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SIGNIFICANT ROLE OF DALIT LEADERS TOWARDS THE PRE – AMBEDKARITE DALIT MOVEMENT IN MAHARASHTRA

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Introduction

The advent of British Rule brought a dawn of a new era in India. The British also brought with them English education, western thoughts, ideas and culture which triggered an intellectual outburst leading to socio-religious reformation movements in India. On the backdrop of these movements there was also the rise of Dalit movement. The shackles of the religion and Shastras started breaking due to the force of these intellectual and reformative movements. The age long socio-religious orthodoxy, the Caste System, superiority of Brahmins, and other evil social practices like sati, child marriage, forced widowhood, tonsuring, bonded labour, prohibition on the education of the general masses of the society etc. were challenged vehemently. Raja Rammohan Roy was the pioneer of this social reformation movements in India.¹

However, in the case of Maharashtra it was Acharya

Balshastris Jambekar (A.D. 1810-1846), who was the father of Marathi newspaper and the first social reformer in Maharashtra.² Mahatma Jyotiba Phoolay (A.D.1827-1890), Rajashree Chhatrapati Shahu Maharaj, Pracharya Gopal Ganesh Agarkar (A.D.1856-1895), Karmvir Vitthal Ramaji Shinde (A.D.1873-1944), Bhaskarrao Jadhav, Dr. Panjabrao Deshmukh were the non-Dalit, leading and notable social reformers of Maharashtra.

These social reformers, excluding Mahatma Phoolay and Vitthal Ramaji Shinde worked for the eradication of Caste System, untouchability and uplift of the untouchables, though they knew these social evils very well. They did have sympathy for the untouchables and they expressed that at one time or other.³ For example Lokhitwadi said, "Brahmins Mahar, do not touch them but sit beside the English. I am surprised to see this. According to the scriptures Mahars are closer to us than the English."⁴ Vishnubuva

Pandit expressed his sympathy as, "The partiality of keeping Mahar outside the door and allowing Brahman inside should be avoided."⁵ The Pioneer who vehemently attacked the Caste System, social, inequality, Brahmanism and who worked for the uplift of the untouchables and lower classes and of women and their education was Mahatma Jyotiba Phooley. He along with awakening them worked practically for their uplift. He was the first reformer to open the school for both girls as well as the untouchables, in 1948 and 1954 respectively.⁶ It was Jyotiba Phooley whose awakening, inspiration and motivation gave rise to Dalit movement organised by the Dalit themselves. He was the teacher, mentor and source of inspiration for the untouchables. Dr. Babasaheb Ambedkar the emancipator and Masiha of the Dalits regarded Mahatma Phooley as his Master and revered him from the bottom of his heart. Jyotiba was the pioneer of all the movements of non-Brahmins, workers, labourers, peasants, farmers, untouchables and women. In fact, he is the father of social reformation movements in modern India in their true sense.

English education and the inspiration from Jyotiba Phooley led the untouchables to study the religious scriptures critically. They awoke from the age-long deep slumber. They rose with confidence

and energy never before. They started denouncing the practice of untouchability publically for the first time in history. They started periodicals, published books and organised their brethren for their liberation.

Gopalbuva Walangkar

The first of such leaders from the untouchables was Gopalbuva Walangkar. He was truly the father of Untouchable or Dalit movement in Maharashtra.⁷ His full name was Gopalbuva Krishna Walangkar. He belonged to the Mahar community and was from the village Ravdul near Mahad.⁸ He joined the military where he passed the Normal Examination. He studied Hindu religious scriptures. He and his friends put in strenuous efforts to investigate the origin and causes of Untouchability. They strongly wanted to detect who imposed that evil practice on the Untouchables. However, they did not find any solid evidence for that in the scriptures.

When Walangkar's battalion came to Pune and Mumbai he used to meet Jyotiba Phooley and discussed with him and his colleagues on the subjects such as religious scriptures, Caste System etc.⁹

Mahatma Jyotiba put forward the theory that the foreigner Aryans i.e. the Brahmins and their allied upper castes came to India and defeated the native Kshatriyas whom

they called Anaryas or Non-Aryans. They imposed upon these Anaryans very many disabilities and ignominies to suppress and degrade them. These suppressed and oppressed were the Shudras and Ati-Shudras (The untouchables).¹⁰

In the Mahar community there was a legend that Mahar were the native people of India and the upper caste Hindus were foreigners (Paryesi). They had conquered the Mahars and degraded them. They named the conquered and degraded masses as Anaryas and called themselves as Aryans.¹¹ This was the same belief which was held by JyotibaPhooley.

GopalbuvaWalangkar and his friends also finally came to conclude that the people who imposed such cruel and inhuman socio-religions and economic restraints on the untouchables must have been the victors and the untouchables vanquished. And, they must be deadly enemy of the Untouchables.¹² Gopalbuba retired as Hawaldar in 1886 and settled in Dapoli.¹³ It is here in Dapoli that he started his mass movement of untouchables. He founded Anarya Dosh-Parihar Samaj. Gopalbaba toured Maharashtra to open branches of his organisation. He started awakening the untouchables against the injustice done to them and for their natural human rights, by way of Kirtans, discourses citing examples

from the Puranas and religious scriptures. He wrote on the human rights of the untouchables through the periodicals such as Sudharak and Deenbandhu.

Gopalbuva endeavored tirelessly to awaken the untouchables and attempted to remove their mental slavery. He exerted himself in order to pull the untouchables out of their socio-religious slavery by organising them, cultivating self-esteem in them and by kindling in them their individuality. He tried to infuse confidence in them by preaching them his theory that they were originally a warrior class i.e. Kshatriya and that they became untouchables in the course of history.¹⁴

Gopalbuva published a book titled as Vital Vidhvansak on 23rd October, 1888.¹⁵ Gopalbuva raised many questions in this book about casteism and untouchability. He challenged the caste Hindus who called themselves as Aryas and also before their religious authority the Shankaracharya to answer the questions put forth in the book.

He expounded in the book that the Caste System and untouchability were the two imaginary monsters that the so-called Aryans had created. God had nothing to do with this evil creation. The references in the Hindu religious scriptures that God has created the castes the

untouchability is an absolute lie and a cheating.¹⁶

When in the year 1893 the Government banned the recruitment of the untouchables in the military Gopalbuva and his Anarya Dosh-Parihar Mandal with the help of Justice Ranade in 1894 submitted a petition to the government requesting to lift the ban.¹⁷ In this petition Gopalbuva in an attempt to re-establish the lost individuality and dignity of the untouchables said that their (the untouchables') forefathers were Kshatriyas i.e. warriors. During the Mahadurgadevi famine of 1396 there was drought for 12 years and their (the untouchables') ancestors ate whatever they found to survive. Therefore, they become socially degraded. The tyranny of the Peshwas further condemned them to the lowest status. The untouchables had not become untouchable by themselves. They had to compromise with the situation which reduced them to such a lowest and degraded status.¹⁸

In 1897 Gopalbuva and his organisation prepared a set of questions addressing the Indian National Congress and asking them what right they had to demand political reforms without bringing about social reform.¹⁹ It shows the vigour and boldness of Gopalbuva and his organisation.

Thus, GopalbuvaWalangkar pioneered the untouchable or Dalit

movement, infusing self-confidence and self-respect in the oppressed and degraded brethren of his. He brought in a new era of self-esteem and awareness for the untouchables. He kindled a yearning for liberation from the age-long slavery of untouchability. Many untouchable youngsters joined the newly emerged movement of their emancipation.

Shivaram Janaban Kamble

Inspired by the thoughts and work of GopalbuvaWalangkar for his untouchable brethren, a youth from Poona came forward with zeal and solicitude to play his part in the Untouchables' movement. His name was Shivaram JanabaKamble. Kamble read the books and the articles of social reformers such as Prof. Rajaramshastri, Lokhitwadi, Baba Padamji, Agarkar, JyatibaPhooley etc. and formed his own views about the uplift of his untouchable brethren. He started writing articles in newspapers. His first article was published in Maratha and Deenbandhu from Kolhapur in 1902.²⁰

At Saswad, Poona, Kamble convened a conference of Mahars from some 51 villages, on 24 November 1902.²¹ The object of this conference was to discuss and request the government to consider, the demands of the untouchables. Kamble prepared a petition requesting the government that the

untouchables be recruited in the Military and Police services and that the government should spend for the education of the untouchable children, and with the signature of about 1588 Mahars on it he sent it to the government.

This is the first petition sent to the government by the untouchables themselves.²² However, the petition was refused flatly. Shivram Kamble with the support of his colleagues founded Shree Shankar Prasadik Somvamshiya Hitchintak Mitra Samaj in 1904, in Poona.

He also opened a reading room by name Shree Sachchidanand Vachangraha.²³ On 1 July 1908, Kamble also started a monthly Somvamshiya Mitra to express his thoughts on the emancipation of the untouchables. This monthly was the mouthpiece of Kamble's movement. He wrote many articles on the educational, religious, social and economic emancipation of the untouchables and published the accounts of his movement through it.²⁴ He also wrote severely against the evil customs and practices prevalent among the untouchables.

Shivaram Kamble published a book titled 'Suchipatra'. In this book he depicted the real picture of how injustice and oppression were inflicted on Mahars while working for government and for the villagers. Kamble also fought vehemently against the evil practice of Murli

which was then prevalent in the untouchables. He wrote prolifically on the issue for awareness among the people. However, some anti-social people opened a campaign against him which led to tension in the community resulting in the closure of the monthly.²⁵

Seeing that the people from the untouchable community were not fully prepared for the social reforms, Shivaram Kamble and his colleagues convened a second conference at Jejuri, on 5th April 1910. This conference was presided over by a pensioner Subhedar Bhaddar Gangaram Krushnaji Bhatankar.²⁶ On this Kamble decided to put the grievances of the untouchables before the then minister for India and some members of parliament. However very little improvement in the conditions of the Untouchables despite the 125 years of British rule.²⁷

The dedication of Kamble to his mission was tremendous. Talking about his movement for the untouchables Kamble says, "We have been subject to severe oppression and injustice for thousands of years in the name of religion. Therefore, it is incumbent on us to organise a movement for our own uplift and for the welfare of our nation."²⁸ Thus, the contribution of Shivram Janaba Kamble to the Dalit movement at its initial stage is very significant.

Kisan Phagu Bansod

In the initial stages of the Dalit movement after Gopalbuva Walangkar and Shivaram Janaba Kamble the name of Kisan Phagu Bansod must be mentioned. He followed in the foot-steps of his predecessors. He was a journalist and a great thinker. His perception of the problem of the untouchables was very clear. Kisan Bansod founded an organisation named Sanmarg Bodhak Nirashrit Samaj' in 1903 with the objective of socio-economic, educational and occupational welfare of the untouchables class.²⁹

He opened a library named Yuvraji Fatesingh Maharaj Pustakalaya for the people of untouchable community. He also opened a Girls school named after a great untouchable Mahar Saint Chokhamela. He strongly wanted to arouse wide awareness among the untouchables, and for that he wanted to preach and spread his reformatory thoughts among them.

In view of this he started different periodicals such as Nirashrit Hind Nagarik in 1910, Vitalvidhvansak in 1917, Majur Patrika in 1918 and Chokhamela in 1931.³⁰

By way of these periodicals he did a dual job, on one side he brought to the notice of the caste Hindus the oppression and injustice inflicted on the untouchables by them, and on the other side he attempted to cultivate self-respect among the

untouchables by provoking them. Addressing the caste Hindus he said that it was a very horrible situation that there was no objection to the dancing of a dissolute prostitute in the temple, but when Mahars, Mangs and Chambhars, the untouchables, with a devoted heart went to the temple to listen to the scriptures, Kirtan and Bhajan they were kept away. He asked the Hindus a straightforward question whether the untouchables were inferior to the quadrupeds and whether they were worse than the dancing and singing. Though lower in status or respect the untouchables are, but were they second-rate even compared to the unwholesome prostitute who with a greedy eye to money wedded to several men. With such arguments Kisan Bansod tried to bring home to the caste Hindus their inhumanity towards the untouchables. Thus, Kisan Phagu Bansod was very straightforward in putting forth his views. He was clear about his thoughts.

Conclusion

The pioneer work and influence of Mahatma Phoolley, the English education and the movements initiated by the untouchable leaders like Gopalbuva Walangkar, Shivaram Janaba Kamble and Kisan Phagu Bansod had created a wide awakening among the untouchables as to their age-long slavery and

oppression. However, before the emergence of Dr. Babasaheb Ambedkar and his Dalit movement all the previous Dalit movements worked in a confined manner. Firstly, they campaigned their awareness programme through newspaper articles and some booklets.

Secondly, they submitted petitions to the Government requesting its consideration. Thirdly, their reach to the untouchable castes in Maharashtra was very limited, regional. There was no national level movement of the untouchables as yet, though there had been a regional pioneer like Mahatma Phoolley in Maharashtra and Narayan Guru in Kerala.

It was Dr. Babasaheb Ambedkar who with his charismatic leadership, tremendous ability, superior knowledge, pragmatic vision and above all an indefatigable zeal to liberate his brethren reached the Dalit movement throughout the India, stirring the untouchables to agitate and organize for the implementation of different programs, giving different dimensions to the movement and fighting it on various fronts.

Dr. Babasaheb Ambedkar fought his battle on all the fronts such as educational, social, religious, political, constitutional, literary, ideological and philosophical. Therefore, his movement became revolutionary and brought about

revolutionary changes in the lives of Dalits, the Untouchables.

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EFFECT OF SALT STRESS ON GERMINATION, MORPHOLOGY AND PHYSIOLOGICAL PARAMETERS IN PEA (*PISUM SATIVUM* L.)

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Abstract

The Main problem affecting crop production all over the world is salinity. 20% of cultivated land and 33% of irrigated land are salt-affected and degraded in all over the world. The germination percentage of pea is affected by salt stress in Pea (P.Arkel). High dose of sodium chloride causes more reduction in germination then that of sodium sulphate salinity levels. All growth attributes such as germination, shoot and root length decrease with the salinities doses increased. Saline soil induces physiological and metabolic disturbances in plants effecting development, growth and yield. Salt stress also decreases the photosynthesis and respiration rate, but increases Proline content. It was observed that the high dose of sodium chloride caused more reduction in photosynthetic pigment in cultivar, P. Arkel than that of sodium sulphate solution. The salt affected the number of root nodules/plant. Salt stress differentially effected root nodules number, fresh and dry weight when compared with control in Pea. The present finding revealed that number of pods increase with advancing duration with simultaneous increase in their fresh and dry weight. Development of pods, which ultimately determines the crop production has been differentially, affected salinity levels.

Keywords: Salinity, Pea Arkel, Proline, Sodium sulphate, NaCl, physiological.

Introduction

Salinity becomes a serious concern when soluble salt occur in excessive concentration in the soil or water. NaCl is the most common salt which causes salinity stress. Salinity is a major yield-reducing factor in coastal and arid irrigated rice production system. Salinity is one of the rising problems causing tremendous yield losses in many regions of the world especially in arid and semiarid regions. To maximize crop productivity, these areas should be brought under utilization where there are options for removing salinity or using the salt-tolerant crops. The tolerance of any crop depends mainly on the types of ions present in the soil rather than the total salt concentration in the medium. Salinity is one of the most important abiotic stresses, limiting crop production in arid and semi-arid regions, where as salt content is naturally high and precipitation may be insufficient for leaching whereas, the various environmental factors negatively affect plant growth and development and finally the biological yield of the crop, at harvest. These factors include salinity, drought, heavy metal toxicities and temperature extremes which limit the crop productivity worldwide. It has been generally recorded that salinity adversely affects seed germination and seedling growth as well as some selected metabolic processes a

glycophytic plants. Salinity is one of the most important environmental factor limiting plant growth. Salt stress can affect plant survival, biomass, plant height and plant morphology and affect the capacity of a plant to collect water and nutrients (Parida and Das; 2005).

Salinity induced reduction in growth is the consequence of modification of several physiological processes like ion balance ,water status, mineral nutrients, stomatal behavior, photosynthesis, carbon allocation and utilization. Salinity affected the number of leaves, leaf area and number of tillers. Excess of salt in the soil adversely affects the crop growth and yield. NaCl is one of the most abundant minerals on earth and is an essential nutrient for many animals and plants including human beings .NaCl have been shown to decrease yield, it also can decrease plant height (chartzoulakis and klapaki, 2000). Sodium chloride is used in water conditioners because the sodium replaces the calcium and magnesium in “hard” water. NaCl caused an increase in plant height with low and measurement periods. NaCl in the soil water may inhibit plant growth. The presence of NaCl in the soil solution reduces the ability of the plant to take up water, and this leads to reductions in the growth rate. This is referred to as the osmotic or water deficit of salinity. Watla & Dyal (1988) and Mohammad

(1991) reported that weight of root was decreased in higher concentration of salinity. Roy and Srivastava (2001) in Wheat reported that shoot dry weight decreased with increasing salt concentrations. Akhtar *et al.* (2002) and Ali *et al.* (2013) have documented the harmful salinity effects on *Brassica campestris* growth and reported variably responses of different *Brassica* species and varieties toward salt stress.

Sodium sulfate has also depressive effect on plant growth and development. Rogers *et al.*, (1998), mentioned that in several regions around the world. Most of the literature indicates that plants are particularly susceptible to salinity during the seedling and early vegetative growth stage as compared to germination. Examples are found in sorghum (Maas *et al.*, 1986), tomato (Del Amor *et al.*, 2001). Sodium sulphate (Na_2SO_4) is the dominant salt in alkaline soils; therefore sodium exists in the soil solution as well as on clay surfaces. Consequently, salinity stresses the plants in two ways: higher concentrations of salts in the soil make it harder for roots to extract water (osmotic stress), and secondly high salt level within the plant may be harmful (specific ion toxicity) (Munns and Tester, 2008; Hussain *et al.*, 2008). The effect of salt especially NaCl on growth are generally

damaging especially visible on retardment of growth. Growth is inhibited leading to morphological changes and severe cases plant cell death may occur. As a result of salt stress, increase in abscisic acid occur when transported to guard cell which leads to closure of stomata, this further leads to decrease in photosynthetic rate, photo inhibition and also oxidative stress. Other effect includes inhibition of cell expansion either directly or indirectly through abscisic acid, potassium and nutrition is disrupted due to excess of sodium ions. Effect of salt stress on photosynthetic attributes in plant *Brassica juncea*, Significantly decreased the net photosynthetic rate, transpiration rate and stomatal conductance (Ahmad *et al.*, 2012) Salinity reduces yield and effects physiology and biochemistry of plants. Seed germination, water deficit, ion balance of the cellular ions (cause ion imbalance of the cellular ions resulting in ion toxicity) and osmotic stress is effected by salinity (Khan *et al.*, 2002).

Garden pea (*Pisum sativum* L.) belongs to family Fabaceae. The seeds are angular or globose and smooth and wrinkled. The dry mature seeds of pea contain 22.5% protein, 58.5% carbohydrates, 1.0% fats, 4.4% fiber and 3.0% minerals and vitamins. In light of this, our aim to study the effect of salt stress, using different concentration of

Sodium chloride and Sodium sulphate, on Germination, Morphology and physiological parameters of Pea plant and to determine the sodium chloride is more harmful than Sodium sulphate.

Material and Methods

In the present investigation one variety of Pea (*Pisum sativum* L.) viz P. Arkel released from the Govind Balabh Pant University of Agriculture and technology, Pant nagar Distt. Uddham Singh Nagar Uttarakhand was used to study the effect of salt stress. The seeds of Pea (var. P. Arkel) were sterilized in 5% sodium hypochloride solution for 5 minutes, before experimentation. Twenty seeds were sown in Petri dishes with internal diameter of 6 cm. Petri dishes were arranged in completely randomized design. Different NaCl and Na₂SO₄ treatment used were 0 (control), 4mmhos/cm, 8mmhos/cm, 12 mmhos/cm & 16 mmhos/cm (Richard 1954).

A field experiment was conducted following randomized plot design method. Seed of pea (Var. P. Arkel) were planted at 20 cm. apart on ridge in linear rows, which were at a distance of 50 cm. from each other. A combination of two salt viz. Sodium chloride and sodium sulphate were used to prepare different salinity levels (Richard 1954). Shoot length and root length were measured using a ruler. Fresh and dry mass of plants

were weighed individually using electronic balance. The samples were subsequently transferred in an oven set at 80°C for 72 h. Weight of the dry samples were recorded with the help of an electronic balance. 1mm-squared graph paper was used for the determination of leaf area. The total leaf area was calculated according to the formula of Mondhohar and Garg (1976).

Chlorophylls and carotenoids were extracted by 80% acetone and assessed according to Arnon and Stout (1949). Proline was estimated by the method given by Bates *et al.* (1978). 0.5 gram extracted plant material by homogenizing in 10 ml of 3.0 % aqueous sulfo salicylic acid and the homogenate was centrifuged at 2000gm for 5 min. The extract (2ml) was treated with 2ml of acid ninhydrin and 2 ml of glacial acetic acid and incubated for 1 h at 100°C in a bath. Then add 4.0 ml toluene to the reaction mixture. The absorbance of chromophore containing toluene was recorded at 520nm.

Stomatal density was studied using clear nail polish impressions on leaf epidermis following the method of Teare *et al.*, (1971). Thin layer of nail polish was applied on one side of rib at the middle of the leaf. A small strip of clear cellophane type was gently pressed over the dried nail polish. The tap along with leaf surface impression of nail polish was placed on a slide. The number of

stomata were counted under the light microscope on such leaf surface impression of both ad axial and abaxial surface in a cm² area of eye piece (0.41 mm² of leaf surface).

Result and Discussion

The germination of seeds as affected by salt in cv P. Arkel in Fig.1 represents the germination relative index (GRI). The data indicate that 90% seed germination in control under zero salinity level of NaCl & Na₂So₄ in pea There was progressive decrease in the rate of germination under the increase salinity level induced by NaCl & Na₂So₄ solution separately. It was noted that high dose of NaCl (16mmhos/cm salinity level) caused more reduction (30%) in comparison the sodium sulphate treatment. Jaiswal *et al.* (1975) reported in pea that germination was reduced at salt concentration exceeding 16 mmhos/cm. salinity level of NaCl. Soil salinity adversely affected germination percentages of all Sunflower varieties. (Abdul Hafeez *et al.* 2017).

Plant height was decreased with increasing concentration of salts. Significant decrease was observed at 12 mmhos/cm & 16 mmhos/cm salinity level in Fig 2(a, b, &c). Moderate and high salinity of NaCl negatively affected shoot length in both cultivars of *Pistacia*, Rahnesan *et. Al* (2018). In Fig 3 (a, b &c) dry weight of whole plant recorded at

various sampling dates (35,65and 95 DAP) showed a significant reduction under the effect of salt treatments. NaCl was more depressive thanNa₂So₄ at all growth stages. The deleterious effects of salt s increased with the age of the crop and significant decline commenced at 16 mmhos/cm. High salinity adversely disturb the growth parameters.

The data indicated that control had more leaf area /plant in comparison to all salinity levels of NaCl and Na₂So₄ treatment to cultivar of Pea in fig 4(a, b, &c). Generally the lower concentration of both salts treatment insignificantly decreased while the higher concentration of both salt significantly reduced the total leaf area/plant in pea. These result agree with what Mathur *et.al* (2006) reported, that the stress of the moth bean plant (*Vigna acontifolia* L.) with increasing concentrations of sodium chloride ,led to a decrease in leaf area.

The data given in fig 5 (a&b) represents the nodules no. as affected by duration and treatments. In general the lower concentration of both salts decreased while the higher concentration of both salt treatments more decreased the No. of root nodules in cultivar P.Arkell. Higher salinity level more decreased fresh and dry weight of root nodules in Fig 6& 7 (a&b). Nodule differentiation was affected by salt. The finding

indicate that salinity level of 4mmhos/cm of both treatment were beneficial effects on seed yield while the salinity level of 16 mmhos/cm of both salt treatment proved most deleterious on yield when compare to control plants at final harvest in Fig 8.

The leaf chlorophyll content increased as the growth progressed from 35 to 95 DAP in *Pisum sativum* (var. P.Arkel). The chlorophyll content in the leaves of Pea showed sensitive influence to at all concentrations of NaCl & Na₂SO₄. The chlorophyll content decreased with increasing salt concentration ie; 4mmhos/cm, 8 mmhos/cm, 12 mmhos/cm and 16mmhos/cm gradually in seedling. The reduction of chlorophyll content were at 65 DAP fig 9(a) and at 95 DAP Fig.9(b) respectively. The reduction of leaf chlorophyll content was more at 95DAP as compared to 65 DAP. Salt stress showed reduction in the level of carotenoids at different treatment concentrations i.e.; 4,8,12, and 16mmhos/cm in *Pisum sativum* (var P.Arkel). The maximum reduction reported at 16mmhos/cm salinity level in fig 10(a &b) as compared to 4,8 and 12mmhos/cm respectively.

This result revealed that in saline condition, the effects of salinity on Pea leaves (*Pisum sativum* var. P.Arkel) are shown in Fig 11 (a&b) Number of stomata are always declined with increasing salinity

concentrations of both salts. It is evident from fig 12.(a & b) that sodium sulphate & Sodium chloride caused a significant increased in the proline content in a concentration (4, 8, 12, and 16 mmhos/cm) in *Pisum sativum* (var.P.Arkel) at both growth stages(65 and 95 DAP). The highest concentration of NaCl (16mmhos/cm) caused maximum accumulation of Proline as compared to their control plants.

Conclusion

In conclusion our study showed salinity at higher concentration, especially 16 mmhos/cm is harmful to Germination, morphological parameters of the cultivar of Pea, since plant height, fresh and dry weight of whole plants, leaf area , No. of root nodules, fresh & dry weigh of root nodules and yield decreased significantly. In addition to these morphological parameters, photo-synthetic parameter (chlorophyll content and no. of stomata) was adversely affected while Proline amount in leaves was activated and increased by increasing salinity levels. It was observed that the high dose of sodium chloride caused more reduction in Germination, Growth parameters and physiological parameters in Pea (cultivar, P. Arkel) than that of sodium sulphate solution.

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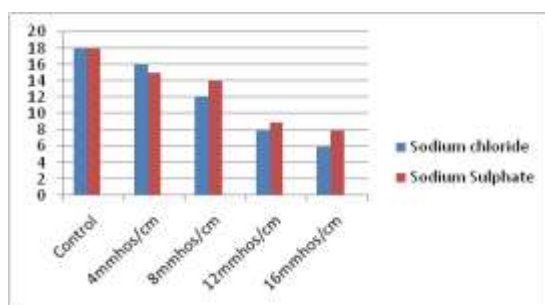


Figure 1: Effect of sodium chloride and sodium sulphate on seed germination in Pea (*Pisum sativum* L.) Cultivar P.Arkel

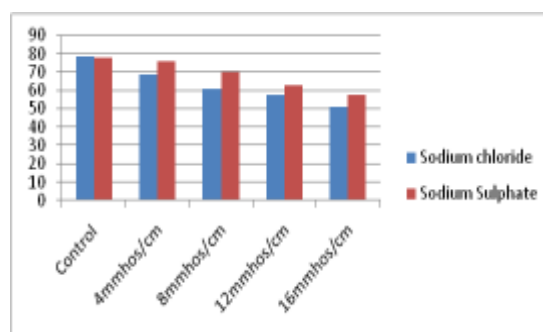


Figure 2 (c):- Effect of Sodium Chloride and Sodium Sulphate on plant height (cm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel 95 days after planting

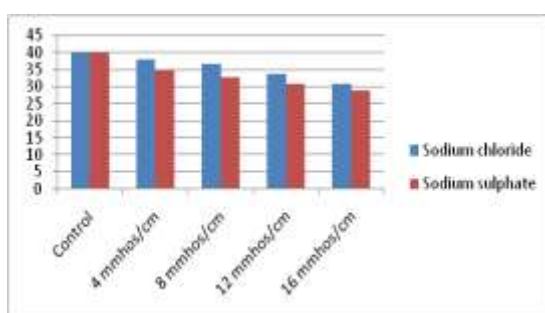


Figure 2 (a):- Effect of Sodium Chloride and Sodium Sulphate on plant height (cm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel 35 days after planting

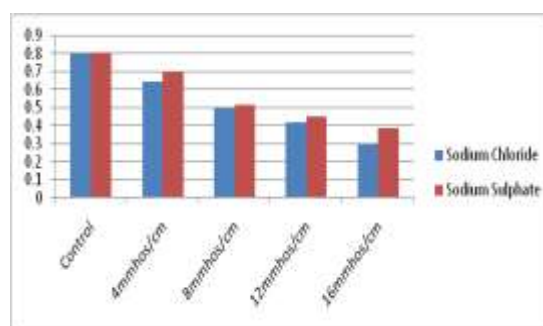


Figure 3 (a):- Effect of Sodium Chloride and Sodium Sulphate on the dry weight of whole plant (gm) in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 35 days after planting

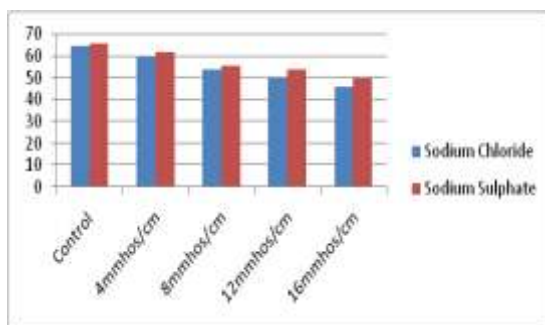


Figure 2 (b):- Effect of Sodium Chloride and Sodium Sulphate on plant height (cm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel 65 days after planting

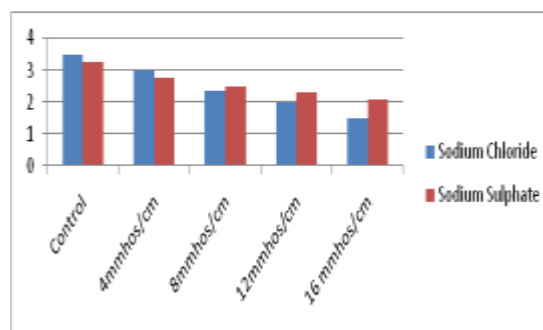


Figure 3 (b):- Effect of Sodium Chloride and Sodium Sulphate on the dry weight of whole plant (gm) in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 65 days after planting.

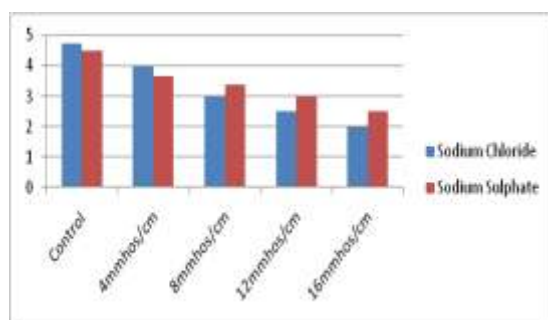


Figure 3 (c):- Effect of Sodium Chloride and Sodium Sulphate on the dry weight of whole plant (gm) in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 95 days after planting.

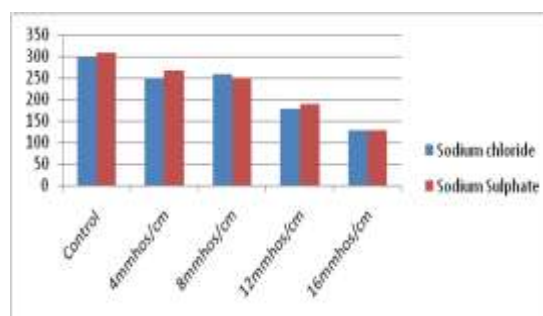


Figure 4(c):- Effect of Sodium Chloride and Sodium Sulphate on the total Leaf area (cm²) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 95 days after planting.

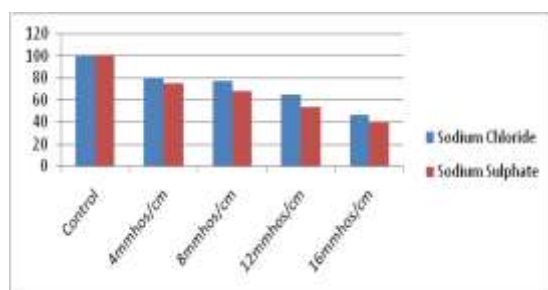


Figure 4(a):- Effect of Sodium Chloride and Sodium Sulphate on the total Leaf area (cm²) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 35 days after planting.

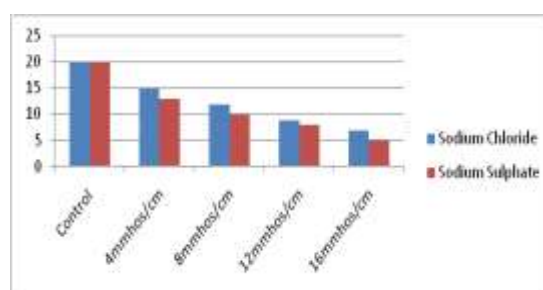


Figure 5(a):- Effect of Sodium Chloride and Sodium Sulphate on the no. of root nodules / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 65 days after planting.

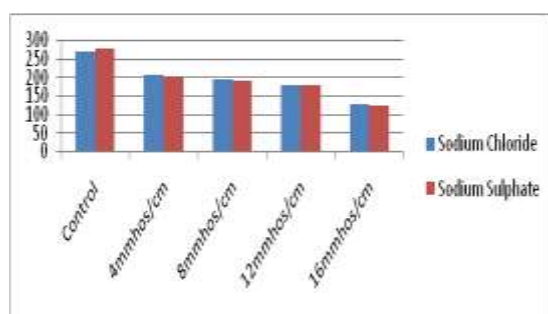


Figure 4(b):- Effect of Sodium Chloride and Sodium Sulphate on the total Leaf area (cm²) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 65 days after planting.

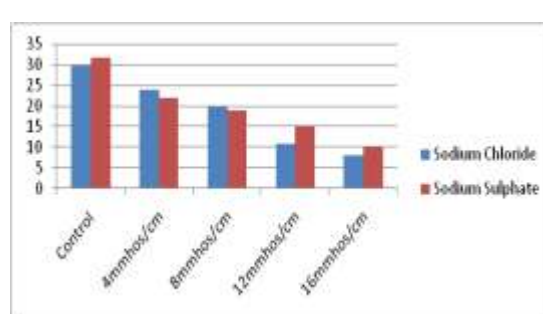


Figure 5(b):- Effect of Sodium Chloride and Sodium Sulphate on the no. of root nodules / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 95 days after planting.

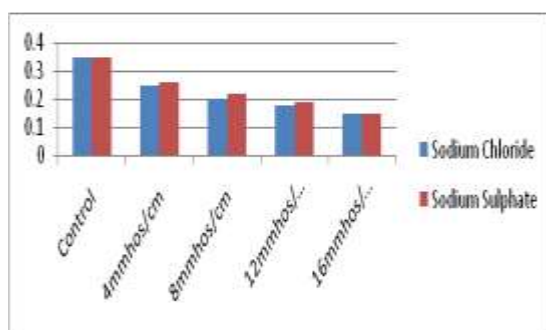


Figure 6(a):- Effect of Sodium Chloride and Sodium Sulphate on the fresh weight of root nodules (gm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 65 days after planting.

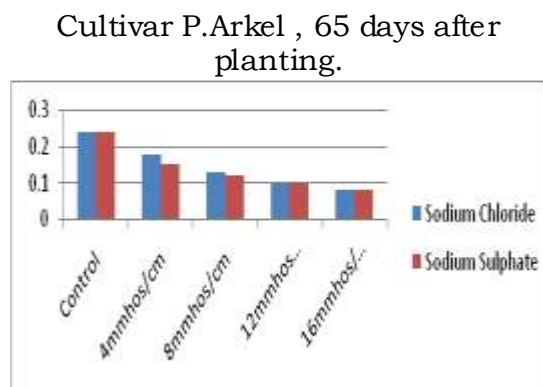


Figure 7(b):- Effect of Sodium Chloride and Sodium Sulphate on the dry weight of root nodules (gm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 95 days after planting

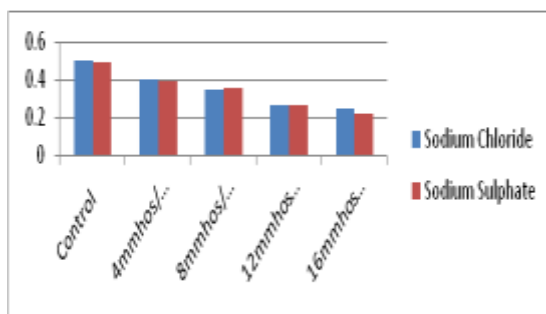


Figure 6(b):- Effect of Sodium Chloride and Sodium Sulphate on the fresh weight of root nodules (gm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 95 days after planting.

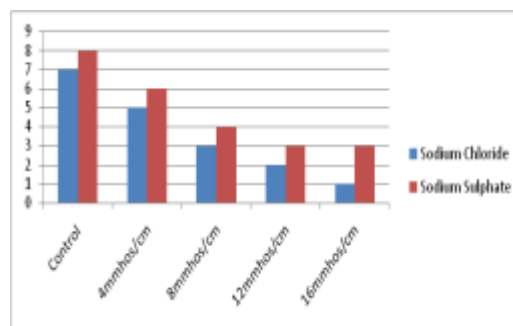


Figure 8:- Effect of Sodium Chloride and Sodium Sulphate on the Yields (no. of Pods/Plant) in Pea (*Pisum sativum* L.) Cultivar P.Arkel .

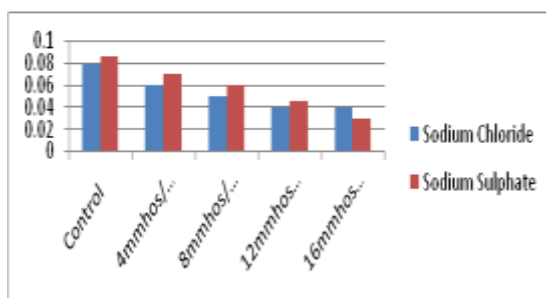


Figure 7(a):- Effect of Sodium Chloride and Sodium Sulphate on the dry weight of root nodules (gm) / plant in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 65 days after planting.

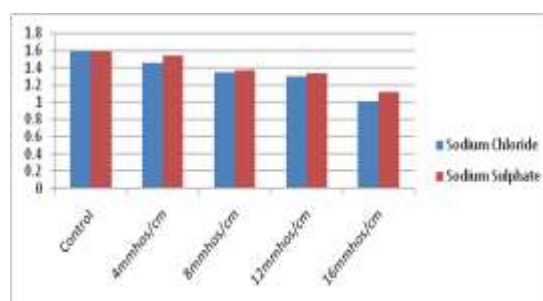


Figure 9(a):- Effect of Sodium Chloride and Sodium Sulphate on the Chlorophyll content (mg g⁻¹ FM) in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 65 days after planting.

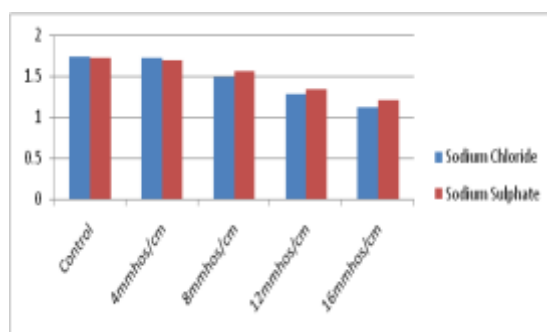


Figure 9(b):- Effect of Sodium Chloride and Sodium Sulphate on the Chlorophyll content(mg⁻¹ FM) in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 95 days after planting.

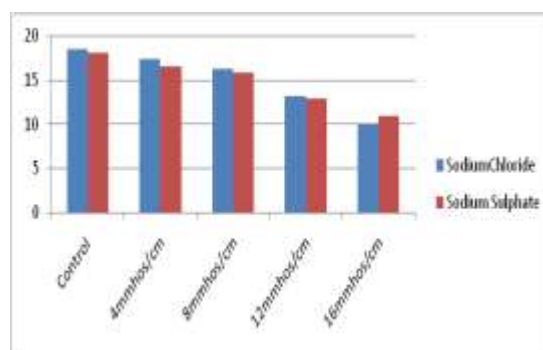


Figure 11(a):- Effect of Sodium Chloride and Sodium Sulphate on the No. of stomata in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 65 days after planting.

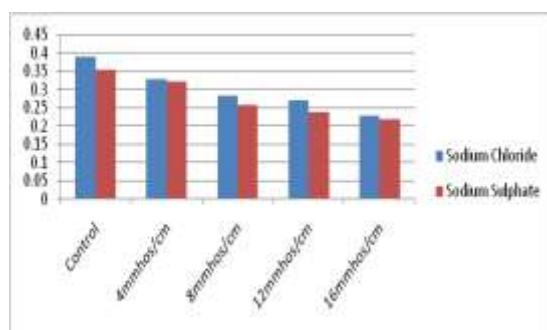


Figure 10(a):- Effect of Sodium Chloride and Sodium Sulphate on the Caretenoid (mg⁻¹ FM) in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 65 days after planting.

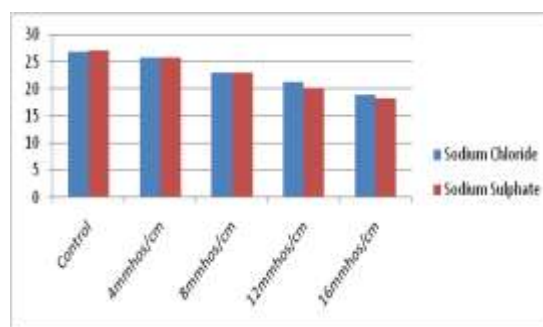


Figure 11(b):- Effect of Sodium Chloride and Sodium Sulphate on the No. of stomata in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 95 days after planting.

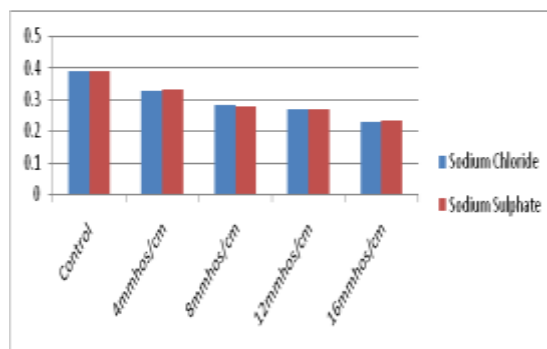


Figure 10(b):- Effect of Sodium Chloride and Sodium Sulphate on the Caretenoid (mg⁻¹ FM) in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 95 days after planting .

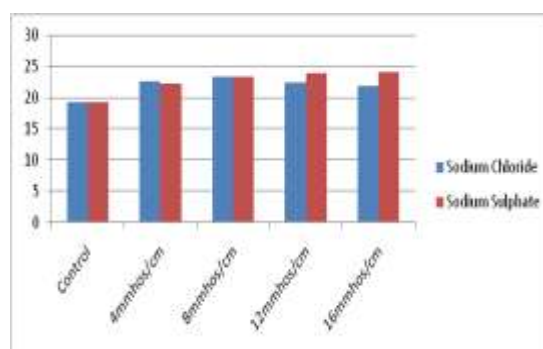


Figure 12(a):- Effect of Sodium Chloride and Sodium Sulphate on the Proline(me o mol g⁻¹ FM) in Pea (*Pisum sativum* L.) Cultivar P.Arkel , 65 days after planting.

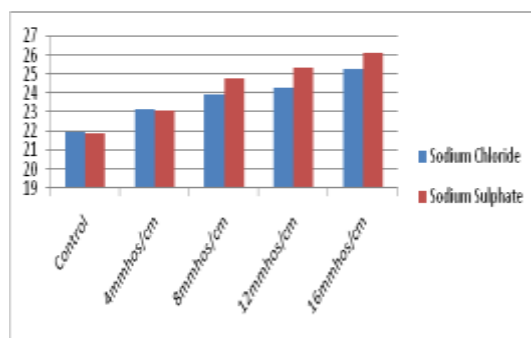


Figure 12(b):- Effect of Sodium Chloride and Sodium Sulphate on the Proline(mg g⁻¹FM)in Pea (*Pisum sativum* L.) Cultivar P.Arkel, 95 days after planting.

CULTURAL IDENTITY: POLITICS OF GLOBALISATION AND INSTITUTIONALISATION

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*What is culture? Is it not the expression in thought-form
Or art-form, of the Spirit of a Race and of a Place?*

- P.R. Stephensen

Politics and Cultural Code

Culture, unquestionably the treasure of the human society, forms the basis for the construction of local, national, territorial and global thought and action. In the origin, there were societies without God, but culture started its existence in divergent forms, when the human beings began their mutual transactions with each other and created a set of habits, behaviour, thought and action. Human relationship emerges as an integration of cultural codes, which demarcate the similarities and dissimilarities of diverse ethnic communities. Cultural code creates the sense of belongingness and estrangement as well.

In the multicultural nation like India, culture is perceived as an inclusive phenomenon that integrates the people. It is the same aspect that divides the people in the form of territorial, political, religious and

linguistic yardsticks. Territorial politics and political territory, religious politics and politics of religion, politics of language and linguistic politics, and politics of culture and cultural politics are the unavoidable colours of human identity in the plural society in which the individual identity is compromisingly achieved either by negotiation or by confrontation.

System of Political Grammar

According to the anthropologist, Edward B.Tylor, culture is like a "complex broth." Culture is socially constructed and individually, willingly or unwillingly, perceived and practiced. Therefore, the universal supposition that the politics of globalization troubles one's identity becomes undeniable and inevitable. Globalization of local culture would end in meaninglessness. In a single cultural context, there exist many

religions. In a single religion, there exist many divisions. This becomes inscrutably inevitable in the multi-cultural and multi-religious context.

Amidst the differences, one is socially and psychologically trained to feel comfortable with the identity designed for him or her. Hegemony and subalternity, ecocentricity and ethnocentricity, the western and the orient, the mainstream and the so-called downtrodden societies, the dominant and subservient cultures and religions, and the civilized political tribes and the tribalised territorial civilization and so on are the speculative and calculative constructions in the system of political grammar. In India, BJP, RSS, Congress, BSP, CPI, CPM, and so on have been exercising the power of infinitive grammar of politics with innumerable prepositions and conjunctions over the cultural and religious layers of belief, custom, law, art, science and technology, education and sport and what not. Before the era of globalization, there existed a native, independent and well-defined cultural experience. As anthropologists point out, even the so-called native culture is ever changing and constantly evolving.

The colonization of India by the European invasion dominated the Indian cultural and geographical lifestyle. The British, as part of their colonial expansion, carefully studied the social, cultural, and educational

practices, methods and approaches, and subsequently, they designed their own education system in such a way that it trained the people to realize that they were, as Shan-Loong puts it: "Indians in blood and colour, English in tastes, opinions, morals and intellect" (2000) The west always exploited the cultural and geographical space in the whole world. Edward W. Said observes that there was "a commonly view of the Orient as a geographical space to be cultivated, harvested and guarded." (219) Colonial power of expansion had its own impact on Indian geography and culture and successfully transformed and reproduced the Indian languages, customs, laws, ideas, costumes and so on.

Dislocation of Identity

Identity, then, is not just an account of cultural belonging. In fact, it is a kind of communal wealth of local cultures. Apparently, around the middle of the 1980s, there rapidly emerged the corrosive dominance of globalization in this world of diverse, discrete, and susceptible, cultural identities. India has been witnessing uncontrollable and innumerable evolution in its cultural construct. Some of the conservative and traditional territories in India have been undergoing cultural shock. Therefore, Globalization in the field of science and technology has emerged

as a tidal wave through multi-cultures, and it has drastically dislocated the stable localities, unidentifiably displaced people, and purposefully and politically branded them with a 'market-driven identity, which, in turn, has paved way for redefining the local cultures. The present paper does not deny the power of globalized capitalism. It aims at delineating the politics of policies in trade and commerce, media and advertisement, and science and technology, which have driven away the native culture and transformed the people to undergo a kind of no-cultural experience.

The notion of identity is to locate the positions of identity as the victim of globalization. In his 'The Information Age,' Manuel Castells argues:

. . . . The primary *opposition* to the power of globalization lies in 'the widespread surge of powerful expressions of collective identity that challenge globalization . . . on behalf of cultural singularity and people's control over their lives and environment (1997: 2).

Identity is undoubtedly the 'power' of restricted and local cultures, which resist to the power of industrialist globalization. Anyone could trace the 'power of identity' based on gender, sexuality, religion, caste, creed, ethnicity, locality, nationality, and what not.

The collision of globalization is an interplay of an institutionalized and technology-driven impulsion towards globalism with 'localizing' political forces. This force encounters oppositions in the hands of diverse traditions, conventions, processes and practices signifying multifaceted orders of 'locality.' Therefore, it becomes inevitable to encounter the cultural attempt made by nation-states in narrowing the divides among their populations and uniting them with other socio-cultural socio-political order of local identification.

Deterritorialisation

Identity of a culture is not just a flimsy attachment, but it is a meticulously refined wealth of institutionalized communal life in modernity. In the central structure of national identity, cultural identity is the conscious cultural structure and continuation through social various institutions the nation. Michael Billig(1995) observes: ". . . in particular, the law, the education system and the media. The deterritorializing force of globalization thus meets a structured opposition in the form of what has called 'banal nationalism'-the everyday minute reinforcement." Castells writes: 'Identity is people's source of meaning and experience' (1997: 6). In the global-modernity, this human experience consistently becomes the form of identity construction. Of late,

there are diverse hypothesizes criticized by anthropologists and cultural critics. It is essential to take into account more complex views on globalization process. Anti-globalization society might fundamentally understand the process as the globalization of capitalism through western dominated media system. This multifaceted concept of globalization influences the economic, technological, political and cultural spheres of human life.

In the words of Giddens 1990, modernity as a compound in this structure implies “the *abstraction* of social and cultural practices from contexts of local particularity, and their *institutionalization and regulation* across time and space.” Such institutionalization results in the association of social territory and urbanization of production and utilization practices that regulate cultural identities, including connection and belonging to a place or a society.

The belief of this assortment of attachments must be focused from the point of the view of the western-modern ‘identity.’ The resultant supposition is that these associations have not undergone any transformation across time in ‘traditional’ societies. Anthropologists such as James Clifford (1997) criticize that there is the common mistake of ‘*regarding traditional*’

societies as, *by nature* and not just in association with present ones, stagnant and stationary.

Broadly speaking, modern ‘identity’ is one of the outcomes of dislocating characteristics of the process of globalization. Garcia-Canclini and Tomlinson observe that ‘this ‘package’ is in terms of the ‘deterritorializing’ character of the globalization process.

Globalization does not destroy localities, but creates a sense of cross-cultural, multi-cultural, and at times, trans-cultural experiences in various ways influencing the ancestral traditional ‘anchoring’ in particular localities. The idea of dislocation grasps the diverse ways in which events and dealings external to the immediate localities. Anthony Giddens powerfully defines that globalization connotes “action(s) at a distance” which happen to be more and more consequential in human cultural experience and identity. Present culture is not identified chiefly by location alone because locality is all the time more influenced by ‘distance.’

The more apparent examples of this kind of infiltration of localities occur mainly in through globalizing media and communications technologies – television, mobile phones, email, the Internet – and also through costume cultures, cosmetics cultures and food cultures transformed from the ‘local’ into the

'international' (Tomlinson 1999). Therefore, the smooth-sailing routine pattern of cultural powers, with globalized influences and experiences, are at stake.

Threat to Cultural Identity

Examples of the aggressive allegation, resistance, cultural identity seem, on the one hand, to fit the dispute about the generation of modern forms of identity. There are, of course, examples of cultural 'reterritorialization' – the claiming and reclaiming of localities – which don't inescapably involve claims to state supremacy. For example, the land rights movements of indigenous groups in Australia, the USA, Canada and elsewhere that have come to distinction in recent years. Though in such examples the claims of identity are inextricably mixed with issues of political and economic righteousness, there is the sign that what is being argued for is a right to an ethnic 'homeland' that is conceived as simultaneous and well-matched with a national identity. What is appealing about such projects is that they represent a particularly modern cultural emotional response. The very notion of a juridical contestation of privileges linked to identity seems explicable only within the sort of global-modern institutional form of identity which we have identified.

The most discussed feature of this sort of shift – mainly within cultural

studies and in post-colonial studies – is the materialization of 'hybrid' cultural identities as an end result both of the multicultural establishment of contemporary nation states and of the emergence of international forms of fashionable culture. Graham Holderness calls 'cultural materialism' as a 'politicised form of historiography.' The term 'cultural materialism' became popular when it "... was used by Jonathan Dollimore and Alan Sinfield as the subtitle of their collection of essays *Political Shakespeare* (176)" says Peter Barry. Significant as this trend is, there is a threat that the concept of hybridity may be expected 'to do too much explanatory work and, indeed, that the idea of repeated hybridization as the destination of global cultures may be overstated (Tomlinson 1999:). Language and culture are known for the inseparable connectedness. They are the backbone of national identity, will be at stake, and at the death of linguistic, cultural, territorial and regional identities. This paper attempts to suggest that the cultural consequence of globalization in the forms of homogenization or hybridization, elitism, and eurocentricism and so on is certainly proves a great threat to the power of cultural identity.

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IMPACT OF TELEMARKETING ON RETAIL ENTERPRISES; A CSAE OF MADURAI CITY IN TAMIL NADU

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Abstract

In today's context, retailers are forced to increase their profits by improving their business opportunities. They used electronic marketing as a primary marketing tool. This is the most used telemarketing strategy in small and medium cities, where merchants satisfy their customers and easily increase their business goals and profitability, thereby reducing excessive purchasing and inventory. At the present time, the number of cellular phone users is high and as a result, small and medium retailers are using telemarketing in cities like Madurai to gain the goodwill of their customers and improve their businesses. To this end, five units of small and medium retailers and a wide variety of consumers have been randomly analyzed to determine the impact on retail trade. They also use marketing intelligence to specialize in their business by reducing the number of overworked employees and reducing the cost of other expenses.

Keywords: *electronic marketing; telemarketing; marketing tool; small business; retail trade.*

Introduction

The goal of selling as a business function is to attach your organization to your customers. Marketing is the method of controlling the course of a product from conception to consumption. Recent trends within the nature of commerce and business are changing daily overtime. This has replaced traditional marketing with modern marketing, and at the same time created e-commerce.

Telemarketing concept

Telemarketers could be a marketing strategy that involves connecting with customers via video conference over the phone or, more recently, the Web. Use stimulating and unethical practices for telemarketing, making telemarketing one amongst the foremost controversial strategies in modern marketing know many organizations. The negative version of telemarketing is a way to use pre-recorded messages provided through an automatic numbering system that

may contact thousands of individuals a day. It can attract customers by allowing them to browse the location interactively. It is also competitive because all traders want maximum exposure to the merchandise or business. The goal is to spot factors and evaluate the effectiveness of this type of selling for tiny retailers. This provides a chance to revolutionize the way companies and consumers interact within the future. This article evaluates the impact of telemarketing on business.

Literature review

Telemarketing is an efficient tool that companies can use to get higher revenues. The store is open 24 hours daily, seven days per week, and twelve months a year. You have more flexibility to feature or remove products than to order from customers. This provides exposure to untapped market segments. Customers can find products at any store within the city so that they offer way more products than local malls. You can sell items from anywhere. It helps improve customer service.

Research scope

Telemarketing is claimed to be wide-ranging, not just phone marketing and promotion. This survey aims to seek out possible solutions for telemarketing problems. The positive impact of telemarketing on consumer buying behavior can help consumers

within the decision-making process. Organizations adopt telemarketing techniques to drive business

Importance of research

Telemarketing applications have an enormous positive impact on small business processes. There is a very important relationship between retailers and customers. Tele marketing orders and distribution have a positive impact on the business of small organizations. Customer support features a significant positive impact on the business processes of small businesses. Cash on delivery and credit payment systems have an enormous positive impact on the small business.

Purpose of research

Evaluate current telemarketing systems. Find problems that sellers encounter with current marketing systems. Assess the potential and potential of telephony media marketing. Recommend changes to boost the effectiveness of telemarketing for organized retailers. Identify the aim and purpose of telemarketing and consumer behavior. Use telemarketing sales methods to determine how sales increase. Use promotional activities to realize your company's mission and vision statement. Watch your goals carefully to extend revenue, build your brand, and manage your

status and reputation to boost your marketing results.

Research design

Sampling: The population for the study consists of customers in the Madurai region, who had experience in a selected retail store, and the data were collected from the customers referred to retailers.

Primary data: The study is based mainly on primary sources. The questionnaire method is adopted as the instrument of collecting data directly from 80 customers in the Madurai city, through convenience sampling.

Secondary data: The resultant data were composed from various books,

journals, magazines, and web sources.

Statistical tool: Such as Percentage analysis, Chi-Square test, Weighted Ranking technique, and Liker's five-point scale are used for data analysis and interpreted.

List of enterprises referred for the study: Femina Shopping Mall, Reliance fresh, Apple Shopping Mall, Vasantham Super Market, Amizhthini Super Market.

Data Analysis and Interpretation

The social-economic variables such as gender, age, marital status, education, qualification, monthly income of the respondents are analyses through percentages.

Table 1 Socio-Economic Profile of the Respondent

Socio-Economic Variables		No.of Respondents	Percentage
Gender	Male	43	53.75
	Female	37	46.25
Marital Status	Married	52	65
	Unmarried	28	35
Age (in years)	Below 20	7	8.75
	20 – 30	33	41.25
	30 – 40	26	32.5
	40 – 50	9	11.25
	Above 50	5	6.25
Educational Qualification	Illiterate	1	1.25
	Up to SSLC	24	30
	H.S.C	13	16.25
	Graduate	38	47.5
	Post – Graduate	4	5
Monthly Income (in ₹)	Below 5000	6	7.5
	5000 – 10000	17	21.25
	10000 – 15000	23	28.75
	15000 – 20000	26	32.5
	Above 20000	8	10

Table 1 indicates that out of 80 respondents, 53.75% are male, 65% are married, 41.25% comes under the age group of 20 – 30, 47.5% are graduates, and 32.5% earns between 15000 – 20000.

The relationship between the Socio-Economic profile of the customer and their attitudes towards telemarketing has been analyzed by applying Chi-square.

Table 2 Socio-Economic Profile of the Respondent and their Attitudes Towards tele Marketing

Socio-economic Variables	Opinion about telemarketing			Calculated value	Table value	Degrees of freedom	Result
	High	Medium	Low				
Gender	50	23	7	9.4	5.99	2	*S
Marital Status	49	18	13	16	5.99	2	*S
Age	42	21	17	45.46	15.507	8	*S
Educational Qualification	49	19	12	50.88	15.507	8	*S
Monthly Income	45	25	10	60.43	15.507	8	*S

*Significant at 5% level

Chi-Square test reveals that all the Socio-economic variables are significantly related to the Weighted Ranking technique has been used to

interpret the factors determining the attitude of customers towards telemarketing.

Table 3 Factors Determining the Approach of Customers Towards Telemarketing

Factors	Rank I	Rank II	Rank III	Rank IV	Rank V	Weightage	%	Rank
Groceries	24	20	4	4	20	1160	28.14	I
Cosmetics	28	32	4	4	12	520	12.56	IV
Stationeries	60	24	4	16	4	1066	25.88	II
Foods	8	8	15	8	8	916	22.27	III
Beverages	4	12	36	20	12	464	11.15	V

As of Table 4, it is obvious that the factors influencing the attitude of the customers towards the telemarketing are groceries 28.14%, which ranks first and Stationeries 25.88%, which ranks second.

The variable affecting the performance of the customers towards telemarketing has been interpreted using Likert's five-point scale technique.

Table 4 Problems faced by Customers in Telemarketing

Problems	Yes		No		Total
	No.of Respondents	%	No.of Respondents	%	
Time- consuming	28	35	52	65	80
Less informative	36	45	44	55	80
junk SMS	53	66.25	27	33.75	80
Disturbance	41	51.25	39	48.75	80
Loss of privacy	47	58.75	33	41.25	80
Hidden charges	34	42.5	46	57.5	80

From Table 4, it is clear that the factors influencing the customers face difficulties due to junk SMS, Loss of privacy.

Findings

The Socio-economic variables are significantly related to the view of customers toward telemarketing. The majority of the respondents are attracted by groceries 28.14%. About 66.25% of respondents are against junk SMS, and 58.75% of respondents are against Loss of privacy.

Suggestions

Permission - based marketing by inviting potential customers to become a part of a retailer's database. The value information has to be increased by avoiding junk SMS. The telemarketing service provider has to be avoiding hidden charges. The service provider has to develop its goodwill through its unique service. Customers' preferences are to be pioneered.

Conclusion

Telemarketing affects businesses in significant ways. Effective use of telemarketing campaigns and techniques can reach customers quickly and at low cost, promoting a good range of products and services. Telemarketing also gives businesses the chance to gather data on a consumer basis, to the extent that traditional marketing methods have previously been extremely difficult to capture. The event of selling and advertising on social networks has recently led to samples of companies that simply categorize and filter information associated with products and services on the net. However, despite the worldwide reach, speed, and breadth of data gained through telemarketing, this kind of selling features several shortcomings that companies should detain mind. The technical approach to electronic marketing has made some companies vulnerable and overly smitten by technology. Also, consumers are more frustrated than ever, resulting in bad reviews that may dramatically

destabilize electronic marketing campaigns and operations. However, despite these issues, it's reasonable to conclude that telemarketing could be a positive development for the enterprise as an entire, which, despite certain dangers, the business impact is mostly positive.

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GANDHI AS MAHATMA: A CRITICAL INQUIRY FROM THE PERSPECTIVES OF Dr. B.R. AMBEDKAR

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My life is my message; where there is love there is life. Live as if you were to die tomorrow. Learn as if you were to live forever says Gandhi. There are lot life lessons that are to be learned from Gandhi's life as the Indian nation commemorates Gandhi's 150th birth year. It is the time to acknowledge his best contributions towards Indian freedom and feeling proud about them. At the same time, this is also a time to revisit and make an objective enquiry about Gandhi's life, Identity traits and the relevance of his concepts in General and his various identities.

We have various Identity traits of Gandhi such as Mahatma, freedom fighter, Father of nation and a person known for the concepts of Education, *panjayatraj*, *Ahimsa*, *satyagraha*, *poornaswaraj*, *Swadeshi*, *Trusteeship*, *God and truth*, *sarvodaya*. Among all these identity traits and concepts, the most significant and well-known identity is Mahatma. This concept is a bone of contention because the words and deeds of Him were in conflict and did not correspond with. The basic query in this paper is: Is Gandhi eligible to be called as mahatma? Who has projected Gandhi

as Mahatma? For whom, he is Mahatma and for whom he is not mahatma? Has he worked for the liberation of all or for vast majority of people or for the few upper class people? In other words, for whose advantage, Gandhi had stood for and for whose disadvantage, he had stood against? Are all of his ideals of life only theoretical or practical? Is there a gap between his philosophical ideologies and his own life events (praxis)? Is Gandhi blown-up more than what he deserves? From the days of freedom struggle and fight against foreign invaders (Britishers) and even after Independence till today, there has been lot of areas of concerns and disparagement that are raised against Gandhi. These are all the few inquiries that are dealt in this paper. Why he is not eligible to be called Mahatma? The problem starts from the days of Dr. B.R. Ambedkar and it continues till today. The real image of Gandhi was not the image that he had been portrayed to be as Mahatma, but it is different from the portrayal.

Situating the Context

The reality of Indian soil during the British era was full of caste-rotten. The code of *Manu* or *Sanadana*

Dharma was practiced in its utter crudeness towards Dalits. It has constructed caste hierarchical structure which perpetuated out-caste-ness, untouchability and painful experience of oppression for Dalits at all levels in the Indian society. The Dalits experience of thrown-away-ness, out-caste-ness, and alienation at all levels led them towards sub-human living conditions. Dalits dignified existence and self-worth was at its highest risk. It was impossible for them even to think about Dalits basic fundamental rights and privileges. The Dalits, being the outcaste, were forbidden to use the public wells/tanks for drinking water, to enter into temples for worship, to educate themselves under a teacher and become knowledgeable, to wear clothes (women –Marappu- blouse, men-thalaipahai- Towel around the Head), to walk on the streets with cheppals, and to bury in the common cemetery. The atrocities practiced are as follows; wearing spittoons tied around the neck for the cause of purity and pollution. Another cruel inhuman practice towards the scheduled caste young girls was that after attaining sexual maturity, the young girl had to sleep with an upper-caste Brahmin or wealthy land-lord and loses her virginity before marriage. All these inhuman shameful events happened not because of economical poverty but

because of caste disparity. It is not the economical poverty of the high caste created discrimination but the lower caste or outcaste identity has kept someone as untouchable from the main stream society as dharma.

Critical Enquiry about Gandhi

In the caste ridden Indian society the social stigma of each person in the society by birth makes one as dignified or non-dignified and education and economic prosperity does not make a man fully dignified. Even Dr.B.R.Ambedkar, a highly qualified economist, political scientist, philosopher and Master of law, had undergone this cruel misery of untouchability and ill-treatment even from his office peon. He says that even the files were flung into his face and the carpets were rolled-down for the cause impurity. From the personal experience of social discrimination and of the society and Ambedkar understood that attainment of Self-worth, self-dignity is possible when one transcends the cruel, inhuman, horrifying caste-hierarchical structure which starts from the code of Manu. Knowing the truth about Manu Dharma, Dr.B.R. Ambedkar vehemently opposed it and he said, unfortunately I was born as a Hindu and I will see to that I will never die as a Hindu. On October 14, 1956, while he converted to Buddhism in a grand ceremony in Nagpur, Ambedkar said: "By

discarding my ancient religion which stood for inequality and oppression today I am reborn". And one of the 22 oaths that he took on that day, and even asked those who converted like him to take, was: "I thereby reject my old religion, Hinduism, which is detrimental to the prosperity of human kind and which discriminates between man and man and which treats me as inferior"¹. He rejected Hinduism because he thought that the caste system was co-substantial to this religion, whereas equality was inherent in Buddhism

In this context, there were lot of ideological conflicts and clash between Gandhi and Ambedkar. Gandhi was fighting for the attainment of political freedom of India without addressing the caste issue where as Dr.B.R. Ambedkar was fighting for attainment of the social freedom of India first and then political freedom second. Gandhi was not for the social freedom and he did not bother about the social inequalities based on caste, because Gandhi was a *sanadhini*. **"Sanatana dharma"**, in Hinduism, term used to denote the eternal or absolute set of duties or religiously ordained practices incumbent upon all Hindus, regardless of class, caste, or

sect."² *Sanatana dharma* has thus become the teachings of Hinduism. Though Gandhi was from vasishtas caste by birth but his love for Hinduism was so deep that He says, Hinduism is dearer to me like my mother. Therefore, he did not mind about the cruelty of castes in Indian society.

Gandhi's Disinterestedness towards Annihilation of Caste

Ambedkar said that caste is like a multi-story building without doors and ladders; wherever you start, that's where you are for perpetuity. Realizing this bitter truth, Ambedkar was always insisting on the annihilation of caste whereas Gandhi was not interested towards annihilation of caste, because he understood that annihilation of caste would lead towards the annihilation of Hinduism. Gandhi says that if the choice between class and caste is given, he would preferably choose caste. He talks about untouchability as sin but he never talked about the abolition of caste. If he had talked about the abolition of caste that automatically would include the abolition of untouchability.

Dr. Q̄bádéléBakari NKambon, a research fellow at the Institute of African Studies in the University of Ghana says 'WhenGandhi went to

¹<https://indianexpress.com/article/opinion/columns/ambedkar-birth-anniversary-ambedkar-against-nationalism/> retrieved on 20.01.18.

²www.britannica.com/topic/sanatana-dharma, retrieved on 20.01.19

India, Gandhi was fighting against Dalits, condemning their *Mahadsatyagraha*³. *Mahad Satyagraha* was a *satyagraha* led by Ambedkar to allow untouchables to use water in a public tank in *Mahad*, Maharashtra. Gandhi was aware of the problem of untouchability namely you cannot touch us, you cannot come into our temples, you cannot draw water from our tanks etc. When Ambedkar initiated the *mahad* temple entry, where was Gandhi, was not Gandhi aware of the social evils of untouchability? He was aware but he was silent and lenient towards the practice of untouchability. From this one could derive a conclusion saying that he was not interested towards the annihilation of caste.

The Term *Harijans* of Gandhi: Invigorating/ Humiliating Dalits

The most popular idea is that Gandhi called the Dalits as *Harijans* which means children of God but Dr. Qbadele Komban, Ghana University professor, would say that 'the oppressing role of Gandhi is vivid in calling the Dalits as *Harijans* which means bastard children of *devadasis* – a term which was coined in the 1400s by poet Narsinh Mehta'⁴ and the other meaning of the term is son of a prostitute or son who does not

know the father; it is very clear and this the reason why the Dalits themselves do not like this derogative term and refused to be called themselves as *Harijans*.

Gandhi a Proponent of Ahimsa (Non-Violence) / Himsa (Violence)

Ambedkar considers Gandhi as the worst enemy of the untouchables by coercing him into signing the Poona Pact Which is found in his writings on what the Congress and Gandhi has done to the untouchables. It was a violent act of coercion (Pressure) and an unarmed indirect mental violent force with a wrong motive of making the opponent to yield towards his ill will. Gandhi who advocated non-violent method saying Physical violence is the weapon of the weak but he uses mental violence to fulfill his own vims and fancies in Poona pact. Gandhi speaks of Means does not justify the end but he uses a right means towards a wrong End and what kind of Justification would be given regarding this cruel act. He was an Indo-Aryan, upper-caste Hindu; he was always fighting for upper-caste Hindus and he was never fighting for the dalits in India. He was an indirect agent of caste hierarchy.

The *Bambatha* rebellion was a Zulu revolt against British rule and taxation in Natal, South Africa, in 1906. The revolt was led by

³<https://caravanmagazine.in/caste/gandhi-must-fall-interview>, retrieved on 15.01.19

⁴ Ibid.

Bambathaka Mancinza (c. 1860–1906), leader of the amaZondi clan of the Zulu people, who lived in the Mpanza Valley, a district near Greytown, KwaZulu-Natal. *Bambatha* was killed and beheaded during the battle. Zulus fought for their rights such as obtaining land, alleviation of poverty, against heavy taxation and the attempt against forced labours by Britishers, in this context, 'Mohandas Karamchand Gandhi, who was in South Africa at the time, felt that the Indians in South Africa would do best for themselves to serve the British Empire as a reserve force in the Army against the Zulu uprising'.⁵

It reminds me of the supply of Indian army personals and redar to Srilankan government towards the elimination of Srilankan freedom fighters (tigers) of Tamil Eelam in the ethnic war. Gandhi actively encouraged the British to recruit Indians but Britishers refused Gandhi's request to commission Indians as army officers. Gandhi urged the Indian population in South Africa to join the war, he says: "If the Government only realized what reserve force is being wasted, they would make use of it and give Indians the opportunity of a thorough

training for actual warfare."⁶ He supported the Bambatha rebellion in South Africa. About the Bambatha rebellion he said, "We need guns... We need military training."⁷ You can actually read his own documentation on how he supported every major war in his lifetime. Gandhi also supported the First World War and said, "Home rule without military power was useless."⁸ He promoted it heavily and told people that they should think well and get involved in the war. After becoming aware of such historical events about Gandhi; how could one accept Gandhi as a non-violent person? Gandhi is presented as an icon of non-violence, but in the reality of life he was also a violent man. There is paradox between his teachings and life.

Gandhi as a Racist in South Africa

Gandhi's intolerance towards racial discrimination in South Africa is a serious matter of contention. When he was thrown out of the train, he was emotionally charged and fought against white race and when it came to caste discrimination in India, he was tolerant towards it. If it happens to him, he speaks of racial discrimination, when it happens to our own countrymen by our own

⁵ Measuring Worth, Relative Value of a UK Pound Amount - average earnings, retrieved on the 29/12/2010

⁶ Indian Opinion, 6-1-1906, Collected Works of Mahatma Gandhi, 1905.

⁷ <https://caravanmagazine.in/caste/gandhi-must-fall-interview>, retrieved on 15.01.19

⁸ Ibid

people based on religious teachings (Varna Dharma) in India; he is silent about caste discrimination.

People of South Africa believed that Gandhi as a great giant who was fought against black racial discrimination, thus the Statue of Mahatma Gandhi was unveiled by Pranab Mukherjee, the former president of India in June 2016. Later in few years, blacks understood that Gandhi is not for Black people says Dr. Obádélé Bakari Kambon. He used the term kaffirs (non-believer or infidel) in a contemptuous or derogatory way which is used to indicate black people in South Africa and he never wanted to work with kaffirs and during the strike also he did not support them in South Africa from 1893 to 1913. In 1906, according to his autobiography, he says that Black people are one degree removed from animals. When he was serving in the jails, he said that the blacks 'live like animals.' Referring to the offensive slur used to denigrate the Black community and Gandhi's usage of the term, prof. Kambon said that he would have shot down as many Kaffirs as he had bullets, if he had the opportunity. Knowing the true face of Gandhi, the Statue of Mahatma Gandhi was pulled down and removed by the students of the University of Ghana from their

campus in December 2018, calling Gandhi as a racist⁹.

The Cruelty and Unreliability of Trusteeship of Gandhi

Gandhi wanted to establish an egalitarian society by trusteeship. He defines trusteeship in simple terms: The rich man will be left in possession of his wealth of which he will use what he reasonably requires for his personal needs and the rest of my wealth belongs to the community and must be used for the welfare of the community and he will act as a trustee for the remainder to be used for society ¹⁰. If trustee fails, satyagraha could be used as a tool against the trustee is the view of Gandhi. He suggested that the Dalits should be under the trusteeship of the Hindus. The question is how many can be real trustees is a bone of contention. How do they express this guardianship? The Economically and socially powerful ones make use of the dalits for hard labour and squeeze them for their maximum benefits and profits. The historical events prove that there has been betrayal of guardianship and trusteeship. Dalits have been undergoing lot of tortures and inhuman cruel treatments such as

⁹<https://caravanmagazine.in/caste/gandhi-must-fall-interview>, retrieved on 15.01.19

¹⁰www.mk Gandhi.org/trusteeship/chap02.htm, retrieved on 20.01.19

raping, looting, plundering, dismembering, murdering, burning dalits people alive and honour killings by the caste Hindus. How could this people be the guardian of the downtrodden and neglected people? By introducing trusteeship, will the humiliating caste identity be wiped off? Is Human dignity the matter of food, clothing and shelter or something more than that?

The Impossibility of Poorna Swaraj (Indian Independence)

Gandhi wanted to achieve *Poorna Swaraj* or complete self-rule, Gandhi gave it the content of an integral revolution that encompasses all spheres of life. "At the individual level *swaraj* is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing *swadeshi* or self-reliance".¹¹ Politically *swaraj* is self-government and it means continuous effort to be independent of government control, in the other words, it is sovereignty of the people based on pure moral authority. Economically, *poornaswaraj* means full economic freedom for the toiling millions.¹² Gandhi enunciated in the Hind Swaraj were totally unacceptable to Nehru and his Congress, Nehru dismissed Hind *Swaraj* as 'completely unreal'.

¹¹M. K. Gandhi, Young India, June 28, 1928, p. 772.

¹²Young India, August 6, 1925, p. 276.

However, to Gandhi had devoted his life fully for the *Hindswaraj*. Ambedkar believed India would never be free until it turned its back on Hinduism and its caste system. It has been said that Indian *swaraj* [independence] will be the rule of the majority by the majority community that is Hindus. Ambedkar says that Indian independence is the rule of all the people, is the rule of justice and he was not for *Hindswaraj*¹³ which would lead to unjust and unequal society. Therefore, *poornaswaraj* is a far-reaching possibility and a desired goal.

Sarvodaya as a Utopian or Realistic Ideal

Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'¹⁴ or welfare of all. *Sarvodaya*'s basic principles are (i) the good of the individual is contained in the good of all (ii) That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work (iii) That is a life of labour, i.e., the life of the tiller of the soil and the handicraftsman is the life worth living. There should be whole

¹³www.telegraph.co.uk/technology/google/google-doodle/11534732/B.R.-Ambedkar-a-hero-of-Indias-independence-movement-honoured, retrieved on 21.01.19

¹⁴Bondurant, Joan, Conquest of Violence: The Gandhian Philosophy of Conflict, Princeton, 1958, P.156.

network of self-supporting village communities that leads to family relationships and consequently, the distinctions based on race, creed, caste, language will completely be eliminated. Agriculture will be so planned that all the people will have enough to consume. Industry will be conducted on a cottage basis till all the people in the village are gainfully employed. The needs of the village will be determined by the people of the village themselves, through Village Council, representative of the whole village. There will be decentralization of power and all people will be imbued with the spirit of love, fraternity, truth, non-violence and self-sacrifices. The *Sarvodaya* Movement makes a sincere and bold attempt to create the necessary atmosphere to bring together such individuals with an unwavering faith in the Welfare of All.¹⁵ The ideals of *sarvodaya* are an ambitious and good-will attempt of Gandhi but its ideals are not practical and executable because Indian society is full of inequalities based on caste and religion. In an unequal society Equality is injustice. In a discriminatory social setup, talking about welfare of all is a hum-buck.

¹⁵ <http://en.wikipedia.org/wiki/Sarvodaya>, retrieved on 18.01.19.

Gandhi as Mahatma an Inquiry from the Perspectives of Ambedkar

Dr.B.R. Ambedkar, after the Poona pact in an interview, he says about Gandhi that 'As a politician, he was never a Mahatma, I refuse to call him Mahatma, I never call him mahatma, and he does not deserve to be called as Mahatma, even from the point of Morality'¹⁶ why did he say that he does not deserve to be called as Mahatma? It is because of the cruel act of Poona pact. Ambedkar was indirectly forced by Gandhi to sign in the Poona pact by fasting unto death, to prevent the Dalits from getting separate electorates or a double-vote for the Dalit community, which they had previously been awarded by British government.

Before the Poona pact, there was a discussion on the electorates for people. The British government proposed a common electorate for Hindus so that there may not be separatist feeling between the Scheduled caste and all other caste Hindus. Ambedkar said that a common electorate will submerge the scheduled caste nominees and even if they are elected, they will be the slaves of High caste Hindus, not as independent people. Therefore, Ambedkar suggested to the British

¹⁶ Johnson J. Puthenpurackaled., Enhancing our Home: Gandhian Thought, Bangaluru: ATC, 2016, (George Thadathil, Reading Gandhi in Ambedkar shoes- Reclaiming Democracy) p.277.

government to grant the Dalits a separate electorate (to represent Dalits) and giving us a second vote (to merge in the political mainstream) in the general election in order to establish and represent their political rights in the parliament. So that Gandhi may not say that the Dalits are separated in point of election. By this kind of system, we give the untouchables to vote, and give them a population representation of ratio; so that the weightage would be in terms of votes and not in terms of representatives, so that Gandhi and others may not complain. McDonald had accepted Ambedkar's resolution for a separate electorate and a vote in the general election.

The British government said that after having taken all things into consideration; the idea of Ambedkar was best; if Gandhi agrees to license the award for separate electorate for Dalits then they have no objection. Gandhi did not want two representatives of Dalits to be sent to the parliament, therefore he did not want the separate electorate part of the award and he went on fast till death. Gandhi said that there is an attempt to bridge the gap between Hindus and Dalits by bringing the two sections of the society in a common electoral role But Gandhi's aim was very vivid that the Dalit should not get a free electoral independent representation. Therefore, he said in the first place

no representation ought to be given in the round table conference. He said that he recognizes only three communities namely Hindus, Sikhs and Muslims which will have a political recognition in the constitution but the Christians or anglo-Indians or the scheduled castes will have no place in the constitution. They must merge themselves in the general communities; this is the stand that he has taken. Gandhi's friends quarreled with him for his foolish attitude and readiness to give representation to Sikhs and Muslims who were superior to scheduled class and Christians politically and economically.

Gandhi said that he would fast unto death to prevent them from getting their just due. This troubled Ambedkar, He was alerted by Jawaharlal Nehru saying that if Gandhi died during this fast there would be a massive devastation and there would be a massive bloodbath and the Dalits would be held responsible for the death of Gandhi. Therefore, Ambedkar had prepared to give-up the separate electorate with a modification namely the candidates who would stand in election on behalf of scheduled caste should first be elected from the scheduled caste themselves and that is the primary election and four men should be elected and they should contest in the general election and they would

express the voice (problems) of scheduled caste in the parliament. Gandhi had bargained too much. Finally, Ambedkar and Gandhi signed the *Poonapact* and saved Gandhi's life and sacrificed the rights and privileges of millions and millions of Dalits who undergo subjugation and cruel inhuman treatment till this day. If Gandhi wanted the abolition of caste then he would have strongly supported Ambedkar for double electorate system for the SC/STS. Then what prevented Gandhi, not to support double electorate system, it was his strong desire to become the guardian of Hinduism. Can you remove bible from Christianity or Quran from Islam? It is not possible. So also, Hindu *sanadana* Dharma cannot be removed from Hinduism, if it is removed, then Hinduism ceases to be. Gandhi intentionally neither spoke against *Manu Dharma* nor wanted to remove caste rather he had silently advocated caste hierarchy, consequently social injustice continues till this day. Promotion of this kind has led towards the recent the central government passing the reservation bill 10% for upper caste economically poor and I am afraid, which may later, would lead towards the removal of reservation of SC/STS who suffer the humiliating caste stigma and social unjust discrimination.

Even in reservation policies for SC/STS, We find, 15% Industries and educational institutions are with the government and 85% of the institutions and industries are privatized by Government so that the SC/STS may not get any reservation and consequently the lower caste people who are the first generation learners may not get a fair opportunity to enter into those institutions and come up in life. The question is; there are no reservation policies in private sector then, why do they ask to produce caste certificate? In recruitment and appointment, more than 85% of the upper caste people are appointed. This is the bitter truth in all the sectors of Indian society. We know that the former president of India Abdulkalam and Isai Gnanillayaraja and many highly qualified and reputed personalities were forbidden to enter into the temples. This leads to the following queries: Can economic prosperity earn respect and dignity or caste can earn dignity and respect for one? Who needs to be given special privilege more either dignified High caste (economically poor) man or undignified Lower caste (economically wealthy) man?

To conclude, there are certain fundamental questions that could be raised towards Gandhi and Gandhians. (i) Can one justify Gandhi's vociferous attempt towards Indian political freedom and the

negligence of social freedom of dalits? (ii) Knowing the gravity of caste system and its negative consequences, why didn't Gandhi attempt to abolish it? (iii) Was Gandhi comfortable enough to deal with the surface level issues without entering into grass root level problems? (iv) In a socially and economically unequal society, how is it possible to obtain *Poornaswaraj* (Self-Rule) and implement trusteeship? (v) By promoting *Varnashrma Dharma*, How is it possible to obtain *Sarvodaya* (welfare

of all). Finally, In my opinion, If Gandhi would have thought about the annihilation of caste and promoted the social liberation of the dalits and agreed to double electorate system, by this time, the marginalized Dalits would have up at all levels in life and it might have paved way to live a dignified life in the Indian soil. Then Gandhi would have eligible to be called as mahatma by all. Satyameva Jayate – Truth will triumph.

A VOYAGE TO ARCTURUS AS A SCIENCE FICTION

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Abstract

A genre of fiction which tells about science and technology of the future is called as the Science Fiction. The stories involve partially true partially fictitious laws or theories of science. Science fiction texts are often set in the future, in space, on a different world, or in a different universe of dimension. Science fiction is a community of thinkers and creators. It brings ideas to life. English fiction is born late, although it had a longer travail of birth than other genres of literature. No doubt science had more obscure a genesis in life and did not normally have a shared bed with literature. Scientist has written treatises with an artistic taste, in our land. In late 19th century in as many as half a dozen fictional romances as they are called Science in Fiction, leapt into prominence. The account of this very machinery might have been a great temptation to the modern age. But science has now changed its character the quality of its penetration in the novels of this period. Scottish literature's affinity with what seemed to be out of history meant that it was a reservoir for cultural materials that challenged and modified ideas of historical progress. Scottish science fiction writes Scottish literature back into history, and it does so by drawing upon what is seemed as historical in order to critique Western progress; motherhood, domesticity, childhood play, parental nurture. A Voyage to Arcturus had become one of the most among underground books of the century. The combination of allegory and science fiction may strike as perverse – the symptom of a developmental anomaly in modern Scottish literature, the Scottish belatedness analyzed by Tom Nairn. Science fiction, conversely, flaunts its status as the novelists form most fully committed to imagination, modernity, outstripping history in the other direction.

Keywords: *fictitious, dimension, treatise, prominence, affinity, reservoir, allegory, anomaly, belatedness etc.,*

Literature Review

A genre of fiction which tell the stories about science and technology of the future is known as the science fiction. It is necessary to make note of the science fiction that has an association among the doctrine of skill. The stories involve partially true partially fictitious laws or theories of science. It ought to be made in a little believable but not completely unbelievable, as it steps in to speculation of the fantasy genre. The stratagem originates incidents poles apart from those of mutually the present day as well as the past. The texts also include a human constituent explaining what cause new discoveries, deeds and scientific enlargement in the future.

Science fiction texts are often set in space, on a diverse humankind in a different cosmos or facet. Early forge of the genre of science fiction are H.G. Wells *The War of the Worlds* and Jules Verne *20,000 Leagues Under The Sea*. Some well-known 20th century science fiction texts include 1984 by George Orwell, *A Voyage to Arcturus* by David Lindsay, *Brave New World* by Alduous Huxley, and *The Fountainhead* by Ayb Rand. In totting up, the well-recognized 20th century authors are Isaac Asimov, author of the *Foundation trilogy* and his robot series, Arthur C. Clarke famous for *2001, a Space Odyssey*; Ray Bradbury, known for his *Martian Chronicle*, and Robert Heinlein,

author of *Stranger in a strange Land* and *The Moon Is a Harsh Mistress*. Science fiction is a community of thinkers who brings ideas to life.

English fiction is born late, although it had a longer travail of birth than other genres of literature. No doubt science had more obscure a genesis in life and did not normally have a shared bed with literature. Literature is born with life; science, some say, had a still earlier birth, when nothing was working its way for a shape that life assumed much later. The Bible perhaps tells this story of the vast length of the creative process with a definite role of science under the mask of its mythical apparatus here – ‘Let there be light and there was light’. But, when science was baptized ceremonially in the cult of literature, is a different question. This must have been a conscious effort and made much later in English fiction.

Science has written treatises with an artistic taste, in our land. In late 19th century in as many as half a dozen fictional romances as they are called Science in Fiction, leapt into prominence. The slow penetration of science started right from the inception of fiction itself. The establishment of the Royal Society in the year of Restoration of Monarchy must have laid an impact upon the mind of the contemporary age directing it slowly and imperceptibly towards science. Within fifty years or

so efficient prose style and narrative art were severally shaping things to a perfect order for the rise of a new species of literature and for immediate acclimatization of the new knowledge of science and learning. The account of this very machinery might have been a great temptation to the modern age.

The history of Scottish science fiction is problematic because of the peculiar condition of the Scottish literary tradition. The twentieth-century Scottish novel continued this trend in its tendency to oppose a static community, by-passed by history, to a world whose essential meanings are defined by the historical. But although Scottish science fiction will eventually turn toward that which is out of history, it is indeed true that Scottish culture was not initially as hospitable to science fiction as other national traditions. Early science fiction is largely absent from the Scottish canon. This absence is not, of course, total; there are indeed texts that have a legitimate claim to the genre, nineteenth-century Scottish has lost its capacity to image progress; it overlooks technological and economic stagnation precisely because of its cultural investment in a defeated Highland civilization.

Scottish literature's affinity with what seemed to be out of history meant that it was a reservoir for cultural materials that challenged

and modified ideas of historical progress. Scottish science fiction writes Scottish literature back into history, and it does so by drawing upon what is seemed as historical in order to critique Western progress; motherhood, domesticity, childhood play, parental nurture.

Lewis spoke of *Voyage* with great respect throughout his life. In a 1955 lecture, "On Science Fiction," Lewis discussed that type of science fiction or fantasy that was an actual addition to life and enlarged the conception of the range of possible experience. Among the very few and select works of this type that Lewis mentioned was that shattering, intolerable, and irresistible work, David Lindsay's *Voyage to Arcturus*. In a taped conversation that took place between Lewis, Kingsley Amis and Brain

Aldias shortly before Lewis's retirement, Lewis again spoke of *Voyage*: It is a remarkable thing, because scientifically it is nonsense, the style is appalling, and yet this ghastly vision comes through.

A Voyage to Arcturus had become one of the most among underground books of the century. That same year an America publisher, Macmillan, started a series called "Macmillan's Library of Science Fiction Classics" and included in the series the first American edition of *A Voyage to Arcturus*, at the same time first attaching the label "science fiction" to

the book. This book can be also known as Scientific Romance. Loren Eiseley, the naturalist, wrote an earnest if often erroneous introduction, and the book began for the first time to reach an American audience. Among the American readers was Betty Ballantine of Ballantine Books, who was looking for classics of fantastic literature to reprint in the wake of her earlier successes with works of J.R.R. Tolkien, E.R. Eddison, and Mervyn Peake.

In November of 1968, *A Voyage to Arcturus* became the thirteenth work published in this series, and for the first time saw the light of days as a mass-market paperback. It soon became a staple of college course in fantastic literature and was reprinted by Ballantine again in April of 1973. In 1977, Gregg Press issued a hardbound reprint of the first edition. By now, the book had become widely discussed in science fiction circles. Harlan Ellison read it and enjoyed it very much and Philip Jose Farmer once said *A Voyage to Arcturus* was seminal book for him. In 1977, Robert Scholes and Rabkin discussed the novel as one of ten representative novels of science fiction in their *Science Fiction: History, Science, Vision* (Oxford University Press).

Scotish novels experimental masterpieces are, David Lindsay's *A Voyage to Arcturus* (1920) and *Alasdair Gray's; Lanark* (1981), are

both hybrid works of allegorical science fiction that narrate a journey through another world. In Lindsey's novel Maskull explores the bizarre ecosystems of Tormance, a planet suns of Arctures, In both the novel the protagonist must suffer physical metamorphosis and death at the end of Maskull's journey, at the beginning of Lanark's.

The fascination with *A Voyage to Arcturus*, despite its difficulty. Stems from the fact that Lindsay, in C.S. Lewis's words, was the first writer to discover what other planets in the fiction are god for, which tells nearly as much about Lewis as it does about Lindsay. Indeed, Lewis's *Out of the Silent Planet* is deeply influenced by *A Voyage to Arcturus*. It is significant that the real Arcturus known to astronomy is not the double star Lindsay says, it is A hard science fiction writer like Hal Clement would never make a mistake like that, but Lindsay, with his symbolic, colored suns. Had different uses for astronomical objects.

Maskull is Everyman, and he is soon identified with him. In the run of the mill subsistence, he accepts an provocation to distinguish the planet Tormance. His host is small ugly and cynical man named Krag. Left alone on Tormance, an inhabited planet of the binary star Arcturus. Uncertain whether Krag is repeater or not, Maskull says that, if the proffer were a authentic one, "For four-and twenty

hours in that Arcturian planet, I would give my life" (17)

Krag and Nightspore are nowhere to be seen. Maskull encounters various races; most of who worship a god named Crystalman and regarded Krag as the devil. To figure out the truth, it was not challenged enough. Maskull inexplicably sprouts new limbs or organs, so as to blend in with the locals, and finds that those organs affect his thought patterns and his perception of reality. His confusion is all too reminiscent of life in a human body on planet Earth. The novel, from until the last two chapters, is a unfolding of Maskull's crossing among the various cultures that are found on the planet. Lindsay doesn't make the same mistake that so many science fiction writers make when they create a planet – that of creating a monoculture for the entire planet.

Maskull wanted to know what's going on. He follows a set of drumbeats, never seeing the drummer, not suspecting it is being named Surtur who can reveal the mystery. Many people identify Surtur with Crystalman, a deity who created the world, a good world filled with pleasure and beauty. Others say that Crystalman's identification with Surtur is Crystalman's greatest lie. Maskull congregates devout people who notice the humanity as exclusively good. Rejecting the notion of taking any life, they subsist on

water and minerals alone. Their neighbors are people with an eye in the middle of the forehead – the organ for the will. For these, only the exercise of will makes life worth living. Other people reject both pain and pleasure, view duty as the only worthwhile pursuit. One man, in eliminating contentment and Crystalman, finds relief in self torment.

Angry and confused, Maskull kills people who cross his path, often of revenge or because their beliefs makes them appear cruel. He cannot help killing others, in self defense or accidentally. Each victim, upon dying acquires a mask like grin, called the face of Crystalman. Seeing the suffering and confused people, Maskull soon doubts the universal assumption of Crystalman's goodness. He realizes that his presences on Tormance is no accident. "What am I doing on Tormance?" (141) he asks one man who appears wiser than either. "You came to steal Muspel fire, to give a deeper life to men never doubting if your soul could endure that burning" (141).

Muspel is the name for a mysterious world that alone seems real, not which no one has seen. His story describes Tormance as a replica of Muspel, made by Crystalman. Maskull's flash of revelation comes when he is brought to a sublime temple containing statues that

represent the ultimate deity. The mysterious light Muspel shines on the faces and reveals the ugly mask of Crystalman. Maskull realizes that no one can help him. Everyone is conditioned by a belief system, their specific biology, or their environment. At the edge of the world Maskull encounters Krag, and realizes he represents everything that Crystalman is not. In a world that worships pleasure, Krag is the devil, not an evil figure but one who seeks to awaken human beings from the sleep in which they unwittingly wallow, to their spiritual destiny.

Unlike much science fiction written today, *A Voyage to Arcturus* does provide plausible answers to the mystery of life: why the world exists and what are we doing in it. At the end of the novel, the reader ascends the tower of Muspel and sees the world from a stand point uncontaminated by human conditioning. No more about what is seen from the tower. Some accept either the illusory world of Crystalman or the stark vision of Muspel. Science Fiction has a unique ability to ask big questions in fantastic settings that can pack a

bigger punch than mainstream fiction.

So Science Fiction is not just a literary genre, it is a living, dynamic, and growing family that enjoys all the benefits and suffers the same difficulties as any other family. Science Fiction itself changes with each new voice; as critic and author Shippey says, "Science fiction is hard to define because it is the literature of change and it changes while you are trying to define it."

In *A Voyage to Arcturus* all the faculties of perception – the senses, imagination, reason, and intellect stand between man and the Divine Sprit and in fact bombards man with various illusions. This illusion builds the bridge to surrealism.

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EXISTENTIAL ANXIETIES IN ANITA DESAI'S *CRY, THE PEACOCK*

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Abstract

Indian Writing in English produced many numbers of well-known women writers. They are beautifully portrayed the various issues of earlier as well as contemporary women through their novels. The writings of Indian women authors, their different perceptions about women and the themes relevant to women's issues are occupied a great place in literature. Women are not only imprisoned inside their own house, their desires and ambitions are left unfulfilled. They are advised to tolerate everything thrown towards them. The frustrated position of matriarchal society in a patriarchal cultured India represents the secondary position of women. Women are never allowed to reach their goal. She is never allowed to come as 'first' in a male dominating culture and labelled as 'next'. They are instructed to sacrifice their dreams, desires and ambition for others welfare. She never gets an identity of her own. The minimum expectations of women in every family is to be recognised and sometimes to be appreciated. Though we are living in a modern era, the suppression of women is still dominating the society.

Keywords: *Tolerance, Sufferings, Sacrifice*

It has been a long time, women have been undergoing mental trauma and suppressed due to a traditional cultural norms. Marriage plays a vital role in India. Since, it is a social practice, every woman should get married. In the male dominating bourgeois society, women are being 'tormented', 'supressed', 'neglected' etc., They are not financially liberated

and expected to be submissive in front of the elders in the family (particularly before men). They are deliberately mistreated and cheated by the family members. Because they are 'women'.

The Feminine sensibilities of the women writers are stirred them to reveal the suppressed position of women with a huge insight. Many

women writers were shared their own experiences throughout their novels. The famous Indian women writers such as Kamala Markandaya, Rama Mehta, Anita Desai, Shashi Deshpande, Shobha De, Bharathi Mukherjee, Arundhati Roy etc., are portrayed the changing attitudes of women from the Pre-Independent India to the present. In many novels' women are emerged as liberated and broke the cultural taboos. Anita Desai is an Indian born English writer whose short stories and novels won worldwide commendation. Her female protagonists belong to an upper middle class and living in an aggressive society. The author portrays the mental agonies and the disturbed psyche of Indian women in a patriarchal society throughout her novels. K. Meera Bai, a well-known critic says:

Anita Desai breaks a new ground in the world of Indian-English fiction by shifting the emphasis from the external to the internal world. She creates a world of her own which she fills up with extraordinarily sensitive beings. She eschews social documentation and moralizing. It is not as though her novels are devoid of social purpose. Her novels delineate the inner lives of hyper-sensitive women who are in eternal quest for meaningful life in a way - 'the true significance of things'. (02)

This paper focuses on Anita Desai's young woman protagonist Maya in the novel *Cry, the Peacock*

(1963). The protagonist fails to understand that life is an 'illusion' as her name suggests. Desai's *Voices in the City* (1965) and *Where Shall We Go this Summer?* (1975) also delineated the psychological issues of the female protagonists, Monisha and Sita. Maya can be considered as a clear representation of Indian women who depressed in a male world.

In this novel *Cry, the Peacock*, Maya is portrayed as a motherless child who experienced extreme care and affection from her father. This makes the protagonist Maya to behave abnormally in her later life. Maya's depression commences with the marriage of an old man Gautama. He is a busy lawyer who is a friend of Maya's father. Though Gautama is senior to Maya, she never expresses her objection to marry him. She accepts him without any thought, because the decision is made by her father Rai Sahib. She believes marriage would bring her happiness. As a motherless child, she is brought up with great care and unaware of the realities of life. Moreover, she is an immature girl. So, she fails to understand the differences between realities and imagination. After few days of her marriage, she slowly realizes that there is no space for Maya in the world of Gautama. He is neither praised her beauty nor understands the needs of his young wife. Though he is a successful lawyer, fails to examine the laws of

life. Gautama's practical mind never allows him to think of his wife.

Maya's expectations about life is denied to her. The age difference between them created a huge communication gap. This dragged Maya into mental stress.

As no one is there to console her in Gautama's house, she automatically gets involved with her pet dog Toto. The sudden death of her pet dog makes her situation worst. Maya could not bear the sight of the dead dog and she rushed to "the garden tap to wash the vision from her eyes". (6) The normal decaying flesh of a dog frightens her. While the death of the dog is not a huge matter in the eyes of Gautama, Maya suffers psychologically. Gautama's casual attitude further disturbed the wounded psyche of Maya. Her agonies are casually ignored by Gautama. He lethargically states that: You mustn't cry. I sent it away to be cremated..... It is all over. Come, won't you pour out my tea?. (07) The famous American psychologist Theodore Millon writes numerous well-known works on human personalities.

Maya can be compared with Millon's personality disorder 'Dependent'. These types of characters are very submissive and always wanted to be depended. These characters are considered themselves as 'weak' and 'fragile'. They wanted to be taken care of by their beloved one. She feels that alienated by her

husband. Though she is surrounded by material wealth, leads a futile existence.

Maya frequently gets confused on the prophecy which made by Albino Astrologer when she was young. His prediction is either Gautama or Maya would die in the fourth year of their marriage. He says:

My child, I would not speak of it if I saw it on your face alone. But look, at the horoscope. Stars do not lie. And it is bets to warn you, prepare you, prepare you death to one of you. When you are married-and you shall be married young.....

Death – an early one-by unnatural causes. (13)

Gautama can be compared with Millon's disorder 'Schizoid'. This type of persons is indifferent towards others. They have neither any wish nor gets involved with anyone. They have little interest in others. They don't have the awareness of the feelings of others. This type of disorder often affects men than women. Philosophies can never be interpreted accurately by anyone. Likewise, the philosophical mind of Gautama never be understood by Maya. Maya could not understand the thoughts of Gautama. His prose view of life never allows to think of the poetic mind of Maya. She continuously searches for an identity as 'wife'. Maya screams continuously: "no one, no one else, loves me as my father does" (28). Maya expects a life of that Radha and Krishan. But the

uninterested mind of Gautama is disturbed Maya's psyche a lot. She feels that she is neglected and abandoned in her own house. The unhappiness of her married life, echoes in Maya's mind, she cries for a happy life:

It was discouraging to reflect on how much in our marriage was based upon nobility forced upon us from outside, and therefore neither true nor lasting. It was broken repeatedly, and repeatedly the piece were picked up and put together again, as so a sacred icon with which, out of the pettiest superstition, we could not bear to part (40)

Moreover, her physical need with Gautama further worsen her situation. The fear about future makes Maya more neurotic. She utters: "he did not give another thought to me, to either soft willing body or the lonely waiting mind that waited near the bed". (09) Moreover, she hates her two friends Pom and Leila. They are more orthodox and accept whatever they receive. They like to play a role of submissive women for society. They never raised voice for anything. As she does not have any recognition, she compromises herself that she is going to die in the fourth year. Maya becomes mad and the senselessness thinking, repeatedly pushes her to ask herself: "it is my madness that leads me to imagine that horoscope, that encounter with the albino, his predictions, my fate"? (CP 93) The

extreme expectation of life gets Maya frightened. She asks to save her from the mental trauma. She screams:

Father! Brother! Husband! Who is my Savoir? I am in need of one. I am dying, and I am in love with living. I am in love and I am dying. I am in need of one. I am dying, and I am dying. God, let me sleep, forget, rest. But no, I will never sleep again.

There is no rest any more-only death and waiting. (33)

She unknowingly pushed her husband in a parapet. This was not intentionally done.

But she was blamed by her mother-in-law. The guilty consciousness and the astrologer's prediction disturbed Maya's mind. The disappointments of life and the sudden demise of Gautama are dragged the protagonist into mental illness. Later, she too committed suicide. This clearly shows Maya's mental instability. The fear of life pushed her to take a drastic change. She believes that death is the only remedy for all her problems.

The life of Maya clearly portrays the dependence of Indian women. Because no woman can lead life without the support of man. Moreover, women should have security to lead a life. They should get married. While searching for an identity, they unknowingly lose themselves. The terrible communication gap between the husband and wife makes many disharmonies in women's life.

Maya is depicted as an immovable and never thinks of independent life. She is not a mature woman. The immaturity continuously thinks about her husband Gautama. Maya, herself is the only cause of her downfall. In this novel Desai expresses her wish to equalize men and women through Maya and Gautama in all aspects. She is not against men in society. But the concern over women makes the writer to write women centric novel.

Desai employed many techniques in her novels *Cry, the Peacock* to impress the readers. One of the most important is 'stream of consciousness' technique. It is used to recall the past experiences through her female protagonist Maya. Though, this is a psychological novel the narratives are not chronologically ordered. The heroine Maya's mind is depicted as running from the past and to the present. In this novel Desai used bird imagery. Peacock is the main symbol of the novel as the title denoted. The guilty consciousness is considered as another symbol which forced Maya to kill herself.

Through this novel, the author shows the alienation and depressed psyche of a young woman. As a woman, she beautifully portrays the plights of women in a male dominating society. Women are suppressed both physically and mentally. Many women writers in

their novels highly discussed the psychological issues of women rather than physical torments.

Because many women in a patriarchal society are suffered psychologically. They are not recognised as women, their desires are not respected, their dreams are buried inside the house and in the name of marriage they are confined in four walls. Women need men to support both physically as well as mentally. But women are exploited in many parts of India. Not only in India, but also in many parts of the world. Marriage becomes failure when there is no happiness and the partner is not recognised.

To conclude, the novel is about the disharmonies and the psychological issues of a young woman who is unable to adjust the situations and coward to face the life. Unreturned love, futile existence and the suffocation inside the house suffered Maya psychologically.

Maya is clear the representation of the Indian women in a patriarchal culture.

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SYMBIOTIC RELATIONSHIP BETWEEN MAN AND FAUNA IN RUSKIN BOND'S SELECT SHORT STORIES – AN ECOCRITICAL STUDY

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Abstract

This paper attempts to study Ruskin Bond's select short stories from an ecocritic's perspective. It studies the relationship between human and animals. It analyses how a man plays a significant role in aggravating biodiversity loss. Ecocritics strive to analyze the discourse and find constructive ways to protect the eco system. They strongly object to the anthropocentric perception as it leads to devastation of the ecology. Symbiosis and mutuality are some of the ecocentric concepts applied by ecocritics. Ruskin Bond has foregrounded nature as one of his key areas of focus. He stresses the collective ethical responsibility in his works. This study is done with a goal to find the symbiosis between man and animals on earth.

Keywords: *Eco Criticism, Anthropocentrism, Bio- Diversity loss, Eco system, Symbiosis.*

Introduction

Love is a recurrent theme in short stories written by Ruskin Bond. His conceptualization of love includes all creatures such as birds, insects, animals, etc. Nature imageries such as hilly terrains, mountain cascades, gurgling brooks, isle of trees- maple, sal, deodar, oak, banyan, peepal; flowering plants- petunia, marigold,

bougainvillea, dandelion, primrose; host of birds- magpie, skylark, robin, thrush, sparrow, woodpecker, pheasant, crow and animals are abundant in Ruskin Bond's works. His imageries sprout out as result of his adoration for nature. He expresses his anguish for rapid disappearance of forest and animal wealth through many of his stories.

Ecocriticism

Ecocriticism is defined as the study of the relationship between literature and the physical environment by Cheryl Glotfelty. As a critical approach, it began in the US in the late 1980s and the UK in the early 1990s as "Green Studies". The founder of this movement is Cheryl Glotfelty, and she co-founded 'ASLE', the Association for the Study of Literature and Environment. Ecocriticism as a concept first arose at the meetings of the Western Literature Association in the late 1970s. William Rueckert was the first person to use the term ecocriticism in his essay 'Literature and Ecology: An Experiment in Ecocriticism' (1978). Rachel Carson's *Silent Spring* (1962) contributed much to the development of Ecocriticism. The movement took its literary bearings from the American Transcendentalists R.W. Emerson, Margaret Fuller, and H. D. Thoreau, whose writings celebrate nature, the life force and the wilderness. They were interested in the wilderness (deserts, oceans, uninhabited continents). The British romantic writings come under 'nature writing': Wordsworth's *The Prelude* centers on the 'scenic sublime' (forests, lakes, mountains, cliffs, waterfalls). "The ecocritics made it clear that no true wilderness any longer exists on the planet, for every region is affected by global warming

and other anthropocentric problems" (Beginning Theory).

Symbiosis is defined as the ecological relationship and close interactions between two or more different species. It is different from regular interactions between species, because in a symbiotic relationship, the two species in the relationship live together. Symbiosis is constructive to both the involved species.

Ruskin Bond

Ruskin Bond (born 19 May 1934) is an Indian author and an admirable raconteur. He has settled in Mussoorie, India. Though his parents were British he received education from India. He spent his childhood in Jamnagar. Ruskin's father bestowed his sole love to compensate the vacuum caused by the absence of his mother when the couple got divorce. He was deeply attached to his father. After his father's death, he was heartbroken. In 1957 he was awarded the John Llewellyn Rhys Memorial Prize for his first novel, *The Room on the Roof*. He was selected as an outstanding writer of children's literature in 1987 by the Indian Council for Child Education. *Our Trees Still Grow in Dehra* fetched him the Sahitya Academy Award in 1992. He was also honoured with the Padma Shri award in 1999 and the Padma Bhushan in 2014.

Bond's Love towards Ecosystem

Ecology and environment have remained dominant themes in the works of Ruskin Bond. The hilly area of Dehra and Mussoorie, where one finds natural beauty, always constitutes the setting of his works. He always believes that there should be a friendly and harmonious relationship between man and nature as both are interdependent and interrelated. Bond has inherited the love for nature from his grandfather. His grandfather loved trees very much and planted several trees. Bond himself acknowledged this in many of his stories, and he follows the footsteps of his grandfather. Bond teaches this love for trees to his grandson Rakesh (from his adopted family) in "The Cherry tree". In his short stories, he lays a great emphasis that humans should be compassionate towards nature and animals.

Bond spends his time in observing animals, birds and insects. In an interview with Chandnani, he says that he celebrates every aspect of life and to acquire the source of flora and fauna he would spend lot of time with the surroundings. By his long association with nature, he has acquired a unique understanding of every creature. Bond elevates the beasts and birds as heroes and does not consider them inferior to man as they too are part of our ecosystem. The stories taken for study are

"Monkey Trouble," "Snake Trouble", and "Tiger My Friend." These stories are narrated from an ecocentric view where every creature on earth is significant.

"Monkey Trouble"

"Monkey Trouble" is a story about a monkey named Tutu. Ruskin's grandfather bought her from a juggler for ten rupees. Tutu was a troublesome and the most mischievous monkey: "Grandfather had a weakness for keeping unusual pets. It was a habit that I, at the age of eight or nine, used to encourage"(80). They had other pet animals such as goats, white mice, and a small tortoise. Tutu was a pretty monkey with bright eyes. She often frightened Aunt Ruby. Ruskin taught Tutu how to shake hands, and she practiced it with the visitors. Uncle Benji too disliked Tutu but he depended on Grandfather's money. So he had to shake hands with Tutu to please Grandfather. Tutu was initially disliked by the Grandmother, but gradually, she became friendly with her since she always wanted a daughter in the house. So Tutu became the girl of the house: "This is a little girl monkey!". Grandmother gave in. She had always wanted a little girl in the house"(81).

But Grandmother objected to Tutu being given the run of the house. Tutu had to stay with the other pets every night: "They got on

quite well, it was not long before Tutu was seen sitting comfortably on the back of the goat, while the goat roamed the back garden in search of favorite grass" (83). Since Grandfather had to collect his pension from Meerut, he decided to take Ruskin and Tutu, the little monkey along with him. Tutu was hidden by Grandfather in a large traveling bag. She was fed by Ruskin, and she could see others occasionally. When the ticket collector checked them Tutu let herself be caught. He mistook Tutu for a dog and asked them to buy a ticket. Grandfather protested it and showed Tutu to ticket collector. He even showed the little Tortoise from his pocket: "And what must I pay for this, since you charge for all creatures great and small" (85). He handed over five rupees for Tutu's ticket. Tutu was treated by the family like a princess. When winter hit the earth, it was a great treat for Tutu because grandmother used to offer her a large bowl of hot water for a bath on winter evenings.

Aunt Ruby fell in love with Rocky Fernandes a good - natured school teacher from Goa. Both visited Ruskin's house often. Ruskin overheard them planning to purchase an engagement ring from the bazaar. Ruskin secretly followed them. He spotted them in a jewelry shop soon after he joined them in the purchase. To all their surprise, the

pretty daughter of the family Tutu visited the shop: "In a crowd, everyone plays the follow the leader, even when they don't know who's leading. Not everyone knew that the leader was Tutu" (89). Tutu took a pearl necklace and wore it and ran off. Everyone in the Bazaar chased Tutu, but it was in vain. She threw the necklace into a small canal. The chasing war came to an end. Aunt Ruby was in rage: "I don't want that monkey anywhere near us on our wedding day" (91).

But Tutu never failed to let Aunt Ruby happy. She amused the wedding guests by taking the top tier of the wedding cake. When she was being chased away by Uncle Benji, she threw the pieces of cake. She even pelted everyone with stones. The next day Uncle Benji was getting ready to drive Ruby, and Rocky to a hill resort of Mussoorie for honeymoon. Everyone wished them luck. Both Ruby, and Rocky waved them and Uncle Benji opened the throttle and the car shot forward. To their surprise, Tutu sat on the rear bumper and waved them too. She was even clutching a bag in her hands. "They don't know Tutu's with them" (94). Thus Tutu brings happiness to the family not her haters. The family treated her with so much love.

“Snake Trouble”

The Story “Snake Trouble” is an account of a python’s visit to Ruskin’s home. Ruskin’s grandfather instills the love for animals in him. As his grandfather loved to have unusual pets, he once bought a python for 20 rupees from a snake charmer in the bazaar.

He was popular in Dehra, especially among the poorer people, and everyone greeted him politely without seeming to notice the python. They were, in fact, quite used to seeing him in the company of strange creature. One look at the python, the ancient enemy of his race, and fled into the house squealing with flight (96).

Grandmother fainted at the sight of python curled around grandfather’s neck. “It will strangle you to death!’ She cried.”(97) When Ruskin said that she would get used to the python, grandmother denied it. They expected Aunt Ruby’s arrival, so they kept the python in a tub. Ruskin and the grandfather searched the snake charmer, but they couldn’t find him. Grandfather was worried that the python might get hold of Tutu or Popeye (parrot). The next day when they opened the door, the python disappeared. They searched everywhere. His grandfather exclaimed cheerfully that the python might have gone over the garden wall.

Aunt Ruby visited their home, and she was welcomed by Popeye. The

next day Aunt Ruby was screaming: “A Snake! Sobbed Aunt’ A great boa constrictor in the guava tree. Its eyes were terrible, and it looked at me in such a queer way” (100). Everyone calmed her down, and the python disappeared. After a few days, Ruskin spotted him in the dressing table and he was admiring his reflection in the mirror. He often visited the house and disappeared. They discussed where the snake hid and sought for food: “ A snake has its uses. Well, as long as it keeps to the roof and prefers rats to chickens”(101). Grandfather was much worried that the python might eat the chickens and Popeye at home. Aunty Ruby fed up the shrieks of Popeye and the most dreadful visitor, the python. She left Dehra within a week feeling unsafe in the house. She could not cope with the presence of unusual pets.

After a few months, the family decided to spend time in Lucknow with Aunt Ruby. They decided not to take pets along with them. Grandmother said that Popeye was not at all a pet but one of them: “Popeye isn’t a pet... He’s one of us. He comes too” (104). They set off to Lucknow by train. The grandmother dozed off, and Ruskin looked for some snacks in the hamper. It was empty. They understood that there was another passenger, the python who had eaten all the food. When they reached Aunt Ruby’s place, she

was happy. She eagerly opened the hamper for snacks, but found the python. She fainted, and the grandfather took the python to the garden. When she recovered, grandfather said there was nothing inside the hamper, and she saw things differently tired of her teaching profession. Everyone burst into laughter.

“Tiger My Friend”

The story “Tiger, my Friend”, addresses the extinction of tigers due to game hunters and the anthropocentric perception of human beings; “There was a time when this forest had provided a home for thirty to forty tigers, but men in search of skins and trophies had shot them all, and now there remained only one old tiger in the jungle” (62). The only survivor of his species became the king of the forest. He escaped from many attempts by the hunters. He was spotted near the marsh now and then. The tiger spotted Nandu and Chottu riding buffaloes. The tiger was not bothered by their presence. The two boys were playing flute, and Chottu told that he saw the tiger. Nandu asked him to call the tiger an uncle because if he called him as the uncle he would not hurt them: “Don’t call him tiger. Call him Uncle. You have to make him a relative (64).” This perception rather differs from anthropocentrism where the man became the center of the ecosystem.

Three hunters with guns entered the village and sought the help of villagers to hunt the tiger. Everyone was making arrangements, and Nandu’s father asked him to tie a goat at the tree. Chottu decided to give the tiger a warning. The tiger did not come near the tree. The summer arrived, and the hunting habits of the tiger changed. The city dwellers who camped in the jungle caused a forest fire. The tiger came to the marsh in search of food: “... he was so hungry that even resorted to rooting among the dead leaves and burnt out stumps of trees, searching for worms and beetles (67)”. He was in search of new hunting grounds. The tiger spotted a buffalo and was hesitating to hunt it because the villagers would become angry. But the pangs of hunger let him hunt it. The two boys saw the half - eaten carcass of the buffalo and informed the villagers. As expected, the villagers grew angry. Kundan Sing, Nandu’s father, as well as the buffalo owner, decided to shoot the tiger with his double - barreled gun. The tiger escaped from the villagers, and he started hunting cattle for food. Everyone in the village started hating the tiger. They decide to chase away the tiger, and the tiger was afraid of the noise created by the humans: “He was not a man - eater, and he would not attack a man unless he was very angry or very frightened” (74). In an attempt to kill the tiger, Kundan Singh shot him

near the shoulder. Luckily the tiger bounded forward, lost his footing on the slippery planks of the bridge, and went over the other side, falling headlong into the swirling water. The villagers were glad. But the size of the forest was gradually decreasing:

... They felt their buffaloes were safe. Then they began to feel that something had gone out of their lives, out of the life of the forest. The forest had been shrinking year by year, as more people had moved into the area, but as long as the tiger had been there and they had heard roar him at night. Now that the tiger had gone, it was as though a protector had gone. (77)

There were no more tigers in the forest. Nandu and Chottu were worried about the tiger: "There have to be tigers said Chottu. Can there be an India without tigers?"(79). But both of them heard the roars of the tiger across the river and grew happy: "Let there be tigers forever' he whispered into the darkness before he fell asleep" (79).

Biodiversity Loss

"One million species are currently threatened with extinction, and the health of the ecosystems on which we all depend is deteriorating more rapidly than ever. Biodiversity loss is one of the most crucial environmental threats alongside climate change and the two are

inextricably linked" (WWF). According to WWF, the extinction of tigers all around the world is swift. It is impossible for such large carnivores to survive in a human dominated landscape. But in some countries the recovery of tigers remains fraught with challenges. In 2019 the largest survey of tigers has recorded the upward trend of tigers in India and it has proved that human-tiger interaction was managed. This serious concern for the extinction of tigers has been addressed through the story "Tiger My Friend". "Further evidence of the extinction wave that is sweeping across much of Southeast Asia was seen in Laos, where a five - year study revealed no evidence of tigers in that country" (WWF) . Bond never fails to instill a love for nature in readers through his writings. Thus he has proved himself as a true pantheist.

Conclusion

Ruskin Bond shares an unusual experience with animals in his writing. The stories "Tiger my Friend", "Monkey Trouble" and "Snake Trouble" teach us how to be compassionate towards animals and other creatures. The world has been facing many threats such as global warming, green - house effect, drought, deforestation, and gradual extinction of wildlife due to the imbalance of environment. Humans have been destroying trees and other

natural resources for egocentric purposes. If the destruction or exploitation of natural resources persists in such a way, the world will soon become barren, and the whole environment will be spoiled. Bond voices his serious concern for deforestation, gradual extinction of wildlife and utilization of natural resources in his short stories in order to create awareness among the young minds. By establishing a harmonious relationship between man and nature, the world can avoid environmental catastrophe.

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THE VANISHING BEAUTY OF RIVERS IN GOD'S OWN COUNTRY, KERALA

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Abstract

'Water is an elixir of life'- it is a very popular slogan and it is right in many ways. Water is indeed a divine, magical substance which is very essential for all the living beings on the earth. The earth itself is known as 'Blue Planet' because of the large quantity of water on the surface of the planet. This marvellous, colourless substance plays a vital role in sustaining the eco-system. The plants prepare food using sunlight, carbon dioxide and water; without water, the process of photosynthesis is impossible. For the survival of animals also, water is very crucial; non-consumption of water causes dehydration in them, and it can gradually lead them to death.

Keywords: Water, Rivers, Religion, Pollution, Ecosystem

This magical compound is one of the major and the most important components of human body. In an average adult, water content is considered to be around 60%. For the proper functioning of the body, water is very significant. One of the major functions of water in the human body is the formation of cells. Without water, no chemical and metabolic process will take place in the body. Water is also a major constituent of blood that contributes to the transportation of nutrients to

different parts of the body. It acts as a carrier for removing waste from the body. Moreover, water helps the body to regulate its temperature according to the environment. A human person may live without food for three weeks but he/she cannot live without this elixir more than a week. Hence, it is no exaggeration to call water an elixir of life.

One cannot even imagine a day without water. Such a day would obviously be a hectic day. Cooking, washing, bathing, irrigation and

every other routine of our life will be disrupted. The functioning of many industries will be interrupted. All the areas of both personal and social life will be unsettled.

As regards religions, water has a very pivotal role. Most of the religions consider water to be a substance that can washout sins and cleanse people. In Christianity, water is closely associated with purification and eternal life. In the Bible, so many verses highlight the role of water in spiritual life. Genesis is the first book of the Hebrew bible. The first chapters of this book contain creation narratives in which water is given a prominent place. The verse 20 of the first chapter of the book of Genesis goes like this: "Let the water bring fourth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven" (New Revised Standard Version, Gen.1:20). This implies that water had a very significant role in the creation of life.

The first miracle of Jesus which he worked during the wedding feast at Cana is associated with water. There he changed water into wine. There are seven holy sacraments in Christianity, in which Baptism comes first and it is considered as the Spiritual gate to enter into Christianity. In Baptism, either water is poured on the forehead of the person or the person is immersed in water. Here water is considered as a

holy substance, which purifies the person. The same water is also used as a destructive force in many places in the Bible. In Genesis chapter 6, God said to Noah that, the earth was corrupted and was full of violence. He then decided to destroy the earth using a flood. Here water is portrayed as a destructive element.

In Hindu religion also water has a central role. Hinduism considers water as one of the elements of Pancha Bhoota and holds that water has a crucial role in the origin of earth and other creatures. It believes that water is sacred, and the rivers are holy. According to Hindu Mythology, there are seven rivers that are considered as Sacred Rivers. Devotees of Hindu religion believe that by taking bath in those rivers, they can washout their sins and become free from all the sins they have committed in their past. The seven sacred rivers are Ganges, Yamuna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri.

In Hinduism, pilgrimages are very important and almost all the pilgrim centres and temples are located on the banks of rivers. Here water has mainly two functions: it purifies the soul and it cleanses the physical body. In every ritual of Hinduism, prior to poojas, priests and devotees take bath for the sake of cleansing both their body and soul.

Water is considered as a purifying substance in Islam religion too. They

have to cleanse themselves before stepping into the mosque. As in the Bible, in Quran also the role of water can be seen in many places. Muslims have a cleansing ritual called 'ablution' or 'Wudu' in which they ritually wash their body parts before entering Allah's presence. Saad who was a companion of the Prophet Mohamed was once performing the ritual of ablution. He happened to use a lot of water for the washing. Seeing this, the Prophet Mohammed warned him not to waste water even in the flow of river.

Water and its sources like rivers, lakes and streams have a great charm and magnificent capacity to touch and enrich the imagination of artists and poets. Thus we have many pieces of art and literature which portrait the everlasting beauty of rivers and other sources of water. Rivers and their banks have always inspired writers to nourish their imagination and creativity. Water comes as a universal theme in arts and literature. There are many poems written in several languages which portrait and glorify the beauty and sacredness of rivers. In Malyalam, there is such a song in the movie titled 'Bharya'. The song that was penned by the great poet Vayalar Ramavarma starts with the name of the largest river in Kerala 'Periyar'. It praises the eternal and natural beauty of the river Periyar. The poet Vayalar in the song tries to personify

the river as a beautiful and virtuous Kerala woman.

So far, we were trying to bring home the points that water is an elixir of life and that it has always had immense religious and cultural significance. Despite the fact that water is very precious and indispensable, we are being so cruel and callous in our handling of it. In several ways we torture and brutally rape the rivers. This has led to a tragic and pathetic state of affairs. The holy rivers are now turned to poisonous rivers. The oceans, rivers and streams have all lost their charm and elegance. Everywhere water is extremely polluted. Holy became unholy; pretty became hideous and disfigured; pure became contaminated; brisk and bouncy became semi-paralysed. Periyar, Bhartapuzha and Pamba are the largest and some of the most important rivers of Kerala. However, these rivers are undergoing very serious issues today.

The river Periyar plays a very significant role in shaping Kerala. It has also a crucial role in power generation, tourism, agriculture, fisheries and industry. Now, to our anguish, the river has almost died out due to pollution. The rhythmic flow of that bubbly river is not seen anywhere at present. Her own children are assaulting and choking her to death. The sewage and garbage released from different places and the

agricultural run-off including pesticides and other chemicals are throttling her.

The most important threat faced by the river is industrial pollution. When the polluted sewage dissolves in the water, it affects the whole eco-system of the river. Besides being a threat to the river, it also causes series health problems including cancer to the surrounding people. The different chemicals and pesticides including DDT and endosulfan make the water a hell to the people as well as to the marine diversity. Due to extreme pollution, the river lacks sufficient oxygen and results in the tragic death of marine organism. If the situation continues to be like this, it is sure to destroy the whole eco-system of Kerala.

'Born into history, pampered by nature and nurtured by tradition'-that is Bharathapuzha. It is mentioned as 'Pratheechi' in Bhagavatham and is also called Perar, Nila, Kuttipurampuzha and Dakshina Ganga. Bharatapuzha is the second longest river in Kerala with a length of 209 kilometers. The word Nila is not just the name of a river, it indicates the ancient culture and heritage of Kerala especially in the Southern part of Malabar. It originates from Anaimalai hills in Tamilnadu and flows west to join the Arabian Sea near Ponnani in Malapuram district of Kerala.

The cultural resilience of Kerala is closely connected with the history of this river. Thunchath Ezuthachan, the father of Malayalam language and Kunjan Nambiar the founder of the famous art form ottanthullal lived on the banks of this river. It is the land of Mamankam festival, which is held every twelve year. Bharathapuzha holds an intense relationship to Kerala's art and literature because Kerala kalamandalam is situated on the bank of this holy river. It was a romantic spot for our great poets. It has always a place in the Malayalam Literature. The Song from the movie 'Nakhakshathangal' is a very good example of it. But after 30 years, now the lyrics of this song imply a meaning that is paradoxical to the original one, because it is at present, near to death and a major source of health hazards for the people on its banks. Now its water is not fit for human consumption. It is on the verge of death due to incessant sand mining and steady dumping of pollutants and waste. It leads to water scarcity and destruction of agriculture. Several measures have so far been carried out to save Bharathapuzha but none has achieved its desired result.

The third largest river in Kerala is the river Pamba which is also known as the South Ganga. It is on the banks of Pamba, the Sabarimala Sree Dharma Sastha Temple dedicated to the Lord Ayyappa is situated. It is

one of the oldest and the most popular temples and pilgrimage centres in South India. The devotees believe that the river is sacred and it can give Moksha. But, now the holy river is undergoing dreadful degradation due to pollution. The domestic sewage, commercial and domestic waste and bathing in the river are literally ruining it. According to the study of the pollution Control Board, the count of coliform bacteria is at peak in Pamba. The polluted water in the river is a threat to the life of many. Now to our relief, several nature activists and governments come to the forefront to solve this issue. However, it does not suffice to regain the lost sacredness of the river.

This is the same scenario in the case of other rivers in Kerala and other states. The Holy Rivers in India including the Ganges and Yamuna are undergoing the same kind of ruination. Now those rivers have just turned to be epitomes of pollution and have become a threat to the ecosystem. Chemically contaminated water can always make deleterious effects on the whole ecosystem. The sewage and domestic wastes released to water can cause several diseases including cholera and typhoid. The industrial companies are constantly releasing chemicals into water. The chemicals such as sulphur, lead, mercury, oils and other industrial wastes can make detrimental effects

in the human as well as in the ecosystem. The consumption of such chemically contaminated water can cause even death and other serious problems in life.

It is deplorable that every year the number of polluted rivers is increasing; each and every river of our nation is facing multiple exploitation. The destructive and self-centred humans are the greatest threat to the environment. In this technological era, the humans need to refine their values and approach towards nature. Human beings have to remember that, they are also an inseparable part of the nature and they cannot exist without it. They have to protect her and help regain her lost faith and love in human beings. All developments should be environmental friendly. 'Love and protect nature' - this has to be the slogan of every individual in the society. In 2015, the Kerala Government banned sand mining in seven rivers; it is an appreciable move from the part of the government. The Kerala Protection of River and Banks and Regulation of Removal of Sand Mining Act plays a very vital role in reshaping the beauty of the rivers in Kerala. Still, the government and other agencies including pollution control board and environment and forest departments need to focus more on these issues. The management of Sewage water should be given prime

importance; and the use of pesticides and fertilizers in agriculture should be minimized. For this, everybody has to contribute his or her best and stand along with the government to guard and augment the vanishing beauty of the rivers.

A harmonious blend of the society and nature is very essential in this regard. The teachers and the parents should act as a link between their children and nature. They need to be aware of the fact that fresh air and water are the best assets, which they can give to the next generation and should consider it as their God-given responsibility to instil in their children love for nature and environment. Let us go green and save our Globe.

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VIOLENCE IN INDIAN HISTORY

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Abstract

Violence is an action intended to cause destruction, pain or suffering. It is a word that plays a vital role in the world history. The world health organization defines violence as "The intentional use of physical force or power threatened or actual, against oneself, another person or against a group a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm mal development or deprivation". Violence is just like an umbrella that covers so many genres of caste, color, sex, creed, self abuse, sexual abuse, sadism, political subjugation, economical crises, identity crises, sadism, overpowering of male strata of society, superstitions, superiority and inferiority complex, lack of respect, indifference, attitude towards third sex, extra – marital affairs, instant attraction, corporal punishment in schools and colleges, lack of patience, stereotypes, media. These all factors can be eradicated with the help of education and exposure of the world. According to Michael Foucault "knowledge is a will to power". So it is very important for the humans to open their windows of perception so that world will be free from violence. The present paper will analyze the reasons of violence in world. Especially the effect of violence that gripped the world after the world wars. T.S. Eliot's work "the Waste Land" is a true book that depicted about war and described how destructive the war it was. It not only destroyed the mortal human's bodies but it disturbed the psyche of man in the beginning of the twentieth century. The present paper will study about "the Waste Land" is a book on war.

Keywords: *violence, sexual abuse, sadism, overpowering, knowledge.*

Violence is a wider term in itself. It is a term which covers like British rule, women empowerment, Dalit literature, miserable life of Hijra community .Identity crisis, tussle between poor and rich people,

superiority or inferiority complex. In earlier times also women struggle in order to get space in their lives. They are the victims of patriarchal society. The male strata of society tried to subjugate the women in such a way

that even now, people can see the after effects of male ego. Violence is not only seen in Indian history. But African too faces this trauma from a longer time. Americans treat Africans as slaves. They discriminate Africans on the basis of their "black colour". In the work "Decolonizing the Mind" written by Kenyan novelist and post colonial theorist Ngugi Wa Thiong'o, there is a clear picture of African Ethics. Ngugi Wa Thiong'o dedicates Decolonizing the Mind to all those people who write in African languages, and those who over the years have maintained the worth of the literature, philosophy, ethics, values, culture and other treasures carried by African languages. According to Ngugi language is a medium of communication and communication creates culture. It is with the aid of their culture they create their own space in the universe. Now their world is not 'Black World' but it is the cosmos of rich and varied culture in world history.

Violence can cover the sphere of hijra community where they are taken as 'mere community'. It is very ironical that hijra gives blessing to the other people but they themselves are the most victimized beings on the world where as Dalit violence is based on the adversity of low caste people. In other way the poem "The waste land" T.S. Eliot talks about the promiscuity of human nature.

"The Waste Land" written by T. S. Eliot is in the form of non linear and fragmental form. He uses allusions and myths which are not only the part of western traditions is in the form of collage style where each and every part represents its unique feature. The subject matter reveals the gloomy part of the twentieth century where there is sexual perversity, materialistic love turns into lust, spirituality becomes brutality body becomes machine. There is an emotional starvation, vegetative life over indulgence in sexual act, chuckle of bones and females mere sex toys. T.S Eliot uses allusions in his work "The Waste Land" which is related to his relationship between the past and present times. As I.A Richards remarked "Allusion in The Waste Land is a device for compression for the poem is equivalent in content to an epic". It is a modern epic as it rejected the traditional values and traditions of old epics and put emphasized the importance of an individual experience. The rhetorical form of the work is both ironical and lyrical in its nature. There are multiple voices in the poem which enhances its beauty.

T.S Eliot's major work the 434 line is first published in the Criterion. Eliot dedicated this poem to Ezra Pound. The Waste Land depicts Eliot's hopelessness with the moral and spiritual decay in post world war

Europe. In 'The Burial Dead' Eliot launches into a description of a very dry, dust and desolate world. A girl named Hyacinth is 'neither living nor dead'. There is a reference to "unreal city" the civilization portrayed in the poem, which has been undone by death. Eliot uses allusions in order to fill the beauty of variedness in its words. There are references to death by drowning without any hope of revival. The title A Game Of Chess has been taken from Jacobean playwright Thomas Middleton's two plays 'A Game At Chess' and Women Beware Women. This section involves the story of Philomela a girl who was raped by Tereus but still she was silenced. Her tongue was cut by Tereus so that she would not reveal her miserable life. In the end of the story both were transformed into nightingales, doomed to sing sad songs. The pathetic condition of women is true picture of the time even her medium of communication is taken out by the opposite sex which reveals her as a puppet whose key of action is controlled by other person which ultimately leads to sad vibes only. The second part of this section shifts to a London barroom; women sitting in a bar also show the author's feeling of bareness in terms of value and culture.

The Fire Sermon title has taken from sermon of Lord Buddha in which the whole world is burning

with fire, lust, greed, sexual act, passion, jealousy, hate, aggression and disrespect. The word Fire in the title symbolizes purification of soul. Here Buddha persuades his followers to give up earthly pleasures and seek spiritual regeneration and upgradation. Love even replaced sex and there is an upliftment of meaningless physical intimacy. As the very first line of this section exalts the vivid litter and rat that has infested London. The "Death by Water" is the shortest of all the sections of the poem. Phebas who has died by drowning. Drowning here means that there is no scope for regeneration of the civilization. The sense of humanity degrades day by day and there is a loss of love and social distancing spreading all over the place. In "what The Thunder Said" which is the final section of the poem. Eliot emphasizes the dire need of society for salvation. As the words "unreal cities", "falling towers" indicate the destruction of the symbols of materialism and corruption prevalent in the society. T.S Eliot feels hope of salvation and with the help of purification and shunning the sense of temptation in human nature. Positivity in the society can only be restored with the help of good ethical values. The violence from any society can be eradicated when all Indians stand together without any prejudice.

BREAKING SOCIAL CONSTRUCT THROUGH CHOPIN'S AWAKENING

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Abstract

This study aims to bring in the traditional women in the house of the 1900s and an unconventional women who went against the tradition. The sole purpose is to bring out the social construct which creates roles for the folk of women, and in particular tries to address it on an intrinsic pattern. Novel of reference is Kate Chopin's Awakening, which faced huge criticism due to the moral which was unacceptable to the social construct of 19th century.

Keywords: Society, Unconventional, Traditional, Construct, Criticism.

Kate Chopin wrote Awakening between 1897 and 1899, during the late Victorian era. It is set in Grand Isle and New Orleans of the nineteenth century. Narration is done in third person. Chapter one opens with a ground for symbolism, Parrot which projects the mundane and repetitive lifestyle of Madame Lebrun. And a mockingbird which symbolizes her mind against her pattern of life. Parrot was shown as Madame Lebrun's heart and its desire to be understood. As it is mentioned a little Spanish which the parrot speak could be understood by none except the mind of Madame Lebrun symbolized by the mocking bird. Mr. Pontellier comes in as a man with

eye glasses of age forty with a brown hair and a medium stature. He is pissed by the sound made by the parrot. He is introduced as a man of order." Mr. Pontellier had the privilege of awaiting their society when they ceased to be entertaining."

Madame Lebrun is introduced as a person who always wore a white sleeve till her elbows. The color white can be taken as a cold, bland and sterile in temperament. Rooms which were painted completely in white is shown to be seen as a very spacious one in view, but it is 'empty' and 'unfriendly'. Hospital and hospital workers use white, they do it to create a sense of sterility. It is considered as 'stark' and 'isolated'

reflecting the temperament of Madame Lebrun.

Mrs. Lebrun and Mr. Pontellier's have a poor compatibility level in comparison to Mr. Robert and Edna, so did Edna with Mr. Pontellier. Mr. Pontellier did feel the waters to be a boaring sport. Edna and Robert did feel the waters to be a fun place in. He was a billiards person who was inquisitive to play the game in the posh Klein's hotel while Mr. Robert chose to spend his time with Mrs. Pontellier. Economical privileges of Mr. Pontellier is showcased by the cigar he can provide to Mr. Robert could only afford a cigarette. Later one get to know his clerical position in a merchantile house in New Orleans and his hunger to go to Mexico to earn a fortune.

Mr. Robert was so interested in Mrs. Pontellier's girlhood in her father's Kentucky plantation. He was even interested about her sister and their memories. Mr. Pontellier's arrival at eleven did not interest Madame Lebrun. Mr. Pontellier tried to narrate bits and pieces about his day, but Mrs. Pontellier gave little half utterances as a revert. He did portray his fatherly affection to his boys by bringing them bonbons and peanuts which he promised. Things turned ugly when Mr. Pontellier informed about Raoul's high fever. But Mrs. Pontellier habitually neglects it. Mrs. Pontellier is shown to be a person of lesser giving nature. This is verified

when Mr. Pontellier is willing to spend a bomb on her sister Janet. But she is okay with a small share of money given by Mr. Pontellier. He even tries to bridge the gap which lies between them during his visit to New Orleans. She tries to show his effort by sending a toothsome bit of fine fruits. Mr. Pontellier was still very dissatisfied by the way the Pontellier boys were treated by Mrs. Pontellier. Is it a gender stereotype to anticipate a fixed, intrinsic, innate to anticipate certain set of characteristics in a man and woman. This traditionally constructed concept is perfectly seen in the anticipation of the conservative Mr. Pontellier. This anticipation of care and motherliness which hails from Mr. Pontellier is stereotypical.

Mrs. Pontellier was not the one who will rush when one of the little Pontelliers would tumble. In short she was not a motherly woman. Typical motherly women were anticipated to be the ones with extended, protective wings around their children. They idolised their children, devoted their lives for them. Many were delicious in this role. Adele Ratignolle was one such housewife. She was such a woman around her husband. She was flaming with a spun-gold hair and blue eyes which were nothing but Sapphires. She was nothing but a company to Mrs. Pontellier. Ratignolle was the embodiment and flagbearer of gender essentialism. She bore babies every

two years. In her seven years of marriage life, she had three babies. Even Madame Lebrun was not completely a woman distant from social standards, she did gaze and compare her fair complexion to the faultless Madonna.

Robert is a Parasite who dwells under the shadow of a privileged women. Since the age of fifteen he would choose a fair dame or a damsel, sometimes a young girl or a widow. But what did amuse anyone who knew him was why did he choose a married women this time. He consecutively lived in the shadow of Mademoiselle Duvigne for two straight seasons. But unfortunate to him, she died in the summers. Later he moved to Madame Ratignole. She thought about her love for her children it was uneven and impulsive in a way. She would sometime gather them passionately towards her heart. And sometimes she would forget their existence in this world. Once she left them with their grandmother Pontellier for a summer vacation in New Orleans, she did not miss them at all, a small longing she felt though. Their absence was sort of a relief to her, which made her free from responsibility. Even the music which she enjoyed the most showcases her taste for life. She love a musical piece, 'Solitude'. This was a piece which touched her soul to a far extant. Mademoiselle Reisz and she were connected through the depth of

musical waves generated by Reisz and her admiration towards the musical universe. Even Reisz certainly did agree to it without any reluctance.

"You are the only one worth playing for. Those others? Bah!"(101).

Edna's wild excitement and effort to explore does not possibly take place only with Robert, as a conventional assumption one carries about romantic feeling. She tries to discover what sort of women she is. "One of these days. I'm going to pull myself together for a drink. Try to determine the character of a woman I am."(210) She also assures that awareness about her stranger self and comes in terms with it. She tries to embrace her stranger self and accept it. She acknowledges her own way of looking at things which are actually against the social codes.

"I don't know. By all the codes which I am acquainted with, I am devilishly wicked specimen of the sex"(212).

She is very much of an observer and a reader of human behavioural pattern. Eventhough Arobin's fingers were warm against her smooth cheeks and firm enough, as shown her cheeks appear to be doubling denoting her age. Edna is shown as a persona who does not think the aftermath of her gestures. She is shown as a person who does believe in the butterfly effect. She recollects

about Mademoiselle Reisz. She describes Reisz to be a queer woman who warns her about the actions performed by her. One can presumably assume she is shown as a person who goes against the fences. She lives her life with a flow. This proposes the part of Edna who tries to feel the heat after it's destroyed. She is not that conventional woman who is very much aware of the fences around her.

Reisz is also a person who can understand Edna on an intense scale. She compares Edna's shoulder blades to the wing of a bird. "The bird that would soar above the level plain of tradition and prejudice must have stronger wings"(195). Reisz is shown as a woman with a strong artistic imagination. Her boulder to Edna in regard to temperament is worth of an appreciation. She is not a woman who will be a willing slave or a social butterfly who is loved by anyone. Arobin finds Reisz to be 'disagreeable' and unpleasant. His only intention is to speak with Edna. She says he can speak with her but she will decide what she wants. This agitates her. Later she shares a passionate kiss with him. She describes it as kiss fuelled with flames.

After Arobin's exit she thinks about her husband. Later she shifts to a room of her own. She describes her own self as someone who is made up of a beastly self with her outward beauty.

Even though she shifts her home, she finds it to be occupied by her husband's possessions. She describes her husband's love to be quicker, fiercing and overpowering but with Arobin she feels an understanding. Yet she is not stable, when Arobin calls her with a rolled sleeve to spend her time with him, she refuses. "Not before? not tonight or tomorrow morning noon or night? Or the day after morning or noon? Can't you see yourself, what an eternity is." (245) Edna is such a defining person, who was never convinced by her share of responsibility in other's happiness. So, she replies, "Not an instant sooner." Arobin felt torched in the waiting but she felt pleasure.

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EFFECTUATING SELF-REFLECTIVE PRACTICE IN SECOND LANGUAGE CLASSROOM

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Abstract

Self-Reflection is the evaluation process to comprehend the ability of an individual. It is an essential practice to be employed in the Second Language Classroom (SLC) to foster self-knowledge and self-judgement in the teaching and learning process. Self-Reflective Practice involves the learners to monitor and critically evaluate their performance, and metacognition plays a crucial role in this domain. The paper proposes the necessity to effectuate Self-Reflective Practice of SL learners by promoting their metacognitive knowledge: Person Knowledge, Task Knowledge and Strategy Knowledge. This in turn, promotes the learners to analyse their own competence and skills, and augment their performance according to their learning needs. The paper further explores the role and intervention of teachers to hone the Self-Reflective practice of SL learners. Eventually, this potential exercise capacitates the learners towards Self-Directed Learning.

Keywords: *Self-Reflection, Metacognitive awareness, Self-Directed Learning*

Introduction

Cogitation and evaluation about the capability and performance of and by an individual is self-reflection. It is an imperative practice to be implemented in the second language classroom as it capacitates the learners' cognition and hones their propensity to critically evaluate their performance. The learners should exhibit the potential to observe their learning needs, monitor their progress and evaluate their

performance, as these skills have become the necessary requisites for a successful learner in this competitive era. After observing their needs, the learners must set a target to achieve and examine their progress accordingly. These activities are effectuated through self-reflection.

Self-Reflective practice acts as a mirror to learners' self in evaluating and monitoring their learning methods, activities and strategies. So, establishing metacognitive knowledge

is a significant tool to hone the self-reflective practice of the learners. This paper proposes that the employment of metacognitive knowledge: Person Knowledge, Task Knowledge, and Strategy Knowledge in Second Language Classroom (SLC) enhances the learners' self-reflection and in turn, capacitates them to be self-directed learners.

Self-Reflection consists of reflection-in-action and reflection-on-action. Reflection-on-action ensues after the action is completed whereas, the reflection-in-action occurs in the middle of an action. In the former, the learners will have to critically evaluate their performed learning activity, while in the latter, they will have to reflect during their performance with reference to their previous reflective feedback. Eventually, these actions create a crucial necessity to employ metacognitive awareness in the SLC for the learners to comprehend their language learning needs and act accordingly. Further, the metacognitive knowledge guides the learners and promotes Self-Directed Learning.

Review of Literature

Reflective practice helps the learners in deeper learning. Besides, it guides them to develop new skills and learn from the past experiences. Piaget (1932) linked the learners' experience with learning and asserted that their

reasoning capacity improves with experience. Dewey (1933) defined reflection as, "an active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and further conclusions to which it leads". In addition, he explained that reflection is related to thought and established relationship between the personal experience and the learning development. Schon (1983) introduced two types of reflection: Reflection-in-action and Reflection-on-action. He exhibited the necessity of reflective practice for professional development. Kolb (1984) focused on experiential learning and proposed learning cycle insisting the connection between experience, reflection, learning and planning. Moreover, he elucidated, "to learn is not the special province of a single specialised realm of human functioning such as cognition or perception. It involves the integrated functioning of the total organism – thinking, feeling, perceiving and behaving". Further, Boud et al., (1985) highlighted the role of emotions in influencing the individuals' recall of past events. Later, Kolb's Learning cycle was developed by Gibbs' model of reflection (1988). Based on these theories, there have been many researches conducted in enhancing the self-reflective practice of teachers, but there are scanty studies in

promoting the learners' self-reflection. Brookfield (1995) demonstrated the difficulties in teachers' self-reflection. Wan-chi Wong (1999) conducted an action research with his colleagues with specific reference to the low self-reflective practice of student teachers. Alderete Diez (2008) analysed the European Language Portfolio's influence on fostering the learners' as well as the teachers' reflective practice. Glendenning and Cartwright (2011) emphasized on the teachers' reflection towards the feedback they receive from others on their teaching practice. M.D.N. Lew and H.G. Schmidt (2011) examined the effect of reflective journal practice in promoting the learners' self-reflection. Saylag (2012) proposed a framework for the critical reflective practice of teachers. Welsh Government (2015) released a booklet to aid teachers in self-reflective practice. Earl and Ussher (2016) propounded five forms of inquiry for developing the reflective practice of teachers. Bolton and Delderfield (2018) explained the principles, theories, practices, techniques, assessments on reflective practice for writing and professional development. In addition to the existing literature, this paper focuses on the necessity to improve learners' self-reflection by facilitating metacognitive knowledge in the Second Language Classroom (SLC).

Pintrich (2002) observed that, "metacognitive strategies play a more important role than other strategies in the successful language learning; these strategies help learners to regulate their own learning, and to accomplish different language tasks in different contexts effectively" (as cited in Raoofi et al., 2014). This statement indicates the importance of metacognition in second language learning. In "Meet the 17-year-old" (2020), Avantika Khanna, an Indian social entrepreneur has expressed, "I learned the importance of self-reflection in leadership; it took introspection to identify my shortcomings and willpower to overcome them". In the interview by Rajpal (2020), Christian Schneider, Head, Innovation and Entrepreneurship Cell at University of Basel, Switzerland has affirmed, "the skills and know-how we are trying to convey to our future start-ups are not easily learnable and include social skills and awareness, critical thinking and self-reflection and entrepreneurial thinking". These reports imply the predominance of self-reflective practice in accomplishing the goals of an individual. Correspondingly, this paper focuses on the role of metacognition in promoting the self-reflective practice of second language learners.

Significance of Self-Reflective Practice

The significance of Self-Reflection is best explained by Race (2002) as, "The act of reflecting is one which causes us to make sense of what we've learned, why we learned it, and how that particular increment of learning took place" (as cited in Klimova, 2014). Self-Reflection is a metacognitive activity where the practitioner looks into his/her past experiences and analyses it. In this practice, feedback plays a crucial role as it would help the learners to determine their positive and negative attitude towards their learning process and monitor their learning progress. Boud et al., (1985) defined Reflection as, "those intellectual and affective activities that individuals engage into explore their experience". Self-reflective practice is necessary for the learners, as it would make them examine the strengths and weakness in their learning process. Besides, it would enable their thought process to observe their past experiences and to reflect on it. It will motivate their self-awareness and promotes their self-judgement towards their learning progress. In the process of self-reflection, learners will collect, record and analyse their action towards learning. This encourages the learners to take up new challenging tasks and enhances their problem-solving, critical thinking and decision-making skills. In congruence with this, Kember et

al., (2000) exhibited the necessity of self-reflective practice as, "Enlightenment is to understand the self in the context of practice. Empowerment is to have the courage and commitment to take necessary action. Emancipation is to liberate oneself from previous ways of being so as to achieve a more desirable way of practice". Thus, Self-reflective practice should be facilitated in the SLC to enable the learners' consciousness towards their personal insight and to make them learn from their past experiences.

Metacognition and Self-Reflection

The process of self-reflection encompasses understanding, synthesizing, evaluating and processing the information. These components of self-reflection require the enhancement of learners' metacognition. Sellars (2012) stated the role of metacognition in teachers' self-reflection as, "In order to do this they must have the willingness and cognitive capacities to recognize ethical dilemmas and examine their own perspectives on the issues they face critically and analytically". Besides, Boud et al., (1993) explained the process of reflection as, "incorporating judgement, thought and connectedness with other experience – it is not isolated sensing. Even in its most elementary form, it involves perception and it implies consciousness". This statement explains the role of higher order

thinking in the process of reflection. Livingston (1997) explained the connection between higher order thinking and metacognition as, “Metacognition refer to higher order thinking which involves active control over the cognitive processes engaged in learning” (as cited in Oz, 2005). One of the components of metacognition say metacognitive knowledge could be employed for regulating the learners’ higher order thinking skills. Hence, this paper emphasizes the stimulation of learners’ metacognitive knowledge to promote their Self-reflective practice. The Metacognitive knowledge has been termed by Flavell (1979; Flavell & Wellman, 1974) as, “Knowledge that learners have about various aspects of the learning situation, including their own cognitive abilities. In other words, it is a degree of awareness of the skills, strategies, and resources needed to perform a task effectively” (as cited in Reynolds and Wade, 1986). Metacognitive Knowledge has been divided into three categories as Person Knowledge, Task Knowledge and Strategic Knowledge by Flavell (1979). The improvement of Self-Reflective Practice through this metacognitive knowledge is elucidated in this paper.

Metacognitive Knowledge

Flavell (1979) stated, “Metacognitive knowledge consists primarily of knowledge (or) beliefs

about what factors (or) variables act and interact in what ways to affect the course and outcome of cognitive enterprises” (as cited in Oz, 2005). Accordingly, this metacognitive knowledge about one’s own beliefs and requirements as learners in SL learning constitutes to the practice of self-reflection. Person Knowledge, Task Knowledge and Strategy knowledge are the three main components of metacognitive knowledge to enhance the self-reflection of the learners as explicated in the further part of the paper.

Person Knowledge

Person knowledge refers to the learners’ awareness of the learning process. It guides the learners to monitor their learning as well as in collecting information. This knowledge enables them to recollect their past experiences in the learning process. According to Flavell (1979) there are “two dimensions of person knowledge: intra individual differences and inter individual differences (knowledge about personal styles, abilities, and so forth, of oneself and of others), and universal of cognition (knowledge of human attributes influencing learning) (as cited in Oz, 2005). Here, reflection-on-action plays a significant role as it focuses on the past experiences.

Task Knowledge

Task Knowledge refers to the learners' perception on their task performance. Oz (2005) asserted, "Task Knowledge is the knowledge that learners have about the information or resources needed for undertaking certain tasks and about the degree of effort required and difficulty involved in performing them". This knowledge helps the learners to analyse the task, to monitor the task performance and to be aware of the task outcome. This, in turn capacitates the learners to be completely aware of the task and to reflect on their performance.

Strategy Knowledge

Strategy knowledge refers to the learners' cognizance on the strategy use. It provides the learners with a wide variety of strategies for effective use in their learning process. It assists the learners in the appropriate use of strategies for efficacious achievement of their learning goals as Livingston (1997) stated, "Strategy Knowledge includes Knowledge about both cognitive and metacognitive strategies, as well as conditional knowledge about when and where it is appropriate to use such strategies". Here, both reflection-in-action and reflection-on-action play a crucial role.

This metacognitive knowledge encourages the learners to be conscious of their learning process in

terms of person, task and strategy. Perkins (1992) categorized metacognitive learners into Tacit, Aware, Strategic and Reflective learners. Tacit Learners are unaware of the strategic knowledge, Aware learners are conscious of a few learning strategies but does not plan properly, Strategic learners plan their learning in a strategic and systematic manner, and Reflective learners, not only strategize their thinking but also reflect on their learning process. Therefore, the teachers are expected to facilitate the learners' metacognitive knowledge in SLC and encourage them towards self-reflective practice, which in turn develops them into reflective learners.

Implementation

Hunt (1998) explained reflective practice as, "a process, incorporating a range of different techniques, through which one can acquire a deeper understanding of oneself and one's interconnections with others and one's working environment". Self-Reflective practice necessitates the role of metacognitive thinking of the learners, as the learners should monitor and analyse their own thinking. This demonstrates the key role of metacognitive knowledge for the learners to practice self-reflection.

Hence, it is demanded of the teachers to facilitate the learners with metacognitive knowledge in their SL classroom. According to Anderson

(2002) and Peirce (2003), there are activities to enhance the learners' metacognition such as, "Identifying (what you know and what you don't know), Talking about thinking, Individual learning plan, Keeping a thinking journal, Learning Portfolio, Planning and Self-regulation, Test Debriefing, Debriefing the thinking process, Self-evaluation and Feedback" (as cited in Alvarez, 2010). In order to execute these activities in SLC, teachers play a crucial role. Besides these activities, Hunt (1998) proposed tasks like, "role-plays, field work, placements, and learning diaries/logs or journals" (as cited in Duckett, 2002). In order to implement these activities and Reflective techniques, the SLC is expected to transform to a learner-centered classroom analysing the learners' needs in the learning process. Accordingly, teachers should employ metacognitive knowledge to the learners, insist its importance in SLL, provide them awareness on the appropriate strategy use, foster their thought process and facilitate them towards their learning goal. Teachers should realise their role as facilitators to augment the learners' responsibility during their learning process.

Conclusion

Self-Reflection is of paramount importance in the process of learning as it would make the learners to look

back and examine their performance, and also enable them to correct their mistakes for a better performance in the future. This self-reflective practice is to be implemented in the SLC by instigating the learners' awareness on metacognitive knowledge. This promotes the learners to plan, analyse, monitor, review and examine their learning process. Then, the learners will start to reflect on their thought process, understand their strengths and weaknesses, plan their learning development and will discover their inner potentials and skills. Ultimately, this cognizance would enable Self-Directed Learning that aids the learners in their life-long learning process.

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DYNAMICS OF INTEGRATED FARMING IN POKKALI FIELDS OF KERALA

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Abstract

The present study entitled 'Dynamics of Integrated Farming in Pokkali Fields of Kerala' has been focusing on the documentation of status of integrated farming in the coastal regions of Kerala and deals with the problems and prospects of Pokkali rice farmers. Kerala has a unique agricultural cultivation system known as 'Pokkali', a saline tolerant rice. Pokkali field is a highly fertile agricultural land with paddy and prawn as alternative crops. It is a traditional method of farming in which tall rice varieties are growing during the monsoon season and prawn during summer season. Pokkali field maintained the linkage between agriculture and aquaculture. These types of farming practices ensure ecological balance and sustainable development.

Keywords: Pokkali fields, Prawn culture, Integrated farming, farmers.

Introduction

The slogan 'Rice is life' is most suitable for Kerala because it is the largest rice consumed state in India. According to the Agricultural Statistics 2017-18, rice is cultivated in an area of 194235 ha with a production of 521310 tonnes and an average productivity being 2.69 tonnes per hectare in Kerala during 2017-18.

In integrated farming, agricultural field is shared by the growing species that could coexist and supply inputs

for the production of others and also guarantee efficiency, productivity, and profitability in production. Integrated farming provides linkage between two or more farming practices. Rice-fish farming is one of the traditional forms of integrated farming with the coexistence of agriculture and aquaculture.

The Pokkali cultivation is considered as a traditional way of organic rice farming practised in the coastal saline tract of Central Kerala including Ernakulam, Alappuzha and

Thrissur districts. Among the three districts, Ernakulam has the largest chunk of Pokkali cultivation. The traditional variety of paddy used for the cultivation is regionally called Pokkali, which is salt-tolerating and typically tall. In the Pokkali fields farmers cultivate rice and fish in a rotational way. The rice cultivation provides suitable conditions for the prawn culture which follows it, making a novel agro-ecological continuum which is traditionally organic in nature. The Pokkali fields are effectively used for prawn farming after the harvest of the Pokkali rice. So this traditional integrated farming in the Pokkali fields maintained ecological balance and sustainable development. This mechanism provides profit to the farmers by the simultaneous or rotational cultivation of rice and prawn. The low lying areas of Central Kerala are suitable for Pokkali cultivation. But these areas are situated below the sea level and thereby face the problems of waterlogging. Nowadays the area under this Pokkali farming is reducing and not providing adequate financial gain to the farmers.

Significance of the Study

According to the estimates given by the Pokkali Land Development Agency, there was a dramatic reduction in the area of Pokkali in Kerala from 25000 ha a few decades back to nearly 8500 ha. From this

8500 ha only 5500 ha are actually used for Pokkali cultivation. The factors responsible for the decline of Pokkali were conversion of Pokkali fields into various other purposes like construction of roads and bridges, residential or commercial activities, etc.

After rice cultivation some of the pokkali fields were letting out on lease for prawn cultivation. Integrated rice and prawn farming is preferred by most of the Pokkali farmers because it is considered as a financially secure method. It indicates that rice alone doesn't provide adequate financial gain to the farmers. Moreover, in recent times income from rice does not cover cost and other expenses. Thereby farmers are showing a new tendency of converting their land into single prawn culture. But in reality, prawn culture does not become profitable in the absence of rice cultivation. Because wastes from the rice cultivation forms the basic natural feed for the prawns. So the juvenile prawns do not get adequate high protein and vitamin from the decaying stubbles, and are rendered vulnerable to diseases. Pokkali fields are also polluted by the effluent discharge from factories and other commercial organizations. But few studies had been undertaken to the problems and prospects of Pokkali rice farmers. In this study, problems and prospects of the Pokkali rice

farmers identified based on that strategies were suggested for the promotion of Pokkali fields in Kerala.

Objectives of the Study

- To understand the nature of integrated farming in the coastal regions of Kerala.
- To find out the problems and prospects of Pokkali rice farmers.
- To find out suitable strategies for the promotion of Pokkali rice farming.

Scope of the Study

The present study as indicated in the objectives starts with the study of the integrated farming in the coastal regions of Kerala and investigating the problems and prospects of Pokkali farmers. So this research primarily deals with the farmers perception on prospects and problems in Pokkali cultivation. The study also tried to analysing documentation of status of Pokkali cultivation, farmers perception towards Pokkali rice, farmers perception on research and extension interventions and formulation of a suitable strategy for promotion of Pokkali cultivation was also attempted in the study.

Research Design and Methodology

The present study titled "Dynamic of Integrated Farming in Pokkali Fields of Kerala" was carried out in Ernakulam district of Kerala during 2019-2020. This study would be

quantitative as well as qualitative in nature for interpreting the issue in a comprehensive way. Besides it would be based on descriptive research design. Both primary and secondary data were used for this study. The simple random sampling technique is used for the purpose of primary data collection. The sample size is limited to 40 number of Pokkali rice cultivators selected from various parts of the Ernakulam district. Data for this study was collected by using structured interview schedule. The secondary data for the study were collected from published reports, books, magazines, newspapers, journals, and e-resources, etc. The statistical tools like percentage, average, charts and diagrams were used to analyze the collected data.

Limitations of the Study

The study has the limitations of time and resources. The study is limited to a particular area. So the results can not be generalized. The data may be errors due to memory lapse and reluctance of the respondents to give the correct answer. As the data is collected by the technique of random sampling, the inherent limitations of this method also affected by the study.

Unique Cultivation Practice in Pokkali

Pokkali fields, a kind of integrated farming can be found in the water

logged regions of Central Kerala namely Ernakulam, Alappuzha and Thrissur. Among the three districts, Ernakulam has been selected for the analysis of this study. Pokkali cultivation is a traditional method of farming in which tall rice varieties are growing during the monsoon season and prawn during summer season. This method of farming has two production cycles, high saline period and low saline period.

High Saline Phase



Source: Field Visit

Low Saline Phase

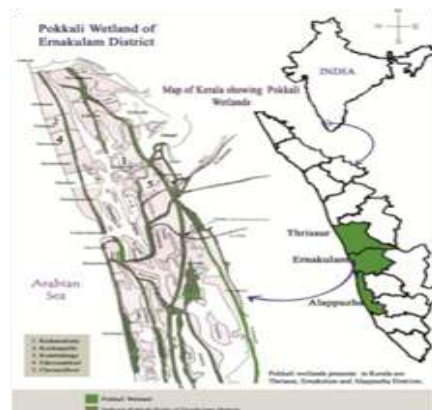


Source: Field Visit

Rice is grown in the low saline period which starts from June to mid of October or early November. Prawn

is grown in the second period that is the high saline period starts from the mid of November to mid of April. The south-west monsoon removed high salt from the fields and turned to a natural preparation to start rice cultivation in the next production cycle. Highly salt tolerant and tall rice varieties such as are Vytilla 1, Vytilla 2, Vytilla 3, Vytilla 4, Vytilla 5, Vytilla 6, Vytilla 7, and Vytilla 8 are cultivated in the Pokkali fields in order to prevent high saline contents because they are in the water logged areas. By the end of October harvesting begins. During the harvesting time only the panicles are cut down and the rest of the stalks are left in the water, which forms the basis natural feed for the prawns that start arriving in November–December– the second phase of the Pokkali farming. Traditional prawn farming in pokkali fields is also referred to as chemmeen kettu.

Pokkali Wetland Area of Ernakulam District



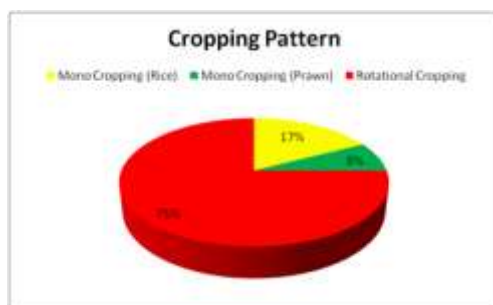
Source: www.kldc.org

Results and Discussion

In this present study around 40 people have been selected for data collection. This data are highly beneficial to the study. In order to provide clear understanding, percentage methods have been used for interpretation of the data.

Cropping Pattern in the Study Area

From the primary survey it was realised that the common cropping pattern is the integrated cultivation in which Pokkali rice during the virippu season and prawn culture during the punja season.



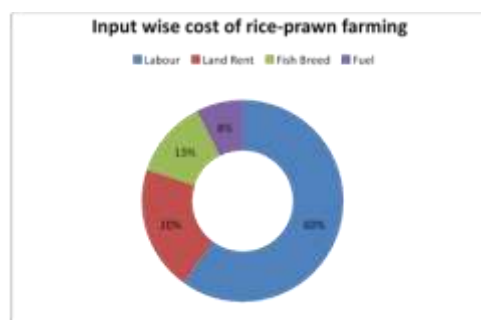
Source: Primary Data

Data collected from the primary survey depicts that, majority (75%) of the farmers cultivated rice and prawn through the rotational cropping system. 17% of respondents cultivated rice alone and remaining 8% of respondents cultivated prawn alone.

Input wise cost of rice-prawn farming

The cost structure comprises mainly labour, land rent, machines,

materials and other items. The analysis is summarised in the below given chart.

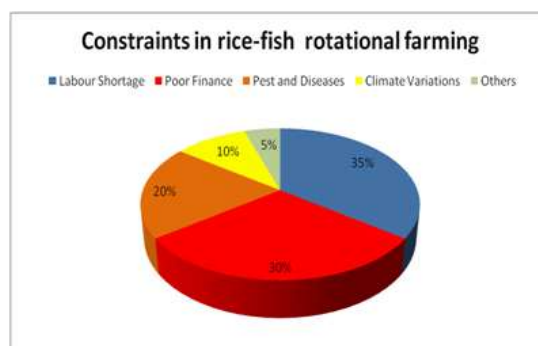


Source: Primary Data

According to the primary data, major cost components include labour (60%) followed by land rent (20%), cost of fish breed (12.5%) and cost of fuel (7.5%).

Constraints in rice -fish rotational farming

Even though there are success stories in integrated farming, the farmers face so many problems. The major problems faced by the farmers were identified and interpreted below.



Source: Primary Data

From the field survey it is clear that, 35% of respondents are facing labour shortage; 30% of respondents are facing financial constraints; 20% of respondents are facing the problems of pests and diseases; 10% are facing the problems of climate variations and remaining 5% are facing other problems.

Findings

1. Gender wise classification of the respondents shows that 85% of the farmers are male. It depicts that the female participation is negligible.
2. The common farming method (75%) in the study area is pokkali as rice and prawn as fish through the rotational farming mechanism.
3. Agriculturalists from the study area had the opinion that, efficient combination of rice and prawn will give high financial earning throughout the year.
4. The traditional Pokkali cultivation is on the basis of organic manner. So there exists a high demand for Pokkali rice in the international markets.
5. Most of the respondents used traditional Pokkali seeds rather than high yielding varieties for paddy cultivation.
6. Under rotational farming in the pokkali fields most of the respondents are following a modified traditional method of

prawn farming, popularly known as chemeenkettu.

7. After rice cultivation some of the pokkali fields were letting out on lease for prawn cultivation. Integrated rice and prawn farming is preferred by most of the respondents because it is an additional financial gain method. It implies that rice alone doesn't provide adequate income. Moreover, in recent days income from rice does not cover cost and other expenses. So prawn cultivation creates the situation of profitability.
8. The major challenges faced by the respondents are labour shortage, lack of finance and the attack of pests and diseases.
9. Under the fish particularly prawn farming, the farmers under the threat of virus disease attacking the prawns.

Suggestions

Some strategies that can be adopted for the promotion of Pokkali rice farming are;

1. It is necessary to provide adequate institutional and as well as organizational support including training facilities and extension services for rice-fish farming.
2. To provide loans and advances at minimum interest rate with appropriate repayment schedules

would be helpful for poorer farmers.

3. Government should provide subsidies and MSP for rice that can be produced in an organic way.
4. Government should encourage farm tourism in Pokkali fields.
5. It is observed that there is a growing demand for organic Pokkali rice in developed countries. Therefore, Pokkali Land Development Agency and government should promote organic farming of Pokkali rice.
6. Government should take necessary measures to include Pokkali fields in the list of World Heritage Villages. That will ensure sustainable development in the integrated rice-fish farming system.
7. Deserving entrepreneurs should start Agro-Clinic and Agro-Business Centres to provide various facilities to the farmers.
8. Activities of Padashekhara samithi and Pokkali Land Development Agency should be enlarged in the fields of procurement, processing and marketing.

Conclusion

Pokkali cultivation is a traditional method of organic farming in Kerala particularly in the central coastal regions. It safeguards the ecosystem from other pollution and other

damages. The integrated farming system through the rotational cultivation of paddy followed by prawn culture provides regular financial gain to the farmers. Ernakulam is the largest Pokkali cultivating district, which faces a crucial socio economic and political situation in Pokkali cultivation in the present days. Ernakulam has a long history of highly productive as well as profitable Pokkali cultivation. Recently all these things were changed. Profit from the Pokkali fields become a nightmare. Nowadays, area, production and productivity under Pokkali cultivation is dramatically reducing. The integrated pokkali rice and prawn culture prevailing in the Ernakulam district is purely organic and modified traditional method with the provision of supplementary feed. The ecological balance was maintained by the seasonal rice and prawn farming prevailing in this region. Climate changes happen in Kerala inversely affect the natural linkage between rice and prawn farming. In recent years integrated cropping mechanism through the rice and prawn farming gained wider acceptability and greater importance because this practice enables to increase production through optimum utilisation of land and water. Now in Kerala there is an increased urge for sustainability of land, productivity and income. Integrated or rotational

farming of fish on rice lands is considered to be a good solution for maintaining sustainability. Moreover, the integrated farming of rice and fish can increase income of the farmers. For attaining sustainable development integrated rice-fish farming systems have received a great deal of attention.

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AUTOBIOGRAPHICAL ELEMENTS IN THE SELECTED POEMS OF KAMALA DAS

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Literature is the boon for the writers to express their creative writing which is the work of creative imagination that represents language, people, culture and tradition and it introduces a new world of experience. Writers write to inspire people and it pushes them beyond the barriers of everyday existence into a world of what might be. It is the world of opportunity, an infinite variety of may be's and what if's and a vast plain of words that might help describe the world in which we live.

When reading a poem or a novel one often wonders how it may relate to the author's life. Many times, the authors will bring across their beliefs or important events in their life through their writing. When using the autobiographical approach, one looks at how the writing may be explaining an author's life. The autobiographical

Phase of writing gives space for the writers to indirectly satirise the society also.

Through the elements of autobiography One can discover that what are the events that may have occurred in the author's life, for example many authors who have been mistreated often create characters who also face similar problems, events occurring during the time of the author, such as war or new philosophies etc., and the Feelings or beliefs the author has, for example John Donne's *Holy Sonnets* show his beliefs about religion and the Philosophical musings in his poems clearly show how he feels about life.

Kamala Suraiyya formerly known as Kamala das also known as Kamala Madhavikutty, pen name was Madhavikutty was a major Indian English poet and novelist and at the

same time a leading Malayalam author from Kerala, India. Her popularity in Kerala is based chiefly on her short stories and autobiography, while her fame in English was noted for the fiery poems and explicit autobiography.

She excelled in her writing at an early age of 15, like her mother and she started writing and publishing both in English and Malayalam. She wrote chiefly of love, its betrayal and the consequent anguish. At the age of 42, she published a daring autobiography, *My Story*; it was originally written in Malayalam and translated into English later. But she admitted later that much of the autobiography had fictional elements. She was born in a conservative Hindu Nair family but she embraced Islam in 1999 at the age of 65 and assumed the name of Kamala suraiyya. Her conversion was rather controversial among the social and literary circles, with the Hindu calling it part of her "Histrionics".

She has transcended the role of a poet and simply embraced the role of a very honest women. She died at the age of 75, she died at the hospital and her body was buried in Thiruvananthapuram with full state honour of Kerala.

It deals with the Effects and the Impacts of Colonialism after Independence and talks about the concepts of 'westernization' and 'modernization'. Also the cultural,

religious influence created by the colonization plays a vital role. Since 1980's with the rising of post-colonialism, many scholars began to explore postcolonial literatures from the perspectives of class, race, identity, diaspora, and gender issues.

Autobiography is the type of writing in which authors tell about events in their own lives. Characters are well developed in detail and are true to life. They are revealed by what people in a story do, think, and say; What others say about them; And how others interact with them. Characterization is the author's development of characters. It is the way in which a writer reveals a character's personality. The writer may do this by telling us what the character says, thinks, or feels; By telling us what other characters think or feel about the character; Or by telling us directly what the character is like.

In the poem 'An Introduction' the speaker is kamala das herself, she portrays herself as a typical keralite woman and how she feels ; she suffers ; she accuses ; she roars in anger ; she crawls for care and love ; she fought for her rights to be like a tomboy and write in the language which she wants to ; she possesses the queerness and distortions of the language. She clearly carries the aspects of Politics, Racial Discrimination, Multilingual Conflicts, Freedom of thoughts,

Sexual harassment (Marital Rape), Boyish behaviour, Anti-Feminism and self-realisation etc.,

“I do not know politics” has an ambiguous tone that portrays women marginalized position in society. Now Kamala das recalls her adolescent age when she in on the threshold of puberty, neither child nor young enough to be married .But the patriarchal of her family gets her married to a youth of sixteen.

***“I was child, and later they
.... I shrank painfully”. (AI 33)***

In this poem, the male ego “Tightly packed like the sword in its sheath”. These lines deal with and poet’s truthful portrayal of the sad woman body of Kamala das, her piteous under the patriarchal domination, her yearning for love and freedom. They also show the condition of an average Indian girls who married immature to an unknown by the parents. She shows Indian girls as a doll and she is burden for family. So the head of the family wants to get the child married and possible so that they may be able to free from the burden of the family. She is forcible to married a young boy. The closing of the bedroom is Euphemistic and suggestive “And closing the door”. It shows the sexual copulation between the husband and wife so as to procreate issues. The “door “is universal symbol of liberty and freedom. So here the “closing the door” suggests

the closing of the liberty of a girl child. Before marriage, she is controlled by her parents, after marriage by his husband. In this poem, he does not mean only the husband of kamala das but is also suggests the universal masculine gender, the cruel and call us patriarchy that is notorious for creating unwanted bumps in the path of the women’s freedom .

***“But my sad women body felt
so beaten”***

***“The weight of my breasts
and womb crushed me, I
shrank” (AI 31-32)***

The word “beat” is very connotatively used. It doesn’t mean the physical beating, but the sexual and mental torture. It connects the responsibility of a girl child as a mother who gives birth to children and nourishes and nurses them. This shows the immature age is not suitable for giving birth to a child, but pity is that the girl child has to abide by the dictates of patriarchy and so she has to bear and weight and womb. These lines have a poetic integrity and stylistic cohesion. At the end of the first part of the poem, kamala das asserts boldly and frankly that after her marriage .She has live in restriction posed by the conservative men of the family. But she wanted to lead a life of freedom even after marriage so; she often wore a shirt, and his brother trousers. She cuts her hair short and

ignored the womanliness. But it was against the attitude of conservative.

“Then...I wore a shirt and my Brother trousers, cut my hair short and ignored my womanliness. Dress in sarees, be girl, be wife, they said. (AI 34- 36)

In the thematic plane, it shows how the fate of a woman is confined only to be a girl, a domestic wife, a cook and a quarreler, “but embroiders”. The word shows that one of chief characteristics of a woman though they are marginalized; enhance the beauty of home with their creativity, righteousness, morality and chastity. The phrase “our lace draped window” shows the closed window of conservative men of the family. Window is the symbol of freedom and a sense of relief and openness. The categories means the social conservatives or three champions of patriarchy who never say ‘tell’ or ‘speak’ but only ‘cry’. The second part of the poem shows the monopoly of the patriarchal society. She does not speak of herself but speaks for a large numbers of women, who are devoid of love and liberty. Kamala das, the worst suffer of male chauvinism and a man can quench her desire, the desire of love and freedom. She may not able to share her grief, sorrow, pleasure and happiness. The man behavior which was always cover or hidden. The concluding lines of Kamala Das poem

deal with the assertion of Virginia Woolf that woman should act like a class regardless of class, race and social positions. Das writes:

“I have no joys that are not yours, no Aches which are not yours. I too call myself I.” (AI 62)

The poem ends with the repetition of first person singular ‘I’ to suggest the vindication of the body and the self. The idea of suppression of woman identity is seen from two perspectives:

The suppression of women as class is synonymous with the suppression of their freedom on the larger scale. However, the language and the style of the poem show that it voices the grievances of the middle/upper class; and fails to address the issues of the lower class. Besides, the present day women issues like Sexual harassment, rapes and domestic violence still remain untouched, yet the content is still valid.

The strong desire for freedom, including the freedom to rebel, forms the central strain in many of her poems. Her poems show strong sense of consciousness of herself as a woman. This consciousness often reflected in quick apprehension of male desire and the quick reaction to it:

.... These men who call me beautiful, not seeing me with eyes but with hands (MS 30)

Like most of her confessional poems on love sex, "The Old Playhouse" is characterized by an emotional intensity of a wife caused by a deep sense of betrayal born out of her confinement in a marital bond. The poet puts both masculine and feminine world under scrutiny. The Playhouse reinforces the traditional gender roles and maintains the hegemony of men over women. The wife's suffering is evident as the playhouse-symbolizing premarital freedom and joy, where singing and dancing were ways of expressing oneself—is shut with its light put out. The woman after marriage is known by her well-defined social functions. The stifling atmosphere of her husband's house with its artificial and male dominated setting has diminished her zeal for life:

...Your room is

***Always lit by artificial lights,
your window always Shut.
Even***

***the air conditioner helps so
little;***

***All pervasive is the male
scent of
your breath. (OPH 19-21)***

The poetic persona's suppressive marriage life is expressed through the image of swallow, which symbolizes the beauty of woman and her free spirit. She is trapped and domesticated by her husband so that husband so that she is trapped and domesticated by her husband so that

could forgo the instinct to fly. She had sought his company to learn the ways of life, but ironically was taught only the lessons of gender roles; and how to please him by pouring his tea and giving him vitamins. Waiting on him she lost touch of her potential transcendence into her own person. Instead of growing or becoming her own person, she has to submit only 'beneath' him, feeling insignificant only as lesser of the two sexes:

***...You dribbled spittle into my
mouth, you poured***

***Yourself into every nook and
cranny, you embalmed***

***My poor lust with your bitter
sweet juices,***

You called me wife...

(OPH 10-12)

Since in Indian society marriage is generally based on sex rather than on love, so only physical aspects of sex without a trace of emotion are expressed in the above lines. Although the person is an Indian wife, the poet here does not mention the cultural setting, as she does in "An Introduction". She connects nature and natural to women and ascribes artificially to men. Man, who controls nature through inventions, also considers woman as a commodity. The reference to the story of Narcissus and Echo represent husband and wife relation. Similar to Echo's curse the wife must repeat the rules society has made for her as a woman.

Yet towards the end the poet seems to be hopeful to resolve the love tension:

***...and yet it must seek a last
An end, a pure total
freedom...(OPH 29-30)***

Women should be wary of falling in love with an allusion of a person or with their own idealistic thought. The poem's imagery, form and content all contribute to the depiction of man-woman relationship in an Indian setting. The word 'technique' and 'lethal doze' indicate that the man is technically killing her soul. The repetition of 'you' and 'I' also emphasizes the split between man and woman. The single stanza form is chosen to suggest that the feelings of woman are just natural and uncontrolled. The binary oppositions-like man/woman; nature artificiality; I/You; summer/fall –demonstrate the poet's working against patriarchy that she challenges. She Calls for the revision of social structure. However, she in no way means the women be treated as superior; she rather wishes they should be given equal chance to regain individuality.

In 'Punishment in Kindergarten' the irony is that in the concluding lines of the poem the author makes our upside down that from the beginning we were made to dislike the teacher who scolded the child for standing lonely that too with harsh terms but, in the end after many years the poetess realises that the

scolding was only made for her goodness and she understood the care of the teacher towards her. Now she is able to understand that loneliness is unbearable so only teacher scolded me. This is the irony behind human thinking.

Irony is an expression of the opposite of what is expected or the opposite of what is meant. Example: "Shut up and listen to me," he roared. ...). This particular kind of irony is humorous because it casts light on a person's hamartia (minor flaws; weaknesses) in a gently teasing way. There are three types of Irony:

1. Verbal Irony: It is when someone says the opposite of what they mean.
2. Situation Irony: It is when what happens is very different from what is expected.
3. Dramatic Irony: It is when the reader knows something that one or more characters don't know.

Details of the Feelings create a picture with words that appeal to one or more of the five senses – sight, sound, touch, taste, or smell.

Sight: the writer gives a clear picture of what he looks like and how he moved.

Touch: the simile comparing Alec to the sunrise suggests tremendous emotional warmth.

Sound: there is a sound of respect in his voice.

A poet's raw material is not made up of stone and clay, it is her personality. Kamala Das, the persona in the above mentioned poems, reflects women's burdens, echoes and their struggles by using her own unafraid voice to examine the silences. Her aim as poet is to underline the silences. Her aim as poet is to underline the predicament of contemporary woman beset by the crisis of the divided self. She wants to bring harmony out of this existence. She tries her best to uplift the position of women and thus resists the dominance of men. Writing in English helped her to communicate to a larger audience of women. As an individual woman she tries to voice a universal womanhood and to share her experiences, good or bad, with all other women. Love and Sexuality encompass a strong component in her search for female identity and the identity consists of polarities. Identifying herself with other sufferings women, Kamala Das universalizes the issues and the poems become a statement on gender differences and a move to transcend the socially imposed restrictions by yearning for individual love and

freedom. She wants to generate a new role for women in society and lend voice to the theme of loneliness and subaltern anguish

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ஐங்குறுநூற்றில் பழந்தமிழரின் நம்பிக்கைகள்

BELIEFS OF ANCIENT TAMIZH PEOPLE IN AINGKURUNOORU

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Abstract

This paper delineates the various beliefs of our ancestors found in the Aingurunooru poetic lines, which was sung by Five poets. The ancient Tamizh people strongly believed that the sounds created by the birds and animals must create a positive or negative impact to them. They also had a strong faith in astrology, augury, choromania, demons etc. The first grammatical book Tholkappiyam also denotes about the faiths and beliefs of ancient Tamizh People in astrology, augury and choromania also taken as supporting evidence for this study. Thus, this paper tries to reveal the beliefs of our ancient era found in the Aingurunooru.

Keywords: Aingurunooru - Belief - Demon - Sake - Augury

கருச்செற்கள்

ஐங்குறுநூறு, நம்பிக்கை, பேய், நிமித்தம், குறி பார்த்தல் சங்ககால மக்களின் திணைசார் வாழ்வியலைப் படம்பிடித்துக் காட்டுவன சங்க இலக்கியங்கள் ஆகும். அவை தொகையும் பாட்டும் என்று இரு பிரிவுகளாக வகைப்படுத்தப்பட்டுள்ளன. இவ்விவிலக்கியங்கள் வாயிலாக அக்கால மக்களின் உணவு, உடை, தொழில், பண்பாடு, விருந்தோம்பல், நம்பிக்கை, வீரம், கொடை, காதல், நட்பு ஆகியவற்றை அறிய முடிகிறது. இக்கட்டுரையானது ஐங்குறுநூற்றுப் பாடல்களில் இடம்பெற்றுள்ள நிமித்தம் பார்த்தல், குறி கேட்டல் மற்றும் பேய் பற்றிய சங்ககால மக்களின் நம்பிக்கைகளை ஆராயப் முனைகிறது.

நம்பிக்கை - விளக்கம்

‘நம்பு’ என்னும் சொல்லை அடியாகக் கொண்டே ‘நம்பி’ என்ற சொல் தோன்றியுள்ளது. சங்க இலக்கியங்களுக்கு

இலக்கண நூலாக விளங்கும் தொல்காப்பியத்தில், ‘நம்பு மேவு நசையா கும்மே’ (தொல்.சொல்.329) என்ற நூற்பாவழி ‘நம்பு’

என்னும் சொல்லானது ‘**விருப்பம்**’ என்ற பொருளில் விளங்குவதை அறியலாம்.

அறிவியல் முன்னேற்றம் கண்ட இக்கால மக்கள், அன்றைய சமுதாயத்தினரின் பெரும்பாலான நம்பிக்கைகளை ஏற்றுக் கொள்வதில்லை. நம் முன்னோர்கள் விட்டுச்சென்ற எச்சமாக இன்றும், சில பகுதிகளில் அக்கால மக்களின் நம்பிக்கைகளைக் காணமுடிகிறது. ‘ஜக்கம்மா சொல்லா, நல்ல காலம் வரப்போகுது!’ என ஒலிக்கும் குடுகுடுப்பையும், திருமணத்திற்குப் பொருத்தம் பார்ப்பதும், ‘போன ஜென்மத்துல செஞ்சதுக்கு இப்ப பாடாப்பட்டே!’ என்ற மக்களின் பேச்சும், நல்ல நேரம் (நிமித்தம்) பார்த்து செயல்களை செய்தலும், பேய் கதைகளும் நவீன உலகில் நம்மோடு கலந்துவிட்ட சங்ககால நம்பிக்கைகளின் எச்சங்களே.

“துறைவன் சொல்லிய சொல்என்

இறைவர் எல்வனை கொண்டுநின் நதுவே”

(ஐங்குறுநூறு.165:3-4)

என்ற பாடலில் சொன்ன சொல்லை தலைவன் மீறினால் அவனுக்கு தெய்வத்திடம் இருந்து தண்டனை கிடைக்கும் எனக் கூறும் சங்க காலத் தலைவியின் நம்பிக்கை இக்கால மக்களிடமும் காணப்படுகிறது.

பேய்

ஒருவர் இறந்த பிறகு உருவமற்றுச் சஞ்சரிப்பதாக நம்பப்படும் அமானுஷ்யமான தீய சக்தியே ‘**பேய்**’ என்னும் பெயரால் அழைக்கப்படுகிறது. தமிழின் முதல் இலக்கண நூலாகத் திகழும் தொல்காப்பியத்தில், போரில் ஏற்பட்ட காயத்தால் வருந்தும் மறவனைப் பேய்கள் பாதுகாப்பதாக அமையப் பாடப்படும் காஞ்சி திணையை “**பேய்க்காஞ்சி**” என்று கூறுகிறது.

“பேய் ஒம்பிய பேய்ப் பக்கமும்”

(தொல்.பொருள்.77:6)

மேலும், பேய்களிடம் இருந்து புண்பட்டுக் காயத்தால் வருந்தும் கணவனை மனைவி பாதுகாப்பதாக அமையப் பாடுவது

“தொடாக்காஞ்சி” என்று கூறுகிறது.

“இன்னகை மனைவி பேய்ப் புண்ணோன்

துன்னுதல் கடிந்த தொடாஅக் காஞ்சியும்”

(தொல்.பொருள்.77:10-11)

சங்ககாலப் புலவர்களான பேயனார், பேய்மகள் இளவெயினி ஆகியோரின் பெயர்களும் அக்கால மக்கள் பேய்கள்மீது கொண்டுள்ள நம்பிக்கையை புலப்படுத்துகிறது. பேய்களுக்குக் ‘**கழுது**’, ‘**கடி**’, ‘**மண்ணை**’, ‘**குணபாசி**’, ‘**பிசாசு**’, ‘**அலகை**’, ‘**வேதாளம்**’, ‘**கூளி**’, ‘**அழன்**’, ‘**சவம்**’, ‘**குணங்கு**’ ஆகிய வேறு பெயர்களும் உண்டு. பரத்தையிடம் செல்லும் தலைவனின் பார்வைக்குத் தான் பேய் போல காட்சியளிப்பதாக மருத நிலத் தலைவி வருந்திக் கூறுகிறாள்.

“பேய் அனையம்யாம்”

(ஐங்குறுநூறு.70:5)

“அவிர்தொடி கொட்பக் கழுதுபுகவு அயர்”

(ஐங்குறுநூறு.314:1)

என்ற பாடலில் பாலை நிலத்தில் பேய்கள் இரையைத் தேடி சுழல்வதாகவும் பாடப்பட்டுள்ளது.

நிமித்தம்

‘**நிமித்தம்**’ என்னும் சொல்லிற்குத் தமிழ்ப் பேரகராதி ‘**காரணம்**’, ‘**சகுனம்**’, ‘**அடையாளம்**’, ‘**பொருட்டு**’ (Tamil Lexicon. Vol.IV, 2254) எனப் பல பொருள்களைக் கூறுகிறது. நிமித்தம் என்ற சொல் தொல்காப்பியராலும் பயன்படுத்தப்பட்டுள்ளது.

“புணார்தல் பிரிதல் இருத்தல் இரங்கல்

ஊடல் அவற்றின் நிமித்தம் என்றுஇவை

தேருங் காலை திணைக்குஉரிப்

பொருளே”

(தொல்.பொருள்.16)

“மன்னும் நிமித்தம்”

(தொல்.பொருள்.39:2)

நிமித்தங்கள் அவற்றின் விளைவுகளால் இருவகைப்படுகின்றன. நற்பயன் விளைவிக்கும் நிமித்தங்கள் ‘**நல்ல நிமித்தங்கள்**’ எனவும், தீய பயனை விளைவிக்கும் நிமித்தங்கள் ‘**தீ நிமித்தங்கள்**’ எனவும் பகுக்கப்படுகின்றன. மேலும், நாட்டுக்குத் தீங்கு வந்தால் இளைகளை உதிர்த்துச் சகுனம் காட்டும் மரமாக ‘**உன்னம்**’ என்ற மரம் தொல்காப்பியர் காலத்தில் திகழ்ந்துள்ளது. இதனை, “**உடல்வேந்து அடுக்கிய உன்ன நிலையும்”**

(தொல். பொருள். 63:8) என்ற சூத்திரம் எடுத்தியம்புகிறது.

சங்கு, புல்லாங்குழல், வீணை ஆகியவற்றின் ஓசைகள், ஆலய மணி ஓசை, நீர் நிரம்பிய குடம், பிணம் அல்லது பசுமாடு எதிரே வருதல் ஆகியன நல்ல பலன்களைத் தரக்கூடிய நன் நிமித்தமாகக் கருதப்படுகின்றன. விளக்கு அணைதல், தண்ணீர் பாத்திரம் சாய்ந்து நீர் வெளியேறுதல், அணிந்த ஆடையில் தீப்பற்றுதல், ஒற்றைத் தும்மல், வீட்டில் மரம் முறிதல், புறா எழுப்பும் ஓசை, விலங்கு இறந்த செய்தியை கேட்டல், பாயை உணர்றி வைத்தல், தலைகீழாக பிரண்டு காட்சியளிக்கும் காலனிகள் ஆகியவை தீய சகுனமாக (நிமித்தமாக) கருதப்படுகின்றன.

குறி பார்த்தல்

குறி என்ற சொல்லுக்கு ‘யோகம்’ என்பது பொருள் (பக்.46, அகராதி நிகண்டு). சங்க காலத்தில் வாழ்ந்த தமிழ் மக்கள் குறி பார்த்தலில் நம்பிக்கை கொண்டிருந்தனர். அவர்கள் வாழ்வில் குறி பார்க்கும் மரபு தவிர்க்க முடியாத நம்பிக்கையாக இன்றும் சில கிராமங்களில் காணமுடிகிறது. இதனை,

“கட்டினும் கலங்கினும் வெறிஎன இருவரும்

ஒட்டிய திறத்தால் செய்திக் கண்ணும்”

(தொல்.பொருள்.113:3-4)

என்ற சூத்திரம் இரண்டு வகையான குறி பார்க்கும் மரபு தொல்காப்பியர் காலத்திலேயே நடைமுறையில் இருந்ததை காட்டுகிறது.

i. கட்டுக் குறி

செம்முது பெண்டிரை வீட்டிற்கழைத்து முறத்திலே பிடிநெல்லையிட்டு, எதிரே தலைவியை நிறுத்தி தெய்வத்திற்குப் பிரப்பி வழிபட்டு அந்நெல்லை நன்னன்காக எண்ணுவர். இறுதியில் ஒன்று, இரண்டு அல்லது மூன்று நெல்மணிகள் எஞ்சி இருந்தால் முருகன் அணங்கியது என்றும் நான்கு நெல்மணிகள் எஞ்சி இருந்தால் பிறிதொரு நோய் என்றும் முதுபெண்டிர் கூறுவர். இக்கட்டுக்குறி கூறும் முதுபெண்டிரை “கட்டுவச்சி” எனப் பெயரிட்டு அழைத்தனர்.

ii. கழங்குக் குறி

குறி சொல்பவன், தன் தலையிலே ஓர் ஆடையைச் சுற்றி ஒருபுறம் தொங்கும்படி செய்து, பல தண்டுகளையுடைய மரக்கோலை கையில் ஏந்தி காட்சியளிப்பான். கைக்கோளிலுள்ள ஒவ்வொரு தண்டிலும் சிறு பைகளைக் கட்டித் தொங்கவிட்டு, முருகன் முன்னிலையில் சிதறப் போட்ட கழற்சிக் காய்களைத் தன் கைக்கோளிலுள்ள பைகளால் வாரியெடுக்கும் போது குறிப்பாகத் தோன்றிய சில செய்திகளை பிறருக்கு எடுத்துரைப்பான். இதுவே “கழங்குக் குறி” எனப்பட்டது. இக்கழங்குக் குறி கூறுபவனை “வேலன்” என்றும், அவன் கையிலுள்ள மரக்கோலை “வேல்” என்றும் பெயரிட்டு வழங்கினர்.

“வெறியறி சிறப்பின் செவ்வாய் வேலன்
வெறியாட்டு அயர்ந்த காந்தளும்”

(தொல்.பொருள்.63:1-2)

எனக் காந்தள் மலரை அணிந்துகொண்டு வேலன் வெறியாடுவதாகத் தொல்காப்பியர் கூறுகிறார். வேலனால் நிகழும் வெறியாட்டு ‘வேலனாடல்’ என்றும் கூறப்படுகிறது. (பக்.108, அகராதி நிகண்டு)

“கறிவளர் சிலம்பின் கடவுள் பேணி
அறியா வேலன் வெறியெனக் கூறும்
அதுமனம் கொள்குவை அணையிவள்
புதுமலர் மழைக்கண் புலம்பிய
நோய்க்கே”

(ஐங்குறுநூறு.243)

என்ற பாடல் வாழியாக தலைவனைப் பிரிந்த வருத்தத்தால் உண்டான பசலை நோயை தெய்வத்தால் உண்டானது எனக் கூறி வெறியாட்டும் வேலனைக் காட்டுகிறது. இதனை “வெறியாட்டு இடத்து வெருவின் கண்ணும்” (தொல்.பொருள்.109:23) எனக் களவில் தலைவிக்குரிய கூற்றாகத் தொல்காப்பியர் கூறுகிறார்.

“வெறிசெறித் தனனே வேலன் கறிய
கன்முகை வயப்புலி கழங்குமெய்ப் படுஉ”
(ஐங்குறுநூறு.246)

“பொய்யா மரபின் ஊர்முது வேலன்
கழங்குமெய்ப் படுத்துக் கன்னந் தூக்கி”

(ஐங்குறுநூறு.245:1-2)

“மலைவான் கொண்ட சினைஇய வேலன்
கழங்கினால் அறிகுவது ”

(ஐங்குறுநூறு.248)

“பெய்மணல் வரைப்பின் கழங்குபடுத்து
அன்னைக்கு

முருகென மொழியும் வேலன்”

(ஐங்குறுநூறு.249)

போன்ற பாடல்களால் வெறியாடும் வேலனே
கழங்குக் குறி பார்த்தமையையும் அறிய
முடிகிறது.

**விரிச்சி கேட்டல் (மக்கள், மாக்கள் &
புட்களின் ஒலிகள்)**

ஒரு காரியத்தை செய்யக் கிளம்பும் முன்,
அதை அறியாத ஒருவரின் (மக்களின்)
நற்சொல்லோ அல்லது பிற உயிரினங்கள்
(விலங்கு, பறவை) ஆகியவற்றின் ஓசை
காதில் விழுந்தால் நல்லது என்பது
பழந்தமிழர் நம்பிக்கை. அத்தகைய
நற்சொல்லையோ ஓசையையோ
எதிர்பார்த்துக் காத்திருத்தல் “**விரிச்சி
கேட்டல்**” எனப்படும். இதனை விரித்துக்
கற்பனை செய்யப்படும் மனத்தோற்றம்
அல்லது மனமாயை என்றும்
அறிவியலாளர்கள் கூறுவர். இவ்விரிச்சி
கேட்டலை “**பாக்கத்து விரிச்சி**”
(தொல்.பொருள்.61:1) என வெட்சித்
திணையின் துறைகளுள் ஒன்றாகத்
தொல்காப்பியர் கூறுபுள்ளார்.

“மறுவில் தூவிச் சிறுகருங் காக்கை
அன்புடை மரபின்நின் கிளையோடு ஆரப்
பச்சூன் பெய்த பைந்நிண வல்சி
பொலம்புனை கலத்தில் தருகுவெண்
மாதோ
வெம்சின விறல்வேல் காளையோடு
அம்சில் ஓதியை வரக்கரைந் தீமே”

(ஐங்குறுநூறு.391)

என்ற பாடலில் உடன்போக்கு சென்ற
தலைமக்கள் (தலைவன் & தலைவி) மீண்டும்

மனைக்குத் திரும்பி வருமாறு காக்கையை
நற்றாய் வேண்டுகிறாள். காக்கை கரைந்தால்
வீட்டுக்கு விருந்தினர் வருவர் என்ற
நம்பிக்கையை இக்கால தமிழ் மக்களிடமும்
காணலாம்.

“நாளும் புள்ளும் பிறவற்றின் நிமித்தமும்”

(தொல்.பொருள்.88:17)

“ஆவொடு பட்ட நிமித்தம் கூறலும்”

(தொல்.பொருள்.175:3)

போன்ற நூற்பாக்கள் வாயிலாகத் தமிழ்
மக்கள் பறவைகள் மற்றும் விலங்குகளின்
ஓசைகளைக் கொண்டு நிமித்தம் பார்த்தனர்
என்பதை தெளிவுபடுத்துகிறது.

முடிவுரை

ஐங்குறுநூறு குறிஞ்சித் திணையில்
‘**வெறிப்பத்து**’ என்ற தலைப்பின்கீழ் வரும்
பத்துப் பாடல்கள் வழியாக வேலன்
வெறியாடுதல் மற்றும் கழங்குக் குறி பார்த்தல்
குறித்த செய்திகளை அறிய முடிகிறது.
பாலை நிலத்திலும் மருத நிலத்திலும் வாழ்ந்த
மக்களிடம் பேய் குறித்த நம்பிக்கைகள்
காணப்பட்டுள்ளது. மேலும், சங்க கால மக்கள்
காக்கை கரைவதை நல்ல நிமித்தமாகக்
கருதுபுள்ளனர் என்பதையும் அறிய முடிகிறது.

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CULTURAL TOURISM FOR CROSS CULTURAL UNDERSTANDING: A REVIEW OF TRENDS AND NEEDS

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Abstract

This review brings out the salient features of cultural tourism which is one among the rapidly growing fields for research in the arena of tourism. Cultural tourism accounts for over 39% of touring in the world. However, while most of the countries need to cross the borders to visit and appreciate dissimilarities, in India, as it is rightly called as the "A Mosaic of Culture" because of the diverse cultural features across the country, cultural tourism could be experienced within her national borders if a common practice among the general public and educational institutions is implemented to enhance cross cultural understanding. Andaman and Nicobar Islands stand as the epitome of such exposure. Highlighting the need for ideal educational experiences through regular expeditions, the paper explains about the feasibility of institution based exchange programmes in India as better than the setup in any other country. The paper concludes with a number of suggestions for future research, including cultural motivations, social harmony and heritage conservation.

Keywords: culture tourism, social harmony, understanding heritage diversity

Introduction

Cultural tourism in the past years has rapidly taken a vital role in boosting the economy of the world. Not only has it brought about an economic boom in the tourism sector, it has paved a path towards an indirect form of education through its wide subject coverage. The objective of this paper includes bringing out the essential aspects of cultural tourism, its relevance in India and the necessity of promoting cultural tourism in India for kindling social well-being and harmony.

As a land of diversity, India has long been a place of cultural appeal to the world. Known for its rich heritage and history, the land and its people are a major tourist attraction. With the proper knowledge and awareness of this and other various factors, the prospect of cultural tourism becoming a medium of cross-cultural exchange and understanding among the diverse people of the country is very promising.

Literature Survey

When we look at the term cultural tourism, its meaning seems quite obvious. However, this is not so as the correct definition of the term has been deliberated upon over the decades. There have been many instances in various works wherein the true definition and concept of cultural tourism has been inconclusive. It has also been expressed by some that the very notion of these words could mean a lot of things thereby making it difficult to define it with an explicit set of words. This is mostly due to the fact that it has multiple definitions therefore making it an extremely hard task (McKercher and Du Cros 2002).

Within the varied culture and people, there is a real need for the distinctive dissimilarities to be shared across religion, language and race for harmony. Since cultural tourism is an activity that covers a vast area of not only various forms learning experiences but also incorporates the different features of a society into it (UNWTO, 2017), the continuous promotion of cultural tourism would bring forth an intercultural exchange and learning on a great level. Besides, culture being such a rich word in itself, it is evident that this exchange should include food, music, traditional customs, various forms of art and architecture, attires etc. Learning

through experience is considered to be the best form of learning and is capable of making the learners understand the very foundation of knowledge which is logical thinking based on understanding the core of issues. This act of physical learning and experience would also bring more religious tolerance among its people too.

In some cultures of India, certain conservative rules in certain aspects of life are still practiced (Deshpande, 2010). This makes it evident that there is a presence of less liberalism as well as gender inequality in those cultures. On the other hand, there are cultures like those of the Nagas wherein women are considered as equal to men in the community (U.A. Shimray, 2002). It is not a hidden fact that if there is to be development and progress in any aspect of life, equal rights and opportunities should be enjoyed by every individual so that their potential may be realized and not obstructed. By intermingling on a personal and physical level with a different culture in different tangible and intangible ways, cultural tourism could very well be a channel for enlightenment and bringing positive changes within one's culture.

Promoting cultural tourism in the country would close the gap sensitivity towards each other's culture which is still widely prevalent. Enlightening the citizens about the advantages of this form of

tourism as a serious leisure and finding in it career opportunities is vital (Stebbins, 1996). The younger population can be taught and encouraged on the advantages of travelling as a hobby and a form of education. Paying more attention to co-curricular activities like cultural/educational tours and field trips in their formal education may be helpful. Therefore, the importance of traveling and the career prospects of tourism should also be thoroughly included in the educational curricula across the country too.

The problem of unemployment remains a big issue in a country like India whose population is ever on the rise and this is a major factor in deterring the country from moving forward. Although there are many states with the potential of growing economically from promoting tourism properly, the lack of employment in other industries has, for example, in a place like Uttarakhand, compelled a large section of the population to find work in other cities (Hidenori, 2014). Promising states in the country are thus unable to grow and utilise their resources that could not only solve the issue of unemployment in the country, but would eventually put the tourism industry at par with the rest of the world as well. As mentioned by Arun Sharma and Suman Sharma (2017), the tourism industry is "one of the most notable service industries in the world". The

colorful variety of cultures across India needs a platform where it can be truly displayed for the purpose of exposure while attracting cultural tourists from both the country and abroad to bring enlightenment and harmony.

With the onset and growth of technology, traditional skills and craftsmanship are beginning to quickly disappear in almost all the cultures. At this stage, it would be hardly a surprise if they were to completely disappear at some point in the future. At the same time, the bright side is that more and more people are discovering an interest in history and culture. We can see this on social media platforms such as YouTube where traditional cooking and farming, bamboo/cane weaving, pottery making, wood carving and many such skills are gaining popularity and attracting millions of views. Although virtual observation is no doubt helpful, there is no arguing that it cannot produce the same result as learning from actual physical presence. This is where cultural tourism steps in as a physical platform of learning and spreading such skills. This would not just help in developing one's skills but also allow people to be self-sustainable which probably ultimately contributes towards promoting a sustainable environment and living in it.

India is a secular country with many religions leading to many festive celebrations, religious and cultural, as well as major and minor. They are celebrated without end and therefore India has been rightly called the land of festivals. The myriad celebration across India in an annual year is a characteristic unique to the country. However, there are still many that are unpublicized, and a lot of sections in the society, for example, ethnic groups that are yet to make their culture known to the rest of the population. Furthermore, these areas are inevitably very less developed and neglected, and so they are deprived of even the most basic luxuries available in today's world. One needs to realize that this issue cannot be solved as long as their traditions including festivals remains concealed to the rest of India. Organizing more festivals in these places would help bring tourists and in turn development, employment and exposure of the population (Csapo, 2012). Thus, such steps can also help eradicate the problem of social marginalization in a country like India.

Of all the issues faced today, the most important remains communalism and racism. Social differences like caste, creed and religion have been given a certain kind of importance that sometimes become more than rational and results in a strong contempt for other

sections and divisions. This is a common issue confronted by the whole world and has maximum impact with considerable negative manifestations in India due to the conditions of the subcontinent. Encouraging and promoting intercultural tourism within the country could also bring about a decrease in any form of racial discrimination and cultural stereotyping. The heritage of India can be preserved by eradicating intercultural evils through the promotion of cultural tourism. As Timothy and Boyd(2003) has stated, "Heritage is the modern-day use of elements of the past and is not simply the past".

India perhaps is a country with a great difference among its people in the name of religion, language, food habits etc. The greater the difference among the people, the better the experience will be with regard to the variety of differences and uniqueness of each division of any kind in society. While in most of the world this experiential learning is difficult because the diversity among the people is minimal, therefore, most of their understandings about cross cultural elements could be only through readings and assumptions. In order for them to achieve a better understanding of the subject, they would have to go on an international tour to get their experience and learn the facts. This could be also one of

the reasons why cultural tourism is getting a good reception across the world. Richards (1996) mentions how the coming together of culture and tourism as one has resulted in bringing progress in the world.

On the other hand in India, a great many differences to experience are available within its frontiers without the necessity to travel abroad. It is essential to tap this available opportunity to educate the students and common public with regard to cross cultural requirements. This could lead to a better understanding of cultural similarities and dissimilarities as well as tolerance among the masses.

Design of the study

A survey with 30 students in India belonging to four different states and three different religions has been designed for the purpose of this study. Out of the four states, two had 7 participants each while the other two states had 8 participants each. Though the participants belonged to different religions, it was ensured that there was a balanced representation from each religion. A

set of 5 questions has been designed to get the facts with regard to the understanding of the students about cultural tourism and cross cultural understanding. The questions have been circulated among the students through Google Forms due to the prevailing pandemic in India.

Questions for the study

1. Have you ever been out with your family or with your school/college friends on a tour to know about culture?
2. India is a country with great differences among the people and do you feel you had opportunities to mingle with most in your life?
3. Have you ever come across the term Cross Cultural Understanding?
4. Do you think that you should get a chance as a student to mingle with people of different culture and religion to know better about them?
5. Do you think that meeting people from different backgrounds will help you to know about yourself and them better?

Research analysis

Table 1.1

Research Question	Yes	%	No	%	Not sure	%	Total
1. Have you ever been out with your family or with your school/college friends on a tour to know about culture?	11	36.66	11	36.66	8	26.66	30

2. India is a country with great differences among the people and do you feel you had opportunities to mingle with most in your life?	7	23.33	20	66.66	3	10	30
3. Have you ever come across the term Cross Cultural Understanding?	3	10	24	80	3	10	30
4. Do you think that you should get a chance as a student to mingle with people of different culture and religion to know better about them?	21	70	7	23.33	2	6.66	30
5. Do you think that meeting people from different backgrounds will help you to know about yourself and them better?	25	83.33	3	10	2	6.66	30
Total	70		66		24		

Table 1.1 shows the responses given by the 30 participants to the 5 research questions that were asked to them. Based on their responses, it is clear that students do think that they should get a chance to mingle with people of different culture and religion to know better about them. The table also demonstrates that the participants believe meeting people from different backgrounds would help them to know about themselves and others better. The table shows equal positive and negative responses on participants going out with your family or with their school/college friends on a tour to know about culture which means that the concept is not fully developed and sensitised among people. At the same time, only a few of the participants showed awareness about the great differences among the people and places of our country and as such, they responded that they did

not have the opportunity to mingle with people from different regions and cultures in their lives so far. In such a scenario, it is not surprising that a majority of the participants responded negatively in their awareness about the term Cross Cultural Understanding.

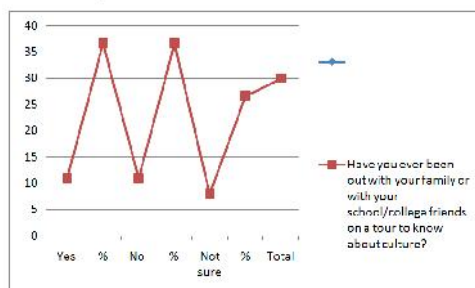


Figure 1.1

Figure 1.1 depicts that 36.66% of the participants have been out with their family or with their school/college friends on a tour to know about culture while another 36.66% have not done so. The remaining 26.66% responded to not being sure whether

they did the same or not. The mixed nature of the responses from the participants showed that the idea of going out with family and friends with conscious plans to know about our country's diverse culture is yet to disseminate on a wide scale.

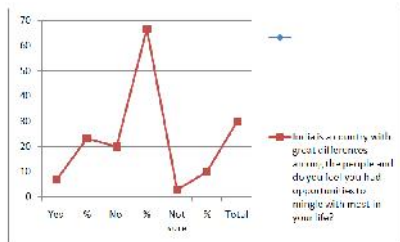


Figure 1.2

Figure 1.2 shows an interesting picture where only 23.33% of the participants responded positively on their awareness about the great cultural differences among Indians and their states. A clear majority of 66.66% of the participants admitted to not being aware of the above statement and that they didn't feel the presence of opportunities to mingle with people from different backgrounds, cultures, religions and places in their lives. 10% of the participants were not clear on whether or not they had this opportunity or not.

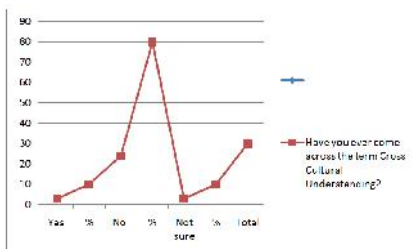


Figure 1.3

Figure 1.3 shows that a mere 10% of the participants have come across the term 'Cross Cultural Understanding', while 80% of them were not aware of the term. The remaining 10% were not sure if they have heard of the term before or not. It clearly shows that awareness about the concept is lacking among the participants.

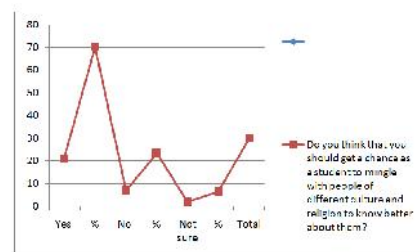


Figure 1.4

Figure 1.4 illustrates 70% of the participants showing interest in getting a chance as students to mingle with people of different culture and religion and to get to know them better. Only 23.33% replied in the negative regarding this while 6.66% of the participants were not sure of their opinion on this.

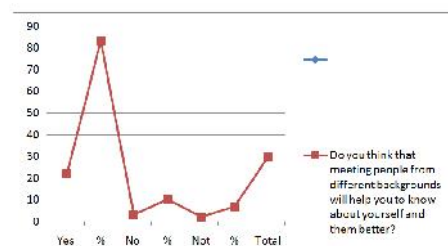


Figure 1.5

Figure 1.5 clearly shows that 83.33% of the participants are convinced that meeting people from different backgrounds will help them to know themselves and others better. Only 10% of the participants replied in the negative on this while 6.66 were not sure about it.

Result Analysis

The research study revealed a positive mindset of the students in favour of learning more about the country's diverse culture and people out of their own interest which they believe will make them know about themselves and others better. The study discloses the need of creating more and better awareness among students and the general public about our country's myriad cultural beauty and diversity in a systematic way. The youth specially need to be sensitized on the concept of cross cultural understanding and tolerance. In the midst of the clear lacuna on the cross cultural understanding front among the participants, the study reveals the participants' willingness and interest to intermingle with people of different culture and religion, to know them better. To meet people from different backgrounds, according to their responses, will help them build their self awareness in the process.

Conclusion

This research study brings to the limelight the need as well as the

aspiration to cut across the borders to visit and understand the vastness and beauty of the various cultures in India to bring its title of "A Mosaic of Culture" to the forefront. The diverse cultural features of India is something worth appreciating and admiring, which is the pride of every citizen. As revealed by the study, cultural tourism need to be made a common practice among the general public and given a more systematic approach of study in educational institutions to develop cross cultural understanding. As expressed by the participants of the study, the interest and willingness to learn and embrace the cultural diversity of the country can be carried forward along with educational experiences through regular expeditions and exchange programmes of institutions within the country. The responses of the participants echoed the need as well as the readiness to create opportunities to expand on social harmony, cultural motivations and heritage conservation among the youth given the right support.

Based on the reaction of the participants to the research questions, the study concludes that cultural tourism is a significant way forward for cross cultural understanding among people not only in India but worldwide. Given the right leverage, cross cultural understanding among the youth will specially reduce the unwanted

growth of communalism and racism and flatten the social discords based on differences like caste, creed and religion. In India, cross cultural elements are experienced by every citizen at one time or the other. Our cross cultural understanding is not based on reading or assumptions like many countries, but on direct experience since India offers its citizens an abundance of cultural differences within her own frontiers. The study emphasizes the need of educational institutions and the government to systematically tap this opportunity to educate the future generation on cross cultural requirements and understanding. As rightly conveyed by the participants, if the opportunity to mingle with people of different culture, region and religion is provided, it will show the way to a better understanding of self, others, cultural similarities, dissimilarities and tolerance among the masses.

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