.
- Programmes may be arranged for the students at secondary level to high light the salient features of Co operative learning and Self regulated learning.

Implications

- Self regulated learning plays a vital role in augmenting knowledge in Mathematics.
- Through Self regulated learning cause and effect relationship may be established.
- Self regulated learning cherishes one's power of reflective thinking.
- Self regulated learning inculcates skills among students which indirectly help one to become a promising Mathematician.
- The things highlighted above are the antecedent skills for a blossoming Mathematician.

INFLUENCE OF CERTAIN STRATEGIES UPON TEACHING OF SCIENCE AT HIGH SCHOOL LEVEL

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Constructivism

To understand how students acquire knowledge is always an important issue in science education. Constructivism is a theory about knowing and learning concern that knowledge cannot be directly transmitted but must be actively constructed by learners. Constructivism begins with the premise that the human world is different from the natural, physical world and therefore must be study differently. Constructivist learning is the multiple realities constructed by people and implications of those constructions for their live and interactions with others. It is not a stimulus-response phenomenon. It requires self-regulation and the building of conceptual structures through reflection and abstraction. Constructivist view of learning is also emphasizes the significant of the individual learner's prior knowledge. Constructivist teaching is guided by five basic elements; (1) activating prior knowledge, (2) acquiring knowledge, (3) understanding knowledge, (4) using knowledge, and (5) reflecting on knowledge. Constructivist learning environments are clearly beneficial for students. The two most comprehensive and best know of constructivism are called radical constructivism and social constructionism.

Radical Constructivism

The leading proponent of radical constructivism as defined by Ernst von Glasersfeld the contrast between view of mind as the vessel for the acquisition, storage, and retrieval of information and an instrumentalist notion of mind as an active creator and manipulator of symbols are taken up in a version of constructivist thinking. Von Glasersfeld looks at radical constructivism as a relationship between mind and world. He claimed that we cannot know such as a thing as an independent, objective world that stand apart from we experiences of it, we cannot speak of knowledge as somehow corresponding to, mirroring, or representing that world. In von Glasersfeld view knowledge is actively built up from within by a thinking person; knowledge is not passively received through the senses or by any form of communication. Primary emphasis of radical constructivism is on the mental process of the individuals and the way in which they construct knowledge of the world from within. Radical constructivism rejects the notion that knowledge ought to be a veridical representation of a world as it exists prior to being experienced. Knowledge is not particular kind of product that exists independent of the knower but an activity or process. The validity of knowledge claim is not to be found in the relationship of reference or correspondence to an independently existing world; rather, a claim is thought to be valid if it is viable of if it provides function fit, that is, if it works to achieve a goal. The relationship between knowledge and reality is instrumental, not verificative. To know is to posses ways and means of acting and thinking that allow one to attain the goals one happen to have chosen.

Social Constructionism

The leading proponent of social constructionism, Kenneth Gergen (1995) challenged the idea of some objective basis for knowledge claims and examines the process of knowledge construction. Instead of focusing on the matter of individual minds and cognitive processes, Gergen turn attention to the world of inter subjectively shared, social constructions of meaning and knowledge. In opposite ways of focusing on individual mind and cognitive processes, social constructionism attention to the world of inters subjectively shared. The social constructionist approach is predicated the assumption that the term by which the world is understood are social artifacts, products of historically situated interchanges among people. Knowledge is one of the many coordinated activities of individual and as such is a subject to the same processes that characterize any human interaction. Focus of a social constructionism is not on the meaning-making activity of the individual mind but on the collective generation of meaning as shaped by convention of language and other social processes.

Although von Glasersfeld and Gergen emphasized different versions of constructivist philosophy, both of them discussed their approach under the inquiry. Even though the pathways of constructing knowledge are different; self construction or social construction, inquiry is the way to contribute knowledge.

Problem Restated

To what extent are the Strategies effective in teaching Science to the students of standard VIII?

Objectives of the study

- To study the effectiveness of certain selected strategies in teaching Science.
- To find out the extent of Achievement in Chemistry of the students of standard VIII.

Hypothesis

The following hypotheses were framed for the study.

- There will be no significant difference in the mean scores for Achievement in Chemistry in the pre-test between fast learners group and slow learners group.
- There will be no significant difference in the mean scores in Achievement in Chemistry between the pre-test and Post-test for the fast learners group.
- There will be no significant difference in the mean scores Achievement in Chemistry between the pre-test and Post-test for the slow learners group
- There will be no significant difference in the mean scores in Achievement in Chemistry for the Post-test between fast learners group and slow learners group.
- Gap closures in slow learners groups will be greater than those in fast learners group.

Sampling design

The sample consisted of 112 students for the pilot study and 60 for the final study. The sample was constituted by pupil studying in Std VIII Fast learners group and slow learners group were formed. The two groups were first matched before the treatment.

Instrumentation

For the purpose of evaluating pupil's performance in this study the following tools were developed and validated.

1. Audio Visual Materials
2. Video Presentation with OHB
3. Visual effects through Charts and Maps
4. Unit analysis

5. Quiz programmes
6. Question Banks
7. Assignments

The content and the items of the above tools were subject to validation. Experts established the content validity. Item validity was made employing discriminative and difficulty indices. Reliability of the test was established by rational equivalent method.3

Statement of the Problem

Science is one of the most important subjects. A sound knowledge of Science may embitter the prosperity of a nation. At this juncture which it is imperative that the teaching of Science should be improved so that the students of Science may have adequate knowledge in the subject. There are many fronts on which action is needed, of which important ones include provision of effective self-instructional materials and methods and their use as a supportive strategy to the conventional method of teaching. As there is severe shortage of research materials available in Science, in India, there is a genuine need to carry on researches on self-instructional materials. Retention of already learnt concepts, facts and ideas through reinforcement is an important aspect of effective teaching and learning. How far the strategies are useful as a reinforcement strategy is also to be studied. Hence a study is carried out in this area.

Tools Used in the Study

The investigator has developed or adopted the following tools to generate the data for the present study.

1. Quiz programme
2. Assignments
3. Display materials (Maps & Charts)
4. Reinforcement through Overhead Projector
5. Criterion Referenced Test (Science)

Criterion Referenced Test

The aim of the test is to determine where the examinee stands with respect to certain educational objectives.

Pilot Study

A pilot study was carried out, by taking thirty students of grade VIII. It was meant for validation of the items constructed in the draft CRT, MM materials, and Over head projected materials (transparency). Based on the pilot study, the CRT, Media Materials were modified by deleting

certain items and recasting and rewording of certain words and sentences in the item as well as in the instructional materials. The investigator also adopted the following procedure in validation of CRT.

Item Analysis

Item analysis can indicate which item may be too easy or difficult and which may fail for whatever reasons to discriminate properly between high and low achievers. The reliability and validity of a total score on a test depends on the functioning of the individual items comprising the test. In the case of achievement tests, where the emphasis is more on content validity and development of an internally consistent test, the functioning of each item is related to the performance on the test as a whole. Two simple indices that provide this item analysis information are the item difficulty index and item discriminative index.

The item analysis was carried out with the scores obtain by the student of the pilot study.

Method of Experimental Study

The investigator had employed three study phases which include two test phases for the collection of data and manipulation of experimental variables (i.e., content and method) of the study. The data collection was spread over for a period of two months.

Phase-1 Identification and Development of strategies and tools

In this phase, the investigator had developed the Media materials, Lesson Plans and Criterion Referenced Tests. Pilot study for the validation of Media packages and for validation of CRT and a Pre-study to establish validity and reliability of the tools were also conducted at this stage.

Phase-2

Students were divided into two groups by random selection to form the control and slow learners groups In the second phase of the study, the investigator conducted the pre-test on the sample selected from grade VIII. The investigator taught the unit 'Science' to all the students by Conventional Method of Teaching. After completing these units, a pre-test was administered by using the CRT, to assess the achievement of cognitive skills in 'Science'.

Phase – 3

The slow learners group was called as media group. The students of media group were given reinforcement through media materials for duration of ten teaching periods. Special care was also taken to avoid the meeting of the students of the experimental and fast learners groups during these intervals. The students of the fast learners group were sent out of the class and were not given any type of reinforcement on the content on Science.

After giving reinforcement to the slow learners groups through the strategies identified for employment for the study, all the students including the fast learners group were called together and a Post - Test was administered on the same day, with the help of the same CRT.

Variables Controlled during the Experimental Phases

The investigator himself taught the unit in 'Science' to the whole group of students through Conventional Teaching Method. Thus 'teacher variable' was controlled.

The media packages were developed with the help of the same content or lesson plan for teaching 'Science' by Conventional Teaching Method. The media packages were employed as a reinforcement strategy to the students in the slow learners groups selected for the study. Thus, the treatment variables were controlled.

The students who participated in the pilot study and pre-study were not involved in the sample selected fothe main study.

Analysis and Interpretation
Null Hypothesis (H_O)

- There will be no significant difference in the mean scores in Achievement in Chemistry between experimental group and control group in the pre-test performance.
- There will be no significant difference in the mean scores of Achievement in Chemistry between the pre-test and post test performance for the control group
- (c)There will be no significant difference in the mean scores of Achievement in Chemistry between the pre-test and post test performance for the experimental group
- (d) There will be no significant difference in the mean scores in Achievement in Chemistry between experimental group and control group in post -test performance.

Group	N	Mean	SD	"t" value	significance
Control pre Test	30	13.00	4.38	0.63	NS
Expt pre-Test	30	12.33	3.90		

Test	N	Mean	SD	"t" value	significance
Pretest	30	13.00	4.38	1.23	NS
Posttest	30	14.50	5.00		
Test	N	Mean	SD	"t" value	significance
Pretest	30	12.33	3.90	4.86	S
Posttest	30	17.83	4.83		
Group	N	Mean	SD	"t" value	significance
Control Post-Test	30	14.50	5.00	2.64	S
Expt Post-Test	30	17.83	4.83		

df=58 t $_{(0.05)}$ = 1.96 t$_{(0.01)}$ = 2.58

There is no significant difference in the mean scores in Achievement in Chemistry between experimental group and control group in the pre-test performance There is no significant difference in the mean scores in Achievement in Chemistry between pre-test and post test performance for control group There is significant difference in the mean scores in Achievement in Chemistry between pre-test and post test performance of Experimental group..There is significant difference in the mean scores in Achievement in Chemistry between experimental group and control group in the post-test performance**.**

Interpretation

This is an experimental study with pretest post test equivalent group design. Entry behaviour test was conducted to separate control and experimental group to assess the prerequisite knowledge. Both the groups are identical and this indicates the nature of identicalness in tune with the pre-test mean scores of both groups. All the pre-test 't' value for control and experimental reveal no significant difference among control and experimental groups. This establishes their identical nature and no significant achievement in their pre-requisite knowledge.

The means of pre-test scores and post-test scores of control as well as experimental groups differ significantly (0.01 level) with the post test mean being greater than the pretest mean. The implication of that is that the level of acquiring of the basic skills in Science has increased due to traditional method in control group and concept attainment in experimental group. The post test scores of control and experimental group differ significantly. The means score f experimental group is greater than of control group.

Findings of the Study

- There was significant difference in the mean scores in Achievement in Chemistry in the pre-test between slow learners group and fast learners group.
- There was significant difference in the mean scores in Achievement in Chemistry in the pre-test and the post-test for the slow learners group.
- There was significant difference in the mean scores in Achievement in Chemistry in the pre-test and the post-test for the fast learners group.
- There was significant difference in the mean scores in Achievement in Chemistry in the post -test between slow learners group and fast learners group.
- Gap closure for fast learners was greater than that of the slow learners.

Limitations of the Study

The limitations of the study are as follows

- This study was limited to the pupils studying in standard VIII
- The sample is not random.
- The experimental was limited to a period of a few months.

Suggestion for Further Research

- The experiment may be conducted at different level
- The experiment may be performed to develop the other skills of the Science subject
- Comparative study may be undertaken in relation to rural with urban, Low SEs with High SEs, slow learners with fast learners studying in different types of schools.
- More instructional material for employing programmed learning method may be prepared.
- Exposure to the teacher in developing AV materials may be given.

Conclusion

It could be observed through experimentation that application of educational technology was at advantageous point over the traditional method in teaching Science effectively technology may be built in to develop scientific knowledge for the rest of the units.

PARTICIPATION OF RURAL WOMEN IN AGRICULTURE: A STUDY IN CUDDALORE DISTRICT

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Abstract

This study is an attempt to analyze the participation of women in agriculture. The main objective of this study is to estimate the time allocation to various farm activities by the rural women laboures. The secondary and primary data has been used for the present paper. The secondary data has been collected from census of India (1991, 2001 and 2011) and the primary data has been collected from 120 rural agricultural women laborers. The findings of the study reveals that the women in Cuddalore District actively involved in agricultural activities. Main agricultural activities performed by women are ploughing, sowing, weeding, manuring, fertilizing, harvesting, threshing, storing, and transporting. They are also heavily involved in household activities such as cleaning, cooking, washing, caring children ect.
***Keywords**: Agriculture, Rural Women Agricultural Labour, Status of agricultural women labour*

Introduction

Agriculture is the life blood of Indian economy. It contributes about 25 percent of GDP and about 70 percent of the population of our country is dependent on agriculture for livelihood. Agricultural development was given high priority in the past 50 years and especially under various Five Year Plans. The share of agriculture in national income is considered as an indicator of economic development. In our country agriculture has a big role in the development of industries specially the agro-based industries such as textiles, sugar, tea, etc. The prosperity of these ago-based industries depends upon the availability of inputs from the agricultural sector. Labourutilisation in rural areas depends on the socialand ecological characteristics of a region.

The significant factors influencing the pattern of labourutilisation are seasonal variation in the agriculture, nature and type of irrigation facility, cropping patterns,commercialisation of agriculture, type of agricultural implement,mechanisation and new varieties of seeds, availability and distribution of land holdings and size and location of the village etc. The total amount of labour time spent is determined by the availability of work, work done on the family farm or as hired labour, agiicultural or non-agricultural work and work within or outside the village (Dasgupta, 1977).

Women contribute in innumerable ways to the development process. Broadly their contribution to socio-economic development has two fold, say, within the home as well as outside the home. In the home, women's role as a daughter, wife and mother cannot be underestimated. A women as a caretaker of the members of the family attends to food requirements. She looks after the health of all members of the family. These two things are very important in maintaining the productivity of working force.

Woman is also the first teacher. The training imparted by her to the child forms the basis of future skills formation among the workforces. Women are the harbinger of human culture. It is rightly said that women who rocks the cradle rules the nation. Outside home, a woman tries to be an equal and able partner in the economic activities. In agriculture, she is engaged in seeding, planting, weeding, irrigation, processing and harvesting operations.

The term 'Women in Agriculture' simply means women in the farming business. This includes cultivation, planting, harvesting, processing farm produce, marketing and livestock keeping. Rural Indian women are extensively involved in agricultural activities. Women constitute nearly half of the adult population in India and 77 per cent of them belong to the rural area. The major occupation of rural women is agriculture and related activities and thereby they contribute about three-fourth of the labour required for agricultural operations.Women play a significant and crucial role in agricultural development and allied fields including in the main crop production, livestock production, horticulture, post- harvest operations, agro/ social forestry, fisheries, etc. The nature and extent of women's involvement in agriculture, no doubt, varies greatly from region to region. Even within a region, their involvement varies widely

among different ecological sub-zones, farming systems, castes, classes and stages in the family cycle.

Review of Literature

According toFAO (1995), rural women spend much time every day on agricultural and domestic tasks, with little time for rest or recreation. As paid or unpaid labour, women may spend up to 19 hours a day performing essential chores such as sowing, weeding, harvesting, animal husbandry, cleaning, fetching water and firewood, banking, cooking, saving, child rearing. In many countries women are ofter paid two-thirds or even half of the wages earned by men for the same task. Rajkumar (2000) has commented that women constitute a major work force in India. They work for long hours both at house an outside the home, but their work is unacknowledged or under reported in labour statistic. The work of women is usually invisible because it is mostly located in the domestic sphere and as rule household task deny quantification and monetary valuation. Presently, the women produce 50% of the world food supply account for 60% working force and contribute up to 30% of official labour but receive only 10% of world economy and more surprisingly one less than 1% of world's real sale. Asif Jawed et.al(2006) study designed to explore the women participation in crop and livestock production activities in the Punjob, Pakistan. The result of the data analysis revealed that rural women's participation was high in harvesting of vegetables (M=2.58). On the other hand among post harvest activities women's participation was maximum in storage of cereals (M=2.87). similarly, among livestock and poultry management activities rural women's involvement was maximum in cleaning of animal's sheds (M=2.90).

Chayal. K et al (2010) found that cutting, picking, cleaning of gracias, drying of grains, storage, processing, weeding, willowing are the major farm opera lions mainly performed by farm women. Participation of farm women in agriculture was significantly affected by socio- economic variables like- age family income, land holding. SOFA Team and Cheryl Doss (2010) a few time- use surveys have data by activity and these shows that in general weeding and harvesting were predominantly female activities. Overall the labour burden of rural women exceeds that of men, and includes a higher proportion of unpaid household responsibilities related to preparing food and collecting feud and water. The contribution of women to agricultural and food production is significant but it is impossible to verify empirically the share produced by

women's participation in rural labour markets varies considerably across regions, but invariable women are over represented in unpaid, seasonal and part-time work, and the available evidence suggests that women are often paid less than men, for the same work. Available data on rural and agricultural feminization shows that this not a general trend but mainly a Sub-Saharan Africa phenomenon, as well as observed in some sector such as unskilled labour in the fruit, vegetable and cut- flower export sector. This paper re- affirms that women make essential contribution to agricultural and rural enterprises across the developing world. But there is much diversity in women's roles and over-generalization undermines policy relevance and planning. Aisha zahoor et all(2013) study was structured to analyse the participation of women in agriculture sector (crop and livestock activities). Strength of women participation was high in such activities as cotton picking, cotton lint cleaning, harvesting, watering animals, milking, cleaning sheds, feeding, and care of sick animals and preparation of ghee. Women participation in agriculture sector was measured by constructing two in-dices. Crop participation index and livestock participation index in which extension contacts, age experience, farm income, land holding, access to credit and working hours came out as significant factors affecting women participation in agriculture sector.

Objectives

- The following objectives are framed for this present work
- To assess the magnitude of women labour in agriculture
- To estimate time women allocate to various farm activities in the study area.

Methodology

The present study is confined to Cuddalore District of Tamil Nadu in general and concentrates on the rural areas of the District in particular. The present study uses secondary as well as primary data. The secondary data has been collected from census of India (1991,2001 and 2011). The primary data has been collected through well-structured interview schedule from 120 rural agricultural women laborers in Cuddalore District. Simple random sampling method has been adopted to select the sample respondents. This study uses simple ratio and percentages to explain the variables deals with.

Data Analysis
Magnitude and Nature of Women Agricultural Labour

Rural women play multi-dimensional role ranging from household activities to farm activities. Looking at the important roles played by rural women it is important to find out the magnitude of women labours over the years in the study area time devoted by them, wage they get during the years. So that it will give us a clear picture about the condition of women agricultural labourers. This section is based on secondary data obtained from various Census reports 1991, 2001 and 2011.

Thepercentage of workers and Non-workers in Cuddalore District from 1991 to 2011 is shown in the **Table 1**. In 1991 the percentage of male workers total worker population is 55.2 and it is slowly increased to 57.1 in 2011. Likewise the percentage of female workers also increases from 31.8 in 1991 to 32.5 in 2011. Whereas the percentage of male non-workers is 44.8 in 1991 and it is decreased to 42.9% in 2011. Likewise the percentage of female non-workers also decreased from68.2% in 1991 to 67.5% in 2011. It is inferred from the table that the worker population is increased over the years and non-workers population is decreased.

Table-1 Percentage of Workers and Non-workers in Cuddalore District

Year	% Of Total Workers			% Of Non-Workers		
	Male	Female	Total	Male	Female	Total
1991	55.2	31.8	43.7	44.8	68.2	56.3
2001	55.8	29.5	42.8	22.2	40.7	31.4
2011	57.1	32.5	44.9	42.9	67.5	55.1

Source: Census report 1991. 2001, 2011

Table-2 Percentage of Workers and Non-workers in Cuddalore District

Year	% of Cultivation			% of Agriculture Labour		
	Male	Female	Total	Male	Female	Total
1991	21.9	5.6	13.8	18.8	17.2	18.0
2001	11.7	4.9	8.4	20.6	19.3	19.9
2011	8.8	3.8	6.3	21.3	20.1	20.7

Source: census report

The percentage of Cultivator and Agricultural labour in Cuddalore District from 1991 to 2011 is shown in the

Table- 2 In 1991 the percentage of male cultivators is 21.9 and it is decreased to 8.8 percent in 2011. Likewise the percentage of female cultivators also decreased from 5.6 in 1991 to 3.8 in 2011. Whereas the percentage of male agriculture labour is 18.8 in 1991 and it is increased to 21.3

in 2011. Likewise the percentage of female agriculture labour also increased from 17.2% in 1991 to 20.1 per cent in 2011. It is clearly shown from the table that the decline of percentage of male cultivator is greater than the decline of percentage of female cultivator, and the percentage of agricultural labourers has been increased over the years. It is inferred that the labour population for both male and female is increased and the cultivators has been decreased this shift may be due to the irrigation problem, water shortage, failure of rainfall etc.

Demographic Characteristics of Women Agricultural Labour

Participation refers to taking part in activities in various types of work often with others. If there is a need, there is participation. Rural women have very hectic life. Her work starts from dawn and ends at mid- night. The daily routine work begins from house cleaning, fetching drinking water, dish washing, laundry, preparing food for family, care of children, and sewing clothes. In addition to this, they take part in various agricultural activities.

The data collected from primary source has been tabulated and presented in the following tables. For the purpose of analysis the respondents are classified on the nature of employment such as labour, own field, and both (labour&own field). **Table 3** shows the distribution of the respondents according to their demographic classification. The total sample consists of 89 labour women, 17 own field and 14 labour& own field (Totally 120 samples). According to the age of sample labour women, largest number of the sample women (70.8%) are fall in the age group below-35 years where as 3.3% of them a belong to above 60years of age. It shows that large number of younger age group women are participating in agricultural activities. Among the nature of employment under labour category the majority that is 67 respondents in the age group below 35 years, likewise in the other two categories also the majority of the respondents (9 in own field and 9 in labour and own field)are in the same younger age group.

Table-3 Distribution of Respondents According to Demographic Classification

Age Group	Labour	Own Field	Labour& Own Field	Total
Below 35 Year	67	9	9	85(70.8)
35-50	13	3	2	18 (15)
50-60	6	4	3	13(10.8)
Above-60	3	1	0	4(3.3)
Total	89	17	14	120(100)

Community				
SC	72	12	7	91(75.8)
BC	12	3	3	18(15)
MBC	5	2	4	11(9.1)
Total	89	17	14	120(100)
Religion				
Hindu	80	12	9	101(84.2)
Christian	9	5	5	19(15.8)
Total	89	17	14	120(100)

Source: Computed from primary data

According to the community of sample women, it is noted from the table that majority (75.8%) of the sample women are in the SC community and least percent (9.1%) of them are in MBC. It shows that large numbers of SC community women are participating in agricultural activities. Among the category of women majority that is 91 respondents are SC community, likewise in the other two categories also the majority of the respondents (12 in own field and 7 in labour and own field) are in the same SC community.According to the religion of sample women, it is evident from the Table that 84.2% of the sample women are Hindus and least percent (15.8%) of them are Christians. Among the nature of employment under labour category the majority that is 80 respondents in the Hindu, likewise in the other two categories also the majority of the respondents (12 in own field and 9 in labour and own field) are in the same Hindu religion.

Women Participation in Agriculture

This section outlines information about different farm activities performed by sample women respondents in the study area women participate in various crop cultivation such as Paddy, and Sugar cane, Ground nut, cummbu, vegetable, flower. The major crop cultivation in the study area are paddy and sugarcane and this has been taken for analysis. The average working days and average time allocated for different activities in paddy cultivation of sample farmers, is explained in the **Table-4.** There are 9 different activities in crop cultivation such as ploughing, sowing, weeding, manuring, fertilizing, harvesting, threshing, storing, transporting. The table shows that in all the activities except storing the mean number of working days is greater for labour women than own field women then labour and own field women. The mean number of working days is at the greatest for manuring activity for both the category of women where as it is least for threshing activity for labour, own field it is zero for labour&own field. This shows that the women are not largely engaged in

Threshing activity in paddy cultivation. The average working time per day, per acre for most of the activities is also greater for labour women, own filed than both labour& own field. Whereas the mean time allocated for manuring and storing is greater for labour& own field than labour, own field.

Table-4 Average working Days and Average Time Allocated for Paddy by the Sample Respondents

Activity	Labour(n=89)		Own field (n=17)		Labour&own field (n=14)	
	Mean days	Average Time (Hours per Day)	Mean Days	Average Time (Hours per Day)	Mean Days	Average Time (Hours per Day)
Ploughing	1.60	4.08	1.47	4.18	1.4	3.8
Sowing	0.54	1.90	0.98	4.11	0.5	1.68
Weeding	1.40	5.10	1.29	5.1	1.2	5
Manuring	2.06	3.77	1.53	2.71	1.8	4.2
Fertilizing	0.85	1.80	0.52	1.94	0.6	1.7
Harvesting	0.65	1.22	2.0	3.46	0.5	0.9
Threshing	0.08	0.14	0.77	0.7	0	0
Storing	0.81	2.79	3.88	3.01	1.6	4.4
Transporting	0.62	1.17	0.52	129	0.6	1.12

Source: Computed from primary data

Among the various activities the average time allocated for weeding is greater it is 5.10 hours for labour. 5.1 hours for own field and 5 hours for labour& own field and it is least for threshing 0.14 hours for labour 0.7 hours for own field and 0 hours for labour& own field.

Table-5 shows that the time allocated for the cultivation of sugarcane by the sample respondents. In all the activities expect harvesting mean number of working days is greater for labour women than own field and laboue& own field. The mean number of working days is the greatest for manuring activities for labour women and it is greater for harvesting.

Table-5 Average working Days and Average Time Allocated for sugarcane by the Sample Respondents

Activity	labour(n=89)		Own field (n=17)		Labour&own field(n=14)	
	Mean days	Average Time (Hours per Day)	Mean Days	Average Time (Hours per Day)	Mean Days	Average Time (Hours per Day)
Ploughing	1.57	4.7	2.2	2	1	4
Planting	1.92	6.85	1.33	4.31	2	7
Weeding	1.31	5.00	1.77	1	1	5
Manuring	2.06	3.95	2.00	2	2	4
Fertilizing	0.78	1.87	0.73	0.5	1	2
Harvesting	0.75	4.75	6.15	3.4	3	4
Threshing	-	-	-	-	-	-
Storing	0.91	0.15	2.0	3.2	2	5
Transporting	0.56	1.27	0.87	1	1	1

Source: Computed from primary data

The average working time per day per acre for most of the activities is also greater for labour& own field. The mean time allocated for harvesting and ploughing is greater for labour than own field and labour& own field.Among the various activities the average time allocated for sowing is greater it is 7 hours for labou& own field than 6.85 hours for labour, and 4.13 for own field and it is least for transporting for labour& own field 0.15 hours for labour women for the activity storing.

Conclusion

Rural women are the major contributors in agriculture and its allied fields. Her work ranges from crop production, livestock production to cottage industry, from household and family maintenance activities, to transporting water, fuel and fodder. Despite such a huge involvement, her role and dignity has yet not been recognized. Women's status is low by all social, economic, and political indicators. They face lot of socio- economic constraints, gender constraints, and cultural constraints. All these constraints play a vital part in determining the nature and extent of work they do. Women in Cuddalore District are actively involved in agriculture activities. Main agricultural activities performed by women are ploughing, sowing, weeding, manuring, fertilizing, harvesting, threshing, storing, and transporting. It is inferred from this study that the mean time allocated is greater for paddy cultivation is for the activity weeding and it is greater for the activity planting for sugarcane cultivation. It shows that the women are largely engaged in weeding and planting activity among the other activities in cultivation of crops.They are also heavily involved in household activities such as cleaning, cooking, washing, caring children ect.

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PATRIARCHAL INDIAN SOCIETY – A CULPRIT OF CHILD ABUSE AND SUBJUGATION AS PORTRAYED IN MAHESH DATTANI'S PLAY "THIRTY DAYS IN SEPTEMBER"

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Abstract

The role of a woman in Indian Society is pietistic as well as a schlemiel. Women are considered to be respected and worshipped in the patriarchal Indian society which is hypocritical in its convictions of women. The portrayal of a woman as a Mother Earth, River Goddess, and the Goddess of courage, wisdom, prosperity and fertility; the embodiment of sacrifice, unconditional love, and motherhood is a sham. The patriarchal society believes her to be a weakling, an emotional fool, Aunt Sally, anincompoop, docile and submissive.Mahesh Dattani, a slacktivist, through his play "Thirty Days in September" depicts the Indian patriarchal society as a culprit of child abuse and a felon of victimization. The failure of the society in prevention of sexual child abuse and protecting the victims from further sexual harassment in their homes, the so called haven of safety and security is very deftly ridiculed.

The paper limns Mahesh Dattani's adroit reflection of the hypocritical Indian Societyin the play "Thirty days in September". The characters are symbolic representation of the members of the society. They are the silent spectators who merely witness the child abuse and sexual assault. Their inability to protest and protect the victimization indirectly encourages the abuser Vinay to victimize the mother as well as the daughter. Vinay is symbolic of the man from the patriarchal society who exploits the situation to satisfy his sexual desires. Shanta's parents and siblings, Shanta herself in case of her daughter, Mala are the typical members of the middle class family who pretend not to notice the child abuse. They pretend that everything is fine and go into denial of such a diabolic activity from the elder member of the family. Deepak, Mala's husband is symbolic of Mahesh Dattani who as a social reformer tries to help the victims. Deepak juxtaposes Shanta's husband who in similar situation fails to protect his wife or daughter. The article is an insight into the double standards of the Indian society who consider the very topic of child abuse and sex a taboo.

The role of a woman in Indian society is highly significant and they are considered to be respected and worshiped in the patriarchal Indian society which is hypocritical in its convictions. The portrayal of a woman as a Mother Earth, River Goddess, and the Goddess of courage, wisdom, prosperity and fertility; the embodiment of sacrifice, unconditional love, and motherhood is a sham. The patriarchal society believes her to be a walking, an emotional fool, Aunt Sally, a nincompoop, docile and submissive. Mahesh Dattani is a theater actitivist, through his play *Thirty Days in September* depicts the Indian patriarchal society as a culprit of child abuse and a felon of victimization. The failure of the society in prevention of sexual child abuse and protecting the victims from further sexual harassment in their homes, the so called haven of safety and security is very deftly ridiculed.

The paper limns Mahes Dattan's adroit reflection of the hypocritical Indian Society in the play *Thirty Days in September*. The characters are symbolic representation of the members of the society. They are the silent spectators who merely witness the child abuse and sexual assault. Their inability to protest and protect the victimization indirectly encourages the abuser Vinay to victimize the mother as well as the daughter. Vinay is symbolic of the man from the patriarchal society who exploits the situation to satisfy his sexual desires. Shanta's parents and siblings, Shanta herself in case of her daughter, Mala are the typical members of the middle class family who pretent not to notice the child abuse. They pretend that everything is fine and go into denial of such a diabolic activity from the elder member of the family, Deepak, Mala's husband is symbolic of Mahesh Dattani who as a social reformer tries to help the victims. Deepak juxtaposes Shanta's husband who in similar situation fails to protect his wife or daughter. The article is an insight into the double standards of the Indian society who consider the very topic of child abuse and sex a taboo.

Shanta says in the play "I am strong; my mother has made me strong (*TDS* 330). But the faith and trust that Shanta reposes in her mother's love is ironic as Mahesh Dattani's play *Thirty Days in September* evokes a sense of futility and helplessness at the paradoxes and contradictions in human nature. A mother, the archetypal epitome to selfless love, tenderness, patience and sacrifice can also deny normal life to a girl child. This scholarly article intents to discuss the different dimensions of a mother and the evils ofchild abuse.

Social-political, economic, religious and cultural forces play an important role in gender discrimination in almost all societies and the subsequent disempowerment of a girl child. Strong patriarchal traditions that are carried forward in India by men and women from one generation to another make it difficult for laws to be and also for N.G.O.s and social reformers to bring about meaningful change in the mindset of the common people. Gender discrimination viewed as 'a system of social practices's is a universal phenomenon which creates and maintains gender distinctions' It "organizes relations of inequality on the basis of (these distinctions)... and involves the creation of both differences and inequalities" (Wharton 7). The question that haunts the play is why Bharati. *Thirty Days in September*'s mother chooses to give the third leg to the boy Chandan rather than to the girl Tara to whom the limb belongs biologically.

As emphasized by R.K.Uppal amd Suman Lata, the Indian Constitution grants women equal rights with men. But strong patriarchal traditions persist and women's live in most Indian families are shaped by the traditional customs that are centuries old. A daughter is viewed as a liability and she is conditioned to believe that she is inferior and subordinate to men. A female is a burden to her parents and her marriage an expense. Dowry deaths, abuse, neglect, lack of proper nutrition and food, inadequate education, unwarranted importance to the male child are some of the examples of unfair treatment meted out to the girl child in modern Indian. "As long as a woman is born and raised to feel handicapped because she is a woman, as long as she is vulnerable in society because it does not respect her womanhood the equation is unlikely to change" (20). The vice like grip of customs and traditions on the psyche of the typical urban middle class family is what is made manifest in Bharati and Patel. Caught in the eternal struggle of choosing the right options/priorities, they are often trapped in the web of deceit and betrayal that results from gender discrimination.

In an insensitive society that forms the background of the play. *Thirty Days in September* acquits herself as a bright shining star 'Twinkle *Tara*', which is what her mother fondly calls her. She is called a luminous star, a hope-the 'girl child' who is ironically by society. Roopa,Shanta and Mala exhibits rare courage, confidence and zest for life. She is witty and intelligent and basks in the love of her mother. After undergoing her seventh prosthesis and a kidney transplant in the same month, Roopa is still smiling and jovial. Within hours of the complex surgery she comments, "Surgery for us is like brushing our teeth" (*Thirty Days in September* 355). But the span of life is short, as that of a delicate mother that flies around the fire

Dattani like Arthur Miller in *Death of a Salesman* focuses on the tragedy of the common person –here a girl child. Bharati and her father's decision to favour the boy over the girl during the surgery to separate the conjoined twins, is nothing short of female feticide: the twins being just three months old and the result of the surgery is forcible crippling of Roopa,Shanta and Mala. The decision to give the third leg which receives its blood supply from the girl child's to give the third leg which receives its blood supply from the girl child's body perpetuates gender discrimination rampant in a patriarchal society. It has been remarked that "the international women's day is now a media staple, with a ritual bow being made every year on March 8… the literate population persists with aborting female fetuses although the offence is a cognizable and non-bailable one" (Ninan 3). It is a fact that though literacy rates are high, the child sex ratio continues to be disproportionate. Shakhawat asks, "You can wake up those who are sleeping. What can you do to those who are already awake?" (cited in Ninan). "It looks like society has made up its mind… pornography centers determination tests though it is made illegal by the pre-conception and pre-natal diagnostic Techniques (prohibition of sex selection) Act of 1994...what logic drives this strange situation? Families in villages cite both increasing dowry demand and the rising graph of crimes against woman… The girm reality is that social trends chart their course, undeterred by media activism" (Ninan 3). Not just in India, gender discrimination is global in dimension but more bitterly evident in the countries of the Third World. "Gender is essentially a socio-cultural construct", says mahan (114). Simone de Beauvior had argued in The Second Sex that men regard women as the 'Other': "She is the incidental, the inessential as opposed to the essential. He is the subject, he is the Absolute, she is the other" (cited in

Mahan 16, 115). As this view emphasizes, traditionally "masculinity" is seen as behavioural norm, while "feminity" is an aberration or distortion" (Mahan 115).

Bharati is not economically insecure nor is there any inordinate family pressure, yet Bharati makes a biased decision about the baby girl. She symbolizes the bitter truth that a mother who gives birth can also cripple the girl child to ensure a healthy life for the son. This is the reality as girls are denied education and are kept at home for domestic work while boys are provided every opportunity to be educated or professionally trained. *Thirty Days in September* and Chandan were joined from chest down, from the breast bone down through the pelvic area, sharing the same liver, with only two kidneys, three legs, one bladder and one rectum. The physical crippling of Shanta's and Chandan were joined from chest down, from the breast bone down through the pelvic area, sharing the same liver, with only two kidneys, three legs, one bladder and one rectum. The physical crippling of *Thirty Days in September*'s body runs parallel to her mother's psychological crippling. There is a reference to the old custom of drowning a new born girl child in milk. Could this have aided the Patels to deal with the infant of Mala ? "The Patels in the old days were unhappy with getting girl babies – you known dowry and things like that –so they used to drown them in milk…So when people asked about how the baby died, they could say that she choked while drinking her milk"(*Thirty Days in September* 3). As years pass by, Bharati lavishes care and attention on *Thirty Days in September*, but she has a guilt ridden mind. "I mean to give her can make up for a lot, Roopa! My beautiful baby! You are my most beautiful baby! I love you very much" (*Thirty Days in September* 349, 355). Bharati's emotional and psychological breakdown started on the day Dr. Thakkar performed the surgery. In India, a woman is blessed to be 'the mother of a hundred sons' since giving birth to a son elevates her status in as much as a son is the heir of the family, and will take on the roles of its provider and protector. She is envied and respected in society. Why does Bharati, who is well educated, financially secure and socially empowered, take a gender biased decision. The reason lies in the vortex of social cultural pressures which weigh upon an Indian woman's psyche. Bharati is superstition – ridden and also our contemporary. It is clear that Bharati's decision was also governed by the thought that she would rather be the mother of a disabled daughter than a disabled son. She wanted a whole and perfect male child as an able successor to her husband's name and

business interests. Her name 'Bharati' is a reminder of Indian womanhood, hinting at the canker that is conveyed down the generations of Indian womanhood. It is the same cankar that brides, pushes little girls into flesh trade, provides inadequate food to the female child and denies it basic human rights. It is the bane of disempowered motherhood. This very definitely is the message of the story of Bharati and her relationship that Dattani's play conveys. Mother – whether Mother India or a human mother – must allow her daughters and sons to avail themselves of her bountry equally without discrimination or bias of any kind. Thus Bharati's decision casts a dark shadow that lengthens over the future relentlessly spreading over every strata of society. The play holds out an appeal for the noonday sunshine for the Indian girl – child and empowered woman hood.

Empowerment is not bestowed upon Indian women. When they grapple for their right to live normal lives, it is indeed a fight for empowerment. True empowerment emerges from the strength of the spirit: it can't either be bestowed or snatched away. It is the strength of the self, the power of the will, the belief of the heart, the wisdom to identify and choose the ethical and defend it. Is Bharati empowered? She is certainly not blessed with the wisdom to make an ethical choice. Her conscious decision was for Chandan's normal physical wellbeing overriding the biological claims that Roopa had over her limb. Yet the play also brings to the fore Bharati's instinctive bonding with Bharati. When taking the crucial decision she also merges her own will with Shanta.'s because she feels that Bharati would willingly give the limb away to her sibling. She presumes Shanta compliance and unquestioning submission. This sacrificing syndrome has further complicated the issue of gender equality, expecting the woman to passively accept or sacrifice. Patel comes across as a stern man who indirectly aids and abets gender discrimination. He remains passive and inactive when his wife makes the decision. He clearly has his hopes pinned on Chandan and wants him to acquire 'masculine' traits. He is upset to see him help his mother with knitting which for him is a womanly chore. Despite his fondness for Shanta, patel has nothing to say to her apart from urging her for the physiotherapy sessions. Her wit, intelligence, sense of humour, liveliness and courage find no response from him. All that remains in the emotional ruins of a nuclear family is the torment he can give his wife and the psychological satisfaction he can get by denying her the relief of donating her kidney to *Thirty Days in September* in order to atone for

her sins. He establishes his male superiority in his home by resorting to physical strength. His slapping of Bharati exhibits brute force, an ironic comment on the fact of his being the general manager of a big pharmaceutical company

Roopa reflects the typical reaction of the society to physical disability. The curiosity, cruelty and hypocrisy of people is evident in the reaction of the Patel's neighbours, Roopa,Nalini and Prema. Roopa visits to all her friend's house and pretends friendship with them and Chandan.She runs back to prema and Nalini to gossip about how obnoxious she finds the sight of the "Jaipur Legs". The story of *Thirty Days in September*, emphasizes the need to sensitize and educate the society about the physically challenged persons who must be accepted as normal human beings and not as "freaks" of nature, as Roopa calls them.

Bharati has a nervous breakdown after the kidney transplant operation and is hospitalized. Patels refusal to allow the children to visit their mother and *Thirty Days in September*'s insistence to see Bharati Peovokes Patels revelation about his wifes complicity in Tares surgery, thus shattering *Thirty Days in September*s fragile existence and leading ultimately to her suicide. Chandan faces the dilemma of life. His life become an emotional desert and he feels incomplete and lonely without her for they were like two sides of one person:" Two peas in a pod" (*Thirty Days in September* 337). He escapes to London in a vain bid to run away from painful memories. For a boy who would not go to college without *Thirty Days in September*, to take up writing as a profession is a challenging task as *Thirty Days in September* keeps intruding into his thoughts. Bharati is so much a part of him that he must write about her as if to exorcise the collective guilt he shared. The focal point of the play is the willing and informed surrender of the feminine to the self-declared superiority of the willing and informed surrender of the feminine to the self- declared superiority of the masculine, for women of Bharati's social strata the surrender is self –chosen and therefore shocking

and tragic, The "Stree Shakti" is under siege, forced into submission-submission of the will, self esteem and self worth. The commoditisation of the feminine body is not so much for the self but more for male gratification. In male gratification and approval the female finds her own worth. Why else would she allow herself to be female into a commodity?

Bharati's tragic tragic dilemma as a mother and her stifled screams screams wailing for her lost children reverberates long after the play ends. In it is the veiled plea for justice to the unborn girl child. Dattani has indeed touched a raw nerve, an unspoken whisper in the wind by focusing on the girl Child's right to life, nurture and sustenance and a healthy wholesome family and social environment. It is a wakeup call for women's empowerment.

The play is not merely a statement on invisible urban Indian issues, it is a clarion call to the awakening of "Stree Sakti" which begins from the primodial core of emotions. The world today offers the best possible support through awareness drives, women and child welfare ministry, NGO's supporting women's causes, media coverage which is woman friendly and stands like an alert centinel to generate public awareness, opinion and support. Even religious laws are being revised by enlarging their boundaries to be woman friendly. No time is better than this to begin and eaually energetic and purposeful march inward into the disempowered self. Unless the anchor is dislodged the ship cannot sail out into the open sea of freedom and empowerment.

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A STUDY OF FMCG ORGANIZATIONS' MISSION STATEMENTS: A CONCEPTUAL PAPER

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Abstract

The objective of this study was to make a comparative analysis of the mission statement of FMCG Companies, in order to visualize the quality of its mission statement using a Nine Point Scale model given by Fred R. David. Ten FMCG Companies were used as a convenient sample to make analysis in this study. Data needed to make comparative analysis of mission statement were collected from annual reports and websites of these selected companies. This study was limited to the selected ten FMCG Companies. Thus, it may lack high Generalizability. Researchers may expand the spectrum of study by investigating other types of sectors to arrive at generalisation.

Introduction

The objective of this study was to make a comparative analysis of the mission statement of FMCG Companies, in order to visualize the quality of its mission statement using a Nine Point Scale model given by Fred R. David. Ten FMCG Companies were used as a convenient sample to make analysis in this study. Data needed to make comparative analysis of mission statement were collected from annual reports and websites of these selected companies. This study was limited to the selected ten FMCG Companies. Thus, it may lack high Generalizability. Researchers may expand the spectrum of study by investigating other types of sectors to arrive at generalisation.

Vision and Mission: Conceptual Roots

Vision is a picture of what the firm wants to be and, in broad terms, what it wants to ultimately achieve. Vision is "big picture" thinking with passion that helps people feel what they are supposed to be doing.

Vision statements

- reflect a firm's values and aspirations
- are intended to capture the heart and mind of each employee (and, hopefully, many of its other stakeholders)
- tend to be enduring while it is missions can change in light of changing environmental conditions
- Tend to be relatively short and concise, easily remembered.

Mission identifies the *boundaries* of the *current* business and highlights

- Present products and services
- Types of customers served
- Geographic coverage
- Conveys

Who we are, *What* we do, and *Why* we are here Three factors need to be identified for completeness of mission statement.

Customer needs being met (*What is being satisfied*)

Customer groups or markets being served (*Who is being satisfied*)

What the organization does (in terms of business approaches, technologies used, and activities performed) to satisfy the target needs of the target customer groups (*How customer needs are satisfied*)

Difference between Vision and Mission

- The mission statement lays out the desire to make a profit, whereas the strategic vision addresses what strategy the company will employ in trying to make a profit.
- a mission statement deals with "where we are headed where as a strategic vision provides the critical answer to "how will we get there?"
- a mission deals with what a company is trying to do and a vision concerns what a company ought to do.
- a mission statement typically concerns an enterprise's *present* business scope and purpose—"who we are, what we do, and why we are here"—whereas the focus of a strategic vision is on the direction the

company is headed and what its future product-customer-market-technology focus will be.

- a mission is about what to accomplish for shareholders whereas a strategic vision concerns what to accomplish for customers.

Components of Mission Statement

- *Customers*: Who are the firm's customers?
- *Products or services*: What are the firm's major products or services?
- *Markets*: Geographically, where does the firm compete?
- *Technology*: Is the firm technologically current?
- *Concern for survival, growth, and profitability*: Is the firm committed to growth and financial soundness?
- *Philosophy*: What are the basic beliefs, values, aspirations, and ethical priorities of the firm?
- *Self-concept:* What is the firm's distinctive competence or major competitive advantage?

- *Concern for public image:* Is the firm responsive to social, community, and environmental concerns?
- *Concern for employees:* Are employees a valuable asset of the firm?

Figure: 1 Components of mission statements

Data Analysis

Table: 1 Mission Statements of FMCG Companies

Himalaya Herbal Healthcare Nestle India	To make herbal wellness a part of every home. We want to be the most trusted company in scientific herbal healthcare and most admired for our ethics, values and commitment to sustainability. Nestle is the world's leading nutrition, health and wellness company. Our mission of "Good Food, Good Life" is to provide consumers with the best tasting, most nutritious choices in a wide range of food and beverage categories and eating occasions, from morning to night.
Godrej Group	Godrej's Mission: "Products of a Unique Class" To offer Unique Agro vet Products; developed in a creative and innovative way, looking for international projection and local consolidation, through the formal establishment of strategic alliances. Value: Quality, Maximize Productivity, Financial gain for Farm Owner, Fairness, Transparency, Continuous Improvement, Innovation
PepsiCo India	To be the world's premier consumer Products Company focused on convenient foods and beverages. We seek to produce financial rewards to investors even as we provide opportunities for growth and enrichment to our employees, our business partners and the communities in which we operate. And in everything we do, we strive for honesty, fairness and integrity.
Amul GCMMF	GCMMF endeavor to satisfy the taste and nutrition requirements of the customers, of the world through excellence in marketing by their committed team. Through co-operative networking, they are committed to offer quality products that provide best value for money.
Colgate-Palmolive	Our three fundamental values — Caring, Global Teamwork and Continuous Improvement are part of everything we do.They are the foundation for our business strategy and are reflected in every aspect of our work life.
Dabur	To be a leading Preclinical Contract Research Organization in India through the quality of its leadership, services & partnerships in drug development To become the first choice Preclinical Contract Research Organization in India through innovative solutions & comprehensive services in the development value chain To bring the India advantage to our clients while maintaining the global quality of services rendered

	To address our social responsibility by accelerating drug discovery & development in a wide range of therapeutic areas though our services and partnerships.
Parle Agro	To be leaders in our business by maintaining high quality, introducing new and innovative products, reaching every part of India, remaining customer centric, and constantly upgrading our knowledge and skills.
Hindustan Unilever Ltd	To add Vitality to life. We meet everyday needs for nutrition, hygiene, and personal care with brands that help people feel good, look good and get more out of life.
ITC Limited	To provide a quality services that ensures safety, compassion, knowledge and care by listening and helping our consumers through consistency teamwork and high ethical standards.

Table: 2 Analyses of Mission Statements

S.No	Organization	Components									
		Customers	Employees	Public Image	Self Concept	Philosophy	Survival Growth And Profitability	Market	Technology	Beliefs-Values-Aspiration	Product Services
1	Himalaya Herbal Healthcare	Yes	No	Yes	Yes	Yes	Yes	yes	yes	Yes	yes
2	Nestle India	Yes	No	yes	yes	Yes	No	yes	No	Yes	yes
3	Godrej Group	No	No	yes	yes	Yes	Yes	yes	yes	No	yes
4	PepsiCo India	Yes	Yes	yes	yes	No	Yes	Yes	no	Yes	Yes
5	Amul (GCMMF)	Yes	Yes	No	Yes	Yes	No	No	No	Yes	Yes
6	Colgate-Palmolive	No	Yes	Yes	Yes	Yes	No	No	No	Yes	No
7	Dabur	Yes	No	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes
8	Parle Agro	Yes	No	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
9	Hindustan Unilever Ltd	Yes	No	No	Yes	No	Yes	Yes	Yes	Yes	Yes
10	ITC Limited	Yes	Yes	No	Yes	Yes	No	No	NO	Yes	Yes

Conclusion

All most all companies are more focused towards self-concept. Almost all companies give equal emphasis on customer and philosophy, products and services, Belief and values.

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இலக்கியங்களில் அறிவியலும் ஆன்மீகமும்

சி.ரா.ரவிந்திரன்
சித்த மருத்துவர்

முன்னுரை

இன்றைய மனித சமுதாயம் தாம் செய்யும் வேலை, பேசும் பேச்சு நினைக்கும் எண்ணங்களின் விளைவுகள் அல்லது நிகழ்வுகள் உடனடியாக சுலபமாக கிடைக்க அல்லது அனுபவிக்க எதிர்பார்க்கும் மனநிலையில் உள்ளோம். அதே சமயம் நாம் எதை நோக்கிச் சென்று கொண்டிருக்கிறோம் என்று உணராமலே தலைத்தெறிக்கும் வேகத்தில் அழிவை நோக்கி முன்னேறிக் கொண்டிருக்கிறோம். பழங்காலம் (சங்ககாலம்) முதல் தற்காலம் வரையிலான இலக்கியங்கள் மற்றும் அனுபவத்திலிருந்தும் அறிவியல் (பௌதீகம்) மெய்யறிவியல் (ஆன்மீகம்) பற்றி சிறிது காண்போம்.

உள்ளுரை
நவீனகாலம் - அறிவியல்

அறிவியலின் நன்மைகள் (விஞ்ஞானத்தின் விளைவுகள்) அதிவேக வளர்ச்சியடைந்துள்ளது. சாதாரணமாக நாம் வாழ்வில் பயனடைந்து வருகிறோம். அதாவது அன்றாட வாழ்க்கையில் எந்த செயல்களையும் விருப்பங்களையும் சுலபமாக செய்யவும், அடையவும், முடிக்கவும் அறிவியல் சாதனங்களை உபயோகித்து பயனடைகிறோம். உதாரணத்திற்கு வாகனங்கள், இயந்திரங்கள், திரைப்படங்கள் போன்றவைகள் இத்தகைய உபகரணங்கள் அல்லது மின்சக்தியோ இல்லையெனில் வாழ்க்கையே இல்லை என்ற அளவில் இன்று அறிவியலுக்கு அடிமையாகி பழகிவிட்டோம்.

நவீன காலம் - ஆன்மீகம்

மெய்யறிவியல் அல்லது ஆன்மீகத்தின் நிலை (நன்மைகள்) பலவழிமுறைகள் (மார்க்கங்கள்) காணக்கிடந்தாலும் தயக்கம், புரியாமை, தெளிவில்லாமை காரணமாக நுழைந்து காலூன்றி பயிலவும் முன்னேறவும் அரிதாகவே எத்தனிக்கும் மனநிலையில் நாம் இருக்கிறோம்.

பண்டைக் காலங்களில் மனிதனின் அிவியல் பார்வை இல்லாமல் இல்லை. அது உன்னதமான நேர்த்தியாக மனிதனின் தேவையை உணர்ந்து இயற்கையை ஆராய்ந்தனர். அதன் விளைவாக ஆபத்து இல்லாத வகையில் அறிவியல் பயனை கிடைக்கச் செய்தனர். அதாவது இயற்கைக்கும் ஆன்மாவிற்கும் சிறிதும் சேதாரம் அல்லது தீங்கு விளைவிக்காமல் நடைமுறைப்படுத்தினர். உதாரணத்திற்கு சமையல் உபகரணங்கள் உரல், அம்மி போன்றவற்றை உருவாக்க மண்பாண்டங்களையே பயன்படுத்தினர். உடுத்துகின்ற ஆடை பருத்தியே உபயோகித்தனர்.

செயற்கை முறையில் பொருட்களை (அறிவியல் முறை) பயன்படுத்தி ஆபத்து தீங்கில்லாது அறிவியலில் மெய்யறிவியல் உள்ளுர பொதிந்து போற்றி பயனுற்றனர். திருவாசகம் சிவபுராணத்தில்,

"புல்லாகிப் பூடாய்ப் புழவாய் மரமாகிப்
பல்விருக மாகிப் பறவையாய்ப் பாம்பாகிக்
கல்லாய் மனிதராய் பேயாய்க் கணங்களாய்
வல்லசுர ராகிமுனி வராய்த் தேவராய்
சொல்லாஅ நின்ற இத்தாவர சங்கமத்துள்
எல்லாப் பிறப்பும் பிறந்தி ளைத்தேன்"

உயிரின் பரிணாம வளர்ச்சியை விளக்குகிறார். இதையே தொல்காப்பியம் பொருளதிகாரத்தில் சூத்திரம் 571இல்,

"ஒன்றறியதுவே உற்றறிவதுவே
இரண்டறியதுவே அதனோடு நாவே
மூன்றறியதுவே அவற்றோடு மூக்கே
நான்கறியதுவே அவற்றோடு கண்ணே
ஐந்தறியதுவே அவற்றோடு செவியே
ஆறறிவதுவே அவற்றோடு மனனே
நேரின் உயர்ந்தோர் நெறிப்படுத்தினாரே"

இதையே திருமூலர் திருமந்திரத்தில் பரிணாமவளர்ச்சி,

"உடம்பார் அழியின் உயிரார் அழிவார்
திறம்பட மெய்ஞ்ஞானம் சேரவும் மாட்டார்
உடம்பை வளர்க்கும் உபாயம் அறிந்தே
உடம்பை வளர்த்தேன் உயிர் வளர்த்தேனே"

என்ற செய்யுள் மூலம் அடுத்த பரிணாமம் உயிர் உடலுடன் நீண்ட நாள் இருந்தால் மெய்ஞ்ஞானம் ஆன்மீகம் அடைய முடியும் என்று விளக்குகிறார்.

"ஏற்றி இறக்கி இருகாலும் பூரிக்கும்
காற்றை பிடிக்கும் கணக்கறிவார் இல்லை
காற்றை பிடிக்கும் கணக்கறி வார்க்கு
கூற்றை உதைக்கும் குறி அதுவாமே"

மேற்கண்ட செய்யுள் மூலம் மூச்சுப்பயிற்சி எனும் யோக முறையைக் கையாண்டு உடலை நன்கு வளர்த்து மெய்மை அடைய (ஆன்மீகம்) வழி இயம்புகிறார். இதை திருவள்ளுவர் தனது குறளில்,

"பிறவிப் பெருங்கடல் நீந்துவார் நீந்தார்
இறைவடிச் சேரா தார்"

பிறவி எனும் பெருங்கடலைக் கடக்கும் வழி நீந்திச் செல்லும் வித்தையை (ஆன்மீகத்தை இறைவனுடன் ஐக்கியமாதல்) உள்ளுர பொதிந்து விளக்குகிறார்.

கடவுள் பற்றியக் கருத்துக்களை மாணிக்கவாசகர் தனது திருவண்டப் பகுதியில்,

"சொல் பதம் கடந்த தொல்லோன் போற்றி"

என்றும், நம்மாழ்வார் கடவுள் பற்றி

"அவரவர் தமது அறிவு அறிவகை வகை
அவரவர் இறையவர் என அடி உடையவர்கள்
அவரவர் இறையவர் குறைவிலர்"

கூறி விளக்கும் பாடலாகும்.

கடவுள் பற்றிய இக்கருத்துக்களை நவீன கால விஞ்ஞானி உலகின் பிரபல மூளையியல் நிபுணருமான ஆண்ட்ரு நியூபெர்க் என்பவர் தனது ஆய்வு முடிவில் இறைநினைவு ஏற்படும்போதெல்லாம் அல்லது குறிப்பாக தியானத்தில் ஆன்மீக உணர்வுகள் மேம்படும் போதெல்லாம் மனிதனின் மூளையில் முன்மடல், பக்கமடல் பாகங்களில் ஒரு உயிரோட்டமான நிருபணத்தைப் பறைச்சாற்றுகிறார்.

தமிழர்களின் இயற்கை ஆராய்ச்சி முடிவுகள் அனைத்து இலக்கியங்களிலும் (வரிக்குவரி) அடிக்கு அடி விஞ்ஞானமும், மெய்ஞ்ஞானமும் பொதிந்தே இருக்கிறது.

உதாரணத்திற்கு அகத்தியார் பரிபூரணம் நூலில் "அண்டத்திலுள்ளதே பிண்டத்திலும்" எனும் கூற்றில் பிரபஞ்சத்திலுள்ள கிரகங்களுக்கும், உடலுக்கும் ஏற்படும் மாற்றங்களை ஆராய்ந்து விருந்து 3 நாட்கள் (திங்கள், புதன், வெள்ளி) உடலின் வளர்ச்சி விகிதம் அதிகரிக்கும் நாட்களாகும். மருந்து 3 நாட்கள் (ஞாயிறு, செவ்வாய், வியாழன்) உடலின் சிதைவு (கழிவு) விகிதம் அதிகரிக்கும் நாட்களாகும். மீதம் ஒரு நாள் (சனிக்கிழமை) ஜீரணம் குறைவாக ஏற்பட்டு சமன் செய்யும் நாள் விரத நாள் ஆகும். இத்தகைய அறிவியல் உண்மையை தெளிவுபடுத்தி உடலை நன்னிலையில் வைத்து மெய்ஞ்ஞானம் அடைய வழிவகைச் செய்துள்ளனர் என்பதை உணரலாம்.

மேலும் முத்தாய்ப்பாக அறிவியல், ஆன்மீகம் இதற்கான ஒற்றுமை, வேற்றுமைகளை வகைப்படுத்தி ஆய்ந்து கண்டுணரலாம்.

அறிவியல், ஆன்மீகம் இரண்டிற்குமே ஒற்றுமையாக இருக்கும் பொதுவான அங்கங்களாக ஆரம்பம் நோக்கம், இயக்கம், காலம், வாழ்க்கை, உண்மை, தத்துவம், பயணம், தேடல், மின்சாரம், கவர்ச்சி, இன்பம், வரையறை, முடிவு இரண்டிற்குமே உள்ளது.

அறிவியல்	மெய்யறிவியல்
விஞ்ஞானம்	மெய்ஞ்ஞானம்
பௌதீகம்	ஆன்மீகம்
மனதின் சந்தேகத்தின் பேரில் ஏற்படும் எழுச்சி தான் ஆரம்பம்	சாதாரணமாக சுழகமாக இதயத்தில் இன்ப அதிர்ச்சி தான் ஆரம்பம்
தற்காலிக மாற்றமே நோக்கம் மூளையில் ஏற்பட்டுள்ள பதிவுகளின் சாயல்படி இயக்கம்	நிரந்தர மாற்றமே நோக்கம் இதயத்தில் ஏற்படும் சமிக்கையின் படி இயக்கம்
பிறப்பு முதல் இறப்பு வரை மட்டுமே இதன் காலம்	இறைவன் படைப்பு முதல் வாழ்வு முழுமை அடையும் வரையிலான காலம்
வரையறையில்லா வாழ்க்கை முறை வெளிமுகப்பயணம்	கட்டுப்பாடான வாழ்க்கை முறை உள்முகப் பயணம்
வெளிப்பக்கத்தில் உள்ள மின்சார சக்தியைக் கொண்டு ஆய்ந்து பயன்பெறல்	மனுமின் - மனிதனுக்குள் உள்ள மின்சக்தியை உபயோகித்து ஆய்ந்து சாதித்தல்
புதுமையில் கவர்ச்சி	கவர்ச்சியில்லா கவர்ச்சி
சிற்றின்பம் (புலன் இன்பம்)	பேரின்பம் (நிரந்தர இன்பம்)
புதுமையை தேடல்	முழுமை அடைய தேடல்
வரையறை மற்றும் எல்லைக்குட்பட்டது	எல்லையற்றது
தற்காலிக உண்மை	நிரந்தர உண்மை
இழக்க வேண்டிய சொத்து	எடுத்துச் செல்லும் சொத்து

பழங்காலம் முதல் தற்காலம் வரை அறிவியலும் ஆன்மீகமும் முறையே வெளி, உள் என்ற இருபதமாகவே இருப்பதை இலக்கியங்களிலும் அனுபவத்திலும் உணரமுடிகிறது.

முடிவுரை

இறுதியாக அறிவியல் உடல் என்றால் ஆன்மீகமும் உயிர் என்ற பதமாக உணரப்பட்டு தற்காலிகம், நிரந்தரம் என்ற இரண்டையும் உடைய நாம் சரியான முறையில் புரிந்து கொண்டு முழுமைப் பெற முயன்று செயல்பட வேண்டி (பிரார்த்தனையுடன்) முடிக்கிறேன்.

LIFE OF BLACKS IN AMERICA IN THE LIGHT OF *UP FROM SLAVERY AND THE AUTOBIOGRAPHY OF AN EX-COLOURED MAN*

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Being a Black in the American soil made survival excruciating for the Blacks. They had to go through a lot of hurdles before they could achieve their dream. The Whites were completely against the development of the Blacks as it may give the Blacks an edge on them. So they made the Blacks feel small in every step of their lives. The preconceived notions about the Blacks still exists in the American society. Blacks are associated with all the immoral things while the Whites are considered as perfection personified. Harlem is still considered as a place where criminals are raised.

Both the books, *Up From Slavery* by Booker T. Washington and *The Autobiography of an Ex-Coloured Man* by James Weldon Johnson are about the initiation story of a Negro in America, in the troubled awakening years of the late nineteenth and early twentieth centuries. Their novels reveals the terrible treatment meted out to the Blacks. There was a common idea that Blacks were not good at anything. So they had less job opportunities and were not welcomed to showcase their talents. They were looked down upon and were at a constant threat of being murdered.

Washington, being born in the most anguished era of American race relations, started his life as a slave. Hence his struggle started from the day he was born. Johnson's unnamed narrator had fair skin like the Whites and hence people assumed him to be a White. It was when his teacher revealed his African roots in the class, that he started to face racial prejudice.

Washington had to live as a slave in his early years and hence lost his childhood. Even after Emancipation was declared he had to toil in the salt furnace and later as a houseboy for a White family. His childhood was seized from him. Washington wanted to study and fantasized about it even when he was a salve. He says "I had the feeling that to get into schoolhouse and study in this way would be about the same as getting into paradise"(4) Even after freedom was declared he was made to work in the salt-furnaces. He says "Though I was a mere child, my stepfather put me and my brother at work in one of the furnaces."(13). He had to work as a young child and so had to juggle hours walking miles and miles to school and then rush back to work. It was very difficult, but he was determined and that was how he learned to read and write. When he was informed about Hampton Institute he set out to the school with the bare minimum that he had. Though he did not know where it was and how he would get there, he was determined to make his dream of being educated a reality.

His journey began with the little money donated by his brother and the other Blacks who were inspired by Washington's dream. He travelled by stagecoach and when he had no more money he walked and hitched rides. It was at that time when he was away in a new place among the Whites that he experienced the hindrance his colour caused. A hotelkeeper refused to provide him lodging and refused to even consider giving him food. So he had to sleep on the sidewalk and by the time he reached Richmond he was out of money, hungry and exhausted. He earned his place in Hampton by passing a test of cleaning skills which earned him the job of a janitor which helped him to pay the cost of the board. He struggled to acquire books and clothing as he had no money and even stay in a tent as he had no room.

Johnson's unnamed narrator says that a Black has to change his/her view point on things in accordance to their skin colour and were expected not to think themselves as rightful citizens or even human beings. Their individuality meant nothing and were expected to have a herd mentality. So, in order to create an identity for themselves in the White dominated world, they had to strive very hard. Johnson's unnamed narrator says that the information provided in history books was misleading or too condensed with regard to the slavery part. It was Harriet Beecher's Uncle Tom's Cabin that answered all his questions related to the history of his race. This proves that the American government wanted to comfortably erase the system of slavery which existed since the country was created.

The southern part of America was completely different from the northern part. Both Johnson's unnamed narrator and Washington had experienced living in dire surrounding. Washington who lied in the South had to live in a dirty and poor environment, with no sanitary regulations, frequent drinking, gambling, and fights happening around. There was no safety for them as all sorts of animals and reptiles including snakes entered their living place. So they were prone to all sorts of diseases and at the same time they had no medical care. When . Johnson's unnamed narrator went to south after his mother's death, the surroundings added to his depression. He says, "The unkempt appearance, the shambling, slouching gait and loud talk and laughter aroused in me a feeling of almost repulsion."(56). The south was worse in its race relations as well as they had separate places for the Whites and the Coloured. While the places for Whites were neat and tidy the Coloured had to eat and lodge in nauseating places.

When Johnson's unnamed narrator enquired about giving piano lessons to the people there, the landlady was only talking about the Coloured children and the thought of White children never entered her mind as the Whites did not want a Coloured person to be their teacher. Johnson's unnamed narrator also mentions that the Whites took credit of the "rag-time"(99) music that was created by the Coloured by publishing them under the names of strangers and swallowed the royalty too.

Washington felt that the Reconstruction policy was "artificial and forced" (40), and that there were some in the north who forced Negros into positions over southern Whites in order to punish southern White men. People often considered the Black youths to be morally weak and constantly compared them with the White youth. Washington strongly says that a Black person can never be compared with a White person as the Black person had to face hurdles that the Whites never had to. If a White person failed to reach his/her goal, he/she would bring disgrace only to that family, bit if a Black person failed, he/she brought disgrace to the whole Black race so the pressure on the Blacks were more than that on the Whites.

Washington was also a victim of racism. When he had to take his sick Red Indian student to deliver him over to the Secretary of the Interior, and get a receipt for him, in order that he might be returned to his Western Reservation, Washington was treated inferior to the student. While travelling on a steamboat with the student, they denied to provide food for Washington while they served the Red Indian. The same thing happened when they tried to stay in a hotel; they offered a room for the Red Indian while they refused to give one for Washington. Once when Johnson's unnamed narrator was accidentally walking down the Fifth Avenue which was populated by the Whites, his millionaire friend asked him, "What on earth are you doing strolling in this part of the town?"(124). These words prove that if any other White had seen Johnson's unnamed narrator in that place the outcome would have been dire.

Washington observes that the Blacks' hatred for the Whites was so deep that they were determined to do just the opposite of what the Whites did specially when they voted for the first time. One of the Coloured man said, "We watches de White man, and we keeps watching de White man till we finds out which way de White man's gwine to vote, den we votes 'xactly de other way. Den we knows we's right."(53).

Washington mentions that the government provided salary for the teachers at Tuskegee but it did not provide materials to build a school. Since it was a place dominated by the Blacks, the government did not bother much about the quality of education provided for these people. The teachers there were poorly educated and lacked moral values. The place was in a very bad state that he says, the church and the shanty were both equally in a bad condition.

Washington further says that the Whites and Coloured lived in harmony with each other in Tuskegee. The Whites came forward to help Washington despite the fact that some Whites initially feared that the Blacks would abandon the fields and would start do works that required intelligence. Johnson's narrator says that the Whites felt that the educated Blacks were "putting on airs"(80) and that their sole purpose was "spitting on White folks"(80) and that they were going through a sort of "monkey like imitation"(80). He says such feelings gave birth to irritation and disgust. He also says, "I am in grave doubt as to whether the great part of the friction in the South is caused by the Whites' having a natural antipathy to Negroes as a race, or an acquired antipathy to Negroes in certain relation to themselves."(80).

Washington felt the weight of his endeavor, recording, "I knew that, in a large degree, we were trying an experiment - that of testing whether or not it was possible for Negroes to build up and control the affairs of a large education institution. I knew that if we failed it would injure the whole race" (70) Many Whites in Tuskegee realized that education for the Negros was a good thing, as it added to the wealth and comfort of the community.

When Johnson's unnamed narrator made up his mind to go back to the south and work for the welfare of his people through his music, his millionaire friend was totally against it saying, "This idea you have of making a Negro out of yourself is nothing more than a sentiment; and you do not realize the fearful import of what you intend to do."(145). Johnson's unnamed narrator added," I found that he was a man entirely free from prejudice, but he recognized that prejudice was a big stubborn entity which had to be taken into account."(145). The conversation between Johnson's narrator and his friend reveals that the physical and psychological barriers between the races are invisible and complex.

In the last two Chapters of Johnson's novel, there are multiple depictions of African Americans. Johnson's unnamed narrator met a doctor, who, according to him, represented the best of his race, but back in the South, the unnamed narrator was embarrassed by the downtrodden African Americans who populated the streets. He was inspired by the magnetic, impassioned, and authentic dignitaries of Singing Johnson's narrator and John Brown, but was disgusted by the absolute debasement of a poor Black man who was lynched by a White crowd. He rejected his heritage and avoided the struggles and humiliation that arose from being a biracial man.

Every day is a battlefield for every individual. Being a Black in the American soil made the Coloured stand weaponless in a battle against a fully equipped army. Johnson, in his book, perceives that the ambiguity about race is ultimately irresolvable. Washington's tireless hard work, his drive to uplift his people and hisobedience to his mentor gave him an optimistic approach to all his troubles and thereby help overcome it. Washington believed that one day, the Coloured and the Whites would live in harmony. Johnson's unnamed narrator's biracial identity, his passion for rag-time music and his millionaire friend helped him to overcome his odds

A STUDY ON PROBLEMS OF WORKING WOMEN IN GOVERNMENT ORGANIZATIONS: A SOCIOLOGICAL PERSPECTIVE

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Introduction

Working women in India are faced with lot more challenges than their counterparts in the other parts of the world. In India men do not share on most of the household chores, it is women who have to cook, clean the house, do the dishes, wash clothes, get their children ready for school etc. Men just took care of few chores that are to be dealt outside the house. So the major burden of running the family is on the shoulders of women. It was alright for women to handle all the chores as long as they were homemakers. Now with their increasing need for getting some income for the family, they have to work all the more harder.

They have to take up a 9 to 5 job plus handle all the household chores that they handled as a homemaker. Men's role has not changed much. Women have started sleeping lesser than before because only when they wake up early they can cook for the family, get themselves ready for the job, get their children ready for the schools, so on an average, women lost 2 hours of sleep per day and up to 14 hours sleep per week. If they happened to work in a highly pressurized environment, then they will bring home their work and that cuts few more hours of sleep. It is not just about the reduced sleep, but such a lifestyle builds stress. This stress is passed on to the family and frustration level builds up in the family. They have to handle harassment's at their work place, sometimes just over look things to ensure that their job is not jeopardized in anyway. Many Indian families are still living as joint families along with the parents and in-laws. This adds to their stress further because they have to please all the family members of her husband. Listen to their complaints that they make against her and turn deaf ears towards them and so on. Overall, majority of women in India look towards or live in the hope that things will change. Some of us have given up that hope and learnt to accept that nothing can be done about it. India has a long way to go before our women will be able to live their lives to the full (Kamini and b. Dashora 2003).

Review of Literature

Sophia J. Ali (2011) investigated the challenges facing women in career development in Kapsabet Municipality, Kenya. She found that most of the women employees were dissatisfied with career development programmes and women were discriminated against in career development opportunities. The study recommended that organizations should strive to ensure that career development programmes were set to enhance career development amongst women employees. Top management should also be committed to the career development of women, and organizations should also introduce affirmative action to urgently address career development of women.

According to Arora (2003: 250) "it can be said that merging a full time demanding job, with family and child care responsibilities is not a smooth sailing option. Even though the professionals hold a very positive opinion about themselves, in being able to manage all areas with relative success, the experience of role conflict is inevitable." She remarked that the problems arising from the dual role of women originated from the patriarchal ideology of our society, where the demands of the family are expected to be the top most priority for women. Abraham (2002) stated that women, who work, carry a double load as employee and housewife. They are super moms playing varied roles and reconciling between tradition and modernity. According to Farhat (2004), the greatest danger resulting from woman being career-oriented was disharmony within her family. Even the so-called 'modern husbands' expected the wife to serve him and the household, irrespective of the fact that she was a workingwoman.

Annette Barnabas, 2011 in her article on *Prospects of Women Construction Workers in Tamil Nadu, South*

India emphasized that the construction sector is one of the largest employers of women next to agriculture in India. This article analyses the data from a large sample of men and women construction workers, and proposes ways and means to empower women workers. Most of them are very poor and destitute, face harassment at both home and workplace and do the heaviest work.

Statement of the Problem

Women have got freedom to learn and work. But there is an invisible thread wrapped on their body. Women's access to paid work is crucial to their self-reliance and the economic well-being of dependent family members. Women work in different occupations than men, almost always with lower status and pay.

In developing countries like India, many women work as unpaid family labourers in subsistence agriculture and household enterprises. Many women also work in the informal sector, where their remuneration is unstable, and their access to funds to improve their productivity is limited at best. And whatever other work women do, they have the major responsibility for most household work, including the care of children and other family members. "Women's mass entry into the labor market has not only created the conditions necessary for women to achieve economic independence, but has also revealed the depth of the culturally conditioned gender inequality that continues to perpetuate their dependency in public and private life. Analysis of the nature causes and consequences of women's economic dependency show that women are strongly dependent on their employers, husbands and other members of the family and on the state."

While a majority of the women still face discrimination and gender bias, in the last few decades, the number of women successful in politics, technology and business etc. is definitely on the rise. Society has started seeing women in a different perspective. They work as lawyers, nurses, doctors, social workers, teachers, secretaries, managers and officers etc. There is no profession today where women are not employed. However, it is true that working women have to face problems by virtue of their sex. For centuries women have been subjected to exploitation and torture, physically, sexually and mentally. There are innumerable challenge and problems faced by them both at home and workplace. What we generally see today, in addition to various media and journal reports is that in the workplace women generally face mental stress, sexual harassment, discriminatory practices, safety and security

issues etc (Martin, 1989). India's patriarchal society thinks of women only as homemakers and sexual objects and is generally subjected to exploitation and torture (Dube, 2001).

The present study therefore aims at finding women face challenges in the workplaces which pose problems for them, and what are those particular challenges that women face working in the various sectors and what credible solutions and coping mechanisms can be offered to help them lessen such problems, so that women can understand their own value and ability to face problems in different ways. The study also aims at finding the problems of different age group working women and different categories of women like single, married, separate/divorcee, widow etc. Understanding the problems in a clear way would assist us in finding adequate answers in reducing the problems.

Research Design

The research design is a logical and systematic plan prepared for directing a research study. It specifies the objectives of the study, the methodology and techniques to be adopted for achieving the objectives. A research design is the program that guides the investigator in the process of collecting, analyzing and interpreting observations (Nachmias, David and Nachmias, Chava p 29). It provides a systematic plan of action of procedure for the researcher to follow (Best, John W. 1981 P 38).

The research has been structured in descriptive manner. The aim of this research design is to describe the respondent's situation and their role within family and the society and any other unit under investigation. The present research describes the problems of retired persons in urban society and the study area focusing the above developments into account and leads to discovering the various problems of retired persons in their physical and family settings in the urban context.

Objectives of the Study

The following are the major objectives of the study.

- To study the Socio-economic background of the Respondents
- To analyze the role conflict among the Respondents
- To scrutinize the occupational and health hazards faced by Respondents.
- To examine the problems pertaining to work stress in Work Place at home

Sampling Techniques

The study area has been selected on the basis of various strata. The study aims to identify the problems among working women in government sector. For this study the researcher has selected Madurai Corporation as the Unit of the study.

Madurai Corporation has 66 Schools in its jurisdiction. Out of 66 corporation schools, 6 male schools were draw. Of the 60 female schools, at the rate of 10 respondents from each school, total samples of 600 were selected for interview. Simple random sampling procedure was adapting for the selection of respondents in this study.

Madurai Corporation Schools in Madurai city

Types of schools	Male Schools	Female Schools	Co-education Schools	Total
Primary schools	-	-	28	**28**
Middle schools	-	-	14	**14**
High schools	2	7	4	**13**
Higher secondary schools	4	2	5	**11**
Total	**6**	**9**	**52**	**66**

Tools and Techniques of Data Collection

In the present study, information from the respondents has been elicited with the help of structured interview schedule**.** The information in the interview schedule includes aspects such as social, economic, health problems, family relations among the retired, opinion about globalizing world, welfare programmes for the elderly, leisure time activities of the respondents etc. Before finalizing the interview schedule it was tested for its validity and reliability through pretesting with School teachers. It helped the researcher to make necessary modification in the interview schedule.

Participatory Observation

The technique of participatory observation was used to get a deep insight into the study. During fieldwork the researcher observed various activities of the people during the work time.

Secondary Data

The secondary data were collected from different sources such as Books, Journals, Documents and Newspapers to substantiate the primary data and to add validity to the analysis. Information was also collected from the records of the School Education, Administrative Officer, Collectorate of Madurai District and through Internet.

Analysis and Interpretation

The quantitative data collected from the respondents through interview schedule were entered in Computer with the help of SPSS Packages. The data were then codified and processed by SPSS Package. The Simple and Two-way tables were prepared and statistical treatment was made for each table. The qualitative information collected through field diary, group discussions and participatory observation were analysed manually taking into consideration the significance of the issues under investigation wherever possible the inferences were supported by the statistical results.

Summary and Conclusion

In India, education is provided by the public sector as well as the private sector, with control and funding coming from three levels: central, state, and local. The various articles of Indian Constitution provide for education as a fundamental right. Indian education system is divided into different into pre primary level, primary level, elementary education, secondary education, under graduate level and postgraduate level. Eighty per cent of all recognized schools at the Elementary Stage are government run or supported, making it the largest provider of education in the Country. India's higher education system is the third largest in the world, after China and the United States. The main governing body at the tertiary level is the University Grants Commission (India), which enforces its standards, advises the government, and helps to coordinate between the Centre and the State. India's improved education system is often cited as one of the main contributors to the economic rise of India.

This Chapter highlights on the overall summary of the present study consisting of findings and major conclusions drawn by the researcher.

- It is easy to understand from the table that the middle age group, combining two class intervals i.e., 26-35 and 36-45 dominate the sample and the number of respondents above 56 was marginal.

- It has been observed that the majority of the respondents (35.2 per cent) are under the category of 26-35 years. It will that explore the middle age groups dominate the sample.

- It has been concluded that majority (38.3 per cent) of the respondents are from Graduate level education. The very minimum numbers (1.33 per cent) of respondents are from professional courses. It is observed from the data that maximum number of respondents have studied upto Degree level and a considerable number of them are Post-Graduates.

- The data clearly indicates that after getting employment most of the respondent group Hr.Sec with D.T.Ed continue their studies and got their degree. Number of Post Graduates also increased after getting job. The data concludes teaching professional have more interest to study upto higher level of their subject.

- The study depicts that television is available in all the houses, but some of the respondents temporarily disconnected (1.5 per cent) it for their children's studies and other reasons, all others (98.5 per cent) replacing radio. Radio nowadays has become one of the outdated sources of information, but frequency modulation (FM) broadcast of the state is having greater influence on the people in the recent days.

- The data show that 95.7 per cent of the respondents possess mobile phone and the possession of mobile phone is increasing day by day. Possession of mobile phone is considered to be much more essential than telephone for working women.

- Out of 600, 265 respondents (44.2%) of young age groups were found different degree of role conflict. Only 12 young sample working women (2.0%) were felt that they had managed their two different roles with out any conflict.

- Among 600 respondents, an overwhelming majority of sample working women (93 percent) had higher qualification in general and technical education. Only 7.0 per cent had school and intermediate education.

- It is clear from the data that is 521 sample working women were having less than 16 years of services and were experiencing role conflict. Higher degree of respondents of role conflict was noticed in the category of 5-10 years of services i.e, 94.9 per cent. Majority of respondents who have been served for

more than 15 years, they were found themselves in less or no role conflict category.

- Out of 600 respondents who have served for more than 15 years, 84.8 per cent respondents felt that they were successful in managing two different roles of home and office.

- It is clear that 30.2 per cent respondents belonged to high-income category, followed by 29.7 per cent of working women in middle-income category and 40.2 per cent of respondents were in low-income group.

- The very high degrees of respondents (97.40 per cent) were found role conflict in lower family income category.

- Here 90 per cent of respondents were in role conflict. Majority of working women found positive change in the level of happiness. Out of 600, 485 sample working women (80.8 per cent) felt that their level of happiness had been changed positively. Out of these 485, 94 respondents (19.38 per cent) felt that they were in fully conflict in their two roles, 231 respondents (47.6 per cent) in role conflict by some extent and 33.02 per cent of respondents able to handle their both roles successfully with out any conflict.

- Out of 600 respondents, 292 (48.7 per cent) felt that due to their job; they were unable to give proper attention to the children education, recreation and character development.

- In all out of 600 respondents 432 (72 per cent) felt that they in role conflict of their two different roles.

- The data of this study show 81 per cent working women were interested to give their feedback, 14 per cent women were not interested and 5 per cent working women did not give proper feedback or additional comments

- According to the data 84 per cent women said that they had not faced any kind of sexual abuse at their workplace, but a good 16 per cent women agreed to have faced sexual abuse at workplace.

- 53 per cent of females agreed that sometimes they felt hesitant to work with male colleagues and 47 per cent said that they were not comfortable with male colleagues.

- According to the information 65 per cent of female employees were promoted at the same time irrespective of their gender, 17 per cent women were

promoted earlier than their male colleagues and 18per cent took longer than their male peers**.**

- Based on the above information 48per cent female agreed that their boss attitude towards them were neutral, 53per cent women said that their boss was not co-operative with them.According to the data there is an opinion among working women for either quitting their jobs (26.0), or to fight it out (48.0), if they face any harassment based on gender discrimination.

- As per the given data more number of working women is involved in activities at the community and societal level, as compared to those who are not involved. The activities that they are involved in relate to social club memberships, community religious activities, children activities etc.

Conclusion

Maximum of the families prefer nuclear type of family as it apparently ensures living comforts like independence in decision making, spending the family income among the limited number of family members etc. It indicates the disintegration of joint family system in the modern context. Due to increase in educational status, employment, attraction towards city life, adjustmental problems of newly married couple, new value system, self centered life, materialistic outlook there is a sad spectacle of the drastically disintegrated joint family system.

Number of members in a family is an important factor for the stress and work load of women. Family is the primary group that plays a vital role in socializing an individual. Family is the major source of violence against women. The members in the family easily influence women members as they can influence them easily.

Age variable is an important factor to assess role conflict among working women. Biologically age signifies the physical and mental maturity of an individual in general and women in particular. If the working woman is young, she may be inexperienced to handle multiple roles of home and office. Hence she may find social stress and strain that may reduce her social happiness and life pleasure. On the other hand, if working women is older, she may not have the energy, zeal and persistence to tolerate the strain of role conflict, which in term may produce undesirable social output.

All the above facts indicate the progress made by women in field of education in general and technical and professional education in particular. It also points out that percentage of role conflict of respondents was high among working women of lower educational qualifications and technical graduates as compared to other educated respondents. Lowest degree of role conflict of sample working women was found in higher secondary category, followed by secondary education of respondents, postgraduate sample workingwomen category.

If working women work and get a higher post then people usually think that the most of the women admitted to sexual harassment happening inside the workplace but in a city like Madurai there is less probability of sexual harassment than in metro cities, because people are more concerned about the scandal it might create in a small place like Madurai, and also because of the fact that people know each other more closely, as compared to bigger cities which provides a kind of anonymity. In Madurai they face more mental pressure, health complications, depression, and criticism from male and female colleagues. But female colleagues are more personal in their criticism, they comment more on a colleague's character, standard of living, family matters, even dressing styles etc.

Education plays a pivotal role in the career path and personality development of any individual. As such, the teachers especially women teachers who are engaged in the process of bringing the students in right career and overall personality of students are more important in education. National development is directly dependent on the quality of Education. Women teachers working in School are more responsible than men teachers. Women teachers can easily win the confidence of the students because of their motherliness and as such they easily influence the student in right way, at the right time and with right attitude.

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SURVEY OF LITERATURE ON WOMEN'S UNPAID WORK STRUCTURE

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Abstract
This paper surveyed recent literature on women's unpaid work. Studies of women's unpaid have been categorized and systematically reviewed under the heading of nature and structure of women's unpaid work, and it reveals that studies unable to provide compact analysis regarding women's unpaid work structure which includes different sort of unpaid work and their impact on women's wellbeing and social and economic opportunities. .
Keywords: paid work**,** unpaid work, wellbeing and economic opportunities

Introduction

This paper surveyed the recent literature on economic valuation of women's unpaid works and tries to emphasize major areas of work and focus a light on need for the future research. Recent decades most of the feminist work's main focus is to measure the women's contribution to the household income and national economy by their unpaid work. According to the human development point of view, the term work is much broader and deeper than the meaning of job. Job gives stable revenue, societal and economic recognition opens the opportunities for effective participation in social and economic activities. Though, the conceptualization of job is fail to cover many factors which are fundamental, vital and indispensable for human development in the economy. Hence, the conceptualization of work covers different sort of works which ensure the human development inferences such as domestic services, care works, voluntary works and others in addition to job (Human Development Report 2015: Work for Human Development, UNDP, 2015).

Furthermore, the concept of work has been categorized as paid work and unpaid work. The term paid work refers to "*working time in paid employment (corporations, quasi-corporations, nonprofit institutions and government), primary production activities, non-primary production activities, construction activities and providing services for income.*" On the other hand, the concept of unpaid work refers to "*working time in providing unpaid domestic services for own final use, providing unpaid caregiving services to household members and providing community services and help to other households*"

(plagiarized from Human Development Report 2015: Work for Human Development, UNDP, 2015).

India's prime instruments for demographic, social and economic statistics namely Census and National Sample Survey Organization (NSSO) provides the Indian standards of workers and non-workers. As per NSSO, activities involving for pay or profit making through the production of goods and services and other non-market activities which create own consumption and fixed assets for individual or society are called as a "workers". On the other side, a person who involving in household duties in their own houses are considered as a "non-workers" (NSS 68th round, Employment and Unemployment in India 2011 - 2012). Likewise, the Census of India underlines that the person who directly or indirectly involving in production and other economic activity are treated as a "worker" and a person who disposing household services in their own resident are treated as a "non-worker" (Census of India, 2011).

At this point, the Indian perspective on worker and non-worker (or) paid work and unpaid work clearly explain that the unpaid works especially household works related cooking, washing, care work, cleaning, collection of cattle food and fire wood, sewing, tailoring, weaving and others are treated as non-work category. Similarly, United Nations System of National Income Accounting (UNSNA) also cogitate household unpaid works or services are excepted from production boundary and not recognized as rewarding work (UNSNA, 2008).

Of the total works at the global level, paid work consists 59 percent and outstanding 41 per cent works are unpaid work. Mostly unpaid work contains housework, care

work and others. At this juncture, most of the nations in all regions, female population work a lot than male and as a whole 52 per cent of the world work is done by the women and remaining 48 per cent contributed by men. In case of global labour force participation rate, male population labour force participation rate is 77 per cent and it is 50 per cent in female labour participation (Human Development Report 2015: Work for Human Development, UNDP, 2015). In India, female labour force participation has ceaselessly declining in both rural and urban India than the male labour force participation (61st, 62nd, 64th, 66th, and 68th rounds of NSSO surveys on Employment and Unemployment Situation in India - 2006, 2008, 2010, 2011 2014). Higher amount of women's enrollment in higher education, high household income in rural areas due to high wage rates does not force the women to participate in work, decline short-run and long-run employment openings due to various reasons and socio-cultural and regional factors are highlighted as prime reasons for decreasing trend in female labou force participation rate in India. (Das, 2006; Olsen and Mehta, 2006; World Bank, 2010; Chowdhury, 2011; Rangarajan et al., 2011; Mazumdar and Neetha, 2011).

However, at the global level this scenario is inverse in unpaid works in connection with unpaid household works and services. Of the 41 per cent of the unpaid works, more or less 30 per cent is done by women and men completed due 10 per cent. In unpaid household work, women contributed three fold as compared to men. In India, sharing of unpaid work between men and women has been enumerated in terms of minutes per day. It is 297 minutes per day for women and 31 minutes per day for men as per the Time Use Survey - Indian Experience. Availability of leisure time and time spent for social activities are abundant for men and the same are scarce for the women population and their love and attachment with their family and kids not allowed them to engage leisure time entertainments (Pandey and Indira Hirway, 2000). Unequal sharing of household unpaid work between men and women leads to huge work burden to women, affects their opportunities to enhance their capabilities and force them to scarifies a lot and finally make them economically dependent in the household. It sounds that the women's unpaid works such as household production, care works and other valuable activities need to be measured and their role in economy.

In total, socio-cultural parameters have overwhelmingly affect the female labour force participation rate and consequently facing the discrimination in both paid and unpaid works. In particular, countries like India and third world countries the burden of unpaid work load and non-availability of leisure time are desperate Further, women's unpaid works does not consider in Gross Domestic Product (GDP) calculation and labour force participation rate statistics. However, some of the countries tries to measure the women's unpaid work contribution to GDP and data reveal that unpaid works contribution to GNP is between 20 per cent to 60 per cent and especially in India it is 39 per cent.

Studies about Structure and Burden of Women's Unpaid Work

Recent and important studies related of structure and burden of women's unpaid work are surveyed and critically reviewed as follows:

Author (s)	Objective (s)	Research Design	Major Findings
Swiebel, 1999	To analyze the issues of unpaid work under the policy making perspectives.	Discourse Analysis	Systematic inventory accounting is need to calculate unpaid work.
Cunningham, 2008	To examine women's unpaid work and employment status in married life	In total, 556 married women surveyed in 1977, 80, 84 and 93.	There is inequality in sharing of unpaid work between men and women.
Hirway, 2000	To analyze role of time use survey to measure paid and unpaid work in India.	Discourse on India's Time Use Surveys	Adoption of context variable able to provide data for macroeconomic policy
Hamded, 2003	To explore the trend in Canadian time use surveys.	Discourse Analysis	Continuous update of survey schedule is prerequisite to obtain reliable information on unpaid work.
UNDP, 2005	To analyze Time Use Surveys of Mexico, India and Benin.	Comparative Analysis	All the time use surveys are unable to give fullest information about time use per day.

Eliza, 2006	To compare the women's care work and paid work.	Data sets of National Young Women Survey is used for analysis.	Women's care works are not considering as valuable one as compared to paid work.
Chakaraborty, 2007	To explore statistical invisibility of care economy in India.	Theoretical dialogue	Suitable other job programme for women is need to be implemented.
Hirway, 2007	To integrate the unpaid work into macroeconomic policy framing.	Theoretical dialogue	Periodical surveys and potential analysis are need to incorporate unpaid work with macro.
Monsod, 2007	To explain the Philippines experience in adding unpaid work's with macroeconomics.	This paper utilized the data sets of time use survey reports of Govt. of Philippines.	Recent methodology of time use survey incorporated context variables and it help to get additional information.
Lindsay, 2008	To estimate the women and men contribution to unpaid work in Canada.	Canadian General Social Survey data were used.	Gender equality in unpaid work sharing leads economic growth.
Antonopoulos, 2009	To analyse the men's and women's sharing of paid and unpaid work.	Reports of World Development, tus and other reports.	The burden of unpaid work severely affects the opportunities of women.
Durán, 2010	To identify the possibility of inclusion of unpaid work in the in health and social welfare sectors in Spain	National Account of Spain 1995 -2003 data set	There is need to develop the special institution to take care of women's unpaid work.
Kaythrine, 2010	To explore the domestic labour with special reference to Uganda.	Field survey conducted in Uganda.	Class and ethnicity are the factors discriminate the work burden in Uganda.
Luna, 2010	To examine the operationalization of Satellite Account for unpaid household services for Mexico.	Data sources of the Mexico's Statistics Dept. (993) were used	It gives new methodology to incorporate the value of women's unpaid with national income.
Sanz et al, 2010	To examines the gender roles and the division of unpaid work in Spanish Households	The study used Spanish Time Use Survey 2002-2003.	Policy frame work needs to include the women's unpaid work burden into mainstream work.
Waring (2010)	Discussed the policy strategies related to unpaid healthcare provisions in PAHO regions.	Surveys and secondary data sets were used for analysis.	Results stress that inclusion of context variable is must to identify the unpaid work.
Marshall, 2011	To analyse the paid and unpaid work among male and female.	Data sets of time use surveys are used for analysis.	This study identified that who spent less time in unpaid work can contribute more to paid.
Sinha, 2011	To examine features women's unpaid work and their trend in India.	Time Use Survey Reports, NSSO reports and Census report are used for study.	Finally, study stress the need for holistic tool to analyze the women's unpaid work in India.
Kamble, 2012	To examine the women's work in the post reforms era in India.	Time Use Survey Reports, NSSO reports and Census report are used for study.	This paper suggested that implementation of the act for accounting of women unpaid work as paid work can reduce the gender discrimination and economic exploitation.
Haq, 2013	To study the unpaid care work in Bangladesh.	Bangladesh Dept. of Statistics data sets were used for analysis.	In Bangladesh, women's unpaid work is not considered as economic outcome and it requires policy initiatives.

Murali et al, 2013	To examine the theoretical perspectives of tradeoff between gender and unpaid care work.	Theoretical dialogue	Study found that women's unpaid work burden severely affects their opportunities.
Katrin et al, 2013	To portray the macroeconomic gains of gender equity in work participation.	Theoretical dialogue	Policies need to open the comprehensive opportunities for the work participation.
Khatun et al, 2014	To assess the time use pattern of male female in Bangladesh.	For primary data 5670 household survey by and published data were used.	This study suggests implementation of suitable programmes to downsize the women's unpaid workload.
Sudarshan, 2014	To examine enabling women's work through the analyses of work participation and women's work in South Asia region.	Author used secondary data sets from various national agencies.	This study highlights the holistic policy framework to reduce time allocated for unpaid works.
Elina and Sakshi, 2015	To compare the labour statistics and time use surveys by using India's Time Use Survey 1998-99 and 2012.	This study adopted both secondary data sources.	This study find out the advantages of the context variable approach of Time Use Survey 2012.
Kaur and Uppal, 2015	To examine the inter-linkages between unpaid works and well-being and their measurement issues and challenges	This study adopted both secondary and primary data sources.	Authors created wellbeing index and measure the connectivity between unpaid work and wellbeing. The values of wellbeing index shown that index value for women is less as compared to female.

Studies related to nature and structure of women's unpaid work had been covered the five different components namely unpaid work nature and burden, sharing of paid and unpaid work between women and men, time use surveys and women's unpaid work, policy perspective of women's unpaid work and macroeconomic perspective to women's unpaid works.

The studies on unpaid work structure and burden have analyzed issues of unpaid work (Cunningham, 2000), comparing the women's unpaid care work and paid work (Eliza, 2006), burden of household unpaid work (Kaythrin, 2010; Kamble, 2012; Haq, 2013), gender role in division of unpaid work and accounting (Luna, 2010; Sanz et al, 2010), features of women's unpaid work and their trend (Sinha, 2011).

Literature in connection with sharing of paid and unpaid work between women and men are mainly deal with men and women contribution to unpaid work (Lindsay, 2008), men's and women's sharing of paid and unpaid work (Antonopoulos, 2009) and paid and unpaid work status among the men and women (Marshall, 2011).

In case of policy perspective studies of women's unpaid works, major area of policy analyses are issues faced by women due to unpaid work burden (Swiebel, 1999), requirement of policy strategies for unpaid health care provision (Waring 2010), gender and burden of women's unpaid work (Murali et al, 2013), opportunities for women and impact of unpaid work on women's wellbeing (Sudarshan, 2014; Kaur and Uppal, 2015).

During the last two decade studies on women's unpaid work mainly concentrated on macroeconomic perspective of women's unpaid work. Studies tried to explore incorporate the women's unpaid work with macroeconomics (Jain, 2007), different countries experience in adding women's unpaid work with macroeconomics (Monsod, 2007), statistical invisibility of care economy (Chakaraborty, 2007), integrating the unpaid work into macroeconomic policy framing (Hirway, 2007), possibility of inclusion of unpaid work in health into social welfare sector (Durán, 2010) and macroeconomics gains of gender equity in unpaid work (Katrin et al, 2013).

As a whole, the studies related to structure and burden of women's unpaid work covers the major components of women's unpaid work such as issues, policy perspective and sharing of unpaid work between men and women. However, studies fail to provide compact analysis regarding women's unpaid work structure which includes different sort of unpaid work and their impact on women's wellbeing and social and economic opportunities. It explores requirement of conducting fresh research on women's unpaid work structure, burden of unpaid work and their impact on women's wellbeing and social and economic opportunities.

Conclusion

Studies related to nature and structure of women's unpaid work are covered the five different components namely unpaid work nature and burden, sharing of paid and unpaid work between women and men, time use surveys and women's unpaid work, issues and macroeconomic perspective to women's unpaid works. However, studies fail to provide compact analysis regarding women's unpaid work structure which includes different sort of unpaid work and their impact on women's wellbeing and social and economic opportunities.

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DEVELOPING LIFE SKILLS IN INDIVIDUAL WITH MULTIPLE DISABILITIES THROUGH VOCATIONAL EDUCATION

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Introduction

Vocational education implies training for youth to develop the skill required in Occupation & Employment. This applies for persons with Multiple Disabilities. It is a condition arising out of one & more significant loss caused through disability which is turn put challenges in different areas of life. One such important aspect of vocational education is training in Life Skills.

Life skills are abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life (WHO). Thus includes a wide variety of life skills for individuals with multiple disabilities from Critical thinking, creative thinking, decision making, problem solving, communication skills, and interpersonal relations, coping with emotions, stress management, self-awareness and empathy. Life skills education provides them an opportunity for the Adults with multiple disabilities to transfer the learnt skill in new situation. Life skills support them to promote their well being and competence in adult with special needs. Life skill training promotes behaviour and addresses other three areas in knowledge, attitude and skills.

Life skill based vocational education enable adults with multiple disabilities to meet the needs and understand themselves the strength & weakness to build their capabilities. Life skill based vocational training also enables effective communication in work place and enable day to day living. Thus the present study makes an attempt to study the effectiveness of vocational education in developing life skills among adults with multiple disabilities.

Objective

1. Study the effectiveness of Vocational Education in developing Life skill among Individuals with Multiple Disabiliteis.

Methodology

Tools

The schedule administered for measuring the level of achievement in life skills area

- Generic skill Assessment checklist (2000) A.T.Kutty, NIMH consists of 80 items under 8 different areas including Personal, communication, Social behaviour, Functional Academic, Domestic behaviour, Mobility & Hand functioning &, Occupational

- Adult living skills checklist consists (2001), A.T.Kutty & L.G.Rao, NIMH consists of 280 items under 5 different areas including Basic academic, Work place behaviour, Employment ability , Sex education, & Self advocacy,

Scoring

Each items in the schedule consists of two points. The current level and the observed level of functioning were calculated separately.

Setting

The study was carried out at Rajiv Gandhi National Institute for Youth Development (RGNIYD), Sriperumbudur, for adults girls with Disabilities and at KrishiVigyan Kendra, under the ICAR at Kerala for adults boys. In this place 80% of the group activities were carried out in open environment.

Session

This training carried out in a period of 8 days out of which (3 days were for girls and 5 days for boys) with multiple disabilities. The entire days were made into sessions and activities were planned individually and in group. Every day between 6 am to 7 pm all the students were involved in activities and their performance level were recorded accordingly in a separate scoring sheet.

Procedure

A group of 20 Adults comprising of (10 male & 10 Female) with Multiple Disabilities were selected from the enrolled student list of adult independent living. These adults were undergoing vocational training for the past 3 years. Initially all the family members were given orientation programme about the benefits of this programme. Based on the interest and need 20 got registered. The female students were taken to RGYNIYD along with a vocational instructor for 3 days, and the male students were taken to KRISH VIGYAN KENDRA – ICAR Kerala along with a vocational instructor. In both the group 2 parents were enrolled as volunteer in order to create awareness.

A structured timetable schedule was designed for the assigned no of days in consultation with the training coordinator and set of professionals. The schedule included activities for personal activities, yoga, observation in natural environment classes, visit to temple, interaction with new peer group, site seeing, observation of a new organisation, opportunities for expressing application of the learnt skills, coping with emotions, socialization with new people & new environment, Self awareness, Interpersonal relationship, Self advocacy, and independent living.

All the students were briefed in advance about the schedule and given full opportunity to participate in their activities. Picture cards were used for students to identify their activity schedule. The 20 adults at both the places were observed for all the three days at all places such as travel, stay, waiting hours, refreshment time, activity based time and at the place of stay.

Results

The observations of both the groups were recorded under the selected topics and points were allotted to find out the results of the training. A comparative study of both their performance showed a significant difference in their percentage of achievement. It was observed a relatively higher level of working performance at both in new and daily environment.

The observations of the female group showed an enormous change in their behaviour in a new place. All the females participated in the training Programme, managed to follow the routine, got ready on time for their sessions, maintained work place behaviour like talking softly, maintaining silence during the classes, asking permission, answering appropriately. In following manners they used respectful words, helping each other, taking leadership, waiting for turn, taking actions in critical situations of their level, guiding friends to follow their schedule, etc.,

Apart from this waiting for the teacher to complete her speech using proper gender and respectful words, using friendly tones while talking, discussing about the day's events, communicating needs and issues were the major items observed during the training period. Adult girls who completed more than one year & 1 half years of vocational training followed the communication skills independently, but the adult girls who are in the vocational training for less than one year, needed prompt in the above domains. A significant observation and recording was adult girls followed their Activity of Daily Living Skills including maintaining their menstrual hygiene and privacy without any assistance even in the new environment.

The training for the adult boys was in the agricultural setup of the KRISHI VIGYAN KENDRA, Kerala. Mobility in the improver roads and hills area were a little challenging to them but still, they helped each other and managed to walk in the new place of earth. Effective usages of agricultural tools like sickle, crow-bar by the boys were observed in hand functioning.

Some the boys could follow the time table without any reminder. At some places the boys requested the vocational instructor for support. Sense of personal belongings were their during the time of placing them back in their bags, , dusting and arranging them etc.

They Maintained their decorum by dressing up appropriately, neatly shaved, following manners like using respectful words, using sorry , Please, Thank you, excuse me at appropriate times, following instructions carefully, etc., Adult boys executed their self- advocacy skills by sharing their staying with their preferred friends'excusing themsels from walking due to leg pain. During the practical classes in the Agricultural unit, some of the took a lead to guide their friends to follow the line and order, asking the teachers about the new order new plants tools,

Identify the familiar plants, asking for the procedure to be followed while planting and watering showed their interest and involvement in agricultural activities, a part of their vocational training.When the students were allowed to do the planting and watering activities they easily did those activities without any hesitations. This showed up their application of learnt skills in the new environment and within the different tools.

During the breakfast, lunch and dinner some of the boys indentified the food items and guided their friends to taste the new items and even like eating they also shared opinions about the food items. While preparing jackfruit juice two boys assisted energetically, which showed their interest in learning new activities.

The boys were instructed to follow certain safety measures while travelling, like, should stay within the group, should go to the rest rooms only after informing the vocational instructor, should not buy any items sold in the train without the approval of the vocational instructor, should not get out of the train without the instruction from the instructor etc. All the boys followed these instructions without any reminder.

Table 1: The domain wise performance of the Adults Male with Multiple Disabiliteis

S.No.	Domain wise	Pre Test Assessment	Observations in the training place	Difference observed	% of difference observed
1	Personal	29	47	18	36.2
2	Communication	24	45	21	21
3	Social Behaviour	114	156	42	22.55
4	Functional Academics	77	107	30	21
5	Mobility & Hand functioning	33	57	24	21
6	Occupational Skills	37	65	28	16.15
7	Safety Skills	66	117	51	24
8	Domestic Behaviour	76	121	45	23.44
9	Basic Academics	198	255	57	15.83
10	Work Place Behaviour	555	747	192	19.2
11	Employability Skills	79	93	14	3.5
12	Sex Education	455	660	205	16.53
13	Self Advocacy	86	139	53	8.83

Table 2: The domain wise performance of the Adults Female with Multiple Disabilities

S.No.	Areas	Pre Test Assessment	Observations in the training place	Difference observed	% of difference observed
1	Personal	38	60	22	27.5
2	Communication	44	64	20	20
3	Social Behaviour	52	84	32	16
4	Functional Academics	112	151	39	15
5	Mobility & Hand functioning	40	55	15	15
6	Occupational Skills	38	50	12	10
7	Safety Skills	43	57	14	6.60
8	Domestic Behaviour	45	56	11	5.73
9	Basic Academics	200	258	58	16.11
10	Work Place Behaviour	687	809	122	12.2
11	Employability Skills	85	110	25	6.25
12	Sex Education	221	267	46	19.17
13	Self Advocacy	98	156	58	9.67

The above table 1 & 2 shows the percentage of difference in the life skills domain level of both the gender.. Both of them show a significant difference in Personal Skills, which is the basic and the important skill for any work situation. Male students followed the safety measures (24%) better than the female students (6.6%). In Social Behaviour, one of the qualifications for a work set up, there is a good rate of difference in the pre-test assessment and the Observation at training centre, both among the male and female students (22.55%& 16%). Male students

displayed better performance in Domestic Behaviour (23.44%) than female students (5.73%). On an overall the training programme was a great opportunity for both the male and female students to present their abilities and capabilities.

Discussions

A meeting with the parents of both the group participated in the training programme Observations and the results were discussed. Parents were happy to see their children managing and working in the new and practical environment without the support of their parents. All of the parents expressed their willingness to continue such programmes not only for their children but also to others undergoing training in the centre. They were willing to support such programmes in future. Some of the parents were also ready to organize and participate in such programmes as it is not only beneficial to the students as a new training but also boosts the confidence level of both the parents and students. Some of the parents expressed that they are free from their fear, about the future of their children after them.

A discussion among the staff of the training centre was organized. The staffs expressed that the training not only revealed the capabilities of the students but also their ability to manage themselves in a new environment and without the support of the parents, because for almost all the students it was the first time to stay without their parents. They also expressed their willingness to continue such training programme for a longer period, which will be more beneficial to the students in their future employment. These training can also be continued not only in other training centres but also by leaving their children in friends or relatives place and observe their activities and behaviour, which will lead Independent Living skills training.

Recommendations

- Life skills are essential skills needed for adults with multiple disabilities to lead a successful life in the community.
- Adults with 18 years of age require life skills for their daily living in work place and in home environment for better living.
- Self help skills domain was reported as an important indicator for successful integration among working adults with multiple disabilities

- Public private partnership approaches should be used for this type of training to PwDs.
- Life skill training should be included in the curriculum of Vocational Training.
- Parents support should be used in practical life skill training of PwDs.

Conclusion

Individuals with Multiple Disabilities have unique way of expressing their abilities during different situations. These types of training programme will enable the Personnel and Professionals to find out the capabilities of the Persons with Multiple Disabilities and train them for better empowerment in future. It was observed that these types of programmes when included in the curriculum of Vocational Education will be a more meaningful training for them. This will provide an opportunity to generalize their learnt skills in a better way. Thus life skill training in vocational training will increase the abilities in all the aspects of their life especially in a new work environment.

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MATHEMATICS PROBLEM SOLVING ABILITY AMONG VII STANDARD STUDENTS

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Introduction

The word Mathematics has been derived from the Latin word 'MATHEMAIN' which means to learn. According to Webster's dictionary mathematic is a science of numbers and their operations, interrelations, combinations, generation and abstractions and of space configuration and their structure, measurements transformation and generalizations. In Hindi, mathematics is known as 'Ganila' which means the science of calculation."Mathematics is the language in which God has written the universe" – **Galileo**. Interest is one of the essential factors which are required to learn Mathematics". "The virtues and vices are all part in motion by interest"- **Rochefoucauld**.

Need and Significance of the Study

To solve a problem the student must have an interest first and must draw upon previously learned items of knowledge, skills and understandings, but now he uses them in a new situation he synthesizes previous learning." Mathematics is the subject which provides an opportunity for training. The mind is close to thinking, stirring up a sleeping and instructional spirit" –**PLATO**. It is more important that teachers identify the pre-requisite learning of sudents. Hence, this study was undertaken to identify the problem-solving ability of the secondary education.

Operational Terms and Definitions

Mathematics Problem: Refers to the sums involved in the syllabus for the VII standard pupils Solving: Refers to working out on the calculations to find answers Ability: Refers to the knowledge and skill to work out Mathematical calculations VII Standard Students: Refers to the pupils at the secondary level of education

Hypotheses

- Problem solving ability among VII standard students is above average.
- There is a significant difference in the problem solving ability of VII standard students based on the following variables.

  Gender : Male/Female
  Types of school : Govt./Govt. Aided
  Nature of the School : Boys/Girls
  Medium : Tamil/English

Sample

The investigator is going to adopt the normative survey method for this study. The sample is consisting of 150 school students from Madurai district. To achieve the hypotheses of the study survey method of the research is goingto use.

Tool Used

Constructed tool is used for this study. It has 20 items.

Procedure

Administering the above tool on the respective sample of 150, and the required data was collected. The data collected is analysed appropriate statistical techniques.

Statistical Techniques

The statistical techniques had to be used for developing the tool and for analysing the data. A brief summary of various techniques used in this study is given below.

- The mean (x).
- The standard deviation.
- The 't' test.

Analysis and Interpretation

Hypothesis 1: The level of problem solving ability among VII standard students is above average

Table 1: Showing the Level of Problem Solving ability among VII Standard Students is above Average

Variable	No. of pupils	Theoretical mean	Calculated mean
VIIstandardpupils	150	30	36.8

Interpretation

The above table shows that it is inferred that the calculated mean of level of Mathematics problem solving ability among VII standard pupils is 36.8, which is higher than the theoretical mean 30. Hence the hypothesis, "The level of problem solving ability among VII standard students is above average", is accepted.

Girls may give more importance to their studies than their house-hold works. The boys may not concentrate in their studies. This results shows that the pupils of Tamil medium school may have more opportunities to enrich their Mathematics problem solving ability than English medium school.

Hypothesis 2: There is significant difference in problem solving ability among VII standard students on the following variablesin terms of:
- Gender
- Types of the school
- Nature of the school
- Medium of instruction

Table 2: Difference in the Mean Score of VII Standard Students in having Problem Solving Ability in Terms of the Variable

Variable	Sub variable	N	Mean	SD	't' value	Level of significance
Gender wise	Male	78	113.0	16.1	3.1	Significant
	Female	72	117.5	12.6		
Types of the school	Government	70	118.3	11.1	2.85	Significant
	Government aided	80	116.0	16.8		
Nature of the school	Boys	67	126.5	12.0	6.3	Significant
	Girls	83	114.6	11.2		
Medium of instruction	Tamil	95	119.2	14.3	4.0	Significant
	English	55	112.8	11.2		

Interpretation

The above table shows that the 't' value for Gender is 3.1 which are more than the table value 1.97 at 0.05 level of significance.

The 't'value for Types of the school is 2.85 which are more than the table value 1.96 at 0.05 level of significance.

The 't' value for Nature of the school is 6.3 which are more than the table value 1.96at 0.05 level of significance.

The 't' value for Medium of instruction is 4.0 which are more than the table value 1.96 at 0.05 level of significance.

This table shows that all variables have significant difference among them. Hence the hypothesis, "There is significant difference in problem solving ability among VII standard students on the following variablesin terms of:1 Gender 2. Types of the school 3 Nature of the school 4 Medium of instruction" is accepted.

Educational Implications
- Tamil medium students need to be encouraged to take more initiative in training of Mathematics for problem solving ability.
- The Government school teachers may encourage the student through activities and mental Mathematics and various competitions to create interest in Mathematics.
- The Boys school Maths teachers must encourage them a lot to have Mathematics ability.

Conclusion

In today's world of ideas there is a thirst for a competition of innovative ideas. And these innovative ideas are always based on a quantitative and qualitative aptitude, which based mainly on the mathematics problem solving ability of a student. At the same time mathematics problem solving ability also influence on the Mathematical achievement.

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EARLY CHILDHOOD AND EDUCATION

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The aim of education is the knowledge, not of facts, but of values.

William S. Burroughs

Education is the most powerful weapon which you can use to change the world.

Nelson Mandela

Education is what remains after one has forgotten what one has learned in school.

Albert Einstein

Every summer, like the roses, childhood returns" –

Marty Rubin

The goal of early childhood education should be to activate the child's own natural desire to learn.

Aria Montessori

Abstract

Book Summary of Early Childhood Care and Education The book systematically deals with the concept of growth development and assessment. The development of children in various domains - physical, mental, language and social as well as emotional are discussed comprehensively at infancy, toddler and early childhood stages. Significant contributions of educationists, both Western and Indian, are the highlights of the book. The book discusses the most recent developments in the field of early childhood curriculum and educational approaches. The focus on integrated child development services and its linkage with early childhood education has-been dealt in general to enrich the understanding of the concerned area. A case study of early childhood education in Nagaland shows the author's concern and efforts for tribal education.

Early Childhood
Introduction

In psychology the term early childhood is usually defined as the time period birth until the age of eleven years, therefore covering infancy and elementary school. There are three simultaneous development stages:

- Physical growth
- Cognitive growth
- Social-emotional growth

Early Childhood Development

Early childhood development refers to the many skills and milestones those children are expected to reach by the time they reach the age of five. These milestones include Learning how to run, how to talk using simple sentences and how to play with others. In most cases, this type of development occurs naturally when parents and children spend time playing; preparing dinner or looking at books together. Preschools and Head Start programs provide activities based on early childhood development guidelines.

You can also find toys and books for both children and parents that promote developmental goals.

Early childhood is a time of remarkable physical, cognitive, social and emotional development. Infants enter the world with a limited range of skills and abilities. Watching a child develop new motor, cognitive, language and social skills is a source of wonder for parents and caregivers.

- **Physical Development**
- **Body Growth** Changes in Body Size and Proportions 1 On the average, 2 to 3 inches in height and about 5 pounds in weight are added each year. 2. The child gradually becomes thinner; girls retain somewhat more body fat, whereas boys are slightly more muscular. 3. Posture and balance improve, resulting in gains in motor coordination.4.Individual differences in body size is even more apparent during early childhood than in infancy. 5. To determine if a child's atypical stature is a sign of a growth or health

problem, the child's ethnic heritage must be considered.

- **Skeletal Growths** in which cartilage 1. Between ages 2 and 6, approximately 45 epiphyses, or new growth center hardens into bone; emerge in various parts of the skeleton. 2. X-rays permit doctors to estimate children's skeletal age, the best available measure of progress toward physical maturity. 3. By the end of the preschool years, children start to lose their primary teeth. 4. Childhood tooth decay remains high, especially among low-SES youngsters in the United States.

- **Asynchronies in Physical Growth**1. Physical growth is an asynchronous process: different body systems have their own unique, carefully timed patterns of maturation. 2. The general growth curve is a curve that represents overall changes in body size-rapid growth during infancy, slower gains in early and middle childhood, and rapid growth once more during adolescence. 3. Exceptions to this trend are found in the development of the reproductive and lymph systems.

- Developmental milestones are abilities that most children are able to perform by a certain age. During the first year of a child's life, physical milestones are centered on the infant learning to master self-movement, hold objects and hand-to-mouth coordination.

- **From Birth to 3 Months** • at this age, most babies begin to: • Use rooting, sucking and grasping reflexes • slightly raise the head when lying on the stomach • Hold head up for a few seconds with support • Clench hands into fists • Tug and pull on their own hands
  • Repeat body movements.

- **From 3 to 6 Months** At this age, babies begin to develop greater agility and strength. They also begin to: • Roll over • Pull their bodies forward • Pull themselves up by grasping the edge of the crib • Reach for and grasp object • Bring object they are holding to their mouths • Shake and play with objects

- **From 6 to 9 Months** • during this time, children become increasingly mobile. They usually begin to: • Crawl • Grasp and pull object toward their own body • Transfer toys and objects from one hand to the other

- **From 9 to 12 Months** In addition to the major milestones such as standing up and walking, children also begin to develop more advanced fine-motor skills.

In this window of development, most babies are able to: Sit up unaided • Stand without assistance • Walk without help • Pick up and throw objects • Roll a ball • Pick up objects between their thumb and one finger

- **From 1 to 2 Years** Children become increasingly independent and this age and tasks requiring balance and hand-eye coordination begin to emerge. During this stage of development, most children are able to: Pick things up while standing up • Walk backwards • Walk up and down stair without assistance • Move and sway to music • Color or paint by moving the entire arm • Scribble with markers or crayons • Turn knobs and handles

- **From 2 to 3 Years** Building on earlier skills, children become increasingly adept at activities that require coordination and speed. From one to three years of age, most kids begin to:

- **From 3 to 4 Years** Physical abilities become more advanced as children develop better movement and balance skills. From age three to four, most kids begin to:• Ride a tricycle • Go down a slide without help • Throw and catch a ball • Pull and steer toys • Walk in a straight line • Build a tall towers with toy blocks • Manipulate clay into shapes

- **From 4 to 5 Years** • Jump on one foot • Walk backwards • Do somersaults • Cut paper with safety scissors • Print some letters • Copy shapes including squares and crosses

- **Cognitive Development**
  The way in which a child organizes information. Cognitive skills include problem solving, creativity, imagination and memory. They embody the way in which children make sense of the world. Piaget believed that children exhibit prominent differences in their thought patterns as they move through the stages of cognitive development: sensor motor period, the pre-operational period, and the operational period.

- **Social and emotional development**
  The way in which a child interacts with others Children develop an understanding of their responsibilities and rights as members of families and communities, as well as an ability to relate to and work with others.

- **Emotional Development**
  The way in which a child creates emotional connections and develops self-confidence Emotional connections develop when children relate to other people and share feelings.

Early Childhood Education

Early childhood education, or ECE, refers to organized learning environments, such as preschools, where children up to age 5 learn academics and participate in age-appropriate developmental activities. Children in many communities have access to both public school and private preschool early childhood education programs.

Early childhood education is encouraged for the healthy development and nurturing of all these important foundations, and trends show that parents are increasingly recognizing this. In fact, according to the National Center for Education Statistics (NCES), enrollment in prekindergarten-level education has risen from 96,000 to over 1 million in the last 30 years.

Why Is Early Childhood Education Important

Early learning is important because it helps establish a solid educational foundation for children during their developmental years; Children learn to develop social, emotional, cognitive, gross and motor skills in an environment that encourages learning during the toddler and preschool years.

Conclusion

As this article has shown, children continue to grow and to change in amazing ways as they move from toddlerhood to school-age. During the Preoperational stage, between ages 2 to 7 years, young children continue to grow taller as their bodies take on more adult proportions. They gain the ability to run and to climb stairs independently, as well as to cut with scissors and to grip a writing tool. Cognitively, young children learn how to think symbolically, which leads to make-believe play, and their language explodes and matures. Emotionally, children learn how to express their own feelings and to feel reflective empathy. Socially, they begin to cultivate relationships with peers as well as deepen family relationships. Morally, they begin to understand "right" versus "wrong," and to understand they have the choice about which way to go. Sexually, young children continue to form their gender identity and begin to understand what it means to be male or female.

Beyond just understanding how young children are growing and developing during these early years, parents also need practical, everyday knowledge on how to care for their children and how to meet their needs. More information on Parenting can be found in our corresponding article on Parenting Skills for the Preoperational Level.

LANGUAGE LEARNING ABILITY OF PUPILS AT ELEMENTARYLEVEL

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Introduction

According to T.P.Nunn, "Education is the complete development of individuality of the child so that he can make an original contribution to human life ccording to the best of his capacity".

Language plays a very important role in human life. Man has evolved language as a medium through which ideas and thoughts may be expressed and exchanged. It comprises of words, symbols,signs etc. It is primarily through the language that the children become able to express effectively their needs and desires. Language is being taught in schools from the beginning of formal education or elementary education. It is often considered to be the first stage of the entire superstructure of educational setup in India. At this stage of education, where we laid a foundation for the development of child's physical, mental, emotional, intellectual and social aspects and also communications skills.

Need and Siginificance of the Study

Of all the languages, English deserves to be regarded as an international language. It is the common means of communication between the peoples of different nations. The aim of teaching English to our students is to enable them to use English with ease and comfort; that is to use it both instrumentally and withintegrated. That is, they should able to speak and write English effectively and develop an ability to understand the basic patterns of the culture of the English speaking people.

The investigation wants to know the level of the understanding of the English language; which is essential for the global competency,at elementary level,because it act as the foundation for the child's development in all aspects.

Title

"Language learning ability of pupils at elementary level"

Language

Refers to the English language

Learning Ability

Refers tothe four skills Listening, Speaking, Reading and Writing in learning English

Pupils

Refers to the Students

Elementary Level

Refers to the I Standard to V Standard level

Hypotheses

- The level of understanding of English language at elementary level is average.
- There is a significance difference in the learning ability of pupils at elementary level in terms of their ,
- Gender – boys /girls.
- Type of school- government and government aided school/ private school.
- Medium of instruction- Tamil/English.

Sample

The sample selected for investigation comprised 150 students studying class V from government and government aided schools and private schools, Madurai, Tamilnadu. The variables chosen for the study were gender and type of the school.

Tools Used

Self- constructed tool. It has 20 items in a three point scale with Agree, Doubtful and Disagree.

Procedure

Administering the above tool on the respective sample of 150 and the required data was collected. The data collected is analyzed using appropriate statistical techniques.

Stastitical Techniques

The statistical techniques employed for the analysis of data is,

- Mean
- Standard deviation
- 't' test- test of significance of difference between means.

Analysis and Interpretation

The answer sheets or the responses of all the students for each statement were separately analyzed and interpreted, by using appropriate statistical techniques such as Mean, Standard Deviation.

Verification of Hypotheses

Hypothesis 1:The level of understanding of English language at elementary level is average.

Table 1: showing the level of understanding of english language is average at elementary level.

Variable	Number of pupils	Theoritical mean	Calculated mean
Students at elementary level	150	25	18.93

Interpretation

The level of understanding of English language is below average. Hence the hypothesis, "The level of understanding of English language at elementary level is average" is rejected. This is due to the influence of mother tongue, lack of proficient teacher, and lack of facilities and lack of confidence among students.

Hypothesis 2

There is a significance difference in the learning ability of pupils at elementary level in terms of their:1. Gender – boys /girls 2. Type of school- government and government aided school/ private school; 3.Medium of instruction-Tamil/English.

Table 2: Table Showing Thesignificant Difference between the Students of Boys and Girls School in the Learning Ability of Pupils at Elementary Level

Variable	Sub variable	N	Mean	SD	't' value	Level of significance
Nature of School	Boys	75	96.24	10.44	3.01	Significant
	Girls	75	99.62	10.98		

Interpretation

The above table shows that the calculated 't' value 3.01 is higher than the table value 1.96 at 0.05 level. Hence

the hypothesis," There is a significance difference in the learning ability of pupils at elementary level in terms of their :1. Gender – boys /girls" is accepted. This shows that there is a significant difference between boys and girls in language learning ability at elementary level. The girls are better than the boys in their language ability.

Table 3: Showing that the a Significant Difference between the Students of Government/Government Aided School and Private School in the Learning Ability of Pupils at Elementary Level

Variable	Sub variable	N	Mean	SD	't'value	Level of significance
Type of School	Governmentand Government aided School	75	94.07	12.25	3.73	significant
	Private School	75	99.45	10.14		

Interpretation

The above table shows that the calculate 't' value 3.73 is higher than the table value 1.96 at 0.05 level. Hence the hypothesis," There is a significant difference between the students of government/government aided school and private school in the learning ability of pupils at elementary level " is accepted. This may be due to the lack of opportunity and lack of facilities in the government and government aided schools.

Table 4: showing there is a Significant Difference between the Students of Different Medium of Schools

Variable	Sub variable	N	Mean	SD	't' value	Level of significance
Medium of School	English	75	100.27	12.25	4.5	significant
	Tamil	75	94.07	8.78		

Interpretation

The above table shows that the calculated 't' value 4.5 is higher than the table value 1.96 at 0.05 level. Hence the hypothesis," There is a significant difference between the students in their medium of school in the learning ability of pupils at elementary level " is accepted. This is due to the lack of opportunity to the Tamil medium students.

Educational Implication

- All the students of different medium, gender, should be given equal opportunity to learn English language
- Government and aided schools should further focus on the language needs of the students
- All the four skill in learning language must be given equal importance at this stage of learning.

- CAI and other technology based instructions promote the language learning ability.

Conclusion

English is taught as a second language in schools. We cannot deny the need and importance of English language. The knowledge of English is essential for global competence. In order to improve the skills and abilities in learning language, various strategies and methods of teaching should be adopted. To improve the learning abilities in English language students should be asked to spend more time to learn English. School must provide better vocabulary, comprehension practice and usage of dictionary words. Spoken English classes, soft skills classes can be arranged to improve the reading ability and understanding power.

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NEED FOR COUNSELING, GUIDANCE AND YOGA IN SCHOOLS

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Abstract

Counseling is the service offered to the individual who is undergoing a problem and needs professional help to overcome it. The problem keeps him/her disturbed high strung and under tension and unless solved his development is hampered or stunted. Therefore, Counseling is a more specialized service requiring training in personality development and handling exceptional groups of individuals.

Students of all ages face unique issues on a day-to-day basis that many adults either minimize or overlook altogether. In today's educational system, school counselors may have one of the most strenuous jobs of all. Not only must they make themselves available to every student within the school, they must also serve a variety of functions that span a host of different categories and purposes. Education of teachers is paramount to improving the quality of education of children. Since teachers are instrumental in developing the children their positive attitudes, stimulate curiosity, awaken creative potential, promote understanding and tolerance, help children understand themselves and the environment they live in, and eventually develop in them the moral consciousness, sensitivity and responsiveness to the needs of society. It is, therefore, rightly said that no people can rise above the level of their teachers. But the question is: Are all such capabilities being transacted in the class rooms? With the view of changing the present day scenario of the class rooms NCTE has taken a bold step to introduce YOGA for the teacher trainees. This is for the first time that Yoga Education has been made compulsory at national level for all the student teachers. This paper emphasizes the need of Yoga in counseling. As individual higher capability can be achieved by practicing yoga, practice of pranayama and super brain yoga in schools is suggested for teachers and student counselors for better performance of the students......

***Keywords:** Counseling, Student counselors, Yoga, Teachers, Education, Pranayama, Super-Brain yoga.*

Introduction

The purpose of any Education system is not only to foster academic learning but also all round development of children. Besides cognitive development, schooling also involves appropriate socio-affective development (i.e., self-reliance, self-discipline, taking initiative, independence of thought, understanding relationships with people and environment, responsible action, etc.). Development of such personal-social qualities includes knowledge and understanding, abilities and skills in relation to oneself and others. The school, besides the family, has a major influence in children's personal-social development. As students progress through primary and secondary stages of schooling, they need an environment that is secure, warm, caring and nurturing.

Teachers in order to foster personal-social competence need to develop an understanding of their students and ensure that all students are treated fairly, are valued, and are exposed to a wide range of personal and social learning experiences. Education aims at promoting optimum development of students in all spheres, educational, vocational, personal, social, moral, physical etc. so as to make them productive and useful citizens. Guidance and counseling in harmony with the goals of Education, aims to facilitate maximum personal development of children in all spheres of life. In its attempt to meet the needs of all students, guidance and counseling makes, Education a meaningful and satisfying experience.

The Non-existence as joint family system has adversely affected the present Education scenario parallelly, the absence of a holistic approach and an imbalanced growth of knowledge, –dealing only with external world around us and not related to the inner-self of an individual. Our misdirected Educational system instead of developing a person as a human being it is only directed towards surface level achievements. The individuals are designed purely for money-making and not for man-making and only promote negative qualities like jealousy, hatred and rivalry instead of virtues like kindness, compassion and honesty. Education is to make successful, happier or better human being? Education is something more where children's potentials are being actualized,

In the words of Chariji, Education is really the process of removing the ignorance that is covering our inner knowledge, which is absolute, which is perfect, which is eternal, which is supreme. Education' needs to be enriched with VALUES. Values are principles considered in life such as Love, compassion sympathy, empathy Discipline, honesty and conduct. We need Education to understand the value of Education.

Since values are caught rather than taught, it is imperative to devise other meaningful and pragmatic

strategies to help in personal evolution, embracing all aspects of existence. Anything good must sprout from inside so that the external body can reflect the beauty of it in all its glory. This harmony between inner and external process is termed as 'Spiritual Civilization'. We need to catch them young by physical deviations like games, Yoga, dance, gymnastics which help them to inculcate values in their lives. Academics and Co-curricular Activities both help in teaching values. Meditation, Value Based Education, Music, Self analysis, Positive affirmations and Resolutions help in improving their character. The present generations are more for material benefits than spirituality which is mistook as a cup of tea for saints or gurus, hence the proper balance between the materiality and spirituality should be arrived which can be done with the help of Yoga. Hence it is the duty of each teacher as counselor to insist on the practice of yoga in her class not only for best academic achievements but also to become better citizens of tomorrow.

Need for Counseling and yoga in the school curriculum.

There is an urgent need of introducing and strengthening the counseling service and yoga in the schools and colleges of our country to meet the various needs of the students.

Along with the intellectual development proper motivation and clarification of goals and ideas to pupils in conformity with their basic potentialities and social tendencies are important. All types of experiences in an institution are to be so organized as to contribute to the total development of the student. The following reasons ensure the need for counseling and yoga in schools.

- To help in the total development of the student
- To help in the proper choices of courses
- To help in the students in vocational development
- To develop readiness for choices and changes to face new challenges
- To minimize the mismatching between education and employment and help in the efficient use of manpower.
- To motivate the youth for self employment
- To help fresher establish proper identity
- To identify and motivate the students form weaker sections of society.
- To help the students in their period of turmoil and confusion

- To identity and help students in need of special help.
- There are such students as the gifted, the backward the handicapped who need special opportunities. They need special attention and opportunities.
- To ensure the proper utilization of time spent outside the classrooms. The manner in which student spend their non class hours clearly affects their success in achieving both academic competence and personal development of all types a positive direction to students should be provided by influencing how they can use those non class hours.
- To help in talking problems arising out of students population explosion
- To make up for the deficiencies of home
- To minimize the incidence of indiscipline

Adequate guidance , counseling and yoga facilities is the only answer to help and guide the youth to worthwhile channels and help them to realize the goals of optimum academic, personal and social development.

Problems and needs in society are nothing new. But today they seem to be proliferating at unprecedented rate. The unique problems in the changing family, cities in up level, conflicts in values, attitudes and moral , the new criticism about politics, economic factors the changing role of work, new pressure and demands on school and the problems of the youth, all points out the needs for the counseling services and yoga for peaceful life.

Basic Counseling Skills the Teachers must know as a counselor

- Listening
- Empathy
- Genuiness
- Unconditional positive regard
- Concreteness
- Open Questions
- Counselor Self-Disclosure
- Interpretation
- Information Giving and Removing Obstacles to Change

Role of Teacher as Counselor

Teaching and Counseling both deal directly with the individual students, their problems and needs. Each should supplement, assist and increase the effectiveness of the other in helping students to develop those habits, skills, attitudes and ideals that will enable to adjust to modern democratic society and attain worthwhile life.

Some of the best guidance and the most effective counseling are given by the teachers to pupils. At one time or other every teacher has pupils coming to him/her with problems relating to out of school, family or religious difficulties. The teacher should have close contact with students for she/ he meets them much more frequently than the counselor. Every teacher should know the general methods to find out what the real problem is and he/she should make the pupil feel that she/he cares.

Teacher himself /herself can undertake counseling the behavior problems like,

- slow learners
- sudden drop out in scholastic achievement,
- financial support,
- Difficulty in to participating actively in the curricular and extra -curricular activities.
- Indulging in gaining attention.
- Finding it difficult to adjust with the classmates.
- Unusual ability, intellectual artistic or musical.

Integrating Group Counseling with Yoga Concepts and Practices:

Integrating yoga practices with group counseling. Counseling offers many creative paths of therapeutic learning. While yoga emphasizes the increased sense of connection with the self, group counseling emphasizes the increased sense of authenticity in relationship with oneself and with others. Common aims of both yoga and counseling are liberation from suffering through greater awareness and increased integration. Greater clarity of living and deeper sense of relation can lead to more positive behaviors and reduced negative consequences.

"Country's destiny is shaped in the class room."

While most of our teaching is in the class rooms involving large no of students, group counseling is taking place at all the times knowingly or unknowingly. Teachers could use more often group counseling integrating Yoga especially, simple breathing exercises (pranayama) prior to the group counseling sessions for better memory and concentration.

Suggestions to Integrate Yoga and Group Counseling in the Class Rooms

From the practical point of view and for better concentration and discipline in the class rooms the student counselor can practice simple pranayama and super- brain yoga (thooppukaranum) benefits and scientific effects can be a made known to the pupils for continuous practice and better performances.

Pranayama

God has provided prana, the supreme source of power free of cost to all human beings. Proper utilization of this free source of energy can make remarkable changes to our health, vitality and self confidence. We cannot simply equate prana with oxygen present in the air; the air we breathe is also filled with vital energy known as prana.

All benefits of pranayama cannot be written down; there are lot of subtle changes like mental peace and clarity of thought that occur in our mind.

Reduced Breathing Rate

- With yoga breathing, you can train yourself to breathe more slowly and more deeply. You can reduce your breathing rate from about fifteen breaths a minute to 5-6 breaths a minute, which amounts to reducing the breathing rate by one third. Reduced breathing rate leads to:
- Slowing down the heart rate as more oxygen can be pumped even with less number of breaths. Follow the ration of 1:2 for inhalation: exhalation.
- Reduced wear and tear of internal organs.
- Lowering of blood pressure, relaxation of body tensions and quieter nerves.
- Pranayama Practice Increases Life

- As per yoga philosophy, longevity depends on your breathing rate. Lowering of breathing rate is likely to increase your life. For example, a tortoise takes four to five breaths in a minute and it lives up to 200 years or more.
- Blood Circulation Improves

Pranayama for Healthy Heart

Our heart is the most industrious organ of our body. The heart beats 100,000 times a day. It is pumping blood day in and day out non-stop all your life. The health of your heart determines your life expectancy and quality of life in old age. More oxygen in the blood means more oxygen to muscles of the heart.

Benefits of Pranayama for Functioning of Body Organs

- Better functioning of autonomic system improves the working of lungs, heart, diaphragm, abdomen, intestines, kidneys and pancreas.
- Digestive system improves and diseases pertaining to digestive organs are cured.
- General irritability due to lethargy/ fatigue vanishes.

By pranayama practice all body organs gets more oxygen, toxins are removed from body, therefore onset of various diseases is prevented. Pranayama strengthens the immune system.

Better Mental Health

Pranayama practice provides freedom from negative and harmful mental conditions like anger, depression, lasciviousness, greed for money, arrogance etc.

With pranayama fluctuations of mind are controlled and it prepares the mind for meditation. With practice of pranayama, you will start experiencing lightness of body, feeling of inner peace, better sleep, better memory and better concentration whereby improving the spiritual powers/ skills.

As a person with sedentary lifestyle reaches middle age, lung tissues tend to grow less and less elastic and lung capacity decreases.

Pranayama can help to reduce the effects of following old age problems:

Loss of vitality, Accumulation of uric acid in the blood stream which often leads to frequent joint pains and discomfort, back aches, headaches, rheumatism, stiffening muscles and joints

Proper circulation of blood is impeded by a sluggish diaphragm or hardening arteries.

It is recommended to start learning pranayama from a yoga teacher without any delay in order to experience the immense benefits of pranayama. Benefits of yoga breathing can be realized only by experience. Establish a daily routine of yoga breathing exercises. If you want to start on your own, first start with rhythmic deep breathing to get into the rhythm.

Yoga helps children see the beauty and light within themselves, thereby boosting their self-confidence, allowing them to feel more comfortable with their bodies, and helping them get in touch with who they are inside. A child who learns yoga, mindfulness and relaxation will be developing essential skills for a lifetime of health and wellness in mind, body and spirit.

Superbrain Yoga: 3 Minutes -That Maximizes Brain Power

- To make the most of one's brain, it needs to be exercised and nurtured, just like every other muscle of the human body. Synapses – points of the brain connections – have to be created and conserved for the brain to stay alert and healthy throughout adulthood. How can a parent ensure their child's development is constantly improving during school? What could a parent of a learning disabled child do to help them develop?
- One option is Super brain Yoga. This simple squat exercise offers benefits not just for young students, but also adults seeking brain wellness into their senior years and patients with Attention Deficit Disorder (ADD), Attention Deficit Hyperactivity Disorder (ADHD), Down Syndrome, Alzheimer's, or other development challenges and cognitive delays seeking normalcy and cures.

The Science behind Super-brain Yoga

Based on the research of Dr. Joie P. Jones of the Dept of Radiological Sciences at the University of California, the exercise works using the body's energy centres which absorb, digest, and distribute energy to different parts of the body These primary energy centres are actually major acupuncture points. Acupressure energy points for the brain, eyes, forehead, mouth, ovaries, parotid, temples, and testes congregate around the area of the ear affected by pressure from the exercise. In addition, the finger pads used in the exercise stimulate neuropath ways into the brain by activating acupuncture points on the earlobes. According to Dr. Jones, after doing the exercise,

an EEG scan shows the right and left hemispheres of the brain have synchronized.

When done correctly, the Super brain Yoga exercise helps the energy trapped in the lower energy centres move up through the physical body's other major centres. As the energy travels upwards, it passes through the practitioner's heart centre and fills it with feelings of calm and inner peace. When the energy moves up further into the throat and beyond, the practitioner's intelligence and creativity are improved. Other benefits include regulation of the sex drive, which is especially important for teenagers.

We are a culture accustomed to exercising to get fit, but with the power of the Super-brain Yoga squat we can now become brighter in the process! Prolonged practice of the Super-brain Yoga makes the practitioner, in general, smarter and more psychologically balanced.

Conclusion

Counseling is an integral part of an over-all programme of guidance. "Counseling is a specific process of assistance extended by an expert in an individual situation to a needy person". This means the counseling situation arises when a needy person is face to face with an expert who makes available his assistance to the needy individual to fulfill his needs.

Counseling in its spirit and essence is generative it aims at assisting the individual to make his decisions is capable of realizing his potentialities optimally. To assist the students in the class rooms especially this paper suggests that the teachers can make use of pranayama and super – brain yoga in the classes for maximum use of the brain power in them in order to encounter the modern era peacefully.

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WESTERN EDUCATION AND ITS IMPACT ON TAMIL SOCEITY

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Abstract
We come to know that in early period science was used by the British to promote their colonial interests. This chapter will discuss the involvement of Indians in the faculty of sciences, where the natives were trained and hired to provide assistance to the government science machinery; and the Indian-responsestage, in which Indians took to scientific research on their own initiative. Here we use the term native to refer to Indians in a sub servient role

Introduction

Western education awakened the political and social coanscience in the Tamil people, Hitherto subjected to age old customs and social prejudices.Education was organized with the triple objects of (1) spreading western education. (2) Securing trained candidates for public administration, and (3) obedience to the British Government by Indian subjects, it was decided that the medium or instruction at the collegiate stage should be English, secondary education should be imparted both through English and modern Indian languages.Wood's educational schemes encouraged traditional schools and mean education (1854). It was the educational policy of the British rulers to spread western education in India.

Education on the eve of British Arrival

After the fall of Vijayanager (1965), until the British conquest of South there were no changes in the educational system. Due to prolonged ware the patronage for education by the Nayaka and the Nawabs of South India was not encouraging. In the middle of the eighteenth centaury there were very few schools for public instruction. As in the past Sanskrit education was available for the Bra chain pupils in the Gurukulas, which had deteriorated in Standard. The debased system of education in the 18th century is described by Schwarit thus; under a frame of Government so wretched the education of the young is miserably neglected. Few children learn to read and write and cast accounts and they are exclusively boys. Indigenou administered at home to boys and exceedingly rarely to circle, or administered to boys alone in schools, which inspite of serious defacts were maintained and managed by the people themselves. "The Chettis and the Kanakkars know accounts and look-keeping but had not access to Vedic learning or its ancillary disciplines.

After the establishment of the Madars Presidency, the British could not pay attention to educational reforms until 1922. As the government was engaged in " a series of experiments in Judicial and more particularly is land due to low prices and high taxes. The middle and lower clases of people were unable to defray the expenses incidental upon the education of their children. Where grants of land had been made for the support of indigenous schools by ancient Hindu and Muslim rules, the schools had fallen into disuse and in some places had entirely disappeared. In some parts of country, education was confined to some Brahaine and the Muslims taught their children is their own houses with the aid of teachers, eduation was entirely unknown to the passants in rural areass[7]. The collector of Bellary, Campholl who submitted a report on Education to governor Munro in 1822 states that the teachers were generally inefficient and that " Every School boy and repeartverbaris a vast number of vereas the meaning of which of known no more than the parrot that has been taught to utter certain words[8].

The elementary education in the indigenous schools was far from satisfactory, in the 'piar' or elementary schools the first thing the pupil learnt was the alphabet. He was taught to write on the sand; he was made to read light literature, Ramayans, Mahabarathe and pachtantra. He was taught helped him in the village transcations. In the Brachain 'tole' or colleges were taught law, logic. Astronomy and the vadan and the students emerging from the formed the class of literary men

In the pre-British school system in Tamil Nadu, the pupils did not stay long to learn, as they were withdrawn from schools by their parents to the tained to the traditional profession of the community to which the parents belonged. But in the 'tols' or colleges were found scholars more advanced in years. The students in the tols were the sankarittols education was entirely gratuitions. The teacher invariably received nothing but the satisfaction of having imparted, what he considered, the sacred lore to a few devotses[11].

Pre-British Tamil Society, which had been existing for centuries, was not without scientific culture. It lived by agriculture and handcrafts; as such possessed such sciences as astroney, agronomy, mathematics and machanis. It possessed the science of medicine alos. "But as the society stood at a low level of economic development, the amount of scientific knowledge it has attained and accumulated was small[12].

Tamil society was caste – stratified as in other parts of India. In the castsschme which assigned specific social functions to each class, it was the Brahmin caste which had the exclusive right to preach religious doctrines, to officiate as parents, and to function as teachers[13]. Hence they alone has the privilege to study all higher religious and secular knowledge. Other castes were debarred by reglious educts from all higher studies. The Brahmin learnt through sanakrit the sacred language in which all religious and higher secular knowledge was expressed, while the common man in villages and towns learnt the three R's in vernacular[14]. Education made the individual to accept and conform to the hierchical structure of society and made him subordinate to it.

Introduction of Western System of Education

Sir Thomas Munro, whos assumed charge as the Governor of Madras in 1820, directed the collector of the districts to submit reports as to the condition of Education in their respective districts, with the object of bringing education reforms. Before Munro's attempts to bring in the new educational system, Bongal had taken the lead, it was found that in various parts of India the Hindus and Muslims had their own educational institutions which were linked with religion.

The history of the development of English education in, India falls into four distinct periods.

- From 1772 to 1818, the period of beginnings.
- From 1818 to 1854, the period of foundation and decision of great importance.
- From 1854 to 1901, the period of rapid expansion, and

- From 1901 to the present day, the period of examination and modification.

A few years later Charlas Grant, one of the Directors of the company, submitted a memorandum to the British government to introduce English education in India. We may quote his words in this respect, "it would be extremely easy for government ot establish, at moderate expences, in various parts of the provinces, places of gratutions instruction in reading and writing English, multitudes, especially of the young, would flook to them and the essay books used in teaching might at the same time convey obvious truths on different subjects. The Hindus would, in time, become teachers of English themselves, and the employment of our language in public business, for which every political reason remains in full force, would, in course of another generation, make it berythroughtout the country, There is nothing wanting to the success of this plan, but the hearty patronage of government[19]. In the character Act of 1813 provision was made for 'the revival and improvement of litearature and for the introduction and promotion or knowledge of the sciences among the inhabitants of the British territories in India[20].

Through the efforts of Raja Ram Mohan Roy the Hindu college was founded in 1817 where Hindus received education in European language and sciences. And the Bishop of calcutis opened an institute to train young Chritians as prachers and impart knowledge of English to Hnidus and Muslims, mean while in Madras presidency, steps were taken for the introduction of English education without interfering with the indigenous system of learning Collect orate schools, one for the Hindus and the other for the Muslims, under one or more teachers trained in various subjects, At Tahalidari, there was to be a school under a competent school-mater. English was taught in the collectorate schools, while in Tansildari schools the entire teaching was conducted either in Tamil, Teleguu or kanada respectively in the linguistic regions of the Madras presidency.

There were two schools of thought among the English educationists in regard to the type of education to be imparted to the Indians. The first schools headed by Lord Maculay were for education through English medium and introduction of wastern culture and literature.

The Second school, known as the Orientallists, while agreeing to the education of the Indians in western science and knowledge advocated the encouragement or Sanskrit and Arabic literature. Mount-stuartElphintone held the view that English education would make the Indian people gladly

accept the British rule. According to Elphinatone, education in English was a political necessity. There was a total sepration between the British rulers and the Indian people, and the only means of ensuring cordial relation between them was relations education.

It was the intension of the colonial government not to interfere with the existing indigenous schools in the provinces.

Education was organized with the triple objects of (1) spreading western education. (2) Securing trained candidates for public administration, and (3) obedience to the British Government by Indian subjects, it was decided that the medium or instruction at the collegiate stage should be English, secondary education should be imparted both through English and modern Indian languages.

The Madras Government passed a number of Acts to encourage elementary education and provide grants for their aid. Act VI of 1863 sanctioned the maintenance of school partly by grant –in-aid and partly by voluntary cess[39].

The educational Department came under the control of the Indian Ministers in 1921. In the Madras presidency, steps were taken to implement programs of educational expansion.

Education through Missionaries

A member of the House of commons, had submitted a resolution for sanding school masters and militaries to India to educate the Indians. The Christian missionaries who come to India did yeoman service for the cause of education.

During the latter part of the 19th century Christian missionaries were leading in their endeavours to educate the Tamilians.

The missionary schools and college spread all over South India are standing witness for the work done by various Christian Missions in regard to the cause of education.

Muslian Education

At the Madras conference of the League in 1941, Jinnah spoke in clear terms " We do not want, under any circumstance, a constitution of an all India Character with one Government at the centre, we are determined to establish the status of an Independent nation and on Independent state in this sub-continent".

Education of Women

In Ancient India women had high place in society and were learned, Education of girls was not neglected. "The Rigveda mentions the name of learned women like Lopamudra, Sikata, Nivavasi, Vishwavara, Chosha, and Apals , who attained the rank of Rishis and composed hyms[66]. In the Epic period, the position of women had deteriorated, "with the passage of time, education and rights of women were curtailed[67]. HiuenTeang, who visited India (c.630 AD) mention that female education was restricted to higher classes.

In the Nadieval times and later till the advent of the British, Village boys and girls taught in indigenous schools; there were no public schools. As there was the custom of child-marriage and girls had to do domestic work, they were withdrawn from school at an early age and were denied proper education. They "remained outside the reach of all education" and remained illiterate[68].

During the early part of the 19th century female education had made some progress. But parents withdraw their draughts from schools to get them married.

In 1890 Duncan, the Director of public Instruction Madras proposed to government that mixed schools (co-education institutions) would remove the social pre-judice against female education. The inspectressesor schools supervised the education of girls[72]

During the first two decades of the 20th Century female education spread rapidly. Practical education for women was stressed, so that they could find useful employment.

In 1930's the advantage of women's education in the rapidly changing society was realized and the social taboo against women's education disappeared. University and technical education provided opportunities for women to become teachers, and elevators . Mahatma Gandhi's satyaraha and political agitation movements gave impetus to educated women to take part in the freedom movement. During the Quit India movement (1942), women also came out to protest against British Imperialism.

Impact of Education on Tamil Society

Western education awakened the political and social coanscience in the Tamil people, Hitherto subjected to age old customs and social prejudices. They saw things in their real perspective. The caste system, disparity among the social classes, the double standard to law imposed by the Dharamastraswer examined from the scientific angle and educated men revolted again them, political though imbibed from the works of the western political philsophara

influenced the educated class to seek freedom from the hegemony of the British rulers.

Education had opened the eyes of the Tamilians to the several dispraties in social life and the "divide and rules" policies of the British government, Brahmina being favoured for civil appointments, the non-Brahmins of Tamil Nadu revoltad against the government policy and the non-Brahmain movement became a strong force which the British had to face till they laid down their authority in India. The Justice party contained very powerful educated men like RamaswamyMudaliar. E.V. RamaswamyNaiker and others, while the DravidaRazaghamdominsted the political scene during the latter part of the British rule in Tamil Nadu.

Educated people stood up against the injustice to the women folk, the untouchables and other social evila to eradicate which social reformers like Annie Besant, Veersalingampantalu, Chentsal Rao and others, devoted their lives and induced the Government to take steps to legislate against those evils.

Education changed the outlook of society, The Spirit of Nationlism roused the Tamilkana against the attrocitions of the British rule, The Tamilans as a whole stood to support the National movement and the formation of the Congress ministry in Madras under C. Rajagopalachari, political conscioness induced the people to organise themselves to secure demands like administrative reforms, indiansationfrachise, elected legislature, civil liberties and self-government, but for western education, Indians perhaps, would have been groping in the dark caverns of their society under the grip of traditional uneven laws which made distinction between the higher and lower classes. The out come of western education was the spread of democratic ideals among the people.

Wood's educational schemes encouraged traditional schools and mean education (1854). It was the educational policy of the British rulers to spread western education in India.

In 1882, the hunter commission recommended to the government that female education should be encouraged and considered it as the responsibility of the government to spread education among women, by the beginning of the 20th Century female education had spread rapidly.

Conclusion

Western education brought new ideas and awakened the people to social and political realities. The Spirit of Nationlism grew and there were constant agitations for reforms in administration, civil liberties, elected legislature and for self-government.

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REGION AS REASON: THOUGHTS ON A MARXIST THEORY OF REGION

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The modern interest in theorising region is an indispensable intellectual phenomenon. Perhaps, it is more appropriate to think of this as the revival of interest in region, because, even in the classical period, literature is region-specific in an instinctive way. Partly due to the impact of the modernist discourse, with the Universalist claims of Humanism it entails, the aspects of identity articulated by the specificity of region are relatively sidelined. But as Stephanie Foote says in his essay "The Cultural Work of American Regionalism" (25), "regional writing might be the great comeback story of American literature. Extraordinarily important in the late nineteenth and early twentieth centuries, it has been the subject of a fascinating and widespread critical rediscovery during the past thirty or so years."

However, the modern attempts at theorising region are neither homogeneous nor uniformly subscribed to, for understandable reasons, one of which is the bewildering diversity of the body of thought which we call *theory*. In fact the evolving discipline of region studies can only be a zone of contentions and debates. Marxism, as a sustained theoretical enterprise that consistently grappled with the systematised social disparities, includes one of those standpoints to theorise the significance of region.

But, theorising region from the Marxist outlook is still in a formative stage. Let me make the confession that the present paper is not an ambitious attempt at articulating a comprehensive theory of region from the Marxist perspective, but only a preliminary spade work that inevitably contains some assorted reflections that may contribute to such a comprehensive theory later on, although in a relative sense.

To begin with, the concept of region may appear to be self-evident, at the first sight. On further scrutiny, one finds that it is indeed only beguilingly obvious. For instance, in his article on the conceptual foundations of *Regional Development Theory*, Casey J. Dawkins poses the question "what is meant by the term region?", and he goes on to say (133-4) that "some theorists merely presume the a priori existence of a cohesive geographic and economic entity known as a region, whereas others base theory on more explicit definitions." Then he continues probing the different approaches and definitions of region the details of which would only sound like a digression for our purpose.

I believe that without embarking on fathoming the nuances of the definition of the region, we can safely take region as the intimate territory, whatever the community feel at home with; no need to say that the term *territory* should not be thought of in the geographical sense alone. But the troubles compound once we take up the concept of region from the Marxist perspective. One of the reasons for this is that Marxism is known to be a theory that is quite appreciative of the cosmopolitan character of capitalism, in contrast to the regional differences. Let us take a look at a well-known passage from the famous *Manifesto of the Communist Party* (5):

[T]he bourgeoisie has, through its exploitation of the world market, given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed.

Here capitalism sounds synonymous with progress and national boundaries are spoken of as limitations on this progress. How can we derive a theory of region, from such a cosmopolitan position—a theory that is positively disposed towards appreciating the regional specificities?

In addition to this, in Marxism, one can find a theory that could be taken as a prescient view of globalisation, and even as a theory of world literature. Let us consider a relatively less known passage which occurs a few lines after the above quoted lines:

In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National

one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature.

Against the backdrop of this scintillating enthusiasm for the global character of the modern literature, which is perhaps amply testified already by books like Yan Martel's *Life of Pi*, or Arvind Adiga's *White Tiger*, how can we forge out a theory that takes cognizance of the regionalist roots of literature? I mentioned these books, as such books with a global canvass are inconceivable in the past. Here, I hint at some of the prospects for the development of such a theory from the Marxist perspective.

One of those suggestions is to underscore the fact that regional differences are already taken into account in Marx's socio-political theory, although it is not apparent on the surface. In their seminal work, in which they have formulated their materialist understanding of society, i.e. *The German Ideology*, Marx and Engels repeatedly says that the regional and geographical conditions of the people play a vital role in history, more so in the pre-modern times.

If one objects that this book cannot be taken as representing the thought of mature Marx, I would like to turn to Marx's *magnum opus, Capital*, where he discusses one of his key concepts, the concept of *means of production* in a footnote. The crux of Marx's argument here is that the (regional) geographic resources also form a part and parcel of *means of production.* For instance, in a costal area, the fish in water are also part of *means of production.* Thus Marx argues: "[I]t appears paradoxical to assert, that uncaught fish, for instance, are a means of production in the fishing industry. But hitherto no one has discovered the art of catching fish in waters that contain none" (176).

The next most significant concept of Marx, the concept of production relations, which are predominantly relations of division of labour are also related to the regional differences. In the modern world where the first world became the exporters of culture, incarnating cultural imperialism, by relegating and restricting the developing countries to agricultural imports, the regional nature of this international division of labour becomes evident.

It is precisely because of this reason, characterizing the mode of production in the postmodern world, Fredric Jameson speaks of the "third World agriculture and First World culture," in his introduction to Lyotard's celebrated book *The Postmodern Condition.* Lastly, I would like to note that the Marxist theories of uneven growth and spatial differentiation place the roots of the uneven development crisis squarely within the nature of the capitalist system; no need to add that this uneven development can be charted in the regionalist contours only.

Also, one should not think that concepts like *means of production* or relations of production have no connection with the issues related to the nexus between the regional and national literature. As Foote says again in the essay already cited (29): "to say that regional writing was deeply implicated in the logic of nation-building is to read the past as if it were a smooth narrative with a single object. But nothing could be further from the truth. . . This ragged process of consolidation was enabled and spurred by technological advances in almost all forms of industry and communication."

In fact, such a holistic outlook in which technology, economy, culture, literature etc. are viewed as different aspects of the totality of social life is the defining feature of Marxist outlook. Thus, this outlook would not support a rigid view of region that is valid for all socio-economic organisations. After all, it is not accidental that the concept of nation as a unified region invariably surfaced only in the modern capitalist relations. The implication is that, the definition and determination of the range, function, and effectivity of region as the intimate territory of a community varies from society to society depending on its socio-economic phase, from the Marxist perspective.

Also, understandably, the range of territory that people are intimate with is different in the times of airbuses from that of the ordinary buses, underscoring the role of means of transport, which forms a significant part of means of production. To sum up, the question as to how far region plays the role of reason in human affairs can only be answered against the backdrop, and with respect to the social *totality*, to adopt an expression of George Lukács.

Hence, a rigidly conceived regional-national binary is not applicable for all times, especially for the modern times. The observation made by Gary Scharnhorst and Tom Quirk in connection with American Literature (58) is illuminating: "Regionalism often renders characters as Types representative of the locale rather than highly individualized people. . . However, more recently literary historians have tended to see Regionalist authors as participating in the unification of a so-called national identity after the rupture brought about by the Civil War."

Perhaps, a writer like William Faulkner will be a test case in this context. Can we say that, just because his characters are representative of the Southern American character, they don't have the universal human appeal? Can we confine their significance to the region of

Yoknapatawpha? I believe that the answer could only be a negative for these questions. The case of a poet such as Robert Frost could also throw some light here.

Beyond any doubt, Frost's regional roots in New England inform many of his poetic themes. But this enhances, instead of hindering, the universal appeal and relevance of his poems. Even if we go beyond the confines of American literary frontiers, can anybody claim that Hardy's characters do not represent anything pertaining to the universal problems of class and gender, just because his fictional region of Wessex seems to have a formative significance for his fiction?

Last but not the least, regarding the views of the founders of Marxism concerning the regional specificities: even in their most optimistic phase about the possibilities of socialism, they never thought that the socialist society they envisaged would do away with regional differences. In one of the least appreciated statements of Engels' from his letter (276), he says: "'The elimination of all social and political inequality,' rather than 'the abolition of all class distinctions,' is . . . a most dubious expression. As between one country, one province and even one place and another, living conditions will always evince a *certain* inequality which may be reduced to a minimum but never wholly eliminated." Such is the significance of the recognition of regional differences in Marxism. Statements like this will contribute by showing an overall direction to a full-fledged theory of region in Marxism.

Before I close these stray reflections, it may be better to take up our initial problem with which I started them—the relation between Marx's concept of world literature and regional literatures. I believe that Hegel's concept of the unity of the concrete and the abstract will be of great service here. This will also solve the seeming dichotomy between the Regionalist and Universalist aspects of literature.

As Hegel repeatedly says in his works like his *Philosophy of History*, it is only when the abstract principles are backed by the richness of concrete exemplification that they become rich and lively; in their isolation both the abstract and the concrete turn lifeless and ineffective. Thus, it is only when it encompasses the richness of varied regional literatures that the world literature or the universal literature can realise itself. said that this literature arises "from the numerous national and local literatures" alone, without juxtaposing his Moreover, when Marx envisaged the development of world literature as seen in the passage already cited, he concept of world literature to the regional literatures, a juxtaposition that cannot be justified from the dialectical outlook which is the secret behind the intransigent subversive spirit of Marxism.

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A WOUND THAT'S BORN TO BLEED: THE REPRESENTATION OF SATI IN INDIAN NOVELS

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Abstract

The vital role of literature is to sensitize people to issues which needs immediate attention. Indian literature in particular has dealt with the issues which has gripped the lives of individuals from times immemorial. social evils like caste system, child marriage, treatment of widows, marginalization and social exclusion of Dalits, the evils of patriarchy finds space in the annals of literature. My paper deals with the aspect of sati in Indian novels. The very act of portrayal of this issue exposes the cruel patriarchal set up and its harsh method of exercising control over the lives of young and gullible women. Though instances of sati is obsolete and literature on the representations of this cruel practice is meager in number, it mirrors the plight and pain of women adding on more chapter about the suppression of femininity to the annals of history.

***Keywords**: sati, victimhood, wifehood, pativrata, patriarchy.*

Sati or suttee is an obsolete Hindu funeral custom where a widow immolates herself on her husband's pyre shortly after her husband's death. The practice can be dated back to the 1st century BC, while evidence of practice by widows of kings appears between the 5th and 9th century. The practice of sati was considered to have originated within the warrior aristocracy on the Indian subcontinent. The practice gradually gained in popularity from the 10th century AD, spreading to other groups from the 12th to 18th century AD. The abolition of sati by the British in 1829 has become a founding moment in the history of women in modern times. After much Parliamentary debate, sati was outlawed in India by Lord William Bentinck in 1829 was largely due to the efforts of both Christian and Hindu reformers such as William Carey and Ram Mohan Roy. Rammohun Roy's 1830 tract in favor of the abolition of sati followed up by similar laws by the authorities in the princely states of India in the ensuing decades terminating with a general ban for the whole of India issued by Queen Victoria in 1861. Despite the extinction of the notorious practice the practice had become a favorite subject for indignant letter-writers to the government and to the press, who described the practice as "primitive" and "barbarous."

The approach to the issue of sati in the periodicals sheds light on two prominent trends of this social evil. The first tends to present the *sati* as an innocent victim of the irreconcilable situation where the Brahmins and her family acts as evil incarnate. The second trend presents the widow as a willing participant, and often as courageous and admirable, who will transform into a goddess in the eyes of the folk. In many instances of the former trend, the victim is often young the early account from the London Magazine in 1827 describes the wretched plight of a fourteen year-old Brahmin girl who was forced to commit *sati.*

She soon leaped from the flame, and was seized, taken up by the hands and feet, and again thrown upon it, much burnt; she again sprung from the pile, and running to a well hard by, laid her self down in the water course, weeping bitterly.… At length, on her uncle swearing by the Ganges, that if she would seat herself on the cloth (which he had provided) he would carry her home, she did so, was bound up in it, carried to the pile now fiercely burning, and again thrown into the flames. (Hindoo Widows 544)

Eventually a Moslem standing by cut her through the head with his sword and her from further suffering This account presents the widow as a victim of force by her own kith and kin, of murder,

Roopkuvarba Kanwar, a Rajput woman immolated herself at Deorala village of Sikar district in Rajasthan on September 4 1987. After her death, Kanwar was hailed as a *sati mata* "sati" mother, or pure mother. Owing to the outcry, the Indian Government enacted the Rajasthan Sati Prevention Ordinance, 1987 on 1 October 1987 and later passed the Commission of Sati (Prevention) Act, 1987.

Lindsey Harlan having conducted field work among Rajput women has constructed a model of how and why, women having committed *sati* are still venerated today, and how the worshippers think about the process involved. According to her a woman on the path to become

a *sati* goes through three prominent stages. Being *pativrata* during her husband's life; who, at his death, makes a solemn vow to burn by his side, gaining status as *sativrata* ; having endured being burnt alive, achieving the status of *satimata*. In Harlan's model, the *pativrata* is devoted and subservient to her husband. If he dies before her, some culpability is attached to her for his death. Making the vow to burn alive beside him removes herown culpability. It also enables her to protect him from new dangers within the afterlife the holy vow to burn herself transforms the *pativrata* to *sativrata*, This is transitional stage between the living and the dead, before ascending the funeral pyre. According to popular beliefs, once a woman commits herself to become *sati*, she is endowed with many supernatural powers. Lourens P. Van Den Bosch editor of *between poverty and the pyre: moments in the history of widowhood* enumerates on the special powers of *sati* The *sati* would gain the powers of prophecy, clairvoyance, and the ability to bless women with sons. The gifts from a *sati* were venerated as valuable relics, and people would flock to touch her garments in her journey to the pyre to benefit from her powers. Her death on the pyre, transforms her into the shape of the *Satimata*, an embodiment of goodness and a family protector. She occurs in the dreams of the especially women on how to be good *Pativratas*. She can also make children fall sick and the cows' udders wither, if she thinks this is an appropriate lesson to the living wife who had neglected her duties as *pativrata*.

In Indian literature not many writings deals with the issue of Sati. Shivarama.Karanth's 1988 novel *Sarasammana Samadhi* written originally in Kannada and Krupabai Satthianadhan's 1998 autobiographical novel *Saguna,* credited to be 'The First Autobiographical Novel in English by an Indian Woman.' The two novels I have chosen here are Saguna and *Sarasammana Samadhi*. While the former gives a cursory description of sati through the writers' childhood memories; the latter revolves around the story of Saraswathi, hailed as Mahasati Sarasamma, who becomes a vital and inseparable part of the village.

The publication of *Saguna: a Story of Native Christian Life* in 1893 by Krupabai Satthianadhan by Oxford University Press in its Classic Reissue series in 1998 marks a definitive moment in the career of this unusually complex novel. Krupabai Satthianadhan in Saguna, the first autobiographical novel in English by an Indian woman shares her childhood experiences where weird stories of ghosts and spirits were narrated and accepted among the

old and young alike. Sattianadhan's summer home was haunted by the ghost of real *suttee* (sati) who lived and died in the place. She describes her summer vacations in the Deccan where her brothers took great delight in describing the wonders of the picturesque place. Their summer home was picturesque with pointed rocks, caverns, breezy uplands, and dark wooden lairs. Sattianadhan explains to her readers the unique tale of the mysterious sati. The lady was young, beautiful and literate. She had lost her husband, a very rich banker in the *Taluq.* Her marriage had commenced at the tender age of five and her husband was about forty years old. The woman, who was considered to be the most fortunate one for marrying the richest man, encountered the ire of the village folk. She was accused of having conversations with evil spirits and practicing sorcery on her husband. Her husband's relatives were equally cruel. All sorts of cruelty were perpetrated on her her including dragging her away and jewels were torn from her. All these circumstances converged and compelled her to become *suttee.* This decision abruptly transformed the attitude of the villagers as the whole village burst with joy and her jewels were replaced. The woman was decorated as a bride. The village folks eagerly erected a *mandapam* with bunches of camphor hanging from its sides. The *suttee* was smeared with saffron and clad in her grandest clothing was placed beside her husband. Amidst the din of tom-tom the *mandapam* was ablaze. Suddenly a form rushed out from the *mandapam* and fled to the hills. It was a common notion that the voice of the *suttee* if heard brought illness. People continued to believe that she still lived in the thick jungle practicing sorceries. All the calamities the village encountered thereafter like epidemics, calamities and night blasts were ascribed to her sorcery. The shepherd youths narrated strange stories about a solitary figure and strange voices at night. Thus the story of *suttee* was repeated amongst old and the young alike.

Shivarama Karanth is a house-hold name in the Kannada literary world. Shivarama Karanth's Kannada novel *sarasammana Samadhi* is a 1932 novel which gives evidence of Karanth's concerns for social and cultural problems facing Indian society. The name itself refers to a shrine built for Sarasamma, who committed Sati when her husband died and venerated by the village folk. Men and women who experience marital disharmony visit the shrine of Mahasati Saraswathi (Sarasamma) on Thursday nights, apply vermilion to the *masti kallu,* leave a coconut in the pond, a rite to be carried out in secret. expecting it to have

sunk the next day. The story of Sarasamma including the details of her birth, death is known to everyone. According to many the legendary Sita of Ramayana was reborn in *Mudambail* as Sarasamma to unite with her husband Ramachandra of her previous birth. She married Nellachallayya (Rama Chandra in his previous birth), who with pangs of guilt for the unfair treatment inflicted on Sita leaves his earthly body and ascends to heaven. Sarasamma decides to become a sati and willingly ascends the funeral pyre of her husband. Her friends accompany her, incur fatal wounds and die. Owing to her stature as sati, the village erected a small shrine where pilgrims from far and near flocked to avail her blessings. She was revered and worshipped by women to bring back their husbands from the grips of concubines and by men to make their wives submissive. Stories of Sarasamma's powers as narrated by Sitakka's mother Machakka, Bangari's tales and other similar tales, narrated, re-narrated in the village gives a glimpse of Sarasmma's powers, and thus she became the most trusted companion of the village folk.

Chandrayya, the most eligible bachelor of the village and the protagonist of the novel meets Eshwara Bhatta who tells him about Belliyakka, a ghost that haunts men who roam around in Mudambailu alone at night. On his wanderings one night Chandrayya meets the ghost. Belliyakka, the ghost of a beautiful woman, seeking his affection and friendship and narrates her plight to Chandrayya. The account of the ghost Belliyakka, herself unfurls the 'bitter truth' of the legendary story of Mahasati Sarasamma. Her version of the tale also exposes the dark underbelly of the patriarchal society wherein women after the death of her husband were unfit to live. Numerous circumstances including the pressures from the Brahmins, relatives and other merciless women folk forced her to accept sati. Belliyakka recounts her story wherein the folk forcibly placed her besides her husband's deceased and sick body. She resisted and lost her strength in the face of fast approaching death. She was burnt alive with her husband raised to the stature of *mahasati.* And then venerated by the villagers

Conclusion

The novels *Saguna* and *Sarasammana Samadhi* vividly depict the plight of young widows and how they were compelled to perform *sati*. Introspecting the Lindsey Harlan model, the woman in *Saguna* is a sativrata. As she committed herself to become *sati*, she is endowed with many supernatural powers that have negative connotations. The widow in Saguna didn't immolate herself and unite with her husband in death; rather she fled away, ran into the thick forest and converted it into a wretched place where she could freely practice her sorcery. The occurrence of natural disasters and other unfavourable events which took a toll on the life of the villagers was assigned to her evil powers. On the contrary, the woman in the latter novel (Sarasamma) on account of her death and union with her husband in death transformed herself into the shape of the *Satimata*, an embodiment of goodness and a family protector. Therefore, the *sati* in *Saguna* is associated with ill omen, but the *sati* in the latter novel is venerated and hailed as the 'Mother.'

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8. "Suttee" is the anglicization of the Hindi "sati," and both words may refer to the ritual itself or the woman who performs, or suffers, the ritual. In the course of

this essay I shall use the term "sati" rather than "suttee," as the former is now in common parlance

9. Official text of the Act on Government of India's National Resource Centre for Women (NCRW)

10. Lindsey harlen is a professor of Religious Studies, associated with Connecticut college from 1987 to 2017

11. the dutiful wife

12. Lourens P. Van Den Bosch is an Associate Professor of comparative religious science and history Indian religions and Islam, Groningen University. His area of interest includes Sanskrit, Indian religions and theology

13. Bremmer, Jan, and Lourens Van Den Bosch, eds. *Between poverty and the pyre: moments in the history of widowhood*. Routledge, 2002.

14. Krupabai Satthianadhan, *Saguna: The First Autobiographical Novel in English by an Indian Woman*, ed. Chandani Lokuge (New Delhi: Oxford UP, 1998). Hereafter, quotations from the text will follow the quotation in brackets.

15. The anglicized word for sati.

16. The practice was very common with all poor Hindu widows

17. A platform

18. Kota Shivaram Karanth was a Kannada writer, social activist, environmentalist, Yakshagana artist, film maker and thinker

19. A place in south canara.

HONING VOCABULARY SKILLS OF HOME ADMINISTRATORS AT RURAL AREA AND IN TURN HELPING THEIR CHILDREN IN THEIR STUDIES AT LOWER AND UPPER GRADE KINDERGARTEN LEVEL

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Abstract

English language has been spoken all over the world and it has become international language in the field of business, trade, commerce etc. In India though English plays a vital role in schools and colleges it remains as a second language rather than communicative language. Most of the second language learns learned the language for the sake of getting pass marks in the subject in order to pursue their academic studies. They felt handicapped while using their second language in communication in the society when required. Mushrooms of English mediums are established even in villages and many of the children are admitted into English mediums. The problem is that most of the parents are unable to assist their children in their studies after completion of their studies 10th, Inter, Degree respectively. The researcher attempt to enhance their communicative competence in vocabulary in view of helping them to assist their children in lower level like K.G sections. Through motivation the researcher attempt to enhance the parents vocabulary in English language that would help the parents who are Home Administrators to help their children in their studies. The researcher decides to follow pre and post test in his investigation to enhance their vocabulary skills. The researcher has taken 40 Home Administrators from a village as samples.

***Keywords** Home administrators, vocabulary LCD projector, blackboard children*

Introduction

A language is considered foreign if it is learned largely in the classroom and is not spoken in the society where the teaching occurs. Language scholars distinguish between the terms acquisition and learning: 'acquisition' refers to the process of learning first and second languages naturally, without formal instruction, whereas 'learning' is reserved for the formal study of second or foreign languages in class room settings.

Hypotheses

Learning Vocabulary for a short period of time may increase the level of confidence in Home Administrators to a certain extent to help their children studying in P.K.G., L.K.G., U.K.G. and may help guide their children studying in P.K.G., L.K.G., U.K.G. level in schools.

Vocabulary

'Without grammar something could be conveyed but without vocabulary nothing could be conveyed.' The investigator started the experiment withpre-test treatment and post-test in vocabulary. The experiment that he followed was eclectic. Here the Home Administrators were given a number of vocabulary and were asked to find out meanings for each word in the mother tongue .Then they got into groups and shared the meanings they had written and got the meanings for the words from the group members that were not known and further they were given bilingual dictionaries to find out meanings for the rest of the words that were not known by the group.Vocabulary learned by the Home Administrators is used from **The New Oxford Picture Dictionary** under different headings such a as :Parts of the Body Vegetables, Fruits, Jewelry, cosmetics, Describing clothesDescribing the Weather Classroom, The Family, Houses, School Verbs, Sports Verbs, Household Services, The Living Room, Treatments and Remedies, Ailments and Injuries, The Bed Room, Medical and Dental care Repair and maintenanceetc.

Difference between pre test and post test of the Home Administrators who acquired written skill onvocabulary

Table 1

Scores	Pre-Test		Post Test	
	Frequency	%	Frequency	%
0-40	13	32.5	5	12.5
41-60	8	20.0	1	2.5
61-80	7	17.5	6	15.0
81-100	12	30.0	28	70.0
Total	**40**	**100.0**	**40**	**100.0**

Tabl e 1 represents the testing of the scores received with respect to the usage of vocabulary. It is to be observed that the difference in the pre test and post test for the scores. In pre test the highest percent of score obtained by the Home Administrators is between 0-40 in post test it is between81-100

Similarly chi square test was utilized in order to substantiate the researcher's finding. The p value was found to be 0.032 which is less than 0.05. Therefore the null hypothesis is rejected at Level 2. Hence it is significant that there is a relationship between the scores obtained in the pre and post test.

Null Hypothesis

There is no significant difference between pretest and post test of the Home Administrators who acquired written skill on self introduction.

Level of Gain Score Regard to Pre Test and Post Test on Vocabulry of the Home Administrators with Regard to Qualification, Religion, Locality, Homes, Fathers Qualification, Mothers Qualification, Number of Children, Monthly Incomeandage
Table 2

Item	Values	Low		Average		High		df	P Value	Remark at 5% Level
		Frequency	%	Frequency	%	Frequency	%			
Qualification	10 and below	7	58.3	4	33.3	1	8.3	8	.539	NS
	Inter	5	45.5	5	45.5	1	9.1			
	Other	10	83.3	2	16.7	0	0.0			
	PGD	3	100	0	0.0	0	0.0			
	UGD	2	100	0	0.0	0	0.0			
Religion	Christian	16	61.5	9	34.6	1	3.8	2	.376	NS
	Christian	11	78.6	2	14.3	1	7.1			
Locality	Residential	18	78.3	3	30.0	2	8.7	2	.038	S
	Non Residential	9	52.9	8	47.1	0	0.0			
Ownership of House	Owned	24	66.7	10	27.8	2	5.6	2	.874	NS
	Rented	3	75.0	1	25.0	0	0.0			
Father's Qualification	10 and Below	15	65.2	6	26.1	2	8.7	4	.730	NS
	Inter	11	68.8	5	31.2	0	0.0			
	Illiterate	1	100	0	0.0	0	0.0			
Mother's Qualification	10 and Below	16	69.6	5	21.7	2	8.7	4	.349.	NS
	Illiterate	11	68.8	5	31.2	0	0.0			
	UGD	0	0.0	1	100	0	0.0			
Number of Children	0	9	50.0	8	44.4	1	5.6	4	.052	NS
	1	3	75.0	0	0.0	1	25.0			
	2	15	83.3	3	16.7	0	0.0			
Monthly Income	B3000	2	66.7	0	0.0	1	33.3	6	.130	NS
	3000	13	61.9	8	38.1	0	0.0			
	A3000	4	100	0	0.0	0	0.0			
	A5000	8	66.7	3	25.0	1	8.3			
Age	16-20	6	42.9	7	50.0	1	7.1	8	.289	NS
	21-25	4	66.7	1	16.7	1	16.7			
	26-30	9	90.0	1	10.0	0	0.0			
	31-35	6	75.0	2	25.0	0	0.0			
	36-40	2	100	0	0.0	0	0.0			

From the table 2 inferred that 58.3%, 33.3%and 8.3% of Home Administrators qualification X and below X ;45.5%, 45.5% and 9.1% Home Administrators Inter qualification; 83.3%, 16.7%,and.o% Home Administrators other qualification ;100%, 0.0%, and 0.0%Home Administrators PGD qualification and 100%,0.0% and ,0.0% Home Administrators UGD qualification respectively have low, average and high level of gain score error in vocabulary.

From the table it is inferred that 61.5%, 34.6 and 3.8% Hindu Home Administrators 78.6 %, 14.3 % and 7.1% Christian Home Administrators have low average and high level of gain of score error in vocabulary.

From the table it is inferred that 78.3%, 30.0% and 8.7% residential Home Administrators and 52.9 %, 47.1 % and 0% non residential Home Administrators have low average and high level of gain of score error in vocabulary. From the table inferred that 66.7%,27.8%,and 5.6% The Home Administrators living in own houses 75.0%, 25.0%, 0% rented houses, have respectably low, moderate, and high of gain score error in vocabulary.

From the table it is inferred that 65.2 %, 26.1% and 8.7% of The Home Administrators' fathers qualification X and below X ; 68.8 % , 31.2 % and 0 % The Home Administrators' fathers qualification Inter ; 100 %, 0 %,and.0% illiterate fathers respectively have low, average and high level of gain score error in vocabulary.

From the table it is inferred that 69.6 %, 21.7 % and 8.7% of The Home Administrators mothers' qualification X and below X ; 68.8 % , 31.2 % and 0 % The Home Administrators UGD qualification ; 0 %, 100 %,and.0 % illiterate mothers respectively have low, average and high level of gain score error in vocabulary.

From the table it is inferred that 50.0%, 44.4% and 5.6 % The Home Administrators having zero children 75.0 %,0 % and 25.0 % Home Administrators having a child 83.3%, 16.7, and 0% Home Administrators having three children, have low average and high level of gain of score error in vocabulary.

From the table it is inferred that 66.7%, 0 % and 33.3% of The Home Administrators monthly income below B 3000 ; 61.9 , 38.1 % and 0 % The Home Administrators monthly income 3000 ; 61.0 %, 38.1 %,and 0.0% The Home Administrators monthly income above 3000 ;100%, 0%, and 0% The Home Administrators monthly income above 5000 respectively have low, average and high level of gain score error in vocabulary.

From the table it is inferred that Home Administrators between 16 -20 years of 42.9%, 50.0 % and 7.1% between

21- 25 years of age 66.7 , 16.7 and 16.7 % between 26-30 years of age 90.0 %, 10.0 %,and 0% between 31 – 35 years of age 75 .0 %, 25.0 %, and 0% , between 36-40 age group of Home Administrators 100%,0%,0% respectively have low, average and high level of gain score error in vocabulary.

The study reveals that the applications of eclectic approach have a positive effect on the learners. It did not restrict to any particular method rather it paved way to freedom of learning on the side of the learner and freedom to choose the method according to socio-cultural environment and mood and interest of the learner.Developing vocabulary skills in Home Administrators in Rural area in view of helping their children in their studies in Lower and Upper Grade Kindergartencompletely need based and learned centered. Everything is taught in bilingual method included repetition while learning vocabulary.Using mother tongue helped the Home Administrators to better understanding of the meaning of the words and they were able to reproduce them well in the classroom.

According to the culture of the milieu, particular age group between 20-40 feel shy away. They are possessed with English phobia.They were not able to understand the concept of the language as it varies in rule right from phonetics like but and put.They feel that they were not encouraged in their schools to talk in English.They learned by heart some answer and grammar without being understood anything just to get through their exams. Inefficient teachers teaching them English did not interest them.They did not feel need to learn English.

Now they realized the drastic need to learn English as their children study in English medium Schools. It has become a prestigious issue to educate their children in English medium schools. They feel handicapped and inferior in front of their children when they speak to them in English. They were not confident enough to assess their children's home work andunderstand the remarks written by the teacher in their calendar.

These were the driving force for Home Administrators to learn English vocabulary. Initially they were timid and would not open their mouth. But motivation and brain storming sessions helped them to overcome their shyness. So for adults motivation is very important.Realisation of getting into jobs in English medium schools and accompanying children in their studies is a driving force for them to learn English.Most of the Home Administrators were ignorant of many things and they wanted to learn

more and about the language.The techniques and methods investigator followed to teach them enhanced their interest in learning the language.Teaching them through innovative methods and applying varied methods to teach same component led them to better understanding of the particular component.

To teach vocabulary the investigator followed visual communication through Power Point Presentation with the help of the LCD projector .All the pictures are scanned from New Oxford picture dictionary. Individual response, group work, group discussion boosted learners' interest They were very much interested in learning vocabulary and also how to pronounce them clearly as some among the Home Administrators aiming to attempt competitive exams for better job opportunities and some of them were aiming to complete their unfinished educational qualification and some who are motivated to attain higher education and help their children in their studies. Some of them who had better opportunities to study in reputed schools and colleges but economical constrains restricted them from pursuing higher studies showed very good progress in their learning.

Recommendations
Following are the Recommendations Suggested by the Investigator from the Present Study

- English vocabulary may be taught to adult learners through picture dictionaries and dictionaries in bilingual.
- Fixing time table according to adult learners' convenience may create conducive atmosphere to learn.
- Teaching materials could be planned to cater the needs of the learner.
- Examples could be elicited from real life situations in the milieu to teach vocabulary.
- Computer assisted learning ,power point presentation, audio and video aids, repetition of some vocabulary everyday may help learner to learn the language.
- Group work, and pair work in communication enhance their confidential level to face the audience.
- Some follow up or orientation classes could be conducted to have better learning and better result.
- Motivation to learn English and goal to obtain certain level of their studies or learning in a particular period of time is recommended.
- Their drive to learn English could be triggered periodically.

- Above all the material should cover the individual needs of each person for certain level to draw individual attention.

Suggestions for Further Study

Teaching them from ground level of the language would help fill the vacuum between previous learning and present learning.Conducive and flexible time table helps them learn better.Contextual learning would help them learn faster and better.Planning the curriculum for immediate usage would interest the learners to respond well for any course material .Much more need based curriculums could be planned in plenty to meet every sector need in Indian context.Course material should be learned centered rather than material designer. Though analysis of English teachers' proficiency would be done in rural areas and further material courses could be designed to enhance their proficiency.

Conclusion

Educating women is very important in the context of India today. Educating women is to educating the entire family. The present study onDeveloping vocabulary skills in Home Administrators in Rural area in view of helping their children in their studies in Lower and Upper Grade Kindergarten would help women to enhance their dignity, status in the society that they live in, would help them assess their children's education at least in lower classes. It would help children to spend sufficient time with their mothers and the child learn better in their mother's presence. This material would definitely help them to communicate with non locals, visit their people abroad. When adult learners take courses according to their needswould learn better. Conversations are learned better when they are repeated a number of times. On the side of course designer a lot of patience is needed to collect them together. At time thementorwould be ready to spend different timings to different types of groups to teach the same activity. Teaching through Power point presentation would gain a lot of time and better understanding. Group work would help them to shed their shyness and participate actively in the activities. Adult learners learn better when they were given space, and freedom to learn.

Findings

The study at the end of the experiment and Chi square analysis of data and the tabular Colum reveal that there is an improvement in vocabulary after the treatment as the

chart shows out of 40 samples 12 obtained between 81-100 percentage of marks in pre test where as in post test 28 samples got between 81 -100 percentage of marks. According to the Chi square test the 'p' value found to be 0.032 which is less than 0.05. The difference between pre-test and post-test between 81-100 percent found to be 16.

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A STUDY ON INVESTORS' AWARENESS AND PREFERENCE TOWARDS MUTUAL FUNDS

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Abstract

In terms of investment earlier Bank fixed deposits and saving account, PPF used to be favorites investment avenues among investors. But investors are now understanding that to beat inflation investment in these traditional avenues is not enough and one has to adopt diversification to meet out the different goals of their life. In the present scenario mutual funds are the most vivacious investment avenue among all the various available options. One can explore investment in mutual funds which in turn will offer them exposure to various asset classes according to their selection on the basis of various parameters like their age, financial position, risk tolerance and return expectations. Mutual Funds provides liquidity, professional management, tax advantage and better returns and having plethora of schemes according to the need of investors to meet their financial goals. The objective of the research paper is to know the Investors' awareness and preference towards Mutual Funds as an Investment option. Primary data using convenience sampling through questionnaire method as well as secondary data from wide range of literature from various journal publications had been utilized. The findings shows that majority of investors have heard about mutual funds but still a important fraction of them have not initiated to investment because of having lacking in full knowledge of mutual funds. The data further reveals that majority of respondents are showing preference towards investment in mutual funds for long term than near future as to get better returns. The paper suggests that companies and government should come forward in getting investors more literate and train their advisors in a way so to build more confidence among investors for taking initiative to invest in mutual funds.
Keywords: Investment, Awareness, preference, Mutual Funds

Introduction

Out of the various traditional investment avenues like bank saving account, fixed deposit, PPF very few are providing high return and also because of high inflation the real return from these avenues are very low. However a retail investor do not have expert knowledge and sufficient time to directly invest in capital markets. One get confuse in deciding that in which stock to invest, when to invest as they do not have price sensitive information readily available all the time and also how much to invest in a particular security. As a solution to the problem, Mutual Funds are the best option available to a retail investors as it is having a advantage of professional management with higher liquidity and better returns. Investors can explore investment in mutual funds schemes according to their financial goal, needs and various other parameters like their age, financial position, risk tolerance and return expectations which in turn will offer them exposure to various asset classes according to their selection. Investment in mutual funds are also safe as they are regulated by SEBI. In today's time smart phones and internet has enables investors to conduct all sorts of

transactions anywhere at any point of time which in turn also saves time and money. Nowadays one can directly invest in mutual funds online by visiting the websites of mutual fund companies. Many Mutual Fund houses have launched e KYC option on their websites whereby a non KYC compliant investor can visit the website, get KYC compliant and start investing in mutual funds online immediately. Systematic investment plans (SIPs) offer investors immense opportunity to invest at regular intervals, seek capital appreciation and generate wealth over the longer run. SIP calculators are also available on the websites. SIP calculators can help investors to determine the amount they need to invest in order to attain a specific goal, once details such as income, risk profile, goals etc are to be enter only. Through smart phone also investment and tracking is possible these days within a short span of time through the use of apps. The research paper is to know the investors awareness about mutual funds and their preference for it as a investment option.

Literature Review

- **Chalam G. V.** (Dr.) **(2003)**in his article "Investors Behavioral Pattern of Investment and Their Preferences of Mutual Funds." Published in SOUTHERN ECONOMIST, Feb 1, 2003 concluded that off all the sections of the society, the household group contributes much of the capital, forming the lifeblood for the economy. According to his analysis, the mutual fund business in India is still in its embryonic form as they currently account for only 15 % of the market capitalisation. The success of mutual funds business largely depends on the product innovation, marketing, customer service, fund management and committed manpower. The investment pattern of the investors reveals that a majority of the investors prefer real estate investments followed by mutual fund schemes, gold and other precious metals.

- **Singh J. and S. Chander. (2006)** in their article "Investors' Preference for Investment in Mutual Funds: An Empirical Evidence." Published in *The ICFAI Journal of Behavioral Finance,2006* pointed out that since interest rates on investments like public provident fund, national saving certificate, bank deposits, etc,, are falling, the question to be answered is: What Investment alternative should a small investor adopt? Direct investment in capital market is an expensive proposal, and keeping money in saving schemes is not advisable. One of the alternatives is to invest in capital markets through mutual funds. This helps the investor avoid the risks involved in direct investment Considering the state of mind of the general investor, this article figured out the preference attached to different Investment avenues by the investors; the preference of mutual funds schemes over others for investment; the source from which the investor gets information about mutual funds; and the experience with regard to returns from mutual funds. The results showed that the investors considered gold to be the most preferred form of investment, followed by NSC and Post Office schemes. Hence, the basic psyche of an Indian investor, who still prefers to keep his savings in the form of yellow metal, is indicated. Investors belonging to the salaried category, and in the age group of 20-35, years showed inclination towards close-ended growth (equity-oriented) schemes over the other scheme types. A majority of the investors based their investment decision on the advice of brokers, professionals and financial advisors. The findings also revealed the varied experiences of respondents regarding the returns received from investments made in mutual funds

- **Ms. Avani Shah and Dr. Narayan Baser (2012)** carried out a survey in Ahmadabad with an objective to study the investor's preference in selection of mutual funds. They have taken two variables: Age and occupation and tried to find the impact of these two variables on investors preference towards mutual fundsand concluded that occupation is a variable that affect the investors preferencebut age does not play any important role.

- **Shanmugham (2000)** conducted a survey of 201 individual investors to study the information sourcing by investors, their perceptions of various investment strategy dimensions and the factors motivating share investment decisions, and reports that among the various factors, psychological and sociological factors dominated the economic factors in share investment decisions.

- **G.Prathap and Dr. A. Rajamohan** have done study on status of awareness among Mutual Fund Investors in Tamil Naduand their satisfaction level relating to various issues like rate of return, liquidity, safety, tax consideration, growth perspective, capital gain, maturity period etc. The study outlined that mostly the investors have high level awareness and positive approach toward investing in Mutual Funds.

- **Soumyasaha and Munmun Day (2011)** in their article **"**Analysis of Factors affecting investors perception of Mutual fund investment" published in The IUP journal of Management Research, April 2011 concluded that consumer behavior is an important area of research studies. Investors expectation is a very important factor in this regard that needs to be analysed by all alternative investment avenues. The success of any mutual fund a popular means of investment depends on how efficiently it has been able to meet the investor's expectation. MF industry in India has a large untapped market. Electronic sale of financial products is gaining volumes with the widespread acceptability of e-buying.

Objective of the Study

1. To know the Investors' awareness level towards Mutual Funds Investment.
2. To know the Investors' preference towards Mutual Funds as an Investment option

3. To study the factors responsible for the preference of mutual funds as an investment option.

Research Methodology
Research Design
This research study is descriptive in nature.
Data Collection Instrument
Both the primary and secondary data collection methods were considered. The primary data was collected through a questionnaire designed for the study. Secondary data was taken from Research papers, Journals, Magazines and Websites.

Sampling Plan
1. Targeted population: Retail Investors
2. Sampling unit: Individual Retail Investors
3. Sampling method: Convenience sampling
4. Sample size: 180
5. Sample Area: Madurai

Data Analysis & Interpretation
Table 1: Frequency Distribution of Respondents on the basis of Gender

Gender	Frequency	Percentage
Male	148	82
Female	32	18
Total	**180**	**100**

Interpretation: In the present study 82% of the respondents are male and remaining 18% are females.

Table 2: Frequency Distribution of Respondents on the basis of Age

	Age	Frequency	Percentage
Valid	Less than 30 years	26	14
	30 to 45 Years	68	38
	45 to 60 Years	82	46
	Above 60 Years	4	02
	Total	**180**	**100**

Interpretation: out of the total respondents majority (46%) are from the age group of 45 to 60 years followed by 38% respondents are from 30 to 45 years. Only 2% are above 60 years of age.

Table 3: Frequency Distribution of Respondents on the basis of Occupation

	Occupation	Frequency	Percentage
Valid	Business	34	20
	Service	122	67
	Professionals	24	13
	Total	180	100

Interpretation: Majority of the respondents which account for more than 67% are service class and rest 20% are businessman followed by 13% who are professionals.

Table 4: Frequency Distribution of Respondents on the Basis of Income

Annual Income	Frequency	Percentage
Less than Rs. 300000	22	13
Rs. 300001 to Rs. 500000	48	29
Rs. 500001 to Rs. 800000	86	48
Rs. 800001 and above	24	12
Total	**180**	**100**

Interpretation: Out of total 48 % of the respondents earn between Rs. 500000 to Rs 800000, 29% of the respondents have an annual earning between Rs.300001 to Rs. 500000. Only 12% respondents have an annual income more than Rs. 800000.

Table 5: Frequency Distribution of Respondents on the Basis of Marital Status

	Marital Status	Frequency	Percent Valid
Valid	Married	162	90
	Unmarried	18	10
	Total	**180**	

Interpretation: In the present study 90% respondents are married and the rest 10% are unmarried.

Table 6: Purpose of Investment

S. No.	Variable	Frequency
1	Saving	94
2	Capital Appreciation	180
3	Regular Income	84
4	Tax Benefits	130
5	To beat Inflation	112

Interpretation: Capital appreciation and Tax benefits are the prime purpose of the investors followed by Beating inflation and savings.

Table 7: Awareness of benefits of Mutual Funds

S. No.	Awareness	No. of Respondents	Percentage
1.	Not Aware	38	21
2.	Some Knowledge	112	62
3.	Fully Aware	30	17
	Total	180	100

Interpretation: Out of total respondents 62% have some knowledge of Mutual Funds. Only 17% are confident to be fully aware about mutual funds.

Table 8: Preference of Investment Avenue

Rank Investment	Rank Order
Banks	1
Post Office	6
Insurance	4
Real Estate	3
Gold/ Silver	2
Bonds	7
Mutual Funds	5

Interpretation: Banks and Gold/silver are preferred as number 1 and 2 choice respectively by the respondents. Mutual funds is only 5th choice and bonds are having last choice in terms of preference among various investment avenues.

Table 9: Preference of Mutual Fund Scheme

S. No.	Preferred Scheme of Mutual Funds	No. of Respondents
1.	Equity Scheme	142
2.	Debt Scheme	38
3.	Balanced Scheme	112
4.	Sectorial Funds	84
5.	Index Funds	94
6.	Tax relief schemes	132

Interpretation: Among the various available schemes Equity and Balanced Scheme are the most preferred among respondents. Debt scheme is the less preferred scheme.

Table 10: Preferred mode of investment in Mutual Funds

S.No.	Awareness	No.of Respondents	%
1	One time Investment	44	24
2	Systematic Investment Plan (SIP)	136	76
Total		180	100

Interpretation: SIP is the preferred mode of investment as compared to one time investment among the mutual fund investors.

Table 11: Tracking of Mutual Fund Performance

S. No.	Tracking of Mutual Funds Performance	No. of Respondents	percentage
1	Once in a week	28	16
2	Once in a Month	42	23
3	Half Yearly	48	27
4	Annually	58	32
5	Never	4	2
Total		180	100

Interpretation: Majority of the mutual fund investors track the performance of their schemes annually followed by 27% respondents who track them on half yearly basis.

Table12: Factors Affecting Mutual Funds Investment Decision

S. No.	Factors	Frequency
1	Risk	152
2	Return	180
3	Liquidity	94
4	Tax Saving	126
5	Diversification	106

Interpretation: About all the Investors look for return while investing in mutual funds, followed by Risk and Tax saving while taking investment decision in Mutual Funds.

Table 13: Preferred mode of investment in Mutual Funds

S.No.	Mode	No. of Respondents	%
1	Online	78	43
2	Offline	102	57
Total		180	100

Interpretation: Offline mode of investment is preferred by majority 57% of investors. Only 43% are prefer online mode.

Findings & Suggestions

- Majority of the investors are male. Because females prefer Bank, Post office and Jewellery shops monthly savings schemes. Awareness camp on SIP and Gold ETF for females may be organized.

- Majority of the investors are between the age group of 45 to 60. Young prefer short term and speculative trading segments of stock market. They may be exposed to the short term benefits of open-ended equity funds and ETFs with quick returns by the MF companies.

- People who serve as employees invest more than the professionals and business class. Because employees prefer for tax benefits and they don't invest in business. Business class will have to be informed about the benefits of short term liquid funds, with higher interest rate than current accounts.

- People with an earnings of 5 to 8 lack show more interest in MFs than others. Lower income group have to taught about the benefits of keeping their minimum balance in open ended funds/ETFs instead of bank account.

- Unmarried do not show much interest in MFs as they don't have long term goal or family pressure. They may be motivated to invest in closed ended funds, where the accumulated returns can be used for their marriage expense.

- MF is perceived as a investment avenue mainly for capital appreciation /Tax benefit. General public lack the awareness on dividend withdrawal plans for their regular income, which is to be propagated.

- Investors in general do not have much awareness about their MF. They invest due to references without any analysis. Exposure about various types of funds is to be given to them.

- Investment in bank and Gold is preferred than MFs due lack of awareness about the funds liquidity as well as short term gains, which need to be created.

- 9.Debt scheme has least preference among all the schemes. Bond/Debenture/Fixed deposit investors may be communicated about the dual benefits of debt funds – Regular assured return as well as liquidity. This will attract more investors in debt segment.

- Retail investors mostly prefer SIP than one time investment as it averages the return in the long term with a decent return. Usually the one time / short term investors prefer direct investments of equity than MFs.

- Since the majority invest in MF for long term benefits, it's performance is usually traced annually or half yearly. Short term investors may trace frequently.

- Most of the investors look at risk and return while investing in MF, which is followed by Tax savings. Liquidity is not considered as a major factor as it is perceived as a long term investment. This is due to lack of awareness of ETF and open end schemes.

- Many investors are not internet savvy. They still prefer off line mode of investment. As the awareness and usage of online transaction is increasing tremendously in the recent times majority will automatically, gradually switch over to online mode soon.

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SOCIAL RESPONSIBILITY PRACTICES OF MICRO, SMALL AND MEDIUM ENTERPRISES (MSMEs)

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Abstract

The MSME sector is a significant sector worldwide in terms of the economic, environmental and social impact it makes, that attention has been turned to analyse the practices of social responsibility in MSMEs. The outcomes of social responsibility activities can help to a greater extent in improving the survival rate of MSMEs and may offer great opportunities for enterprise competitiveness, locally and globally. Against this backdrop, the present paper attempts to investigate the social responsibility practices followed by MSMEs. Primary data has been collected with the help of schedule from 194 MSMEs functioning in the Tirunelveli Municipal Corporation. The present study concluded that MSME units are doing social responsibility in their enterprises. But they are doing social responsibility only for internal activities not for external activities, because they have insufficient resources, lack of support from the government and other social institutions.

Keywords: *Social Responsibility, MSMEs*

Introduction

The Micro, Small and Medium Enterprises (MSMEs) play a pivotal role in the economic and social development of the country often acting as a nursery of entrepreneurship. MSMEs universally acknowledged as instruments for employment generation and economic growth. As global competitiveness continues to take momentous trends, the notion social responsibility is proposed as an impressive strategy to revitalize MSMEs competitiveness. Although social responsibility has been mainly discussed in the context of larger business, it can also be used as a strategic tool to enhance the competitiveness of MSMEs.

Review of Literature

Parameshwara and Raghurama (2013), in their study entitled "Corporate Social Responsibility and SMEs in India examined the contributions of SMEs in Societal development and benefits of CSR to SMEs and also analysed the growth and performance of SMEs in terms of employment, investment, production and export.

Prabina Kumar Padhi (2013), in his study entitled "Role of CSR towards the progress of MSMEs in India", examined the strategies of CSR in MSMEs and its impact on expansion of MSME sector and it also analysed the CSR activities are not only contributing to the large businesses, but also creating evidence in enrichment of the competitiveness of MSMEs.

Sandeep Gupta and Parul Khanna(2011), in their study entitled "Corporate Social Responsibility: An analysis in SMEs at Faridabad Region", analysed the internal and external CSR activities and also examined the perceptions of SMEs towards CSR.

Statement of the Problem

Business is an inseparable and embedded part of the society. In addition to its economic role in society, business organisations also has several other roles and responsibilities towards society, namely responsible conduct of business activities while pursuing economic gains; the social and environmental responsibilities of the business towards its stakeholders and business's contributions that would benefit the society at large. The MSME sector is a significant sector worldwide in terms of the economic, environmental and social impact it makes, that attention has been turned to analyse the principles and practices of social responsibility in MSMEs.

Objectives of the Study

- To trace out the enterprise characteristics of MSMEs
- To identify and analyse the social responsibility factors influence the growth of MSMEs
- To analyse the constraints for implementation of social responsibility practices in MSMEs.

Methodology

The present study is based on both primary and secondary data. Primary data has been collected with the help of schedule from 194 MSMEs. Secondary data has been collected from journals, reports, magazines and websites. In Tirunelveli Municipal Corporation, MSMEs had been engaged in different types of manufacturing and service enterprises. In order to investigate the social responsibility practices, the MSMEs that have filed Entrepreneurs' Memorandum Part II with the DIC up to 31st of March 2012 have been selected. Percentage Analysis and Mean were employed.

Analysis and Interpretation
Enterprise characteristics of MSMEs

Table 1: Enterprise Profile (N = 194)

The results of enterprise profile of the MSME units are reported in Table 1

Variables		Frequency (N)	Percentage (%)
Category of Units	Micro	176	90.7
	Small	18	9.3
	Medium	0	0
Nature of Activity	Manufacturing	128	66
	Servicing	66	34
Number of Employees	1 to 10	161	82.9
	11 to 20	19	9.8
	20 to 30	4	2.1
	31 to 40	5	2.6
	41 and above	5	2.6
Ownership	Sole Proprietorship	173	89.2
	Partnership	16	8.2
	Private Limited	5	2.6
Turnover	Less than 5 lakhs		
	5,00,001 to 15 Lakhs	76	39.1
	15,00,001 to 25 Lakhs	70	36.1
	25,00,001 and above	38	19.6
		10	5.2
Drivers of Social Responsibility	Owner	174	89.7
	Employees	20	10.3

Source: Primary Data – Field Survey

From the table 1, it is inferred that, out of 194 MSMEs, 90.7% of the units are micro enterprises, remaining 9.3% are small enterprises. There are no medium enterprises in the study area. 66% of the enterprises are engaged in manufacturing whereas 34% are engaged in servicing activities. In term of employees, majority (82.9%) of the MSMEs having 1 to 10 personnel for their business operations. 89.2% of the enterprises are sole proprietorship form of business organsiation. 39.1% of the enterprises having the turnover of less than 5 lakhs. Owners (89.7%) are the main driver of social responsibility initiatives.

Social Responsibility Factors Influence the Growth of MSMEs

MSME enterprises normally take up social responsibility initiatives in one or more of the following areas of activities. They are:

Workforce Oriented Activities

It refers to those activities aimed at improving the working conditions of workers by offering training and staff development, creating equal opportunities and diversity and helping workers to maintain a work life balance. According to Fiori Di Donato and Izzo (2007), the measures of workforce oriented activities are based on health and safety systems, systems for employee training and development, equal opportunities policies, financial support to employees, systems for good employee relations and systems for job creation and security. Accordingly, motivation and retention of employees are a key driver and a main focus area of social responsibility initiatives within SMEs.

Society Oriented Activities

Society Oriented Activities refers to those activities aimed at community, sports, health and well being, education, assistance to low income groups and community participation. Business depends on the health, stability and prosperity of the communities in which they operate. It is further reported that a business which is considered socially responsible can benefit from its enhanced reputation within the public and business community, thereby increasing its ability to attract capital and improve its competitiveness.

Market Oriented Activities

Market Oriented activities refers to the way in which a business focuses on the needs of its customers by responding quickly to consumers orders and complaints about is products and services, provides customer with useful information, working for local and regional business alliances, treats customers fairly, charges fair prices and generates profit without cheating the customers. According to the European Commission (2011), Market oriented activities include targeting improvements in product quality

and safety, providing voluntary customer services, charging fair prices, ethical marketing, timely payments, co-operation with local partners, promoting good standards in supply chains and supporting the creation of local or regional business co-operatives. It could help businesses to attract and retain customers, which in turn ensures the long term survival of the business. A business is considered competitive, if it can produce products or services of superior quality or at lower cost than its competitors.

Environmental Oriented Activities

It refers to the measures a business can take to minimize its negative impact on the natural environment , such as the ecological and economic use of natural resources, using environmentally friendly packaging, recycling, waste reduction, energy, ecological assessment of the suppliers, sharing environmental issues with the stakeholders, water conservation and pollution control. According to the European Commission (2005), the most important environmental oriented activities concern the consumption of materials and energy and the handling of pollution and waste in the environmentally friendly manner.

Table: 2 Social Responsibility Factors

The below table shows the social responsibility factors influence the growth of MSMEs.

Factors	Yes	No
Work force Oriented Activities	96%	4%
Society Oriented Activities	14%	82%
Market Oriented Activities	89%	11%
Environment Oriented Activities	78%	22%

Source: Primary Data

From the table 2, it is inferred that, the work force activities (96%) considered as the most predominant factor which influences the growth of MSMEs, followed by Market oriented activities (89%), and Environment oriented activities (78%). Society oriented activities was very minimal (14%). The work force activities followed by the surveyed MSME units are: provision of workers with refreshments, uniform to employees, employee's children education funding, canteen facility, improvement of working environment and free medical care. The market oriented activities followed by the surveyed MSME units are: quickly

responding to customer's orders and complaints about the products or services, fair prices, marketing ethics, good supply chains. The environment oriented activities followed in the surveyed MSME units are: providing safe environment to the workers, waste disposal policy, light arrangements, first aid box and accessibility medical facilities. The society oriented activities followed in the surveyed MSME units are charities and donations.

Constraints for Implementation of Social Responsibility Practices in MSMEs

The major constraint for implementation of social responsibility in MSMEs are: human resource scarcity, financial resource scarcity, capacity constraint, lack of competency, return of investment is too low, lack of Government support and Lack of incentive for taking up the social responsibility implementation.

Table: 3 Constraints for Implementation

The following table shows the constraints for implementation of social responsibility in their units.

Constraints	Mean	Rank
No pressure to do it	3.30	VI
Too expensive to implement	3.68	IV
Return of investment is too low	3.53	V
Lack of resources, time and capital	3.75	III
Lack of efficient social institutions to assist	4.06	II
Lack of Incentive for taking up the social responsibility implementation	4.19	I

Source: Primary Data

From the table it is inferred that, 'Lack of incentive for taking up the social responsibility implementation' is ranked first with the mean score of 4.19, followed by 'Lack of efficient social institutions to assist' ranked second with the mean score of 4.06, followed by 'Lack of resources, time and capital'. 'No pressure to do it' is ranked last with the mean score of 3.30

Conclusion

The present study concluded that MSME units are doing social responsibility in their enterprises. But they are doing social responsibility only for internal activities, not external activities because they have insufficient resources, lack of support from the government and other large organizations. Hence, the MSME units must working closely with the large companies, business associations,

NGOs, and Governments, could establish a number of training institutes both at the regional level as well as more local levels for promoting the social responsibility activities.

Training programmes and campaigns must be organized to the MSMEs creating awareness and importance of social responsibility.

The Government must look into the problems and come out with some incentive scheme to entice the MSME sector to indulge in social responsibility activities.

Much of the assistance that MSMEs can expect to get in the future will come from other businesses, society and government.

MSMEs which voluntarily participate in local community activities such as providing the community with donations, assisting them with projects and sharing some of its profit with the community.

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RURAL TO URBAN MIGRATION

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Abstract

Migration from one area to another in search of improved livelihood is a key feature of human history. While some regions and sectors fall behind in their capacity to support populations, other move ahead and people migrate to access these emerging opportunities. Industrialization widens the gap between rural and urban areas, including a shift of the workforce towards industrializing areas. Migration from rural to urban in intra state is been increasing slowly with industrialization and modernization in India. The main reason for migration is Employment or business related migration. The ratio comparison of male and female migration; where male migration constitutes the highest level of migration in India.
Keywords: migration, Urban, Rural, Industrialization

Introduction

Migration plays an important role in the process of economic development and social transformation. The empirical results shows that increasing per capita Net State Domestic Product decreases the number of out-migrants from the rural areas of that state whereas increasing the proportion of population living below poverty line, illiteracy rate in the rural area of the state decreases the out-going rural to urban labour migrants from that state. The proportion of the rural area is found not to affect the number of rural to urban outgoing labour migrants.

Urban areas are characterized by having higher population density and vast human features compared to the surrounding areas. Cities, towns are commonly referred to as urban areas. It must also have ongoing urbanization for further development. Metropolitan cities, which include satellite cities, are also considered as urban places.

India is divided into 28 states and 7 union territories. There is a difference in the combined population size across the state. India constitutes around 30 percent of the total population, which is around 309 million persons were migrants based on place of last residence. Since the initiation of economic reforms in 1990, India has been experiencing the rapid urbanization flow from rural to urban migration. Urban population growth in the developing countries is far more rapid than the population growth generally, about half the urban growth is accounted for by migrants from rural areas. Inequalities, insecurity, humiliation, agony, poverty and human unhappiness are also multiplying due to urbanization. These main problems will make worse, especially when aided by population explosion and increasing migration. Male and female rural to urban labour migrants differ in their responses to the above mentioned push factors. This paper analyzes the push factors of rural to urban labour migration.

Review of Literature

A significant source of this growth is rural-to-urban migration, as an increasing number of people do not find sufficient economic opportunities in rural areas and move instead to towns and cities. More than two-thirds (69 percent) of India's 1.21 billion people live in rural areas, according to the 2011 Census of India, but the country is rapidly urbanizing. The cities of Mumbai, Delhi, and Kolkata are all among the world's top ten most populous urban areas, and India has 25 of the 100 fastest-growing cities worldwide.

According to Todaro (1969), the main reason of rural-urban migration is rural-urban expected income differential. The expected wage is nothing but the product of higher urban wage and probability of finding a job in the urban sector . Mitra and Murayama (2008) find that prospects for better job opportunities are a major determinant of male migration. Dubey, Jones and Sen (2004) find that migration in India is caste selective, dominated by the upper castes in social hierarchy, and that the possession of human capital

is an important determinant of the likelihood of rural to urban migration. Ullah (2004) observes that the flow of migration to the major cities is the result of rural–urban dichotomies in income, employment opportunity and absorptive capacity.

Problem Faced by the Migrants

Urban areas are defined by faster lifestyle, has been developed technology and high population density. Rural areas are defined by community, with lack of technology and resources. Human settlement areas are stratified depending on lot of things, countries, state, rural, urban, etc. If a place is considered as urban or rural varies depending on country and nations. However, almost all countries accept that in order for a place to classify as urban, it requires having less space between structures and population level must be high. Urban areas have also been characterized by high amounts of pollution (noise and air), large-scale industrialization and faster lifestyles. Pollution in urban areas are high due to the large amount of people, cars, buses, train, factories etc. Industrialization includes factories, machines and offices. It also has a higher employment rate compared to rural areas.

Despite India's impressive rates of economic growth over the past three decades, vast numbers of people of India are unable to secure a meaningful livelihood. According to World Bank data, in 2010, 29.8 percent of all Indians lived below the national poverty line, while 33.8 percent of rural Indians lived below the national rural poverty line.. While wage and education gaps between rural and urban Indians are declining, rural India is still characterized by agrarian distress, a chronic lack of employment, and farmer suicides. Thus, the rural-urban divide has been one of the primary reasons for India's labour mobility.

While migration data from the country is not as comprehensive or as recent as needed to perceive the whole picture, the 2001 Census counted about 191 million people—or 19 percent of the total Indian population at the time—as internal migrants who had moved long distances to other districts or other Indian states. About 70 percent of all internal migrants are women, and marriage is the primary reason for female migration, accounting for 91 percent of rural female migrations and 61 percent of urban female migrations. By contrast, men migrate mostly for employment-related reasons. Fifty-six percent of urban male migrants move in search of employment. Other top reasons for migration among Indian men (often with other

members of the household) include family, business, and education.

Remedies for the Rural –Urban Migration

Internal migrants have widely varying degrees of education, income levels, and skills, and varying profiles in terms of caste, religion, family composition, age, and other characteristics. National-level data that identify trends in these characters are not available. Most labour migrants are employed in a few key subsectors, including construction, domestic work, textile and brick manufacturing, transportation, mining and quarrying, and agriculture.

It is proved that identity is one of the core issues impoverished migrants face when they arrive in a new place, a problem that can persist for years or even decades after they migrate. Identity documentation that is authenticated by the state is indispensable for ensuring that a person has a secure citizenship status and can benefit from the rights and protections that the state provides.

Though national policy entitles migrants to a new ration card as long as they remove their names from their ration cards at home, in practice people find it difficult to do this. Many do not know the correct procedure for obtaining a new ration card, and others face obstacles if they have never previously held a card because they were absent from their home states when identification documents were issued. Additionally, officials are often unwilling to accept the documentation provided by some migrants. Many migrants do not want to risk removing their names from a ration card in their home state because they are uncertain of obtaining a new ration card at their destination. Their migrant status makes it difficult for them to obtain identity documents in both the sending and receiving places.

The basic problem of establishing identity results in a loss of access to entitlements and social services. Lack of identification means migrants are not able to access provisions such as subsidized food, fuel, health services, or education that are meant for the economically vulnerable sections of the population. The issue of lack of access to education for children of migrants further aggravates the intergenerational transmission of poverty. Discrimination in the provision of rights and entitlements combined with internal migrants' identity as outsiders in the receiving society frequently perpetuate the economic and political exclusion of many groups, and suggest that there are deeply exclusionary trends in India's democracy.

Conclusion

Lifestyle in urban areas is considered to be fast paced, where time for little things are not enjoyed. People are often depicted as workaholics or having an active social life. Urbanization also includes having more advance technology and science, where hospitals have more advanced machinery and people have smart phones, tablets, laptops, desktops, etc. This study further found that there exist other push factors which operating at origin places, are the main determinants for rural to urban labour migration. The magnitude and variety of internal migration flows in India, as well as the distresses associated with them, are enormous. A basic overview of this complex phenomenon makes clear that in spite of the vast contributions of migrants to India's economy, the social protections available to them still remain sparse. A concerted national strategy that ensures access to entitlements and basic work conditions will be essential in building a sustainable and equitable pathway to progress.

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CONSTRAINS AND BARRIERS OF WOMEN ENTREPRENEURSHIP IN COIMBATORE CITY

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Abstract
The study of highlights on the problems and challenges faced by women Entrepreneurs in Combatore City. Data was collected through questionnaire method. The Preliminary data was made by the researcher through personal Interviews with the respondents. The respondent were woman entrepreneurs from Coimbatore city. The data was statistically analysed using SPSS Package. Promotion of women entrepreneurship trains the future generation of women and it will solve tomorrow's unemployment problem. Women entrepreneurs' in spite of their trails and hardships are a satisfied and confident lot in society and a model to other women. There are lot of disparities among the various factors that affect the women entrepreneurs.

Introduction

Women, entrepreneurship is a journey from poverty to prosperity, total dependence to equality, agricultural lab our to entrepreneurs in industry and in service sectors and finally, as opportunity entrepreneurs. It is more suitable a profession than getting employed in public /private organizations which have their own limitations. They had to face a lot of difficulties and overcome a number of barriers to become successful in their ventures. They had to deal with discrimination and withstand the skepticism of society, and also put also put in more effort than men to prove their credibility to others.

Review of Literature

S.B.Tiwary, B.N.Ojha and P.K.Pani (1997)[25] in their study, "The making of women entrepreneurs" have focused on the risks that are faced by the women entrepreneurs in the changing international economic scenario. According to them, the responsibility and challenges of making entrepreneur enabling to perform effectively lies on the society, government and on the woman herself.

Chidambaram and Thenmozhi (1998)[26] in their study on "Constraints for Women entrepreneurs" have studies about successful women entrepreneurs in coimbatore. They have examined various constraints encountered by them. Majority of women entrepreneurs suffered the support system constraints and they concluded that the existence of constraints affects the emergence of women entrepreneurs and their performance. Therefore effective steps are needed to be taken to mitigate their constraints.

R.B.Agadi, N.Maruthi Rao and Wayhamare Shivaji (1998)[27] in their article, "The Role of Women Entrepreneurship in Co-operative Dairying" have revealed the fact that majority of the women members who have actively involved themselves in the co-operative dairy development are most cost-conscious than the men members involved in the same field. They have found that, better leadership, better membership coverage, active participation, sense of cost conscious and not politicizing behaviour of women members help women dairy co-operatives to be more successful than the co-operatives run by men.

Hisrich and Candita (1998)[28] in their work, "Women entrepreneurs of Hungary" found that most of the women entrepreneurs in their sample were married. The majority came from the middle or lower middle social class with the most frequently mentioned occupations of the mother-being, house-wife, professional, technical or blue collar and the most frequently mentioned occupations of the father being professional, technical or blue collar. H.S.Anitha and A.S.Laxmisha (1999)[29] in their article, "Women Entrepreneurship in India" have viewed women entrepreneurs as a symbol of socio-economic and emancipation of women. In their article, they have opined that the emergence of women entrepreneurs in a society depends to a great extent on the economic, religious, cultural, social, psychological and such other factors.

Objectives

The present study has been conducted to study the problems of women entrepreneurs Coimbatore District of the state of Tamil Nadu. The main objective of the study has been to understand the constrains face by then in running their enterprises efficiently and profitably.

Methodology

The primary data was collected by survey research through interview schedule from successful women Entrepreneurs and the secondary data was collected from the standard text books of related topics, leading jounal and published documents, recovers reputes and booklets issued District Industrial centre Coimbatore. The Researcher used percentage method for analysis. The analysis was made with SPSS Package for statistical analysis.

Analysis

Apart from the above obstacles, there are certain major factors that affect the growth of entrepreneurship. Several inimical factors are affecting the growth of entrepreneurship. They can be studied under the following heads:
a.   Economic Factors
b.   Social Factors
c.   Cultural Factors
d.   Personality Factors
e.   Psychological and Sociological Factors.

A. Economic Factors

The economic factors that affect the growth of entrepreneurship in the less developed countries are:

Lack of Adequate Basic Facilities

Certain basic or over head facilities like modern transport and communication, adequate irrigation and power facilities, latest technology etc. are very essential for under taking innovative activities.

Non-Availability of Capital

Innovations generally require huge capital investment on capital equipments. Capital equipments have to be imported which involves heavy shipping and insurance expenses.

Non-availability of Raw Materials and Finished Goods:

Again, raw materials supply is not uniform throughout the year. Hence, they have to be stocked in plenty during the periods of their supply. . Moreover, large stocks of inventories have to be kept to ensure adequate industrial supplies. Hence, the entrepreneurial growth is affected very much in these countries.

Non-Availability of Skilled Labour

In developing countries labour is not trained and hence lacks industrial skills. The traditional skills of workers are highly insufficient for modern industrial jobs Moreover, due to agrarian character, industrial labour is not available in plenty. Hence, an entrepreneur finds it very difficult to get skilled labour which retards his growth.

Managerial Problems

Managerial problem exists among women entrepreneurs due to lack of enough knowledge of general management and experience, lack of skilled labour, absenteeism and low labour turnover, lack of clear cut objectives, transportation problem. Marketing means mobility and confidence in dealing with the external world.

B) Social Factors

Social factors also play a decisive role in encouraging entrepreneurship in a country. In fact, the favorable social factors that prevailed in Europe during the 17th and 18th centuries led to the very emergence of the 'entrepreneur' as a factor of production. Some of these factors are:

Customs and Traditions

If customs and traditions play a dominant role in production decision-making rather than the critical assessment of facts, then entrepreneurship will not be encouraged.

Rationality of the Society

A society is said to be rational when decisions regarding resource utilization are based on empirical facts and critical scientific standards. While rational behavior is the order of the day in the developed nations, a majority of the less developed countries are characterized by a non-rational society which is unsuitable to entrepreneurship.

Social System:

The social system prevailing in a locality also affects entrepreneurship. For instance, in a society where the joint family system is in vogue, entrepreneurship cannot be developed.

Social Set-Up

Again, if narrow parochial and caste considerations are given importance in a society, it cannot produce entrepreneurs with skills and aptitudes. It was not so in Europe.

C) Cultural Factors

The cultural factors prevailing in a country decide the level of entrepreneurial activities in that country. If the culture does not attach great value to business talents, industrial leadership etc. then people may not prefer any business venture.

D) Personality Factors

- **Suspect Personality**

In the less developed countries, the entrepreneur is looked upon with suspicion. People tend to see in the entrepreneur a suspect personality. They see the entrepreneur only as profit maker and an exploiter.

Emergence of Planning

In developed countries, people favour direct State activity in the economy rather than private entrepreneurship due to suspect personality factors.

E) Psychological and Sociological Factors

There are many psychological and sociological factors that affect entrepreneurship. Many theories have been put forth by psychologists and sociologists to explain the root of entrepreneurship. They can be summarized as follows:

Problems of Women Entreperneurs

Personal problem: Wrong attitude of the society against women due to lack of proper education and information, economic backwardness and low risk bearing capacity.

- **Production problem**: It is due to inadequate availability of land, plots, and premises, irregular supply of enough inputs- inadequate technical support of production identification, and lack of up gradation of technology research and development and quality control poor inventory management.

- **Marketing Problem**: Difficulty in marketing their products due to lack of enough knowledge of how to market their products and also relaying on local markets; heavy competition from big enterprises, exploitation by middlemen, difficulties in the collection of dues, inadequate sales promotion avenues and lack of export market support.

- **Financial problem**: Financial problem is a major problem faced by all women entrepreneurs. They face this problem at the time of starting as well as during operation of their business enterprises, problem of getting loan and subsidy, insistence of collateral security.

Analysis of Variance (Anova)

Analysis of variance (ANOVA) is one the statistical technique and it is used to analyze and identify the significant variable at 5% level for the variables related to barriers of women entrepreneurship.

Barriers of Sample Women Entrepreneurs-Anova

S.No	Variables (Barriers of entrepreneurship)	Manufacturing	Service	Trading	F-Ratio	F- Prob.
1	Over responsibility Burden& Wrong suggestions from family & Friends	3.8356	3.7143	3.5156	1.1468	0.3198
2	Small Supporting sources	3.0685	3.1746	2.8281	1.8644	0.1577
3	Low financial Assistances & initiatives from govt.	3.3973	3.2540	2.9063	2.4397	0.0898
4	Legal impediments in formation of enterprises	3.0274	2.9206	3.1250	0.5595	0.5724
5	Cut throat competitions	3.3425	3.3810	3.2813	0.1100	0.8959
6	Imbalanced mind set during times of failures	3.4521	3.2698	3.0156	2.4926	0.0853
7	Poor planning	3.2192	3.1746	3.3125	0.2068	0.8134
8	High plans but the low efficiencies in functioning Internal operating system	3.3562	3.3968	3.3125	0.0851	0.9185
9	Emotional disturbances from family sector	2.9726	3.0952	3.1406	0.3471	0.7072
10	Improper training & experience	3.3973	3.3810	3.0469	1.8078	0.1667
11	Adverse effect of social & economical policies the government	2.9041	3.1270	2.9688	0.5860	0.5575

12	Lack of skilled labour force	3.4247	3.1746	3.2500	0.7886	0.4559
13	Steamed labour problem	3.1096	3.2540	2.8906	1.4815	0.2298
14	Improper payment by customer & delayed payment made to suppliers	2.8219	2.9048	2.7500	0.2314	0.7936
15	Non-cooperation & unity among the members	3.5068	3.6984	3.3906	0.9085	0.4048
16	The mismatched & remote location of the company	3.0959	3.0000	2.9688	0.2517	0.7778
17	No proper transport facility	3.4384	3.4921	3.3125	0.2960	0.7441
18	Burden of taxation on enterprise	2.8904	3.0159	2.5938	2.5790	0.0784
19	Throat competition making market problem difficult	3.3699	3.4444	3.3750	0.0779	0.9251
20	Disaster from natural calamities	2.6301	2.8889	2.4844	1.7104	0.1835

Source: Computed Data.

Reveals the details about the various variables related to the Barriers of women entrepreneurship. These variables are analyzed with the help of statistical tool analysis of variance (ANOVA) and the final value of these variables is listed as F. Ratio. The F-Ratio value for various variables are Over responsibility Burden& Wrong suggestions from family & Friends(0.),Lack of Supporting sources(0), Low financial Assistances & initiatives from government () Legal impediments in formation of enterprises(), Cut throat competitions(), Imbalanced mind set during times of failures(), Poor planning(), High plans but the low efficiencies in functioning Internal operating system(), Emotional disturbances from family sector(), Improper training & experience(), Adverse effect of social & economical policies the government(), Lack of skilled labour force(), Steamed labour problem(), Improper payment by customer & delayed payment made to suppliers(), Non-cooperation & unity among the members(), The mismatched & remote location of the company(), No proper transport facility(), Burden of taxation on enterprise(), Throat competition making market problem difficult() and Disaster from natural calamities().

Among the various variables related to barriers of women entrepreneurship in Coimbatore city, the most significant variables which relates to the barriers of women entrepreneurship are "Over responsibility Burden& Wrong suggestions from family & Friends" it is followed by " Cut-throat competition and " Marketing".

Conclusion

From the study for all the three types of industries and overall industrial setup it can be summed up that:

All most all the women entrepreneurs irrespective of their education ,age, married and the unmarried, caste, religion, type of organizations, ownership type, experience, amount of capital investment , fixed assets find it very difficult to arrange and get financial assistance as and when they want, hence have ranked the Problem of finance as first in order followed by the problem relating to sales,competition from other sellers, purchase of raw materials, technical problems and labour related problems. The most formidable problem that women normally faced is the problem of entrepreneurship among them is resistance, apathy, shyness, inhibitions, conservatism, poor response-all governed by cultural traditional, value system and social sanction.

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CHARACTERISTICS OF POSTMODERNISM IN UPAMANYU CHATTERJEE'S THE LAST BURDEN

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Every piece of literature is to teach the way of life with different themes or messages. Millions of literary works can be stratified with different genres. Postmodern literature is a noteworthy and prominent one among them. Postmodernism perhaps is being used in all the possible themes and methods of literature. It has no bound. The aspects of postmodernity teach the various fields of literary studies. Generally, the postmodern literary works indicate all human beings are living with relative facts, and not with absolute facts. Therefore, much of the contemporary literature deals with the ideas of confusion and exhaustion. This state of confusion leads the writers to think fallible judges of literary works. The postmodern practitioners logically prove to break the straight line of grand narration. The postmodern controversy is not yet ended to raise the various interrogations on the grand narration. Postmodernism is stemmed logically, unlike modernism it illogically rejects the past as Thomas Stearns Eliot said in his essay "Traditional and the Individual Talent":

Yet if the only form of tradition, of handling down, consisted in following the ways of the immediate generation before us in a blind or timid adherence to its successes, 'tradition' should positively be discouraged. . . Tradition is a matter of much wider significance. It cannot be inherited, and if you want it you must obtain it by great labour. (2554-2555)

The Last Burden is a very good family and history book. The novel has profound exploration of Jamun's life and his family. It interweaves the childhood memories of Jamun, the passing of family's Aya, the dying of Jamun's mother, the paralyzing stroke of Jamun's father, the concomitance of fretfulness over money between Jamun and his brother Burfi, unresolved frustration, traumatic experiences of family members and the other general uneasiness of life. At the centre of the novel, the family consciousness of struggle emerges between the two sons of Shyamanand. Shyamanand senses his own incapacity to earn money for his sons. He wants to leave from them but his inability does not allow him to alienate from his family and house.

Shyamanand has sat in verandah, blindly observing the rain, struggling to disregard the dreadful, ice-cold uneasiness that oozes all over him, as though a bulky stopper, somewhere in his belly, has been brutally unplugged. He's looked down at his body, at his hands, curled like foetus, in his lap. His flesh and frame a seem alien, an oppressive lumber that he has to tote as a duty, as a final responsibility, to his room; if only he gains his bed, he feels, he can yield this frightful incubus, and at last be still. (202)

The novel is based upon unbalanced nature of the characters, entanglement of dilemmas, loose of morals, anti heroic qualities of Jamun, quick wits of incidence, irrational reaction of the characters and complicated ways of life.

The writings of Chatterjee can be characterized as a focus on the postmodern themes and techniques. In *The Last Burden*, Upamanyu Chatterjee draws the subject of power and knowledge of Indian family system which intricately connected with postmodern characteristics such as parodies, pastiche etcetera. Several postmodern characteristics can be traced logically in Chatterjee's novels. Perhaps the first point of a postmodern reading in this novel is to attempt the different reading of proliferation of complexity, revolutionary subject of pluralism and multiplicities of disidentification of the characters. Moreover, the styles of writings, the habit of characters, customs of life, the nature of culture are clearly merged in this novel. Merging and blending is more often a way to produce new

principles of postmodernism such as diversity of thoughts, multiplicity of ideas and plurality of emotions.

Chatterjee shows the continual differentiation of Indian society and its people which tends the readers to attempt the postmodern perspective. The postmodern thinking depends upon not only the self-oriented, but also the cultural ideas of contemporaneity. The central challenge of a postmodernist writer is to create a new subject of cultural styles in order to overcome the grand narration and its misconception. Christopher Butler also stressed the belief of postmodernism through the cultural aspects: "Postmodernist beliefs therefore tend to a multiculturalists pluralism and relativism. In doing so, they can too easily or naively accept what is undoubtedly the case, that most of us in the West now believe we live in societies in which traditional perspectives are fractured" (120).

Post-modernistic cultural study greatly depends on the logical ideas and rational thinking of people. Midst of a transition, the postmodern practitioners give the major concern of cultural views with their logical thinking. *The Last Burden* is imbued with cultural ideas and it revolves around the necessity of family love and teaches the absurdity of life without the relationship of family. His literary standpoints are always situated in both the impact of life and love. However, many Indian novels which connect with family love, *The Last Burden* consistently appears at the top. It is one of the best novels to teach the inevitability of family love for the certainty of a good life. The novel aims at a truthful representation of contemporary life and manners of Indians. Indeed, Chatterjee's objectivity and contemporaneity of knowledge glorifies the human nature of love and its importance in family life.

Chatterjee caricatures the contemporary Indian society. His multi-dimensional caricature much parodies politics and the social system. In postmodernism, caricature is one of the important themes. It depicts the nature of the characters, the current situation of the society, the behaviours of the politicians and intentionally cartoonish many things through wits. *The Last Burden* caricatures the conditions of a joint family, Chatterjee's perception of the society and his ridiculing the facts around his vicinity. His presentation of wits and parodies are focused in the maintenance of values and attitudes of the pioneers. Chatterjee's essential aspect of a successful comic element lies in his characters such as the sexual and homosexual sadistic tendencies of Bhola in *Weight Loss*; neurotic and psychotic disturbance of Agastya Sen in *English, August*; and stupidity and incongruity of Jamun in *The Last Burden*.

But the caricatures of these characters by Upamanyu Chatterjee are depicting the accurate social position. Postmodernism in sociology focuses on individual truth of the characters and stays beyond the information which deals with traditions, cultures and social customs.

Postmodernism is a type of thought which depicts an infinite and unchanging principle in all the universal truths. Postmodernism views all things as unrealistic. It logically finds the facts in the existence of truths. Postmodernism is centered on the intersection of society. The concept of sociology depends on one society, one history, one humanity, one sexuality, one family, relations, cultures, age, race and ethnicity. *The Last Burden* shapes the sociological perspective of human life and its significance. The novel covers a wide array of topics with various sociological ideas including individualism of Jamun and capitalism of India. Although the work moves between fiction and political advocacy, it remarks and highlights socialism with absolute facts which happen in the contemporary Indian culture and society. Chatterjee is inspired bys the current social conditions of India and its indigenous circumstances.

The Last Burden is a social realistic novel with postmodern aspects. Realism is a literary device which explains the facts and describes the society as it really is. Chatterjee consistently portrays the social environments in the novel. He is able to introduce something closer to real morality in describing the conditions and situations of human relationship. His subject is evident for expression of the contemporary social attitudes and he sometimes uses fiction to describe the social reality, the manners of people, places and events of Indian society. *The Last Burden* can be characterized on the one hand by wit and humour of social condition and on the other by extreme flowering of human reality and the conditions of humanity. Chatterjee concentrates more on the ordinary lives of Indians and he caricatures the present situation of politics, religion, culture and society. The writings of the contemporary time and its essence are well defined by Chatterjee. However, Chatterjee's views on the equality of the sexes and his opinions on politics, culture and religion are moderate and conservative.

Postmodernism in Indian literature is mainly depending on the cultural atmosphere and new sensibility of the present circumstances. The main theme of the Indian writers and their experience of modern narrative techniques are trying to find the existential feelings of nihilism, skepticism and uncertainty of modern generation. *The Last*

Burden discusses the postmodern condition of today and its depiction of chaotic disintegration of moral values through absurdity of thinking, rebellion against standard norms, dreams, illusions, drug hallucination, sexuality and paranoiac nature. Postmodernism in literature usually connects with various narrative techniques and themes. As a postmodern writer, Upamanyu Chatterjee discusses various themes from everyday life. The novel stresses the exhaustion of people which relates to the existential and nihilistic feelings of traditional versus modernity.

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AN EXPLORATION OF HUMAN RIGHTS VIOLATION IN SELECT PLAYS OF VIJAY TENDULKAR

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Present century is an era of information and communication. If anything happens in any part of the world that will be reached even the nook and corner of the world within a minute or two. Information is strength, knowledge, security and power. Information creates awareness. Human beings ought to be aware of their rights. Then only they would not be the victims as well as the victimizers. Universal Declaration of Human Rights (1948) was the milestone in the development of human civilization. Indian Constitution was framed in accordance with U.N. Declaration of Human Rights. But in day-to-day life the people of India are far away from the ideal one. Every where people encounter human rights violations, because of inadequate awareness about human rights and its violations. Creating awareness among the people is the only solution to unearth this problem of human rights violation in this land. Vijay Tendulkar who is best known Marathi playwright is bold enough to present an Indian society as it is. The plays of Vijay Tendulkar have been taken for the study are *Kamala, Sakharam Binder*.

Human Rights are inherent rights of a man and a woman. By virtue of being a human, rational thinking is inevitable and indispensable. Human beings are ego centered. They want to satisfy his or her ego for that he or she needs some basic rights. Those basic rights are commonly known as Human Rights. Human rights are referred as fundamental rights, natural rights, birth rights and inherent rights. Human rights provide freedom of thought, freedom of expression, and freedom of belief for all. I f they give direction to all civilized societies to enact laws to protect people from fear of violence, humiliation, discrimination, suppression, exploitation, and subjugation , the human mind can function effectively and able to lead a civilized way of life as a human being and it can also contribute something valuable to the future generation and its welfare.

In accordance with the Universal Declaration of human rights Indian Constitution framers have given guarantee to every citizen under Part-III and Part-IV of Indian constitution as in the name of Fundamental Rights and Directive principles of state policy respectively. The fundamental rights upon the model of the American Constitution ensured the rights of every individual are safe guarded by the Indian Constitution. Directive principles of State Policy upon the model of the Constitution of Eire is the directive to the state to exercise its legislative and executive powers. But in day to day life people are not aware of their rights and their duties. They indulge in inhuman activities without having the knowledge that they violate the rights of fellow human beings and become victimizers and in certain cases they themselves become the victims. For the creating awareness among the people through the characters in the plays of Vijay Tendulkar is the anvil to break the ignorance of the people.

The word "exploitation" refers to making use of such discriminated people of both the genders. Those who exploit them want to enjoy their individual and personal benefits at the cost of the helplessness of the exploited people. Of the both the genders, it is only men, who belong to superior or inferior class or status in all aspects, mete out discrimination to women of all statuses, hence, men who ever they are, whatever class they belong to an in whichever position they occupy in society are always the exploiters whereas women only become the exploited grossly even though they enjoy all aspects of life like their men.

Man and woman have been created neither to pick quarrel with each other nor to get separated from each other nor to dominate over each other. As both are equal, they have been made to live together with understanding, love, sacrifice, happiness, contentment, harmony and adjustment. As God's creations, both are equal to each other. Therefore, man should not oppress or suppress his woman by treating her as his subordinate. Both should enjoy freedom of expression without creating any feeling of discontentment and unpleasantness in each other. That is

why Lord God has made them live together as husband and wife. By being together, both of them should see their future posterity coming into existence for the continuation of human life on earth till the Dooms day and guide their younger generation to follow the right path of life.

Mathew Henry in *The Comprehensive Commentary on the Holy Bible: From Genesis to Judges* has brought out how and in what way a woman is equal to her man:

Lord God created woman out of Adam but He did not create her out of his head to rule over him. Neither did He create her out of his feet to be trampled upon by him. He created her only out of his side rib to be equal with him, under his arm to be protected by him, and near his heart to be beloved of him. (Gen 2.22)

The first parents of mankind understood that they were equal, realized the purpose of their creation and lived accordingly in the Garden of Eden. They enjoyed heavenly ecstasy in Paradise and received their Creator's blessings. Both respected each other's feelings until woman in Eve tried to assert her individuality and independence. In her individual identity, she took her own decision to carry out her own desire, ate the forbidden fruit and thereby disobeyed the divine command. Since then, woman has been considered as a weaker gender and accordingly she has been treated. Men do not show any partiality in their attitude of discrimination towards women. Nor do they care about the social status of women whom they exploit. It is enough for them if the people to be discriminated and exploited are women.

All women who want to be equal to their men should be morally stronger in their attitudes and consequent behavior. Madame Marie du Deffand wants all women to be stronger but "as they always arm themselves with their inherent weakness, they cannot be stronger" (*Cryptoquote*). According to "The Convention" under Article I, given in Human Rights, it is stated:

Any distinction, exclusion or restriction made on the basis of female gender is treated as discrimination against women. Such discrimination has the purpose of impairing or nullifying the recognition, enjoyment or exercise by women, of human rights and fundamental freedom in all fields of human endeavour. (114)

Muhammad has confirmed the equal status of men and women through an analogy. According to him, "Even as the fingers of the two hands are equal, so are the human beings equal to one another. No one has any right, nor has any preference to claim over another" (qtd. in Morrison and Singh 47).

United Nations Fund for Population Activities (UNFPA), now known as United Nations Population Fund (UNPF), has adopted "The International Bill of Rights for Women in UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). It has become one of its most important instruments in 1979. Its main purpose is to provide women of all the countries of the world with individual and equal rights on par with men:

It defines the right of women to be free from discrimination and it sets the core principles to protect this right. It establishes an agenda for national action to end discrimination and provides the basis for achieving equality between men and women through ensuring women's equal access to, and equal opportunities in political and public life as well as health, education and employment (44). If there are any violators of this instrument and if men exploit women for their personal needs, they should be dealt severely. All countries should implement this instrument with right spirit to provide dignity of living to women. The human rights empower women to equality and the governments and laws are there to protect their rights. Yet women go unprotected, discriminated and exploited. However, it is only the weakest, poorest, most traditional, and helpless and hapless ones among women who are the greatest sufferers of the various discriminatory tactics of men.

Of the both the genders in all the social statuses, men are always the exploiters whereas women become the exploited whether they are at home or in their work places. Men take advantage of women just because women and considered to be the weaker sex.

Of all the social evils, it is the dowry system, which is torturing unmarried women of all classes and statuses. The rich get their daughters married to the men of their choice by offering unimaginable rich dowry voluntarily. However, the poor consider their daughters as burden on their family because they cannot give dowry and get their daughters married. Besides, giving dowry to men for accepting women as their wives is a great shame and disgrace to the entire masculinity. However, dowry is a kind of myth not only indicating male superiority but also perpetuating it. So it has to be given to and accepted by men of all classes. Dowry Prohibition Act of 1961 states that "if any person, after the commencement of this Act gives or takes or abets the giving or taking of dowry, he shall be punishable" (Agarwal, *Human Rights* 3). Unless and otherwise it is reported, everyone and every law becomes inactive and no action can be initiated against those giving and taking

dowry. As a result, women belonging to the poor section of the society are in great distress. Many have to remain unmarried even after attaining their marriageable age. Their unmarried status either makes them go wrong in their ways of life or fall victims to the snares of men.

Families rooted to tradition to the core have not created any chances for their women to come up in life through education. There are still such families in remote Indian villages and they are not for the education of the girls. When such girls grow into women, they are not for the education of the girls. When such girls grow into women, they cannot escape from being discriminated and exploited by their men because of their illiterate status. Being ignorant of the ways of the world, they reconcile themselves to their status without any complaint. But women of modern days enjoy educational advancement and yet they struggle to lead a life of dignity. They have to experience physical, mental and sexual exploitation. They rebel against all restrictions imposed on them and go out straining their relationship. However, most of women have to face any of the problems such as rape, molestation, sexual harassment, eve-teasing era cetera in spite of their protective shield in the form of Human Rights.

Many women are still living with the hope that the spring of new life of individuality and independence will come soon after their days of winter. Susan B Antony who is an American Women Civil Rights Leader looks forward to the season of spring to all women. On behalf of all women, she has expressed a hope of complete disappearance of discrimination and exploitation of women from the society:

The day will come when every man will recognize woman as his equal, not only at the fireside, but also in all the councils of the nation, which are meant only for men. Till that day comes, there should be a perfect comradeship, an ideal union between man and woman that shall result in the highest development of the [human] race (qtd.in Phillips 53)

Exploitation of women in contemporary India is on the increase day by day. The near relatives including the father and son indulge in sexual abuse of their own women as daughters and sisters respectively. The friends cum lovers on the promise of marriage enjoy cohabitation with their girl friends. But after their frequent sexual relationship and after making them pregnant illegally, they never hesitate to throw them on the streets. Besides, the anti-social elements kidnap girls, rape them and finally kill them. Even nowadays, the killings of women who have become victims of inter-caste love are mercilessly carried out in the guise of honour killings. If the women are lonely at home, dangers are lurking inside their homes. If they come out unprotected, dangers to their modesty and life are also lurking outside. In the present day India, sexual abuse is rampant.

Mostly educated and professional women are the victims of sexual exploitation if they go out unguarded. Some unprotected and poor women are kidnapped and forced to enter into flesh trade. They are kept as prisoners within four walls of their rooms not knowing the ways and means to escape. The irony is that even some women who are in this trade help the goons to kidnap girls and spoil their lives by forcing them to go into prostitution. Sri Krishna Kumar in his paper on "Crime against Women and its Impact on Them" presented in a National Seminar conducted at Libra College for Law, Uttarakhand, has cited the Constitutional Rights protecting women against their sexual exploitation:

According to the Constitution of India, sexual harassment infringes the fundamental right of woman to gender equality under Article 14 and her right to life and live with dignity under Article 21. Although there is no specific law against harassment at workplace in India, many provisions in other legislations protect women such as Section 354, IPC that deals with 'assault or criminal force of a woman with the intent to outrage her modesty' and Section 509, IPC that deals with 'word, gesture or act intended to insult the modesty of a woman'. (3)

Since Contemporary India is full of incidents, exploiting the unprotected and socially marginalized women, the Indian writers have based their literary works on such incidents and portrayed the bitter Indian reality through their women characters. One of such Indian writers of great repute is Vijay Tendulkar, and his plays expose the existence of Indian hostile environment for women of all classes and all statuses and chance for their exploitation. Since the present research study has been on the select plays of Vijay Tendulkar, his place in Indian English Drama and the social importance of his plays have been presented.

Vijay Tendulkar (1928-2008) who has begun his literary carrer as a Marathi writer of dramas and short stories has graved his name in the field of Indian Writing in English as one of the most influential dramatists of twenty first century. Though he was born in the Colonial period, he has had rich experience and he has seen the lives of Indian before and after India's Independence, particularly that of Indian women and their discrimination and exploitation. His

plays stand as the evidence of the reality of human life of his period. He has neither imaginatively created the situations of his characters nor exaggerated it but what he has given is what has been seen in real life and he has himself accepted it. In his note on *Kanyadhan* he says that:

I have written about my own experiences and about what I have seen in others around me. I have been true to all this and have not cheated my generation. I did not attempt to simplify matters and issues for the audience when presenting my plays, though that would have been easier occupation. It is an old habit with me to do what I am told not to do. My plays could not have been anything else. They contain my perceptions of society and its value and I cannot write what I do not perceive. (598)

His corpus of literary works comprises thirty full length plays, twenty three one-act plays, eleven plays for children, four collections of short stories, two novels, and five volumes of literary and critical essays. Besides, he has acted as a script writer for seventeen films. He has been hounoured with several prestigious awards for his activities as a dramatist for excellence. He has faced both praise for and opposition to his societal views, presented in his plays. He has also understood that as an artist, everyone has to face both types of critical attitudes from his people. He is no exception and he has accepted everything with positive attitudes.

Vijay Tendulkar deals with main issues confronting the middle class Indians and exposes their hypocrisy, sexual relationship and indifference to human values and codes of conduct and behavior. He has been quite aware that man himself is the creator of not only his own physical sufferings and mental agony but also those of others in the society. He has been in the know of ever elusive and ever changing human attitudes and behavior in every situations. His plays reflect his views about man and woman and society and the change of attitudes and behavior according to changing situations.

Vijay Dhondoponi Tendulkar was born in a Brahmin family at Kolhapur of Maharashtra State. He has his early childhood period spent at Bombay. His motivation to take up to writing later came from his father who had his publishing work business of his own besides his clerical job. His father besides being an actor and director was a various reader of books and he has a separate library of his own at his house. He initiated his son Tendulkar to reading. There was a literary environment in his house which had paved the way for his blossoming into a writer of dramas later. He first began writing short stories and he wrote his

first short story when he was just six years old. He has been a direct witness to the communal violence such as stabbing, beating, setting fire et cetera (etc.) during his living with his father in Bombay. Human violence had greatly affected his mind at the tender age.

Kamala is a play in two Acts, and it has been based on a real life incident of flesh trade in Madhya Pradesh, investigated by a journalist by name Ashwini Sarina. It narrates the deplorable condition of poor and helpless women who are bartered, bought and sold like objects in the market. Jaisingh Jadhav is a journalist who is found of publicity and popularity. He buys a woman called Kamala at Luhardaga Bazaar flesh market in Bihar for two hundred and fifty rupees. He buys her and brings her home without any body's knowledge to expose business of women selling as a slave the next day in the press meet. He wants to make others feel that he fights for the social cause for the equality among men and women. Nobody knows that he is not what he is until Kamala innocently exposes him to his wife Sarita during her stay in the house.

Jaisingh Jadhav is hypocrite to the core with regard to his part as the husband of Sarita. He has married her after getting money in the form of dowry and he has no feeling like having bought his wife with ransom money for his possession as his wife cum a bonded labourer. Sarita does not appreciate her husband's act of buying a woman in the slave market and exhibiting her in the press meet for his publicity and name. She also fails to realize that she is no way better than Kamala in her status. Thinking that Sarita for how much she has been bought. She also suggests to Sarita that both of them live together as sisters because both of them are the purchased slaves of Jaisingh Jadhav.

Sarita is shocked by Kamal's thinking of her and she is also made to realize what her position as the wife of Jaisingh Jadhav really is at home. She decides to establish her individuality and expose her husband and her status at home by convening a press meet. But the dismissal of her husband from his journalist work for his act changes her mind. Being a traditional woman, she realizes that a wife's duty is to be with her husband in his predicament and so she remains at home looking at her sleeping husband. She is determined to be an independent woman and to be equal to him in all respects. "Kamala in the play can be described as a victim of sexual colonialism and a metaphor for male domination. . . .Women is an inferior other to the man as the native is to the colonist" (Sengupta 217).

Sakharam Binder is a controversial play in three Acts and it is against the established institution of conventional

marriage. The protagonist Sakharam Binder does not believe in marital life. He establishes a relationship with any woman who has been abandoned. Laxmi is one such woman and he lives with her. He is a free thinker and so he gives every woman with whom he lives without any marriage freedom to have her free thinking. He informs Laxmi that they need not marry but they live in togetherness. He also makes her understand that if both of them do not like to continue their relationship further, they can break their relationship and lead their independent life without any feeling of separation from each other, they can also consider that their break of relationship is for each one's convenience and happiness. As long as they live together, they should lead their life and do their duties as husband and wife. Each one has independence and individuality without the dominance of one over the other. If she leaves him, he will her money and all she wants such as clothes and money.

Laxmi during her 'live-in-togetherness' with him is very obedient, loyal and religious but she is not very courageous and she used to have the habit of talking to herself. She does not talk to him all the time but sometimes she used pick quarrel with him in matter of sexual relationship. Their living togetherness lasts only for a few months and they get separated after discussion. Sakharam finds another woman for his living togetherness is |Champa, who is married woman. Her husband is a police officer but she has left him. She is not like Laxmi. She is aggressive and bold in her behavior. Her ex-husbnd comes to take her back as he is very much fond of her but she declines and continues to stay with Sakharam. Laxmi meets him and takes her back to his life. Champa also supports her, saying that Savitri will be helpful to her in household duties. Though he does not want to take her back, he falls in line with the thinking of Champa and allows her to stay with them.

In this way, the status of women has portrayed by the playwright. Hence, every woman should be treated with equality, respect, love, cordiality, happiness and understanding. Exploitation against her at home will lead to the chaotic environment in the society, nation and the world. Discrimination and exploitation should be uprooted from this land. For that, creating awareness about Human Rights and its violation are the only solution to solve this problem. The Researcher's role is to create awareness even among the educated people to unearth this uncivilized barbaric activity of Human Rights violations in human society.

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RURAL DEVELOPMENT AND COOPERATIVES -A STUDY OF COCONUT PRODUCERS COMPANIES IN POLLACHI- TAMILNADU

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Introduction

The cooperative sector worldwide has about 800 million members in over 100 countries through the membership organizations of the ICA. Cooperatives, as economic enterprises and as self-help organizations, play a meaningful role in uplifting the socio-economic conditions of their members and their local communities. Over the years, cooperative enterprises have successfully operated locally-owned people-centred businesses while also serving as catalysts for social organization and cohesion. With their concern for their members and communities, they represent a model of economic enterprise that places high regard for democratic and human values and respect for the environment. As the world today faces unstable financial systems, increased insecurity of food supply, growing inequality worldwide, rapid climate change and increased environmental degradation, it is increasingly compelling to consider the model of economic enterprise that cooperatives offer. The cooperative sector, especially in developing countries, also presents itself as an important element that can contribute to the realization of the Millennium Development Goals.

Cooperatives and National Development

India is a developing country facing number of problems, such as the population explosion, low productivity, inequalities, low living standards, inflation and so on. India consisting of 16% of the world's population sustains only on 2.4% of land resource. Agriculture sector is the only livelihood to the two-third of its population which gives employment to the 57% of work force and is a source of raw material to large number of industries.

After 67 years of independence taking into concern these problems, the growth of the Indian economy is rather slow. For the solution and for rapid economic development,

it was necessary to accept a mixed economy as an economic system for the balanced growth of public and private sector together with a major role for Cooperative societies to contribute their nit in the process of economic development. The aim of the new economic policy are to impart a new element of dynamism to agriculture, trade and industry, to encourage foreign investment and technologies for making Indian products competitive in the international market to improve the performance of public undertaking and to influence Cooperatives, since cooperatives work as an essential part of the country's economic structure. It is hoped that the Cooperative movement will respond to the changes and develop firm self-development of its member.

Cooperative has made tremendous progress in every aspect of its members. Initially, the cooperative movement was started with a limited scope of activities of rural credit but now it has entered in all fields of economic activity with social essence. Now it has covered 100 per cent villages and 75 per cent rural households and functioning over 545 thousand cooperatives of various levels with membership coverage of 236 million and working capital of 34,00,555 million 114 inclusive of credit and non-credit cooperative societies. It has been playing a significant role in disbursing agricultural credit, distribution of agricultural inputs, providing market support, processing, etc. Cooperative movement has been recognized as an effective instrument for the economic development of the weaker section of the society and for improvement in the socio-economic condition of the poor. In India, Cooperation had become a part of national policy and hence the Indian Cooperative movement is sometimes ironically described not as a movement but only as a product of Government policy.

Cooperatives in Tamil Nadu

The Cooperative Movement in Tamil nadu has witnessed over the decades substantial growth in diverse areas of economy. There is not a single major sphere of economic activity which has not been touched by Cooperatives. Opening of a Village Cooperative credit society in Thiroor in Thiruvallore District in 1904 marked the advent of the Cooperative movement in Tamil Nadu ushering in a new era of services for the people of the state, particularly the agriculturist families. From Agricultural Banks to Marketing societies and Consumer Cooperatives provide service to the people in various economic activities. Cooperatives also run the Public Distribution System which provides relief to each and every family in the state. There are around 30, 000 cooperatives of different kind functioning in the state of Tamil Nadu. Even though the cooperatives in the state has played an

important role in the beginning, for obvious reasons the name and fame has gone, more importantly for not having democracy in the cooperatives since 1976, except for a short spell in between. Still the state has few cooperatives has gone for innovative and best practices. The paper tries to make an attempt by identifying the cooperatives that follow innovative and best practices that keep these cooperatives competitive and survive in the market economy. More importantly the services rendered for its members are noteworthy in developing them socially and economically ultimately development happen in the rural areas. Therefore Pollachi South Coconut producer Federation was taken for study to find how it has developed and helped its members to uplift in their standard of living and improvement in their socio economic condition.

Progress of Coconut Producers' Society, Federation and Company formation in Tamil Nadu as on 31-May-2017

SI No.	Districts	Name of Charge Officer (S/Shri)	Area (ha)	Production (lakh nuts)	Prodty (Nuts/ ha)	CPS Regd with CDB	CPF Regd with CDB	CPC Regd
1	Coimbatore	S. Rengasamy	84531	12120	14338	237	31	1+1+1+1+1
2	Tirupur	G.Paransothe	56484	3613	6397	35	13	1+1+1
3	Thanjavur	R.Parama-sivam	35237	4230	12174	84	8	1
4	Dindigul	G.Paransothe	32069	1608	5015	19	4	1
5	Kanyakumari	R.Parama-sivam	23917	2871	12005	84	2	1
6	Vellore	M. Saraswathy	21512	2330	10832	1	2	
7	Theni	G.Paransothe	19907	2767	13900	47	3	1
8	Krishnagiri	T.N.Subra-manian	15781	2846	18035	3		
9	Tirunelveli	R.Parama-sivam	15667	1573	10041			
10	Salem	T.N.Subra-manian	14457	618	4275	1		
11	Madurai	R.Parama-sivam	11305	1578	13959	2		
12	Namakkal	T.N.Subra-manian	7793	676	8675	1		1
13	Pudukkottai	R.Parama-sivam	9200	1266	13761	31	3	1+1+1
14	Dharmapuri	T.N.Subra-manian	5472	354	6470	1		
15	Cuddalore	S. Rengasamy	1881	152	8081	2		
16	Erode	S. Rengasamy	13056	1006	7706	4		
	Total		424121	50747	11965	552	66	17

Source: file:///C://Coconut%20Producers%20Societies%20CPS,%20Coconut%20Development%20Board.htm

The Board has initiated the formation of Coconut Producer Societies (CPS) by associating 40-100 coconut growers in a contiguous area with a consolidated minimum of 4000-5000 palms. The objective is socio economic upliftment of the farmers through productivity improvement, cost reduction, efficient collective marketing and processing and product diversification. A farmer equity contribution is

also proposed to be mobilized. A matching equity contribution will be sought from the state Government as one time assistance for making the CPS effective.

Rationale of FPOs

Farmer Producer Organization is formed with the main objective of socio economic development of farmers

through productivity improvement, cost reduction, efficient aggregation, processing for value addition, better by-product utilization and efficient marketing of the produce. It aims at providing a fair, steady and reasonable income to farmers by organizing the unorganized coconut sector through farmer collectives. True empowerment happens only when farmers are involved in all stages of value addition supply chain, such as, production, aggregation, processing, marketing, distribution and sales. Only when farmers starts an enterprise of their own, they will learn to plan, collaborate, work in a team, take decisions and risks, interact with people from other spheres and sectors, thus learning and growing with the enterprise. This helps in inducing self confidence within the farmers thus enabling their overall development. The name 'Producer Company' is provided in order to indicate that the members have to necessarily be a primary producer. A new Part IXA, sections 581(A) to 581(ZT) of Indian Companies Act 1956 provide the features of a Producer Company. It is a hybrid between a Private limited Company and a Cooperative society as it minimizes interference from other external bodies thus ensuring that the real power rests with members of the company itself. Such a company functions like any other private limited company with only difference being that the profit incurred flows back to farmers who own the company.

Approach

The Coconut Farmers Producer Organizations thus formed have a three tier structure consisting of Coconut Producers Society (CPS), Coconut Producers Federation (CPF) and Coconut Producers Company (CPC).

Coconut Producers Society (CPS)

CPS is formed by associating 40-100 coconut growers in a contiguous area with range of 4000-6000 yielding palms. Farmers with a minimum of 10 palms are only eligible to be a part of this society. Once the society is formed, it is registered under charitable societies act and also with Coconut Development Board. All the societies have a common bye - law.

Coconut Producers Federation (CPF)

CPF is formed by combining 8-10 CPS. A CPF would have around 1,00,000 palms under it. CPF is also registered as a charitable society and further registered with CDB.

Coconut Producers Company (CPC)

8-10 CPFs would join together to form a CPC. A CPC would consist of around 10,00,000 yielding palms. This company would be registered under section 581B of Indian Companies Act of 1956. The Producer Company is wholly and fully owned by the farmers.

Pollachi Coconut Producer Company Limited

Pollachi Coconut Producer Company Limited is formed to protect the long term interest of Pollachi coconut growers all over pollachi area, in the address 70/2, Palaghat Road, opposite to Keshav Vidhya, Coimbatore (DT), Tamilnadu and number of farmers registered under this was 302, with palms of 105389 and its annual production is Rs 12086100 lakhs. It was started with not only for growers but also for promoting coconut production and processing coconut as per international standards. Today there are 4000 Farmers, who owns it and it works in tandem with them to produce and market the value added products from coconut. Share capital of this producer company is Rs 27,457,548 as on 31st March 2016 and Rs 20,981,950 in the year 2015 and we can see there is an increase in 2016. As well as the reserves has decreased from Rs.2,486,042 in the year 2015 to Rs.798,191 in 2016. Its goal is to ensure a just and fair value for the farmers' produce at par with international markets standards. The company procures, processes, benchmarks and markets the farmers produces and generates profits that are distributed to share holders as handsome dividends.

Today it is recognized as one of the most reliable suppliers of organic coconut oil, virgin coconut oil, coconut desiccated powder, flavored milk, jaggery and coconut sugar in the market. It is known for its quality products, technical improved, commercial expertise, and knowledge of global markets.

Mission

To be the leading provider of high-quality coconut products by building a long- term relationship with customers based on trust, commitment and performance.

Objectives
- To create a distinct brand image, add value for all stakeholders involved and to enlarge the market share worldwide.
- To be always committed to ethical corporate governance, social and environmental responsibility and fair trading policies in our supply chain.

- To steadily pursue a Total Quality Policy and further strengthen the core competencies of the company in order to maintain a sustainable competitive advantage.
- To deliver competitively consistent quantity of certified quality standards on time and to provide superior service to the customers.

The Strength of Pollachi Coconut Producer Company Limited

Their strengths lie in the principles of Business, Efficiency, Service, and Teamwork (BEST) that is the deep knowledge of our business, efficient company organization, excellent customer service and teamwork. These principles are integrated by our "Always Better" philosophy that consists in continuous performance and customer care improvement. The company is managed by a highly professional owner, directors and managers supported by a well-trained and motivated staff a strong customer-oriented philosophy. The great competence in logistics allows us to guarantee a superior service to the customers (from loading to delivery of the goods) according to their production needs.

Inclusive Development Programmes for the Welfare of Farmers by the Society
Value Added Products Produced by the society:

- Organic Coconut Oil
- Virgin Coconut Oil
- Gingerly/Sesame/ Groundnut oil
- Coconut Palm Sugar
- Coconut Palm Jaggery
- Coconut Flavoured Milk
- Coconut oil Cake
- Copra
- Desiccated Powder

Production & Distribution of Planting Material

The objective of the programme is to enhance the production and supply of good quality planting materials. Demonstration cum Seed Production (DSP) Farms are there, with the aim to produce quality seednuts. These farms are the demonstration centres for scientific coconut cultivation and processing. These coconut nurseries produce quality seedlings of desired cultivars, varieties suitable for each locality. Raised seedlings are distributed to farmers at reasonable price.

Integrated Farming for Productivity Improvement

The objective of the programme is to improve production and productivity of the coconut holdings through an integrated approach and thereby increasing the net income from unit holdings with the following component programmes.

Laying out of demonstration plots

Financial assistance of Rs.35,000 per ha in two annual installments is provided for adoption of integrated management practices in disease affected gardens. The objective of the programme is to encourage the farmers to adopt the technology developed for the management of disease affected coconut gardens. Demonstrations plots will also help in motivate farmers in adoption of result oriented production technologies.

Integrated farming for productivity improvement on cluster basis: The scheme is being implemented by the Board on cluster basis in a contiguous area of appropriate size of 25-50 ha irrespective of the individual size of the holdings. The selection of the cluster is based on criteria such as demonstration value, easy accessibility, availability of minimum infrastructure facilities for the adoption of average management practices, cohesiveness of the group and most importantly the readiness of the farmers in the cluster to assume responsibility and implement the programme in a farmer participatory mode as per the Board's guidelines.

Assistance for organic manure units

To promote the use of organic manure like vermicompost, coir pith compost, ordinary compost and FYM in coconut holdings. Financial assistance of Rs.20000 per unit or 50 per cent of cost of production is provided for setting up of a unit.
Providing Organic manure to the farmers
Pesticides/ Fertilizer.

Maintenance of Pilot Testing Plant and Quality Control laboratories.

Techno-economic studies on product diversification and by product utilization.

Consultancy service on production, processing and marketing.

Training programmes on convenience foods.

Market Promotion

Value added Products are marketed in place like Delhi, Bangalore and in side Tamil Nadu like Coimbatore, Pollachi etc.

Market information and intelligence service.

Modernization of coconut processing by introduction of improved copra dryer, other processing machineries will be provided at 25 per cent of the cost of dryer equipment or maximum Rs.10,000 whichever is less.

Modern Copra Dryers

In the modern drier coconut cups can be converted into copra in 16-32 hours even during the rainy season. In these driers the heat generated by burning coconut shell and other farm wastes is used to dry raw coconut cups into copra. Since smoke does not come into contact with coconut cups or copra and the process of drying starts immediately after splitting the nuts, the copra produced is of high quality which fetches premium price than the ordinary sun dried or kiln dried copra for which a minimum 8-9 days are required to bring down the moisture to the required level. In the small drier of batch type (natural drought type), coconut husks and other agriculture wastes are used as fuel. Its capacity ranges between 400-3000 nuts per day and it takes 36-48 hours to process coconuts into copra. There are also big dryers of induced drought type with capacity ranging between 10,000 and 25,000 nuts and even beyond, to dry coconuts into copra or dry copra further to bring down the moisture level to the required level. Coconut shells are used as fuel in such dryers.

Now in India waste heat recovery technology is available. In this technology the shell fed as fuel is only carbonized and the heat generated by burning the producer gas from the carbonizer is used to dry coconuts into copra. Besides well dried copra good quality shell charcoal and shell oil are obtained in the process.

Coconut Palm Insurance Scheme (CPIS)

Coconut cultivation subjected to risks from climatic changes, natural disasters, pests, diseases etc. and, at times, entire coconut cultivation of a region, gets wiped out due to natural calamity or onset of pest attack. Coconut is a perennial crop and losses suffered by farmers due to damage of this crop, are material and needs to be addressed.

Coconut palms are perennial crops, but palm trees are characterized by periodic system of crop setting and outcomes and hence resemble seasonal annual crops and should, accordingly, eligible for insurance cover. Since coconut is cultivated under rain-fed management and is susceptible to biotic and a-biotic stresses, it is necessary to minimize risk faced by coconut farmers, predominantly small and marginal, by covering coconut palms with an insurance scheme.

To Assist coconut growers in insuring coconut palms, against natural and other perils.

To Provide timely relief to farmers, who suffer income loss due to sudden death of palms.

To Minimize risk and encourage replanting and rejuvenation to make coconut farming remunerative.

Information and Information Technology

Production of publications in different languages including grant-in-aid to State Government / Universities for production of publications.

Production and screening of films including grant-in-aid to State Govt./Universities for production of films.

Participation in exhibitions and fairs.

Conducting seminars and workshops.

Awards to best growers, master craftsmen, industrialists, processors and exporters.

Training youths in harvesting and plant protection.

Training farmers in scientific cultivation and post harvest processing.

Training in the manufacture of coconut based handicrafts.

National award to the best research worker or workers in product / machinery / equipment development.

Establishment of National Information Centre cum Electronic Data Processing Unit.

Training to improve technical skills of managerial and supervisory personnel.

Training and visits to understand and appraise the technologies.
Free Tree Climbing tools for unemployed youths.

Financial assistance under Technology Mission

Coconut Development Board invites applications for Financial Assistance under Technology Mission on

Coconut. Applications are invited from prospective entrepreneurs for setting up, modernizing, expanding coconut processing units and promoting value added coconut based products.

Under Technology Mission on Coconut, financial assistance at 25 per cent of the project cost limited to a maximum of Rs.50.00 lakhs is extended as credit linked back ended subsidy for setting up of coconut processing units for production of value added coconut products. Modernization and expansion of existing processing units will also be eligible for assistance. The project for seeking assistance for setting up coconut processing unit should be submitted through the bank with a minimum of 40 per cent of the project cost as term loan.

The products are packed, branded in the name **Imayam**, coconut oil, and the products are Virgin Coconut Oil (VCO), dietary fibre, Desiccated coconut powder, Coconut chips, defatted coconut powder, snow ball tender coconut, coconut milk powder, coconut jaggery, coconut cream, activated carbon, coconut water based vinegar, shell charcoal, packed tender nut water, minimally processed tender coconut, shell powder, shell/wood based handicrafts and copra dryer are some of the items which will be considered for assistance. Financial assistance will also be available for new and innovative coconut based products, which are backed by commercially viable technologies.

Socio Economic Condition of the Members (Farmers)
Members Income (Monthly)

Income earned from a job depends on a number of factors like the place of work, timing of work, climatic conditions, group in which they are employed, technology used in the process of production, risk involved in the job, demand for the product and so on. The particulars regarding monthly income will show how they have developed and improved in their life, hence it is given in Table 1.

Table 1 Details of Respondent's Income (Monthly)

S. No	Annual Income (Rs.)	Number of Respondents	Percentage
1.	Below 5000	9	2.98
2.	5000 – 10000	16	5.30
3.	10000 – 15000	51	16.89
4.	15000 – 20000	114	37.74
5.	Above 20000	112	37.09
	Total	302	100

Source: Primary data

It is inferred from table 1 that more than 75 per cent of the respondents earn average monthly income which ranges between Rs.15,000 to Rs. 20,000 per month through Coconut. These incomes were earned by the farmers during the season time. But, regularly they don't know how much they earn. If the coconut production is more or when the coconut from others states like Kerala and Karnataka have less price for the product then the income will be less for the farmers of Tamilnadu.

To analyze further whether the difference in the average score between incomes and type of product, is significant, Analysis of Variance is applied and the results are presented in below table.

Pottery Income and Type of Product - Analysis of Variance

Source	DF	SS	MS	F
Between Groups	4	536.726	134.181	5.37
Within Groups	298	2976.710	2.495	
Total	302	3513.436		

Source: Primary data

Above table, infer that the income of each group is found to be statistically not significant as the calculated value (5.37) is less than the table value (15.97). The degree of relationship between income and type of product is measured by means of correlation analysis. The result of the analysis is shown in table below.

Income and Type of Product – Correlation Analysis

Simple Correlation Co-efficient	Table Value of Simple Correlation Co-efficient	Significance
0.210	0.429	Not Significant

Source: Primary data

The correlation analysis reveals that the co-efficient of correlation is not significant and therefore there is no significant relationship between income and type of product. Coconut alone is sold in the society and these societies convert the coconut into value added products like oil, flavoured milk, jaggary, sugar etc, therefore, there is no sufficient income for the farmers. Hence, the statement that pottery income influences the type of product does not hold good.

Price of the Product

To understand the price paid to the coconut given by the farmers to the society is given in below table 2

Table 2 Details on Price paid for the coconut by the society

S. No	Price paid for the coconut by the society	Number of Respondents	Percentage
1.	Below The Market	-	-
2.	Equal to the Market	10	3.31
3.	Higher than the Market	292	96.69
	Total	**302**	**100**

Source: Primary data

From the above table it is inferred that the society is paying more than the Market price, so that all the farmers are happy with the society and its activities. The farmers feel that they are also growing with the society.

Nature of Accommodation

Nature of accommodation is one of the important variables which determine the standard of living and their economic position. It influences the productivity and its cost. Therefore, this variable is taken for study. The following table 3 exhibits the respondent's nature of accommodation.

Table 3 Details on Nature of Accommodation of the Respondents

S. No	Nature of Accommodation	Number of Respondents	Percentage
1.	Rented	10	3.31
2.	Leased	15	4.97
3.	Own House	277	91.72
	Total	**302**	**100**

Source: Primary data

It is found that 92 per cent of them have their own house out of the 302 respondents whereas eight per cent of farmers who have fewer lands and less palms in the field live in rented house and leased house. Again, it is understood that the farmers are in good socio-economic condition and their status is in good position.

Respondents Opinion about Possessing of Vehicle

Travelling distance between residences and work place is another important factor to increase the stress. Now it has become the important standard of living, so the vehicle of travelling performed by the farmers has been taken into account for the study. For this, the respondents are classified into two categories such as cycle, two wheeler and others as shown in table 4

Table 4 Details on Respondents Opinion about Possessing of Vehicle

S. No	Vehicle	Number of Respondents	Percentage
1.	Cycle	83	27.48
2.	Bike	207	68.54
3.	Car	9	2.98
	Total	**302**	**100**

Source: Primary data

It is found that more than 68 per cent of them are travelling through their own Bike and still these farmers use public transport for long travel, some of the farmers have car. From the data above it is very clear that the farmers have good life.

Asset Possession

Asset possessed by any family reflects the economic status, power and also decides the social status of families. Assets in the form of livestock, household utensils, jewels and their values are considered here. The analysis on the nature and type of assets holding considered here. The analysis on the nature and type of assets holding and their value by respondents wise is carried out and presented here.

Table 5 Assets Particulars

S.No	Value of Assets	Furniture	Jewels	House Utensils	Cell Phones	Cooking Gas
1.	Below 5000	-	-	14	102	10
2.	5001 – 7500		-	62	50	15
3.	7501 – 10000		-	36	50	25
4.	10001 – 12500	-	-	14	40	50
5.	12501 – 15000	150	12	16	60	100
6.	Above 15000	152	290	8	-	105

Source: Primary data

It is evident from table 5 that all the respondents do possess all kinds of assets mentioned earlier. Out of 302 respondents furniture, Jewells; all of them possess household utensils in the form of radio, television sets, mixie, Grinder etc. All of them possess cooking gas andall the farmers have their own mobile phones. There is also variation in terms of the value of these assets possessed by the respondent's families.

All the respondents prefer to have assets in the form of house hold utensils because there is more number of female members in their families. It is interesting to note that these farmers keep their assets in the form of jewels that also only small articles like chain, studs or earrings. It is also found that there are variations in the value of different kinds of assets possessed by them and the researcher learnt that it is all due to the differences in their family income.

Mode of Savings

Savings indicate expenditure over income that is not spent on current consumption and it constitutes a large part of nation's aggregate savings and investments. This is a major determinant of the growth of future income and consumption. Generally, the higher the level of income, the greater is the scope for savings. Besides, the size of savings depends upon other economic and non-economic factor as well. So, the details of the savings of the respondents are analyzed. The mode of the savings of the respondents is shown in Table 6

Table 6 Mode of Savings

S. No	Mode of Savings	Number of Respondents	Percentage
1.	Fixed Deposit	95	31.46
2.	Savings through Banks	207	68.54
	Total	302	100

Source: Primary data

Among 302 farmers 69 per cent have savings for their future and endeavour through banks and 31 per cent have their savings through fixed deposits in the banks. So, as to find out the relationship between the family income and mode of savings of the respondents, the following statement is formed. Since the calculated value of Chi-square test is more than the table value at 5 per cent level of significance, calculated value is 27.70, and the table

value is 14.9, so it is clearly evident that the family income influences the mode of savings of the respondents.

Debt Position of the Respondents

When an enterprise carries out, they face a plethora of seemingly endless problems. The major problem is lack of finance, table 4.2 presents the number respondents who have debt from different sources are presented.

Table 4.2 Details on the Debt Position of the Respondents

S. No	Response	Number of Respondents	Percentage
1.	Possess Debt	39	12.91
2.	No Debt	263	87.09
	Total	302	100

Source: Primary data

It is found that out of 305 respondents, 263 have no debt from any other source, they get loan from the society and the society also provide jewel loan for lower interest, remaining farmers, the amount is borrowed for both personal and business purposes. As these respondents income is very low, they are tempted to borrow from various sources like commercial banks, friends and relatives etc., wherever available and whoever are ready to provide. Hence, they go for external source and fall into the debt trap.

Conclusions

The cooperatives discussed are different from other cooperatives either they are innovative or follow best practices. This ultimately helps the owner members to use the cooperatives to benefit out of the operations. The growth of the society is the result of better services provided to its members; hence, there are social and economic development among the members. The cooperatives directly work for the upliftment of the members who are in the rural areas. The development of these cooperatives and growth of such members results in the rural development.

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"A STUDY OF INVESTORS PERCEPTION TOWARDS MUTUAL FUNDS WITH REFERENCE TO COIMBATORE CITY"

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Abstract
The mutual fund industry in India had a humble beginning by establishing the unit trust of India in the year of 1963 by government of India. The main aim of UTI was to enable to common investors to participate in the prosperity of capital market though portfolio management aimed at reasonable return liquidity and safety and to contribute to India' industrial development by channelizing household savings into corporate investment. The entry of private sector banks in mutual funds and insurance companies has made a dent in the dominance of the public sector.
Keywords: *Mutual fund, Unit trust of India, Investors, Portfolio Management, Private sector banks*

Introduction

The first introduction of a mutual fund in India occurred in 1963, when the Government of India launched Unit Trust of India (UTI). UTI enjoyed a monopoly in the Indian mutual fund market until 1987, when a host of other government-controlled Indian financial companies established their own funds, including State Bank of India, Canara Bank, and Punjab National Bank. This market was made open to private players in 1993, as a result of the historic constitutional amendments brought forward by the then Congress-led government under the existing regime of Liberalization, Privatization and Globalization (LPG). The first private sector fund to operate in India was Kothari Pioneer, which later merged with Franklin Templeton. In 1996, SEBI, the regulator of mutual funds in India, formulated the Mutual Fund Regulation which is a comprehensive regulatory framework. Income from MFs could take two forms—dividends and capital gains. A mutual fund is a pool of money from numerous investors who wish to save or make money just like you. Investing in a mutual fund can be a lot easier than buying and selling individual stocks and bonds on your own. Investors can sell their shares when they want.

Benefits of Investing in Mutual Funds
Professional Management

When you invest in a mutual fund, your money is managed by finance professionals. Investors who do not have the time or skill to manage their own portfolio can invest in mutual funds. By investing in mutual funds, you can gain the services of professional fund managers, which would otherwise be costly for an individual investor.

Diversification

Mutual funds provide the benefit of diversification across different sectors and companies. Mutual funds widen investments across various industries and asset classes. Thus, by investing in a mutual fund, you can gain from the benefits of diversification and asset allocation, without investing a large amount of money that would be required to build an individual portfolio.

Liquidity

Mutual funds are usually very liquid investments. Unless they have a pre-specified lock-in period, your money is available to you anytime you want subject to exit load, if any. Normally funds take a couple of days for returning your money to you. Since they are well integrated

with the banking system, most funds can transfer the money directly to your bank account.

Flexibility

Investors can benefit from the convenience and flexibility offered by mutual funds to invest in a wide range of schemes. The option of systematic (at regular intervals) investment and withdrawal is also offered to investors in most open-ended schemes. Depending on one's inclinations.

Low Transaction Cost

Due to economies of scale, mutual funds pay lower transaction costs. The benefits are passed on to mutual fund investors, which may not be enjoyed by an individual who enters the market directly.

Transparency

Funds provide investors with updated information pertaining to the markets and schemes through factsheets; offer documents, annual reports etc.

Well Regulated

Mutual funds in India are regulated and monitored by the Securities and Exchange Board of India (SEBI), which endeavors to protect the interests of investors. All funds are registered with SEBI and complete transparency is enforced. Mutual funds are required to provide investors with standard information about their investments, in addition to other disclosures like specific investments made by the scheme and the quantity of investment in each asset class.

Review of Literature
Gaurav Agrawal & Dr. Mini Jain (2013)

In today's competitive environment, different kinds of investment avenues are available to the investors. All investment modes have advantages & disadvantages. An investor tries to balance these benefits and shortcomings of different investment modes before investing in them. Among various investment modes, Mutual Fund is the most suitable investment mode for the common man, as it offers an opportunity to invest in a diversified and professionally managed portfolio at a relatively low cost. In this paper, an attempt is made to study mainly the investment avenue preferred by the investors of Mathura, and we have tried to analyze the investor's preference towards investment in mutual funds when other investment avenues are also

available in the market.Y. Prabhavathi, N.T. Krishna Kishore (2013) The advent of Mutual Funds changed the way the world invested their money. The start of Mutual Funds gave an opportunity to the common man to hope of high returns from their investments when compared to other traditional sources of investment .The main focus of the study is to understand the attitude, awareness and preferences of mutual fund investors. Most of the respondents prefer systematic investment plans and got their source of information primarily from banks and financial advisors. Investors preferred mutual funds mainly for professional fund management and better returns and assessed funds mainly through Net Asset Values and past performance.

DhimenJagdishbhaiJani, Bhautik Alpeshkumar Patel & Rajeev V. Jain

This study focused on the consumer's perception towards mutual fund as an investment option in Veal sad city from Gujarat. They revealed that Consumers perception were positive toward investment in mutual funds.

Research Methodology

The present study is based on primary data which was collected using questionnaire method. For the study the sample of 30 investors has been chosen in the Coimbatore city. The data for the study is collected based on convenience sampling method. The data was collected using questionnaire from professionals like those who wants invest in mutual funds and other investment option.

1.1 Table Showing the Destination for Investment Towards Mutual Funds

S.No	Particulars	NO.Of.Respondents	Percentage
1	Yes	12	40%
2	No	18	60%
	Total	30	100%

Source: Primary Data

Interpretation

From the above table it indicates out of 30 respondents, 40% of the respondents think Mutual Fund as a destination for investment and 60% of the respondents do not show their attention towards it.

1.2 Table Showing the Preferential Factors towards Mutual Funds

S.No	Factors	No.of.Respondents	Percentage
1	Liquidity	9	30%
2	Low risk	10	33.3%
3	High return	6	20%
4	Company reputation	5	16.7%
	Total	30	100%

Source: Primary Data

Interpretation

The above table indicates that out of 30 respondents, 33.3% of the respondents prefer mutual funds as their investment destination for the Low risk factor, 30% of the respondents prefer for its Liquidity, 20% for its High return and 16.7% prefer for its Company reputation.

1.3 Table Showing The Respondents Investment In Mutual Fund

S.No	Particulars	No.of.Respondents	Percentage
1	Yes	11	36.7%
2	No	19	63.3%
	Total	30	100%

Source: Primary Data

Interpretation

From the above table it is evident that out of 30 respondents surveyed, (36.7%) of the respondents have already invested in Mutual fund and (63.3%) of the respondents have not invested.

1.4 Table Showing the Respondents Satisfication

S.No	Particulars	No.Of.Respondents	Percentage
1	Yes	17	56.7%
2	No	13	43.3%
	Total	30	100%

Source: Primary Data

Interpretation

From the above table it indicates out of 30 respondents (56.7%) of the respondents are satisfied in investing and (43.3%) of the respondents are not satisfied.

1.5 Table Showing the Respondents Profitable in Mutual Fund

S. No	Particulars	No.of.Respondents	Percentage
1	Fixed deposit	11	26.7%
2	Mutual fund	9	30%
3	Equities	6	20%
4	Others	4	13.3%
	Total	30	100%

Source: Primary Data

Interpretation

From the above table it indicates out of 30 respondents (26.7%) of the respondents feel more profitable in fixed deposit, (30%) of the respondents in Mutual fund, (20%) of the respondents in Bank deposit and (13.3%) of the respondents feel others.

1.6 Table Showing the Respondents Preference of Investment

S. No	Particulars	No.of. Respondents	Percentage
1	One time investment	12	40%
2	Systematic investment plan	13	43.3%
3	Other	5	16.7%
	Total	30	100%

Source: Primary Data

Interpretation

From the above table it indicates out of 30 respondents, 40% of the respondents prefer the One time investment, (43.3%) of the respondents prefer Systematic investment plan and (16.7%) of the respondents prefer others.

1.7 Table Showing the Respondents Earnings

S. No	Particulars	No.of.Respondents	Percentage
1	Upto Rs.200000	8	26.7%
2	200000-500000	6	20%
3	500000-1000000	12	40%
4	Above 1000000	4	13.3%
	Total	30	100%

Source: Primary Data

Interpretation

From the above table it indicates out of 30 respondents (26.7%) respondents earn up to Rs.200000, (20%) of the respondents earn Rs.200000- Rs.500000, (40%) of the respondents earn Rs.500000-Rs.1000000 and (13.3%) of the respondents earn Above Rs.1000000.

Findings

- Majority (60%) of the respondents destination towards mutual funds are highly volatile.
- Majority (53.3%) of the respondents are interested in investing in Mutual fund.
- Majority (63.3%) of the respondents are already invested in Mutual fund.
- Majority (56.7%) of the respondents are satisfied with the Investment.
- Majority (33.3%) of the respondents will prefer the liquidity factor.
- Majority (30%) of the respondents feel that fixed deposit will be profitable.
- Majority (33.3%) of the respondents feel that bitter past experience will be safest.
- Majority (40%) of the respondents opinion towards risk will be moderate.
- Majority (43.3%) of the respondents choose the mode of systematic investment plan.
- Majority (33.4%) of the respondents purchased directly from Asset Management Company.
- Majority (23.3%) of the respondents are invested in ICICI prudential funds.
- Majority (40%) of the respondents used long cap sector fund scheme.
- Majority (50%) of the respondents features are reduction in risk and transaction cost.
- Majority (40%) of the respondents are earning up to 500000-1000000.
- Majority (33.3%) of the respondents total investment is up to 200000-400000.

Suggestions

- Financial goals vary, based on Investors age, lifestyle, financial independence, family commitment and level of Income and expenses among many other factors. Therefore, it is necessary for Mutual Funds Companies to assess the consumer's need. They should begin by defining their investment objectives and needs which could be regular income, buying a home or finance a wedding or education of children or a combination of all these needs, the quantum of risk, they are willing to take and their cash flow requirements.
- Investing in one Mutual Fund scheme may not meet all the investment needs of an investor. They should consider investing in a combination of schemes to achieve their specific goals.
- A Mutual fund investor should be aware of his rights. The agents or financial advisors should make investors aware of their rights as per the SEBI (Mutual Funds) Regulations & Regarding AMFI.

Conclusion

The study focus on investor's view on mutual funds. As per the sample size and test which is applied to the study. Found that the investors are not choosing or feeling confident in investing in mutual fund because they think that mutual fund is risky than other investment option. The awareness level of mutual fund among the investors are very low because of only having the partial knowledge about the mutual fund which prevent them to invest in mutual fund to avoid risk bearing factor and fear of losing money.

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"TRANSFORMING NORMATIVITY:- CHANGING CONCEPTIONS OF SEXUALITY FROM CLASSICAL TO EARLY –MODERN EPISTEMOLOGY"

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Abstract

The development of ideas of sexuality and the classification of certain practices as normative were not a linear or even chronological one from classical to Early-Modern times. While male same-sex was considered to me normative in classical times, it was relegated to a marginalized state in Early-Modern times. On the other hand, aspects of female same-sex love blooms under concealment in Early-Modern texts, it is scarcely present in the Classical ones. Most importantly, the position of the 'body' and approach to 'sex' were varied even in classical times, and these notions complicates during Early-modern times. Wholesome texts carried on the classical legacy, some differed, and some even opposed them from both progressive and regressive biases. Thus the discourse of the 'body and sexuality' emerges as a multi-dimensional one, where only transformation can be located, instead of any unified development.

Body is never only a physical identity. Its entity extends far beyond mere physicality. Body is not merely a fleshly material; it is a concept, an idea. Body has a conceptual, cultural and most importantly epistemological existence. 'Body', to a great extent, is the concepts and ideas about the body.

Pythagoras established mind's domination over body. Pythagoras clarified this binarization of ideas and things through his table of opposites. A few examples from the table can clarify this:-

Form/ Formless
Light/ dark
Good/ Bad
Male/ Female

Now, this idea of "Good" was connected with the idea of 'form' in western epistemology and metaphysics. Plato depicts that 'Form' was considered to be construction of an idea that can be analytically explained and rationally understood. The manifestation of the ultimate flourish of this 'form' was, according to Plato, the ideal state of existence which he called God. Body was considered as "matter" and mind as 'form'. Classical philosophers believed that 'form' can be achieved only through transcending the 'matter', the body.

Now, this philosophical theorization of the discourses of mind and body is essentially gendered, as femininity was associated with body and masculinity with mind. Thus the classical idea was that masculine is a category that can be achieved by transcending feminine. This lays at the heart of the construction of gender hierarchy in western classical metaphysics.

It would not be enough to say that the discourse of the body, in early- Modern times, became more political, re-discovering its origination in epistemological power dynamics. What would be more apt to say is that the Renaissance presentation of 'the body' complicated the Classical ideas surrounding it. The Renaissance politics centring the 'body' marginalizes anything that is different from the normative patriarchal practices. The Renaissance discourse of the 'body' not only problematizes the Classical distinction between mind and body; it, through exploration of the inherent power dynamics, analyses various psychological states of the human clan. The political existence of human beings gets drawn on the canvas on the body.

This idea of hierarchical relation of mind and body is evident in Diotima's dialogues with Socrates, in Plato's 'Symposium", where she talks about the necessary transcendence of love for the physical beauty to the abstract idea of beauty, felt in the mind. This is of course in line with Socrates's idea of the 'Ladder of Love" (Plato, P. 154). Pausanias, in fact, makes clinical distinction between 'Eros of the vulgar Aphrodite' and 'Eros of the heavenly Aphrodite' (Plato, p. 121). The later, engendering mental, philosophical love is praised to be constant as opposed to the inconstancy of the sexual love caused by the former.

This idea percolates down to the Early Modern times to find place in Pico's "Oration to the dignity of Man", which

was aimed to be a project of establishing "…there is nothing to be seen more marvellous than man" (Pico, P.3) Pico's 'Oration' contained one of the central themes of Renaissance humanism:- significance of Man in the epistemological and philosophical conception. Originally written as a speech to be delivered in an assembly of contemporary Italian Scholars, 'Oration' was a justification for a set of 900 principals. These 900 propositions were actually a summing up of various metaphysical arguments, that were derived from European as well as oriental texts. These cross-cultural references are important. Pico's varied allusions are strategically presented to point out the set of principles to be an encyclopaedic project, aiming at a universal idea of ideal man.

Pico alludes to the idea of "Great Chain of Being"; as "He (God) had already adorned the supercelestial region with Intelligences, infused the heavenly globes with the life of immortal souls and set the fermenting dung-heap of the inferior world teeming with every form of animal life" (Pico, p. 5-7) And thereby, God, "…placed you (Man) at the very centre of the world." And therefore humanity is attributed with the ability of ascending and descending through the steps between divinity and beastliness. "It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine (Pico, P.8)" God has bestowed Man with seeds of both beastly and divine qualities, cultivation of which would result accordingly.

Interesting to note is Pico's categorization of divine and beastly qualities, regarding physicality. "…through their alluring solicitations made a slave to his own senses, you see a brute and not a man." (Pico; P.10) While, "if, finally, a pure contemplator, unmindful of the body, wholly withdrawn into the inner chambers of the mind, here indeed is neither a creature of earth nor a heavenly creature, but some higher divinity, clothed with human features"(Pico, P.11). Pico's conception, much to the representation of Early Modern metaphysical ideas, denies one, who indulges in sensual desires and needs, even the category of Man in the "Great Chain of Being". Only a complete undermining of (or unmindfulness about) one's physicality, can help one qualify as "Man".

But the transformation of the epistemological perspectives regarding 'body' from Classical to Early-modern times is hardly such a linear and monolithic one. The discourse of normativity, sexuality and gender was such a fissured one, during the mentioned ages, that it is impossible to draw a graph of any unidirectional

chronological development. The ideas of normativity and its transforming sphere of practice, construction of ideas regarding gender identity and sexual orientation vary across textual and spatio-temporal boundaries. The traditional critical idea of chronological progress is simply not applicable to such a multi-dimensional discourse as sexuality. This impels us to question the 'Modernness' of Early-Modern ideas, and even such chronological categorization of the history of ideas.

In Classical times same-sex love was not considered as a social taboo, instead it was included in the normative practices of the age. The Eros of the Eromenos (the young man who is loved) and the Erostes (the old man who loves) was the ideal same sex love, as the old man, the lover, teaches the beloved various discourses of love and philosophy. The old man, in most cases the patron of the young man, dominates such love which was thought to be the necessary final polishing of the youth's learning. Alcibiades in his speech shows how much Socrates is desired by all young men, including him. The idea is that the more one loves Socrates, the more one gets to know him. Only through 'penetrating' into Socrates's philosophical and metaphysical ideas one can know Socrates. Socrates along with all his wisdom emerges as the very symbol of pure spiritual love. Thus all young men desire Socrates's love to get philosophically elevated.

This was the Athenian model of ideal same-sex love, which eventually became the normative practice and thereby the Greek model of same-sex love. Same sex love of adult men was considered to be shameful. Even, if the Eromenos dominates the Erostes in their love, it would be treated as a matter of ridicule.

But, Pausanias mentions in his speech in "Symposium" that this Athenian model is not applicable in Elis and Boeotia. Same sex love of even two adult men is not held in contempt there, while things are much more complex in Sparta. Interestingly, Phaedrus points out the celebrated love of Achilles and Patroclus, despite theirs being a love of two adult men. And hereby, Phaedrus introduces the aspect of heroic glory associated with same sex love, as materialized in the men fighting together in a battle. Dying in war and for love are valorised as both deaths are marks of spiritual greatness that takes one to glory. Phaedrus lauds Achilles, "…he dared choose to help his lover Patroclus and avenge him, not only dying in behalf of but addition to the slain. This is why the Gods in high admiration surpassingly honoured him."(Plato, P.120) Alcibiades describes Socrates's heroic ability of battling

over days without food or water, all due to his unending love for his fellow soldiers.

But this inclusion of same-sex love in Greek polis and culture, even the whole discourse of homosexuality, gets relegated to the zone of non-normative practices, even to the extent of being called as diabolical during Early-Modern times. The rise of the protestant bourgeoisie patriarchy in the post-crusade times had much to do with the development of a much conformist and exclusive structure of normativity. Kelly Gadol, in her famous Essay, "Did women have a Renaissance?' shows how in the post-crusade times, the shift of economic power from Aristocratic nobility to bourgeoisie, and political shift from Monarchical control to Feudal lords, gave birth to a much exclusive idea of Normativity (P. 184-190). While there are numerous instances of depiction of male same-sex love across texts of classical times, and even sometimes as the ideal kind of love; we find expression of homosexuality only in a hushed up manner in texts of English Renaissance.

Pausanias in his speech in 'Symposium' depicts male same-sex love to be ideal one with all its constancy and spiritual aspects, as opposed to heterosexual union. Pausanias points out, "Eros of vulgar Aphrodite is truly vulgar and works at random; this is an Eros of the common sort. Firstly, such men love women no less than boys; and next they love their bodies rather than their souls."(Plato, P. 121) Heterosexuality and sexual love are categorized to be in a lower stratum in the hierarchy, which is topped by philosophical homosexual love among men.

In English Renaissance canon it is really difficult to find texts with explicit expressions of male homosexuality. We can hardly find a direct declaration of love between two men. There are only indirect hints, concealed in the labyrinth of language, as we find in some dialogues between Bassanio and Antonio in "Merchant of Venice".

But in "Twelfth Night" (Shakespeare,1601), the discourse of homosexual love is present strongly, and its hints do not necessarily remain implicit and subtle all the time. Orsino details the beauty of Viola's face, observing her 'red lip' and 'eyes' closely, expressing passionate and emotional comments on them. Orsino expresses no doubt about Ceasario's gender identity (physically, not politically) yet he unconsciously expresses his marvel at her beauty through linguistic concealment. The suddenness of Orsino's happiness after knowing the true gender identity of Viola and his immediate shifting of attention to her from Olivia, are not at all casually logical. It's this supposedly same-sex attraction of Orsino, that gives probably the only

logical justification of such a dramatic turnaround in him. Orsino seems to be relieved that his amorous attraction has fallen into the category of normative sexuality. In the explicit thematic anticipation, of Orsino-Viola's marriage at the end of the play, we cannot simply miss the fact that Orsino expressed all her attractions to a face he knows to be a man's.

Such concealment shows the disturbance that the homosexuality discourse causes to the normative patriarchal ideas of sexuality. The presence of same-sex love cannot be denied in the practicality of life, yet it has to be relegated to the zone of social taboo, and not to be represented in the portrayal of social and intellectual life. This is markedly interesting, as the non-normative sexual practices and gender identities take up a paradoxical role in Early-modern society. They are marginalized and yet they pose a threat to the protestant patriarchal stability. This dual identity of the non-normative practices and identities are marked features of Early-Modern discourses of sexuality.

Any non-normative gender and sexual identity was believed to be an immoral one. It was used sometimes deliberately to victimize a person as evil in the eye of the society. Due to Christopher Marlowe's revolutionary political opinions, questioning monarchical activities, Queen Elizabeth felt the need of silencing him. With many other charges the charge of homosexuality was brought against him. Thus homosexuality was dragged down from a political identity to a mere notion of criminality. Any recognition of political identity was denied to a non-normative body, either in gender or sexuality discourses, or often in both.

And when the discourse of homosexuality comes to be one of the thematic elements as in Marlowe's "Edward II"(1594), it is judged as a sodomical practice by Renaissance patriarchy, leading to the marginalization of the homosexual body. Marlowe's "Edward II" is a signature text of Elizabethan times, as it portrays hierarchy of sexuality, and revolts against it, at the same time. It's a non-normative voice describing the normative conceptions and treatment of homosexuality in Early-Modern England. All of his plays portray an individual who thrives to subvert patriarchal hierarchies. Doctor Faustus challenges religious hierarchies; Tamburlaine does the same in political sphere, while Barabbas tries to subvert racial hierarchies through commerce. In "Edward II", showing a homosexual body as the protagonist establishes Marlowe's aim of subverting sexual hierarchies.

In the very first dialogue of the play, Gaveston recites Edward's letter to him. In the letter the reference of the legendary instance of heterosexual love between Hero and Leander create a parallel with the homosexual one of Gaveston and Edward. At the very beginning, Marlowe challenges the hierarchy of sexual identities.

Much of Mortimer's anger for Edward is driven by Edward's sexual orientation. Though Mortimer consciously attempts to cite that their affair is taking the Nation to its ruins, deep in his psyche lays the fear of evil to be caused by Edward's sexuality. Queen Isabella's heterosexual affair with Mortimer is actually an attempt, on her part, to challenge the homosexual love of Edward. The patriarchal conception of union of two human bodies, determines the power struggle between two sexual identities. The domination of homosexual identity becomes so powerful that it challenges and subverts even the monarchical hierarchy. Even Edward's sceptre can't save him from the exploitation of the gender hierarchy. Interestingly, the portrayal of homosexuality had much to do with Marlowe's conviction with charge of unnatural sexual practices by church and monarchy alike.

Now before falling into the trap of thinking the Classical normative ideas to be a much inclusive one, it is interesting to note the paucity of presentation of female same sex love in classical discourses of sexuality. Apart from Sappho's poetry and very few regional texts, there is hardly any presentation of female same sex love in Classical texts. We rarely find any mention of female same sex love in the works of Aeschylus, Sophocles and Euripides, and even in their Roman counterpart Terence and Seneca.

Even Sappho's poems were being censored, wide circulation and reading of them was stopped after the advent of Christianity. Church had disdaining attitude to most of the Pagan poets and Philosophers due to their proposition of revolutionary ideas; added to which, in Sappho's case, was the portrayal of lesbian love. Sappho was strategically de-canonized by the church and Pope Gregory actually called for burning all her existing works.

Now, if we look into Shakespeare's joyous comedies, almost all of them, and even some tragedies, like 'Othello'(Shakespeare, 1603) provides the female protagonist with an intimate female friend. They share their ideas about various discourses, goes through the upheavals of romance together, empathise one another's euphoria and distress, plots together to win their desired male partners. Judging by all these, the presences of love

between Rosalind and Celia, Beatrice and hero, or Nerissa and Portia; is difficult to overlook. Now, any sexual aspect in the nature of those mentioned loves is not much evident in the plays. They can be placed under the category of the recently invented self-explanatory term in queer discourses, as "Homoromantic Asexual'. Presentation of even such asexual female same sex love is not much available in classical texts.

In case of the Emilia and Desdemona, in "Othello" their relationship gets an additional aspect. Desdemona despite being the female protagonist of the play accepts the torturous domination of the masculine over the feminine in heterosexual love; which is logically justified judging by her submissive nature. Interestingly, Emilia, not a much significant character, voices a revolt, which attains a public platform after seeing Desdemona's corpse. Her identification of masculine domination in the name of love, gets a universal connotation.

> "….Let husbands know
> Their wives have sense like them: they see and smell
> And have their palates both for sweet and sour,
> As husbands have. What is it that they do
> When they change us for others? Is it sport?
> I think it is: and doth affection breed it?
> I think it doth: is't frailty that thus errs?
> It is so too: and have not we affections,
> Desires for sport, and frailty, as men have?
> Then let them use us well: else let them know,
> The ills we do, their ills instruct us so." (Act-V, Scene:)
>
> (P. 139)

This presentation of universality in the context of masculine domination in love makes the two women share a feminine platform of revolt against heterosexual love. Political lesbian feminism critiques any form of heterosexual love and vaginal penetration, pointing out it as an exercising of masculine patriarchal power over the female body. Sexual domination of Othello over Desdemona's body throughout the play is evident in the almost complete absence of any assertion of her own sexual desires or dislikes by Desdemona. Even if any amorous or sexual aspect is doubtful in the relation between Desdemona and Emilia, the politically lesbian stand that they share to voice a revolt against the gender and power hierarchy can't be undermined. Even in case of any supposed absence of the sexual aspect, the political struggle of which these two women are a part evolves to be an emphatic one.

But the most interesting instance of female same sex relationship, is probably portrayed through the metaphorical presentation of cross-dressing in "Twelfth Night". Viola dresses up as a man, and Olivia falls in love of her feminine beauty; Olivia thinks her to be a man but it's entirely her facial beauty to which she feels attracted. Olivia is so attracted to Viola's face that she sheds her veil. She is desperate to see Viola again for which she calls her multiple times. These are explicit hints of female same-sex desires in Olivia, which is craftily concealed by Shakespeare's cleverness of plot construction. But these feeble voices cry out for attention.

In Plato's "Symposium", Aristophanes gives a ridiculous theological description of creation of the male and female race, out of Androgynous creatures. He renders, " ...there were three sexes among human race, not two as now, male and female, but third sex in addition, being both of them in common. (Plato, P.130)" But then he suddenly announces the disappearance of this 'third sex' in contemporary times, "...of whose the name remains, but the thing itself has vanished (Plato, 130)". Now how he is so much assured about the 'vanishing' of transgender human beings in the contemporary society is never explained by him. He only gives an imaginative theory about the androgynous being cut into two parts; one male and the other female, which gave birth to the male and female race.

Now why this theorization of an imagined absence of the transgender is required? It can well be interpreted as a strategic obliteration of a non-normative gender identity from the discursive space. The body which doesn't fit into the category of male or female, is to be relegated to the extent of even denial of its existence. And its absence in cultural representation of society and discourses would ensure its absence from history.

And what Aristophanes had to say about the nature of the androgynous? "well, they were terrible in strength and force, and they had high thoughts, and conspired against the Gods".... "they tried to storm heaven in order to displace the Gods (Plato, p.131)". It is quite evident that villainous notions about the nature of the androgynous were rooted into the Greek psyche, that such heretical act could be assigned to them.

And what is the punishment they receive for such an act of theirs? Zeus cuts them into two, and thereby giving birth to the male and female sex. The non-normative body is thought to be 'unnatural' as it is cut into normative sphere of gender identity.

The techniques of ridicule and irony in Aristophanes' speech, typical of a practitioner of comedy, clarify the trivialization non-normative gender identity.

Aristophanes' attitude towards the transgender doesn't change much in the 16th-17th century. Amidst all other progressive or regressive contrasts in conceptions of Early-Modern times with the classical ages, this is an exception. In "Macbeth' (Shakespeare, 1606), (Act- I, Scene- III), we find Banquo points out that the witches look like women but they have beard, too. This is an explicit hint that the witches can be transgender their political insinuation was not the only reason. Rather, the witches' non-normative gender identity plays a huge role behind Banquo's sense of premonition. To Banquo's normative conceptions, the transgender appears as a symbol of evil. Stephen Greenblatt in his famous essay, "Shakespeare Bewitched", observes how persons who practised witchcraft in Early-Modern times were categorized as evil and consequently relegated to the margins of the society. Shakespeare giving this subtle hint at the gender identity of the witches, is actually connecting witchcraft and non-normative bodies through the chords of marginalization. It signals at the necessary segregation of the non-normative body as a potential threat to the Early-Modern social as well as political stability.

Interestingly Macbeth is one who challenges the political hierarchy. His ambition is instigated by some bodies that are subjugated in the gender hierarchy. This is how the central structure of political and sexual normativity is constructed; with Banquo at its centre and Macbeth at the periphery.

Plato despite associating femininity with formlessness and merely physicality; opined in "republic" that women can be made the counsellors of the polis. But 16th-17th century Early- Modern patriarchy had completely contrasting conceptions. Dealings with the external world were an essentially masculine business. Consequently, both 'libido dominandi" and 'libido abundantia" were found in men, as woman had no access to either of them. Woman's fortune regarding power and wealth depended upon the character and fortune of a particular man. Now, that does not necessarily mean that woman did not have desires for power or wealth, but their desires were kept socio-politically ineffective most of the times. And when they tried to get effective control over power, they became the symbol of evil in the eyes of Patriarchy.

Lady Macbeth was identified as the evil queen by the society, as she was advancing towards political power. In

"Duchess of Malfi" (Webster, 1613), the situation is even more complex. The Duchess actually attempts to subvert three hierarchies. She wants to atop the political hierarchy, depriving her kins of monarchical power. She wants to break the class hierarchy by marrying someone lower in social status. And last but surely not the least; she dismantles the gender hierarchy by turning all the male characters around him into her subordinates.

Any instance of power being attached to femininity, with class and gender hierarchy being affected in the process was thought to be a violation of natural rules. The antagonism Lady Macbeth and the Duchess faced was chiefly because the gender and power hierarchy they attempted to destroy. This in turn works as another proof that the idea of dominance over power and wealth was essential masculine in Renaissance social beliefs.

The cult of fertility is significant in the ideas of goodness, as expressed in "Symposium". In the classical discourses, as exemplified in the concerned text, Beauty has always been connected with virtue. It's virtue that makes one beautiful. Loving means loving the goodness, the virtue of the beloved. In love one wants possess the beauty and goodness of the beloved, what one doesn't have. And thus, as Diotima argues in "Symposium", the quest of love in turn becomes a quest for beauty and virtue. Love thus elevates one to virtue.

Interestingly, this possession of virtue and Goodness need to be taken forward through generation and thereby immortalizing virtue itself. Diotima makes a connection between Beauty, Virtue, Love, and finally Immortalization of these three. Naturally, with this aim, begetting becomes a very significant element in this whole discourse. This is where the cult of fertility comes into play. The fertility cult has intrinsically been associated with Beauty Virtue and Love. And sterility on the other hand breaking all these connections, make one possess ugliness, evilness and mortality.

Thus the cult of fertility gets attached as a necessary feature of the idea of femininity from classical times. Fertility in the female body has been as a mandatory requirement, if the female body is to be connected with virtue and goodness. This patriarchal construction of femininity comes down to the Early-Modern ideas, as Lady Macbeth's evilness is certainly associated with her supposed sterility. She, in the notions of patriarchy, fails to conform to the 'idea of femininity' due to her supposed sterility.

Just the two words of Lady Macbeth, "Unsex me" (Act:- I, Scene:- V) brings in the whole discourse of submission of the female body to masculinity and patriarchy. These two words, "Unsex me" are ambiguous to the best use of the word. The reflection of masculinity in mind or intellect and the subjugation of the body and femininity is what Lady Macbeth questions, while desiring to be 'unsex'ed. It is the cult of fertility that led patriarchy to dominate female body. It led patriarchy to assign the role of femininity over the female body. It is the female body that creates the image, in patriarchy's mind, of the assigned role that Lady Macbeth wants to transcend.

The word 'sex' can be seen here with its connotation of gender. Lady Macbeth wants to disentangle herself from her gender that has been burdened with the duty of reproduction. The image of stoning a baby to death compliments this desire, buried in her psyche. She wants to transcend the very identity of her sex, of femininity. She realizes the idea of femininity to be a social construction--- consciously created by patriarchy to restrict the feminine self and identity within certain bounds. Beauvoir pointed out:- "One is not born woman, one becomes woman". While female is a biological identity; "woman" is a socio-political construction. In Elizabethan times the idea of 'womanhood' was used alternatively with the of 'female'. This was the reason why Lady Macbeth felt it impossible to revolt against the patriarchal idea of 'femininity', without 'de-femalising' herself.

Destroying her own biological identity, coming out of her physical cloak was the only way of revolting against the patriarchal conception of 'womanhood'.

She could realize becoming a sex-less identity is the only way left, of coming out of patriarchal oppression. She wanted to become like the witches, ostracised by the society but also out of the patriarchal power dynamics. Coming out of the cult of fertility, of the patriarchal idea of femininity, she could become a free self, without the oppression of her gendered identity.

Interestingly Lady Macbeth needs to de-femalise herself, once she wants to have access to power. For this, she needs to become like the witches. Both, she and witchcraft, are empowered with the idea of opposing patriarchy.

Thus it's almost impossible to tress any linear development of the discourses of sexuality from classical to Early-Modern times. It's more of a transformation than development of epistemological conception of normativity itself. It's the transformations in the world of ideas that

determines the norm in a certain temporal context. The constant change in the conceptions about various discourses of sexuality, changes in the epistemological power hierarchy, alters the dominator and the subjugated. Depending upon the alteration in the power positions regarding 'the body', the spaces of normativity and non-normativity, and their inter-relations change. As an inevitable effect of this change, the dominator, the subjugated, and the nature of domination transform in the gender, sexuality, racial and other discourses of the body.

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IMPERIALISTIC CRICKET IN R. K. NARAYAN'S SWAMI AND FRIENDS

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Post-colonialism,a seminal theoryin literature has been in vogue since 1980. It speaks of the impact of colonization on the colonised nations after the Second World War. It is a pro-active step against inequality, degeneracy, distinction, marginalisation, domination, isolation and alienation. It is mooted by literature which has given a platform to view the connection between the western and non-western countries from a different point of view. In*TheEmpire Writes Back*, Bill Ashcroft describes the term "Postcolonial" as "all the culture attacked by the imperial process from the moment of colonisation to the contemporary day" (2).

Imperialism, a pejorative term, implies the ultimate power of a big and powerful nation over a powerless nation. The sovereignty of an empowered nation controls and manipulates the economically- crippled nation. The main tools that trigger a wealthy nation to govern a small nation are power and money. Generally, it is a sort of economical expansion and political extension by the potent nations over the deprived nations. Though imperialism has an economic colour, it is being practised in the context of politics, cultures and social ethics. To call a spade a spade, it is an outcome of ego, selfishness and over pride. Jonathan Swift says in his *Battle of the Books*, "war is the child of pride, and pride the daughter of riches" (90).Technically, imperialism is an evil child who is born out of superiority, domination, and hegemony. Edward Said says "imperialism involved the practice, the theory and the attitudes of a dominating metropolitan center ruling a distantterritory; "colonialism," which is almost always a consequence of imperialism, is the implanting of settlements on the distant territory (9). It is a dime a dozen in every nook and corner and now entering into Cricket, a game which is captivatingthe attention of people from all over the world.

R. K. Narayan is one of the prominent novelists of Indian Writing in English who is neither a mystical and social crusader nor a pure writer of humour butan earnest observer of each and every people with his two luminous windows. He pungently criticises the corrupted and moral-bankrupt world. He derides people who are mountebanks, nincompoops, and imbeciles through his works. He hits a dig on vices and follies indirectly as Ben Jonson did in his works.His works are neither purely tragic nor purely comic but a melange of the both. His works mostly consist of westernisation, colonialism, struggles, family relationship and mythical elements.

Cricket is a game which was established by the western people. It was trail blazed by England during the Victorian age. Since England was the pioneer of cricket, it played a dominant role among the colonies. Cricket gradually spread its wings to every nook and corner of the world. Though the British have left India the impact of cricket is still sticking to the land. Naturally,the people of India jumped into the cricket- bandwagon. They were lured by cricket's thrall. As a result,the language of English was infiltrated into India. The full fledged England looked down on other nations with its hubris-eyes. The English people tried to conquer the whole world with their power and control.Here, in the name of a game, the concept of Imperialism is revealed.

The concept of imperialism in cricket plays a spinal role in *Swami and Friends*through the characters of Swami, Mani, Samuel, Peanut and Rajam. Rajam, though he is from India, he has a predilection for English cricket team. He teaches basic rules and instructions to his friends and leads them from one culture to another through the game of cricket. He is an Indian;nevertheless, he makes others to follow the path of western culture, which makes his friends to realize thatthe western thoughts and culture is better than those of the eastern.

During 1930s, the British taught cricket to the Indians; likewise they taught their language also.They gradually infused the language into the mind of Indians. Rajam is an instrument of Imperialism who is a mouth piece of the western culture in this novel. In Malgudi, he is the captain of the cricket team and a true follower of the western culture. As a man of anglophile, he thinksthat he is the right person to be the captain of the team. He leads his team because he thought cricket is the only game thatcan civilize Malgudi people. Rajam's actions show that the Western people aresuperior than others. He commands over the Malgudi boys since he knows English and cricket-marks of western culture.

Narayan brings out the imperialistic aspects of cricket and English in *Swami and Friends*. A cricket club is started by Swami and his friends andit is called M.C.C (Malgudi Cricket Club). Swami's team writes a letter to the sports dealers in order to obtain money and support from them.

Dear Sir, Please send to our team two junior Willard bats, six balls, wickets and others quick. It is very urgent. We shall send your money afterwards. Don't fear. Please urgent.

Yours obediently

Rajam (CAPTAIN). (136)

Swami plays a major role in the team of Rajam, while he was playing against the Y.M.U (Young Men's Union). He is the best bowler of his team so he compares himself with the famous player of England, Tate, who was one of the remarkable bowlers of England team during 1930s. When his friends call him Tate, he feels proud.When he is called by the English name he feels head-strong and proud.Imperialism invades into him to a great extent.He is admired by his friends and their compliments give him immense pleasure. As a result he has an irresistible inner desire to control the other boys with his staunch advice and order. He fruitfully exercises his invidious power over the boys of Malgudi.

The novel has a close resemblance to*Lagaan*, an Indian movie.The movie is directed by Ashutosh Gowariker. *Lagaan* was set in the Victorian period of India; a colony of the British.Thefarmers of the village suffer inordinately because of high taxes that are imposed by their rulersso that the leader of the village attempts to persuade the British officers to lift the taxes because of poor harvesting at that time. The British ruler offers a challenge. If their village team beats the English team in a cricket match, the taxes will be cancelled for three years; they will let go scot-free. After accepting the grandiosechallenge, the villagers

realize a lot of hurdles in learning the foreign game. It is a Prometheus task for them. If they win the match, it will change the destiny of the village. Finally, the village team defeat the British team and change their destiny through the game of cricket.

Likewise Narayan's *Swami and Friends* depicts the struggling for the tax, kadhar, and Dandi March. Swami and his friendswho do not knowthe devious ways of the British admire and feel proud in playing cricket, the game of the coloniser. The native cricketers play willingly the game through the influence of Rajam, who is referred as tool to the western culture. English men enslaved Indians in the name of religion, education and cricket.Swami hears:

We are slaves of slaves just think for a while. We are three hundred and thirty-six millions, and our land is as big as Europe minus Russia. England is no bigger than our Madras Presidencyand is inhabited by a handful of white rogues and is thousands of miles away. Yet we bow in homage before the Englishman. (109)

Before and after Independence, Indians play what they have learned from the British against England in World Cup matches and T20s.Though cricket was introduced by the British, none of the English player has become as popular as Sachin Tendulkar, the former Indian cricketer, the master blaster and God of cricket.He is the first player who hasrecorded one -hundred international centuries, the first batsman to score a double- century in a one day international and the only player to complete more than 30000 runs in international matches.India consists of plenty of cultures, languages and several religions. India is also a cradle ofseveral games. Kabaddi, JalliKattu, Silambam, Elephant Polo, Gatka, Thoda: the list is as vast as India itself. The game Gilli-Danda is a prototype of cricket that was played traditionally in the Indian villages.Gilli-Danda is a desi name for cricket. The origin of Gilli-danda goes back to the age of Maurian Empire which refers the period of two thousand five hundred years ago. Like many desi games, this Indian sport too has lost its charm because of westernisation.

Earlier the British practised imperialism on Indians but now India practises imperialism in the name of cricket. It is only through cricket that India mints and milks a king's ransom. Now- a-days cricket has turned into a poisoned chalice which was once blessed and a power bank.The selection committee of India has a personal axis to grind enforcingCricket not a sport but a mercenary business. Corruption, bribery, money, power and influence change Cricket's true colour and purpose. Economically deprived

but highly talented in the gameare brushed aside. The imperialistic Indians do not allow them to further achieve their dreams. The dreams of powerless nevercome true because of power and money that the rich and the imperialists possess. Here, imperialism is practised in the name of partiality, caste, prejudice and predilection. Thus, Imperialism which is fret out of India on Aug 15, 1947, prevails till date, particularly in cricket because of the imperialist Indians.

This paper has brought forth the imperialistic phases of cricket. In R. K Narayan's *Swami and Friends* the novelist has portrayed the power of imperialism through the game of cricket and he is the first person to speak the imperialistic aspects of cricket in 1930. Imperialism still is prevailing in India in the game, cricket. The evil practice is ingrained grossly in every mind of the high-handed people who never pay heed to the erg of deprived but talented young. The imperialistic attitude of people who have power, position, money and influence have to transform in order to enjoy an egalitarian society where every individual, in particular, the highly efficient and talented are given the right place.

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A STATISTICAL ANALYSIS ON RHEUMATOID ARTHRITIS

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Abstract

Rheumatoid Arthritis was investigated and the cause is not yet fully understood although the doctors do know that an abnormal response of the immune system plays a leading role in the inflammation and joint damage that occurs. Researchers have shown that people with a specific genetic marked called the HLA shared epitope have a fivefold greater chance developing rheumatoid arthritis than do people without the marker. Other genes connected to rheumatoid arthritis include STAT 4, a gene that plays a crucial role to regularize the immune system. The two genes TRAF 1 and C5 are relevant to chronic activation and PTPN 22 a gene for progression of rheumatoid arthritis. A study was done by the researcher in Tiruchirappalli city and with the consultation of doctors and patients it was found that people continue to live with the disease as an existing one as a part of their age without undertaking treatment. The village folk of Trichy consider rheumatoid arthritis as a part of their fate and suffer the pain as they lack awarenes

Introduction –What is Rheumatoid Arthritis ?

Rheumatoid Arthritis is an autoimmune disease in which the body's immune system which normally protects its health by attacking foreignsubstances like bacteria and viruses – mistakenly attacks the joints. This creates inflammation that cause the tissue that lines the inside of joints, the synovium to thicken, resulting in swelling and pain in and around the joints.The synovium makes a fluid that lubricates joints and helps them move smoothly.

If inflammation goes unchecked, it can damage cartilage, the elastic tissuethat covers the ends of bones in a joint as well as the bones themselves. In course of time, there is loss of cartilage and the joint spacing between bones can become smaller joints can become loose, unstable, painful and lose their mobility. Joint deformity can also occur. Joint damage cannot be reversed and because it can occur early, doctors recommend early diagnosis and aggressive treatment to control it. The joint effect is usually symmetrical which defines if one knee or hand is affected casually the other one is too asrheumatoid arthritis also effects body systems such as the cardiovascular and respiratory systems which is called a "Systemic disease" andSystemic means entire body.

Who's affected by Rheumatoid Arthritis?

About 1.5 million people in the United States have Rheumatoid arthritis. Nearly 3 times as many women have the disease as men. In women, it commonly begins between ages 30 and 60. In men, it often occurs later in life. Having a family member with rheumatoid arthritis increases the order of having it however the majority of the people who are affected have no family history of the disease.

Causes of Rheumatoid Arthritis

The cause of RheumatoidArthritis is not yet fully understood although doctors do know that an abnormal response of the immune system plays a leading role in the inflammation and joint damage that occurs. It is not sure why the immune system goes awry, but there is scientific evidence that genes, hormones and environmental factors are involved.

Researchers have shown that people with a specific genetic marker called the HLA shared epitope have a fivefold greater chance of developing rheumatoid arthritis than do people without the marker. The HLA genetic sitecontrolsimmune response. Other genes connected to rheumatoid arthritis include STAT4, a gene that plays important roles in the regulation and activation of the immune system. TRAF1 and C5, two genes relevant to chronic inflammation and a gene associated with both the development and progression of rheumatoid arthritis.Yet not all people with these genes develop this disease and not all people with the condition have these genes.

Researchers continue to investigate other factors such as bacteria or viruses which may trigger development of the disease, female hormones, obesity and the body's response to stressful event such as physical or emotional trauma. Some environmental factors include exposure to cigarette smoke, air pollution, insecticides and occupational exposure to mineral oil and silica.

Rheumatoid Arthritis Symptoms

The following symptoms are noted

- Joint pain, tenderness, swelling or stiffness for six weeks or longer
- Morning stiffness for 30 minutes or longer
- Move than one joint is affected.
- Small joints (wrists, certain joints of the hands and feet) are affected.
- The same joints on both sides of the body are affected.
- Along with pain many people experience fatigue, loss of appetite and a low grade fever.
- The symptoms and effects may come and go.
  A period of high disease actively (increase in inflammation and other symptoms) is called a flare and can last for days or months.
  Ongoing high levels of inflammation can cause problems throughout the body. Here are some of the ways rheumatoid arthritis can affect the organs and body systems.
- Eyes: Dryness, pain, redness, sensitivity to light and impaired vision.
- Mouth: Dryness and gum irritation or infection
- Skin:Rheumatoid nodules – small lumps under the skin over bony areas.
- Lungs: Inflammation and scarring that can lead to shortness of breath.

Blood Vessels : Inflammation of blood vessels that can lead to damage in the nerves, skin etc.

Blood : Anaemia, a lowerthen normal number of red blood cells.

Purpose of the Study

- The purpose of the study is to help to know the understanding of the growing burden of Rheumatoid Arthritis affecting the society.
- To know the statistical details and to have an idea of the patients suffering from Rheumatoid Arthritis inTrichy City.
- To empower the patients by knowing their conditions and giving awareness in colleges by means of camps and other programs.
- To educate the public mass though research in improving prevention and treatment.
- To compare and contrast the needs of the patients suffering from Rheumatoid Arthritis and what best can be done to prevent it.
- To help to prevent costly treatment and trying be give the best to the village folk by means of physiotherapy and other ways of awareness

Data Collected in the Hospitals

- A study was conducted and the statistical data of the average number of people who are affected with Rheumatoid Arthritis was collected.
- The data taken into consideration from KaveryMedical Centrein Trichystated by Dr Chocklingam is that patients with rheumatoid arthritis, due to lack of awareness and much care is not taken by the masses and the affected ones live with the condition.
- Around 30 patients come for the treatment of Rheumatoid Arthritis .
- In a daily basisthe average number of patients for the treatment is 1 or 2.
- Interactionwith the hospital staff reveals that the rural people continue to live with it without undergoing people treatment. This may be due to the age factor as proper think it occurs as he/she is growing old.
- It is estimated that out of 10 patients with Rheumatoid Arthritis onlygoes for proper treatment. A little above the average also go for other treatments like the Ayurvedic and Homeopathic treatments.

- According to Dr. Shiva of Shanthi Bone and Joint Clinic in Trichy.states that hardly 10 patients with Rheumatoid Arthritis visit a month.
- For a day, it is hardly 1 is number and sometimes even nil. It is estimated that 75% of the people who are affected are generally women.
- In a study made in Gitanjali Medical Centre,patients with Rheumatoid Arthritis are at an average range of 100-110 patients for a monthbut for a day patients who come for treatment ranges 2-7.Here too, the patients are women being housewives. Due to the cost of the treatment patients come just for an examination and prefer tablets but not go for surgery as it is costly.
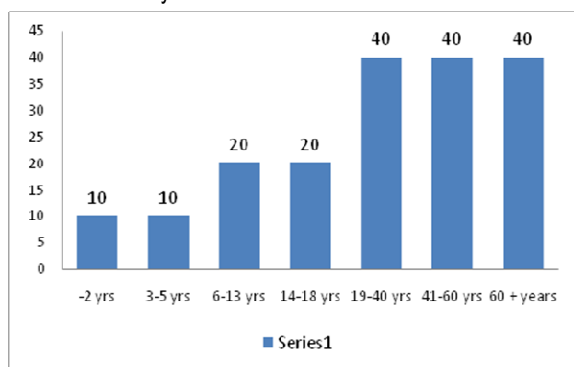
Ages Affected by Rheumatoid Arthritis
0-2 yrs
3-5 yrs
6-13 yrs
14-18 yrs
19-40 yrs
41-60 yrs
60+yrs

Discussion

To sum up the patients on the whole, suffering from rheumatoid arthritis basically there is not much awareness at all.People generally have much information on various mainstream diseases such as cancer etc., but this being a disease showing physical movements of hands, finger, legs, the condition is accepted by the people as a factor due to advancement of age.

There are around 15-20 MultiSpecialityHospitals in Trichy and the average number of patients suffering from Rheumatoid Arthritisin a particular hospital is taken as 30, then the average number of patients who are getting treatment in the whole of Trichy can range between 450-600 per month and it can vary significantly.

- Rheumatoid Arthritis affects between 0.5 and 1% of adults in the developed world with between 5 and 50 per 10,000 people each year.Onset is more frequent during middle age and women folk are affected 2.5 times as frequently as men.Much awareness on this disease should be given by WHO to the people so that it can be properly diagnosed and treated at an early stage. Stop inflammation
- Relieve symptoms
- Prevent joint and organ damage
- Improve physical function and overall willbeing
- Reduce long term complications.

This Can Often be Achieved Using two Main Classes of Medications

Analgesicssuch as NSAIPS and disease modifying antirheumatic drugs (DMARDs). Regular exercises recommended as both safe and useful to maintain Muscle Strength and Overall Physical Functions.NSAIPS reduce both pain and stiffness but should be used with caution in those with gastrointestinal, cardiovascular or kidney problems. Glucocorticoids can be used in the short term for flare ups while waiting for slow outset drugs to take effect.

Surgery

In the early phase of the disease, an arthroscopic or open synoveitomy may be performed. It consists of removal of the inflamed synovia and prevents a quick destruction of the affected joints. Severalaffected joints may require joint replacement surgery such as the knee replacement, postoperatively physiotherapy is always necessary.

Early Aggressive Treatment

The first strategy is to reduce on stop inflammation as quickly as possible and the earlier the better.

Targeting Remission

Doctors refer to inflammation in Rheumatoid Arthritis as disease actively.The ultimate goal is to stop it and achieve remission meaning minimal or no signs or symptoms of active inflammation. One strategy to achieve this goal is called "treat to target".Another factor is that the well to do people undergo surgery but when it comes to the village folk, they accept it as a fate and suffer the pain and the prevalence was highest in patients who have a sedantrylifestyle than with a physically demanding and active lifestyle.

Rheumatoid Arthritis Treatment

There is no cure for rheumatoid arthritis but treatments can improve symptoms and slow the process of the diseases. The goals of rheumatoid arthritis treatment is to

Tight Control

Treating disease actively to a low level and keeping it there in what is called having tight control of Rheumatoid Arthritis.Research shows that tight control can prevent or slow down the pace of joint damage.

Supplements

Studies have shown that turmeric and omega- 3 fish oil supplements may help with Rheumatoid pain and morning stiffness. However, consult with a doctor before taking any supplement to discuss side effect and potential interactions.

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LIVELIHOOD ENHANCEMENT THROUGH WATERSHED PROJECTS IN WAYANAD DISTRICT OF KERALA

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Introduction

A watershed is the area of land where all of the water that is under it or drains off of it goes into the same place. Watershed is a geographical area where in the rainwater falling in drain into a common outlet or a common point. A watershed is an area of land where all of the water that is under it flows to a common place, water flows down hill, so mountains and ridge tops define watershed boundaries. Size and shape, topography, soil characteristic, rainfall and land use are the factors shaping the watershed behavior.

The term watershed is a union of two words "water" and "sheds". By the word 'shed' we mean 'to divide' or to 'separate'. Watershed comes to be used to denote a 'divide line' or 'ridge line' which separates a drainage basin from another.

Watershed Development Programmes in India

Watershed development programmes have been implemented in the country by different departments at the Central level and in the States. This includes the National Watershed Development Programme for Rain-fed Areas (NWDPRA), Drought Prone Areas Programme (DPAP), Desert Development Programme (DDP), the Integrated Watershed Development Programme (IWDP) and the Employment Assurance Scheme (EAS). In addition, several externally aided projects have been implemented. The Ministry of Environment and Forest is implementing an Integrated Afforestation and Eco Development Scheme to promote the development of degraded forests. The Planning Commission of the country follows a similar approach for special area development programmes like the Western Ghat Development Programme (WGDP) and Hill Area Development Programme (HADP). The NWDPRA is under the Ministry of Agriculture and the other programmes are under the Ministry of Rural Areas and Employment.

Watershed Projects in Kerala

Kerala is located in the southern part of India, having a land area of 38,863 (km)2 It has a tropical climate with a unique topographical setting. It is divided into three physiographic zones parallel to the coastal line: high lands, midlands and lowlands. The highland slopes of the Western Ghats are characterized by steep slopes. They rise to an average height of 900m with some peaks reaching over l800m. The rainfall on the area drains towards the lowlands with little resistance. Tropical forests occupy this area and there has been considerable reduction in forest area during the past few decades. The mid land is characterized by low hills and valleys, forming the unique watersheds of Kerala with streams flowing through the valleys. The lowlands consist of coastal belts, which receive all the water from the upper reach and are subject to flooding during the monsoon, followed by drought in summer. The bulk of the rainfall in Kerala is received in the two monsoon seasons from June to November. The following six months are relatively dry with little summer rain. This skewed distribution over the year leads to water scarcity during the summer months. The average rainfall on the state is 3000 mm/year, of which 60% is obtained during the southwest monsoon and 25% during the northeast monsoon. The remainder results from summer showers (Sooryamoorthy and Antony, 2003). In Kerala, land and water management is the most neglected part of water resource development. The entire state is seriously prone to water shortage especially for agriculture during the summer season. As per Census 2001, 74% of the population lives in rural areas of which more than 70% depends on agriculture for their livelihood. Hence scarcity of water is mostly affecting the rural poor. The NWDPRA, IWDP, WGDP projects were implemented in the state through various departments.

Watershed management – A multi dimensional approach aims to improve the livelihood of community/farmers by increasing their earning capacity

through offering improved facilities required for optimum production.

The major objectives of multidimensional approach are to:

- Conserve soil, rainwater and vegetation effectively and harvest the surplus water to create water sources in addition to groundwater recharge.
- Promote sustainable farming and stabilize crop yields by adopting suitable soil, water, nutrient management and crop management practices.
- Cover the non-arable area effectively through afforestation, horticulture and pasture land development based on land capability class.
- Enhance the income of individuals by adopting alternative enterprises and restore ecological balance (Pathak et al. 2002).

Project implementation agency tries to ensuring the participation of people in this project for the completion of project successfully. So they try to provide many livelihood enhancement activities for the participants. PIA provides many employment opportunities through this project for the beneficiaries. When the project implement, they approaches to the beneficiaries and it will help them to get huge number of working days. Involvement in a group activity helps them to increase their social life relationships with others. Also, watershed provides financial assistance for needy people to micro enterprise and joint liability groups.

Here the researcher tries to study about the ways of livelihood enhancement through watershed project in Wayanad District. The researcher has used as a method of sample study, with the help of tool, interview schedule as it facilitates more quantitative approach in this study because the study is a purely quantitative phenomenon. In order to study livelihood support the researcher randomly selected 60 respondents and collected necessary data, by using the structured interview schedule.

The summary of the study is presented in the report in different five chapters respectively. First chapter introduction, where the detailed description of the research report is given, second chapter literature review, which contains both conceptual and empirical literature to find the importance of the study and its relevance, third chapter methodology, the certificate that provides authenticity to the study, through the methods used in this study, fourth chapter data analysis and interpretation, that which helps the reader to understand the present situation of the respondents and finally in the fifth chapter findings(outcomes of the study), suggestion and conclusion

to be called as the back born of the research is added. So the researcher can say that the watershed projects enhance their livelihood and also it makes an improvement in the life of respondents.

Need for the Study

Watershed development programme is implemented on a large scale in the rural rainfed areas in the country with the objectives of addressing the concerns of environmental sustainability and sustainable production for livelihoods. Watershed projects are being planned and implemented by a Project Implementing Agency (PIA), either from the state government departments or voluntary agencies together with Community Based Organization (CBO), such as Watershed Associations (WA), Watershed Committees (WC), User Groups (UG) and SELF HELP Group (SHG). There have many criteria to select a watershed area; major one of that is the large population should be scheduled caste and scheduled tribe, and another one of that the actual wages are significantly lower than minimum wage.

Researcher select Wayanad district to conduct the research because of that, 90% population depend upon agriculture and related activities. There are 26500 tribal families out of which only 12,000 families possess land ranging between the poverty line. As an aggregation district Wayanad accepted many modern and advanced agricultural methods by using chemical fertilizers and pesticides. The ultimate use of chemical and pesticides deforestation unscientific way of cultivation coursed the lost of fertility of the land. Low production from their fields effected livelihood activities and also their daily life. These problems directly affected whole people who are related and earned their bread from agrarian activities. Watershed makes many changes in that community through the better strategies. It is a research to find the livelihood enhancement made by watershed project in community.

Objectives

- To study the demographic profile of the community members who are engaged in activities of watershed projects
- To study the livelihood activities of watershed projects
- To study the enhancement in social condition of community members through watershed project
- To study the enhancement in economic condition of community members through watershed project

Research Methodology

A study on livelihood enhancement through watershed projects in Wayanad District of kerala. For this study the researcher choose descriptive research design. Through this study researcher is describing the social and economical enhancement through watershed projects in the life of participants in wayanad district. **Universe**: The universe of the study is Wayanad district of kerala. **Population:** The population of the study is participants of watershed project in Wayanad District.

Sampling Design

In this study the geographical area is wide, researcher used cluster sampling method. The researcher divided 3 cluster of panchayats from 9. Each cluster contains 3 panchayats. Researcher selected only one watershed from each cluster on the basis which have total area of above 100 Ha. From these 3 watershed project, researcher selected 20 samples from each wtareshed through lottery method.

Source of Data Collection

Primary source:-For the purpose of study the researcher collected the primary data from the peoples who are involved in livelihood activities of watershed project in Wayanad District directly with the help of interview schedule

Secondary data:-The secondary data collected from project implementing agencies, literature review collected from library of Sree Sankaracharya University of Sanskrit Kalady, and from various books, journals, studies and magazines.

Tool of Data Collection

Researcher chose interview schedule for collection of data because most of the participants of watershed project are scheduled castes and tribes. So the researcher chose interview schedule

Findings

- Most of the beneficiaries are male, but at the same time women are also included in this project.
- In a watershed project area, all people who are living in that same they will get the benefits of this project directly or indirectly.
- Activities involved in watershed project are construction works, agrarian activities, JLG activities and some other activities.

- There have many kinds of construction works like field bunds , check dams, earthen bunds, earthen ponds etc.
- JLG help many women participants to earn income themselves. Before they were housewives only
- Support from this project to agriculture sector helps to increase their production
- Low cost of production and increased production leads to the farmers to expand their farming in wide area
- Water conservation and soil conservation activities helps the farmers to bring back the fertility of land and also helps to increase the availability of water. It was another reason of increased production
- Most of the JLG members got the awareness about JLG from Gramasabha and some of them got it from project implementing agency.
- JLG participation helped the women members to increase their confidence level and leadership quality.
- Involvement in JLG committees helps the women participants to increase their social relationships
- Many of the participants have got the financial assistance from watershed project as revolving fund, loan etc to form and perform JLGs
- Watershed projects help the participants to start savings in banks post office or in private financial firms.

Suggestions

- It will be better to form a vigilance group for the better performance of the watershed development programmes
- Strengthen the awareness programmes to take actions against obstacles to the watershed based programmes
- It is better to introduce an effective monitoring system for understand the actual enhancement of beneficiaries
- Increase financial assistance to the beneficiaries for the structural measures of watershed
- Avoid excess involvement of local politicians
- The emphasis must be on sustainability and equity

Conclusions

A study on livelihood enhancement through watershed project in Wayanad District of Kerala was zealous efforts to find the various levels of enhancements in their life. But researcher checked the various dimensions of participation

of beneficiaries and involvement in activities of watershed project. The study pointed out that there have huge enhancements in their life through watershed projects. They have got many social and economical benefits from this project. It has increases their standard of living and also their social and economical status. These findings of the study can give some suggestions to the project implementing agency and funding agencies. The researcher believes that all of the suggestions from the study will be helped to enhancement of the standard of living of participants and beneficiaries.

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A STUDY ON BUSINESS OPPORTUNITIES AND THE CHALLENGES IN E-COMMERCE FOR APPAREL VENDORS WITH SPECIAL REFERENCE TO CHENNAI

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Abstract
The domestic textile and apparel industry in India is estimated to reach US$ 141 billion by 2021 from US$ 67 billion in 2014. Increased penetration of organized retail, favorable demographics, and rising income levels are likely to drive demand for apparel industry. India is the world's second largest exporter of textiles and clothing. With changing demographics and an increase in the quality of life of urban people, the Indian retail sector is poised for a boom. Currently estimated at $500 billion, it is forecast to reach $1 trillion in 2020. Sellers/Vendors are considered as important players in the E-commerce revolution. This study aims to know the various opportunities available for scaling up the E-commerce business with reference to Chennai city. For this purpose 125 samples have been collected and analysed. It is found that payment cycle and product returns are the major challenges faced by the vendors and they are also having sufficient knowledge and awareness about the allied services.
Keywords: E-commerce, online shopping, Apparel, Vendor development.

Introduction

The Menswear Market

With a market size of Rs. 87,500 Crores (USD 16 billion) in 2012, menswear is the largest segment in India's apparel market, accounting for 42 per cent of the overall market. In comparison, women's wear makes up 38 per cent, while kids wear comprises 20 per cent, of the market. Market size and growth projections the menswear market can be divided into various categories including woven shirts, trousers, denims, winter wear, innerwear, t-shirts, suits, active wear, ethnic wear and daily wear. The woven shirts category is the single largest within the menswear market, followed by trousers and denim. The menswear market is expected to grow at a CAGR of 8.5 per cent over the next five years to reach INR 131,000 crore (USD 24 billion) by 2017.

High Growth Categories

Denim, active wear and T-shirts are high growth categories within menswear segment with CAGRs of 16 per cent, 14 per cent, and 12 per cent respectively. Despite the not so optimistic economic scenario of 2012, the demand for denim is growing among men, especially with the younger generation. The entire denim market of India hinges around the men's denim segment which contributes 80 per cent to the market. The heightened acceptance of casual or 'Friday' dressing, and the penetration of denim into tier II and tier III cities and rural India are contributing to the growth of men's denim in India. The active wear category primarily constitutes of sportswear, gym wear, and swimwear. Increasing health consciousness has made sports, gym, jogging, swimming, yoga, etc. an essential part of modern life, especially in metros, as a result of which the demand for active wear is on the rise within Indian menswear market. The shift from formal attire to comfort-oriented casual attire is driving the market for men's T-shirts, alongside the demand for denim.

The Women's Wear Market

The INR 78, 500 crore (USD 14.4 billion) worth women's wear market contributes 38 per cent of the total apparel market of India. The growth of this market is more rapid than the menswear market. With the relatively lower penetration of brands, and the growing disposable income of modern women, this segment has become the focus of many Indian and international brands.

The women's wear segment comprises various categories that include sarees, salwar kameez, innerwear,

blouse, winter wear, sleepwear, tops/shirts, trousers, skirts, denim, T-shirts, etc. Indian ethnic wear, which includes saree, salwar kameez, and blouse, are the biggest category with in the segment with 75 per cent share of the entire women's wear market. The market is expected to grow at a CAGR of 9 per cent for the next five years to reach a figure of INR 121, 400 crore (USD 22.3 billion) by 2017.

High Growth Categories

Denim, innerwear, and tops/shirts/t-shirts are the high growth categories within the women swear segment, a consequence of the growing acceptance of women's western wear in the Indian market. Denim is growing at CAGR of 17 per cent, women's innerwear at 14 per cent, and tops/shirts/t-shirts at 11per cent. Denim is penetrating deeper among women in the metros and mini metros, especially among the younger generation. Even working women in smaller cities have started accepting denim as a casual outfit. The growing focus of retailers and brands on women's denim will also contribute to its further penetration. The high growth of the innerwear category is driven by the transition of innerwear from a utility-based product to an aspiration one.

Despite the trend of consumers moving away from ethnic wear, some sub-categories within women's ethnic wear are emerging as promising business opportunities. The demand for contemporary ethnic wear with trendy look and comfort elements is accelerating. Even the traditional ethnic wear subcategory is witnessing the entrance of a growing number of organized players who assure the desired quality and right fit. The fusion of western style and cuts and even knitted fabrics with basic Indian ethnic designs is another noticeable trend in the women's wear market

Online Marketing in India Overview

The report by the International Journal of Advanced Research Foundation revealed that summarized that India is getting to see the golden period of the Internet sector between 2013 to 2018 with incredible growth opportunities and secular growth adoption for E-Commerce, Internet Advertising, Social Media, Search, Online Content, and Services relating digital marketing.

Today, digital marketing industry in India is growing at its peak, and is still continuous. Many factors are responsible for this growth. The use of communication tools has greatly changed in the year past. No one ever thought to have a credible deal online. The below figure indicates the digital marketing statistics.

The belief was that online information is virtual information full of lies. No one could listen to any online advertisement not to talk of purchasing groceries, furniture or clothes. The story has really changed. Everything from marketing to sales can be done online. This is due to the trust that has been restored back to online communication in India. This has really helped the marketing initiatives. The revolution is from the communication industries. Low cost of handset is now available making it possible for India to have about 600 million internet users which ultimately creates a fascinating business opportunity to sell to a growing population.

Moreover, the development in the digital marketing industry in India is evident in the marketing shift from anonymity to identity. Interaction on the Internet now looks more physical as opposed to the anonymity of identity in the past. Also, marketing information's is moving along in the same line with entertainment. People of India needed an exciting spirit always. This targets their interest into the marketing information.

Several factors have been found to contribute to the growth of digital marketing in India. Before now, internet usage was only meant for the wealthy. There is now a great change in the lifestyle of the middle class. The Very majority now have access to the internet in India. Internet and 3G penetration revolutionized the marketing scenario for both consumers and the marketers. It was discovered that changes in lifestyle and standard of living had increased the level of consumption, quality and also the pattern of consumption. The quality of use in the urban centers of India is on a high side. This is because majority doesn't have time for shopping. Apart from struggles to earn money, people want some other things to be done at their own convenience.

Objectives of the Study
- To study the preferred products to sell online
- To understand the challenges faced by vendors in ecommerce business
- To understand the various advantages obtained in ecommerce business
- To understand the knowledge and awareness about the allied services

Research Design

The vendors' data had been collected from B2B portals, Search engines, and e-commerce portals randomly chosen 125 vendors as sample size among 300 vendors. From B2B portals like Indiamart.com, Tradeindia.com, Alibaba.com etc has been referred and collected 100 vendors' details. Search engine portals like Google, Just dial had been used and 100 vendor details were collected.

Limitations of the Study

- The result may not be given generally to the organic product industry due to the Study is to Chennai.
- The sample size is limited to 125 due to time constraints.

Hypothesis

- There is no significant the relationship between vendors based on the business performance and awareness about the cataloging service providers.
- There is no significant the relationship between vendors based on the business performance and awareness about the inventory management services.

Review of Literature

Baqer Kord. Et.all Most researchers believe that e-commerce would be successful only when people trust in virtual environment. Therefore, the notion of trust is increasingly the subject of research, as it should be. To know the other party, whether buyer, or seller, is the basis of every transaction. To answer the question Who are you? is a prerequisite for transactions. In fact, to identify the factors which affect the behavior dimension of trust is a big step in paving the way for the expansion of ecommerce. With respect to the different dimensions of e-trust, there has been an attempt to specifically study the customer s behavior dimension of trust in e-commerce. The data collected from the questionnaire were analyzed by SPSS 17 and Lisrel, and the most important components of the behavior dimension of trust in e-commerce and their priority were determined.

Norazah Mohd Suki The purpose of this paper is to provide an explanation of factors influencing customer satisfaction and trust in vendors involved in mobile commerce (m-commerce). The study sample consists of 200 respondents. Data were analyzed by employing structural equation modelling (SEM) supported by AMOS 5.0 with maximum likelihood estimation in order to test the proposed hypotheses. The proposed model was empirically tested and results confirmed that users' satisfaction with vendors in m-commerce was not significantly influenced by two antecedents of the vendor's website quality: interactivity and customisation, and also two antecedents of mobile technology quality: usefulness and ease-of-use. Meanwhile, users' trust towards the vendor in m-commerce is affected by users' satisfaction with the vendor. Interestingly, vendor quality dimensions such as responsiveness and brand image influence customer satisfaction with vendors in m-commerce.

Dahiya Richa (2012) has undertaken a study on impact of demographic factors of consumers on online shopping behavior with reference to consumers in India. The data was collected through a structured questionnaire on a sample of 580 respondents from Delhi, Mumbai, Chennai, Hyderabad and Bangalore. Judgmental and snow ball sampling technique was used for data collection and the researcher has used ANOVA for analyzing the data. The result of the study revealed that online shopping in India is significant affected by various demographic factors age, gender, marital status family size and income

Research Gap

Though regular studies have been analyzed on trust, consumer satisfaction and growth of online marketing, this study has attempted in on vendor side .As per as the study area is concerned no study has been conducted so far to study the opportunities and growth of business of vendors of apparel sector. Further this present study is unique in the sense that it analyzes the opportunities available to scale up E-commerce business among vendors in apparel category in Chennai city.

Table No 1

	Particulars	Frequency	Percentage
Nature of Business			
	Manufacturer	28	22.4%
	Wholesaler	36	28.8%
	E-retailer	42	33.6%
	Traders	19	15.2%
Business performance	Active	92	73.6%
	Not Regular	33	26.4%
Type of Garments	Casual Wear	59	47.2%
	Formal Wear	48	38.4%
	Innerwear	18	14.4%
Type of	Private Label	63	50.4%

Apparel			
	Branded	21	16.8%
	Un branded	31	24.8%
	Channel	12	9.6%
Important Growth drivers	Fast payment cycle	48	38.4%
	Clear Return policy	38	30.4%
	Quality of vendors	18	14.4%
	Transparency in Accounts	21	16.8%
Awareness Cataloging services	Yes	94	63.2%
	No	29	36.8%
Inventory Management	Yes	79	63.2%
	No	46	36.8%

Interpretation

From the above table it is found that majority of the sample (33.6%) are e-retailers and majority of the respondents are 73.6% sellers are active sellers and casual wear being the preferred type of garments to sell online with 47.2% mentioned the same. And with reference to the type of dress material private label being the most preferred material to sell online. Most of the vendors 48% had mentioned that fast payment cycle being the most important things for online business growth. Majority of samples 75.2% and 63.2% of the respondents are aware about the inventory management systems and cataloging partners.

Table No. 2 Classification on the Respondents on their Opinion on Advantages with Online Business

Particulars	Agree	Disagree	Neutral	Total
Brand Image	87 (69.6%)	13 (10.4%)	25 (20.0%)	125
Reaching online customers	105 (84%)	15 (12%)	5 (4%)	125
Display Maximum products	98 (78.4%)	0 (0)	27 (21.6%)	125
Increase market base	75 (60%)	33 (26.4%)	17 (13.6%)	125

Interpretation

From the above table it is understood that majority of the respondents have accepted and agreed that brand image, reaching online customers, displaying maximum products and increase market base are the major reasons for focusing online.

Table No: 3 Classifications on the Respondents on their Opinion on Challenges with Online Business

Particulars	Agree	Disagree	Neutral	Total
Product pricing	92 (73.6%)	3 (2.4%)	30 (24.0%)	125
Product return	99 (79.2%)	6 (4.8%)	20 (16%)	125
Quality Justification	71 (56.8%)	24 (19.2%)	30 (24.0%)	125
Holding inventory	79 (63.2%)	32 (25.6%)	14 (11.2%)	125

Interpretation

From the above table it is understood that majority of the respondents have accepted and agreed that product pricing, product return, quality justification and Holding inventory are the major challenges faced online business.

Table No. 4 Classification of the Respondents on the basis of Type of Business and their type of Garments

Type of business	Private Label	Branded	Unbranded	Channel	Total
Manufacturers	12 (19.6)	3 (10.7)	10 (35.6)	3 (10.7)	28 (22.4)
Wholesaler	15 (24.5)	10 (27.7)	8 (22.3)	3 (8.4)	36 (28.8)
E-Retailers	23 (54.8)	6 (14.3)	9 (21.4)	4 (9.5)	42 (33.6)
Traders	11 (57.8)	2 (10.5)	4 (21.2)	2 (10.5)	19 (15.2)
Total	61 (48.8)	21 (16.8)	31 (24.8)	12 (9.6)	125 (100)

Source: Primary data

Note: Figures in the parentheses indicates percentages.

Table No. 4 exhibits the type of the business with their preferred type of garments to sell online. Out of 125 respondents 48.8 per cent of respondents prefer to sell private labels, in which nearly 55 per cent were e-retailers.

Further it is understood 21 vendors were interested to sell branded garments online in which 27.7 per cent of them are wholesalers. 31 vendors prefer to sell fancy wear online in which 35.6 per cent are manufacturers. And 12 respondents prefer to sell silk sarees online in which 10.7 per cent are manufacturers. It is concluded that majority of vendor had shown interest to sell private labels in online irrespective of their type of business.

Testing of Hypotheses

An attempt has been made to study the relationship between vendor based on the business performance and awareness about the cataloging service providers. The Chi-square test has been employed for this purpose.

Relationship between vendor based on the business performance and awareness about the cataloging service providers

In order to examine whether there is any relationship between vendor based on the business performance and awareness about the cataloging service providers in the samples, the following hypotheses are formulated.

Null Hypothesis (Ho): There is no significant the relationship between vendors based on the business performance and awareness about the cataloging service providers.

Alternative Hypothesis (H₁): There is a significant the relationship between vendors based on the business performance and awareness about the cataloging service providers. The Chi-square test has been employed to examine the hypothesis and the computed results are presented in Table No. 5

It is observed that the significant P-value are more than 0.05 hence the null hypothesis is accepted and it is concluded that there is no relationship between vendor based on the business performance and awareness about the cataloging service providers

Testing of Hypotheses

An attempt has been made to study the relationship between vendor based on the business performance and awareness about the inventory management services. The Chi-square test has been employed for this purpose.

Relationship between vendor based on the business performance and awareness about the inventory management software

In order to examine whether there is relationship between vendor based on the business performance and awareness about the inventory management services in the samples, the following hypotheses are formulated.

Null Hypothesis (Ho): There is no significant the relationship between vendors based on the business performance and awareness about the inventory management services.

Alternative Hypothesis (H₁): There is a significant the relationship between vendors based on the business performance and awareness about the inventory management services. The Chi-square test has been employed to examine the hypothesis and the computed results are presented in Table No. 6

Table No. 5 Business Performance of the Vendors and Awareness of Cataloging Service Providers

Particulars	Value	Df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.099	1	.753		
Continuity Correction(a)	.006	1	.940		
Likelihood Ratio	.101	1	.751		
Fisher's Exact Test				.815	.478
Linear-by-Linear Association	099	1	.753		
No. of Valid Cases	125				

Table No. 6 Performance of the Vendors and Awareness of Inventory Management System

Particulars	Value	Df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.610	1	.435		
Continuity Correction(a)	.326	1	.568		
Likelihood Ratio	.603	1	.438		
Fisher's Exact Test				.529	.282
Linear-by-Linear Association	.605	1	.437		
No. of Valid Cases	125				

It is observed that the significant P- value are more than 0.05 hence the null hypothesis is accepted and it is concluded that there is no relationship between vendor based on the performance and awareness about the inventory management software.

Conclusion

From the above study is concluded that E-commerce is being found has important channel of business development for the vendors in apparel category, but vendors expect and believes that fast payment cycle and clear policy on product returns will help them to focus more on online business it is also observed from the study that there is sufficient awareness about the services like catalog and inventory management tools which will be a growth driver for this segment.

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CONVINCING BLEND OF FACT AND FICTION: CONSTRUING GIRISH KARNAD'S NAGAMANDALA

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India has a thousand years of distinguished theatrical tradition. The absence of a national language also hindered the development of native drama. But drama flourished in every language in its own style and form. Sixteen major languages and hundreds of dialects are in use in India today. The Indian notion of life revolves round superstitious beliefs, and the believers are destined to face predetermined tragedy.

Girish Karnad's plays are embedded in Indian mythology and history. He relates the past with the present to make a convincing blend of fact and fiction. Indeed, Karnad has challengingly handled the tension that dwindles between these two realities in India-the traditional and the modern. This tension has succeeded in developing a convincing style of social realism. Man in the mundane world leads a kind of monotonous, mechanical life. He wants to get relived from it through various sources. The sources that he chooses sometimes becomes a minus to his own self. Nagamandala is one such story which weaves human insufficiency to realize the importance of family relation among its partners.

The title of the play comes not from any human characters, but from a snake called Naga. The story not merely dramatizes the folklore in modern interpretation; it also implies a deeper meaning at various levels of conception. In Hindu Mythology Naga represents several images .In south India many houses have their own shrine which is often a grave reserved for snakes. Snakes are also the symbols of human maleness and strength, Karnad in Nagamandala has made use of folktale and the mixing of human and non-human worlds of contraption, to show the liberated status of the marginable. The folktale element of Nagamandala and the magical power which the cobra possesses remind us that we are watching a play.

Expressive Empathy

In Nagamandala Karnad has rejected the value of emotional identification. According to him, the energy of folk theater comes from the fact that although it seems to uphold traditional values, it also has the means of questioning these values. The various conventions –the chorus ,the mask ,the seemingly unrelated comic episodes, the mixing of human and non human worlds-permit the simultaneous presentation of alternative points of view to the central problem. In the words of Bertolt Bretch, these conventions then allow for complex seeing.

Rani in Nagamandala can be seen as a metaphor for the situation of young girl in her bosom of a joint family where she sees her husband in two unconnected roles-as a stranger during the day and as a husband during the night. Kurudavva, the blind woman, plays a significant part in Nagamandala, though the only way she is connected with the plot of the play is that the Cobra falls in love with Rani. We can identify the similarities between Goddess Kali of Hayavadana and Kurudavva in the sense that as goddess kali helped Padmini in attaining Devadatta and Kapila, in the same way Kurudavva provides the solution to Rani's problem. But an error of destiny leads both of them and subsequently the entire story towards a literal disaster. Whether destiny or human thirst it is a matter of debate

Judith Butler calls into question the category of "woman", saying that many feminist theorists have mistakenly assumed the existence of this category as fixed and permanent. She argues that the category of the subject is a perforation construct and there are ways of "doing" one's identity which might trouble the neat binary oppositions of male/female, masculine/feminine, straight/queer etc. Butler claims that gender identity is a sequence of acts, but she does not mean that there is a pre-existing performer who performs these acts. However, this does not mean that there is no subject: it merely means that the subject does not come before these acts. Arguing about the instability of the category of "woman", Butler says:

Woman itself is a term in process, a becoming, a constructing that cannot rightfully be said to originate or to end. As an ongoing discursive practice, it is open to

intervention and re-signification. Even when gender seems to congeal into the most reified forms, the "congealing" is itself an insistent and insidious practice, sustained and regulated by various social means. (33)

Butler believes that sex, gender and sexuality do not exist in relation to each other. Butler's attempt is to show that gender and desire are not fixed but flexible. It is possible to be female by sex and yet display masculine traits. Gender, according to Butler, is a "choice", that is not as simple as it might appear to be. By "choice" Butler does not mean that a subject is an entirely free agent who can select her/his gender; this is not possible because the choice of gender is always limited from the start.

In the case of Rani, the female protagonist of Karnad's Naga-Mandala, is just married to Appanna and their gradual understanding of the role in their conjugal life. This incident is presented to understand female context and women's feeling in man-oriented society. Karnad brings play within play the strong association between oral narrative tradition and women's emotion existing within the patriarchal societies. In short the female experience expressed in female narratives is woven within the folk tale as the 'flame' tells her story to the male playwright.

The action of the whole play centers around Rani- her hopes, desires, misery, happiness and at last her union with her husband. Like any other girl, she too enters her wedded life with many expectations and fears, desires and dreams. But reality knocks her down nonplussed. Appanna locks her up in the house all alone only to return in the day for his bath and lunch. Rani's presence in his life is only as his housekeeper and cook. He does not want her to have any social contacts and interactions, and to ensure her complete alienation, he first brings home a watch dog and then a mongoose

Gender Discrimination

Here we can say that gender discrimination is the basis of all kinds of domination and subjugation amongst the sexes. The marginal position of women in the Indian society as a result has become an integral part of the socio-cultural identity of the country. A woman has no identity of her own, a victim of 'incompleteness' she craves for completeness in love but usually finds none. Though traditionally the man-woman relationship is compared to the two wheels of a cart, both equally important, yet in reality the female is always the broken, fragmented wheel clinging to the other (male) for support and survival. This inequality and imbalance is clearly visible in the relationship of Rani-Appanna pair. Rani has no hand in her family matters; she cannot even question the behaviour of her husband. A result of years of conditioning that a girl goes through right from birth, Rani also accepts her subjugation submissively.

> Naga: Quite right! That won't do any more. From tomorrow I want you to be fresh and bright when I come home at night-
> Rani: At night?
> Naga: Yes. I shall come home every night from now on. May I? May I sit by you now? Or will that make you jump out of your skin again?
> Naga: Don't be afraid. Put your head against my shoulder. Now, don't be silly. I am not a mongoose or a hawk that you should be so afraid of me. Good. Relax. (56)

The above conversation between Naga and Rani reveals that her husband Appanna (Naga)starts to love her at that moment she becomes ready to response to his needs However, Rani is not aware that Naga comes to meet her at night, and real Appanna comes in the morning. Rani thinks that Appanna changed his behaviour, so she greets him naturally without burden but Appanna does not respond nicely to her. She gets very confused to see the double behaviour of her husband who loves in night very passionately but in the day time he maintains distance with her. Therefore she complains to Naga:

> Rani: What can I say if you behave like this?
> Naga: Like this.
> Rani: You talk so nicely at night. But during the day I only have to open my mouth and you hiss like a … stupid snake. It's all very well for you to laugh. I feel like crying.
> Naga: What should I do then-stop coming at night? Or during the day? (57)

In this connection, Girish Karnad says:

The position of Rani in the story of Nag-Mandala, for instance, can be seen as a metaphor for the situation of a young girl in the bosom of a joint family where she sees her husband only in two unconnected roles-as a strangers during the day and as lover at night. Inevitably, the pattern of relationships she is forced to weave from these disjointed encounters must be something of a fiction. The empty house Rani is locked in could be the family she is married into.(Karnad,186)

Considered from a realistic point of view, Naga represents the modern, new woman's right to choice, right

to choose a life overcoming all obstacles towards happiness. It symbolizes the breaking of barriers, crossing the lines that intend to imprison a woman and distance her from her surroundings. More an initiator than a leader, Naga actually initiates Rani on to the path of transformation.

Girish Karnad presents the problem of chastity which is gender biased, majorly related with women and they must care more for chastity than men in Indian society. Traditionally the concept of chastity is patriarchal term that has been used to weaken women and to control them in male-dominated society. Ramayana is the great epic of Hindu mythology. The female character Sita has to face fire ordeal to prove her chastity in the presence of the all elders and her husband. It is a kind of example which shows that from very ancient times women are exploited on the name of chastity. In the same way, Girish Karnad presents 'Snake ordeal' for Rani to prove her chastity in Naga- Mandala. The concept 'ordeal' is related with only women from very ancient age to modern age. Also such incidents shown in reality, that women in Indian society have very secondary place and they have to suffer on the name of purity in marital life.

Fact turning Fiction

Rani is a traditional Indian woman who expresses her social limit existing in modern Indian society. In reality however, Rani does not crave for any extraordinary status. She craves for happiness with her husband. Rani emerges as a strong individual with a mind of her own .After she becomes pregnant, she questions her husband's authority and paradoxical behaviour without realizing that Naga and Appanna are two different individuals reacting to her pregnancy in their own manner. Rani accepts the 'Snake ordeal' and she put her hand into the snake pit. In the trial before the village elders, she speaks the truth: Yes, my husband and this king Cobra. Except for these two, I have not touched any one of the male sex. The villagers judge her to be innocent and hail her as a Goddess. When she pulls the snake, snake slides itself around her and does not bite. She is declared as a goddess. Appanna asks her pardon and lives with her.

Karnad expresses that man and woman pass through several stages of doubt, uncertainty and even failures before they become mature and learn to live harmoniously as husband and wife within the married life. Karnad projects the significance of the institution of marriage. Husband and wife have to adjust and understand each other in their married life. Even because of their marriage they are honoured in the community. Both man and woman accept the social pressure in putting aside personal feelings about selfhood, dreams and self freedom. When Appanna becomes aware of his neglect, his self-centered and physical relationship with the prostitute is given up and he takes interest of the family and community.

Society can never accept or come to terms with a woman strong enough to be assertive and independent; even if it does accept a woman as the leader, it does so with grudge and after much ado. A woman can either be a slave or a Goddess but never an equal. The extremes in the attitude of a patriarchal society towards a woman reveal an inherent fear of femininity which is the ultimate authority in the Indian psyche.

Inference

Rani's transformation from an immature and naïve girl to the ideal 'mother' becomes connected through the acceptance of socially approved roles. After the test of her fidelity, a brute husband who has an illicit relationship with a concubine becomes her slave and server with a sense of metaphysical mystique. She totally forgets her husband's rude behaviour and accepts his love for her at night. So we can say that power of sexuality is prior than the gender bias. So rani indulges in an extra-marital relationship, she does not express her desire openly. The supernatural acts as an assist to satisfy her desire. The magical roots to seduce her husband Appanna is way ward but the root is consumed by a king cobra which results in very interesting twists and turns in the play. Another common belief is that the cobra its divine power and it can assume any form it desires. So, in some sense, rani has nothing to do with this unlawful sexual communion. It is with this supernatural power, Naga saves Rani from her deplorable and dangerous plight to prove her chastity.

Karnad's solution appears, at the first observation odd, unconvincing and unconventional violating traditional mode of treatment. It is clear that despite alienation, despair and antithetical conditions a woman must continue her struggle for her existence and transcend "nothingness". Naga in the guise of Appanna presents a choice for Rani, a choice to live a fuller and happier life. It is her expression of desire and also the fulfilment of her wish for love, her desire to live life fully and with satisfaction. If Appanna is the demon then Naga is the prince in Rani's life. A source of energy, the Naga

represents the positive element, the cultural leader, and harbinger of a social change, generating a transformation not only in the character of Rani but also in the society at large.

Sarat Babu says:

Karnad though presents a rebellious and open minded outlook on the issue of gender discrimination and exploitation of women in the Indian society, yet he is unwilling to break the fragile balance of social and cultural norms. In this play, The public and private selves become connected through the acceptance of socially responsible roles (237).

Rani's transformation is in agreement with her acceptance of Appanna as her husband and father of her child. Desires may be fulfilled and remain concealed in her psyche as evidenced by the presence of Naga in her tresses or in her imagination, but in reality she confirms to the pre-determined role set by society. The character of Rani presents the journey of a woman from enslavement to empowerment and from frigidity to sensuality. She begins as a victim of her husband's oppression but ends up as a Goddess.

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"THE IMPORTANT SOCIAL WELFARE MEASURES FOR THE DEVELOPMENT OF WOMEN AND CHILDREN IN TAMIL NADU 2011 – 2016"

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The topic of this study is "Social Welfare Measures in Tamil Nadu 2011 - 2016". The present study deals with the welfare measures introduced in Tamil Nadu by the successive Governments led by All India Anna Dravida Munnetra Kazhagam (AIADMK), from the years 2011 to 2016, and the various stages of implementation of those measures and their effect on Tamil society.

The term "Welfare State" appeared for the first time in the **Encyclopedia of Social Sciences** in the year 1948.' It is generally applied to a State which considers it her responsibility to provide a minimum standard of living to all her citizens. Except for the duties of preserving law and order within the State and defense from external aggression, all other responsibilities of the State can be covered under the heading of welfare activity.

The term **social welfare'** includes all social-service done by individuals or groups of people. **Social welfare services'** are the enabling services designed for those groups of people which cannot take full advantage of the established social services such as education, health, recreation etc.

The term **'social welfare'** is commonly used to describe certain specific activities. It is also often used along with the term **'social policy'**, the making of which is considered the main responsibility of the State. It calls upon the State to provide and maintain an acceptable standard of social and economic well-being for the entire population, which cuts across the fields of health, education, labour, women and children welfare, and the like.

Scope of the Study

The concept of social welfare is not new to human societies. In early times, charity was motivated by religious faith. The concept of social welfare is also used in wider senses. It tends to include an inexhaustible list of activities. In fact, the terms **'social welfare / 'social work*social services'** and **'social reform'** etc. are often used interchangeably. All these terms fall within the category of public welfare.

Social work or the ideal of welfare service is not new to the people of India. Ancient literary works such as **Upanishad** says *"let all be blessed with happiness and let none by unhappy".* The Mauryan Emperor Ashoka (320 - 184 B.C) carried out a large number of welfare measures for the public. Workshops for the amelioration and training of handicapped persons were established during the Gupta period (320 - 425 AD). During the Mughal period, commencing from 1526, emperors like Shershah Suri, Akbar and his successors resorted to many social reforms. Akbar's inter-caste marriage and Shahjahan's social economic reforms were commendable social welfare measures.

During the time of the British rule (1857 - 1947), India was gradually brought under the western approach to social welfare and development. The social reform movements were strengthened by many social and religious leaders like Raja Ram Mohan Roy, (1732 - 1833), Sir Syed Ahmed Khan (1817 - 1883) and Swami Dayanand Saraswathi (1824 - 1883).

Mahatma Gandhi started the 'Sarvodaya' movement which means **'welfare of air.** According to him *"the good of the individual is contained in the good of all. "* The Indian leaders supported the British efforts for the abolition of social evils like Sati, child-marriage, Thuggi and female infanticide that were prevalent in India.

During the 20 century the concept of social welfare measures and social services was spread to all over India. Social Service League was established in Bombay to train the young in 1925. Sir Dorbaji Tata Graduate School of Social Work was established in 1936 for preparing studies to the profession of social work.

When India became independent, the word **'welfare state'** did undoubtedly become a slogan of contemporary India. The word **'welfare state'** was then incorporated in

the Directive Principles of State Policy in Chapter IV of the Indian constitution.

Under the Directive Principles of State Policy, Article 38 of the Indian Constitution directs that the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may, a social order in which justice, social, economic and political - shall inform all the institutions of national life.

The ideas of social welfare are found in plenty in ancient Tamil Literature. The tradition of social welfare has a long and hoary past. The ancient rulers of the great dynasties of the Cheras, the Cholas, and the Pandiyas are still remembered and revered for their acts of charity. They did a lot to promote the common weal to their best.

Thirukkural, the world renowned classical work, belonging to a period of antiquity, states that "gift to the poor alone is true charity. Everything else is of the nature of barter". Besides the *Thirukkural,* other classical works of Tamils like the *Silappathigaram* and *Manintekalai,* the twin epics, *Kambaramayanam,* Chekkizhar's *Periya Puranam* and other such literary works contain ideas of social welfare.

From the beginning of the present century, Tamil Nadu has been playing a pioneering role for the promotion of public welfare, particularly with the emancipation programme of women.

The Justice Party, founded in 1916, conceived many social welfare programmes for the benefit of non-Brahmins in Tamil Nadu. The most notable achievements of the Justice Party-Government were the issuance of the two Communal Government Orders (1921) to establish State-aided charity houses for the enlistment of women and children, and the establishment of the Hindu Religious Endowments Board.

The Congress Government under the leadership of Mr. K. Kamaraj (1954 - 1963) introduced the Mid-day Meal Scheme in schools to help the poor and the needy to pursue education. The DMK Government under the leadership of Mr. C.N.Annadurai (1967 - 1969) legalised Self-respect Marriages. The DMK Government under Mr. M. Karunanidhi (1969 - 1976) instituted ten Leper-cum beggar Rehabilitation Homes and established the Slum Clearance Board to provide houses for the downtrodden.

Mr. M.G. Ramachandran introduced many welfare schemes during his rule in Tamil Nadu (1977 - 1988). In July 1982 he introduced a nutritious meal scheme, popularly known as the Chief Minister's Nutritious Noon-Meal Programme (CMNMP), under which 8.5 million children, from the ages of 2 to 15, were given free meals every day in schools. He also introduced the Free Tooth-Powder Scheme, Free Uniform to School-children Scheme and Free Saris and Dhotis to the downtrodden people.

After the demise of Mr. M.G. Ramachandran, Mr. M. Karunanidhi was elected as the Chief Minister of Tamil Nadu, for the third time, in February 1989. In a historic move, the Government of Tamil Nadu has enacted an amendment to the Hindu Succession Act in May 1990, paving the way to share the family property by Hindu women on a par with Hindu men. Moovalur Ramamirtham Ammaiyar Memorial Marriage Assistance Scheme, Dr. Muthulakshmi Reddy Memorial Maternity Benefit Scheme, Dr. Dharmambal Widow-Remarriage Scheme, Anjugam Ammaiyar Memorial Inter-Caste-Marriage-Assistance Scheme, etc., were introduced for the benefit of women in Tamil Nadu by Mr.M.Karunanidhi (1989-1991).

The remarkable achievement of Ms. J. Jayalalitha, Chief Minister of Tamil Nadu (1991 - 1996), was the enacting of a law for the protection of reservation in educational institutions and employment for Backward Classes, Most Backward Classes, Scheduled Caste and Schedule Tribes, and getting the act mentioned in the IXth Schedule of the Constitution. Other welfare schemes like the Cradle-Baby Scheme and the setting-up of Women Police Stations throughout the State are some other welfare measures of Ms. J. Jayalalitha.

The Government of Tamil Nadu under the Chief Minister ship of Ms J. Jayalalitha, (2001-2006) (2011-2016) introduced many new social welfare measures aimed to uplift the Tamil Society. They continued some of the welfare schemes with some modification which were already introduced by them earlier. They also introduced few schemes for the welfare of the downtrodden during their period with meager financial allocation.

Objectives
The objectives of the study of "Social Welfare Measures in TamilNadu 2011 - 2016" are,

- To examine the social welfare measures introduced by the Governments of Tamil Nadu with special reference to those social welfare measures that are being carried on
- To assess the impact of the social welfare measures on the Tamil Society with special reference to the economically poor women and Children

Sources of the Study

The materials employed for writing the thesis are both primary and secondary. The primary sources consist of Policy Notes of the Government of Tamil Nadu, Administrative Reports, Performance Budget, Proceedings of the Tamil Nadu Legislative Assembly Debates, and Government Orders of various departments, especially, the Social Welfare Department, Tamil Nadu Government Budget and Census Report. Contemporary writings in Journals and Newspapers rank as an important source, as they enable us to understand the opposing views in respect of the intended reforms.

The main secondary sources for this study are printed books and journals.

The journals such as *Social Welfare, Yojana* and *Kurushetra* and newspapers like *The Hindu, the New Indian Express, Daily Thanthi* and *Dinamani* mark the other important secondary sources for the study

Methodology

The methodology adopted in writing this thesis "Welfare Measures in Tamil Nadu 2011-2016" is descriptive-cum-analytical.

Welfare Measures for Women and Children

"That society would be highly developed and prosperous where women have their rightful place", expounds Manu. The women constitute the pivot around which the family, the society and humanity revolve. It is well observed that the hands that rock the cradle rule the world. Women play a significant role in the development of their children. The Rig Veda and other scriptures speak about the esteem and respect in which ancient women were enjoyed. But later on, due to socio-economic and political changes, women lost their status. They were enslaved by many evil customs and traditions, which tide them to the boundaries of the house and their sufferings and miseries, knew no bounds. With the passage of centuries and changing of dynasties, the position of women further worsened. During the 19 century, social reformers like Raja Ram Mohan Roy, Dayanand Saraswathi, Ranade, Gandhiji and others awakened the conscience of the mankind and championed the cause of the emancipation of women. The Constitution of India also prohibits any discrimination among people on the grounds of sex. The Government of India has also enacted many laws to protect the rights of women. It is true that many social legislation and educational and technological advancements have helped to confer benefits on women.

In spite of it, a large majority of Indian Women are still steeped in ignorance and subjected to the clutches of old rituals, traditions and beliefs. National development depends a great deal on the welfare of women, who are the real architects of the country. The programmes for women's welfare aim at raising the economic and social status of women so that they can play an important role in building a strong and prosperous nation. As such, improvement of the status of women can be ensured through their full integration and participation in the tasks of national development.

Tamil Nadu Corporation for the Development of Women Limited

The Tamil Nadu Corporation for the Development of Women Limited was established on 19th December 1983 for the empowerment and enlistment of rural women of Tamil Nadu. The main objectives of the corporation are,

- To focus on Empowerment of Women
- To build capacity of women to enable them to participate in the main stream activities
- To provide entrepreneurship among women
- To identify trades and industries, which can be taken, up by women and give them training in the chosen field
- To undertake marketing activities for products manufactured by women and women organizations
- To form Self Help Groups of poor women both in rural and urban areas, develop skills and facilitate credit linkages for eventual economic empowerment
- Being a Welfare State, Tamil Nadu has been paying special attention to the welfare and upliftment of the poor, the destitute and widowed women. The Department of Social Welfare and the Nutritious Meal Programme of Tamil Nadu and Tamil Nadu Corporation for Development of Women are executing several special programmes and schemes for women's welfare. Among the welfare schemes, Entrepreneurial Development Programme, Women Recreation Center, Free Gas Connection etc., are worth mentioning.

Womens Welfare

In Tamil Nadu, Women Constitute 49.80% of the total population as per Census 2011 and the welfare and empowerment of women have remained at the heart of the

State's development agenda. The evidence of the success and impact of the various schemes for women and the gender sensitive initiatives implemented under the leadership of Honourable Chief Minister of Tamil Nadu have brought several laurels to the State. The various Marriage Assistance Schemes for women have impacted the lives of destitute and poor women and helped to mitigate the hardship of poor parents to get their daughters married. The schemes have gone a long way in making a mark in the country by empowering women, improving the female literacy and reducing the school dropout rate of female children.

Under the flagship programme, the Government provides cash assistance of `25,000/- and 4 gram (22 carat) gold coin for making "Thirumangalyam" for Non-Graduates and `50,000/- and 4 gram (22 carat) gold coin for making "Thirumangalyam" for Graduates / Diploma holders since 17.5.2011. The Government have now enhanced the gold to 8 gram (22 carat) gold coin for making "Thirumangalyam" for all the five marriage assistance schemes from 23.5.2016. To help more poor families to benefit by this scheme, the annual income ceiling has been raised from `24,000 to `72,000.

Marriage Assistance Schemes

Thirumangalyam made of gold is a customary cultural requirement for marriages in many communities of Tamilnadu where the bride is to wear the 'Thirumangalyam' during her marriage and thereafter. The cost of gold often puts a burden on the parents apart from the other marriage expenses. In order to help poor parents and to encourage them to educate their daughters till the right age, Marriage Assistance Schemes were introduced by the Government.

The Government is implementing Five Marriage Assistance Schemes for the daughters of poor parents, orphan girls, widows who re-marry, widow daughters marriage and inter-caste married couples. The percentage of graduate beneficiaries has increased from 28% in 2011-12 to that of 49% in 2015-16.

Marriage Assistance Schemes Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in lakh)	
2012-2013	1,66,687	1,38,656	70,161.38	58,929.00
2013-2014	1,58,780	1,30,035	70,161.38	56,319.14

2014-2015	1,58,500	1,25,029	69,964.85	59,478.36
2015-2016	1,60,000	1,49,111	65,170.68	62,894.40
2016-2017	1,60,000		65,170.68	

Moovalur Ramamirtham Ammaiyar Ninaivu Marriage Assistance Scheme (1989)

This scheme provides marriage assistance to the poor girls who have attained the age of 18 years at the time of marriages and should have studied up to X Standard and in the case of Scheduled Tribes, they should have studied up to V Standard. Along with Cash assistance of `25,000 for non-graduates and `50,000 for Graduates / Diploma holders, one sovereign (8 gram) 22 carat gold coin for making "Thirumangalyam" are provided under this scheme with effect from 23.05.2016. In case of death of parents, the assistance is given to the daughter. To avail benefit under this scheme, the annual income of the family should not exceed `72,000.

Moovalur Ramamirtham Ammaiyar Ninaivu Marriage Assistance Scheme Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in lakh)	
2012-2013	1,66,687	1,38,656	70,161.38	58,929.00
2013-2014	1,58,780	1,30,035	70,161.38	56,319.14
2014-2015	1,58,500	1,25,029	69,964.85	59,478.36
2015-2016	1,60,000	1,49,111	65,170.68	62,894.40
2016-2017	1,60,000		65,170.68	

Dr.Dharmambal Ammaiyar Ninaivu Widow Remarriage Assistance Scheme

Widow remarriage is a step towards women empowerment and rights of women thus bringing about a social change in the minds of the society and a phenomenal change in the lives of young widows who remarry. This new beginning in the lives of the young widows needs motivation and support and in this way the Government launched the Dr. Dharmambal Ammaiyar Ninaivu Widow Remarriage Assistance Scheme. This initiative has led to provide a life of respect, social acceptance and dignity for the young widows. Cash assistance of `25,000, out of which `15,000 is disbursed through Electronic Clearing Service and `10,000 as National Savings Certificate for non graduates and `50,000, out of which, `30,000 is disbursed through Electronic Clearing Service and `20,000 as National

Savings Certificate for the degree / diploma holders are given along with one sovereign (8gram) 22 carat gold coin for making "Thirumangalyam" with effect from 23.05.2016. There is no income ceiling and educational qualification prescribed to avail benefit under this scheme.

Dr.Dharmambal Ammaiyar Ninaivu Widow Remarriage Assistance Scheme
Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in lakh)	
2012-2013	250	142	161.80	70.22
2013-2014	170	112	161.80	43.36
2014-2015	170	75	76.25	44.05
2015-2016	170	121	76.25	56.90
2016-2017	170		76.25	

E.V.R.Maniammaiyar Ninaivu Marriage Assistance Scheme for Daughters of Poor Widows

Widows often faced social rejection and economic struggle in their lives and to address this issue, the Government implements various schemes for their benefit. To help the poor widows to get their daughters married, E.V.R. Maniammaiyar Ninaivu Marriage Assistance Scheme is being implemented by the Government. Financial assistance of `25,000 for non-graduates and `50,000 for degree / diploma holders is given along with one sovereign (8 gram) 22 carat gold coin for making "Thirumangalyam" with effect from 23.05.2016.

E.V.R. Maniammaiyar Ninaivu Marriage Assistance Scheme for Daughters of Poor Widows
Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in lakh)	
2012-2013	8,322	6,883	3,503.07	2,580.35
2013-2014	7,490	5,608	3,503.07	2,186.96
2014-2015	7,770	7,011	3,771.09	3,582.56
2015-2016	7,770	7,176	3,771.09	3267.80
2016-2017	7,770		3,771.09	

Annai Therasa Ninaivu Marriage Assistance Scheme for Orphan Girls

To provide a safe future and a secured life for poor orphan girls and to enable them to get married decently, the Government provides financial assistance of `25,000 for

non graduates and `50,000 for degree / diploma holders along with one sovereign (8gram) 22 carat, gold coin for making "Thirumangalyam" with effect from 23.05.2016. There is no income ceiling for availing benefit under this marriage assistance scheme.

Annai Therasa Ninaivu Marriage Assistance Scheme for Orphan Girls
Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(`in lakh)	
2012-2013	828	846	373.75	315.52
2013-2014	1,110	717	373.75	282.36
2014-2015	1,110	796	373.75	355.82
2015-2016	1,110	1,150	373.75	538.95
2016-2017	1,150		373.75	

Dr. Muthulakshmi Reddy Ninaivu Inter - Caste Marriage Assistance Scheme

To promote social equality among communities and to eradicate caste based discrimination which is a major barrier to growth and development of the society, the Government of Tamil Nadu have been implementing the Inter-Caste Marriage Assistance Scheme. Cash assistance of `25,000 out of which `15,000 is disbursed through Electronic Clearing Service and `10,000 in the form of National Saving Certificate to non graduates and cash assistance of `50,000 out of which `30,000 is disbursed through Electronic Clearing Service and `20,000 as National Saving Certificates given for degree / diploma holders along with one sovereign (8gram) 22 carat gold coin for making "Thirumangalyam" is given with effect from 23.05.2016. There is no income ceiling and minimum educational qualification stipulated for this scheme.

Dr. Muthulakshmi Reddy Ninaivu Inter- Caste Marriage Assistance Scheme
Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in lakh)	
2012-2013	1,901	1,583	800.00	656.87
2013-2014	2,450	1,409	800.00	632.56
2014-2015	2,450	2,269	1,000.00	982.32
2015-2016	2,450	4,088	1,000.00	2121.75
2016-2017	2,450		1,000.00	

Types of Inter-Caste Marriage

Category – I: Either of the spouse of the Inter-caste married couples should be from Scheduled caste or Scheduled Tribe while the other spouse may be from any other Community.

Category – II: Either of the spouse should be from forward or other community and the other spouse may be from Backward Class/Most Backward Class.

Service Homes

Service Homes are run by the Government to provide care and protection to the widows, deserted wives, economically backward women and girls rescued from child marriages and neglected by their families. Nine Government Service Homes, one each at Tambaram, Salem, Cuddalore, Thanjavur, Tirunelveli, Sivagangai, Madurai, Krishnagiri and Perambalur are functioning in Tamil Nadu.

Year of Commencement & Location	Name of the District	Year of starting	No. of inmates sanctioned
	Kancheepuram (Tambaram)	1948 – 49	505
	Cuddalore	1962 – 63	275
	Thanjavur	1964 – 65	190
	Tirunelveli	1977 – 78	130
	Salem	1978 – 79	130
	Sivagangai	1984 – 85	130
	Madurai	2003 – 04	150
	Perambalur	2013 – 14	100
	Krishnagiri	2013 – 14	100
		Total	**1,710**

The Service Homes provide accommodation, food, health and medical facilities to the inmates. The women who had discontinued their studies can also pursue their schooling in the same place. The unique feature of this initiative is that the widows and deserted women can stay along with their children in a conducive atmosphere in these Service Homes. A maximum of three children can be kept by a mother. The Girl children can stay up to XII Standard, while the male children can stay up to V Standard in the Service Homes. Vocational skills are also provided to enable them to have economic sustainability. Life skills viz., computer training, Spoken English, counseling and career guidance are also provided in these homes. In order to step up the security of the girl children and women staying in the Service Homes, in 2015-16 as per the Government orders CCTV Cameras have been installed in the service homes at a cost of ` 9.43 lakh.

Service Homes- Physical and Financial Achievement

Year	Physical				Financial	
	Target		Achievement		Target	Achievement
	Adult	Children	Adult	Children	(` in lakh)	
2012-2013	1,245	265	864	75	482.67	349.80
2013-2014	1,245	265	727	53	548.64	488.27
2014-2015	1,245	265	781	101	612.13	319.00
2015-2016	1,245	265	490	27	528.08	467.72
2016-2017	1,245	265			631.48	

Working Women Hostels

Industrialisation and urbanization have opened avenues for employment of young women in the cities and towns and hence they are compelled to stay away from their homes. This increases their need to find safe and secure housing accommodation in the cities at a relatively affordable cost. Due to the rise in prices and high rentals, the girls from poor and middle class families find it difficult to manage financially in their new places of employment with the meagre income they get. In order to help such working women, the Government runs 28 Working Women Hostels in 18 districts.

Administrative approval has been given to start 14 more new working women hostels in 14 districts. Women who earn up to `25,000 per month at Chennai and `15,000 per month in other places are eligible to get admission in these working women hostels. They have to pay a monthly rent of `300 in Chennai and `200 in other places. Sharing system is followed for food expenses, electricity and other charges. The staff salary is paid by the Government.

Year of commencement & Location

Year of Starting	Name of the District	No. of Inmates Sanctioned
1908-81	Chennai	75
1908-81	Madurai	50
1908-81	Krishnagiri	50
1981-82	Tiruchirappalli	50
1981-82	Tuticorin	50

1987-88	Cudalur	30
1987-88	Pudukkottai	35
1992-93	Chennai	75
2013-14	Kancheepuram (3)	150
2013-14	Thiruvallur	50
2013-14	Chennai (6)	300
2013-14	Thanjavur	50
2013-14	Thiruppur	50
2013-14	Perambalur	50
2013-14	Villupuram	50
2013-14	Vellore	50
2013-14	Coimbatore	50
2013-14	Tiruchirappalli	50
2013-14	Tirunelvelli	50
2013-14	Salem	50
2013-14	Sivagangai	50
	Total	**1415**

Working Women Hostels Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(`in lakh)	
2012-2013	415	302	78.38	53.66
2013-2014	415	315	92.04	250.43
2014-2015	1,415	538	253.33	69.47
2015-2016	1,415	487	118.64	204.02
2016-2017	1,415		164.72	

Socio Economic Development Schemes for Women

Government of Tamil Nadu implements various special schemes for the socio economic development of women through Co-operative Societies. The empowerment of women not only fulfills their economic needs but also makes them independent by using their skill and intelligence which paves the way for gender equality.

With the above vision in mind, 98 Industrial Co-operative Societies are functioning under the control of Directorate of Social Welfare and Nutritious Meal Programme Department. Out of the aforesaid 98 societies, 80 women tailoring co-operative societies are functioning and these society members are engaged in the stitching of 4 sets of uniform for students who are benefitted under Puratchi Thalaivar MGR Nutritious Meal Programme, school children of Adi Dravidar and Tribal Welfare Department, Backward Classes, Most Backward Classes and Minority Welfare Department and other Welfare Departments.

The production of uniform by the women members of tailoring industrial co-operative societies gives them an opportunity to earn considerable income for their livelihood. 25 Weaning Food Manufacturing Societies under the control of the Director cum Mission Director of Integrated Child Development Services Scheme. Other societies engaged in manufacturing products like registers, records, chalks and coir products are also given the opportunity to stitch the uniform in addition to their work.

These industrial co-operative societies are functioning exclusively for the women who are from the poorer sections of the society. The women above the age of 18 years below the poverty line, destitute and deserted women with a skill in tailoring alone are eligible to become the members of the societies and they are provided with a employment opportunities with a decent income throughout the year.

Advanced type of sewing machines with Government subsidy of `5.40 crore were provided to the members of Women Industrial Cooperative Societies. This has improved the quality of stitching of uniform and productivity of the Women Industrial Cooperative Tailoring Societies.

13 Tailoring Training Centres are functioning in 12 districts across the State to train 285 women from below poverty line families in a year. Out of this, two are functioning at Salem and Tiruvannamalai for the benefit of tribal women. In these centres, 35 tribal women are trained every year. One Toy Making Centre is functioning in Thoothukudi District. The Government have issued orders to provide 4 sets of uniform from the academic year 2012-13 covering 45.47 lakhs school children. The stitching charges of uniform has been doubled from 2011-2012 onwards and every year an average `90 crore is being allocated for this purpose by the School Education Department.

Details of Co—operative Societies and Members Enrolled are as Follows

S.No	Type of Society	No of Co-opearative Societies	No of Members
1.	Women Tailoring Industrial Co-operative Societies	80	73,047
2.	Women Stationery Industrial Co-operative Societies	15	1,017

3	Weaning Food Manufacturing Women Industrial Co-operative Societies	25	1,450
4	Other Industrial Co-operative Societies	3	1,743
	Total	**123**	**77,257**

These Societies are playing a vital role in the implementation of Social Welfare Schemes which gives social status empowerment and economic development to the poorer section of women.

Women Beneficiaries

Sl.No.	Training Centre/Production Centre	No. of Unit	No. of beneficiaries
1.	**Palm Leaf Training Centres**		
	2011-2012	2	30
	2012-2013	2	30
	2013-2014	2	30
	2014-2015	2	30
	2015-2016	2	30
2.	**Tailoring Training Centre**		
	2011-2012	23	600
	2012-2013	25	640
	2013-2014	23	445
	2014-2015	16	210
	2015-2016	13	245
3.	**Mat Training Centres**		
	2011-2012	1	15
	2012-2013	1	15
	2013-2014	1	15
	2014-2015	1	15
4.	**Cloth Doll Making Training Centre**		
	2011-2012	1	8
	2012-2013	1	8
	2013-2014	1	8
	2014-2015	1	10
	2015-2016	1	10

Work Centres and Prooduction Units

| Year | Financial | |
	Target	Achievement
	(` in lakh)	
2012-2013	180.86	215.65
2013-2014	215.14	213.58
2014-2015	267.10	191.43
2015-2016	249.62	196.09
2016-2017	348.65	

The amount relates to salary and stipend etc.,

Child Welfare

The Government under the leadership of Honourable Chief Minister has always regarded children as an important asset of the society. This Government have introduced various dynamic schemes for the welfare of children which has been well appreciated and acknowledged by one and all. The important needs of children such as Health, Nutrition, Education, Care and Protection, Welfare and Development etc. are being fulfilled through the efficient implementation of various welfare schemes by creating necessary opportunities and required facilities.

Giving special emphasis on the welfare of girl children, several innovative programmes have been introduced for their overall development including education and livelihood skills thereby inculcating a positive attitude towards girl children in the family and society.

Child Welfare Budget

| Year | Physical | | Financial | |
| | Target | Achievement | Target | Achievement |
			(` in crore)	
2012-2013	69,000	59,229	105.25	104.99
2013-2014	69,000	47,226	105.01	104.98
2014-2015	69,000	58,865	127.04	127.04
2015-2016	69,000	50,441	140.13	125.36
2016-2017	69,000		140.13	

Cradle Baby Scheme

To curb the social menace of female infanticide in Tamil Nadu and to protect the children from the clutches of death, under the leadership of Honourable Chief Minister Tamil Nadu was the first State to start the Cradle Baby Scheme in Salem district during the year, 1992.

The causes for the prevalence of female infanticide are poverty, preference for male child, lack of acceptance and understanding about the cruelty met out through the act of female infanticide, the expenses anticipated by the society for the conduct of marriage and other cultural practices and inability to care for the new born baby with multiple disorders. Under the scheme, the children abandoned by parents are taken care of by receiving them in the hospitals, primary health centre, children home and protective homes. In the year 2001, Honourable Chief Minister ordered for the extension of the scheme in the districts of Madurai, Theni, Dindigul and Dharmapuri where the practice of female infanticide was prevalent.

Fully equipped cradle baby reception centers were established in these five districts. The bar diagram depicts the Child Sex Ratio showing an upward trend due to the implementation of the Cradle baby scheme in the above 5 districts:- As per 2011 Census, Cuddalore, Ariyalur, Perambalur, Villupuram and Thiruvannamalai Districts have recorded lower Child Sex Ratio and hence the Cradle Baby Scheme was extended to these districts.
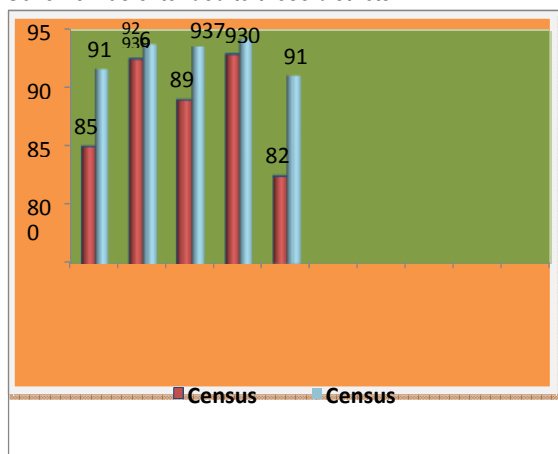
The "BETI BACHAO, BETI PADHAO" scheme (Save the Girl Child, Welcome the Girl Child) promoted by the Government of India is being implemented in Cuddalore District among 100 other districts across India. The awareness for these programmes will be strengthened in the other districts also to improve the Child Sex Ratio.

While the Child Sex Ratio, a critical indicator of gender inequality, has declined in 27 States and Union Territories including Delhi in the 2011 census, there has been an upward trend in Tamil Nadu from 942/1000 in 2001 to 943/1000 in 2011 due to the positive trend of the Cradle Baby Scheme. This is a sufficient proof for the effectiveness of timely and thoughtful introduction of such forerunner schemes in the State in bridging the gender inequality.

Cradle Baby Scheme Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in lakh)	
2012-2013	10	10	50.63	9.84
2013-2014	10	10	38.20	10.67
2014-2015	10	10	38.07	9.43
2015-2016	10	10	37.31	9.55
2016-2017	10		37.70	

Chief Minister's Girl Child Protection Scheme

Child is a valuable asset of a nation. The future of the nation depends upon the multidimensional growth and development of children. The Chief Minister's Girl Child Protection Scheme, introduced by the Hon'ble Chief Minister of Tamil Nadu in 1992, is a pioneering and path-breaking scheme for the welfare of girl child. The scheme has the twin objectives of preventing female infanticide as well as promoting female literacy. Through the provision of financial incentives to poor families, the Scheme seeks to provide short-term income support at one hand and promote long-term behavioural change at the other. This scheme has shown positive impact on the life and prospects of the girl children in the family and society. This scheme is also extended to the Srilankan refugee beneficiaries.

Mode of Deposits under the Scheme
Scheme-I

An amount of `50,000 is deposited in the name of the girl child born on or after 01.08.2011, in the form of fixed deposit with the Tamil Nadu Power Finance and Infrastructure Development Corporation Limited, for a family with one girl child only. The copy of the fixed deposit receipt is given to the family of the girl child.

Scheme-II

An amount of ` 25,000 is deposited in the name of the girl child born on or after 01.08.2011 in the form of fixed deposit with Tamil Nadu Power Finance and Infrastructure Development Corporation Limited, for a family with two girl children only. The copy of the fixed deposit receipt is given to the family of the girl children.

The above deposit is renewed at the end of every 5 years and on completion of 18 years of age, the amount deposited along with interest will be given to the girl child. To get this benefit, the girl child should appear for 10th standard public examination. Thus, the matured amount will help the girl child to pursue her higher education.

While the scheme prior to 01.08.2011 had maturity value of `1,33,306 in Scheme I and `91,273 in Scheme II for a deposit of `22,200 and `15,200 respectively. The new scheme since 01.08.2011 has enhanced maturity benefits as detailed below:-
Details of Final Maturity New Scheme

An annual incentive of `1800 is given to the girl child every year from the 6th year of deposit in order to meet education expenses. From the year 2013-14, the

benefits provided under the Marriage Assistance Scheme have also been extended to the beneficiaries under the Girl Child Protection Scheme who were enrolled in the years from 1992 to 1995.

Sl. No.	Schemes	Initial Deposit Amount (`)	Maturity payable after 18 years including annual incentive of `1,800 approximately
1	Scheme-I	50,000	3,00,232
2	Scheme-II	25,000 (for each girl child)	1,50,117 (for each girl child)

The Honourable Chief Minister had announced that for the Chief Minister's Girl Child Protection Scheme, the annual income limit which was `50,000/- for Scheme I and `24,000/- for Scheme II has been enhanced to `72,000/- with effect from 14.10.2014 for both Schemes.

Impact of the Scheme

The increasing trend in the female literacy of Tamil Nadu from 64.43% in 2001 to 73.86% in 2011 and the reduction in the dropout rate of girl children can also be attributed to the scheme. `1117.79 crore has been deposited with Tamil Nadu Power Finance and Infrastructure Development Corporation Limited to benefit 6,40,459 girl children from 31.12.2001 to 31.03.2016.

Chief Minister's Girl Child Protection Scheme Physical and Financial Achievement

Year	Physical		Financial	
	Target	Achievement	Target	Achievement
			(` in crore)	
2012-2013	69,000	59,229	105.25	104.99
2013-2014	69,000	47,226	105.01	104.98
2014-2015	69,000	58,865	127.04	127.04
2015-2016	69,000	50,441	140.13	125.36
2016-2017	69,000		140.13	

Child Adoption

Adoption provides an alternative home for every child who is an orphan or without parental care and support. Every child has a right to care, affection and moral and material security. This is possible only if the child is brought up in a family atmosphere. Placing children through adoption is viewed as the best way of rehabilitation for orphan, abandoned or surrendered child. The Government's commitment to protect the interests of

children in need of care and protection was further reinforced by the promulgation of the Juvenile Justice (Care and Protection of Children) Act, 2015 which emphasized the need for rehabilitation and social integration of orphan, abandoned or surrendered children. Section 56 of the Act provides for Adoption of such children through procedures laid down in "Guideline Governing Adoption of Children 2015" issued by the Central Adoption Resource Authority (CARA) and notified by Government of India. The Act also lays down procedures in the best interest of the child, providing adequate safeguards to the child placed in adoption and ensuring that the priority is given to in-country adoption and also inter-country adoption through various institutions established under this Act. It also enables to adopt child friendly approach in the adjudication and disposal of matters relating to child adoption.

Central Adoption Resource Authority (CARA) is an autonomous body under the Ministry of Women & Child Development, Government of India. It functions as the nodal body for adoption of Indian children and is mandated to monitor and regulate the "in country" and "inter-country" adoptions. State Adoption Resource. Agency (SARA) has been set-up in the Commissionerate of Social Welfare with funding from the Integrated Child Protection Scheme (ICPS), to assist the Central Adoption Resource Authority (CARA) in promoting in-country adoption and regulating inter-country adoption. There are 15 Specialized Adoption Agencies (SAA) authorized to keep children upto 6 years and recognized by State Government for in-country adoption. These agencies are situated in Chennai (2), Salem (2), Madurai (2), Kancheepuram (2) and one each in the districts of Coimbatore, Krishnagiri, Tiruchirapalli, Thoothukudi, Dindigul, Tirunelveli and Vellore. Among them, 5 agencies are recognized as Recognized Indian Placement Agency (RIPA) by Central Adoption Resource Authority (CARA) to place children under inter-country adoption. The details of children placed under 'adoption' from inception of the programme till May 2016 is as follows:-

Sl. No	Children given for Adoption	Male	Female	Total
1.	In-Country	1,117	3,586	4,703
2.	Inter-Country	80	330	410
	Total	1,197	3,916	5,113

A State Adoption Advisory Committee has been constituted by the Government of Tamil Nadu specifically to promote "in–country" and "Inter-country" adoption. The babies are placed under adoption legally by the competent

Court under the following Acts:- Hindu Adoption and Maintenance Act,1956 (HAMA)

Juvenile Justice (Care and Protection of Children) Act, 2015. Child Adoption Resource Information and Guidance System (CARINGS) has been designed and developed with technical support from National Informatics Centre (NIC). It provides for comprehensive online information on adoptable children and Prospective Adoptive Parents (PAP) and is a repository of information on adoption agencies. Hence online facilitation for adoption has been ensured. Children who need special care due to physical and medical problems and are unable to be placed under adoption are handed over to 4 special homes run by Voluntary Organizations in Chennai, Kancheepuram, Thiruvallur and Coimbatore Districts for special care and protection with the help of Government grants.

Conclusion

The Tamil Nadu is a pioneer State in India in ensuring social justice to the deprived sections of the society through social legislations and social welfare measures implemented by the successive Government of the AIDMK during the period from 2011 to 2016. The social welfare measures implemented during 2011-2016 were many and they played an important role in the social welfare development of Tamil Nadu. The continuance of many measures implemented by the Government of Tamil Nadu like the women and child welfare measures like Cradle baby scheme, Girl child protection scheme, Child adoption scheme, Marriage assistance scheme for women, Government service homes, Working women hostels and Socio economic development scheme for women etc. helped the poor women to marry their girls, widows to lead a peaceful life and to improve the economic position of their family. Cradle baby scheme, Girls Child Protection Scheme, is glaringly noble attempts to the benefits of children and these schemes helped the children to lead a healthy and secured life.

The following attempts can be made to popularize the social welfare schemes among the poor and uneducated people of Tamilnadu.

- An officer with Assistant should be appointed in the Social Welfare Department in District level.
- The Officer along with his Assistants should visit each village, once in a month, in a particular date and they should explain the benefit of the schemes to the village people.

- A Separate Directorate must be established for the Welfare of Women and Children in Tamil Nadu to deal with their socio-economic problems.
- The voluntary agencies working in the field of child welfare should be brought under strict control and supervision of the Government.
- Rules and regulations relating to the child adoption should be strictly implemented and continuous supervision even after adoption is to be followed.

The purpose of Social welfare Schemes can be achieved only if the benefits of the scheme reach the illiterates and downtrodden. If the Government' attempt succeeded in bringing the benefits at its fullest to poor masses, by eliminating the hurdles the dreams of our leader of creating a welfare society will come true.

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கலித்தொகையில் பாலைப் பிரிவு

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சங்க காலத்தில் தலைவன் தலைவியைப் பிரிதல், தலைவி தலைவனோடு தன் இல்லத்தை விட்டுப் பிரிதல் ஆகிய இருபிரிவுகளைப் பற்றி நூல்கள் கூறுகின்றன. கலித்தொகை பாலைத் திணையில் கூறும் பிரிவைப் பற்றி ஆய்வோம்.

பாலை

புணர்தல் பிரிதல் இருத்தல் இரங்கல்
ஊடல் இவற்றின் நிமித்தம் என்றிவை
தேடும் காலைத் திணைக்கு உருப்பொருளே
 – தொல்.பொருள்.16

இவ்வாறு தொல்காப்பியம் ஐந்திணைகளுக்கான உரிப்பொருளைப் பற்றிக் கூறுகின்றது. பாலைத் திணைக்குரிய உரிப்பொருள் பிரிதலும் பிரிதலும் நிமித்தமும் ஆகும்.

பிரிவுகள்

இருவகைப் பிரிவும் நிலைபெறத் தோன்றினும்
உரிய தாகும் என்மனார் புலவர்.
 – தொல்.பொருள்.13

தலைவன் தலைவியைப் பிரிந்து செல்லுதல், தலைவன் தலைவியோடு உறவினரைப் பிரிந்து செல்லுதல் ஆகிய இரு வகைகளில் பிரிவு நிகழும்.

பாலைக் கலியில் தலைவியின் ஆற்றாமை

தலைவனைப் பிரிந்த துயரத்தால் தலைவி எவ்வாறு வருந்துகின்றாள் என்பதைத் தோழி தலைவனிடம் எடுத்துரைக்கின்றாள்.

இவட்கே,சுன மாண் நிலம் கார் எதிர்பவை போல்
இணை நோக்கு உன்கண் நீர் நில்லாவே.
நீயேபுலம்பு இல் உள்ளமொடு பொருள்வயிற்செல்இய
வலம் படு திகிர் வாய் நீஷிதியே
இவட்கே,அகங்கு இதழ்க்கோடல் வீ வகுவை போல்
இலங்க ஏர் எல் வளை இறை உளரும்மே
என நின்
செல் நவை அரவத்திம் இணையவள் நீ நிப்பின்
தன் நலம் கடை கொளாப்படுதலின் மற்று இவள்
இன் உயிர் தருதலும் ஆற்றுமோ
முன்ஏய தேஎத்து முயன்று செய் பொருளே!
 – பாலைக் கலி–7

தலைவியின் மை பூசப்பெற்ற கண்கள் நீலமலர் மழையை எதிர்கொள்ளும்போது நீர் சொரிவதைப் போன்று நீர் சொரியும் காந்தள் மலர்வளையல்கள் கழன்று விழுகின்றன. தலைவன் பிரிந்தால் இறந்துவிடுவாள்.

பொருள்

தலைவன் பொருள் தேடிச் செல்வதற்காகப் பிரிவதால் பொருளின் சிறப்பும் பொருளின் நிலையாமை பற்றியும் கூறப்படுகிறது.

பொருளின் சிறப்பு

பொருளல் லவரைப் பொருளாகச் செய்யும்
பொருளல்ல தில்லை பொருள்

என்று பொருளின் சிறப்பைப் பற்றி வள்ளுவர் எடுத்துரைக்கின்றார்

சில நிரை வால் வளை, செய்யாயோ!என
பல பல கட்டுரை பண்டையின் பாராட்டி
இனிய சொல்லி இன்னாங்கு பெயர்ப்பது
இனி அறிந்தேன்,அது துனி ஆகுதலே

வரிசையான சில வளையல்கள் என்னும் இறையுடைய செய்யோளோ! என்று பலவகைப்பட்ட புனைந்துரைகளால் களவுப் புணர்ச்சிக்காலத்தில் பாராட்டியதை அதிகமாய்ப் பாராட்டி இனிய சொற்களைச் சொல்லி என்னை வருத்தத்தில் ஆழ்த்தும் உன் இயல்பு எம்மிடம் உண்டான வெறுப்பால் ஏற்பட்டதாகும் என்பதை இப்போது நான் அறிந்து கொண்டேன்.

பொருள் அல்லால் பொருளும் உண்டோ?என யாடி நின்

செல்வத்தைவிட மதிக்கத்தக்க பொருளும் உண்டோ! அறநூல் சோம்பல் உடையவரை ஊக்குதற்காகப் பொருளல்லால் உட்பொருளை அறிந்து கொள்ளாது அருளைவ பொருளைச் சிறந்து என எண்ணி மயங்கி விட்டாய் எனச் சொல்ல வந்தவள் பொருளல்லாற் பொருளுமுண்டோமறு1 கொள் மட நோக்கம்மயக்கப் பட்டதாயோ என்றாள். இவ்வாறு பொருளின் சிறப்பை கலித்தொகையும் கூறுகின்றது.

பொருளின் நிலையாமை

இம்மையும் மறுமையும் பகையாவது அறியாயோ

பொருள் தேடும் முறைமையினின்று நீங்கிப் பொருள் தேடுபவரானால் அவர்க்கு அப்பொருள்தான் அவரை விட்டு நீங்கும்; இம்மையிலும் மறுமையிலும் அவர்க்குப் பகையாகும். இதனை அறியாயோ! பொருளின் நிலையாமையானது பொருளை மதிப்பவரிடம் பொருள் நிலையாக இருக்கும். நம் மனத்திற்குள் இருக்கும் அவா போன்றவை இல்லாமல் இருப்பதே பொருளின் நிலையாமை.

தோழி ஆற்றுப்படுத்துதல்

> துறந்தவர் ஆண்டு ஆண்டு உறைகுவர்கொல்லோயா
> வது__
> "நீள் இடைப் படுதலும் ஒல்லும்; யாழ நின்"
> வாள் இடைப்படுத்த வயங்கு ஈர் ஓதி!
> நாள் அணி சிதைத்தலும் உண்டு " என நய
> வந்து
> கேள்வி அந்தணர் கடவும்
>
> கேள்வி ஆவியின் உயிர்க்கும், என் நெஞ்சே.

தோழி தலைவியை நோக்கி," புணர்ந்தவர் தொலைவிடத்தில் பிரிந்திருந்தாலும் உலகத்துக்குப் பொருந்தும். அவர் வருவதற்கு முன்னேமேயே,

கத்தரிகையால் கத்தரிக்கப்பட்ட நெய்ப்புடைய சுந்தலை உடையவளே! என் மனம் அவர் குறித்த நாள் வந்து நின் அழகைக் கெடுப்பதும் உண்டு என எண்ணி நூற்கேள்வியுடைய அந்தணர் வேள்வியில் உண்டாக்கும் புகையைப் போல் பெருமூச்சி விடுகின்றது. இது யான் அடைந்த வருத்தம்!" என்று வருந்தி தலைவியை ஆற்றுவிக்கிறாள்.

தலைவன் தலைவியிடம் இளவேனில் காலம் வந்ததும் நான் வருகிறேன் எனக் கூறிய தலைவன் இன்னும் வரவில்லையே என்று கவலைப்படுகிறாள். அதற்காகத் தலைவி அவர் வருவார் என்பதற்குத் தூதாக நானும்! அவரும் வருவார்! நீ ஆனந்தமாக வாழ்க! என்று ஆற்றுவித்தாள்.

PREMIUM RANGE OF PRODUCTS IN INDIAN CONSTRUCTION INDUSTRY

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Introduction

Construction activities are being carried out by humans since early ages. Construction includes developing infrastructure like buildings, bridges, roads, railways and tunnels; airports and mines; dams, ports and harbours; water supplies and sewerage schemes; and irrigation systems and flood mitigation works. In India, the construction sector creates substantial employment and provides growth momentum to several related sub-sectors like cement, bitumen, iron and steel, chemicals, bricks, paints, tiles, etc. Thanks to the real estate boom in the new millennium and mega construction projects like Delhi and Chennai metro rail project, Highway projects like golden quadrilateral, north south corridor and east west corridor, Sea port projects, etc the construction sector is doing well in the last two decades.

Role of Civil Engineer in Construction Industry

Civil engineer plays pivotal role in construction industry. For any type of construction projects like commercial, residential, hospital, industrial and townships constructions, civil engineers perform the following roles.

1) Civil engineer has to prepare the layout of the proposed construction site
2) To prepare the construction site plan and send for approval.
3) Civil engineers has to involved in the planning, designing in the construction project.
4) To find out the foundation details of the proposed site & also prepare investigation reports. 5) To prepare the net estimation cost of the construction & sanction its budget.
6) To involve in the lab testing, planning, supervision & execution of the proposed site.
7) Acts as an arbitrator job.
8) In case of big project, he could also play an important role in the operation & maintenance.

Building Materials

Building materials form a major portion of total cost in construction industry. The following are the materials used for construction. During construction of the building and other structures materials like cement, fine and coarse sand, bricks, stone chips, steel, tiles, electric wires, pipes, storage tank, sewers, timber, ceramics, tiles, bamboo, paint, glass, sanitary ware, etc are needed.

Criteria for Selection of Construction Materials

The following criteria should be followed in the selection of construction materials:

1) On the basis of carrying prescribed load – The material should have sufficient strength to carry the prescribed load for building material
2) Serviceability – serviceability refers to the conditions under which the building is still considered for the use. It should be cost effective serviceable materials used, maintain depot, store houses, warehouses, solid materials without developing cracks, defects, tested materials & so on
3) Aesthetically pleasing – The materials to be used for the construction purposes should have pleasing appearance. These materials are pleasurable, aesthetics involves all our senses like vision, hearing, touch, taste, smell that are pleasurable for our emotions, commodity, firmness, delight building abilities
4) Economy – The construction materials should be economical for the transport cost, heavier materials greater is the transport cost, purchase cost, life long , without maintenance etc
5) Environmental friendly – The construction materials should be eco-friendly. It should not have the leakages, chemicals, gas emissions, volatile organic compounds, toxic, irritating, hazardous compounds. Finally they give better environmental performance.

Classification of Building Materials

There are five types of building materials namely natural materials, artificial materials, special materials, finishing materials and recycled construction materials. The description of various types of construction materials are detailed in the following section.

1) Natural materials - The materials which are obtained from natural sources like earth, plants, and animals are called natural materials. Eg. Stone, timber, bitumen, lime, soil etc

2) Artificial materials – The materials which are produced in the industries by chemical or mechanical processes are called artificial materials. Eg. Bricks, tiles, cement, precast concrete, plywood, glass, plastic etc

3) Special materials – The materials which are produced for special purposes like waterproofing, sound proofing, damp proofing, thermal insulating are called special materials. Eg. Fibers, artificial timber, adhesives, epoxy, geo-synthetic, ceramic materials

4) Finishing materials – The materials which are produces for the use of finishing purposes of building constructions are called finishing materials. Eg. Lime mortar, cement mortar, special mortar, Plaster Of Paris, paint, distemper, varnishes, cladding materials, linoleum etc

5) Recycled construction materials – The materials which are recycled from the waste construction or destruction are called recycled materials. Eg. Rich husk, baggage, coir fiber, straw, coconut tree trunk, plastic waste, polymer waste, rubber waste, coconut leaves, fly-ash, blast furnace, slag, granite, marbles, polishing wastes

Luxury Brands in Construction Material Market

For mega rich people with posh homes and apartments in Metropolitan cities like Delhi, Chennai, Kolkata, Bangalore and Mumbai luxury is a way of like and they love to indulge in designer sofa and other household items. People belonging to this segment do not mind spending Rs 1.5 crore for designing their bathrooms with luxury brands like Sicis, Agape, THG and Toscoquattro.

Customised products like handmade crystals studded in the Lalique taps offered by THG, floors inlaid with semi-precious stones and gold and platinum basins. Also, there are branded designer made bathtubs doubling up as installations, as with Audrey, a shoe-shaped bathtub by Sicis, or the free-standing bathtub and complementary bathroom range in the Pear collection designed by Patricia

Urquiola for Agape. It is quite possible for rich people to recreate the glamour of the 1930s with the ultra luxury Hayon collection by Jaime Hayon for Bisazza Bagno.

Interestingly luxury customers comprise just the top 1-2% of Indian households but the money spent on such purchases by them is 10 times that of the segment of consumers just below them. Demand for such products exists across the country for instance when Kohler India launched Numi, an advanced toilet costing Rs 6.5 lakh with features such as a seat warmer, foot warmer and a touch-screen remote control. When Kohler opened a showroom in Chennai in April, it immediately got bookings for the Numi from a customer whose house was still being constructed.

Value Selling

Selling premium products to construction industry consumers requires special skills. It is really a challenging task as competitor's products are available for as low as 20% of your selling price. There are several such premium products available in the market like ordinary brick for premium porotherm blocks, granite stone for corian and vitrified for wooden floor.

A sales person needs to understand the technical parameters of these premium products and its advantages over the existing commodity. Generally people looks into all the items as commodity. For them it is price that becomes the deciding factor when they need to choose.

The value of these premium products are generally not being understood, as the maintenance cost of low cost products incurred over the years will be higher than the total cost of premium product. Moreover the amount of comfort and ease that the user enjoys using premium products is priceless.

Conclusion

In India, the construction sector creates substantial employment and provides growth momentum to several related sub-sectors like cement, bitumen, iron and steel, chemicals, bricks, paints, tiles, etc. There are five types of building materials namely natural materials, artificial materials, special materials, finishing materials and recycled construction materials. For mega rich people with posh homes and apartments in Metropolitan cities like Delhi, Chennai, Kolkata, Bangalore and Mumbai luxury is a way of life and they love to indulge in designer sofa and other household items. People belonging to this segment do not mind spending Rs 1.5 crore for designing their bathrooms with luxury brands. The value of these premium

products are generally not being understood, as the maintenance cost of low cost products incurred over the years will be higher than the total cost of premium product

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DIASPORIC CONSCIOUSNESS IN AMITAV GHOSH'SSELECT NOVELS

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Abstract

Diaspora Theory with its various features has influenced the literature of every language of the world. This literature is widely known as Expatriate or Diasporic Literature. It would be proper to examine features and aspects of such literature in which Indian Writing in English not only contributed greatly but also received international recognition and admiration in the past few years.Diasporic Literature is a very vast concept and an umbrella term that includes in it all those literary works written by the authors outside their native country, but these works are associated with native culture and background. In this wide context, all those writers can be regarded as diasporic writers, who write outside their country but remained related to their homeland through their works. Diasporic literature has its roots in the sense of loss and alienation, which emerged as a result of migration and expatriation. Generally, diasporic literature deals with alienation, displacement, existential rootlessness, nostalgia, quest of identity. It also addresses issues related to amalgamation or disintegration of cultures.Amitav Ghosh, a novelist with an extraordinary sense of history and place, is indisputably one of the most novelists important of our time. It is an attempt to analyze the Diasporic sensibilities in his novels The Circle of Reason (1986) and The Glass Palace (2000).
Keywords: *Diaspora, Amitav Ghosh, Migration, Identity, Nostalgia, Cultural diversity, etc….*

Introduction

In today's literary field, it is accepted by all that diasporic or expatriate writers are those writers who have preferred to settle in countries other than home country, distinguishing them from "Desi" or "rooted" counterparts. It should be noted that while early expatriate writing were generally those of a tourist on a short period away from home. Many of the present days expatriate have chosen to settle abroad. However, the present days writing by expatriate writers, the backdrop and inspiration is always derived from the homeland.

Huggan in his work.*The Postcolonial Exotic*: Marketing the Margins, suggests,

> *The future of Indian Literature in English at the millennium seems indisputable, the reputations of its best known writers intact, its commercial success virtually ensured. Yet it remains a cause for concern that nearby all the recognized writers are located in the Diaspora. (77)*

Diasporic Consciousness

It is often claimed that expatriate writer more often remains in what may be called a state of animated suspension, anxious about his new surroundings, unsure of his affiliations and his roots. In the expatriate condition, there is a loss of geographical markers, de-territorialization that seems unalterable. With this 'de-territorialisation,' there

appears a change in individual sensibilities. Here, we can also equate this condition, with that of Trishanku, a famous story from Baal-Kaand of the 'Ramayana'. As per the story, Trishanku is poised between three worlds, sea-earthsky, the heavens, the earth and the underworld, hanging in between these three worlds, in the foreign form that is enforced on him, he becomes the master of a new world, not one he desired for, but one that is formed for him.

Diasporic sensibilities express a person'sDiasporic experience and feelings. Almost all the Diasporic communities face initial problems and sufferings, when they settle in a new land. Even though they try to adjust to the new environment, language, culture and the society, they will suffer from the psychological problem also. Alienation, identity crisis, loneliness, rootlessness, dislocation, nostalgia, cultural change, gender inequality, racism, homelessness etc... are Diasporic themes and problems included in Diasporicsensibilities.Diasporic sensibility is not something permanent; it keeps on changing as time and place change. The evolution of the Diasporic sensibility is in terms of its continually changing consciousness and Expatriate writing is not only the nostalgic reminiscing of place but also of time. Time leads to the development of groups and sub-groups within the Diaspora.

Diaspora is a journey towards self-realization, self-recognition, and self-knowledge and self-definition. "Diasporic Sensibilities" is chosen with special reference to

novels of an independent writer, Amitav Ghosh, who won a prestigious place in Diasporic literature. Ghosh looks at Diasporic literature in a new perspective. Ghosh is one of the Trinity after V.S.Naipaul and Salman Rushdie who popularized the Diaspora in Indian writing in English. He is an anthropologist, sociologist, journalist, novelist, essayist, travel-writer and teacher. Both his fictional and non-fictional narratives, move restlessly across countries, continents and oceans.

Amitav Ghosh never writes the same type of novel but his novels are linked together by a number of common concerns. Travelling occurs in five of the essay-titles, history in different forms occurs in four of his works and the issues of hegemony are indicated by the wording of at least four of the titles. His novels are linked together by number of common concerns like history sociology, travelling, anthropology, ethnography, society and historicity. Diasporic sensibilities are analyzed here with particular reference to his novels The Circle of Reason (1986) and The Glass Palace (2000).

The Works of Amitav Ghosh

Ghosh's first novel is The Circle of Reason, published in 1986. He was awarded France's Prix Medici's Award for this novel in 1990. It is a picaresque novel which concerns the adventures of Alu, a weaver from a small village near Calcutta, who leaves home to travel across the Indian Ocean to the oil town of al-Ghazi on the Persian Gulf and to African Sahara then back to India. This novel has a Diasporic theme of sense of displacement, self-identity, migration, alienation, quest for home, rootlessness etc...

Ghosh's fifth novel, The Glass Palace, in 2000, is a tale of three generations of a family. It is a historical novel. This novel won the international eBook award at the Frankfurt Book Fair in 2001. It is a story about Rajkumar, who lands in Burma in rags but later becomes one of the richest timber traders in Burma. This novel also has many Diasporic themes such as self-identity, alienation, migration, quest for home, etc...

Diasporic theory is an account of physical and psychological journey of an individual. Diasporic idea has come to find its apotheosis in the ambivalent, transitory, culturally contaminated and borderline figure of exile, caught in a historical limbo between home and the world. Travel implies impermanency to the experience of moving abroad. It can be called a temporary migration. The condition of migration brings out its role in the legitimization of otherness in postmodernist discourse. The migrants may

suppress their recollections or sometimes passively allow them to be submerged; some of them may recollect the vision of the past while others keep up to date with reality by means of extended return visits to their country of origin. The condition of migrancy is seen as a state of indeterminacy, of tentativeness, of in-betweens as HomiBhabha would call it,

> The migrant is seen as the critical participant-observer into his/her own condition, enabling powerful insights to be made into the insider- outsider dichotomy and the real lived experiences of migration. (King et al 8).

In *The Glass Palace*, Ghosh writes about the predicament of migrants. The novel covers the sad episode of the last king of Burma and his doomed family that is exiled to Ratnagiri in India. The family of kings and queens were left with no other alternative but to live with and among commoners. With the outbreak of a plague and less money to maintain servants there was no other alternative but to allow the villagers to build a village around the compound of Outram House. Thus the deported Royal Family was forced to mingle with the commoners. This new way of life for the Royal Family may be summed up as follows:

> "The sense of exile results in a deep feeling of loss, ache, separation, yearning for recuperation and restoration" (Shukla 7).

Migration proves to be a curse for these people while the same migration proves to be a blessing for Rajkumar, a face of colonizer in the guise of the colonized. Rajkumar succeeds in getting a major teak contract to a railway company. In the case of Rajkumar, migration transforms his character as he rises from coolie to a timber merchant. Migration becomes an important theme of his novel as each journey serves to impact the identity of the traveller or the migrant.

Self searching

Amitav Ghosh usesSelf searching in his novel. It is not just shifting places in geographical dislocation but observing, imbibing and experiencing life and its varied circumstances and learning from them. The novel The Circle of Reason, travels across the border, from a small village in Bengal, moving via Kerala to a fictious state in the Middle East, reaching in denouncement the Sahara desert. The novel symbolically deals with three phases of human life: Satwa- symbolizes the search for wisdom,Raja - symbolizes the life of passion and Tama- stands for

darkness and destruction. This journey unites all the characters in various places. It is not an ordinary journey, rather a voice of the eternal reformer with a compassionate insight. Each journey of self-understanding originates in a physical voyage. Migration and travel dislocates a person from his homeland physically but psychologically they cherish old memories and culture from which their living style has emerged.

Diaspora is a notion regarding belongings to the homeland, identity quest and search for roots captured through the migrant's experience of displacement. The displacement from one country to another and acquisition of the ethnic culture as well as the native culture brings gradual dilemma and a sense of rootlessness in the migrant community. Due to migration, Diaspora is a journey of identity and culture through time and space. Ghosh's novels are a relevant study in this concern because his characters float from place to place and experience Diaspora while revisiting the past, exploring new ethnicities and experimenting language. Identity for them is not a fixed essence. They are compelled to search for identities. They achieve new identity with their own abilities. They are very skilful to balance relations with the adopted country. They appear practical, melt into adopted culture and do remain grateful and honest to the adopted homeland. Their transplantation in the new soil is successful. In the novel, The Glass Palace, Once Rajkumar landed in Mandalay his life-long search for places and identity begins. He developed his sense of belonging at the new place. He first finds his identity by working in Ma Cho's stall in the new land "it was Rajkumar's job to carry bowls of soup and noodles to the customers" (The Glass Palace 6). Rajkumar and Saya John moved into the teak business rising up slowly and steadily. First teak, then rubber plantation became the object demanded in the new market. The rags to riches story of Rajkumar reflected his own identity in alien land and other several Indian's identity, which made it big in Burma in the first thirty years of twentieth century. In The Circle of Reason, Ghosh wants to explore the protagonist's quest for self-identity and exploration. Alu attempts to fit himself into a world through a different process. He takes on his weaving profession and begins his search for identity. Diasporic writing is reflective of the individual s sense of ethnic identity as he/she comes in contact with a new identity. It brings into consideration this quest for identity arising out of the sense of displacement and dislocation.

Diasporic Longings

Diasporic condition is the state in which longings and yearnings of the migrant are expressed. The concept of Diaspora stands steadfast in its claims towards the inevitability of nostalgia. Nostalgia has always been a useful compensatory tool to construct an alternative historical reality created by the images of the golden past, especially when there is discontent with the present socio-economic situation in any culture. AmitavGhosh's fiction is expressive of an urge to find a context in which the characters try to transform the meaningless routine of life into a sensuous construct. The nostalgic sentiment comes handy to Ghosh to fill the narrative gaps that inevitably arise in the novel. In The Glass Palace, Rajkumar expressed his longing to return home. Throughout his life he yearned for one or the other thing. And when he was compelled to live in India he strived for the place he considered to be his homeland i.e. Burma. He admitted his granddaughter, Jaya that for him, "… the Ganges could never be the same as the Irrawaddy" (The Glass Palace 544). His longings and yearnings do not end in his life span; it ends only with the end of his life. In The Circle of Reason, all the characters in the novel serve the purpose of highlighting the nature of experiences of a migrant characterized by nostalgia and alienation. Alu took India with him to the countries and places he eventually calls home, intertwining his past with his present. He encountered the memories of his youth. Ghosh's writings replicate the current concern with the porosity of cultural boundaries. The characters in Ghosh's novels cross from within and beyond its borders. They do not dwell in distinct cultures but travel in cultural spaces that flow across borders. In The Glass Palace, the moment of Rajkumar, the eleven year old Indian's presence in Mandalay, the ancient walled city by the Irrawaddy River and seat of Burmese royalty, amidst the booming of English guns and the imminent imperialist threat is the first of the many indicators of the transfer of power and the transition in cultural positions. In The Circle of Reason, the story concerns the picaresque adventures of the protagonist Alu. It is also an allegory about the destruction of traditional village life by the modernizing influx of western culture, and the subsequent displacement of non- European peoples by imperialism. The multiculturalisms of Lalpukur can also be seen as a mixed culture of Bruce Lee and Hindi movies, schools of kung fu, language mixed up with Noakhali, Burmese, and West Bengal accent. As Ghosh writes the village is „churning like cement in a grinder' (The Circle of

Reason 27). For each aspect of Lalpukur culture authenticates Diasporic movement from their different historical movements.

The Psyche of the Protagonist

AmitavGhosh's fictional world has a unique narrative motion. His central figures are travellers and Diasporic exiles. By tracing the problems of displaced migrants the author points out the emotional trauma which focuses settlement to a place with varied perceptions. In his novel The Circle of Reason Ghosh, truly touches upon the various themes he would experiment with in his subsequent novels. Ghosh tries to probe deep into the psyche of his protagonists to lay bare the impact of this displacement, on the minds of the characters. He traces the journey of Alu, his protagonist and later makes him share space with a group of migrants belonging to the lower economic strata in the society. Here he combines the themes of feminism with the migrant subaltern as a number of occupants in Zindi's house are women. This novel is about patterning, the various personal efforts at imposition of order on a chaotic world in order to come to terms with it, in order just to live. It is also about the aesthetic quest necessary for the motivation and survival of the artist in every soul in an inherently deadening, hostile, and uncertain environment. In his novel The Glass Palace, Ghosh records the experiences of first such races living in British occupied colonies. Here the characters range from members of the Burmese royal family to commoners like Dolly, Rajkumar, Saya John and Uma. All the characters are united by the rough winds of historical displacement, and it is the commoners who play a more vital and significant role in the attempts at bridging borders. Through the experiences of the widely travelling Rajkumar, Ghosh describes the suffering and tribulations of the exiled victims of the breaking of nations and consequent displacement. Ghosh s main objective in the novel is to direct the individuals to stand in close nexus with history which will ultimately liberate from the colonial burden on to achieving a unique Diasporic identity. Ghosh portrays the trauma of cultural dislocation, disorientation and displacement suffered by the millions of people in the postcolonial era. His characters suffer the trauma and try to come out of it without losing hope which is the driving force of life. This is an attempt to give value and substance to individual lives and this recuperation of individual histories and narratives, is an important element of Ghosh's works. His journey across borders of various kinds in his life and works shows Ghosh's abiding interest in the ways in which changes can be and are being wrought in understanding of the world. Through the reading of these two selected novels one can understand that the Diasporic community gets both positive and negative images from the settled society. In the initial stages of their settlement almost everything seems to be problematic and the Diasporic individuals only get a negative view of the society. But later they derive enough experience to face the sufferings in a bold way and tend to look at the better economic opportunities for their children. From this, it is understandable that the Diasporic community not only faces problems in the settled society but also enjoys the economical opportunity. So Diasporic experiences are like a coin which has both sides. The Diasporic people presented in the two novels are from different countries and settled in different lands in different times. Their characteristics, reasons for displacement, and economies depict their distinct nature. In spite of their similar feelings of loneliness and alienation, their life differs due to the above mentioned various factors. The study proves that the Diasporic communities represented in the novels are heterogeneous and it is therefore difficult to homogenize them. Both the novels end with the hope for life. Life begins with hope. Though they travel to many countries and suffer a lot with so many experiences, they have a positive key of hope to begin their new life.

Conclusion

If the immigrant goes by will, there is greater scope of adjustment as compared to the situation in which circumstances force him to leave his own motherland and move into an alien country. In the former case, the Diasporic has nothing to lose in a nation, which gives him greater opportunities for personal betterment and at the same time freedom to wrap himself in his personal heritage. People moving in from the cosmopolitan cities of their native land and settling in a cosmopolitan atmosphere abroad are perhaps less uncomfortable comparatively. They succeed in making this miscellany a way of life and are happy by having managed to locate the commonality in diversity, championing all dissimilarities. But when they are forced or involuntarily move to host land they have to face these problems, which are analyzed in this research work. It depends upon a Diasporic individual. If they try to accept, adjust and adapt to this situation they can lead a happy life. If they fail to do it they have to face these problems. The persons, who can't bear this, may return back to their homeland (native).

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COMMUNICATION MODES OF THE PANIYAN TRIBE OF WYANAD: - A FACTUAL ELUCIDATION

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Abstract
Lexically the word Communication' is meant, the process of sharing / interchanging message/information from one to one or one to a group or vice-versa. It is again broadly and comfortably split into two, interpersonal and intra-personal. In fact all living things/beings do need communication, sought essential and unavoidable. Hence the human beings come under the same category, whether the high-caste people of tribes, or the urban or rural, even township or forests. It is pertinent to delve out the facts behind the resources of communication and its modes adapted by the Paniyas, dominantly occupied in Wyanad of Kerala state, the south-most state in the tail end of India, fondly known as 'God's own country'.

Introduction

A remote region of virgin rainforests and mist-clad mountain ranges, Wynad (Wayanad) district provides the ideal climatic condition for Kerala's extensive plantations of cardamom, rubber, pepper and coffee and so on. Relatively untouched by modernization and cultural civilization, this is the homeland of large groups of indigenous tribal communities, including the downtrodden Paniyas who until 50 years or more than that were sold as bonded labour to landlords. A vast majority of tribes in Kerala state hail from the Paniya tribal sect. It is said to be true that as bond labourers, the Paniyas were once sold along with plantations by the landlords

Monogamy appears to be their community rule among the Paniyas. Like many other tribal communities, bride price in marriage is practiced. Child marriage is not liked by the Paniya community. They have crude and blunt ideas of religion. Their major deity is 'Kali'. They worship Banyan tree also. They never allow anyone to cut the Banyan trees. They believe that the person who cut the Banyan tree would fall sick and die.

The method of communication of Paniya is of adaption of very old systems including forest music and whistling in different tone and tunes. Making different sound in their flutes is accepted as their talent in composing raw music to make the Forest goddesses and angels happy supplicating them to do sufficient favors for the Paniyas cluster area.

The Paniya speak the Paniya language as a mother tongue, known to be a member of Dravidian family of languages.It is closely related to Malayalam, Kadar, Ravula and other linked Dravidian languages. But in common, Paniya language is spoken at home and also during their religious ceremonies. But many elders of Paniya community speak Malayalam,Tamil or Kannada at error-free fluency due to their regular travel to the neighboring states too to earn their livelihood. They roam around many forests to collect honey of different qualities, which is one of their professions for livelihood.

For written communication, Paniyas use different writing systems depending on where in India they recipients reside. Those in Karnatka, use the Kannada Script, for Kerala they prefer in the Malayalam script, while the Paniya in Tamil Nadu use the Tamil Script. Making fumes, letting fire and shouting including whistling are also few modes of their symbolic communication which are been transformed easily by the feelers and listeners at the other end.

"God himself wills that we achieve self-control by helping others to lead them to live peacefully, well-cultured" Jeoffrey Foster.

Conclusion

On the light of the above facts, it is felt that one of the main reasons for the existence of the tribals, Paniyas, as bond-labourers, slaves and downtrodden particularly in and around Kerala, Specifically in Wynad (Wayanad) district,

even in the other parts of India, is that they are left illiterates by the government and other associates. hiding the truth that, 'Education' did not reach them at least to a minimum or the basic level till today due to poor or lethargic governance of the rulers of our Holy Nation and non-identification of the tribal by the Non-Governmental Organizations (NGOs) or Community Based Organizations (CBOs) including Non-Profit Organizations (NPOs), who have completely failed to feel and sense the humanity and the constitutional provisions on the tribal Paniyas, the downtrodden, even though the other people in India are enjoying the ultimate benefits of the Information Technology and modern scientific innovations of Digital era in this post-modern age.

"Humanity today is being repressed ruthlessly by all possible means" - George Orwell.

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பதகளிப்பு நோயின் (Anxiety Disorder) பிரிவுகளும் அதன் காரணங்களும் - ஓர் உளவியல் பகுப்பாய்வு

ஜ.எல்.எம். மாஹிர்
சிரேஷ்ட விரிவுரையாளர் (மெய்யியல்)
சமூக விஞ்ஞானங்கள் துறை, கலை கலாசாரப்பீடம், இலங்கை
தென்கிழக்குப் பல்கலைக்கழகம், இலங்கை.

ஆய்வுச்சுருக்கம்
பதகளிப்பு நோய் என்பது அதீத பயம், பதகளிப்பு போன்ற உணர்வுகளை அடிப்படையாகக் கொண்ட ஓர் உளவியல் பிறழ்வு நிலையாகும். அதாவது அறியாத ஒரு பொருளைப்பற்றி அல்லது சந்தர்ப்பத்தைப்பற்றி மனதில் எழும் ஒரு எதிர்மறை உணர்வே பதகளிப்பு நோய் என்பதாக அறியப்படுகின்றது. இந்நோய் உளவியல் மற்றும் உடலியல் அசாதாரண நிலையுடன் தொடர்புடையதாகும். இதன் தாக்கம் தனிப்பட்ட வாழ்க்கையை மட்டுமன்றி சமூக வாழ்க்கையையும் பாதிக்கக்கூடியது. பதகளிப்பு நோயானது பொதுமைப்பாடான பதகளிப்புக் கோளாறு (Generalized Anxiety Disorder), எண்ணச்சுழற்சிக் கோளாறு (Obsessive-Compulsive Disorder), பீதிக்கோளாறு (Panic Disorder), நெருக்கீட்டிற்குப் பின்னரான மனவடுநோய் (Post-Traumatic Stress Disorder), சமூகப்பீதி அல்லது சமூகப்பதகளிப்புக் கோளாறு (Social Phobia or Social Anxiety Disorder) என ஐந்து வகைப்படுகின்றது. இந்நோயின் அறிகுறிகள், விளைவுகள், அதற்கான காரணிகள் மற்றும் இதன் சிகிட்சை முறைகள் பற்றி இக்கட்டுரை ஆராய்கிறது. இவ்வாய்வுக்காக பகுப்பாய்வு மற்றும் விபரிப்பு முறைமைகள் பயன்படுத்தப்பட்டுள்ளன.
பிரதான சொற்கள்: *பதகளிப்பு, நெருக்கீடு, பீதி, சிகிட்சை முறைகள்.*

அறிமுகம்

ஆரோக்கியம் என்பது உடல்நலத்தையும் உள நலத்தையும் உள்ளடக்கியதாகும். ஒரு தனிநபரின் மனநலம் என்பது ஒருவர் தனது முழுமையான ஆற்றலை வெளிப்படுத்துதல், அன்றாட வாழ்க்கைப் பிரச்சினைகளை எதிர்கொண்டு மீட்சி பெறல், திறன்பட இயங்குதல், சமூகத்திற்கு தன்னாலான பங்களிப்பைச் செய்தல் என்பவனவற்றை உள்ளடக்கியது என உலக சுகாதார நிறுவனம் வரையறுக்கின்றது. உள நலம் என்பது மனித வாழ்வில் இன்றியமையாததாகும். இது மனித வளங்களின் மிக முக்கிய அங்கமாகக் கருதப்படுகிறது.

உள நோய்களற்ற வாழ்வே அனைவராலும் விரும்பப்படுகின்றது. உளம் பற்றிய ஆய்வும் உள நோய்கள் பற்றிய புரிதலும் அதனை சீர் செய்வதற்கான முறைமைகள் பற்றி கவனம் செலுத்த வேண்டிய அவசியத்தினை உருவாக்கியுள்ளது.

உளநோய் என்பது மூளையின் உயர் செயற்திறன்களான உணர்வெழுச்சி, சிந்தனை, எண்ணம், நடத்தை ஆகியவை பாதிக்கப்படுவதால் அன்றாட செயற்பாடுகள் சீர் குலைவதாகும் எனச் சுருக்கமாக விளக்கலாம். சாதாரணமாக மனித வாழ்வில் ஏற்படும் பிரச்சினைகளும் அதனால் ஏற்படும் சஞ்சலங்களும் உளநோய் என்பதனுள் உள்ளடங்குவதில்லை. ஆனால் அவை சிந்தனை, உணர்ச்சி, மற்றும் நடத்தையில் மாற்றத்தை ஏற்படுத்தும் போது அதனால் சாதாரண வாழ்க்கை பாதிப்படைகின்ற சந்தர்ப்பங்களில் அதனை உளநோயின் பிரதிபலிப்புக்கள் எனக்கருத முடியும்.

உளவியலின் பிரதான பிரிவாகக் கருதப்படும் 'பிறழ்வு உளவியல்' (Abnormal Psychology) இத்தகைய சாதாரண மனித நடத்தைகளில் இருந்து மாறுபட்ட பிறழ்வான மனித நடத்தை பற்றிய ஆய்வாக அமைகிறது. இதில் அசாதாரண நடத்தை, அதன் அறிகுறிகள், அதற்கான சிகிட்சை முறைகள் என்பன பற்றி விளக்கப்படுகின்றது. உளநோய்கள் பற்றிய தெளிவான விளக்கத்தைப் பெறுவதற்காக அமெரிக்க உளச்சிகிட்சைச் சங்கம் (APA - American Psychiatrist's Association) 1994ம் ஆண்டில் DSM (Diagnostic and Statistical Manual of Mental Disease) என்பதை ஆம் பதிப்பு கைநூலாக பிரசுரித்தது. இதனை போலவே ICD-International Classification of Disease எனும் நூலும் உலக சுகாதார நிறுவனத்தினால் 1994இல் வெளியிடப்பட்டது.

உள நோய்கள் பற்றிய சர்வதேச வகைப்படுத்தல்களாக இவை இரண்டும் காணப்படுகின்றன. இப்பகுப்பாக்கம் உலகெங்கும் உளமருத்துவர்களால் பரவலாக ஏற்கப்பட்டதாகும். இதனடிப்படையிலேயே உளநோய்கள் அடையாளப்படுத்தப்படுகின்றன (விமலா கிருஷ்ணப்பிள்ளை, 2009). அவ்வகையில் உளநோய்கள் நரம்புத்தளர்ச்சி (Neurosis) தொடர்பானவை, உளப்பிறழ்வு (Psychosis) தொடர்பானவை என இரண்டு பெரும் வகைப்படுத்தப் -படுகின்றது. நரம்புத்தளர்ச்சி நோய்கள் தீவிர உளநோயாகும். உள மற்றும் உடல் ரீதியிலான

பல அறிகுறிகள் ஏற்பட்டு நோய்க்குட்பட்டவரை வெகுவாகப் பாதிக்கின்றன. நரம்புத்தளர்ச்சி நோய்களிலே மிகவும் சாதாரணமாக ஏற்படும் முதல்நிலை நோயாக பதகளிப்பு நோய் அடையாளப் -படுத்தப்படுகின்றது.

பயம் (fear) என்பது பொதுவான, இயல்பான ஒரு மனவெழுச்சி. அது தெரிந்த ஒரு விடயத்திற்கு அல்லது ஒன்றைப் பார்க்கின்ற போது எழுகின்ற ஒரு உணர்வு. இதனை அசாதாரண நடத்தை எனக்கூற முடியாது. அதேபோல் பதகளிப்பு (Anxiety) என்பது சாதாரணமான மனித இயல்பின் வெளிப்பாடாகும். இது ஒரு அங்கியினுடைய வாழ்வை உறுதி செய்வதற்கான ஒரு பொறிமுறைச் செயல். புதிய சந்தர்ப்பங்கள், சவால்களுக்கு முகங்கொடுக்க நேரிடுகின்ற போது உடற்தொழிற்பாடு, உளநிலை என்பவற்றில் ஏற்படும் மாறுதல்கள் பயமாகவும் பதகளிப்பாகவும் வெளிப்படுத்தப்படுகின்றன. ஆனால் 'பதகளிப்பு நோய் என்பது அறியாத ஒரு பொருளைப் பற்றி அல்லது சந்தர்ப்பத்தைப்பற்றி மனதில் எழும் ஒரு எதிர்மறை உணர்வு' (தம்பிராஜா, 2017) ஆகும். இது நோயாக மாறுகின்ற போது அதன் வெளிப்பாடு எதிர்மறையானதாக அமைகிறது.

அதாவது மிதமிஞ்சிய பதகளிப்பு வெளிப் -பாட்டினால் செயற்படுவதில் இடர்பாடு ஏற்படுதல், அதனால் குறித்த நபருக்கும் பிறருக்கும் பிரச்சினைகளைத் தோற்றுவித்தல் போன்ற அசாதாரண நிலை ஏற்படுகின்ற போது அது பதகளிப்பு நோயாக மாறுகின்றது. இங்கு அசாதாரண நிலை என்பது காரணமின்றித் தொடர்ச்சியாக ஒருவர் பதகளிப்பினை எதிர்கொள்ளும் நிலையாக அடையாளப்படுத்தப்படுகிறது.

பதகளிப்பு நோயின் அறிகுறிகள்

பதகளிப்பு நோயின் அறிகுறிகளை உள ரீதியானவை, உடல் ரீதியானவை என வகைப்படுத்தி நோக்க முடியும். அவ்வகையில் 'பதகளிப்பு நோய்க்குட் பட்ட ஒருவரில் இனங்காணப்படும் உள ரீதியான அறிகுறிகளாக தொடர்ச்சியான பயம், பதற்றம் மற்றும் கவலை என்பன காணப்படுதல், அதிகரித்த மனக்கிளர்ச்சியும், நாட்பட்ட மன உளைச்சலும் காணப்படுதல், காரணமற்ற பய உணர்வும் இலகுவில் திடுக்கிடக்கூடிய தன்மை காணப்படுதல், அன்றாடச் செயற்பாடுகளில் மனதை ஒருமுகப் படுத்த முடியாத நிலை காணப்படுதல், கவனமின்மை, மிகையான மறதி, வேலைகளில் தொடர்ச்சியின்மை, காரியத்தை முடிக்க முடியாத நிலை, தேவையற்ற எரிச்சல், முன்கோபம் என்பன வெளிப்படல், தனிமையுணர்வு, எப்போதும் ஆபத்தை எதிர்நோக்கும் மனநிலை, மிகையான களைப்பு, ஆறுதலற்ற தன்மை, சிந்தனை வெறுமை, பேச்சுத்தடுமாற்றம், பாலியல் நாட்டமின்மை, தொடர்ச்சியான எதிர்மறைச் சிந்தனைகள் போன்றவை வெளிப்படுத்தப்படுகின்றன'(Ronald J. Comer, 2013). இதனால் தனிப்பட்ட வாழ்க்கை மட்டுமன்றி சமூக வாழ்க்கையும் பாதிப்புக்குள்ளாகிறது.

அதேபோல் பதகளிப்பு நோய்க்குட்பட்ட ஒருவரில் இனங்காணப்படும் உடல்நிலை அறிகுறிகளை நோக்குகின்றபோது இந்நிலையில் சுற்றியல் நரம்புத்தொகுதி தூண்டப்படுவதால் செயற்பாட்டுத் தீவிரத்தன்மை காணப்படும். 'மார்பு வலி, மார்பு இறுக்கமடைதல், இதயத்துடிப்பு அதிகரித்தல், மூச்சுத்திணறல், சுவாசிப்பதில் சிரமம், தலைவலி, தலை சுற்று, பசியின்மை, உணவில் நாட்டமின்மை, குரல்வளை இறுக்க மடைதல், மலச்சிக்கல், வயிற்றுக் கோளாறு, குமட்டல் தன்மை, வயிறு வீங்குதல், வயிற்றுப்போக்கு, அடிக்கடி சிறுநீர்கழிக்க நேரிடுதல், தசை இறுக்கம் ஏற்படல், உடல் தளர்ச்சி, உடல் நடுக்கம், உடலில் வலி உணர்வு ஏற்படல், பார்வைக்குறைபாடு, கேள்விக்குறைபாடு, மிகையான வியர்வை போன்ற பல்வேறு உடலியல் அறிகுறிகள் வெளிப்படுத்தப்படுகின்றன'(Ronald J. Comer, 2013). மேலும் உடல் வலி மிகைத்துக் காணப்படும் போது இலகுவில் களைப்படைதல், வாய் உலர்தல், தோல் குளிர்ச்சித் தன்மையை உணர்தல், உள்ளங்கை மற்றும் கால் என்பன வியர்த்தல் போன்ற அறிகுறிகளும் தென்படும். ஆனால் இது உடலியல் சார்ந்த நோய்களாக இருக்காது என்பது குறிப்பிடத்தக்கது. இத்தகைய உடல், உள அறிகுறிகள் அதன் தன்மைக்கேற்ப சிந்தனை, உணர்ச்சி, நடத்தை மாற்றங்களாக வகைப்படுத்தப்படுகின்றன.

பதகளிப்பு நோயின் வகைகள்

அமெரிக்க உளச்சிகிட்சைச் சங்கம் (APA - American Psychiatrist's Association) இனது கருத்தின்படி பதகளிப்பு நோயானது மிகவும் பொதுவான உளநோயாகும். உளநோய்க் கண்டறிதல் மற்றும் உளநோய்ப் புள்ளி விபரக்கையேட்டின் 5ஆம் பதிப்பின்படி (Diagnostic and Statistical Manual of Mental Disorders – DSM -V) பதகளிப்பு நோயானது பின்வருமாறு வகைப்படுத்தப்பட்டுள்ளது (National Institutes of Mental Health).

1. பொதுமைப்பாடான பதகளிப்புக் கோளாறு – (Generalized Anxiety Disorder)
2. எண்ணச்சுழற்சிக் கோளாறு –(Obsessive-Compulsive Disorder)
3. பீதிக்கோளாறு –(Panic Disorder)
4. நெருக்கீட்டிற்குப் பின்னரான மனவடுநோய் - (Post-Traumatic Stress Disorder)
5. சமூகப்பீதி அல்லது சமூகப்பதகளிப்புக் கோளாறு –(Social Phobia or Social Anxiety Disorder)

பொதுமைப்பாடான பதகளிப்புக் கோளாறு(GAD – Generalized Anxiety Disorder)

தொடர்ச்சியான, அதீத மனக்கவலை மற்றும் மிகுதியானதும், கட்டுப்பாற்றுதுமான பயம் காணப்படுதல் பொதுமைப்பாடான பதகளிப்புக்கோளாறினது அறிகுறி

-களாகும். குறித்த விடயம் அல்லது சம்பவம் என்றில்லாமல் தொடர்ச்சியாக ஏதாவதொன்றுக்காக ஏற்படும் பதகளிப்பாகும். பொதுமைப்பாடான பதகளிப்பு நோயுடையவர்கள் சாதாரண விடயங்களுக்கும் மிதமிஞ்சிய பயம் கொண்டவர்களாக இருப்பர். இது நீண்ட காலம் நீடித்துக் காணப்படக்கூடியது என்பதால் நாற்பட்ட பதகளிப்பு நோய் எனப்படுகிறது.

இந்நோயின் அறிகுறிகளாக தொடர்ச்சியான மனப்பயம், பெரும் அழிவு அல்லது ஆபத்து ஏற்படப்போகிறது என எப்போதும் எதிர்பார்த்தல், உடல் நலன், மற்றும் குடும்பம்,தொழில் ஆகியவை பற்றி அளவுக்கதிகமாக கவலையடைதல், குறித்த கவலையும் பதகளிப்பும் யதார்த்தத்திற்கு முரணானது என உணர்ந்தாலும் அதிலிருந்து விடுபட முடியாத நிலை, பதகளிப்பினால் உடல்வலிகளை உணர்தல், காரணமற்று பயத்தினை வெளிப்படுத்தல் என்பன தொடர்ச்சியாக ஆறு மாத காலத்திற்கு அதிகமாகக் காணப்படும் போது அவை பொதுமைப்பாடான பதகளிப்பு நோய் என அடையாளப் படுத்தப்படுகின்றது. இது உடல் நடுக்கம், தசை இறுக்கம், தலைவலி, முன்கோபம் போன்ற உடல் அறிகுறிகளுடன் இணைந்து நிகழும். மேலும் தலைச்சுற்றல், மூச்சுத்திணறல், இலகுவில் களைப் -படைதல், அமைதியற்ற நிலை, தூக்க குறைவு, குமட்டல் போன்ற உடல் உபாதைகளையும் உணர்வர். எனினும் பொதுமைப்பாடான பதகளிப்பு நோயானது பின்வரும் அறிகுறிகளில் ஏதாவது ஒன்றை அல்லது அனைத்தையும் கொண்டதாகக் காணப்படும் என சில ஆய்வுகள் தெரிவிக்கின்றன (Irwing & Barbara, 2013).

1. எதிர்காலம் குறித்த சிந்தனையும் கவலையும் காணப்படல்
தனது எதிர்காலம் அல்லது தன்னைச் சார்ந்தவர்களது எதிர்காலம் குறித்து என்ன ஏற்படுமோ என்ற பயம், மற்றும் தனது பதவிக்கு அல்லது வேலைக்கு ஏதும் ஆபத்து நிகழ்ந்து விடுமோ என்ற பயம் அதீதமாகக் காணப்படும்.

2. அதீதவிழிப்புணர்வைக் கொண்டிருத்தல்
தனது வாழ்க்கை குறித்து எப்போதும் ஒரு விழிப்புணர்வுடனே இருப்பர். இத்தகைய எல்லைக் -கடந்த விழிப்புணர்வானது அவர்களது உணர்வின் மேலெழுந்த நிலையுடன் தொடர்புபட்டதாகும். ஏனெனில் அவர்கள் எப்பொழுதும் தனக்குள்ளே நிகழும் பயமுறுத்தலுக்கு ஏற்ப செயற்பட ஆயத்தமாக இருப்பர். இதனால் அவர்களது அன்றாடச் செயற் -பாடுகள், தூக்கம் என்பன பாதிப்படையும்.

3. இயக்கநிலை நெருக்கீடுகள் காணப்படல்
ஒரு செயலில் இயங்க முயாதநிலை காணப்படு -வதாகும். செயற்படுவதில் நடுக்கம் உடையோர் -களாகவும், மனக்குழப்பம் உடையோர்களாகவும் இருப்பர். எப்போதும் துன்பத்தில் இருக்கும்

முகபாவனையை வெளிப்படுத்துவதோடு இலகுவில் களைப்படைவர்.

4. செயற்பாடுகளைக் கட்டுப்படுத்த முடியாத நிலை
உணர்வானது மாறுபட்டு வெளிப்படுத்தும் நிலை இதுவாகும். அதிக வியர்வை, தலைசுற்றல், இதய -துடிப்பு வேகமாதல், அதிகமாக அல்லது குறைவாகப் பேசுதல், கை கால்கள் குளிர்தல், வயிற்றுளைச்சல், அடிக்கடி சிறுநீர் கழித்தல், நாடித்துடிப்பு அதிகரித்தல் போன்ற தன்மைகள் காணப்படும்.

'பதகளிப்பு நோய்களில் அதிகமாக பொதுமைப் -பாடான பதகளிப்புக் கோளாறே அதிகம் அடையாளம் காணப்பட்டதாகும். 6 வீதமானோருக்கு இது ஏற்படுவதாக ஆய்வுகள் தெரிவிக்கின்றன. மேலும் ஆண்களைவிட பெண்களிடம் இரண்டு மடங்கு அதிகமாக இந்நோய் ஏற்படுவதாகக் குறிப்பிடப்படுகிறது' (தம்பிராஜா, 2014). இந்நோயின் விளைவுகள் குறைவாகக் காணப்படினும் இதன் தீவிர நிலை சாதாரண வாழ்க்கையைப் பாதிக்கும் அளவில் ஆபத்தானது எனலாம்.

எண்ணச்சுழற்சிக்கோளாறு (OCD - Obsessive Compulisive Disorder)
மீண்டும் மீண்டும் ஏற்படும் சுழற்சியான எண்ணங்கள் ஏற்பட்டு அது குறித்த நபரை முழுமையாக ஆக்கிரமித்து செயல்களில் வெளிப் -படுத்தப்படும் நோய் நிலையாகும். இதனால் பாதிக்கப்பட்ட ஒருவர் பயனற்றது, தேவையற்றது -மான ஒரு செயலைத் திரும்பத் திரும்ப மேற்கொள்ளத் தூண்டப்படுவார். இந்நிலையின் போது குறித்த நபர் மீண்டும் மீண்டும் தோன்றும் செயற்பாடுகளைச் செய்ய விருப்பமற்றவராக இருப்பினும் அதனைக் கட்டுப்படுத்த முடியாமல் மேற்கொள்பவராக இருப்பார். இதன் இடைவிடாத தூண்டல்களும், அதைத் தவிர்க்க எண்ணச் -சுழற்சியினால் பாதிக்கப்பட்டவர்.

மேற்கொள்ளும் முயற்சிகளும் இந்நோய் நிலைமையை அறிய உதவுகின்றன. மீண்டும் மீண்டும் தோன்றும் இவ்வெண்ணங்கள் மற்றும் செயல் வெளிப்பாடு என்பன மூன்று வகைப்பாடனதாகும். அதாவது விரும்பத்தகாத துன்பம் விளைவிக்கும் தேவையற்ற எண்ணங்கள் திரும்பத் திரும்பத் தோன்றுதல், குறிப்பிட்ட சில செயற்பாடுகளை மீண்டும் மீண்டும் மாற்ற மின்றிச் செய்யத் தூண்டும் மன உந்துதல், திரும்பத் திரும்ப எழும் ஒரே எண்ணத்தினால் தேவையற்ற செயல்களைத் தொடர்ந்து செய்தல் போன்றவைகள் எண்ணச் -சுழற்சிக் கோளாறினது வெளிப்பாடுகளாகும்.

எண்ணச ்சுழற்சிக் கோளாறிக்குள்ளான ஒருவர் பின்வரும் செயற்பாடுகளைக் கொண்டிருப்பார். தனது செயற்பாடுகள் தொடர்பில் அடிக்கடி பரிசோதித்தல், தன்னையும் தனது சுற்றுப்புறத்தையும் அடிக்கடி சுத்தம் செய்தல், எதிலும் நம்பிக்கையற்றிருப்பதால் தாமதமாகச் செயற்படல், தனது செயற்பாடுகளில்

திருப்தியற்ற நிலையில் ஏற்படும் சந்தேகத்தால் அதிக கவனம் செலுத்துதல் என்பன வழக்கமான செயற்பாடுகளாகச் சுட்டிக் காட்டப்படுகின்றன (Irwing & Barbara, 2013).

வினை திறனாகச் செயற்படல், ஒழுங்கு முறையான செயற்பாட்டினைக் கொண்டிருத்தல் என்பன சாதாரண செயற்பாடுகளாகும். இது அன்றாட வாழ்வில் ஏற்படும் குழப்பநிலைகளைத் தவிர்ப்பதோடு, மனவெழுச்சிகளைக் கட்டுப்படுத்திச் செயற்படும் நிலையைக் குறிக்கிறது. ஆனால் எண்ணச் சுழற்சிக் கோளாறினால் பாதிக்கப் -பட்டவர்களது செயற்பாடுகள் இதற்கு மாற்றமானவையாகும். 'இந்நோயின் பாதிப்பு ஆண், பெண் இருபாலாருக்கும் சம அளவிலேயே காணப்படுகிறது. மேலும் பெரும்பாலாக இதன் பாதிப்பு 25 வயதுக்கு முன்னரே ஏற்படுகின்றது' (தம்பிராஜா, 2017) எனலாம்.

பீதிக்கோளாறு (Panic Disorder)

காரணங்கள் எதுவுமின்றி திடீரென அதீத பயத்திற்குள்ளாகும் நிலையானது பீதிக்கோளாறு எனப்படுகின்றது. அதாவது திடீரென ஏதாவதொரு விடயத்திற்காக பீதி தொற்றுக்கொள்வதால் ஏற்படும் பதகளிப்பு நிலையாகும். பொதுமைப்பாடான பதகளிப்பு நோயினால் பாதிக்கப்பட்டவர்களுக்கு அதனுடன் இணைந்தவாறாக பீதிக்கோளாறு ஏற்படும் வாய்ப்புக்களும் காணப்படுகின்றன.

பதகளிப்பு நோயின் ஒரு வகையாக அறியப்படும் பீதிக்கோளாறினது மையம் பயம் ஏற்படுவதாகும். ஆனால் அப்பயத்திற்கு அறியப்பட்ட காரணங்கள் எதுவும் இருப்பதில்லை. இதன்போது எவ்விதத் -தூண்டலுமற்ற நிலையில் ஏற்படும் பயமானது பதட்டச்சூழ்நிலையை ஏற்படுத்துவதும் பின்னர் இயல்பு நிலையை அடைவதும் ஏற்படுகின்றது. இத்தகைய பதட்ட நிலையின் தாக்கம் சுமார் இரண்டு மூன்று நிமிடங்கள் காணப்படும். சில போது பத்து நிமிடங்கள் வரையில் நீடிக்கலாம். மிகவும் அரிதாக சிலரிடம் ஒரு மணி நேரத்துக்கு மேலாக ஏற்படுவதும் உண்டு. பீதிக்கோளாறு ஏற்படுவதற்கு மனவெழுச்சி ரீதியான பாதிப்புக்கள் கூட காரணமாக அமைவதுண்டு.

பீதித்தாக்கமானது ஒருவரில் முதன்முறை அல்லது ஒருமுறை ஏற்படும் போது அதனை பீதித்தாக்கம் (Panic attack / Panic Episode) என அழைப்பர். பீதித்தாக்கமானது ஒன்றுக்கு மேற்பட்ட தடவை மீண்டும் ஏற்படுமெனில் அதனை பீதிக்கோளாறு (Panic Desorder) எனலாம்.

பீதிக்கோளாறு ஆண்களை விட பெண்களிலும், முதியோரை விட இளையோரிலும் அதிகம் ஏற்படுவதாக ஆய்வறிக்கைகள் தெரிவிக்கின்றன. பீதித்தாக்கமானது தீவிரமான, திடீரென்று ஏற்படும் பதகளிப்புடன் கூடிய உணர்ச்சி எனப்படுகின்றது. இதனை தூண்டலற்ற நிலையில் காரணங்கள்

ஏதுமின்றி ஏற்படக்கூடியதும் எதிர்வுகூறலற்றதுமான உணர்வு நிலை எனலாம் (Irwing & Barbara, 2013). பீதி நோய்க்குட்பட்டவர்கள் எப்போதும் ஏதும் ஆபத்து நிகழப்போவதாக எண்ணி அச்சமுற்ற நிலையில் காணப்படுவர். அத்தகைய உணர்வு மீண்டும் எப்போது எழும் என முன்மதிப்பீடு செய்ய முடியாததால் ஒவ்வொரு பீதி நிலைக்கும் நிகழ்வுகளுக்கும் இடையில் தீவிர கவலை கொண்டவர்களாக இருப்பர். பீதி நோயினது அறிகுறிகள் பொதுமைப்பாடான பதகளிப்புக் கோளாறுடன் தொடர்புடையதாகும். ஆனால் திடீரென ஒரு துலங்களைக் காட்டுவது மற்றும் ஒரு விடயத்தை அதிகமாகப் பெரிதாக்குவது என்ற விடயத்தில் பொதுமைப்பாடான பதகளிப்பிலிருந்து வேறுபடுகின்றன எனலாம்.

பீதிக்கோளாறு ஏற்பட்டவர்கள் முழு நேரமும் பதகளிப்பு உடையோராக இருப்பதில்லை. மாறாக சாதாரண நிலைக்குப்பின் அடிக்கடி ஏற்படக்கூடிய எதிர்பாராதபீதித் தாக்கங்களை அனுபவிப்பர். இதன் போது இதயத் துடிப்பு அதிகரித்தல், மார்பு வலி, மார்பு இறுக்கம், மூச்சத்திணறல் தலை சுற்றுதல், அதிகமாக வியர்த்தல், உடல் நடுக்கம், உடல் சிலிர்த்தல், முகம் சிவத்தல், அதீத பற்றம், போன்ற அறிகுறிகள் தென்படுவதோடு நிதானமற்ற தன்மையும் ஏற்படுகின்றன. மேலும் பீதித்தாக்கம் தோன்றியதும் அதனைச் சமாளிக்க முடியாத ஒரு செயலற்ற நிலையில் திகிலுடன் தென்படுவர். இவ்வாறு பீதித்தாக்கத்தினால் ஏற்படும் பயத்தின் அறிகுறிகள் உடல், உள, மற்றும் அறிகை சார்ந்த வெளிப்படும்.

இந்நோய் மரபு ரீதியான காரணங்களாலும் ஏற்படலாம். எனினும் கடந்தகாலத்தில் ஏற்பட்ட பாதிப்புக்கள் இதன் முக்கிய காரணமாக அமையும். இதன் போதான பயம், மற்றும் பதகளிப்புக்கு சரியான காரணத்தைக்கூற முடியாத நிலை காணப்படும். மேலும் ஆற்றலை மீறிய இலட்சியங்களைக் கொண்டிருத்தல், எதிர்பாராத தோல்விகளை ஏற்க முடியாத நிலை, கடினமான காரியங்களைச் சமாளிக்க முடியாத தன்மை போன்ற விடயங்களும் இந்நோய் ஏற்படுவதற்குக் காரணங்களாக அமைகின்றன.

நெருக்கீட்டுக்குப் பின்னரான மனவடு நோய் (PTSD - Post Traumatic Stress Disorder)

துன்பம் விளைவிக்கக் கூடிய அதிர்ச்சியான சம்பவங்களினால் ஏற்பட்ட ஆழமான வடுவின் விளைவாக நெருக்கீட்டுக்குப் பின்னரான மனவடு நோய் ஏற்படுகின்றது. அதாவது, அதிர்ச்சியான நிகழ்வு நடைப்பெற்றதால் உருவான அழுத்தம் நீண்ட காலமாக பதகளிப்பு நிலையாகத் தொடர்வதும், அதனைச் சமாளிக்க முடியாத உளநோய் நிலையும் இதன்போது அவதானிக்கப்படுகின்றது.

நெருக்கீட்டுக்குப் பின்னரான மனவடு நோய் மீள் எண்ணங்களால் நிரம்பியது. குறித்த தாக்கத்திற்குக் காரணமான மீள் அனுபவநிலை,

அதிகரித்த அழுத்தம், அதி உயர் அழுத்தத்தை ஏற்படுத்தும் முன்னைய தூண்டியை தவிர்த்தல் என்பன இதில் செயற்படுகின்றது.

யுத்தம், தாக்குதல்கள், இயற்கை அழிவுகள், வன்முறைச்சம்பவங்கள், பாலியல் வன்புணர்வு, விபத்துக்கள் போன்ற கொடிய நிகழ்வுகள் இந்நோய் தாக்கம் ஏற்படுவதற்குத் தூண்டுதலாக அமைகின்றன. இத்தகைய சம்பவங்கள் நேர்ந்து பல மாதங்கள் அல்லது வருடங்களுக்குப் பின்னர்கூட இந்நோய் நிலைமை ஏற்படலாம். நெருக்கீட்டுக்குப் பின்னரான மனவடு நோய்த்தாக்கத்தினால் பெண்களை விட ஆண்களே அதிகளவான தற்கொலை முயற்சிகள் ஈடுபட்டுள்ளதாக ஆய்வுகள் தெரிவிக்கின்றன. மேலும், சனத்தொகையில் ஏறத்தாள 0.5% ஆன ஆண்களும், 1.2% பெண்களும் இந்நோய்த் -தாக்கத்திற்கு உட்பட்டவர்கள் எனக் கண்டறியப்பட்டுள்ளது. நெருக்கீட்டுக் கோளாறினால் (Stress Disorder) பாதிக்கப்பட்டவர்களால் மீண்டும் சாதாரண வாழ்க்கைக்குத் திரும்ப முடியும். ஆனால் நெருக்கீட்டுக்குப் பின்னரான மனவடு நோயினால் (PTSD) பாதிக்கப்பட்டவர்கள் சாதாரண வாழ்க்கைக்குத் திரும்புவது கடினமானதாகும் (Irwing & Barbara, 2013).

நெருக்கீட்டுக்குப் பின்னரான மனவடுநோயின் அறிகுறிகள் பாதிக்கப்பட்ட நபர்களுக்கமைய மாறுபடலாம். எனினும், பொதுவாக இந்நோய் நிலையின் அடிப்படைப் பண்புகளாக DMS–IV-TR இன்படி மூன்று வரையரைகள் வழங்கப்படுகின்றன.

1. அதிபர எழுச்சி நிலை (Hypher arousal)

பயம் அல்லது பீதிக்கு உட்படுகின்ற போது உடல் அதிபர எழுச்சி நிலையை அடைகின்றது. இது இயல்பானது. ஆனால், எதிர்பாராத நிலையில் எவ்வித ஆபத்துக்களுமின்றி அடிக்கடி இந்நிலை ஏற்படுவதை இது குறிக்கின்றது. இதனால் எரிச்சல், கோபம் என்பன ஏற்படுவதோடு தூக்கமின்மைப் பாதிப்பும் ஏற்படுகின்றது. மேலும் பீதி நிலையின் அறிகுறிகளான மார்பு வலி, தலைசுற்றல், அதிக மூச்சுவாங்கல், கட்டுப்பாட்டை இழந்த மரணபயம் என்பனவும் ஏற்படலாம்.

2. தவிர்த்தல் நடத்தை (Avoidance Behaviour)

மனவடுவை ஏற்படுத்திய நிகழ்வுடன் தொடர்பான சம்பவங்கள், இடங்கள், நபர்களை தவிர்த்துக் கொள்ள முயற்சிப்பதோடு, அம்மன வடுவினை மீள்ஞாபகம் செய்யும் தூண்டி, சிந்தனை, உணர்வு, செயற்பாடுகள், தொடர்பாடல்களை முற்றாகத் தவிர்க்கும் செயற்பாட்டினைக் குறிக்கிறது. இவ்வுணர்வு மிகைப்படுகின்ற போது குடும்பத்தினர் மற்றும் நண்பர்களிடத்தில் உறவாடுவதைத் தவிர்ப்பர். இதனால் அவர்களது அன்றாடச் செயற்பாடுகளைப் பாதிப்படைகின்றது. சிலர் பொறுப்புக்களைத் தவிர்த்து ஆர்வமற்ற ரீதியில்

எதிர்காலம் பற்றிய நம்பிக்கை இழந்தவர்களாகக் காணப்படுவர்.

3. ஊடுருவும் நினைவுகள் (Intrusive Memories)

சாதாரண செயற்பாட்டைப் பாதிக்கும் வகை -யிலான தேவையற்ற துன்பம் விளைவிக்கக்கூடிய சிந்தனைகளால் தூண்டப்படுவதாகும். அதாவது கனவுகள் அல்லது கடந்தகால நெருக்கீட்டுச் சம்பவங்கள் நினைவுக்கு வருதல் என்பன உணர்ச்சியைத் தூண்டுவதாக அமையலாம். இதனால் துன்பத்துக்கு குள்ளாதல், குற்றவுணர்வை அனுபவித்தல் என்பன நிகழும். இத்தகைய மீள் எண்ணங்களால் பாதிக்கப்படும் போது தூக்கமின்மை, வியர்த்தல், அதிகரித்த இதயத்துடிப்பு போன்ற உடலியல் அறிகுறிகள் தென்படலாம்.

இம்மூன்று வகையான இயல்புகளைக் கொண்டதாக நெருக்கீட்டுக்குப் பின்னரான மனவடு நோய் வெளிப்படுகின்றது. இதில் ஒன்று அல்லது இரண்டு அறிகுறிகள் மிகையாகக் காணப்படும். சிந்தனைசார் அறிகுறிகளாக தூக்கமின்மை, கனவுகளின் தொந்தரவு, மனவடு நிகழ்வுடன் தொடர்பான சிந்தனைகள், நிகழ்வின் நினைவுகள் தொடர்ந்து எழல், குறித்த நிகழ்வுடன் தொடர்பான செயற்பாடுகளை மீண்டும் மீண்டும் செய்தல் என்பன காணப்படுகின்றன. மேலும் கவனக்குறைவு, மறதி, எல்லை கடந்த கற்பனை, தவிர்த்தல் போன்றவாறு நடத்தைசார்ந்தும் செயற்படலாம்.

சமூகப்பீதி அல்லது சமூகப்பதகளிப்புக் கோளாறு (Social Phobia or Social Anxiety Disorder)

பயம் என்பது மனித வாழ்வில் இயற்கையானது. ஆனால் அது இயல்புக்கு மாற்றமான ரீதியில் ஒருவரைப் பீடிக்கின்றபோது பிறழ்வுநிலையாகக் கொள்ளப்படுகின்றது. அதாவது பீதிக்கு உட்பட்டவரின் கல்வித்தரம் மற்றும் வாழ்க்கைத்தரம் என்பவற்றுடன் தொடர்பற்ற ரீதியில் அவரது பயம் வெளிப்படும். அதீத பயம் தோன்றுவதால் அதற்கான காரணத்தை அவர்களால் விபரிக்க முடியாத நிலை காணப்படும்.

இதனால் பாதிக்கப்பட்டோர் ஒரு பொருளையோ அல்லது ஒரு சூழல் அனுபவத்தையோ எதிர் கொள்கின்ற போது காரணமற்ற பயத்தினை எதிர்கொள்வர். இப்பயமானது ஒரு குறித்த இயல்பான விடயத்தை அல்லது நிலைமையை தவிர்ந்து கொள்வதற்கான பயம் என அடையாளப் -படுத்தப்படுகிறது. உதாரணமாக பாம்பு, எலி, பூச்சி, நாய், கத்தி, சுரங்கங்கள், நீர், இரத்தக் காயங்கள், விமானப் பயணம், இயங்கும் படிக்கட்டுகள், உயரமான மற்றும் முற்றிலும் அடைக்கப்பட்ட இடங்கள் போன்றவற்றின் மீது அளவுக்கு மீறிய பயம் தோன்றுவதால் வீட்டை விட்டு வெளியேறுவது, சனத்திரளுக்குச் செல்வது போன்ற விடயங்களைத் தவிர்த்துக் கொள்வது இந்நோய் நிலைமையின் பண்பாகும். சமூகப்பீதி நோயானது பொதுமைப்

-பாடான பதகளிப்புக் கோளாறினுடைய தாக்கத்தினால் உருவாகலாம். ஆனால். இதன்போதான பதகளிப்பானது ஒரு குறித்த விடயம் அல்லது சந்தர்ப்பத்தின் காரணமாகத் தோன்றுகின்றது. மேலும் இது யதார்த்தத்திற்குப் புறம்பானதாக வெளிப்படுவதாகக் காணப்படும். இந்நோய் ஏனைய பொருத்தப்பாடற்ற நடத்தைகளைப் போன்று தனித்தன்மையாக, வேறுபட்டதாக நிகழ்வது கிடையாது. ஏனெனில், அவை ஏனைய பிரச்சினைகளோடு இணைந்தே நிகழ்கிறது. மேலும் சமூகப் பீதிக்கு ஆளானோர் மற்றவர்களைச் சந்திப்பது, உரையாடுவது போன்றவற்றைத் தவிர்ப்பர். இது அவர்களுக்கு பதற்றத்தை ஏற்படுத்தும் நிகழ்வுகளாகக் காணப்படும். 'குறிப்பாக கட்டிளமைப் பருவத்தில் தன்னுணர்ச்சி அதிகமாக இருப்பதால் அவர்கள் மற்றவர்களைச் சந்திக்கும் போது அவர்கள் தம்மைப்பற்றி என்ன எண்ணுவார்கள் என்ற எண்ணம் தோன்றுகின்றது. தங்களது நடை, உடை, பாவனைகளை மற்றவர்கள் எவ்வாறு நோக்குவார்கள் என்ற பதற்றம் உண்டாகும். சிலருக்கு இப்பதற்றம் மற்றவர்களைச் சந்திப்பதில் பிரச்சினையை ஏற்படுத்தும்.

இதனால் மற்றவர்களோடு பேசவும் உறவாடவும் அச்சப்படுவர். இங்கு மற்றவர்களது மதிப்பீட்டினை இவர்கள் முக்கியமாகக் கருதுவர். பொதுவாக இவர்கள் தன்னம்பிக்கை குறைந்தவர்களாகவும், தம்மைக் குறைத்து மதிப்பிடுபவர்களாகவும் இருப்பர் (தம்பிராஜா, 2014). மற்றவர்கள் முன்னிலையில் தவறாக நடந்து கொள்வோம், அவமானம் அடைந்து விடுவோம், முட்டாள் தனமாக நடந்து கொள்வோமோ என்ற நியாயமற்ற பயம் அவர்களைத் தொற்றிக் கொள்கிறது. அன்றாட வாழ்வில் சந்திக்கத்தக்கதான சில குறிப்பிட்ட எண்ணங்கள், பொருள்கள், சூழ்நிலைகள் நோயாளிக்குப் பயத்தையும், பதற்றத்தையும் உண்டாக்குகின்றன. அந்தப் பயத்திலிருந்து விடுபட இந்தப் பயத்தை வேறு கருத்து, பொருள் அல்லது சூழ்நிலையின் மீது இவர்கள் சுமத்துகின்றனர்.

பதகளிப்பு நோய் ஏற்படுவதற்கான காரணங்கள்

பதகளிப்புக் கோளாறு ஏற்படுவதில் பங்களிப்புச் செலுத்தும் காரணிகள் தொடர்பில் குறிப்பிட்டுக் கூறுவது கடினமானதாகும். எனினும் பொதுவான காரணிகளாக அடையாளப் படுத்தப்பட்டவை தொடர்பில் பின்வருமாறு நோக்க முடியும்.

1. உள்ளார்ந்த கருத்தியல் வேறுபாடுகள்

ஒருவர் தன் சிந்தனை இயல்பில் கருத்து மாறுபாட்டை எதிர்கொள்கின்ற போது பதகளிப்பு உருவாகும் சந்தர்ப்பம் ஏற்படுகின்றது. தனக்குள்ளேயே ஒருவர் உள்ளார்ந்து எதிர்கொள்ளும் கருத்து வேறுபாடு இந்நிலைக்குக் காரணமாகிறது. இதன் போது ஏற்படும் துன்பத்தை ஏற்க முடியாதபோது தனது சுயத்தைப் பாதுகாக்கும் முயற்சியில்

ஈடுபடுகின்றனர். இதன் முடிவில் பதகளிப்பு நோய் ஏற்படுவதற்கு இது காரணமாகிறது.

2. மரபார்ந்த காரணிகள்

மரபார்ந்த காரணிகளும் ஒருவரில் பதகளிப்பு நோய் ஏற்படக் காரணமாகிறது. குடும்பத்தில் யாருக்கேனும் இப்பாதிப்பு இருக்கின்ற போது இந்நோய் நிலைமை ஏற்படக் காரணமாக அமையும்.

3. சிறுவயதில் ஏற்பட்ட துன்பம் விளைவிக்கக்கூடிய அனுபவங்கள்

அதாவது சிறுவயதில் அல்லது கடந்த காலங்களில் ஏற்பட்ட விபத்துக்கள், வன்முறைச் சம்பவங்கள், தண்டனைகள் அனுபவித்தமை, தெரிந்தவர்களது மரணம், வீடு அல்லது பாட -சாலையில் ஒதுக்கப்படல், துன்புறுத்தப்படல் போன்ற அனுபவங்கள் ஒரு நபரில் ஆழமாக பதிகின்றபோது அவ்வெண்ணங்கள் மீளெழுகின்ற போது அதன் பாதிப்பின் அடிப்படையில் பதகளிப்பு நோய் ஏற்படக்கூடும்.

4. பெற்றோரின் தவறான முன்மாதிரி

பெற்றோர் பிள்ளைகளிடம் நடந்து கொள்ளும் விதம் மற்றும் பிள்ளைகளை நடத்தும் விதம் என்பன பிள்ளைகளின் உளநிலையில் தாக்கம் செலுத்தும் விடயங்களாகும். தாய், தந்தைக்கிடையில் ஏற்படும் பிரச்சினைகள், தவறான வார்த்தைப் பிரயோகம், பெற்றோர் இருவரும் பிரிந்து வாழ்தல், அதிகாரமிக்க குடும்பச்சூழல், பெற்றோரை இழத்தல் போன்ற நிலைமைகள் பிள்ளைகளில் பதகளிப்புக் கோளாறு ஏற்படக் காரணமாகிறது. அதேபோல் பெற்றோரது வளர்ப்பு முறையும் ஒரு காரணமாக அமைகிறது. அதிக சலுகைகள் கொடுத்து வளர்த்தல், தங்கள் எதிர்பார்ப்பை பிள்ளைகளிடம் திணித்தல், கண்டிப்பாக வளர்த்தல், பயமுட்டி வளர்த்தல் என்பவற்றாலும் பதகளிப்பு நோய் ஏற்படலாம்.

5. சூழல்

சுற்றுச்சூழல் காரணிகளான கலாசாரம், பழக்க வழக்கங்கள், சமூக நிறுவனங்கள் என்பன ஒரு மனிதனது ஆரோக்கியமான வாழ்வில் பங்களிக்கின்றன. இடம் பெயருதல், ஆபத்தான சூழ்நிலையில் வளருதல் மற்றும் நடைமுறைத் தேவைகளும், கடமைகளும் அதிகரித்துக் காணப்படுவதும் இந்நோய் ஏற்படுவதற்குக் காரணமாக அமைகின்றன.

முடிவுரை

பதகளிப்பு நோயினை நிவர்த்தி செய்வதில் அல்லது தீர்ப்பதில் உளவளத்துணை, உளமருத்துவம், மற்றும் மருத்துவச் சிகிச்சை முறைகள் என்பன பயன்படுத்தப்படுகின்றன. உளவளத்துணை மூலம் நோய்க்கான அடிப்படைகள் பற்றி விளக்கமளித்து நம்பிக்கையூட்டுவதன் மூலம் கட்டுப்பாட்டுக் கொண்டு வரலாம். மேலும்

இத்தகைய பதகளிப்பு நிலை நீடிப்பதற்கான காரணத்தை அறிந்து அதனை நிவர்த்தி செய்யும் போழுது அது குணப்படுத்தக் கூடியதாக அமைகிறது. உண்மையான மற்றும் கற்பனையான ஆபத்துக்களைப் பிரித்தறிந்து உணர்ந்து கொள்ளவும், வாழ்க்கையில் ஏற்படும் இக்கட்டான அனுபவங்களிலிருந்து தங்களை எவ்வாறு சமாளித்துக் கொள்வது போன்றவற்றை உளமருத்துவ முறை மூலம் பதகளிப்பு நோயாளிக்கு உணர்த்தப்படுகிறது. இதன் மூலம் ஓரளவு நோயைக்குணப்படுத்தலாம். மேலும் சாந்த வழிமுறைகளில் ஒன்றான தளர்வுப் பயிற்சிகள் பெருமளவில் பதகளிப்பு நோயினைத் தீர்ப்பதில் உதவி புரிகின்றது. சிந்தனை மாற்று நடத்தைச் சிகிச்சை முறையினையும் மேற்கொள்ள முடியும். தீவிரமான பதகளிப்பு நோயானது அதற்கான மருந்துகள் வழங்குவதன் மூலம் கட்டுப்படுத்தப்படுகிறது.

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AN INQUIRY INTO THE CONCEPT OF BONDAGE AND LIBERATION IN THE MAJOR RELIGIONS OF THE WORLD

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Every religion portrays that every human person is in bondage and is in need of liberation. Religions such as Hinduism, Buddhism, Jainism, Sikhism, Judaism, Islam and Christianitydiscuss about the concept of bondage and liberation from the various religious perspectives. This paper attempts to establish the concept of liberation *(moksha)* and highlightthe uniqueness and differences in understanding moksha and theways and means to the attainment of the same in this world and the next. It also brings to light the relevance and importance of the concept of liberation from religious viewpoints analytically with the objective of attainment*moksha*

Concept of Liberation (Moksha) in Hinduism

The concept liberation in Hinduism isknown as *moksha*, *vimoksha*, *vimukti* and *mukti*. It refers to various forms of emancipation, liberation and release from bondage in Hindu philosophy. According to Hinduism, True liberation means liberation of the individual soul from *samsara* or the cycle of births and deaths, from the sense of duality and separation, and union with Brahman, the Supreme Soul. Liberation is known variously in Hinduism as *mukti*, *kaivalya*, *moksha* or nirvana. The concept of liberation is difficult to explain in Hinduism, unless one is very familiar with other concepts such as bondage or attachment, karma or binding actions, maya or delusion, *anava* or *ahmakara* or egoism and *prakriti* or nature. Liberation means when a soul is released from its involvement with *Prakriti* or nature, which uses its instruments of delusion, attachment and egoism to subject the souls to their physical existence and the cycle of births and deaths. When the individual souls become aware of their true nature and transcend their limitations, they gain freedom and become one with the divine. This is referred as the state of liberation. This however does not happen overnight. It takes several births and intense effort on the part of the souls to regain their freedom. In Hindu traditions, *moksha* is a central concept and the utmost aim to be attained through three paths during human life; these three paths are *dharma* (virtuous, proper, moral life), *artha* (material prosperity, income security, means of life), and *kama* (pleasure, sensuality, emotional fulfilment). Together, these four concepts are called *Purusharthas* in Hinduism. It also emphasises the four ways and means to obtain liberation from bondage. They are (i) *Karma Marga* (Perfection through Duty) (ii) *BhakthiMarga* (Perfection through Love) (iii) *Gnana Marga* (Perfection through Knowledge) (iv) Raja Yoga (Perfection through Meditation)

***Karma Marga* (Perfection through Duty):** *Karma Marga*emphasises that anyone who is sincere and faithful in his ordained duty can attain liberation. It explains unselfish service as the means of reaching God. Every man is entrusted with the allotted obligation based on karma and anyone who carries out through Right action will obtain moksha definitely.

***BhakthiMarga* (Perfection through Love):** *Bhakti Marga*focusses on devotion or Bhakti of the devotee. A devotee who surrenders himself in the lotus feet of the lord by deep devotion to God or favourite gods through pilgrimages and Daily puja will be eligible to receive the favour of God and obtain heavenly paradise.

***Gnana Marga* (Perfection through Knowledge):** *Gnana Marga* is the path of attainment of right knowledge. Such knowledge is more than intellectual understanding and it includes spiritual insight as well. It starts with the study of the Vedas and other scriptures. The enlightenment takes place due to meditation, contemplation and self-realization. Once *avidya* (ignorance) is gone, the

person becomes aware of his unity with God; this stage considered as Jivanmukta or liberated soul[1].

Raja Yoga (Perfection through Meditation): Raja Yoga is an ancient system of meditation and spiritual understanding which is found in Yoga Sutra of Patanjali. Raja means Chief, or king. Raja Yoga refers to chief, best yoga. The historical use of the term Raja Yoga is found in other contexts, quite different than its modern usage. In ancient and medieval Sanskrit texts, it meant the highest state of yoga practice reach in Samadhi. Hatha Yoga Pradipika, for example, refers to Hatha yoga as one of the ways to achieve Raja Yoga. Thus, *Moksha* in Hinduism implies a setting free of fettered faculties, a removing of obstacles to an unrestricted life and it is more than liberation from life-rebirth cycle of suffering (*samsara)* and liberation is possible in this life itself which is known as*jivanmukti* and liberation after death is known as *videkhamukti*. Hinduism advocates both of them. In its epistemological and psychological senses, *moksha* refers to freedom from ignorance: self-realization and self-knowledge.

Concept of Liberation (*Kevalya)* in Jainism

In Jainism, *moksha* and nirvana are one and the same. *Jaina* texts sometimes use the term Kevalya, and call the liberated soul as Kevalin. As with all Indian religions, *moksha* is the ultimate spiritual goal in Jainism. It defines moksha as the spiritual release from all karma. Jainism is a Sramanic - non-theistic philosophy, that like Hinduism and unlike Buddhism, believes in a metaphysical permanent self or soul often termed Jiva. Jaina believes that this soul is what transmigrates from one being to another at the time of death. The moksa state is attained when a soul (atman) is liberated from the cycles of rebirths and redeaths (*samsara*) is at the apex, is omniscient, remains there eternally, and is known as a *Siddha*. It is in Jainism, believed to be a stage beyond enlightenment and ethical perfection, because they can perform physical and mental activities such as teach, without accruing karma that leads to rebirth. *"Jaina* traditions believe that there exist *Abhavya* (incapable), or a class of souls that can never attain *moksha* (liberation). The *Abhavya* state of soul is entered after an intentional and shockingly evil act, but *Jaina* texts also polemically applied *Abhavya* condition to those who belonged to a competing ancient Indian tradition

called *Ajivika*."[2] A male human being is considered closest to the apex of *moksha*, with the potential to achieve liberation, particularly through asceticism. The ability of women to attain *moksha* has been historically debated, and the sub-traditions with Jainism have disagreed. In the Digambra tradition of Jainism, women must live an ethical life and gain karmic merit, to be reborn as a man, because only males can achieve spiritual liberation'; in contrast, the *Shvetambara* tradition has believed that women too can attain *moksha* just like men.

1.*Samyug Darsana* (The right faith): Right faith is a concrete faith in the competence of the teachers and it leads to the right conduct consists the strict observance of charity, chastity and renunciation.

2. *Samyug Jnana* (The right knowledge): Jainism is emphasis the right knowledge for the eradication of ignorance. The right knowledge is of the great importance as it controls the cravings that flow from ignorance.

3. *Samyug Charita* (The right conduct): Right faith is a firm belief in the competence of the teachers and right conduct consists of strict observance of service, charity and renunciation of all worldly passions[3]

Jain Path to Liberation also includes (i) Religious tolerance (ii) Ethical purity (iii) Harmony between self and one's environment (iv) Spiritual contentment. According to Jaina Philosophy, the escape of the *jiva* from matter is liberation. Liberation can come only through true discrimination between soul and matter. It is setting the self-free from the material superstructure. If the bondage of the soul is its association with matter, liberation must mean the complete dissociation of the soul from matter. This can be attained by stopping complete elimination of the matter with which the soul has become already mingled. The first process is called samvara (the stoppage of influx) and the second nirjara (wearing out of karma in the soul). Consequently, this would lead to conquering of passions and one can attain the stage of *kevalya.*

Concept of Liberation (*Nibbana)* in Buddhism

In Buddhism the most common term for liberation is Nirvana (Pali: *Nibbana*). It literally means 'blowing out', 'quenching', or 'becoming extinguished'. This Buddhist

1   K.N. Tiwari, Comparative Religion, Motilal Banarsidass Publishers, Delhi, 2012, p. 80.

2   http://www.differencebetween.com/difference-between-moksha-and-vs-nirvana/.
Retrieved on 12.1.2017

3   RajatsubhraMukhopadhyay, Society and Religion, pearson, Delhi, 2012, p.67.

concept is intimately tied as in later Hinduism and Jainism, states Steven Collins, to the ancient Indian idea of the world of rebirth and redeath.In Theravada Buddhism *moksha* is attained with nirvana, which ends the cycle of Dukha and rebirth in the six realms of *Samsara* (Buddhism). It is part of the Four Noble Truths doctrine of Buddhism, which plays an essential role in *Theravada* Buddhism. Nirvana has been described in Buddhist texts in a manner similar to other Indian religions, as the state of complete liberation, enlightenment, highest happiness, bliss, fearless, freedom, *dukkha*-less, permanence, non-dependent origination, unfathomable, indescribable. It has also been described as a state of release marked by 'emptiness' and realization of non-self. Such descriptions, states Peter Harvey, are contested by scholars because nirvana in Buddhism is ultimately described as a state of stopped consciousness (blown out), but one that is not non-existent, and it seems impossible to imagine what awareness devoid of any object would be like. The ultimate human destiny of man according to Buddhism is Nirvana. Suffering is there all over and conditioned by a chain of causation, but *Dhukkanirodha* is also possible and this is nirvana. Thus Nirvana is the cessation of all suffering. Nirvana is the state of perfect peace and equanimity which in a sense is a state of eternal bliss, because Nirvana is a state of eternity. According to Buddhism nirvana is eternal, all other is momentary. Nirvana literally means blowing out or cooling down. This blowing out, again, is taken in two senses. Sometimes it is taken in the sense of blowing out of the existence itself. In the sense of the annihilation of the body has sometimes in the sense of the blowing out or cooling down of the passions and desires. That it can never be taken in the first sense is clear by the fact that Buddha himself attained to the status of Nirvana in this very life.[4]

Buddhism believes in *Jivanmukti*, a person who attains salvation in this very life is called *Arhat*, and he is an ideal man of Buddhism. He lives and works in the world, but still he is not attached to the world. His passions and desires have all blown out and he has now no attraction, no clinging for the earthly pleasure. So blowing out can be taken in the context of Buddhist Nirvana only in a letter sense. That is in the sense of the cooling down of all passions desires. In this way attainment of a state of being in which man is completely free from the chain of birth and rebirth and from all consequent suffering and where he

abounds in perfect peace, equanimity and bliss, this is the ultimate destiny of man is known as *Nibbana*.[5]

Concept of Liberation (*Mukti)* in Sikhism

The Sikh concept of mukti (*moksha*) is similar to other Indian religions, and refers to spiritual liberation. It is described in Sikhism as the state that breaks the cycle of rebirths. *Mukti* is obtained according to Sikhism, states Singha, through 'God's grace'. According to the teachings in the Sikh scripture Guru Granth Sahib, the devotion to God is viewed as more important than the desire for *Mukti*. I desire neither worldly power nor liberation. I desire nothing but seeing the Lord. Brahma, Shiva, the *Sidhas*, the silent sages and *indra* - I seek only the Blessed Vision of my Lord and Master's *Darshan*. "I have come, helpless, to YourDoor, O Lord Master; I am exhausted - I seek the Sanctuary of the Saints Says Nanak, I have met my Enticing Lord God; my mind is cooled and soothed - it blossoms forth in joy"[6].

The Concept of Redemption in Sikhism is based on the concept of redemption through charitable works. They run charitable institutions, such as hospitals and free feeding-houses for the poor. Where charity is concerned the Sikhs do not make any distinction of caste or creed because their religion instructs them to look upon all mankind with brotherly feelings. According to him, one can triumph over *maya* and reach a state of Samadhi or mystic state through prayer, meditation and *seva* or selfless service to mankind. The seeker, under the Gurus guidance, must supplicate grace through prayer, humble service and meditation and grace may descend upon him. With divine grace he will be able to achieve *mukti*, moksha or liberation.

The Concept of Liberation (*Yahadut*) in JUDAISM

The concept of liberation is viewed from the perspectives of redemption in Judaism and it is closely related to the idea of redemption, a saving from the states or circumstances that destroy the value of human existence. God, as the universal spirit and Creator of the World, is the source of all salvation for humanity, provided an individual honours God by observing his precepts.[7] The memory of their redemption from the land of Egypt is

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4   K. N Tiwari, Comparative Religion, Motilal Banarsidas Publishers, Delhi, 2012,p.73

5   Ibid.

6   http://www.differencebetween.com/difference-between-moksha-and-vs-nirvana/, retrieved on 12.1.2017

7   https://www.google.com/concept of liberation in Judaism, retrieved on 12.1.2017

remembered in the prayers and that gives them the assurance of the future redemption from the present struggles. According to them, redemption has both physical and spiritual meanings. This has the origin in the sixth chapter of Exodus. God's promise of redemption consists of the idea of the covenant between God and Israel, the deliverance from slavery and affliction, the vow to lead the people to the promised land, and the theological proposition of redemption: „And I will take you to Me for a people and I will be to you a God, and ye shall know that i am the Lord your God (Exodus 6:7). These different perspectives are interwoven into a comprehensive view of redemption. The physical meaning acquires a more profound and lasting meaning through the emphasis upon the spiritual. For instance, in Deuteronomy (30:1-3) the repentance of the people precedes the redemption. We see the people return to God at first and then God redeems them. The other possibility is elucidated in Ezekiel chapter 36 where God redeems the people when they are still steeped in sin. According to the Jewish theology, there is the „divine presence in the exile. As Gershom Scholem has pointed out, Jewish mysticism views the exile of the people of Israel as the concrete and cruel expression of the state-of-exile of the unredeemed world. Israel-in-exile reflects a spiritual situation which must be changed and remedied and it is the task of the people of Israel to bring about the spiritual changes which will put an end to the state-of-exile. Therefore, redemption will come as a result of a long, arduous and gradual world of spiritual improvement.

The Concept of Liberation *(Fida)* in Islam

The word 'fida'in Arabic means redemption. Redemption in Islam begins with Adam, who was made for the earth. He descends to earth, and the battle between good and evil begins on its true stage, the earth. Redemption is when this battle is finally concluded with the divine victory, with the victory of the Good. The Qur'an speaks not of ransom by sacrifice even though we do a commemorative sacrifice at the time of the hajj to commemorate the sacrifice of Abraham, but the Qur'an insists that then neither the fat nor the blood of the animals reaches God. What reaches him is our piety or righteousness. So expiation or takfir of sin must be done by the individual himself, and here, then, redemption is what men and women do with their own sin through repentance and through expiation through prayers, fasts, sharing their wealth with the poor, and so on. So, then, wholeness, redemption, salvation, restoration can be achieved through personal expiation and through intercession widely

considered.[8] Islam believes in a life after death comprising of the resurrection of the dead on the day. Heaven and hell are regarded by it as permanent abodes of the righteous and the evil doers respectively after their physical death.According to them, salvation is not confined to any particular group. It is for those who surrender before God and do right things. Such people will be rewarded by God, and there be no fear for them, neither shall they grieve. This reveals that salvation is a matter exclusively in the hands of God who is well above all prejudices and partisanship. Man has social responsibility and can attain salvation by discharging duties towards others.[9] Thus, a strong sense of the brotherhood and they are responsible for each other's welfare and no individual or group of people could thrive at the expense of others. Caring for others is helping one's own self.

Concept of Liberation (*Soteria*) in Christianity

The concept of liberation is well connected with the concept of the Salvation (*soteria*) that occupies a place of special significance in Christianity and the sole motto is the establishment of the kingdom of God on earth and attainment of heavenly abode after death and resurrection like Jesus Christ. According to Alistair E. McGrath, he says in his book Christianity affirms, "Jesus is able to bring the salvation that God promised to his people. Salvation something that Jesus both proclaims and effects."[10]Jesus so often emphasized that gives the Christian God somewhat a distinctive character. Christian God loves his people unconditionally. He is like a god of universe and loving father of the whole world. His love is unconditional and continually loving the world for the purpose of redemption of the whole world. He is truly benevolent and gracious to forgive even the worst sinners. Jesus is regarded as the concrete and living paradigm of god's love. God is the redeemer of his children and it is for this purpose of redemption that he occasionally sends messenger to this world. He finally sent Jesus as his Messiah. Through him God wanted to teach people the right lesson so that they could attain the life eternal and be saved from the eternal judgment[11].

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8   www.iosrjournals.org/ Concept of Redemption in the World Religions: A Comparative Analysis of The Account, P. 56

9   Ibid

10   Alister E. McGrath, Christianity,Blackwell Publishing, Malden, 2006, P.32

11   Ibid, p.168

In Christianity Jesus is the centre for salvation. Jesus name itself denotes the message salvation. According to Matthew Gospel, the angel appeared and foretold to Joseph who the father of Jesus Christ that, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins,"[12]

Christians believes that any people believe in Jesus Christ will attain the salvation. Saint Paul letter to Ephesians church chapter two verse eight following says, "For it is by grace you have been saved, through faith and this not from yourselves, it is the gift of God not by works, so that no one can boast. For we are god's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do".[13]

Faith in Jesus as he died for the sin on Calvary is the core teaching of salvation in Christianity. In the book of Acts of Apostle in Bible chapter sixteen verse thirty following the Jailar asked about the question on salvation that, "he then brought them out and asked, Sirs, what must I do to be saved? They replied, believe in the Lord Jesus, and you will be saved you and your household."[14]Kingdom of God is the central theme of Jesus teaching. The idea of Kingdom of God comes from the belief that God is creator, protector, sanctifier and more powerful judge. Also, He is the redeemer of this world. Kingdom of God urges people for new birth, repentance, faith, love, justice and childlike trust.[15]

According to Christian theology, redemption is an element of salvation and deliverance from sin. Jesus redeemed the last and the least; wicked and the sinner; tax collectors and prostitutes; rich and the poor; saint and the sinner. The gospel of Luke portrays the life of a tax collector named Zaccedus who was redeemed. Saul, in the Acts of the Apostles, for example was a man who was determined to persecute all the Christians but he was transformed and he became a source of inspiration for many to experience redemption. Peter, the first Pope, was an impulsive person; he was hyperactive and would even object his master at times but he was redeemed and redeemed many others. Redemption is setting people free from physical enslavements, psychological discrepancies and spiritual blindness. They attain it through the meaningful celebration of the Liturgy, reading and reflection of the Word of God, ascetic practices, charitable works, selfless service, silence and meditation.

To conclude, all the religions intend at the liberation of man in general. From the understanding of the concept of liberation/ *moksha* by various religions like Hinduism, Buddhism, Jainism, Sikhism, Judaism, Islam, Christianity and the following derivationsare made. (i) Hinduism speaks about moksha only after the rebirths you should undergo on the basis of the actions you carried out in this life (ii) Buddhism enlightens attainment of *nibbana* is possible through detachment from all worldly desires (iii) Jainism iterates the liberation of soul possible from its karmic bondages (iv) Sikhism advocates the *mukti* is possible through charitable works (v) Judaism propagates the salvific act of god in history and the coming of messiah would bring salvation (vi) Islam says the one can attain moksha only if one follows the laws of god and the religion. Right conducts on earth will account you the liberation. (vii) Christianity advocates *moksha* is possible only after the death of the person and establishment of kingdom of God is possible on earth. Human person may attain heaven or hell after his death based on the actions he has done on this earth.

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[12]   Bible, New Living Translation, Matthew 1:22-21.
[13]   Ibid, NIV, Ephesians 2: 8-9
[14]   Ibid, NIV Acts, 16:30-31
[15]   Ibid.

Mn DOPED ZnO THIN FILMS BY USING CHEMICAL BATH DEPOSITION TECHNIQUE

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Abstract:
Mn doped ZnO nanotubes were successfully synthesized by Chemical Bath Deposition method for 0.5%, 1%, and 2% respectively. The Mn doped ZnO thin films are exhibited polycrystalline behavior and the diffraction patterns of Mn doped ZnO has a main peak at 34.5° corresponding to the (002) plane. The peak positions are at 31.79, 36.29, 47.6 and 62.9 are in accordance with Mn doped ZnO. The UV-Vis-IR studies reveal that Mn doped ZnO nanotubes were in the range of 200-900 nm. The Optical band gap was found to be 2.27eV - 2.97eV and the thickness of the 0.5%, 1%, and 2% of Mn doped ZnO thin films were 141,153 and 171 nm respectively. The SEM image shows the formation of nanotubes for the Mn concentration and the average outer diameters of the nanotubes were 3.48 nm and inner diameter was 1.39 nm. From FTIR, the absorption peaks were observed between 2300-2400 cm^{-1}.

1. Introduction:

ZnO is II-IV compound semiconductor and is an important functional oxide. It has a wide band gap (3.37eV) - applied for short wavelength optoelectronic applications including laser development. The most important band structure property of ZnO is that it possesses direct band gap. It has high exciton binding energy (60meV). It allows efficient excitonic emission at room temperature. High thermal conductivity and radiation hardness is an important property for application at high altitude or in space. Zinc Oxide is an inorganic compound with the formula ZnO. It is a white powder that is insoluble in water. ZnO is present in the Earth's crust as the mineral Zincite. This is one of the most important materials that we come across in our day-to-day lives. It is a very fascinating material due to its versatile applications generated by the particular properties. *Bisen* (2015) reported the preparation of ZnO films by Chemical Bath Deposition method using NaOH as a complexing agent. The bang gap of the film achieved was 3.57 eV. It was shown that the prepared thin film had a refractive index range from 2 to 2.6 and dielectric constant was 4 to 7 [1]. Some of the favourable aspects of ZnO include its large non linear optical coefficient, abundance in nature, nontoxicity, and biocompatibility, excellent piezoelectric and semiconducting properties among many others. The CBD method is presently attracting considerable attention, as these do not require sophisticated instrumentation like vacuum system and other expensive equipments. *Syed Mujtaba Shah* (2014) stated that Mn doped ZnO nanorod had a significant blue shift with the dopant concentration. This indicated that increase in band gap caused a decrease in the size of nanoparticles [2]. Simple equipment like hot plate with magnetic stirrer is sufficient. The chemicals required are commonly available and cheap. Chemical deposition methods are low cost processes and the films are found to be of comparable quality to those obtained by more sophisticated and expensive physical deposition process. Among these chemical methods, chemical bath deposition (CBD), which is also known as solution growth, controlled precipitation, or simply chemical deposition, has recently emerged as the method for the deposition of metal chalcogenide thin films. *Cheng et al.,* (2003) reported that formation of Mn doped ZnO thin films were paramagnetic in nature. The doped Mn^{2+} ions caused a shift in absorption edge and a development of states in band gap [3]. Mn is one the most abundant metal in the earth's crust and is a moderately active metal. The introduction of Mn ions in ZnO increases the band gap energy of ZnO. The lattice parameter and unit cell volume of ZnO increases on adding Mn. The lattice parameters of ZnO increase with increasing Mn content which indicates that Mn^{2+} ions occupy Zn^{2+} ions

in the ZnO lattice. *Karmakar* (2011)found that the film exhibited single phase nature. The lattice parameters and unit cell volume increased with increasing Mn concentration. It indicated an increase in Mn incorporation with increasing Mn doping [4]. The atomic packing fraction (APF) increases in Mn doped ZnO with increasing Mn content. The doping of transition metal elements Mn into ZnO offers a feasible means of fine tuning the band gap to make use as UV detector and light emitters. Addition of Mn to ZnO leads to increase carrier concentration and provides conductivity electrons to reduce resistivity. *M. Rajendran and Banerjee* (2009) showed that ZnO powder containing transition in band gap metal Mn by Chemical Bath Deposition method corresponded to a hexagonal structure similar to that of undoped ZnO [5]. Thus Mn doped ZnO has become a reasonable choice for diluted magnetic semiconductor (DMS). Diluted magnetic semiconductor (DMS) materials have many unique applications such as magneto-optical, magneto-electrical and magneto-transport properties. The aim of this work is to evaluate the effect of Mn doping in ZnO thin film by Chemical Bath Deposition (CBD) method. The doping of metal atoms at low temperatures may be particularly suitable by CBD method

2. Experimental details:

High-performance of thin-film solar cells can be obtained by three different techniques namely, chemical bath deposition, close-spaced sublimation and RF sputtering. CBD methods for depositing thin films for solar cells have attracted much attention due to the possibility of achieving reasonable conversion efficiency, stability, and availability of low cost solar cells. [6] The chemical bath deposition (CBD) process is a simple, inexpensive, and convenient technique for the deposition of thin film in solar cells. The present work was carried out by CBD method for single, double and multilayer thin films. An exterior bath, heated by a hot plate, was used to evenly distribute the temperature around a 1000ml deposition beaker. Samples were held vertically by Teflon clamps and were stirred using magnetic stirrer. A glass substrate was used for all layers of deposition. Once the deposition took place, the samples were cleaned with acetone solution. The experimental set up of chemical bath deposition method is shown in Fig.(1).
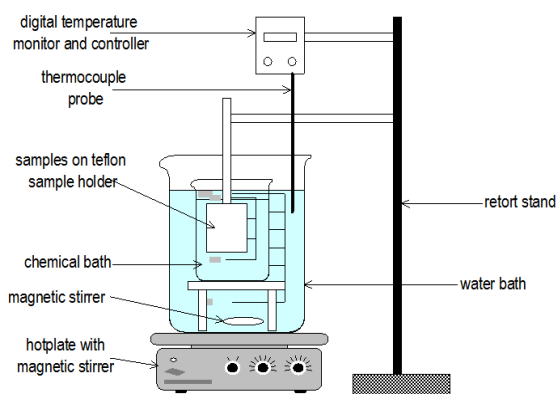

Fig. (1) Experimental set up for chemical bath deposition method

2.1 Concept of solubility and ionic product

When a sparingly soluble salt AB is placed in water, a saturated solution containing A and B ions in contact with undissolved solid AB is obtained and an equilibrium is established between the solid phase and in the solution as shown from the equation (1 – 5).

$$AB\ (S) \leftrightarrow A^+ + B^- \tag{1}$$
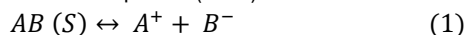
Applying law of mass action

$$K = \frac{C_A^+ C_B^-}{C_{AB}} \tag{2}$$

where C_A^+, C_B^- and C_{AB} are concentrations of A^+, B^- and AB in the solution, respectively. The concentration of pure solid is a constant number i.e.

$C_{AB}(S)$ = a constant = K'

$$K = \frac{c_A^+ c_B^-}{K'} \tag{3}$$

$$KK' = C_A^+ C_B^- \tag{4}$$

Since K and K' are constants, the product of KK' is also constant, say K_S, therefore
Equation (4) becomes

$$K_S = C_A^+ C_B^- \tag{5}$$

The constant K_S is called 'solubility product' (SP) and $(C_{A+}C_{B-})$ is called 'ionic product' (IP). When the solution is saturated, the ionic product is equal to the solubility product. When the ionic product exceeds the solubility product i.e. IP/SP S>1, the solution is supersaturated (S degree of super saturation), precipitation occurs and ions combine on the substrate and in the solution to form nuclei. There are three main factors which affect the

solubility product. They are (i) temperature, (ii) solvent and (iii) particle size [7, 8, and 9]. The direction of solubility changes as a function of temperature, since increase in the temperature by a stress shifts the equilibrium between a precipitate and its ions in solution according to whether the heat of solution is endothermic or exothermic.

2.2 Preparation of Mn doped ZnO thin films:

In CBD method, to prepare Mn doped ZnO thin film, 0.86 gm of Zinc sulfate ($ZnSO_4$ anhydrous), 0.132 gm of Ammonium Sulfate and 0.005 (0.5 wt%) gm of Manganese chloride ($MnCl_2$ anhydrous) were dissolved in 50ml of DI water. The solution mixture was poured into a beaker which was stirred and heated at 80°C and the pH of 9-10 was maintained in the bath by adding ammonium hydroxide solution. The deposition was run over 3hrs and thus Mn doped ZnO was deposited on glass substrate. The process was repeated for 1 wt% and 2 wt% of $MnCl_2$. Mn doped ZnO glass slides were cleaned using isopropyl alcohol, chromic acid and soap solution for about 20 minutes and they were washed in deionised water. Finally, Mn doped ZnO coated thin films were annealed at 300°C for 1 hr in the muffle furnace. The prepared, thin films were used for further characterization process.

2.3. Characterization of thin films:

Mn doped Cds were prepared by chemical bath deposition technique and the films were portrayed by X-ray diffraction, UV–Vis, SEM. The structural parameters were identified and the crystalline nature of the films was confirmed by X-ray diffraction patterns. The morphology of the thin films was studied using SEM technique and the change in the morphologies due to doping is evident from the images. To resolve the band gap of the material of the thin films after doping, UV–Vis absorption spectra have been recorded using UV–Vis spectrophotometer. It is found that the band gap has been tuned due to doping.

3. Results and discussion:
3.1. X – Ray diffractometer:

The structure of the deposited Mn doped ZnO film was confirmed by Powder X-ray diffractometer using CuKα (λ=1.5406Å) within the 2θ range 10-80°.Fig. 2(a) and 2(b) shows the peak positions and their relative intensities are consistent with the standard diffraction patterns of Mn doped ZnO for various concentrations such as, 0.5%, 1%, and 2% respectively. (JCPDS card # 36-1454). It has a main peak at 34.5° corresponding to the (002) plane.

The peak position at 31.79, 36.29, 47.6 and 62.9 are in accordance with the Mn doped ZnO. The lattice parameter of the pure ZnO [(Tetragonal) a = 3.249 Å; c = 5.206 Å] are also in accordance with the reported value (JCPDS card # 36-1454).

Mn doped ZnO thin films exhibited polycrystalline behavior. Bragg's angle for Mn doped ZnO showed small shift in the peak position attributed to the local vacancies in the crystal structure. According to Vegard's law, the dopant alone cannot generate an individual peak by the side of host peak but it can produce adequate shift in the position of host peak. It was understood that the host has accommodated Mn^{2+} ions into its lattice, since Mn^{2+} possesses smaller ion radii (0.70 Å) than Zn^{2+} (0.74 Å).

The further small shifts in the peak position in Mn doped ZnO nano particles ascertain to the incorporation of Mn^{2+} into the ZnO lattice and also exhibits zero alteration in the phase property of ZnO. Further the electro-negativities of both cations differ with Oxygen, there by suggesting that Mn gets incorporated into the ZnO lattice at vacancies sites most probably.

The crystallite size was determined using full width at half maximum (FWHM) of the diffraction peaks using Debye Scherrer's equation as shown below,

$$D= (0.9λ/βCOSθ)$$

where **D** is the grain sizes, **β** is the FWHM of the diffraction peak, **θ** is the Bragg diffracting angle, **λ** is the wave length of X-rays and **d** is an inter planar spacing.
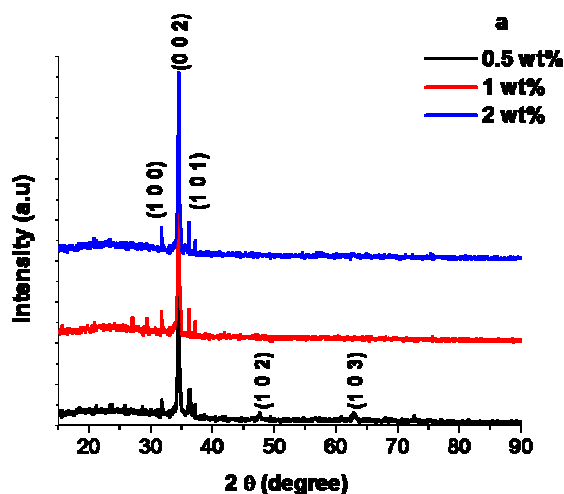

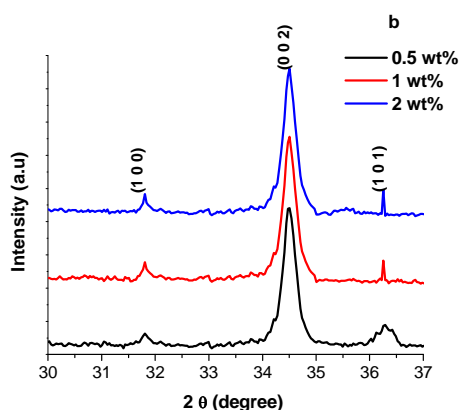
Fig. 2 (a) XRD Pattern for Mn doped ZnO of 0.5%, 1%, 2%.

Fig. 2 (b) XRD Pattern for Mn doped ZnO of 0.5%, 1%, 2%.

4. Optical Properties

Fig. 3(a), 3(b) shows the absorption and transmission sprectrum of Mn doped ZnO thin films for various concentrations such as, 0.5%, 1%, 2% respectively. The UV-Vis-IR studies reveal that Mn doped ZnO nanotubes were in the range of 200-900 nm. As in transmittance, doping increases the concentration for 1% increases whereas the doping for 2% decreases. The tauc plot of absorption coefficient squared $(\alpha h v)^2$ versus photon energy (hv) of Mn doped ZnO thin films are shown in Fig. 3(c). The optical transition of the thin films is direct and allowed transition. The thickness of the 1%, 2% and 5% of Mn doped ZnO thin films were 141, 153 and 171 nm respectively.

Table (1): Optical Parameters of Mn doped ZnO thin films

Sample	2θ (degree)	FWHM (degree)	D (nm)	Band gap (eV)	Thickness (nm)	Refractive index
0.5 wt%	34.49	0.172	50.53	2.27	141	3.91
1 wt%	34.50	0.165	52.68	2.86	153	3.41
2 wt%	34.51	0.158	55.01	2.97	171	3.17
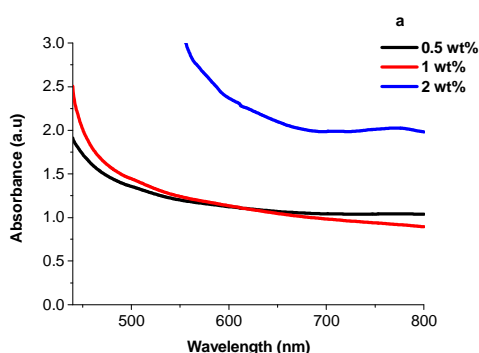
Fig. 3 (a) Typical absorption spectrum of Mn doped ZnO thin films of 0.5%, 1%, 2%.
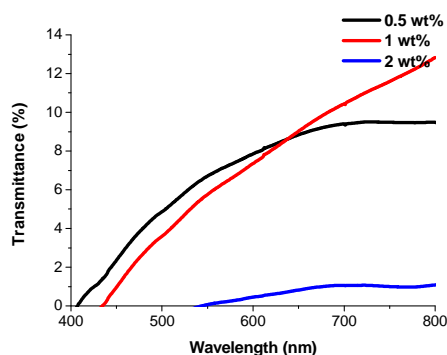
Fig. 3 (b) Typical transmission spectrum of Mn doped ZnO thin films of 0.5%, 1%, 2%.

Transmission studies are used to determine the thickness (t) of the thin films and reflectance to study the refractive index (n) and extinction coefficient of the thin films and are shown in Table. (1).
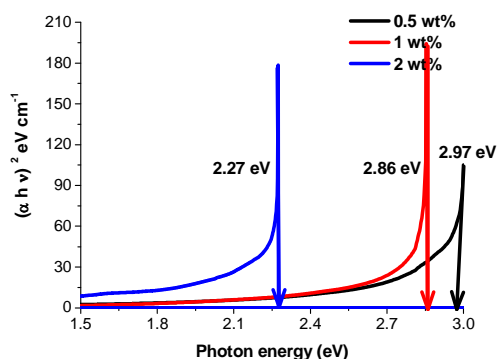

Fig. 3(c) Energy spectrum of Mn doped ZnO thin films of 0.5%, 1%, 2%.

The energy band gaps of all the thin films were determined. The graphs indicate a direct optical transition and evaluated energy band gap of the prepared thin films, which is in agreement with reported values. The optical band gap of the samples can be calculated using the relation

$$(\alpha h v) = A (h v - E_g)^{1/n}$$

where **A** is a constant and **E$_g$** is the optical band gap energy [10, 11].

5. Surface Morphology

The prepared thin films were characterized using Scanning Electron Microscope. The SEM image for ZnO doped with 0.5 wt% of Mn showed the formation of nanorod for the Mn concentration. The SEM images of 0.5 wt% of Mn is clearly shown in Fig.(4). The Mn doped ZnO nanotubes obtained on the substrate were randomly arranged with a single crystalline. The magnified image shows that the nanotubes are parallel to each other and predominately in a perpendicular orientation to the substrate. The average outer diameter of the nanotubes was 3.48 nm, inner diameter was 1.39 nm and the lengths are few tens of micrometers. The growth of nanotubes at low cost makes attractive developments in electronic devices and flexible electronics requirement for the modern optical devices. *Zhang et al.,* (2008) successfully realized the rapid growth of nanostructured crystalline ZnO by Chemical Bath Deposition Technique involving Zn-salt and aqueous ammonia. The dependency of morphology of the deposited ZnO film on the concentration of ammonia showed flower like and columnar structure [12].
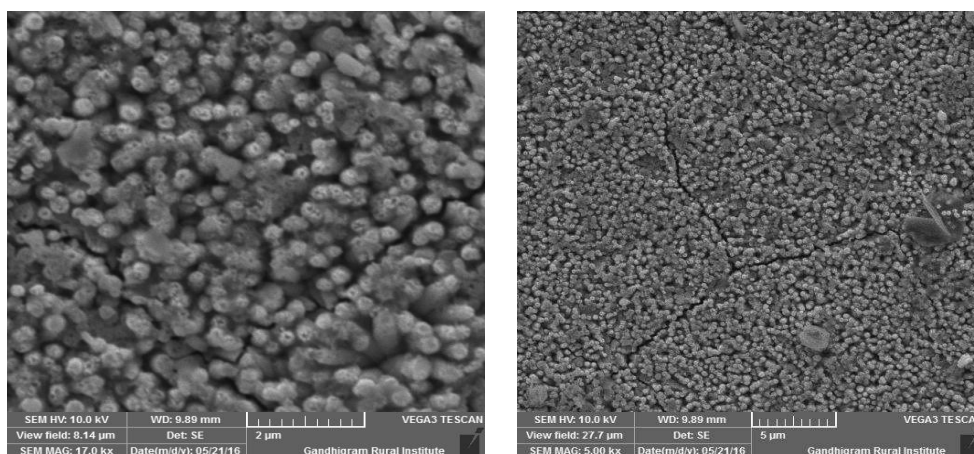

Fig. (4) .SEM images of 0.5wt% of Mndoped ZnO nanotubes

6. FT-IR analysis:

Fig. (5) shows the FTIR spectra of Mn^{2+} doped ZnO nanotubes in the range of 400–4,000 cm^{-1}. Two principal absorption peaks were observed between 1650 and 1400 cm^{-1} corresponding to the asymmetric and symmetric stretching of the carboxyl group (C=O). The chemical structuresMn doped ZnO nanopowders were examined by Fourier transformed infrared spectroscopy. The band appearing around 3500cm^{-1} is characteristic of O-H stretching vibration [13],[14] while the other one observed around 1620 cm^{-1} is assigned to H-O-H bending vibration [15]. These bands arise from a small amount of H$_2$O existing on the surface of ZnO nano crystalline, which may be due to moisture [15], [16] The broad absorption peaks around 3200 cm^{-1} and 2550 cm^{-1} are due to O-H stretching and peaks around 2900 cm^{-1} are due to C-H (acetate) stretching. The absorption peaks observed between 2300-2400 cm^{-1} is because of the existence of CO$_2$ molecule in air. The absorption band at 3,471 cm^{-1} in the spectra is due to the O–H stretching vibration band of H$_2$O absorbed on the surface of the sample and a small narrow band at 2,945 cm^{-1} indicates the presence of CH$_2$. Strong band was observed below 500 cm-1 due to the Zn-O and (Zn, Mn)-O stretching modes.
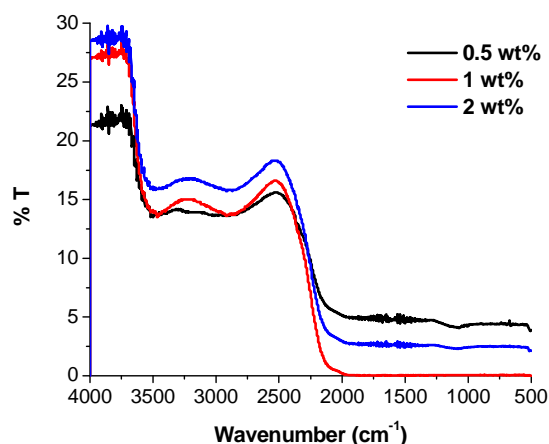

Fig. (5) FT-IR spectra of the Mn doped ZnO thin films of 0.5%, 1%, 2%.

7. Conclusion:

The transition metal Mn doped ZnO nanotubes were successfully synthesized by Chemical Bath Deposition method. The dopant concentration indicates that there is an increase in band gap. The structure of the deposited Mn doped ZnO was confirmed by Powder X-ray diffractometer. The Mn doped ZnO thin films are exhibited polycrystalline behaviour. The diffraction patterns of Mn doped ZnO has a main peak at 34.5° corresponding to the (002) plane. The peak positions are at 31.79, 36.29, 47.6 and 62.9 are in accordance with Mn doped ZnO.

The UV-Vis-IR studies reveal that Mn doped ZnO nanotubes were in the range of 200-900 nm. The Optical band gap was found to be 2.27eV - 2.97eV and the thickness of the 1%, 2% and 5% of Mn doped ZnO thin films were 141,153 and 171 nm respectively. The SEM image showed the formation of nanotubes for the Mn concentration. The Mn doped ZnO nanotubes obtained on the substrate were randomly arranged with a single crystalline. The average outer diameters of the nanotubes were 3.48 nm and inner diameter was 1.39 nm. The FT-IR analysis of Mn^{2+} doped ZnO nanotubes in the range of 400-4000 cm^{-1}. The absorption peaks were observed between 2300-2400 cm^{-1} is because of existence of CO_2 molecule in air. The doping of metal atoms at low temperatures may be particularly suitable by CBD method.

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மெய்யியல் வரலாற்றில் அறிவு முதல் வாதமும் அனுபவ முதல் வாதமும் - ஒரு ஒப்பீட்டாய்வு

ஐ.எல்.எம். மாஹிர்
சிரேஷ்ட விரிவுரையாளர் (மெய்யியல்)
சமூக விஞ்ஞானங்கள் துறை, கலை கலாசாரப்பீடம், இலங்கை
தென்கிழக்குப் பல்கலைக்கழகம், இலங்கை.

ஆய்வுச்சுருக்கம்

மெய்யியலின் தோற்றம் தொன்மைக் கிரேகத்திற்குரியது. எனினும் அக்காலத்திலேயே மெய்யியல் முழுவடிவம் பெற்று விடவில்லை. ஒவ்வொரு காலப்பகுதியிலும் தோன்றிய சிந்தனையாளர்களின் பங்களிப்பு மெய்யியலின் வரலாற்றுத் தொடர்ச்சியாக இருந்து வந்துள்ளது. பதினைந்தாம் நூற்றாண்டுக்குப் பின்னரான நவீன காலம் பிரபுத்துவத்தின் வீழ்ச்சி, முதலாளியத்துவத்தின் தோற்றம் என்பவற்றோடு மெய்யியலில் அறிவாராய்ச்சியல் பிரச்சினைகள் மேலெழுந்த காலகட்டமாக அமைகின்றது. பிரதானமாக அறிவு முதல் வாதம் (Rationalism), அனுபவ முதல் வாதம் (Empiricism) என்ற இரண்டு அறிவுப் போக்குகள் நவீன காலத்தில் தோற்றம் பெற்றன. இதனடிப்படையில் இவ்வாய்வில் அறிவு முதல் வாதிகளாக ரெணே டேக்கார்ட் (Rene Descartes 1596 - 1650), ஸ்பினோசா (Spinoza 1632 - 1677), லைபினிஸ்ட் (Leibniz 1646 - 1716) போன்றோரின் மெய்யியல் கருத்துக்களும் அனுபவ முதல் வாதிகளான ஜோன் லொக் (John Locke 1632 - 1704), ஜோர்ஜ் பாக்லி (George Barkely 1685 - 1753), டேவிட் ஹியூம் (David Hume 1711 - 1776) போன்றோரது மெய்யியல் கருத்துக்களும் ஒப்பிட்டு நோக்கப்படுகின்றது. இதனடிப்படையில் முழுமையான அறிதலில் அறிவு மற்றும் அனுபவத்தின் இயங்குநிலை குறித்து இக்கட்டுரையில் விரிவாக விவாதிக்கப்படுகின்றது. இதற்காக மெய்யியல் பகுப்பாய்வு முறை மற்றும் ஒப்பீட்டாய்வு முறை என்பன பயன்படுத்தப்பட்டுள்ளன.

பிரதான சொற்கள்: அறிவாராய்ச்சியல், உண்மை, அனுபவங்கள், நவீன காலம்.

அறிமுகம்

மெய்யியலின் தோற்ற காலமான கிரேக்க மெய்யியல் சிந்தனை பெரும்பாலும் இயற்கை பற்றியதாகவே இருந்தது. இவர்கள் பிரபஞ்சத்தின் தோற்றம் பற்றிச் சிந்தித்தவர்களாவர். கி.மு. ஆறாம் நூற்றாண்டின் மைலீசிய மரபு கிரேக்கச் சிந்தனையின் ஆரம்பமாகும். முதல் ஆதி கிரேக்க மெய்யியலாளர் என அழைக்கப்படும் தேலீஸ் அறிவார்ந்து சிந்திக்கும் முறைமையை ஆரம்பித்து வைத்தவர் ஆவார். அவரைத் தொடர்ந்து வந்த மெய்யியலாளர்கள் பலரும் இயற்கை பற்றியும், அடிப்படைப் பொருள் பற்றியுமான மெய்யியல் சார்ந்த விளக்கங்களை முன்வைத்தனர்.

கிரேக்கத்தில் சோக்ரட்டீசின் வருகைக்குப்பின் ஒழுக்கப் பிரச்சினைகள் பற்றிய ஆய்வாக மெய்யியல் வளர்ந்தது. பிளேட்டோ ஒழுக்கம், அரசியல் சிந்தனை, பௌதீக அதீதம், மற்றும் அறிவாராய்ச்சியல் சார்ந்த மெய்யியல் உரையாடல்களை எழுத்துருவாக்கினார். அதனைத் தொடர்ந்து வந்த கிரேக்க மெய்யியலாளரான அரிஸ்டோட்டில் பல்வேறு அறிவுத் துறைகள் மீதும் மெய்யியல் விசாரணையை மேற்கொண்டார்.

கிரேக்க காலத்தைத் தொடர்ந்து மத்திய காலமாகும். கி.பி. ஐந்தாம் நூற்றாண்டு முதல் பதினைந்தாம் நூற்றாண்டு வரையிலான இக்காலகட்டம் இருண்ட காலம் என அழைக்கப்படுகிறது. இதன்போது சமய வாதிகளின் கையில் ஆட்சி இருந்தது. இக்காலம் முழுவதும் கடவுளைப் பற்றிய சிந்தனை மட்டுமே முதன்மையானதாக இருந்தது. தோமஸ் அக்குவைனஸ், புனித ஒகஸ்டின், அன்சலம், நெமசியஸ், கிரிகோரி போன்றோர் மத்தியகாலச் சிந்தனையின் உருவாக்கத்தில் பங்காற்றியவர்களாவர்.

பதினைந்தாம் நூற்றாண்டுக்குப் பிந்திய காலம் மெய்யியல் வரலாற்றில் நவீன காலம் என்றழைக்கப்படுகிறது. பிரபுத்துவத்தின் வீழ்ச்சி,

முதலாளியத்துவத்தின் தோற்றம் என்பவற்றோடு சமயம் சார்ந்த விடயங்களில் இருந்தும் விடுபட்ட காலமாகும். இக்கால கட்டத்தில் விஞ்ஞானம், கணிதம், வானவியல், உடற்கூற்றியல் போன்ற துறைகளும் வளர்ச்சியடைந்திருந்தன. நவீன காலம் இயற்கையையும் புற உலகையும் அறிந்து கொண்ட மனிதனது செயற்பாடுகள், அறிவியல் கண்டுபிடிப்புக்கள் என்பனவற்றை முக்கியப்படுத்தும் வகையில் தன் ஆய்வு எல்லையை விரிவு படுத்தியது. இத்தகைய நிலைப்பாடுகள் அறிவு வாதம் (Rationalism), அனுபவ வாதம் (Empiricism) என்ற இரண்டு அறிவுப் போக்குகளுக்குக் காரணமாகின. நிலையான அறிவினை வேண்டி நின்ற அறிவு முதல் வாதிகளாக ரெணே டேக்கார்ட் (Rene Descartes 1596 - 1650), ஸ்பினோசா (Spinoza 1632 - 1677), லைபினிஸ்ட் (Leibniz 1646 - 1716) போன்றோரைக் குறிப்பிடலாம். அனுபவ முதல் வாதிகள் என அறியப்பட்ட ஜோன் லொக் (John Locke 1632 - 1704), ஜோர்ஜ் பாக்லி (George Barkely 1685 - 1753), டேவிட் ஹியூம் (David Hume 1711 - 1776) போன்றோர் அறிவின் ஒரே ஆதாரமாக புலன் அனுபவமே இருக்க முடியும் என்ற கருத்தினைக் கொண்டிருந்தனர். இவ்விரு சிந்தனையாளர்களதும் கருத்துக்களையும் இணைத்தவராக இமானுவல் காண்டினை (Immanuel Kant, 1724 - 1804) எடுத்தாளலாம். இவரது கருத்துக்கள் மெய்யியல் வரலாற்றில் மிக முக்கியமானவையாகும் (Bogomolov, 1985).

மெய்யியலில் அறிவாராய்ச்சியல்

மெய்யியலில் அறிவாராய்ச்சியல் ஆய்வுகள் மிகப்பிரதான இடத்தினைப் பெறுகின்றன. அறிவு என்றால் என்ன? அது எத்தகையது? அறிவு எவ்வாறு பெற்றுக்கொள்ளப்

படுகின்றது? அறிவைப் பெறுதல் சாத்தியமானதா? அறிவு நிச்சயமானதா? போன்றவை அறிவாராய்ச்சியில் பிரச்சினைகளாகும். அறிவு என்பதன் மூலம் நாம் எதனை விளங்கிக் கொள்கிறோம் என்பது முக்கியமானதாகும். அதாவது சாதாரணமாக அறிந்து வைத்திருத்தல் அல்லது தெரிந்து வைத்திருத்தல் என்ற அறிதல் என்பது புரிந்து கொள்ளப்படுகின்றது.

அறிவாராய்ச்சியல் ஏன் அவசியம்? என்பதற்கு கிரேக்க மெய்யியலாளர் அரிஸ்டோட்டில், மெய்யியலானது ஒரு தேடல் அல்லது புதிரில் இருந்தே தொடங்குகின்றது எனப் பதிலளித்தார். அறிதலுக்கான முயற்சியில் உருவாக்கப்படுகின்ற உண்மையிலிருந்து விசாரணையை முன்னெடுத்துச் செல்லுகின்ற பணி மெய்யியலுக்குரியது. அதாவது அறிவின் மீதான தேடல் திருப்தியான முடிவை நோக்கியதால் அல்லாமல் கிடைக்கப்பெறும் உண்மை மீதான விசாரணையாக அமையும். இத்தகைய அறிவின் அடிப்படை என்ன என்பது தொடர்பில் கிரேக்க காலத்திலிருந்தே கவனம் செலுத்தப்பட்டது. அறிந்து வைத்திருப்பவற்றில் சரி, பிழை காண்பதையே அறிவு எனக் கொண்டிருப்பது சாதாரணமான ஒரு நோக்குடையதாகும். இத்தகைய நிலையிலிருந்து மாறுபட்ட சிந்தனை முறைமைகள் மெய்யியலில் எடுத்தாளப்பட்டன.

அறிவாராய்ச்சியல் என்பது ஆங்கிலத்தில் *Epistemology* எனப்படுகின்றது. இது *Episteme, Logos* எனும் கிரேக்கச் சொற்களிலிருந்து தோன்றியதாகும். 'அறிவு பற்றிய முறைமை' என்பது இதன் பொருளாகும். அறிவு பற்றிய பிரச்சினைகள் மெய்யியலில் முதன்மையானவைகளாகும் (Roderick, 1996).

உண்மை மீதான விசாரணையாக அமையும் மெய்யியலின் ஆய்வுப்பரப்பு மனிதன், இயற்கை, உலகு, உள்பொருள், அறிவு என விரிவுபட்டதாகும். இவை அனைத்தும் அறிவாராய்ச்சியல் கண்ணோக்கில் விசாரணை செய்யப்படுகின்றது. கிரேக்க மெய்யியல் உண்மையை வேண்டி நிற்பதை அறிவாகக் கொண்டது. கிரேக்க மெய்யியலாளரான பிளேட்டோ உண்மை, அழகு, நன்மை என்பவற்றை ஆராய்வதே மெய்யியலாகும் என்றார். சோக்கிரட்டீஸ், பிளேட்டோ, அரிஸ்டோட்டில் போன்ற கிரேக்க மெய்யியலாளர்கள் அறிவு பற்றி சிந்தித்தவர்களாவர். இவர்களடு அறிவு பற்றிய கருத்துக்களும் அணுகுமுறைகளும் அறிவாராய்ச்சியலை விளக்கமுடையதாக அமையப்பெற வழிவகுத்தன.

உண்மை எனக்கொள்வது அறிவாக இருக்க முடியுமா? என்ற மெய்யியல் பிரச்சினை எழுகின்ற போது உண்மை பற்றிய ஆய்வு அவசியமாகின்றது. ஒரு விடயம் உண்மையாக அமைகின்ற போதும், அதை பற்றி நாம் அறிந்திருந்த போதிலும் அதனை அறிவெனக் கொள்ள முடியுமா என்பது பற்றிய பிளேட்டோவின் நியாயவாதம் முக்கியமானதாகும். நம்பிக்கை அறிவில் இன்றியமையாதது எனினும் தர்க்கபூர்வமான நியாயித்தலை அறிவு கொண்டிருக்க வேண்டும் என்பதை பிளேட்டோ வலியுறுத்துகின்றார் (Roderick, 1996). இங்கு அறிவு நம்பிக்கையை விட உயர்ந்தது என்ற விளக்கம் வழங்கப்படுகின்றது. அதாவது ஒரு விடயம் உள்ளது என்று நம்புவதிலும், அந்த விடயம் உண்மையாக இருக்கிறது என்பதிலும் பார்க்க அவ்விடயத்தை தர்க்க பூர்வமாக நிறுவதல் அறிவுக்கு போதிய நிபந்தனையாக அமைகின்றது என்பது பிளேட்டோவின் கருத்தாக அமைகின்றது. அத்தகைய தர்க்க பூர்வமாக நிறுவும் திறனைக் கொண்டே ஒருவரை விடயம் பற்றி தெரிந்தவர்

அல்லது தெரியாதவர் என்று கணிப்பிட முடியும் என்கிறார் பிளேட்டோ.

இவ்வாறு பிளேட்டோ தன் அறிவாராய்ச்சியியலை கருத்து நிலை, வடிவங்கள், புலனுலகு, படிமங்கள் என்பவை பற்றிய விளக்கமாக அளித்தார். புலனுலகை புரிந்து கொள்ளல், அதனை நம்புதல், கருத்து நிலைப்படுத்தல், தர்க்க ரீதியாக அறிதல் என்பவற்றைக் கொண்டதாக பிளேட்டோவின் நியாயவாதம் அமைகின்றது.

நவீன மெய்யியலாளரான ரேணே டேக்கார்ட் அறிவாராய்ச்சியல் மிக முக்கிய பங்களிப்புச் செய்தவராவார். மெய்யியலாளராகவும் கணிதவியல் அறிஞராகவும் விளங்கிய இவர் மெய்யியல் அறிவையும் கணிதம் போன்று துல்லியமானதாகவும் தெளிவானதாகவும் உருவாக்க முயன்றார். அதன்படி அறிவானது பொதுவான உண்மையை உருவாக்குவதாகவும், எளிமையானதாகவும், சந்தேகத்திற்கு இடமில்லாததாகவும், சுயநிரூபணம் கொண்டதாகவும், தெளிவானதாகவும் அமைய வேண்டும் என்பது அவரது கருத்தாக அமைந்திருந்தது. அறிவை முதன்மையாகக்கொண்ட அறிவாராய்ச்சியலுக்கு டேக்கார்ட்டின் கருத்துக்கள் வலுச்சேர்த்தன. ஐயப்பாடான, தெளிவற்ற அனைத்தையும் மறுத்த அவர் நிச்சயமான உண்மையை அறிவதற்காக அனைத்தையும் சந்தேகத்திற்கு உட்படுத்தினார். அதனுடாக தனது மெய்யியல் அடிப்படைகளை உருவாக்கிய டேக்கார்ட்டின் கருதியல் 'முறைமைப்படுத்தப்பட்ட சந்தேகம்' (Methodic *Doubt*) என அறியப்படுகிறது.

மேலும் அறிவுமுதல் வாதிகளான ஸ்பினோசா, லைபினிஸ்ட் போன்றோரின் சிந்தனைகளும் குறிப்பிடத்தக்கனவாகும். பிளேட்டா மற்றும் டேக்கார்ட்டினைப் போலவே இவர்களும் நிச்சயமான அறிவை நிருபிப்பது தொடர்பில் கவனம் செலுத்தினர். நிச்சயமான அறிவு என்பது புலன் சார்ந்தது அன்று. அது ஒரு தீர்க்கமான முடிவு நோக்கியது என்ற வாதம் இவர்களால் முன்வைக்கப்பட்டது. இத்தகைய அறிவுப்போக்குக்கு மாற்றமான கருத்துக்களும் எழுந்தன. இயல்பான அறிவு அல்லது உடன்பிறந்த எண்ணங்கள் ஊடாகப்பெற்ற அறிவு என்ற கருத்துக்களின் ஏற்புடைமை நியாயப்புக்குள்ளானது. இந்தப் புள்ளியிலிருந்து அறிவாராய்ச்சியலின் மற்றுமொரு சிந்தனை தோன்ற ஆரம்பமானது.

அதாவது அனுபவவாதச் சிந்தனையாளரான ஜோன் லொக் புலன் அனுபவங்கள் மூலமே அறிவைப்பெற முடியும் என்றார். அறிவுமுதல்வாதச் சிந்தனையை ஏற்றுக்கொள்ளாத அனுபவ முதல்வாதிகள் அறிவைப் பெறுவதற்கான ஒரே வழி புலக்காட்சியே என்றனர். உடன்பிறந்த, இயல்பான அறிவை நிராகரித்த இவர்கள் எல்லா மனிதர்களும் ஒரே மனநிலை உடையவர்கள் அல்ல. அதாவது மாறுபட்ட எண்ணங்களும் சிந்தனைகளும் கொண்டவர்கள் எவ்வாறு இயல்பில் ஒரே கருத்தைக் கொண்டவர்களாக இருக்க முடியும் என்ற வாதத்தினை முன்வைத்தனர். எனவே அனைத்தும் அனுபவத்தின் மூலம் பெறப்படுபவையே அன்றி உடன்பிறந்த எண்ணங்கள் என்று எதுவுமில்லை என்ற நிலைப்பாட்டைக் கொண்டவர்களாக இவர்கள் காணப்பட்டனர்.

புலன் அனுபவங்கள் அறிவினைத் தருகின்றன என்ற ஜோன் லொக்கின் கருத்தைத் தொடர்ந்து ஜோர்ஜ் பாக்லி, டேவிட் ஹியூம் போன்றோரின் கருத்துக்களும் அனுபவ வாதத்தினை நியாயப்படுத்தின. அறிவு முதல் வாதம் மற்றும் அனுபவ முதல் வாதம் என்ற இரண்டு சிந்தனைப் புலங்களும் அறிவாராய்ச்சியலில் அறிவு என்றால் என்ன?

அது எவ்வாறு பெறப்படுகின்றது? அறிவின் மூலம் என்ன? அறிவு எத்தகையது? என்ற மெய்யியல் பிரச்சினைகளுக்கு தான் சார்ந்த கொள்கையின் வழி நின்று விளக்கமளித்தன.

அறிவு முதல்வாதம்

அறிவு முதல் வாதிகளின் ஒழுங்கில் டேக்கார்ட், ஸ்பினோசா, லைப்பினிஸ்ட் போன்றோர் நோக்கப்படுகின்றனர். அறிவினை மூலமாகக் கொண்ட அறிவுமுதல் வாதிகள் பொதுவானதும், நிச்சயமானதுமான தீர்மானங்களால் உருவானதே உண்மையான அறிவு என வாதிட்டனர். மேலும் சிந்தனை மூலமே உறுதியான அறிவை அடைய முடியும், அது உடன்பிறந்த எண்ணங்கள் ஊடாகவே அறியப்படுகின்றது என்றனர்.

ரெனே டேக்கார்ட் (1596 – 1650)

புதிய விஞ்ஞானச் சிந்தனைகள் தோன்றிய காலத்துக்குரியவரான ரெனே டேக்கார்ட் அறிவாராய்ச்சியியலில் மாற்றுச் சிந்தனையை முன்வைத்தார். முன்னர் இருந்த நம்பிக்கைகளையும் சமயக் கொள்கைகளையும் விசாரணைக்குட்படுத்தும் விதமாக எழுந்த சிந்தனையின் பேறாக பழைய சிந்தனைகள் அனைத்தையும் தகர்த்து உறுதியானதும் நிரந்தரமானதுமான கட்டமைப்பை உருவாக்க வேண்டும் என்பதில் டேக்கார்ட்டை நிலைபெறச் செய்தது. அது விஞ்ஞானம் சார்புடையதாயிற்று.

டேக்கார்ட் முறையியல் அமைப்பிலான கோட்பாட்டுத் திட்டத்தை உருவாக்குவதில் முனைப்புக் காட்டினார். தெளிவானதும் தனித்துவமானதுமான சிந்தனையின் மூலம் கணிதத்தினைப் போன்று உறுதியான அறிவை உருவாக்கும் முயற்சியே அவரது சிந்தனையின் அடிதளமாக இருந்தது. இயற்கை சார்ந்தவை மட்டுமன்றி மனிதன் சார்ந்த விடயங்களும் திட்டமான நியாயப்படுத்தலுடன் விளக்கப்பட வேண்டும் என்பது அவரது கருத்தாகும் (Descartes, 1988).

எம்மால் அறியப்பட்டதும் அவதானத்திற்கு உட்பட்டதுமான அனைத்தும் அதன் நம்பிக்கையை இழக்கலாம் என்பதை நாம் ஏற்றுக்கொள்கிறோம். எனவே இது உண்டு அல்லது இது உண்மை என நிறுவுவதற்கான நிச்சயமான முறைமை ஒன்றை நாம் கொண்டிருக்க வேண்டும் என்பதன் மூலம் நிச்சயமான முறைமைப் படுத்தப்பட்ட அறிவைச் சாத்தியமாக்குவதை டேக்கார்ட் நோக்கமாகக் கொண்டார். எனவே சந்தேகத்திற்கிடமற்ற, நிச்சயமான அறிவை உருவாக்கும் முயற்சி உண்மையைக் கண்டுபிடிக்கும் நோக்கோடு ஆரம்பிக்கிறது எனலாம்.

இதனடிப்படையில் கடந்தகாலச் சிந்தனைகளைக் கற்பதை மட்டும் அறிவெனக் கொள்ள முடியாது. அதனைச் சிந்தித்துத் தெளிவடையும் செயன்முறை மேற்கொள்ளப்பட வேண்டும். எனவே இதற்காகக் கையாளப்படும் தெளிவான அறிவு எத்தகையது? என்பது தொடர்பில் இவரது ஆய்வுகள் அமைந்தன. இதற்காக அவர் கணித முறையியலைப் பயன்படுத்தினார். அதாவது உறுதியான நியாயப்படுத்தல்களுடன் உண்மையை விளக்குதல், இலகுவான விளக்கங்களிலிருந்து கடினமான விளக்கங்களுக்கான புரிதலை உருவாக்கல், ஒவ்வொன்றையும் உள்ளுணர்வின் அடிப்படையில் புரிந்து கொள்ளல் என்ற நோக்கில் அவரது அறிவாராய்ச்சியல் கட்டியெழுப்பப்பட்டது. இங்கு உள்ளுணர்வு என்பது இயற்கைச் செயன்முறையாக இருப்பதால் தவறான

முடிவுகள் சாத்தியமற்றது என்பதில் நம்பிக்கை கொண்டிருந்தார்.

இதற்காக டேக்கார்ட் ஒவ்வொன்றையும் பகுத்தறியும் முறையியலை உருவாக்கினார். இதனடிப்படையில் ஐயத்திற்கு இடமில்லாத உறுதியான உண்மையைக் கண்டுபிடிக்க வேண்டும் என்றார். இதற்காக அவர் ஒரு தீவிர ஐயவாதியாகச் செயற்பட்டார். அதாவது எல்லாவற்றையும் சந்தேகத்துக்கு உள்ளாக்கும் 'ஐயப்படுதல்' அனைத்திற்குமான ஆரம்பம் என்றார். இத்தகைய ஐயப்பாடு சிந்தனையுடன் தொடர்புபட்ட விடயமாகும். இங்கு உணர்வுநிலைச் செயன்முறையான சிந்தித்தல் என்பது ஐயத்திற்கு உட்படுத்த முடியாத உண்மையாக இருக்கிறது என்ற டேக்கார்ட் இதனை ஆன்மாவின் தளத்திலிருந்து நோக்கினார்.

இதனடிப்படையில் 'நான் சிந்திக்கிறேன்' என்பதிலிருந்து 'நான் இருக்கிறேன்' என்ற முடிவுக்கு வருகிறார். இங்கு 'உணர்தல்' என்பதன் மூலம் தனது இருப்பு நிச்சயமானதாக்கப்படுகின்றது. இதன்மூலம் உள்ளத்தில் எழுகின்ற உணர்வையே உடன் பிறந்த எண்ணங்கள் என்கிறார். நிச்சயமான அறிவென்பது உள்ளுணர்வின் மூலமாக அறியக் கூடியதாக இருக்க வேண்டும். புலன்களால் பெறப்படும் அறிவு மாற்றமடையும் தன்மை கொண்டது என்பதனால் அவை உண்மையான அறிவு என்ற நிலையைப் பெற முடியாது எனக் கருதிய டேக்கார்ட் உள்ளத்தினால் மட்டுமே உண்மையான அறிவு சாத்தியம் எனக் கொண்டார். 'நான் சிந்திக்கிறேன் ஆகவே நான் இருக்கிறேன்' என்ற தனது புகழ் பெற்ற கூற்றின் மூலமாக 'நான்' என்பதற்கான விளக்கம் வழங்கும் டேக்கார்ட் மனம், உடல் என்ற இருமைவாதக் கருத்தில் நிலை கொள்கிறார். இதன்மூலம் சிந்திக்கும் பொருள், சிந்திக்கப்படும் பொருள் என்ற இரண்டு அர்த்தங்களை வழங்குகிறார் (Descartes, 1988).

இறை நம்பிக்கைக் கொள்கையுடையவரான இவர் தனது கருத்துக்களில் அதனை வெளிப்படுத்தினார். கடவுளைப் பற்றிய எண்ணம் உடன்பிறந்தது என்ற டேக்கார்ட் அது நிறைவான எல்லையற்ற ஒன்றாக இருக்கிறது என்றார். ஐயமுறுகின்ற நான் பூரணமானவனாக இருக்க முடியாது என்ற நிலைப்பட்டின் மூலம் பூரணத்துவமான ஒன்றை உண்மை எனக்கொண்டார். அதுவே கடவுள். எனது தெளிவான உணர்வின் மூலம் நான் கடவுளை உணர்கிறேன். இத்தகைய நிறைவான எண்ணத்திற்குக் காரணம் கடவுளேயாகும். அடுத்து 'நான் இருக்கிறேன்' என்பதுகூட கடவுள் இருக்கிறார் என்பதேயாகும். எனது இருப்பு அழியக்கூடியதாகவும், நிரந்தரமற்றதாகவும் இருப்பதால் எனது இருப்புக்கு கடவுள் என்ற பூரணம்தான் காரணமாக இருக்க முடியும் என்பது அவரது வாதமாக இருந்தது. எனினும் இக்கருத்து பிற்பட்ட காலத்தில் அனுபவமுதல் வாதிகளாலும், உளவியலாளர்களாலும் விமர்சனத்திற்கு உள்ளாக்கப்பட்டமை குறிப்பிடத்தக்கது. புலன் வழியாக பெறப்படும் உலகம் அல்லது அறிவு ஏமாற்றம் தரக்கூடியது. அவை வெறும் புலத்தரவுகளேயன்றி வேறில்லை. உண்மையான அறிவு உள்ளாரந்ததும் முன்னையது எதுவானதுமாகும் என்பதே டேக்கார்ட்டின் வாதமாக இருந்தது.

டேக்கார்ட் சடத்தினை பரப்புடைமை (Extension) இயல்புடையது எனவும் மனதினை சிந்தனை (Thought) இயல்புடையது எனவும் விபரித்தார். இவை மாறுநிலையானவை ஆகும். புலனுணர்ச்சி மற்றும்

கற்பனை என்பவை சிந்தனை அல்லது எண்ணத்தின் மாறுநிலையாகவும், உருவம், இயக்கம் என்பன பரப்புடைமையின் மாறுநிலையாகவும் அமைகின்றன. அதாவது சடம், மனம் என்பன உருவத்தினையும், வடிவத்தினையும் மாற்ற முடியும். ஆனால் அவை இயல்பில் மாற்றமுறுவதில்லை.

பரப்புடைமை, சிந்தித்தல் என்பன ஒன்றுக்கொன்று எதிர்மாறான இயல்புகள் என்பதால் சடமும் மனமும் எதிர்நிலையானவை. மனம் சிந்திக்கின்றது ஆனால் சடத்தினால் சிந்திக்க முடியாது. அதேபோல் சடத்தின் இயல்பான பரப்புடைமை மனதிற்கு இல்லை. எனவே இவை இரண்டின் விளைவுகளும் முற்றிலும் வெவ்வேறானவை. இத்தகைய விவாத வெளிப்பாட்டிலிருந்து டேக்கார்ட் தனது 'இருமைவாதக் கருத்தியலை' முன்வைக்கிறார். அதாவது மனமும் உடலும் இணைந்த இணைவே மனிதன் ஆவான். ஆனால் வேறுபட்ட இவை இரண்டும் எவ்வாறு மனித இயக்கத்திற்குக் காரணமாகிறது? என்ற கேள்விக்கு, டேக்கார்ட் பீனியல் சுரப்பியினை காரணம் காட்டுகின்றார். அதாவது பீனியல் சுரப்பி மூலமான உடல் - உளச் செயற்பாடு காரண காரிய ரீதியில் இயற்றப்படுகின்றது என்றார். இவ்வகையில் உடன்பிறந்த அறிவே தெளிவானதும் நிச்சயமானதுமாகும் என்பது டேக்கார்ட்டின் வாதமாக இருந்தது.

ஸ்பினோஸா (1632 – 1677)

டேக்கார்ட்டைத் தொடர்ந்து அறிவுமுதல் வாதக் கருத்துக்களை முன்வைத்த பிரதான அறிவுமுதல் வாதியாக ஸ்பினோஸா கருதப்படுகின்றார். அறிவாராய்ச்சியில் இவரது பங்களிப்பு குறிப்பிடத்தக்க செல்வாக்கினைப் பெற்றது. உடல், உளம் என்ற இரண்டையும் வெவ்வேறாக நோக்கிய டேக்கார்ட்டிலிருந்தும் மாறுபட்டு இவை இரண்டும் இணை இயக்கமுடையவை என்ற கருத்தை இவர் முன்வைத்தார். இது ஒன்றையொன்று உருவாக்குவதாகவோ அல்லது ஒன்றுக்கொன்று காரணமானதாகவோ அமையாமல் இணையியக்கமாக தொழிற்படுகின்றன என்றார். இதனை அவர் எண்ணம், பரப்பு, பொருள் என்ற கற்பதங்களினூடாக விளக்கினார்.

பூரணமான அறிவைப் பெறுவதே மெய்யியலின் நோக்கமாகும் என்ற கருத்தில் ஸ்பினோஸா உடன்பாடு கொண்டவராக இருந்தார். அறிவு தெளிவானதும் தனித்தன்மையானதுமான சிந்தனையின் ஊடாக அடையப்படக் கூடியது என்றார். அறிவாராய்ச்சியில் இவரது கருத்து ஒருமை வாதத்தினை அடிப்படையாகக் கொண்டதாகும். தெளிவானதும் தனித்தன்மையுடையதுமான எண்ணங்களே உண்மையானவை எனக்கூறும் ஸ்பினோஸா, தெளிவற்ற, குறைபாடுடைய எண்ணங்கள் பிழையானவை என்றார். இத்தகைய தெளிவானதும் தனித்தன்மையுடையதுமான எண்ணம் கடவுளைச் சார்ந்தது. கடவுளைப் பற்றிய எண்ணமே எல்லாவற்றையும் விட உறுதியானதும் அனைத்திற்கும் முதன்மையானதுமாகும் (ஜோன்பேண்ட், 1965).

ஸ்பினோஸாவின் கருத்துக்கள் ஒழுக்கவியல் சார்ந்ததாக அமைந்தது என்பர். அவர் வரையறுக்கப்பட்ட கணித ரீதியான நோக்கிலேயே உலகத்தினை நோக்கினார். தர்க்க முற்கோடல்களுடன் கணிதப் பிரச்சினைகள் தீர்க்கப்படுவது போல், நிச்சயமான பிரபஞ்ச மூல அடிப்படையே அனைத்திற்குமான விளைவுகளாக இருக்கின்றன என்றார். பிரபஞ்சத்தின் ஒவ்வொரு விடயங்களும், நிகழ்வுகளும் மற்றையதின்

விளைவுகளாகிறது. அது ஒரு காரணகாரியத் தொடர்ச்சியாகும். இதில் ஒவ்வொன்றும் அதற்குரிய இடத்தினைப் பெற்றிருக்கின்றன. இதிலிருந்து அவர் இயற்கைக்கு எவ்வித நோக்கமோ உட்கருத்தோ இல்லை என்ற கருத்தை முன்வைத்தார்.

டேக்கார்ட் சிந்தனையையும், உடல் இருப்பையும் பிரித்துக்காட்டி கடவுளை அதற்கு மேலான முழுமைப்பொருள் என்றார். ஆனால் ஸ்பினோஸா கடவுளுக்கு முன்பாக அல்லது காரணமாக எவ்வித நோக்கமும் இருக்க முடியாது. அவ்வாறு நோக்கம் ஒன்றைக் கற்பிக்கும் செயன்முறையானது சிந்தனையை முதன்மைப் படுத்துவதாக அமையும். சிந்தனை என்பது பரப்புடைமையின் நிலையிலேயே இருக்கின்றது என்றார். இவரது கருத்தில் கடவுள் என்பது பிறவற்றின் சார்பற்று அதன் இயல்பிலேயே அறியப்பட வேண்டும். பொருளின் இன்றியமையாத தன்மையாகவே இயல்பு காணப்படுகின்றது. பிறவற்றில் சாராத பொருள் எல்லையற்றதாகவும், தாமாக உண்டாவதாகவும் இருக்கும். இது பிறவற்றால் நிர்ணயிக்கப்படாத கட்டுப்பாடற்ற ஒன்றாகும். அது எவ்வித நோக்கத்துடனும் செயலாற்றுவதில்லை. எனவே நிலையானதும், தனிப்பட்டதும், எல்லை இல்லாததும், தன்னிலேயே இருப்புடையதும், எல்லாப் பொருட்களுக்கும் அடிப்படையானதே கடவுளாகும். எனவே ஸ்பினோஸாவின் கருத்தின்படி பிரபஞ்சத்தின் அடிப்படை கடவுள். காரணமும் காரியமும் தனிப்பட்ட பிரிவுகலல்ல. உலகமும் கடவுளும் ஒன்றே. அழியாத பொருளான கடவுள் எல்லாவற்றுக்கும் மூலமாக உள்ளார். அவரே இயற்கையின் இயக்கியாக இருக்கிறார்.

இவ்வாறு ஸ்பினோஸா தனது கருத்தில் இருக்கின்ற பொருட்கள் முழுமை இயற்கையாகும், அதுவே கடவுள் என்றார். டேக்கார்ட் கூறுவதுபோல் கடவுள் வெளியிலோ புறம்பாகவோ இல்லை. அவரே இயற்கையாக இருக்கிறார். உலகமாக இருக்கிறார். எனவே இங்கு படைப்பு என்பது நிகழ்ந்து முடிந்த விடயமல்ல. அது முடிவற்ற தொடர்ச்சியாக இருக்கிறது. அதேபோல் கடவுளுக்கு பண்பு அல்லது இயல்பினை வரையறுக்கவும் முடியாது. எல்லையற்ற ஒன்றினை எல்லை கொண்ட மனிதர்களால் விபரித்துக் கூறமுடியாது.

எமது அறிவினைக் கொண்டே நாம் கடவுளின் இன்றியமையாத தன்மையினை அறிகிறோம். எனவே ஒன்றின் இருப்புக்கு இன்றியமையாதவை என நாம் கருதுபவை அதன் இயல்புகளாகின்றது. இங்கு சிந்தனையும், பரப்புடைமையும் வெவ்வேறானவை அன்று. அவை ஒரே உட்பொருளின் முழுமையான வெளிப்பாடு ஆகும். இவ்வாறு ஸ்பினோஸாவின் அறிவாராய்ச்சியல் கருத்துக்கள் அமைந்து காணப்படுகின்றன.

லைபினிஸ்ட் (1646 – 1716)

கடவுளை முழுமுதல் பொருளாகக் கருதிய ஸ்பினோஸா உடலும் மனமும் அதன் இயல்புகள் என்றார். இதன் மூலம் அவர் ஒருமைவாதக் கருத்துக்களை வெளிப்படுத்தியிருந்தார். ஆனால் அனுபவத்திலுள்ள பன்மைப் பொருட்களின் வேறுபாடு பற்றி அவர் கருத்தளிக்கவில்லை என்ற குறைபாட்டினை எடுத்துக்காட்டியவராக லைபினிஸ்ட் திகழ்கிறார். மேலும் மனிதன் தனித்தன்மையற்றவன் என்ற ஸ்பினோஸாவினது கருத்துடனும் லைபினிஸ்ட் உடன்படவில்லை.

டேக்காட்டினதும், ஸ்பினோஸாவினதும் கருத்துக்களில் திருப்தியடையாத லைபினிஸ்ட் தனது கருத்துக்களை 'மொனாடுகள்' பற்றிய அறிவாராய்ச்சிக் கொள்கையாக

முன்வைத்தார். மொனாடுகள் என்ற சொற்பிரயோகமானது லைபினிஸ்டுக்கு முன்வந்த சிந்தனையாளரான கியாடோனோ புருனோ என்பவராலும் பயன்படுத்தப்பட்டது. டேக்காரட் அனைத்திற்குமான அடிப்படை இயக்கம் ஆகும் என்ற கருத்தைக் கொண்டிருந்தார். ஆனால் பொருட்கள் அசையக் கூடியவையாகவும், அசைவற்றவையாகவும் உள்ளன என்பது லைபினிஸ்ட் இனது கருத்தாக இருந்தது (Owens Joseph, 1959). இதனாலேயே இயக்கம் குறைவதும், அதிகரிப்பதும் போன்ற தோற்றம் பெறப்படுகின்றது. இயற்கை தாவுதலற்ற தொடர்ச்சியைக் கொண்டதாகும். எனவே இயக்கம் நின்றாலும் நிகழும் ஒன்று இருத்தல் வேண்டும். இங்கு பொருட்களின் இயக்கத்தன்மை பற்றி பேசும் லைபினிஸ்ட் பொருளின் பண்பாக ஆற்றல் அல்லது இயக்கம் என்பதைக் குறிப்பிட்டார். எனவே செயல்திறனற்ற பொருள் என்ற ஒன்று இல்லை என்றார். இவ்வகையில் பொருள் பற்றிய கருத்தினை மாற்றியமைத்த லைபினிஸ்ட் பரப்புடமை மட்டும் சடத்தினது பண்பாக இருப்பின் அது செயல்நிலையற்றதாக இருக்கும் என்றார்.

லைபினிஸ்ட் மொனாடு பற்றிய கொள்கையின் மூலம் தன்னை ஒரு பன்மைவாதியாக நிலைநிறுத்தினார். மொனாடுகள் என்பவை பரப்புடமையற்ற ஆன்மீக ஆற்றல்கள். அவை பௌதீகப் பொருட்கள் அல்ல. அவற்றை உருவாக்கவோ அழிக்கவோ முடியாது, அது என்றைக்கும் உள்ளதாக இருக்கும். இந்த உலகம் படிப்படியான பல மொனாடுகளால் உருவானது. ஒன்றைப்போல் ஒன்று இல்லை என விளக்கமளித்தார். மேலும் இவரது கருத்தில் எல்லாச் சடப்பொருட்களும் ஆற்றலுடையவை. வெற்றிடம் என்பதே இல்லை. எனவே பிரபஞ்சத்தில் எதுவும் பயனற்றதோ, உயிரற்றதோ அல்ல எனக்கூறினார்.

அனுபவ முதல் வாதம்

அனுபவ முதல்வாதிகளாக அடையாளப்படுத்தப்படும் ஜோன் லொக், டேவிட் ஹியூம், பார்க்லி ஆகியோர் புலன் அனுபவங்களின் மூலமே அறிவு உருவாகிறது, அது உண்மை என நம்பத்தகுந்த ஆனால் நிச்சயமற்ற நிலையினையே விளக்குகின்றது என்ற கருத்தினைக் கொண்டிருந்தனர். மேலும் உடன்பிறந்த எண்ணங்களாக அறிவு இருக்க முடியாது என்பது இவர்களது வாதமாக இருந்தது எனலாம்.

ஜோன் லொக் (1632 – 1704)

பிரித்தானியாவில் தோற்றம்பெற்ற அனுபவ முதல்வாச் சிந்தனையானது மெய்யியல் வரலாற்றில் அறிவுமுதல் வாதத்திற்கு இணையாகத் தாக்கம் செலுத்திய ஒன்றாகும். இது விஞ்ஞான ரீதியானதும் முறையியல் ரீதியானதுமான அனுபவ அறிவினை முதன்மைப்படுத்தியது. இதனடிப்படையில் பதினேழாம் நூற்றாண்டில் கடவுள், பிரபஞ்சம் பற்றிய கருத்துக்கள் விஞ்ஞான ரீதியான புதிய கருத்து நிலைகளோடு புரியப்படலாயிற்று.

கிரேக்க காலத்தில் அரிஸ்டோட்டில் எடுத்துக்கூறிய 'மனித மனம் வெற்றுப்பலகை போன்றது' என்ற கருத்தியல் அனுபவமுதல் வாதத்தில் ஜோன் லொக்கினால் மீள் பரப்புரை செய்யப்பட்டது என்பர். அதாவது மனிதன் பிறக்கும் போது வெறுமையான மனதுடன் பிறக்கிறான். அவன் சூழலிலிருந்து பெறும் அனுபவங்களே அறிவினை உருவாக்குகின்றது என்பது லொக் உட்பட்ட அனுபவமுதல் வாதிகளின் கருத்தாகும். இவ்வகையில் அறிவாராய்ச்சியலில் அனுபவ முதல் வாதமானது, அறிவு முதல் வாதம் மீதான விமர்சனச்

சிந்தனையாக மேலைத்தேய மெய்யியலில் வளர்ந்தது. இதன் தோற்றுவிப்பாளர் எனக்கருதப்படும் ஜோன் லொக் உடன்பிறந்த எண்ணங்கள் என்று ஏதுமில்லை, அறிவென்பது அனுபவத்தினாலன்றி உள்ளுணர்வால் அமையாது என்றார்.

பொதுமையான கருத்துக்களை அறிவு முதல் வாதிகள் உள்ளுணர்வாகக் கொள்கின்றனர் என்ற லொக் எல்லா தனிநபர்களுக்கும் எண்ணம் ஒரே வகையில் அமைவதில்லை என்றார். பிறந்த மனிதன் புலன்களால் உலகை அறிதலுக்கு உட்படுத்துகின்ற போதே படிப்படியாக அறிவு வந்தடைகின்றது. இவ்வாறு அனுபவத்தின் மூலமே உலகு பற்றிய கற்பிதங்களும் கருத்துக்களும் உருவாகின என்கிறார் ஜோன் லொக்.

பொருட்கள் மற்றும் பண்புகள் பற்றிக் கூறும் போது லொக் முதல் நிலைப்பண்பு, வழிநிலைப்பண்பு என்வற்றைக்கொண்டு விளக்குகின்றார். பொருட்கள் உள்ளவாறான அமைப்பினை முதல் நிலைப்பண்புகள் எனக் கொள்ளலாம். அதாவது அதன் அளவு, பரப்பு, எண்ணிக்கை, வடிவம் என்பனவாகும். ஆனால் வழிநிலைப் பண்புகள் என்பவை பொருட்கள் இயல்புகள் அல்ல. முதல் நிலைப் பண்புகளுடாக உருவாக்கப்படும் புலப்பதிவுகளாகும். ஐம்பொறிகள் வழி ஏற்படுபவை, மனதின் செயலால் ஏற்படுபவை போன்ற சில வகைப்பாட்டின் அடிப்படையில் ஏற்படும் நிறம், ஓசை, உருவம், ஐயம், இன்பம், துன்பம் என்பனவையாக வழிநிலைப் பண்புகளாக அமையும் என்கிறார் லொக் (Owens Joseph, 1959).

இத்தகைய பண்புகள் எம்மனதில் எண்ணங்களாக அமைகின்றன. இந்தப் பண்புகளையே நாம் புலன்களினூடாக அனுபவிக்கின்றோம். இத்தகைய பண்புகளைக் கொண்டிருக்கும் பொருள் ஒன்று இருப்பதாக எம் மனம் கருதுகிறது. எனவே எமது நேரடி அனுபவம் பொருட்களை அறியாது. மாறாக அதனால் பண்புகளை மட்டுமே அறிய முடியும் என்கிறார். மேலும் அனுபவங்களிலிருந்து பெறப்படும் எண்ணங்களே அறிவின் அடிப்படையாக இருக்கின்றது என்பது இவரது கருத்தாகும். புலனுணர்வு (Sensation), பிரதிக்கருத்தியல் (Reflection) என்பவற்றின் வழியாக எண்ணங்கள் பெறப்படுகின்றன. மனிதனது புலன்களின் வழியான அறிதலை புலனுணர்ச்சி எனவும் சிந்தித்தல், அறிதல் போன்ற உள்ளார்ந்த புலன் வெளிப்பாடுகளை பிரதிக்கருத்தியல் எனவும் குறிப்பிடலாம். இவையே வெற்றுக்காகிதம் போன்ற மனதில் பதிவுகளை உருவாக்குகின்றன என்பது இவரது கருத்தாகும்.

லொக் அறிவு என்பதை எண்ணங்களுக்கிடையிலான உறவு - உறவின்மை மற்றும் இணக்கம் - இணக்கமின்மையைக் காண்பதன்றி வேறில்லை என்கிறார். இது புலக்காட்சியின் வழியாக எழுவதாகும். அதாவது நாம் இரண்டு விடயங்களை இணக்கமற்ற தன்மையிலிருந்து வேறுபடுத்தி அறிகின்றோம். இதனை அறிவாகக் கருத முடியாது. வேறு அறிதலின் உதவியின்றி உள்ளார்ந்த ரீதியிலேயே இரண்டு பொருட்களின் இணக்கமற்ற தன்மையை அறிந்து கொள்ளுதல் உள்ளுணர்வு அறிவாகும். உதாரணமாக, 'ஒரு முக்கோணமானது வட்டமன்று' என்ற அறிவினைப் பெறுவதாகும். இது மனிதனின் திறன் சார்ந்த தெளிவான அறிவாகும். இது மெய்ப்பித்தலன்றி தன்னியல் உண்மையாகும்.

பிரிதொரு அறிவுடன் அல்லது விடயத்துடன் தொடர்பு படுத்துவதன் மூலம் இரண்டு பொருட்களுக்கிடையிலான உறவு அல்லது உறவின்மையை அறிந்து கொள்வது அளவைநெறி அறிவாகும். இது ஒன்றுடன் ஒப்பிட்டு

அறிதல் வழியாகப் பெறப்படுவதால் நியாயித்தல் அறிவு எனப்படுகின்றது. கணிதத்தில் பயன்படுத்தப்படும் நிறுவுதல் முறைமைகளை இவ்வகை அறிவுக்கு உதாரணமாகக் குறிப்பிட முடியும்.

புலனுணர்ச்சி அறிவு என்பது நாம் புறஉலகைப் பற்றிப் பெற்றிருக்கும் நிச்சயமான அறிவாகும். புலனுணர்வின் வழி பெறப்படுவதால் இது உறுதியான நிலையில் ஏற்றுக் கொள்ளப்படுகின்றது என்பது இவரது கருத்தாகும். இவ்வாறு புலனுணர்வு மூலமான அனுபவ அறிவினைப் பற்றிப்பேசும் லொக் அறியாததை விட எமது அறிவு குறைவானது என்ற ரீதியில் அறிவின் எல்லை பற்றி விளக்கினார்.

ஜோர்ஜ் பார்க்லி (1685 – 1753)

லொக்கினுடைய அனுபவவாதத்தின் தொடர்ச்சியாக பார்க்லியின் கருத்துக்கள் அமைந்தன. முதல் நிலைப்பண்புகள், வழிநிலைப் பண்புகள் ஆகியவற்றை நேரடியாக அறியப்படுபவை, சார்ந்து அமைபவை என்ற லொக்கினது கருத்துக்கு மாற்றமாக அவை இரண்டும் ஒன்றே என்பது பார்க்லியின் கருத்தாக அமைந்தது. அதாவது முதல் நிலைப்பண்புகள் என்பவை வழிநிலைப் பண்புகள் பற்றிய வியாக்கியானங்களே அன்றி வேறில்லை என்கிறார் பார்க்லி. வழிநிலைப் பண்புகளைப் போன்று முதல் நிலைப் பண்புகளும் அகக் காரணங்களால் மாறுபடக்கூடியவை. புலன் தரவுகளின் வழி நின்றே நாம் உலகைப்புரிந்து கொள்கின்றோம். இதன்போது பகுத்தறிவின் வரையறையைத் தாண்டி புலப்பதிவுகளே காரணம் என்கிறார். அதாவது புலன்களால் உணரப்படும் போதே பொருட்கள் இருப்பு நிலையை அடைகின்றன என்ற அவரின் கருத்தினுடாக இறைவனும் புலனாகக் கூடியவனா? என்ற கேள்வி எழுகின்றது. பிரபஞ்ச ஒழுங்குக்கு இறைவனே காரணம் என நம்பும் பார்க்லி 'இறைவன் பற்றிய சிந்தனை ஒரு கருத்து அல்ல, அது ஒரு எண்ணக்கரு' என்பதன் மூலம் இதற்கு பதிலளிக்கிறார்.

மேலும் பார்க்லி சடமானது மனதின் சார்பானது என்றார். புலனுணர்ச்சிகள் காரணங்களின்றி இருக்காது. அது சடத்தன்மை கொண்டதல்ல. உடலைச் சாராத செயலாற்றும் பொருளான ஆன்மாவாக அது இருக்கும். ஆன்மா எண்ணங்களைப் போலல்லாமல் பொருளாக உள்ளது. நனவுநிலையில் இருப்புநிலையை திட்டவட்டமாக அறிவதால் ஆன்மாவினை எண்ணம் எனக்கொள்ள முடியாது. ஏனெனில் எண்ணங்களை அறியும் ஒரு பொருளை எண்ணங்களில் ஒன்றாகக் கருத முடியாது. ஆன்மா பிரிக்க முடியாததும், செயல்திறனுடையதுமாகும். எனவே செயல்படும் ஒன்றைப் பற்றிச் சிந்திப்பதும், செயல்படும் பொருளும் ஒன்றாகாது என்பது பார்க்லியின் கருத்தாக இருந்தது.

டேவிட் ஹியூம் (1711 – 1776)

லொக் மற்றும் பார்க்லியைப் போலவே அறிவுக்கு அனுபவமே முதலானது, உள்ளார்ந்த எண்ணங்கள் அல்ல என்ற கருத்தினை ஏற்றுக்கொண்டவராக டேவிட் ஹியூம் காணப்படுகின்றார். எனினும் இருவரிலிருந்தும் மாறுபட்டு அனுபவவாதக் கருத்துக்கு வலுச்சேர்த்தவராக ஹியூம் காணப்படுகின்றார். இவர் புலக்காட்சியினுடான மனப்பதிவுகள் பற்றிப் பேசினார். மனப்பதிவுகளினூடாக உண்டாகும் எண்ணங்கள், அவற்றுக்கிடையிலான காரணகாரியத் தொடர்பு என்பவை அவரது அனுபவவாதக் கருத்துக்களில் வெளிப்பட்டன.

பொருட்கள் பற்றிய எமது கருத்து புலக்காட்சியினால் தோன்றுபவையல்ல. அது எம் மனதில் உள்ளவையாகும் என்கிறார் ஹியூம். நாம் பொருட்களை தனித்தனிப் பண்புகளின் தொகுதியாகவே அறிகின்றோம். இத்தொகுப்பினை விளக்கும் எண்ணமே பொருள் பற்றிய அறிவாகிறது. பொருள் பற்றி நாம் பெற்றுக்கொண்ட அறிவு புலன்வழியானதோ, சிந்தனைவழியானதோ அல்ல என்பது இவரது கருத்தாகிறது. இதன் மூலம் இவர் சடப்பொருள் என்பதை மறுக்கிறார். மேலும் இவர் எமக்குள் இருப்பது பண்புகளின் பதிவுகளேயன்றி ஆன்மா என்பது இல்லை என்கிறார். மனப்பதிவுகள், எண்ணங்களைத் தவிர்த்து அதற்கு அப்பால் உள்ளவையாக கருதப்படுகின்ற எல்லாவற்றையும் இவர் ஐயுற்றார் (Owens Joseph, 1959).

பகுப்பாய்வும் முடிவுரையும்

அறிவு முதல் வாதக் கருத்துக்களையும் அனுபவமுதல் வாதக் கருத்துக்களையும் அறிவின் இரு பெரும் போக்குகள் என மெய்யியலில் விபரிக்க முடியும். இவ்விரு சிந்தனை மரபுகளையும் ஒப்பிட்டு இவற்றிற்கான விமர்சனங்களையும் தீர்வுகளையும் முன்வைத்தவராக இமானுவல் காண்டினை குறிப்பிடலாம். அறிவு, அனுபவம், பௌதீத அதீதம் தொடர்பில் இவருடைய சிந்தனைகள் மெய்யியலில் மிக முக்கிய திருப்புமுனைச் சிந்தனைகளாக அமைகின்றன.

அறிவு முதல் வாதிகளும் அனுபவ முதல் வாதிகளும் உண்மையான அறிவு என்பது கட்டாயமானதும் பெறுமதியானதுமாகும் என்ற கருத்தினைக் கொண்டிருந்தனர். பெரும்பாலும் இவர்கள் சுய ஆதாரமிக்க உண்மைகளின் இருப்பு பற்றிக் கருதளித்தனர். ஹொப்ஸ், டேக்கார்ட், ஸ்பினோசா, லைப்பினிஸ்ட் போன்றோர் கணித முறைமையைக் கொண்டு தங்களது மெய்யியல் கருத்துக்களை வலியுறுத்தினர்.

அறிவுமுதல் வாதிகளின் கருத்தில் உண்மையான அறிவு என்பது பொதுமைப்பாடானதும், கட்டாயமானதுமான தீர்வுகளால் உருவாக்கம் பெற்றது எனப்படுகின்றது. இதன்படி சிந்தனையானது ஒன்றுக்கொன்று தொடர்புடைய அறிவுத்திட்டங்களை உருவாக்குகின்றது எனப்படுகின்றது. மேலும் உண்மையான அறிவானது புலக்காட்சியினாலன்றி சிந்தனையை அடிப்படையாகக் கொண்டிருப்பதால் முன்னையது ஏதுவான உண்மைகள் பெறப்படுகின்றன. மாறாக அனுபவ வாதிகளின் பிரகாரம் அறிவானது புலச்சார்பற்றது என்பதால் இயந்திரத்தன்மை போன்ற அமைப்பினைக் கொண்டது எனப்படுகின்றது. இதன்படி அனுபவ அறிவானது புலன் சார்ந்தது, நிகழ்தகவானது போன்ற கருத்துக்கள் முன்வைக்கப்படுகின்றன.

எனினும் பொதுவாக நோக்கின் அறிவுவாதமானது அனுபவத்தினை முழுமையாக புறக்கணிக்கவோ மாறாக, அனுபவ வாதமானது அறிவினை முழுமையாகப் புறக்கணிப்போ இல்லை. எனவே முழுமையாக நாம் பெறும் அறிவானது அனுபவத்திலிருந்தே கிடைக்கின்றது எனக்கொள்ள முடியாது. அதாவது அறிவு, அனுபவம் என்ற இரண்டினூடாகவும் பெறப்படும் உட்பதிவுகளுடன் தன்னார்ந்த விடயங்களோடும் இணைந்து உருவாக்கப்படுவதாகும். எனினும் அனுபவம் சாராமல் அறிவு சாத்தியமா? என்றால் அவை முன்னையது ஏதுவான கட்டாயத்தன்மையுடையதும் பொதுமைப்படுத்தப்பட்டதாகவும் அமையும். மறுபுறம் அனுபவத்தின் மூலம் பெறப்படும் அறிவிலிருந்து ஒரு விடயம் பற்றிய அறிதலைப் பெற முடியுமேயன்றிஅது

எவ்வாறு அமைய வேண்டும் என்ற நியாயப்படுத்தலைச் செய்ய முடியாது. இவ்வகையில் அறிவு மற்றும் அனுபவம் பற்றிய நோக்கு ஆய்வு செய்யப்படவேண்டியதாகின்றது. இதன்படி முழுமையான அறிவு பற்றிய கருத்தியலோ அல்லது முழுமையான அனுவக் கருத்தியலோ அறிதலுக்கான சாத்தியமாக அமையாது எனலாம்.

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INNER WORLDREFLECTING THE OUTWARD – A READING OF NAYANTARA SAHGAL'S MEMOIRE *PRISON AND CHOCOLATE CAKE*

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Nayantara Sahgal is a prolific writer whose writings are inspired and underlined by politics and history.She has to her credit nine novels, two memoires, two political commentaries and a large number of articles and contributions to various newspapers and magazines. Her grasp of human realities and relations, her concern on gender oppression, and her fine exposure of the marginalized and repressed position of women in a patriarchal society, makes her a versatile writer. Her personal views, thoughts, agonies and traumas caused by political conditions are reflected in her works.

Besides her novels Sahgal has also written several non-fictional works that include her two memoirs Prison and Chocolate Cake (1954) and From Fear Set Free (1963), A Voice for Freedom (1977), Indira Gandhi's Emergence and Style (1978), Christmas and Cholate CakeRelationship, Extracts from a Correspondence (1994) (collection of letters exchanged between Nayantara Sahgal and E.N.Mangat Rai)and Point of View: A Personal Response to Life, Literature, and Politics (1997) as well as several other essays on Jawaharlal Nehru and Indira Gandhi.In her memoirs shehas portrayedGandhi, Nehru and other national leaders and freedom fighters of Indiawith greater significance. The other components of her memoires were the hectic political activity in Anand Bhawan, her parental home in Allahabad and the Indian Freedom Movement. As in her fiction political cataclysms are expounded in her non-fiction too.

The Prison and Chocolate Cake is anenthralling and action-packed narrative sprinkled with the author's personal reminiscences of the lengthy struggle for India's independence, farsighted national heroes of India, colonization, decolonization and the consequences of it. It was written in 1952 and is a dramatic portrait of the spirit of sacrifice that carried British governed India through the years of the freedom struggle. This memoir of an extraordinary and remarkable childhood concludes with the assassination of Mahatma Gandhi on 30th January 1948. It transports the readers into the pre-independenceera,

through the eyes of a charming little girl and narrates her experiences at a specific period of time in her life.

In Prison and ChocolateCake her narrative style is sometimes random, but mostly linear. Sahgal, in this work presents a recollection of the extraordinary teenage experiences of her in India, Mexico and the huge expanse of the United States of America. She virtually steps outside her 'self' like an observer, to give a delightfully touching account of her mature parentage, evenhanded childhood, healthy relationships, forceful and dynamic influences and multi-cultural experiences of her younger days. The book also shows her artistic comfort and fondness for description, a balanced act of sensitivity and objectivity that brings to life the people and personalities and the locales of her childhood. She paints a very beautiful picture of the people she had in her life during her childhood.

Being part of the 'first family' of Indian politics, Sahgal's book is an intimate and native portrayal of India's first woman Cabinet minister and its first Prime Minister, Indira Gandhi, her cousin whom she called 'Mummie' and 'Mamu'. An important element of the book which makes it more enjoyable and enchanting is the wonderful picture of Jawaharlal Nehru who is presented as a man of compassion and a joy in life that made him a beloved uncle, yet with an innate magnitude that enthused wonder and approbation in the little Sahgal who played with him. In the book she talks effortlessly with greater ease about her travels and education in the United States of America and her close association with Mahatma Gandhiji whom she refers to as 'Bapu'. She also expresses in the book the pride and the responsibility that came with being the niece of Pandit Jawaharlal Nehru and her relationship with her sisters Rita and Chandralekha which further makes the book fascinating. The book is as much about the Nehru-Gandhi dynasty as it is about India. As she has said in the book Sahgal considers three people as her parents- father Ranjit Sitaram, mother Vijayalakshmi Pandit and Uncle Jawaharlal Nehru. The book is a tribute to all three. Sahgal very clearly makes the reader understand how the Swaraj Bhawan and the Anand Bhawan, the two Indian cities

Allahabad and Almora, Woodstock and Wellesly, New York and Los Angeles - all have a characteristic cultural as well as historical role in shaping the thought process of the writer.

The Nehru family was the center of Indian politics and India's struggle for freedom. Being a part of such a well-known family, Sahgal and her two sisters were quite at home with the spark of freedom struggle. Gandhian ideology ignited their minds right from the childhood. This is made evident in the book. Sahgal observes:

> We were born and grew up at a time when India had come under the leadership of Gandhi and was maturing to nationhood under his guidance. My sisters and I were among the youngest of India's children to be touched by the spark with which Gandhi illumined our country. It touched our lives in innumerable small ways and penetrated our consciousness gradually, so that as we grew it became a living part of us. (The Prison and Chocolate Cake 18)

Thus, all the three daughters breathed the spirit of freedom from their early childhood. In the introduction to the book, Sahgal has affirmed her purpose of writing this autobiographical book of hers: "Prison and Chocolate Cake was intended for myself and my family, and for the circle of friends who had been part and parcel of the atmosphere it described" (PCC 18). Sahgal's life-story is a recapitulation of the past dealing not only with the history of her 'self' but with that of the whole nation. It also describes certain political events of the period and hence it is good or rather must read for anyone who is interested to know the history of the nation as well as the political developments of the nation during the 20th century.

Being a memoire and not an autobiography, Sahgal has not maintained a chronological order in the depiction of her life. She begins the book by narrating the experience of her visit to America. The voyage to America in 1943 in a U.S. troop ship in the precarious conditions of World War II, with her sister Chandralekha, at the age of sixteen is quite an unusual and almost unprecedented happening for an Indian girl. The enthusiastic interface of the young passengers with men and women of eleven different nationalities on board shows her open-minded multi-culturalism. Enroute to America, Sahgal met a variety of people such as military personnel, nuns, and missionaries. As an admirer of the Father of the Nation she discussed Gandhian Thought and ideology with them. Her sister Lekha pleaded for the concept of 'Ahimsa' in the presence of few soldiers. It is very interesting to note that Sahgal and

her two sisters were so intensely influenced by Gandhian Thought that they defended the concept of 'Ahimsa' or non-violence at the time of Second World War.

Sahgal has intricately woven the freedom struggle for independence with her own upbringing at AnandBhawan, which in those days was "a silent beehive of activity", and "history was being made in a blood stirring way in every day of their lives" (PCC 117-19).

The Government of India Act of 1935 which lead to the provincial Legislative Assembly elections in1936, the disregard for the policy of non-violence in World War II and the resultant Non-cooperation Movement of 1940, and Gandhi's fast in 1943 are all handled with a familiar ease engendered by familial political grooming and insights. A.V. Krishna Rao, an early critic of Sahgal's works, comments on the inevitable historical-personal mix: "Sahgal's autobiographical narrative at times reads like a delectable piece of historical fiction rather than a chronologically correct personal calendar of events" (100).

Jail life has always influenced greatly the creative psyche of writers. This is often witnessed in the Nehru household. This is often mentioned in her non-fiction works by Sahgal. Referring to the revolutionary participation of the elders in her essay, "The Schizophrenic Imagination" she writes, "They were so enthralled with organizing for it and getting imprisoned for it that I thought going to jail was a career" (95). In the 1940s, life for most members of her family who lived in jail with "brief spells of normal living" (94) and the separations was taken with striking, well-instilled fortitude on the part of the protagonist.

One of the first memories of childhood the author records is a reference to prison that gives the title to the book. She recalls her childhood memory yet that is not a joyful moment:

> One day, when I was about three years old, we had chocolate cake for tea...While we were at tea, a group of policemen arrived at the house. When Lekha asked why they had come, Mummie explained that they had come to take Papu to prison, but that it was nothing to worry about, that he wanted to go....We ate our chocolate cake, and in our infant minds prison became in some mysterious way associated with chocolate cake. (PCC 21-22)

The oxymoronic title Prison and Chocolate Cake spells out the commitment in politics in that era – the semantic sweetness of the cake is juxtaposed to the

dreariness of the prisons, and it was "prison" that became a compelling desire for the aroused nation.

The portrayal of legendry freedom movement leaders (some of whom were Sahgal's immediate family) like Motilal Nehru, Jawaharlal Nehru, Ranjit Sitaram Pandit, Vijayalakshmi Pandit and Mahatma Gandhi, to a lesser extent, Sarojini Naidu and PadmajaNaidu, lends freshness and normalcy to their iconic personas.

Relating her childhood memories to her mother Vijayalakshmi Pandit, Sahgal discloses the truth about a career woman who is also a mother. She observes: "A career, especially a political one, is proverbially said to rob a woman of much of her femininity. It has never had this effect on my mother" (PCC 29-30).Mrs. Vijayalakshmi Pandit had been a genius at whipping up miraculous meals out of nothing, at arranging flowers, at interior decoration, and all the things that make a house a home. Sahgal is quite overwhelmed by the dexterity of a mother who was the first woman MPof India. She notes that she had always associated her mother with the ordered beauty of home.Though brought up in the care of an English governess and educated at home by private tutors in Allahabad, Sahgal's mother whole-heartedly cooperated the boycott of foreign goods. She accepted wearing coarse white Khadi Saris along with many other women all over the country. Sahgal relates that having been elected as a health minister of Uttar Pradesh, Vijayalakshmi Pandit became enormously popular Though Mrs. Pandit worked round the clock, she allotted sufficient time to kids and home. She encouraged them to become efficient Indian citizens.

Though Sahgal's life was governed by a towering mother figure, her father's impact upon her character can't be ignored .The most striking fact about Sahgal's father Mr.RanjitSitaram Pandit is that in that orthodox era when a girl child was not welcomed zealously, he had a rare attitude. He firmly believed that girls should have essentially the same type of upbringing as boys. 'Papu' as Sahgal terms him, always rebelled against the orthodox traditions of U.P. He considered narrow minded traditions as "modest shelter" meant "for the decrepit, the disabled and the feeble minded, not for healthy, alert, normal young people" (PCC 32). Furthermore, Sahgal has depicted full-length portraits of her Nanaji, Mr. Motilal Nehru, Nanima Smt. Swaruprani Nehru, the greataunt Bibima and many more. Depicting the character of Motilal Nehru Sahgal depicts that he had also left his practice of law for the sake of freedom struggle.

Another significant character – sketch penned down by Sahgal is of her 'Mamu' – Pandit Jawaharlal Nehru. Being a pampered niece of the first prime-minister of India, Sahgal notes that when she was only ten years old, she listened to his speech; she briskly scribbled it in her notebook. She had never forgotten that speech throughout the life. Later on when she reached New-York, she again recollected that speech:

"Wherever in this wide world there goes an Indian, there goes apiece of India with him and he may not forget this fact or ignore it. It lies within his power to some extent, to bring credit or discredit to his country, honour or dishonour…." (PCC 126)

Thus, her Mamu's words were not only inscribed in Sahgal's notebook but also in her heart. In the concluding sections of Prison and Chocolate Cake Sahgal observes that, JawaharlalNehru was above all a good human being. It is through his eyes thatSahgal viewed India. Freedom of India meant a lot to him and Sahgal's ideal India was bound up with her uncle's ideal of it.Thus, Sahgal was much influenced by her Mamu in all herendeavours.

Another significant impact on Sahgal's political ideology is of Mahatma Gandhi. Gandhi, of course does not appear even as a minor character in the novels of Sahgal. However, his ideology makes its presence felt in them. In her memoirs, she has glorified both Gandhi and Gandhian ideology. The world in which Sahgal was born and grew up was dominated by Gandhian ideology. In the twentieth century Gandhism united the country and his ideals spread like a Gospel and enchanted the people of India. Following Gandhi, many well to do people like Motilal Nehru abandoned luxurious ways of life for the sake of country's freedom.

Sahgal's first and foremost encounter with Gandhiji is quite noteworthy. That is to say, the whole event focuses Sahgal's truthful, frank and honest nature.   Sahgal recalls in Prison and Chocolate Cake her first meeting with Mahatma Gandhi at AnandBhawan, Allahabad, at the age of four. She innocently blurted out, "But he's ugly" (PCC 25) to which Gandhi responded by gleefully laughing, affectionately patting her cheek and hoping she would always remain as honest. This early autobiographical account conveys a clear sense of the contemporaneous growth of the writer's generation with that of Indian nationalism. It was a battery, charged with Gandhi's empirical amalgamated approach to politics, colonialism, religion, economy and social structures. As Sahgal recounts: "Our growing up was India's growing up into

political maturity - a different kind of political maturity from any that the world had seen before, based on an ideology inspired by self-sacrifice, compassion and peace" (PCC 20).

In the last two chapters of the book, Sahgal has presented the pictorial narration of Gandhiji's death. It was the year 1947 and Gandhiji was much disturbed by the horror and bloodshed in which the countrymen had been engaged. They had forgotten the lessons of non-violence and the brethren turned into enemies. The partition had brought much tragedy and bloodshed. Giving contemporaneous account, Sahgal relates that during 1947–48, Delhi was full of people in agony after a cruel Partition. The world was curious about this India of Gandhi, curious about the manner in which she had achieved her freedom. Tourists from abroad flocked to the city of Delhi and diplomatic corps expanded rapidly. During the month ofJanuary in 1948, Indi, Ranjit and Taru along with Padmasi- Mrs. Naidu's daughter, visited Gandhiji in Birla house and with his sixth sense premonition Gandhiji had remarked: "It is good you came to see me today, because the next time you see me will be in a crowd" (PCC 228). The aforementioned words, spontaneously spoken by Bapu turned out to be true. The next time Sahgal found him in his funeral procession amongst thousands of people.

The book ends on the tragic note of Gandhiji's assassination and recalls the reaction of the public and several famous personalities. As Sahgal points out how struck by grief, Nehru bent down to Gandhiji's body and forgot himself for about a minute; it is a single but powerful expression of the relationship between these two great men. Sahgal's memoir ends with the depiction of Bapu's demise and with a sense of self-realization through Gandhian impact. Nevertheless, Sahgal has not lost hope for India. Having received the inspiration from Bapu, she wishes to rebuild India and her people: "Bapu's ashes had been scattered over the Ganges, but what if he had gone? We were still there, young, strong and proud to bear his banner before us…. Gandhi was dead, but his India would live on in his children" (PCC234).

Sahgal's autobiographical account is truthful, confessional, picturesque and contemporaneous dealing with the greatest freedom struggle of India. This life-story is not only a life-story of Sahgal herself but a saga of Nehru's family, Ranjit Sitaram's family and above all India, the motherland with her "Unity in Diversity". Sahgal's habit of story-telling obviously suggests that she is a novelist. Nevertheless her habit of story-telling and the use of

anecdotes have definitely enriched the organization of experiences in her life-story. Sahgal's memoirs express her inner life as a reflection of outward movement of India's freedom struggle. Her autobiographical works truly express the tone and temper of her Era. Hence one feels that they are the true records of 20th century India. Her works have reflected India with all her cultural diversity.

With an assimilated and well internalized use of the language, infused with candour, abounding in irony and humour, the narratives, on the whole, make archival gains from the amalgamated personality of the writer with an upmost political lineage, mature political acumen, rare sensitivity, artistic inclination, a western logic with eastern instincts and the duality of a modern woman's consciousness. The stylistic abruptness caused by the restrictive manner of handling autobiographical material in the first attempt gives way to a synchronized crystalline cadence of prose in the second. It must be admitted that in the grooming of the Indian reader on the multifarious political, linguistic, diplomatic, bureaucratic, cultural and historic aspects of the
Indian experience, the influence of this memorable account is fathomless and will continue to remain so.

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THERMAL INVESTIGATIONS ON SOLAR COLLECTOR WITH NANO CARBON, ALUIMINIUM OXIDE AND SILICON CARBIDE COATED ABSORBERS

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Abstract

   Solar air heaters are preferred nowadays, as they yield the benefits like clean, controlled, and effectual dehydration or drying of products. It has been reported that flat plate collector based solar air heaters are widely used in our country due to their special features like easiness in design, effectiveness in operation and consistency in terms of thermal performances. The research investigations on solar air heaters with different coated materials are necessitated for the deployment of hot air systems in energy-intensive sectors. In this connection, two pilot scale based up draft air heaters with different coatings on materials of absorbers were designed and fabricated. They were tested in field conditions and their thermal characteristics were studied. The research results showed that the solar air heating collector with nano carbon and silicon carbide coated absorber had higher thermal enhancement of working fluid. The research results also showed that the solar air heating collector with nano carbon and silicon carbide coated absorber had higher thermal performance than that of the collector with nano carbon and aluminium oxide coated absorber. It could be asserted that the chemical constituents of coating deposited on solar absorbers, mass ratio of chemical constituents of coating deposited on solar absorbers and thickness of coating deposited on solar absorbers would be carefully chosen so as to have effective utilization of solar absorbers in photo thermal appliances. It could also be asserted that the solar collector with nano composite coated absorbers would be carefully designed so as to have effective utilization of solar collectors for photo thermal applications.

Keywords: *Nano composite coated absorber, Solar collector and Thermal characteristics*

Introduction

   The flat- plate solar air heater is a simple device consisting of one or more glass or transparent material covers situated above an absorber plate with the air flowing either over (upward – type) or under (downward – type) the absorber plate (Tiwari et al., 1985). In fact, non porous flat plate collectors   are in operation all over the world to heat air by using direct and diffuse radiation. The upward – type and down-ward type solar air heaters are preferred in our country due to their special features like simplicity in design, easiness in operation and reliability in terms of thermal performances (Sunil.K.Amrutkar et al., 2012). The scaled up solar air heaters are generally roof integrated and they can be used for dehydration of agro- products in large quantities in industrial sectors (Soteris Kalogirou, 2007). At this juncture, investigations pertaining to the solar air heaters with different coated materials are necessitated for the deployment of hot air systems in energy-intensive sectors. In this connection, two pilot scale updraft air heaters with different coated

materials of absorbers were designed and fabricated. They were tested in field conditions and their thermal characteristics were studied. The generated database on the thermal characteristics of solar air heaters would be beneficial for their effective deployment in connection with dehydration and drying applications.

Materials and Methods
Test Sample

   Upward- type solar heaters with different coated materials of absorbers with a gross area of 2 m^2 were the test samples of present investigation.

Design and development of solar air heater

   Toughened glasses with transmittance of 82% were used as glass covers and the aluminum plates coated with nano carbon based coatings with different chemical constituents (such as aluminium oxide and silicon carbide) were used as absorbers. These absorbers were backed with rock wool insulation materials so as to minimize the

heat losses. The hot air from the collector was collected with the help of blowers (Bhargava et al., 1982).

Efficiency evaluation of solar air heater

The solar air heater was mounted in outdoors at an angle of 30˚ from horizontal facing equator so as to have a normal incidence of solar radiation. The experiments were carried out on clear sunny days and the necessary parameters like incident solar radiation, inlet temperature of working fluid and outlet temperature of working fluid were recorded during the experimentation on solar collector. The other necessary parameters like velocity of working fluid, flow rate of working fluid and mass flow rate of working fluid were also recorded during the experimentation on solar collector. Subsequently, the instantaneous thermal performances of the solar air heating collectors were calculated by using the suitable formulae (IS 12933, 1992, IS 12933, 2003).

Result and Discussion

In present investigation, the pilot scale updraft air heaters with different coated materials of absorbers were designed and fabricated. They were tested in field conditions and their thermal characteristics were studied. While the maximum temperature elevations of working fluid have been presented in Table 1 and Table 2, the maximum thermal efficiencies of the solar collector have been tabulated in Table 3 and Table 4.

Table 1: Temperature elevation of working fluid in aluminium absorber

| Time | Temperature elevation (for $\approx 30^0$C) | |
	For absorber coated with nano carbon and aluminium oxide	For absorber coated with nano carbon and silicon carbide
11.00	3.1^0C	3.4^0C
11.30	3.2^0C	3.5^0C
12.00	3.3^0C	3.8^0C
12.30	3.5^0C	4.2^0C

Table 2: Temperature elevation of working fluid in copper absorber

| Time | Temperature elevation (for $\approx 30^0$C) | |
	For absorber coated with nano carbon and aluminium oxide	For absorber coated with nano carbon and silicon carbide
11.00	3.9^0C	4.5^0C
11.30	4.4^0C	5.0^0C
12.00	5.0^0C	5.9^0C
12.30	5.6^0C	6.8^0C

Table 3: Average instantaneous efficiencies of solar collector

| Time | Thermal performance (for $\approx 30^0$C in %) | |
	For absorber coated with nano carbon and aluminium oxide	For absorber coated with nano carbon and silicon carbide
11.00	42.3	42.5
11.30	42.3	42.8
12.00	42.4	42.9
12.30	42.5	43.0

The research reviews reported that the aluminum and copper were soft, flexible and malleable metals. They also reported that the aluminum and copper had good thermal conductivity, thermal stability and thermal durability. In this connection, these metals were commercially procured. These metal sheets were pre cleaned and the coating with nano carbon and aluminium oxide with was deposited on them. The coating with nano carbon and aluminium oxide was also deposited on them. After the curing processes were over, they were used as solar absorbers.

The structure of the coatings on the solar absorbers was studied by X-ray diffractometer with the applications of suitable radiations. The outcomes showed that there were stable deposits with layers of nano carbon, aluminium oxide and silicon carbide on absorber plates. The outcomes also showed that there were peaks those indicated metal substrates and chemical constituents such as nano carbon, aluminium oxide and silicon carbide in the coating deposited on metal plates. The morphological outcomes proved the presence of the layer of nano carbon, aluminium oxide and silicon carbide on absorber plates. The morphological outcomes also proved that the sizes of chemical constitutes on the coatings were in nano ranges (Sudharlin Paul, and Jeba Rajasekhar, 2015).

The developed solar absorbers were fixed in solar collectors those had toughened glasses as top component and rockwool as bottom component. The developed solar collectors were tested in field conditions and the related parameters were recorded. The working fluid was flown through the collector and the inlet and outlet temperatures of working fluid along with influencing parameters were measured. The research results showed that the solar collector with absorber coated with nano carbon and aluminium oxide had relatively lower thermal performance than that of the solar collector with absorber coated with nano carbon and silicon carbide. These research results could be correlated to physical properties of metals, optical

characteristics of coatings on the metals and heat absorptive characteristics of working fluid (Soteris A. Kalogirou, 2006, Duffie and Beckman, 1980). These research results could also be correlated to incident radiation, wind speed and other influencing atmospheric parameters (Soteris A. Kalogirou, 2007, Soteris A. Kalogirou, 2009). As the developed solar collectors had the same sizes, shapes and materials of solar components, the difference in thermal enhancement of working fluid could be specifically correlated to the chemical constituents of coating deposited on solar absorber, thickness of coating deposited on solar absorber and optical characteristics of the coating deposited on solar absorber. So, the chemical constituents of coatings, mass ratio of chemical constituents of coatings and thicknesses of coatings would be optimized.

It could be asserted that the chemical constituents of coating deposited on solar absorber, mass ratio of chemical constituents of coating deposited on solar absorbers and thickness of coating deposited on solar absorber would be carefully chosen so as to have effective application of solar absorbers in solar collectors. It could also be asserted that the solar absorber coated with nano composites would be specifically utilized so as to have effective utilization of solar collectors for photo thermal applications.

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