

ORIGIN OF THE KOLLAM ERA-A REVIEW

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Abstract:

The origin of the Kollam era is still a riddle wrapped in a mystery inside an enigma. It remains still one of the unresolved mysteries in Kerala history. The beginning of the Kollam era was in a period of cultural and educational glory. Luminaries like Kulasekhara Alwar, Cheraman Perumal Nayanar and Sri Sankaracharya dominated the history of that period. The period presents a fruitful amalgamation of the best ideas of Aryan and Dravidian civilizations. No record is available so far to answer the question as to who inaugurated the new era. Historically, the era might have been started by Rajasekhara Varma Kulasekhara who ruled from 820 to 844 AD. A Sreedharan Menon says; Rajeasekhara Varma is now where mentioned in connection with the introduction of the new era. In the absence of evidence, the origin of the Kollam era still remains one of the unresolved mysteries in Kerala history. Therefore, various views have been expressed by learned historians and those view have been criticized for want of logic and evidence.

The origin of Kollam era marked an important epoch in the history of Kerala. It began in 825 A.D. on 1st of Chingam to the people of South Kerala, and on the 1st of Kannai to the people of North Kerala. According to Elamkulam P.N Kanjan Pillai, in Travancore, Cochin, Madurai, Tirunelvely and Ceylon, the 1st Chingam is the beginning of the New Year. Vischer's View The Dutch writer Vischer was the first person to give an opinion about the Kollam era. His theory was based on the legend of the Cheraman Perumal dividing the Kingdom and going to Mecca, Vischer said that the King left from Panthalayani Kollam1, and therefore, to commemorate that even the Kollam era was started. The Cheraman legend has now been accepted as fiction and therefore this theory is rejected as unconvincing. Buchanan's View According to Buchanan, the Kollam era began in 1766 A.D. He had travelled widely in Malabar and the Tulu country after the Mysorean interlude. In 825 A.D two thousand years of the Kollam era were over. It was the practice to begin the era afresh at the end of every 1000 years2.

In 825 A.D the second thousand years were over, and therefore that year came to be treated as the fresh beginning of the Kollam era. This theory was questioned by Burnell and many others. Burnell suggested that the Kollam era was started in September 824 A.D. This view is also unacceptable. Logan's View Logan, the author of the Malabar Manuel, has suggested that the Kollam era began on the 1st Chingam in the South and on the 1st of Kanni in the North, in commemoration of the achievement of independence from perumal rule by Venad and Kolathunad respectively3. Logan accepted the Perumal Legend, and went a step forward by making an attempt to produce evidence for the story of a perumal who partitioned his kingdom, accepted Islam and went to Mecca. K.P. Padmanabha Menon has stated that it was unfortunate that Logan incorporated into a book of history what an view of Logan in the light of modern historical researches. Venad and Kolathunad attained independent status only after the decline of the Kulasekhara empire due to the invasion of the Cholas in the 11th century A.D.

Therefore, it is historically unsound to accept the theory of Logan that the Kollam era began in 825 A.D. in connection with the achievement of independence by these two states4. Gundert's View Dr. Gundert, an eminent Malayalam Scholar and historiographer of Kerala, suggests that the Kollam era was originated to commemorate the event of the construction of a Siva temple at Kollam. The commercial and political importance of Quilon helped the new era to be carried to other parts of Kerala by merchants 5. Temples in Kerala started in the 8th century. Siva temples and Vaishnava temples began to be constructed not

only in Kollam but throughout Kerala. In 825 A.D. Kerala was ruled by Cheraman Perumal Nayanar who is identified with Rama Varma Kulasekhara (820-844 AD) 6. He was the leader of the Saivite movement in Kerala.

Therefore, it is possible that a Siva temple might have been constructed first in Kollam and then in other places. The connection between the construction of a Siva temple at Quilon, and the beginning of the Kollam era is illogical and it is not proved even by stray pieces of documentary evidence. Therefore the theory is not accepted. According to A. Sreedhara Menon, there is no important Siva temple of antiquity either in South Quilon or in Panthalayani Kollam. Relation to Sankaracharya Keralopathy has suggested that the Kollam era was inaugurated by Sankaracharya in commemoration of the introduction by him of the anacharams or irregular customs of Nambudiris, Chronology is against this theory to be accepted as correct, since the Kollam era originated 5 years after his death in 820 A.D and he could not have introduced the anacharams in 825 A.D⁷ .

Kollam Tontri Another theory is that the Kollam era originated in commemoration of Kurakkenni Kollam in the South and Pantalayani Kollam in the North. Kollam Tontri is interpreted to mean that the Kollam town came into existence. It can also be explained as the beginning of the Kollam era⁸ . Kollam town existed before the starting of the Kollam era. Therefore, it is not correct to believe that the Kollam era was started in 825 A.D. to commemorate the founding of the Kollam town in that year. Moreover, Mahodayapuram was the capital city in 825 A.D and Quilon was the headquarters of the feudatory of the Chera emperor. Therefore, the importance of the place may not be taken into consideration when all Kerala era was started. Kollam Azhinta Andu Prof. Venkataramayya has suggested that a new era appears to have been started in 1096 A.D by Kulothunga Chola to commemorate the important event of the destruction of the city of Kollam in that year by his Commander Naralokavira.

He further says if the Kollam Azhinata Andu dates from the Azhivu or destruction of Kollam, the Kollam Tontri or Tudangi Andu should date from the beginning of the town of Kollam. He also suggests that they Ay King migrated from Vizhinjam to Quilon when he was successively defeated by the Pandya King, Sri Mara Sri Vallabha (815-862 A.D). This is not supported by historical evidence. A Sreedhara Menon points the destruction of Quilon, it does not necessarily follow that another era should have been started earlier to commemorate its founding. Udaya Marthanda Varma Story P. Shanguny Menon states that in 825 A.D King Udaya Marthanda Varma of Venad convened at Kollam a grand assembly of all learned men of Kerala to discuss the matter of introducing a new era, and it was resolved there to start the new era on the first of Chingam 825 A.D itself.

In course of time, this era was accepted throughout Kerala, Tirunelveli, Madurai, Ceylin, etc. This story has been accepted as the correct explanation of the origin of the Kollam era. This theory has been criticized by Sreedhara Menon in the light of reliable facts. The following are his observations⁽¹⁾ The record in the Padmanabha Swamy temple quoted by Shanguny Menon actually belongs to 1625 A.D ⁽²⁾ There is no record in the Padmanabha Swamy temple prior to 1375 A.D⁽³⁾ There was no ruler among Venad Kings who bore the name Udaya Marthanda Varma. He could have been only a vassal of the Chera emperor of Mahodayapuram and an era promulgated by him could not have commanded universal acceptance in Kerala ⁽⁴⁾ historically speaking, the Kollam era began during the period of Rajasekhara Varma Kulasekhara(820-844 A.D)¹¹ but his name is nowhere mentioned in connection with the inauguration of a new era ⁽⁵⁾ Sankaranarayaniyam compiled in 869 A.D ⁽⁶⁾ if a new era had been inaugurated in 825 A.D. It would certainly have found its way into records and inscriptions immediately thereafter. But the Kollam era is used regularly only from the 12th century A.D.

Onwards and no record dated Kollam era has been obtained prior to the 10th century A.D. in the light of the above facts, Sreedhara Menon questions the reliability of the Udaya Marthanda Varma story. SETTLEMENT OF THE CHRISTIAN COMMUNITY It is argued Christian traders settled in the town of Quilon in 825 A.D and then inaugurated the new era. The people of Southern Quilon accepted the era first and it took a month for the news to reach north and command general

acceptance. It is believed that the merchant who inaugurated the era appears to be Maruvan Saphir of the Ayyan Atikal's Grant¹². This Merchant reckoned his years, months and dates from the date of his landing in Quilon or the date he set up his factory in Kollam. It is difficult to believe that an era could be founded to commemorate the building of an obscure factory by an ordinary Xian merchant. It is also difficult to believe that the settlement of a colony of Christian merchants will be honored by inaugurating a new era. Onam Kollam era is also associated with Onam, the national festival of Kerala.

Onam was celebrated in Kerala and other parts of South India even from the Sangam age. Therefore it is not correct to believe that the Kollam era was started to commemorate the Onam festival. Moreover, Onam has nothing to do with the concept of the Kollam era¹³. Saptarshi Era Theory According to Prof. P.Sundaram Pillai, Kollam era was a modification of the Saptarshi Era or Sastra Samvatsara, the scientific year par excellence. This era was very popular in North and Central India. It is recorded in cycles of 100 years, the first cycle commencing in 76 B.C¹⁴. The Brahmin immigrants brought this era to Kerala from the North. The proponents of this theory believe that after the coming of the Nambudiri Brahmins to Quilon, the Saptarshi era completed its 9th cycle and began the 10th cycle on the first of Chaitra 825 A.D¹⁵ and eventually it came to be known as the Kollam era after the name of that town. Gradually, the practice of beginning the era afresh after every hundred years might have been given up and the Saptarshi era got itself adjusted for local purposes. K.P.Padmanabha Menon thinks that there is indeed much to commend in K.P.Padmanabha Menon's theory. Prof. Sundaran Pillai's theory. Prof. Elamkulam P.N Kunjan Pillai considered the theory of Prof. P.Sundaran Pillai as more acceptable than those of others. A Sreedhara Menon supports the view that it might have been a continuation of the 10th cycle of the Saptarshi era which began in 825 A.D until fresh light is thrown on this question and the mystery is finally resolved, the theory may be provisionally accepted.

Conclusion

The Saptarshi Era theory is based on mathematical calculation and not on historical evidence. It does not explain how the Kollam era commenced on the first of Chingam in the South and the first of Kanni in the North, or why the traditional system of calculations was given up and a new system adopted. Even in modern times, this difference prevails between North and South Kerala. None of the so-called theories convincingly explains who started the Kollam era in 825 A.D or what the circumstance were. End Notes: 1. A. Sreedhara Menon, A Survey of Kerala History, Thiruvananthapuram, 1982, P.13. 2. Velayudhan, Panikkassery Travellers and Historians, Part III, Thiruvananthapuram, 1992, P.156. 3. A. Sreedhara Menon, Kerala History and its Makers, Thiruvananthapuram, 1996, P.119. 4. William Logan, Malabar, Vol-I, Thiruvananthapuram, 2001, P.221-222. 5. K.P.Padmanabha Menon, History of Kerala, Vol-I, Thiruvananthapuram, 1998, P.37. 6. Samuel Matter, Native Life in Travancore, P-V, Thiruvananthapuram, 1996, P.52. 7. A.Shangunny Menon, A History of Travancore from the Earliest Times, Thiruvananthapuram, P.VII, 1992, P.75. 8. K.P.Padmanabha Menon, Op.cit, P.209. 9. K.Ayyappan Panicker, Kerala Writers in English, Thiruvananthapuram, 1987, P.1. 10. K.V.Krishnan Iyer, Social History of Kerala, Vol-I, Thiruvananthapuram, 1992, P-1. 11. T.K. Velupillai, Travancore State Manual, Thiruvananthapuram, 1989, P.69. 12. V. Nagam Aiyar, Travancore State Manual, Vol-I, Thiruvananthapuram, 1992, P.55. 13. Dr. G. Krishnan Nadar, Historiography and History of Kerala, Thiruvananthapuram, 2013, P.207. 14. Ibid. 15. Kerala Society Papers, Vol I & II, Thiruvananthapuram, 1997, P.103.

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ROLE OF PRESS FOR THE LIBERATION OF WIDOWHOOD IN TAMILNADU – A STUDY

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The Madras Presidency was best among the Indian States in the development of education in the beginning of the Twentieth Century and it successfully competed with other states in the race for the abolition of social evils too. The deep-rooted conservative ideas among the dominant section resulted in many social evils such as Devadasi System, Child-marriage and forced widowhood. Among the social evils, the forced widowhood affected a major fraction of the women society. The period witnessed few social reformers who fought against this evil in favour of the affected women. At Madras, Veerasalingam Pantulu and his followers, Chenchal Rao and Diwan Bahdur, celebrated the first widow remarriage in June 1883 in the face of orthodox opposition.¹ *The Hindu* reported that G. Subramania Iyer conducted the remarriage of his daughter who became a widow at the age of twelve before consummation. It was held on December 1889 at the venue of the Fifth Indian National Congress Session at Bombay. His friends and relatives at Madras deserted him.² The *Swadesamitran* viewed thus: “As a result of the sustained campaign, widow remarriage took place both in Brahmin and non-Brahmin families. G. Subramania Iyer published many articles on the necessity for abolishing infanticide also.”³ As per the journalistic ethics, the major section of the press also committed itself to the support of the reforms. They generated awareness, criticized backwardness and created a favorable public opinion. Some journals worked in support of the traditional systems. This Chapter deals with the attitude of the press on the forcible widowhood in the Tamil speaking areas of Madras Presidency .

The extreme suffering for the women community in Tamil Nadu was widowhood. The dictionary defines widow as a woman whose husband is dead and who has not married and a widower as a man whose wife is dead and who has not married again. Generally speaking, widowhood is a state of being a widow or a widower.⁴ But the problem in Tamil Nadu was that the state of widowhood was forced only on women. The *Stri-Dharma* considered that the culmination of a woman’s suffering was in her widowhood.⁵ In India, widowhood was not just transition from one marital status to another after the death of the husband. Entering into widowhood is more hazardous, painful and humiliating to women than to a widower because of the discrimination and ritual sanctions of the society against widows. As a result, widows not only suffered with social and economic sanctions but also faced many psychological consequences, loneliness and in many cases deprivation, causing emotional disturbances and imbalance.⁶ Widowhood was the last phase of life for most women. Widowhood was also the dreaded time of life. Depending on her caste and age at widowhood, a woman could expect to face any number of hardships.⁷ there were different categories of widows -the aged, the destitute, the young and even widows of tender age etc., and each category of widows had its own problems.⁸

The position of widowhood further complicated when mismatched marriages came into existence to maintain lineage. Fifty year old males started marrying teenaged girls of fifteen to sixteen years of age, with the expectations of descendents, mainly the male descendants. Such mismatched matrimonial relations were increasingly accepted by poor parents willingly due to their inability to arrange good dowry. Such old men died after a few years of marriage leaving behind the young widows, who were later on forced to live a cursed life after being deprived of natural requirements.⁹

Usually widows were forced to wear the white clothes which was for easy identification. They were forcibly tonsured. They were secluded and placed in the murky corners of homes. They might experience the wrenching emotional pain of losing a loved spouse. They might be considered by others to be dangerously inauspicious.¹⁰ They struggled with their bodily affairs frequently, and when the widows were unable to contend with their feelings, and they got ready even to commit suicide. It was a life long chastisement forced on the widow for no fault of hers. They were pressed by their kin to avoid all, 'hot' non vegetarian food, eat rice only once a day (a quantity that left her almost fasting); keep away from bodily adornments; and live in enduring celibacy.¹¹

The extended families did a little bit of good to the young widows. At least the food was not scarce and the kids of the family usually mingled with them and filled their lives with some warmth. With the emergence of nuclear families, the problem of widows had become more acute. Such families might provide shelter to the widow mothers but the situation became very sensitive in the case of widow sisters and sisters-in-law. Mere provision of shelter and food were not enough to solve the problems of widows. Young widows were subjected to harsh criticisms because of their renewed interest in life and their expressions of such interests. The society expected the widows to maintain the ideal of strict discipline for the rest of their lives.¹²

Re-marriage was considered as the only means to rescue the widows from these types of sufferings. The *Grihalakshmi* observed that among the women rights, widow re-marriage was the paramount one, which should be compulsorily given to the women community.¹³ But it was not trouble-free to perform widow remarriage due to the social obstacles. In spite of these obstacles, the press published the sufferings of widows and created favourable public opinion for widow re-marriage.

Sufferings of the Widows

Myths, surroundings and complex social structures, namely, caste, religion and social class turned the widowhood of women a multifaceted problem. The life of the widow was, at its best, one of incessant self-sacrifice and at its worst, a record of unredeemed sorrows and sufferings, a long tale of troubles and tribulations, hopelessness and helplessness. Widowed women often faced a strong drop in status and limited life choices. Economically, the position of a widow was deplorable. Widow's life could be highly disrupted if she did not have economic means of support. She could not earn by virtue of her own right. She could not claim any share in the joint family possessions or even in the property of her husband. A widow was to tolerate the hardships of widowhood as well as youth with all patience and perseverance. Her main interest in life was to go on pilgrimage. The state of widowhood, especially in young age, was regarded as a curse on her misdeeds of the previous birth. She was condemned for the death of her husband. Hence she was subjected to severe insults and bitter taunts. Comparatively, the condition of non-Brahmin widows was better than that of Brahmin widows. The *Stri-Dharma* observed that there was perhaps no Brahmin house in Tamil Nadu without a widow, and there was no widow who cherished happiness in her heart.¹⁴ In Brahmin community, the widows were tonsured and dressed with white *saree*.¹⁵ They were kept in the gloomy corner of the house. They were distanced from the worldly affairs and even from the sunlight. They were considered the symbol of misfortunes and sorrows. They were called as *amangalis* (inauspicious beings). The orthodox people did not allow them to attend sacred ceremonies in the family and society. The rules of *sastras* were enforced on them while the Eurasian women or Muslim women were exempted.¹⁶ The widows among the lower castes suffered under different types of disabilities. Among the lower castes, widow remarriage was not prohibited though there was aversion towards it. One important aspect among the lower castes, which

caused hardship to the widows, was the type of family in which the widows lived.¹⁷ The *Kudi Arasu*, published by E.V.R., the well known social reformer of Tamil Nadu, remarked that the sufferings of widows, were everlasting suffering and imperishable pain.¹⁸ In those days, the widowhood was considered as a state of social death.¹⁹

When a child widow attained puberty, her heart would bleed to see the girls of equal age.²⁰ They could not struggle with the feelings and many of them slipped from the stateliness of life. It is said that 90% of the prostitutes were widows from both high and low castes.²¹ Their illegal sex relations caused large number of infanticides. The *Vaisya Mitran* revealed an incident in which a widow came from Madurai, gave birth to a female child in the Municipal toilet in Madras and later on, she abandoned the child. She was arrested and sent to court²². It was not a normal occurrence. A widow giving birth to a child was considered a social sin and no wonder she travelled all the way to Madras secretly to escape from the criticism of the society. The *Kumaran* revealed the fact that 92% of widows, who gave birth to a child, committed suicide.²³ Apart from caste difference, the sufferings of widows varied due to the age factor. An old widow was much better off than a child widow or a childless widow.²⁴ Although widow re-marriage had been legalized since 1856, it remained an uncommon practice in Tamil Nadu even by 1929.²⁵

The *Kudi Arasu* revealed a shocking report that according to the Census of 1921, there were 11,892 child widows in Tamil Nadu, who were under the age of five years and among them, 597 were under the age of one. The journal wondered what was the crime the children had done and for what crime they were suffering with this social chastisement. The questions raised by the journal, changed the views of the public towards the problem of widows.²⁶ The orthodox people criticized such journals as anti-public. The *Kumaran* bravely wrote that they were ready to carry the title given by the orthodox people, if the widows could see dawn in their life.²⁷ Compared with the widows of other religions, Hindu widows underwent many hardships due to the religious rules and customs. Neelavathi, the Self-Respect cadre, wrote in an article in *Kudi Arasu*, that the tears and sufferings of the widows would be the major cause for the downfall of Hinduism in this land. She supplemented that the sufferings of widows were more severe than untouchability.²⁸

Letters to Kokilambal

The journals mobilised the public in favour of widow marriage through their own techniques. *Gnanasakaram* followed a technique of a long story in the form of letters written by a widow named Kokilambal, under the title of '*Kokilambal Kadithangal*' (Letters from Kokilambal) in the year 1911.²⁹ The tale dealt with many social evils like problems of widowhood, child marriage and advocated widow remarriage as the solution. In this story, Kokilambal, a small girl got married to an elderly man. When she attained puberty, she became a widow. The family members of the husband censured her as ill-fated for the demise of her husband. The story ended when the girl fell in love with a young man and got married to him. The journal was bold enough to make public such revolutionary climax in those days. The story exposed evidently the agonies of widows. The sentences uttered by the female lead, "It's your stupidity to organize marriage for me with a man of forty five, when I was seven"³⁰ and "The man was similar to my father. Is he an apt pair for me?"³¹ The evil of child marriage was strongly condemned by journals. The story exposed the sufferings like forcible tonsure and murky room isolation. The story witnessed that the widow herself turned towards the re-marriage. The story turned the minds of the readers towards the cause of widow marriage. This ground-breaking endeavour, done by the journal, created a stir among the orthodox people whereas it was received by the broad-minded people.

Widowhood Worse than Sati

Before 1829, sati was followed in major parts of India. The Colonial Government enacted an Act to terminate the evil practice. But there was no way to send the sufferings of the living widows. There were difference of opinion between orthodox and liberal press on the issue of sati and widowhood. The orthodox journals welcomed the continuation of widowhood and always praised the system of sati. The *Arya Dharmam*, a conservative journal, observed that the strong-minded women certainly would go for sati and only the less determined women would opt for widowhood.³¹ The *Viveka Bodhini* observed that the *uthamapathinis*³² would be dying immediately after the death of their husbands, those who could not die immediately would go for sati and those who could not opt for both, would go for widowhood.³³ It indirectly suggested that death was the only way to flee from the painful widowhood. The journal *Ananda Bodhini* frankly wrote against widow re-marriage in 1918.³⁴ But in course of time, it changed its view on widow re-marriage. It pointed out that in olden days, women were given freedom to opt for sati or widowhood and in the same way, they would be given the freedom to go for re-marriage.³⁵ *Nattukkottai Vaisyan* condemned the system of forced widowhood as inhuman and it was worse than the cruel practice of Sati.³⁶ The *Kudi Arasu* expressed its view that sati was painful for one day whereas widowhood was most painful for the whole lifetime.³⁷ Periyar E.V.R. wrote in the *Kudi Arasu* that Rajaram Mohan Roy should be blamed for the tears of widows. Unless he worked hard for the abolition of Sati Act, widows could be immolated with the dead bodies of their husbands. As a consequence of the Act, they had to live with everlasting sufferings. Instead of dying with only one death, they were forced by the Act to live with a sequence of deaths frequently.³⁸ Thus, the journal indirectly asked the Government and the public to take some efforts to bring an end to the tears of widows.

Obstacles for Widow Re-marriage

To educate the public on widow re-marriage, the journals explained the impediments before the reform. The major obstacle was the mind-set of the orthodox people. They were not prepared for the change and they did not allow others for the same either. Even though there was a law favouring remarriage was enacted in 1856, the orthodox people were conveniently blissful of the law. The Government was not paying attention to enforcing the law effectively.³⁹ The mass illiteracy among the Indian women was another obstacle. Although men of foresight came forward to marry the widows, majority of widows, due to their illiteracy and fear about social stigma, were not ready to re-marry.⁴⁰ The orthodox people spiritualized the entire marriage system. The people could not come out from the clutches of religion on marriage matters.⁴¹ The deep-rooted caste system was a further barrier in the track of positive social change.⁴²

Widow Re-marriage and Sastras

While dealing with the problem of widow re-marriage, the liberal journals openly criticized the age old *sastras* while the conservative journals, though they were willing to support the widow re-marriage, wrote against it due to the influence of *sastras*. Some conservative journals registered their support to re-marriage most moderately in the initial times. *Anandha Bodhini* wrote against widow re-marriage on the grounds that the wife should treat her husband as god during his life and even after his death, she should give the same treatment to him. Hence widow re-marriage was against the '*pathiviradha dharma*'.⁴³ Later it altered its view and it observed in an article that the re-marriage of a child widow would not affect her chastity.⁴⁴ In the

same article, it recommended that the system of child marriage should be eliminated and if not, atleast the society should recognize the re-marriage of child widows. The editor of the journal also endorsed this view.⁴⁵ But *Nattukkottai Vaisyan*, a liberal journal, observed that the widow re-marriage was not against the *sastras*. It raised the question whether the widow re-marriage was against *sastras*, The journal also raised the question whether widow prostitution and their premature abortion were favoured by the *sastras*. It asked the conservative thinkers to perform the widow re-marriage outside their family if they considered it against *sastras* and not to hamper others when they performed re-marriages.⁴⁶ Periyar E.V.R wrote in the *Kudi Arasu* that there was no connection between widow re-marriage and *sastras* and the time was being wasted in tracing the connection. He supplemented that instead of wasting time, we could have done some path-breaking things.⁴⁷

The age old conventions and *sastras* measured the chastity only against women. It was believed that men's error did not affect the chastity whereas even a single mistake of women would blemish their chastity. Hence the *Grihalakshini* chronicled its strong observation that it was imprudent to believe that the re-marriage would affect the chastity of women.⁴⁸ Periyar E.V.Ramasamy wrote strongly in the *Kudi Arasu* that the society which accepted widowhood directly, encouraged and approved prostitution indirectly.⁴⁹

Sexual Inequality

Majority of journals damned the inequality between men and women concerning widow re-marriage . If the wife passed away, the husband prepared himself for his next marriage straight away. In some cases even if the wife was alive, the husband was permitted by the society to get re-married. At the same time, the society put a number of obstacles for a widow to get re-married. The lopsided condition was strongly condemned by the *Nattkottai Vaisyan*.⁵⁰ Even the *Anandha Bodhini*, the conservative journal in the initial stages, strongly condemned it.⁵¹ The *Grihalakshmi* observed that the widowhood was forced only on the women community and there was a traditional thinking in the society that widowhood was mandated only for the women community. It supplemented that there was no equivalent term in Tamil for widower. It called upon the broad-minded thinkers to axe the term *Vidhavai* (widow).⁵² The *Kumaran* recorded its censure of differential treatment in which widows should follow the life of celibacy while many men were involved in several marriages.

Home Imprisonment

Isolation and internment of widows inside the dwelling was considered the manifest destiny. It was the compulsion of the time for widows not to see the outer world and settle in the murky corners of the house. The *Anandha Vikatan* expressed its anguish that it was very hard to exercise their desires because widows were confined to home. It suggested that the *sastras* could be amended in favour of widows and as per the amendment, the widows could be allowed to move liberally in the world outside.⁵⁵ This proved that the journal was not in support of negating the *sastras* while striving hard for the well being of widows. The *Stri-Dharma* remarked that if widows were not provided improved future, it was not possible to taste the power of political independence.⁵⁶

Service Organisations for Widows

The journals often eulogized the activities of the service organizations for the welfare of widows. They gave extensive exposure to their activities with the intention of creating awareness among the public. *Vidhava Vivaha Sahaya Sabha* (Widow Re-marriage Association), a well known organization established a Home for Widows at Theagaraya nagar in Madras. In a short period, 247 widows became its members. The organization campaigned for widow re-marriage. It published Tamil, Telugu and English books to propagate its ideas. Due to the service and campaign of the organization, fifteen widow re-marriages were performed in Madras City in one year. *The Ananda Bodhini* eulogized the gracious activities and solicited others to work for this splendid cause.⁵⁷ the organization established 'Sri Gangaram Widow Bhavan' as the provisional residence for widows who were ready to re-marry. The journal also asked the organization to set up such homes in each and every town.⁵⁸With the intention of encouraging the other social service organizations to work for widows' welfare, the journal published such news. The *Kudi Arasu* admired the works done by the organization for the conduct of thirty widow re-marriages in the year 1928, fifty in 1932 and forty in 1933 and the publication of awareness pamphlets in seven different languages in the province for the righteous crusade.⁵⁹ The *Grihalakshmi* asked the public to support the works of the organization which campaigned for widow re-marriage.⁶⁰ Veerasalingam Pantulu was a social activist who worked for the cause of widow re-marriage in the Telugu areas of Madras Presidency. In 1898, he built a Home for the Widows in Madras, which housed a school as well as a hostel.⁶² Extolling his work, The *Indian Patriot* wrote that the public opinion was in favour of widow remarriage, and Veerasalingam Pantulu was the moving spirit behind this noble cause. It also requested the social activists of other areas to follow his example.⁶³A widows' home called Sarada Home was run by Subbulakshmi from 1919. Formerly, she was a child widow, and then became a graduate. For enriching the life of widows, education and training were given to them in the Home. Her altruistic work earned her a pet name '*Akka*' (sister). The United India and Native States applauded her work and appealed to the well-off to donate generously to the Sarada Home for sustaining the gracious cause.⁶⁵ The activists appreciated the words of the press as recognition for their work. The press provided the moral boost for the forthcoming liberal activists.

There was another institution called 'Sen Sadan' in Madras which gave asylum to the poor women including widows and provided education to them and training for their livelihood. The *Stri-Dharma* encouraged the organization through publicizing its activities.⁶⁶ The *Indian Ladies Magazine* remarked that the Sevasadan taught the women including widows, lace work, needle work, sewing, cutting, weaving, embroidery and rattan work, so that a widow, on leaving the premises after completing her course, was fit enough to take care of her own livelihood. The journal also published the photos of their activities.⁶⁷ The wide publicity and moral support rendered by the press, reinforced the organizations to render the services more effectively.

Advertisement for Widow Remarriage

Kudi Arasu, the journal of Self-Respect Movement, published by Periyar E.V.R., reserved its columns for the well being of women. It strongly justified the widow re-marriage. For this purpose, it adopted a novel *modus operandi* in the form of advertisement. The paper frequently published advertisements such as "wanted a widow for marriage, wanted an educated

widow for an educated and honest bride-groom, caste no bar".⁶⁸ Such advertisements created a stir and changed the minds of the public. This journal served as a connecting bridge between the widows and the men who were ready to marry the widows. Even though the journal was rationalistic in nature and acted against religious belief, it open-handedly allotted its advertisement columns even for the staunch believers of various religions. It illustrated the noble intention of the journal.⁶⁹ It also liberally published news about the widow re-marriages conducted in different parts of Tamil Nadu. For example, it published the news about the marriage of Nallasivanu and Kamalambal, which took place in Nagercoil on 10 September 1930. The bride was a widow and the groom was a widower. They got married in front of their kids. After overcoming many obstacles, they achieved this re-marriage. The journal pointed out that such marriages would turn the course of the nation.⁷⁰ The *Kudi Arasu* eulogized the advancement among the Catholic people regarding widow re-marriage by quoting a Catholic widow re-marriage held in Musiri Taluk on 2 July 1932.⁷¹ The news on the widow remarriages, published in the journal, served as a stimulus for reformers to make greater efforts.

The *Kudi Arasu* was much concerned about the Second World War because the possibility of increase in the numbers of widows in India. This showed the dedication of the journal to this noble cause. It urged the Government to make the new law for the betterment of widows. It came up with a different but praise worthy idea that the widowers, aged above thirty, should not marry unmarried girls.⁷² The *Stri-Dharma* observed the same thing much earlier in 1925 that a widower should not marry a virgin girl and instead he should choose only a widow.⁷³ *Madhar Marumanam* was a journal published from Karaikudi from 1936. The Tamil heading itself means widow re-marriage. This was the only journal which worked only for the cause of widow re-marriage. Each and every part of the journal voiced for widow re-marriage. It replicated the views of Gandhi for the proliferation of widow re-marriage because enforcing widowhood on thousands of women was equivalent to sitting on the mines of bombs, and we could not forecast the accurate time of the danger.⁷⁴ With the intention of re-marriage propagation, the journal published an advertisement for a pencil, in which the wordings "widow remarriage will offer liberty" was printed. It shows that the journal followed the techniques of contemporary days even in 1940s.⁷⁵

Madhar Marumanam asked its readers to gather and forward the following particulars for the purpose of widow re-marriage propagation. It asked for the particulars about the number of widows in their place of residence, the liberal thinkers in the midst of them, various rituals of the region related to forcible widowhood and the number of widow re-marriages in the particular region. It asked the readers to forward the photographs of re-married pair to be printed in the journal for creating awareness in the society.⁷⁶ Thus, it tried to generate public opinion and use the popular opinion for the right thing.

When a section of the people began supporting the widow re-marriages, their support had their own limitations. A woman, who became widow before attaining her puberty, could be re-married, a widow without children could be remarried, a widow who did not experience the pregnancy could be re-married, a widow below the age of twenty five could be re-married, a widow could be remarried within her community and linguistic cluster, a widow could be married only with the widower were some of the limitations fixed in the minds according to the circumstances. Some open minded persons had a radical thought that until the number of widows was exhausted, there should be no marriage for the virgin girls. Some broad minded had far-reaching thought that re-marriages could be performed without any limitation as per the possibilities. The journal enlisted such limitations and asked for the readers' opinion. It stood firmly in its stand of performing widow re-marriages, even though there were various limitations.⁷⁷ It circulated the news from abroad that social organizations frequently offered prizes and praises to the re-married

women. While mentioning the news, the journal requested the local organizations to hold the widow re-marriages in the western style.⁷⁸

The journal, *Madhar Marumanam*, followed the *modus operandi* of using day to day life illustrations frequently to conscientise the people about the sufferings of widows. The following is a popular illustration: “If the climber gourd lost its supporting stick, try to offer them the supporting sticks”. Indicating the Census Report of 1931, the journal wrote that there were twenty five million women suffering in India like the supportless climbers. It requested the society to provide them the supporting stick of re-marriage.⁷⁹

The same journal published various social taboos imposed on widows by which they could not touch the deities and perform coconut breaking ceremony in temples. But the journal insisted on a much needed order by which the society could be prohibited from manufacturing a huge number of widows. It appealed to the society to perform re-marriages for existing widows and transform the colours of the dress of widows.⁸⁰ It published one more example taken from the daily life that there was an oil lamp without flame, the lamp-filament was well prepared, the match-box was also ready, a young man also was ready to light up and there should be no hesitation in lighting the lamp. It raised a rousing question if the lamp once lost its flame, was it impossible to have the flame again. It was idiotic to blame the darkness while preventing the lighting up of the lamp. Thus it blamed the fundamentalists for preventing the widow re-marriages.⁸¹ Then the journal took up the example of *veena* which was thrown on the dusty soil. It raised a sensible question if the performer of the *veena* passed away, was it impossible for another performer to play the *veena*. It added that thousands of excellent *veenas* were thrown on the soil of Tamil Nadu.⁸² Once again the journal raised a poignant thought that it was impossible to look at the sufferings of the widow while other family members were involved happily in the family affairs.⁸³ Most of the illustrations used by the journal were directly taken from the day to day life. These earthy examples gave moral support to the widows.

In support of widow re-marriage, it published thought-provoking quotations regularly. They were, “The tears of widow will submerge the home”⁸⁴, “The snivel of women will shatter the rock”⁸⁵, “Marrying widow is a blessed act”⁸⁶, “Where there is mercy, there is no widow”⁸⁷, “The lovers of tradition must use their rationality”⁸⁸, “The requirement of widows is re-marriage”⁸⁹ and “If the wife passed away, marry a widow.”⁹⁰ The journal utilized even a small space in the pages for the publication of widow re-marriage related information.

Knowing very well that unless and otherwise men were ready to marry a widows, it was hard to terminate their sufferings. The journal appealed to young men to arise and abolish the title ‘widow’.⁹¹ It frequently used the Census Report of 1931 for its noble cause. It told that there were 18 crores of unmarried men in India whereas there were only 14.5 crores of unmarried women and to avoid scarcity of brides, grooms should prefer widows as their brides.⁹² Generally, there was a belief that *the puranas* and the *sastras* were against widow re-marriage. But the selected *sulokas* attempted to establish the acceptance of re-marriages.⁹³

The periodical observed that the laws of the society did not deny the remarriage of the males, irrespective of their age because they were the law makers. The widow re-marriage was the basic right for women. If widow re-marriage was denied, their survival was deemed to be denied. The lovers of prostitution alone opposed widow re-marriage. Apart from that, there

was no reason for their opposition.⁹⁴ It expressed its discontent over the male- biased attitude that the terminology ‘widow re-marriage’ was believed to be only female oriented.⁹⁵ Above all, it asked the young widows to revolt against the old customs and demand re-marriage for them.⁹⁶

It pointed out through this Table that the Madras State stood far behind in the widow re-marriages. Even the uneducated Northern States overtook the comparatively highly educated Madras Presidency. It was an embarrassment for the people. It appealed to the people of the State to bend their minds towards the righteous cause. At the same time, it appreciated the efforts taken by various communities for the noble purpose. It praised the efforts taken by the Nattukottai Chetty Community for the purpose and the magazine made known the truth that the incessant propaganda was the only reason behind the optimistic transformation.⁹⁷

Later it published appalling statistical information under the heading, ‘Widows in India’ for the year 1938 to generate consciousness among the public.

The magazine believed that the society would transform itself after receiving the shock generated by the number of widows under the age of one. The *Kudi Arasu* also exposed the same data for the same purpose.⁹⁸

There were a number of journals in Tamil Nadu, which worked for the improved well-being of widows. Among them, *Madhar Marumanam* and *Kudi Arasu* contributed praise worthy service to the cause. The press could achieve its goal in creating courage in the minds of widows, required support in the minds of the parents and responsiveness in the minds of the public.

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FOLK DANCE IN KANYAKUMARI DISTRICT

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ABSTRACT

Dance has a distinguished charm which reflects the essence of the ancient culture and art of the region. The innovative dance, melodious music and the artistic skill speaks the rich cultural past of a country or state or district. Kanyakumari district is known for its folk dance. Folk dance is a popular classical dance which is performed to express joy and happiness. This paper attempts to analyse the varieties of folk dance that are in existence even today.

INTRODUCTION

Tamil villages appeared as the cradles of the country's traditional art forms. Achievements, adversities and accomplishments of the village folks are well represented by their arts. They stand to show their activities, ambitions. This cultural contribution of the rural folks had greater influence upon Tamil Literary divisions. Folk dances forms one of the folk arts. Most of the folk dances limelight the puranic and epic themes. They were a very popular source of entertainment and attracted huge crowd before the advent of talkies. Some of them are associated with religious worship and many are related to pastime recreations. Similarly some of them are found throughout the country and some are found popular in some region only. Kanyakumari district is known for its culture and tradition. Culture is nothing but the popular belief of the society. Folk dance is a popular dance and it is considered as part of the district tradition. It is performed to express joy and happiness to celebrate the arrival of seasons, birth of a child, a wedding and festivals. Each form of dancers may wear special costumes. Most of the costumes are flamboyant with extensive jewels. The skill and the imagination of dances influence the performance.

KARAKATTAM

Karakattam represents the village folk's outward expression of the inward joy. It is also known as chempattam or kumpattam and performed by the villagers as a religious dances. Its purpose is to glorify the village goddess for having saved the folks and their neighbourhood from calamities and epidemics. Karakam is an earthen or bronze pot decorated with flowers and Margosa leaves. This colourful performance is done by both the male and female dancers.

However, the females are more commonly found than the males in this dance. The dancer to ward off all kinds of evil effects dances by carrying the decorated karakam (in Malayalam this karakam is known as weer kumbham) on his or her head with bunches of Margosa leaves in both hands. The dance is done to the tune of the local music called “Melam” popularly known as “Nayyaandimelam”.

After the initial performance at the temple decorated with Margosa leaves, the karakattakarars go round the village in procession. There the village dwellers waiting with pot full of water to pour it at their feet to reduce the heat of the scorch sun. To respect the representatives of the Mariamman they break coconuts, burn incense and camphor offer Aarathi. This dance form has greater antiquity and is known to the Tamils atleast since the days of Chilappathikaram, in which it is referred to as “Kudakoothu”. During the time of festivals in Hindu temples karakattam was performed well.

KAVADI

Kavadi is a decked wooden bar in the shape of an arch. It is decorated with silk cloth and peacock feathers. At both ends of the kavadi two milk pots are affixed and the entire structure is carried on the shoulders of the devotees to appease Lord Muruga at important festivals like “Pankuni Uttaram”. The Muruga worshippers take the kavadi to all his military camps (padai veedu) as a token of gratitude. Sometimes the tongues of the devotees are pierced with sharp copper needle to rid of anger. The dancer with great skill balance his kavadi on his shoulders and take it from shoulder to head. Some of them to the utter amusement of the on lookers take the kavadi to the bridge of the nose, chest, stomach and even up to the knee cap without the aid of hands. During the kavadi performance folk musical note known as cintu is sung. There are different types of kavadis like Chandana kavadi, Velkavadi, Pushpa kavadi and Sarpakavadi. The devotees of Lord Muruga take kavadi from Kanyakumari district to Thiruchendur.

PALLU

Pallu is a kind of dance drama played by the untouchable agricultural community known as “pallar’s” who portrayed the real Tamil culture through this popular entertainment. The pall is about, a pallan with two wives ilaya palli and mootha palli, under the speel of ilaya palli he neglected his routine work which his land lord resented. Mootha palli accused him of his too much of attachment to ilaya palli ignoring his duty and herself totally Pallan for the negligence of his duty was punished by his master and kept under captivity. This awful condition of the pallan evoked the sympathy of his first wife (mootha palli) who out of conjugal affection released him from his captivity. Released pallan, realized his folly and corrected himself. The ill will between the pallies was patched up while dividing the bumper harvest owing to the pallan’s hard work. Soon they get reconciled and started to live with their husband happily. The pallan, his family life and the land lord formed the entire story of the pallu. It reflected the socio-economic structure of the society. Mukkutar pallu, karukur pallu, vatakarai pallu, thilli pallu and thiruvapur pallu are some of the well known pallus in which we see the portrayal of real Tamil culture.

NATAKA KIRTANAI

Nataka kirtanais are story poems. They were very popular entertainment of the 18th and 19th centuries. Most of them were based on puranic themes. Prose passages in spoken language and Manipravalam style were very common. Ramanatika keerthanai written by Arunachala Kavirayar (1771) was the First of its kind and Gopala Krishna Bharathis Nandanar Charithira Keertanai was the best of its kind. Nandan was a bonded labourer of a Brahmin landlord. He was a devotee of Lord Siva unlike other bonded labourers he hated the outmoded social customs against the wishes of his master. For such motions Nandan earned hatred of his master. Once, Nandan wanted to worship Shiva at Thillai. His master denied permission to Nandan's thillai trip by assigning him an impossible task of harvesting his vast paddy field immediately. The master realized his folly, when he saw the work neatly finished in the next morning. He fell upon the feet of Nandan pleading mercy and allowed him to go to Thilli. As an outcaste at first permission was denied to Nandan to enter into the temple. After knowing his greatness, the Brahmins allowed with purification on fire. Nandan won the fire test and earned the Divine bliss. Periyapuranam which narrated falling at the feet of his slave. Gopala Krishna Bharathi was a great reformist. Even though he was a Brahmine, untouchability was an unpardonable crime to him. By this illustration he stressed the concepts of social equality and a new society without caste rigidity.

THERUKUTTU

Iyal, Isai, Natakam formed the triangular parts of the tamil language. It is said that the Drama of Natham was well known to tamils even before the Christian era. In the sangam works kuttu and dance are known as Natakam. The girls who performed them were known as "Nataka Makalir" and their performance is referred as "Natakam". The stage used for such performance is known as Arangam, Arangu and Attakalam. Aryakttu and Tamil kuttu were in vogue in those days. The tamil dramas by circumstances took different shapes to become street plays. That came to be performed by the illusterates in the streets without stage techniques. Thus it got the title "Therukuttu". It may be defined as "the dance drama of the unlettered. Tamils performed in streets without intricate stage techniques". In the past few centuries, the outstanding Tamil dramas were mostly street plays "Alli Natakam" and "satyavan savithri Natakam" gained popularity in this art form. During the temple festivals of Kanyakumari District Therukkuttu drama performed.

A unique form of rural entertainment and communication in Tamil Nadu. Therukkoothu combines music, dance, and drama. Literally it is "street theatre", performed in the open. Some influence of classical Sanskrit drama is apparwnts. There is a kattiyakaran parallel to the Sutradhar. Who, however has a more elaborate role, taking on different parts besides those of jester and commentator. The tradition is oral, and the players have to be specially talented as they have often to compose poems imprompty and sing in tune and tala. Female roles are played by the males. The stories are taken from the epics and other classical legends. At some places the koothu is performed for several days. There is an element of ritual involved, and the audience often involve themselves totally in the performance. In the course of the performance, day - to - day problems, too, are discussed in a clinical and dialectical way. While the acting is stylised, the effect is profound.

Therukoothu is usually conducted during village festivals in the months of Aadi and Panguni. In this dance form, make - up and costumes are considered very important.

PURAVI AATTAM OR POYKAL KUTHIRAI AATTAM

Puravi Attam is a folk dance performed throughout Tamil Nadu. Poikkal Kudhirai Aattam is a dance in which the dancer puts on the dummy figure of a horse on his/her hips. This folk dance needs a lot of training and skill. The dummy is made of lightweight materials and the cloth at the sides of the dummy swings to and for covering the legs of the dancer who dons wooden legs so that they look like the hooves of the horse. While performing, the dancer brandishes either a sword or a whip. In this dance a man with small bells around his ankles is dancing by riding on a decorated wooden horse.

SILAMBATTAM

Silambattam is a traditional art form of the South Travancore Tamils. It was an adventurous sport taught in the kalar is of South Travancore for self defence in the past and known in the region as cheramam. Later it become a popular art form in villages to be played with sticks. From the south it spread to the other parts of the Tamil country. It has metamorphosed into a non – violent form of folk dance, adding stepping styles in to the dance to the measure of time.

MAYIL AATTAM

Mayil Attam is performed to seek the blessings of Muruga. In this dance the performers decorate themselves with peacock feather and dance by folding and unfolding the feathered wings. In Kanyakumari District Murugan temple festivals Mayil Attam performed.

KUMMI AATTAM

Kummi Attam is a dance performed by girls at time of certain ceremonies and celebrations. Songs and short stories are employed to develop the theme with the clapping of hands of the dancers. Pongal festivals and Amman festivals are made more and more jubilous with this Tamil dance.

PAKAL AATTAM

Pakal Attam is held in the streets and temple premises during day time. Hence it got the name Pakal Attam. In this dance the performes wear colourful dresses.

KOOTHU

Koothu in the real sense means the dance of the drunken tribal's held under the shade of trees. Improvement made over the traditional koothu of that country. In the Tamil country the historic antiquity of koothu takes one back to the sangam period. It is mentioned that there are different kinds of koothu like kuravaikoothu and vallikoothu to be performed in the open places and under the shade of trees.

BOMMALATTAM

Bommalattam or puppetry is held in rural areas of Tamil Nadu during festivals and fairs. Skilled puppeteers manipulate the puppets with strings or wires. They stand behind a screen and the puppets are held in front. The puppetry depicts stories mainly from the puranas, epics and folklore. Even during Indian freedom struggle awareness programmes for the common people were conducted through puppet shows to in still patriotism among the people.

PARAI AATTAM

Parai Aattam is a special type of dance in Tamil culture in which the performers beat the parai and dance to its rhythm. This is one of the oldest traditional dances. In olden days, the parai was used for multiple reasons, ranging from warning people about the upcoming war, requesting civilians to leave the battlefield, announcing victory or defeat, stopping a breach of a water body, gathering farmer for farming activities, warning wild animals about human presence, during festivals, wedding, celebrations, worship of nature and so on. Parai Aattam plays a prominent part in all the celebrations in Tamil Nadu even today.

VETHALA AATTAM

Vethala Aattam is another folk dance. The dancer dressed like vethalam, appears so ferocious to create fear among the people. He vethalam with a fine pot in his hand is dancing along with the dancing children around him to be considered as ghosts. Unlike the said ones some dances are performed in some places and regions only. Among them the most famous are Oyil Aattam, Kollattam, Kannian Aattam, Thevar Aattam, Kalial Aattam etc., these folk dances were celebrated by the people of Kanyakumari District.

KOLLAATTAM

Kollaattam is commonly performed in the southern region of the Tamil country and in the adjacent Travancore country. Young women and girls are the dancers and the dance is performed with the sticks they hold in both the hands. They turn left and right and move about turn and strike the stricks together in accordance with the rhythm of the song. In the Kanyakumari district this dance is performed in honour of Lord Krishna to get good husbands and in the Tamil country it is mainly performed to get rain. In Kanyakumari district most of the Vishnu temples kollaattam celebrated during the festivals of Krishna Jayanthi.

OYIL AATTAM

Oyil Aattam is famous in the North – Western parts of the country and men are the performers in this dance. They wear turban, garlands and anklets and form two teams. The teams standing on opposite directions wave hand kerchief and dance. Puranic stories with heroic gods are selected as themes of display.

THEVAR AATTAM AND KANIAN AATTAM

Thevar Aattam is a speciality of the Madurai District. Similarly kaniyan aattam is performed in some of the village temples of Kanyakumari district and Southern Kerala. In this Aattam the dancers sing songs related to the story of the temple deity and the drum is beaten at different dimensions to warm up the performance.

KARADI AATTAM AND PULI AATTAM

The performers in the Karadi Aattam and Puli (Bear and Tiger) and dances in the streets. To add intensity to the dance the musical instrument known as chendai is played.

KATHAKALI

Kathakali is a unique form of drama, which had its origin in Travancore. Kathakali (story – dance) is a relatively recent (fifteenth or sixteenth century) development of earlier dances. Which, like dances every where, arose out of religious expression through symbolical art. In this art form, the characters express their ideas not by words, but by significant gestures. The movements are adopted from the Bharatha Natya with suitable modifications. The conversations between the character, as well as the narrative portion of the story, invariably in verse, are recited in a loud voice by the Bhagavathar to the accompaniment of musical instrument. The action is prompted by this words. The costume and makeup of the actor are also important aspect in Kathakali. There are standard makeup for the different types of actors, but red, yellow, green, black and white are the colour used. The head dresses are made of light – weight wood and are decorated with pieces of mirror, spangles, and coloured stones. Usually a Kathakali performance extends from eight to ten hours. With the advent of the cinema, the popularity of this art has declined. It is now played in the temples at Thiruvattar, Thirparappu, Ponmana, Kuzlithurai, Neyyoor and Munchira in the Kanyakumari district twice a year during the time of festivals.

THIRUVATHIRAI KALI

Among the folk dances, Thiruvathirai kali occupies the pride of place. It resembles Kummi and is played especially during the Onam festival. The players are young girls. The necessary number of girls is 8, 10, 12 or 16 for each dance. They move round and sing in chorus. Each girl strikes the stick (kole) which she holds in each hand and the striking of the sticks and the steps, which she makes are rhythmical to the tune.

KALIAL

This is a folk dance played by group of men or boys in the country side. A group leader sings songs and keeps time with cymbals. The players stand in a circle with sticks in their hand and dance round a lighted lamp repeating the songs sung by the leader. They turn, twist, lean forward and backward, squat and move round singing to the tune. At the beginning the steps are elaborate and at times, they also very quick and violent. When invited to perform at a function, the players generally begin the dance with an invocation for heavenly aid and conclude the dance with a torch – dance using lighted torches. This folk dance exhibits the artistic and recreative life of the country side.

OTTAM THULLAL

Ottam Thullal is a form of story telling. It is a popular form of amusement, staged in the temple premises and Malayalam is the language commonly used. It combines dance, song and acting. The story teller is aided by two musicians, one who leads the song and plays on an instrument, and the other, who keeps time by beating cymbal. The actor wears a simple costume consisting of a skirt, some arm and chest decorations and an elaborate head dress. 'Ottam Thullal' is now played in the temples of Thiruvattar, Thiruparappu, Ponmana and Thirunanthikara in the district during the time of festivals.

CONCLUSION

In the contemporary scenario the art of folk has started to diminishing ethnic dances. Once learned informally may now be formally taught with in communities and become modernist. For example, Hip – Hop in an example of a relatively new dance form springing from African – American urban experience that has been regarded as both folk and popular dance. After the arrival of western thought and ideas the people become more westernized and the folk dance has lost its originality. To reinstate the folk art, the society and the government has to take initiative to revive the old glory of this art.

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BEGINNING AND GROWTH OF TRADE ACTIVITIES IN THE INDIAN OCEAN

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The Indian Ocean which is the third largest ocean in the world covers no less than 65,536,000 square km, that is, nearly twenty times bigger than the Baltic, the North Sea, and the Mediterranean combined.¹ It is about half the size of the Pacific and only slightly smaller than the Atlantic.² It covers about 27 percent of the maritime space of the world, and 14 percent of the total globe.³ The northern part of the Indian Ocean is surrounded by Africa, Asia, and Australia.⁴ M.N. Pearson suggests that the Arabic term '*Al bahr al Hind*' became the 'Indian Ocean' in its rendering into English and other European languages.⁵ The Indian Ocean is by far the oldest of the seas in history in terms of it being used and traversed by humans. The first sea passage in human history over its waters goes back to over 7000 years.⁶ In the Persian Gulf, maritime trade was begun in the fifth millennium B.C. based on links between the pre-urban Ubaid culture of Southern Arabia and Indus valley.⁷ According to present archaeological evidence, there was regular coastal trade at least 5000 years ago between the urban centres of the Indus valley and Mesopotamia.⁸ Romila Thapar refers to trade between the Indus valley and West Asia from as early as 3000 B.C.⁹ A triad of names that figure consistently in Mesopotamian texts includes those of *Dilmun* (the Bahrain archipelago), *Magan*, (the Oman Peninsula), and *Melukkha* (identified with the Harappan settlements). An early inscriptional reference in the time of Sargon of Akkad (2334-2279 B.C.) is stating as follows:

The ships from Meluhha

The ships from Magan

The ships from Dilmun

He made tie-up alongside

The quay of Akkad¹⁰

This is an evidence to present a chronological history of maritime contacts in the Western Indian Ocean particularly between West Asia and India. Between 2600 and 1800 B.C. there were movements of goods like stones, wood, metal, shell and crafted objects in South Asia, Baluchistan, Southern Iran, Oman, Bahrain, Kuwait and Iraq, mainly by sea.¹¹ One would suggest that it was Gujarat which was the hub of India's trade with the Gulf.¹² Direct sailing from Gujarat to Oman also implies the knowledge of the monsoon winds when the west-bound ships from the Indian coast sailed with the northeast monsoon in October – March, and the India – bound ships came with the southwest monsoon in April-September. The regularity of contacts between Gujarat and the Gulf during the period of the Indus civilization strongly indicates that the advantage of the monsoon wind currents was understood as early as this period. It may be pointed out here that archaeological excavations in West Asia in the last few decades have provided valuable information on early sites in the Persian Gulf and the southern coast of the Arabian Peninsula.¹³

In the Red Sea during the fourth century millennium B.C. the Pharaohs of the fifth Egyptian dynasty (c. 3100 B.C.) commenced state trading voyages down the Red Sea to the exotic Land of Punt (Yemen or India).¹⁴ Their ships carried cargoes of manufactured goods such as copperware, faience objects, beads and worked alabaster. At seashore markets these cargoes were bartered for gold, ivory, timber, slaves, rare animals, and frankincense¹⁵ and myrrh trees to decorate temples and royal palaces. These commodities were brought from Asia. The ancestors of the Arabs¹⁶, called Phoenicians¹⁷ or Redmen had their kingdom at Hadramaut in South Arabia¹⁸. They were the pioneers of Indo-Arab relations, and were the main agents of trade between South Asia and Egypt.¹⁹ The Arabs became the rightful heirs to the nautical knowledge and trading experiences of the Phoenicians. In the days of the twentieth Egyptian dynasty, 3000 years ago, Egyptian voyagers in the Red Sea were joined by Israelites and Phoenicians when Solomon (c.974-932 B.C.),²⁰ ruler of the fledgling state of Israel, joined forces with Hiram of Phoenician Tyre, to send expeditions from the Red sea port of Tharshish (Ezion Geber) to the land of Ophir²¹ (India) and East Africa, which were recorded in the Book of Kings of the Old testament as “bringing gold and silver, ivory and apes, and peacocks.”²²

Along the Persian Gulf, maritime trade appears to have declined between c.1500 and 800 B.C., due to the collapse of the Indus civilization and political fragmentation in Mesopotamia²³. But the Neo-Babylonian successors, the Assyrians, with a new empire in the Fertile Crescent opened up fresh possibilities of economic development by uniting the whole of West Asia. The economic legacy of Assyria was the greater integration of the Middle Eastern economy and the expansion of its trading links with the larger Mediterranean and Asian worlds. This resulted in a revival of maritime trade between the Persian Gulf and South Asia, and East Africa. Similarly in West Asia, the seventh to six centuries B.C. marked the decline of the militaristic Assyrian and Babylonian ‘national’ states, and the ascendancy of Persian imperial ideology under Cyrus. Under his successor Darius (521-486 B.C.), the Achaemenid Empire extended from the Nile to the Indus²⁴. In the 6th century B.C., South-eastern Arabia was incorporated into the expanding Achaemenid Empire. Darius the Great, appreciated the value of linking Persia with Asia and Egypt by sea as well as land, and for this purpose organized some notable maritime operations.²⁵

There is evidence of Achaemenid influence in Bahrain and other regions of the Gulf, and literary evidence of exploitation of the maritime routes between North India and the Persian Gulf. Herodotus writes that Darius subdued the Indians and made regular use of the sea.²⁶ Further, he mentions that the trade in Indian goods like oryza (Tamil, arisi), aloes (Tamil, akil), ginger (Tamil, injiver), pepper (Tamil, pippali, milagu), etc. greatly flourished. It is believed that the Egyptians and Phoenicians did not proceed beyond the marts of Southern Arabia, where the Indian goods brought by the Arabian and the Indian merchants were very much available.²⁷ These literary references indicate active participation in and the control of the trade of the Persian Gulf by the Achaemenids.

The transition came with the intervention of Alexander in the fourth century B.C. when the Achaemenid Empire collapsed. This momentous event was the campaign of Alexander across Asia into north-west India and down the river Indus back to the Persian Gulf. After the death of Alexander (323 B.C.), it was under Seleucus I (c.305 -304) that the Seleucid Empire was increasingly seen as an eastern empire centered in Mesopotamia, northern Syria and western Iran, while the Mauryas were firmly established in the Indian subcontinent. Trade between the Seleucid domains and India was by both land and sea, and included items such as teak, spices, jewels, incense, and certainly costus and cinnamon.²⁸ Revenue from trade was a major source of income for the Mauryas, and concern for trade in these articles was reflected in the exchange of missions at this time. Seleucus

forged a successful alliance with Chandragupta, and subsequently sent, Megasthenes as his emissary who resided at the royal court of Pataliputra. Missions were also exchanged with Ptolemy 11 (285-246 B.C.)²⁹ of Egypt and these were perhaps carried on by journey over sea.

The maritime links of the Mauryas, however, seem to have been via the Persian Gulf and the Arabian Peninsula. Southern Arabia also played a significant part in the transportation of commodities from the East to centers in Egypt. When considering the post-Alexander period in the 2nd Century B.C. what Agatharchides (110 B.C.) mentions could be important. It is as follows: 'There was no nation upon earth so wealthy as the Gerrhaeans and Sabaeans, because of their situation in the centre of all the commerce which passes between Asia and Europe.'³⁰ We can note that these Arabs being great traffickers had access to both India and the western ports. After the third century B.C. the bulk of the Indian commerce fell into the hands of the Arabs. It is also possible to assume that the South Indian Parava fishermen and merchants took the South Indian articles in their vessels to the Persian Gulf. The Arabs took such goods to the coasts of Africa from there they were taken via the upper Nile to Egypt.³¹ Perhaps the earliest reference to the import of timber dates back to the fourth century B.C. The Greek author Theophrastus writes that 'in the island of Tylos (i.e. Bahrain) off the Arabian coast they say that there is a kind of wood of which they build their ships and that in sea water this is almost proof against decay.' As there was no such durable wood in the Persian Gulf, this in all certainty refers to the import of teak from the Indian subcontinent. Somewhat later in the first century A.D., the *Periplus Maris Erythraei* again mentions the import of rafters and beams into Oman, a fact repeated in the medieval period by Ibn-Jubayr.³²

Trade Activities of the Yavanas

A new impetus to the trade in the Indian Ocean was given by the establishment of the Roman Empire. Although the use of the monsoon winds enabled direct sailing from the Red sea to the Indian coast, the Arabian ports served as intermediary locations in trading activities.³³ There was no scope for the Greeks and the Romans to develop their maritime trade in the Indian Ocean except for a brief span in the middle of the first century A.D. when the Romans took Egypt. Even that may not be called direct and they had to depend upon the Arab mariners for guidance in their voyages and they purchased most of the Indian goods from the Arab traders. Geographically the Greeks³⁴ had no direct and short sea routes to India and they had to cross the Arab countries by land to reach India. Indeed, even the 'discovery' of the monsoon winds, knowledge of which was so vital for making possible extended direct sailings, used to be attributed to a Greek sailor called Hippalus.³⁵ To the contrary, it is now obvious that the essentials of the system outlined in the above evidence were known to sailors from at least the middle of the Bronze Age (3000-1000 B.C.).³⁶

Majid Husain says that the Arabs were the first who put forward the idea of the periodic nature of the monsoons. The word monsoon, in fact, has been derived from the Arabic word 'mausam' which means season.³⁷ Even if we lack hard evidence of their use so early, certainly the direct passage from the Red Sea mouth to India was being sailed in the second half of the second century or even the third century B.C. by Indian and Arab sailors.³⁸

As stated earlier, Greco-Roman intervention, commercial and naval, still left plenty of scope for the Arab traders. In the first century A.D. the anonymous author of the *Periplus of the Erythraean Sea* describes the town of Muziris³⁹ as the main international port of Malabar and as a place which abounds in shops with cargoes from Arabia. Further, Arab merchant ships

from Muza and Cane carried on a regular commerce with Barygaza⁴⁰ (Bharu-kaccha, modern -Broach), and Arab ships sailed to the Malabar coast in South India and to Sri Lanka during this time.⁴¹

Pliny says that large number of Arabs had settled along the Malabar coast and Taprobenê (Sri Lanka).⁴² It is sometimes thought that it was perhaps the presence of the Arab traders in Sri Lanka which gave rise to the *Mahāvamsa* story that King Pandukabhaya assigned a special area in Anuradhapura for the *Yonas*.⁴³ Some would like to identify them as Greeks⁴⁴. Scholars usually interpret the word *Yavanas* as only Greeks and Romans. Some scholars extend its application to all those who came from the West whether as invaders or as traders. It seems to be a very hard derivation to identify the *Yavanas* with the Greeks only. Sometimes all the foreigners came to be called as *Yavanas*.⁴⁵ The word *Yavana* was used for the Ionian Greeks, and first occurs in the Behistun inscription of 519 B.C.⁴⁶ In his inscriptions, Asoka refers to the kingdom of *Yavana* along his borders and in early Sanskrit literature⁴⁷, the term is used to denote the Greeks and Indo-Greeks. According to some Central and Western Indian inscriptions,⁴⁸ *Yavanas* figure prominently as donors to the Buddhist *Sangha*.⁴⁹ Though many of the early references to the *Yavanas* indicate that the Greeks settled in the northwest of India, all the references put together leave no doubt that the term *yavana* stood for all the foreigners found in India, and particularly Greeks. However, from the first century B.C. to the second century A.D. many Arab citizens settled in the North West of Roman Empire for transacting business. The others groups lived near the frontiers of the Roman Empire, which included groups in the eastern Mediterranean regions and they were Roman subjects or Romans such as Nabataeans, Palmyrenes, and so on. In the Indian context, references to *yavana* are ubiquitous in Sanskrit and Tamil sources, and refer to a range of non local groups from West Asia.⁵⁰

The Sangam literature of the ancient Tamil country, which is assigned to the first and second century A.D., speaks about a class of people called 'Yavanas'. The *Yavanas* are mentioned as traders, soldiers, and artisans, in literary works like *Akanānuru*, *Mullaippattu*, *Nedunālvā dai*, *Perumpānārruppadai*, *Manimekalai*, *Maduraikaānchi*, *Perungāthai*, *Seevagasinthāmani* and *śilappadhikāram*.⁵¹ It is possible to assume that the *Yavanas* mentioned in the Sangam literature are the Arabs. As already mentioned earlier, *Yavana* from *Mahāvamsa* probably were the Arabs.

Further, it is to be pointed out here that the Arabs had already established themselves in the coastal areas in Southern India. Archaeological excavations in Periyapattinam, a village adjacent to Kilakarai (the ancient PauttiraManikkaPattinam) revealed, several hundred gold coins, all with Arabic inscriptions on them, belonging to the pre-Islamic period, that is about the second century B.C.⁵² As late as 20th October 1986 Indian archaeologists found another ancient city at the mouth of river the Vaigai in the village called AlaganKulam.⁵³ According to the report it was a flourishing port of the PandiyanKingdom and coins from settlements of people from various countries, including those of the Arabs belong to the 2nd century B.C. Therefore, though Periplus said, that Arab merchant ships from Muza and Cane were conducting a regular commerce with Barigaza, it is very probable that they had been sailing even beyond Malabar⁵⁴ to at least Sri Lanka.

It has been stated that early in the first century A.D. Sabaeans visited the court of a Chinese emperor, and presented an African rhinoceros to him.⁵⁵ But there is no direct evidence to prove that the Arabs conducted trade with Sri Lanka during this period. But Prof. AhamadNafis states that the Arabs carried on trade between Sumatra and Madagascar via Sarandib about 310 B.C. and it is his presumption that according to the famous historian, Pliny⁵⁶, some Arabs had settled down in Sri Lanka by about 100 A.D.⁵⁷ Even Ptolemy (A.D.150) obtained first hand knowledge in making maps and detailed descriptions of this Island from these Arabs who had oceanic trade experience. However, Pliny shows that there were great number of Arabs settled in the

Malabar area but only a few were found in Sri Lanka.⁵⁸ The Romans too had conceded that, before they actively engaged in sea-trade in the Indian Ocean, the Arabs were the predominant traders.

Though literary references to contacts between Sri Lanka and the progenitors of Arabs such as Sabaeans and Phoenicians in the second century B.C. are many, they remain speculative and vague, being based on discursive reasoning from literary references. Hence, they do not command credence as archaeological evidence does. Nevertheless, it is from these references that we have to begin our reconstruction of the past. When trade did in fact begin in ancient times, the men who really got involved in this economic activity were not mere traders in the modern sense of the term as engaged in 'profit maximisation.'⁵⁹ In the context of the time, these traders had to be versatile in many skills and knowledgeable in many spheres of learning. Division of labour and specialization of knowledge had not yet set in during those ancient times. A trader was in fact a manufacturer, a navigator, a warrior, a geographer and a scholar. The navigator IbnMajid who conducted Vasco da Gama from the East coast of Africa to Calicut, was a mariner who had compiled his own star atlas, a merchant and a geographer. So was Thales of Miletus (625-545 B.C.), who as a merchant and a navigator procured his knowledge of Astronomy from Mesopotamia and Geometry from Egypt. Besides their trading activities, merchants in ancient times thus turned out to be ambassadors of goodwill and culture of their respective peoples.

From the end of the 1st century B.C. to about the 3rd century A.D. the Greeks and the Romans dominated the commercial activities in the Arabian Sea⁶⁰, and the Arab merchants played an important role in this trade from ancient times. The gradual decline of the commerce between the Roman empire and Asia around the third century A.D may have led to some adverse economic situation. But in the period of third to the fifth centuries trade in the Indian Ocean was improved considerably by the rise of the Sassanian⁶¹ empire in Persia⁶² and the contraction of Roman maritime trade was compensated by an expansion of Persian maritime trade under the Sassanid dynasty. Persia, which since the second century A.D. controlled the Western end of the Silk Road across Central Asia, found its overland trade route with China interrupted by chaos in Central Asia and turned increasingly to the development of a maritime silk route. The decline of Rome at the same time and the establishment of the Byzantian Empire with its capital at Constantinople in A.D. 323 brought about far-reaching changes in the East.

Unlike Rome, Constantinople had no direct control over the Red Sea route to the Indian Ocean. The Byzantian rulers depended on the Ethiopians of Axum to act as intermediaries for the procurement of Eastern goods, particularly Chinese silk. In this they faced stiff competition from the Sassanid Persians who had built up a vast empire. They controlled a good part of the overland silk route to China from which they derived enormous profits by acting as intermediaries between the trading marts of Central Asia and the Byzantine Empire. The Persians who aimed at a monopoly of this intermediary status in the East-West trade also improved their naval resources and, by the sixth century A.D., they were the most important maritime traders of the Indian Ocean. Byzantian Emperor Justinian during A.D. 527-565 attempted to suppress the dominant naval power of the Persians with the help of Ethiopians. But he did not succeed.⁶³

By that time the decline of the Himyarite Arab kingdom was hastened by the Ethiopians (Abyssinians), between A.D. 340 and A.D.378; however it regained its strength and reached its climax in A.D.523 when DhuNuwas, the Himyarite king, embraced Judasim and persecuted the Christians of Najran, an act which aroused the antagonism of the Christian ruler of Abyssinia. As a result, the kingdom was attacked by the Abyssinians several times. Finally, Himyarite Arab kingdom in Yemen was conquered by Persia in the reign of emperorKhusrawAnushirwan around A.D. 570,⁶⁴ in which year Prophet Muhammad

was born. The decline of the Himyarite Arab kingdom on the one hand and the growing interest of the Sassanians in the navigation of the Arabian sea affected Arab trade relation with India and Sri Lanka, and caused the transfer of the immemorial traffic between India and Egypt into the hand of Persia.⁶⁵ Therefore it may be noted that there was an economic decline in South Arabia in the period between the fourth and sixth century A.D. However, with the Ethiopians in command of the Red Sea route and the Persians dominating the Gulf and the Indian and Sri Lankan coasts, the Arabs receded to the background. But it is very likely that the Arab traders continued to operate in the Indian Ocean waters under one or other of these two commercial powers.

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ADVENT OF CHRISTIANITY IN TRAVANCORE

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ABSTRACT

Christianity was introduced in the first century A.D Travancore. When the Apostle St. Thomas came from palastine to Malabar to preach Gospel. According to Tradition he founded seven and half churches in South India and died as a Martyr at Mylapore in Madras.No other state in India has a large a Christian population as in Kerala. The Christians of Travancore falls into two main groups Roman Catholics and Protestants. The zealous Jesuit Missionary and extraordinary man. Francis Xavier visited India in 1542, and sought to introduce Christianly among the natives of Western coast and South India he laboured for about three years. The Christians of Kerala firmly believe in the Apostolic origin of Kerala Church.

INTRODUCTION

Travancore was a staunch Hindu Princely state where the people had no common customs and conventions. Each community had its own customs and conventions. The people were lightly superstitions and every activity of their life was controlled by supernatural powers. They worshiped many gods and goddess. The people had no authentic religious philosophy. There was no one to guide them to get out of the superstitious faith. It was in this circumstance Christianity came to India. Even though many Christian sects came. It was the protestants who were responsible for fighting for the social identity of the people of Travancore.

TRADITION OF CHRISTIANITY

According to tradition, Christianity came to India through the visit of St.Thomas the Apostle. He is belived to have landed in caranganore. Which was at that time one of the important sea ports on the Malabar Coast. He landed there in 52 A.D. He first preached to the Jewish settlers at Cochin. Afterwards he worked among the Hindus. His love and affection attracted many high Caste Hindus to Christianity. It is believed that he founded seven churches along the West coast. After preaching he went to Malabar and then to the east coast and preached Christianity. Another tradition states that the Apostle met with an accidental death by the arrow of a fowler. His body was buried at Mylapore. However, it is understood that the Brahmins at Chennai became jealous of his success and speared him to death on St. Thomas Mount near Chennai However, it is believed that St. Thomas founded the Malabar Church and St.Peter founded the Roman Church.

The History of Christianity both in Malabar and Travancore between the second half of the 1st century and the closing years of the second century is shrouded in darkness because of non - availability of authentic sources. Authentic sources are available with the visit of pantaenus. Who was sent by Demetric of Alexandria on the request of the Christians of Malabar.

THE SYRIAN CHRISTIANS

In the middle of the 4th century A.D the visit of Thomas of Cana created a new stage in the history of Christianity. Thomas of cane was a syrian merchant. Tradition says that the Catholics of Jerusalem learnt about the needs of the people of Malabar Church sent Joseph, Bishop Edessa and some priests and decons. They were well received by the local Rajah. The Rajah donated them certain towns for their exclusive use. Thus for the first time the syrian community settled in Malabar.

The Syrian Christians in the state of Travancore and Cochin grew to such a social and political eminence that they elected one of their members as king. The Syrian Christians were scattered in different places. Later on the ruling class became extinct and no authentic records are found no this effect. The Christians presented Vasco Da Gama in 1502 a staff which silver work and three silver bells which they said formed the scepter of their king.

THE CAPE COMORIN MISSION

After the arrival of Francis Xavier the Christians began to increase in number. Further exploring a sea route to India by Vasco Da. Gama made travel easy. Every ship brought number of Missionaries. Who devoted their time and energy to the propagation of Christianity Consequently in 1584 the Diocese of Goa was established by pope paul III.

In 1537 the king of Travancore promised Fr. Michacel Vaz to allow the conversion of the fisherman of his Kingdom on condition that they should supply him with horses for his Cavalry. Now, during the visit of Xavier the Vadugars or the Vijayanagar forces attacked Travancore. Xavier helped the king to drive the vijayanagar forces away and saved the Kingdom. As a taken of love and good faith Xavier was permitted to propagate Christianity. Thus during the reign of Unni kerala varma Christianity began to grow fast because Francis Xavier got the license to work. Churches were established in Poovar, Kollemcode, Vallavilai, Thoothoor, Poothurai, Thengapattanam, Enayam, Midalam, Colachel, Kadiapattanam, Muttom and Pallam.

ROMAN CATHOLICS

The rulers of Travancore were reputed for their religious tolerance. They permitted the existence of other religions side by side with Hinduism, the state religion. They willingly allowed them to prosper and thrive. They had the firm conviction that every religion preached the doctrine of truth and that philanthropy was the very essence of all religions. So inspite of the fact that Marthanda Varma the founder of modern Travancore, surrendered the state to his tutelary deity Sri Padmanabha took the state as the Vassal of God and though Hinduism was the dominant religion, Christianity thrived.

The Missionaries of Travancore were very fortunate to have col. Munro as the British Resident of Travancore. He was in no way less zealous a Christian than his predecessor col. Macaulay. He was a decaon of the church in Scotland and was natural with any ardent Christian. So it was with munro to avail of the willingness of the Ranis to encourage the Philanthropic work

carried out by the missionaries. He did so much good to the Travancore Church that he is aptly called the father of "The Christian Missionaries in Travancore".

THE PROTESTANT MISSION

The London Missionary Society was founded in 1795. Which was very much the child of Evangelical Revival in England a philanthropic organization mainly looking after the propagation of the Christianity during the 19th century. Two great men George white field and John Wesley were responsible for religious awakening a England.

The great awakening created by them in the Churches of England instilled a sense of missionary fervor in the minds of the people. Consequently, new missionary societies came into existence. The London Missionary society was one among these societies. Taking advantage of the fissiparous tendency among the members of the Hale Mission the Anglican Church began to work in India through the Society for Promotion of Christian knowledge (S.P.K.C), the Society for Propagation of the Gospels (S.P.G) and the Church Missionary Society (C.M.S).

The London Missionaries society wanted to send missionaries to India. The name Ringeltaube was considered for this purpose and they sent him to work in South India. Ringeltaube accepted this offer. So he and five other missionaries came to India in a Danish ship named "Kings Packet". Among those missionaries, three of them went to Sirlanka and two of them went Visakapatnam Ringeltaube reached Tranquebar in the South East Coast of India on 5th December 1804.

He was one of the first three Christian missionaries of the London Missionary Society of India. He two companions Rev. G. Cran and Augustus Des Granges elected to study Telugu at Tranquebar. Ringeltaube was drawn towards South. So he learnt Tamil under the guidance of Rev. Kohlholf.

In Sep 1809 the church was consecrated and many came and obtained baptism from Reg. Rengeltaube. This was the beginning of Mylaudy Mission. Ringeltaube preached in many villages, distributed copies of the scriptures and made steady endeavour to spread the faith. By 1810 be developed six more Churches. They were Thamaraikulam, Puthalam, Eathamozhy. Jamestown, Athikaadu and Covilvilai. At the end of 1810, the number of baptized Christians increased to 304.

Col. Munro succeeded col. Macaulay at Travancore as Resident. He was sympathetic with the oppressed classes who were suffering from injustice, forced free labour and poll taxes. Col. Munro used his good office to free the Christians from forced free labor on Sundays by a Royal Proclamation in July 1815. When severe famine broke out in 1813, the Christian Missionaries along with Ringeltaube came forward to help the suffering people.

CONCLUSION

The advent of Christian Missionaries laid a strong foundation for the social awakening among the people. They worked among the downtrodden and depressed people. They also built churches ,schools and colleges. The Christian Missionaries not only propagated Christianity but also taught the children how to read, write and how to avoid superstitious believes from the society .As a, result the evil forces of ignorance, Slavery and superstition slowly began to disappear from the South Travancore society.

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**Women's Organization For Scheduled Caste In
Kanyakumari District**

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ABSTRACT

Empowerment is a process in women are able to organize themselves for self reliance to assist their independent right to make choices to control resources. Which will assist in challenging and eliminating their own subordination. Empowerment has multiple dimensions that are interested viz. social, economic, political and capability development. The second component of empowerment is knowledge and awareness. The third is self image and the final is autonomy. Empowering women puts the spot light on their health, education and employment. It is an essential element to sustainable development. Tamil Nadu has elaborate institutional arrangements for promoting gender equity and empowerment of women.

Introduction

The three key institutions that are involved in promoting gender equality are the TamilNadu State Commission for women and the department of social welfare. National Commission for Scheduled Caste Women and the ministry of women and children welfare exist at national level also. Government of India has declared the year 2001 as women empowerment year in order to highlight the rightful place to women in the main stream of national development.

Tamil Nadu Women Development Project :

In the past, household – focused poverty alleviation programme such as Integrated Rural Development Programme (IRDP) sought to reserve 50 percent of credit for Scheduled Caste Women. Against this target, 38.46 percent of IRDP loans were channeled to Scheduled Caste Women in 1998-1999. Scheduled Caste women's empowerment has been felicitated with the extension of a major micro finance scheme for Scheduled Caste women, the Tamil Nadu Women's Development Project, popularly called Mahalir Thittam, meaning women's scheme. The scheme promotes social economic empowerment among Scheduled Caste women through women's organization in to SHG's rotation of their collective savings to help satisfy emergency

and consumption needs of households, reduce the dependence on money lenders, institutional credit access and income generation in the hands of Scheduled Caste women.

Entrepreneur Development Programme :

Scheduled Caste women in entrepreneurial skills for self employment in five years involving various government departments. In order to promote economic empowerment among scheduled caste women government of Tamil Nadu has announced a programme called Entrepreneur Development Programme, which aims to import entrepreneurial skill training to Scheduled Caste women to income generation activities through self employment.

Puthu Valzhvu Project :

This project aided by the world bank was launched in the state in Nov 2005 as “Puthu Vaazhvu”. The Puthu Vaazhvu Project (PVP) which was subsequently named of “Vazhndhu Kattuvom” in 2006, has now been restored back to its original name of “*Pudhu Vaazhvu*”. The project is being implemented in 16 districts with a total outlay of Rs.717 crores, benefitting 5.8 lakh households for a period up to September 2014. Now, with additional financing, the Project has expanded its operations to 10 more additional districts for a period of 3 years till September 2014 with an outlay of Rs.950 crores benefitting 3.8 lakh target poor households. The Project is designed on Community Driven Development (CDD) approach to empower the poorest of poor through promotion of strong Community- Based Organizations (CBOs), thereby creating a strong voice for rural poor.

Integrated Sanitary Complex:

Sanitation was a hidden gender problem and the rural women’s lives were severely affected due to the absence of proper sanitary facilities. The Scheduled caste women without toilets in their households had to go out to relieve themselves in the dark. Recognizing the need for the improved sanitation for women, the Rural Development Department of the Tamil Nadu Government in the year 2001 introduced a scheme to build Integrated Sanitary Complexes for Scheduled Caste women in all the Village *Panchayats* in Kanyakumari district at an approximate area of 750 sq.ft. each. Initially, 385 Integrated Sanitary Complexes for women were constructed at 1 per *Panchayat* Union at a cost of Rs.2.00 lakhs each.

Development of Women and Children in Rural Areas:

The DWCRA is a sub-scheme of the Integrated Rural Development Programme (IRDP). It was started in 1982-83 on a pilot basis in 50 districts but has now been extended to all districts of the country. The basic objective of the programme is to provide income generating skills and activities to poor women in rural areas, thereby such social and economic empowerment.

Sivagami Ammaiya Ninaivu Girl Child Protection Scheme:

The girl child protection scheme was introduced in April 1992. This scheme was renamed in the year 2006 as Sivagami Ammaiya Ninaivu Girl Child Protection Scheme in fond memory of the mother of the great leader K. Kamaraj. This scheme also ensures equal opportunity in education for girl children on par with male children. A monthly payment of Rs.150/- is released to the children from the interest accrued from the deposit, from the fifth year of the deposit and upto twelfth year of deposit to take care of the education of the girl children.

Cradle Baby Scheme:

The Cradle Baby Scheme was launched in Salem in the year 1992 by the Government of Tamil Nadu with the aim of eradicating female infanticide. This Scheme was later extended during 2001 to Madurai, Theni, Dindigul and Dharmapuri, as these districts were also found to be prone to this evil practice of female infanticide. Reception centers were started in the above districts with sufficient staff and infrastructure facilities including telephone, lifesaving medicines, lifesaving medical equipment, refrigerator and incubator. Cradles are also placed in the District Social Welfare Offices, District Collectorate, Government Hospitals, Orphanages, Railway Stations, Bus Stands, Primary Health Centre and Sub Health Centre to receive the deserted or abandoned babies. These reception centers play an important role in receiving the deserted / abandoned babies and in protecting their lives.

National Commission for Women:

The National Commission for Women was constituted on 31st January 1992. The main areas of activities include review of the constitutional and legal safeguards for Scheduled Caste women, recommend remedial measures, undertake studies and investigations, promotional and educational research, participate and advise in the planning process.

Tamil Nadu State Commission For Women:

To safeguard the welfare of women and issues relating to the status of Scheduled Caste women and to make recommendations to the Government for suitable action, the Government has constituted the State Commission for Scheduled Caste women on 19.03.1993. The Government has decided to constitute the Commission statutorily and to give more powers to the Commission. Accordingly, Tamil Nadu State Commission for Women Act, 2008 has been enacted. This Act has been notified in the Government Gazette on 27-05-2008 and came into force on 30-07-2008.

Sathiyavanimuthu Ammaiyar Ninaivu Free Supply of Sewing

Machines Scheme:

Under this scheme, sewing machines are supplied by the Government of Tamil Nadu at free of cost to widows, deserted wives, destitute women and physically handicapped men and women below poverty line with a noble view to increase their self employment potential and to help them to lead a decent life. Under this scheme those who have been trained in tailoring and who have completed 20 years of age and are below 40 years are the beneficiaries. A sum of Rs.132 Lakh has been provided in the budget estimate under this scheme for the year 2008-2009. In 2009-2010 also provided Rs. 132 Lakh. A sum of Rs.135 Lakh is allocated during the year 2010- 2011 for this purpose.

Service Homes:

To provide education and employment opportunities to such Scheduled Caste women, and to improve their economic conditions, the Department of Social Welfare runs Service Homes at many places in the district. These Service Homes provide accommodation, food, education (up to Higher Secondary School) and vocational training to the inmates at free of cost. Besides, the Scheduled Caste women inmates are allowed to keep their children with them and educational facilities are also provided to these children.

Marriage Schemes :

- 1.Moovalur Ramamirtham Ammaiyar Ninaivu Thirumana Nidhi Uthavi Thittam

- 2.Vazhndu Kattuvom Project
- 3.E.V.R. Maniammaiyyar Memorial Widow Daughter's Marriage Assistance Scheme
- 4.Annai Teresa Orphan Girls Marriage Assistance Scheme
- 5.Dr. Dharmambal Ninaivu Remarriage Scheme
- 6.Anjugam Ammaiyyar Ninaivu Kalappu Thirumana Nidhi Udhavi Thittam

Special Incentive Scheme:

Under the special scheme of encouraging Scheduled Caste girls education brought out by the Chief Minister, in order to ensure 100 percent enrolment of Scheduled Caste or Scheduled Tribe girls in schools, a sum of Rs. 500/- is given for 10 months at the rate of Rs. 50/- per month for studying in Standards III to V of the educationally backward districts viz., Dharmapuri, Thiruvannamalai, Cuddalore, Vilupuram, Virudhunagar, Kancheepuram, Tiruvallur, Vellore, Salem, Namakkal, Tiruchirapalli, Perambalur, Karur and Nagapattinam. Similarly to encourage the continuance of their studies after entering VI standard, Scheduled Caste and Scheduled Tribe girls are given a sum of Rs. 1000/- at the rate of Rs. 100/- per month for 10 months. Special coaching classes have been conducted for the low performing SC or ST children along with the disabled to reduce dropout and repetition rates.

Conclusion:

The Women's Organizations in Kanyakumari District created far reaching changes in the life and activities of domestic workers. On the whole, Women's Organizations started to discuss on certain vital issues family planning, registration of assets, education of girl children, employment, marriage, freedom of interaction, sex, crimes, against gender roles, media exposure, equal property rights, reservation for women, legislation for women, self help groups and dowry. The training and empowerment programmes given to women's folk have helped to enhance their involvement in the economic and political field.

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APPROACH OF ANBIYAM FOR EMPOWERMENT OF WOMEN IN KANYAKUMARI DISTRICT – A STUDY

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The spiritual and social service rendered by the Diocese of Kottar in Kanyakumari District for a long time, in addition to its usual renewal programmes especially **Anbiyam** movement, opened the eyes of poor people towards education. Anbiyam means basic Christian communities which works for the cause of downtrodden people and women. It is a non-governmental organisation come under the Kottar social service society.¹ For, the second Vatican Council has been a landmark in the Catholic Church's reflection on education. In its Declaration on Christian education, the council insists on the integration of Christian education into the whole pattern of human life in all aspects. Christian education does not isolate itself from the world, but is for the world, since human being must work out his / her salvation in the concrete situation in which God has placed him / her by contributing to the human community of which he / she is a part. Far from remaining an isolated monolith, Christian education gets integrated into diverse situations and cultures, thereby becoming itself diversified. Consequently, each country and culture have to evolve its own morality of Christian education.²

The traditional approach of developmental work by the Diocese of Kottar in Kanyakumari District like providing educational facilities for women empowerment, promoting cottage industries and extending medical care through hospitals and dispensaries has undergone and is undergoing a thorough revision and reorientation.³

It is felt now that the whole community has to progress by a process of self awareness without allowing the gap between the privileged section of the community and the rest of the population to go on widening. The educational structure and its working made the poor to become poorer and the rich to become richer. As a consequence of this startling discovery, the impact of the social structures on development appears to be a dominant factor. The first step towards development, then, to lead men to liberate themselves from the oppressive structures in society. Therefore the Diocese of Kottar established **Anbiyangaal** as grassroots' structures in all the parishes. This is the current thinking and approach of **Anbiyam** for education.⁴

In the past fifty years various measures were taken to make education available to all and to enhance the standard of education. The formal education system in India is now a gigantic enterprise with about thousands of institutions, thousands of teachers, thousands of students and annual gauge expenditure. And yet it hardly benefits the common people who are poor or very poor, and most of them are illiterate (about 70%). While a large proportion of the children do not go to school, even those who do go, drop out sooner or later. The contribution made to the women through formal education is marginal.⁵ This applies particularly to the poor people, who have only a very limited access to it, both quantitatively and qualitatively.

The condition of most children is however depressing. They do not have the necessary facilities and opportunities to live the normal and healthy life of a child. The majority, especially in developing countries like India, are denied their human rights and dignity. Child labour is one of the atrocities against them.

Tamil Nadu is the only State in the entire nation to allocate 20% of its budget for education. A recent survey informs that while the literacy rate of Kanyakumari district is 99%, that of the coastal area is only 28.5% which partly reflects the status of schools and higher education centres in the area. Besides basic literacy, access to technical/ higher/ professional education facilities is a crucial factor having social bearing on this communities.⁶ It is primarily due to the hefty allocation being made for school education and higher education. While the Department of School Education received Rs. 10,000 crore (Rs. 100 million) in the last State Budget, the Department of Higher Education got Rs. 1,759 crore (Rs. 0.8 million). As the Tamil Nadu Government has earmarked 20% of its total Budget for imparting quality education on par with the developed nation and 88% more by the previous regime for the cause of education, quality education is being imparted to all sections of the society.⁷

Awareness Education

The whole process of human development is an awakening of the whole community to its responsibility towards a gradual and harmonious growing of the human person in a society which has been liberated from its oppressive structures. During the past twenty years, **Anbiyam** has placed great emphasis on this awareness creation.⁸

Awareness education is imparted to the students by exposure programmes, motivational seminars and camps. The **Anbiyam** animators, volunteers and well experienced resource persons motivate the students for total commitment to the liberation of the backward people. The educational efforts of the **Anbiyam** provided similar activities on the part of local community leaders.⁹

In 2000-2010, **Anbiyam** gave top priority to primary education. Many children became dropouts from their schools. Presence of large number of cashew factories and brickline in Kanyakumari district has disadvantaged children to join as child workers. If the society allows this situation to persist, the future of these rural families will be dim. Specific interventions to uphold the rights of the rural poor children and to create a healthy environment for their growth. Is the need of the hour. **Anbiyam** implements a series of programmes for the benefit of the children in the parishes. 350 bright children were supported with finance to continue their school education in Kottar and Thiruthuvapuram Vicariates. Besides, the financial support to continue the education, regular personality development programmes for the sponsored children were organized at **Anbiyam**. In the Parishes, periodic assessments of the academic performance of the children were done to know their progress.¹⁰

Guided evening tuition for the school going children for both sex was organized at Packiyapuram, Manjalumoodu, Mathoorkonam and Vettumani. This helped children to learn their lessons daily and score good marks in the school examinations. Parents and the general public were appreciative of these tuition centres, because they were motivating the children to perform better in their studies and inculcating good values among them.¹¹ As many as 5000 children have benefited from this awareness creation which **Anbiyam** described as unique in the district.¹² In 2000, **Anbiyangal** also created awareness on political corruption. It is one of the most serious deformities of the democratic system; it betrays both moral principles and the norms of social justice. Often, people are helpless to defend themselves against corrupt politicians, judiciary officials, administrators and bureaucrats. As a result of this, there is a growing awareness among the **Anbiyangal** to change unjust structures.¹³

A special seminar on environment was conducted for the leaders of **Anbiyangal** on 3 June 2006 at Kottar, 10 July 2006 at Thiruthuvapuram, 14 September 2006 at Mulagumoodu and 7 October 2006 at Colachel Vicariates. 215 members participated

from twenty two Zones. The aim of the programme was to create awareness about Global warming and its effect to the communities. The programme highlighted the problems of over population, environmental pollution, depletion of environmental resources, pest control and global warming. It is to be noted that **Adithalam** the monthly leaflet of **Anbiyam** April 2009 was designed to provide resources for the leaders. **Anbiyangal** need to be more proactive in the matter of air pollution control. For instance, alternative fuels like LPG/ CNG, ethanol and gasohol could be tried to reduce air pollution. Use of electric driven vehicles in crowded areas could bring air pollution under control. Shifting to electrically driven buses in metros could be a way out for clean air. Mass transport is the solution to minimizing air pollution.¹⁴

Anbiyam created awareness on human organ donation. While celebrating the Eucharist Year 2005 in **Anbiyam**, people were motivated for human organ donation compared to eye and blood donation. The conference stressed the necessity of donating organs. Brain death is irreversible loss of all brain function and the person is clinically and legally dead. In **Anbiyangal** this awareness programme was done by the distribution of pamphlets and playing kits.¹⁵

Adult Education

Anbiyam gives and insists priority during the reporting year 2000 the concept of education for development of human beings.¹⁶ In 2001 in Kanyakumari district **Anbiyam** recruited ten men and eight religious sisters for Adult Education and gave them animator's training for two weeks. Moreover, three day refresher course was conducted for twenty five volunteers before they started the third three month course in July. All the eighteen animators took classes in twenty centres for three months up to the end of December.

Topics relating to this approach are personal hygiene and health, food and nutrition, home management, mother and child care, responsible parenthood, social problems and economic conditions in the village were mainly discussed in the **Anbiyam**.¹⁷ At the beginning of 2006, one month intensive course in adult education was given to the people in 13 centres of nylon net manufacturing where 1350 girls got the benefit of this education.

The **Anbiyam** volunteers are the part of a team working to bring about changes in a selected group of villages and to improve the quality of life. The efforts of the team arise out of a deep conviction that all these people are their brothers and sisters who belong to one human family. The team was aware that the people of these villages were prevented from enjoying such a life owing to number of factors. The **Anbiyam** volunteers worked with the people, at the local level, to effect the construction of such a society through nonformal education.¹⁸

Women Education and Empowerment

As per the statistics available with the education department, the sex ratio of primary school students enrolled in 1956-57 was 923 girls for 1000 boys in Kanyakumari district. The ratio increased to 997 girls in 2000-2001 with the initiation of **Anbiyangal**. This shows that there is an increase in female education.¹⁹ It is interesting to note that at the high school level the sex ratio, which was only 817 in 1956-57, rose to 958 in 1987-88 and to 1173 in 2000-2001.

The reason could be the better performance of girls than boys, the disappearance of reluctance of parents to send their girls to school on attaining maturity and the tendency to send boys for wage earning employment in the construction industry

at teenage itself. The school results at high school as well as higher secondary levels show that girls perform better than boys.²⁰

As for the growth of education, the subjugation of women in all spheres of human life is a common phenomenon from the dawn of human history to the dawn of this millennium. There is no society on earth that is exempted from this pernicious practice of gender inequality. Inequality of women in religion is inflicted upon the women folk more virulently than any other inequality throughout the annals of the human history. All world religions are conspicuous in their attitude of segregating women from power and authority. In the Roman Catholic Church, **Anbiyam** is no exception in this regard.²¹

Negation of equality to women means negation of the dignity and honour rendered to them. They are in a de-peopled state. It is one of the prime tasks of the **Anbiyangal** to educate and emancipate women who form half of human society. Indeed, the **Anbiyangal** enable them to obtain good leadership qualities in order to assume responsibilities in the administration of the parish. Today, in most of the **Anbiyangal**, the offices are held by women. Though they are the most suppressed people in all aspects of human life, they are anxiously looking for liberation from their perennial hardships through their participation in the **Anbiyangal**.²²

Despite holding most of the offices in **Anbiyam** structures, it is rare to find women elected to any office in the Parish Pastoral Council. Women are elected presidents, secretaries and financial administrators in the **Anbiyangal**, but not in the Parish Pastoral Council in the Diocese of Kottar. Parish Pastoral Council is the decision making body of a parish and so it is more power oriented. However, very seldom women are elevated to positions of power in a parish. In some cases, women themselves are reluctant to assume such positions in the Parish Pastoral Council due to their own lack of self confidence. Lack of self esteem and assertiveness make them vulnerable and self defeating like an elephant cub chained to a tree. It tries to free itself again and again, but in vain. When it is grown up, it can break the chain and even uproot the tree, but dares not to do so, because it has already learnt to be in bondage.²³

Women must not only liberate themselves from the hold of men's oppression and authority, but also ought to attain self esteem and self confidence to educate them in the Church. This is the two fold task that the **Anbiyangal** have to undertake to enhance women's emancipation. The **Anbiyangal** ought to promote the cause of women in collaboration with women's commission of the Diocese.

The Eleventh Regional Conference of All India Democratic Women's Association was held in Trichirappalli in 2005. Two from the commission of **Anbiyam** participated in the representative's meeting on 6 and 7 August 2005 and about 50 women took part in the rally the following day. As women received sufficient education in **Anbiyam** Movement, some important resolutions were passed: 33% reservation for women in the Parliament and Assemblies to be legislated; to give sufficient awareness and education to women who are subjected to many superstitious practices and to take stringent action against those who promote suppression; to initiate steps to prevent dowry related atrocities and female infanticide; to prohibit exhibiting women in indecent scenes and demanding them through double meaning words, and preventing scenes that familiarize children to violence.²⁴

The Women Commission in collaboration with **Anbiyam** presented its activities in the coordination meeting of April 2006. They successfully organized rallies and demonstrations, the International Day for Women was meaningfully observed,

different training programmes were conducted for women.²⁵ The new millennium witnessed a significant change and attitudinal shift in both women's and society's thoughts about women's equality and emancipation. The International Women's Day is an opportunity to focus on various issues concerning women in all walks of life. Education plays a pivotal role in the life of women to hold free and fair discussions on issues related to them. Women from **Anbiyangal** staged a show on the importance of women's reservation, and the role of transformation of women from the traditional to the modern era tracing the history and statues of women.

In 1989, the Tamil Nadu Government enacted a law which proclaims equal rights for women in the family property. At present, Tamil Nadu has implemented 30% reservation for women in Government jobs, besides ensuring that only women are recruited as teachers for primary schools in the State. In Kanyakumari district, the women folk who did not realize their fundamental right and potential suffered because of lack of education. Now they are well educated and outnumber men in their achievements.²⁶ If they are able to assert their rights and position, it is because of their education. Education is their empowerment.

The Kottar social service is a lead NGO and its branches were functioning in all the parts of Kanyakumari district. Hence, the main focus is concentrated on Anbiyam and its role for empowerment through its manysided activities in this papers.

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EARLY EDUCATION SYSTEM IN TRAVANCORE**C.R. SELVAN****Reg. No. 18113151081006**

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ABSTRACT

Education was universal in Kerala and there was a high level of literacy during the Sangam age epoch. With the spread of Aryan ideology, education became the monopoly of a privileged few. Women as well as the low castes gradually lost their high status in society and right to education. Thus during the age of Nambudhiri dominance, Kerala society underwent a radical transformation. So when we think of education in ancient Kerala it should clearly be borne in mind that we are dealing mainly with the education prevalent among the higher classes of society. Of course, the 'untouchable, unapproachable' and the down-trodden classes were denied education. But thanks to other social and religious developments like the growth of overseas trade, advent of Christian missionaries and the introduction of English education, they had not to suffer like their counterparts in other princely states in India

EARLY EDUCATION SYSTEM IN TRAVANCORE**INTRODUCTION**

Education was universal in Kerala and there was a high level of literacy during the Sangam age epoch. The Sangam works made clear that Panas, Vedas etc. were entitled to higher education. Even female education was not neglected. As a result of this we hear of several scholarly women, who contributed much to the cultural life of their times. Avvaiyar, who had intimate connections with the Chera country, was one among them. She belonged to the Pana caste like Parinar and Kapilar the great Sangam poets of Kerala. It had been long accepted by the Hindu kings of Travancore that it was a part of their duty to provide for the educational needs of the people over whom they held sway and this principle had been followed in practice by liberal grants to educational institutions in the state and by rewards to learned men. The Rajahs of Travancore were not behindhand in their patronage of learning and their munificent recognition of Sanskrit scholarship had from very early times attracted hither a large number of learned Brahmins from the East Coast. Travancore, like other parts of India, had a traditional educational system which had both primary and higher educational facilities, Higher education, especially in the Vedas was essentially an exclusive preserve of the higher castes, particularly the Brahmins in Medieval Kerala Society. Institutions for higher learning were mainly of two types Vedapatasalais and Sabha mutts.

SALAIS

The educational institutions attached to the temples were known as Salais. These were endowed Schools of a residential type, where scholars received free tuition as well as free boarding and lodging, clothing and other amenities till they completed their studies. The Salais at Muzhikkulam, Tiruvalla, Kanthalur, Parthivapuram etc. were famous during the Kulasekhara age. All expenses of education, including food and accommodation were met by the temples. It was compulsory that students should stay in the Salais.

The Sri Vallabhaperumchalai was situated at Kazhikkudi in Kanyakumari. Till the end of the 8th century, Kanyakumari region was a part of the Ay Kingdom. Afterwards, it was included in the Pandya Kingdom till 920 A.D. Sri Vallabhaperumchalai was probably established by the Pandya king Sri Vallabha who ruled up to 862. The Adhikaris and Kankanis of the Manakudi salt pans were instructed to give a unit of salt for the use of the students of the Salai.

SABHA MUTTS

Though the early Salais disappeared from the scene, a fresh chain of educational institutions sprang up and flourished in Kerala in the early Medieval period. They are the Sabha Mutts which too, like the Salais were temple universities. The Sabha Mutts imparted education to the Namboothiri youths in the Vedas and the Sastras in conformity with the Gurukula ideal. To impart instruction was a duty enjoined by the Dharma Sastras, and wherever the Brahmins had congregated in large numbers schools of learning sprang up in which pandits gave instruction in the Vedas, Vyakarna (Grammar), Tarka (Logic), Mimamsa (Philosophy), Law and Religion.

The famous Sabha Mutts were divided into three types. They were Karma Sabha Mutts, Sastra Sabha Mutts, and Sanyasa Sabha Mutts. From the days of Sankara these Mutts were richly endowed with funds by successive generations of disciples and they played an important role in the promotion of Vedic studies.

PIAL SCHOOL

The Pial school served to instruct boys and girls in the three R's. During the first quarter of the 12th century A.D. South Travancore came under the influence of Venad kings. This dynasty ruled Travancore till the amalgamation of the state with Indian union in September 1947. This period witnessed the existence of Pial schools in Travancore. But these Pial schools faded away, gradually due to the introduction of European education. Pial schools functioned in important villages. The master of Pial schools was Asan. The pupils in these schools were taught simple lessons in Malayalam. The payment was seldom in cash and mostly in kind.

VILLAGE SCHOOLS

In the later medieval period, there was a parallel system of village schools called Ezhuthupallis where the non-Brahmin youth got their education. The Ezhuthupalli functioned in each Kara or village under the Ezhuthachan or Asan, the traditional village school master of Kerala. It was located in the house of Asan himself or in the house of some important person in the kara. The Asan formally initiated the child into the three "R"s at a very early age. This was generally done with due ceremonies on the Vijayadasami day and thereafter the child attended the village school regularly to take instruction from the Asan. In

addition to Reading, Writing and Arithmetic, the pupils were taught the Kavyas and the preliminary lessons in Astronomy and Astrology. The advanced courses for both boys and girls included the detailed study of Kavyas, Alankaras, Natakas, Logic, Grammar and Ayurveda. The girls were also taught certain special subjects like music, dance and other forms like Kaikottikali or Tiruvatirakali. In short, the curriculum in the Ezhuthupalli aimed at the moral, intellectual and physical well-being of the boys and girls.

MISSIONARY ENTERPRISES

Pandit Jawaharlal Nehru stated, “Christianity came to India as early as the first century after Christ, long before Europeans turned to it and established a firm hold in South India.”³⁸ The Protestant Missionaries concentrated their activities among the low castes, especially among the backward communities. The London Missionary Society (LMS) and the Church Missionary Society (CMS) took keen interest in the spreading of western education in Travancore.

THE NURSERY SCHOOLS

The Lutherans opened schools to cater the needs of the society and to their own needs for the Christian converts. Nursery schools were opened in places where the Lutherans had churches. They opened schools at Krishnagiri, Thirupathur, Vaniyambadi, Eruvadi in Tamilnadu and Nagercoil, Parassala, Trivandrum, Calicut, Wandoor and Telicheri in Kerala. The people who hated the Christians became friendly and began to appreciate the work of the Christians. Among the local schools, there was big competition to admit the students because of their high moral and social standard. The credit of raising the moral and social standard of the Indians in general went to the Christian missionaries and to the British.

PRIMARY SCHOOLS

The educational system of Travancore consisted of three important branches viz., the Malayalam and Tamil Schools, the English Schools, and the Colleges. Malayalam and Tamil Schools were of three classes, viz., Primary Schools, Malayalam and Tamil Middle Schools, and High Schools. Primary Schools taught upto class IV, the course of instruction being confined mainly to reading, writing, elementary arithmetic and simple lessons in history and geography. In girls' schools special attention was paid to singing, needle work and domestic economy. Primary education was free throughout the state. The Lutheran Missionaries opened primary schools with the permission of the government. Primary schools were started at Puthalam, Kakavilai, Nagercoil, Palliyadi, Vazhuthalampallam, Aramboly, Thazhakudy, Parassala and Trivandrum in Travancore. As the schools were attached to the local churches, the management of the schools was entrusted to the local churches. But later on, the management of the schools was entrusted to the missionaries. In 1952, it was shifted to the local pastor. After 1953, the management of the schools came under the supervision of a Board and separate officials were appointed.

MIDDLE AND HIGH SCHOOL EDUCATION

With clear objectives, the Lutheran Christian Missionaries opened schools wherever possible. During those days middle schools had classes from six to eight. Sometimes they were attached to the primary schools but mostly with high schools. The high schools had classes from IV to VI or nine to eleven. Hostels and boarding homes for boys and girls were attached to these schools to accommodate students who came from distant places. In the middle and high schools along with regular subjects like mother-tongue, English and Hindi, Craft and citizenship training were added. Along with this Bible lessons and stories were

taught and interpreted in such a way that would be useful to the students to develop their personality and character. In the High Schools vocational course was started in conformity with the policy of the government. The Education Committee in its meeting held in 1946, decided to start Electrical Engineering for boys and Sewing for girls. In addition to this handloom-weaving and drawing were also introduced. To conduct the course successfully trained persons were posted.

TEACHER- CATECHISTS TRAINING SCHOOLS

When the Lutherans established mission station at Nagercoil, the missionaries established various Christian churches. For that they were in need of Catechists. The training that was given by the foreign missionaries did not fully satisfy the needs of the people. To give them training in language was the main barrier to the missionaries. The missionaries were not well-versed in Tamil language. They wanted to train the catechists separately and so they started a school at Nagercoil. The school was called Catechists Training School which was established in 1908 by Rev. Huebener.

GRANT- IN-AID FOR VERNACULAR SCHOOLS

In Travancore, the government involvement in administration of schools began in 1867 when the Tahsildars were directed by the Maharani of Travancore to visit schools financed by the state and to enquire into the details of the working of the schools and report to “Hazur Cutchery”. The Grant-in-aid system was introduced in the state in 1869 and Inspectors of education were appointed in 1878. In 1887 a Superintendent of English schools and in 1895 an Education Secretary were appointed. In the same year, Travancore was divided into three educational ranges, each under an inspector. Separate officers were appointed to inspect boys and girls schools and also English and Vernacular schools.

The Grant-in-aid system was sanctioned to private schools on the following conditions.

1. The course of instruction followed was to be the same as that of government schools.
2. The text books prescribed by the government were to be used in private schools.
3. Properly qualified teachers were to be appointed

CENTRAL AND TALUK SCHOOLS

In 1866 a Central School was opened at the capital, where Sanskrit was taught in addition to Malayalam, and also a school each for the taluks of Travancore. The education in these schools was modeled on the system in English schools and was imparted through books translated from that language or compiled chiefly from English writings on History, Geography, Arithmetic, etc.

NORMAL SCHOOLS

The first Normal school was founded in 1885 and it was converted into a Training College in 1911. The first Director of Public Instruction was appointed in 1909 and this was followed in the next year by the promulgation of the education and inspection codes, which marked the inauguration of the existing educational system and policy. In 1934, an Advisory Education Board was constituted consisting of twenty nominated non-official members with the Director as its Chairman.

NIGHT SCHOOLS

No night schools was maintained by the department but there were 10 private Night Schools aided by the government and their total strength was 351. There were three part-time aided schools in the Kottayam taluk.

SPECIAL SCHOOLS

With a view to secure trained teachers for the schools in the state the government undertook, to contribute for the maintenance of Garthwait's Normal School at Cannanore in 1861-1862. A Normal School was opened at Trivandrum in 1866-1867. This institution which supplied sufficient number of teachers was closed in 1871-1872. A new normal school for training teachers for the English schools was started in 1894-1895 and another for training teachers for the vernacular schools in 1907-1908. There were two grades of examinations for the English school teachers, viz., the High School Manual Certificate Examination and the Middle School Manual Certificate Examination. Similarly, there were the Lower and the Higher Vernacular Certificate Examinations for the vernacular school teachers. In 1820 Rev. C. Mead founded the school of industry at Nagercoil for the purpose of promoting useful arts and industry. Similar schools were established at Neyyoor and other places. A special school for the children of Rajas and Koil Thampurans was opened at Mavelikkara in 1871-1872. A departmental special school for the use of Malayali Brahmins was started at Kulakkada in 1925-1926. Enough attention was given to the education of Mohammedan boys and girls in 1914-1915. Special fee concessions were granted to them. Six Mohammedan vernacular schools for boys were opened during 1923-1924.

SANSKRIT SCHOOLS

Princes of royal families received good education in literature and fine-arts under the Brahmin teachers. Besides being teachers of high caste children, the Brahmin assumed priesthood in the temples and its various duties. The kings started schools to honour the Brahmins and encourage Sanskrit learning by special endowments. Those Brahmins who studied most of the subjects enjoyed exalted positions in the country. Such Brahmins became the teachers of the kings popularly known as Rajagurus. Some of them went all over the land to instruct the town and the village dwellers. The classes began early in the morning and it continued till late in the evening. No regular periods or age limits were prescribed for the admission of the candidates to the courses or for leaving the school. However, the children joined the classes at the age of five and left them at the age of fifteen. They were required to pay fees ranging from an anna to four rupees a month in addition to certain presents to the teachers. A Sanskrit school was started in Trivandrum in 1889. It was originally under the Director of Vernacular Education, but in 1894 the principal was placed directly under the government. There were sixteen Sanskrit schools in 1933 with a total strength of 2,051 pupils. Two of them were Vedic schools. The Sanskrit schools contained provision for a Kavya course of six years leading to the Sastri Examination conducted by the government.

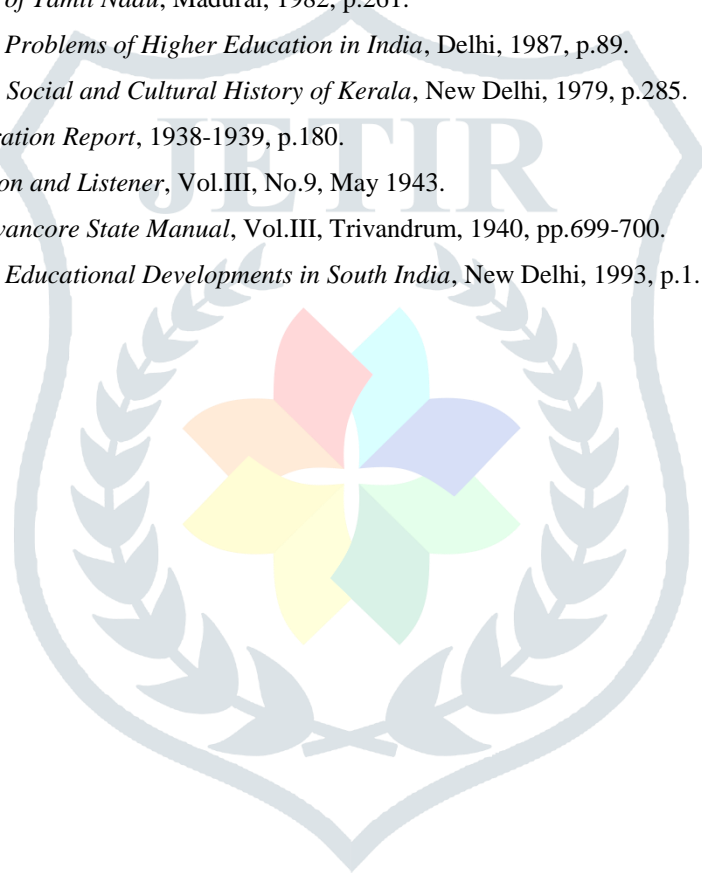
CONCLUSION

The introduction of the Education Code in 1910 effected a thorough remodeling of the department. As a comprehensive measure, the code dealt with the classification, management, accommodation and equipment of schools. It prescribed the qualification of teachers, regulated school term fees, text books, school records and returns, and dealt with the recognition of schools and the rules for grant-in-aid. It abolished the differences between ordinary schools and schools for the children of the

tribal classes. It proved a healthy incentive and a progressive move towards the education of the low caste children. It highlighted the primary duties of both managers and teachers.

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THE ORIGINS OF THE INDIAN TRADE UNION MOVEMENT – A

HISTORICAL PERSPECTIVE

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Abstract

A Trade union is an organization of Workers, acting Collectively, who seek to protect and promote their mutual interests through collective bargaining. Trade unions are based upon the concept of “class struggle” between the capitalist employers and their workers. Trade unions are a major component of the system of modern industrial relation in any nation, each having, in their constitution. Their own set of objectives or goals to achieve. The Industrial Revolution destroyed the older way of life and left the individual worker at the mercy of the employer “who became the catalytic agent that crystallized them into a self-conscious group”. The Worker became completely dependent on others for his livelihood, and equality came to mean equality for competitive strife. Trade unions have three cardinal principles; Unity is strength, Equality of pay for equal work, Security of employment. The trade unions have remarkable achievement in fulfilling the necessities of laborers in Indian Industries after liberalization of 1991. Today large number of trade unions are working in different parts of the country but they have developed very slowly. Now a days trade unions have become an indispensable part of the modern corporate World.

Introduction:

In every form of society, persons of similar economic pursuits and needs have tended to unite themselves into associations for the purpose of promoting and safeguarding their economic interests. The idea of an association is fostered by a strong sense of right. There are various definitions for a trade union. The Indian Trade Unions Act of 1926 defines a trade union as any combination whether temporary or permanent, formed primarily for the purpose of regulating the relation between workmen and employers or between workmen and workmen or between employers and employers or for improving restrictive conditions on the conduct of any trade or business. Another definition states that trade union is an association which acts in the collective interests of the employees in negotiating with the employers, particularly in matters of wages and working conditions. To Pascaul Gisbert, a trade union, according to democratic ideal, is meant to function as an association not only to improve the conditions of the working class but also to achieve this in a democratic way.

Collective Bargaining:

The characteristic measures adopted by trade unions to achieve their ends is called collective bargaining, that is negotiating with the employers. According to Hugh Williamson, collective bargaining lies at the heart of trade union movement since it is by this means that the workers can counteract the power of the employers. The main purpose of a trade union is to promote, defend and protect the interests and to maintain and to improve the living standards of its members. However, there has been scores of instances where the trade unions have assumed other responsibilities political, social and cultural.

Trade Union:

Trade union is the child of the factory system ushered in by the Industrial Revolution. The replacement of cottage industries by modern factories resulted in the division of society into employers and the work force, in other words, into the bourgeoisie and the proletariat. In its later development the employers grabbed all luxuries and privileges for themselves leaving all miseries and sufferings to the workers. A single worker was powerless to act against the dictates of the employer. If he objected to the rate of pay offered to him or to any other issue he could be dismissed. The ruthless exploitation forced the working class to join together in organizations to defend their interests. Trade unions emerged to defend the workers in their struggle for better living and work conditions. In the words Marx and Engels, "...the collisions between the individual workmen and individual bourgeois take more and more the character of collisions between the classes. Thereupon the workers began to form combinations, (trades' Unions) against the bourgeois, they club together in order to keep up the rate of wages; they found permanent associations in order to make provision beforehand for these occasional revolts". Such organizations appeared for the first time in England towards the end of the 18th century when the country was undergoing a change from the crafts and manual production to machine production.

Industrial Revolution:

Being the birth place of Industrial Revolution Britain was the pioneer in the trade unions, combinations of the employees had become a regular feature of the English life. They were constituted by skilled artisans and craftsmen in the various trades. These trade clubs came to be looked upon by the employers and the ruling class as a threat to their prerogative. With a view to take the wind out of their sails the parliament passed two Combination Acts in 1799 and 1800. These Acts declared the combinations of workers illegal. The wide spread labour unrest led to the appointment of a select committee of the House of Commons to enquire into matters pertaining to industry. The committee recommended for all peaceful combinations. The result was the Combination Laws of 1823 and 1825 which repealed all statutes concerning the prohibition of combinations. These statutes provided a solid footing for trade unionism. In India under the British colonial rule both the industry and the working class developed very slowly and the workers formed only a small force. The colonial rule showed little interest in industrializing the country. The process of development of capitalism over the ruins of feudalism as found in the European countries did not occur in India. In the early years of industrial development workers considered themselves more as peasants than as workers and thought of factory employment early as supplementary means of income. Though the old Indian economy was devastated with the British colonialism, they did not pave the way for modern capitalist economy.

Railway:

The early industries started in India were auxiliary ones, like the railways, mining and plantation industry. Sukomal Sen stated that Indian working class germinated in the construction of railways in India and hundreds of workers who were engaged in the railway building were the harbingers of modern Indian working class. Since coal was inevitable for the running of railways, coal industry also developed simultaneously with the development of railways. The increased commercial activity along with the railway conveyance necessitated the increase in the production of coal. Simultaneously, plantation farming also made its appearance in India. The period between 1850 and 1860 witnessed a tremendous progress in industrial development.

Cotton Industry:

The first cotton mill was established in Bombay in 1853. About the same time began the establishment of jute mills in Calcutta. Unlike cotton mills, jute industry needed more capital investment and hence it was monopolised by the British capitalists. In the early years the two industries were highly concentrated in Maharashtra and Bengal respectively as raw materials were available there only. Cotton industry developed in the course of the next fifty years in cities like Ahmedabad, Sholapur, Nagpur and Kanpur. In European countries the industrial proletariat came from among the town dwellers, the artisans and other social groups in the town economy. But in India they were drawn from a traditional village society. In the words of G.K. Sharma "The early migrants in India who joined the industrial centres were not independent farmers but socially unfavourable economic and social circumstances: Unlike the European countries traditional handicrafts and cottage industries were not immediately replaced by modern industries in India. The exploitation of the economy was the primary motive of Britain and it did not encourage the growth of industries in India. The dispossessed craftsmen were forced to depend on the village economy. The colonial exploitation and the simultaneous slow growth of capitalism and the long gap between the decline of the old system of production and the long gap between the decline of the old system of production and the rise of new industrial system gave the Indian working class movement a slow development.

Working Period:

The workers were made to work for longer and undefined hours. As regards the working hours the Indian Factory Labour Commission Report states that in Ahmedabad the average working period in a day was 12 hours, and at some factories using electric power it was no less than 14 hours. In Bombay also the average was 12 hours, but in 60 out of 85 cotton mills where electricity was used, the labourers had to work not less than 13 to 15 hours. In Broach the working period lasted 13.5 to 14.5, in Delhi 13.5 to 14.5, in Agra it ranged from 13, 45 to 15. 15 in Amritsar and Lahore from 13 to 13, 40. But the British capitalists who owned the jute mills of Calcutta set the record making the weavers of these mills work for 15 hours, 15.5 to 16 hours in some cases. This reveals that the workers were kept in a state of semi slavery.

First Weapon:

Insecurity of employment, inhuman treatment by supervisors, excessively long hours of work with out break, absence of safety devices, engagement of children and women in work, the remoteness of workers' houses from the factories and wages below the level of subsistence were commonly the factories and wages below the level of subsistence were commonly evident all over India. But on certain occasions the workers took up the weapon of industrial strike against the imperialist tyranny. This

happened in 1908 when Bala Gangadhara Tilak was sentenced to six years imprisonment. The workers of Bombay conducted one day strike every year during Tilak's tenure in jail. This was the first time the working class used the weapon of strike for a political purpose and revealed its potential to being people together.

Indian Trade Union:

In India, as in Europe, the early organization of the working class were not trade unions in the real sense of the term. It was the result of a philanthropic approach. The early working class was not in apposition to organize themselves. V.B. Karnik describes the condition of the working class thus. "They were not a homogeneous mass, having come to the factory from different parts of the country. There was wide social gulf between them and the employers and the managers and their officers. They had never heard of trade unions and did not know how to organize and run them. They were afraid of employers and other officers and of the police and the government". It took a long time for the Indian working class to find themselves and to discover the power that lies in their unity and organization. The efforts of those greatmen invited governmental attention to the labour problems. The first factory commission was appointed in 1875 and the first Factories Act passed in 1881. The Act was highly inadequate. So another commission was appointed in 1884. This was the circumstance in which N.M. Lokhunday summoned a meeting of the mill workers of Bombay to discuss their problems and to prepare a memorandum to be submitted to the commission.

First association in India:

The memorandum they submitted demanded a weekly rest, half hour meal recess, compensation for industrial accidents and regulation of the payment of wages, "This was followed by the establishment of the Bombay Mill-Hands Association with Lokhunday as President. This was the first association of the labourers to be formed in Indian. The Bombay Mill-Hands Association cannot be viewed as a genuine trade union. It did not have the characteristics of the modern trade union. J.M. Campbell, the Revenue Collector of Bombay reported, "The Bombay Mill-Hands have no organized trade union. Mr. N.M. Lokhunday, who worked on the last Factory Commission, describes himself as president of Bombay Mill-Hands Association". In the words of Chamanlal Revri "That Association has no existence as an organized body, has no roll membership, no funds and no rules, I understand that Lokhunday simply acts a voluntary adviser to any Mill-Hand who may come to him". "A number of associations were formed after 1890. The Amalgamated Society of Railway Servants of India and Burma (1897), the Printers Union (1905), the Bombay Postal Union (1907) and the Kamgar Hitwardhak Sabha (1909) were some of the important ones. These organizations fought to mitigate the evils of modern factory system and improve the lot of the workers. Social Welfare Workers were mainly responsible for the organization and working of these associations. From the words of Oscar Orann. "...having originated in philanthropy, its motive force was sympathy rather than justice.

All India Trade union Congress:

It was with the formation of All India Trade Union Congress (A.I.T.U.C) in 1920 that an all India co-ordination for the trade union activities got materialized. The AITUC was the direct outcome of the establishment of the International Labour Organization (I.L.O) in 1919. The period following the end of the World War I witnessed a wave of strikes and industrial unrest in Europe. Trade union membership reached an unprecedented height. The representatives of employers and employees were to be chosen by the governments in consultation with representatives of the trade union movement for representing Indian labour

in ILO led to the establishment of AITUC. It had certain basic objectives such as safeguarding and promoting the workers economic, social and political interest, providing a common platform for all existing labour organizations for co-ordinating their activities and to extend and consolidate trade union movement in the country. The Indian National Congress welcomed the formation of the AITUC and during the Gaya Session of the Congress in 1922, it appointed a committee to assist the executive of the AITUC in organizing the Indian labourers. The fourth session of the AITUC in Calcutta in 1924 witnessed a clash between the new Socialists and the old leadership on the matter of dominating the AITUC. The subsequent history of the Indian labour movement is continual story of splits and dissidence. The workers of Britain rendered their moral support to Indian workers. The Lancashire working class organized a demanded the introduction of proper factory legislation in India. The Indian Trade Union Act, 1926 officially recognized the legitimacy of the workers right to form and join in unions. The basic objective of the Act is to provide for the registration of trade unions and thereby conferring legal protection to their activities. The Act developed a new spirit of trade union activity at all industrial centres of the country.

Conclusion:

It can be seen from the above factors that the Indian trade union movement could make tremendous headway by 1926. The origins of the movement could be traced to the humanitarian outlook of the social workers for the deplorable conditions of labourers and the negligence of the government to consider their problems. The colonial rule was the major impediment in their way to unity. Though trade union activities began only after the World War I the fact remains that the workers had already become politically conscious and had taken been interest in the national movement.

**CONTRIBUTION OF MISSIONARIES FOR WOMEN'S EDUCATION
IN SOUTH TRAVANCORE**

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ABSTRACT

Contribution of Missionaries for Women's Education in South Travancore is to high-light the significant changes brought for the growth of women education. The position of Women in South Travancore in the 19th century was miserable. They lived in poverty, Ignorance and illiteracy. The arrival of protestant missionaries was a turning point in the History of South Travancore. The Christian Missionaries contributed a lot in the field of socio-economic, religious and political field. The social evils like child marriage, sati, devadasi system, slavery, dowry system, purdah etc, made women to suffer a lot. In this critical juncture in Travancore and Cochin several Protestant Missionaries started many schools. In order to encourage education the missionaries encourage indigenous system of education in Travancore. The olden days the form of education in India was "Gurukulam". Under this Gurukulam system of education, there was negligence of women education. In order to uplift the position of women, the missionaries took education as a weapon. Many schools started in South Travancore. Several poor and low caste people admitted in the schools. The missionaries implemented western education. In addition to English education they trained the children in knitting, stitching, embroidery and lace making. As a result the socio-economic cultural and religious life of women completely changed in south Travancore.

Introduction

Travancore was attributed to the legendary figure Parasurama. It formed the major part of Parasurama's Kerala. 1 It had the shape of an irregular triangle with a coast line of 180 miles length. 2 Travancore situated at the south west extremity of India is generally found between the 8th and 10th degree of north attitude. Travancore was a fertile and beautiful country, with a good annual rainfall. Different names of Travancore was called as "Parasuram Kshetram". Another name was 'Dharma Bhumi'. 3 The name 'Dharma Bhumi' means 'the land of charity and piety'. The Travancore kingdom was usually classified into 3 divisions. "The high land, the mid land, the low land". 4 The high land consist of areas lying 250 feet above the sea level. The mid land is the region which spreads between 25 feet and 250 feet above the sea level. The low level land consists of the area with the altitude between 25 feet above the sea level. The life of the people differ from family to family and community to community. 5 Tamil and Malayalam speaking people lived in Travancore. Majority people spoke only Malayalam in Travancore. The economy of the state was largely based on agriculture. 6 The society was divided into various caste groups. 7 They came under two broad subdivisions, the high caste and the low caste. Travancore had been called as a house of untouchables, unapproachability and even unseeability. The Brahmin society introduced the caste system in this country. 8 During that time the

community was divided into 72 castes. Subsequently they were divided into 1050 castes. The Brahmins were the first and foremost community which dominated the political, social and economic structure of Travancore.⁹ Main division among the Brahmins was Namboothiris. The Nayers were next to Brahmins.¹⁰ The Nayers were another group of people in the higher caste. The low caste people were degraded completely in the society.

Position of women

The position of women in the South Travancore in the 19th Century was miserable. They lived in poverty, ignorance and illiteracy. The arrival of Protestant Missionaries was a turning point in the History of South Travancore. The work of the Christian Missionaries resulting in mass movement can be meaningfully explained only against socio-religious, Political background of the period of their work.¹¹ In the caste ridden society of the 19th century, women in South Travancore were not considered as equal sex.¹² One of the social evils which enslaved the women in South Travancore was Child Marriage.¹³ One of the most cruel and widely followed Indian custom was known as 'Sahagamanam' or going with her lord or Sati.¹⁴ Another social evil which prevailed in the society of South Travancore was the Devadasi System. The institution of slavery also existed in the society of Travancore. Another degrading custom which still continues in the society is the dowry system. The females of Travancore in the 19th century wore their hair in knots and flowers and gold ornaments were adorned in them.

Contribution of Missionaries

In Travancore and Cochin several Protestant Missions started work in the early decades of the 19th century under the patronage of the local rulers. It marked a new era in the Development of Women Education in South Travancore. Indigenous System of Education in Travancore helped by the Protestant Missionaries.¹⁵ These Missionaries not only introduced the Western Education, they also encourage the study of English language and Literature.

The olden days, the form of education in India was "Gurukulam" but after the arrival of foreigners they have changed the old system and the present system was introduced.¹⁶ Before the arrival of L.M.S. Missionaries there was no school or educational institutions in this region. Only the Brahmins conducted "Veranda School" and they only had the right to get education. The caste rigidity did not allow the low class people to get education. Only by the arrival of missionaries, education was spread among the people. They constructed churches and started primary schools for this purpose.¹⁷

The Aim of London Missionary Society

The involvement of Christian Missionaries for the educational system was a deep-rooted affair particularly in South Travancore.¹⁸ In 1770, six London Missionaries Society were sent to South Travancore from London. One among them was Rev. William Tobias Ringle Taube. He landed at Tharangambady and then came to Thirunelveli. He stepped in to Travancore on 25th April 1806. That day was the golden day in history of Travancore.¹⁹

Missionary Enterprises

The role of London Missionary Society Missionaries in the spread of western education in liberal ideas deserves special attention. The first step of the London Missionary Society Missionaries was to educate the poor and low caste people. Thus during the period of missionaries they started schools in many parts of South Travancore.²⁰ Rev. Mead was the pioneer for women education in the state. Mrs. Mead started a boarding school for girls at Nagercoil in 1819, and that was the first women's school in the southern part of Travancore. The primary object of this school was to impart a plain education united with religious instruction. The course of study in short consisted of Christian and moral education, reading, writing, arithmetic and geography.

Contribution of Women's Education

The Christian Missionaries were the pioneers not only in the western or English education in the erstwhile Travancore state, but also pioneer in the Female education. Among the women missionaries of South Travancore Mrs. Mead, Mrs. Mault, Mrs. Thompson, Mrs. Norton, Mrs. Bailg and Mrs. Baker deserve special mention. These are the honored names associated with the pioneered educational enterprises.²¹ Mrs. Mead herself taught sewing, spinning and knitting in the school.²²

Early Mission Schools

In the following years two schools for girls were established by the missionaries. One at Santhapuram founded by Mrs. Abbs in 1837 with fifteen girls. In 1840 two schools were restarted at Nagercoil and Neyyoor. Out of 7540 children in all these schools 998 were girls.²³ In 1855 Nagercoil Seminary grew into a second grade. This was a significant note in this missionary work. In 1857 in the four boarding schools of Nagercoil, Neyyoor, Santhapuram and Thuckalay, there were 239 boarders besides day scholars and in 1859 there were 1468 girls in all the schools of South Travancore.²⁴ Rev. James Emlyn a missionary of the London Missionary Society was appointed to supervise the boarding school. He took the responsibility of women.

Contribution of Mrs. Bessie Sinclair

In 1905 Rev. I.H. Hacker was appointed as a full-time supervisor of the school. Hence Mr. and Mrs. Hacker moved from Neyyoor to Marthandam. Mrs. Winnifred Hacker worked hard for the promotion of primary education. In the girls primary schools Mrs. Saral Sebastian was appointed as a teacher. Mrs. Winnifred Hacker started an Embroidery Industry and encouraged the school children to learn needlework. In 1919 the local boys middle school was handed over to the Government. Mr. and Mrs. Hacker retired from their active service in 1919. After Mrs. Hacker the work of promoting female education in Marthandam was taken up by Mrs. Bessie Sinclair.²⁵

Miss Bertha A. Blanchard

Miss Bertha A. Blanchard took charge of the girls Middle school Boarding to me and women's work in 1911. In 1914, the Boarding school became a higher grade Elementary School with classes from one to seven with 227 girl students.²⁶ In 1920 a school was opened at Ootukuly. By 1936, the strength of the school was 227 at Ootukuly. The strength had considerably increased. This gave rise to the need for additional classrooms. As adequate accommodation was necessary for obtaining Government recognition, Blanchard took great pains to put up additional sheds. In 1922, at the request of the people in and around Neyyoor Miss. Blanchard started a kindergarten class. Miss. Blanchard followed cottage system in the Boarding school at Neyyoor.²⁷ She donated Rs.300 towards the scholarship fund. With the money collected an endowment of Rs 1000 was created and in 1936 and that came to be called as "Blanchard Memorial fund".²⁸ In 1924 a new scheme to help the poor day scholars was inaugurated. The poor pupils were provided with noon canjee free of cost. The year 1928 was an important year in the history of Marthandam Boarding Home. The boarders were taught gardening and rearing with a view to increase their contribution to the Home Missionary Society.²⁹ In the girls schools Mrs. Bessie Sinclair, trained the children in knitting, stitching, embroidery and lacemaking.³⁰

Introduction of Middle School

In 1947, the vernacular school was about to vanish and new type of middle school was introduced in South Travancore. Trowell, the manager of the Marthandam Mission School amalgamated the girls middle school into new middle school. In 1949, the girls school was upgraded as a High School. In 1950, the school developed into a government recognized English High School. Mrs. Kanagam Joshua was the last lady missionary to be in charge of these institutions.³¹ In 1952 Mr. and Mrs. Trawell

were transferred to Trivandrum and D.Fletcher, a native of Marthandam took over the management of the Mission schools at Marthandam.³²

Marthandam Mission High School had to be split into two. It paved the way for the emergence of two new schools. As a result, women all over South Travancore became aware of the benefits of education and grew more and more eager to send their girls to the mission schools of the mission.³³

Conclusion

Missionaries took lot of efforts for the upliftment of women. Their contributions in the field of women education is immense. It was the Missionaries staunch belief that education was the only means to eradicate the social evils that enslaved the women. So they started schools exclusively for girls. It was a landmark in the history of South Travancore in the alteration of the disabilities that women suffered.

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PRESS AND LEGISLATIVE MEASURES FOR THE ENFRANCHISEMENT OF WOMEN IN TAMILNADU

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The election process is a fundamental aspect of political life. Elections constitute a major political activity for the people, perhaps the only one for the illiterate. Election not only provides an opportunity to the people for choosing their representatives but also gives them scope for participation in the wider political process. Thus, in all modern phase of development, electoral practices have come to be accepted as political participation.¹

The women began to get voting right since the last quarter of the Twentieth Century in the world arena.² Millicent Fawcett and Emmeline Pankhurst, leaders of the British women's Suffrage Movement, emerged at the beginning of the Twentieth Century.³ The void left by the lack of democratic, participatory, political opportunities for women has often been filled by 'wife-ism' or 'first lady syndrome', whereby the wives of political leaders became women leaders as a result of their martial status. Several accounts of the women's movement in India, which accompanied the nationalist movement in the British Rule, have recorded the lack of an emancipatory outcome and the enduring subservient nature of women's role in society.⁴ Women were welcomed to join the resistance to British colonial rule but their political activity was encouraged only in so far as to support the traditional gender hierarchy within the Indian society. As long as their political activity supplemented but didn't sacrifice their traditional duties as wives, daughters and sisters, their political activism was encouraged. However, several male supporters of reforms on women's issues, supported the women's movement.⁵

The Indian Councils Act of 1861 was a landmark in the growth and development of the legislatures.⁶ The movement for independence also raised the question of women's suffrage. In India, beginning with the Indian Councils Act of 1892, there was a gradual expansion of the inclusion of Indians in local governance. Women's Franchise Movement in India was started in 1917. It demanded equal voting rights for women along with men. That was indeed the first attempt made by women for their political rights.⁷ *Stri-Dharma* representing the view of W.I.A. opined that it was necessary to impart political training to women. The mistake made by the western countries of leaving women out of the democratic and representative system should not be repeated in India.⁸ The paper also noted that W.I.A took efforts to attract women of all shades of opinion who all wanted women to gain voting rights.⁹ Indeed one of the objectives of the W.I.A. was to secure voting right for women.¹⁰ *New India* observed that since India was under the control of the British Government, even if Indians were ready to grant political and voting rights to women, they could do so only in the Home Rule Government.¹¹ In this regard, *Stri-Dharma* viewed that on 1 December 1917, when Montagu was in Madras, the All India Women's Deputation consisting of fourteen women headed by Sarojini Naidu asked him women's franchise in India on the basis of sex equality.¹² Further, Annie Besant and few other women went to meet the Montagu-Chelmsford Committee, in charge of assessing the state of public opinion about an increased participation of Indians to the government and demanded that women be given the same voting rights as men.¹³ Indeed, the first delegation representing women's organizations argued that women's participation in political life would surely improve it. As voters and as representatives, they said, women could help the progress of social reform, make politics more moral and the world more peaceful.¹⁴

Fourteen women from different provinces joined the deputation and presented a memorandum to South Borough Franchise Committee. Kamalabhai Chattopadya, Rukmani Arundale, Muthulakshmi Reddy, Rukmani Lakshmi pathi from Madras Province were the distinguished participants of the Movement for franchise right of women. South Borough Committee primarily rejected the Memorandum. Then, the WIA planned to organize meetings all over India to push the demand for franchise right and to send a women's deputation to England¹⁵. When Montague discussed Indian demands for political representation, women's wings of political parties raised the issue of women's suffrage. The political entry of these women marked the beginning of a new phase in which women started agitations against the British Government. As per the 1919 Act¹⁶, the right to vote was granted to women with various restrictions. This Act enfranchised men and women, based on age and property. It empowered Provincial Legislatures to remove the sex barrier at their discretion. Many Provinces immediately introduced resolutions to enfranchise women.¹⁷ Madras was the first Province to grant at least a limited franchise to women in 1921, followed by Bombay in 1921 but it was not until 1929 that other provincial legislatures gave women the right to vote and admitted them to be elected on the same basis as men.¹⁸ Justice Party Government in Madras took the credit of the being first Province in extending franchise right to women.¹⁹ In 1926, the Government of India gave the right to women to stand as candidates for the Provincial Legislature. The same issue was taken by the Madras Legislative Council in July 1926 and a law was passed.²⁰ Under this Act, two women in the Province contested the election but both were defeated by a margin of 500 votes by their male rivals. Kamala Devi Chattopadhyay was the first Hindu lady to come forward to contest in an election an independent candidate. But she was defeated by a margin of 515 votes by her male rival. Hawan Angelo jumped into the arena of election in Madras but she was also defeated. This development generated a powerful current of enthusiasm among them. The W.I.A. influenced the Government of Madras to nominate a woman in the Legislative Council and the Government was pleased to nominate Muthulakshmi Reddy. Muthulakshmi Reddy, a Tamil lady, got the honour of being the first Indian woman legislator when she was nominated to the Legislative Council of Madras in 1927 under the British Rule. She was also elected unanimously as the Vice-President of this Council and in this capacity, she became the first lady to hold such a post not only in India but also in the whole world. Reddy clearly worked up to the expectations of both the nationalists and the women's groups, operating within the realm of what may broadly be termed "Social feminism". This consisted of welfare of women and children and argued that such issues could be understood and represented by women alone.²¹

As far as India was concerned, Madras was the first Province and Bihar was the last Province to enfranchise women in 1921 and 1929 respectively. Women obtained enfranchisement on equal terms with men. The women now voted and be elected or nominated to Provincial Legislature. But the Act enfranchised only less than one per cent of the total female population in Madras. Gandhi said as early as 1929, "Women must have votes and equal status. But the problem does not end there. It only commences at the point where women begin to affect the political deliberations of the nation".²² *Stri -Dharma* observed thus: "Gandhi also promised to a deputation of the South Indian women who presented the Madras Memorandum to him that he would secure adult franchise to women".²³ It further expressed that sex should not be a disqualification for voting and political rights and responsibilities of citizens.²⁴ As for the voting rights for women and their recruitment in all Government, private and Municipal bodies on par with men, *Kudi Arasu* upheld these ideals and the Self Respect Movement of E.V.Ramasamy passed resolutions at least to that effect.²⁵

At the Karachi session of the I.N.C. (1931), Nehru piloted the “Fundamental Rights Resolution” which accepted the principle of complete equality of men and women in political life.²⁶ I.N.C. declared at Karachi Session that in free India, there would be no discrimination on the grounds of sex.²⁷

In 1933 the Joint Parliament Committee’s report known as White Paper was published. The White paper failed to abolish sex disqualification. *Stri-Dharma* criticizing the White Paper submitted that there could never be an equal partnership where women were not only economical dependent upon their male relations but also made to depend upon them for their citizen rights.²⁸ Three representatives namely Raj Kumari Amrit Kaur, S.Muthulakshmi Reddy and Hamid Ali were elected on behalf of the three leading women organizations to give evidence before the Joint Committee in London which was once again considering the new constitution in 1933.²⁹ The Joint Select Committee Report had also retained the wives and widows votes and nomination which were so definitely opposed by all the leading women organizations all over India.³⁰ Though women were disappointed over the report, they were undeterred.³¹

As per the Government of India Act 1935, elections were held in the provinces in 1937. It was a part of a process of constitutional reform which yielded more and more political space to sections of Indian society of which women formed an important part.³² Kumudini Basu, a Bengali suffragist who was then a Councilor in the Calcutta Municipal Corporation, expressed in a letter written in October 1935 and addressed to the Lothian Committee, thus: “Women suffrage was sought, fought for and obtained all over the world for a distinct purpose and principle”.³³ It was also pointed out that Indian women were granted equal rights to suffrage without any sustained political struggle. However, the Government of India Act of 1935 incorporated that women over 21 years of age could vote provided they were literate and owners of property or wives and widows of men with property, and allowed women to participate in elections to the Central Assembly. Thus it appeared that this Act enfranchised six million women, one woman to every five men. It was quite evident from the qualification stipulated that this Act also did not enfranchise all the adult women.³⁴ These rights were not donated to women by male leaders but arose spontaneously as demands from women themselves. Women’s advocacy came mainly from the upper echelons of society, from those who had a close rapport with the leaders of the Indian National Movement. Nevertheless, various factors like improvement in education, exposure to mass media, effectiveness of local and parochial socialization agents and growing political consciousness had influenced women voters turn out.³⁵

Jana Everett identified broadly two phases in the struggle for the vote for women; the first from 1917 to 1928, when female enfranchisement and eligibility for female representation in legislatures was sought and the second until 1937, when attempts were made to broaden both the terms of enfranchisement and representation in legislative bodies.³⁶ Eventually equal voting rights for women with those of men were activated only in Independent India. The Madras City Municipal Act No.X of 1936 provided for election of five Aldermen of whom one should be a woman. The Act of 1947, which amended the 1919 Act, increased the strength of the Madras Council to eight five, reserved seats for women.³⁷ The Constitution of India, particularly its Preamble, established liberal democratic philosophy. It ensured to all its citizens equality, liberty and fraternity. When the Constituent Assembly was set up in October 1946, a number of women like Sarojini Naidu, Durgabai Deshmukh, Renuka Ray and Hansa Mehta were elected to the Draft Committee to frame the Constitution for Free India.³⁸ The *Indian Express* lamented that the women representation is not given to in proportion to them. The same old pattern of selection is continued. The political parties in the fray had either a token women candidate or none at all.³⁹

By mid-1935, W.I.A. and A.I.W.C. claimed membership of over 10,000 women. N.C.W.I. developed eight provincial councils by 1934 and had 180 affiliated societies with a membership of over 8000. W.I.A. was involved with the issue of suffrage, education, political awareness and anti-male dominated movement. The founders of W.I.A. included women like Margaret Cousins and Annie Besant who were not only suffragists, but also political radicals.⁴⁰ But in 1932, A.I.W.C. had involved itself with political rights of women. From the beginning, W.I.A. showed an interest in home rule and women's suffrage, which was clearly patriotic. For two decades, they had spoken for all women, placing their demands within the framework of social feminism which constructed women as socially and psychologically.

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PRESS AND LEGISLATIVE MEASURES FOR THE ABOLITION OF DEVADASI SYSTEM IN TAMILNADU - A STUDY

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'Devadasi' is a Sanskrit word that can be split into, 'deva' meaning, God and 'dasi' meaning female slave. The literal meaning was, 'a female slave or servant of God'. It was a religious practice found among the Hindus, especially in southern parts of India. According to this practice at puberty, a girl was married off to a deity of a temple. After the dedication ritual, the girl becomes an acolyte at the temple. This institution was called Devadasi System and the women in the profession were called Devadasis, dasis and devaradiyars in Tamil Nadu.¹ From generation, to generation this became their profession and a daughter of devadasi had to become a devadasi. Every temple of repute in South India had its troop of these women. Every day, they had to attend *deeparathana* in front of the deity at sunset, singing hymns in praise of the deities, dancing before the idol and accompanying the procession of the deity, carrying the holy light and by singing and dancing.

For dedication, the girl before puberty, had to go through several rituals in the temple. The priest would tie the *tali* (holy thread) around her neck on behalf of God. This ceremony was called *Pottukattu*. Symbolically, she was bonded in marriage with a god and it was her chief duty to dance and sing before him to please the god concerned². The dedication of girl to the god was justified for the following reasons. a) If the parents were childless, they vowed to dedicate their first child, if it happened to be a girl. b) If there were no sons in the family, the girl child was dedicated and she could not marry, because she became a son for the family (earning the family's livelihood), c) another economic reason contributed to the dedication was that if the girl's family had some property, the family ensured that it stayed within the family by turning the girl into a 'son' by dedicating her. The *dasi* could never become a widow and she was considered *nithyasumangali*.³ Devadasis were the only women in India who enjoyed the privilege of learning to read, to dance and to sing. They were given high respect in the society in the beginning. For their duties, they were paid by the temples depending on the wealth of the temple. In certain cases, they were awarded *inams* in the form of land and revenue.

Though its origin was noble, the institution had gradually degenerated into something highly objectionable. Due to the inadequacy of emoluments, the Devadasis started practising prostitution. It constituted a significant source of income to the families of their origin. Priests, brokers and other groups had vested interest in the continuation of the system. The orthodox Hindus paid much interest in the survival of the system for their selfish motives. The Government tried to put some restrictions by enforcing new laws by the end of the Nineteenth Century. But it was not able to stop this practice.

In 1909, the Government of Mysore introduced a Bill to abolish the Devadasi System within its jurisdiction. Initially, the Government of Mysore appointed a Committee of religious pundits and educationists to ascertain whether the Devadasi System had any religious sanction. The press in Tamil Nadu praised the efforts taken by the Government of Mysore and the press expected Madras also to follow. The *United India and the Native States* welcomed the measures taken by the Government of Mysore for the better future of women. The *Madras Standard* expressed its opinion that the temples of Gods did not stand in

need of the services of Devadasis, and therefore, the Government could enact the legislation without any hesitation. The *Wednesday Review* wrote that the Government of Mysore deserved its heartiest congratulations and remarked that it was a pity that there should be difference of opinion in abolishing the Devadasi System in Madras. After getting response from the religious *pandits* that there was no such sanction from Hinduism, the Government of Mysore issued an order debarring devadasis from rendering any temple service in their State. The press in Tamil Nadu voiced the opinion that the Government of Madras should follow the Mysore precedence.⁴

With regard to the abolition of Devadasi System, the Central Government had notified the signing of the International Convention on Suppression of Immoral Traffic in Women and Girls on behalf of the relevant Provincial Governments. Hari Singh Gour had a great role to play in its enactment. In 1912, three Bills to suppress prostitution were brought for further scrutiny and discussions by Dadhabai, Mudholkar and Madge. Again in 1922, Gour moved a resolution in the Central Legislature for the abolition of Devadasi System.⁵ He vividly described the existence of Devadasi system in the Madras Presidency. The *Stri-Dharma* hoped that the members of the Legislative Assembly would use their powers in support of the Bill and it trusted that the Bill would become a law very soon. In 1927, V.Ramadoss Pantulu moved a resolution in the Council of State at Simla for introducing a legislation to prohibit the practice of dedication of minor girls to the temples. Being a religious matter, the Government did not accept this resolution.⁶

The Ministry of Justice Party took strong measures against the Devadasi System which was practised freely in Tamil Nadu. The *Swadesamitran* from Madras acknowledged the measures taken by the Justice Ministry against the Devadasi System. The devadasis numbered more in Tamil Nadu than in North India. They were considered a menace for the social interaction on various grounds. It was calculated that there were more than two lakhs of devadasis living in Madras State alone. The Government realized that it was essential to rescue thousands of young innocent women from immorality and diseases like gonorrhoea and syphilis.⁷

Muthulakshmi Reddy, the Deputy President of the Madras Legislative Council, decided to wage a war against the Devadasi System. She introduced a resolution on 5 November 1927, demanding the Government of Madras to recommend to the Government of India to draft legislation at a very early date to put an end to the practice of the dedication of young girls and young women to Hindu temples for immoral purposes under the pretext of caste, custom or religion.⁸ The *Non-Brahmin Youth* wrote in support of the Bill. It said that the Bill would evoke much discussion. It hoped that her enthusiastic campaign for ending the Devadasi System would meet with splendid success. More harm was done to people and to God by the persistence of the Devadasi System. It conveyed its heartiest congratulations to her on the passing of the resolution. Gandhi rendered his whole hearted support to her attempts through his weekly, *Young India*. The liberal press in Tamil Nadu carried the news of Gandhi's support to capture the mass support for the reform.

Reddy's 1927 Resolution, and in fact all subsequent reform efforts, were almost unanimously supported by men from devadasi communities. On 19 November 1917, P.Shanmuganantha, Vice-President of the Thanjavur District Isai Vellalar Sangam, wrote to Reddy in 1927, to congratulate her on the passing of the resolution in the Legislative Assembly.⁹ In a letter, he called Reddy the 'ornament' of the colonial government.

As desired by the press, the resolution was supported by many members of the Council. It was considered as a clear verdict and the right path for the abolition of Devadasi System. But orthodox leaders like S. Satyamurthi tried hard to save the existing system. Satyamurthi propagated anti-bill feelings among the conservatives. He argued against the Bill that the devadasis were the custodians of the traditional Indian Arts. To reply to the argument of Satyamurthi, Muthulakshmi Reddy spoke in the Legislative Council; “if such a caste was indeed necessary and since the Isai Vellalas (devadasis) had done it for so long, why don’t the Brahmin women take over from them?” The *Stri-Dharma* wrote in support of her argument and the Bill that men who supported the devadasis, were often honoured and respected members of society but the women were the sufferers. The journal called the devadasis were innocent, The *Kudi Arasu* blamed the orthodox people for their conservative attitude against the good cause. It strongly asked a question that if the Brahmins such as Satyamurthi believed this evil as religious oriented and a blessing, should it be impossible for them to transfer this blessing to the women of their own community. This question disturbed the entire province. It also condemned the conference organized in Tiruchirappalli by the orthodox section against the abolition of the Bill.

The Government of Madras, without trying to solve the problem, simply communicated the resolution to the Government of India. It was then referred to a Select Committee. It took almost a year for Muthulakshmi Reddy to obtain sanction to introduce the Bill in the Madras Legislative Council. In the meantime, she made several efforts regarding the abolition of the Devadasi System. As the resolution of Muthulakshmi Reddy symbolically appeared more or less similar to the resolution that was moved by V. Ramadoss Pantulu earlier in the Central Legislative Assembly on 12 September 1927, the Central Government kept it aside as a further step in the same direction. The Government of Madras also felt that it was an all India issue.¹⁰

At this juncture, Muthulakshmi Reddy introduced a Bill for the amendment to the Hindu Religious Endowment Act of 1926 to grant *pattas* to the devadasis, thereby free them from the obligation of temple service. It was to strike at the economics of the devadasi system.¹¹ The Bill faced both support and opposition. The opposition mostly came from the orthodox Hindus and even from some devadasis. A number of protest meetings were organized by them throughout Tamil Nadu. On the other side, her Bill invited innumerable letters and laurels from the individuals, recognized social reform associations as well as other public bodies from the Madras Presidency.¹² She wrote a number of articles about the problems faced by devadasis and tried to enlighten, both men and women, about the devadasi community. Most of the liberal papers republished her articles to enlighten the society.

At a meeting held at Thiruvavaduthurai near Thanjavur in December 1927, R.Rajaratnam Pillai, a famous Nathasuram musician from Isai Vellala community, challenged the orthodox people and voiced that if the Devadasi System was maintained, Tamil Nadu would witness a whirlpool of human blood in the near future. This spirited news was splashed in the columns of the *Swadesamitran*.¹³ The paper urged the public to react to the existing evil by supporting the Bill. Due to the support of the public and the press, the Bill was passed in February 1929.

Viscount Goshen, the Governor of Madras and Baron Irwin, the Governor General gave their assent to the Bill on 13 May 1929. By the Act, the Provincial Government was entrusted with the responsibility to have control over the management of the temples for the welfare of public. With the help of the Act, the devadasi community developed a sense of self-respect and

dignity and the community itself understood the evils of the system. The Mylapore Kapaliswarar Temple authority evicted Mylapore Gowri, a close friend of Nagarathamma and her ten children from the temple-owned house within a few days of the Bill being passed.¹⁴

During this period, V Ramadoss Pantulu withdrew his resolution on the abolition of Devadasi System from the Central Legislature. The press in Tamil Nadu continuously cried to abolish the evil of Devadasi System. The *Kudi Arasu* exposed the wretched system of devadasis singing and dancing in marriage procession. It also pointed out that a number of Brahmin women joyfully watched their performance and the paper questioned, "Why were these Brahmin ladies not in a position to understand the pains of devadasis? Which Sastra allowed such sadist attitude?" These sharp questions touched the sentiments of the people. This paper stated that such incidents would create opportunities for people like Miss Mayo to write derisively about Indian Society.

The *Stri-Dharma* urged that nothing less than sympathy for the victims - the devadasis and their offspring-would win victory in this case. It also published the article of Muthulakshmi Reddy on devadasi system in support of the Bill. Boosted by the public opinion in favour of the abolition of the Devadasi System, Muthulakshmi Reddy introduced the Prevention of Dedication of Minor Girls in Hindu Temples Bill in the Madras Legislative Council on 24 January 1930.¹⁵ After certain modifications by the Select Committee, the Bill was circulated for the purpose of eliciting public opinion.¹⁶ At this juncture, the press in Tamil Nadu were involved in propaganda for creating awareness and generating public opinion in favour of the Bill. The *Kudi Arasu*, pointed out that it was funny to seek public opinion for the much debated Bill. Apart from that, it published and circulated leaflets which contained the articles of Muthulakshmi Reddy. It published the supporting stand of various organisations and associations for the Bill and mobilised support for the passing of the Bill.

This paper published an opinion piece under the headline, 'Opinion of E.V.R in support of the Bill' to explain that devadasis were suffering a lot from venereal diseases and the forthcoming act would block the means of prostitution and the government should not give up its aim by fearing the *sastras*. It endorsed full-fledged support to the Bill. It published an article based on spiritual research. In the article, it revealed that Sundaramurthy Nayanar, a Sivaite leader of the past, recognized need for the abolition of dedication of women to the temples, and it raised a question why were the modern Saivates not ready to accept the reform. This article created an overwhelming response among the public.

Margret Cousins, Secretary of W.I.A. also observed that there was no need for the circulation of the Bill.¹⁷ In support of this Bill, the *Indian Ladies Magazine* made public the resolution passed in the fifth All India Women's Conference meeting held at Madras in November 1930 which appealed to the people to boycott those temples where the devadasi service was still in vogue and to prevent the dedication of girls to temples by punishing the culprits. The announcement for boycotting the temples was a radical move.

The efforts of the press created full-fledged support among the public for the passing of the Bill. In view of the wide coverage in the press, the Government was prompted to take an urgent and effective step expeditiously.¹⁸ In the mid-half of 1930, the Government of Madras issued an order to the effect that the dedication of women to the temples was abolished by law. The dedication of minor girls to the temples was considered a crime. In the same year, Travancore State also abolished the evil

system. It was observed that the order of Madras Presidency was unable to root out the Devadasi System thoroughly. With the support of Brahmins and the temple trustees, the evil found it sustenance. Before the issue of the order, Muthulakshmi Reddy resigned from the Council due to the arrest of Gandhi. She continued to work for its abolition even from outside the Council.¹⁹

A.I.W.C. appealed to the Hindu Religious Endowment Board of Madras to call upon all trustees of the temple under its jurisdiction totally to eradicate the devadasi service and the ceremony of dedication of girls in such temples by issuing an order. The *Stri-Dharma* published this matter in order to root out the system thoroughly. Even the *Anandha Bodhini*, one of the conservative papers of Madras, expressed its positive observation regarding this matter. It observed that the Devadasi System was bad omen for Hinduism and the existence of the evil would result in moral degeneration of the youth and this evil made our country to hang down its head in shame in the international arena.

Even after the resignation on 8 May 1930 from the Madras Legislative Council, Muthulakshmi Reddy did not renounce her efforts.²⁰ Outside the Council, Reddy continued her campaign against what she felt was an encouragement of immorality by the temples.²¹ She wrote a letter to C Rajagopalachari, the leader of Tamil Nadu Congress Committee. In the letter, she explained that the dedication of girls to the temple was a social sin exactly as growing palm trees for the production of toddy. The *Anandha Bodhini* allotted its columns for publishing this letter. Rajagopalachari wrote to Muthulakshmi Reddy that he was overburdened with other matters and had no time to take up the question of devadasis. Thus he indicated that he was not interested in such efforts.

In the mean time, Maharaja of Bobbili, the Premier of the Madras Presidency, attended a public meeting, in which the devadasi women first performed a dance. Muthulakshmi Reddy criticized this occurrence. Krishna Iyer, the orthodox leader, targeted her for her anti-devadasi efforts through reports. He said that the system should be allowed to exist until other girls were trained to perform the dances. Hearing this, she criticized his view by asking a question if he was willing to transform other girls to devadasis. The *Anandha Bodhini* supported her efforts by publishing this conversation between the two and requested the public to support her efforts. This paper further requested the parents not to force their girls into the evil. Even though there was punishment, the temple trustees did not care for the law and conducted such pottukattu ceremonies freely in the rural areas. The paper advised the public to leave the evil which was hated by Gandhi too. It further added that to restrict many venereal diseases, stern measures should be taken against the evil.

The *Kumaran* published a Tamil song in 1931 titled, 'Which is Hindu religion?'. In the song, it criticized the Hindu religion for the existence of the Devadasi evil. In the same issue, the paper published a utopian story in which Hindu Devars and Nayanmars, Maulavis of Islam and the Christian Saints assembled in a conference in the Heaven, in which they passed the Abolition of Devadasi Act. The paper finally asked a question why the orthodox people were not ready to accept the reform, which was accepted by the gods too.²²

Moovallur Ramamirtham Ammal, born in devadasi family, and came out from the evil, bravely fought for the abolition of the evil and worked for the well-being of liberated devadasis.²³ The *Revolt* reported that she was well known in Mayavaram District as a Congress leader and later as a propagandist of the Self-Respect Movement and how she conducted a campaign against the institution of Devadasis and already brought hundreds of marriages of girls earlier dedicated to the immoral trade.

Her enthusiasm for the cause of women involved her in a criminal prosecution.²⁴ She wrote a book, '*Dasikal Mosavalai allathu Mathipetra Minor*' (The Deceitful Web of Dasis or the Minor Grown Wise). In this book, she dealt with the lives and struggles of devadasis. This book was a novel based on self experience. It explained how a liberated devadasi came forward to establish a social organization for the benefit of devadasis. The book created mass awareness among the public.²⁵ The *Kudi Arasu* gave a vivid advertisement for the book in order to propagate awareness. In an article in the paper, she asked a question why dances and songs were necessary for gods in the temples. The orthodox Brahmins argued that such ancestral jobs should not be left out. She condemned the views of Brahmins and asked them why they left their ancestral job of cattle rearing. The conservative arguments were blunted by her question. The paper further advised the people to write their supportive opinions to the editor in support of the reform and it created public support for the abolition of the evil.

The *Stri-Dharma* noted that the Princely State of Pudukottai abolished the Devadasi System by amending the Hindu Laws of Inheritance so as to benefit the female heirs in the family. It wholeheartedly welcomed the abolition and it insisted that its readers might know that a similar Act was passed in the Madras Legislative Council as an amendment to the Hindu Religious Endowment Act, but it was very regrettable that even in the city temples, service by the devadasi maids was allowed to go on owing partly to the non-interference policy of the Government, and partly due to the ignorance of the mass and indifference of the so-called educated class among us. Thus the paper asked its readers to be aware of the use of the existing laws regarding female emancipation.

The above paper reproduced the presidential address of Muthulakshmi Reddy in the Andhradesa Kalavanthula Conference held in Tenali on 13 August 1932. Her address elaborately discussed the evils of the Devadasi System, the legislative efforts taken to abolish the evil and the role of the public on this issue. Further, she strongly suggested that without the public support, a reform could not be realised. She appealed to the mothers not to dedicate their female children to the Hindu temples. The paper published this for raising the public support, in favour of abolishing the Devadasi System.

The *Grihalakshmi* was continuously insisting in their columns, on the abolition of Devadasi System. On 7 August 1939, a new Bill related to the abolition of Devadasi System was introduced in the Madras Legislative Council by Ammanna Raja. She requested the Bill to be sent for the consideration of a Select Committee. But Rajaji, the Premier of Madras Presidency, announced that the Bill should be circulated for gathering public opinion, The said paper strongly condemned his announcement as that would create negative attitude towards the emancipation of women. The Bill had the provisions for the abolition of dedication of women, reorganization for the marriage of devadasis, the property rights to the children of devadasis, and the arrangements for receiving their due share from the temple revenue even though they had left their service. After public circulation, the Bill was sent to the Select Committee consisting of eight members, among them three were women. The *Grihalakshmi* registered its thanks for the papers which supported the Bill.²⁶

It also published the letter of Muthulakshmi Reddy regarding the Devadasi System. She pointed out that the dedication of girls over the age of eighteen years was performed secretly and it exposed the failure of reform proposals. She sought the support of the parents of girls until the evil was thoroughly abolished. She noted that internal change could be created only by awareness, In the same issue, it published a photo of devadasi female children with the caption, "Oh, Society, Protect us". It created sympathy among the readers. It also published a photo of a devadasi young girl with news about her, She was 17 years

old. She was forced to *pottukattu* ceremony and then to prostitution. She was affected by many venereal diseases. After escaping from such premises, she was admitted in the hospital. After three years of continuous treatment, she was rescued and now admitted in an orphanage. The photo and the news about the devadasi girl created strong opinion against the evil. Most of the people expected that the bill would be passed earlier but the Second World War put a hurdle and all efforts ended in vain.²⁷

During the Ministry of O.P.Ramasamy Reddiyar, another bill was introduced by P.Subbarayan on 9 October 1947 in the Madras Legislative Assembly to abolish the Devadasi System. The Bill was sent to a Select Committee under the chairmanship of Ammannaraja. After the committee stage, the Bill became Law on 17 January 1948 and called Act No. XXXI of 1947. It was also known as ‘Madras Devadasis (Prevention of Dedication) Act, 1947’. The Act retained much of the language of Reddy’s bill of 1927 and focused almost exclusively on the criminalization of *Pottukattu* rituals. According to the Act, all forms of Devadasi System were abolished in the Madras Presidency.²⁸

Devadasi Abolition Act is the important social legislation regarding the emancipation of women. The reformers met with a lot of hurdles before the enactment of this legislation. To avoid the unnecessary problems, the Government of Madras tried to appease the orthodox people by appending an escape clause called ‘religious neutrality’. Most of the newspapers requested the government to keep the policy away for the good things to be done. Even though the conservative press organized negative efforts against the legislations, majority of papers defended the Act with social conscience. Thus, the press justified the right things, persuaded the Government to enact and stimulated the public for the noble cause of the emancipation of women. The *Ananda Bodhini* observed an important thing: “The government should stop the inhuman activities in the society even though it assured not to interfere in the social matters. Why doesn’t the government go for abolition of the evils which humiliated the children and the women for a life time?. Our leaders must pass the resolution by which the government should be stimulated and sent them to it.” This observation exposed the positive dimensions of the press in Tamil Nadu. The Dravidian Press of the said period voluntarily came forward to suppress the evil practice of Devadasi System, practiced for over many centuries in the Madras Presidency and advocated the principle of liberating the victimized women ‘dasis’ from the cultural backwardness.

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ROLE OF WOMEN LEGISLATORS FOR THE EMPOWERMENT OF WOMEN IN TAMILNADU (1926-1952) - A STUDY

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India's Freedom struggle gave an opportunity for women to involve themselves in political issues. The Montague Chelmsford Reforms (1919) made rapid progress to the women. After few years of this reform act, women enjoyed restricted franchise. For the first time women exercised their votes in 1926 election. The first women who contested in the election was Kamala Devi Chattopadhyaya. Among the Indian States, Travancore was the first to provide representation to women. In Madras, MuthuLakshmi Reddy was nominated to the Legislative Council. Subsequently, she was elected as deputy President of the Madras legislative Assembly. During this period, she vehemently opposed the social evils and gave her voice and worked for the upliftment of womenfolk. Following this, other women legislators also participated in the Legislative Council's Proceedings. They were Rukmani Lakshmi pathi, Lakshmiammai, Manjusahini Subramaniam and Anjalai Ammal. All these women legislators had played a vital role for the social upliftment, especially for the eradication of evils of women in the society.

Dr. S.MuthuLakshmi Reddy was one of the prominent leaders of Tamil Nadu, who worked for the social upliftment of women. Her main area of activity had been in ameliorating the problems of women and children. Born at Thirukokarnam in Pudukottai District on July 30th 1886, she got her collegiate education at His Highness Rajah's College, Pudukottai.¹ She acquired her M.B.B.S. degree in 1912 and started her career as a private Medical Practitioner at Egmore in 1913. While studying, she kept contact with the national leaders like Nanjuda Rao, Bharathi, Sarojini Naidu and Annie Besant.² Then she married Sundara Reddy and went along with him to England where she got FRCS degree as a first Indian Woman. That degree helped her to get specialisation in the diseases of women and children.³

In 1926 she became the first woman member of the Madras Legislature. In 1928 fellow members unanimously selected her as the first woman Deputy President of the Madras Council.⁴ Under her able guidance, the Madras Legislature initiated useful legislation for women like the abolition of Devadasi System, prevention of child marriage, abolition of immoral traffic in women and women's education.

Rukmani Lakshmi pathi

She was one of the earliest women graduates having taken her degree in 1918. She was connected with the Congress activities much earlier though she became a Congress member in 1928. Rukmani Lakshmi pathi participated in the Salt

Satyagraha in 1930 at Vedaranyam. She was the first women to be arrested during the Salt Satyagraha Movement and was sentenced to one year simple imprisonment.⁵ In 1932 she was arrested during the Civil-disobedience Movement and sentenced for sixth months imprisonment. Rukmani Lakshmi pathi was one of the most loyal soldiers of the Indian National Congress. She stood as a symbolic example to all our women, regarding whenever there was a call for sacrifice from the Congress.⁶

Rukmani Lakshmi pathi was the first elected legislator of the Madras Legislative Assembly (1937). In 1935, she was elected to the Madras Legislative Council as a congress candidate. She favoured the system of joint elections and she was against to the system of separate electorate for Adi Dravidas and Labour. She pointed out that the introduction of separate electorates for Adi Dravidas would be acting in contravention of the provisions of the Poona Pact (1931) and further, the separate electorate system would be against to the interest of the country and national interaction (unity). She highlighted how separate electorate did harm to the country by dividing one community from another community. Further she explained that the joint electorate would be a cement to the various communities unification.⁷ So Rukmani Lakshmi pathi met the representative to get the support to the system of joint electorate. During this occasion she explained the importance of the joint electorate system and this system of election would make much better rather than the separate election system.⁸

V. Lakshmi Ammal

V. Lakshmi Ammal, wife of Sankaraiyer from Kalladaikurichi, (Tirunelveli District) was the first to sing "Vande Mataram" in the Provincial Legislature. She took part in Satyagraha in December, 1940. huge crowd headed by Mrs. Sankar Iyer and other Congress women started in procession from her residence to the East Car Street, where a public meeting was held. She was garlanded on behalf of a number of associations and committees. She delivered a speech exhorting the people not to help the war efforts and requested to audience to be strictly non-violent and implicitly follows Gandhiji's instructions. At the end of the speech, she was arrested.⁹

Lakshmi Ammal was elected to the Madras Legislative Assembly from Seranmahadevi general rural Constituency of Tirunelveli in 1937. Her demand was mostly concentrated for equality of all among the human beings. She pleaded in the Assembly that like the men folk the women should be given like property right and she staunchly supported the Madras Hindu Women's right to property Bill. She was interested in the uplift of the Harijans, As most of the Harijans were poor agricultural labourers, she impressed upon the Government to give financial assistance to them for construction of wells and for acquiring lands for agricultural purposes.¹⁰ In the Madras Temple Authorization Bill, she said that the temple must be a place of worship for all irrespective of caste creed and colour. She emphasized the rights of access and worship should be granted to all without

any distinction. Thereby it clearly showed that she put forth her effort to raise the social status of the Harijans¹¹. Despite, to improve their living condition she prevailed on the government to provide free education for Harijan students in schools and colleges. Her request was came to a reality after the independence as the government provided free education to all Hindu Harijans.¹²

Manjusashini Subramniam

Manjusashini had played an important role in the Quit India Movement. The British considered her as one of the foremost women member, who actively participated in Tamil Nadu. So, she was imprisoned for about 1/4 year along with the late Kamaraj. Consequently, she was influenced by Thiru. K. Kamaraj throughout her life and she also worked with him in almost all the fields.¹³

Manjusahini Subramaniam was nominated to the Madras Legislative Council in 1952. She stood for the cause of the lower middle classes and the poor and spoke for them in the Legislative Council. She persuaded the Government to bring down the price of rice and other essential commodities for the benefit of the lower middle class and poor. She inclined towards the measure introduced for family planning. She said that it would not so enough to make appeals to the women alone in this regard. This appeal should be equally made to men also. She said that the parents should be impressed about the importance of restricting the rise of the family which resulted with more welfare to the children who were already born. Manjusashini wished that a separate women police force should be raised to guard against the ill-treatment of women arrested and taken into police custody.

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ROLE OF THE JOURNAL NEW INDIA FOR THE EMANCIPATION OF WOMEN IN TAMILNADU - A STUDY**Dr. P. JEYABALAKRISHNAN,**Assistant Professor in History (**Research Supervisor**)

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The start of social reforms for women from the second quarter of Nineteenth Century, had helped them to come forward and participate in public activities. While much of this had gone unrecognized, the vast increase in women's participation following the clarion call of Gandhi, was well documented.

The impact of such participation on the society, family and on women themselves, was obvious. The mobilization of women in large numbers weakened the bondage of traditions and helped them develop a perspective on the wider socio-political problems. Their close link with the national movement, helped them to acquire the right to political participation, to franchise and to other constitutional rights. There developed a tacit acceptance of women occupying various positions, both in the political and professional spheres. It gave them the space, as well as the power to claim their rights. It thus helped in bringing about significant change in the ways of thinking of women and their attitude to life. Women were initiated into politicization and the effect of it could be seen in the gradual but definite change in the bringing up of the next generation of girls.¹

Annie Besant who came to India in 1893 was keenly observing these developments in the National Movement. Hence she, who regarded India as her 'Mother land of Ages,' wanted to work for the regeneration of the country. With this intention, she launched the Home Rule Movement in 1916. To propagate her ideas, she started two papers, *New India* and *Common Weal*.

Annie Besant evinced keen interest in India's struggle for independence. To voice her views, she felt the need for news papers. In June 1914, she purchased the *Madras Standard* from one K. Prabhakara Tampa and also the right of printing and publishing the *Madras Standard* which was renamed *New India*.² The paper served as the mouthpiece of Besant. The reporting in the paper was bold and forthright. The paper wrote on all issues which affected the interest of the Indian women.

The *New India* was equally concerned with female education. It gave wider coverage to the speeches and writings of Besant on this theme. Besant wrote that "feminine education is not new to India, and we need not borrow it from the west. Education is not a luxury but the best fertilizer and manure to the human brain".³ She told the people in clear terms that "only that if they educated the girls, the country will show progress. India needs nobly trained mothers who will serve as helpful councilors to their husbands rather than girl graduates, educated for the learned profession".⁴ Besant wished to see men and women walking forward hand-in-hand to the emergence of New India. She said: "without the girl's education, the growth of the nation is impossible". She firmly believed that only women could be the custodians of civilization and culture for any land. Through them only the redemption of not only India but the whole world would come".⁵

Besant was the chief inspirer of Women's Indian Association (W.I.A.) and was elected as its first President on 5 May 1917. The Association was started at Adayar. This Association spread all over India from Cape Comorin to the Himalayas and from Peshawar to Sylhet in Assam.⁶ It worked for the progress of women in education, industry, politics and as well as women's reform. Besant also opened schools for women. She called the parents and exhorted them to send their girls to the schools.⁷

From the W.I.A. organized in Adyar, grew the All India Women's Conference (A.I.W.C.) at Poona in 1927 and the All Asian Women's Conference at Lahore in 1931. She said that "nowhere outside India had a nation ever dreamed of educating its children through the medium of another nation's tongue. India is unique in her educational system in which the language of another nation is used as the medium of instruction". Besant who had her own interpretation of education, said: "Vernacular languages should be the medium of instruction. instead of English in the educational institutions. English should be taught as the second language only."⁸ She wanted Nursery schools to be opened and parents to be compelled to send their children to these schools. The village or town should be divided into convenient parts. Each part should have a school. A clinic should also be attached to the School.

Besant delivered a lecture, on 29 September 1914, on education for the new era. In that lecture, she said that "the great function of teaching a young child is not to ask questions, but to answer the child's question to find out what the child wants to know. The child should be eager to receive and not forced to receive". Besant's literary works were countless.⁹

She wrote in *New India* that "The State must always have a profound interest in the education which shapes its future citizens"¹⁰ She felt that government existed for the people and not the people for government. Education had been shaped for the development of the country's resources and for its own benefit.

There was some confusion of thought with regard to the teaching of English in primary schools and using it as a medium of instruction. "Young children learn a language very much more easily than older boys. Teachers are advised to teach the students by conversation and by stories only and not to teach spelling and the dead bones of the language and grammar. That is the kind of way little children should learn English. There was no need to have all the language and the lumber taught as English in your schools". *New India* wanted to reform the English Course rather than abolish it, for it is after all a valuable language. *New India* felt that "similar pattern should be adopted in every village school."¹¹ The village schools should be under the superintendence of the village panchayat. Every village school should be attached to it. Workshops for manual instruction and gardens for instruction in agriculture are to be provided".

Exceptionally clever boys, eager for higher education, should be given scholarships to the secondary schools. To these schools, workshops should be attached and higher technical education be given, and in the higher classes, which prepare for the college, scientific training should commence. The plan proposed by the Mysore University that boys intending to enter a college course should spend the first year in a special preparatory school and three years only in the college was good. The paper further pointed out that "we shall never obtain the education we require for the development of the capacities of our people, until we obtain Home Rule. For education under other rule would be cramped for want of funds. A national education, along the lines suggested, would produce capable men in every branch."¹²

The service she rendered to the women of India is invaluable. If Indian women are ministers, ambassadors today, the credit must go to the foundation laid by Besant and her colleagues. She spent many millions of rupees for her national schools and colleges for projects concerning the social and cultural revival, women's education, and dance school. Her national schools and colleges are living monuments to her outstanding work in his country.

Besant started the society for the promotion of National Education with a National University at Adyar under the Chancellorship of Rabindranath Tagore. The *New India* thus gave wide coverage to Besant's views on education. In fact *New India* served as an important organ for Besant to propagate her progressive ideas. The *New India* strove hard to create awareness among the people. Through *New India*, Besant conveyed her views pertaining to education and wanted to make Indians an educated community.

The *New India* was a staunch advocate of social reforms. Some prominent Indians like Raja Ram Mohan Roy, Dayanand Saraswati, G.Subramania Iyer gave a helping hand to the British Government in this direction. When Annie Besant came to India, she was equally concerned with the social emancipation of the people of this country. She used her paper *New India* and *Common Weal* to project her views on social reform. Besant wrote in *New India* that: "it becomes the primary duty of every patriot, who had the welfare of the country at heart, to strive towards promoting the intellectual advancement of our women".¹³ She brought women out of their isolation.

A branch of the Social Reform Association was formed at Erode. B.P.Wadia, who addressed the meetings of the association, made an appeal to the menfolk to involve the women of their family in social work.¹⁴ Besant did not stop with mere preaching. She encouraged George Arundale to marry Rukmini Devi and Jinarajadasa to Dorothy Graham.¹⁵ She advocated inter-caste marriage and inter-racial dining. She fought for the raising the age of marriage and advocated abolition of child marriage. These activities of Besant were given wide coverage in *New India*. Besant advocated the cause of remarriage of virgin widows and fought for the abolition of caste system and of the deprived classes. She rejected the caste system outright and asked the Madras audience to marry virgin widows.¹⁶ The Madras Hindu Association was started in 1904. Annie Besant and her associates, Subba Rao and Rangacharya, founded this Association. It was a landmark in the Social Reform Movement in Tamil Nadu. The main aims of the Madras Hindu Association were to raise the age of marriage, to educate widows and to abolish dowry and so on.

In the Imperial Legislative Council, a bill was piloted in support of post-puberty marriage.¹⁷ The Bill was expected to reduce the evils of widowhood. The early marriages often resulted in the young girls becoming young widows and young mother with babies in their hands. But the Bill received a mixed reception from the Hindu population. People, with radical views, welcomed the bill whereas the orthodox section of the population opposed it.¹⁸

Besant thought that the educated people could rebuild the Nation. She started the Olcott Panchama School at Adyar. Besant delivered the Presidential Address at the Madras Students First Convention held at Madras on 27 December 1916.¹⁹ During the address, she asked the students to practise Brahmacharya and advised them to wear swadeshi clothes. Further, she asked the students not to mind the terms such as Hindus and Muslims, Brahmins and Non-Brahmins but think as Indians only.

In 1917, W.I.A. was started in Adyar for the purpose of promoting self government, education and social service. It was felt that night schools were necessary to educate the adults and there were so many young men who were ready to teach. The Theosophical Society put her dreams into practice by founding the Training College For Teachers at Adyar in 1919, the Brahma Vidyalala Ashram at Adyar in 1922, the Besant Memorial School at Adyar in 1934 and so on. In 1922, Bharat Samaj was founded by Besant²⁰ and she worked for the abolition of unnecessary social practice.

A perusal of the issues of *New India* reveal the fact that the paper also took keen interest in writing about issues such as socio educational reforms. It also suggested remedies to the social problem which proved to be a thorn in the body politic. The paper advocated the cause of widow remarriage, women's education and post-puberty marriage. It served as an effective weapon to bring changes in the country to the maximum level.

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Political Movement of Scheduled Caste in Tamilnadu

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Introduction:-

The Scheduled Castes are officially designated groups of historically disadvantaged people in India. The terms are recognized in the Constitution of India and the groups are designated in one or other of the categories. For much of the period of British rule in the Indian subcontinent, they were known as the Depressed Classes. The scheduled cast people were like that Pallas, Paraiyas and Chakkiliar or Arunththiyars. The people in scheduled castes are essentially the lowest part of Hindu society.

The object of Scheduled caste movement was obviously to emancipate the Dalits from the therudom of untouchability and caste system. However, the strategies, ideologies, approaches, ways and means were varied from leader to leader, place to place and time to time. The Dalit Political consciousness came to the fore in different forms and shades. However, Dr.Babasaheb Ambedkar said that "The Problem of the Scheduled caste will never be solved unless they got political power in their own hands. If this is true and I do not think that the contrary can be maintained, then the problem of the scheduled caste. They of course, needed the orientation and inspiration to enter the power structure of the state in order to solve their problems of political development in Scheduled Castes.

Adi-Dravida Mahajana Sabha:-

This Sabha was the earliest socio-political association of the scheduled castes. Its origin can be traced to 1892. It had a democratic constitution. For membership there was no sex discrimination. Any person above 18 years of age could become a member with the formal permission of executive committee. Office bears of the Executive committee were elected by the general body meeting called for that purpose, Once in three years. The executive committee's duty was to work for the implementation of the resolutions passed in the conferences and forward them to the Government for necessary action. Local units the Sabha were affiliated to the parent body and there were several branches all over Tamilnadu.

They maintained a Service army and a scout wing for themselves. The service of Army consisted mostly of youngsters. Its duty was to Safeguard the rights and liberties for the Scheduled Castes and organize and conduct demonstrations. The head office of the Sabha was inungambakkam. A Galaxy of leaders like M.C.Raja. R.Srinivasan, R.Veerian, J.Sivashanmugampillai and others were the office-bearers and they served actively for the benefit of the scheduled castes.

It was a very popular organization representing a wide cross section of the Adi-Dravids. Thus some of its members were small traders, land owners, teachers and journalists..Under its auspices, periodical conferences were held in madras as well as in the districts. These conferences were presided over by distinguished personalities who worked for the scheduled castes development. These personalities include not only leaders from scheduled castes but leaders from other castes as well. Thus E.V.R. and Dr.Varadarajulu Naidu Presided over some of their conferences. Similarly in 1919 G.F.Paddison, the commissioner for labour presided over their conference. In these conferences resolutions covering various aspects of their grievances were passed.

The Sabha also made frequent representations to Government through their memorandum for the redress of their grievances. It was very active right from the beginning in protecting the interests of scheduled castes and securing their just political economic, educational and social rights. In 1890's itself, the sabha sent a petition to government requesting to grant certain agrarian concessions for the scheduled castes. In 1898 it complained to the government that the rules regarding the

admission of scheduled castes students in schools in madras city, and school fee concessions were not being implemented by several institutions. It also made a specific request for lowering the standard for the qualifying test prescribed for admission to subordinate medical services.

The Sabha also did not neglect the political rights of the scheduled castes. On August 20, 1917, the Secretary of state for Indi announced that the policy of the British government was to increase Indian participation in the governance of the country. On 4th December, 1917 when the secretary of state for India and the viceroy visited madras, the sabha sent a deputation to explain their position and to request representation for scheduled castes in the legislative bodies. In 1918 the government of India formed a committee under lord Southborough, to examine questions relating to the electorates, constituencies and franchise. The two Indian members were V.S.Srinivasa Sastry and S.N. Banerjee both Brahmins and members of the congress. The Adi-Draida Mahajana Sabha along with the non - Brahmin leaders, protested against this representation on the ground that the Indian members belonged to the high castes that had oppressed them for centuries. They demanded election instead of nomination of scheduled castes to the legislature and also demanded reservation of seats in the legislatures. The Sabha also said that the scheduled castes were opposed to the transfer of political power to Indians as it would once again result in the suppression of the scheduled castes by the high castes. In 1926, the Sabha in its conference passed a resolution demanding scheduled castes representation in the ministry. The Sabha also deputed R.Srinivasan to represent the scheduled castes along with Dr.Ambedkar of the second round table conference.

On 24 October 1917 at a meeting held at Sambudass street, Chennai the Adi-Draida Mahajana Sabha paraiah mahajana Sabha amalgamated. The editor of Dravida Pandian, John Ratnam presided over the joining function. In the meeting the leaders like M.C.Rajah, Madurai pillai, Muunisami Pillai and many others. Participated and expressed their happiness over the union of the two major organizations of the depressed classes and also spoken about various needs of depressed classes especially the entry of their pupils in various Hindu educational institutions and starting of new school for the depressed class students.

Dravida Mahajana Sabha:-

The C.Iyothee thass, by birth, was great Tamil scholar, His writing reveal him as person well acquainted with Sanskrit, Pali and English. He was well versed in the philosophical thoughts of Hinduism, Buddhism, Jainism, Islam and Christianity. He founded Dravida Mahajana Sabha 1891 at Nilgries. He emerged as the leader of depressed classes and worked strongly against the practice of caste system and the atrocities committed on the helpless depressed people. The Sabha stressed equal treatment to the depressed class people in the public places and demanded reservation in the job opportunities and concessions and facilities in education for the upliftment of the depressed class people.

The Adi-Draida Mahajana Sabha and the Dravida Mahajana Sabha were the two associations which actively conducted periodical meetings independently and protested against the granting of home rule. The two organization were keen on social reform other than constitutional advancement. The leader of the Sabha viewed that unless and until caste distinctions were removed and depressed classes treated enter India could not dream.

Devendrakula Mahajana Sabha:-

The issue of caste exclusiveness raised by its European Christian missionaries and emigrants caught the imagination Palluting castes of Tamilnadu. The religious converts and repatriates awakened the Pallas a division of depressed classes. Bhuvaishya Indira kula sangam was the first organized the first conference of the Pallas in 1922. Representatives from 150 villages of Ramanathapuram district met at Sengottaipatti in Muthukulathur taluk. The caste conference forged the cast people

to give up the caste related obligations such as drum beating, beast by scheduled caste women in funerals of caste - Hindus. The Sangam was formally registered in 1923.

In the legislative council some nominated seats were reserved for the scheduled castes. They were mostly filled by the Adi-Dravida and Adi-Andhra communities. The Pallas lived in large number in southern districts of Tamilnadu organized a conference of Devendra kula Mahajana Sabha n April 23, 1924 in settiyanpatti, Ramnad district and requested the government for their representation in the legislative council. In this conference they called themselves as Devendra kula Mahajana Sabha under the leadership of s Subramaniya Moopnar, member taluk board, Tiruchirapalli and Palani and Havildar. Thus Sabha functioned for the welfare of the Pallas.

Arundhatiyar Mahajana Sabha:-

Like the Paraiyahs and Pallas among the scheduled castes. The Telugu speaking Scavengers of Madras city were called by their caste name as Arundhatiyar which was a substitute for Chakkiliyars formed this association. Their leader L.C.Guruswami founded this organization in 1920 at Komaleeswaran pet, madras to caste to the needs of his community. Gruswami was a powerful personality, and after his death the sabha lost its vital function because this community did not produce a capable leader like Guruswami Arndaitya Mahajana sabha.

Its main aim was to promote unity among them. This sabha called for meeting and discussed the problem of Arundhatiyars to find out the solutions to their problem. to bring social equality to promote higher education and obtaining separate electorate etc.

Madras Valluvar Mahajana Sangam:-

This Sangam was started in 1935 and represented the cause of Valluvars the main field of occupation of Valluvars is astrology and Indian medicine. The first provincial conference was held on 15 September 1938. In the conference resonations were passed demanding representation in local and provincial bodies and greater representation in public services and chances in educational field. In successive conferences they passed resolutions demanding preferential treatment and greater representation. They also requested employment opportunities. In 1955 the name of this sangam was changed as south Indian Valluvar Mahajana Sangam, Madras.

Nandanar Mahajana Sabha:-

The Nandanar mutt also known as Nandanar Mahajana Sabha and popularly as Nandanar kalvi kazagam was started by swami sahananda. He was an associate of the vetran freedom fighter, V.O.Chidambaranar, whom to considered as father, guru, and the almighty all in one. This Swamji who was described as modern Nandanar founded the Nandanar School at Chidambaram for scheduled caste in 1916 and 52 acres of waste land was given to the school. At this Nandanar mutt, the adi-Dravida conferences were held in 1919 and 1920. The president f the mutt was swami Sahajanada and Mattathipathi was swami Aadvaitananda in the beginning, the mutt ran a school for 400 boys with government help and with help of philanthropists and educationalists from all castes and communities.

The Dalit panthers were formed in the state of Maharashtra in the 1970s, ideologically aligning themselves to the Black Panther movement in the United States Dalit panthers visited places in which atrocities were committed against Dalit's, organized marches and villages and rallies in villages, and raised slogans of direct militant action against the upper caste. In Tamilnadu, the Dalit pandras of India have thrived since the 1980s as nonviolent an areas rising and organizing movement. The concentrating primarily on women's rights and issues related to land and claims.

They are currently led by Thirumavalavan. Under the banner of a political party of the nomenclature Viduthalai chiruthaigal The present day dalit movement in the state centers around k.krishnaswamy ,Thirumavalavan, and Adhiyaman who have given leadership to the dalit movement in the Dr.K.Krishnaswamy leader's Devendrakula Vellalar federation (DKVF). Which later in 1998 was converted into a political party which the Pudhia Tamizhagam. The Adhiyaman Leader and founder of the Arunthathiyar federation in Tamilnadu. These Dalit movement have provided a platform for the growing resistance of Dalit's to the still prevalent 'untouchability' in the state. Dalit's in Tamilnadu demanded equal treatment in temple festivals refused to carry out menial tasks, demanded greater access to public water sources, and claimed an equal share of public and village properties.

The Scheduled caste movement in India has a history of over 100 years. Dalits have waged a long, arduous, and often bitter struggle against oppressive caste discrimination, economic exploitation, marginalized political participation, and unjust social order. Their movement achieved considerable success, ranging from such legislative enactments as those declaring the practice of untouchability as an offence and creating concrete measures such as reservation in the realms of education, employment, and elected representation in civil and legislative bodies. However in many places in the country, the Dalit's are still treated as second class citizens and regarded as untouchables. So, to remove these pathetic conditions, there should be concrete steps to bring them in the arena of politics. It is led by Daniel Gnanasekharan and mostly works in the western Districts of Tamilnadu among the Chakkiliyars.

As of things stand now, it is seen that the Dalit's in TamilNadu are highly politically conscious and clamor for their rights, political, social and economic. However there are many splinter groups among Dalit's which hardly allow having any impact on the political scenario in TamilNadu. Unless the Dalit's are united under one canopy, they cannot get anything achieved.

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ADVANCED EDUCATION: DEVELOPMENT OF SOCIETY

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Abstract

Generally, advanced education has given the knowledge and skill which prepare youngsters for their future jobs as social pioneers. This remaining parts substantial since advanced education must maintain the training and qualities which shape socially capable residents. Today, the job and profile of understudies in advanced education has turned out to be amazingly fluctuated. Because of the truth of mass interest, the need to differentiate has turned into a test for each nation. Issues, for example, get to, quality, importance and internationalization are under nearer examination and understudies are demanding more noteworthy exchange between the accomplices included with the goal that they may choose course which license them to acquiesce to satisfactory dimensions of work, consequently to social improvement.

The understudies promptly recognized the truth of our insight concentrated society. Too, they perceived that information has turned into an indispensable factor in the globalization procedure presently occurring. Unmistakably, a best need for any nation is its entrance to worldwide powers for example those which shape societal change. The age and accessibility of learning, its applications and the establishments which encourage these procedures are at the forefront of this test. Backing was solid for the making of another instructive vision which may situate the remodel of instructive approach and, thus, impact the character of frameworks and establishments. To accomplish these destinations, due and appropriate regard for the status of the professoriate is a fundamental factor. Except if this calling appreciates the full help of a given network or country, it can't add to the instruction and preparing forms in the ideal way.

Key words: Education, Society, Development , Contributions.

Introduction

Before, cutting edge ponder was the sign of the world class. In this manner, a college degree prepared one for official capacities by righteousness of its selectiveness. Today, in such manner, the circumstance is altogether different, because of the mystification of frameworks which renders a tertiary accreditation typical. All things considered, the need to instruct and prepare natives for their specific social time and its difficulties stays legitimate. Toward the finish of the twentieth century, there is a sentiment of perplexity and even of cynicism with respect to the future heading of society and the capacity of humanity to determine grave social issues. As indicated by the give an account of Education for the Twenty-first Century, the four bases for activity are: figuring out how to be, to do, to know and to live respectively.

Advanced education contributes in all respects essentially to advancing citizenship through a global educational modules and the assistance of scholarly portability. Concentrates in fields, for example, the humanities, dialects and global relations have a lot to contribute in this regard. This is likewise a principle destination of numerous portability programs and of the UNITWIN/UNESCO Chairs program. Advanced education can never be diminished to insignificant preparing as its motivations and point of view are excessively expansive. Understudies have incredible desires for their post-optional examinations and look for discussion and of themselves as youthful grown-ups. Subsequently, the convention of this division to create instruction and inquisitive personalities stays substantial as well as must be the objective all things considered, even in frameworks where arrangement is broadened.

Today the primary issues in advanced education are:

Expanded interest in all nations prompting the massification of frameworks, in this manner testing their quality and relevance. The coming about need to give differentiated instructing and preparing and institutional variety. Reduced or static open assets for advanced education with the goal that costs are progressively met by the fundamental beneficiaries. The internationalization of advanced education because of the scholarly and understudy portability and to the age and trade of learning and expertise because of the Communication and Information Technologies(CITs).The need to address the effect of the globalized economy on advanced education which includes complex components, for example, cost-sharing, co-granted degrees and increasingly successful techniques to deal with the acknowledgment of capabilities as the world's work compel turns out to be increasingly versatile.

WOMEN AND HIGHER EDUCATION:

The world is moving towards more prominent majority rule government and market-arranged approaches with an end goal to improve human advancement. In this atmosphere, more open doors ought to be given to ladies to get official arrangements. The endeavours of specific offices, of global conferences all contribute towards the enlistment of ladies for such positions. Clear patterns to reinforce the strengthening of exceedingly qualified ladies are obvious in the fields of research, preparing, promotion and organizing and should be additionally fortified. These work both in the advanced education area itself and furthermore in expert exercises. The turn off impacts coming about because of expanded access and support are long lasting and have stream on advantages for ladies in every single social gathering.

Over the previous years, the entrance of ladies to advanced education has improved altogether. Conversely, the nearness of a minimum amount of ladies in the basic leadership process remains unfathomably insufficient. Additionally, various social boundaries still exist which truly hinders their improvement as natives and experts. UNESCO plans to encourage a sexual orientation comprehensive culture through instruction, including advanced education, so as to advance practical human improvement and harmony. The key elements of human advancement have progressed toward becoming: strengthening, co-task, value, manageability and security. The responsibility to these objectives must be conceivable if successful organization is framed to build an increasingly human culture so as to understand the capability of interest in human capital and co-usable activity. This accentuation on discourse, on alliance and on joint effort frames the premise of the new way to deal with advancement methodology and requires full investment from the significant performing artists included that is to state, from people. The standard of sexual orientation correspondence must be identified with the legitimate privileges of ladies. In such manner the primary standardizing instruments are:

These connection to the goals and suggestion of significant UN gatherings and starts which stress the significance of the sexual orientation measurement in the goals of worldwide issues, entomb alia: The Nairobi Forward-looking Strategies for the Advancement of Women, 1985.The write about the World Decade for Cultural Development, 1988-1997.The world Conference on Education for All, Jomtien,1990.The United Nations Conference on Environment and Development, Rio de Janeiro 1992.The Conference on Population and Development, Cairo, 1994.The World Summit for Social Development, Copenhagen 1995.The fourth World Conference on Women, Beijing 1995.Habitat II, Istanbul. 1996. The World Food Summit, Rome 1996.The United Nations Decade on Education for Human Rights 1995-2004.5thInternational Conference on Adult Education. These legitimate instruments and vital reports structure a system inside which the sex measurement of training can be guaranteed of reference and progression.

Contribution of higher education:

Advanced education is a standout amongst the most solid types of training. Colleges have a long history and one in which their proceeded with survival and, much of the time their flourishing increasingly exceptional story. It is dubious on the off chance that they have experienced more troublesome occasions over their numerous hundreds of years than at present. A significant part of the accentuation of this World Conference on Higher Education is to take a gander at how our advanced education foundations ought to change so as to work successfully. In a major sense, the necessity to change is valid for all regions of instruction, as the different areas, organizations and frameworks attempt to adapt to phenomenal difficulties. We

won't comprehend the necessities of advanced education in a vacuum, however as parts personally influence the various parts. This is especially valid for advanced education whose foundations rely upon alternate parts for their understudies and staff, yet which their turn, build up the new information and understandings, and furthermore the new ideal models, by which we try to clarify and foresee, just as getting ready for a significant number of the callings.

It is just in the idea of the progressions influencing training all in all that we can think about the effect on specific divisions and, particularly, the connection between segments that is our worry here. It merits requiring a little investment to consider the effect of progress on instruction and the manners by which the zone in general looks to react. To evaluate reasonably the commitment of advanced education to the improvement of instruction frameworks all in all requests a watchful take a gander at the requirements of those frameworks. Any reasonable help requires an inclination for the bearings of progress in those frameworks, just as their present needs.

In our universe of proceeding and unpredictable social and innovative changes, training has taken on a specific noteworthiness as methods both of comprehension and of adapting to such multifaceted nature. Regardless of the recurrence with which we are urged to acclimate to transform, it is hard to understand the very stunning effect of its expanding rate of speeding up. This is even more dominant on account of the worldwide idea of the wonders. The worldwide effect originates from various variables which can be recognized independently, however are between related. Populace development is one such: subsequent to taking a huge number of years to contact billion people by 1830, we have included another billion in the following 20 years, and have now included a further 4 billion in under fifty years. Comparative examples of moderate and after that quickly quickening change have word related examples, transport, interchanges, science, designing, drug, together with social marvels, for example, government and family structure.

Accepting word related examples as one model, following a great many year in which chasing and assembling, at that point agribusiness, were the prevailing occupations, progressive mechanical upheavals have modified, and are proceeding to modify, work designs in approaches to which we have not balanced. Essentially, interchanges are changing definitely in structure and limit, showing up in different modes and connecting individuals, around the world, with an instantaneousness which remains in sensational contract to the past. We as a whole sometimes trust this quickening example will unobtrusively leave, abandoning us with an increasingly unsurprising and agreeable world. On the most fundamental level, we realize this isn't sensible. We can't stop the tide, regardless of whether we wished, however should learn at any rate to swim in it and, maybe, to guide it. All components of life are influenced and the progressions are additionally noteworthy in that they are to a great extent unusual. They much of the time come because of innovative advancements, themselves unexpected, and which lead to considerably all the more amazing social outcomes. Nations place a high need on training as noteworthy methods for being or getting to be focused in an intense worldwide financial condition. This is frequently expressed in a terms of the need of building up a beneficial work-constrain. So also, global associations consider training to be the way to advance human and social improvement.

The significant universal governments, are profoundly dedicated to the gigantic program of 'Fundamental Education for All', which advanced in the Justine Conference. While this program is expressly gone for the creating nations, where the need is clear and earnest, a comparable accentuation applies all the more for the most part. Further, while the express spotlight is on fundamental instruction, this requires specific consideration from advanced education, incompletely in its job of expert training and preparing, however much more significantly through its scholarly commitment.

Applied Contributions:

A noteworthy piece of any re-improvements in training will be in that field of proceeding with change the general educational programs. Numerous ongoing methodologies include the possibility of a centre or normal educational modules as an establishment, trailed by a lot of assorted pathways into higher and professional idea of a typical educational programs for all both receive this methodology, as do a large number of the broadly based activities, even in nations which once in the past had minimal national association around there.

Conceptual Contributions:

It is in expert readiness when all is said in done that the college job is so vital, yet we will concentrate here on one region of demonstrable skill specifically, the planning of instructors, since here is the region which will affect most straightforwardly, and most on a very basic level, on the expansion and improvement of training in the schools.

The planning of educators: Two noteworthy late activities have pushed further the indispensable need to divert consideration regarding the readiness of instructors, in the event that we are to accomplish the lifts in quality which training presently requires. The Delores Report dedicates one full segment to 'Instructors looking for new points of view', focusing on the basic part that educator need to play later on situation. Enrolment, starting training, choice and proceeding with instruction are for the most part accentuations distinguished by Delores, and something like two of these depend intensely on the colleges. At the forty-fifth International Conference on Education, facilitated by the IBE, the Delores accentuation was the beginning stage, with 'Educators looking for new viewpoints', as the first of the two noteworthy discussions and 'The job of instructors in building a culture of harmony' as the other.

These general activities set the scene, however a lot of functional work stays to be finished. Of the nine Recommendations of the forty-fifth session of the International Conference on Education, held in Geneva in 1996, three are identified with the enrolment and arrangement of instructors. It is informational to take note of this substantial accentuation in late significant reports, an accentuation which is extremely purposeful. A significant number of the endeavours to change instruction as of late have appeared to expect that instructors are immaterial or even antagonistic, to change and have focused on basic issues, regularly leaving the classroom very immaculate, and hence neglecting to achieve the core of change the learning procedure itself.

Conclusion

Proposal no.3 from the 1996 ICE perceives what is presently broadly rehearsed in the callings for the most part; to be specific, that no underlying course can accomplish more than give beginning abilities in a cutting edge calling. The pace of progress, both as for base information yet additionally in connection to social and moral requests, requires all experts to proceed with their expert training. We currently know significantly more, as well, about the important attributes of such training. These must mirror the standards of grown-up learning as well as perceive the one of a kind setting of specific zones of expert practice. It is beneficial to see the inclusion of expert bodies in such improvements, through medicinal universities and establishments of building, for instance. The colleges still have a suffering spot in such courses, to guarantee a dimension of scholarly test and a proceeding with reappraisal of the expert procedures. Proficient accreditation and enrolment ought not move toward becoming duplicate procedures of self-avocation, yet subject to the thorough techniques which ought to appropriately be the sign of colleges. This isn't to put down the vital commitment of the expert bodies, yet by and by to affirm the novel manner by which colleges can convey a wide scope of orders to concentrate on a specific field of human Endeavour.

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TRAVANCORE KINGS – THE PATRON OF TRADITIONAL DANCES**R.STANLY JOHN***Part – Time Ph.D., Research Scholar**Reg.No:18233041051003,**Department of History and Research Centre,**Holy Cross College , Nagercoil,**Manonmaniam Sundaranar University,**Abishekapatti, Tirunelveli 627012, Tamil Nadu, India***DR.G.PUSHPA RAJ,***Department of History,**Udaya College of Arts and Science,**Vellamodi, Ammandivilai (po),**Affiliated to Manonmaniam Sundaranar**University, Abishekapatti, Tirunelveli**Tamil Nadu, India***ABSTRACT**

Travancore was one of the most popular states of the pre-independent India, that was praised as 'Dharmabhumi' or the land of charity, which till 1947 AD was ruled by their illustrious royal family. Our great heritage shows that the prosperity of a nation means not only political or economic prosperity alone, but cultural development too occupies a prominent place. The great achievements in the field of art, architecture, literature, painting, music, dance and sculptures tell us the high culture of India. Travancore had a tradition of its own in respect of patronage to Fine-Arts and Literature. The reign of Travancore rulers was not only one of conquests and administrative achievements but also of progress in the fields of culture, Royal ceremonies and festivals. Swathi Tirunal's period witnessed for cultural progress. Swathi Tirunal was a highly skilled composer of dance forms of music. Court poets and dancers were patronised by him. He was a poet par excellence. He ranks among the greatest figures of Carnatic Music and earned name and fame as a Musician and Musical Composer. In addition to music, other fine arts like dancing, painting and architecture also benefited from Swathi's patronage. The countless forms ranging from Kalaripayattu to the Teyyams Mutiyetter to Kutiyattam, Kathakali and Krishnattam and Mohiniyattam are multiple flowerings in different hues and colours. Swathi Tirunal has to his credit 50 padams, 20 varnams and 5 Tillanas. Irayimman Thampi has composed 25 padams and 5 varnams. Furthermore Swathi Tirunal got Vativelu one of the Tanjore brothers to bring about some reforms and improvement in the Mohiniyattam dance style. He is credited with having developed Mohiniyattam. His court was filled with many literary figures. His period was a Golden Age in the history of Travancore. Karthika Tirunal, adopted entirely a new trend in Kathakali performances so much so his period marks a turning point in the history of the development of Kathakali as a performing art.

Introduction:

Travancore had rich and varied heritage of a variety of art forms. This heritage of art forms have developed through the ages into an indigenous style assimilating the ancient folk traditions. The ancient people had developed their own artistic performance connected with war, victory, harvest etc. While some of these art forms did exist through the ages without much changes, several new forms were created in the succeeding ages, especially after the emergence of the temple oriented society. The temple oriented society witnessed the emergence of several arts performed with in the premises of the temples. Of all the arts, dancing is perhaps the one most attuned to the Infinite, having its essence in Nature itself.

Every aspect of creation - man, bird and beast, flowers, fruit and tree the wind and the waves- displays a dance pattern known in the language of Indian dance as the Daily Dance. The patronage of Dance was no lesser than the patronage to Music. Swathi Tirunal was a highly skilled composer of dance forms of music. Management poets and dancers were patronised by him. There is harmony and rhythm in the murmur of the waves, the whispering of the leave and the grass, the warbling of birds, the humming of insects, and the plaintive notes of the wind. Dancing is regarded as the most ancient and the proudest arts. Legend

attributes to it even the creation of the world, Lord Shiva is looked upon as the first dancer, hence he is called Nataraja, ie King or Lord of the Dance, nata meaning dance, and Raja lord or king. Kerala is a rich store house of variegated traditions and artistic expressions. The countless forms ranging from Kalaripayattu to the Teyyams Mutiyetter to Kutiyattam, Kathakali and Krishnattam and Mohiniyattam are multiple flowerings in different hues and colours. The dance originated in Tamilnadu, Andrapradesh, Karnataka, Orissa and Kashmir, despite the antiquity of the 'ekaherya abhinaya', it is a medieval flowering seen at its most vibrant during and after the 10th century AD understandably it is originally linked to the tradition of the Devadasis in all part of India. References were in the Pulanar show that the custom of dedicating maidens to the deity in temple was prevalent in Kerala even from very early times. The chief duty of these Devadasis was to be in charge of music and dance aspects of temple rituals. Kerala history has many examples of beautiful and attractive ladies of Devadasi sect were patronised by Kerala rulers. These patronage given by the rulers initiate them to concentrate more on dance. The patronage of Travancore rules to the field of dancing attracted the dancers of neighbouring places to the court of Travancore.

Many new forms and varieties of Dance style started by them still existed. Though there are no Devadasis in Kerala today, the style of dancing developed by them still exists. Their special style of dancing originally called 'Teviticci Attam' later came to be known by the name Mohiniyattam and today it is called by this name. It is possible that it was by about 16th century AD that Teviticci Attam Came to be called Mohiniyattam. The word 'Mohini' literally means a maiden who excites desire or steals the heart of the onlooker. The first reference to Mohiniyattam in literature is to be found in 'Vyevaharamala' composed by Malamangalam Narayanan Nambudiri in the 16th century. It speaks about the rules to be observed in Mohiniyattam. But later this art developed or reached its zenith in the 19th century when Maharaja Swathi Tirunal did much to encourage and stabilize this art form. Mohiniyattam (Dance of the Temptress) was an old temple art of Travancore reminiscent of the Bharata Natiyam prevalent on the east coast. It was performed in the open air by young women specially trained in the art of dancing with body movements and appropriate gestures set to the terms of background music and Orchestra. The art came to be associated with the lowest orders of Hindu society and hence it acquired a kind of disrepute and languished before long for want of patronage. The patronage was extended to it in later days by Swathi Tirunal, the Maharaja of Travancore. This dance was revised and presented in the present form by Swathi Tirunal. He himself had written songs for Mohiniyattam. Even though the influence of Kathakali, Kaikottikali, and Bharathanatyam is visible in this form of dance, it is an indigenous dance form of Travancore. Even the dress of the Mohiniyattam dancer is purely Keralite. Maharaja Swathi Tirunal did much to encourage and stabilize this art form. By composing a number of Varnams, Padams and Tillanas he made the musical aspect of Mohiniyattam rich and attractive. Further he persuaded Irayimman Thampi, a notable member in his court who was a gifted poet and musicologist, to compose musical pieces fit to be used in this dance pattern.

Swathi Tirunal has to his credit 50 padams, 20 varnams and 5 Tillanas. Irayimman Thampi has composed 25 padams and 5 varnams. Furthermore Swathi Tirunal got Vativelu one of the Tanjore brothers to bring about some reforms and improvement in the Mohiniyattam dance style. But it deserves to be noted that he took special care to see that these reforms did not in the least, affect the fundamental aspects of the Kerala out form. While arranging Navaratri Festivals, Swathi Tirunal used to include Mohiniyattam recitals, too. He had a dance troupe under his patronage among the members of this troupe were three danseuses from Kalladikot. It is also believed that Parameswara Bhagavatar of Palghat who at one time was attached to the court of Swathi Tirunal, later started a school for Mohiniyattam at Coimbatore. Swathi Tirunal is a highly skilled composer of dance forms of music. The company of the great dance - master and composer, Vativelu, served him always as a persuading factor to devise Varnas and Padas, to compare notes with each other and shape them well so as to get. He was a dancing master as well as musician the best effect, He had composed Svaraja in, Varnas, Tillanas and padas in substantial numbers. The varnas are generally, classed as tana varna and chowka varnas. All the varnas of the Maharaja belong to the chowka class, expecting three by them vanajaskha, sarasijanabha and sumasayaka. Swathi Tirunal's dance compositions were mainly related to Padmanabha. His catholicity of mind has enabled him to compose stava varnas on different deities, but, as usual, Padmanabha is the supreme and others are subordinate. 'Sadaramiha' in Madhyamavati and 'Chapalasampad' in Bhairavi, for example, are in praise of Padmanabha in general terms, 'Ramavakhila' in Begada is in praise of Rama in connection and 'Saridisavasa' in Todi in praise of Krishna incarnation. Kambhoji, Nilambari, Swathi, and Sankarabharana stand format among the ragas used for his compositions. 'Vadukulakambhoji', Anandabhairavi, Athana, Saveri and Saurashtram were the other ragas in which Swathi's dance compositions were originated.

All these as well as most of the other ragas are quite appropriately chosen as being most melodious and expressive of the feeling and as most fit for the night, mostly performed in the temple mandapam in the evening or night. Dancing is always wedded to music and Swathi composition had made Mohiniyattam as a performing art. It was with a view to encouraging natyabhivaya that Swathi Tirunal composed these padas. And for giving them musical perfection and populating, he got the services of the renowned vativelu, the best natyacharya of the time, and through him got down from Tanjore and other places a troupe of Devadasis who performed Bharatanatyam and Mohiniyattam in the royal court. Famous exponent of dance like Nagaratnam of Sri Rangam and Kanakamala of Tanjore received his special encouragement. A Hindustani dance troop of eight artistes was maintained by Swathi at Trivandrum. He had created it with a developed Mohiniyattam. A large number of Padas and Padavaranas composed by him in Malayalam were intended for use in Mohiniyattam. The term pada is generally used to denote a Musical Monologue. The contribution of Swathi Tirunal to this class of composition is indeed remarkable. He has composed sixty seven of them. According to their nature of the padas can be classified under five heads.

1. *The nayika addressing her 'Sakhi'*
2. *The nayika addressing Lord- padmanabha*
3. *The Sakhi addressing Lord Padmanabha*
4. *The Sakhi addressing the Nayika.*
5. *A lover addressing his Sweet heart*

During the Nawaratri festival, different troupes performed ' natyam' at the Mandapam thrice a day. It may appear a surprise to many that a Hindusthani dance troupe was permanently maintained by His Highness in Thiruvananthapuram from 1835A.D. It consisted of eight persons the principal dancer being Bhagavathy. He had in his court distinguished aerobat, Magicians, athletes and a set of Hyderabad heros well skilled in wonderful feats. The main contribution of the Maharaja of Travancore to Mohiniyattam is that he designed the elegant dress which the Mohiniyattam artists use at present, which made it different from other dance dresses because the dress used by the Mohiniyattam dancers is entirely Keralite. The traditional Kerala costume is used by the dancers. Bharatanatyam or Dasiyattam is the popular dance form, which was performed during Navaratri festival at the Mandapam. Mohiniyattam is the simplified form of Bharatanatyam, and it is considered Swathi Tirunal himself to be the originator of Mohiniyattam. Although we have no conclusive evidence in support of this but the fact cannot be denied that it received great fillip at the hands of Swathi Tirunal. The two world famous temple related dance - drama type of art form which receives not only patronage but the Travancore rulers contribute what to these branches of dance. Formost of this is Kathakali, the traditional completely indigenious art of Kerala. It is the world famous art form of Kerala in the present days is the revised version of Ramanattam. Dress, dance, acting, music and rhythm all are combined in this art form to make it a sublime form of art. One of the special characteristics of Kathakali is that it has no oral acting. The actors present, the characters and events by 'Mudras' actions by the face, hands and eyes, with the help of background singers. Kathakali is a very complicated form of art and it is very difficult for common man to understand with at any background of the knowledge of expressions and Mudras. The face of the actor is painted with different colours according to the character he is going to present. Almost all characters in Kathakali are mainly puranic figures. Kathakali means, literally Musical dance drama, Katha means story and Kali means play. The origin of Kathakali may be traced back to the fifteenth or sixteenth century. When the King of Kottarakkara is believed to have coordinated the folk dance of Kerala and given them their present form Kathakali, as it is performed today, embodies several improvements were effected in it since its inception.

The most important of these improvements were affected by the Kalladikode Yogam and Kapplingat Namboodiri, the former emphasising the Nritham or dancing aspect and the latter the Abhinaya or acting aspect. Stylization in Kathakali is a rigid code. The characters are well defined and divided into three groups (a) Satvik, or virtuous characters, (b) Rajsik, or

heroric Characters (c) Tamsik or destructive, diabolic one, Kathakali differs in tandava and lasya elements of dancing, facial expressions and Mudras. The makeup and costumes in Kathakali are elaborate, and take hours of preparation. The colouring of the face is according to the character portrayed. Pacha, Kathi, Tadi, Kari and Minikku were the five varied forms of makeup and costume used in Kathakali. Pacha symbolises the moral excellence of the character, Kathi symbolise evil quality, Tadi represent tamaguna, emotions and possions were represented by Kari and Minikku represent gentleness, restraint and spiritual quality. Kathakali costumes have a barbaric splendour. This art is considered as the fusion of the arts of painting, sculpture, and dancing .Kathakali, with its characteristic features of artificial costumes, art of communication through gestures and facial expression, the peculiar movements of the body in the rhythm of dance etc, is a subject of fascination. The eminence that Kathakali could gain in society has been due to the fact that it developed as a royal art treated as the king of arts. Kathakali as see it today has been the contribution of many kings and Monarchs, of Kerala, each contribution being an expert in the field. The Age of Vanchi kings marks the golden age in the history of the development of this art. There is no exaggeration to say that Kathakali developed into on art form, first to be presented to the world as India's soul only after its treatment by the cultural kings and Namboodiris of Kerala. The Vanchi Kings, more particulary Karthika Tirunal, adopted entirely a new trend in Kathakali performances so much so his period marks a turning point in the history of the development of Kathakali as a performing art.

Karthika Tirunal and his successors took entirely different view of Kathakali. And change in view of has been responsible for the perfection it achieved and by which it could attract the entire world. The first step towards this was the innovation in the field of introducing the theme. Firstly they gave much importance to the sentiment or romance. The opening characters are made to appear in a romantic scene. Similarly they introduced for the first time Kathi characters as heroes and a detailed description of nature and its bearing on human life further it was Vanchi Kings and their executive court that supplied Kathakali with its fascinating literature. The Golden age of Kathakali and Attakatha literature begins with the period of Karthika Tirunal Bala Rama Varma. His period was noted for political achievements and encouragement for art and literature. The Maharaja himself was a great scholar and poet and wrote some works in Sanskrit and Malayalam language. He along with Swathi Tirunal symbolizes the confluence of power and artistic genius. Karthika Tirunal belongs to a long line of scholar kings of Kerala who contributed significantly to the development of the art of dance. The reign of Dharmaraja marked for an important period in the cultural history of Kerala. Being himself a great scholar, he was a great patron of art and literature. The art of Kathakali and its literature reached its zenith of popularity through the patronage of Kartika Tirunal. Karthika Tirunal made two valuable contributions to Kathakali. The first was the organisation of a palace Kathakali troupe called 'Valiyakottaram Kathakali yogam' and the establishment of a Kalari for the physical training of Kathakali actors. Second Major contribution was the

composition of seven attakatha works and enrichment of Kathakali literature. The intention behind the organisation of Kathakali yogam was to train the actors, introduce and popularise new teachings in Kathakali and perform this new art form in the festival days in the Padmanabha Swami Temple. The Valiyakottaram, Kathakali yogam consisted of eminent Kathakali actions and Mettu Panikar was the head of that organisation. Karthika Tirunal established a Kalari in the Vadaketheruvu in 944 ME to train Kathakali actors.

Conclusion:

Critics point out that Karthika Tirunal's work brought about a healthy turning point in the development of Kathakali both as a form of literature and a performing art. With him the sentiment of romance gained predominance in Kathakali literature. He insisted that every important character should be introduced on this stage in romantic situation. Again it was Rama Varma who introduced the system that Kathi characters should enter the stage with patipadam. Another feature of his writings is the immense variety of characters and settings. All different characters namely Pacha, Kathi, tadi, Kali, Vattamudi, Kinikku are there on the stage similarly scenes predominated by lasyaamm and Tandava movements aleated different spectators are many. Thus the extraordinary interest evinced by Ramanuja in Kathakali, both in its literature and art form was definitely a turning point in the development of Kathakali.

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**AYYA VAIKUNDAR-THE PROPHET OF NADAR
COMMUNITY IN SOUTH TRAVANCORE**

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ABSTRACT

The Ayya Vaikunda Swamy cult took a shape among the Nadars of South Travancore. Ayya Vaikundar was believed to be the son of Vishnu and Lakshmi. In his preachings he launched a vitriolic attack on the traditional Travancore society and its ruler. He condemned the state for collecting excessive taxes from the lower caste people. His mission continued more than twelve years till his death in 1851. During the later part of his life, he organized the Samathuva Sangam (Organisation for Equality) and appealed to his followers to become members of it. The preachings of Vaikunda Swamy and the ritual practices enunciated by him had two basic aspects. At one level, he tried to alter the folk Hinduism of the Nadar community and make it cohere with that of the upper castes. At another level, he challenged the caste-based inequalities suffered by the Nadar community and promised to eliminate the present Kaliyuga and usher in a golden age of Dharma. *Tuvaial Panthi* was a set of practices which was essentially meant to establish the importance of cleanliness and simple (vegetarian) food and it was first introduced at Vagaipathi near Kanyakumari. The devotees who participate in *Tuvaial Panthi* had to take bath thrice a day and wash their clothes before attending Vaidunda Swamy's discourses. This temple is unique because, unlike other temples in India, there is no idol, deepa arathi, no priest to perform pujas and above all no hundi in the temple. The offering made to the deity is distributed to the devotees present in the temple. The devotees offer prayer to the deity with their towels tied around their head unlike the traditional Hindu practice of tying the towel around the waist. Akilathirattu Ammanai is also called *Thiru Edu* (venerable book), is the holy text of the Ayyavazhi. The title is often abbreviated to *Akilamor Akilathirattu*. The *Arul Nool* is a supplement to the *Akilathirattu Ammanai*, and is likewise considered a holy script of Ayyavazhi, an offshoot sect of Hinduism.

Introduction:

Ayya Vaikundar was born in a poor Vaishnavite Nadar family in 1809 A.D. at Sastankoilvilai, a small village in south Travancore. The village is today known as Swamithoppu, after Vaikunda Swamy. Soon after he was born, his parents christened him as Mudisoodum Perumal; since 'Perumal' was an exclusive suffix used by upper caste Hindus after their names, there was demand from them to change the name. Mudisoodum Perumal was, thus, given a new prosaic name as Muthukutty. When he reached at the age of twenty-four Muthukutty took a pilgrimage to the famous Murugan temple at Tiruchendur in Tirunelveli district, to attend the Masi festival and to get cured of a skin affliction which he was suffering from.

After a holy bath in the sea at Tiruchendur, he claimed that Vishnu or Narayanan had given him a rebirth as his son. And Muthukutty assumed the new name of Ayya Vaikundar. He declared that he was born to salvage the Nadars and to establish the rule of dharma. He returned to south Travancore and began doing penance which continued for four years. His mission

continued for another twelve years and he died in 1851. During the later part of his life, he organized the Samathuva Sangam (Organisation for Equality) and appealed to his followers to become members of it. The preachings of Vaikunda Swamy and the ritual practices enunciated by him had two basic aspects. At one level, he tried to alter the folk Hinduism of the Nadar community and make it cohere with that of the upper castes. At another level, he challenged the caste-based inequalities suffered by the Nadars and promised to eliminate the present Kaliyuga and usher in a golden age of Dharma.

Social Reforms

Sri Vaikundar Swamigal contributed a great ideal for the modernization of the Hindu society in South Travancore. The custom-ridden society underwent revolutionary changes by his efforts. He tirelessly strived to remove the inequality based on birth and to establish a casteless society. He preached equality among the people. He condemned those who divided the society into many groups and considered them as *neesas* (those who against social unity). He wanted to unite all the castes. To attain the object of equality and unity among all castes, he advocated coordinated and effective measures.

Untouchability

Untouchability a social disease, has almost disappeared from our midst now. It had been instrumental in developing a perverse attitude in the society. It was a contagious disease rooted in casteism. Many atrocities were perpetrated on the downtrodden people in the name of caste and creed. The lower castes were treated as untouchables and their presence abhorred in the society. They had to cry out their very presence in order to save the privileged castes from the sin of seeing those despised ones. This part of the subcontinent was a hell for the lower caste people.

Interdining

A marvellous brain child of Vaikunda Swamigal was interdining. In order to abolish the feeling of untouchability, Swamigal introduced interdining among the various castes. The individuals of different castes were prohibited from eating together during those days. Even among Sudras, interdining was strictly avoided. His methods were innovative, practical and result-oriented. They steadily created awareness, motivated the lower caste people and the social-evils had to be got rid off. It was a time when one cannot imagine eating food cooked by lower castes. The Lord used to send His disciples to different villages and advised them have meals with the low caste people. Vaikundar organized *samapanthi bojana* in each and every place of worship in the name of *annadharmam*. People irrespective of their castes had to sit together and have food prepared in temple. He did this too in a unique way. During the festival season, from the very first day onwards they used to set out to different places for collecting alms. On the eighth day of the festival food would be prepared, out of the alms collected, and served. This food is called as *Unpan* and Ayya asked his followers to serve it out with their own hands. Ayya asked them not to use any spoon or any such thing to make the people understand that everybody is equal and there is no difference among human beings. This practice is

followed even today and thousands of people assemble here to practice is followed even assemble here to participate in the *Samapanthibojan*.

Head – Turban

Vaikunda Swamigal made an appeal to the lower caste people to lead an independent life without any fear of the dominate castes. He vowed to remove the humility which was imposed on them by the government and upper caste people. In those days, the lower caste people were prohibited to wear cloth below the knee and above the waist. They were even prohibited from using turban to carry any luggage on their head. They used a pad on head made of Palmyra leaves or straw *summadu* for carrying any luggage. This is miserable condition Swamigal ordered his followers to wear turban on their head. In India the turban has always been considered the most important item of the male sartorial standard. Swamigal's reform to use head-turban was no less than a social revolution, for it had opposed the caste supremacy, openly violated the prevailing custom. It gave a sense of freedom to the oppressed people and offered a spirit of self-respect. His courageous and inspiring exhortations had electrifying effect. A new confidence was installed in the minds of his followers. They shed their fear and all shades of subservience. They began to wear turban without any fear. Even now the devotees of Swamigal sincerely follow the custom of wearing turban at the time of their worship. This is reveal that every people are kings and everyone is to rule the Earth.

Fight for Equality

Sri Vaikunda swamigal tried to establish equality among the people of various castes and protect the rights of the under privileged. He founded a society for the propagation of equality known as *Samattuva Samajam*. Thousands of people joined this society as members. He had five Prime disciples in the name of Pandavas. They were Sivanandi (Dharuman) of Mylaudy, Pandaram (Biman) of Kailasapuram, Arjunan of Pillaiyarkudyiruppu, Subbiah (Nahulan) of Colachel and Hari Gopalan (Sahadevan) of Thamaraiikulam. Swamigal also had many female disciples. He trained his disciples how to preach his doctrines among the people. He advised them not to force their message on unwilling hearers. He advised them. 'Don't give up truth, even if the world goes to ruin'. He sent his disciples to different places for the propagation of his doctrines. They practiced the principle of dharma and preached the idea of *samattuvam* (equality) among the people of various castes. The people gave warm welcome to the disciples and tried to follow the teachings of Swamigal.

Thuvayal panthy

Now - a - days, both the Government and other organizations conduct a training programme before implementing a project. Ayya's novel way of conducting Ayyavazhi training was *thuvayal panthy*. *Thuvayal panthy* means integration and purification of a group. Vaikundar integrated his followers and purified them at *thuvayal panthy*. In those days cleanliness was most wanting among the lower castes. Consumption of toddy and tobacco was a daily routine. Further, the lower castes would not fore go

fish in their diet. Vaikundar wanted to bring a social change among the lower castes. So he conducted *thuvayal panthy*. Ayya wanted his people to be vegetarians so that they could automatic respect. This temple is unique because, unlike other temples in India, there is no idol, no arathi, no priest to perform pujas and above all no hundi in the temple. The offering made to the deity is distributed to the devotees present in the temple. The devotees offer prayer to the deity with their towels tied around their head unlike the traditional Hindu practice of tying the towel around the waist.

Structure of the Temple:

This temple is tile-roofed except for the palliarai prakara and the sanctum sanctorum. The temple looks different from other temples of south India. Another important thing about this temple is that this is a people's temple. This temple was constructed by the poor people and not by any ruler. In fact, the then rulers of Travancore were very much against the construction of this temple. The presiding deity of the temple is Ayya Narayanar. The trinity, Brahma, Vishnu and Shiva united in one being is believed to have come to earth to save mankind the end of Kaliyukam. Though there are no priests in the temple in the traditional sense, there is one guru in this temple. The presiding deity is a spear, holding a cloth folded in the shape of namam and with a large mirror behind it in the sanctum sanctorum. The mirror is supposed to tell the devotee "First see yourself and you can visuali God within you". The colour of cloth is saffron. Lord Vaikundar's human body is *moolamoorthy* of this temple. This temple has been established over this Moorthy. There is a sannathi for Podukutti, the first guru of the Gurukulam and the only son of Muthukutty on the southern side of the inner prakara. There is a small sannathi for Thirumal Ammai the wife of Muthukutty and the mother of Podukutty in the northern side of the inner prakara. Here also we come across the *unpanpurai*. This is a Malayalam word meaning madaipalli. Here, they cook the food and distribute to the devotees. Later, we enter the main hall of the temple. Here people congregate and chant '*Ugapadippu*' daily. The '*Karuda medai*' is in the southern side. It was here that all the deities surrendered their powers to Lord Vaikundar. Here also, we see some age-old weapons and a Kuthuvilakku. The munimar medai is in the southern side near the entrance of the palliarai prakara. A Kuthuvilakku is seen here. Vadakuvasal is the place where Lord Vaikundar was in penance for six years. A bell tower is seen over the Vadakuvasal. Kizakkunadai that is the main entrance of the temple.

Method of worship

Muthirikinaru is the holy theertham of this temple. Muthirikinaru is located at the north west of this village. People first go to this well and take bath before entering the temple. When we enter this holy place, we come across people in wet clothes with turbans, coming towards the temple from Muthirikinaru. Devotees enter the temple through Vadakuvasal. People walk around this place chanting *ayya siva siva arakara arakara*. Here, a couple of Kuthuvilakku is lightened and the Prasada is the holy sand of Vadkuvasal. It is believed that giving dharma at Vadakuvasal in the name of Vaikundar would absolve one

of all his sins. In the morning the worship starts with the chanting of a newly coined mantra *ayya siva siva arakara arakara* and the main worship is done five times a day. One who comes to worship the deity should make five pradakshnams and prostrate before the deity. The idea behind it is that one has to control all his five senses before surrendering to the almighty. This traditional Hindu practice of lighting champhor and incense is prohibited in this temple. Betal leaves, betal nuts, lemon, flowers and coconut are given as offerings. After the worship is over the guru applies the sacred mud on the devotee's forehead in the form of *Namam*. A specially made gruel is given as prasadam to the devotees. People give their offerings in kind. Some give cash to the gurus. This is called as *Vilakku ennai kasu* meaning cash for the purchase of oil for the kuthuvilakku.

Pooja and Poojaris

Ayya Vaikundar was against conducting poojas in temples. At Swamithoppu, the sanctum sanctorum of the temple is decorated with flowers. This is called as *panividai*. Those who are performing *panividai* are called as *panividaikaras*. Anybody can perform the *panividai*, irrespective of caste and creed.

Muthirikinaru

Muthirikinaru is the sacred well located in the north western corner of Swamithoppu village. This is the famous *theertha* of the temple. Muthirikinaru means the well on which the Lord had affixed this seal. Before and during the period of Lord Vaikundar, this part of the subcontinent was under the grip of feudalism, casteism and untouchability. There were separate wells and tanks for each caste and people from the other caste were not allowed to draw out water from those wells. Vaikundar wanted to stop this evil practice. So he established this sacred well at Swamithoppu. It was the first well in this part of the country where people could use water freely irrespective of their caste. People from far and wide and of different castes congregated there to draw out water for bathing and drinking. Lord Vaikundar used the holy water from the well and the holy mud to cure the people of their illness. Even today the well is too crowded to bathe. People drink this water as *patham*. *Pathapaduthuthal* is a Tamil word meaning processing. It is believed that the holy water from this well will process one for the life of Dharmayuka. It is believed that lunatics and patients having no cure even after prolonged medical treatment stay in the temple take bath in Muthirikinaru and get cured. The Gurus start their daily routine only after bathing in the well Lord Vaikundar is carried to Muthirikinaru on a horse vahana on the eighth day of the festival. It is believed that the god hunts kali. The ceremonial hunting of Kali is done with a bow and arrow here, thousands of people assemble to drink the holy *patham*. *Patham viduthal* is the word used by the devotees for bathing in Muthirikinaru. Arulnool, one of the two holy books, advises everybody to do dharma near this well. There is an Annadharmasala, a feeding house, near the well.

Holy Book:

Akilathirattu Ammanai (akilam (world) + thirattu (collection) + ammanai (ballad)), also called *Thiru Edu* (venerable book), is the main religious text of the Southern Indian belief system Ayyavazhi. The title is often abbreviated to Akilam or Akilathirattu. Akilam including more than 15000 verses, is the largest Ammanai literature in Tamil and one among the largest works in Tamil which are contributed by a single author. Akilam is in two parts; the first is an account of the ages preceding that of the present age, the *Kali Yukam*, and the second is an account of the activities of Ayya Vaikundar leading up to his attaining Vaikundam.

Conclusion:

Ayyavazhi began to be noticed initially by the large number of people gathering to worship Vaikundar. The majority of its participants were from the marginalised and poor sections of the society. They began to function as a distinct and autonomous society, and gradually, they identified their path with the phrase 'Ayya vazhi'. Although the majority of these followers were from the Nadar community, a large number of people from other castes also followed it. The cult propagated several practices such as giving up 'devil' worship and animal sacrifices and adopting cleanliness and vegetarian food, which were all parts of the upper caste Hinduism in South Travancore.

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EDUCATIONAL DEVELOPMENT IN SOUTH TRAVANCORE FROM (1806-1956)

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Abstract

South Travncore was ruled by kings whose headquarters was Trivandrum. People of South Travancore were uneducated. Christian Missioners introduced educational advancement in south Trvancore. Schools and colleges were started by missionaries. The Travancore kings supported the missionaries in their educational pursuits Today South Travancore is highly advanced in education. But for the missionaries south Travncore would have remained as a backward district.

Introduction:

Kanyakumari district was known as south Travancore before 1956. In 1806 the first Christian Missionary, Ringle taube came to south Travancore. He started Primary Schools in Mylaudy, a small village near Nargarcoil, the capital of south Travancore. Following his many missionaries come to south Travancore and founded highschoools, colleges and technical school. Thus Kanyakumari district was highly educated because of the missionaries.

Education developed in South Travancore 1806-1956

South Travancore was familiarly knownas Nanchilnadu. Nachilnadu means a fertile land. Agriculture was the important work of the people. There was no school the workers of south Tranvancore were considered as backward. They were not permitted to enter the temples. They were treated as slaves. There was no help to the poor people from the Travacore government.

At This down trodden condition they were helped by the Christian missionaries in 1806 the first Christian mission ringle tauble came to south Travancore. He proceed to mylandy a small village in the southern part of Nagarcoil the capital of south Travancore . He was helped by a localman, one siva gurunathen. At this time the Travancore government was assisted by the British resident, colonel munroe.

Ringle tube met colonel met with help of munore, he met Rani lakshmi bai. Rani lekshmbibai donated 200 acres of paddy fields for the growth of education in south Travancore Ringle Tauble started a school in mylaudy.

After wards Ringle tube started schools in Tamaraikulam, puthalam, koilvilai, Eathamozhi and Athicaud. In 1813 Hindus and muslims were admitted. The school in mylandy began with 60 students all these schools were functioning in the village areas very news to Nagarcoil. After Ringle taube, Charles mead came to mylandy in1818. He shifed the school from mylandy to Nargarcoil Charles mead starteda boarding centre also in Nargarcoil. In the school in Nargarcoil Tamil, English, Sanskrit, Malayalam, Mathematics, Physics, Social studies and astronomy were taught. English was the medium of instruction in schools. All the people irrespective of caste or creed were admitted from 1819 on wards all the loastal regions from kanya kumara upto Thengapattanam schools were constructed and teachers were invited from Trunelveli to teach in the primary school. In south Travancore women were also admitted in the schools. A new school was started in 1818 very near to the Nagarcoil collectorate This school came to the known as Dathie highschoool In 1829 charles mead constructed school in Neyyoor. In 1847

school were started in santhapuram in 1840. 4725 students were studying in the school in Nagarcoil and 2703 students were studying Neyyoor area.

In 1893 the Nagarcoil school was developed in to a college septimus scott gave lot of funds for the starting of the college. This college is now known as scott Christian college the college was affiliated to the university of kerala.

In 1922 bishop Lawrence started a school known as central carmal school was attached to a boarding also. In 1923 father process developed a new school known as St. Joseph's convent in 1906 the missionary canonesses of St. Augustine started an high school mulagumood, 25 km away from Nagercoil.

Conclusion

Kanyakumari, Asaripallam, Kulasekharam, pailliyadi and Ritapuram had the chance of having high schools constructed by the missionaries. Thus from 1806 till 1956 schools and college were started and admistered by the Christian missionaries. In 1953 the Hindu missionaries began to construct a college known as S.T. Hindu college, the Christian missionaries and Hindu missionaries were responsible for the growth of education development in kanyakumari district from 1806 till 1956.

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BRITISH POLICY ON ENGLISH EDUCATION IN MADRAS PRESIDENCY

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ABSTRACT

The extensive and exhaustive investigation reveals that a strong educational base determines the progress of the nation. It reveals about the origin, and growth of English Education in Madras Presidency and also its gradual development and the measures taken by the British Government, natives and also the missionaries. Education became an essential and integral part of life for the people of 19th century and later. Since everybody felt the need for higher standard of English Education, efforts were made by the Government as well as the public who were interested in English Education System. The establishment of British rule on the Indian soil promoted western education. The contribution made by the western, especially by Great Britain, for the promotion of Indian education was great. The foundation of modern education can be studied without knowing the western contributions to Indian education. From the 17th century onwards, India was almost under the hands of British. Came to India for business and attracted by the wealth of the country, they began to gain the administrative powers also. Though they need the support of the natives to rule the country, the natives were not able to communicate to the British for they do not know English. Since the British did not know the natives' language, they too found it difficult to rule the country. In 1834, the Government appointed a Board of Education under the presidency of Lord Macaulay. However, Macaulay came to a decision to give English education to the natives. Due to this some people blamed him while some praised him. In 1913, there was a Government resolution on Education policy which introduced compulsory primary education. This apart, many steps were taken by the Government to improve the system of education. For example, the *Hartog Committee (1929)*, *Wardha Scheme (1937)*, *the Wood Abbott Report (1936-37)* and *Sergeantscheme*. All these schemes were introduced by the Government for the development of education in India. Universities were also opened due to these schemes and the status of Education improved considerably.

Introduction:

During the eighteenth century the Hindu and Muslim seats of learning languished. The numerous political conclusions in the country created abnormal conditions hardly conducive to intellectual pursuits both in teachers and pupils. The loss of political powers deprived native schools of learning of their, public endowments. In the beginning the East India Company felt no responsibility of educating the Indians. Only some English intellectuals felt its necessity and pleaded with the court of directors. For the first time the British Government endeavored to collect educational statistics with a view to initiating educational reforms was in 1822. But long before 1822, the British had, indeed as is well-known, established their authority in the south. But what is not so well – known is that their authority, for nearly two centuries, was strictly limited, circumscribed,

attacked and rendered too feeble to embark upon any great administrative reforms. India was entirely in the hands of the company. In course of time, however, the British Government established its effective control.

When Lord William Bentinck's minutes of 7th March 1835 was received, the authorities in Madras interpreted it as prohibiting the use of vernacular languages as media of instruction in institutions maintained by government. When dealing with this point and with certain proposal of the Board of Public Instruction which had previously been forwarded for the opinion of the Committee of Public Instruction, the supreme Government recommended the withdrawal of aid from the Collectorate and Tahsildaree schools and the establishment of an English college of Madras and of provincial schools at some of the important stations in the interior. If funds were not sufficient the Collectorate and the Tahsildaree schools were accordingly abolished in 1833, as also the Board of Public Instruction. In the place of this Board a new committee, entitled the Committee of Native Education was appointed with instruction to submit proposals for the establishment of normal schools at Madras for the training of teachers for English schools, which was in contemplation to establish afterwards in the province. But the committee submitted more comprehensive scheme which included proposals for the immediate establishment of four English schools in different parts of city and also of normal schools and a college of Madras. Mention may be made of the Fort William College set up by Lord Wellesley in 1800 for the training of civil servants of the company, in the languages and customs of India. The College published an English – Hindustani Dictionary and some other books. The Government of Lord William Bentinck in the resolution of 7th March 1835 accepted the view point of Macaulay that in future, the object of the company's Government should be the promotion of European literature and sciences, through the medium of English languages and in future all funds were to be spent for that purpose. "The Macaulayan system" was a systematic effort on the part of the British Government to educate the upper classes of India through the medium of English language. Education of the masses was not the aim of Macaulay. "It is impossible for us" wrote Macaulay in 1835, "with our limited means to attempt to educate the body of the people". He rather put implicit faith in the 'infiltration theory'. He believed that the English educated persons would act as a 'Class of interpreters' and in turn enrich vernacular languages and literature and thus the knowledge of western sciences and literature would reach the masses. Thus a natural corollary of Macaulay's theory was the development of vernacular languages as ancillary to the teaching of English.

Sir Charles Wood's Dispatch (1854)

Sir Charles Wood, the President of the Board of Control in the coalition ministry of Earl of Aberdeen (1852 – 55) was a true product of the Palestinian era of English history. He was a firm believer in the superiority of English race and institutions and sincerely believed that these institutions could serve as a useful model for the world. Charles Wood showed a larger vision

about education than most of the zealous educationists in India. In 1854 Charles Wood prepared his comprehensive dispatch on the scheme of future education in India. The dispatch came to be considered as “*The Magna Carta of English Education in India*”. The scheme envisaged a coordinated system of education on all India basis. The main recommendations may be summarized thus.

- ❖ It declared that the aim of Government’s educational policy was the teaching of western education. “The education which we desire to see extended in India” wrote Charles wood in the dispatch, “is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short of European knowledge”.
- ❖ As to the medium of instruction, it declared that for higher education English language was the most perfect medium of education. It also emphasized the importance of the vernacular languages for it was through the medium of the vernacular languages, that European knowledge could infiltrate to the masses.
- ❖ It proposed the setting up of vernacular primary schools in the villages at the lowest stage followed by Anglo-vernacular high-schools and an affiliated college at the district level.
- ❖ It recommended a system of grant-in-aid to encourage and foster private enterprise in the field of education. This grants-in-aid was conditional on the institutions employing qualified teachers and maintaining proper standards of teaching.
- ❖ University on the model of the London University was proposed for Calcutta, Bombay and Madras. The constitution of the university provided for a senate, a chancellor, a vice chancellor and fellows-all to be nominated by the government. The universities were to hold examinations and confer degrees. A university might set up professorships in various branches of learning.
- ❖ The dispatch emphasized the importance of vocational instruction and the need for establishing technical schools and colleges.
- ❖ Teacher’s training institutions on the model then prevalent in England were also recommended.
- ❖ The dispatch gave frank and cordial support for fostering the education of women.

The new scheme of education was a slavish imitation of English models. Almost all the proposals in the Wood’s Dispatch were implemented. The Department of Public Instruction was organized in 1855 and it replaced the earlier Committee of Public Instruction and council of education. The three universities of Calcutta, Madras and Bombay came into existence in 1857. Mostly due to Bethune’s efforts girl’s schools were set up on modern footing and brought under the Government’s grant-in-aid and inspection system.

The Hunter Education Commission (1882)

Although Wood's Dispatch brought new life to Indian education in course of time, several criticisms were leveled against the kind of education it had produced in the country. Private enterprise was being crushed and primary education was neglected. In 1882 the government of India appointed an Education Commission to inquire into the principles of Wood's Dispatch and to make recommendations to the government for necessary changes. It was the first Indian education commission and was known as the Hunter Commission. The government appointed a commission under the chairmanship of W.W. Hunter to review the progress of education in the country since the Dispatch of 1854. Another reason for the appointment of the Commission was the Propaganda carried on by the missionaries in England that the education system of India was not carried on in accordance with the policy laid down in Wood's dispatch. The resolution appointing the commission instructed the chairman so to reorganize education in India that "the different branches of public instruction should, if possible, move forward together and with more equal step than hitherto. The principal object, therefore, of the enquiry of the commission should be the present state of elementary education throughout the Indian Empire and the means by which this can be extended and improved". The commission was not "to enquire into the general working of the Indian Universities". Thus the commission mostly confined its remarks to secondary and primary education. It visited all the provinces and passed no fewer than 200 resolutions. The early year of the nineteenth century was a period of growing political unrest and controversies in educational policies. Political developments acted and reacted on educational developments. The officials view was that educational expansion had not proceeded on the right lines, that quality had deteriorated under private management and there was lot of indiscipline in schools and colleges and that educational institutions had become factories for the production of political revolutionaries. In his characteristic zeal for improvement of all branches of administration, Curzon sought to reconstruct education in India. He deprecated the "too slavish imitation of English models" and Macaulay's colossal blunder in erecting an "inverted pyramid" and prejudice against Indian vernaculars. He referred to the poor quality of teachers who were merely the purveyors of certain articles to a class of purchasers and found fault with the examination ridden system of education.

Indian Universities Act (1904)

In September 1901 Curzon summoned the highest educational officers of the government throughout India and representatives of universities at a round table conference at Simla. The conference opened with a speech by the viceroy in which he surveyed the whole field of education in India. The conference adopted 150 resolutions, which touched almost every conceivable branch of education. This was followed by the appointment of a commission under the presidency of Sir Thomas Raleigh on 27 January 1902 to enquire into the condition and prospects of universities in India and to recommend proposals for

improving their constitution and working. Evidently, the commission was precluded from reporting on primary or secondary education. As a result of the recommendations of the commission, the Indian universities act was passed in 1904.

The Government Resolution of 1904

The government resolution of 1904 laid down that English should not become the medium of instruction earlier than the age of 13, and that no scholar in a secondary school should even then be allowed to abandon the study of the vernacular. Now these extracts raise some important points. Macaulay decided in favour of the highest education being in English, but clearly contemplated an improvement of the vernaculars so as to make them the vehicle of western thought. The dispatch of 1854 went further. It distinctly contemplated the encouragement and enriching of the vernaculars by translations from English the limitation of English education to very few and the propagation of western knowledge through translations. Sixty three years have elapsed since the date of Sir Charles Wood's dispatch and English education has taken firm hold upon the country. It is surely out of the question now to talk of going back on the established lines of the educational system. The interest of the educated class is centered in English. English is on the high road to become, it has not already become, among the educated classes the lingua franca all over India. English is required in all the public administration.

Government Resolution on Education Policy (1913)

In 1906 the progressive state of Baroda introduced compulsory primary education throughout its territories. Nationalist opinion could see no reason why the Government of India could not introduce compulsory primary education in British India. During 1910-13 G.K. Gokhale made heroic efforts in the legislative council urging the Government to accept the responsibility for compulsory primary education. In its resolution of 21st February 1913, the Government of India refused to recognize the principle of compulsory education but accepted the policy of the removal of literacy. It urged the provincial governments to take early steps to provide free elementary instruction to the poorer and more backward section of the population. Private effort in this direction was also to be encouraged. Regarding secondary education, the resolution stressed the need for improvement of quality of schools. As far as University education was concerned, the resolution declared that a university should be established for each province and teaching activities of the universities should be encouraged.

Education Under Diarchy (1921-37)

As a result of the Montague Chelmsford Reforms of 1919, the department of education was transferred to the control of popular ministers in the various provinces. The central government ceased to take direct interest in educational matters and the Department of Education in the Government of India was amalgamated with other departments. Above all, the central special grants for education liberally sanctioned since 1902 were discontinued. Financial difficulties prevented the provincial

governments for taking up ambitious schemes of educational expansion or improvement. Despite all these handicaps there was considerable expansion of education mostly by philanthropic effort.

The Hartog Committee (1929)

The quantitative increase of education inevitably led to deterioration of quality and lowering of standards. There was considerable dissatisfaction with the educational system. The Indian Statutory Commission appointed an Auxiliary Committee under the chairmanship of Sir. Philip Hartog to report on the development of education. The main findings of the Hartog committee were as follows.

- ❖ It emphasized the national importance of primary education, but condemned the policy of hasty expansion or attempt to introduce compulsion in education. The commission recommended the policy of consolidation and improvements.
- ❖ For secondary education the commission reported that the system was dominated by the matriculation examination and many undeserving students considered it the path to university education. It recommended a selective system for admission and urged the retention of most of the boys intended for rural pursuits at the middle vernacular school stage. After the middle students should be diverted to diversified courses leading to industrial and commercial careers.
- ❖ The commission pointed out the weakness of university education and criticized the policy of indiscriminate admission which led to lowering of standards. It recommended that “all efforts should be concentrated in improving university work, in confining the university to its proper function of giving good advanced education to students who are fit to receive it and in fact, making the university a more fruitful and less disappointing agency in the life of a community.”

Wood Abbott Report (1936 – 37)

During this period several committees were set up by the central and provincial Government for the purpose of discussing various problems of education. As proposed by the Central Advisory Board of Education, two outstanding educationists were brought from England to give expert advice regarding educational reorganization, particularly of vocational education. The report submitted by them, known as the Wood Abbott Report(1936 – 37) pointed out that general and vocational education were not essentially different branches and that vocational students should have an adequate general education. The report proposed a new type of technical institution to be known as a “Polytechnic School”.

Sergeant Plan of Education (1944)

In 1944, the Central Advisory Board of Education drew up a national scheme of education generally known as Sergeant Plan (Sir Sergeant was the educational advisor to the government of India). This plan envisaged the establishment of elementary schools and high schools and introduction of universal free and compulsory education for children between the ages of 6 and 11. A school course of six years was to be provided for children between the ages of 11 and 17. The high schools were to be of two types: a) academic and b) technical and vocational school with different curriculum. The plan also recommended the abolition of the intermediate course and the addition of an extra year each at the high school and the College stage.

Conclusion:

Education became an essential and integral part of life for the people of 19th century and later. Since everybody felt the need for higher standard of English Education, efforts were made by the Government as well as the public who were interested in English Education System. Apart from native languages, they were in need of a common language too for communication. Hence, English is considered as a convenient language for both the rulers and the natives. Thus the British decided to introduce English education to the natives.

The natives donated land for the construction of school buildings. Since the Indian parents were interested in English education, they preferred English for their children. Hence many nursery schools to impart English education were opened by the natives. English education proved to be a boon to modern Indian youth in building a new nation by solving its numerous problems. It has to be used and it is used as a tool for the realization of national aspirations and meeting the national challenges. English language, of late, has gained several advantages to India, more specifically in the domain of information Technology and communication sector.

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CLASSICAL ARTS IN KANYAKUMARI DISTRICT

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Kanyakumari District,

ABSTRACT

Kanyakumari district is the southern strip of Tamilnadu, it has the mixed culture and customs of true Tamilians and Malayalees of Kerala. The classical arts, also known as traditional arts, the artistic expressions that have been executed by some native people after acquiring some practice. The classical arts are aimed at entertaining the people during the vacation and rests to bring out joy and happiness in their mind. Without knowing the classical arts and folklores, no one can understand the culture of people in the community. In Kanyakumari district, folk performances such as Kummi, Kolattam, Karagattam, Mayil attam, Oyil attam, Poikal Kudirai attam, Kummi, Devarattam, Bommalattam, Pampu attam, Puliattam, Aali attam, Amman koothu, Kurathikkali, Modiyattam, Maavelikoothu, Anuman attam, Kanniyam koothu and Kaliyal attam are seen here and there throughout the district. Even though Karagaattam has been performed in Kanyakumari district for several years. Karagattam is performed by some artists in Amman and Sudalai madan temples irrespective of caste. Karagam is performed on joyful occasions and festivals in Amman temples and Sudalaimaadan temples to entertain people in between the Villuppattu or Kaniyam Koothu sessions. Villuppattu is a famous classical art in Kanyakumari and Tirunelveli districts where it is executed before deities in folk villages on the occasion of festivals. Kaniyam koothu is another significant classical art that has a long history from the Sangam age onwards. It is performed by a particular community called Kaniyans who are anticipated to be descendents of primitive community. During festive occasions, men undergo Kaliyalattam to entertain people crowded in one place and to receive a person while celebrating his victory. Kavadiattam is a famous folk dance that is executed by devotees while they march to temple of the Lord Murugan during the festival, especially in Sasti festival. The mind and spirit of each and every caste have been strongly built with some fundamental but unique traditions that are reflected through their classical arts.

Introduction:

The classical arts, also known as traditional arts, the artistic expressions that have been executed by some native people after acquiring some practice. From the historical point of view, most of the classical arts are indigenous to the locality from which they took their origin so that they can express the culture and traditions of the particular localities very well. The propelling force to do the classical arts originates from the desires, thoughts and actions lying behind the innate inclinations and tendencies of the performer, but their outstanding performance, as most performers think of, is the outcome of the individual's own caliber, knowledge and training, which are of course indispensable for the exposition of the feelings of the performers. In the mechanism of human social life, the term "Classical arts" refers to a human activity that is beautifully displayed to absorb and entertain people there about by some persons who learnt it by practice.

Classical Arts:

Unlike the non-classical arts which include visual arts such as painting, sculpture and architecture, the classical arts are executed on the stages or in streets where great many people assemble together for some purpose. The classical arts are aimed at entertaining the people during the vacation and rests to bring out joy and happiness in their mind. While the classical arts are well-finished and self-conscious ones, they have no such finishing in the display as they have no stringent rules of finishing; the approach of expression has been most often changing when the art is handed down from the Guru to the students

because of basic differences in conventions and beliefs between them; and even the expression of the same performer in the same context is changing from stage to stage since the feelings and attitudes are in no way at a standstill in humans and since the mood of artists has emerged out with clearly defined conventions, motifs and situations. The classical arts are simple dances or musical performances executed by the people of rural India to express their joy in every possible occasion such as arrival of a pleasant season, birth of a child, puberty, wedding and religious festivals. Folk dances are of course very simple with minimum of steps, but they burst with verve and vitality of performers who sing and dance with some simple musical accompaniment. Men or women in specific costumes, that are characteristic to the dance, perform some folk dances exclusively while in some other performances men and women dance together to put their steps to music. There are numerous folk dances and musical performances in India to represent her wide range of cultures in various states and hence India is considered to be one of the world's heritage centre for the protection of native cultures. The Government of India for the first time included the folk performing arts in the Festival of India held in Germany in 1992 to project the multi-faceted cultural life of Indians to the German audiences. This is actually a landmark in the history of classical arts in getting acceptance in front of international audiences.

Graamiya Kalaigal:

The Tamilnadu Government has been celebrating the folk performing arts in the name “*Graamiya Kalaigal* or *Nattuppura Kalaigal*” through its district headquarters. Every community has its own folk performing arts which are executed at different situations to expose its customs and culture. Without knowing the classical arts and folklores, no one can understand the culture of people in the community. Hence, the article encounters the historical perspective of the classical arts of people in Kanyakumari district for knowing its cultural history. It is thought that the classical performing arts are all the modified versions of classical arts and they follow their own stringent rules for body movements, hand and leg movements and facial expressions to songs with accompanied music so as to have a well-finishing at each and every step of the dance movement. As excellence in a classical art can only be acquired through a continuous practice from learnt master and skill of student, the folks are incapable of learning the classical art to show their performance before the villagers.

Bharathanatyam of Tamilnadu, *Kathakali* dance of Kerala, *Kuchipudi* dance of Andhra Pradesh, *Odissi* dance of Orissa, *Malwa* drama of Madhya Pradesh, *Kathak* dance of Uttar Pradesh, *Satirya* dance of Assam and *Manipuri* dance of Manipur are most popular classical performing arts in India. These arts have been displayed before the audiences throughout the year irrespective of season and other cultural events going on in the society. The people of the other states and nations are also interested in learning these classical arts as they have been attracting the international audience in theatres. On the other hand, classical arts, as they have no well finishing, are learnt only by local people who are residents of a particular area and are used for bringing up happiness in the mind of local people during festival occasions. They therefore reflect more about the cultural tradition of people

than the classical performing arts. There are some literatures that just mention about the folk performing arts while explaining the folk ballads or cultural tradition of natives in Kanyakumari district.

Folk Performing Arts:

In Kanyakumari district, folk performances such as *Kummi*, *Kolattam*, *Karagattam*, *Mayil attam*, *Oyil attam*, *Poikal Kudirai attam*, *Kummi*, *Devarattam*, *Bommalattam*, *Pampu attam*, *Puliyattam*, *Aali attam*, *Amman koothu*, *Kurathikkali*, *Modiyattam*, *Maavelikoothu*, *Anuman attam*, *Kanniyan koothu* and *Kaliyal attam* are seen here and there throughout the district. Even though *Karagaattam* has been performed in Kanyakumari district for several years, there is a lack of references on that art because of the reason that it is performed only by a few people. By the year 2010, *Tamil Vazharchi Kazhagam* has recognized the *Karagaattam* as a *koothu* that has to be preserved in the culture of Kanyakumari district. *Udukai pattu* was once a popular individual folk performing art in this district, but there is no documented evidence for this art in Kanyakumari district even today. *Dasiattam* was once the most essential folk performing art during car festivals in temples of Kanyakumari district. From the field trips to various regions of Kanyakumari district, it is clear that *Pulluva pattu*, *Margamkali*, *Chakkayar koothu*, *Chavitunakagam*, *Aviyar Kali*, *Kakkarisi Kali*, *Teeyaattu*, *Thiruvathirakali*, *Kanniyan Kali*, *Koodiyattam* and *Kutiyottam*, which are popular folk performing arts of Kerala state, have been conducted regularly in Kalkulam and Vilavancode taluks of Kanyakumari district. *Teyyam* dance which is popular in northern Kerala has also been performed in certain Bhagavathi temples of Kanyakumari district. The historical perspective of classical arts of Kanyakumari district was hitherto left unnoticed by the historians of Tamilnadu and it seems to be a gap in the social history of Kanyakumari district. The present dissertation is an attempt to highlight the historical perspectives of classical arts in Kanyakumari district in relation to the cultural background of the people. *Aali attam* is performed by people of Kanyakumari district. *Kaduvaattam* was performed by Muslims during Ramjan festival, but it is abandoned today.

Karagattam:

Karagattam is performed by some artists in Amman and Sudalai madan temples irrespective of caste. Yet other folk performing art that is performed exclusively by women of Tamilnadu is *Karagattam* or *Karagam* or *Kumbaattam* in which the performer in a specific costume balances a decorated pot on the head while making dance steps for the music called *Naiyandy mezham*. There are two versions of traditional *Karagam*. *Aatta Karagam* that is performed on joyful social functions and *Sakthi Karagam* that is performed with devotion in the premises of temples. *Karagam* is performed on joyful occasions and festivals in Amman temples and Sudalaimaadan temples to entertain people in between the Villuppattu or Kaniyan Koothu sessions. *Mayilattam*, *Oyilattam*, *Poikalkuthirai*, *Poikazhiattam*, *therukootu*, *Kurathikali* and *Anuman attam* are seen only in cultural festivals. *Pulluva pattu* and *Sarpam thullal* are conducted by Nairs during their Naga worship at a few places in Kalkulam and

Vilavancode taluks. Margamkali and Manthirapadal are conducted by Syrian Christians during Christmas day and some other festivals. Ottanthullal, Teyyam, Koodiyattam, Kuthiyattam, Theeyattu and Padyeni are also performed in some Bhagavathi temples managed by Nairs in Kalkulam and Vilavancode taluks. Chavitunatakam and Thiruvathirakali are also seen in the temples of Lord Siva in Kalkulam and Vilavancode taluks. Nevertheless, since Nadars occupy 65% of the total population and vellalas come next to Nadars in the population size, bow-song and Kaniyan koothu are more prevalent in the district than any of the other Classical arts. Classical arts, being tradition oriented arts of an area, offer peace and solace to the people's mind and represent the culture of the area, in the past and present decades, to reveal its social history too. They clearly affirm the tradition and mood of people who have been living in the area, say for example a district or state or a country. Most often the village deities are captivated by executing the concerned Classical arts before their statues.

Classical Arts and Folklores:

Every community has its own classical performing arts which are executed at different situations to expose its customs and culture. Without knowing the Classical arts and folklores, no one can understand the culture of people in the community. It is thought that the classical arts are all the modified versions of folk performing arts and they follow their own stringent rules for body movements, hand and leg movements and facial expressions to songs with accompanied music so as to have a well-finishing at each and every step of the dance movement. In contrast to the folk performing arts, the classical arts are executed by experts after getting a thorough knowledge and practice in those arts. As excellence in a classical art can only be acquired through a continuous practice from learnt master and skill of student, the folks are incapable of learning the classical art to show their performance before the villagers. Although the *Iyal*, *Isai* and *Nadagam* had individually attained their pristine height in the Royal courts and temples managed by the Kings, the local people, who were exclusively of farmers and agricultural labourers, did not have the opportunity to see the performance of experts therein because most of them were far away from the Royal courts and were fully engaged in farm- and allied- works all the times. Further, people of lower casts were restricted to enter the temples even to worship the God and to amuse the performing arts being conducted before the God, which was a main constrain why most people could not see the high quality well-finished arts. The illiteracy of people was also a major constrain to understand literatures and well-finished arts. Hence, the story and philosophy of the literatures had to be re-narrated in simple forms as folk performing arts to entertain the native people in villages. The *Thiruvathirakkali* is in actual fact performed by women especially on the day of *Thiruvathirai star*, which is one of the 27 stars depicting the 12 zodiacs of astrology, in the Dhanu month (17th Dec-14th Jan) of Malayalam calendar for celebrating the day on which the Lord Siva promised Goddess Parvathi to make his consort; women decorated well in Kerala costumes make fast and rhythmic jumps (Malayalam-Thullal) and movements around the temple and in the street accompanied with some solo music.

Teyyam dance is essentially a frenzied dance performed by some religious people in the rituals of Hindu religion and the performer himself is considered to be a *Deivam* (God). *Chakyar koothu* is more similar to mono act comedy show in which a man narrates stories from Hindu epics such as Ramayana, Mahabharata and puranas in a pleasant way. As the name itself implies, *Koodiyattam* is the dance performed by men and women in groups; here the performers dance around the Hindu temples in their own way as they think off and tell a story from puranas by their tongue. *Kummi* is a folk dance that is performed on any occasion, particularly during the festivals of Amman temples, by folk women to reflect their happy mood and to express reverence the deities. A group of women gathered in a circle, bends towards front side by clasping their hands and comes to the erect posture while they return back. The women sing a song of their interest while dancing; there is no music at all to accompany the dance. Old people sing Bajans about the Lord Vishnu or Siva or Parvathi while they perform Kummi in the premises of temples. In yet other type of Kummi called *Muzhappaari*, the performers do Kummi around the baskets of sprouting seedlings in the premises of Amman temples. Folk women of Tamilnadu perform *Kolattam*, which is an ancient village art that is depicted in Kanchipuram temple for its antiquity, during festival seasons, especially on the days of Deepavali, New year, Pongal and temple festivals. The women, with a stick held in each hand, beat one stick on the other stick to make a rhythmic sound while singing and dancing. Another form of Kolattam that is exclusively done by folk women is *Pinnal Kolattam*, which is performed for ten days from the New moon night after *Deevali*. Women in a circle catch colourful rope whose one end is tied with a pole in the centre and lash them up and down while another group of women skip over the ropes one-by-one by making some dance movements.

This art enchanted with songs and colourful ropes attracts the viewers crowded around the spot. *Mayil attam*, the peacock dance, is done by girls who have dressed with peacock feathers in cloths and a glittering head with peak as peacocks; the girls make the feathers spread in air while doing dance steps to the accompaniment of drum and pipe music. *Paampu attam* (Snake dance) is another credit to Tamil culture that considers the snakes as the avatars the Goddess Parvathi who is the protective divinity safeguarding the health and happiness of rural folks. The specialty of this dance is that young girls, who are dressed in a tight fitting costume so designed as the snake-skin, make the movements of writhing, creeping and biting more like a snake; most often they hold their hands together, above the head, as a snake's hood while dancing. *Oyilattam* is performed by folk men and women during the festive occasions in Tanjavur, Madurai, Kanyakumari and Ramanathapuram districts. In this traditional dance, men who hold colourful hand kerchiefs in hands and ribbons on waists, come into one or two rows and do some rhythmic dance steps to music of *Thavil* while women dance around and in between the rows. This is a slow dance performed with grace, joy and happiness. Another folk performing art of Tamilnadu is *Puliyattam* that mimics the behaviour of a tiger on seeing its prey. It has been performed in the streets of villages during the temple festivals. One or two male performers, who have painted

their body with yellow and black streaks and a tail on the back to resemble a tiger, make the movements of a majestic tiger to the vibrant music of *Tharai*, *Thappu* or *Thappattai*. The traditional dummy horse dance of this region is *Poikal Kudirai attam* wherein the dancers attach a dummy horse body at the waist and prop the legs on short wooden supports to present a dance that looks like a King riding on the back of a horse, to a folklore verse and music of drums and pipe instruments. The traditional puppet show is *Bommalattam* in which the puppets of different kinds, made of cloth, leather, paper board or wood, are manipulated by a man behind a screen, using strings or wires, in such a way as to reveal a story from puranas or epics or folklore.

Theru Koothu:

While moving the puppets before the screen that man makes dialogues of the story and frequent comedies to entertain both adults and children for a few hours. *Theru Koothu*, meaning street dance, is a native traditional folk dance usually conducted during temple festivals conducted during the months of Panguini (March 15- April 16) and Aadi (July 17- August 16). Men in suitable male and female costumes, narrate a story, give mono-acts to the story, sing and dance in a place where three or four streets meet. Theru koothu is very common in the Northern districts of Tamilnadu. *Devarattam*, that denotes the dance of the Gods, is performed during festivals, marriages and other social occasions. A group of men and women, who have dressed with costumes of Gods, perform fast and fluent dance movements to the rhythmic sound of *Dava Thunthubi*, which is a long drum shaped musical instrument. It occupies a great position in the marriages in *Kambala Naikar* community who believes that they are direct descendents of Gods.

Villuppattu:

Villuppattu is a famous classical art in Kanyakumari and Tirunelveli districts where it is executed before deities in folk villages on the occasion of festivals. The performers struck a bow and pot in a rhythmic manner while narrating a story of deities before the audience. It is supposed that there would be no festival in village temples without villuppattu. In other districts, stories from Tamil literatures are sung in the villuppattu in the name *Naveenavillisai*. It is believed that this art originated in Tamilnadu in the first half of 16th century. *Kaniyan koothu* is another significant classical art that has a long history from the Sangam age onwards. It is performed by a particular community called Kaniyans who are anticipated to be descendents of primitive community. In this art, one man called Pulavar sings the song of Gods and narrates the story while two other men dressed like women perform dance to the music of *Magudam*.

Now, it has been performed in temples of Sudalaimadan, a folk deity that is believed to be originated from the Lord Siva. During festive occasions, men undergo *Kaliyalattam* to entertain people crowded in one place and to receive a person while celebrating his victory. Young men with short sticks in hands attack each other and defend more like a martial art. It is executed traditionally with uniform style and standard that adds joy and happiness to people. It is conducted in churches too to celebrate

some religious rites. *Udukaipattu* – singing of a song that reveals a story from puranas or epics while striking a small hand drum called Udukai with fingers is a traditional art of Tamilnadu in the rural areas. A single performer comes to villages, sings a song before the people's houses and gets some grains or money for that performance. Folk men and women of Narikkuravar community living in the hills, most often come to the rural villages and give a dance performance for music of beating small metal tins. This performance is the famous *Kuravan Kurathi attam* or *Kurathikazhi*. On that occasion they may sell their products collected from the hills to the villagers. *Kodangi pattu* is a popular folk art by which the performer, who is a member of Kodangi community in his traditional costume, tells the fortune of the households in a folk song and gets some money as a payment for that art, in his six month outstation life. The villagers have absolute trust in his words even today. *Kavadiyattam* is a famous folk dance that is executed by devotees while they march to temple of the Lord Murugan during the festival, especially in *Sasti* festival. The performers hold a decorated arch on their shoulder and make dance movements while singing about the God. The frenzied dance that is performed in temples of small deities during festivals is called *Samiyattam*. The performer, who is a devotee of the deity, makes some dance movements in an emotional state before the statue of the deity and most often answers the questions of the villagers. The costume and style of dance varies depending on the deity. It is believed that the temple festival is not satisfactory unless *Samiyattam* is executed.

Conclusion:

Kanyakumari district is the southern strip of Tamilnadu, it has the mixed culture and customs of true Tamilians and Malayalees of Kerala because this land was once the part of Travancore princely state which was ruled by Venad Kings. Folk ballads of historical events appeared soon after the incidents had happened while those about heroes came into bow-song after the death of the men of high virtues. The mind and spirit of each and every caste have been strongly built with some fundamental but unique traditions that are reflected through their classical arts. Because of this reason, in general, some classical arts are confined to certain castes in this district, but some are performed by all communities irrespective of caste constrains.

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DEVELOPMENT OF TEACHER EDUCATION-POST INDEPENDENCE INDIA

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The logo for JETIR (Journal of Emerging Technologies and Innovative Research) is a shield-shaped emblem. It features a central multi-colored flower-like shape with petals in shades of red, orange, yellow, green, and blue. The shield is surrounded by a laurel wreath. The word 'JETIR' is written in large, bold, serif capital letters across the center of the shield.

Abstract

“Teachers are literally arbiters of the nation’s destiny. It may sound a truism but it still needs to be stressed that the teacher is the key to any educational reconstruction”

Teacher Education is based on the saying “Teachers are made not born , in contrary teachers are born not made”. Teaching is considered as an art as well as science and the teacher has to acquire skills which are useful to transmit the culture and curriculum.

Teacher training did not develop in India in an effort to improve methods of teaching, to introduce new ones, an effort to extend the spread of education to the great mass of people. It came about in an effort to introduce in altogether new content, preparing pupils for the lowest levels of administration of revenue and law and order.

INTRODUCTION:

With the advent of the western powers in India, a new type of educational system, quite different from the existing indigenous system came to be established. European missionaries took lead by starting schools first and teacher training institutions later

Prior to the advent of the European powers the “Monitorial System “ remained an important method of training teachers for quite a number of years. But very soon the system was found to be inadequate and steps were taken to systematizing the training of teachers.

HISTORICAL BACKGROUNDS:

It was only during the British period that the teacher education had its birth. As early as 1802, William Carey set up a national school for primary teachers at Serampore. In 1825, the Court of Directors awarded the society a monthly grant of Rs. 500/- and expressed their approbation for the education of persons working as teachers in native schools.

Training systems and normal schools were set up largely to teach the subjects of the government sponsored system. So as to persuade them to introduce new subjects and new methods.

Of this broad theme there were variants in different parts of the country at different periods. The 1854 education despatch of east India company from London outlined, for the first time, a comprehensive educational policy for the whole India. It stressed the training of teachers for new courses and new schools set up by the government. On the other hand, this should perhaps also not assigned too much significance, as the same despatch also commends the plan of primary education in north-west province which relied on inspection of indigenous schools and rewards rather than teacher training.

In the training of teachers, the consequence was a beginning towards manual and practical activities and teaching skills as part of the training school curriculum which finds prominent mention in the government of India educational policy resolutions of 1904 and 1913.

In 1913 resolution, and then more clearly and emphatically the Calcutta university commission emphasized the role of universities in the professional training of secondary teachers and educational research, though in practice this did not pass unchallenged by government educational administrators.

Role of Different committees in Teacher Education

The changed social, economical and political conditions after our independence necessitated the revamping of the traditional system of education as well as the teacher education programmes. It will be interesting to observe the recommendations of various committees and commissions appointed by government of India for the improvement of teacher education in free india.

I The University Education commission; (1948 – 49)

Just after Independence the University Education Commission was constituted under the chairmanship of Dr. S. Radhakrishnan . The commission submitted its report in 1949. For improvement of teacher education, the commission suggested that the teacher educators must look at the whole course from a different angles, that the theory and practice should support each other that courses in the theory of education must be flexible adaptable to local circumstances.

ii The Secondary Education Commission; (1952 -53)

One of the important event of the decade was the report of the secondary Education Commission. It analysed the problems of teachers and the training programme in great dept. It gave importance to reconstruction in the teacher, his personal qualities , his educational qualifications , his professional training .so the commission made recommendations on all these aspects. It found that two type of teacher training institutions existed; 1. Primary Teacher Training 2. Secondary Teacher Training Institutions.

iii The Kothari Commission (1964 – 66)

In 1964 an Education Commission was set up by the government of India under the Chairmanship of Dr. D.S. Kothari to advise on educational development. The commission observed that a sound programme of professional education for teachers

was essential for the qualitative improvement of education. The commission pointed out the weakness of the existing system and suggested ways to improve it.

V National Policy on Education (1968)

Incorporating the recommendations of Kothari Commission, the Indian parliament adapted the National Policy on Education in 1967. The NPC.1968 included the suggestions as far as education of teachers is concerned.

VI National Policy on Education (1986)

The government of India announced a New Educational Policy in 1985. Accordingly National Policy on Education is produced in the year 1986. It made recommendations.

On the basis of the recommendations of various committees and commissions, many changes were effected in the system of education in general and teacher education in particular. Education was regarded as one of the basic sectors of economy and thereby in all five year plans education was given due importance.

The ministry of education, Government of India established in May 1973, The National Council for Teacher Education, usually termed as NCTE, for maintaining the standards in teacher education in the country. The NCTE was established with the assumption that it would advise the centre as well as state governments on all matters pertaining to teacher education.

Qualification for admission

The qualification for admission to teacher education institutions differ from state to state. For primary education in some states, it is Secondary School Leaving Certificate with ten years of schooling. In most, it is Higher Secondary with twelve years of schooling. The bachelors degree is the minimum requirement for the B.Ed. degree of one year duration, which is the pattern in nearly all institutions. The four year integrated course offered in the Regional College of Education admits students on completion of higher secondary school. To teach in higher secondary schools, the requirements are Masters Degree with B.Ed. For the M.Ed degree, the minimum requirement of Masters Degree with B.Ed is being insisted upon a number of universities. A few attempts at integrated course for elementary level after ten years of schooling were tried out unsuccessfully.

Teacher Education at various levels;

Teacher Education in our country exists at various levels.

I Teacher Education at Pre – Primary Level

Although pre – primary education is not a state responsibility, it has been accepted that the education at this level is more important than the other stages of education. Unfortunately facilities for pre- primary teacher education are meagre in our country. Though the successive governments and different private agencies set up a number of pre – primary schools, they neglected the area of training the pre-primary teachers.

II Teacher Education at Primary Level (T.T.C)

The teacher training programme for the primary stage is different from that of the pre-primary stage, since the objectives of teaching in a primary school are different from those pre-primary education. Here the emphasis is on literacy, numeracy and other social and emotional objectives. This training course is open to matriculates and is of two years duration in most of the states of the country.

III Teacher Education at Secondary Level (B.Ed.)

This training course is opened to graduates and is of one year's duration with an emphasis on the principles and methodology of teaching, leading to the B.T., subsequently renamed as B.Ed. degree. In some states particularly in Uttar Pradesh, the education department issues a diploma known as Llicentiate Course (L.T) which is considered equivalent to the B.Ed. degree.

Iv Teacher Education at Highersecondary Level (B.Ed.)

Since it has been recommended by the Education Commission as well as the NCERTT that the +2 stage of education is to fall within the purview of school education and is to be given a vocational bias, it has been suggested that a separate structure of teacher education for the higher secondary stage should be evolved. The NCTE framework has proposed a new structure for this stage of education.

V Master's Degree for Teacher Education (M.Ed.)

At higher education level there are the University Departments of Education to provide M.Ed. degree course for preparing teacher educators and administrators of both primary and secondary levels. Through M.Phil. and Ph.D. courses they take up research work inculcate research attitude among prospective teacher educators and administrators. In addition to these, almost all the universities offer graduate and post graduate courses in teacher education through distance education.

VI Teacher Education for Special Subjects (B.Ed.(Spl.), M.Ed.(Spl.), B.P.Ed.etc.)

Special Training Institutions are there for preparing teachers or educating the physically handicapped and the mentally retarded children. There are also special institutions like J.J.School of Arts, Bombay and Adayar for preparing physical education teachers, music teachers, craft teachers, dance teachers, fine arts teachers. In some states there are special courses for preparing specialists in English, Science, Mathematics, Geography, Agriculture, Languages etc.

Current problems and trends in Teacher Education

The questions has often arisen as to what elements of general education and culture should be included in the teacher training programme and how. Traditionally, the normal school has always taught some languages, arithmetic, social studies, and natural science, though it has not always been adequately staffed or equipped for it. It has sometimes been urged that because he does not come from a sufficiently high ability or attainment group, the student teacher needs remedial instruction particularly in material which he expects to teach at the primary school himself.

There have been tendencies towards combining teacher training with other functions. Many colleges of home science engaged in preparing young women for homemaking, or home science extension work as part of community development, also prepare teachers of home science. On the other hand women's basic training institutions offer home science courses to women trainees as life and vocational preparation.

Conclusion :

Our government assisted rural school teachers to develop graded self learning materials and then organized an effective teacher training programme to use these materials for improving achievement in the schools several other such programmes have been developed based on need based action projects they have solved local problems and been replicated under similar situations the initiative has however come from outside agencies. Teachers trained in action research should be able to identify problems bring them to the notice of action groups and be able to participate in the development of the programmes as well as being participants or beneficiaries of the innovations.

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THE LIFESTYLE OF WOMEN IN THE AGE OF THE SANGAM

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Abstract:

Tamil country was ruled by the Tamilians from the very ancient times to the 3rd century A.D After the decline of the Pallavas, the Imperial Cholas came to power and ruled the south like on unchallenged monarch upto 1300 A.D. The sangam literature describes the position of women in ancient Tamil society. In the sangam Age, women were treated with special consideration. The natural feminine qualities such as Achcham, Madam and Nannam were insisted in the sangam literature.

Introduction:

Femine beauty was exemplified throughout the sangam literatures.¹ Great significance was attached to the chastity of women. Women mastered education, poetry, music and drama. Women are experts in literature and grammar. Hospitality and patriotism were conspicuous qualities of the age of women of the sangam age. Their culture and love further beautify their personality. Their most important virtue was chastity. In the sangam age, women were treated with special consideration.

Status:

Women of the sangam age had many responsibilities. Though husband earned money, it was her duty to preserve it for the maintenance of her family. They enjoy a respectable status in the society. They excelled in various Arts including education. Their occupations differed from one land to another, but their patriotism, unity, chastity and hospitality remained the same.

Education:

The women excelled in various arts like music, drama, dance, etc. Women excelled in education. Lyrics composed by women poets are monumental evidence of their mastery of education. Natchellaiyar, Nakaiyar, Nanmullaiyar, Aathimanthiyar, Ilaveniyar, Nappasalaiyar, Mullaiyar, Velliveedhiyar were some of the famous poets of the age. The mastery of grammar by kakkaiadinaiyar is amply known by the two grammar books known as 'Kakkaigal Padiniyam' and 'Siru Kakkai Padiniyam'.

Marriage:

Usually the marriage was conducted in the harvest season. There is infact little definite information bearing reference to Thali. Agananuru refers to the feasting of relations at a meal of rice mixed with black gram and flesh before the marriage, the bathing of the bride by four women who had their husbands and children living. The marriage pandal strewn with fresh sand, the music of the marriage drum, the worship of Gods, and the preference for the celebration of the marriage on a day in the

bright half of the month when the moon was with Rohini. The marriage was consummated the same night. After the arrival of the Ariyans, the ritual and ceremony were introduced, but there is no clue to fix the date when this happened.

People of the sangam age considered good qualities absolutely essential for a happy married life. Parents will look for then uniformities.² Marriage was conducted in non-Aryan fashion without fire and without circumbulating the fire. Agananuru³ describes vividly the marriage ceremony of the sangam age, Marriage conducted in the age of silappathigaram was of Aryan fashion.

The love of the lady towards her spouse was bigger than the earth, higher than the sky and deeper than the sea. Parents happily handed over their daughter to her husband. The bride perspired thanks to the weight of the ornaments⁴. Thali was tied in the sangam age on wedding day. It is not known whether. Love bound the hearts of both husband and wife. The wife prays to have the same husband even in the next birth.

Chastity:

Chastity was to adhere to the lofty principles taught by parents and husband. There were six occasions when husband went out of the house leaving wives alone. They were (1) for higher education (2) to guard the nation (3) to go as an envoy to stop fighting between two kings (4) to help the king (5) to earn and (6) to prostitutes. During these occasions the wife will not adorn themselves with ornaments. Silappathigaram states clearly that Kannagi did not adorn herself with ornament when Kovalan was away from her.⁵

Women won't wear earrings, nose rings, and anklets in her sepeation. Chastity among the women had three categories. (ie) Talaikkarpu, Idaikkarpu and kadaikkarpu. The women who died immediately after the death of her husband was the first category. The women who performed sati belonged to the second category. The third type of women sometimes tonsured their bead.

Hospitality:

Hospitality was deemed to be the real meaning of life. Een if he gets a medicine to avoid death he will not avoid guests but consume it along with them.⁶The wife will pleasingly invite the guests even if she had misunderstanding with her husband. A poet asked his wife to be happy in giving away all his earnings to everyone, without waiting for his peremissions and without entertaining the idea that they can lead a prosperous life for a long time with the earnings. Women hospitalised their guest happily even during midnight.

It was the duty of the house wife to welcome and attend to the guests. Children also invited the guest and attended to them when the headman was away.

Courageous Mother:

Mother's duty is to beget a son. Father's duty is to make him wise. To offer him a spear is the duty of the blacksmith. To direct his life is the duty of the king. To establish his magnificent valour in war, is the duty of the son. Okkur Masathiyar in purananuru praises the character of mother as follows. A mother was terribly infuriated on hearing that her son was wounded on his back which was considered a sign of a coward in war and swear to cut her breast that fed him. But she felt happy who she noticed that his chest had been pierced by an arrow. There are several examples of courageous mothers in the sangam literature.⁷

Hobbies:

Women played games in the open ground. One of their favourite games was Kalangadudal. In this game, the pebbles or wood covered with gold would be thrown into air and caught them deftly by the hand. Playing throw - balls with molucca beans, swinging on a pole, etc were some of the indoor games. Cock fight, elephant riding were also practised by the people. Among the games of women, flowers water balls, Kalangu, etc were used for the games.⁸ Ladies of sangam age were fond of playing with dolls. They made beautiful dolls and decorate it with kumkum flowers and silk dress. They named the dolls and conduct marriage for them. Kalangu is a famous game played by young and old even today in villages.

Hair Dressing and Ornamentation:

Hair dressing received greater attention by the women. They also beautified their eyelids and eye brows with a dark substance. Men too adorned their hair with flowers. Foot wears were also known to them. Nachinarkiniyar speaks of five hair styles (ie) Kulal, Alagam, Kondai, Panichni, Punjai and anarrupadai. Smoke from sandal and akhil was used as perfume to the hair, after bath. They were decorated with fragrant flowers like vetchi, Vengai, Narantham, Kuvali, Adumbu, Lilly, Jasmine, etc.⁹

Ladies loved several kinds of ornaments. Well designed and artistic ornaments made up of Gold, Silver, Ruby, Pearls, Emeralds and Shells were used by both men and women. Pearl garlands, ear rings and nose rings, anklets, rings, etc were remarkable.

Harlots:

Concubinage occupied an important place in the Tamil social order. They earned their livelihood by prostitution.¹⁰ By creating gulf between the man and his wife, she would keep him for a long time. Paner and viraliar acted as intermediaries between the man and the parattai. Parathaiyars were of two sections. Cheripparattai and Katal Parattai. They were skilled in music and dance. Men of the sangam age were not bothered about their chastity. Neither the poets nor kings said anything about men going to prostitutes. Men at times take revenge on these prostitutes on knowing their false love, flickering and exploitation.¹¹

Conclusion:

Sangam literature states that women were not confined to their houses. They sang lovely verses in praise of the king. They mastered music and dance. They worshipped husband and God, and maintained the welfare of the family. They were renowned for their hospitality and patriotism. They acted as messengers and became peace makers. They showed heroism, guarded the lands helped for cultivation and washing the clothes.

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HISTORICAL IMPORATANCE OF FORT CITY KORKAI – A STUDY

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Introduction :-

Korkai (Kolkai or Korkhei, Koichi ,Kolchoi), a village in the taluk of Srivaikuntam, in Thirunelveli District, Madurai, situated 12 miles east of Srivaikuntam town. Tradition asserts that it was the earliest seat of Dravidian civilization, and the spot where Chera, Chola and Pandya, the legendary progenitors of the three famous South Indian dynasties, ruled in common before the first two founded kingdoms of their own in the west and North. It eventually became the capital of the Pandya line and was also known to the European geographers as one of the most important trading marts in India.

Korkai flourished as one of the important trading port of the Eastern coast of Tamilnadu during the Sangam Age. It was the very important center for Pearl fishing during those days. It is believed that Pearls were exported to various countries like Rome, Alexandria, China etc...

Sources :-

There were several sea-ports both on the Western and Eastern Coast of Tamilaham. We have some information about them from the early Sangam Classics as well as the later Tamil works.

From the Sangam Works we learn that on the east coast the prominent ports were Mavilangi (modern Mahabalipuram), the celebrated Pukar or Kahandi, known as Kaveripumpattinam, Puraiyaru or Purandai, Korkai or Kumari.

On the east coast, next to Pukar in importance was the town of Korkai, the Primary seaport of the Pandyas. Highly renowned for its pearl trade, Korkai was the chief town of the leading Paradavar or fisherman of the region. The people of the town consisted mostly of pearl divers and Chank cutters.

Foreign Sources:-

The foreign notices about the location of the ports. Though exact dates are not determined, but based on their internal and external evidences, the publishers of these books have provided approximate dates of their compositions.

1. Strabo, the Roman, was perhaps the earliest, and his 'Geography' is assignable to A.D. 19. He describes the trade between the Roman Empire and Tamilaham. Though he didn't give an account of the ports of Tamil Country, here refer to Madurai as well as the important towns of the Pandyan Kingdom.
2. Pliny the Elder in his book 'The Natural History' 77 A.D. mentions several ports on the west.

3. Most useful data regarding the ports of maritime trade of South India are available in Periplus of the Erythraean Sea' unknown author of the Periplus of A.D.80-90. During Augustus, describing the ports and towns on the east coast of Tamilaham, he says "Upon leaving Ela-bakara or the Ruddy Mountain, the country which succeeds is under the Government of Pandyan: it is called Paralia and lies almost directly North — South; it reaches Kolkhoi (Korkai) in the vicinity of the pearl fishery and Pandian is sovereign of the whole.

"From Kumari, the district extends to Kolkhoi and pearl fishing is conducted by slaves or criminals condemned to the service: and the whole Southern point of the continent is the part of Pandyan dominion."

4. Next to Periplus, is the famous 'Map of the World' prepared by the Alexandrian geographer, Ptolemy, sometime about 2nd century A.D.. On the East coast, Ptolemy speaks of Kolkhoi and pearl fishery.

Trade between Tamilaham and Rome developed so much that we find large quantities of Roman gold coins of the Augustine Age in many parts of Tamilnadu. The magnitude of the trade between the Tamils and Romans was so much that Pliny bitterly remarked that 'not a single year passed without the empire paying about 100 million sesterces (1.5 crores of Rupees) .

Pearl fishery in Korkai region :

Pearl Fishing was done extensively in Korkai region. Strabo records, that there was lucrative Trans — Indian Ocean trade in pearls between the ports of the Roman empire in the Red — Sea, and South Indian Pandyan Kingdom, ruled by king Porus (Pandyan) . Around 120 vessels were employed in this trade in 25 B.C. that made use of the seasonal monsoon winds for navigation. Pearls originating from Korkai in the Pandyan Kingdom, the main center of pearl fishery found their way to Rome in this manner.

Pearls harvested from the Chola coast were taken to Argalou (Argaru), the main collection center for these pearls, like Kolkhoi (Korkai) and Madura region (Madurai) were the markets or collection centers for pearls originating from the Gulf of Marmar. During the period of trans-Indian Ocean trade between the Roman empire and Southern India and Sri Lanka, at least nine emperors are believed to have received embassies either from southern India or Srilanka, between 14 A.D. and 363 A.D.

Ptolemy, the 2nd century A.D. Roman-Egyptian geographer also referred to the pearl fishery on the pearl coast of south eastern India, mentioning all important places associated with the pearl industry of South India. He mentions the country of the "Karaiyar" the caste name for the coastal dwellers engaging in fishing, pearl and conch-shell diving. The "Paravas" also known as "Parathavar" are a section of the "Kara:iyar" caste. Ptolemy also mentions the towns of "Sosikourai" which was a reference to Tuticorin, and "Kolkhai" which was "Korkai" the center of the pearl trade near the mouth, of the river "Solen" the Greek name for "Tambraani".

The pearls from the Pandya kingdom were in demand in the kingdoms of North India as well. Several Vedic mantras refer to wide use of the pearls, describing poetically that royal chariots and horses were decked with pearls. The use of pearls was so great that the supply of pearls from the Ganges could not meet the demand.

Conclusion:

Korkai known by several names like Kolchi, Kolkhoi also got its name as Kayalpatnam or Kayalpattinam around 1250 A.D. when Marco Polo's travel diaries referred it as Kayal (Chaeal) and as an ancient port dating to 1st century of the Christian Era and was contemporaneous to the existing Kollam, another Pandyan port. The correct identification of Korkai by archaeological excavations came in 1838. The findings of megalithic burial urns, black and red pottery ware with old Bramhi scripts, the graffiti of Sun, fish, bow and arrow have been dated to a period of 3rd century B.C. and 2nd century A.D. The occurrence of Roman ware, and rouletted ware indicates external links. Archaeologists have found ruins of chunku cutting factories, centres for split opening of pearl oysters at the site.

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காமராஜர் ஒரு வரலாற்றுக் காவியம்

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ஆய்வு சுருக்கம்

உலக வரலாற்றில் மிகச் சிறந்த தலைவர்களின் சிந்தனைகள், செயலாக்கங்கள் அவர்கள் நாட்டு வரலாற்றில் பல பெரிய மாறுதல்களை உருக்கியுள்ளது. இந்திய வரலாற்றில் காந்தியடிகள் தனது சிந்தனை, செயலாக்கம் ஆகியவற்றின் மூலம் அரசியல் மற்றும் சமூகத்தில் பெரும் மாற்றங்களை ஏற்படுத்தினார். அது போன்று தமிழக வரலாற்றில் தனிப்பெரும் சக்தியாக விளங்கியவர் படிக்காத மேதை, கர்ம வீரர், பெருந்தலைவர், கருப்புக்காந்தி, கிங்கேக்கர் என பல்வேறு அடைமொழிகளால் அழைக்கப்பட்ட காமராஜர் ஆவார். இவர் தனது விடா முயற்சியினால் படிப்படியாக உயர்ந்து தமிழக முதல்வராக பொறுப்பேற்று தமிழக மக்களின் நிலையையே மாற்றிவிட்டார். அவரது ஆளுகையின் தாக்கம் அரசியல் மற்றும் சமூகத்தில் என்றும் மாறாத நிலையான விளைவினை ஏற்படுத்தியது.

காமராஜர் ஒரு வரலாற்றுக் காவியம்

வரலாறு படிப்போர் பலர், வரலாறு படைப்போர் சிலர் வரலாறாய் வாழ்வார் மிகச் சிலரே. இந்த மிகச்சிலரில் தலைசிறந்தவர் பெருந்தலைவர் காமராஜ் என்றால் அது மிகையாகாது. பெரியவர் ஒருவர் நம்மோடு வாழ்ந்தார், நமக்காக வாழ்ந்தார் நம்மை வாழ்விக்க படாதபாடுபட்டார். பல ஆண்டு காலம் பகலென்றும், இரவென்றும் பாராமல் பட்டி தொட்டியெல்லாம் வலம் வந்தார். நாட்டுப் பற்றை ஊட்டினார். சொன்னபடி வாழ்ந்து காட்டினார். அந்த பெரியவர் தான் காமராஜர்.

எல்லோருடைய வாழ்க்கையும் வரலாறு ஆவதில்லை, வரலாறு ஆனவர்கள் யாரும் தனக்காக வாழ்ந்ததில்லை. தனக்கென வாழாமல் பிறருக்காகவே உழைத்து நாட்டு மக்கள் உள்ளத்திலே நிரந்திர இடத்தைப் பிடித்த மக்கள் தலைவர்கள் சிலரில் காமராஜர் சிறந்தவர். பண்பலம் படைத்தவர்கள் மட்டுமே அரசியலுக்கு வந்து சாதிக்க முடியும், அரசியலுக்கு தலைமை ஏற்க முடியும், மக்களுக்கு தொண்டு செய்ய முடியும் என்ற நிலைமையை தனது அயராது உழைப்பால், தியாகத்தால் தவிடுபொடியாக்கிக் காட்டியவர் காமராஜர்.

கருவாய் சுமந்து உருவாய் வளர்த்து
'ஊருக்கு உழைத்திடல் யோகம்' – என

அன்னை சிவகாமி அம்மாளும், தந்தை குமாரசுவாமி நாடாரும், பாருக்கு வழங்கிய தியாகத் திருவுருவம் காமராஜர் இன்று விருதுநகர் என்று சிறப்புடன் விளங்கும் அப்போதைய விருதுப்பட்டி கிராமத்தில் 1903-ம் ஆண்டு ஜூலை மாதம் 15-ம் நாள் பிறந்தார்.

காமராஜரின் ஆரம்பகாலப் பெயர் காமாட்சி என்பதாகும். இது அவர்கள் குல தெய்வத்தின் பெயராகும். ஆனால் தாயார் சிவகாமி மட்டும் தனது மகனை 'ராஜா' என்று செல்லமாக அழைத்து வந்தார். நாளடைவில் காமாட்சி என்ற பெயர் மறைந்து 'காமராஜ்' என அழைக்கப்பட்டார். இவர் வளர்ந்து பல சாதனைகளைப் புரிந்தாரென்றால், ஆற்று நீரோடைப் போன்ற அப்பழுக்கற்ற அவரது குணமும், நீரோடைக்குள் மின்னித் தெறிக்கும் முத்துக்களைப் போன்ற மேன்மையான அவரது எண்ணங்களும் ஆகும்.

காமராஜர் 6-ம் வகுப்பு படித்துக் கொண்டிருக்கும் போது இவரது தந்தை குமாரசுவாமி காலமானார். இதனால் இவர் தனது பள்ளிப்படிப்பை அத்துடன் நிறுத்திக் கொண்டார்.

கஷ்டம் வரும் போது கண்ணை மூடாதே
அது உன்னைக் கொன்று விடும்

கண்ணைத் திறந்து பார்

அதை வென்றுவிடலாம் என்கிற அப்துல்கலாமின் பொன் மொழிக்கிணங்க துயரங்களை எதிர்த்து போராடத் துவங்கினார் காமராஜர்.

பள்ளிப்படிப்பை இடையிலேயே நிறுத்திய காமராஜர் தனது மாமாவின் துணிக்கடையில் வேலைக்குச் சேர்ந்தார். அப்போது சுதந்திரப் போராட்டம் என்னும் வேள்வித் தீ கொழுந்து விட்டு எரிந்து கொண்டிருந்ததால் அதன் ஜீவாலை ஒளியால் கவரப்பட்டு போராட்டங்களிலும், பொதுக்கூட்டங்களிலும் கலந்து கொண்டார். மிகச்சிறந்த பேச்சாளரும், நாடாளுமன்ற வாதிபுமான சத்திய மூர்த்தியை தனது அரசியல் குருவாக காமராஜர் ஏற்றுக் கொண்டார்.

காமராஜரை தேசிய நீரோட்டத்தில் கொண்டுவந்த நிகழ்வு 1919-ம் ஆண்டு ஏப்ரல் மாதம் 13-ம் நாள் பஞ்சாப் மாநிலம் அமிர்தசில் உள்ள ஜாலியன் வாலாபாக் என்ற மைதானத்தில் நடந்த படுகொலை ஆகும். இச்சம்பவம் காமராஜரை மிகவும் வேதனைப்படுத்தியது. அன்றுமுதல் அவர் வீட்டை மறந்தார். சுதந்திரப் போராட்டத்தில் முழுமூச்சுடன் இறங்க தீர்மானித்தார். 1921-ம் ஆண்டு காந்தியடிகள் மதுரைக்கு வந்தார். அவரது எளிமைக் கோலம் காமராஜரைப் பெரிதும் கவர்ந்தது. 1922-ம் ஆண்டு நடைபெற்ற சாத்தூர் காங்கிரஸ் மாநாட்டில் காமராஜர் பங்கு பெற்றார். அங்கு அவர் சாத்தூர் தாலுகா காங்கிரஸ் கமிட்டி உறுப்பினராக தேர்ந்தெடுக்கப்பட்டார். 1923-ம் ஆண்டு மதுரையில் நடைபெற்ற கள்ளக்கடை மறியலை முன்னின்று நடத்திய பெருமை காமராஜரையே சாரும்.

திருவனந்தபுரத்திற்கு அருகில் வைக்கம் என்ற ஊர் உள்ளது. அங்குள்ள கோயில்களிலும், தெருக்களிலும் தாழ்த்தப்பட்ட மக்களை அனுமதிக்காத கொடுமை நடந்து கொண்டிருந்தது. இதை எதிர்த்து 1924-ம் ஆண்டு ஈ.வெ. ராமசாமி பெரியார் வைக்கத்திற்கு வந்து போராடினார். காமராஜ் அப்போது அதனருகாமையில் வசித்து வந்ததால் பல நாட்கள் கடையிலிருந்து வெளியேறி வைக்கத்திற்கு சென்று போராட்டத்தில் கலந்து கொண்டார். இந்தக் காலகட்டத்தில் குமரி மாவட்டத்தில் சீர்ந்திரம் என்ற இடத்தில் அமைந்துள்ள பிரசித்தி பெற்ற தானுமாலையன் கோவிலிலும், அதன் தெருக்களிலும் கூட வைக்கம் கோவிலில் நடைபெற்றது போன்ற தாழ்ந்த ஜாதி மக்கள் நுழைவதற்கு அனுமதி மறுக்கப்பட்டது. இதனை எதிர்த்து 1926 முதல் 1936 வரை சத்தியாக்கிரக போராட்டம் நடைபெற்றது. ஈ.வெ. ராமசாமி பெரியார் இப்போராட்டத்தில் கலந்து கொண்டார். காமராஜரும் சீர்ந்திரம் கோயில் நுழைவு போராட்டத்தில் சிறுவனாக கலந்து கொண்டது குறிப்பிடத்தக்கது ஆகும்.

1927- செப்டம்பர் மாதம் காந்திஜியின் ஆதரவு பெற்று காமராஜ் தலைமையில் ஜெனரல் நீல் சிலை அகற்றும் போராட்டம் அஷிம்சை முறையில் நடைபெற்றது. பின்னர் 1928-ம் ஆண்டு சைமன் கமிஷனின் இந்திய வருகையை எதிர்த்து மதுரையில் நடைபெற்ற போராட்டத்தில் காமராஜர் சிறப்பாக பங்கு கொண்டார். 1930-ம் ஆண்டு மார்ச் 12-ம் நாள் காந்திஜி உப்புச்சத்தியாகிரகத்திற்கு தலைமை ஏற்று தண்டி யாத்திரையைத் தொடங்கினார். அங்கு காந்திஜியும் தொண்டர்களும் கைது செய்யப்பட்டனர். தமிழகத்தில் மார்ச் மாதம் ராஜாஜி தலைமையில் வேதாரண்யத்தில் உப்புச்சத்தியாகிரகம் நடைபெற்றது. இதில் காமராஜர் கலந்து கொண்டு உப்புச்சட்டத்தை மீறினார். இதனால் கைது செய்யப்பட்ட காமராஜருக்கு இரண்டு ஆண்டுகள் சிறைத் தண்டனை விதிக்கப்பட்டு அலிபுரம் சிறையில் அடைக்கப்பட்டார். சிறையில் இருந்த காமராஜர் 1931-ம் ஆண்டு காந்தி இர்வின் உடன்படிக்கையின் படி விடுதலையானார். பின் காமராஜர் சட்டமறுப்பு இயக்கத்திலும் தீவிரமாக பங்கெடுத்தார்.

காந்திஜி 1931-ம் ஆண்டு இங்கிலாந்தில் நடைபெற்ற 2-வது வட்டமேஜை மாநாட்டிற்கு சென்றார். அப்பொழுது அங்கிருந்த ஆங்கில பிரதிநிதிகள், காந்தியடிகளை 'அரை நிர்வாணப் பக்கிரி' என்று அழைத்தார்கள். இதனைக் கண்டித்த தொண்டர்களை கைது செய்து சிறையில் அடைத்தது ஆங்கில அரசாங்கம். இதனை எதிர்த்து காமராஜர் போராடினார். எனவே காமராஜர் கைது செய்யப் பட்டு ஓராண்டு திருச்சி சிறையிலும் பின்னர் வேலூர் சிறையிலும் வைக்கப்பட்டார். இது காமராஜரின் 2-வது சிறைவாசம் ஆகும். 1933-ம் ஆண்டு விருதுப்பட்டி அஞ்சல் நிலையம் மற்றும் காவல் நிலையத்தின் மீது வெடிகுண்டுகள் வீசப்பட்டன. அதற்கு காமராஜர் தான் காரணம் எனக் குற்றம் சாட்டி ஆங்கிலேய அரசு அவரைக் கைது செய்து சிறையிலடைத்தது. இது காமராஜர் பெற்ற 3-வது சிறைத்தண்டனை.

1940-ம் ஆண்டு 2-ம் உலகப் போர் நடைபெற்றுக் கொண்டிருந்தது. அப்போர் செலவினங்களுக்காக ஆங்கிலேயர் இந்தியாவில் நிதி திரட்டினர். அடக்குமுறை செயல் கண்டு பெரும் கொதிப்பு அடைந்தார் காமராஜர். யுத்த நிதி வசூலுக்கு தடையாக இருந்தார் என்பதைக் காரணம் காட்டி அவரைக் கைது செய்து வேலூர் சிறையில் அடைத்தது ஆங்கில அரசாங்கம். இது காமராஜர் பெற்ற நான்காவது சிறைத்தண்டனை ஆகும். 1941-ம் ஆண்டு காந்தியடிகள் தனி நபர் சத்தியாக்கிரகப் போராட்டத்தை ஆரம்பித்தபோது அப்போராட்டத்தை நடத்துவது சம்பந்தமாக கந்தியடிகளுடன் கலந்து பேச வார்தாவுக்கு புறப்பட்டார் காமராஜர்.

ஆனால் செல்லும் வழியில் கூடுர் புகைவண்டி நிலையத்தில் காமராஜ் கைது செய்யப்பட்டு சிறையிலடைக்கப்பட்டார். இது அவர் பெற்ற ஐந்தாவது சிறைத்தண்டனை ஆகும்.

இந்திய விடுதலைப் போர் வரலாற்றின் பொன் எழுத்துக்களால் பொறிக்கப்பட வேண்டிய ஆண்டாக 1942-ம் ஆண்டு அமைந்தது. இந்திய விடுதலைப் போரின் உச்சகட்டமாக ஆகஸ்டு புரட்சி வெடித்தது. புரட்சி தொடங்குவதற்கு முன்னரே காமராஜர் கைது செய்யப்பட்டு அம்ரோல் சிறையில் வைக்கப்பட்டார். பின்னர் காமராஜர் அங்கிருந்து வேலூர் சிறைக்கு மாற்றப்பட்டார். மூன்று ஆண்டுகள் சிறைவாசத்தை அனுபவித்து விட்டு விடுதலையானார் காமராஜர். இது காமராஜர் பெற்ற ஆறாவது சிறைத்தண்டனை ஆகும்.

“துணிந்து நில், யாருக்கும் பணிந்து உனது கொள்கையை ஒளித்து வைக்காதே” என்ற அவரது பொன்மொழிக் கேற்ப தனது கொள்கைக்காக ஆறுமுறை சிறைத்தண்டனைப் பெற்று ஒன்பது ஆண்டுகள் சிறையில் வாடினார் காமராஜர்.

காமராஜரின் கட்சிப் பணிகளைப் பொறுத்தமட்டில் 1919-ம் ஆண்டு காங்கிரஸ் கட்சியில் சேர்ந்தது முதல் தம்மை முழுமையாக கட்சிப் பணிகளில் ஈடுபடுத்திக் கொண்டார்.

கனவு காணுங்கள், திட்டமிடுங்கள், செயற்படுங்கள் என்ற அப்துல் கலாமின் பொன்மொழிக்கிணங்க காமராஜர் தனது கட்சிப் பணிகள் ஒவ்வொன்றையும் நன்கு திட்டமிட்டு செயற்படுத்தினார். ஆகவே நகர அளவிலும், மாவட்ட அளவிலும், மாநில அளவிலும் கட்சிப் பதவிகள் அவரைத் தேடி வந்தன. 1936-ம் ஆண்டு நடைபெற்ற தமிழ்நாடு காங்கிரஸ் கமிட்டித் தேர்தலில் சத்தியமூர்த்தி தலைவராகத் தேர்ந்தெடுக்கப்பட்டார். காமராஜரைக் கட்சியின் பொதுச்செயலாளராகச் சத்தியமூர்த்தி நியமித்தார். காமராஜரின் கடின உழைப்பையும் திட்டமிட்டு பணியாற்றும் முறையையும் கண்ட பண்டித நேரு பெரிதும் மகிழ்ந்து காமராஜரை வெகுவாகப் பாரட்டினார். 1937-ல் நடைபெற்ற தேர்தலில் சாத்தூர் தொகுதியில் காமராஜர் போட்டியிட்டார். இவரை எதிர்த்து நீதிக்கட்சி சார்பாக ராமசாமி என்பவர் போட்டியிட்டார். காமராசரை எதிர்த்து நின்று வெற்றி பெறுவது இயலாது என்பதை உணர்ந்த ராமசாமி விலகிக் கொண்டார். எனவே காமராஜர் எதிர்ப்பின்றி வெற்றி பெற்றார். 1940-ம் ஆண்டு நடந்த தமிழ்நாடு காங்கிரஸ் தலைவர் தேர்தலில் காமராஜர் அதிக வாக்குகள் பெற்று தமிழ்நாடு காங்கிரஸ் தலைவராகத் தேர்ந்தெடுக்கப்பட்டார்.

காமராஜர் 1940-ம் ஆண்டிலிருந்து தொடர்ந்து நடைபெற்ற தமிழ்நாடு காங்கிரஸ் தலைவர் தேர்தல்களில் வெற்றியடைந்து அப்பதவியில் 16 ஆண்டுகள் தொடர்ந்து கட்சிப் பணிகளை சிறப்பாகச் செய்தார். 1954-ம் ஆண்டு ஏப்ரல் மாதம் 13-ம் நாள் தமிழ்ப் புத்தாண்டு தினத்தன்று தமிழ்நாட்டின் முதலமைச்சராகக் காமராஜர் பொறுப்பேற்றுக் கொண்டார். அதிலிருந்து 1963-ம் ஆண்டு அக்டோபர் மாதம் 2-ம் நாள் வரை தொடர்ந்து மூன்று முறை முதலமைச்சர் பொறுப்பில் இருந்து சிறப்பாக செயல்பட்டார்.

உன் மேல் அன்பு செலுத்துகிறவர்களை நேசி

உன்மீது கோபம் கொண்டவர்களை

அதைவிட அதிகமாக நேசி – என்ற

அன்னை தெரசாவின் உயர்ந்த எண்ணத்திற்கிணங்க காமராஜர் தம்மை எதிர்த்து நின்ற சுப்பிரமணியத்தையும், சுப்பிரமணியத்தை வழிமொழிந்த பக்தவத்சலத்தையும் தன் மந்திரி சபையில் சேர்த்துக் கொண்டார். சட்டசபையில் காங்கிரசை எதிர்த்து வந்த ராமசாமி படையாச்சியையும் மந்திரிசபையில் சேர்த்துக் கொண்டார். இவ்விதமாக காங்கிரசுக்கு உள்ளேயும், வெளியேயும் இருந்து வந்த எதிர்ப்பை இல்லாமல் செய்தார்.

தமிழகத்தில் காமராசர் மூலம் ஒரு புதிய பொற்காலம் தொடங்க இருக்கும் வேளையில் யார் தடுத்தாலும் நிற்காதல்லவா இராஜாஜியின் குலகல்வித் திட்டத்தை ஒழித்து அனைவருக்கும் இலவசக் கல்வி அளிக்க முன்வந்தது விதியின் கொடையல்ல. வினையின்-தூய வினையின் ஆம் பொதுத் தொண்டின் விளைவு என்று கூறலாம். காமராஜர் முதலமைச்சராக வருவதற்கு முன்பு அன்னை சிவகாமிக்கு செலவுக்கு அனுப்பிய தொகை ரூ 50,- முதலமைச்சர் ஆன பின்பு ரூ.120,- அனுப்பினார். அன்னை சிவகாமி அம்மையார் வாழ்ந்த வீட்டில் கழிப்பறை வசதி கூட கிடையாது.

புரட்சி புரட்சி என்று வாய்க்கு வாய் சொல்லுவதை விடவும் செயல் மூலம் காண்பித்தார் மனிதநேயமிக்க காமராஜர். தீண்டாமையை ஒழிக்க வேண்டும் என்று பேசியவர்களுக்கு மத்தியில் காமராஜர் ஒரு செயல் வீரராய்த் தோற்றமளித்தார். தமது அமைச்சரவையில் அரிசன வகுப்பைச் சார்ந்த பரமேஸ்வரனுக்கு வாய்ப்பளித்து இந்து அறநிலையத் துறையையும் அவருக்கே அளித்து தமிழ் நாட்டிலுள்ள கோயில் தர்மகாத்தாக்கள் ஒரு அரிசன வகுப்பை சார்ந்தவருக்கு மரியாதை செய்ய வேண்டிய நிலைமையை உருவாக்கிப் பெரியதோர் புரட்சி செய்தார் காமராஜர்.

மக்களுக்காகத் தான் சட்டம் இருக்க வேண்டுமே தவிரச் சட்டத்திற்காக மக்களல்ல என்பதை உணர்ந்த மக்களின் வளமான வாழ்வுக்காகச் சட்டத்தை மாற்ற வேண்டுமானால் கண்டிப்பாக மாற்றியே தீர வேண்டும் என்று உறுதிபடக் கூறியவர் காமராஜர். காமராசரின் ஆட்சியின்போது தமிழ்நாட்டை இந்தியாவிலேயே மிகச்சிறந்த நிர்வாக செயல்பாடுடைய மாநிலம் என்று பண்டித நேரு புகழ்ந்துரைத்தார். அப்போதெல்லாம் கல்வி பணம் படைத்தவர்களுக்கும், அரசியல் பலம் படைத்தவர்களுக்கும் மட்டுமே கிடைத்தது. கல்வியைப் பற்றிக் குறிப்பிடும் போது “கண்” என்று போற்றுபவர்கள் நமது தமிழர்கள்.

எண்ணும் எழுத்தும் கண்ணெனத் தகும் - என்பதும்

கண்ணுடையவர் என்பவர் கற்றோர்

முகத்திரண்டு புண்ணுடையவர் கல்லாதவர் என்பதும் சிந்திப்பதற்கு உரியவையாகும். மனிதனை மிருகங்களிடமிருந்து வேறுபடுத்துவது சிரிப்பு மட்டுமல்ல, பகுத்தறிவு ஆகும். இந்தப் பகுத்தறிவைப் பண்படுத்துவதும், மேம்படுத்துவதும் கல்வியே ஆகும். இத்தகைய மேன்மைமிக்க கல்வி புகட்டும் பள்ளிக் கூடங்களைக் குலத் தொழில் பயிற்றுவிக்கும் இடங்களாகவும், பட்டறைகளாகவும் ஆக்க நினைத்த அநீதியைக் கண்டு பொங்கி எழுந்தார் காமராஜர். இராஜாஜி காலத்தில் நீதி நிலையைக் காரணம் காட்டி மூடப்பட்ட ஆறாயிரம் பள்ளிகளை காமராஜர் திறந்தார். 1954 மற்றும் 1955-ம் ஆண்டுகளுக்குள் 2725 ஓராசிரியர் பள்ளிகள் துவங்கப்பட்டது. ஓராசிரியர் பள்ளிகள் எண்ணிக்கை அதிகரிக்க அதிகரிக்க ஆசிரியர்கள் நியமனம் செய்யப்பட்டு வேலையின்மை போக்கப்பட்டது.

கடுமையான உழைப்பே மக்களை

வறுமையில் இருந்து மீட்கும்

சமதர்ம சமுதாயம் மலர –

வன்முறை தேவையில்லை

கல்வியும், உழைப்பும் போதுமானது

- காமராஜ்

அத்தகைய கல்வியை அனைவரும் பெற 1961 – 1962 - ல் கட்டணமில்லாக் கல்வி முறையைக் கொண்டுவந்தார். அதே 1961 – 1962 - ம் ஆண்டிலேயே கட்டாயக் கல்வி முறையையும் ஆரம்பித்தார். மாணவர்கள் பள்ளிகளில் சேராமல்க்கு காரணம் கட்டணக்கல்வி மட்டுமல்ல வறுமையும் தான் என்பதை உணர்ந்த காமராஜ் இலவச மதிய உணவு கொடுப்பதற்கான திட்டத்தையும் தீட்ட ஆரம்பித்தார். மாணவர்களின் எண்ணிக்கையை மேலும் அதிகரிக்க இலவசச் சீருடை திட்டத்தை காமராஜ் அரசு அறிவித்தது.

காமராஜ் தனது ஆட்சிக் காலத்தில் உயர்கல்வியை ஏற்றமுறைச் செய்தார். இந்தியா சுதந்திரம் பெற்ற பிறகு இரண்டு தொழில்நுட்பக் கழகங்கள் ஆரம்பிக்கப்பட்டது. முதலாவதாக 1951 –ல் கான்பூரிலுள்ள கோரக்பூர் என்ற இடத்தில் தொழில் நுட்பக் கழகம் ஏற்படுத்தப்பட்டது. இரண்டாவது 1958 – முதல் பம்பாயில் மற்றுமொரு தொழில்நுட்பக் கழகம் செயல்பட்டு வந்தது. மூன்றாவதாக 1960 – ல் காமராஜ் முயற்சியால் சென்னை தரமணியில் இந்தியத் தொழில் நுட்பக் கழகம் ஆரம்பிக்கப்பட்டது இன்றும் இத்தொழில் நுட்பக்கழகம் உலக அளவில் சிறந்து விளங்குகிறது.

மருத்துவத் துறையைப் பொறுத்தமட்டில் காமராஜ் ஆட்சிக்கு வந்த பிறகு மூன்று மருத்துவக் கல்லூரிகள் கொண்டுவரப்பட்டன. அவை 1954 – ம் ஆண்டு கொண்டுவரப்பட்ட மதுரை அரசு மருத்துவக் கல்லூரி, 1958 –ல் துவங்கப்பட்ட தஞ்சாவூர் அரசு மருத்துவக் கல்லூரி மற்றும் 1960 –ல் அமைக்கப்பட்ட கீழ்ப்பாக்கம் அரசு மருத்துவக் கல்லூரி ஆகியவை ஆகும்.

காமராஜர் ஆட்சிக்காலத்தில் பொறியியல் பட்டப்படிப்பு மிகவும் அரிதானதாக இருந்த காரணத்தால் மேலும் மூன்று அரசு பொறியியல் கல்லூரிகள் ஆரம்பிக்கப்பட்டன. அவை, 1956 –ம் ஆண்டு ஏற்படுத்தப்பட்ட கோயம்புத்தூர் தொழில் நுட்ப நிலையம், 1957 –ல் ஆரம்பிக்கப்பட்ட மதுரை தியாகராஜர் பொறியியல் கல்லூரி மற்றும் 1966 –ல் தொடங்கப்பட்ட சேலம் அரசு பொறியியல் கல்லூரி ஆகியவை ஆகும். மேலும் விவசாயக் கல்லூரி, கால்நடைக் கல்லூரி மற்றும் திரைப்படக் கல்லூரியும் ஆரம்பிக்கப்பட்டது. இக்கல்லூரிகளில் ஏழை எளிய மாணவர்கள் படிக்க வட்டியில்லா கடனுதவி கிடைக்க வழி செய்தார். இந்தியாவிலேயே முதன்முதலாக தமிழ்நாட்டில் தான் பொது நூலகச் சட்டம் இயற்றப்பட்டது.

இவருடைய ஆட்சிக் காலத்தில் பள்ளிக் கூடங்களும், கல்லூரிகளும் கோயில்கள் போல் மிகவும் புனிதமாகச் செயல்பட்டன. அங்கு பணத்தின் ஆட்சி இல்லை பண்பின் ஆட்சிதான் இருந்தது. காமராஜர் ஆட்சிக்குப் பிறகு கையெழுத்துப் போடத் தெரியாமல் கைரேகை வைப்பவன் இருக்க மாட்டான் என்ற நிலை உருவானது. காமராஜ் ஆட்சிக் காலம் தமிழ்நாட்டுக் கல்வித் துறையின் பொற்காலம் ஆகும்.

காமராஜ் ஆட்சிக்காலத்தில் பாசனப் புரட்சியும் நடைபெற்றது. உணவுப் பற்றாக்குறையைப் போக்கித் தன்னிறைவு காணும் பொருட்டு ஆறுகளின் குறுக்கே நீண்ட வலிமையான அணைகள் கட்டப்பட்டது. அமராவதி அணை, கீழ்பவானி அணை, சாத்தனூர் அணை, மணிமுத்தாறு அணை, மலப்புழா அணை, கிருஷ்ணகிரி அணை, வைகை அணை, மீன்கரை அணை, வீடுர் அணை மற்றும் 8 அணைகள் கொண்ட பரம்பிக் குளம் ஆழியார் திட்டம். இத்திட்டங்களில் பல லட்சம் ஏக்கர் நிலங்கள் விவசாயத்திற்குள் வந்தன.

குமரி மாவட்டத்திலுள்ள அதிசயங்களில் ஒன்றான மாத்தூர் தொட்டிப் பாலம் காமராஜ் அவர்களின் மதிநுட்ப சாதனையாகும். எதிரெதிரான இருமலைகளை இணைத்து தொட்டிப்பாலம் கட்டி அதன் மூலம் சிற்றாறு அணையின் தண்ணீரை உயரத்தில் அக்கரைக்கு கொண்டு சென்று தேங்காய்ப் பட்டணம் பகுதிக்கு கொண்டு சேர்த்தது அதிசய நிகழ்வாகும். இப்பாலம் விவசாய முன்னேற்றத்தை பறை சாற்றும் ஒரு சின்னமாக அமைந்துள்ளது.

தமிழகத்தை மின்சாரமயமாக்குவதை காமராஜர் ஆட்சி தனது பிரதான நோக்கமாக்கக் கொண்டிருந்தது. காமராஜர் தொழில் துறையிலும் புரட்சியும், மலர்ச்சியும் செய்து வரலாற்று சாதனையை தமிழகத்தில் படைத்தார்.

சென்னை பெரம்பூரில் ரயில்பெட்டித் தொழிற்சாலை ஸ்விட்சர்லாந்து நாட்டு உதவியுடன் தொடங்கப்பட்டது. மத்திய அரசின் முதலீட்டின் பேரில் சென்னை கிண்டிக்கு அருகில் ஆலிவெட்டி என்ற இத்தாலிய நிறுவன ஒத்துழைப்புடன் இந்துஸ்தான் டெலிபிரிண்டர்ஸ் தொழிற்சாலை நிறுவப்பட்டது. பிரஞ்சு தொழில் நுட்ப நிறுவனத்தின் உதவியுடன் நீலகிரியில் கச்சா பிலிம் உற்பத்தித் தொழிற்சாலை அமைக்கப்பட்டது. இது மட்டுமின்றி திருச்சிக்கு அருகிலுள்ள திருவெறும்பூரில் 1800 ஏக்கர் பரப்பில் கரைக கொதிகலன் தொழிற்சாலையும், சென்னை ஆவடியில் ராணுவ தளவாட தொழிற்சாலையும், கிண்டிக்கு அருகில் நந்தம்பாக்கத்தில் அறுவை சிகிச்சைக் கருவிகள் செய்யும் தொழிற்சாலையும், பட்டாபிராமில் ரயில்வே வாகனங்கள் செய்யும் தொழிற்சாலையும் ஆரம்பிக்கப்பட்டது. காமராஜர் ஆட்சியின் தொழில்துறை சாதனைகளாகும்.

மாநில அரசின் முதலீட்டில் சிறு தொழில் வளர்ச்சி அடைவதற்கான மாநிலத்தின் பல பகுதிகளிலும் 9 இடங்களில் தொழிற்பேட்டைகள் அமைக்கப்பட்டன. காமராஜ் ஆட்சியின் போதுதான் ராஜபாளையம் ராம்கோ சிமெண்ட் தொழிற்சாலை தொடங்கப்பட்டது. காமராஜர் முதல்வராக செயல்பட்ட பொற்காலத்தில் தான் தமிழகத்தில் கைத்தறித் தொழில் வளர்ச்சியைக் கண்டது. தமிழ்நாடு கைத்தறி நெசவாளர் கூட்டுறவு சங்கம் 1935 - ம் ஆண்டு ஏற்படுத்தப்பட்ட போதிலும் அதன் முழுப்பயனையும் காமராஜர் ஆட்சிக்காலத்தில் தான் காணமுடிகிறது.

பெண்களின் வாழ்வில் நம்பிக்கை ஓளி தோன்ற வேண்டும் என்ற உயரிய நோக்கில் நூல் பின்னல் வேலை, லேஸ் தயாரிக்கும் வேலை ஆகியவைகளில் பயிற்சி அளிக்க பாளையங்கோட்டையில் ஓர் பயிற்சி நிலையம் காமராஜர் ஆட்சியில் தொடங்கப்பட்டது. கயிறு தயாரிக்கும் குடிசைத்தொழில் கன்னியாகுமரி, தஞ்சாவூர், ராமநாதபுரம், தென் ஆற்காடு, செங்கல்பட்டு ஆகிய கடற்கரை மாவட்டங்களில் வளர்ச்சியடைந்திட தமிழக அரசு தேவையான வழிமுறைகளை ஏற்படுத்திக் கொடுத்தது. காமராஜர் ஆட்சிக்காலத்தில் தமிழ்நாட்டில் தொழிற்புரட்சி ஏற்பட காமராஜருக்கு பெரிதும் துணைநின்றவர் தொழில் அமைச்சர் ஆர். வெங்கட்ராமன் ஆவார்.

1963 - ம் ஆண்டு காங்கிரஸ் கட்சியை பலப்படுத்துவதற்காக காமராஜர் ஒரு திட்டத்தை தீட்டினார். அமைச்சர் பதவியிலிருக்கும் அனுபவம் மிக்க மூத்த தலைவர்கள் தங்கள் பதவிகளை ராஜினாமா செய்துவிட்டு காங்கிரஸ் கட்சியை பலப்படுத்த கட்சிப்பணியில் ஈடுபட வேண்டும் என்பது அதன் சாரம். அத்திட்டத்தின் அருமை பெருமைகளை அறிந்த நேரு அதனை காமராஜ் திட்டம் என பெயர் சூட்டி அழைத்தார். ஒருவர் போதிக்கும் தர்மம் அவரது வீட்டு வாசலில் இருந்து தான் புறப்பட வேண்டும் என்பது பழமொழி. காமராஜர் தாம் கொண்டு வந்த திட்டத்தின்படி தாமே முதலமைச்சர் பதவியிலிருந்து விலகினார். இந்தியாவில் அதிகாரத்தில் இருந்த ஏராளம் மந்திரிகள் முதன்முதலாக பதவி துறக்க முன்வந்த நிகழ்ச்சி உலகத்தையே வியக்கவைத்தது.

ஐவஹர்லால் நேருவுக்குப் பின் இரண்டு முறை இந்தியப் பிரதமர்களை தேர்ந்தெடுத்ததில் காமராஜரின் கையெழுத்தே இந்திய நாட்டின் தலையெழுத்தை தீர்மானித்திருக்கிறது. 1954-ம் ஆண்டு மே மாதம் 27-ம் நாள் இந்திய பிரதமர் நேரு மறைந்த பிறகு தேசம் திகைத்து நின்றது. பிரதமர் பதவிக்கு பலர் போட்டியிட்டனர். அப்பொழுது அகில இந்திய காங்கிரஸ் கமிட்டி தலைவர் பொறுப்பிலிருந்த காமராஜரின் சாதாரியத்தாலும் ராஜதந்திரத்தாலும் லால் பகதூர் சாஸ்திரி பிரதமராக்கப்பட்டார்.

ஒன்றரை வருடகாலமே லால்பகதூர் சாஸ்திரி பிரதமராக இருந்தார். லால் பகதூர் சாஸ்திரியின் மரணத்தால் மீண்டும் இந்தியா சோதனைக்குள்ளானது. இரண்டாம் முறையும் பிரதமரை தனது திறமையினால் தேர்வு செய்தார் . காமராஜர் நாடாளுமன்ற காங்கிரஸ் தலைவர் பதவிக்கு தவிர்க்க முடியாத சூழலில் தேர்தல் நடத்தப்பட்டாலும் காமராஜரின் எண்ணப்படி மிக அதிக வாக்குகள்

பெற்று இந்திராகாந்தி பிரதமராக்கப்பட்டார். லால் பகதூர் சாஸ்திரியை பிரதமராக்கிய போது கிங் - ஆக இருந்த காமராஜர் 1965-ம் ஆண்டு இந்திராகாந்தியை பிரதமராக்கும் போது கிங் மேக்கர் ஆகிவிட்டார்.

1969-ம் ஆண்டு மார்ஷல் நேசமணி காலமானதால் நாகர்கோவில் நாடாளுமன்ற தொகுதிக்கு இடைத் தேர்தல் வந்தது. நேசமணி மறைவால் வருந்திய நாகர்கோவில் மக்கள் இடைத்தேர்தலில் காமராஜர் வேட்பாளராக நிற்பதை அறிந்து மகிழ்ச்சியடைந்தனர். அவருக்கு பெருவாரியான ஓட்டுக்கள் அளித்து வெற்றி பெறச் செய்து காமராஜரது வாழ்வின் இறுதிக்கட்டம் வரை தங்களது எம்.பி.ஆக வைத்து அழகு பார்த்தனர் கன்னியாகுமரி மாவட்ட மக்கள்.

சாதாரண குடும்பத்தில் பிறந்து சாதனைகள் பலபுரிந்து புதிய சரித்திரம் படைத்த ஏழைப்பங்காளன் காமராஜர் 1975-ம் ஆண்டு அக்டோபர் 2-ம் நாள் தேசத்தந்தை காந்தியடிகள் பிறந்த நாளில் தன் இன்னுயிர் துறந்து காந்தியின் உண்மைச் சீடன் என்பதை நிரூபித்தார். தமிழ்நாட்டின் தனிப்பெரும் இரட்சகர் என்றும், கல்வி வள்ளல் என்றும் தந்தை பெரியாரால் பாராட்டப் பெற்றவர் காமராஜர். காமராஜர் என்ற கம்பீரமான தலைமை நிகழ்த்திய அற்புதங்கள் பல. நாட்டின் சேவைக்காக இறுதி வரை திருமணம் புரியாமல் தன்னையே நாட்டுக்கு அர்ப்பணித்த தியாகச் சுடர். இந்தியாவை குப்தர்கள் ஆண்ட காலமும், தென்னிந்தியாவை சோழர்கள் ஆண்ட காலமும் பொற்காலமாக சரித்திரத்தில் பேசப்படுவது போல காமராஜர் ஆட்சிக் காலம் பொற்காலம் என தமிழக வரலாற்றில் பொறிக்க வைத்தார். அரசியல் என்பது ஆற்றல் வாய்ந்தோரின் கையகப்படும் போது அருமை வாய்ந்ததொரு கலைத்திறனாக செயல் விளக்கம் பெறுகின்றது. அரசியலில் காமராஜ் காட்டிய சாதனைத்திறன், சந்தர்ப்பங்களைக் கையாளும் முறை ஆகியவை வியப்பில் ஆழ்த்தக் கூடியவை. தமிழக அரசியல் வரலாற்றில் குடிசைக்கும், கோட்டைக்கும் பாலம் அமைத்த ஒரே தலைவர் காமராஜர் தான் என்பது அவரது சமூக நலத்திட்டங்கள் மூலம் அறிந்து கொள்ள முடிகின்றது.

உருவாக்கப்படுவதில்லை

உருவாகுபவனே தலைவன்.

சாதாரண குடும்பத்தில் பிறந்து சிகரத்தைத் தொடமுடியும் என்பதை நிரூபித்தவர் காமராஜர் எளிமை, தேசபக்தி, மக்கள் தொண்டு, நேர்மை, கடுமையான உழைப்பு, தீர்க்கமான முடிவு இவைதான் காமராஜரின் அரிய சொத்தாக இருந்தன. உழைப்பால், தியாகத்தால், அர்ப்பணிப்பால், தேசபக்தியால், சமூகசேவையால் ஒருவன் நாட்டின் சிறந்த தலைவர் ஆக முடியும் என செயலில் காட்டிய தியாகச் செம்மல் காமராஜர் ஆவார். படிக்காத மேதை, கர்மவீரர், பெருந்தலைவர், கருப்புக்காந்தி, கிங்மேக்கர் என்றெல்லாம் போற்றிப் புகழப்படும் காமராஜருக்கென்று தமிழகத்திலும், இந்தியாவிலும் ஏன் உலக அரங்கிலும் தனிச்சிறப்பு உண்டு. அவரது அடிச்சுவடு பின்பற்றப்படுமாயின் அனைத்துத் துறைகளும் துலங்கி பெருமை கொள்ளும்.

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LAND USE PATTERNS IN KANYAKUMARI DISTRICT

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ABSTRACT

Kanyakumari District, which is primarily an agricultural district, has a land patterns that are favourable for its agricultural production. Though there are many factors responsible for the growth of agriculture, the physiography, rainfall and the land use patterns are more responsible for the growth of agriculture in Kanyakumari District. In this article, the authors have taken an effort to analyze the land use patterns and its causes in Kanyakumari District.

Introduction:

Kanyakumari District is primarily an agricultural district with a sizeable population depending on food crops and commercial crops. The major contribution to the agriculture economy of the district is from the seasonal crops viz., paddy, banana, tapioca, plantation crops, coconut and rubber. As per Census 2001, 82.3 % of the population is concentrated in urban areas. The total area of the district is 1671 sq.km. It is a thickly populated district with a total population of 1.6 million with a density of 957 per sq.m. There are nine development blocks and four municipalities in the district. The normal rainfall in the district is 1302.5 mm. The average land holding is just 0.22 hectare. Small and marginal farmers constitute 99.4% of the total farmers holding 84.1% of the operational area.

Physiography:

Kanyakumari District extends from the Arabian Sea to the Western Ghats upto an elevation of 600m. Two distinct physiographic regions viz. the hill and 'elas' region and the plains are identifiable in this district. The hill and 'ela' region starts from 20 to 35km away from the coast. This region has an elevation of 100 to 600 m above MSL and consists of hills, knolls, valleys and plateaus. The low lying lands between hillocks and knolls are referred to as 'elas'. The 'elas' remain flooded during May-June to February - March and rice is the only crop cultivated there. The knolls around the 'elas' raise upto a height of about one to three metres and are planted with rubber, coconut, tapioca etc. The hills are cultivated with horticultural crops. The major parts of the hills are covered with tropical rain tree forests. The hill and 'ela' region receives an annual rainfall of above 1500 mm. Topography and agro climatic characteristic features based on the topographic and agro-climatic conditions the district can be divided into three regions. They are the uplands which comprising of hills and hill bases suitable for growing crops like rubber, cloves, cotton, millets, pulses, fruit trees, condiments and spices, nutmeg, pepper and pineapple; the middle lands

comprising of plains and valleys fit for growing crops like paddy, tapioca, banana and coconut; and the low lands comprising of the coastal belt ideal for growing coconut and cashew nuts.

Rainfall:

The annual average rainfall of the district is 1465 mm received in 64 rainy days. During the North-East monsoon, between October and December, a precipitation of 549 mm is received in 24 rainy days and during the South-West monsoon 537 mm is received from June to September in 27 rainy days. In summer, 332mm of rainfall is received in 11 rainy days between March and May. In winter 47mm is received between January and February in the rainy days. It also indicated that the peak period of South-west and North-east monsoons. The following table shows the average rainfall of Kanyakumari District for the fifty years from 1956 to 2006.

TABLE 1 RAINFALL IN KANYAKUMARI DISTRICT (Rainfall in mm.)

Sl. No.	Monsoon	1956-66	1966-76	1976-86	1986-96	1996-06
1.	South – West	803.9	608.6	504.9	507.6	368.2
2.	North – East	506.6	635.2	515.6	1087.0	580.8
3.	Winter Season	71.7	1.2	70.5	62.8	39.7
4.	Hot Weather Season	413.1	306.3	338.1	224.8	209.1
Total		1795.3	1551.3	1429.4	1882.2	1197.8

Land resources:

Soil in Kanyakumari District is mostly of the red loam variety. In Kanyakumari District three main soil groups are present. However on the sea coasts, the sandy type of soil prevails and near the mountain ranges gravelly soil is generally seen. In low lands there is neither white sand nor sandy loam, while in the mid lands and high lands there prevails fairly fertile soil of the fine type. The valley in the mid land has loamy clay soil with high sand content. In the mid lands, in general, the soil is clay loam of laterite origin with a mixture of gravel and sand. Laterite soils found at Thiruvattar, Killiyoor, Munchirai, Rajakamangalam and Thuckalay blocks. Red and alluvial soils are found at Agastheeswaram and Thovalai blocks.

Laterite soil predominates in the blocks of Thiruvattar, Munchirai, Kurunthencode, Rajakamangalam, Killiyoor, Thuckalay and Melpuram. Mixed types of red and alluvial soil are predominant in Agasteeswaram and Thovalai Blocks. Along

the coastal line there is a narrow belt of sandy coastal alluvial soil where coconut and rice are mainly cultivated. In the plains, deep red loam is observed. Along the hilly regions lateritic type of soil is present in which Tapioca, Rubber, Coconut and other spices are the main crops. The lateritic and red loam soils are poor to medium in fertility and coastal alluvial is high in fertility. The soils are sandy to sandy loam in texture. The soil pH is generally ranges from 4.5 to 8.0. In very small pockets, alkaline soils are observed in the villages of Madhavalayam, Vellamadam, Chenbagaramanputhur, Vendanarikulam etc. There is no saline soil in this district. The high acidity prevalent in the district is mainly due to the heavy rainfall and heavy leaching of basic salts in the hilly areas. The soils generally have freed drainage and exhibit a striking absence of horizon differentiation and also absence of salt or calcium carbonate accumulation. The soil nitrogen status is either low to medium while the soil phosphorus is medium and potassium is high. Based on the agro-climatic and topographic conditions, the district can be divided into three regions, namely the uplands which comprises of hills and hill bases suitable for growing crops like rubber, cloves, nutmeg, pepper and pineapple etc. The Middle comprising of plains and valleys fit for growing crops like paddy, tapioca, banana, coconut etc and the low lands comprising the coastal belt ideal for growing coconut, cashew etc. This District produces paddy, tapioca and oilseeds such as groundnut and coconut besides commercial crops like cashew, rubber, Fruits and spices. The important feature of this District is the production of offseason mangoes. Paddy is the main crop of this district. It is grown in two seasons. First crop is sown in the month of April to June (kannipoo) and second crop is raised in the month of September to October (kumba poo). Tapioca is raised as a subsidiary food crop in this district. The main planting season is April-May.

In some pockets, September to October planting is also done as second season crop. It is purely raised as rain fed crop in Kalkulam and Vilvancode Taluks and as irrigated crop in some area of Agasteeswaram Taluk of this district. Coconut is an important cash crop of this district. The main planting season is May to July. Pulses are raised in rice-fallow and as inter crop in tapioca. The important pulses are black gram, green gram, horse gram, cowpea and red gram. In the months of April to May and September to October pulses are grown as intercrop with tapioca. In the months of February to March pulses are raised as pure crop in rice-fallows. Vegetables are cultivated during January to February and July to August. Vegetable is also grown as 3rd crop after the harvest of 2nd crop paddy in some pockets of this District. Banana is cultivated mainly during March to May and September to October. Groundnut is raised during March to April and October to November as rain fed crop in small extent. In addition, pepper, cloves, areca nut, betel vine, cocoa, ginger, turmeric, arrowroot etc. is also grown in this district.

TABLE 2 EXPONENTIAL GROWTH RATES OF AREA UNDER CULTIVATION, PRODUCTION AND PRODUCTIVITY OF CROPS

	Paddy (in %)	Banana (in %)	Tapioca (in %)	Coconut (in %)	Rubber (in %)
Area under Cultivation	-0.36 (0.81)	0.53 (0.93)	-0.20 (0.81)	0.17 (0.98)	0.14 (0.42)
Production	-0.12 (0.09)	0.47 (0.80)	0.10 (0.18)	0.35 (0.46)	-0.06 (0.03)
Productivity	0.28 (0.41)	0.11 (0.15)	0.30 (0.61)	0.11 (0.10)	-0.38 (0.34)

Land Use Pattern:

Kanyakumari is a tiny District with total geographical area of 167199.99hectares. The land use pattern in Kanyakumari District is classified into nine broad categories. They are: the forest (unclassified forest area and reserve forest); the barren and uncultivable uses; non agricultural uses (includes buildings, roads, railway lines, rivers, canals, check dams, swamp area, social forestry and others); cultivable waste land; permanent pasture and grass land; other tree crops and cultivators; current fallow; other fallow; and net cultivated area. The area under irrigation is 24,000 hectares representing 63 percentage of the cultivated area. Rice is the predominant crop grown under irrigation, representing 42.6 percentage of the total area under irrigation. In the irrigated areas, two crops of rice are raised under irrigation and a third crop of pulse during summer, usually in rice fallows, rubber, coconut, condiments and spices, mango, pulses and tapioca are the main crops grown under rain fed conditions. Horticultural crops are cultivated in 44.0 percentage of the area with the major area under rubber. Coconut is another major crop of this District cultivated in 21 percentage of the total cultivated area. The land unsuited for cultivation forms 2.5 percentage and fallows suited for cultivation forms 0.08 percentage of the total available land.

TABLE 3 PRODUCTION STATUS CHANGE OVER LAST FORTY EIGHT YEARS

Commodity	1956-86 (mt)	1986-2006 (mt)
Food grains	50	206
Fruits	5	245
Oil seeds	12	41
Vegetables	10	72

Barren Lands:

In Kanyakumari District, 4001 hectares of land is under barren and uncultivable uses. This type of land is high in Thovalai block (1658 hectares) of Thovalai Taluk, Thuckalay block (710 hectares) of Kalkulam Taluk (1139 hectares) and Rajakamangalam block (509 hectares) of Agasteeswaram Taluk (998 hectares).

Non-Agricultural Uses

Area under this classification is 28,409 hectares of the total geographical area in 2001-02. In Kanyakumari District, 9036 hectares of land is under non agricultural uses in Agasteeswaram Taluk of which 4595 hectares belong to Agasteeswaram Block and the rest 4441 hectares is from Rajakamangalam Block. But in Kalkulam and Vilavancode Taluks, the land used for non agricultural uses is 7660 hectares and 6116 hectares respectively. In Thovalai Block, 5597 hectares of land is used for nonagricultural purposes.

TABLE 4 LAND USE PATTERN IN KANYAKUMARI DISTRICT

Sl. No.	Land Utilisation	Area in hectares
1.	Forest	4772.03
2.	Barren and Uncultivable Land	4000.831
3.	Land under Non-Agricultural use	28487.935
4.	Cultivable Waste	83.055
5.	Miscellaneous Tree Crops	623.653
6.	Total Cultivated area	87672.580
7.	Area cultivated more than once	9148.280
8.	Current fallow	644.455
9.	Other fallow	577.140

Cultivable Waste Land

The cultivable waste land area is 102 hectares of the total geographical area of Kanyakumari District in 1956-57. Thovalai is the one and only block or Taluk which has the area of 102 hectares cultivable waste land in the District.

Permanent Pasture and Other Grass Land

An extent of 104 hectares of the geographical area in Kanyakumari District falls under this category. Agasteeswaram is the block or Taluk which has the highest area of (101 hectares) permanent pasture and other grass land in Kanyakumari District.

Land under Other Tree Crops and Groves

The extent under this category during 1956-57 was 733 hectares of the geographical area of Kanyakumari District. In Kanyakumari District this type of land is available high in Agasteeswaram Taluk (333 hectares).

Current Fallow Land:

The area under current fallow land was 429 hectares of the geographical area of Kanyakumari District in 1956-57. This type of current fallow land is very high in Killiyoor block (194 hectares) in Vilavancode Taluk.

Net Area Cultivated:

Out of 1,67,200 hectares of the total geographical area in Kanyakumari District, 78,791 hectares of land was cultivated once with various crops during the year 1956-57 in which Agasteeswaram Taluk has the area of 16,477 hectares of the total geographical area of 27,755 hectares (i.e., 7711 hectares from Agasteeswaram Block and 8766 hectares from Rajakamangalam Block) and Thovalai Taluk or Block 8520 hectares of the total geographical area of 36,907 hectares. While in Kalkulam Taluk, 29,602 hectares of the total geographical area of 59,363 hectares (that is, 7,737 hectares in Kurunthancode Block, 9,487 hectares in Thuckalay Block and 12,378 hectares in Thiruvattar Block) and in Vilavancode Taluk, 24,192 hectares of the total geographical area of 43,175 hectares (that is, 5,536 hectares in Munchirai block, 6,399 hectares in Killiyoor Block and 12,257 hectares in Melpuram Block) of net land was cultivated.

Irrigated Area:

In Kanyakumari District, 28,662 hectares of land is irrigated by different sources. Agasteeswaram Block (5,516 hectares) and Thovalai Block (5,272 hectares) are the high irrigating blocks in the District while Agasteeswaram (9,259 hectares) and Kalkulam (8,888 hectares) Taluks have the high irrigated areas in the District. Kanyakumari District is endowed with five rivers and eight dams constructed across them. The rivers are Thamiraparani, Pazhayar, Valliar, Ponniavaikal and Paraliyar. The major river in the District is Thamiraparani, locally known as Kuzhithurai. This river has got two major distributaries namely, Kodayar and Paraliyar. There are many distributaries for Kodayar River of which Chittar I and Chittar II are the major projects. The Tamiraparani River originates in Western Ghats and the river confluences with the Arabian Sea near Thengapattanam. The Kodayar river basin is a basin having an area of 1533 square kilometers with a hilly area of 607 square kilometre. It is surrounded by Thamiraparani basin in the North, Nambiyar basin in the East and Neyyar basin of Kerala state in the West. The basin has

been divided into six sub basins namely, Pechiparai; Perunchani; Chittar; Kuzhithuraiyar; Valliyar; and Pazhayar. The main irrigation channels of Kodayar System are: KLBC canal; Thoivalai channel; Ananthanar channel; Padmanabhapuram Puthanar channel (P.P. channel); Pattanamkal channel; Pazhayar river; Nanchilnad Puthanar channel (N.Pchannel); Radhapuram channel; Thirparappu channel; and Aruvikarai channel. Ananthanar channel starts at Surulode and runs to a length of 24 kilometres. There are nine branches to this channel. The total ayacut of this channel is 4452hectares. Thoivalai channel starts at Chellanthurithi and runs to a length of 48.400kilometres. This channel branches into two. They are the M.M. channel; and the Nilapparai channel. The Radhapuram channel starts at Nilapparai head works and runs to a length of 28.800 kilometres. The total ayacut of Thoivalai channel is 5208.00hectares and that of Radhapuram channel is 6683.00 hectares; N.P. channel off takes from Chattuputhur anicut and runs to a length of 38.400 kilometers. The total ayacut of this channel is 3640 hectares. P.P. channel runs to a length of 128.77 kilometres and 819 tanks are benefited. The total ayacut benefited is 8275 hectares. The dams in the District are Pechipparai dam, Perunchani dam, Pandiyandam, Puthen dam, Poigai dam, Mampalathar dam, Pothigai dam, Chittar dam-I and Chittardam-II.

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Marriage Laws and Customs in India

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Abstract

The History of India is most eloquent regarding the unique achievements of illustrious women in the fields of learning, statesmanship and valour. However, when it comes to considering the status of women in general, one is apt to feel quite disheartened. The status of women has until the 19th century been one of utter dependence and subjection to man. The climax of this spirit is manifested in the practice of sati. History records hundreds of instances of women who cheerfully embraced the consuming flames of the Chita subsequent to the death of their husbands. Such were the women of India, included with superlative qualities of the mind which make a modern women pause and think for a while.

During the Vedic age women enjoyed more or less the same rights as were exercised by men. Women were educated, they had the freedom to exercise their own choice for their marriage, the age of their marriage being normally 16 to 18 years. They used to perform religious rites, receive and impart spiritual instruction and were entitled to be owners of property.

Frequent wars and invasions created an atmosphere of unrest and the status of women began to deteriorate. Leaders of successive generations upheld more and more conservative views towards women by advocating early marriages so much so that the failure to arrange the marriage of a girl an attainment of puberty was declared sin on the part of the father. With all this, child marriage became a well established practice. Women were denied the right to perform religious ceremonies. With these unfortunate developments in public opinion the once enlightened women herself became a blind follower to whatever was preached to her under the pretext of religion. Things did not stop there but a social persecution so to say grew up in the form of spiritual injunction by prohibiting widows from re-marrying.

Words would fail to describe the sad plight of a child – widow in general who was looked upon as one cursed and inauspicious, as a life – long slave in the family and denied participation in any ceremony. Men were allowed to marry more than once even during the life-time of the first wife, while denying the same right to a child –widow. Deeply sored by to the sad plight of child-widows and the practice prohibiting widow re-marriage, Gandhiji led a protest against these evil practices refusing to recognize a child-widow at all whom he termed as “VidhwaKumari” and pleading that one who could not understand the implications of marriage due to infancy could not be considered as having been married and as such it was the duty of the father of a child-widow to get her remarried. How sad that the heart rending agonies of a child – widow and the victims of sati should have marred the annals of Indian History for several centuries until this great injustice was finally eradicated in the 19th century as a result of enlightened public opinion.

During this period women also lost their property rights, which were equal to those of men during the vedic period. It was only after 5th century A.D that some of the leaders upheld the claim of women to inherit and hold property. In spite of the divergence of opinion among these commentators over certain issues, their views helped in improving the economic status of women though gradually by 12th century A.D.

This was the position of Indian women up to the modern age. Someone has said “Freedom was for men only and was only grammatically feminine”. How true these words sound in the context of the Indian women of the past and the unforgettable declaration of Man. “A woman does not deserve freedom”. Ultimately after a long lapse of time the advent of the 19th century ushered in a New Era for the liberation of Women. LokmanyaTilak, Raja Ram Mohan Roy, mahatma Gandhi and LalLajpatrai became the pioneer champions of new social order which implied rights and liberties in favour of women.

PanditaRamabai, herself a widow with her life dedicated to the cause of widow’s uplift and women’s education, declared in the midst of stern opposition from orthodox critics that even if the entire Hindu Society and the whole of India be against her she would not turn away from her cherished cause. Thus public opinion was aroused and people were set to think in terms of a new social system as a result of which the much needed legal measures towards social reforms were passed as the sati Regulation Act in Bengal and Madras in 1830, the Widow Remarriage Act in 1956 and the child marriage Restraint Act in the state of Baroda in 1904 and the central Act in 1929. The Foreign missionaries and educationists too had a share in the cause of women’s education.

The 20th century witnessed the long drawn –out movement for freedom. Women, though yet unaccustomed to life outside the house, on hearing the clarion call of the father of the Nation Gandhiji threw in their lot with the freedom fighters cheerfully courting arrests and imprisonments.

Thus women proved their worth in fighting for the cause of freedom. First came political rights – the right to vote, to contest elections and to hold offices. “No discrimination shall be on grounds merely of sex, religion, caste, place of birth” declares the constitution of India thereby conferring on women an equal status with men.

After political rights, legislation conferring social and economic rights followed. This meant drastic and revolutionary changes in the existing Hindu Law which was a mass of rules differing from school to school. The urgent need was, therefore, the formulation of a uniform law. For this purpose a committee was constituted under the chairmanship of Sri Beregaharsing Rao in 1941 which framed the Hindu code Bill. Later on it was decided to bring out the Bill in piecemeal legislation instead of one single statute. The Hindu code Bill ultimately found its way to the statute Book through the parliament in the form of the Hindu marriage Act, 1955, the Hindu succession Act 1956, the Hindu Minority and Guardianship act, 1956, and the Hindu Adoptions and Maintenance Act 1956.

Another important piece of legislation is the special marriage Act of 1954 which provides a special form of marriage for persons who may belong to different communities with provision for Divorce. Judicial separation and Nullity. It supersedes the special marriage Act of 1894 which sought to remove the barriers of caste in respect of inter-caste marriage among Hindus, Sikhs, Jains and Buddhists.

The law governing Muslims as in any other Muslim country in Asia owes its source to the precepts in the Quran, Ahadis, Ijmaa – decisions by the following prophet. The practice of polygamy and an unfettered right to divorce on the part of the husband tended to make the life of a Muslim wife one of subordination in society. Now a Muslim wife also has a right of divorce by virtue of the Dissolution of Muslim Marriage Act of 1939. In respect of inheritance, however, the Muslim law has been generous towards female heirs.

The law that governs the Christian community in respect of marriage is the Indian Divorce Act of 1869 and to Christian marriage Act of 1892. In matters of successor the Christians are governed by the Indian succession Act of 1925. The same Act is applicable to the Parsi Community in matters of succession and the Parsi Marriage and Dissolution Act of 1936 in respect of matrimonial disputes.

Thus even within our democracy, the different personal laws operate at different wave-lengths, some perpetuating injustice, inequality and greater hardship to women of one community than to the other. Article 44 of the constitution of India, through falling under the purview of Directive principles of state policy does spell out the intentions of the makers of our constitution that the ultimate endeavour is “to secure for the citizens a uniform civil code throughout the territory of India.

Conclusion

Democracy in India rests in the unity of its people and their strength. Secularism is one way to achieve this goal, so also a unified system of civil which in turn will have to scrape off the variety of laws governing marriage and inheritance to day. Forces of disintegration, discrimination and injustice will evaporate into nothingness, the moment a uniform codified law is applied to all the communities alike in India. The immediate beneficiaries will be the women and the society at large.

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N.S.S MOVEMENT IN SOUTH TRAVANCORE

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Each and every society has their own organizations entrusted with the duty of defending their own group interest. The rapid socio economic transformation taking place in the Travancore society compelled the different caste groups to organize themselves under the communal organizations. The impact of Brahmin domination enforced the savarna communities to attempt towards communal solidarity whereas the awareness created by the European missionaries influenced the untouchable communities and they organized under caste organizations. Thus from the end of 19th century caste sangams were organized by the sambhavers, Nadars, and Vellalas of south Travancore. The Exhavas of south Travancore rallied under the spiritual guidance of sreeNarayana Guru and accepted sreeNarayana Dharma ParipalanaYogam as their communal organization. Similarly the Nayars of south Travancore came. Under the organizational frame works of the Nayar Service Society and worked for the N.S.S Movement. It is felt that 31st October 1914 was an auspicious day for the Nayars of Kerala, since on that day the N.S.S was founded at Changanacherry. The historical event took place at the house of MannathuPadmanabhanPillai. Along with Padmanabhan thirteen Nayar men starting in front of a lighted oil lamp in the Mannathu house took the vow saying “I shall work for the progress of the N.S.S. In doing so I shall not wound the feelings of men of other faith. I dedicate myself to the betterment of the society and live according to the principles set by it, I do solemnly swear this true, true, true...”

Early Organisations

Malayalee Social Union- Malayalee Sabha

Nayars had no organization of their own up to the first half of 19th century. The lovers of the Nayar community who were conscious of the renaissance of their society formed the first organization in this line. In 1877 an organization known as Malayalee Social Union was formed at Thiruvananthapuram. This organization was active till 1881. In 1884, Malayalee Social Union was converted as Malayali Sabha and the organization was re-organised under the leadership of Sri.C.KrishnaPillai. Malayali Sabha concentrated in extending financial aid to poor students, spreading western education and introducing welfare programmes. During the initial stage it was kept away from politics. But gradually it interfered in politics also. Gradually Malayali Sabha became the nerve centre of political thoughts in Travancore. It took up several social welfare measures intended for the up-lift of weaker sections of the society. Their programmes had a national vision and broad mindedness years. Malayali Sabha was headed by famous personalities like C.KrishnaPillai, C.V. Raman Pillai, G.P.Pillai, C.SankaranNayar and P.Ayyappan Pillai.⁵

Keraleeya Nayar Samajam

Keraleeya Nayar Samajam was a unified organization of the early Nayar Samajams scattered over various regions of Travancore.⁶ It was the result of the struggles organized by the Keraleeya Nayar Samajam that the Government appointed Govinda Pillai Commission to submit report for the changes to be made in the matrilineal system of inheritance. The Nayar Regulation Bill of 1911 was enacted and passed through amendments based on the report of the above Commission. Keraleeya Nayar Samajam gave a strong voice, high thinking and deep insight to a society, which was grouping in darkness for the last several decades.

Prof.E.J.Thomas records that Keraleeya Nayar Samajam succeeded in giving a clear picture of the backwardness of Nayars in the field of education, finance and politics. Nayars came forward to unite for a common cause by setting a side their narrow differences between sub – castes. Though Keraleeya Nayar Samajam did not last long, their efforts to bring sub-castes to the Nayar community proved beneficial in the later years.⁷

Nayar Bhirithyajana Sangham

31st October 1914 witnessed the birth of a great event in the history of Kerala, the birth of Nayar Bhirithyajana Sangham that was transformed as Nayar Service Society after one year. It had its origin at Mannathu Bhavanam (House of Mannathu Padmanabhan) of perunna, Changanacherry.⁸ Mannathu Padmanabhan and Sri.K.Kelappan along with his twelve friends sat in front of a holy light lit by his mother Parvathyamma and held a brain storming discussion, which paved the way for the formation of great movement in Kerala.

The Nayar Bhirithyajana Sangham was formed under the leadership of Sri. K.Kelappan and Mannathu Padmanabhan on 31, October 1914 (Thulam 15, 1090 –ME).⁹ The Nayar Bhirithyajana Sangham was formed in line with the Servants of Indian Society. It was through the sincere and tireless efforts of the lovers of the Nayar community that the public awareness activities, which were part and parcel of the Indian National Movement, led by Gopalakrishna Gokhale reached Kerala. The main activities of Nayar Bhirithyajana Sangham in the early days were to enroll volunteers for the service of the society, to spread education, loyalty to nation and god worship among people, to end the social evils etc. The activities of Nayar Bhirithyajana Sangham were extended to Malabar which was also under the leadership of Sri. K.Kelappan, the president of the Sangham.¹⁰

The holy light lit from the MannathuBhavanam on 31, October 1914 spread its light throughout Kerala. It became the sprit, energy and leading force of majority of people. The social renaissance movement of Kerala had its birth from this holy light. It eradicated the dirt and darkness from the minds of the people and society. It became the guiding force of the social renaissance movement.¹¹

The N.S.S held the motto of service to the community in general and the Nayars in particulars. The objective of the N.S.S was eradicated on the barriers of caste, the abolition of old decadent and wasteful practices, and bringing reforms in the traditional matrilineal system, of inheritance.¹² In summary the chief aims were to change the matrilineal system of inheritance which had already started to degenerate in the Nayar Community, to strive for equal partition and the legalization of the Sambandham and to start schools and other institutions to compete with other communal organizations.¹³

Another important event in the history of Nayar Service Society also took place in July 1915. Iravikurup of Nedamel house and Narayanan Nayar of Kunnappally donated eighty seven acres of 1 and in Karukachal, to the Nayar Service Society. The new fields of work opened by the society and the increasing need for panchayat work demanded more and more of MannathuPadmanabhan's time and efforts. When the interest of people in the working of Nayar Service Society increased, the important members of Nayar Community began to associate with Society.¹⁴ The next year was a very busy one for the workers of Nayar Service Society. Though Nayar Service Society had its head quarters at Changanacherry, its founders and workers had aimed to make it a society spreading all over Kerala.¹⁵

In the first ten years of its growth the Nayar Service Society progressed in many fields. The Society started a magazine, Service in 1919. This publication helped in spreading the ideals of Nayars Service Society, any matter which would help the progress of Nayar Community was given special place in the service. The workers of this society became aware of the need to make it an approved organization. So the society was registered according to Travancore Companies' Act on 30 July 1925. Hence some restrictions were imposed on matters of membership. In the early stage each member of the society had to pay twelve rupees. When the society was registered, the membership became categorized into two types: there were permanent members and life members. One who a life member had to donate a sum of not less than five hundred rupees. When sixty percent of members agreed, one could be made life member without paying anything.¹⁶

The administration of Nayar Service Society was perfectly democratic. The representative of the karayogams and individual members elected the Director. Board Members, President, Secretary, and Treasurer were elected by the members themselves. The Board of Directors selected a council of five members including the secretary and the president for the day-to-day administration of the Nayar Service Society including affairs connected with the capital of fund collection of Nayar Service Society.¹⁷

Local Administration of N.S.S Karayogam

"Karayogam denotes an association of Nayars, established in a kara by the service Society, and includes any organization affiliated to the Society."¹⁸ In the organizational set up N.S.S., karayogams constitute the lowest unit. If there is a heavy increase in population, the number of karayogams in a particular kara can be increased.

In the words of mannathupadmanabhan, "the karayogams from the basis of N.S.S organization. If the N.S.S can be compared to a huge tree, the karayogams forms its roots. The 'N.S.S. tree' has managed to service in the midst of several storms mainly on account of the strength of it in karayogam roots."¹⁹ Each karayogam is a self – governing or autonomous unit, whose administration and management is looked by its own members. The top hierarchy of N.S.S has only nominal control, ones the karayogams through it has the responsibility to guide the activities of the lowest in the right direction.²⁰

Major objectives of Karayogams

1. To create units Self respect, self sufficiency, mutual trust, fraternity etc., among its members.
2. To organize and work as a member of N.S.S following its rules and regulations for the unity and progress of the Nayar community.²¹
3. To modernize and economise the old customs and practice relating to religion and community.
4. To enhance the economic conditions of the karayogam in general and members in particular.
5. To educate the members regarding agriculture, trade, handicrafts etc.
6. To create proper knowledge of religion with a view to purity of life.
7. To establish and manage the necessary schools, libraries orphanages, childcare centres, temples, hospitals, cooperative societies, factories, estates etc.²²
8. To take necessary steps for storing water, improvement of facilities like transportation, sanitation, agriculture etc. within the universe of the karayogam.
9. To act as mediation in setting disputes between or among the members regarding partition, agriculture etc.
10. To work as much as possible for the friendly relation with other communities and also for the welfare of the poor.

Membership

A Karayogam should be registered as a member of the service society by paying the membership fee of Rs.100/-. The karayogams are also members of the Taluk unions, created under the rules of the service society. Each karayogam has to select and send two members to the general body of the respective taluk union for term of three years. The Registrar of the N.S.S. Karayogams has the right to cancel the membership of a karayogam or not permit a karayogam from taking membership in the Taluk union. A nominal supervision fee has to be remitted annually to the Taluk union, but a minor share of its goes to the organization wing of N.S.S. Head office workers.²³

Any Nayar male/female who has completed the age of 18 years, who is having normal intelligence and who is a permanent resident within the territorial limit of the karayogam has the right to become its members.²⁴ A karayogam has two kinds of members, house representative (Head of the family) and individual representative (Individuals others than house representations). Hindus other than Nayars who are will wishes of N.S.S are also permitted to become members of N.S.S. karayogam. But this provision remains mostly mutual, in nature.

Adminsitration of Karayogams

The administration of each karayogam is carried on by a karayogams committee elected by its general body from among its members for a term of three years. The General Body elects a president, secretary form among the members of the committee and also the general body should meet atleast once in a month. All decisions are taken by a majority vote. When there is a tie, the president exercises his casting vote. The general body has the power to remove the committee members from office.²⁵ The General body of the karayogams conducts election for three purpose.

1. To the committee of the Karayogam
2. To an electoral members, is member to the electoral roll of the N.S.S general body.
3. To Select two members to the general body of the Taluk Union.

The Karayogam should send the annual report of income and expenditure to the Taluk union and also to the office of the Karayogam Registrar. The NSS council members, Registrar, Inspector, Committee members of the union and group union or any one who is specially authorized by the karayogam. The registrar has the right to inspect the accounts, store etc. of the karayogam.²⁶

Taluk Unions

These are intermediary structures linking the grass -root karayogams with the head quarters of the N.S.S Taluk union. (Talukkarayoga union) It means an association consisting of the representatives of karayogams elected the under the Article of Association for the administration of Karayogams.²⁷ At present there are 57 Taluk unions all over Kerala. The karayogams which fall within the territorial limit of the Taluk union are recognized by the society as members of the union.

Income²⁸

- a. Admission fees of members
- b. Monthly subscription
- c. Contribution relating to marriage
- d. Contribution relating to death
- e.
 1. House warming
 2. Naming
 3. First rice - giving
 4. Birth-day contribution
- f. Pidiyari (a handful of rice kept apart for N.S.S every day, in a separate container, in each house and collected by the karayogam at the end of the month).
- g. First harvest - agricultural contribution
- h. KettuTengu, Kettukarmuk, Kettukodi (trees identified N.S.S collection from its yield)
- i. Balance of Karayogam, income from land, Agriculture, business, Commerce etc.
- j. Special collection in connection with Onam, Vishu etc.
- k. Special Contributions
- l. Income from temple, school, library etc

Nayar Service Society did not aim at active politics. Yet the secretary and other workers of the society were forced to take active part in election propaganda. In 1921 the president of the Nayar Service Society, ChanganacherryParameswaranPillai was a candidate to the legislative assembly. It was a fortune for the Nayars.²⁹ When the society was founded in 1914, casteism continued to be an ugly social institution in the princely state of Travancore. Different sub castes within the Nayar community observed untouchability and pollution. This caste feeling kept the Nayars aloof from other communal groups.³⁰In schools and public places they stood away from the lower castes. When a boy returned from school, he was asked to take a bath first and only then to enter his home. The caste identity and the travelling restrictions on the roads created tensions and ill-feelings in their social life. At this point N.S.S. decided to play a leadership role to mitigate the prejudices. To set an example, Padmanabhan himself ate with a low caste man of the pulaya community.³¹In his leadership role to fight against the caste system, the N.S.S. got an effective support from Nayar leaders like ChattampiSwamikal and other leaders like Gandhi and SreeNarayana Guru. Inspired by the Indian National Congress, the society decided to work, for the eradication of the caste system. Under the leadership of Padmanabhan the N.S.S. took part in the Vaikkam Satyagraha on November 1, 1924. One of the high lights of the

Satyagraha was the Savarna Jatha.³² Organised and led by the N.S.S. general secretary, the Vaikkam Satyagraha and the Savarna Jatha helped to influence public opinion in the state in favour of the temple entry for the low caste people to worship. While a majority of the public was in favour of temple entry the Brahmins objected to it. In order to accomplish freedom of worship for all Hindus irrespective of their castes, the N.S.S. continued its campaign in various parts of Kerala.³³

The temple entry proclamation of 1936, effected a silent and bloodless revolution in Hindu society of Kerala.³⁴ Though this action it was made possible for all Hindus including the all lower castes to enter the Sri Padmanabha Swami temple of Trivandrum and worship together. Padmanabha notes in his Political words that what was achieved cannot be adequately described even by Vallathol a poet Laureate of Kerala. One of the chief aims of the N.S.S. was to bring reforms in the traditional matrilineal system of inheritance. The N.S.S. wanted this reform because in recent times, the joint family system had failed to work harmoniously.³⁴ Prior to the founding of the N.S.S. the Nayar leaders like Changanacherry Pillai introduced a bill suggesting the partition of thavazhis. This known as the first Nayar Act of 1912. Because it gave provisions only for the thavazhi partition most of the liberal leaders did not accept it.³⁵

When the first Nayar Act was failed to work out another Nayar Act was proposed under the leadership of Padmanabhan. This was enacted in 1925. In this act provision was made not only for the thavazhi partition but it provided also for equal sharing of the tharavad property for all the tharavad members. The act also made polygamy illegal. It prohibited the marriage of a female under sixteen years of age. This age limit stopped the traditional custom of marriage in talikettu form, particularly of a girl before puberty. Following the Nayar Act of 1925 in Travancore another Nayar Regulation Act was introduced in Cochin in 1938. This Nayar Act impressed all the previous Nayar Acts and completely terminated the matrilineal system in Kerala.³⁶

In the pattern of Christian Medical Mission Hospitals, the N.S.S. also started hospitals in important centres. The activities of N.S.S. extended into various fields. Padmanabhan cherished the idea of providing medical services to the community. Many medical missions were introduced. The main aim of the mission was to render free medical service to the poor.³⁷

Another chief aim of the N.S.S. was to start a few English high schools. Soon after the founding of the society the general secretary began to concentrate its attention towards fulfilling the goal of establishing educational institutions.³⁸ The N.S.S. was very much aware of the value of education to boost the economic and social conditions of Nayers. The Keraleeya Nayar Samajam also started schools in different parts of Travancore. In 1924, the total number of schools owned by the N.S.S. were five and the total number of students in those institutions were only 1063, In 1944 these were 53 and 11623 respectively.³⁹

The first college of N.S.S. was started at Changanacherry in July 1947 only with a Pre-University class.⁴⁰ This was granted to the N.S.S. by C.P. Ramaswamy Iyer who wanted the Nayar Community to support him. The Christians were against a Nayar college at Changanacherry as already there was one under the Christian management. They naturally thought that one was to undermine the Christian interests and resisted it through the press and platforms, As the resistance mounted day by day, C.P. Ramaswamy Iyer proposed to Mannathu Padmanabhan an alternative plan which was ultimately agreed upon. The agreements were, 1). The main college of the N.S.S. must be shifted to Trivandrum. 2). Forty six acres land will be acquired by government and handed over to the N.S.S. freely). A first grade college was to be started at Trivandrum and in Changanacherry with a Pre University college. The Government agreed to give five Lakhs of rupees as donation to start the college. This favour of C.P. Ramaswamy Iyer to N.S.S. was probably to win the N.S.S. Mannathu Padmanabhan. He was ready to take as much favour as possible to nourish the N.S.S. even though he was not at all ready to sacrifice his ideology.⁴¹ Sir C.P. Ramaswamy Iyer could not do much, about this agreement as he left Travancore due to popular agitation.

The popular ministry formed by Pattam A. Thanu Pillai after independence executed the government agreement with the N.S.S.⁴²

M. Padmanabhan who was a thorough Gandhijian, a nationalist, a man who worked hard for the emancipation of the downtrodden and a social revolutionary and also known as the father of N.S.S. He says "My God and Goddess and very thing is N.S.S."⁴³

Another important achievement of the Nayar Service Society was the laying of sound foundation of the Society.⁴⁴ Mannathu founded many funds for the Nayar Service Society. The permanent fund, Education fund and college fund are some of them. Nayar Service Society aimed to introduce industries through co-operative societies of joint stock companies. The most important industrial venture by the Mannam society is Mannam sugar mills. A Co-operative society was formed in 1960 for the management of the sugar mill. The Nayar Service Society had rendered great service to temples with an aim to develop the numerous temples which were decaying due to difference of opinion between members of the administrative committee or their in difference, the society began a Devaswom Corporation. The Nayar Service Society took over the administration of many ancient and neglected temples and restored their prominence and prosperity.⁴⁵

In temple entry movement, struggle for abolition of matrilineal system of inheritance, educational activities and re-conversion propaganda, the N.S.S. played a pioneer role. In south Travancore the Nayers were organized under Karayogams and came under the stream of N.S.S. activities.⁴⁶ All Nayar quarters of south Travancore rallied under the communal unit in the village level and made commendable mobilization process in support of the N.S.S. Movement.

The different socio-economic background that emerged out of the Vellala Regulation of 1926, induced the enlightened vellala youths to support the social movements of the untouchable communities. But the Nayars of south Travancore failed to encourage such depressed class movements which altogether worked against the socio-political position of the Nayars. Further the N.S.S challenged the Christian movement successfully in North Travancore and obtained considerable progress in the educational activities.

As the L.M.S emerged to be a strong socio-religious force in South Travancore, the L.M.S converts spearheaded an avarna movement mainly against the Nayar dominance. But the Nayars practically failed to cope with the new situation and attempted in vain for the re-conversion and solidarity move among the Hindus.⁴⁷This enables the other popular savarna community namely the Nanjilnadvellalas to organize movement and occupied a pre-eminent socio-economic position in south Travancore. Evidently the N.S.S movement in south Travancore failed to protect the interest of the Nayars which led to the disintegration of the social exclusiveness and traditional orders.

The present Condition of NSS in south Travancore (Modern Kanyakumari District)

The NSS in kanyakumari district was started in 24.12.1995. It became a registered body in 1996. (The Reg. No.47/96) The district office bearers were, advocate Sreekumar (president), Mr.N.Raghavan Nair (General Secretary), Mr.M.BalakrishnanNayar (Treasurer) as on 2000. The important karayogams were at, Nagercoil, Padmanabhapuram, Suchindrum, Munchirai, Thiruvattar etc.

Regulation and Functions

The General body meeting of the N.S.S will be conducted twice or thrice in a year. Now the office of the district organization functioning at Chankankadai.

Each karayogam meet twice in a month. The district executive committee met once in a month during the last Saturday. They aimed to create more funds for their society and to help the poor families in this society.

Each karayogam members entered in to canvass for the accumulation of the members from their areas. The admission fees is collected from each member 25 rupees as entrance fees. Then five rupees collected as monthly subscription.

Services of the Society

Their main aim to promote the socio economic cultural condition of the Nayar society.

Social

The NSS in Kanyakumari District gave help in monetary level to the poor families for their marriage purpose rupees 2000 to 3000/- These family members should be the member of the karayogam.

In case of death in a poor family the NSS donate rupees 500 for that purpose. This amount paid those family even not a member in the Karayogam.

During the marriage function of the member's family, the N.S.S done free service for the successful completion of that function. While they serve in the dining hall they wore NSS pages. For this free service the wedding family should pay rupees hundred towards the marriage registration fees to the NSS.

Educational

The only (aided) NSS college in south Travancore is sreeAyyappa College for Women at Chankankadai, near Nagercoil.

To promote educational qualities the district NSS announced prizes for getting 1st rank in SSLC and HSC examination among the Nayar families. Each prize winners will be getting 1000 rupees as cash award. These prizes could be donated by V.I.P. ies among the N.S.S

This was first started during June 1996 at their General body meeting held at Nagercoil. The Donors were Mr.V.Sreekumar, District President and Mr.Thangappan Nair from Krishnan Kovil. Thus the Nayar Service Society rendered meritorious services for the socio-cultural development of the people of Travancore.

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OUTER CORRIDOR OF THE STHANUMALAYAN TEMPLE SUCHINDRAM

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Introduction

Suchindram is a village located about 13 km from kanyakumari and 7 km from Nagercoil. Temples are the greatest contribution of society to the civilization. Tamil people have possessed advanced knowledge of construction of temples over hundreds of years. It has four outer corridors called prakara, though there are entrances on the four sides of the temple, the eastern entrances through the Raja Gopuram is normally used by the devotees. This article deals about the outer corridor of the Sthanumalayan Temple.

Sthanumalayan Temple-A Glance

Suchindram is an important pilgrim centre and the site of the famous Sthanumalayan Temple. Sthanumalayan Temple is situated in this holy place. The temple construction was starting from ninth century A.D.¹ At karkadu near suchindram, there exists one stone inscription which dated as belonging to Pandiyan Maran chadayan who ruled during the period 880-900.A.D. This inscription gives details of offering given by him to the temple. Since then the construction of the temple had been continuing for almost 1000 years 1888 A.D.² by the king Moolam Thirunal of Travancore. It is closely associated with three important hindu Gods Namely Siva(Thanu), Vishnu(maal), Brahmma(Ayan), presenting together as a lingam in the Sanctum of the temple. The length of the southern corridor is 91.81m, western corridor 68.1m, and eastern corridor is 55.82m, and the northern corridor is 85.71m. Through there are entrances on the four sides of the temple, the eastern entrance through the Raja Gopuram is normally used by the devotees

Dhakshinamoorthy

On entering the eastern corridor from Oonjal mandapa, we see the shrine of Dhakshinamoorthy located on the southern side of the Oonjal mandapa. Here the god is yoga Dhakshinamoorthy facing south. This sculpture is very old having four hands; front right hand in sinmudra left hand having palm leaves, rear right hand holding a lotus, and rear left hand having a snake. He has lot of ornaments on his neck, chest, hip, and jadamadugam. The height of the image is about 61.cm the shrine of Dhakshinamoorthy is so located that all the devotees entering the temple, worship Dhakshinamoorthy first before embarking on worshipping of other Gods.³

Kontraidainathar

The shrine of Kontraidainathar is located very closed to the Dhakshinamoorthy shrine on the eastern corridor facing west towards the sanctum. There is belief at Kontraidainathar is the oldest sanctum. The deity in the form of linga under the kontrai tree. Kontrai tree is the Sthala Vruksha or holy tree of suchindram temple. At present there is no kontrai tree are visible in the kontraidainathar. However the tree is very old and the tree has been the nucleus for the development of the temple. The present temple of kontraidainathar is reported to have been constructed in the 12th century A.D.⁴

Vasantha mandapa

Before turing to the southern corridor from the eastern corridor there is one elegantly constructed mandapa called as Vasantha mandapa on right side of the eastern corridor. The mandapa is 7.3 m long and 6.63 m wide. there is a raised stone plat form of size 5.8 m long 5.03 m wide and 1.07 m height in the middle of the Vasantha Mandapa. Devotees after prayer to the

navagraha and the Rasis by lighting earthen lamps with ghee.⁵ There is a belief among the local people that is Vasantha Mandapa was built by one lady Muthukutty Malayamma from parakai village near suchindram probably before 1835 A.D.⁶

Neelakanta Vinayagar

One can see from the Vasantha Mandapa the shrine of Neelakanta vinayagar facing and abutting the mandapa. This Vinayagar is also called as mukkini vinayagar. The height of the image is 183 cms.⁷ It is believed that shrine constructed by purushothama Neelakanta from therkuman, a place very close to suchindram in the year 1587 A.D. There is a porch of size 3.2m long and 191cms wide in front of the small temple. It has hands each hand holding different implements. There is one more vinayagar of 30c height of the feet of the main doity.⁸

Gankalanatha:

Close to Neelakanta Vinayagar temple there is an open area where in there is a small temple for Gankalanathar. It is believed that this temple was consructed by sivagnanam f seethapal a village, near Boothapandi in the year 1819 A.D. The Gankalanathar is a bronze I do belonging to lated chola period and is of 75 cm height with a snake coiling the body. Gankalanathar is having four hands he is sporting jadamagudam with crescent moon.

Kailasathu Mahadevar:

A very old Siva Shrine called kailasathu mahadhevar is seen son the northern side of southern corridor. This shrine is considered as belonging to a period after considered as belonging to a period after Kontraiadonathar shrine.⁹ which is believed as the earliest place of worship in suchindram. The Kailasathu mahadevar shrine is situated on a level higher than the sanctum of sthanumalayan. This deity is noted in the epigraph as Mahadevar and Emperuman. The shrine is constructed at a height of 3.05m from the ground level on a huge place of rock. This rock face contains numerous vattelluthu and tamil inscriptions. The earliest inscriptions found here belongs to 1246 A.D. This shrine is an amalgamation of different types of construction including that of vijayanagara. On the top of the sanctum there are figures of Ganabathy on the west, Dhakshinamurhi on the south, Siva on the east and Brahma on the north.¹⁰

Cheravasal Sastha:

There is one small shrine for god Sastha with a name cheravasal Sastha. However the local people consider this as Hariharaputhra. This temple is believed to have been constructed between 1479 A.D and 1546 A.D. The Sastha is carved out of granite facing east and sitting on a plat form. The left leg is folded and the right leg is hanging. This charavasal sastha shrine has sculptures of vinayagan and Nager.

Ramaswaamy:

A small shrine for lord Ramaswamy is situated in the North West corner of the northern corridor and facing east. Sree Rama is giving dharshan to shree Anjanayar standing majestically on the eastern end of the corridor sree Rama and seetha are sitting on a platform in sukasana posture along with Anjaneyar and Lakshmana.¹¹

Subramania Swamy:

The shrine for lord Subramania swamy is located on the southern side of northern corridor. The shrine has Artha mandapa and a small portico apart from the sanctum Sanctorum. The size of the artha mandapa is 6.7m long and 305m wide. It is called as Elianainar mandapa and was used for meetings of yoga karar in the earlier days. This mandapa is believed to have been constructed in 1600 A.D. Information about this shrine is found in one stone inscription dated 1238 A.D, which is in a dilapidated condition.¹²

Jayantheeswara group of Shrines:

Behind the Subramania Swamy shrine, there is a group of very small shrines called Jayantheeswara shrines. The local people call these as pancha pandavas temples representing the five pandavar kings namely Dharma, Bihima, Arjunan, Nakulan and Sahadevan and one for panjali. It may be noted that Jayanthan is the son of lord Indra, who worshipped the sthanumalayam to get rid of his sins. Jayanthan has no representation in the group of shrines.¹³

Kaalabairavar

Shrine for kalabairavar is situated in the middle of the northern Corridor and on the left side of the north entrance to the main temple. The height of the kaalabairavar figure is about 107 cm in standing posture. He is facing south with his dog as his companion. It is a custom devotees entering the temple from northern entrance should after prayer to Kaalabairavar first as he is considered as the guardian deity of the temple.¹⁴

Aram valartha Amman

A shrine for Aram Valartha Amman is located on the southern side of the northern corridor. The base of this shrine is about 137 cms height from the ground. This consists of an entrance porch and a garpa graham. It is said that Aram Valartha Nayagi is the daughter of Palliarai Nachiar from Therur, a village located north of suchindram. She was a staunch devotee of sthanumalayan. the date of union with the God is 16th day of Tamil month masai in the year 619 of kollam year (1444 A.D). There is a corroborative evidence for this incident in a palm leaf record of 1758 A.D. A part of the expenditure for conducting this celestial wedding is being met by the family of Aram Nalartha Nayahi.¹⁵

Lord Anjaneyar (Hanuman)

The Anjaneyar of the suchindram temple standing majestically tall at 4.98 m is one among such images. This image is carved out of a single stone and is covered with very intricate carvings showing the exceptional skill of the sculptor. This viswaroopa figure of lord Anjaneyar is touching the western wall of the chitrasabha. There is provision of steps to go near the top of Anjaneyar enabling performance of apishagam, garlanding and decorating the huge statue.¹⁶ After 58 years of idling, the idol of Sree Anjaneyar was installed on the first days of the Tamil month chithirai in 1930.A.D. At present the Anjaneyars Jayanthi-birth day of Lord Anjaneyar is being celebrated in a grand manner on his birth star *moolam* in the Tamil month of margazhi.

Chithra Sabha

One of the best planned halls with fine artistic workers can be found in Chithra Sabha located at the end of the northern corridor facing eastern corridor. There are two handsome 2 m height sculptures of Gankialanathar and Gopalakrishna at the entrances of the Chithra Sabha. These sculptures of Gankialanathar and Gopalakrishna are finely carved with their accompanying figures.¹⁷ The hall measures 13.5 m in length and 12.75 m wide constructed at a height of 1.35 m from the ground. There is a clear evidence available about the year of construction. It may also be noted here that some renovation work was done by one Muthukutti malayamma of parakkai in the year 1835.A.D. The height of the roof is 6.4 m from the base.¹⁸

Indra vinayakar

There is one smaller shrine for Lord vinayagar in the north east corner of the temple in the open space. A temple well is located in front of this shrine. It is believed that Lord Indra used to take both in this well and then proceed to worship the vinayagar. Hence the deity is called as Indra vinayagar. This vinayagar does not have his Mooshika Vahana, however there are figures of Nandhi and Elephant not usually seen in front of vinayar.¹⁹

Nanthi

In the eastern corridor there is a huge white Nanthi (bull) locally called as Maakkalai in lying posture. It is facing westward towards the sanctum. Its size is 3.9 m in height 6.4 m, in length and 2.9 m, in wide. It presents a graceful look with its

various limbs formed correct proportion. There is a belief that king Thirumalai Nayakkar could have made this Nandhi and its mandapa during 1634-1635.A.D when he invaded Travancore. Otherwise this could have been made by the king Unnikeralavarman of veynad, who was ruling this place at that time.

Garudalwar

The shrine for Garudalwar is seen very next to kontraidiner shrine on the eastern side of the eastern corridor. This shrine has four pillars and Garudalwar at its centre is, in standing posture in anjali hashta looking towards the sanctum of Vishnu shrine. Made of stone, Garudalwar stands at height of 1.93m majestically over raised platform of one meter above ground level. The figure of Garudalwar is intricately carved with two wings on either side. The Garudalwar Shrine was constructed by the king Thirumalai Nayakkar during the 17th century A.D.²⁰

Conclusion

This article clearly find out the outer corridor of the Suchindram sree sthanumalayan temple. The corridor structure is fully covered the status of various Gods and also various pillars and various Gods and also various paintings. Statues and pillars are indicated various Historical Facts. My concept is the outer corridor of sthanumalayan temple is one of the wonder in kanyakumari district.

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POLITICAL CONDITIONS ON THE ARRIVAL OF THE PORTUGUESE IN KERALA

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Introduction

The total absence of a unifying central power was the striking feature of Kerala politics on the eve of the arrival of the Portuguese. Calicut, Kolathunad and

Venad were the three major powers who alone possessed sovereign political rights. The Zamorin of Calicut followed a policy of Pan-Kerala movement which created wars among the neighbouring principalities. What was understood by Vasco da Gama was that friendship in one camp would be followed by enmity in another. A.Sreedhara Menon says: "The Kolathiri and the Cochin Rajas had already come within the sphere of influence of the Zamorin"¹.

Karthavus and Kaimals were Nair feudal chieftains of Malabar kings. They are very often mentioned by the Portuguese writers like Barbosa, Castenheda etc. It is stated that the Nair Chieftains like the Kaimals and Karthavus had their own armies. They correspond to the feudal barons of mediaeval Europe in so far as they provided the sovereigns or Naduvazhis with fighting forces in times of war and internal commotion. It is also worth mentioning that each of the principalities had also its own Chaver squads most of whom were mercenaries. Their activities created everywhere conditions bordering on anarchy and lawlessness"². Captain Alexander Hamilton speaks of the Kaimals as feudatories who had independent governments.

K.P. Padmanabha Menon says: Originally the Nayar community seems to have been grouped into the six hundred, the five hundred, the five thousand etc"³. This feudal military organization made the rulers dependent upon the Nair chieftains. The Nair chieftains or Madampis and the Nambudiri Janmis exercised effective authority in their respective kingdoms.

A.Sreedhara Menon says: "The rulers of Cochin, Palghat, Calicut and Kakkad, acquired well defined powers over the Tiruvilumala Devaswam in Talappilli Taluk, the Raja of Cochin over the temples of Haripad and Tiruvalla in alleppey District, the Chiefs of Vadakkumakur and Parur over the Vadakkunathan and Perumanam temples in Trichur taluk, and the Raja of Venad over the Vaikam temple"⁴.

Kolathunad

The Kolathunad kingdom lay in the northernmost part of Malabar including Cannanore. The Kingdom was divided into many small principalities under semi-independent rulers. It is believed that the Kolathunad kingdom developed from Ezhimala kingdom. The kingdom extended from Kasargod in the north to Korappuzha in the south and from Kudakumala in the east to the Arabian Sea in the west. The early history of Kolathunad is depicted in the Mushakavamsa written by Atula. Raghavan, Kerala Varman, Udaya Varman and Ravi Varman were important rulers of Kolathunad from the 12th to the 15th century. Cherusseri, the author of Krishnagath lived in the court of Udaya Varman. The Zamorin and the Kolathiri were bitter enemies but on the eve of the arrival of the Portuguese in Kerala, the Zamorin had succeeded in bringing Kolathunad under his control.

Calicut

By the end of the 15th century, the Zamorin of Calicut was the ruler of nearly half of Kerala. In the middle ages, he was the central figure in the history of the land.

He was the most powerful ruler with a huge army of Nairs, a battalion of Muslim musketeers, and a corps of artillery manned by Muslims. He was dreaming of a union of entire Kerala under his supremacy on the eve of the arrival of the Portuguese.

Cochin

Cochin was the most powerful among the minor powers of this period. The Cochin royal family is called Perumpatappu Swarupam because Cochin is that part of Kerala which came under the eldest son of Cheraman Perumal's sister by Perumpadappu Nambuthiri⁵. The dissensions in the Cochin royal family weakened the position of the rulers. The frequent invasions of the Zamorin in the territory of the Cochin Raja further wakened his position for four or five centuries. The rivalry between these two powers was the important factor in the politics of Kerala. The Cochin Raja was reduced to the position of a feudatory by the end of the 13th century. The arrival of the Portuguese was welcomed by the Cochin Raja and there was struggle for political supremacy in central Kerala, between the Zamorin and the Cochin Raja in the 15th century.

Cananore

Ali Raja of Cannanore was the only Muslim Chieftain in the whole of Kerala during this period. This Muslim royal family is known as Arakkal. The Arakkal house was founded by a Nair by name Aryankulangara Nair. He was one of the Ministers of the Kolathiri. He fell in love with a princess of the Kolathiri house and became a convert to Islam. The Arakkal family constituted a separate royal family in the 13th century. The Arakkal chief had a good fleet, and so, he came to be known as Azhi Raja or lord of the sea. When the power of Kolathiri declined, they assumed their independence but not before the 17th century⁶.

Randattara

This small principality lay to the south east of Cannanore, under Achanmar or Nayar nobles. This place was known as Poyanad, the country from where the Perumal set out his journey to Mecca, Achanmar enjoyed unfettered freedom and possessed the right to private war.

Kadathanad

Kadathanad became famous as a centre of well-equipped Kalaris or

Gymnasiums and as the scene of several deeds of daring of a fearless hero named Tacholi Othenam. It comprised mainly the modern Taluk of Badagara and it was part of the Kolathiri Raja's domination. The Kadathanad Chief was subject to Kolathiri till the 17th century. The Kadathanad kingdom played an important part in the complicated politics of North Malabar following the arrival of the European powers. **Kottayam**

The Kottayam Raja is called Puranattu raja (the foreign king) since he was believed to have been descended from foreign Kshatriya Rajputs. The rulers are also known as Purainad rajas because they ruled over Purainad which means the land of mountains. It is also believed that the Kottayam rajas were the descendants of the Kongu Cheras. In the medieval period, the kingdom comprised the modern taluks of Vaynad, Kottayam and Guddalore. They were under the sovereignty of Kolathiri but they were independent for all practical purpose. Later they secured complete independence.

Kurumbranad

Kurumbranad comprised the modern taluks of Quilandy and Calicut. The Kurumbranad royal family was closely connected with the Kottayam royal family.

They always supported the Zamorin in his aggressive undertakings and contributed to the extension of his authority.

Payyoramala

Payyoramala lay to the north of Kurumbranad. Payyoramala Nayars were independent chieftains who first owed their allegiance to the Kurumbranad Raja, and later to the Zamorin of Calicut.

Poland

Poland was the country the Calicut. It was one of the first victims of the Zamorin's aggression and was brought under his supremacy. Baypore, Parappanad, Ramnad, Chernad and Ernad, all acknowledged his imperial sway.

Valluvanad

The kingdom of Valluvanad was known as Arangottur Swarupam. Valluvanad was one of the oldest royal houses of Malabar. The raja was known as Vallukkonairi and Arangot Utayavar. He exercised sway over a large portion of South Malabar. His kingdom was gradually broken by the Zamorin and there was constant fighting between these two powers. Valluvanad comprised the whole of present Perinthalmanna and Ottappalam taluks and parts of the Ponnani, Tirur and Eranad taluks. The Vellanad raja ceded large parts of his dominions to the Zamorin, and remained as an independent ruler of the present Ottappalam Taluk. He had sent Chaver soldiers at every Mamankam against the Zamorin.

Palghat

Palghat kingdom was called the Tarur Swarupam. It comprised the whole of modern Palghat, Alathur and Chittur taluks. There were occasional conflicts between the Zamorin and the Palghat Raja. On one occasion their Zamorin sent his son to fight against the Palghat raja. This enterprising general "drew a wedge right through the centre of Palghat splitting it into the two divisions of Temmalapuram and Vatalapuram.....This new conquest of the Zamorin was Natuvattam"⁷.ever since this episode there had been continued warfare between these two rulers till the Palghat raja turned to foreign help and invited Haider to invade Malabar"⁸.

Paliath Achan was the hereditary Prime minister and Commander in chief of Cochin and he was the ruling chief of his own territories round Chennamangalam. He possessed vast estates throughout the kingdom and had much wealth and influence. He openly defied the authority of his overlord. During the Portuguese period the power and influence of this family increased.

Cranganore was a small principality lying to the north of Cochin, at the Southern end of the Chettuval Island. It was the centre of Kerala civilization, on account of its being the capital of the Cheras. It was an important emporium of trade of the foreigners. This old glory disappeared in the 10th century A.D and a new Swarupam or dynasty came into existence. The rajas were under the yoke of the Cochin and later they supported the Zamorin in his wars against Cochin.

Airur was a small principality subject to the sovereignty of the Zamorin. Purakkad, Vatakkumkur, Parur and Manjatty (Alangad) acknowledged the supremacy of the Cochin Raja. The raja of Purakkad was a Nambudiri Brahmin. Vadakkumkur and Mangatty were ruled by high caste Nair chiefs. Edapally Raja was the enthusiastic supporter of the Zamorin against Cochin and the Portuguese.

Travancore was an independent kingdom. Its influence in the Malabar politics is negligible. The Travancore royal family was one of the five collateral branches which constituted one swarupam called Trippaur Swarupam. The others are attingal, Quilon (Desinganad, Signatty) Perithali and Elayatath swarupams. When the Portuguese came to Malabar, Travancore was a powerful kingdom.

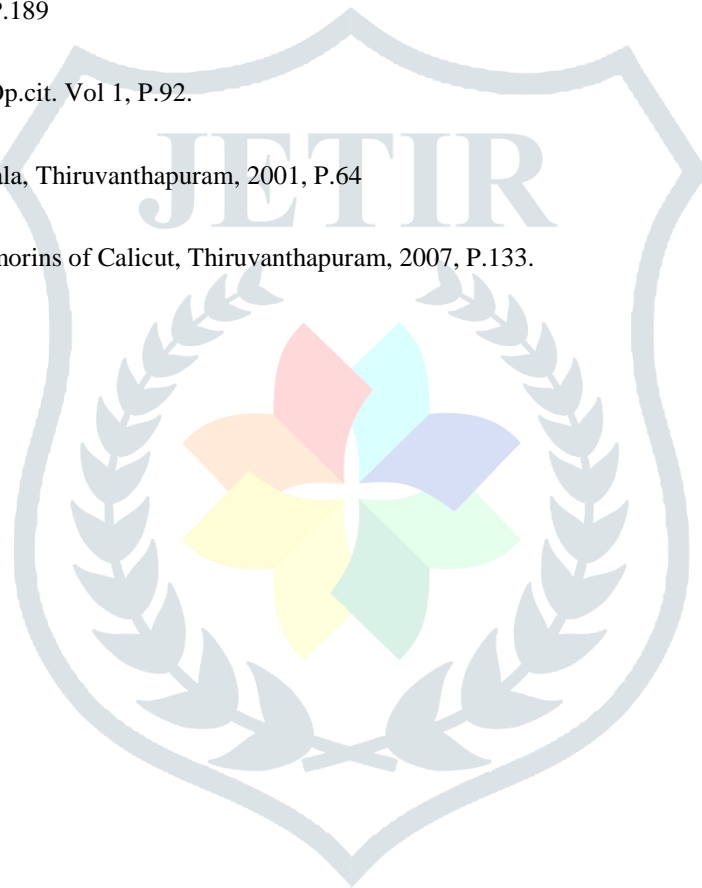
Conclusion

Thus, on the eve of the arrival of the Portuguese, there was total absence of political unity. The powerful rulers depended upon the willing subordination of their tributary principalities and the Nair Militia which preserved the feudal set up the country. The rotten political, social economic and religious condition enabled the Portuguese to establish their trade monopoly and power to be reckoned with in Malabar politics. The Zamorin made the first attempt to establish political unity and could establish his supremacy to the borders of the kingdom of Cochin. He followed a policy of neither annexing nor dethroning the subdued chiefs but restitution. P.K.S Raja says: Therefore no radical change in the political change in the political set up world have taken place in the event of the whole of Kerala coming under the Zamorin's suzerainty. The Nair militia with the temple sanketams would still have been powerful enough to prevent the government from becoming an autocracy. The Portuguese checked his progress

with the help of Malabar chiefs and frustrated the hopes of a united Kerala that the Zamorin had entertained. With the arrival of the Portuguese, the Zamorin had to face the rivalry of the formidable foe and the recalcitrant attitude of his subordinates. The policy of the Portuguese was to turn the small powers against their sovereign and these powers were ready to oblige the Portuguese⁹. The favorable condition that prevailed in Kerala on the eve of the arrival of the Portuguese led to the establishment of Portuguese supremacy and the Zamorin lost his position as the potential emperor of a united Kerala.

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TOURIST CENTERS IN KANYAKUMARI DISTRICT

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Abstract

Kanyakumari District located in the Southern most extremity of the Indian peninsula presents a panoramic view of the tourist centre. The important tourist centers in Kanyakumari district are Kanayakumaripproper, Suchitrum temple St. Xaviers church at kottar, aquaduct in villukuri, Padmanapuram palace, udayagiri fort, Eraniyal palace, Colachel harbours, Panchchipara dam, Perumchahi dam sitharam rock cut temple and mathoor aquaduct Tourists from parts of the world come and enjoy these tourist centers. It is not only an enjoyment for the tourist but there tourist centers provide sufficient income of the Government also

Introduction:

Kanyakumari district has been encircled by the lotty range of the western ghats in the east and Arabian Ocean in the west. The area presents a exnterent fiew for the tourist. The trees, the lawns, the chasoms and the thick vegetation presents an attraction to the tourists. The tourist are carried by the sun rise and the sun set in the land's end. Suchidriem temple is traced back to the 7th centry The height gopura and thre music pillors in the temple present high level artistic beauty. Carvings on stone in the building also presents an attractive style. The deity enshrined is Lord Siva.

St. Xaviers Church

Located in Kottar, a nearby trading centre in Nagarcoil. This church has been credited with tourist attraction. It was built in 1544 on the model of the Portuguese style. The Church has much attraction for the tourists. It presents good appearance for the tourists. It has the tomb of the punitar paktha devasahagam oillai.

Aquaduct in Villukuri

Water is brought from Panchchripari dam for cultivation in the high level area for this purpose an aquaduct was built across the nagercoil Trivandrum high road. This aquaduct has been an attractive tourist centre.

Padmanapuram palace

Padmanapuram was the capital of the formers Travancore state the magaraja of Trvancore built a palace in 1453. This palace was built mostly with wood. This has mostly with wood. This has become another tourist centre in Kanyakumari district. Hundreds of people all over the world come and enjoy the beauty of the palace. This place is encircled by a fort.

Udayagiri

Another important tourist centre is Udayagiri fort. It is located 1 ½ K.M. South East of Padmanapuram Palace. It was built in 1745 by the Dutch commander D'LLanoy. I was the ammunition centre of the Travancore Government. How this fort has become one of the tourist centers.

Eraniyal Palace

For a long time Eraniyal was the capital of the Venad Kingdom. I due course the MahaRajas who stayed in eraniyal built a Palace known as Eraniem fort. Now the centre the building is a dilapidated still the part speak of the glory of the part and has become a prominent tourist centre.

Colachel harbour

Colachel was the important harbor during the period of the Venad kings. In 1741 a battle was fought in the Colachel harbor and the Dutch navy was defeated since then Colachel harbour has become a tourist centre.

Sitharal Rock Cut Temples

During the 2nd century Jains came in large numbers and they selected mountainous areas and settled there. During their stay the rocks were cut and temples were created. These rock cut temples have now become an important tourist centre. These rock cut temples are found 40 k.m. north east of Nagercoil, the capital of Kanyakumari district.

Mathoor aqueduct

Kulasekaram, another elevated area has got very rich fertile areas. Due to shortage of water these elevated areas were not in a position for cultivation. So an aqueduct having a height of 100 feet has been built and water is passed through the aqueduct and cultivation is carried on this aqueduct. This has the maximum attraction.

Conclusion

These tourist centres in Kanyakumari district daily attract hundreds of tourists. The government of Tamil Nadu has organized a tourist information centre throughout the district. Tourist guides are also appointed by the government.

Because of the large flow of tourists the Government gets a lot of income. Thousands of workers are employed in the catering services. Thus the tourist centres provided employment opportunities to the people of Kanyakumari districts.

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**ROLE OF AGASTHEESWARAM TALUK IN
FOREIGN CLOTH PICKETING & TODDY SHOP PICKETING**

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The place Agastheeswaram is named after the prominent forerunner grammarian, Agastya. The tradition which is prevails that Saint Agastya carried a Sivalinga on his way to the South. When he reached the place he installed the Sivalinga, built a temple and worshipped there. Hence the place is called as Agastheeswaram in remembrance of Saint Agasthya¹. After State Re-organisation in 1956, the two Panchayat Unions, Agastheeswaram and Rajakkamangalam were jointly called as Agastheeswaram Taluk. It was one of the four constituent taluks of Kanyakumari District². The Taluk is surrounded by three seas, viz., the Indian Ocean, the Arabian Sea and the Bay of Bengal³. It is bounded on the north by Thovalai Taluk, on the north-east by Tirunelveli District, on the East by the Bay of Bengal, on the south by the Arabian Sea and on the West by the Kalkulam Taluk. The total area of the taluk is 130.07sq. Kilometres. It is situated in the southernmost tip of the Indian Subcontinent⁴. As such Agastheeswaram taluk comprises of two Blocks, viz., Rajakkamangalam and Agastheeswaram. Besides these, Nagercoil Municipality also comes within the limits of Agastheeswaram Taluk. Agastheeswaram Taluk has no Independent history of its own. The possession of Agastheeswaram was changing from one dynasty to the other dynasty. It remained with Nanchilnadu during the early period and later on with the Venad and Travancore respectively. Hence, its political history was the history of Travancore.

FOREIGN CLOTH PICKETING

The National Movement got momentum only after the leadership assumed by Gandhiji. National Movement initiated and spread in various parts of our country. Among them Agastheeswaram Taluk is one of the pioneer taluks of the erstwhile princely state of Travancore.

The Foreign Cloth picketing was started throughout India in order to get them freedom for India as quickly as possible. The Congress leaders felt that Trade and commerce of our country affected because of foreign goods especially cloths from foreign countries. Therefore they decided to conduct agitation against them, the foreign traders who imported goods to our country. Gandhiji under the leaders raised an agitation against the use of foreign goods. In 1921 the foreign cloth boycott was started throughout India. They raised the slogan against the Britishers “Be Indian Buy Indian”. The role of Agastheeswaram Taluk in the Picketing of foreign cloth was an important one.

The movement of foreign cloth picketing had its echo in the southern part of our country that is some parts of kanyakumari on knowing that the movement had while freedom in the district leaders from congress party took keen interest them in this movement. The most important among them are Dr. M.E. Naidu and Theroor Subramaniapillai by collecting some other leaders wanted to conduct meeting to show their boycott. A meeting was conducted at vadiveeswaram a suburb of Nagercoil in this meeting they raised slogans such as “Vandemadatharam, like. They also collected foreign cloths from different houses and they were band during the meeting. It is to be in this context them that the women of south Travancore also participated in this movement. Among them Mrs. Naidu is one important woman.

The congress leaders quit often conducted meeting in different parts of Kanyakumari District. And one such meeting was arranged at Vadiveewaram Sanskrit School Campus under the leadership of Dr. M.E. Naidu, Saiku Thampi Pavalar of Edalakudi delivered a fairy and touching speech lasting an hour. When the mass heard his speech, they removed their foreign cloth, and set fire to them. This incident created the feelings of nationalism in and around Agastheeswaram Taluk. The important fighters in the Congress organization were Dr. M.E. Naidu, K. Perumal Panikar, Seiku Thampi Pavalar, Hyder Sahib, Theroor Subramania pillai, Vadiveeswaram Pazhaniandi ayyer, Nadaraja Ayyar⁵. They co-operated with one another without feelings of caste and creed.

In the year 1928 was remarkable in the history of South Travancore. The freedom fighters like M. E. Naidu, Seiku Thampi pavalar, M. Sivathanu pillai, K. Narayana Perumal Nadar, M.K. Abdul Rahim and Muthukaruppa pillai propagated the ideals, policy and programmes of Mahatma Gandhi by holding regular congress meetings⁶. It is during this period that Seiku Tampi Pavalar at a meeting at Nagercoil Municipal Maidanam requested the youth to boycott foreign cloths to wear only Khadar and to set fire to the foreign cloths worn by them.

Another meeting was held in the maidan opposite to the Municipal Office, Nagercoil on 01-04-1930. Dr. M.E. Naidu presided on the occasion. A subscription of four annas was demanded from each member of in the alternative work in the Bharatha Khadar Nilayam. Nagendran was chosen as the president of the local congress youth league. Seiku Thampi Pavalar, one of the speakers deployed the lack of enthusiasm in Travancore in the matter of boycott of foreign cloth and urged the audience to do propaganda work in that direction and in the matter of popularization of Khadar. About 200 persons attended the meeting⁷.

The Agastheeswaram Taluk Freedom fighters went to Madras and Malabar areas and participated in foreign cloth picketing. Among the important freedom fighters who participated in foreign cloth picketing during the year 1930-1932 were G. Ganapathy pillai from Thovalai, B. Chettiar from Krishnankoil, S. Kolappan pillai from Nagercoil, R. Ramalingam

from Krishnankoil, Ponniah from Nagercoil, S. Sankara Narayanan from Boothapandi, Vaithia lingam from Nagercoil, S. Vaidyanathan from Krishnankoil, K. Kolappan from Vadaseri, c. Arunagiri from vadaseri, S. Ganapathipillai from Thirupathisaram, C.P. Ilango from Kottar. These fighters were arrested at various places and put in to Jails at Trichy, Calicut, Cannanore, Trivandrum, Madras etc., for a period of 6 months to one year.

Kumpalingampillai of Nagercoil worked in the congress organization at Karaikudi in Tamil Nadu as a Congress Deputy Secretary. Under his leadership the foreign cloth picketing was organized there⁸. In Kanyakumari district one such meeting was conducted in the Municipal Maidan at Nagercoil. A number of Volunteers of Congress party from Agastheeswaram Taluk was also participated. They started from their houses keeping national flag in there and along with them. Dr. M.E. Naidu, Sathavadhani Pavalar, Kasi Pandaram and Siva Muthukaruppa pillai participated and reached the municipal maidhanam after the meeting was over they could collect the foreign cloths and put them into fire⁹.

Some of the leaders also removed the foreign cloths and started wearing kadhi. It is on regard that more than thousands of people participated in this presentation. The meeting was held under the leadership of Sathavadhani Seiku thampi Pavalar. At the end of this meeting all of them joint together and raised the voice as “Vandematharam” against foreign cloths.

TODDY SHOP PICKETING

The drinking habit had become widespread in the 18th century. It is a great social evil and bad for the individual as well as the society. Therefore the leaders thought to put an end to this practice. Gandhiji was a forerunner of this movement. Agastheeswaram Taluk was noted for several social movements and one such social movement was the prohibition Movement which gathered momentum when Mahatama Gandhi announced it as a part of the work of the Indian National Congress. Immediately after his announcement in the year 1921 several volunteers accepted it and participated in the toddy shop picketing in the South Travancore¹⁰. The movement was an area of study in the freedom struggle in India and it was a serious episode in the history of Travancore.

Liquor was taken unfortunately only by the poor people. They were down to the liquor shops and by drinking it they not only lost their income but also their health. Because of this drinking habit the whole family was affected¹¹. According to RajaGopalachari, the war against liquor was an integral part of war of Independence. The freedom fighters from Agastheeswaram Taluk mainly participated in toddy-shop picketing during the year from 1930-1932. S. Ganapathy at Tirupathisaram and S. Raman pillai at Agastheeswaram participated vigorously in the picketing¹². They were arrested and imprisoned at Trichy, Cunnanore and Trivandrum central jails for a period of three months to one year. P. Jeevanathan of Nagercoil also took part in the toddy-shop picketing and was arrested.

Kasi Pandaram, M. Sivathanu pillai, MuthuKaruppa pillai and others under the leadership of Dr. M.E. Naidu often took out processions (Bajana) in Nagercoil town and surrounding villages. In these processions, they brought charka with Gandhiji's photo in their hands and shouted slogans against liquor. The people in that area joined the processions and encouraged them. The enthusiastic freedom fighters wrote the touching patriotic phases like, "Vandemadaram" on the compound walls. Through such deeds they contributed their little bit to the freedom movement.

Indian National Congress, even before India's Independence had made it one of their basic programmed to launch a country wide campaign for prohibiting liquors during the British regime.

The Agastheeswaram and Thovalai Taluks Congress committee arranged the meeting of All-Travancore Prohibition Day on 16-1-1939. The meeting was arranged by the freedom fighters, such as S. Sivan pillai, A.C.S. Pillai and Neelakanta Pillai. The meeting was convened near Kottar Government Hospital and the speaker was P. Jeevanantham of Bhoothapandi. He emphasized the importance of prohibition.

Prohibition committees were formed in every village. The committees decided to arrange public meetings, processions and other possible propaganda work in all the pakuthy and taluk head quarters.

In the year 1947 a meeting was held under the auspices of Vadiveeswaram pakuthy prohibition committee. Villagers from Ottuvamadamcheri and Karuppukottaicheri gathered in the Vadiveeswaram Amman koil Maidanam. N. Boothalingam pillai presided and some others spoke in the meeting. At last they decided to form a village committee for the welfare of the village¹³. The freedom fighters involved themselves much in the prohibition propaganda.

The agitation launched by Gandhiji as part of boycott and picketing became very popular in Agastheeswaram Taluk and its neighbouring areas. The role played by the active participants and sentence to prisons were A. Amirdaya from Nagercoil, T.E. Andiappan from Nagercoil, C. Arunjiri from Vadasery, G.Chandrasekar from Nagercoil, B. Ponniah chettiar from Krishnan koil, Innas Fernand from Krishnan koil, S. Krishnan Nair from Nagercoil, S. Nallaperumal from Vadasery, S. Padmanabhan from Vadasery, S. Raman Pillai from Iravipudur, S. Sivan Pillai from Theroor etc.,

The social movements mentioned above were interrelated with freedom struggle. The freedom fighters participated in the social movements and attacked the evils in the society. Because Political freedom and Social emancipation became two aspects of the same question, namely the attainment of National Independence. The social movements were guided by Mahatma Gandhi who transformed them into mass movements. Through these social movements like prohibition etc., the

lowest strata of the society were brought into the mainstream of the movement for national independence¹⁴. The fighters achieved the triple goal at last. They got freedom from Britishers, from monarchy and from social injustices.

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Medical Reforms Under Sri Mulam Tirunal Ramavarma (1885-1924)

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Introduction

The reign of Sri Mulam Tirunal Ramavarma was an epoch of many sided achievements. The improvement of the medical services was an important achievement of his reign. Qualified physicians and surgeons were appointed in Government hospitals. The hospitals for Women and Children were properly equipped and grants were given to some of the hospitals run by missionary societies. A system of grant-in-aid to private medical institutions was begun. A small maternity hospital was opened as an annexe to the Zenana Mission Hospital as that institution soon became popular, the maternity section was removed from the General Hospital and made a separate institution. In 1893 accommodation for inpatients was provided in most of the moffusil dispensaries. In 1894 a separate hospital for women and children was opened.

Till 1893 there was no regular agency for the registration of vital statistics in Travancore though the village officers were expected to keep a register of births and deaths known as Jananamarana Kanakku which was neither accurate nor exhaustive. The government by passing the Towns Improvement and Conservancy Regulation of 1893, the registration of births and deaths was regularly started in the towns of Trivandrum, Nagercoil, Quilon, Alleppy etc¹. Towards the close of 1894 a scheme for the registration of births and deaths throughout the state was sanctioned and a special department was organized embracing vaccination, vital statistics and sanitation and placed under the charge of an officer called Sanitary commissioner. The main aims of the scheme were thus laid down by the government. The department as the name indicates is charged with

1. Registration of births and deaths.
2. Sanitation of all parts of the country, except the towns brought under the operation of the Towns Improvement Regulation and
3. Vaccination throughout the country.

The department will be under the control of a professional officer styled sanitary commissioner, who will be in direct communication with the government. For purpose of this department, the whole country was divided into four districts like Trivandrum, Quilon, Kottayam and Vaikom and an Inspector would be appointed to each district whose duty would be 1. to superintend and check the vital statistics throughout the district 2. to attend the sanitation of all parts of the district where the Towns Improvement Regulation was not in force 3. to study and report on the state of public health within the district 4. to superintend the vaccination work and 5. to be a sort of traveling dispensary actually conveying medical aid to the door of the village. The Inspectors would be under the immediate orders of the sanitary commissioner. Thus the Sanitary Department commenced its work from August 1895².

The Vaccination department formed in 1865 was further strengthened during the time of His Highness Sri Mulam Tirunal Maharaja with respect to the Inspecting Agency, the Superintendent of Vaccination was the sole Inspecting officer up to the end of 1890 when two Inspectors were entertained. Under the new arrangement effected in 1895 the Superintendent of Vaccination Inspectors ceased to exist; the four District sanitary officers and the Taluk sanitary officer taking their place. Besides the regular Vaccination Establishment vaccinations were performed by the medical officers in charge of the various institutions of the state and the conservancy overseers too had been trained for it.

In 1888 calf lymph was first introduced in Travancore. The quality of the lymph was improved by the occasional introduction of animal lymph obtained from Madras. Apart from the success attending the scheme, it is calculated to exercise a wholesome influence in the minds of the public, first in removing the impression that the vaccine virus inoculated from hand to hand had the effect of producing diseases from which the subject may be suffering and secondly as the means of counteracting the prejudices of the higher classes in subjecting themselves to be vaccinated with the virus obtained from the lower class of people. Such impression operated prejudicially to the progress of vaccination. A vaccine Depot was permanently constructed 1890³ and the number of calves sanctioned for inoculation was raised from ten to fifteen per mensem in 1893. As arm to arm vaccination was found to be unsuited from a sentimental as well as scientific point of view steps were taken to abolish it in 1895 and increase the manufacture and extend the use of glycerine paste. But it was not until three or four years after that it was completely abolished throughout the country. Sanction was also accorded for an increased number of calves for inoculation and a trained superintendent was appointed to direct the propagation of animal lymph in the Vaccine Depot. There was also a temporary sub-depot established at Suchindram. But this was closed in 1897 and arrangements were made for the manufacture of the requisite quantity of glycerin paste at the central depot at Trivandrum. Lanolin vaccine was also prepared here and was a very successful medium during 1895-99. The number vaccinated has increased by nearly fifty percent from that of the preceding period due to the transfer of the Department to a separate agency and the strengthening of the staff effected in 1895. The largest number of operations was performed in 1901 when on account of the prevalence of small pox, vaccination had to be pushed on with great vigour.

Vaccination was compulsory only with regard to public servants, students in all public schools – government or aided, hospital patients and jail convicts and Vakils practicing under sunnads in courts⁴. This was effected by a Royal proclamation issued on the fourteenth August 1878. The Durbar physician in 1880 urged upon the government the necessity to make vaccination compulsory in Travancore. But the government wisely refused to take that step saying that it had done everything towards extending vaccination which under the existing circumstances of the country it was wise or practicable to do and the time had not come for enforcing vaccination by a punitive enactment. In 1896 the Sanitary commissioner again brought to the notice of government the necessity for making vaccinating compulsory at least in the Towns under the Town Improvement Committees. But the government was firm and rightly declared that the introduction of compulsory vaccination in any portion of the state was quite uncalled for and unnecessary.

In 1897 on account of the unusually severe prevalence of cholera and small pox at the capital the question of sanitation again came up before government and a standing committee was appointed to consider the subject and to suggest from time to time such measures as might be necessary to protect the health of the town. A set of rules regulating the control of the committee over the conservancy staff was passed and the honorary secretary became the executive officer responsible to the committee for the proper management of the department. The town was, for purposes of conservancy, divided into five divisions, each under the charge of an overseer who had under him a number of vicharippukars with a sufficient number of sweepers distributed according to the requirements of each locality. With the passing of Regulation II of 1893 the Conservancy Department was handed over to a committee duly constituted under the Regulation. The Regulation was extended in the same year to Nagercoil, Quilon, Alleppey and Kottayam and the presidents of the committees were made the chief executive officers answerable to the committees as well as to government⁵.

The organization of the Sanitary Department in 1895 initiated with a view to provide for the registration of vital statistics, offered itself as fitting opportunity for placing the conservancy establishments on an improved footing. The revenue

officers were relieved of their conservancy duties and all the conservancy establishments were transferred to the direct charge of the Sanitary Commissioner. The conservancy staff was strengthened at all the stations, fresh establishments were provided at all places where none existed before, new overseers were appointed at stations where the duties were looked after by the revenue peons or pound keepers and the scale of salaries generally raised. The towns, however continued to be under the charge of their respective improvement committees.

In 1896 the four Sanitary Districts of the state were reconstituted into five and placed under the charge of separate sanitary officers, an additional sanitary officer was sanctioned for the outlying Taluq of Shencottah. In 1897 the Department was slightly reorganized, the number of District officers was reduced from four to three and that of Assistant officers raised from three to four and a readjustment of the jurisdiction of the officers with due regard to local requirements, was also sanctioned with effect from the year following. The salaries of the sanitary commissioner and those of the district officers were raised and batta and mileage sanctioned for the latter. A reorganization of the conservation establishment in the mofussil was also sanctioned and given effect to in 1897 the number of the sweepers and peons was increased and the pay of the staff generally raised.

The permanent conservancy establishments at Quilon and Nagercoil were also strengthened during the year⁶. A revised scale of salary was sanctioned for the Sanitary Inspector and Health officer at Trivandrum and the number of tank watchers slightly increased.

In 1886 the Medical Department was strengthened by the appointment of three additional subordinates. To meet the want of trained midwives and sick nurse, His Highness the Maharaja availed himself of the late Queen Empress Golden Jubilee of 1887, to sanction the establishment of a school at Quilon to train up midwives and nurses. The school designated the 'Victoria Medical School and Hospital for Women' was opened in 1887 and the Assistant surgeon then in charge of the Quilon District Hospital, E.Poonen, M.D, M.ch, was placed over it⁷.

With a view to enlarge the sphere of its usefulness and improve the emoluments of the subordinates as well as to provide for the admission of men trained in the Medical College at Madras into the local service without prejudice either to their interests or the interests of those already in the Department but who were trained only on the local school, His Highness the Maharajah was pleased to sanction in 1889 an additional grant of rupees 28000 a year, thus raising the total allotment of both the medical and vaccine departments to a maximum of rupees 1,48,000 a year for the succeeding eight or ten years.

The Medical Department was accordingly reorganized, the medical school was abolished and arrangements made for forming a class of compounders instead and recruiting the Department with students passed out of the medical college Madras, the salaries of all the subordinates were raised, provision was also made for opening a few more hospitals and dispensaries in different parts of the state⁸. The office establishment of the Durbar physician was strengthened and given better salaries. The Vaccination Department which continued as part of the medical Department until 1895 also received due attention in the reorganization scheme. Two Inspectors of vaccination under the Superintendent were appointed, the salaries of the lower grade of vaccinators were improved and their number slightly raised. Since 1892 the number of hospitals and dispensaries has been annually increasing and the requisite staff of officers is being recruited from passed candidates out of the Madras Medical College. The Department was again reorganized in 1895 and the number of Apothecaries and Hospital Assistants was increased. The General Hospital was placed under the immediate charge of an Assistant surgeon and its staff strengthened and increased. A system of medical grants to hospitals, dispensaries and vaidyasalas was also sanctioned in that year, bringing such institutions under responsible inspection and control. In 1896 a Woman and Children's Hospital was opened and placed under the charge

of a lady doctor specially got down from England. Three lady Apothecaries were also entertained as Assistant Apothecaries, one of whom was a student trained at Madras at state expense and the other two were Travancore Dufferin scholars.

The Medical Department was again reorganized in 1897⁹. The main features of the re-organization being an increase to the staff, a proper grading of subordinates and an improvement in the salaries of the several grades. In the following year a medical school was opened at the capital for the training of Hospital Assistants and was expected not only to supply the men required for the medical service of the state, but also bring into existence a number of private practitioners who would carry the services of European medical service into parts of the country which are not within easy reach of the state institutions. A class for the training of female compounders and sick nurses was also established in the Women Children's Hospital under the supervision of the lady Doctor and six scholarships of Rupees five each per mensem were sanctioned for the same.

In this year the building for the Hospital for Incurables at Oolampara was completed¹⁰ and the charity Hospital was transferred to that building from thycuad. It was under the medical charge of an Assistang surgeon¹¹ and the treatment of the inmates consists mainly of attention to general hygienic principles with some kind of amusements or congenial occupations which usually consist of weaving, rope and coir-mat making, gardening etc. There were 112 patients in the beginning of the year.

In 1896 the Leper Asylum was opened and the lepers who were accommodated in the charity Hospital Thycuad were transferred there. This was also managed on the most up-to date model, every attention being given to the food, clothing, exercise and general personal hygiene of the inmates. They were encouraged to do some sort of work, the men in gardening and keeping the premises clean and the women in weaving grass mats and sweeping. Amusements were also provided for them in the shape of reading, singing playing foot-ball and card play.

In 1887 His Highness Sri Mulam Thirunal Maharajah commanded that a sum of rupees 50,000 be allotted for the establishment of a school at Quilon for the training of women as midwives and sick nurses, as a memorial of the fiftieth anniversary of the reign of Queen-Empress Victoria. It was named the 'Victoria Jubilee Medical School'. A course of training in midwifery and nursing for two years was given to the pupil midwives on the termination of which they were examined and given certificates by the department¹². In 1899 the Victoria Hospital at Quilon was separated from the local district hospital. In 1900 two young men were deputed for medical study in Edinburgh. A mid-wifery class was organized in the Hospital for women. The necessity for antenatal care and prevention of infantile mortality engaged the serious attention of the Medical Board. Midwives in the various hospitals and dispensaries were instructed to do more health and welfare work by house to house visiting and by giving advice to expectant mothers and tending new-born children.

In 1905 a separate Ophthalmic hospital was established. In 1906 eight new European nurses were entertained in the department. In 1909 scholarship was awarded to a lady for medical study in Europe. Towards the close of 1910 the Durbar sanctioned a revision of the strength and staff of the department in the superior and inferior grades. A class consisting of six students, for a year's course of training as female compounders, was opened and Saint John's Ambulance Association classes for training in First Aid to the injured were started at Trivandrum, Nagercoil and Quilon during the year 1911. In 1917 the X-ray and Dental sections were opened in the general Hospital. An Ambulance class was started at Haripad in 1915. In 1916 the Hospital for Women was shifted to the new building constructed at Thycuad¹³. In 1919 two officers were deputed to England to specialize in diseases of eye and ear.

A Bacteriologist was appointed during the year 1919 who started work the next year after receiving training at Kasauli and the Madras medical college. A research laboratory was opened with a special officer to investigate the diseases peculiar to

Travancore. The special Investigation officer appointed in 1921 studied and classified the mosquitoes found in the various parts of Trivandrum town as also the extent of infection due to filarial producing elephantiasis and allied diseases. He also conducted investigations on the hook-worm disease in Trivandrum town. During the next year he conducted investigations in chronic bowell complaints in the central prison Trivandrum, in malaria at Padmanabhapuram and its neighborhood. Anti rabic treatment was undertaken by the Bacteriologist in 1923.

The long established policy of the government had been to see that proper medical aid was placed within the reach of all classes of people. Accordingly free medical service and a free supply of medicines were placed at the public disposal in all medical institutions maintained by government and to supplement the activities of the governmental agency in this direction, a regular system of medical grant-in-aid was also in force.

The medical reforms introduced by Sree Mulam Tirunal was further strengthened by Rani Setu Lekshmi Bai. During her reign public health work became more scientific and effective.

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SKILL AND PERSONALITY DEVELOPMENT OF YMCA

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Abstract

The Young Men Christian Association gave much importance to the youth. The main aim of YMCA is to develop a fully fledged individual. In order to become a full – fledged individual, it is necessary to be developed in skill and personality. YMCA succeeded in that way by developing the skill and personality of every youth who is a part of it. Many development programmes were conducted for the youth to cater to their needs. The YMCA gave more importance to the social welfare of the poor villagers and attacked the causes of poverty from all sides with an integrated approach. At the same time it did not deny the importance of other factors having connection with education, environment, health and social harmony in the process of total development. Hence the programmes on those aspects were also added to make the activities fully fledged. In India all peoples are not well-educated, so awareness education is given for the illiteracy peoples.

Introduction

The subcontinent of India stands first in illiteracy among the under developed countries. It is noted that illiteracy throughout India is 64% whereas it is 80% in the villages. This is mainly because of poverty and exploitation. As a matter of fact the growth of a country is calculated in terms of its educational standard. Under such circumstance awareness education is highly essential for the rural masses. But it cannot be exercised single handedly by a state. Hence the other agencies have to come for its rescue. To this effect YMCAs started to give awareness education to the people to drive them out of the clutches of illiteracy and exploitation. Formation of rural awareness centers became a need of the hour. The rural poor were being victimized by practical forces anti-social elements. Therefore they should be kept aware of their surroundings and happenings in the world. But the agencies to enlighten them against ignorance, illiteracy and poverty into which they plunged appeared nil. Hence the YMCA started earnest efforts to create critical awareness from among the masses through its sixty rural awareness centres in different parts of the taluks. An animator or community organizer is in charge of each centre. These organizers arrange regular meetings in the village to keep the villagers, aware of the day to day affairs. In each centre twenty to thirty members are regularly attending the meetings and benefited out of it. The awareness education creates in them a possibility for rural rational thinking. The Drama was powerful means of education, entertainment and socialization, used in the extension programme. The aim of using it was “to bring so far as possible the best of the theatre to rural places encouraging the production of high class, even

literacy, plays, for cheering drab existence, for education, for heightening ideas and ideals, for joy of working together, and even for culture. In rural places the drama programme brought out a greater number of people in all castes and creeds of both sexes than any other educational method. The ideas presented through this medium made a deeper and more lasting impression than other forms of teaching. Emily Gilchrist hatch helped to train the volunteers to stage several dramas having sociological importance with development ideology. She also published a book “Little Plays” comprising of several small dramas.

Educational Development

To give awareness to the poor villagers on matters connected with health problems, nutrition courses and demonstration camps were organized on preparing nutritious food out of cheaply available food stuff like tapioca, ragi, pulses and dishes out of leafy vegetable. Fruit preservation, pickle making were also taught to them. It was reported that during 1977-78 such nutrition training and demonstrations were conducted in thirty-five villages by the Marthandam Centre alone. The film unit of the centre also helped in the educational extension work screening films on family welfare, nutrition, disease control, sanitation, agriculture, cottage industries. As a part of improving the health and educational standard of the poor village children, nursery schools were also conducted with supply of mid-day meals. On the whole educational programme touched all sides of human life to make the villager more enlightened in the process of development. The YMCA in Moolachel aimed at imparting training and awareness to the children on agricultural development, social service, self-employment, civic responsibilities, environmental development, moral instructions etc, in addition to the existing curriculum. The teachers specially trained and qualified in the above subjects would be appointed. Street boys and girls are being identified, educated and rehabilitated. The beneficiaries include the children of the staff, embroidery workers and their family members.

Marthandam YMCA started five nursery schools with an average of thirty children in each in its neighboring villages. Unlike the other centres this YMCA could provide mid-day meals as supplied by Christian Association for Social Action (CASA). These nursery schools started in 1964 proved a great success. Nursery schools were established by the YMCA in its centres at Muzhucode and Kanyakumari also. It should be noted that in the cause of rural development, these nursery Schools mainly belong to their habit formation period. YMCAs attempt to run eight nursery schools may be helpful to work along the line of social change. The educational endeavors of YMCA do not end with the plan of nursery schools at different places of region. Other programmers undertaken by the organization in the field of education remain as an improvement over the previous efforts. One such is the adult education programme. Branches of the Young men Christian Association started in different villages are doing meritorious services for the well-being of the people of those villages. One such is the YMCA at

Mullankinavilai which was established in 1977. As the village is educationally so backward the YMCA thought of doing something for its educational progress.

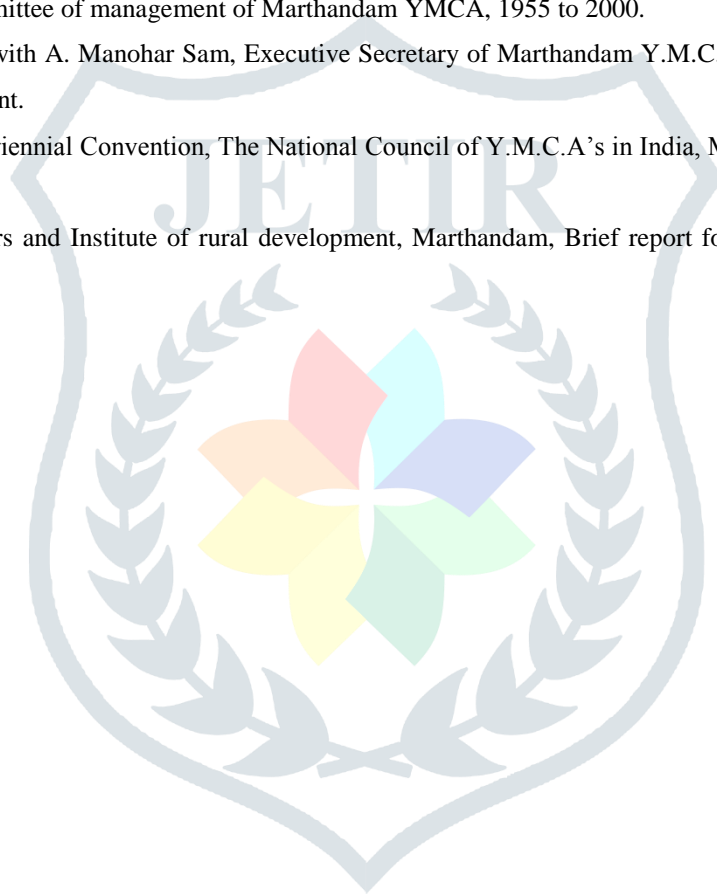
In the matter of education the children below the age of five are found without sufficient pre-primary educational institutions. However effective education should be given to the children, to bring forth an enlightened generation in future. Proper education at the appropriate time is most important for molding intellectual's society or community. Thus the infant stage is the apt period to absorb knowledge if fed as acknowledges by all nations. In villages majority of children are devoid of proper education so that they may grow as second class citizens. Therefore this project aims to give all amenities the village children as enjoyed by their urban counterparts. As the first step towards the same it started nursery schools in two places of the village viz Edayankottai and Thalachanvilai, as an experimental measure. As these schools became a success the YMCA authorities thought of starting three such schools in the remote areas of Mullankinavilai, Chemmudhal and Kallukottam. These schools could cater the children of many poor families. Also, most of the parents could not send their children to the organized nursery schools of towns due to distance and the exorbitant fees that they charge from the students.

Conclusion

At present this YMCA have five nursery schools to its credit in different areas of Killiyoor Panchayat Union. They are situated in Mullankinavilai, Idayankottai, Ettani, Thipparamalai and Inayamthoppu. These schools are a boon to the children of very poor families. The progress of the nursery schools is worthy to note. Twenty to thirty poorest of the poor students are benefited by each centre. The authorities of these nursery schools are keeping touch with the parents of the children to know their problems through the weekly parent teacher association meeting. Parents meeting arranged once in a month appear useful for the progress of schools and the taught. A monthly fee of Rs.3/- per head collected from each child does not form a burden to their parents. Following the example of Mullankinavilai a nursery school was started at Moolachel in January 1993, for lower and upper kindergarten classes with two divisions in each class. All the children under the YMCAs care and other poor children including street boys are being accommodated in this school. Uniforms and Books are contributed to the benefit of the deserving poor students. For giving free note books to the students are helpful for their parents those who are having poor income. Poor parents find it difficult to provide educational aids to their children such as notes and books. Many parents had to discontinue the studies of their children for the same reason. But our aim is to educate more children by all means. In view of this the Mullankinavilai unit distributed free note books to sixty-two economically poor students. It also distributed free uniform to thirty-one students and free cloths to eleven aged pupils on the fifth anniversary day of the Association.

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SOCIAL REFORMS OF NARAYANA GURU

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ABSTRACT

Human beings should respect one another. They should also learn to respect others feelings and rights. The ideals of humanism should be upheld. These should be made natural law to govern the human society. The caste-ridden society is an obstacle to achieve this. While trying to establish a caste-less society and to create a society based on equity and social justice, a great humanist and social revolutionary from South Travancore, Narayana Guru, spent all his life finding out way a and means towards the realization of that goal. Narayana Guru in South Travancore belongs to that genre of great prophets and revolutionaries who invariably made their appearance as saviours of social justice. An ascetic and a model of simplicity, purity and renunciation and at the same time a leader of extensive activities and various institutions as also the originator of a great socio-cultural movement of significance and value, Narayana Guru's life was a crusade against superstitions, injustices and the evil practices that prevailed in the Hindu society. Born among the so called untouchables, the Guru had firsthand experience of their woes and insults and humiliations showered upon them by the upper classes. The ShriNarayana DharmaParipalanaYogam or S.N.D.P.Y as it is popularly known, was a society founded in 1903 under the aegis of the Guru for the dissemination of the ideals of ShriNarayana Dharma among the masses and for the uplift of the down-trodden caste of South Travancore. Anyone from any caste could be a member of the society. Quite naturally the reins of the society came into the hands of the Ezhavas, who happened to be in an overwhelming majority among its members. Narayana Guru's campaign was mainly carried on by the backward communities, particularly, the Ezhavas. The reformer's attack on the feudal set up was very effective. He opposed the caste system and encouraged modern education and culture. NarayanaGuru, resolutely stuck to his path and devoted his entire life and energy to the fight against medieval superstitions, caste tyranny and feudal exploitation of the downtrodden.

Introduction

A galaxy of social reformers and a few organizations emerged from the 19th century to weed out societal obstacles that stood in the way of normal human development. Among them it was Narayana Guru of South Travancore who belongs to that genre of great prophets and revolutionaries who made their appearance as saviours of social justice. Freeing himself from the strait jacket of feudal thinking he boldly proclaimed “**one caste, one religion and one God**” for all men and women. Although clothed in the religious garb, his teachings played a great role in the anti-feudal struggle of the people of South Travancore.

Early Life and Education

Narayana Guru was born to MadanAsan and Kuttiammai couples at a village called Chempazhanthi in Thiruvananthapuram district, South Travancore on 28th August 1855. His parents and his friends called him “Naanu”. His father was a village teacher and a practicing doctor in Indian medicine. His family was known to everybody in the village and earned the respect of the villagers. The family was of the lower middle class type and belonged to the Ezhava caste which was considered “untouchable” in those days by the so called caste-Hindus. Against this family background, Narayana Guru’s education began in the primary school run by ChempazhanthiMoothaPillai. Even while he was studying in the primary school, the boy had to rear cattle and plough the field. He developed special interest in gardening. However, these never stood in the way of his acquiring knowledge. As there was no high school in his village to pursue his studies further, he had to stop his education for a while. At the age of 21 ‘Naanu’ had to go to Karunagappalli Taluk to study Sanskrit under the guidance of PudupalliKummampalli Raman Pillai. He stayed in a family at Varanappalli for three years and learnt Sanskrit and Vedanta philosophy. After finishing his education, he came to his village and set up a traditional private school and taught children. Therefore he became ‘NaanuAsan’ Meaning a ‘teacher’ to the children of his village. Narayana Guru was married to his own aunt’s daughter at the age of 26. He had no children. Sooner, he developed no interest in conjugal life. He relieved himself of from the family obligations. After the death of his father in 1885, he left his home and began to associate himself fully with social activities.

Philosophical Foundation

As a youngster Narayana Guru came into contact with KunjanPillaiChattampi who wrote the famous “Prasina Malayalam”. Through him he moved with ThaikattuAyyavu alias SubramaniaBhaktar. He was a saint and from him he was trained in yoga. SubramaniaBhaktar became his teacher and God-like. For about two to three years through continuous practice he mastered the practice of yoga. Leaving home he built a small hut on the sea-shore and led a saintly life for some time. Moving over to AinduThengil, he stayed there in a old temple for some time. Since he had thorough knowledge in Sanskrit he taught the language to some of the interested people there. During this period, he kept on moving from one place to another. It seems in those days of wandering, he is believed to have visited Palani and other few temples in Tamilnadu. On such occasion he had to sleep in the premises of the temples and ate by begging. In 1888, reaching a lonely jungle place at Aruvipuram in South Travancore, he built a small dwelling place there. He called the place as “the guiding centre for those who would love to

live as brothers irrespective of caste and religion". Here he began to lay his philosophical foundations for his movement against caste and exploitation.

SNDP Yogam:

Dr. Palpu was born into an Ezhava family in Thiruvananthapuram. He had his medical education at Chennai and served as Director of Health in Mysore. It is said, when Vivekananda visited Mysore, he stayed in Dr. Palpu's house. On that occasion he had discussions with Vivekananda about the upliftment of the Ezhavas whose condition was worse than animals in South Travancore. Vivekananda advised him that if any sanyasi who earned the respect of the people in South Travancore lead the movement for reform that would certainly prove successful. Having been impressed by the advice of Vivekananda Dr. Palpu visited Thiruvananthapuram and enquired about ShriNarayana Guru. He came to learn that he was a social reformer and visited him at Aruvipuram. In the long, discussions he had held with Narayana Guru, he impressed upon the Guru to found an organization called SreeNarayanaDharmapariपालanaYogam in 1903. Dr. Palpu was instrumental in founding this organization. The Organisation under the editorship of KumaranAsan brought out its media organ, Vivegodayam. Both Dr. Palpu and KumaranAsan under the leadership of Narayana Guru tried to take efforts to uplift the Ezhava community. There after a number of educated and intellectuals from the Ezhava community developed the social reform movement for the Ezhavas. It is true that a society which was deeply religious and believed in superstitious practices began to look at Narayana Guru as God or the representative of God. The supporters of this social reform movement proceeded with an agenda that by any means the social status of the Ezhavas should be improved.

Growing into a Social Revolutionary

In the last phase of his life one could notice a metamorphosis in his philosophy taking place and pushing him view the certain practices in rationalist way. In a letter addressed to SNDP Yogam in 1908. Narayana Guru began to analyse the concept of God critically. He says "Both Siva and Rama were none other than the leaders of the people during different periods of time. It is likely that Lord Siva might have been the leader while wandering in the forest along with its associates. He might have been strong and virtuous. The star and other belongings of Lord Siva must have been added to his image later. I believe Rama must have been a great warrior of valour and courage. He must have been strong and had a helping tendency to help the needy people. It is likely that such a person had been made God." In the year 1916 there is a turning point in the life and mission of Narayana Guru. Narayana Guru was not fully happy with the works of the SNDP Yogam. In a letter addressed to Dr. Palpu in May 1916 Narayana Guru expressed his willingness to dissociate himself from the organization as it was tilting towards

promoting the welfare of one particular caste. This metamorphosis in his thinking clearly shows that Narayana Guru was above caste and religion. Narayana Guru was strongly opposed to the depressed classes being called as Harijans and lowest of the low castes. Narayana Guru advocated “one caste, one God and one religion” concept. He viewed the human society as one single entity. It indicates the establishment of a casteless society. It also ensures a society of not too many religions and the society wherein people lived with a sense of equity and co-existence. Thus Narayana Guru emphatically denied caste and totally opposed to the ideological and physical basis of caste system.

The Philosophy of Guru

Narayana Guru says “my way is the way of AdiSankaraAcharya”. His teaching, imbued with the philosophy of AdiSankara, shows evidence of a striking difference of temperament compared with the mysticism of Bengal of which the effusion of love inspired in him a certain mistrust. He was, one might say, a jananin of action, a grand religious intellectual, who had a keen living sense of the people and of social necessities. He has contributed greatly to the elevation of the oppressed in South India, and his work has been associated at certain times with that of Gandhi. Narayana Guru laid emphasis on the teachings of the Gita especially where Yoga is conceived as a remarkable synthesis or integration with the supreme spirit. The Guru was not a ritualistic. Nor was he a vedantist who believed that one should desist from all activity if one wished to attain moksha. His renunciation did not consist in the giving up of all work but the renunciation of the fruits of work. He lived according to the message of the Gita which commands us to live in God, but to work in the world to serve His purpose. He led a holy life. He took refuge in the spirit. He saw everything and every being in the universe as aspects of one reality. Narayana Guru’s religion is a way of confronting life in all its aspects. All mankind has to be responsive to true spiritual realization by living in amity, goody fellowship and love, free from all antagonism of race, nationality and creed or caste. The greatest emphasis is therefore laid by the Guru on the formula that there are both a theory and corresponding way of life that cannot be divided. The Guru expounds this philosophy in terms of one tradition and then in terms of another, repeating at every opportunity; “verify it in yourself, verify it”.

Social Reforms

The comprehensive scheme of activities which the Guru suggested to the downtrodden to take up for their advancement included social reforms also. As far back as 1912, he summed up the various proposals which he had been suggesting at the different times in response to the needs of each occasion. Education appropriate to the times was, he said, the be all and end of all progress; society did have enough promising boys who could grow up as assets to any community. Lack of money was the

main obstacle that prevented them from rising to higher levels. Rich men should come forward to help these intelligent, studious, hard-working lads by granting them scholarships and other monetary aids. Women education should be encouraged and should never be neglected. They should be encouraged, and should never be neglected. Suppressed humanity should be made to stand up on its own legs. The masses should be provided with cottage industries and work places in the co-operative sector. Instead of continuing as suppliers of raw materials to the affluent countries and purchasing finished. Products from them at the high cost they should produce manufactured goods in this country itself and thus help the poor. Let the money of the rich be utilized for these purposes also. Universal education is indispensable. Adult literacy and establishment of libraries in every locality should be encouraged. While waiting for the unlettered to learn to read and write and progress slowly, leaders should provide them with short-cuts to cultural advancement. Learned men should inculcate modern ideas and culture in the illiterate through speeches, songs, dramas and similar means of development of culture. The SNDP has started a magazine called "Vivekodayam" which aimed at raising the cultural level of the ordinary man by a process of selective modernization. Kumaran Asan who edited the journal, was the greater disciple of the Swami and one of the greatest thinkers and poets of Modern Travancore. Religious practices social customs and rites often have, the swami said, symbolic meanings which should not be overlooked. The magazine advocated a modern approach to inter-communal marriages and also in reforming and shortening the duration of various ceremonies as well as in the economizing in their cost. The status of marriage rites was raised to that of a sacrament, costly, meaningless customs, etc. were to be abolished.

The orthodox who did not quite appreciate these changes raised the canard that Asan was writing on his own, without Swami's consent or even knowledge. This suspicion was cleared by swami at one or two public functions when he advocated the need to adopt these reforms by the community. In those days the marriages of non-Brahmins were, as a rule, merely social functions, the Brahmin marriages alone being sacraments with players, mantras, vows, poojas and all the rest of it, taking up three or four days time. The Ezhavas and some of the higher castes used to conduct a mock-marriage prior to the regular marriage which took place only after a girl came of age. A small ornament called the Tali which was the symbol of the marital status was tied round the neck of the child by the person who conducted the ceremony. The real marriage ceremony, however, was performed after the girl had grown up, the bridegroom being someone else altogether. The Guru declared that this Tali Kettu function was meaningless and ordered its abolition. In some cases, he sent messages to this effect direct to the parents of the children. In one or two instances, he walked into the midst of the crowd at the eleventh hour of the function and persuaded the fathers to agree. It is noteworthy that at one instance it was the mother of the child who agreed to the stoppage of the functions more readily than the father. Another custom stopped by the Guru was the public feast and function conducted, when a girl-

attained puberty. These and other similar functions abolished by the Guru saved the families the thousands of rupees which were being lavishly squandered in carrying out social ceremonies that had become redundant in this age. In the due course of time the Nairs and other castes too stopped observing these functions after the Ezhava community had carried out the reforms at the instance of the Swami. Space does not permit the narration of all the social changes brought about by the Guru. Among them, however, the amalgamation of small castes deserves special mention.

There were certain castes in South Travancore who were numerically so small that those microscopic minorities suffered certain disabilities peculiar to themselves. They were unable to stand up against the atrocities committed on them. As they were scattered in different localities, they found it difficult even to get their children married to members of their own fold and thereby saved them from a social crisis. The year in which he did this was as early as 1906. As early as 1921, Narayana stated that "Liquor is poison. It should not be produced, sold or consumed". It was more or less in this connection that he asked almost in despair. The thought led to the formation of the Narayana Dharmasamaj consisting of Sanyasis whom he had enrobed and enrolled into the Samaj. The members of the Samaj were drawn from different castes including Brahmins, Nairs, Ezhavas and others. The institutions at Sivagiri, Alwaye, etc where caste distinctions had been wiped away from the beginning were run by this samaj of sanyasis who were brahmacharis with no worldly burdens of wife, children, family, etc. to restrict their service to their weal of mankind. They also run religious institutions, schools, charitable dispensaries, etc. Illuminating the minds of the lowest castes by the philosophy taught by the swami is also part their missions. For any social reform, an organization is essential. Further it should have cadres and sympathizers with a committed purpose. The work and teachings of Narayana Guru's stature needed a well-knit organization with declared aims. The SNDP Yogam founded with its leader Narayana Guru tried to fulfill the just aspirations of the needy in South Travancore.

Conclusion:

In February 1928, Shri Narayana Guru fell seriously ill. The news spread immediately throughout South Travancore. Although Swami had fallen ill and seriously too, more than once in his life, people somehow had a premonition of tragedy. The illness started as an aggravation of his old complaint of piles. Later on, however, urinary troubles complicated matters. In spite of the specialist treatment he received, supported by the most tender and expert nursing, Swami got worse and worse treatment at Madras, Palghat, Trivandrum, in both allopathic and ayurvedic systems of medicine administered separately and in combination, was of no avail. At long last, he attained Samadhi at 3.30 p.m. on the 20th of September, 1928 at the age of 72. Narayana Guru was a saint and social revolutionary who practiced what he preached. For eradicating caste system, he made

a casteless society in his own Mutt. His humanism was thorough-going in the sense that it had revolutionary impact not only on the spiritual but also on the material development of man and society. All his messages have put man logically and invariably at the centre of things. He believed that the happiness of all in society. His humanism was thus not narrow individualism, as of mystic self realization, but an all embracing social concept. Today, the world has much changed. But the basic issues that challenge mankind remain the same. His messages have its inestimable and indomitable strength to meet the challenges ahead in the new millennium. Men should retranslate those messages into the tongue of contemporary events. There are some universal personalities who remained beacon light for establishing human values and equally. But it is left to us to reinterpret them in the right of new challenges. Although some educated people belonging to the upper classes also hailed his leadership, Narayana Guru's campaign was mainly carried on by the backward communities, particularly, the Ezhavas. The relatively affluent section of the Ezhava community financed his schemes including the building of temples, schools etc. But the broad based reform movement launched by Narayana Guru, directed against all communalism and sectarianism, was an integral part of the upsurge that was taking place throughout India and it laid the basis for the national movement in South Travancore

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A Study of- Socio-Economic Life of the Ambasamudram Taluk People

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Abstract

Ambasamudram is the most mountainous of all the Taluks. One – half of its entire area is composed of ghat forests Government and Zamindari together and the government land forests account for one third. The Thambraparni and many of its most important affluent take their rise in these hills; and the sharp contrast so common in this district between the rich green irrigated paddy land and district, between the rich green irrigated paddy lands and the dull brown dry fields is nowhere so clearly to be seen as from any point of the hills enclosing this Taluk. Of the total area usually cultivated one –fourth is under irrigation form the Tambraparni and its tributaries besides this are 4,613 acres divided up into 256 minute patches, each watered by a tank dependent on rain for its supply. Ambasamudram comprises of many wet dry, Inam and purampooku lands according to the settlement of revenue accounts, the lands are mostly divided into four broad divisions. They are occupied, unoccupied, Inam, purampooku lands. In the first two divisions wet and dry lands are included. Thus totally Ambasamudrami has 26.5 sq K.M and Taluk area in 996.98 Sq. Km

Key word: Ambasamudram, Economic, Dam, Irrigation.

Introduction :

The Pandya rulers of the sangam period to the Nayak rulers, agriculture was the main occupation of the people of the Ambasamudram & Tenkasi region. We also find a very clear growth in trade and commerce in this region. Around the beginning of the Christian era Tirunelveli including Ambasmudram & Tenkasi region had a trade contact with Rome. Another very important evidence for the existence of prosperous trade with neighboring countries was the presence of a port to the east of Eral called Korkai. Sangam literature refers to it as KorkaiPerundurai.

As we move on the next dynasty namely the medievalpandyas. We can see the remarkable progress made in the field of trade and commerce. First of all commerce flourished within the kingdom. For example street Pedlary, bazaars and markets flourished and thereby they strengthened internal commerce. And then trade relations were established with the neighbouring countries like China, Ceylon and Arabia. Indigenous produces like copra – white and Brown, salt fish – tamarind and turmeric found ready markets abroad. During the Medieval Pandya rule between 6th and 10th centuries A.D sea trade and merchant guilds flourished, Korkai, Uvari and Kayalpattinam were popular ports.

The Pandya and Chola rulers were contributed for the construction of sea fortress. Apart from giving protection to pearl fishing and sea trade it dependent the region from every attacks by the sea. And interestingly the formation of the merchant guilds during this period was an important feature of ancient economy. Handicrafts flourished which was a boost to the economy.

The economic history of Ambasamudram is the same as that of its surroundings for the simple reason that it is the difference in geographic factors that makes two regions different from each other and not merely political boundaries. The geographic factors become very vital when we look for the agricultural development of a region. Thus like the rest of India even in Ambasamudram region most people were farmers who lived in villages. These agricultural villages were originally settlements of peasants, with land lords consisting the village assembly.

Agricultural :

The economy of Ambasamudram is mainly agriculture oriented. The fertility of the soil and water make the people of Ambasamudram agriculturists. Even today we find innumerable paddy fields, gardens and coconut groves in and around Ambasamudram. Both rich and poor were agriculturists by profession and the rich landlords extracted work from landless peasants. As a result agriculture determined the social structure of Ambasamudram. Different crops are grown in Ambasamudram region according to the soil type and agro climate conditions. Cotton, Cumbu, Blackgram, greengram, Cholam, Meize, Ragi, Sunflower, ground nut, coriander, chillies and gingelly are the major rain fed crops cultivated in red soil track of Ambasamudram.

COCONUT PALM

Another major crop of this region ever since has been the coconut palm. Coconut palm widely grown in the Ambasamudram region, the coconut having religious significance as well as being an important ingredient of most food is a valuable agricultural produce.

PALMYRA TREES

Another important crop is the palmyra tree. A part from extraction of toddy and the preparation of palm jaggery from the sap of this tree, its leaves are useful in the extraction of fibre. Brooms, Scrubbing brushes and many more of such cheap but useful articles are made from the various parts of this tree. Two very useful things like mats and baskets too are made from its branches. Thus as these two trees were made the best use of, the one who owned a few of these trees contributed to the development of the economy of Ambasamudram region.

COTTONCULTIVATION

Portions of Ambasamudram region have the rich, fertile black soils which are highly suitable for cotton cultivation. There are numerous hand looms, worked either by cotton growers on their own account or owned and controlled by small enterprisers. Hand looms for the production of carpets, blankets and clothes of all kinds exist in hundreds throughout the Ambasamudram region. However even today a considerable amount of cotton is grown here. It is harvested, cleaned and spun into yarn in cottages. Hand spinning as an important industry has long been extinct, a few spindles which had survived the competition of imported machine yarn having fallen into almost complete disuse with the establishment of spinning factories at Ambasamudram.

CULTIVATION OF CEREALS

The supply in earlier or south west monsoon is trifling and on certain and confined a few villages quite at foot of the range. The main supply is from the north east monsoon which breaks usually with considerable force on the range and fills all the streams, channels and tanks generally two or three times in which case a good crop is secured. Rice and occasionally, plantain garden send bet elvines are the products grown under irrigation. In the higher lands much of which are of fair quality, Cholum, Cumbu and Gramare sown in the north east monsoon months.

The space adjacent to individual houses too was used for cultivation of cereals like green peas, gingili and black grain. This area was a kitchen garden too – Important vegetables like, brinjals, ladysfinger and chillies were too grown for daily use. Often these vegetables were cultivated for home use alone. It was only when they grew in plenbty that the house owner began selling them. Being primarily an agricultural economy it could but many other features influenced the economy of Ambasamudram.

Economically Ambasamudram is famous for cotton, chilli and groundnut and cereal commission mandis. Flowers are exported to various parts of Tamil Nadu from the flower commission mandis. Both hand looms and power looms are muted in elaborate manner by the Senguntha Mudaliar community. Who form the bulk of population of this town. agriculture, Rollingbeedi, Cattle breeding, trade and commerce have been the other occupations of the people of this town.

Horticultural

Horticultural crops grown in the district are banana, mango, guava, grapes, lime (acid), cashew, chillies, onion, Coriander, tamarind, tapioca, sweet potato, elephant yam, brinjal, bhendi, tomato, are anacut, flowers etc. Other crops such as pomegranate, orange, sapota, gourds, spices are also raised in the district. Banana, an important crop in the Ambasamudram taluk. Flowers, Jasmine and rose grown in Ambasamudram taluk find market locally and in other districts. They are also sent to Trivandrum. In red loam, and black soils, of the district, horticultural crops are grown.

IRRIGATION

Right from the days cultivation started, the aspect of irrigation was given considerable attention. Tamil people built their civilization around irrigation. Irrigation has throughout Tamil history provided a proven means to raise land productivity. Farmers in medieval Pandyamandalam used both water diversion and storage techniques; they built dams, channels and tanks to make unpredicable natural run off nourish paddy plants throughout the growing season

Wells are mostly concentrated in the red soil areas of Sankarankoil and Tenkasitaluks. In addition to these independent or „ayacut“ wells are also met with in Nanguneri and Ambasamudram taluks which serve as supplemental sources to the existing canals and tanks. Ambasamudram would have proved to be a desert but for the large number of wells and fair development of garden cultivation. The wells in this district are neither as deep nor sunk in such rocky beds as in

Coimbatore district. The average cost of digging a well under the conditions obtained in the district was about Rs.400/- in 1930-31. Nanguneri and Ambasamudram have considerable scope for expansion of well irrigation. The principal factors determining the specialization of single variety in particular tracts are soil and climate.

Papanasam Dam

Papanasam 42 km from Tirunelveli This holy place is on the western ghats of Pothigai Hill. It is close to the Papanasam Falls, on the banks of the Thamiraparani River where Siva and Parvathi appeared before the great saint Agasthiya. Hence the falls is popularly called the "Agasthiya Falls". To commemorate the visit of the divine couple, the Agasthiya temple was built there. Papanasam Dam is located 49 km away from Tirunelveli. This is a beautiful picnic spot.

Papanasam Reservoir Project

- 1 Full reservoir level 143 ft
- 2 Capacity of the dam 5500 M.C.ft.
- 3 Water spread area 2.24 Sq. miles
- 4 Length of the dam 744 ft.
- 5 Height of the dam 200 ft.
- 6 Surplus arrangements 6
- 7 Surplus arrangements size 52 X 18 ft.
- 8 Flood discharge 8000 C.ft / second
- 9 Year of construction 1942.

The Papanasam Upper Dam

The government built the Papanasam dam popularly called Tambraparni dam at first. Its work commenced on 29th March 1938 at the heart of the river Tambraparni. The Banathirtham is the main heart and an important source of the river Tambraparni. Some natural springs and minor rivers such as the Pambar, Mayilar, and Ullar confluence with Tambraparni from the eastern side of the Western Ghats and thereafter, the Kariyar, Kamudiyar and Kaudalaiyar join Tambraparni from the western side of the Western Ghats at upper Papanasam. Here the river was broad and after considering all aspects of the place, Kariyar (upper Papanasam) area was selected for the construction of the Papanasam Upper dam.

Papanasam Lower Dam

The motive for the construction of the Lower dam or diversion weir at Mundandurai was to preserve the water for the generation of electricity and irrigation. Platt, in his investigation report had made provision for this lower dam. It is a simple overflow type with inlet works. The inlet was designed to permit an extension of the height whenever necessary. The dam is made up of an island of natural rock, and consolidated by cement grouting. The length of the dam is 744 feet, with the height 650 feet and the capacity of the dam is 5500 million cubic feet. The spillway length is 1150 feet and the maximum depth of overflow is 9.3 feet, giving a flood discharge of 120,000 cusecs. The maximum flood discharge is 82,000 cusecs. The pondage level of the diversion weir is 110 million cubic feet and intake of the diversion weir is 28 million cubic feet.

Manimuthar Dam

The Manimuthar reservoir project is a magnificent creation of the Government of Madras in the district after independence. A perusal of the records reveals the fact that the District is gifted with one major reservoir known as Papanasam reservoir and eight minor dams built by the erstwhile rulers of Tirunelveli District. The water requirement of the peasants, for irrigation and cultivation could not be met by these as the population increase needed enhanced water consumption." Moreover, the irrigation commission also pointed out that Tamil Nadu is in an unenviable position among the states as it is having up to 90 percent of the major irrigation potential. There is no scope for any new major river valley project in the state. The only

Taalternative available to the state is the medium and minor irrigation works and their productivity. The meagre flow available in the tributaries of the rivers and the occasional floods in the jungle streams are the only sources which can be tapped for formulating medium irrigation schemes. In the planning period as many as 23 irrigation projects have been sanctioned in the state. The Manimuthar dam is one among them in Tirunelveli district.' 12 Of the gross cropped area of 463 105 hectares in Tirunelveli district, the gross irrigated area amount to 42.3 percent. Due to erratic monsoon the command area has been vulnerable to storage in both 'Kar' and 'Pisanam' seasons, particularly in the tail end regions. Further, the Papanasam dam water is used for generating electricity and it supplies water for irrigational purposes only to a limited extent, and to quench the thirst of the people in the district, a reservoir at Manimuthar was built in the year1958.

Conclusion

Ambasamudram Taluk is very important taluk in Tirunelveli district . this taluk is many more Dam and this taluk people is very important work is agriculture The important point about the society of this region is that casteism prevailed which was gradually opposed by these suppressed people and with the British interference the lot of the people discriminated against changed. Further a moral awareness was introduced with the advent of missions, hospitals and educational institutions were founded this brought about major changes in the social life of people. The economic condition of the people at present is favourable due to the existence of many small scale industries. The paddy cultivation and banana plantation in Ambasamudram .s Ambasamudrami gives good earning to the people and make themselves wealthy.

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SPIRITUAL MESSAGE AND QUALITIES OF SARADA DEVI

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In the history of arts, genius is a thing of very rare occurrence. The world has had many hundreds of admirable philosophers and saints, but a very few have had the fortune of getting a place in history. The nineteenth century witnessed many socio – religious movements in India. Religion has played a dominant role in lowering the status of women in Indian Society. Women were considered as an obstacle to men's spiritual progress. Even Adi Sankaracharya considered women as “ the gate way hell “ Also women were treated as subaltern groups. In this period few women reformers from different parts of the land came forward to eradicate the superstitious beliefs and social evils. Among them Sarada devi worked for the welfare of women and society. Spiritualism was her tool to the establishment of patriotism and social justice. Sarada Devi was born in a poor high class family as the eldest child of her devoted parents on 22nd December , 1853. Much of her early days was spent to look after her family members. In the meantime she went to the village school. Her interest to study stimulated her to learn in later days. But in those days. Women were not permitted to read and write. When she attained the age of marriage, She married Sri Ramakrishna, the priest of Kali in the year 1855. But lost interest in worldly life, and began to spend all the time in a state of absorption and in the practice of austerities. Sri Ramakrishna stayed in his village for one year and seven months. According to the family custom, she went on this occasion to spend a few days at her father – in – law's house. In her family life, she also learned spiritual ideals and thought from her husband Ramakrishna. When Ramakrishna became a divine soul, Sri saradha Devi also became a divine mother.

Sri saradha Devi was a spiritual missionary . In her life, she observed Raja yoga for attaining motherhood She perfectly, established devotion and perfection, Her life was full of miraculous events which could be conceded as evidence of her yoga power. She had a full faith on Ramakrishna. She not only obeyed his spiritual Principles but also followed his advice in secular matters. She was well qualified for the practices of Vedanta. Sarada Devi was able to practice the highest form of physical and mental purity. Above all, her mind always dwelt on a very high spiritual level.

Every personage delivers his or her message partly through his or her life and partly through his or her teachings, Sarada Devi belongs to this category. Any great spiritual movement and the personalities inaugurating it have two sets of teachings, interdependent, no doubt, yet each having its distinctiveness One is the cult side of the teaching and the other the cultural or philosophical side of it. The first is centered in personalities and the second in principles. The cult side of the teaching consists of the beliefs and devotional attitudes concerning the personality from whom the movement started, while the cultural aspect is formed of the philosophical and theological teachings of the personalities. To get the right perspective of the message of the Holy Mother, the message has to be viewed in the light of this analysis. The message of everyone of the great disciples of Sri Ramakrishna represents both the cult and cultural aspects of the movement, but the proportion may differ. In making this statement, it is not implied that she made no contribution to the cultural side. But the distinctiveness and originality of her

message consist in that she was the first person to exemplify the principles of the cult which has given to the Ramakrishna Movement whatever vitality it possess.

Sarada Devi is an unique example of one who lived in the circle of her relatives and bore the worries of such a life to the fullest extent, but at the same time, kept intact her spirit of renunciation, discrimination and devotion. The uniqueness of her life, however, consists in that she was wife, nun and mother at the same time. These three situations in life may at first look conflicting, but Sarada Devi harmonized them in her life. She was wedded to Sri Ramakrishna at the age of five, and till the end of the Master's life. She kept company with him and served him to the best of her ability like any Hindu wife.

It is this aspect of sarada devi that all have to remember when she is spoken of as the last word of Sri Ramakrishna on the ideal of womanhood. To follow in her footsteps, a women need not get married at the age of five or observe purdah or remain illiterate for life. These features are the mere accidents of her life not the essentials of the ideal she represented. She demonstrates that wifely devotion is possible without the attraction of sex, that maternal love can be manifested without oneself bearing children, and that the highest godlines can be cultivated even in the midst of the common avocations of life. Especially today, when changed social conditions are forcing many women out of their traditional role as housewives and are approximating them to masculine standards, she reminds them that even in doing so the woman need not loose her soul but can express her latent possibilities in a wider ralationship she admitted that in the fullness of one's spiritual evolution, one reached a state in which all manifested phenomena were realized as illusory and even the idea of God was transcended. She once said, after attaing Jnana, one sees that gods and deities are all Maya. Everything comes into existence in time and also dissappears in time. Thus the path of devotion formed the principal subject of her teaching. She always advised spiritual aspirants to be patient in times of difficulties and troubles.

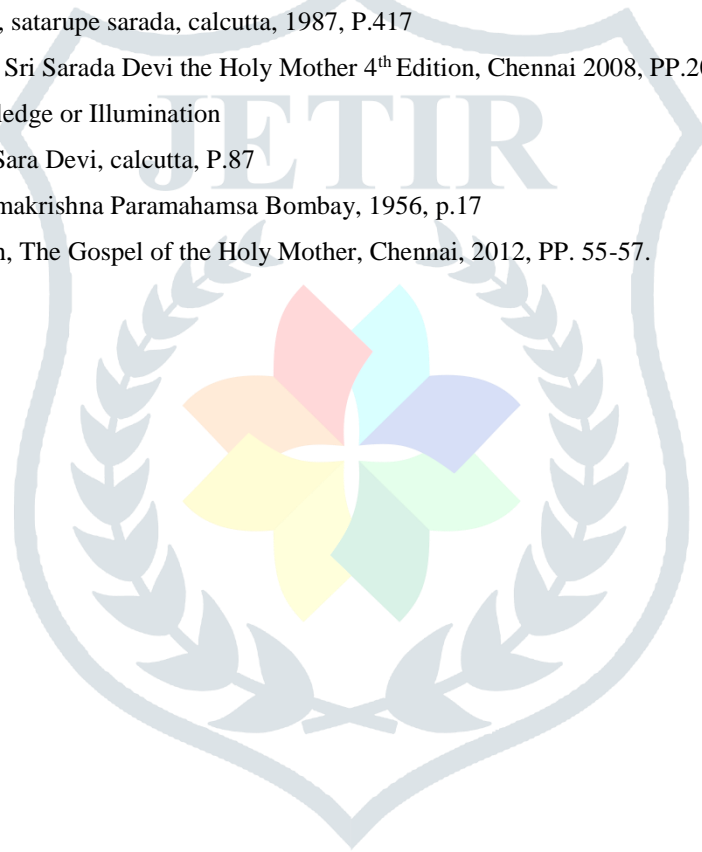
The combination of gentleness, diginity, and grace gave her the mafernal pose which no one who went to her failed to notice, It inspired reverence in one's mind without creating the least sense of inaccessibility. To restore faith and courage in the wavering to inspire confidence in the weak, to disperse the clouds of despair and depression was more through that sense of consolation which the loving touch of a mother conveys to an ailing child. For even the most wicked disciple felt that he was near and dear to her, that she has no eye to his failings, that there was no error too grievous for her forgiveness, and that if he would but open his heart her overflowing sympathy and assurance of divine protection would heal the wounds of his soul. A unique feature of her maternal love was its constitutional discinclination to notice the faults of others, In this respect,she combined in herself the nature of a loving mother and that of an innocent child, the mother in her, making her too big – hearted to count the errors of her children as of any significance and the child in her, insulting her vision from the percepetion of evil by her utter innocence.

It has been repeatedly emphasized that the Holy Mother's life and personality form a striking revelation of the universal priniple of Motherwood. The expression of this quality in her was not restricted to her relationship with her disciples and relatives, It extended in a general sense to her attitude towards all. She did not deliver lectures, did not write volumes, but led a life to set a shining example for the entire mankind. In this modern age with all types o complications and complexities, when the mind gets baffled and fails to discriminate between Dharma and Adharma, her life stands out as a beacon light. Her life is a hope in despair, solace for the miserable and a polestar for those who are grouping in the dark, She is the Mother of all destitutes,

fortune for the unfortunate and a Goddess for Sinners. She is within the reach of human beings and at the same time she is beyond human understanding.

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A STUDY ON SOCIAL AND ECONOMIC CONDITION OF TRANSGENDER

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Abstract

From the time of the people of the world, there were neither men nor women. They have been living to the highest of mankind ever since. The fact is that man in this world is born naturally. It is difficult for people to study and study in social research. The birth of third parties in the study of the population causes a fear. If the cause of these conditions is the cause of the disease, there is no other disease in this world. Their problem is a big challenge for the medical sector. If you go this way, there is no need for family control. The development of the third sex of a particular period can result in the destruction of humanity. Therefore, the reasons for the birth of the third gender should be examined and solved. Not a man or a woman, but they are contradictory, On the edges of food, those who have tied up relationships and have developed a partnership among themselves are lunatic. It was only in my mind that they were able to record the "sins of the flame" without the full social recognition.

INTRODUCTION:

In Tirunelveli District, the number of tranesgender recorded is 634. It is estimated that the number of abortions performed by the organ is about 300. As far as Tirunelveli District is concerned, it is necessary to know about their status before learning about the status of the devotees here. Today's age is scientific age. It is not surprising that the doctors are turning men into women when new advancement in this scientific age is taking place. But it is painful to have them physically transformed into women as they do not examine the defects and the rules of the body for the abortions. In the mythology the human race today seems to be disgusting to see their appearance. The demons today are considered to be the object of solving the health of young people. The media goes one step further and portrays the devils as an enemy and consumption of the society. In recent times, the understanding of the abnormalities of the aboriginal people is the free sex transplant surgery, It is commendable to have been involved in activities like granting of voting, family card issuance, free collection of house building, recognition of third sex and welfare for advancement.

JOB OPPORTUNITY:

The government work was the dream of the transgender. But now there is a way to get jobs available for the eunuths. Nazriya (24) from Paramakudi in Ramanathapuram district in the year 2017, He was selected as the second guard in the annual police department and joined the 2nd rank of Ramanatha puram Armed Forces. This news was published in the Hindu Tamil newspaper on 05.02.2018,December.Thirumanagai Satyasri Sharmila from Paramahadi has registered as India's first transgender attorney. He was registered as a lawyer in the Tamil Nadu and Puducherry Bar Council and was posted on the December 30, 2018 Hindu Tamil daily, transgender Viji, a member of the Bar Council of Tuticorin. Employment Opportunities should be given in private or semi government or government sectors. Efforts sho9uld be made to sensitize all

concerned stakeholders like government officials in relevant departments, banks, private employers, corporate, community leaders etc.

TRANSGENDERS IN FOLK ARTS:

Transgender women are engaged in folk arts in the form of "Ganiyan Kutu", Karakatom, Kadambam show. they engage in dancing with female dress in death function. The aborigines are educated, but their origins and actions alienate from this community. So they live in the crowded areas of the city. They are engaged in sex, dancin Members of the third gender have played a prominent role in Indian culture and were once treated with great respect. They find mention in the ancient Hindu scriptures and were written about in the greatest epics Ramayana and Mahabharata. In the great epic Mahabharat 'Shikhandi', was a transgender. In medieval India too, they played a prominent role in the royal courts of the Mughal emperors and some Hindu ruler. Many of them rose to powerful positions. Their fall from grace started in the 18th Century during the British colonial rue when the Criminal Tribes Act of 1871 categorised the entire transgender community as "criminals" who were "addicted" to committing serious crimes. They were "addicted" to committing serious crimes. They were arrested for dressing in women's clothing or dancing or playing music in public places, and for indulging in gay sex. After Independence, the law was repealed in 1949, but mistrust of the transgender community has continued. Even today, they remain socially excluded, living on the fringes of society, in ghettoised communities, harassed by the police and abused by the public, Most make a living by singing and dancing at wedding or to celebrate child birth, many have moved to begging and prostitution.

In 2003, the Hon'ble High Court of Madhya Pradesh upheld the order of an Election Tribunal which nullified the election of the Hijra, Kamala Jaan, to the post of Mayor of Katni, on the ground that it was a seat reserved for women and that KamlaJaan, being a 'male' was not entitled to contest the seat. It is submitted that all the citizens of India have a right to vote and to contest the seat.

History of Transgender:

Members of the third gender have played a prominent role in Indian culture and were once treated with great respect. They find mention in the ancient Hindu scriptures and were written about in the greatest epics Ramayana and Mahabharata. In the great epic Mahabharat 'Shikhandi', was a transgender. In medieval India too, they played a prominent role in the royal courts of the Mughal emperors and some Hindu ruler. Many of them rose to powerful positions. Their fall from grace started in the 18th Century during the British colonial rue when the Criminal Tribes Act of 1871 categorised the entire transgender community as "criminals" who were "addicted" to committing serious crimes. They were "addicted" to committing serious crimes. They were arrested for dressing in women's clothing or dancing or playing music in public places, and for indulging in gay sex. After Independence, the law was repealed in 1949, but mistrust of the transgender community has continued. Even today, they remain socially excluded, living on the fringes of society, in ghettoised communities, harassed by the police and abused by the public, Most make a living by singing and dancing at wedding or to celebrate child birth, many have moved to begging and prostitution.

Definition:

Aluratha Chintamani claims that Kumaran was the first of the Bharatanas of the Indian War, In literature, Bedi, Ali, Pate, the words have been reduced to numbness and have a reference to the females. But today, Bedi, Ali, Pad, together with all the words, are called Arvani. The word Aravani is derived from the word Aravan.

The word Aavani comes from the words Bedi, Baden, Pad, Ali, Maru, and Bed. The word Arvani is 'brother'. Kalaivam, Goshapa, Sandhya, Sandhya, Siddhi, Thuvaravan, Nabhuningham, Nabhunagam, Nambunganan, Nabhunjan, Namarda, Bhandakan, Pettai, Pentagam, Women, Ladiesan, Padam, Badan, Dr. Annithamasu notes that there is a combination of many words like Bedi,

Padu, Pethai, Makanma, Marul, Vasangedavan, Varunaran, Because they are neither male nor female, they are called 'Ali'. The name 'Aravan' is derived from Aravan's wife. **CONCLUSION:**

The problem of eunuchs is a criminal problem. It is a medical problem. It should be legally and clinically accessible and concluded. Secondly, children born with milk discrimination should not become victims of ignorance. Should be taken to hospital. Although they are not entirely covered by proper treatment, they can make the right way of life as a man or a woman. This issue, which ended in China and Western countries, continues.

Mummy wale mateve ... no births anymore No longer birth, this is not the birth of a mother ... I do not think that the demons will not be ruined in the next birth, after the death of the beasts, put her head to the bottom of the bed Carrying to the firearm. As the dead are buried, the beloved ones are buried. Not to home and to others. Nothing is done.

Nobody can deny that the country is children of this country. Demonstrations should be dignified as valuable citizens. A different perspective of society should be conducted. Due to the different perspectives of the community, they are mistaken. They look wrong. They need to make a sense of what is happening in the head, and the attitude of the elderly. There should be a way to keep the Indian citizens alive. The eunuchs should not stay away from society. The Arabs should not give up allocating society.

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The Land Tenurial Reforms in Travancore

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In Travancore the complicated relationship between the landlord and the tenant highlighted the need for the introduction of radical agrarian reforms. It was customary in those days to subject the tenants to arbitrary eviction. Though most of them had been in defector possession of the lands for considerably long periods, they did not have the proprietary right over them. They became impoverished due to many factors and were forced to live a hand to mouth subsistence. The solution seemed to be in abolishing tenancy at will and conferring ownership rights on them. Hence a series of land reforms aimed at redressing the grievances of the tenants were introduced in all the areas of Travancore from the nineteenth century. These reforms had as their immediate objectives such as prevention of arbitrary evictions, proper fixation of tenure, conferment of proprietary rights on certain classes of tenants, fixation of fair rent, payment of compensation for improvements etc. one of the important reforms was tenurial reforms. Among the Indian states, Travancore forget ahead of others in land reforms.

Tenurial Reforms :

Traditionally the jannies were armed with erratic eviction rights because tenancy subsisted on their will. The manifold problems associated with this evil practice demanded the attention of the state for an early solution to it. In response to the situation, a royal edict was issued in 1829 against capricious eviction by the jannies. The act declared that, "in all suits of this nature (for eviction) decided, filed or which may hereafter be preferred, the courts maintain the established usage in the country, viz., that the tenant should pay the jannies his usual ordinary and extraordinary dues and that the jannie receive the same let the tenant remain in property.

This was the first remarkable instance in which the state came forward with a regulation directly aimed at combating capricious eviction rules. The High Court was directed to regulate unreasonable eviction of tenants by the jannies. It was instructed that the court should not allow any suit of eviction of substantial tenants without prima facie charges against them. The Regulation made it clear that unless the tenant defaulted in the payment of ordinary and extraordinary dues he should not be relieved of from the land. However, the jannie was given a free hand in deciding the question in case the tenant did not pay the usual dues and obligation. This loop-hole in the regulation was sufficient for the jannies for their malicious action.

The response of the law courts to the regulation of 1829 was one of embitterment and non-co-operation. The courts observed the regulations more in breach than in compliance. In deciding cases of eviction, unusual delay was maintained so that no immediate remedy could be given to the tenants who remained evicted. Most of the judges who decided cases of eviction were incompetent and guilty of gross dereliction of duty. The vested interests of the land owning class and their lobbying efficiency continued to safeguard their interest unfringed. The traditional nexus between the landed aristocracy and judiciary further hardened the situation. In fact, the judiciary itself acted as an organ of the vested interests since it was mainly constituted among form the landowning class. No wonder the so called judges acted jointly with the landed aristocracy to defeat the spirit of the edict.

Despite the rationale behind the edict of 1829, it failed chiefly because the Travancore courts were highly allergic and indifferent in executing the edict. Generally the law courts in Travancore, as in Madras, did not act according to Royal injunctions.

This awkward situation prompted the British resident to prevail upon the state for intervention to protect the rights of the tenants. It was believed that the jannies were not interested in developing the land and if they were permitted to evict tenants the agricultural prosperity of the state would be adversely affected. As a result, the state issued another proclamation in 1867. The proclamation declared that the tenures coming under kanom were not redeemable and that the tenants cultivating lands under known tenure were made permanent with the only obligation that they should pay to the jannie the rent and other fees according to past usage and in accordance with the established law.

The proclamation of 1867 also contained certain snags which favoured the interests of the jannies. Elaborate and clear guidelines were not prepared and the act miserably failed in its spirit. Owing to the absence of any consolidated efforts on the

part of the tenants, the law courts subverted the acts for the benefits of the landed gentry. Moreover the state was not willing to interfere with the rights and incomes of the numerous privileged landowners. Hence the proclamation of 1867 also met with the same fate as was the case with the earlier one.

The serious lacunae in the janmie proclamation of 1867 necessitated the passing of a more comprehensive legislation. To study the serious omissions embodied in the proclamation, a commission was appointed by the government in 1885. The difficulties experienced by the janmies coupled with the Kudiyan's grievances on account of unprincipled levying of renewal fees prompted the state to resort to the appointment of the above commission. The commission was instructed to examine the relations between the janmies and kudiyan. The commission submitted its report in 1888 and on the basis of its findings, the janmi - kudiyan act was passed on 3 July 1896.

The Act was chiefly aimed at conferring on the Kanapattom tenants the duration of their tenure by checking capricious evictions. It also wanted to restrict the janmies demand for exorbitant rents and renewal fees. At the same time the act was also aimed at protecting the interests of the janmies by securing for them punctual payment of rent and other customary dues and their right to readjust rent at the periodical renewal. Subject to the provisions of the Regulation, every kudiyan had the right to permanent occupancy in his holdings and was exempted from the liability to eviction. The right of the kudiyan in his holding was made heritable and transferable. It was laid down that every transfer should be made in writing and should be done only with the consent of the janmie, without prejudice to his rights to levy Meechavarom and other similar dues.

The Act made the eviction process some what difficult and laid down conditions to restrict unlawful expulsion of the tenants. It was declared that no kudiyan should be evicted from his holding except in execution of a decree of court. However the courts were instructed not to execute a decree evicting the tenants except for non-payment of Meechavarom continuously for twelve year and refusal to pay renewal fees. A grace period of one year from the date on which the tenure expired and an additional six months from the date of serving the notice of demand in writing was given to the kudiyan for renewing the contract. In the absence of a written contract the Act proclaimed that the renewals of kanapattom should be made at the close of every successive period of twelve years.

Every revision or readjustment of the terms of a kanapattom was made eligible at the end of twelve years. However, it was instructed that the readjustment should be made by a contract in writing and duly registered. The act further declared that notwithstanding any usage or contract to the contrary, it was unlawful thereafter to take renewal fees more than thirty per cent of kanom. In the matter of renewal of janmikaram of any land it was declared that it should be done only at the time of settlements or once in twelve years. But the enhancement should be restricted to ten per cent of the tax. Janmie could claim an enhancement of rent in case of paddy lands if the rent received was less than the current rate. However, it should not exceed one fourth of the gross produce. In the case of dry lands too, he was liable to increase the rent if the number of trees in the holding on which pattom was assessable, had increased and a substantial rise was noticed in the local prices of the produce. But on no account the pattom of dry cultivation should exceed twenty five per cent of the estimated annual average yield. It should be commuted into money at the prevailing market rate.

Every kudiyan should pay the annual michavarom every thirteenth day of Audi corresponding with August I and renewal fees on or before the last date of the year. If failed the janmie enjoyed the right to collect interest at the rate of twelve per cent year in case if the arrears were paid in kind and eighteen per cent when paid in cash. However, interest on arrears of taxes had its own marked disparity. It was not uniform since the tenures were of different structure. By the regulation it was prescribed that arrears of janmikaram should be repaid with a simple interest rate of nine per cent per year.

The right of the kudiyan to claim reduction in rent was acknowledged by the Act. Every kudiyan had the right to claim reduction on the ground that the area of his holding was diminished by reason beyond his own. Declining standard of the soil, not because of the neglect or fault of the kudiyan, entitled for a reduction in assessment. In the case of gardens reduction in claim was allowed if there was a fall in average local prices of produce and if the number of assessable trees diminished and the rent was above the rate prevailing in other parts of the country. If the janmie transferred his janmon rights, the kudiyan could commute the customary dues into a fixed annual payment.

Provisions were made in the Act to provide compensation for the kudiyan. Compensation was granted to the kudiyan for items of improvement on land and yield. It was fixed on the basis of estimated full cost of such improvements minus deduction for wear and tear. The rate of compensation was accordingly fixed as seventy five per cent of the capitalized value of the products, unless the janmie proved that the local usage of such compensation in the particular area was less than that. While awarding compensation for improvements, previous concessions given to the kudiyan in the form of rent reduction for such improvement should be taken into consideration. However, if improvements were made in accordance with the contract in writing, the kudiyan had no right to compensation.

The most important feature of the Act was that it conferred the right of permanent occupancy on kanom tenants of janmom lands. It forbade the eviction of kudiyan by jannies save for a few acts of omission on the part of the kudians, such as non-payment of rent for twelve years consecutively, neglect or refusal to pay renewal fee as provided for in the Act and persistent and will full denial of the jannies title on land etc. Arrears of rent and other dues payable by the tenant were made the first charge on the holding of the tenant and provisions were made for recovery of the dues through jannies filing suits at the civil courts for the same. The jannies were given the right to enhance the rent at the time of the periodical renewal of the kanapattom either by increasing the gross renewal of the land. It may be recalled here that kanom lease involved advancing money by the lease to the landlord. The Act specially mentioned that it would not apply to kanom documents executed after the jannie proclamation of 1867.

The Act was made applicable only to the lands covered by the last four revenue tenure categories adopted in the Revenue settlement viz., Ooranma devaswom, Brahmaswom, Madami and Karamozhivu. Although the Michavarom (not rent) to be paid to the jannie was fixed as one fourth of the gross produce, it involved certain cumbersome procedures such as fixing the gross rental, the interest due to knom money and the like. Michavarom was arrived at by deducting the interest due on Kanom money. However, the jannie possessed the right to increase the Michavarom on every renewal of the kanom lease.

The real hurdles of the proclamation arose only at the stage of implementation. Fearing that more radical tenancy legislations would be passed sooner or later the jannies as a body protested the implementation of the Act. Consequently, notwithstanding the good intentions of the state, the tenants did not benefit. The revenue bureaucracy in collaboration with the jannies subverted the act and safeguarded the rights of the landowners. It took a very long time Act of 1932 that a final solution was arrived at. By this act all tenants of the janmom lands became proprietors with the simple restriction that they should pay rent to the jannie through the state.

The condition of sirkar tenants was no better, though they enjoyed some privileges which were denied to the tenants of the janmom lands. In pursuance of the high ideals set forth during the days of col.Munroe, the state came out with a pattom Proclamation. The proclamation of his highness's the Maharaja of Travancore, dated 2 June 1865 could be rightly considered as the Magna carta of the Travancore peasants. By the proclamation, the sirkar surrendered "for the benefit of the people" all optional powers over the classes of lands such as Venpattom, Vettolivupattom, Marayapattom, Ulavupattom and Marapattom. This was made applicable both to dry and wet lands coming under the Pandaravaha tenure. The tenants holding these became owners of the lands with the right to inherit, sale or mortgage.

The proclamation declared in unambiguous terms the rights of the pattomdars in utilizing the lands both for cultivation and private use Sales, mortgages etc., of these lands were hence forth declared as valid. The lands could be sold for arrears of taxes in execution of court decrees and such other legitimate purposes. The owners of these lands were permitted to pledge them against loan to the sirkar as well as to private individuals. The land was assured and remained under the possession of the tenant as long as the assessment was paid. The holders were at full liberty to lay out labour and capital on their land. This proclamation had effectively removed the uncertainties of the sirkar pattom tenure.

This action, in effect meant the release of these lands from state landlordism and their distribution among the cultivators. Ownership of land was, in the process, diffused among all castes and groups, connected with agriculture. But in no way this process was easier because of the social custom in force. However, it initiated the beginning of land transfers and in effect created a spurt in transactions revolving around land. It paved the way for the expansion of economic activity.

The new rights and benefits accruing to the cultivators of the sirkar Pandarvaha lands, however, caused vast disparity between the status of these ryots and the tenants of janmom lands and other categories of sirkar lands. Nayers and Vellalas, as traditional tenants of sirkar lands, were the greatest beneficiaries of the reform.

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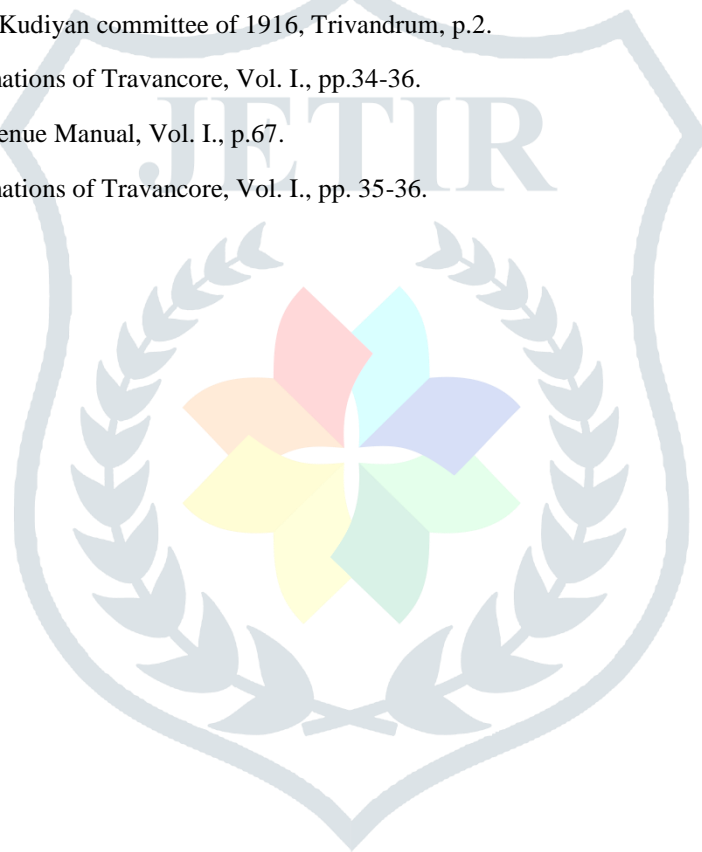
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History of Trade Unionism in India

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The history of Trade Unionism in India is interspersed with many economic and political events, which muddled its growth pattern and contributed to its present strengths and weakness. The development of trade unionism in India has had a chequered history. The advent of the trade unionism in India could be traced to the early days of industrialization, beginning in the 1850s with the establishment of the Cotton and Jute mills in Bombay and Calcutta. The first trade union, Bombay Mill Hands Association was established in 1890 with immediate aim of agitating for a revision of the first Indian Factories Act of 1881. The colonial oppressions and the gradual growth of capitalism, the long gap between the decline of the old system of production and the rise of new industrial system gave the Indian working class movement a slow origin.

The birth of the Trade Union Movement in India as understood now may be traced back to the first quarter of the 20th century, although some form of trade union organizations came into existence after the establishment of factories in India in the 1880s. From the beginning, workers were recruited through a special class of men called "Jobbers". The jobbers were empowered to keep discipline, in the factory and give elementary training required by the workers. They were usually skilled workers; they acted as protector and spokespersons of the workers. The workers were helpless victims in the hands of jobbers. The workers were made to work for long and undefined hours and thus they were exploited as an instrument of capitalist production. The setting up of modern factories created many a stress for the labourers. Apart from insecurity of employment and inhuman treatment by European supervisors, excessively long working hours sans break mauled them. Absence of safety devices at the work place, employment of women and children, dearth of suitable accommodation and the remoteness of their homes from the factories strained them. Above all the wages below the subsistence level were commonly evident all over India. In 1875, a few social reformers under the leadership of Sorabjee Shapurjee Bengalee started an agitation in Bombay to draw the attention of the Government to the appalling conditions of workers in factories, especially those of women and children and to appeal to the authorities, to introduce legislation for the amelioration of their working conditions. In 1908 when Balgangadhara Tilak was sentenced for 6 years imprisonment, the workers struck work for a day for every year of sentence in which the entire city of Bombay participated. Tilak was arrested at Bombay on 24 Jan 1908 in connection with the Swadeshi Movement and boycott of foreign goods. Through the struggle against excessive exploitation, against both the

British and native capitalists, the workers realised that the imperialist rule was the root cause of exploitation. This stimulated them to take part in the national liberation movement. The method used by the Bombay workers was the historically tested working class modes of general strike and confrontation with the armed police of the oppressors.

V.I. Lenin observed that, “In India too, the proletariat has already developed to conscious, political mass struggle and that being the case, the Russian style British regime in India is doomed. In India the movement was initially in the form of demands for reform in the field of labour industrial relationship. The leaders of public opinion sympathized with the cause of labourers on humanitarian grounds. The political parties in turn forcefully pleaded the cause of labour which resulted in enactment of legislation to regulate industrial relationship on a sound footing. Labour Movement in India can be said to have started in 1875. When a delegation of British Cotton Mill owners met the Secretary of State for India and on his advice the Government of Bombay appointed the Bombay Factories Commission for the investigation of the factory conditions on 25 March 1875. Lord Rippon was responsible for the first Factory Act of 1881. This was to regulate and improve the conditions of labour in Indian factories. Narayan Meghji Lokhanday, a factory worker is said to be the founder of the organised Labour Movement in India. He organised an agitation and called for a conference of workers in Bombay to make representations. As a result, in the year 1884 another Factory Commission was appointed. The year, according to V.B. Karnik, may be said to make the beginning of Trade Unionism in India. As no redress was given by the Government, Lokhanday convened a mass meeting of labour attended by 10,000 workers in Bombay on April 21, 1890 and drew up a memorandum containing demands. (i) complete day of rest on every Saturday; (ii) an hour’s rest at noon; (iii) working hours not longer than 12 hours beginning at 6.30 am which should close at sunset; (iv) the payment of wages not later than the 15th of the month in which they were earned (v) payment to injured workers until they recovered, together with suitable compensation if they are permanently disabled. The year 1884 can legitimately be regarded as the beginning of the labour movement in India for all practical purposes.. Initially workers organization in India had a very slow growth. The first union to be formed in India was the Bombay Mill Hand Association established in 1890. This was the first union in India which earned for its founder the title of being the “first trade unionist” of the country. He also succeeded in getting a weekly holiday for the workers. Its newspaper ‘Deenabandu’ also came into existence through his efforts. After 1890 several other organizations were started in the country, such as the Amalgamated Society of Railways Servants of India started in 1897, the Printers Union Calcutta in 1905, the Bombay Postal Union in 1907, the Kamagar Hit Varddak Sabah in 1909 and The Social Service League in 1910. However these were social welfare organizations and could not be termed as trade unions in the strict sense of the term as we understand it today. They were set up by philanthropists to ameliorate the miserable position of workers. Labour organizations of those times were of an ad-hoc nature. Their agitations were of sporadic, irregular, and isolated character.

Trade unions in India were organized on modern lines after World War I. After the war trade unionism became a part of life of an ordinary worker in India. The war gave India an opportunity to industrialize and the rise in cost of living and the political conditions gave a spurt to the growth of organized labour in India. This state continued till 1918, when the Madras Labour Union was formed under the leadership of B.P. Wadia. The Madras Labour Union has been accepted as the first genuine, properly organized 'trade union in India'.

Trade Unions, after 1919, spread to other centres, especially to the Province of Bombay. Besides textile labour they covered labour in the railways and iron and steel industry. Between 1919 and 1923, scores of unions came into existence. At Ahmadabad, under the inspiration of Mahatma Gandhi and Anusuyaben, occupational unions – Spinners Union and Weavers Union - came into existence, which later on federated into an industrial union known as the Ahmadabad Labour Association (Major Mahajan). Outside the textile group of industries, the most important union was the Jamshedpur Labour Association. More over trade unionism in the cotton textile industry had, by this time, become quite powerful in Bombay, Ahmadabad, Madras, Nagpur and Bangalore centres.

The confidence of workers further increased with the establishment of the International Labour Organisation, where they could be represented by their leaders on a par with the employer's representatives. It was established with a monthly membership of one 'Ana' and workers joined the union with enthusiasm and it was the first time that somebody was talking to them about their rights and showing them the way of securing attention to their grievance through an organization. The workers were severely exploited and in 1920 there arose an open conflict between the employers and the union led by V.P.Wadia.

The year 1920 was of crucial importance in the history of the Indian Trade Union Movement. The number of unions affiliated with the All India Trade Union Congress steadily increased from 1926 to 1929. It claimed 64 affiliated unions at the time of its inception with a membership of 1, 40,854. Out of this membership, 91,427 represented railway employees and 19,800 were from the shipping industry under the leadership of Lala Lajpat Roy. State wise, Punjab accounted for a membership of 70,000, while Bombay of 47,000 and U.P of 15,000. All the other provinces including Bengal and Madras could account for a membership of only 8,000.

The inaugural meeting of the AITUC was attended, among others, by such eminent national leaders as Motilal Nehru, Annie Besant and M.A. Jinnah. Lala Lajpat Ray, who presided over the special session of the Indian National Congress at Calcutta in the previous month, also presided over the inaugural conference of the AITUC. Col. T.C. Wedgwood of the British Trade Union Congress was present as a fraternal delegate.

The AITUC was inclined towards the Indian National Congress due to the predilections of the leaders of AITUC. The basic objectives of the AITUC were to represent, 'safeguard, and promote the workers' economic, social and political interests, provide for a common platform for all existing labour organisations, to rationalize the activities and coordinate, and extend and consolidate the trade union movement in the country. There was feeling that the formation of the AITUC was rather premature and it was set up mainly for the purpose of representation in the International Labour Organisation. It met once in a year when the delegates made speeches, passed resolutions including representation in the Legislative Council and in the International Labour Organisation. The influence of Congress leaders over the AITUC was indeed so that it was felt to be Congress oriented for several years.

In 1922, All Indian Railways Men's Federation was formed, under the president ship of C.F. Andrews. In 1928 the Bombay Girni Kangan Union emerged. These events and the capture of important leadership positions in the AITUC by the communists, ultimately led to a split in the AITUC giving rise to two major trade unions. A section of communists led by S.V. Dashpande and B.T. Ranadive formed All India Red Trade Union Congress in July 1931.

The notable phenomenon in the 1930s was the world wide "great depression" and its consequences for industrial workers. In their attempt to combat the economic crisis the employers resorted to large scale retrenchment and wages cuts. Workers resisted this move by going on strike. Bombay witnessed the maximum industrial unrest. By the middle of the decade a significant change had taken place in the political sphere which had a favourable impact on trade unionism. In 1937, popular ministries were formed in seven provinces by the Indian National Congress following the election held under the Government of India Act, 1935. The Congress manifesto, promised to secure for workers a decent standard of living, hours to work and conditions of labour in conformity with the international standards, a suitable dispute settlement machinery, and the right to strike and form unions.

In order to fulfil their election promises and prevent the future outbreak of strikes, the Provincial Governments in Madras, Bihar and Bombay appointed Labour Enquiry Committees to investigate the actual conditions of labour. Several enactments were also made in favour of workers, viz. the Bombay Disputes Act, 1938, the Bombay Shop Assistants Act, 1939, the Bengal Maternity Act, 1939, and the CP Maternity Act, 1939.

The National Trade Union federation also emerged with AITUC in 1938. The annual session of the unified AITUC was convened at Nagpur in 1938 of which Suresh Baneyee and N.M Joshi were president and General Secretary respectively. But the unity didn't last long as was envisaged.

The World War II brought in its wake several problems. While one section in the AITUC was in favour of all out support to the war effort, the other was opposed to it. In November 1941, the former group established their own central organization called the Indian Federation of Labour (IFL). Jamnadas Mehta and M.N. Roy became its President and General Secretary respectively. A further split took place in June 1947.

The economic hardship of workers led to widespread strikes in different parts of India. They demanded dearness allowance and bonus to compensate for the unprecedented rise in prices. But the Government invoked Rule 81-A of the Defence of India Rules and banned all strikes and lockouts. N.M. Joshi the president of the AITUC emphasised that the government was doing great harm by prohibiting the right to strike. Guruswamy and Maniben Kara, the other Labour representatives in the Assembly, expressed similar views. War brought no relief to the workers. The independence struggle was getting intensified. Inflation was rampant. Discontent among workers persisted and the number of strikes was on the increase. Disunity in the trade union rank was still very high.

In such a calamitous situation Indian National Trade Union Congress (INTUC), an affiliate of Congress Party, was formed in 1947. After the setting up of INTUC, the communist dominated AITUC suffered considerably both in prestige and membership. Meanwhile, there came another split when the socialists separated and formed the Hindu Mazdoor Sabha (HMS) in 1948. The Indian Federation of Labour formed in 1941 merged with this body. Some of the radicals, under the leadership of K.T. Shah and Mrinal Kanti Bose formed another organization in 1949, known as the United Trade Union Congress (UTUC). Thus by 1949, the trade union movement was split again with the Indian National Trade Union Congress, (INTUC), the All India Trade Union Congress (AITUC), the Hind Mazdoor Sabha (HMS), and the United Trade Union Congress (UTUC) representing the four rival groups and a few federations and unions remaining unaffiliated with any of them. The close relationship of the INTUC with Congress Party, of the HMS with the Socialist Party, the AITUC with the Communist Party and the UTUC with the Revolutionary Socialist Party and other splinter parties of the left ever since is indicative of the continuing political involvement of the trade union movement.

The other central trade union organization which emerged over the course of time were Bharatia Mazdoor Sangh (BMS) an affiliate of Bharatia Janata Party, Centre of Indian Trade Union (CITU) an affiliate of CPI(M), National Labour Organisation (NLO) an affiliate of Congress (INTUC), National Federation of Independent Trade Unions and United Trade Union Congress an affiliate of Forward Block. Even several regional parties such as DMK had also got their labour wings.

There are some other federations also functioning. All India Federations, e.g., All India Bar Employees Association, National Federation of Post and Telegraph Workers, National Federation of Indian Railway Men, etc. A number of trade

unions as well as their federations prefer to operate as separate units, though at times they may collaborate with on organizations or the other.

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WATER RESOURCES AND RIVERS SYSTEMS OF KANYAKUMARI DISTRICT - AN OVERVIEW

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Abstract

The Tamil speaking taluks of Kanyakumari District viz, Agasteeswaram, Thovalai, Kalkulam and Vilavancode constituted the district of Kanyakumari. It was located in the south-west portion of the Indian Peninsula, forming an irregular triangle with its apex at Cape Comorin. Being bounded by the Western Ghats on the east and the Arabian Sea on the west, Kanyakumari District has a peculiar cultural environment. It commanded in impressive topography which generated in the viewers' mind a perception of an ineffaceable natural beauty and vigour of life. It came to be known as a fairy land. The forests of Kanyakumari District became one of the richest forest of South India. It remained the central part of the Lemurian continent which was devoured by the sea several thousands years ago. Being the land of Lemurs it was very much associated with the rest of the world. Kanyakumari District was also known as Kumarikandam. Cape Comorin attained greater importance being the confluence of three oceans i.e. the Bay of Bengal, the Indian Ocean and the Arabian Sea.

The district of Kanyakumari which formed an integral part of the erstwhile Travancore remained 'the garden of India in the extreme south-west of Indian sub-continent. It has been well-described as the 'brightest land with lightest tax'. The district is gifted by nature of scenic beauty, pleasant climate, rich natural resources and inherited with full of picturesque scenes. If fully utilized its perennial nature and abundant resources to develop a cultural identity of its own. It forms an irregular triangle leading its apex towards Cape Comerin. It is situated between 8°4' and 10°22', north latitude and between 76°.

WATER RESOURCES

A river is a natural watercourse, usually freshwater, flowing toward an ocean, a lake, a sea or another river. A few rivers simply flow into the ground and dry up completely before reaching another body of water. The rivers have generally a capricious course and are varying lengths and depths. The bed over which they flow is frequently rocky in the interior, but as they leave the elevated parts, it is in most cases sandy, succeeded by a muddy sediment as they empty themselves into the sea.

The water resources occupied a predominant place in the sustenance of human life. Kanyakumari District is blessed by the availability of fresh water in unlimited quantity besides thick ever green forests and agricultural lands. Both the North West and North East monsoons are rather very strong in the District. The average rain fall of the District is about 1500 mm per annum and it is contributed by south west monsoon during June-September and North east monsoon during October-December of every year.

Water is the cradle of life. It comes next to the air. It is a non-renewable resource in the sense that for the entire earth there is a fixed and unchanged quantity of water. The surface water that flows in the rivers of Kanyakumari District like

Kodaiyar, Paraliyar, Chittar I and Chittar II are stored in reservoirs. Agriculture in the District is largely carried out with the support of the surface water hence there is little scope for the ground water and its exploitation is minimal. In other Districts of Taminadu irrigation is largely carried out with the support of tank and well irrigation systems.

The major river in the district is Tamiraparani River locally known as Kuzhithurai. This river has two major tributaries with the Pechiparai dam and Perunchani dam respectively built across them, Kodayar and Paralayar. There are many tributaries for the Kodayar River of which Chittar river I and Chittar II, with their dams are the major ones. The origin of Thamirabarani River is in the Western Ghats and the river confluences with Arabian Sea near Thengapattanam, about 56 km west of Kanniyakumari town. Valliar another small river and its tributary Thoovalar, originate from the vellimalai hills, collect the drainage from P.P. channel and its branches, ayacuts (irrigated area under a tank) and confluence with the Arabian sea near Manavalakurichi. The Pazhayar river, another small rivers, starts at Shorlacode, a place about 18 km north-west of Nagercoil. This is mainly a drainage river, mostly collecting the drainage of Thovalai, Ananthanar and N.P. Channels. The Pahrli river also flows through the district. The Mathur hanging trough, the highest and longest aqueduct in Asia, was built over it near Mathur. vi) Fisheries production the coastal ecosystem of this District comprises 68 km in length and is studded with 44 coastal fishing villages. Since this district is situated at the extreme south of the Indian subcontinent, the coastline is formed nearly by three seas, namely, Arabian sea, Indian ocean and Bay of Bengal. But the main part of the coast faces the Arabian Sea. According to a report, 1,18,387 fisher-folks are distributed in the 44 villages of Kanniyakumari coast which constitute about 26 % of the total fishermen of Tamil Nadu. Fisher folks do not own land but put their hut on the seashore on unsurveyed land. Most of the villages are having tiled and thatched roofs. In each village a few houses have concrete as drivers, crane operators, etc. A few educated fishermen settled down in the inland are doing teaching and other office jobs. Still, the economy of the coastal villages is not satisfactory. The marine capture fisheries sector has an important place in the district's economy. It is sad to note that, among the fisherman population, only 44 % is fully employed, 52% occasionally and 4% partially. The fishing job may not be secure during lean season particularly during June. Seasonal landings in Kaniyakumari fishing village nearly 81,000 kg per month was obtained.

Rivers Systems of the Kanyakumari District

Several rivers are flowing through the Kanyakumari District. The most prominent rivers are the Palayar and the Kuzhithurai River. A few miles behind the origin of the Palayar there is a dam. It is known as Panidna Anai. There are three major watershed areas under the Kanyakumari Forest Division. The Upper Kodaiyar plateau that receives around 5000 mm of rainfall remained the water shed area for the Kodaiyar River that flows towards the south west. On the eastern side of the river which originates from north eastern slope of the Upper Kodaiyar plateau is joined by its major tributaries like Kusangaliar, Kilmanimuthar Kandampari and Chilam. Its reservoir formed the chief source of hydro electric powder production of the region besides its role in the field of irrigation.

Kuzhithurayar called Tamaraparani traces its origin from the Western Ghats. It raises from the Mahendragiri hills and flows through the villages of Vilavancode and Kalkulam and falls in the Arabian Sea at Thengapattinam. This river touches the places like Ponmanai, Thiruvattar, Kuzhithurai and Munchirai.

It is the largest river in the Kanyakumari District. It flows for fifty nine km before it confluences in the Arabian Sea near Thengapattanam. The two main tributaries Paraliyar and Kodaiyar join at Movathaumigham to form the Tamaraparani river that further join by another tributary called Mullayar which originates at Tikkurichi village in Vilavancode Taluk.

Pazhayar basin hills are situated in Thoivalai, Agasteeswaram taluk. The Pazhayar River begins from the southern side of the Mahandragiri hills. It proceeds towards south for about 35 km and joins in the Arabian Ocean near Manakudi in Tamarkudi village of Agasteeswaram taluk. Alathurayar, Poigaiyar, Thadaveyar, Koya odai and Ulakkaruviyar are the major tributaries of the Pazhayar River. Chattupythur dam, Chettothoppu dam, Cholanmkattu dam, Kutty dam, Kumari dam, Mission dam, Pallikondam dam, Pillaipetha dam, Salari dam, Veerapuli dam and Veeranarayanamangalam are some of the dams constructed in the Pazhayar River.

Valliyar originates from the southern slopes of Velimalai hills. It waters an area of about 16 km and finally falls into the Arabian Ocean in Kadiyapattinam village of Kalkulam taluk. Nine anicuts namely mukkuranai, Mulgapati, Charod, Kumarapuram, Eraneil, Attuvarampu, Kalpadiela and Thalakulam were built across the Valliyar.

Alathuraiyar traces its origin from Mahandragiri in the Western Ghats and separates into two at Kanjiparai on the top of the hill. One proceeds into Tirnneveli District and the other reaches Kadukkarai and Seethapal villages of the Kanyakumari District. Mullayar originates from the Ayyathurathu hills and flows for about 11.20 km and joins with the Kuzhithurayar near Thikkurichi village. It irrigates almost 700 acres of land with the support of eleven anicuts across the river.

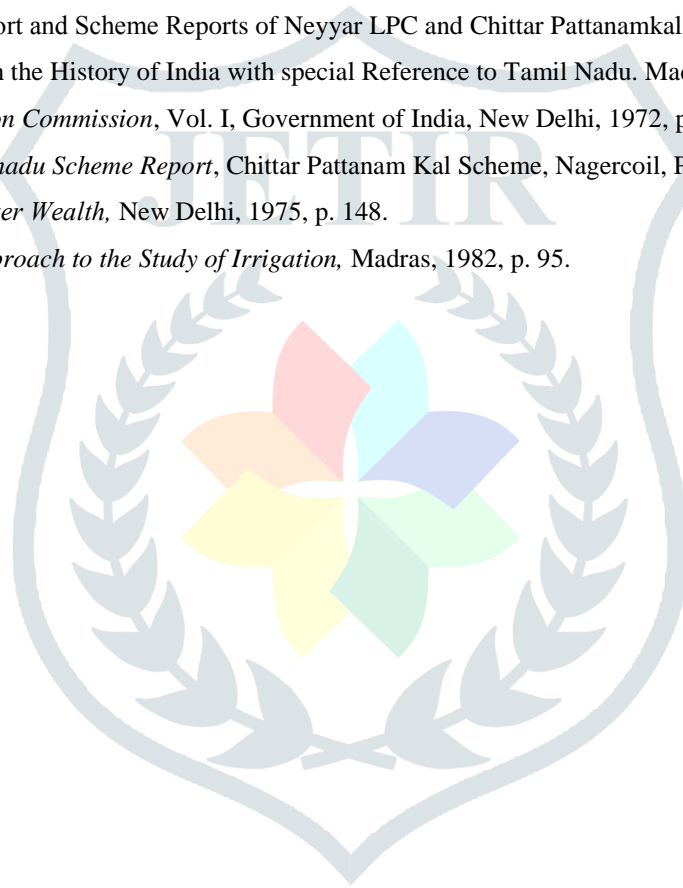
Loss of wetlands changed the general morphology of the river systems. The downstream effect resulted in the sinking of the water table. the destruction and denudation of forests adversely affect the socio-economic and cultural balance and it would lead total confusion. Mining and pit mining of granite and stone quarries modify the earth surface in the forest. The introduction of monoculture plantations and leveling of soil surface adversely affected the forests.

The Western Ghats at Pechiparai, Kanyakumari District, near the southern end of the range. The major river in the district is Thamirabarani locally known as Kuzhithuraiar. This river has two major tributaries, Kodayar and Paralayyar, with the Pechiparai Dam and Perunchani Dam, respectively, built across them. There are many tributaries for the Kodayar River of which Chittar I and Chittar II, with their dams, are the major ones. The origin of Tambaraparani River is in the Western Ghats and the river confluences with Laccadive Sea near Thengapattana, about 56 kilometres (35 mi) west of Kanyakumari town. Valliar, another small river, along with its tributary Thoovalar, originates from the Velimalai Hills, collects drainage from P.P. Channel and its branches, ayacuts (irrigated area under a tank) and confluences with the Laccadive Sea in Kadiapattinam.

The Pazhayar River, another small river, starts at Shorlacode, about 18 Kilometres north-west of Nagercoil. This is polluted as it collects drainage of Thoivalai, Ananthanar and Nanjil Nadu Puthanar channel passing through Thazhakudi and Vellamadam villages. The Pahrili River also flows through the district. The Mathur Hanging Trough, the highest and longest aqueduct in Asai, was built over it near Mathur.

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ORGANIZATION AND ADMINISTRATION OF THE YMCA

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Introduction

The main purpose of the National council of YMCA of India is to assist the member associations and promote the cause of Young Men's Christian Association work in India, as provided for the Memorandum of Association. The basic purpose of the National Council is to serve as an agency through which member associations can achieve their purposes as a National Movement by collective action in a manner which would not be possible through separate actions of Member Associations and provide for services which will enrich and strengthen member associations. The registered office of the society shall be at Jai Singh Road, New Delhi.

National council

The society is establishing some of objectives like, to promote the work and the interests of the YMCA movement in India, to promote the permanence and usefulness of existing YMCA in India and render assistance to the weak and to resuscitate languishing YMCA and to aid in the formation of new Young Men's Christian Associations in India by the provision of financial and other assistance, advice and facilities, to promote the development of the physical, intellectual, and spiritual welfare of young people, to promote activities of a National or International character, to improve rural transport to promote programmes related to ecology and environment, to render service to armed forces in India, to render service to refuges in India, to invest moneys not immediately required in such ways as may be decided from time to time, to organize and conduct conventions, conferences, seminars, consultations, camps and institutes in harmony with the objects of the society, to represent the YMCA in India in their relations to the World Alliance of YMCA and other International Bodies.

The management of the affairs of the society shall be entrusted to a National Board in accordance with the rules and regulations of the society. The name of the society shall be "the National Council of YMCA of India'. The society shall be and remain affiliated to the World Alliance of YMCAs. It shall also be affiliated and represented in the area alliance and other constituent bodies as required. The context requires the financial year should be ended on thirty first March in every year, the full member of YMCA both male and female who has completed 18 years of age and who is regular member of a Church and

who is a subscriber to the ‘Paris Basis’, the executive committee for the society constituted in accordance with these rules and regulations, geographical division of the YMCA in India known by a region, the national General Secretary is needed for the society and there should be permanent programme or projects of the society.

The National Council of the YMCAs of India has changed its objectives to remain relevant to the changing times without compromising its basic principles. When this National council was founded in 1891, the emphasis was on evangelism. The founders of the Indian YMCA were all men of prayer and strongly motivated evangelistic who were mainly concerned about the spiritual well being of youth in general and educated youth in particular. Then came the policy of four –fold development of man. The growing interest in the Social Gospel at the beginning of this century, and the dehumanizing influence of the World War I on society, led the YMCA and other missionary movements in the U.S.A., to emphasize social welfare in its objectives and activities.

All the four policies, Evangelism, Four-fold Development of Man, Social Welfare and Human Development are concepts that came the West. Though K.T. Paul was the first to champion the cause of rural reconstruction as a vital programme of the Indian YMCA since 1913, the rural thrust in missionary work was first mooted at the World Missionary conference held at Edinburgh in 1910 where the attention of the missionaries was drawn to the need for village work in a predominantly agricultural like India.

Local Administration

The rural reconstruction work of the YMCA in South Travancore was financed by the National Council and Daniel Hamilton, philanthropic planter in its early years. Along with it, the International Committee of YMCAs and UNESCO came forward to support the project. However, the major portion of the financial commitment was met by the foreign agencies. Hence, in 1919, efforts were taken to make the rural work self supportive through agriculture. In order to purchase suitable plots for it Daniel Hamilton again came forward to finance and thus, land was bought near Kurnool. A part of rubber estate was also offered by him in Travancore. But the arrangement did not succeed as it was planned, due to the later change in policy of the Rural Department work. It resulted in the sale of rubber estate in 1928. In the meantime, the Government of Travancore was issuing small amount of grant to night schools, maintenance of service bulls, weaving school, central library and the central exhibition. From 1932 onwards it sanctioned a grant of Rs.3000/- per annum and continued the payment up to 1955. In 1956, the social welfare board of the Government sanctioned Rs.1000/- towards the necessary equipments for the cottage industries spinning and weaving, soap making and palmgur making. The Church World Service organization also made available a subsidy of Rs.2000/- for the rural work. an increase in the land asset of Marthandam centre was also made with purchase of two acres in

1938 with the financial support of building for brotherhood organization of USA and Canada. It provided enough space for the demonstration and development activities and enabled the shift of functioning in its own campus on 19th August, 1939 from the rented site and buildings. When C. Kumaradas, the Chief Secretary to the Government of Kerala, became the Chairman of the Centre, the managing committee took urgent steps to make the Centre self supportive. It resulted in the purchase of agricultural lands and farms with the major financial support of the International Committee of YMCAs at Karambavilai, Muzhucode, Manchalumood, Mukkuttukal, Moodode and Arumanai within eight years from 1955. In 1963, the International Committee stopped the grant completely to Marthandam. But the farm products brought a substantial amount sufficient enough to make the Centre self-reliant by 1970 and even to contribute to the National Council.

The year 1970 marked a turning point in the History of the Indian YMCA as the National Council decided for the first time since its inception not to ask for subsidies to meet the cost of its on-going work from the International Committee, U.S.A. However, by 1960 other foreign donor agencies especially those from Germany, had begun to step into the vacuum created by the withdrawal of the International Committee. The German YMCA has come in a big way to finance various Indian YMCA projects since 1960. Even today, German agencies are the largest donors for the work of the Indian YMCA. The entire financial burden of the 12 boy's homes has been taken over by the German Foster Parents of the National Council of YMCAs of Germany. They also supported Vocational Training Centres at Shillong, Trivandrum and Mysore and the Aashray project of the Hyderabad YMCA. In addition to half a dozen other German funding agencies which are assisting various projects of the YMCAs in India, there is the London based Y care International that has also been supporting a number of projects of the YMCAs in India, there is the London based Y care International Development Aid (SIDA) and Canadian International Development Aid (CIDA), Norwegian YMCA, and some others collaborate with the Indian YMCAs through their National Councils. A survey of the budget of the National Council of YMCAs of India shows that the foreign contribution for various development projects of the Indian YMCAs is still very substantial. For instance, if the indigenous budget for the National Council for the Year 1990-91 was Rs.68.37 lakhs, the foreign donations for various projects of the local Associations and of the National Council amounted to about Rs.60 lakhs.

All bank accounts deposits and other investments shall be opened, kept and made in the name of the Society in accordance with rules which may be by the National Board or its executive committee from time to time. The National Board or its executive committee shall manage the funds of the society and shall have power to borrow, invest, lend or otherwise deal with the same and to vary investments from time to time. The National Board or its executive committee shall have power to borrow money for the society upon such terms as to security and rate of interest or otherwise as the National Board or its

executive may decide. All cheques, bills of exchange, promissory notes and other similar documents shall be drawn in the name of and on behalf of the society by the Honorary Treasurer or General Secretary or such other persons as may be empowered by the National Board or its executive committee from time to time in that behalf. The Honorary Treasurer or the General Secretary or such other persons as may be empowered by the National Board or its executive committee from time to time shall be entitled to endorse cheques, bills of exchange, promissory notes, Government Securities expressly including promissory notes; shares or stock in any joint stock or public company or other funds and securities of any description whatever and other similar documents. The income of the society shall consist of income from property, investment, interest, dividend, affiliation fee, donation, contribution, grants, from India or abroad income from any project or branch of the society, and any other source which may be approved by the society or the National Board or its executive committee from time to time. All expenditure incurred shall be for the attainment of the objects of the society. All investments and expenditure shall be in conformity with the provisions of the Income Tax Act, 1961, for the time being in force.

Conclusion

The management of the affairs of the society shall be entrusted to a National Board in accordance with the rules and regulations of the society. The name of the society shall be “the National Council of YMCA of India’. The society shall be and remain affiliated to the World Alliance of YMCAs. It shall also be affiliated and represented in the area alliance and other constituent bodies as required. The context requires the financial year should be ended on thirty first March in every year, the full member of YMCA both male and female who has completed 18 years of age and who is regular member of a Church and who is a subscriber to the “Paris Basis’, the executive committee for the society constituted in accordance with these rules and regulations, geographical division of the YMCA in India known by a region, the national General Secretary is needed for the society and there should be permanent programme or projects of the society.

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FORMATION OF LONDON MISSIONARY SOCIETY

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Abstract

. The Regulations of Travancore in the 19th century were mostly based on the British Indian Acts. The history of Travancore legislature was greatly influenced by the rules and regulations of the British East India Company. The discovery of the sea-route to India by Vasco Da Gama in 1498 A.D. led to the formation of trading companies in India. The companies of various countries, mainly those of Portugal, Holland, England, France and Denmark, had established their trading centre in different parts of India. It is said that the rulers of Travancore gladly gave him consent to the conversion of the paravars out of gratitude for the saint who armed only with a crucifix, forced the invading Badags to retreat at Vadasery near Nagercoil. The Church Missionary Society was started in England by the efforts of John Venn and Thomas Scott in the year 1799. Col. John Munro, the British Resident was mainly responsible for the commencement of the work of the CMS in South Travancore in the year 1810. The Regency of Gowri Parvathi Bai (1815-1829) too opened a period of administrative and social progress. This was followed by the first CMS Missionary Thomas Norton, who landed in Cochin on 8th May 1816.

Travancore, a princely state of Kerala situated at the southern most part of the Indian sub continent formed an integral part of ancient Tamilagam. The King of Travancore remained the source of all authority, judicial, administrative and legislative. Travancore became the most prominent powerful military State of Kerala in the eighteenth century under the guidance and leadership of Marthanda Varma and his successor Karthikai Thirunal Rama Varma. The enlightened traditions of the makers of 'Modern Travancore' were followed by a line of illustrious rulers. They played an effective role in the local affairs. The control over the local system of administration gradually proceeded under the direction of the Dewans who were unfamiliar with the customs and traditions of the country.

The history of modern Travancore began with the accession of the King Marthanda Varma (1729 - 1758) to power in 1729 with Padmanabhapuram as his capital. Through a series of treaties of perpetual alliances of 1788, 1793, 1795 and in 1805 A.D., Travancore became a subsidiary state to the British East India Company. The History of Christianity in Travancore between the second half of the 1st century and the closing years of the second century is shrouded in darkness because of non-availability

of authentic sources. Authentic sources are available with the visit of Pentanes, who was sent by Demetrius of Alexandria on the request of the Christians of Malabar.

Missionary Spirit:

A new missionary spirit was aroused in Great Britain at the end of the 18th century by the evangelistic fervor of John Wesley and George Whitefield. The Baptist Missionary Society was formed (1792), and William Carey went to India. Then followed the founding of the London

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Missionary Society (1795), which in 1797 laid the foundations of missionary work in the South Sea Islands, and, among the Anglicans, the Church Missionary Society for Africa and the East (1799). In 1813 the Wesleyan Methodist Missionary Society was added. In Holland, Germany, Switzerland, and France missionary societies were organized. In the United States they sprang up all through the early part of the 19th century, the American Board of Commissioners for Foreign Missions (1810), the American Baptist Missionary Union (1814), which supported the mission in Myanmar of Adoniram Judson, the Missionary Society of the Methodist Episcopal Church (1819), and the Domestic and Foreign Missionary Society of the Episcopal Church (1820). Although its work had started much earlier, the Presbyterian Board of Foreign Missions was not actually constituted until 1837. American home mission societies began addressing their efforts to Native Americans, Eskimo, blacks, and settlers on the expanding Western frontier, and, later, to immigrants from Europe and Asia and to persons in isolated mountain regions of the South.

The Missionaries in Travancore:

The opening of the new sea route to India around the Cape of Good Hope in 1498 A.D paved the way for greater and more continuous influence of Christianity. In 1534 A.D the Diocese of Goa was established by Pope Paul III. At this time the cruel percecution by Muslims drove the “Paravars” of the Pearl Fishery Coast to seek the protection of Portuguese in Cochin. The Protection was promised on condition that the “Paravars” should embrace Christianity. The Parish Priest of Cochin with four other Priests, was sent down to the Pearl Fishery Coast where, in the following years, about 20,000 were gathered by them into the fold of Christ. The planting of the Cross in the territory of the Diocese of Kottar is to date from that year.

With the arrival of the Portuguese the Paravars of the Pearl Fishery Coast, including those at Cape Comorin, Kovalam and Rajakamangalam in South Travancore were baptized in 1535 A.D. To work among the paravars, St. Francis Xavier, Came to the Southern tip of the Peninsula in 1543 A.D. There were three main groups of Christians in Travancore. The largest sect is the Syrian Christian community. The Syrian Christians have many colourful legends about the formation of their community. It is said that St. Thomas the apostle converted a group of Namboodiri Brahmins by performing a Miracle. These Brahmin converts

enjoyed great privileges in the court of Cheraman Perumal, who ruled the kingdom during those period. In 345 A.D their prestige was increased by the arrival if Mar Cannithoma from Syria. The local Christians welcomed him. He seems to have dazzled them with his splendid retinu of 72 families. The two communities inter married and thus the Indian Syrian Christian community was born. The Latin Catholic religion was introduced to Travancore with the advent of the Portuguese. However, since all the “high castes” were already converted, the Portuguese had to content themselves with influencing the working classes.

Protestant Mission

The history of Protestantism in India began to be felt only from the beginning of the eighteenth century. The term '*Protestant*' means, a member of a Christian sect, which follows the doctrines of the sixteenth century reformer, Martin Luther. The word '*Protest*' denotes that, those who protested against the evil practices of Catholicism and on that account, they were called Protestants. It also meant no toleration for Catholics. The Protestant Missions entered India for the purpose of spreading Christianity. The history of Protestant Christianity assumes a significant turn from the middle of the 19th century.

The three important Protestant Missions that spread the Gospel of Christ were, The Society for the Propagation of Christian Knowledge (SPCK), London Missionary Society (LMS), and Christian Missionary Society (CMS), which commenced their activities in South Travancore in the nineteenth century. The Society for the Propagation of Christian Knowledge was founded in 1698 by some of the members of the Church of England and its main object was to promote education and to support Missionary activities in colonies. As a result of stirring Missionary zeal that arose in England, it spread to other Protestant countries of Europe in the eighteenth century. This SPCK society financed the first Protestant (Lutheran) Missionary to carry on the mission and consequently Plutschau and Bartholomaus Ziegenbalg, who were Danish nationals, came to Tranquebar on the South East Coast of India in 1706 followed by Christian Frederick Schwartz, in 1751 who became the most outstanding Missionary. These Missionaries built the first Protestant Congregation in India in the Tamil speaking areas, with Tranquebar as its headquarters.

The London Missionary Society

The London Missionary Society was also another missionary, who was treated as the child of Evangelical Revival in England. It was founded in 1795 as a result of an evangelical revival, which swept through England in the last decades of the eighteenth century. The London Missionary Society was very much the child of Evangelical Revival in England a philanthropic organization mainly looking after the propagation of the Christianity during the 19th century. Two great men George Whitefield and John Wesley were responsible for religious awakening in England. The great awakening created by them in the churches of England instilled a sense of missionary spirit in the minds of the people.

The Protestant Christian Missionaries which worked in the Tamil country believed, that baptism was celebrated to mark a change of heart and it was an initial step towards a new life. In the early part of the nineteenth century, a great spiritual stir occurred and numerous conversions took place in the Tamil Country. Bartholomaeus Ziegenbalg and Christian Frederick Schwartz were the most illustrious members of the Protestant Mission in the Tamil Country. From the year 1806, the Protestant Missionaries, spread across South Travancore to propagate the message of God in which they were extremely successful. Rev. William Tobias Ringletaube, Rev. Charles Mead, Rev. Charles Mault, Rev. John Abbs, Rev. Charles Miller, Rev. James Russel, Rev. J.O. White House and Rev. James Duthie were the leading Protestant Missionaries of South Travancore. During the period of Queen Lakshmi Bai and Queen Parvathi Bai, attempts like abolition of slavery and eradication of corruption in administration were taken for providing good administration. It ensured the social and cultural developments of their subjects.

Bartholomaeus Ziegenbalg

Bartholomaeus Ziegenbalg was the first and foremost Protestant Missionary to enter the Tamil Country. Though he did not visit South Travancore, his name and fame spread throughout the nooks of the kingdom and the people were indirectly benefitted by his message and services. Ziegenbalg was born on 24th June 1682 at Pulsnitz in Saxony. As a young priest, he left Copenhagen for the East Indies 29th November 1705 in order to preach the Gospel of Christ to the non-Christians on the Coromandel Coast. It was only on this day that, Protestant Mission in India was born. Ziegenbalg, especially with his keen interest in languages, tireless industry, obtained a mastery over Tamil and also showed some interest in science. Ganabathi Vathiar,

(Teacher) son of Alagappan, taught Portuguese and Tamil to Ziegenbalg.

He read Tamil literature, Philosophy and had a great respect for the Ancient Indian Civilization and studied the Missionary problems as well. He evinced great sympathy for the poor and the needy. He translated a few works and the most important work being the Gospel tracts in Tamil. Ziegenbalg preached his first Tamil Sermon in less than a year after he landed.

Ziegenbalg preached the Gospel to the Hindus in Tranquebar and its surrounding areas. He also ventured new Missionary methods for preaching and his concern for society, made his Missionary work more valuable.

Through the village schools, he served both Christians and non-Christians and these schools were of great help to him in his Ministry. In 1718, he baptised fifty eight persons in Thirukadaiyoor, Sirkazhi, Chidambaram and through his ministry converted around three hundred people. The SPCK in England came to know about Ziegenbalg's translation work and presented him a printing press, hundred reams of paper, two hundred and thirteen Portuguese New Testaments and some machinery tools. Ziegenbalg's translation of the New Testament into Tamil was the first fullscale book to be printed anywhere in the whole of

Asia. Ziegenbalg sent handwritten scripts to Halle (Germany) where its corresponding Tamil types were made. The Danish king Frederick VI who sent Ziegenbalg to India, was very happy to send Printers, Berlin and his brother Alder, to help Ziegenbalg in operating the printing machine. Printer Berlin was taken to the service in the Portuguese school at Tranquebar while printer Alder was put in charge of the printing press. Ziegenbalg also set up a paper mill near Porayar which is even now called as "*Kaduthasi Pattarai*". The first booklet which was printed in the printing machine was the "Apostles Creed" in Tamil and later, the first edition of the New Testament was printed in the same machine in 1715.

Rev. William Tobias Ringletaube

The 25th of April 1806, was a memorable day in the history of Protestant Missions in Travancore. Rev. William Tobias Ringletaube was the first Protestant Missionary to enter South Travancore and to create a niche for himself in the minds of millions of people. He was born in 1770 at Scheidelwitz near Breig in Silesia, in the Prussian Province of Germany and like most of the distinguished Danish Missionaries of the early Tranquebar Mission, he was educated at Halle. In 1796 the much renowned Dr. Schultz selected Rev. W.T. Ringletaube and Immanuel Gotfried Helzberg for the work of the SPCK Missions in India. Both were accordingly ordained and sent out to India and together they arrived with high testimonials.

Rev. W.T. Ringletaube was accepted by the SPCK expressly as a Missionary to Calcutta, where he arrived in October 1793. Rev. W.T. Ringletaube was a strict disciplinarian who never allowed his Christians to show the best symptom of disobedience and discomfort to the cause and ordinance of the State and Company of constituted authorities, but always impressed upon them the sound and health doctrine that they should not embrace Christianity with unworthy motive. He was an ardent worker, a special guide and guard to the church. W.T. Ringletaube had to preach neither in Bengali nor in English but in Portuguese, to a mixed congregation of Portuguese, Malayama Jews and Chinese. His desire was to work among Portuguese and Europeans. After a brief stay he got ill and suddenly returned to England in 1799. He was again sent to South India by the CMS in 1803 and he got on board ship *Cvanen Princes Maria* from Copenhagen on 20th April 1804 with five other Missionaries to Tranquebar. Two of his companions got down at Vizagapattinam and others went to Ceylon. He landed at Tranquebar on 4th December 1804 and waited in prayers to get a suitable place. Here he gave himself to the study of Tamil under the guidance of Rev. J.C. Kohlhoff and Rev. Comet. He remained here for several months, assisting the venerable Dr. John, the Senior Missionary of the Tranquebar Mission, whose learning in various branches of knowledge was well known. Rev. W.T. Ringletaube assiduously set himself to the study of Tamil under the guidance of Dr. John and used his leisure time, in collecting information regarding the labours of previous Missionaries on the field, their history, picked up interest in studying natural history and philology of South India.

Rev. W.T.Ringletaube was very much successful in his Tamil studies that within a year he was able to compose small sermons and succeeded in compiling a short English -Tamil Pocket Dictionary. In 1805, he went to Madras by sea and visited his friends, where he was asked to work with them, but Rev.W.T.Ringletaube was not willing to work among Europeans. In February 1806 Rev.W.T.Ringletaube came to Palayamkottai via Tuticorin and obtained from Col. Macaulay, the British Resident, a passport to enter Travancore. He set out on 13th April 1806 to Travancore via Vadakkankulam, on a horse back, which was presented by a Civil Officer, baptising a few non-Christians on his way. It was on that day that William Tobias Ringel Taube entered the Kanyakumari District through the Aramboly Ghat. At this time the small community of Christians under Vedamanikkam at Mylaudy was enduring all sorts of persecution and molestation. Ringeltaube entered the land of charity and proceeded to meet the little group of converts at Mylaudy where the Christian community had been clamouring long for a native teacher. They had also been inconvenienced with the denial of permission to build a church there as the entire state had been conventionally held to be gifted away to Brahmins by the king of Travancore.

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**ROLE OF M.E.NAIDU IN THE FREEDOMSTRUGGLE OF
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ABSTRACT

Meenakshi Emperumal Naidu, popularly known as M.E. Naidu, a famous physician and a Freedom fighter, was born on August 30, 1880 in a respected Naidu family at Kottar in South Travancore. M.E. Naidu was a person of amiable disposition and outspoken lad, who has earned a large number of friends. It is a significant factor in the life of M.E. Naidu to enroll himself in the National Movement to fight for the freedom of the nation. Even before M.E. Naidu had taken active participation in politics, he had associated with the leaders like Dr. Pattabhi Sitaramayya, T.S.S. Rajan, reputed Congress leaders. Then he established the branch of the Congress at Nagercoil, in South Travancore in the year 1920. In 1921 he met Gandhiji who had come to Tirunelveli in connection with the Non-Cooperation Movement and thus the friendship between the two blossomed. When Gandhiji had come to give thrust to the Vaikom Movement, Dr. Naidu arranged his own vehicle for taking Gandhiji to the spot of Satyagraha camp. Lajapathi Rai, the Lion of Punjab, when visited Nagercoil in the year 1927, he was the guest of M.E. Naidu. He used to consult E.V.Ramaswamy Naicker, the champion of the "Self-Respect Movement", regarding the campaign of the movement in Nagercoil. Dr.Naidu contributed a lot for the spread of this movement in South Travancore. The Indian National Congress launched the Non-Co-operation movement immediately after the Nagpur session. Dr. M.E. Naidu involved in the movement and tried his level best to popularize the movement in South Travancore and the neighbouring places. The nationalists of South Travancore went to different parts of Tamilnadu and Malabar and participated in the Boycott of foreign cloths. M.E.Naidu, R. Ramalingam, S. Vaithianathan of Krishnancoil, S. Kolappa Pillai Ponniah. S. Vaithialingam, C. Arunagiri, C.P. Iyankar, S. Ganapathia Pillai, and S. Sankara Narayanan of Nagercoil were active members in the agitation. Khadar movement, one of the constructive programmes of Gandhiji and also a symbol of National Integration was organized in South Travancore. M.E. Naidu started the first Khadar industry. During the Civil disobedience movement Dr. M.E. Naidu secretly sent volunteers to British India from south Travancore. In 1942 that M.E. Naidu took an active part in the Quit India movement and involved in many national movements. Despite his unpalatable views and statements, the human element in Naidu had attracted admirers of his personality as a political and social crusader. Dr. Naidu became a popular word in the tips of everyone in the district, as one who will be seen in every event that occurs in South Travancore.

Introduction:

Till 1956 the Kanyakumari District was a part of erstwhile Travancore state. The political activities of the people of the state were mainly influenced and guided by the state people's conference convened at the initiative of the Indian National Congress. In 1919 a committee was organized in the state to popularize the idea of Civil disobedience and the Boycott of the British goods. M.E. Naidu was one such colossus leader who had his spell all over India. Dr. Meenakshi Emperumal Naidu, popularly known as M.E. Naidu, a famous physician and a Freedom fighter, was born on August 30, 1880 in a respected Naidu family at Kottar in South Travancore.

National Movement:

Dr. Naidu, filled with a sense of patriotism, burning in his heart, and in permutation of the partition of Bengal, and the agitations that followed thereafter, and the fury speech made by the prominent National Leaders like Dadabai Nauroji, Balgangadar Tilak, Bibin Chandrapal made him commit for the active participation in the National Movement. Dr. Naidu was a person of amiable disposition and outspoken lad, who has earned a large number of friends. It is a significant factor in the life of Dr. Naidu to enroll himself in the National Movement to fight for the freedom of the nation. Even before Dr. Naidu had taken active participation in politics, he had associated with the leaders like Dr. Pattabhi Sitaramayya, T.S.S. Rajan, reputed Congress leaders. Then he established the branch of the Congress at Nagercoil, in South Travancore in the year 1920. Thereafter, in 1921 he met Gandhiji who had come to Tirunelveli in connection with the Non-Cooperation Movement and thus the friendship between the two blossomed. The National volunteers of South Travancore participated in the Swadesi Movement which boycotted foreign Goods. To this effect a meeting was arranged at Vadiveeswaram Sanskrit school campus under the leadership of M.E. Naidu. In December 1923, M. Sivathanu Pillai attended the Kakkinnada Congress as a delegate from the state of Travancore along with Dr. M.E. Naidu and A.K. Pillai of Thuckalay.

M.E. Naidu and Gandhiji:

When Gandhiji had come to give thrust to the Vaikom Movement, Dr. Naidu arranged his own vehicle for taking Gandhiji to the spot of Satyagraha camp. After this, Dr. Naidu invited Gandhiji to his own house as the guest. Thus the intimacy between the two so developed that, whenever, Gandhiji visited Nagercoil, he never failed to visit the residence of Dr. Naidu at Kottar. There may be exchange of ideas between each other but Dr. Naidu as an outspoken man would not hesitate to express the difference of opinion, if any. To Gandhiji, South Travancore was closely associated with Dr. Naidu. Whenever a person of these localities happened to meet Gandhiji, his first enquiry was about Dr. Naidu. In 1946 Theroor S. Sivan Pillai met Gandhiji for the first time with the help of G. Ramachandran at Madras. The first question asked by Gandhiji was about the health of Dr. Naidu. This shows the intimacy of Dr. Naidu with Gandhiji.

M.E. Naidu and Other Leaders:

Not only he had associated with Gandhiji, but also he was having association with the leaders like C.R. Das, C.F. Andrews, Sarojini Naidu, Rajan Babu, Dr. Ambedkar, Lala Lajapathi Rai, Nehru, Rajaji, E.V. Ramaswamy Naicker, Aruna Asaf Ali etc. They too, on accepting Dr. Naidu's invitation, visited Nagercoil and delivered fiery speeches about the National Movement. Lajapathi Rai, the Lion of Punjab, when visited Nagercoil in the year 1927, he was the guest of Dr. Naidu. He voluntarily demanded non-vegetarian meals to be served for him. This shows the thickness of the friendship between the two. Rajaji, while he was the Congress President in Tamil Nadu, visited Nagercoil for the propagation of the Temple Entry

Proclamation. He met Dr. Naidu and they visited each and every temple in and around Nagercoil, holding the hands of harijan children. Rajaji had his mid-day meals at Dr. Naidu's residence and both of them jointly went and met Kavimoni.

M.E. Naidu and E.V.Ramaswamy Naicker:

M.E. Naidu used to consult E.V.Ramaswamy Naicker, the champion of the "Self-Respect Movement", regarding the campaign of the movement in Nagercoil. Dr.Naidu contributed a lot for the spread of this movement in South Travancore. In 1929 a Self-Respect library was established at Kottar in South Travancore. E.V.Ramaswamy Naicker also paid his visit to Dr.Naidu's residence off and on. Dr. Naidu extended his association even with the local leaders of the National Movement. Sheik Tampi Pavalar, Kavimoni, Hyder Sahib, Sivan Pillai, S.V.Muthukaruppa Pillai were very close to Dr.Naidu. Dr.Naidu organized 'Hand Pounding Rice Centers', where the widows and the abandoned ladies gathered and worked there to eke out a living.

M.E.Naidu and Non-Co-operation Movement

The Non-Co-operation movement marked a definite experience in India's struggle for freedom. It infused the people with a new confidence in their power to fight for freedom. Gandhiji's belief in the efficiency of the soul force and the power of passive resistance made him to adopt the non-violent and Non-Co-operation movement as a powerful weapon to punish the British. The Non-Co-operation programme also aimed at the attainment of responsible government through disobedience to unjust laws, refusal to pay taxes, resignation of offices and relinquishing titles and boycott of Legislature, Courts and schools. This was the first weapon which was used against the British rule in India. There was a widespread boycott of foreign goods, Courts of law and educational institutions. The Indian National Congress launched the Non-Co-operation movement immediately after the Nagpur session. Dr. M.E. Naidu involved in the movement and tried his level best to popularize the movement in South Travancore and the neighbouring places. He made every effort to propagate the congress ideals. C. Damodaran of Boothapandy also participated in the movement with his associates in 1922. He was arrested and sentenced for one year rigorous imprisonment in the Madurai jail. In the same year Dr. M.E. Naidu along with his comrades attended the Annual session of the Indian National Congress at Gaya with C.R. Dhas as the president.

M.E.Naidu and Swadesi Movement

Gandhiji advocated a new philosophy *Swadesi*. It received prominence during the non co-operation Movement. Following the *Swadesi* movement of Bengal in 1905 Gandhiji recommended it as a panacea for India's Economic ill. It was urged as a form of religious obligation. Indigenous spinning and weaving were popularized. Hand spinning was popular in every home and hand weaving the party of millions of weavers. Gandhiji gave a call for the Boycott and burning of foreign cloths. Side by side with the boycott programmes, Gandhiji advocated *Swadesi* movement also. Foreign cloth was considered

unholy and the very touch of it as a pollution. The National volunteers of South Travancore participated in the Swadesi Movement which boycotted foreign Goods. To this effect a meeting was arranged at Vadiveeswaram Sanskrit school campus under the leadership of M.E. Naidu.

Boycott of Foreign Goods

The nationalists of South Travancore went to different parts of Tamilnadu and Malabar and participated in the Boycott of foreign cloths. Dr.Naidu, R. Ramalingam, S. Vaithianathan of Krishnancoil, S. Kolappa Pillai Ponniah. S. Vaithialingam, C. Arunagiri, C.P. Iyankar, S. Ganapathia Pillai, and S. Sankara Narayanan of Nagercoil were active members in the agitation. They were also suffered a six months imprisonment of Trichy, Calicut, Cannanore, Trivandram, Madurai and Madras. Dr. Naidu, Gandhi Raman Pillai, S. Muthu Karuppa Pillai organized processions to the nearby villages and propagated the ideals of the Swadesi movement. Special *Swadesi* shops were opened to market *Swadesi* goods. The use of *Khadar* was encouraged among all congress workers. The anti-liquor agitation which was first started in northern and central India spread to for South in July 1922. In South Travancore the agitation was led by the Vellalas with the support of the urban Congress men. Caste Panchayat and village headmen were also involved in the agitation. Violence and intimidation were resorted too. A number of Congressmen were arrested for defying the bans during the period between September and December 1921.

M.E.Naidu and Khadar Movement

Khadar movement, one of the constructive programmes of Gandhiji and also a symbol of National Integration was organized in South Travancore. M.E. Naidu started the first *Khadar* industry. He established 10 handlooms in his own house and produced Khadar. Sheik Thambi Pavalar requested the youth at a bonfire meeting held at the Municipal ground in Nagercoil town to boycott the foreign cloth, wear only *Khadi* and to set fire to the foreign cloths worn by them. The other prominent leaders who spread the *Khadar* movement were Khasi Pandaram, M.Sivathanu Pillai, G. Ramachandran, S. Muthu Karuppa Pillai and Suriyan Kunji. In 1925 Mahathma Gandhi established the All India Sirka Association (AISA). At that time a branch of that AISA was opened at Kottaram, four miles away from the town of South Travancore. The working committee of the Kanyakumari Indian National Congress appointed a sub-committee consisting of Elankath Ramakrishna Pillai as Convener, M/s. C. Ramachandran and K.M. Boothalingam Pillai as members to submit a scheme for the development of the Khadar movement. Dr. M.E. Naidu played a vital role in propagating the use of Khadar. Dr. Naidu was then the unchallenged leader of the congress in South Travancore. He was a hero of all young people of South Travancore and his house in Kottar was a beehive of the Congress activities and particularly of the *Khadi* production and sales.

M.E.Naidu and Civil Disobedience Movement

The political climate in the country was conducive for launching civil disobedience movement. The Historic Annual session of the Indian National congress met on the banks of River Ravi, near Lahore, on December 1929. Jawaharlal Nehru was elected as a president of the Indian National Congress. The young and energetic Nehru breathed new spirit of revolt to the Indian freedom struggle. The resolution passed at the momentous meeting declared that the work “*Swaraj*” should mean complete independence and it made it also clear that the entire scheme of the Nehru committee report to have lapsed and directed all Congress men to the attainment of complete independence for India. The resolution called upon the congress men organize a campaign for independence, to abstaining from participating in future. Gandhiji’s policy of Civil disobedience had its good response in South Travancore. During the Civil disobedience movement Dr. M.E. Naidu secretly sent volunteers to British India from south Travancore. They were arrested and put in various jails for periods ranging from 6 months to one year.

M.E. Naidu and Salt Satyagraha

The Congress Working Committee that met at Sabarmathi from 14 to 16 February 1930 vested Gandhiji with full powers to start the Civil disobedience Movement. In that meeting Mahatma Gandhiji told that they should fight to abolish the tax over salt. But it was not taken seriously Later it was accepted by everyone. Gandhiji found that the time was ripe and the iron was hot. He announced his decision to start the Salt Satyagraha by violating the Salt Act. Gandhiji decided to disobey the Salt Act for it was the most ubiquitous and the most iniquitous of all laws in India. Rajaji who returned from the Congress meeting decided to start the Salt satyagraha in Kanyakumari where the three seas (i.e) Arabian sea, Bay of Bengal and Indian Ocean. But it was transferred to Vedharanyam and assisted by Sardar Vedharanam Pillai and O.V.Azhagesan. Rajaji reached Vedaranyam on 28th March and began collecting salt in violation of the salt law and the police arrested the volunteers from Burma, Ceylon, Madras and Bombay joined the movement and imprisoned. In 1930 M.E. Naidu formed the Salt satyagraha movement committee at Nagercoil. Volunteers were recruited from the South Travancore. They organized a procession under the leadership of M.E. Naidu started at Tower junction in Nagercoil. The chief participation from South Travancore in the Salt satyagraha were M.E. Naidu, M.K. Abdul Rahim of Kottar Gandhi Raman of Eraviputhur, N. Nadar of Ethamozhi Paradeshi Muthiah Pillai of Suchindram A. Kumarasamy Pillai of Vadiveeswaram, S. Arumugam of Agasteeswaram, S.B. Krishna Pillai of Krishnankoil, S.A. Sivaram of Vadasery, Masilamani Fernandas of Ettamadai, S. Baskaran of Nagercoil and S. Sathiyavu of Mylady etc. They let them of later after warning them and their parents. In spite of such intimation the people of South Travancore actively participated in the Salt satyagraha movement. More than 30 members were arrested and imprisoned in the Trivandrum and Thirunelveli jails.

M.E.Naidu Quit India Movement

It was in 1942 that M.E. Naidu took an active part in the freedom struggle and involved in many national movements. Even before the Quit India Movement, he had contact with the nationalist leaders like P.Moni and Siva Muthu Karuppa Pillai. Joining hands with him, Naidu was active in the constructive programmes of Gandhiji. As an ardent worker of the Harijan Service Society (Harijan Seva Sangham), he had engaged himself in the promotion of *Kadhi* spinning, equality in conducting feasts (*Samapanti Unavu*) and boycott of foreign goods. The Congress working committee passed a resolution on 14th July 1942 at Wardha. It demanded the British withdrawal from India immediately. This resolution was accepted by the All India Congress committee on 8th August 1942 in Bombay. In August 1942 when the Indian National Congress Started the Quit India movement, the important leaders of the state Congress were in jail. However, the all Travancore State Congress Committee met at Trivandrum passed solution declaring its determination to fight shoulder with the Indian National Congress in the struggle for India's Freedom, with effect from 26th August 1942. After the resolution had been passed in Wardha, Gandhiji addressed the assembled delegates, within hours after the All India Congress Committee was over on 8th night of August, Gandhiji and all the members of the Congress Working Committee were arrested. Following the arrest of Gandhiji and other Congress leaders, on 9th August protest meetings were held by students and labourers in different parts of the state under the auspicious of the Travancore State Congress. The repercussions were felt in South Travancore too with the co-operation of S. Sivan Pillai, S. Muthu Karuppa Pillai and "Viceroy" Subramaniam etc. In the Municipal ground, the meeting was held under the leadership of M.E. Naidu, S.V. Muthu Karuppa Pillai and S. Sivan Pillai, T.M. Sundaram, S. Subramania Pillai and C. Perumal Pillai had spoken. After the meeting was over, a huge mass procession was conducted under the leadership of Dr. Naidu and S. Sivan Pillai.

Conclusion:

The greatleader M.E. Naidu attained eternity at the age of 78, synchronizing with the *Vaikunda Ekadasi* on 21st October 1958. He left use bereft and one more glorious child of Mother India laid himself to rest in her bosom. One more lamp that had shed its light of mankind and nationalism throughout the southern tip of India, thus disappeared in its own luster, even as camphor dissolved into fire. As a nationalist, he had not failed to accord due respect and homage to national heroes. Let the future generation be, at least, inspired on turning the pages of the history where he has been immortalized for ever to be remembered. Despite his unpalatable views and statements, the human element in Naidu had attracted admirers of his personality as a political and social crusader. Dr. Naidu became a popular word in the tips of everyone in the district, as one who will be seen in every event that occurs in South Travancore.

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KANYAKUMARI DISTRICT AS A TOURIST DESTINATION

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INTRODUCTION

India has been a tourist destination from ancient times. Many foreign tourist came to India. European traveller Vasco-da-Gama, Chinese traveler Fa-Hien are the important travellers. The Indian Emperor Asoka carrying the message of Buddha to the East and South Asia show that Indians too were traveling abroad long before the dawn of Christian era. As far as India is concerned tourism is the third largest industry in terms of foreign exchange. India is a land of sacred Temples, holy rivers and sanctified mountains with powerful spiritual vibrations. So it is aptly called *Punya bhoomi*. At the Southern tip of India, where the Arabian sea, the Indian ocean and the Bay of Bengal meet, lies Kanyakumari, an important pilgrim centre of South India. Kanyakumari is famous for its breath taking Sunrise and Sunset, especially on full - moon days. Kanyakumari district - was once with the erst while Travancore state. Mean while during the Linguistic re- organisation of states in India, the South part of Travancore state was integrated with Tamilnadu in the year 1956 and it became a district in the name of Devi Kanyakumari. Kanyakumari district has many tourist spot.

Kanyakumari the Southern most and one of the smallest districts of India is blessed with several reputed churches of legendary, historical, architectural and artistic importance. The name of the district is unique in the sense that it is named after the divine Mother Goddess Parasakthi. Goddess Parasakthi in the name of Devi Kanyakumari stands at the tip of the peninsula in her eternal penance to save her children from the ocean and radiates sanctity all round.

HISTORICAL DESTINATIONS

Historical monuments attracts major portion of tourist in every country. In Kanyakumari district the following historical attractions Gandhi Memorial, Kamaraj Memorial, Light house, Mathoor Hanging Trough, Padmanabhapuram palace and Fort, Thiruvalluvar Statue and Udhyagiri Fort and De-Lonnoy's Tomb and Vattakkottai Fort are having the tourist spot throughout the year.

Vivekananda Rock Memorial

Vivekananda rock memorial was built in 1970. Portrait for statue was drawn by Sr. S.M. Pandit, Bombay. The Vivekananda Statue was made by Sri. S.L. Sonavadekar. The Vivekananda Rock Memorial was opened to the tourists on 2-9-1970 by Sri V.V. Giri the then President of India. Boating Facilities available to visit this place. Thousand of tourist visit this place.

Gandhi Mandapam

In the memory of the Mahatma Gandhi, a Mandapam has been erected on the seashore at Kanyakumari. The Mandapam is built in Orissa style of architecture. Every year on his birthday on 2nd of October a manner that the Sun's rays falls. On the exact spot where his ashes were once laid.

Kamaraj Memorial

The 'King maker of India' K. Kamaraj influenced many a political event of the country. He served as a freedom fighter after he rose to become the chief minister of Tamil Nadu. The Government of Tamil Nadu constructed a memorial at the place where his ashes were kept for public to pay homage before immersion in the sea.

Lighthouse

Kanyakumari Light house is located near the bus stand at a latitude of 80.4.8N' and a longitude of 770 32.8'S. Its elevation of focal plane is 63.2 meters and geographical range is 2 miles The speed of rotation is 1.5 Rpm and duration of flash is 0.66 seconds.

Mathoor Thottippalam

The Mathoor Hanging Through is a tallest as well as the longest trough bridge in Asia a a height of 115 feet and 1240 feet long 28 mighty pillars were support the bridge. It is constructed in 1971 at a cost of Rs.12.90 lakhs. Due to water scarcity agriculture was heavily affected places like Karungal, Thengaipattinam and Puthukadai. It was decided to supply water to these places from the Pattanam Channel.

Padmanabhapuram Palace and Fort

Padmanabhapuram is an ancient seat of Travancore rulers situated at a distance of 37 kms form (Kanyakumari). There is a palace inside the fort which covers an area of 6 acres. It is a wooden paradise palce with a concoction of coconut shells, charcoal power egg white, limo and tender coconut water for the flooring. Finning hall can accomodate 1000 patons.

Thiruvalluvar Statue

The Tamil Nadu Government has installed a statue of Saint Thiruvalluvar who gave as Thirukkural. The stone status is 133 feet high including the pedestal. This mandapm was surrounded by 10 elephant status. To help the visitors to worship for holy feet of the saint 140 steps are constructed inside the mandapam. The foundation stone for the statue was laid in 1979. The statue was inaugurated on 1st January 2000 by Dr.M. Karunanithi, the then Chief Minister of Tamil Nadu.

Udayagiri fort and De-Lennoy's Tomb

Udayagiri fort was built by King Marthanda Varma (1729-1758 AD) under the guidance of DeLennoy. The fort has a foundry for casting guns. DeLonnoy was one of the 24 soldiers taken prisoner by King Marthanda Varma when the king defeated the Dutch at Colachel in 1741. Then DeLennoy became the Chief of the Travancore Army. After his death a tomb is constructed in this fort.

Religious Destination

Religious attractions are most important area on tourism in India. On this basis Kanyakumari district has multi religious attractions. They are divided into Christian centers, Hindu centers, Islamic centers and Jain Center.

Christian Centers

Christianity is one of the important in religion in Indian. As the part of tourism in Kanyakumari district Devasahayam Mount, Xavier's Church, Home Church and Ringle Taube Church are famous to visit the tourist.

Devasahayam Mount, Kaartadimalai

Neelakanta Pillai, who hailed from a noble family, held on office in the Court of Marthanda Varma Maharaja. He was disposed to became a Christian and after discussions on Christianity with DeLannoy a Dutch officer in the Travancore Army. After his baptism his name is changed as Devasahayam Pillai. For the offence of conversion to Christianity, he was shot dead in 1752 by the order of King Marthanda Varma at Karttadi Malai near Aralvaimozhi. A cross stands even today to mark the spot. It is most important pilgrimage center for Catholic Christians. A famous Church was built in the premise for the memory of Devasahayam Pillai.

Xavier' Church, Kottar

St.Xavier's Church at Kottar was constructed in memory of St. Xavier who visited the coastal areas. The Church was built in the 1600 AD. In 1930 it was raise to the status of a Cathedral. The annual festival is celebrated during November and December. This Church is situated near Nagercoil, 18 Kms from Kanyakumari.

Home Church, Nagercoil

The Home Church at Nagercoil is an outstanding example of the architectural achievements of the Christian missionaries with the permission of the Travancore Maharani. Rev. Charles Mead constructed the Church which has been called as 'Kallukovil' as it is built with huge stones. The Home Church is one of the oldest and biggest of the protestant churches in South India.

Ringle Taube Church, Mylaudy

Mylaudy is a beautiful village about nine kms from Nagercoil on the Nagercoil - Anjugramam Road. The earliest protestant church was built here in 1810 by Rev. Ringle Taube.

HINDU CENTERS

Hindu religion is dominated religion in India. Some of the famous centers in Kanyakumari district are Adikesavaperumal Temple, Bagavathy Amman Temple, Kumarakovil, Kumari Amman Temple, Nagaraja Temple, Sthanumalyan Temple, Valvachakoshtam Temple and Vivekananda Rock Memorial.

Kanyakumari Bhavathi Amman Temple

Kumari Amman Temple in Kanyakumari is a symbol of unity and sanctity. The temple dedicated to Bhagavathi at Kanyakumari is hoary antiquity and of high veneration. In the Mahabharatha mention is made of Balarama's tour to the sacred Shrine of Kanyakumari. It is also mentioned in the Epic that Arjuna once visited this pilgrim centre and worshipped the Devi. The temple of Devi Kanyakumari situated on a spacious rectangular ground on the very fore shore is walled off on all sides. The life like image of Devi with a smiling face is a combination of innocence, purity and beauty. Smearred with sandal paste, decked with different varieties of Valuable ornaments and decorated with beautiful garlands of flowers. Thousands of tourists irrespective of caste and creed to visit this Bhavathi Amman Temple.

Nagaraja Temple

The temple of Nagaraja at Nagercoil is a fine example of religious integration. Besides the presiding deity Nagaraja, there are separate shrines of Shiva and Vishnu in the temple. The pillars of the temple bear the images of Jain Tirthankaras Mahavira and Parsavanath. The Southern gateway of the temple of Nagaraja reminds as of the Buddhist Vihara. Thus the temple of Nagaraja at Nagercoil stands as a symbol of the fusion of Saivism, Vaishnavism, Jainism and finally Buddhism.

Suchindrum Sthanumalayan Temple

Suchindrum Sthanumalayam Temple is dedicated to the Trinity Sthana (Siva), Mal (Vishnu) and Ayan (Brahma). The deity is a single lingam known as Sthanumalaya representing Shiva, Vishnu and Brahma. The temple is also famous for its left tall statue of Lord Hanuman (*Anjanoya*), Musical Pillars, grandiose gopuram and architectural beauty. There are some rare pieces of sculptures in the temple. The consecration of the temple took place during the reign of Maran Chadayan, a Pandya king (765-815 AD). Tourists visiting Kanyakumari never miss visit to Suchindrum.

Adi Kesava Temple

Adi Kesava temple at Thiruvattar, the life like images of Lakshmana, Indrajit, Venugopal, Sakthi and Nataraja with Vishnu and Brahma having musical instruments on either side of the Balibeeda Mandapa are of Tamilnadu style. Ottakkal mandapam stands on the piece of granite slab measuring 10 feet square and 3 feet thickness in front of the sanctum the udayamarthanda mandapa contain some fine pieces of wooden carvings are of Kerala type.

Bagavathy Amman Temple, Mandaikadu

Bagavathy Amman Temple, Mandaikadu is situated in the seacoast north east of Colachel part. The place is famous for its temple dedicated to Bagavathy Amman and it dates back to the 7th century B.C. The annual festival of Mondaikadu temple is celebrated in March for ten days. This temple is also called as *Penkalin Sabarimalai*.

Kumara Kovil, Velimalai

Kumara Kovil at the foot of Velimalai hills in Kalkulam taluk. The Lord Muruga temple is built on the hillock about 200 feet height in lush green fields of paddy, plantain and coconut trees. The temple is noted for architectural beauty Goddess Valli the spouse of Lord Subramaniya, the presiding deity is also enshrined in the temple by the side of Lord Subramoniya on the right side of the temple. There is one big lake suitable for boating.

Ramaswamy Temple, Padmanabhapuram

Ramaswamy Temple at Padmanabhapuram is depicted the complete story of Ramayana is depicted dramatically around the exterior portion of the inner prakara in 145 Wooden panels. Art lovers can spend several hours in the temple, looking over the embellished carvings.

Chitharal Cave Temple

Chitharal hill a natural cave formed by an overhanging rock under which a temple consisting of a mandapa, a verandha and Mandapalli were built. The temple contains the images of Mahavira and Parsvanath, the Last two Jain Thirthankaras. On the overhanging rock immediately above the shrine is a brick gopura. On the hanging rock north of the Shrine are carved the figures of 24 Jain Thirthankaras. There was a Jain Monastery on the top of the hill from the 8th century A.D.

ISLAMIC CENTER

Muslims have sacred places all over the world. In India, there are a number of popular mosques. These places are visited under domestic pilgrimage tourism. Peer Mohamed Dargha in Thuckalay is the sacred centre for Muslims in Kanyakumari district.

Peer Mohamed Dargha, Thuckalay

Peer Mohamed Oilyullah Dargha at Thuckalay named the great Philosopher Mohamed Appa. The anniversary of the great philosopher poet is celebrated every year on a grand scale. Both people of Kerala and Tamil Nadu attended the celebrations in large numbers irrespective of their caste, creed and religions. The Dargha is located at distance of 35 kms from Kanyakumari and 15 kms from Nagercoil.

JAIN CENTER

Jainism is the oldest religion in India. Therefore, many temples of the Jains situated in the different parts of the country.

Chitheral

Chitheral is a small village situated at a distance of 57 kms from Kanyakumari. It is famous for the rock cut Jain Temple. Hillock at Chitharal has a cave containing rock-cut sculpture of Thirthankarar and attended deities carved insided and outside dating back to 9th century A.D. It is a fine picnic spot.

NATURAL ATTRACTIONS

Natural attractions are related to tourism. The natural attractions in Kanyakumari district are divided beaches, dams, parks, sceneries and water falls.

BEACHES

The evolution of tourism has been intimately associated with the sea coast. India is fortunate in having a longest coastline of the length of 6100 kms from West Bengal to Gujarat. The beaches, seashores, estuaries and deltas of the rivers. throughout the coastal region give opportunities to develop tourism for economic development. In Kanyakumari district are the following beaches Kanyakumari, Muttom, Sanguthurai, Sothavilai, Thengaipattinam etc.

Kanyakumari Beach

Kanyakumari is in the Southern tip of main land India. It is popular tourist center because of its prime geographic location of having the confluence of an Indian Ocean, the Arabian Sea and Bay of Bengal. This place has been a famous pilgrim center from early times.

Muttom Beach

Muttom is located above 40 kilometers away from Kanyakumari. Muttom is known for its fine tranquil beach and light house. It is a delightful place on the coast of Kalkulam Taluk. Thousands of tourist visit this beach everyday.

Sanguthurai Beach

The beach lies in Rajakkamangalam Panchayat Union. It is 13 kms from Nagercoil and 15 kms from Kanyakumari through West coast road. It is a developing beach center.

Sothavilai Beach

Sothavilai beach is 12 kms from Nagercoil and 12 kms from Kanyakumari. Soft waves and lovely sand dunes attract domestic tourists. It is a fine picnic spot.

Thengaipattanam Beach

Thengaipattanam Beach is 50 kms away from Nagercoil and 70 kms away from Kanyakumari. Thengaipattanam beach is an excellent picnic spot with backwaters facilities.

DAMS

The other name of the Kanyakumari district is Dam district. Mukkadal, Pechiparai and Perunchani are some of the major dams in this district. Tourist arrive these dams throughout the year.

Peechiparai Dam

Peechiparai dam is located 70 kms away from Kanyakumari. The dam site is excellent picnic spot. Boatig facilities and dormitory type accommodation is available. The dam is surrounded by dense forests with valuable trees and wildlife.

Perunchani Dam

Perunchani dam is 70 kms from Kanyakumari. The dam site is excellent picnic spot. Boating facility is available for tourists.

Bay Watch

It is a water theme amusement park which is located at a distance of 2 kms from Kanyakumari on the Kovalam road. It is very near to sun set point. This park has been promoted by Sree Bhadra Parks and Resorts Ltd., Thrissur, Kerala.

NATURAL SCENERIES

Kanyakumari district is well known for the natural sceneries like sun rise and sun set and Tri-sea meet. Majority of the excursions are planned to arrange for watch such sceneries. The glory of Kanyakumari is its sunrise and sunset and moon rise over the waters. From the Vivekananda Rock Memorial, balcony of Gandhi Memorial and light house a clear view of sun set and sun rise is possible. Kanyakumari is a picturesque meeting place of the Arabian Sea, the Bay of Bengal and the Indian Ocean.

Thirparappu Water Falls

Thirparappu means a pavilion of beauty and sacredness the panoramic view of Lord Mahadevar Temple with green hills and the perennial river Kodayar running in front of the Shrine is really fascinating and attractive. The Kodayar makes its descent at Thirparappu and the sparkling waterfall is a rich feast for the eyes. It is just 40 kms away from Nagercoil.

Ulakkai aruvi water falls

Ulakkai Aruvi water falls in the Western ghats is about 8 kms north of Azhagiapandiapuram, 14 kms from Nagercoil. The beautiful waterfalls and the natural scenery all around the place attract many holiday seekers and this place has become an important picnic center.

CONCLUSION

Tourist promotion in the Kanyakumari District was dismal eventhough having a lot of natural tourist place coupled with religious farvour. So the district also attract more Historical Religious, Natural tourist towards her plenty number of visitors make their visit these places and excellent memerizing divine and spiritual values.

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Raja Ravi Varma, Artist of Travancore**K.S. Akilashri,****Reg No: 19113281082002****Full time Research Scholar****Department of History****Women's Christian College, Nagercoil****Affiliated to Manonmaniam Sundaranar University,****Tirunelveli -12, TamilNadu.****Dr. T.N Suseela (Guide)****Assistant professor of History****Department of History****Women's Christian College, Nagercoil****Affiliated to Manonmaniam Sundaranar****University, Tirunelveli – 12, TamilNadu.**The logo for JETIR (Journal of Emerging Technologies and Innovative Research) is a shield-shaped emblem. It features a central multi-colored flower-like design with petals in shades of red, orange, yellow, green, and blue. The word 'JETIR' is written in large, bold, blue capital letters across the top of the shield. Below the shield, the word 'ABSTRACT' is centered in a smaller, bold, black font.**JETIR**
ABSTRACT

Raja Ravi Varma was an Indian painter and artist, considered as one of the greatest painter in the history of Indian art. He is known for his amazing paintings and hence popularly called as 'The father of Modern Indian Art'. The celebrated artist of the 18th century who got fame and recognition as a classic Indian painter, when he excelled in portraying scenes from the epics of the Ramayana and the Mahabharata. Ravi Varma was also responsible in taking the Indian art all over the world with his impeccable technique.

Introduction:

Raja Ravi Varma was a great personality who made Kerala State famous through his paintings. Born in an obscure village of Kerala with no opportunities for formal or specialized training in the modern art of painting, this self-taught artist who blossomed into a genius leapt into national fame and won wholesome praise from connoisseurs of art the world over.

Early Life

Raja Ravi Varma was born on April 29, 1848 to Uma Amba Thampuratti of the Kilimanoor Kovilakam and Ezhumavil Nilakantan Bhattatiripad. Even from his childhood, he showed great interest towards painting by filling the walls of his home with pictures of flora and fauna and scenes from everyday life. He got his first lesson in painting from his uncle Raja Ravi Varma, himself an amateur in the field. At the age of 13, he was taken to Trivandrum, by his uncle and introduced to Maharaja Ayilyam Thirunal. Impressed by the boy's skill, the Maharaja permitted him to stay in the capital so that he could get a chance to study the rich collection of pictures in the palace and also watch some of the court painters at work.

In 1868 Theodre Jensen, a portrait painter of Dutch nationality came to Travancore court to do some paintings for palace. Jensen was not inclined to give any formal instruction to the budding artist, but he gave permission to watch him at work. The young artist took advantage of this opportunity and picked up some of the rudiments of oil painting by his own powers of observation. Eventually he mastered the subtle technique of mixing colours through a process of trial and error. Later he became a professional painter.

Contribution of Raja Ravi Varma towards painting:

In the beginning of his career, instead of using conventional paints, he opted for Indigenous paints made from leaves, flowers, tree bark and soil. It was only after seeing an advertisement in a newspaper that he brought his first set of oil paints from Madras. At a time when no colour combination were available, Ravi Varma prepared them himself and produced creations which could marvel other painters.

His paintings can be classified into three categories-portraits, portrait-based compositions and theatrical compositions based on myths and legends. It is the third category of paintings for which Raja Ravi Varma is most renowned.

His paintings such as Hamsadamayanthi, Shakunthala, Jadayu Vadham(slain of Jadayu), Lady with fruits, Virahithayaya sita (Bereaved Sita), Kadambari etc.cost crore of rupees .

Ravi Varma's female characters commonly clad in Sarees made the dress popular. Saree has now become a common dress of Indian women. The paintings of Goddesses Lakshmi and Saraswathy worshipped inside the pooja rooms of laymen.

His painting adorned the residences of rich people. To make his painting affordable, Ravi Varma started the *Lithographic press* in 1894 at Bombay in collaboration with an affluent Bombay businessman Govardhan Das Khatau Makhanni and introduced millions of copies of paintings in colour and made them available to all parts of the country. Lithographic printing is a printing process with different stone plates for different colours. Thus, ordinary man was able to afford the prices of the prints of Varma's paintings and decorated their houses.

The world recognized him as a genius. He stayed at Mysore, Baroda, Pune, Mumbai and conducted exhibitions of his works.

Last days:

He stayed at the palace of the king of Baroda as a special guest for a long time. His paintings have found place in the Mysore palace. By the time Ravi Varma returned to Travancore from Mysore, he was suffering from severe ailments, particularly diabetes. He breathed his last on October 5, 1906 in the village of Killimanoor in Travancore. He was 58 at the time of his death.

Awards and Honours

- Once Raja Ravi Varma painted the picture of Maharaja Ayilyam Thirunal and his wife. Hence Maharaja presented him a Vira Sringhala (Bangle of Honour). Thus he became the first artist to award Vira Sringhala.
- In 1873 Ravi Varma got recognition at the national and international level when his painting called 'Mullappoo Choodiya Nair Vanitha'(Nair lady adorning her hair with a garland of jasmine) won the first prize at the international painting exhibition conducted at Madras.This was his first award.
- At the beginning of his career, in 1873, he won an award in Vienna where his paintings were exhibited.
- At the World's Columbian Exposition in 1893, he was bestowed with three gold medals for his art of work.
- Another Painting of his 'A Tamil Lady Playing The Sarabat' similarly bagged the Governor's Gold Medal in the Madras Exhibition of 1874 as well. It was later presented by the Maharaja of Travancore to the Prince of Wales during his visit to Madras in 1875.

- Ravi Varma's painting Sakuntala's Love Letter to Dushyanta, the first ever Indian painting depicting a puranic theme from a classical literary work, not only won the same coveted Medal in the Madras Exhibition in the English translation of the Sakuntalam by Sir Monier Williams.
- In 1904, on behalf of the King Emperor, the Viceroy Curzon awarded him with the Kaiser-i-Hind Gold Medal.
- Several schools, college, institutions and cultural organisations have been named after him, such as Raja Ravi Varma High School at Kilimanoor, a college dedicated to fine arts in Mavellikara, Kerala, and so on.
- In 2013, a crater on Mercury was named in the honor of this greater Indian painter.
- Due to his immense contribution in the field of art, the Government of Kerala initiated a yearly award in his name, Raja Ravi Varma Puraskaram, which is given to artists who have contributed in the field of art and culture.

Conclusion:

In short, Raja Ravi Varma has claims to be regarded not only as “the pioneer, or more correctly, the Father of Modern Indian Art” but also one of the great architects of Indian National Renaissance. He also managed to improve the artistic knowledge and spread the importance of art among Indian people. He achieved this by making affordable lithographs, which were accessible even to the poor. Alternatively, this also made him a household name and Raja Ravi Varma soon captured the hearts of all.

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ABSTRACT

The present study deals with the certain hypotheses related to the forest resources in Kanyakumari district. Descriptive type is used for the study. Data are collected through both the primary and secondary sources. The data which are collected are analyzed and the report is prepared based on the methodology. The primary data were collected by using questionnaire. The secondary sources of information are also utilized. They are collected from the Department of Forest, Kanyakumari district, Managerial Plan and from related magazines, brochure, and books and through related web sites. The sampling method used for this study is random sampling. The target respondents are the tourist to the forest area. The forests are a veritable trove of biological diversion. From tourism angle, the forests are highly enhancing with pleasant shoals hill top forests, beautiful grasslands, Panoramic valleys, top hillocks, singing streams, vast stretches of rubber plantations, valuable teak plantation and excellent climate.

Key words: Kanya Kumari District, Eco tourism, forest resources, Data collection.**Ecotourism**

Ecotourism is any form of tourism where there is participation, appreciation, sensitivity, learning, contribution and the

desire to sustain the ecological balance of the area by the visitor and by the host. Ecotourism helps at economically at the same time keeping the soul and spirit of the natural resources and culture

Ecotourism has been defined as a form of natural-based tourism. The International Ecosystem Society (TIES) in 1991 provides definition as: "Ecotourism is responsible travel to natural areas that conserves the environment and sustains the well being of local people" Eco tourism is conscientious forms of tourism and tourism development which encourages going back to natural products in every aspect of life and help preserve nature. It is also the key to sustainable ecological development. Ecotourism also preaches the understanding and respecting various cultures and customs of people living in the areas.

History of Kanya Kumari District:

Kanyakumari district takes its name from the town of Kanyakumari, at the southern tip of India. (In many Indian languages Kumari means virgin girl). Thus, Kanyakumari district is also sometimes called 'Kumari' district.

Kanyakumari stretches an area of 1,684 Sq km and occupies 1.295 percentage of the total area of Tamil Nadu. The district lies between 77° - 15' and 77° - 36' of the eastern longitude and 8° -35' and 8° -35' of the north latitude. The town of Kanyakumari is geographically a Cape, and it was known earlier as Cape Comorin. Since ancient times, Kanyakumari district has consisted of two geographical areas, known locally as Nanjilnadu and Idainadu. Though Kanyakumari is the smallest district in Tamil Nadu; it has almost all ecosystems - forests, wetlands, freshwater resources, marine, etc.

Methodology

In this study certain hypotheses have been identified related to ecotourism in Kanyakumari district. Descriptive type is used for the study. Data are collected through both the primary and secondary sources. The data which are collected are analyzed and the report is prepared based on the methodology.

Data:

Primary Source:

The primary data were collected by using questionnaire. Questions were checked and certain corrections were made. Each individual was given separate questionnaire and asked to fill the appropriate answers. Separate questionnaires were prepared for the officials related to tourism and certain data are collected by conducting special interviews.

Secondary Source:

The secondary sources of information are also utilized. They are collected from the Department of Forest, Kanyakumari district, Managerial Plan and from related magazines, brochure, and books and through related web sites.

Method of Sampling:

The sampling method used for this study is random sampling. The target respondents are the tourist to the forest area. All the samples were collected from different places.

Data Analysis:

Data collected are arranged and analyzed for easy interpretation. The answers were tabulated using simple statistical method and are given in the form of tables, diagrams and charts in order to give a clear opinion and clear picture of the result.

Types of forest in Kanya kumari District:

Various types of forest from luxuriant tropical wet evergreen forest to southern thorn scrub forests occur in this division, because of the diverse locality factors. Edaphic and biotic factors have played equally important roles to bring about the types of forests as it exist today.

The following forest types occur in the division

1	1A/C3	Southern hilltop tropical evergreen forests
2	1A/C4	West coast tropical evergreen forests
3	2A/C2	West coast semi-evergreen forests
4	3B/CI(b)	Moist teak forest
5	3B/CI(c)	Slightly moist teak forest
6	3B/C2	Southern moist mixed deciduous forests
7	5A/CI(b)	Dry teak forest
8	5A/C3	Southern dry mixed deciduous forests
9	5/DS2	Dry Savannah forests
10	6A/C2	Carnatic umbrella thorn forests
11	6A/C1	Southern thorn forests
12	6A/DSI	Southern thorn scrub
13	8A/C1	Southern sub-tropical hill forests
14	8A/E1	Ochlandra reed brakes

Source: Managerial Plan for Kanyakumari wildlife sanctuary.

Constitution and Extent:

The Kanyakumari Forest Division has been declared as Kanyakumari Wild life Sanctuary with an extent of 45777.57 hectares. Kanyakumari Division is situated at the south west coast of India approximately between 77 °-10 - 77°35' east longitude and 8 °5' 8 °35' north latitude.

Sl.No.	Name of Reserve Forest	Area in ha.
1	Therkumalai East Reserve Forest	1187.78
2	Therkumalai West Reserve Forest	906.51
3	Thadagamalai Reserve Forest	674.62
4	Poigaimalai Reserve Forest	774.99
5	Mahendragiri Reserve Forest	4373.13
6	Velimalai Reserve Forest	1296.64

7	Veerapuli Reserve Forest	24983.00
8	Veerapuli extension	2201.54
9	Pechiparai Grazing Block IA	26.85
10	Pechiparai Grazing Block IB	32.96
11	Kalkulam Grazing Block II	44.16
12	Kilamalai Reserve Forest	6216.00
13	Thodalikadu Reserve Forest (Kilamalai Extension)	153.99
14	Asambu Reserve Forests	5116.57
15	Thadikkarankonam Block	4.27
Total		47993.01
Reserve Land		
1.	Kalkulam Grazing Block I	39.00
2	Kottakarai	1678.50
3	Maruthuvalmalai	24809.50
Total		304.87

Faunas present in the forest ecosports of kanya kumari district

The Indian Elephants, The Sloth Bear, Indian Giant Squirrel, Tahr, The Lion Tailed Macaque, Indian Civet, Common Mongoose, The Indian Pangolin, The Bonnet Macaque, The Common Langur or Hanuman Monkey, The Nilgiri Langur, Python, The Sambar, The Barking Deer or Muntjack, The Mouse Deer or The Indian chevrotain, The Gaur or Indian Bison, The Indian Wild Bear, The Indian Porcupine, The Indian Hare, The Slender Loris, Tiger, The Leopard or Panther, The Dhole or Indian Wild Dog, The Striped Hyena, The Jackal

Kalakkadu and Mundanthurai hills constitute one of the few tropical raw forests left undisturbed in India and today they are rightly called as the living hills. In continuation with these tracts in the Kanyakumari forests. The elephant primarily feed on reeds which occur in small patches, canes, and endangered palms etc which also occur in small widely scattered patches in this tract, which support the entire wild life thus forming a continuity of the living hills.

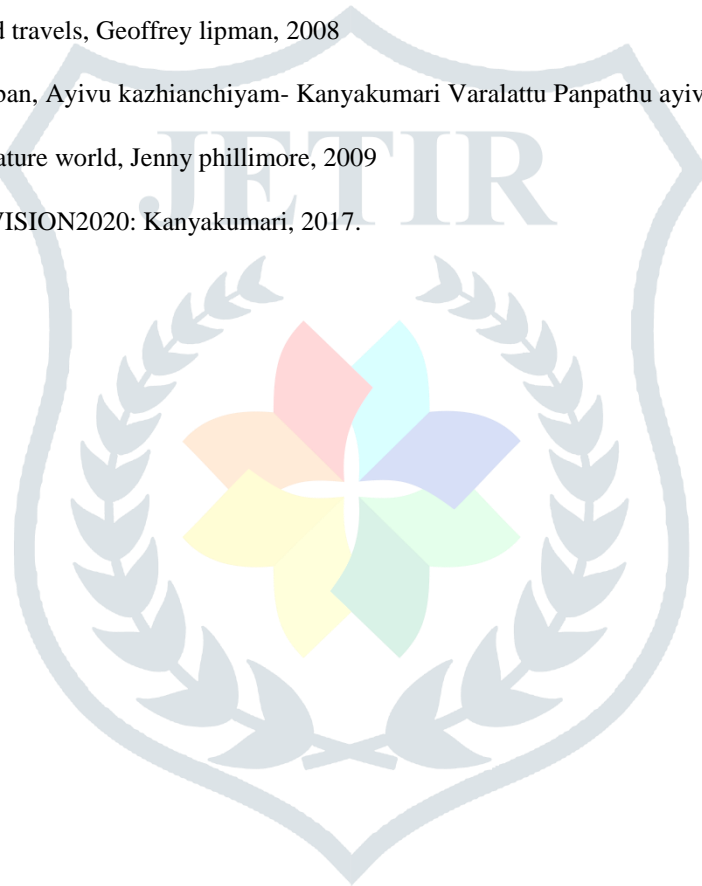
Conclusion:

Kanyakumari has rich potentials for developing planned eco-tourism programmes due to the availability of rich eco-tourism resources. The Government should plan and develop appropriate programmes for development of eco-tourism programmes with a scientific base with appropriate impact assessment and carrying capacity studies. Above all the Government

should take early steps to convert Kanyakumari a GREEN DESTINATION so that it remains the same forever.

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GREEN PRODUCT: A DEMAND OF THE TRENDING CONSUMER

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Abstract

Green behaviour is the choice made by the consumers whether to buy an eco- friendly product or not. A consumers concern towards a safe environment has been frequently increasing. Nowadays the market contains a wide variety of products that are environmentally safe. The purchase behaviour of the consumers depends on the beliefs and the consciousness of the consumer towards environmental concerns. If a consumer options for a green product it not only has personal benefits for the consumer but also many long term environmental benefits. The decision to purchase these products depends on the behavior which the consumer might adopt towards these products. The process of selling products and or services based on their environmental benefits is called Green marketing. A lot of companies promote their products by enhancing the consciousness of the consumers towards the environmental issues which makes a consumer move from a convectional product to a green product. This helps the firms to not only market their products but also increase the awareness of the consumers.

Keywords: Green Marketing, Consumer Behaviour

Introduction

The core idea of green marketing is to create awareness among people on the environmental issues and how consumers would be helping the environment if they switch over to green products. Thus green marketing aims to provide more information to people and also gives consumers more choices to switch over to green lifestyle. Driven by the green consumption, enterprises begin to take customer as the guide of the green marketing strategy. A green consumer can be identified to be one who avoids any product which may harm damage to any living organism, cause deterioration of the environment during process of manufacturing or during process of usage, consume a large amount of non-renewable energy, involves unethical testing on animals or human subjects.

History of green product

Despite all the green gains made during the 1980s, throughout most of the 1990s green brands remained a niche phenomenon. Brands such as whole Foods and Burt's Bees continued small and steady growth, but most of the mainstream consumer brands struggled to bring successful green products to market. In fact, through most of the decade the only green that roused people's attention was the green that could be made through IPOs (Initial Public Offering).

Nineteen-ninety ushered in one of the most prosperous decades in American History as the Dow Jones Industrial Authorized more than tripled during the decade. Big business was focused on new markets in the former Soviet Republics and the newly formed European Union, and a promising new thing called the "Internet" captivated us. Although still expressing concern for the environment when surveyed, American consumers were busy supersizing their fast food, bulk-s. All this growth and consumption led to a pair of distressing problems throughout the '90s in forts was waste. Reminiscent of the garbage barge of 1987, it was in the early 1990s that New York state attempted to offload 2,200 tons of garbage to other states, only to have the 30 railcars returned to Staten island, This and other high-profile news stories highlighted the garbage problem in the United States. Throughout the decade, the U.S. population would grow by approximately 10 percent, but municipal waste would grow to over 40 percent. I many in the United States soon began to understand that this trend was nit sustainable, and lapped for answers in everything from shipping the garbage overseas to converting acreage into landfills to raising recycling rates it was during this time that recycling became mainstream across the United States. Despite a decade-long increase in municipal waste, the '90s also saw expansion in recycling. At the state of the decade, only 8 percent of the generated waste was recycled. By 1999, almost 33 percent of all U.S. municipal waste was being recycled to this resulted in more than 125 tones of recycled material in 1999 alone. But the increase in the supply of recycled material was not matched by an increase in demand for products made from recycled materials. Because of this disparity, recyclable materials were soon pilling up across the unite states. It would not be until the middle of the next decade that demand for products made from recycled materials would catch up to the ever-growing supply.

Statement of the Problem

Now-a-days consumers are becoming more educated about their environmental responsibility and have more willingness to choose a green product over a conventional one. Now a days marketers are not only working to achieve a fat bottom line but they are also working towards ensuring the sustainability of the bottom line. This led to the development of new avenue of marketing called "green marketing". Among the 4p,s of green marketing, green product

assumes great significance. All manufactured products, including their product have impacts on the environment that are not sustainable in the long run. Therefore marketers realized that packaging performs an important role in the communications and would be one of the most important factors influencing consumer purchase decision. The combination of green and packaging would be a new choice for consumers. Hence it is the need for the present situation to save the environment as it is affected very much by way of packaging materials. Green product is one of the factors which contribute to save the environment. So the present study is undertaken on the title of a study on consumer awareness of green product and its impact on green buying behavior.

Objectives

- To find out the demographic profile of the respondents.\
- To identify the marketing strategic of green product
- To give suggestions for better usage of green products.

Review of literature

Ottoman (1998) shows that some consumers do not buy “green” product because of their perceived inferiority, citing a study of observable and product specific information (e.g. use of biodegradable and recycling behavior) by Roper Starch Worldwide (RSW). Alston and Prince Roberts (1999) found, in their research on environmental strategy and new product development, that there was a willingness to pay slightly more for environmental improvement.

Janssen, M.A. &Jager, W.(2000) in their research paper have presented a model-based analysis of the introduction of green products. Both consumers and firms are simulated as populations of agents who differ in their behavioral characteristics. Model experiments on the success of switching to green consumption. The has reproduced empirically observed stylized facts and shows the importance of social processing and status seeking in diffusion processes. The flexibility of firms to adapt to new technology is found to have an important influence on the type of consumers who change their consumption to green products in the early phase of the diffusion process.

Table 1
Analysis and interpretation demographic profile
Demographic profile of the respondents

Variables	Particulars	No.of respondents	percentage
Gender	Male	44	44
	Female	56	56
	Total	100	100
Age	Below 20	39	39
	20-30	55	55
	30-40	5	5
	Above 60	1	1
	Total	100	100
Occupation	Employed	9	9
	Unemployed	1	1
	Students	88	88
	Others	2	2
	Total	100	100
Nature of family	Nuclear	72	72
	Joint	28	28
	Total	100	100
Size of the family members	2 members	8	8
	2-4 members	50	50
	4-6 members	31	31
	above	11	11
	Total	100	100

Sources: primary data

Observed data 44 percentage of the respondents are male and remaining 56 percentage are female. It is noted that 39 percentage of the respondents belongs to the age group of below 20 years, 55 percentage of the respondents belong to the age group of 20-30 years, 5 percentage of the respondents belongs to the age group of 30-40 years and 1 percentage of the respondent belongs to the group of above 60 years .it is inferred that the 9 percentage of the respondents are employed, 1 percentage of the respondents are unemployed, 88 percentage of the respondents are students, 2 percentage of the respondents are others. If clear that, 72 percentage of respondents nature of family is nuclear family, 28 percentage of the respondents nature of family is joint family.

If understood that 8 percentage of the respondents family members have 2 members, 50 percentage of the respondents family members have 2-4 members, 31 percentage of the respondents family members have 4-6 members, 11 percentage of the respondents family members have above 6 members in their family.

Table 2
Marketing strategic of green product

Different types are preferred by green products such as Ads with green themes and message about saving the environment are good for making people aware about green product, Product labels are good source of information to see the green contents of the product, Ads conveying message about health and safety benefits of green product, Green labels explaining the greenness of the product is good way of creating awareness about a green product, Educational campaigns are good strategy to spread information about green product, Product advertised in the ads using green themes are trust worthy, ads should tell how product is green, green product should be marketed in environment friendly manner i.e.no print ads, no hoarding, recycled packaging, information given on product label is trust worthy, using educational marketing message regarding greenness of the product in the label helps in building consumers confidence in the product, while marketing the green product information about the performance of the green product should also be given along, ads promoting green product only talk about the greenness of the product not about how they perform, taking certification which declare a product as green is a good way of marketing green product, I have more confidence in un advertised green product than in advertised once, people should be educated about the green product through some public forums, in the marketing communication I expect to be informs about how the product is environment friendly . The most preferred thing used to customer about green products was analyses with the help of liker’s five point scale table shows preferred things of green products.

Table 4.12.3
Marketing strategic of green product

S.No	Statement	H.A	A	N	D.A	H.DA	Total	Mean	Rank
1.	Ads with green themes and message about saving the environment are good for making people aware about green product	31 (155)	48 (192)	14 (42)	4 (8)	2 (2)	400	4.00	II
2.	Product labels are good source of information to see the green contents of the product	18 (90)	52 (208)	18 (54)	7 (14)	5 (5)	371	3.71	III
3.	Ads conveying message about health and safety benefits of green product	17 (85)	47 (188)	14 (42)	13 (26)	9 (9)	350	3.50	X
4.	Green labels explaining the greenness of the product is good way of creating awareness about a green product	20 (100)	42 (168)	24 (72)	11 (22)	3 (3)	365	3.65	V
5.	Educational campaigns are good strategy to spread information about green product	24 (120)	38 (152)	14 (42)	18 (36)	6 (6)	356	3.56	IX
6.	Product advertised in the ads using green themes are trust worthy	23 (115)	34 (136)	28 (84)	9 (18)	6 (6)	359	3.59	VIII
7.	Ads should tell how the product is green	27 (135)	34 (136)	18 (54)	17 (34)	4 (4)	363	3.63	VI
8.	Green products should be marketed in environment friendly manner i.e.no print ads. No hoarding, recycle packaging	25 (125)	32 (128)	24 (72)	12 (24)	7 (7)	356	3.56	IX

9.	Information given on product label is trust worthy	20 (100)	42 (168)	16 (48)	13 (26)	9 (9)	351	3.51	IX
10.	Using educational marketing message regarding greenness of the product on the label helps in building consumer confidence in the product	37 (185)	34 (136)	24 (72)	3 (6)	2 (2)	401	4.01	I
11.	While marketing the green product information about the performance of the green product should also be given along	13 (165)	54 (216)	15 (45)	12 (24)	6 (6)	356	3.56	IX
12.	Ads promoting green product only talk about the greenness of the product not about how they performance	24 (120)	42 (168)	13 (39)	17 (34)	4 (4)	365	3.65	V
13.	Taking certification which declare a product as green is a good way of marketing green products	28 (140)	39 (156)	20 (60)	9 (18)	4 (4)	278	2.78	XI
14.	I have more confidence in unadvertised green product than in advertised once	20 (100)	45 (180)	15 (45)	15 (30)	5 (5)	360	3.60	VII
15.	People should be educated about the green product through some public forums	24 (120)	45 (180)	14 (42)	9 (18)	8 (8)	358	3.58	IV
16.	In the marketing communication I expect to be informed about how the product is environment friendly	20 (100)	49 (196)	17 (51)	8 (16)	6 (6)	262	2.62	XII

Sources: Primary data

The above table 4.12.3 clearly reveals the various influencing consumer behavior in buying green product. And their ranking the respondent have given. First Rank to “Using educational marketing message regarding greenness of the product on the label helps in building consumer confidence in the product” with the highest mean score of 4.01. The second rank is to “Ads with green themes and message about saving the environment are good for making people aware about green product” with mean score of 4.00. The third rank is to “Product labels are good source of information to see the green contents of the product” with mean score of 3.71. The fourth rank is to “People should be educated about the green product through some public forums” with mean score of 3.68. The fifth rank is to “Green labels explaining the greenness of the product is good way of creating awareness about a green product” with mean score of 3.65. the sixth rank is to “Ads should tell how the product is green” with mean score of 3.63. The seventh rank is to “I have more confidence in unadvertised green product” with mean score of 3.60. The eighth rank is to “Product advertised in the ads using green themes are trust worthy” with mean score of 3.59. The ninth rank is to “Educational campaigns are good strategy to spread information about green product” “Green products should be marketed in environment friendly manner i.e.no print ads. No hoarding, recycle packaging” “Information given on product label is trust worthy” “While marketing the green product information about the performance of the green product should also be given along” with mean score of 3.56. The tenth rank is to “Ads conveying message about health and safety benefits of green products” with mean score of 3.50. The eleventh rank is “Taking certifications which declare a product as green is a good way of marketing green products” with the mean score of 2.78. The last Rank is to “In the marketing communication I expect to be informed about how the product is environment friendly” with the mean score of 2.62.

Findings:

As per the data collected and analyzed by the researcher for following are the findings of this study.

- ❖ 56 percent of the respondents are female.
- ❖ 45 percent of the respondents are age group of 20-30 years.
- ❖ 84 percent of the respondents are unmarried.
- ❖ 37 percent of the respondents are master degree.
- ❖ 88 percent of the respondents are student.

- ❖ 88 percent of the respondents are from joint family.
- ❖ 50 percent of the respondents have 2-4 family members.
- ❖ 57 percent of the respondents are earning monthly income below Rs. 25000.
- ❖ 70 percent of the respondents are amount spent on green product up to 0-2000 per month.
- ❖ 32 percent of the respondents are mode of updating about green product from family friends.
- ❖ 32 percent of the respondents are buying of green product in frequently air pollution.
- ❖ Marketing strategic of green product and their ranking the respondent have given. First Rank to “Using educational marketing message regarding greenness of the product on the label helps in building consumer confidence in the product” with the highest mean score of 4.01. The second rank is to “Ads with green themes and message about saving the environment are good for making people aware about green product” with mean score of 4.00. The third rank is to “Product labels are good source of information to see the green contents of the product” with mean score of 3.71.

Suggestion

- ❖ Customers are less aware of green product. Therefore awareness has to be created to the customers through fast reaching social medias. So that they will know the benefits and usage of green product come forward to spent more on green product.
- ❖ The customers do not agree with non green product as a cause for environment degradation. Therefore the government can appoint a person in each panchayat to give awareness regarding the environmental degradation on a regular basis.

Conclusion

The project was mainly focused to study on consumer awareness of green products and its impact on green buying behavior. It is evident that the purchase behavior and customer satisfaction towards green products is not influenced by age, gender, income, educational qualification of the consumers. Purchasing behavior of consumers depends on their level of satisfaction towards the products. The concern for environment has been found to be more among the young consumers. Consumers regard the features of the green product to be most important while purchasing them. They are even willing to pay more for the green products to protect their environment. Consumers are motivated to buy green products not only because of their concern for the environment but also because they believe these can be a healthier option for them. Thus organizations need to focus more on improving the quality of green products and also need to provide high quality green products at genuine prices. As the high price and low quality of the green products are the two most important factors that prevent and emotive the consumers while thinking about purchasing such products.

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PASSENGER'S AWARENESS TOWARDS BUS TRANSPORT SYSTEM

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ABSTRACT

Bus service is an important mode of transportation now more than ever because of global warming as well as the state of the economy, it is vitally important for everyone to do their part in helping to conserve our natural resources as well as provide greater levels of protection for the land, air and water. By using a bus service, people are helping to conserve energy as well as resources and thereby reducing the carbon footprint. The public bus services as well as private bus services provide safe, clean transportation with many safety features like seat belts and floor light. Then there is the convenience that a good bus service can provide. For instance if you ride the bus to and from your different location instead of driving yourself you can use the extra time to read, further your education, get some extra office work done. Perhaps you could use the time to sketch, or do some hand sewing. The ability to have a little extra time to your self is something that everyone could undone the driving, relaxing instead of having your blood pressure go through the roof with the tension and headaches associated with traffic. Passengers is a person who is travelling in an automobiles, bus, train, airplane or other convenience, especially one who is not the driver, pilot, or the like. It is someone who is travelling in a vehicle, plane, boat etc. but is not driving it are working on it. A passenger is a person who rides a vehicle. Everyone riding in a train, plane, buses are any other vehicle is a passenger except the driver, pilot or crew. A passenger only job is to ride along. In the fourteen countries, a passenger was simply a "passerby" from the old French passenger, "passing", fleeting, or travelling.

KEY WORDS: The bus transportation in preference the need of the passenger.

INTRODUCTION

The enlargement of the service sector is an increase in urbanization, privatization and more demand for transitional and final consumer service. Encompass mostly a set of economic activities like transport, trade, tourism, communication, banking, insurance, real estate, public administration and defense. The activities under the purview of the service sector are quit diverse. The infrastructures including trading, transportation and communication financial, real estate and business services, community, social and personal services come within the strategy of the services industry. Transport is an important infrastructure in the economy of India. It assumes a greater role in developing countries since all the sectors of the development are closely dependent under the existence of suitable transportation network. The whole structure of industry and commerce rests on the well laid foundation of transportation. Thus an effective transport system is a pre-requisite for economic development of a country. The evident economic growth in India over the last two decades has increased demand for all transport services, particularly land transport through road. A passenger is a person who travels in a vehicle but bears little or no responsibility for the tasks required for the talks required for that vehicle to arrive at its destination or otherwise operate the vehicle. No transport business can exist without passenger. No transport business can survive without satisfying the needs of the passengers. In general compared with modes of transport, bus transport and its services are more indispensable, convenient and very easy to transport may suit with the needs of the passengers and facilitate more in all aspects.

STATEMENT OF THE PROBLEM

The passenger face long term problem from airlines, Railways, personalized transport and improved public transport. Through there are competitions from various modes of transport, to compete with it is inevitable for bus transport to accelerate the growth of passengers origination. There are many service provided by the bus transport system India. The researcher tries to find out the respondents satisfaction level as well as the factors that influence the prefer bus transport services. So this research work is under taken by the researcher.

REVIEW OF LITRATURE

The study of **subrahmanyam.p. (2007)** viewed that on the organization structures of various bus transport corporations which reveals there is a dreadful need of restructuring of organizational structures of bus transport corporation to achieve self-sufficiency.

Van vugt et al. (2006) conducted an investigation on motivational factors which lead to making decision to travel by car or by public bus transportation modes in roadways. The findings provided strong evidence for the conclusion that the individuals prefer options saving travel time and need more tripe of public bus transport in roadways.

Adreassen (20005) conducted a survey among bus transport users. As a result he argued that in order to keep market share bus transport should provide service for different type of customers. Differentiation of service will lead to increasing customers perception and satisfaction towards bus transport because of higher degree of congruence between supply and demand. Most important factors to work with are travel time, fare level and design of bus transport.

Satyanarayana J. (2005) intertwined the costs with revenues and relates losses with profit. Organizational set up capital structure financial and personal policies, management information systems (MIS) of Andhre Pradesh State Road Transport Corporation (APSRTC) are discussed and observed that the cost of service of bus transport solely rely on the size of the fleet, the vehicle condition and the length and road condition.

UK Department for transport (2003) has also conducted its study regarding customers need towards bus transport. High frequency of service , reliable services and reasonable fares which offer value for money are revealed as important needs of UK transport users. The bus should also have a broad range of destinations to fulfill travel-related demand of customers. In this study, the users also reported the importance of understandable time schedule information in bus stop and in local newspaper to make them aware of existing available services..

FUJII et al. (2001) in his study found that the closure of the freeway increased bus transport usage. It is also found that the expected travel time by means of bus transport was also overrated by automobile travelers. Third after some time based on the past experiences the overestimate of travel times of bus transport was also corrected. And finally, the people who corrected their travel time continued to use the same bus transport when the freeway was reopened.

OBJECTIVES

- To study the socio-economic condition of the passengers
- To find out the reasons for using bus transport
- To get an insight in the problems involved in bus transport system.

METHODOLOGY

This study is carried out the basic of both primary and secondary sources .Primary data were collected by means of systematically prepared interview schedule from colachel town. In order to carry out gender, educational qualification, occupation status, income information about the level of satisfaction. Secondary data has been collected from various books, journals, thesis and websites.

DATA AND DISCUSSION

SOCIO-ECONOMIC CONDITION

Data analysis is a process of looking at and summarizing data with intent to extract useful information and develop conclusion. The completion of the project entirely depends upon the analysis of collected data, proper tabulation on coding of data. It enable easy and understanding and comparison. This chapter deals with the preference of the respondents.

Table 1
Demographic profile of the respondents

Variable	Particulars	No.of respondents	Percentage
Age	Below 20 years	35	35
	20-30 years	48	48
	40-50 years	10	10
	Above 50 years	7	7
	Total	100	100
Gender	Male	25	25
	Female	75	75
	Total	100	100
Marital status	Single	75	75
	Married	25	25
	Total	100	100
Educational level	Below higher	5	5
	Higher secondary	15	15
	U G	45	45
	P G	25	25
	Others	10	10
	Total	100	100
Working Status	Fisherman	4	4
	Govemployee	1	1
	Self employee	13	13
	Student	64	64
	Home maker	16	16
	Business	2	2
	Total	100	100
Family Income	Up to 10000	20	20

	10001-20000	45	45
	20001-30000	15	15
	30001-40000	8	8
	40001-50000	10	10
	Above Rs 50000	2	2
	Total	100	100

Source: Primary data

Table 1 shows age wise distribution of sample respondent 35 percent of the respondent below 20 years .48 percent of the respondent 20-30 age. And 10 percent of the respondents are 40-50 age .7 percent of the respondents above 50 years. Table 4.2.2 shows that the sex wise of sample respondent 25 percent of the respondents are male. And 75 percent of the respondent is female. Table 4.2.3 shows that 75 percent of the respondents are single. And 25 percent of the respondent are married. 5 percent of the respondents high secondary .15 percent of the respondents have high secondary. 45 percent of the respondents have U G. 25 Percent of the respondent P G.10 Percent of the respondents have others. 4 percent of the respondents have Fisherman.1 percent of the respondents have Government employee.13 percent of the respondent in Self employee.64 percent of the respondents have Student.16 percent of the respondents have Home maker.2 percent of the respondent have Business.20 percent of the respondent in Up to 10000.45 percent of the respondents are under 10001-20000.and 15 percent of the respondents are under 20001-30000.and 8 percent of the respondents are under 30001-40000.10 percent of the respondents are under 40001-50000.2 percent of the respondents are under Above 50000.

Table 2
THE REASONS FOR USING BUS TRANSPORT

The passengers prefer bus travel for comfort and safety. These are various purposes to travel. The following table shows the purpose of travelling through bus by the passengers.

Table showing the reasons of travelling wise classification

S. NO	Purpose of travelling wise classification	NO.OF RESPONDENTS	PERCENTAGE
1	School/university	66	66
2	Business	13	13
3	Leisure	11	11
4	Others	10	10
	Total	100	100

Source: Primary Data

Table 2 shows that66 percent of the respondents in school/university purpose of use.13 percent of the respondents Business use for bus. And 11percent of the respondents Leisure. And 10percent of the respondents others use for bus.

TABLE 3
PROBLEMS INVOLVED WHICH AVAILNG THE SERVICES OF BUS TRANSPORTION

In the competitive world everything is complication and risky particularly making any travel. Garret’s ranking technique is used to rank the problem faced by the respondents while using bus transport.

Garrett ranking was used to analyze factors influencing in selection of bus transport system.

The position for the ranks was obtained using the following formula,

$$\text{Percentile position} = 100 (R_{ij} - 0.5) / N_j$$

R_{ij}=Rank given for the factors by () individual

N_j= individual

Problems Involved while availing the services of private bus transportation

S .NO	Factors	score	Rank
1	Non availability of buses to remote areas	56.71	I
2	Accident	56.52	III
3	Change of theft	47.01	VI
4	Insecurity	57.08	I
5	Improper time schedule	47.05	V
6	Over crowding	46.73	VII
7	Breaking the road rules	46.05	VIII
8	Unpleasant approach of the drivers/conductors	42.39	IX
9	High fare during seasonal time	49.44	IV

Source: Primary data

Table 4.2.17.2 shows that the sample respondents has given first rank to in security with its means score of 57.08 seconds rank to Non-availability of buses to remote areas with its mean score of 56.71 and last rank to un pleasant approach of the drivers/ conductors with its mean score of 42.39.

The Problem involved which availing the services of Public bus Transport

S. no	Factors	score	Rank
1	Non-availability of buses to remote area	57.97	I
2	Accident	54.63	IV
3	Chance of theft	56.31	III
4	In security	53.37	V
5	Improper schedule	56.49	II
6	Over crowded	52.8	VIII
7	Breaking the road rules	42	VI
8	Un pleasant approach of the drivers/conductors	41.41	IX
9	High fare during seasonal time	44.29	VII

Source: Primary data

Table 4.2.17.1 shows that the sample respondents have given first rank to Non-availability of buses to remote area with its mean score of 57.97, second rank to improper time schedule with its mean score of 52.8 and last rank to UN Pleasant approach of the drivers/ conductors with its mean score of 41.41.

Findings

- This study shows that 75 percent 75 of the sample respondents are female And 25 percent of the sample respondents are male.
- This study reveals that 48 percent of the sample respondents are 20 – 30 years and only 7percent of the sample respondents are above 50 from this it is clear that the mostly the youngsters are willing to travel in the bus because it is very convenient easy mode of transport.
- It is clearly shows that 45 percent of the sample respondents are under graduates and 5 percent of the sample respondents are higher secondary its shows that highly educated people refer most to travelling bus.
- This study shows that 75 percent 75 of the sample respondents are unmarried and 25 percent of the sample respondents are married. It depicts that unmarried persons prefer more travel in bus.
- This study reveals that 64 percent of the sample respondents are students and 1 percent of the sample respondent is government employee.4 percent of the sample respondents are fisherman. And 13 percent of the sample respondents are self employee. And 16 percent of the sample respondents home maker. And 2 percent of the sample respondents are business. It shows that most of the sample respondents are students as they used bus as they mode of transportation.
- Its shows that 45 percent of the sample respondents earn Rs 10000 –Rs20000 per month, 2 percent of the sample respondents earn above Rs 50000 20 percent of the sample respondents earn 10000 and 15 percent of the sample respondents earn 20000-30000 and 8percent of the sample respondents earn 30000-40000 and 10 percent of the sample respondents earn 40000-50000 thus it is clear that the major number of the sample respondents earn a minimum amount Rs 10000 –Rs 20000.
- It is shows that 66 percent of the sample respondents are prefer bus transport for their school and university 10 percent of the sample respondent prefer bus transport for others it reveals that 13 percent of the sample respondents are business people mostly use bus transport service and 11 percent of the sample respondents are leisure of bus use. Because of shortage of time and working conditions.
- The sample respondents have given first rank to non-availability of buses to remote areas with its mean score of 57.97, Second rank to improper time schedule with its mean score of 52.8 and last rank to un pleasant approach of the drivers/conductors of 41.41.Hence it is clearly shows that the sample respondents face the problem of non-availability of buses to remote area.
- The sample respondents has given first rank to in security with its means score of 57.08 second rank to non-availability of buses to remote area with its mean score of 56.71, and last rank to un pleasant approach of the drivers/conductors with its mean score of 42.39. Hence it clearly shows that the sample respondents are feel insecure while travelling in private buses

Suggestions

Based on the findings the following suggestions are offered to the state transport corporation and private transport corporation.

- The most important problem faced by the passenger of SETC is STATE EXPRESS TRANSPORT CORPORATION cleanliness the transport authority should take effect to maintain cleanliness inside the bus.
- There is a complaint that there is delay in departure time of SETC buses. The drivers and conductors must be instructed strictly to maintain the time.
- The passengers of SETC feel that there is in adequacy of buses during peak seasons. Therefore, SETC can buy more buses and so that they can run adequate number of buses during the festival and peak seasons.
- The passengers of the private transport system feel that the cost of the ticket is very high. The private transport owners should take effort to change reasonable price.
- Interference of brokers while making reservation should be avoided
- The drivers& conductors must be given training in maintaining good and cordial relationship with the passengers.
- Consuming alcohol during the level time by the drivers& conductors should be strictly monitored. The defaulting drivers& conductors should be punished.

Conclusions

The present study highlights the factors that influence the bus travel and problem faced by the passengers by the passengers of public and private transport system. The study shows that the passengers are influenced by the factors like comfort and convenience, cost of travel and safety measures though the passengers recommend that private transport system for long –distance travel, they feel that private transport owners charge high fare that too, especially during peak and seasonal time. Based on the findings of the study the researcher has specifically made important suggestions to the public and private transport system.

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A STUDY OF CONSUMER PREFERENCE TOWARDS AACHI AND SAKTHI MASALA

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ABSTRACT

Indian spices have been a heart to Indian culture and its fame is much older than Indian history. Adding more to it, spices have played an important role in the country's civilization and commerce as it was accepted world wide due to its aroma and its medical benefits. A notable use of spices and herbs is very early times were in medicine in the making of holy oils and unguents. Traditionally India was known the legendary land of spices, and the west coast of India, and was of maintaining very active trade relation with best western world, starting from the ancient Egypt, Greek and Roman times. From this study, it is concluded that the packed masala is preferred than the loose masala in this town, "Sakthi" Masala is preferred by the most of the users because of its packing, price, availability taste etc., Sakthi Masala product having effective marketing all places, because most of them accepted the product quality as well as in taste and price is low. So, most of them likely to buy the Sakthi Masala product and they prepare the food in easy manner, because its save the time and also getting the tasty foods in very short time. The suggestion is help to improve the quality of the Product.

Keyword: Achi Masala, Sakthi Masala, product.

Introduction

Spices are essential ingredients adding taste and flavouring in food preparation. India is also the largest producer of chilli finest quality. Today the demand for it has considerably increased from all the countries. The project aims at production of ground spices especially chilli in consumer from packs. The project mainly would involve production of Chilli powder, Tamarind powder, Jeera powder, Dhaniapowder, and mix spices powder. The popular of India spices in older than the record of history. The story of Indian spices more than 7000 years old. Centuries before Greece and Rome had been discovered sailing ships were carrying Indian, perfumes and textiles to Mesopotamia, Arabia and Egypt. It was the lure of these that brought many sea farmers to the shore of India. In the ancient era, the Greek merchants thronged the market of south India, buying several expensive items including the spices. Epicurean Rome was spending a fortune on Indian spices, silks, brocades, Dhaks Muslim and cloth of gold, etc. It is believed that the Parthian wars were being fought by Rome largely to keep open the trade route in India. It is also said that Indian spices and her famed product were the main lure for crusades and expeditions to the East.

Statement of the problem

The customer preference and purchasing pattern of packed Masala varies from person to person on the brand awareness, Economic condition, customer preference, customer level, Identity the problem Customer satisfaction level, of taste, price, quality, availability, Customer expectation are fulfill no manufactures may not retain or increase their market potential. Thus the present study have been under taken to identify the customer preference towards the type of packed Masala to ascertain the customer awareness and to examine the factor. Which induce a customer to purchase packed Masala.

Objective of the study

1. To know the Economic condition of the respondent.
2. To find out the customer preference of Achi and Sakthi Masala.
3. To analyze the factor that affect the purchasing pattern of the customer.

Research methodology

Research design

The researcher is using both primary data and secondary data which are collected from consumers of Achi and Sakthi Masala products. The primary data are gathered through well- structured Questionnaire. The secondary data have been collected from books, journals, magazines, newspaper, official web site of the Achi and Sakthi Masala products.

Sampling design

The Sampling method used by the researcher for the study is random sampling method

Sampling size

The random sample techniques were adopted by the researcher to take sample for this study. 100 sample respondents are taken among the customer in colachel to test consumer preference Achi and Sakthi Masala. 100 sample respondent selected from the rural and urban area for this study. A specially designed was used for the collection of data from the customer's awareness preference towards Achi and Sakthi Masala.

Review of Literature

MC Alister (1979), Stalin that items from multiple category jointly contribute to fulfil buyers wants, which leads to buyers selecting several different product usually on the same or proximate shopping occasions most complementary production used together fit into this classification even though they are not always purchase together.

Loken & John (1993), prominent features of one product may used to describe similar features in another. Product that are community sold in the same store or display near one another may exert we at effect as on another’s sales. A buyers observation of an products may influence impulse buying of another as a result of the kind of remainder promotional effect. A brand name that has strong association in one product category must transfer the association to other may be weak complements.

Erdem ,Tulin (1998), buyers make purchase decision in a dynamic market environment. Which affords them choice from enormous environment and number of the products as well as influence from a diverse set of market efforts. Buyers may also be affected by the context of their products depends directly and indirectly of many things, including the current or previous marketing efforts of other product i.e, products in different related categories. The ideas that demand in one product category can be marketing efforts in another in new.

A.K.Kakkappan (1996), under took a study on sakti masala in Coimbatore city in with the intention to know the present condition of saktimasala company in the city. An attempt was made to analyse the marketing operations of dairy industry in general at a macro level and Coimbatore co-operative dairy in particular for an in depth study at micro level.

Abinaya.P, Kanimozhi.S and Subramani.A.k, (2015), this article examine that Aachi masala products encountered a lot of hurdles, since selling masala powders during those days to the oriental women who are traditionally conservative, it was not easy to sell. It was concept sealing on “Easy Cooking” rather than marketing food products with self rule and tenacious attempts it was able to get into the kitchen of our country and the rest of the world. The main objective of this research is to identify the customer satisfaction towards Aachi chicken masala in Avadi. Descriptive research was used in this research was based on the customer satisfaction of Aachi chicken masala and the product preference of the customers to identify the competitors of Aachi.

Analysis and Interpretation:

**Table 1
Demographic Profile of the respondents**

Variables	Particulars	No.ofrespodents	Percentage
Age	Below 20	5	5
	21 – 30	39	39
	31 – 40	35	35
	Above 40	21	21
	Total	100	100
Marital Status	Married	87	87
	Un Married	13	13
	Total	100	100
Occupation	Working in government sectors	2	2
	Working in private sectors	26	26
	Working as professionals	7	7
	Home makers	65	65
	Total	100	100
Monthly Income	Less than Rs.10,000	35	35
	Rs.10,001 – Rs.20,000	44	44
	Rs.20,001 – Rs.30,000	19	19
	Above Rs.30,001	35	35
	Total	100	100

Source: Primary Data

The table 1 shows that the age wise distribution of the sample respondents. 5 percentage of the respondents are below 20 years.39 percentages of the respondents are in between 20 to 30 years. 35 percentages of the respondents are in between 30 to 40 years and 21 percentages of the respondents are above 40 years. Marital status of the sample respondents , 87 percentage of the respondents are married, 13 percentage of the respondents are married. Occupation of the sample respondents, 2 percentage of the respondent are working in government, 26 percentage of the respondents are working in private sector, 7 percentage of the respondents are working as professional, 65 percentage of the respondents are home makers. Monthly Income of the sample respondents, 35 percentage of the respondents earns Rs 10,000 as their family income , 44 percentage of the respondents earns Rs 10,001 to Rs 20,000 as their family income , 19 percentage of the respondents earns Rs 20,001 to Rs 30,000 as their earns family income, and 35 percentage of the respondent are earning above Rs 30,001 as their family income.

Table 2
Most Preferred Brand of Packed Masala

S.No	Most preferred Masala	No. of Respondent	Percentage
1.	Sakthi Masala	48	48
2.	Aachi Masala	40	40
3.	Baby Masala	7	7
4.	Everest Masala	3	3
5.	Eastern Masala	1	1
6.	MTR	1	1
	Total	100	100

Source: Primary data

Table 2 reveals that 48 percentage of the respondent are mostly preferring Sakthi Masala , 40 percentage of the respondents are preferring the Aachi Masala, & percentage of the respondent are preferring Baby Masala, 3percentage of the respondent are preferring Everest Masala, 1 percentage of the respondent are preferring Eastern Masala, and 1 percentage of the respondent prefer MTR masala.

Table 3
The Reason For Superiority Of Sakthi Masala

S.No	Reason for superiority of Sakthi Masala	Highly Agreed	Agreed	Neutral	Dis Agreed	Highly Disagreed	Total	Mean	Rank
1.	Taste	58 (290)	12 (48)	12 (36)	8 (16)	10 (10)	400	4.00	VII
2.	Smell	54 (270)	15 (60)	16 (48)	6 (12)	9 (9)	399	3.99	IX
3.	Correct Combination	62 (310)	21 (84)	9 (27)	2 (4)	8 (8)	433	4.33	III
4.	Traditional Feel	65 (325)	20 (80)	5 (15)	3 (6)	16 (6)	442	4.42	II
5.	Wide Publicity	49 (245)	22 (88)	10 (30)	20 (40)	10 (10)	413	4.13	IV
6.	Attractive Advertisement	40 (200)	20 (80)	10 (0)	20 (40)	10 (10)	360	3.60	VIII
7.	Quality	58 (290)	18 (72)	6 (18)	2 (4)	16 (6)	400	4.00	VII
8.	Variety of Masala	56 (280)	17 (68)	12 (36)	4 (8)	11 (11)	403	4.03	VI
9.	Preferred Quantity	57 (285)	15 (60)	14 (42)	10 (20)	4 (4)	411	4.11	V
10.	Job opportunities for handicapped people	66 (330)	22 (88)	10 (30)	2 (4)	0 (0)	452	4.52	I

Source : Primary data

It is evidence from the table 4 shows that the respondents prefer Sakthi Masala due to the reason like job opportunity for handicapped people, traditional feel, and correct combination since their means score were 4.52, 4.42, and 4.33 respectively. Also the least reason for prefer for Sakthi masala is smell as its mean score.

Table 4
Problem in Using Packed Masala

S.No	Reason for not using packed masala	Highly Agreed	Agreed	Neutral	Dis Agreed	Highly Disagreed	Total	Mean	Rank
1.	Unhealthy	52 (260)	27 (108)	11 (33)	6 (12)	4 (4)	417	4.17	I
2.	Unhygienic	38 (190)	43 (172)	9 (27)	6 (12)	4 (4)	405	4.05	II
3.	Colouring	53 (265)	20 (80)	10 (30)	4 (8)	13 (13)	396	3.96	IV
4.	Costly	32 (160)	30 (156)	19 (57)	8 (16)	2 (2)	391	3.91	V
5.	Chemicals	55 (275)	20 (80)	8 (24)	7 (14)	10 (10)	403	4.03	III
6.	Adulteration	26 (130)	43 (172)	17 (51)	3 (6)	11 (11)	370	3.70	VIII
7.	Combination	34 (170)	41 (164)	10 (30)	3 (6)	12 (12)	382	3.82	VI
8.	Freshness	36 (180)	38 (152)	9 (27)	6 (12)	11 (11)	382	3.82	VI
9.	Side effect	46 (230)	19 (57)	14 (42)	7 (14)	14 (14)	376	3.76	VII
10.	Plastic Pollution	30 (150)	22 (88)	19 (57)	14 (28)	15 (15)	338	3.38	IX

Source: Primary data

It is evidence from the table 4 shows that the respondents are not using packed masala due to the reason like Unhealthy, Unhygienic, and Chemicals since their means score were 4.17, 4.05, and 4.03 respectively. Also the least reason for not using packed masala is plastic pollution as its mean score 3.38.

Findings

- 39 percentage of the respondents comes under 20 to 30 years.
- 87 percentage of the respondents are married.
- 26 percentage of the respondents are working in private sector.
- 44 percentage of the respondents are earnings Rs 10,001 to Rs 20,000 as their family income.
- 48 percentage of the respondents are mostly preferring sakthi masala.
- The mean score analyze reveals the respondents are prefer Sakthi Masala due to the reason like job opportunities for handicapped people, traditional feel, and correct combination since their means score were 4.52, 4.42, and 4.33 respectively. Also the least reason for prefer for Sakthi masala is smell as its mean score 3.99.
- The mean score analyze reveals that the most of the respondents are not using packed masala due to the reason like Unhealthy, Unhygienic, and Chemicals since their means score were 4.17, 4.05, and 4.03 respectively. Also the least reason for not using packed masala is plastic pollution as its mean score 3.38.

Suggestion of the study:

- ❖ Aachi Masala product do not have customer awareness same as that of Sakthi masala product. If they provide awareness to their customer and they will get more customer.
- ❖ Packing material should be eco-friendly.
- ❖ Adding more preservatives will lead to bad health.
- ❖ Colouring agent should be avoided.
- ❖ Bitter taste in the masala is the result of adulteration. So adulteration should be avoided.

- ❖ Some of the respondents opined that the masala product is high. The company should try to maintain stability in the price of the product which will help to increase the potential customer.
- ❖ The company may consider providing the fully natural based masala product.
- ❖ The supply small size packs for every day purpose to attract the women buyer will reach people easily.

Conclusion

Masala is very essential and daily using commodity. It is useful to all the group's. In colachel town the packed masala is widely used and preferred by the buyers. From the above study, it is concluded that the packed masala is more preferable than the loose masala in this town. SakthiMasala is preferred by the most of users because of its price, availability, taste, etc., Sakthi masala product having effective marketing in all places, because most of them accepted the product in quality as well as in taste and the price is low. So, most of them likely to buy the Sakthi masala product and they prepare the foods in easy manner, because its save the time and also getting the tasty foods in very short time.

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A STUDY ON WOMEN ENTREPRENEURS IN AGASTHEESWARAM TALUK OF KANYAKUMARI DISTRICT

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Abstract

Women constitute around half of the total world population. So is in India also. They are, therefore, regarded as the better half of the society. In traditional societies, they were confined to the four walls of houses performing household activities. In modern societies, they have come out of the four walls to participate in all sorts of activities. Entrepreneurship development for women is an important factor in economic development of India. The number of women entrepreneurs has grown over a period of time, especially in the 1990s. Women entrepreneurs have to face so many challenges and problems due to environments. The major problems faced by women entrepreneurs are non-availability of raw material, financial constraints, acquiring shop, discouraging experiences, low level of management skill, male dominated society, dual commitment, social attitude, restricted mobility, male female competition, psychological problems etc. The objectives of the present study are summarized as follows. To examine the socio-economic profile of women entrepreneurs in the study area, To identify the factors influencing of women entrepreneurs in the study area, To analyze the major obstacles faced by the women entrepreneur in the study area. The study based on primary and secondary data. Primary data will be collected by using well structured interview schedule. The secondary data will be collected from various journals, books and website etc. Simple random sampling techniques will be used to select sample for data collection. The total sample size was fixed at 60 in random. The major findings of the study are 23.33 percent of the respondents were facing the problem of stiff competition and followed by 21.67 percent of respondents are suffered by marketing problem, 16.67 percent of respondent’s financial problem, and 11.67 percent of respondents face the problem of low risk bearing ability. So the government must take necessary measure to improve the women entrepreneurs.

A STUDY ON WOMEN ENTREPRENEURS IN AGASTHEESWARAM TALUK OF KANYAKUMARI DISTRICT

Introduction

Women constitute around half of the total world population. So is in India also. They are, therefore, regarded as the better half of the society. In traditional societies, they were confined to the four walls of houses performing household activities. In modern societies, they have come out of the four walls to participate in all sorts of activities. Commercialization and modernization of the economy gradually eliminated many of the avenues of employment to women in agriculture and industries and thus enabled them to find ways of supplementing their family income. As a result of this, a section of rural women have emerged as potential entrepreneurs. Women are increasing by seeking entrepreneurship as a result of increased literacy rate and also increasing opportunities, which have given rise to new aspirations among women. It has been realized that women have vast entrepreneurial talents which could be harnessed to convert them from the position of job seekers to job givers. Entrepreneurship itself has been recognized as a full-fledged profession and women entrepreneurship is an even newer phenomenon. Hence, the study of women entrepreneurs is taken up to analyze women entrepreneurs from the perspective of the socio-economic background, and factors influencing the success of women entrepreneurs.

Status of women entrepreneurship

Status of women entrepreneurship across the world	Percentage
India	31.6
USA	45
UK	43
Canada	42
Indonesia	40
France	38
Sri Lanka and Brazil	35

Source: World Bank Report 2017 – 18

In 1970-71 the percentage of women work participation in India was 14.2%, it increased to 31.6 in 2010-11. But it is still less in comparison to other countries. In Sri Lanka and Brazil the percentage of women work participation is 35%, France 38%, Indonesia 40%, Canada 42%, UK 43% and highest in USA 45%. Entrepreneurship development for women is an important factor in economic development of India. Rural women can be encouraged to start cottage industries. Rural based micro enterprises have been encouraged by the government by various schemes-such as IRDP, TRYSEM, and DWCRA. The aim is to remove poverty through entrepreneurial programs. Entrepreneurial work has also been predominantly a man's world in India. Among the states, Gujarat, Maharashtra and Karnataka have more women entrepreneurs. Indian women are in no way inferior to men in all walks of life and they can be good entrepreneurs as men in the country. Therefore, it is essential to exploit the potential of Indian women. Women's participation in trade, industry and commerce, requiring entrepreneurship is still poor, mainly because of the problems associated with their gender roles. Therefore, promotion of entrepreneurship and economic empowerment of women poses a challenge to the government, funding agencies and non-government organizations.

Statement of the problem

The modern women are employed in all the fields both organized and unorganized sectors. They have also entered into the technical, medical, teaching, manufacturing, trading, service and other fields. Since India's independence, several laws have been provided to ensure and protect the rights of women and to give them a good status in the society. The emergence of women entrepreneurs and their contribution to the national economy is quite visible in India. The number of women entrepreneurs has grown over a period of time, especially in the 1990s. Women accounted for 26 percent of current business owners, an 18 percent increase compared to 2017. While this is a strong indicator that more women are chasing their dreams of business ownership, it's still far from equal representation. Women entrepreneurs in the manufacturing, trading and service sector are subject to various problems. Problems may be varied and they differ from enterprise to enterprise, place to place and from time to time. Some of these problems may be common but some are more specific and related to the line of activity or the enterprise. Women entrepreneurs have to face so many challenges and problems due to environments. The major problems faced by women entrepreneurs are non-availability of raw material, financial constraints, acquiring shop, discouraging experiences, low level of management skill, male dominated society, dual commitment, social attitude, restricted mobility, male female competition, psychological problems etc. Hence, the present study entitled "A Study on Women Entrepreneurs in Kanyakumari district" has been undertaken to analyze the growth of the women entrepreneurs, their socio-economic conditions, and problems faced by them have been identified and analyzed in this study.

Objectives

The objectives of the present study are summarized as follows.

- 1) To examine the socio-economic profile of women entrepreneurs in the study area.
- 2) To identify the factors influencing of women entrepreneurs in the study area.
- 3) To analyze the major obstacles faced by the women entrepreneur in the study area.

Methodology

The study based on primary and secondary data. Primary data will be collected by using well structured interview schedule. The secondary data will be collected from various journals, books and website etc. Simple random sampling techniques will be used to select sample for data collection. The total sample size was fixed at 60 in random. The important tools used in the present study are tables, percentage, etc.

Limitations of the Study

- 1) It is a micro level study that covers only one taluk and the sample size is 60 only.
- 2) A few entrepreneurs provided data with some reluctance.
- 3) It does not take into account all the aspects of the small scale industries.

Data Analysis and Interpretation

Socio Economic profile of women entrepreneurs

Under this section, the age, education levels, marital status, monthly income and year of experience of the selected entrepreneurs are analyzed.

Age group of the respondents

Age group (years)	No. of Respondent	Percentage
Below 30	12	20.00
30 – 50	38	63.33
Above 50	10	16.67
Total	60	100

Source: primary data

The above table shows that 63.33 percent of the sample respondents belong to the age group of 30 to 50 years, 20 percent of respondents belong to the age group of below 30 years, and remaining 16.67 percent of the respondents belong to the age group of above 50 years.

Educational qualification of the respondents

Educational level	No. of Respondent	Percentage
Below SSLC	20	33.33
HSS	16	26.67
Degree	24	40.00
Total	60	100

Source: primary data

In the above table shows that, 40 percent of the sample respondents possess degree level education, 33.33 percent of the respondents below SSLC level and remaining 26.67 percent of the respondents have higher secondary school level.

Marital status of the respondents

Marital status	No. of Respondent	Percentage
Married	09	15.00
Unmarried	51	85.00
Total	60	100

Source: primary data

In the above table shows that, 85 percent of the sample respondents are unmarried and remaining 15 percent are married.

Monthly income of the respondents

Monthly income (Rs)	No. of Respondent	Percentage
Below 5000	33	55.00
5000 – 10000	20	33.33
Above 10000	7	11.67
Total	60	100

Source: primary data

The above table shows that, 55 percent of the respondents receive below Rs. 5000 as a monthly income, 33.33 percent of the respondents receive Rs.5000 to 10000 as a monthly income, and remaining 11.67 percent of the respondents receive above Rs.10000 as their monthly income.

Year of experience of the respondents

Year of experience (Years)	No. of Respondent	Percentage
Below 3	15	25.00
3 – 6	27	45.00
Above 6	18	30.00
Total	60	100

Source: primary data

The above table shows that 45 percent of the respondent’s have 3- 6 year experience, 30 percent of the respondent’s year of experience was above 6 years and remaining 25 percent of the respondent’s have below 3 year experience.

Motivating factors of women entrepreneurs

After examining the socio-economic profile of respondents follows the analysis of factors which have motivated the respondents to venture into entrepreneurship.

Motivating factors of women entrepreneurs

S.No	Motivating factors	No. of respondents	Percentage
1	Independence	9	15.00
2	To earn money	15	25.00
3	Work experience	3	5.00
4	Government support	6	10.00
5	To gain social prestige	4	6.67
6	Education and training	13	21.67
7	To continue family business	3	5.00
8	Employment opportunity	4	6.67
9	Bright future	2	3.33
10	Others	1	1.67
	Total	60	100

Source: primary data

The above table shows that, the main factor motivated by women entrepreneurs were to earn money (25 Percent), the second factor is education and training (21.67 Percent), the third main factor is work independence (15 Percent), the fourth main factor is government and other supports (10 Percent), and followed by employment opportunity, to gain social prestige, work experience, to continue family business, bright future, etc.

Problems faced by the women entrepreneurs

The study shows that the problems encountered by the women entrepreneurs. The various problems faced by respondents are analyzed with the help of the following table.

Problems faced by the women entrepreneurs

S.No	Problems	No of respondents	Percentage
1	Raw materials problem	2	3.33
2	Labour problem	2	3.33
3	Financial shortage	10	16.67
4	Marketing problem	13	21.67
5	Stiff competition	14	23.33
6	Low risk bearing ability	7	11.67
7	Lack of family support	5	8.33
8	Social barriers	3	5.00
9	Infrastructural problems	2	3.33
10	Others	2	3.33
	Total	60	100

Source: primary data

The above table indicates that 23.33 percent of the respondents were facing the problem of stiff competition, another 21.67 percent of respondents are suffered by marketing problem, 16.67 percent of respondents face the financial problem, 11.67 percent of respondents face the problem of low risk bearing ability, 8.33 percent by lack of family support, and followed by social barriers, raw material problem, labour problem, infrastructural problems.

Findings

- 63.33 percent of the sample respondents belong to the age group of 30 to 50 years.
- 40 percent of the sample respondents possess degree level education.
- 85 percent of the sample respondents are unmarried, and 15 percent are married.
- 55 percent of the respondents receive below Rs. 5000 as a monthly income.
- 45 percent of the respondent’s have 3- 6 year experience, and 25 percent of the respondent’s have below 3 year experience.
- The main factor motivated by women entrepreneurs were to earn money (25 Percent), followed by education and training (21.67 Percent), and work independence (15 Percent).
- 23.33 percent of the respondents were facing the problem of stiff competition and followed by 21.67 percent of respondents are suffered by marketing problem, 16.67 percent of respondent’s financial problem, and 11.67 percent of respondents face the problem of low risk bearing ability.

Suggestions

- Government should encouragement the young women entrepreneurs.
- Entrepreneurial Development Programmes should provide young women entrepreneurs.
- Special incentives and concessions must be extended to the women entrepreneurs.
- Government should take necessary step to solve the problems of women entrepreneurs.
- The state government should set up a state marketing corporation for marketing the products of women entrepreneurs.
- Banks and financial institutions should provide liberal loans for women entrepreneurs to solve the financial problems.

Conclusions

This study has given a clear picture about the socio-economic status of women entrepreneurs, factors motivating the women entrepreneurs and problems faced by the women entrepreneurs in Agasteeswaram taluk. Now women entrepreneurs are the important which are provide employment opportunity and promote nations growth. They are suffered from many problems. So the government must take necessary measure to improve the women entrepreneurs.

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THE CHALLENGES OF HUMAN RESOURCE MANAGER IN TODAY'S SCENARIO

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Abstract

The role of the Human Resource manager is evolving with the change in competitive market environment and the realization that HRM must play a more strategic role in the success of an organization. Organizations that do not put their emphasis on attracting and retaining talents may find themselves in dire consequences as their competitors may be outplaying them in the strategic employment of their human resources. With the increase in competition, locally or globally, organizations must become more adaptable, resilient, agile, and customer-focused to succeed. And within this change in the environment, the HR professional has to evolve to become a strategic partner, an employee sponsor or advocate, and change mentor within the organization. In order to succeed, HR must be a business driven function with a thorough understanding of the organization's big picture and be able to influence key decisions and policies. In general, the focus of today's HR manager is on the strategic personnel retention and talents development. HR professionals will be coaches, counselors, mentors, and succession planners to help motivate organization's member and their loyalty. The HR manager will also promote and fight for values, ethics, beliefs, and spirituality within their organizations, especially in the management of workplace diversity. This paper will highlight on how a HR manager can meet the challenges of workplace diversity, how to motivate employees through gain-sharing and executive information system through proper planning, organizing, leading and controlling their human resources.

Introduction

The future success of any organizations relies on the ability to manage a diverse body of talent that can bring innovative ideas, perspectives and views to their work. The challenge and problems faced to workplace diversity can be turned into a strategic organizational asset if an organization is able to capitalize on this melting point of diverse talents. With the mixture of talents in the diverse cultural backgrounds, genders, ages and lifestyles, an organization can respond to business opportunities more rapidly and creatively, especially in the global arena (COX, 1993), which must be one of the important organizational goals to be attained. More importantly, if the organizational environment does not support diversity broadly, one risks losing talent to competitors. This is especially true for Multi National Companies (MTNCs) who have operations on a global scale and employ people of different countries, ethical and cultural backgrounds. Thus, a HR manager needs to be mindful and may employ a 'Think Global, Act Local' approach in most circumstances.

The Management of Workplace Diversity

In order to efficiently manage workplace diversity, Cox (1993) suggests that a HR manager needs to change from an ethnocentric view ("our way is the best way") to a culturally relative perspective ("let's take the best of a variety of ways"). This shift in philosophy has to be ingrained in the managerial framework of the HR manager in his/her planning, organizing, leading and controlling of organizational resources.

As suggested by Thomas (1992) and Cox (1993). There are several best pictures that a HR manager can adopt in ensuring effective management of workplace diversity in order to attain organizational goals. They are:

Planning a Mentoring program

One of the best ways to handle workplace diversity issues is through initiating a diversity mentoring program. This could entail involving different departmental managers in a mentoring program to coach and provide feedback to employees who are different from them. In order for the program to run successfully, it is wise to provide practical training for these managers or seek help from consultants and experts in this field

Usually, such a program will encourage organization's members to air their opinions and learn how to resolve conflicts due to their diversity. More importantly, the purpose of Diversity Mentoring Program seeks to encourage members to move beyond their own cultural frame of reference to recognize and take full advantage of the productivity potential inherent in a diverse population.

Organizing Talents Strategically-Many companies are now realizing the advantages of a diverse workplace. As more and more companies are going global in their market expansions either physically or virtually (for example, E-commerce-related companies), there is a necessity to employ diverse talents to understand the various niches of the market. For example, when China was opening up its markets and exporting their products globally in late 1980s, the Chinese companies (such as china's electronic giants such as Haier) were seeking the marketing expertise of Singaporeans. This is because Singapore's marketing talents were able to understand the local China markets relatively well (almost 75% of Singaporeans are of Chinese descent) and as well as being attuned to the markets in the west due to Singapore's open economic policies and English language abilities (Toh, R, 1993)

With this trend in place, a HR Manager must be able to organize the pool of diverse talents strategically for the organization. He/She must consider a diverse workforce can enable the company to attain new markets and other organizational goals in order to harness the full potential of workplace diversity.

Leading the talk

A HR Manager needs to advocate a diverse workforce by making diversity evident at all organizational levels. Otherwise, some employees will quickly conclude that there is no future for them in the company. As the HR Manager, it is pertinent to show respect for diversity issues and promote clear and positive responses from them. He/She must also show a high level of commitment and be able to resolve issues of workplace diversity in an ethical and responsible manner.

Control and Measure Results

A HR Manager must conduct regular organizational assessment on issues like pay, benefits, work environment, management and promotional opportunities to assess the progress over the long term. There is also a need to develop appropriate measuring tools to measure the impact of diversity initiatives at the organization through organization-wide feedback surveys and other methods. Without proper control and evaluation, some of these diversity initiatives may just fizzle out, without resolving any real problems that may surface due to workplace diversity.

Motivational Approaches

Workplace motivation can be defined as the influence that makes us do things to achieve organizational goals: this is a need for the individual needs being satisfied (or met) so that we are motivated to complete organizational tasks effectively. As these needs vary from person to person, an organization must be able to utilize different motivational tools to encourage their employees to put in the required effort and increase productivity of the company. In our changing workplace and competitive market environments, motivated employees and their contributions are the necessary currency for organization's survival and success. Motivational factors in an organizational content include working environment, job characteristics, appropriate organizational reward system and so on.

The development of an appropriate organizational reward system is probably one of the strongest motivational factors. This can influence both job satisfaction and employee motivation. The reward system affects job satisfaction by making the employee more comfortable and contented as the results of the rewards received. The reward system influences motivation primarily through the perceived value of the rewards and their contingency on performance (Hickins, 1998). To be effective, an organization reward should be based on the sound understanding of the motivation of people at work. In this paper, I will be touching on one of the more popular methods of reward systems, gain-sharing.

Gain-sharing

Gain-sharing programs generally refer to incentive plans that involve employees in common effort to improve organizational performance, and are based on the concept that resulting incremental economic gains are shared among employees and the company. In most cases, workers voluntarily participate in management to accept responsibility for major reforms. This type of pay is based on factors directly under a worker's control (i.e., productivity or cost). Gains are measured and distributions are made frequently through a predetermined formula. Because this pay is only implemented when gains are achieved, gain-sharing plans do not adversely affect many costs (Paulsen, 1991).

Managing Gain-sharing

In order to gain-sharing program that meets the minimum requirements for success to be in place, Paulsen(1991) and Boyett(1988) a few pointers in the effective management of gain-sharing program. They are as follows:

- A HR manager must ensure that the people participating in the plan are influencing the performance measured by the gain-sharing formula in a significant way by changes in their day-to-day behavior. The main idea of the gain-sharing is to motivate members to increase productivity through their behavioral changes and working attitudes. If the increase in the performance measurement was due to external factors, then it would have deflated the purpose of having a gain-sharing program.
- An effective manager must ensure that the gain-sharing targets are challenging but legitimate and attainable. In addition, the targets should be specific and challenging but reasonable and justifiable given the historical performance, the business strategy and the competitive environment. If the gain-sharing participants perceive the target as an impossibility and are not motivated at all, the whole program will be a disaster.
- A manager must provide useful feedback as a guidance to share gain-sharing participants concerning how they need to change their behavior(s) to realize gain-sharing payouts. The feedback should be a frequent, objective and clearly based on the members performance in relation to the gain-sharing target.
- A manager should have an effective mechanism in place to allow gain-sharing participants to initiate changes in work procedures and methods and/or requesting new or additional "resources such as new technology to improve performance and realize gains. Though a manager must have a tight control of the company's

resources, reasonable and justifiable requests for additional resources and/or changes in work methods from gain-sharing participants should be considered

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AMALGAMATION OF TALENT, PERFORMANCE AND KNOWLEDGE MANAGEMENT

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Abstract

The paper considers the amalgamation of three pillars required for the successful organization. The three pillars are as follows: Talent management which is the main entity of the organization which encompasses knowledge and performance management. This study insights how the three pillars aids each other of which talent management is considered as main component within which knowledge and performance management will reside.

In this study the concepts such as talent, knowledge and performance management is explained as separate entity, then the amalgamation of these three concepts and their impact on the organization is explained.

Talent Management

Talent management is defined as the concept of identifying, recruiting and developing people with strong potential to succeed in an organization (Laff, Michael 1998).Talent denotes personal qualities which enable an individual to make a difference in organization performance. . Talent is also has got several labels of which 'non talent' and 'Reluctant talent' are the terms widely used in the organization context. Non talent is said to be the person who do not have sufficient knowledge in the particular field in which organization is concerned but have knowledge in other core areas i.e if the organization is concerned about the leadership potential and the person who are not well worse in leadership potential are labeled as non talent. Reluctant talent is defined as the persons who will not express the talent due to some environmental barriers but will exert in future.

Lewis and Heckman (2006, p. 139) conducted an extensive and critical review of the talent management literature both in the professional and academic press and found a "disturbing lack of clarity" concerning its definition. They did, however, identify three primary conceptions of the term. The first is that talent management is comprised of "a collection of typical human resource department practices...such as recruiting, selection, development and career and succession management" (p. 140). From this perspective, they argued that talent management may be little more than a trendy euphemism for HRM. However, they also suggested that talent management may additionally imply a systems approach to carrying out these functions; one that involves technology (e.g. the internet or software) and takes place at the level of the whole enterprise.

Talent management is the improvement of human resource management and human capital. Talent management has its sub-components such as talent acquisition, development and retention. Talent acquisition is the process of searching for the talent in the universe and acquiring them by better compensation pays, talent retention is considered as the most difficult task of the human resource department. John et al. (2009) expressed that retaining top talent is a primary concern for many organizations. Dana (2009) opined that employees who read Talent on Demand (ToD) will realize that they need to develop the talents and skills that are most in demand, and keep themselves updated to ensure that they are always valued.

Various talent development approaches in career stages according to CIPD report are listed below

CARRER STAGE	TALENT DEVELOPMENT APPROACH
New or rising talent	Education and training for core technical/professional role
Emerging leaders	Management education and training Sponsors and/or mentors
Next generation leaders	Leadership development programmes both external and internal
Corporate next generation	One to one coaching Mentoring

Knowledge Management

Knowledge is the processed information which is the characteristic of each and every individual either it may be unique or accurate gained through experience or investigation (Alavi Leidner 2001). Knowledge is of several types of which tacit and explicit knowledge plays a major role, tacit knowledge in which the knowledge is hidden and the individual itself doesn't know. Explicit knowledge is the expressive knowledge which is shared with others.

The most important concept in which the organization takes utmost care is conversion of tacit to explicit knowledge; it is possible only by means of knowledge codification strategy (Davenport & Prusak, 1998). As like the above strategy there are yet more strategies to convert tacit to explicit and vice-versa, the conversion model was proposed by Nonaka and Takeuchi. The strategies are personalization strategy to convert explicit to tacit knowledge and socialization strategy to convert tacit to explicit knowledge.

Knowledge management also has its sub components such as social capital, relational capital, human capital and structural capital. Social capital is the bridging link between talent and knowledge management and the structural capital aids to assess how an organization enlarged or enriched by the human talent and knowledge.

Different forms of knowledge management

Knowledge management can take many different forms, depending on the actual goals and/or individual actors involved (The majority of common approaches deal with knowledge management by and for groups of employees (**organizational knowledge management**)).

However, this can be extended by considering the knowledge management activities that take place at the action level of individual employees. **Personal knowledge management** should not be seen as diametrically opposed to a knowledge management focus on corporate goals. Indeed, many of the conflicts of interest that come to the fore in knowledge management activities have far deeper roots. A simple example of this is training. Knowledge management is considered as the lifeblood of the organization.

Performance Management

Performance management consists of all organizational procedures that determine how well employees, teams and ultimately the organization performs. The process includes HR planning, employee recruitment and selection, training and development, career planning and development and compensation (Mondy & Noe, 2005). It is also defined as the system for integrating the management of organizational and employee performance.

Generally performance management in the organization is put into action by means of performance appraisal process which is the leading entity of PM. Performance appraisal is carried out using several techniques such as forced rating, behavioral rating scales etc. This type of process is involved because the individual performance in aggregated form will contribute to the organization overall performance.

The linkage between the performance and the organization is evident by the Stiffler(2006): Performance driven firm must connect the objectives of the organization with the goals of its individuals; the budgets and resources of the organization with the objectives of the organization; the measurement of past performance with adjustments of future direction; the information in finance with the information in human resources; and the pay of each person in the organization with individual performance.

Amalgamation of TM/PM/KM

Talent management, performance management, knowledge management are management approaches that share the common goal of establishing effective systems, processes, procedures and decision rules intended to achieve both individual and organizational goals. Talent management is the universe which functions for attracting, developing and retaining talent in the organization, and so to attract the talent the image and compensation package provided by the organization should be good. Knowledge management comes into picture for talent developing i.e in order to develop the personality of the talented individual proper knowledge management system should be implemented. On the other hand for retaining the talent the performance management plays a major role, reward and recognition is directly connected with the performance of the individual and in turn the rewards acts as a boost for employees to remain in the organization forever.

The three pillars of the organization has its importance separately but the outcomes are not to a greater extent, if it is integrated the hybridization effect is high in which the organization growth and development touches a new height. In twenty first century KM software came into existence for integrating talent and performance management. Halogen e-Appraisal is a web based package that align and track employee goals, measure employee performance, complete training and development plans, keep employee journals, review real time reports and more (Halogen Software, 2007).

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EMERGIEN ISSUES IN HUMAN RESOURCE AND SERVANT LEADERSHIP WITH SPECIFIC
REFERENCE TO MERGERS AND ACQUISITIONS

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Abstract

The increasing economic power of emerging economies has led to a dramatic expansion in multinationals from these markets. Mergers and acquisitions (M&A) have become a popular vehicle for these companies to rapidly access new markets, assets and capabilities. Indian M&A transactions are primarily driven by the desire for growth. Indian companies are leveraging their low-cost advantage to create efficient global business models; they are seeking entry into fast-growing emerging markets and market-share in profitable developed economies; they are looking to augment their knowledge, reach and capabilities through acquisitions of companies for their brands, technology, talent and product portfolios. Moreover, the competition to achieve these benefits is intense, heightening the need for speed.

Mergers And Acquisitions — As Engines For Growth

A key characteristic of the new/wave of Indian M&A is the tendency to build a series of smaller stakes in different businesses and often industries; a string of- pearls approach that allows companies to rapidly expand their growth opportunities and extend their geographical footprint.

For many Indian companies, the process of building a portfolio of complementary businesses is intuitive as it fits the traditional conglomerate approach which has been so successful in India and many other emerging markets. In many cases, Indian companies have gained experience and confidence by venturing into similar markets in emerging economies before tackling more sophisticated mature markets.

An Enabling Environment In India

India's business environment has become increasingly amenable to M&A, particularly cross-border transactions. Over recent years, Indian companies have faced few difficulties in accessing finances to purchase companies much larger than themselves - they have gradually turned to debt, private equity and foreign lenders and are benefiting from the increasingly sophisticated domestic banking sector. It is still early to gauge the medium- to long-term impact of the US credit crunch on the M&A prospects for Indian companies; some companies will be affected by the tightening of credit, but other, cash-rich companies may find that they have a renewed competitive advantage in bidding against firms whose usual sources of finance have become constrained. Moreover, if large numbers of distressed assets become available at affordable prices in economies that have been hit by the crunch, some ambitious Indian companies may even prepare for a potential shopping spree.

Indian companies have also benefited from a series of regulatory policies that have progressively relaxed controls on the flow of capital out of the country - this has been partly due to government efforts to balance the economy's significant and growing capital inflows. Also, India's sizeable foreign exchange reserves has grown from less than US\$1 billion in 1991—give the Reserve Bank of India a greater capacity to convert domestic currency to overseas currency on behalf of corporates, allowing them to fund overseas acquisitions more readily. Confidence has been an important factor that has been particularly visible in the case of India's M&A boom. Success stories are shared through the media on a daily basis; business titans are continually venerated for their astute acquisition decisions, and the M&A option is given more credence and validated in the minds of CEOs as an effective means for global growth.

Impending Challenges

In an ideal merger, the newly created entity pools the best features of the two merging organizations. A well planned process built on the foundations of an open, honest and consistent communication strategy can pave the way.

Mergers and acquisitions have become a common phenomenon in recent times. A merger of the size like HP-Compaq has implications for the workforce of these companies across the globe. Although the merging entities give a great deal of importance to financial matters and the outcomes, HR issues are the most neglected ones. Ironically studies show that most of the mergers fail to bring out the desired outcomes due to people related issues. The uncertainty brought out by poorly managed HR issues in mergers and acquisitions have been the major reason for these failures. According to a survey conducted between 2001 -2011:

- 70% of M&A failed to achieve anticipated synergies.
- 50% report an overall drop in productivity in the first 4 to 8 months.
- 47% of the acquired company executives left in the first year and 75% left in the first three years.
- Just 23% of all mergers earned their cost of capital.
- 58% of all mergers, have failed to show any significant returns to the shareholders.

The Human Resource Aspect during M&A

The mergers often prove to be traumatic for the employees of acquired firms; the impact can range from anger to depression. The usual impact is high turnover, decrease in the morale, motivation, productivity leading to merger failure. The other issues in the M&A activity are the changes in the HR policies, downsizing, layoffs, survivor syndromes, stress on the workers, information system issues etc. The human resource system issues that become important in M&A activity are human resource planning, compensation selection and turnover, performance appraisal system, employee development and employee relations.

The Stress due to Culture Shock

M&A activity presents a different set of challenge for the human resource managers in both acquiring and acquired organizations. The M&A activity is found to have serious impact on the performance of the employees during the period of transition, The M&A leads to stress on the employee, which is caused by the differences in human resource practices, uncertainty in the environment, cultural differences, and differences in organizational structure and changes in the managerial styles, The organizational culture plays an important role during mergers and acquisitions as the organizational practices, managerial styles and structures to a large extent are determined by the organizational culture. Each organization has a different set of beliefs and value systems, which may clash owing to the M&A activity. The exposure to a new culture during the M&A leads to a psychological state called culture shock. The employees not only need to abandon their own culture, values and belief but also have to accept an entirely different culture. This exposure challenges the old organizational value system and practices leading to stress among the employees. Research has found that dissimilar cultures can produce feeling of hostility and significant discomfort which can lower the commitment and cooperation on the part of the employees. In case of cultural clash, one of the cultures that is dominant culture may get preference in the organization causing frustration and feelings of loss for the other set of employees. The employees of non-dominating culture may also get feelings of loss of identity associated with the acquired firm. In certain cases like acquisition of a lesser known or less profitable organization by a better one can lead to feelings of superiority complex among the employees of the acquiring organization. In case of hostility in the environment (the employees of two organizations may develop "us" versus "them" attitude which may be detrimental to the organizational growth.

Dealing With Uncertainty em Dating From M&A

The uncertainty during the M&A activity divert the focus of employees from productive work to issues like job security, changes in designation, career path, working in new departments and fear of working with new teams. The M&A activity leads to duplication of certain departments, hence the excess manpower at times needs to be downsized hence the first set of thoughts that occur in the minds of employees are related to security of their jobs. The M&A activity also causes changes in their well defined career paths and future opportunities in the organization. Some employees also have to be relocated or assigned new jobs; hence the employees find themselves in a completely different situation with changes in job profiles and work teams. This may have an impact on the performance of the employees.

Engaging employees during Change

In today's complex and dynamic market, change is the only constant phenomenon and companies have to be nimble footed in order to adapt to this change. Employees need to accept change and the management needs to ensure that its ramifications reach across right from the top until the grass root levels in the organization. Issues like low morale and dissatisfaction can creep in if changes are applied in the organization without understanding the surroundings and the consequences can be chaotic.

Building Nimble Organizations

Today's markets are so chaotic that the only thing we know for sure is that the way we are currently doing business will change and then change again. There are unique challenges involved in leading a company through turmoil. Though leadership may come in various forms at many levels of an organization, building "nimble" organizations requires that change leadership be executed at the most senior corporate levels.

Effective Communication- The Key To Change

The transition period also becomes crucial from communication point of view. In case of lengthy transition period the employee stress increases, the best strategy in this period is to convince the employees that they are part of new organization and their concerns will be taken care of. The transition period can also be used to improve communication with the employees of acquired firm. Improved communication will help to better understand each other's cultures and practices. Firms can also use this period to analyze the human capital of the acquired firm and define their possible roles in the new organizations. The transition period provides ample opportunity to design the new organization, explain the new roles to the employees, plan synergies and train the employees as the new role. This will make the integration process easier for the acquiring organization

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EMOTIONAL INTELLIGENCE
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Introduction:

Emotional intelligence is an emerging topic for psychological, educational, and management researchers and consultants. Many organizations have sent their employees to various emotional intelligence training courses offered by management consultants.

Proponents of the Emotional Intelligence concept argue that it affects one's physical and mental health as well as one's career achievements. Some emerging leadership theories also imply that emotional and social intelligence are even more important for leaders and managers, because cognitive and behavioral versatility and flexibility are important characteristics of competent leaders

Emotional Intelligence

Emotional intelligence (EI) refers to the ability to perceive, control and evaluate emotions. Some researchers suggest that emotional intelligence can be learned and strengthened, while others claim it is an inborn characteristic.

Since 1990, Peter Salovey and John D. Mayer have been the leading researchers on emotional intelligence. In their influential article "Emotional Intelligence," they defined emotional intelligence as, "the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (1990).

The Four Branches of Emotional Intelligence

Salovey and Mayer proposed a model that identified four different factors of emotional intelligence: the perception of emotion, the ability reason using emotions, the ability to understand emotion and the ability to manage emotions.

Perceiving Emotions: The first step in understanding emotions is to accurately perceive them. In many cases, this might involve understanding nonverbal signals such as body language and facial expressions.

Reasoning With Emotions: The next step involves using emotions to promote thinking and cognitive activity. Emotions help prioritize what we pay attention and react to; we respond emotionally to things that garner our attention.

Understanding Emotions: The emotions that we perceive can carry a wide variety of meanings, if someone is expressing angry emotions, the observer must interpret the cause of their anger and what it might mean. For example, if your boss is acting angry, it might mean that he is dissatisfied with your work; or it could be because he got a speeding ticket on his way to work that morning or that he's been fighting with his wife.

Managing Emotions: The ability to manage emotions effectively is a key part of emotional intelligence. Regulating emotions, responding appropriately and responding to the emotions of others are all important aspect of emotional management).

Although creative problem-solving, diversity and other characteristics of a learning organization are important for business success in the 21st century, emotional intelligence has to be fostered for a company to remain competitive in a dynamic environment. It is a reality that the internal environment of any organization requires regular interpersonal interaction among its members. For employees to perform their job duties effectively, they need to interact with one another.

In this regard, there is a notion that individuals will assess the - intentions and the behaviors of others on a continual basis and make judgments based on these interpretations. It is proposed that affective commitment towards other people is a necessary component of effective social interaction. It is further argued that displaying positive emotions would increase the likelihood that an individual will have success at work.

Recently, an increasing number of researchers have argued that emotional intelligence is a core variable that affects the performance of leaders. It is stated that effective leadership has become more dependent on the interpersonal skills of the leader within the reciprocal relationship between leader and follower. It is therefore not surprising that individual who are able to assess their own and others' emotions and - based on this assessment - appropriately adapt their behavior for a given situation, are expected to be leaders.

A Brief History of Emotional Intelligence

- 1987 - In an article published in Mensa Magazine, Keith Beasley uses the term "emotional quotient." It has been suggested that this is the first published use of the term, although Reuven Bar-On claims

to have used the term in an unpublished version of his graduate thesis.

- 1990 - Psychologists Peter Salovey and John Mayer publish their landmark article, "Emotional Intelligence," in the journal *Imagination, Cognition, and Personality*. 1995 - The concept of emotional intelligence is popularized after publication of psychologist and New York Times science writer Daniel Goleman's book *Emotional Intelligence: Why It Can Matter More Than IQ*.

Leaders who are able to regulate their emotions, demonstrate self-motivation and show high levels of energy, have a learning orientation, and who take pride in their work output, are likely to be adaptive and more able to create and maintain an environment of trust and fairness. They will display consideration for other's feelings in the process of making intelligent decisions.

The argument is by expanding the traditional role of the leader of planning, controlling and supervising the overall functioning of an organization. According to today's service oriented business environment also requires of the leader the ability to motivate and inspire others, to foster positive attitudes at work and to create a sense of contribution and importance among employees.

The concurrence is that Emotional Intelligence has become very popular within the management literature as an underlying attribute of effective leadership. Emotionally intelligent leaders are thought to be happier and more committed to their organization achieve greater success, perform better in the workplace, take advantage of and use positive emotions to envision major improvements in organizational functioning.

Furthermore, they use emotions to improve their decision-making and instill a sense of enthusiasm, trust and cooperation in other employees through interpersonal relationships. It further indicates that in order to be a successful leader, one must not only possess theoretical knowledge and technological competence, but also emotional intelligence.

With regard to the improvement of organizational effectiveness, - the importance of a manager's emotional intelligence have been emphasized as of paramount importance by various researchers and popular authors'. The increasing growth in interest in emotional intelligence as a According to Bar-On, "Emotional intelligence is an array of noncognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures."

- Multifactor Emotional Intelligence Scale (MIES) An ability-based test in which test-takers perform tasks designed to assess their ability to perceive, identify, understand, and utilize emotions.
- Seligman Attributional Style Questionnaire (SASQ) Originally designed as a screening test for the life insurance company Metropolitan Life, the SASQ measures optimism and pessimism.
- Emotional Competence Inventory (ECI) Based on an older instrument known as the Self-Assessment Questionnaire, the ECI involves having people who know the individual offer ratings of that person's abilities on a number of different emotional competencies.

Leadership

Leadership is an integral part of our everyday existence, especially in the workplace. Because of its ubiquitous presence in all of our lives, understanding who may be a good leader is an important issue that deserves attention. A decade ago Van Rooyen (1991) already stated that the management of organizations is increasingly realizing the importance of leadership as a critical success factor in business. According to him a number of studies have also indicated that effective leadership can improve organizational performance. The study contends that the leadership construct ranks among the most researched and debated topics in the organizational sciences. Various leadership theories and approaches have been proposed; researchers have analyzed what leadership is all about, how leaders motivate and/or influence their followers and how they can make changes in their organizations. Behavioral scientists have attempted to discover which traits, abilities, behaviors, sources of power, or aspects of the situation determine how well a leader is able to influence followers and accomplish group objectives. The reasons why some people emerge as leaders and the determinants of the way a leader acts are important questions that have been investigated, but the predominant concern has been leadership effectiveness. While research has been conducted which generally support (but sometimes fail to support) currently popular theories of leadership, how and why leaders have (or fail to have) positive influences on their followers and organizations, is still a compelling question for research.

As highlighted, previous studies of leadership have examined what leaders are like, what they do and how they make their decisions. However, the majority of research has yet to identify the effect of leaders' emotions on their work and subordinates, and in general the role emotions play in leadership. Despite this observation, it is suggested that feelings (moods and emotions) play a central role in the leadership process. More specifically, it is proposed that emotional intelligence, the ability to understand and manage moods and emotions in the self and others, contributes to effective leadership in organizations. This proposition is in line with the view expressed. However, with the exception of research on charisma leadership theory and research have not adequately considered how leaders' moods and emotions influence their effectiveness as leaders. It does claim that effective leaders all have a high degree of Emotional Intelligence

A STUDY ON ENFORCEMENT OF STATUTORY APPLICATION IN RESPECT OF CONTRACT LABOUR

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Abstract

The system of employing contract labour is prevalent in most industries in different occupations including skilled and semi skilled jobs. It is also prevalent in agricultural and allied operations and to some extent in the services sector. A workman is deemed to be employed as Contract Labour when he is hired in connection with the work of an establishment by or through a contractor. Contract workmen are indirect employees; persons who are hired, supervised and remunerated by a contractor who, in turn, is compensated by the establishment. The condition of contract labour in India was studied by various Commissions, Committees, and also Labour Bureau, Ministry of Labour, before independence and after independence. All these have found their condition to be appalling and exploitative in nature. The concern for providing legislative protection to this category of workers, whose conditions have been found to be abysmal, resulted in the enactment of the Contract Labour (Regulation and Abolition) Act, 1970. No one knows the exact number of contract workers employed in the country as no data on it has been systematically collected; but it is crudely estimated that this figure is around 10 million. Of course, all contract workers are not covered by the Contract Labour (Regulation and Abolition) Act 1970 (CLA), which is the principal central law regulating the employment of contract labour in India. The rights conferred on contract workers by the Constitution of India and various labour laws are poorly enforced. Trade union leaders have a vested interest in espousing the cause of regular, core workers and issues of contract workers are taken up by them only half-heartedly or not at all. In small and medium enterprises, the situation is one of total anarchy so far as contract labour employment is concerned. The employment culture is now becoming one of contract culture. Even the International Labour Organization (ILO) has now adopted "decent work" as one of its key goals. The ILO has emphasized four issues to be focused at in this regard: work content; rights at work; security of employment; and representation and dialogue. Plenty of literature is now coming on this issue including on the complexities and contradiction* involved in operationalizing these projections, especially without the help of the countervailing power of unions or weak power of unions. Since most employers who pursue cost-cutting strategies are not likely to pursue "decent work" as part of their organizational goals the state has to take requisite measures so that they become part of labour legislation.

Review of literature

Various studies had been carried out by the scholars and agencies in respect of the conditions of contract labour in India. Some of the studies are presented here to evaluate the problem and to set the objective of the study. The Contract Labour (Regulation and Abolition) Act, 1970 was enacted to regulate the employment of Contract Labour in certain establishments, and to provide for its abolition in certain circumstances and for matters connected therewith. Sumathi.P (2003) conducted a study on Contract employees morale in AFT, Pondy. The study revealed that there was low level of morale among contract workmen, Prabakaran.B(2001) in his study on "Organizational commitment among the employees of ONGC Limited" suggested for the participative management approach to deal with the issue of the contract labour. It is reported that 32% of the total workers in Central PSUs are contract workers. This information is based on a study by the V.V.Giri National Labour Institute.

Statement of the problem

The perusal of the literature titivate above in the previous paragraph depict the dismal state of affairs of the conditions of contract workmen. Also the frequent strikes called by the contract labour in Neyveli invited the attention of the social scientist and trade unionists. Despite many protective laws, the conditions of the contract labour are found to be pathetic as many of the provisions enshrined in various laws are not implemented. But it is to be examined through the present study whether the condition of contract labour has improved as NLC is a model employer complying with all the provisions of the labour laws. NLC is a public sector enterprise of the Government of India. It is reported through the unofficial sources that there are more than 6000 contract workmen are employed through registered and unregistered contractors. NLC as a principal employer obliged its responsibility in protecting the contract workmen. It is to be seen that how far the enforcement of statutory application in respect of the contract workers are complied by the contractors.

Conceptual Definition Of The Term Contract Labour

The term contract labour or worker is generally used when an enterprise engages workers on contract basis. The engagement of contract workers is distinctly different from normal employment of regular employees in an organisation. In India, contractual employment occurs through "job contracting" where the enterprise enters into contract agreement with an established firm for the supply of goods and services. The contractor performs assigned task at his own risk and uses his own finances, materials and labour to complete the contract. He also controls and supervises the said workers and is responsible for paying the workers' wages in order to fulfil his obligations as an employer. The user firm, in line with the contract agreement, makes payment to the contractor on the basis of the work performed and services provided. The user firm confines its interest with the final product or service and generally does not concern itself with the number of contract workers engaged by the contractor for the job or how the job was done and by whom

Objectives of the study

To study the status of contract workmen in the light of the Contract Labour Regulation. To study the application / implementation of labour laws pertaining to Contract Labour. To study the level of affiliation of the contract workers with their unions and their attitude towards the management. With the above said broad objectives, the following specific objective also constitute the study (a) Importance of safety and medical attention towards the contract workmen (b) level of awareness among the contract workmen with regard to labour enforcement authorities. <

Research Methodology

For this study the samples were drawn using simple random method. Lottery technique was used to pick up the respondents from the universe consisting 3000 contract workmen. Sample size of the study that is taken from the sampling unit is 200. One way Anova, T-test and Chi square analysis were done to analyze the data statistically. Data were collected through close ended questionnaire containing the information required according to the objective framed for the study. The secondary data were collected from the literatures available with the corporate office, trade unions office, Internet resources, Libraries etc. Certain hypothesis was framed and the same has been also tested through Hypothesis testing tool (Chi-Square analysis).

Finding and Suggestions

From the study it was found that the majority of the workmen are in the age group of 40 years. Male workers are higher than the female workers. Married workers form the major portion. Majority of the contract workmen are confined their study to the school education. Family size of the contract workmen ranges from four to five. Majority of the contract workers have put in 10 years of service. Respondents differ in their opinion about the enforcement of statutory application in respect of the contract workmen on the basis their age. There is an association between average working days and age of the respondents. There is an association between awareness on minimum wage and level education of the workers. Respondents are satisfied with the safety provision extended by the principal employers in the work places. Respondents are differing in their opinion towards the treatment of the workers and their family in the company hospital. Respondents are not satisfied with their regularization of their service. Respondents are not satisfied with union involvement in protecting their rights. The study reveal the fact the statutory application in respect of the workmen are complied with by their employers and the principal employer's role is also highly appreciated by the contract workmen. Some of the workmen of the felt that their safety and health measures are not paid adequate attention by their contractors. A considerable portion of the contract workers are worried about the welfare measures extended to them.

Hence it is suggested that the contractors and principal employers could focus more attention towards the Health safety and welfare of the contract workmen. This would certainly help the contractors to improve the relations and pave for the higher productivity.

Conclusion

From the study it is observed that the contract workers are highly contented and the organization has a positive vein towards the contract workers. Most of the contract workers are satisfied with the enforcement of the statutory applications, There is high scope of implementing innovative approaches superior to labour laws by the management for best productivity out of contract workers. From the study it is concluded that greater the value of efficiency lesser will the value of heat losses.

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Southern Ontario Gothic Realism in Alice Munro's *Too Much Happiness*

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Abstract:

This paper brings to explain the subgenre of Canadian writings Southern Ontario Gothic Realism in Alice Munro's select short stories of *Too Much Happiness*. Alice Munro has kept her second life as an artist secret and this idea of her hidden identity appears in many of her stories in different forms. In most of her works, the protagonists are often married women with children who do not let themselves be oppressed by their husbands, but instead choose to live their own lives. The feeling of hostility, their old memories, the lack of confidence in their life, and the feeling of missing someone deep from their heart are the things that do not allow them to live a happy life. Traditionally, Gothic literature deals with madness, devils, secrets, life, burial and fear. Usually a heroine in distress, searches for her true identity in a damaged architectural space like a dungeon. However, the threat of the female protagonist in the Southern Ontario Gothic tradition has come from the wilderness or uncommunicative husbands. The characters from these stories act against humanity, logic, and morality, and there is often a character suffering from some form of mental illness.

Alice Munro is one of the best known short story writers in the world and she has played a significant role in making short-story writing respectable in Canada. She is born as Alice Ann Laidlaw on July 10, 1931. Alice Munro was brought up in the reticent Scots Irish community of Wingham, Ontario, which is situated in the area around Huron County. This region was later come to be known as Alice Munro country because most of her stories are set in this remote region. Many of Munro's stories are set in Huron County, Ontario. Her strong regional focus is one of the features of her fiction. Another feature is the omniscient narrator who serves to make sense of the world.

One particular subgenre of Canadian literature is Southern Ontario Gothic, which analyzes and criticizes social conditions such as race, gender, religion and politics. Traditionally, Gothic literature deals with madness, devils, secrets, life, burial and fear. Usually a heroine in distress, searches for her true identity in a damaged architectural space like a dungeon. However, the threat of the female protagonist in the Southern Ontario Gothic tradition has come from the wilderness or uncommunicative husbands.

Andrews outlines the particularities of the Canadian Gothic, which is marked by regional differences. The Gothic pictures the darkness of Canada and the mind of its citizens. Rosemary Jackson provides a very useful theory of the Gothic as a subgenre of the fantastic. In defining the fantastic, Jackson quotes Robert Irwin: "A fantasy is a story based on and controlled by an overt violation of what is generally accepted as possibility; it is the narrative result of transforming the condition contrary to fact into 'fact' itself" (14). This is exactly what happens in Munro's short stories. The horrifying things they deal with are always distant from regular crimes. For instance, they do not deal with 'just' murder, but murder committed by children or a father killing his three children.

Alice Munro's stories are centred on a female protagonist. The issues she writes about fit into what Susanne Becker calls neo-Gothicism. In *Gothic Forms of Feminine Fictions* she states that "neo-Gothicism reflects the feminine dimensions of the ongoing cultural and literary change: after all, gothic horror is domesticated horror, family horror, and addresses precisely these obviously 'gendered' problems of everyday life" (4).

Often, gothic events are set in remote places, in the countryside or in forest places far away from civilized cities, places where anything can happen. In relation to landscape, imagery such as mirrors, glasses, reflections, portraits, eyes, etc. are commonly usable devices. Past, present and future are come together and lose their chronological order.

The story starts with Doree, who calls herself 'Fleur' in the present, travelling on a bus to meet 'him'. It is clear that something serious happens to her, but one does not immediately get to know what: "none of the people she worked with knew what had happened" (TMOH 2). Throughout the story however, many clues are given that help reveal the painful past.

When Doree is sixteen her mother dies and while at the hospital, she meets an older man Lloyd. And a year later she gets pregnant so she marries him. In the flashback she tells Sands that she has visited Lloyd three times. She has three children and a first instance of Lloyd's strange nature is revealed. He gets angry when he hears that she stops breastfeeding her youngest son: "Lloyd squeezed one breast after the other with frantic determination and succeeded in getting a couple of drops of miserable-looking milk out. He called her a liar. They fought. He said that she was a whore like her

mother. All those hippies were whores, he said” (TMOH 7). Lloyd is in an institution but his children are not mentioned in the present. Past reveals all horrifying events. Lloyd becomes crueler and when he and his wife have a fight, she runs to a friend for comfort. Lloyd overreacts and in an act of jealousy he kills his three children.

As Irwin defines fantasy as “a story based on and controlled by an over violation of what is generally accepted as possibility” (Jackson 14). “Dimension” is a fantasy since the triple child murder is a violation generally accepted, but a father does not kill his children. However, normal rules and conventions are distracted. After this inhuman act Doree forgives Lloyd, as she still feels connected with him: “the thought that Lloyd, of all people, might be the person she should be with now” (TMOH 28). In Munro’s short stories, the horrifying events are always one degree extra distanced from regular crimes. In this way, as Rosemary Jackson puts it, fantasy “disturbs ‘rules’ of artistic representation and literature’s reproduction of the ‘real’” (14).

After the murder, the result is that Lloyd is insane. Typical of gothic fiction, Lloyd seems to have a ‘good’ and ‘evil’ side and evil waits within himself, it is something which he cannot control, as is the case in Stevenson’s Dr. Jekyll and Mr. Hyde. This is a typical feature of the modern fantastic, for Rosemary Jackson claims that “over the course of the nineteenth century, fantasies structured around dualism - often variations of the Faust myth - reveal the internal origin of the other. The demonic is not supernatural, but is an aspect of personal and interpersonal life, a manifestation of unconscious desire” (55).

In “Dimensions” otherness hides inside the self. Lloyd does not consider the feelings of his wife, he only thinks about the health of his children, and this worry leads to their death. He overreacts after Doree has bought a tin of spaghetti that is on sale because there is “a very slight dent in it” (TMOH 17). So that he thinks that she is trying to poison her family.

Finally, Jackson’s account on the landscape of the fantastic applies to “Dimensions”. She claims that the represented world of the scenery is characterized by “relatively bleak, empty, indeterminate landscapes, which are less definable as places than as spaces, as white, grey, or shady blanknesses” (42). Similarly, the horrible events in “Dimensions” also happen in a place distant from civilization. The couple lives in a private house: “He found the Sechelt Peninsula, where he and Doree lived, too full of people these days. . . Soon he and Doree moved across the country to a town they picked from a name on the map: Mildmay. They didn’t live in town; they rented a place in the country.” (TMOH 4).

Joyce is the middle age woman who describes her place as a forest area and not town. Munro gives the setting of narrator’s house some thirty years ago when she is married to Jon. She describes the new publicity of “patio doors”, which are left without curtains and are possibly “meant not just to look out on but to open directly into the forest darkness, and that they displayed the haven of home so artlessly” (TMOH 32-33), the impression that this “home” is very fragile.

In “Wenlock Edge” the description of the house Nina’s house is somewhat creepy, being dimly lit with arrogant furniture, mirrors and mats. The room is windowless with a bench and hooks around the wall. Mr. Purvis asks her to remove her clothes in the room. She then describes how she walks naked to the room of Mr. Purvis, “my eyes avoiding the mirrors” (TMOH 76).

In “Some Women” Old Mrs. Crozier makes threatening atmosphere in the house. In fact, she is Mr. Crozier’s stepmother. She walks with a cane; she dyes her hair black as tar and always puts on a thick coat of red lipstick. In this way the narrator represents her as the stereotypical image of a witch or the evil stepmother. It seems that she cares about nobody, not even her stepson, whom she experiences as a burden. She dislikes Sylvia, her intellectual daughter-in-law.

Susanne Becker claims that “Munro’s neo-gothic narrative shows how the expectations of a proper femininity come into being, and how digression from these is coded as ‘monstrous’” (128). Sylvia is seen as a monstrous woman for not quitting her job and taking care of her husband full-time. Becker continues that “these female figures suggest alternative ways of living as a woman, and the Gothicism in their depiction points to the complications of such deviation” (129).

On the final day of Sylvia’s summer class, Old Mrs. Crozier and Roxanne seem to be known that soon Sylvia will be home every day. The door is locked every minute. This symbol of the locked door can be related to what Rosemary Jackson calls one of the central thematic concerns of the fantastic: problems of vision. It remains a mystery to the protagonist what exactly happens behind the closed door because “that which is not seen, that which is not said, is not ‘known’ and it remains as a threat, as a dark area from which any object or figure can enter at any time” (49).

“Child’s Play” starts with the words: “I suppose there was talk in our house, afterwards.” (TMOH 188). The narrator, Marlene, is reflecting upon an incident from her childhood which is not revealed until the last page. She recalls a summer camp when she is around the age of nine, where she has a friend called Charlene. Marlene and Charlene come to be seen as twins at that camp and grow together and share their feeling with each other. One day, Marlene tells Charlene about a mentally disabled girl who lives nearby, Verna. Marlene has hatred to her from the very first day she sees her.

The fact that the narrator sees Verna as an evil, snakelike person can be explained with a quote from Rosemary Jackson:

Anyone speaking in an unfamiliar language or acting in unfamiliar ways, anyone whose origins are unknown or who has extraordinary powers, tends to be set apart as other, as evil. Strangeness precedes the naming of it as evil: the other is defined as evil precisely because of his/her difference and a possible power to disturb the familiar and the known. (53)

Verna has done nothing to enrage the narrator. The narrator is aware of the fact that her hatred is unfounded, she repeatedly justifies herself, for instance by saying: “Children of course are monstrously conventional, repelled at once by whatever is off-centre, out of whack, unmanageable.” (TMOH 195). Marlene and Charlene take pleasure in spying on Verna and to observe how disgusting and monstrous she is. On the final day of camp, the children are allowed to have one last swim. The camp atmosphere starts to be filled with danger. The weather changes, “the clouds darkened” and “there was in the air what some people called the smell of a storm.” (TMOH 205).

After committing the murder she visits the church, Marlene is unable to do anything. Sitting in her car, the past comes to the surface again, and suddenly the narrative returns to the final day of summer camp. It is then revealed that Marlene and Charlene drown Verna after the attack of a big wave coming from a motor boat. Both of them leave before anybody discovers Verna’s body.

The fact that Marlene and Charlene come to be seen as twins at the camp is no coincidence. In Gordon Slethaug’s study on the double, twins are seen as “the most ancient and pervasive version of the double” (8). Slethaug also uses Carl Jung’s theory of the shadow, which argues that the shadow, or the double, is the unconscious, “the unseemly, antisocial, emotional, and spontaneous side of the personality” (16), which has been “subjugated by the rationally governed, orderly, and socially acceptable ego” (16). It is being in the company of the spontaneous Charlene that Marlene is able to kill Verna. After the camp, she represses the facts. The years later Charlene sends Marlene a letter after reading her article entitled *Idiots and Idols*, about the attitude of people in various cultures toward people who are mentally or physically unique. This proves that Marlene is still haunted by the past.

As Roberta Rood notices in her review of *Too Much Happiness*, the murder in “Child’s Play” reminds one of Edgar Allan Poe’s gothic short story *The Tell-Tale Heart*, wherein the narrator tells the reader how he murders an old man for no other reason than for his vulture eye which he truly hated. In this story Marlene, cannot give a decent reason for his hatred and why he eventually kills the girl. Also the way of killing is similar: Verna is ducked under water until her arms and legs stopped moving, the old man is smothered under his own bed until his heart stops beating. Finally she realises her mistake. Killing of the girl seems to be gothic effect in this story.

The majority of the characters in *Too Much Happiness* tell their history using flashbacks or dreams. Their seemingly small-town lives full of dullness and prejudice are disrupted by a mysterious, sometimes cruel event at a young age, which affects their further life. The event is revealed only at the end of the story.

According to Jennifer Andrews, typical devices of the Gothic novel are settings in remote places, which are the case in almost all of the stories; split or tormented heroes such as in “Dimensions” and “Child’s Play”; fantasies and dreamscapes, such as in “Too Much Happiness” and “Wenlock Edge”. In Munro’s uncanny fiction, “strangeness is an effect produced by the distorted and the distorting mind of the protagonist” (Jackson 24). In the majority of the stories, it is the character’s inner strangeness that is the essential element for mystery. In “Wood” for example, Roy’s excessive attraction to trees makes the reader feel uncomfortable, while in reality nothing horrible happens.

In this collection, the endings are always somewhat mysterious and often end with a short sentence. For example, nothing is more mysterious than the craters on the moon, and “Too Much Happiness” ends with the words: “Sophia’s name has been given to a crater on the moon” (TMOH 303).

Thus Munro uses the subgenre gothic realism to enhance the beauty of the story collection using things like horror objects, remote places and women suffer in their life without any reasons.

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From Oppression to Expression an analysis of Baby Kamble's *The Prisons We Broke*

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Abstract:

In the society, people are oppressed in one way or another. People face oppression in the name of caste, race, gender, class, religion, etc. In Africa, people are oppressed in the name of slavery and colour. But in India the case is different. In India people are oppressed in the name of caste. The forward caste exists at the top position and Dalits occupy the bottom in the ladder of hierarchy. The upper caste people in India are developed. Since centuries the forward caste has been enjoying the rights of development. They are wealthy and have access to education, freedom to possess land and the dominant position in society. Since they are developed, they enjoy the fruits of development. But on the other side the condition of Dalits are intolerable. For centuries Dalits are suffering from inequality, exploitation and denial of opportunities. They have no freedom even to enjoy the basic values of human rights. Education serves as a tool for the development of Dalits. With the help of education the Dalits started to express against the cruelty imposed on them by high caste people.

Oppression is an unjust or cruel exercise imposed over the under class people by the upper class. The word oppression comes from the Latin root *opprimere*, meaning 'pushed down'. Dalit people are oppressed and pushed down by high caste people. Women also face oppression due to sexism. Classism is a pattern in which wealthy people come together and oppress the poor people. When there is oppression there will be expression or liberation. Expression is the act of saying what one thinks or showing how one feels using words or action. Dalit people are also oppressed for centuries but now they started expressing against their oppression.

India is a country with multi-cultural identity. It shows several differences on the basis of caste, creed, language and ethnic identities. One of the major features of the Indian society is caste hierarchy. Because of caste Dalits are economically segregated and socially discriminated. The unequal distribution of economic rights can be seen in the ownerships of property, trade, employment, wages, education, etc. Baby Kamble in *The Prisons We Broke* portrays how Mahar Dalits are oppressed by Brahmins and how they fight to come out of the oppression imposed upon them by high caste people. The novel is intimately connected with the hope of freedom of untouchables. Its main aim is the liberation of Dalits. "The tiny sapling of hope was reared in their hearts too. It grew tall, drawing strength from the iron in their souls" (11).

Kamble showcases the life of Mahar community to which she belongs. She says, "I wrote what my community experienced. The suffering of my people became my own suffering. Their experiences became mine. So I really find it very difficult to think of myself outside of my community" (136). Their life is full of frustration, helplessness and hopelessness. Dalits are the victims of atrocities by high caste people. They are treated as untouchables. Because of this they are affected both physically and psychologically.

The most pathetic condition of Dalits is the problem of untouchability which is the result of Hindu caste system. Dalits are not allowed to enter into the village during daytime or to use the public utilities such as roads, well, tanks and are banned to enter public places like temples. They live on the outskirts of the village and are forced to serve the high caste people. They are assigned works which are unclean and filthy. Kamble narrates how Mahar people are treated as untouchables by high caste people. When Dalits buy things, they stand at a distance and ask for them. The shopkeeper throws the things from a distance to the Dalit people. After getting things Dalit people keep the money on the threshold of the shop. The shopkeeper takes the money after they leave the place. Their presence pollute him but their money does not pollute him. When the Mahar Dalit woman go to buy things from the village shop, she stands at a distance from the shopkeeper and pulls her pallav over her face and with most respect and polite terms she addresses the shopkeeper and asks him to give the things she wants. She asks "Appasab, could you please give this despicable Mahar woman some shikakai for one paisa and half a shell of dry coconut with black skin? (13-14). By the time if the shopkeeper's children come out of the house, he tells them, "Chabu, hey you, can't you see the dirty Mahar woman standing there? Now don't you touch her. Keep your distance" (14). By hearing this, the Mahar woman gathers her rags around her tightly so that she will not pollute the child and says "Take care little master! Please keep a distance. Don't come too close. You might touch me and get polluted" (14). Then the shopkeeper comes out and from a distance he throws the things into her pallav, which she keeps spreading to receive the things. The Dalit people have to respect even small children belonging to the high caste. They think "These people are the maharajas who feed us our rice. Without them, how will we survive? Haven't they been upper caste from generation to generation, and Haven't we been lower caste? Can we change this?" (Bama 17).

Dalits have to do all the works assigned by high caste people. Mahar Dalits never refuse the work assigned to them by Patil. Patil is the administrative officer in the village. After finishing the work, Dalits are paid in the form of

bhakris which they collect themselves going from one house to another every evening. When they go for collecting food, they carry a stick in which a bell is fitted at one end. The reason for fitting this bell is to announce that Dalits are coming. "If the men sitting down for their dinner heard the Mahar's voice, they would have to discard their meal and get up. But if they just heard the sound of his bell, they could finish their meal. His voice could pollute but not the sound of his bell!" (75). The stick is like a royal staff to Dalit people. When Dalits are standing near the door of high caste people, they are forbidden to call out. Instead, they make sounds with the bell on their stick thrice. By hearing the sound, people from the house throw leftovers into the blanket which Dalits carry as a bag. With great pride, these poor people take the leftover home and the whole family dine with this food.

Dalit women go for collecting fire wood. They collect fire wood in summer and grass in winter. At night they prepare items which are necessary for them to collect fire wood and in the morning they depart with a group of women. Around two o'clock in the afternoon they come home almost running in the scorching heat, with bundles of firewood on their heads. On reaching home, they drink water and most of the time they have nothing to eat. Then they cut the big branches into small pieces and tie them up in small bundles. Then they carry the firewood to sell them in the village. On their way, they are not allowed to use the regular road that is used by high caste people.

When somebody from these castes walked from the opposite direction, the Mahars had to leave the road, climb down into the shrubbery and walk through the thorny bushes on the roadside. They had to cover themselves fully if they saw any man from the higher castes coming down the road, and when he came close, they had to say, 'The humble Mahar women fall at your feet master.' This was like a chant, which they had to repeat innumerable times, even to a small child if it belonged to a higher caste. (52)

Poverty is a permanent feature in the life of Dalits. Agricultural labourers, slum dwellers, coolies, scavengers, sweepers, weavers are termed as weaker sections in the society. Dalits also do such menial jobs. Though they work hard to high caste people, the wages they get is very low, as a result of which the whole Dalit community undergoes poverty. Men and women play an equal role in the labour inputs to agricultural production but women are paid less for their work. The main reason for poverty among Dalits are the high caste people. Kamble portrays the poverty of Dalit people. She tells an incident about a family. A family lives in her place and every day the children of the family go for begging with a cloth bag and a tin pot. While coming back the pot is filled with decaying food and the bag is full of stale and dry jowar roti. Then their mother collects sticks and twigs from the garbage and lights the 'chulha' and boils the mixture. This spoiled food has a sour taste and the dish is called 'ambura'. After it is cooked it is called 'ukadala'. Every day the whole family feasts on this. And this is their daily routine. Even this spoiled food is honey to Dalit people.

Dalits are called to remove carcasses from the village. During the marriage of high caste people, Dalits are assigned domestic works and are paid in the form of stale food. If there is death in the high caste, Dalit people will wait at a distance. After placing the body on the funeral pyre, the white sheet covering the corpse is taken and thrown away. Dalits wait for this moment for taking the cloth. "The Mahars waited for this moment. They had a right to the white sheet and the bamboo bier on which the corpse had been carried to the ghat. They could use the bamboo for their house and the sheet would come in handy for stitching clothes. They would happily carry these items back home" (79). Thus Dalits always use the waste of high caste people. But they never think the cruelties imposed on them by high caste people. They never take any step on their own to come out of the parasitic life led by them. Kamble says,

We never rebelled against you, did we? We did not perform namaj when you worshipped, did we? We obeyed every diktat of your Hindu religion, we followed all your traditions- why did you single us out for your contempt?... Then why did you treat us with so much contempt? Coarse we may have been, but we always remained so loyal to you! You have always been treacherous to us but we never deceived our mother. We ate dry husk and told ourselves we were eating rich food; we considered our huts great mansions; we considered our terrible poverty as the golden peak of affluence. We dreamt and floated among the clouds, waiting for one little ray of hope to lace our dark dreams. (38)

Kamble says that the Dalit people are like animals without tails. They are called humans because they have two legs instead of four. Otherwise there is no difference between Dalit people and the animals. Then she questions about their oppression "how had we been reduced to this bestial state? Who was responsible? Who else, but people of the high castes! They destroyed our reasoning, our ability to think. We were reduced to a condition far worse than of the bullocks kept in the courtyards of the high castes" (49). Thus, Dalits are leading their lives in ignorance and poverty. They would not dare to go against the social norms and challenge the high caste people. They are greatly superstitious and obey their oppressors.

Dr. Babasaheb Ambedkar comes like a god to save Dalit people. He emerges as a leader to Dalits and he is trusted and followed by Dalit people. He says "self-respect is more important than the material gains. Our struggle is for honour, for self-respect, not only for the economic progress alone" (187). With the influence of Ambedkar, Dalits start liberating from the clutches of high caste people. Kamble says it is Ambedkar who transformed beasts into human beings. "our Bhimraja decided to awaken his people who had sunk to the level of subhumans" (62).

Ambedkar decides to organize meetings in Maharashtra. But it is difficult to reach the Mahar Dalit people who were sunk in Hingu religion. Leaders in Mumbai decide to organize meetings at the time of 'jatras' because it is the time when all people in the community gather together. Before Ambedkar's visit, leaders start enlightening ignorant people with Ambedkar's thoughts. In Dalit community Ambedkar is the topic of discussion and people comment,

Ambedkar belongs to our Mahar community; but he has been educated at a place far beyond seven seas. Such great education he has had, you know. Imagine, he returned to Mumbai in a ship! And he can actually speak in the white sahib's own tongue and hold his own... this man is nothing less than a miracle of god... Anyway, let's sit down and listen to what he has to say. (63)

Lot of people gather at the chawdi to meet Ambedkar. Kamble's grandmother also came from Mumbai for this meeting. When Ambedkar arrives in a car dressed in European clothes, Dalits could not believe their eyes because they never imagined a Dalit man travelling in a car. Somehow Ambedkar reaches the chawdi and begins his speech. He begins,

My brothers and sisters, all you folks, including the old men, women and children who have come to Jejuri from far off places... Generation after generation, our people have paid homage to this god. They did not mind the discomfort. You, too, came after an arduous journey. But did your Khandoba see you? Could you meet him, really?... From now onwards you have to follow different path. You must educate your children. Divorce your children from god. Teach them good things. Send them to schools.... Your children will bring you out of this hell. We are humans. We, too, have the right to live as human beings. Your children will make you aware of this. (64-65)

Ambedkar also asks people to discard all customs, not to eat carcasses and not to clean the filth of the village. The slavery imposed upon the Dalits will not disappear easily, so he asks people to bring a revolution. By hearing Ambedkar's speech Kamble's grandfather is so excited and tells every people about Ambedkar's words and asks them to send their children to school. At first people refused to change but later some started enrolling their children in schools. Dalit people begin to change slowly and steadily. Now parents started dressing their children in pajamas and cut the hair of their daughters and this style is called 'English bal'. Young men start arguing against the custom of eating dead animals. They are strong that this custom should be discarded. But old people find it hard to discard their custom. And finally it is the youth who try to bring changes in Dalit community. Dalit people stopped eating carcasses and "It was the youth everywhere who brought about this radical change" (69).

Education is the only route for the empowerment of Dalits. Ambedkar is instrumental in opening the gates of education to the common people. He is of the firm view that education is not only the birthright of every human being but also a weapon of social change. Ambedkar's educational philosophy is not just for backward classes, it is meant for all the sections of society. He advises Dalit people not to marry at an early age and he advises them to go for higher education. He says "Knowledge is the foundation of a man's life and every effort must be made to maintain the intellectual stamina of a student and arouse his intellect" (186).

In Dalit community, young activists, under the influence of Ambedkar's idea start enrolling their children in schools. Kamble and her brother are also enrolled in school by her father. But in school they are treated as untouchables but they expressed their anger by going against Hindu rules. Most of the students in Kamble's class are high caste. Kamble and her friends are treated as lepers by high caste students. Dalit students are made to sit in a corner by teachers. Before Dalits never utter a word against high caste people. In school, high caste girls throw stones and dust into the eyes of low caste people. In return Kamble and her friends attack them. As a result of this Kamble and her friends are given punishment by teachers. But when the school is over, all Dalit girls gather together and attack high caste girls.

Dalit people decide to celebrate Ambedkar's birth anniversary on fourteenth April and not to celebrate 'Padva' the new year festival of Hindus, which comes a couple of weeks before fourteenth April. Dalit people say "Our New Year... will be on the 14th of April. We will raise our gudhi on this day, hang banners, wear new clothes, cook sweet chapatis in each house" (111). Since it is the first celebration, leaders insist all young men of maharwada to wear the uniform of scouts. As planned Ambedkar's birth anniversary is celebrated by Dalits. In the celebration, Kamble is asked to sing along with her two friends. Their song goes like this:

What a shameless god! How I'm fed up with him!
The stink of abir and gulal, friend, has made me lose my appetite
The sounds of the taal and mridung, make any head ache so!
Why should I see this Vithoba? He is nothing but a black stone! (112)

Thus, through their songs Dalits express their anger on Hindu religion which treats them as dirt. The whole community praise the song of Kamble. Ambedkar introduces Buddhist philosophy as the path of truth and righteousness. Mahar Dalits converted from Hinduism to Buddhism.

Kamble is a product of the Ambedkar movement. Once, Ambedkar sent a telegram asking Dalits to exert their rights by entering into temples and hotels. Some Dalit students were staying in hostel and they discussed all the night and made a plan to enter the Viththal temple, which was next to the Brahmin lane. The Brahmins also heard of this plan and they tried to stop. But the Dalits succeeded in entering the temple, Kamble and some of the young girls also entered the

temple. In the temple Brahmins surrounded the idol of Viththal to protect it from polluting by the touch of Mahars. But somehow boys managed to touch the idol and this caused great chaos. After touching the idol, the Dalits escaped from the Brahmins. By touching the idol, Dalits expressed their liberation.

In meetings Brahmin and Maratha women are given chairs to sit but Mahar women stand on one side. But in a particular, meeting a Dalit woman comes forward and demands for her right and finally Dalit women are given chairs during meetings. Usually, Dalits invite Brahmin priest for conducting their marriage but now they stopped this and Kamble's marriage was the first marriage performed in Dalit community in the new manner without a Brahmin priest. Her marriage was performed following the Buddhist rituals. Now Dalit people start joining in politics. Some even start business, before Dalits were not allowed to do business. Kamble says high caste people will not buy things from them. But Dalit people start buying things only from their people. Gradually Dalit people fight against the ill treatment imposed on them by the high caste and emerge from the stereotypical chains of society. In the words of Ambedkar "All great things in the world are achieved by patient industry and by undergoing toil and tribulations. One should concentrate one's mind and must on one's goal...and work for the well-being of society" (186)

Thus, Dalit people can achieve greatness only if they are prepared for struggle and suffering. Social transformation is an external change and it begins with the personal transformation which is an internal change. Even now discrimination is not completely wiped out from our society. There are lot of villages which should be brought into the light of mainstream. According to the NHRC statistics, "37 per cent Dalits live below the poverty line, 54 per cent are undernourished, 83 per 1,000 children born in a Dalit household die before their first birthday, 12 per cent before their fifth birthday, and 45 per cent remain illiterate. The data also shows that Dalits are prevented from entering the police station in 28 per cent of Indian villages. Dalit children have been made to sit separately while eating in 39 per cent government schools" (qtd. in Jha). Now government takes many steps to improve the status of Dalits. The PCR Act provides penalties for refusing admission to hospitals, educational institutions, hostels, or temples. Article 330 provides reservation of seats for SC/STs in the Lok Sabha. Article 332 provides reservation of seats for SC/STs in the State Vidhan Sabhas.

The finding of the study is that writing serves as a tool in expressing the liberation of Dalits. Kamble expresses the oppression of Dalits and their liberation from the stereotypical chains of society through her writing. Her aversion upon the Brahmins is also expressed through her writing. As the title *The Prisons We Broke* suggests, the Mahar Dalits finally break themselves from the clutches of oppression and exploitation imposed upon them by high caste people.

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Women Victimization: Womanism in Buchi Emecheta's *The Joys of Motherhood*

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Abstract:

Womanism is responsive to the needs of Black African women and must therefore have taken into account freedom from structures created by manifold oppressions. Womanism, which combines racial, cultural, sexual and class dimensions of oppression to produce a more inclusive brand of feministic thought through which women are viewed first and foremost as human, rather than sexual beings. Emecheta's novels fall under the term womanism. The term is first used by Alice Walker in her work *In Search of our Mother's Garden: Womanist prose*. Emecheta in *The Joys of Motherhood* challenges to patriarchal authority, but that challenge does not come with change. In the novel Emecheta narrates the story of a traditional woman, whose life centres around her children and through them, she gains the respect of her community. Her protagonist and women characters are traditionalists who accept the system of male dominance as their culture. They believe that women are inferior to men and they are suppressed in their society due to motherhood, polygamy, and traditions, which have been distorted by colonialism.

The unfair treatment of Black women is exposed as the centre of the novel by Emecheta in many ways. The treatment of women as childbearing machine is highlighted in the novel. Especially bearing male children is considered as the advantage in their life and if they fail to give birth to a male child then they are treated as cheap. In the society, they are looked down by a male subject. The female children in the house are treated as objects of exchange to male privilege and status is shown. Through the character Nnu Ego Emecheta portrays the struggles and pain confronts by the Black Nigerian woman. She is the victim of patriarchal Nigerian society. Nnu Ego is married to Amatokw, she is happy in his house, but slowly her happiness disappears as she does not bear children for him. Her failure to bear children will mean that she is a failed woman in her society "they all agreed that a woman without a child for her husband was a failed woman" (65). Her culture demeans a woman who does not bear a child for her husband.

Nnu Ego's failure to bear a child pushes her to the mercy of the patriarchal system that imposes childbearing as a necessity to determine womanhood. "Nnu Ego's anguish at being barren resonates the cultural commitments that lower women's self respect. Her anguish best exemplifies the pathos of sterile women in Igbo society" (Lavanya 101). This makes Amatokwu to have a new wife who can bear a child for him. Soon he has a child from his new wife and Nnu Ego feels desperate and is rejected by her husband makes her cry to her God for a child. Even the women in the novel believe their lives are lived to produce children. Here Emecheta throws light upon the polygamy system which prevails in Nigerian society, where men can have many wives. Throughout her novel Emecheta describes each and every issue that prevail in her contemporary era. This makes the readers to understand the culture and sufferings of women as well as their society by the Whites.

Being Enraged by Amatokuwu's unfair treatment, Agbadi, her father brings back Nnu Ego to his home. Later he sends her to Lagos, to a man called Nnaife. In Lagos, she finds out that she becomes pregnant. This shows her ability of fertility and she is not a barren woman. She is happy and starts to respect her husband. But her happiness comes to an end when her first child dies. Nnu Ego tries to attempt suicide and she is rescued by a male authoritative. Here Emecheta brings out the irony that a woman is degraded by a society if she fails to bear a child at the same time they are not allowed to attempt suicide. This shows the crucial part of a women's life in Nigeria.

Nnu Ego reveals to the society that she is not a barren woman with her second pregnancy. She bears a male child and Nnaife is happy. Nnaife does not show interest when his wife gives birth to female children. Nnaife is the symbol of Nigerian culture who looks down upon female children. Louisa O' Brien says about black women as,

Women as doubly colonized, firstly by white colonialism, and secondly by black masculinity are placed at the bottom of a hierarchy of value through the gendered response by the black man to his racial oppression. Those two oppressions are thus irrevocably intertwined: the more feminized the black man is by the white man, the more he is inferior and the more he needs to assert his masculinity, by which I mean his superiority, over the black woman. (225)

Such a treatment is meted out to women is seen in Nnaife's relationship with Nnu Ego. For women like Nnu Ego, the real woman is the one who can produce male children. This ideology is forcefully insisted, among the traditional women in Nigeria. Because Nigerian women know that it is the only way to make their husbands proud in the society. It is evident when Nnu Ego gives birth to her twin girls.

Adaku, Nnaife's new wife is also surprised by the fact of the Nnu Ego's girl child "Your first set of girls...I doubt if our husband will like them very much. One can hardly afford to have one girl in a town like this, to say nothing of two"(140). Nnu Ego despairs that how she is going to afford to bring up the female children where the society demands for male children. As she expected, Nnaife is not pleased with the arrival of the twins "Nnu Ego what are these? Could

you not have done better? Where will we all sleep, eh? What will they eat?' 'In twelve years' time, when their bride prices start rolling in... 'He did not even suggest their names?', Nnu Ego moaned"(141). Nnaife's refusal to name the twins is a statement of purpose to women to show that female children are not accepted and recognized by the society. By refusing to name the twins, shows that Nnaife also refuses to accept responsibility for their livelihood. With marriage Nigerian women suffer most oppression and lose their status, becoming a mere possession, unvalued except as the mother of sons.

Adaku, the new wife of Nnaife is mentally depressed when her male child is dead after a few days of birth. She blames herself for not having a male child. She cries "O God, why did you not take one of the girls and leave me with my male child? My only man child" (142). This statement proves the value of female in Nigerian society.

Female children do not receive any formal education to the highest level except for basic reading and writing. Nnu Ego does not give proper education to her daughters. They are practiced to pick up wood and to sell things. They are used for doing domestic chores while the boys go to school and come back home "At home after lunch, she would sit by her stall and the twin girls will hawk the foodstuffs from street to street in search of buyers. Adim and Oshia would attend their private lessons"(195). Whenever Taiwo asks Nnu Ego about their discrimination in house, Nnu Ego reminds her as she is a girl "You are a girl, you know"(195) This shows how the girls are confined in the name of culture. However, her male children are permitted to do their higher studies wherever they wish to be. Emecheta believes that preference of male child over a female child is a major obstacle in the way of emancipation of the African woman.

Nnu Ego fulfils cultural expectations of Igbo society by being submissive even against her will. She gives her husband, male children and struggles through hardship to make them survive. But the later part of Adaku's character is contrasted with the Nnu Ego's character. She becomes outspoken and self assertive. She evokes herself from the subjugation of male dominated society. She becomes confident without male child. Being pushed to the limits of female conformity to the male dominated culture, Adaku breaks free to become a woman of her own.

Adaku forgets and neglects the cultural beliefs and rejects the prescribed notion of womanhood which defied her. She becomes a prostitute and she earns herself for her necessary. She sees prostitution as a legitimate form of work for women faced with an option of bad jobs or the outlaw perspective which views prostitution as an opportunity for a better career or future life prospects. Thus, Adaku breaks herself free and defies the cultural notion of a good woman in the male dominated society. Here Emecheta shows how a woman tries to extricate herself from the clutches of a male dominated society. This also shows a woman who is economically independent does not have the respect of society in Nigeria. Adaku's economic independence will be used to give her girl children good education, something that is unheard of within the Igbo culture. She embraces the new orders gaining her personal and emotional liberation from the tyranny of traditionality.

Emecheta's female characters resonate with her womanist vision of challenge and change in their dealings with dominant patriarchal society. The male characters in the novel portray the dominance of patriarchal Igbo culture. The oppression of black women is located in the traditional Nigerian society and Emecheta has given a realistic portrayal of the subjugation of women in her society. Nnu Ego is aware of her surroundings and realizes the social restriction on women and the cultural impositions of ideal womanhood. She is submissive and loyal to male culture, even when her life is at stake. Through Adaku's character Emecheta figures a pioneering figure that opens the door to progress through education of Woman. Education plays an important role in the life of Nigerian women. It makes them a modern woman who free themselves from the clutches of tradition. Education is brought to African land by colonization and it paves the way for the changing nature of the Nigerian culture and its women.

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Impalpable Tribulations of Afghan Children in Khaled Hosseini's *The Kite Runner*

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Abstract:

Children are the gift of God. Children are innocent, pure and they are filled with vibe, freshness, unadulterated love, fun, appreciation and excitement. Children adorn the world into a beautiful garden. But the savage world is crushing, persecuting, abusing and tormenting these frail flowers mercilessly. Children are born to fly, but their wings are clipped, their innocence is misused, their vibes are misapplied and their laughs are turned to screams. If this is the condition of children in normal world, the situation becomes worse in war torn lands. Children are greatly affected in wars. Violence crushed their spirit and body. One such land that is dreadful for the survival of children is Afghanistan. In Afghanistan children especially boys suffers in the name of cultural traditional practice Bacha Bazi. This paper sheds light on the physical and mental tribulations of Afghan children.

Key Words: Bacha Bazi, Trauma, Child abuse.

Children are the gift of God. Socrates says, an honest man is always a child. In *The Bible* Jesus Christ says no one will enter the kingdom of God until they are like kids. Children are innocent, pure and they are filled with vibe, freshness, unadulterated love, fun, appreciation and excitement. These beautiful children adorn the world into a beautiful garden. But the savage world is crushing, persecuting, abusing and tormenting these flowers mercilessly. Children are born to fly, but their wings are clipped, their innocence is misused, their vibes are misapplied and their laughs are turned to screams. Nelson Mandela, former president of South Africa states that a society's soul can be easily judged by the way it treats its children.

If this is the condition of children in normal world, the situation becomes worse in war torn lands. Children are greatly affected in war. Violence crushed their spirit and body. One such land that is dreadful for the survival of children is Afghanistan. Afghanistan remains a mystery to the world, but after 9/11 twin tower attacks the world's attention turns towards Afghanistan and they perceive it as the land of terrorists. But Afghan contemporary writer's tries to wipe out various misconceptions about their native land through their writings. They write about the natural and cultural beauty as well as the hidden dark secrets of Afghanistan. Their writings serve as windows to expose the dark sides of Afghan life especially the subjugated life of women and children. Their writing in European languages gives them an opportunity to expose various controversial and sensitive issues normally consider as a taboo in Afghanistan. One among the prominent Afghan migrant writer is Khaled Hosseini.

Khaled Hosseini is an Afghan born American novelist and physician. He has authored four books. His first novel is *The Kite Runner* (2003). The Kite runner boldly reveals the cruel cultural traditional practice of Bacha Bazi (boy play) in which small boys are sexually exploited by older men. Hosseini courageously take the risk of revealing his own nations ignominious traditional practice of boy rape.

A report published by UNICEF (2015) identifies Afghanistan as the worst place to be born in the world. Afghan children are subjected to extreme violence and poverty. Most of the children are orphans or with one parent. Their situation is critical with high rate of mortality, malnutrition, sexual abuse, forced marriages and so on. In Afghanistan around 20% of children are working for survival they do all sort s of mean jobs like street vendors, water carriers, card board collectors, shoe polishers and servants. Begging becomes a common job for these delicate kids. Afghan children are victims of sexual abuse. More than 1500 incidents are recorded every year. Majority of the victims do not dare to reveal the atrocities done to them especially boys who are raped under the name of Bacha Bazi. About 40% of Pashtuns are raping small boys aged 9-18. On one hand these children are undergoing countless physical atrocities. On the other Afghanistan has created a children society where their memories are of war, torture, deception, lies and cruelty.

In Afghanistan one in every three children are experiencing psychological traumas like anxiety, depression and post-traumatic stress disorders. Traumas threaten the normal peace of mind of the Afghan children. Afghan children experience traumas because of accidents, domestic and communal violence and three decades of continuous wars. The persistent violence of twenty first century gives birth to a new theory called Trauma Theory. This millennium can be called as the century of traumas as it witness the bloodshed of many wars across the world (Sri Lanka, Libya, Syria, Iraq etc.) The impact of war creates trauma in all sorts of discipline like Literature, Psychology, Social sciences and so on.

Cathy Caruth is the Professor of Human Letters at Cornell University. She has authored many books on trauma and the popular one is *Unclaimed Experience: Trauma Narrative and History* (1996). This theory arises from her interpretation of Freud's traumatic explanation in *Beyond the Pleasure Principle* and *Moses and Monotheism*. Freud's term 'Traumatic Neurosis' is termed as post-traumatic stress disorder, the core concept of trauma theory. The word trauma

means 'wound' in Greek. Caruth explains trauma as a wound inflicted not upon the body but upon the mind. She emphasizes that trauma cannot be cognized but could be testified through action and involvement.

Khaled Hosseini's *The Kite Runner* tells about the story of two young boys Amir (Pashtun) and Hassan (Hazara). Khaled presents the love between the two boys as historical (because in Afghanistan the Pashtuns hates and tries to eliminate the Hazaras). Khaled believes the humanitarian value of humans is more vital than origin and creed and boldly created a divine friendship between the two ethnic boys. The initial part of the novel is painted with the beautiful happy life the two boys spent together in their hometown Kabul. But one traumatic incident changes their fate altogether.

Caruth believes trauma is unexpected and forceful, it cannot be easily assimilated or easily acceptable to the sufferer and they become numb. This numbness causes a condition where the capacity to feel pain is temporarily suspended and the mind uses amnesia, repression, and insomnia as defenses against such intrusion. The victim forgets or denies anything that has occurred. Freud calls this as a period of latency. Caruth says that trauma victims appear normal in carrying out every day routines. There is no extent for this latency period. It could last for days or years but the effect of the original experience will at some point emerge and manifest themselves in nightmares or inexplicable abnormal behavior.

Amir, the protagonist when he is 12 witnesses the brutal rape of his friend Hassan by Assef and his friends. His heart bleeds in excruciating pain to see the friend whom he loves as a brother is being humiliated and tortured by Assef. Being afraid of Assef, Amir did not stand and fight for Hassan rather he hides and run away like a coward. Amir understands his cowardice and hates his mean behavior. But this trauma creates depression and he suffers insomnia. He spent sleepless nights and whenever he sees Hassan he is further more tormented at heart. But he tries to hide this secret and behaves normally, but after twenty six years Amir is not forgetting his betrayal and the lonely night's torments his heart and he suffers sleepless nights.

"I sleep through almost the entire four hour ride to Islamabad. I dreamed a lot, and most of it I only remembered as a hodgepodge of images, snippets of visual memory flashing in my head...How dark, almost black, Hassan's blood had looked on the snow, dropping from the seats of his pants". (Hosseini, "The Kite Runner" 270)

Trauma resets personality and changes behavior. Trauma alters the brain. An unpleasant experience produces permanent changes in the brain and alters the personality. These personality shifts are considered as the result of post-traumatic stress disorder, which ruins the lives of victims and their families.

Hassan is a small boy when he experiences the trauma of rape. Being a servant he suppresses his pain and humiliation and becomes depressed and numb. He knows the betrayal of his friend Amir but he remains silent and tries to be normal to Amir. On the other whenever Amir sees Hassan he is haunted by guilt. So he plans to get rid of Hassan from the house. He blames Hassan as a thief and forces his father to send Hassan and his father Ali out of the house. But Amir's father has an unbendable love for Ali and feels desperate at Amir's decision. But Hassan understands the pathetic situation of his masters and willingly quits the house. Trauma impact differs differently on the individuality of the person. It forces Amir to behave criminally, but Hassan becomes victim of depression and becomes silent and young Sohrab when he was sexually abused becomes mute after the trauma.

Khaled records the pathetic life of Afghan children in *The Kite Runner*. War torn the land and they are left with nothing. Children do not have food to eat. Khaled opines even precious gifts seem petty for the starving children. All they need is food. The land is filled with orphans. There is no proper orphanage to shelter them. Even if some kind hearted humans shelter these poor orphans they are not allowed to dwell peacefully. Warlords visit poor orphanages and take young girls for their pleasure and takes boys for their lust. Orphan children are dumped into rat holes like shelter with no food, beds, blankets, clean water etc. The pitiable situation is each day war is creating orphans and there are no ample places for these poor children.

Sexual abuse of children is much more widespread internationally. Individual and cultural practices play a prominent role in Afghanistan. Very little is known to the world about the sexual exploitation of children in Afghanistan. The Russia Today is global news and network broadcasting media says that in Afghanistan, women are forbidden to dance in public and accompany men in the social activities and the absence of women makes men to concentrate on boys. The men want entertainment and sex uses small boys for their lust. In Bacha Bazi boys dressed as women and perform dances at private male only parties. The exploiters make use of the poor children's poverty and use them for physical pleasure.

When children are forced to sexual abuse, they feel hopeless and sad for a prolonged period of time and it interrupts their innocence and happiness. In Afghanistan boys are victimized like girls. Boys resist disclosing and detection seems hard and they are reluctant to seek professional help. Boys seem less likely to disclose for several reasons. Boys seem to have more of a peer ethnic of being independent and not asking adults for help. They are concerned with the loss of masculine reputation and the stigma of homosexuality that would go along with the admission of having been victimized. The peak age of vulnerability for sexual abuse is between the ages of seven to thirteen.

In *The Kite Runner* Hassan's son Sohrab is taken from an orphanage and is trained as a dancing boy and are sexually assaulted by three Taliban officials. They make the boy to dress as a girl and force him to entertain them. The helpless orphan boy considers the pain as his fate and considers him as a dirty and cursed creature. "I'm so dirty and full of sin" (Hosseini, "The Kite Runner" 278). Hosseini in his novel frees Sohrab and gives him a new life with a hope that all the children of Afghanistan will face new dawns free of pain and tortures.

Psychologists suggest cognitive behavioral therapy for trauma patients. The therapy teaches to diffuse the trauma by expressing and exposing themselves. When the victim opens up his/her bottled emotions he gets relief from pain. Being a doctor Hosseini knows this. Young Sohrab reveals his hurt and cries leaning over the shoulder of Amir. He feels happy afterwards and mingles happily with Amir calling him kaka. But Amir keeps the secret within him for years letting the trauma to ruin his peaceful existence. But he admires his wife Soraya's courage of revealing her bitter past to her husband and guiltlessly lives with him. "I envied her. Her secret was out. I opened my mouth and almost told her how I'd betrayed Hassan, lied, driven him out, and destroyed a forty year relationship between Baba and Ali. But I didn't... Soraya Taheri was a better person than me. Courage was just one of them" (Hosseini, *The Kite Runner* 144).

Sexual abuse, molestation and rape are shame filled humiliating concepts. Humans should be ashamed of such atrocities that are inflicted on small children. All religion insists on love, but twenty first century ignores the concept of love and humanitarianism. All super power nations are happy to show their power and prowess through war and destruction. If a dog is killed, Red Cross raises their flag and stand for the dead dog. In the technology world children are treated meaner than dogs. People rarely voice against such atrocities and less punishment is given to the inflictors. Malalai Yousafzai, Pakistan activist and youngest Nobel Prize Laureate says that she is dreaming of a world where every children laugh, dance, sing, learn, and live a peaceful and happy life. A world becomes a better place if children are allowed to enjoy their childhood.

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Good and Evil as dual entities in the novel *The Road* by Cormac McCarthy

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Abstract:

Good and evil are dual entities. The concept of good and evil finds a major role in religions. One can possess either good or bad qualities. Human beings struggle in the world, in order to choose between good and bad. The same confusion is seen by the protagonists in the novel *The Road* by Cormac McCarthy. The protagonists, the father and the son undergo moral struggle in choosing between good and evil. They get bribed by the evil during certain phases in their life. Apocalypse is seen as an important element by eco-critics. The apocalypse may be in the form of ecological catastrophe. Climate changes, earthquake and nuclear disaster etc. may be seen as evil to the natural world. In the novel, nuclear disaster paves the way for apocalyptic terror. The apocalypse paves the way for destruction in the natural world. Evil is conquered by good towards the end. Towards the end the boy sides towards good people, which resembles the boys union with natural world.

Good is opposed to evil. 'Good' may refer to a person who possesses good qualities, and are accepted by the society. The definition of evil or bad is the stark opposite of it. 'Bad' may refer to a person who possesses poor qualities. The quality acquired by a person determines whether he is good or bad. The concept of good is associated with an angel and the concept of bad is associated with the fallen angel. Thus the good and the bad qualities reside within the same person.

In all the phases of life, 'good and evil' is seen as a common dichotomy. In Buddhist religion there is an influence of emptiness, which is achieved by overcoming the dichotomy of good and evil in a person. In Hinduism, dharma is given importance. Even wars are waged within blood relations in order to establish and protect dharma. The wars are known as Dharmayuddha, which is to fight in order to prevail for justice. The division of good and evil is given major importance in both the Hindu epics namely *Ramayana* and *Mahabharata*. The Hindu holy text, the Bhagavad Gita, speaks of the balance which prevails between good and bad. Zoroastrianism believes that the struggle between good and bad is to happen in the final Day of Judgment.

From early times, the world has experienced 'good' and 'evil'. In the book of "Genesis" there is a reference to good and evil. "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food the tree of life also in the midst of the garden, and the tree of knowledge of good and evil" (*The Holy Bible* Gen. 2.9). This is the first description of the discrimination between good and evil in the Holy Bible. God made differentiation between good and evil. The early parents did not know the difference between good and evil. But when they forgot the words of god, they took the side of the evil. Thus they became aware of the difference between good and bad. "And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3.22). It is only after disobeying God's words, humanity has learnt to differentiate good from bad. The early parents Adam and Eve spend their time with nature, in the lovely Garden of Eden. But when they turned towards evil, they were thrown off from the beautiful Garden of Eden. They shared a closer bond with nature, in the lovely Garden of Eden. But when they sided towards evil they were thrown off from the ever fertile land of Eden to a hard land, where the soil needs to be tilted. In the novel *The Road* too, humans get paid for the atrocities done to nature by them. Towards the end they are provided with a barren land, which is similar to hell.

McCarthy's protagonists are loners who travel with evil as they move about a landscape. In the novel there is differentiation between good and bad characters. One of the most common themes of literature is the battle between good and evil. All works, despite of age and category share the same theme. There is always a battleline between good and bad.

In the novel, McCarthy points out how the good and evil things done by human can impact nature and its surroundings. The intimate relationship between nature and social world has been emphasized in all fields of knowledge. The consumerist society has long forgotten god and his beautiful creation, nature. In the Bible, God asks men to serve nature. But men has misunderstood the underlying meaning and he has framed his own meaning for the verses. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1.28).

Humanity has misunderstood the very concept of nature and the surrounding. In the novel though there is a mixture of good and evil, evil is persistent throughout the novel. In the novel, there are negative connotations, with words like "dust", "ash" (5) etc. Every person in the world is endowed with good and evil characteristics. Even in God's creation, there is differentiation of good and evil. In the wonderful Garden of Eden, there is a differentiation between good and

bad. The world is a mixture of both good and evil right from the creation. “And out of the ground made the LORD god to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil”(Gen. 2:9).

Apocalypse finds a prominent place in ecocriticism. Judo-Christians, Nazis, Eurasians and others believe in apocalyptic. So it is necessary to consider the future role of “the apocalyptic narrative in environmental and radical ecological discourse” (Garrard 85). Imagining future is an important trait in ecocriticism. “Apocalyptic literature takes the form of a revelation of the end of history. Violent and grotesque images are juxtaposed with the glimpses of a world transformed, the underlying theme is usually a titanic struggle between good and evil...” (Garrard 86). The novelist imagines more than the apocalypse and depicts a post-apocalyptic tale. He gives a warning to the human community of the future. The entire tale is horrifying. The novelist gives the consequences of human actions to nature. This moral dualism is found in the works of American authors. The natural disaster of America is predicted by the Americans as a hint to the apocalyptic terror.

The landscape is described as “Barren, silent, godless” (2). The corrupted mind of human beings is projected in the novel. The number of sins in the world has increased and so the existing people doubt the presence of God in the world. The boy in the novel is projected as Christ in character. He feels for his fellow humans. Humanity exists in the world through the little boy. In one incident, “He said: If he is not the word of God God never spoke” (3). This also reflects the biblical allusion, in which Jesus uplifts children by asking the elders to follow the footsteps of children. Thus the boy is compared to God.

The father and the son travel a journey in spirituality. They encounter doubts and confusions in choosing their path towards eternity. They are in utter confusion in choosing their path. In the novel, there is a classification of good and bad. The father and son are termed as ‘good’ and the “marauders” and the “roadagents” are termed as ‘bad’ guys, who feed upon the fellow human beings for their food. Ecocriticism is based on the idea that physical world and human culture are connected and are affected by each other and this contradiction prevails throughout the novel. The nature’s other side can be seen through “earthquake” (28) and “storm” (49) and other natural calamities, which is the result of human actions.

Humanity and its good deeds are brought throughout the novel. The little boy is unable to bear the hardships faced by the fellow humanity. When the little boy finds a man who is burnt due to lightning, his heart throbs in humanity to help the man. He asks repeatedly to his father “Can’t we help him? Papa?”(51). The boy and his father gets doubt regarding their spirituality. The father, tries to give positive vibes to his son by saying “nothing bad is going to happen to us” (87). A theist is a person, who believes in the existence of god. Likewise the father and son believe in God. They have a belief in afterlife, as represented by religions.

The father has belief in Christianity, unlike the fellow humans who travel in search of food in the novel. He is seen calling for “Christ” (116) in several places in the novel. He is presented as a person, who yearns for good things in the world. He is sure that there is no good thing in the present world, and so he yearns for the kingdom of God. He mourns “Nothing in his memory anywhere of anything so good” (130). Like Nathaniel Hawthorne, McCarthy questions the presence of good and evil residing in a man.

The boy is very particular to know the nature of his father. He is very keen to know if his father, will side with the evil. The father is tempted by the evil. But he does not side with the evil. He do not involve himself in the barbarous act of killing fellow humans by assuring that “Because we’re the good guys” (86). The boy is sowed with good qualities. He thanks the people who left food for them. In his prayer, he remembers them by saying that “Dear people, thank you for all this food and stuff. We know that you saved it for yourself and if you were here we wouldn’t eat it no matter how hungry we were and we’re sorry that you didn’t get to eat it and we hope that you’re safe in heaven with God”(185).

The atrocities and pervading evil, makes the father yearn for god in the old man. He wishes to turn the old man to God and he and his child to trees. Ely is compared to “starved and threadbare Buddha” (19). Thus the left out human beings are given God like qualities. The old man can be compared to Zacchaeus of Bible. Zacchaeus after seeing Jesus, becomes aware of his own sins. He changes his life of the past and repents for the sins he has laid upon the poor. He justly pays for the poor. Likewise, in the novel, the old man repents after seeing the manifestation of God in the boy. This makes him to lament that “I live like an animal. You don’t want to know the things I’ve eaten. When I saw the boy I thought that I had died” (183). The old man is sure that when the sinful humanity is lost, then everything in the world will be fine. This is a typical representation of the apocalyptic version.

“Murder was everywhere upon the land” (192). The slaying of human and nature is prevalent throughout the novel. In the novel there is death of human beings, as well as slaying of nature by the humanity. Human and nature have their peculiar good and bad traits associated with them. Human beings are seen slaying fellow humans for their food. Whereas, the boy’s heart melts in mercy for his fellow beings. The same contradiction is seen between natural elements. Fire acts as a major role in the destruction of wildlife. Also it helps in reconstructing the environment. But in spite of the pervading evil, the father believes in good guys. When the boy is worried about the little boy, the father assures the boy that “Goodness will find the little boy” (300).

There are several Christian allusions in the novel. In the context, the father asks the son to take off the sand from the feet. “We need to get all the sand off our feet” (272). This is a reference to the biblical allusion “And if anyone will not welcome you or heed your words, shake the dust off your feet when you leave that home or town” (Matthew 10.14). In the same way, the father asks the son to take the sand from the feet, when he steps in the road. The road has the patches of ashes of the left world. Thus the father wants to free himself from the destruction done to the environment and to remain holy.

“He kicked holes in the sand for the boy’s hips and shoulders where he would sleep and he sat holding him while he tousled his hair before the fire to dry it. All of this like some ancient anointing” (77). This is a reference to ancient anointing in the novel. The anointing is used in crowning the king. The father takes of the intestines of a dead person from the boy’s head. The father does this act to save the boy from the evil and to side towards good. There is a reference of ancient anointing in *The Holy Bible*. “I have found David my servant: with my holy oil have I anointed him:” (Ps. 89.20). The anointing done by father is similar to the allusion in religious context.

Pollution is regarded as evil to nature by eco-critics. The human tendency towards nature is brought out in terms of wildlife destruction. Nature is both creative and destructive. Man finds his fruit of his doings in nature. Hughes in his poems depicts the power of nature on one hand and the helplessness of man on the other. The destructive aspect of nature is seen in human concept of wilderness. Theorists examine how wildernesses have changed over the years. The wilderness gets destroyed in the novel.

Good and evil resides within the same person. It is considered to be the two sides of the same coin. The father exhibits good and evil traits. The father is too selfish to care only for his son. But the boy cares for all the people. He is seen as the symbol for humanity in the novel. Humanity is restored only by the boy. The boy’s relationship with nature is also contradictory. The boy has good and evil attitude towards nature. In one instance, the boy is very hesitant to kill the dog. But on the other side, pork is one of the favorite dishes of the boy.

The struggle between good and evil is both external as well as internal. The external conflict is between good and bad guys in the novel. The good guys are one who consumes the left out food. Whereas, the bad guys consume the flesh of fellow humans. The internal conflict is within each person. The internal conflict is seen when the father loses his hope and tries to kill his son. Thus the internal and external factors determine the character of person.

The people in the novel are not differentiated based on class, culture and race. They are differentiated based on the moral characters exhibited by them. Thus the moral values given importance in the novel *The Road*. The difference between good and evil in the novel is similar to the conflict between Adam and Eve in the epic poem *Paradise Lost*. The evil in the poem is the fallen angel, who is capable of changing the good nature of men.

The title of the novel *The Road* is symbolic. The road in the novel, can be compared with the ways through which one can reach heaven. In the road, the father and the son face moral struggles in reaching the ultimate goal in their life.

William Golding’s novel *Lord of the Flies* deals with the opposite aspects of nature. The character Jack in the novel is similar to the character of the boy in the novel. Jack refuses to kill the pig, whereas the boy in the novel *The Road* refuses to kill animals in the novel. But towards the end, Jack of *Lord of the Flies* sides towards evil and he subjugates the environment. In the novel *Lord of the Flies* fire plays a double role: one in pure and salvation and the other in destruction. Fire plays the same role in the novel *The Road*. Fire is used both in destruction and in building a new life. Fire, is one of the early inventions of humanity. The father and the son in the novel build fire and do not leave traces of them. The element fire is symbolic because it is their desire for the past, which is brought out in the novel. In the novel, there is mention of “good guys” (263) and “bad guys” (262). This depicts the contradiction between good and bad characters in the novel. “Gray” (2) is termed as one of the lifeless color and there is a mention of grey color throughout the novel, which depicts the landscape as barren and lifeless. The world is in pristine state in the past and the purity is destructed in the novel. The pristine state is brought out in terms of dreams.

There are various symbols in the novel, which speaks of spirituality. There is a mention of peach in the novel. Peach stands for immortality. The father is not willing to consume peach. Because he loves to live a mortal life in the world. The father can be compared to Jesus Christ, who sacrifices his life for the betterment of other. He sacrifices his food and other commodities for his son. The father prefers mortal life over the life of immortality. Jesus too prefers mortal life in the earth for the betterment of the human community. The father suffers till the end of his life in the world.

Each person in the world struggles between good and bad. The father kills the roadagents in order to save his child. He undergoes a dilemma in the moral struggle between good and bad. According to Christian rules, killing a person is a major sin. So the boy is in utter confusion. He asks his father, “Are we still good guys?” (81). The father assures that they will ever be good guys. The father also consoles his son by saying that God has appointed him to take care of his son. The father acts the role of a guardian angel as that of Gabriel.

Heaven is seen as the residing place for good and Hell is seen as the residing place for evil. But in the novel *The Road* both heaven and hell resides in the same place. Thus human is endowed with the characters of good and evil in them. The father kills the roadagents, which is seen a devilish character and the boy’s tendency to help the fellow humans

is one of the heavenly characters brought out by the author. Shakespeare too endows his characters with good and evil qualities. The whole landscape is seen as a place of terror. There is fire throughout the landscape. Hell is said to have ever fuming flames. Likewise in the novel there is ever fuming smokes and fires. The events in the novel reminds us of the revelation, which is to happen in the end of the world. In the end of the world, famine plays an important role in executing the evil, as recorded by McCarthy. One may give up his moral behavior at the time of suffering. But the father and the son believe in afterlife and they do not indulge in any immoral behavior. They believe in eternity and in the concept of soul.

There are several characters in the novel, which lose their hope in God and in afterlife. The roadagents and the marauders belong to this category. They do not have belief in God and so they commit evil after evil. They shatter the basic law of ecosystem. Famine acts a major role in carrying evil, throughout the novel. It is due to scarcity of food, human community indulges in immoral activities like stealing, killing and destroying the wildlife habitat. The same confusions are seen in the play *The Countess Cathleen* by W.B Yeats. The play is centered upon a famine struck land of the nineteenth century and has a historical background. The extreme exigency for food is the major reason for the pervading evils in the play. Likewise, in the novel *The Road* too there is evil in terms of famine. The Countess Cathleen is projected as a good person with good heart. She even goes to the extent of selling her souls to the ghost, to save the life of the famine struck people. She sacrifices her life to prevent the people from evil and she becomes a savior in the novel. Similarly, the father too sacrifices his life towards the end, to save the boy.

“Turn away from evil and do good; so shall you dwell forever” (Psalm 37.27). Likewise, the boy choses the good side, and turns away from evil towards the end. He asks the person “Are you one of the good guys” (302). In his struggle for morality, he doesn’t give up and carries out his Cristian beliefs. He can be compared to the character of Job of The Holy Bible. The boy conquers good over evil in the end through various struggles. Every person in the world struggles with the conflict of good and bad. But one is in constant struggle in choosing good over evil. Everyone is paid for their good and evil notions. But the boy is able to conquer good over evil and so he survives till the end.

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War and its effects on Human Society with reference to Louis de Bernieres's *Birds Without Wings*, a historical fiction.

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Abstract:

The impact of war on life of the common people is very crucial. Everybody's life changes entirely due to the effect or collaboration of war with people's habitual actions. Although war is a three letter word, its impact lasts for more than three generations. For instance, the First World War affected Turkey very much and also Hiroshima and Nagasaki in 1945 by the explosion of the atom bomb. After this war, many people are affected with both physical and mental trauma. So the history of war has an imprint in every one's life.

Key words: War, History, Violence, Soldiers

“Mankind must put an end to war before war puts an end to Mankind”

John F. Kennedy

Louis de Bernieres is one of the famous British novelists. He is known for his wit and knowledge. His interest in history is revealed through his historic novel *Birds Without Wings*. The boldness and the courage of pointing the mistake is considered as his strength. Even though he is a British writer he courageously writes about the hegemonic powers of the colonizers or the British. He chose his fictional town Eschibache in Turkey and puts all his creative stories connecting with history. His knowledge and keen interest in history is brought out through his way of depiction of First World War.

War novels are based on history, battlefield, sufferings or recovery of people etc. Most of the war novels are said to be historical novels. Historical fiction is always connected with the past events. The usage of historical figures in the novel is common among historical novels. Similarly, Louis de Bernieres used two of the real historical personality named Mustafa Kemal and Enver Pasha. Both of them are involved in World war. The novel goes in a coherent manner without any flashback technique or stream of consciousness.

The effect of war in people and environment is brought out. There are some changes or transformation takes place in the field of culture, religion and language. There is a conflict among people regarding these three things. Many people migrate to different countries for shelter. So, all these three things are interconnected. The effect of war gives rise to patriotic feeling. The young minds of the children are filled with patriotism. Their love for their own country is revealed through their readiness to join the army. In the novel *Birds Without Wings*, Karatauvk and Mehemetick voluntarily join the army. The caring and loving kind hearted human tendency comes out of every individual during the war. So the impact of war leaves deep traces in human beings.

“Military dictatorship is born from the power of the gun, and so it undermines the concept of the rule of law and gives birth to culture of might, a culture of weapons, violence and intolerance”.

Benazir Bhutto

War states the conflict between societies or countries. War often brings destruction and corrupts the minds of the people. If there is peace in the minds of the leaders, then there is no possibility for war. History is defined as the study of past events in written documents. History is the recollection of past memory, discovery, social life etc. One can find certain similarities in literature and history because both of them reveals and mirrors the society.

The novel is set in Turkey he makes his audience to realize the impact of war throughout the world. When seeing the novel *Birds Without Wings* in a new historic perspective one could see the beautiful love story along with history. Bernieres is skilled enough to get the attention of the readers through his mode of writing. His narrative technique is also unique because he brings many narrators in a single book without confusing the audience. Each chapter of the novel *Birds Without Wings*, is narrated by different individuals.

One of the views regarding the novel is that the writer wants everybody to know the history of World war and its impacts upon people. The moral values are highly declined during the course of war. The habits of stealing, killing, raping etc. began due to the war and also the desire for power. The desire for power over the poor countries paves way for the war.

History of war is crucial because it deals with real incidents. Fiction deals with both creative and historical ideas. Thus combining these two historic fictions emerged. Some of the writers voluntarily began to write historical fiction. They want their readers to know the past and also the struggles and sufferings undergone by their ancestors. The way they lived, their culture, language, religion, food habits etc. War engulfed the life of common people without any valid reason. War swallowed many of the young children's life. So their dreams, ambition etc. comes to an end.

The soldiers during war undergo severe problems like health issue, emotional trauma, psychological pain etc. The place which they reside during war is horrible. They lack food and water. The condition of the trench is immensely bad. The trench is filled with worms and maggots from the unclean corpses. The scattered corpses on the grounds depicts that nothing is permanent. Everything is temporary in this world. So everybody should enjoy this short life on earth happily. So there is no power, the desire for power always leads to derogatory situation or destruction. In other words, one can say that man is a temporary person or guest to this world. So he have to surrender himself to God whenever God wish.

The real character Mustafa Kemal and Enver Pasha wishes to be powerful and wants to control others. Their corrupted mindset leads to inevitable war and destruction. Though Kemal is ambitious he helps in the abolition of monarchy by serving in the Turkish war of Independence. He also brings out many reforms, philosophy and western ideas into Turkish government. The admiration for western clothes, ideas reached its peak.

Even today, Turkey is facing several problems by its political leaders. Now, it is under the control of President Tayyip Erdogan, he is considered to be a tyrant. He kills all the diligent or the one who revolts against the government. He introduces many reforms in Turkey. He even killed the journalists who write the truth regarding him. The freedom of speech and expression is denied to the Turkish people. It seems that once again there may be a monarch rule. Turkish people remain subalterns under the rule of Tayyip Erdogan.

Louis de Bernieres' ability to incorporate a fascinating and immense history lesson with sharp close-ups of personalities and situations never ceases to amaze everyone. He gives importance to archaic things in history. For example, the town Smyrna is called nowadays as Ixmir. He writes this novel *Birds Without Wings* in twentieth century even then he never changed the old names. So his keen interest in learning old names and also makes the readers to know about it is revealed.

Turkish people gives importance to stories related to religion. Their custom, tradition and culture is unique. They respect people especially elders and obeys their orders and words. Their way of living is somewhat different from other countries. They live at the present happily without giving much importance to past or future. They work hard throughout their life time. Their kind heartedness is revealed during the war. They helped one another devoid of any religion. Muslims and Christians are very much united because they believe that God wants everyone to be happy without harming others.

During war time life on earth is horrible. The condition of the ruined buildings is expressed in a melancholic tone by Louis de Bernieres. "It is how populated only by small lizards and huge cicadas. Stiff grasses grow up between the stones and the voices of the nightingales, whose massed improvisation at night with sleeplessness, now drift out across a sea of rubble, and away over a quiet river that has grown preoccupied and sad"(29).

The soldiers involved in war are limited to live in a confined state. They dwell in trenches where there is only less amount of oxygen and is filled with dust, green plants, worms, moisture etc. They lack sleep and food. It is very sad to explain the pathetic plight of these soldiers who lost all their desires and life for the welfare of the nation.

Fikret, a poor innocent young man, slightly mentally affected, blindly obeys his master and on one particular day a goat unfortunately fell into the well. He is the only one who courageously rescued the goat and makes the well get rid of its poison. Towards the climax of war he is severely attacked by the opponents and one of his left arms is severely damaged. In order to save his life he cut his hand and tried to escape but death catches him firmly. However, his life is lost due to the impact of monstrous war.

During war, many soldiers are brutally killed simultaneously. Their bodies are scattered on the earth like dusts. No one is there to give them a proper burial. The bodies remain in the ground for a prolonged period. Due to this, there are emergence of worms, maggots etc around the corpses. It began to give pungent smell and paves way for lots and lots of disease. "The other thing was that the corpus made millions of maggots, which were very big, and had shreevd-looking eyes, and black heads, and these maggots were crawling everywhere" (386).

The people are also affected very much. They lack food, shelter, dress etc. Their normal life is heavily disturbed. Due to the bad smell from the unburied corpses they are unable to lead a proper life and even they couldn't eat the meager amount of food which they posses. "The corpse flies landed on your food when you were eating, and it was impossible to eat at all without eating the corpse flies" (387).

Many of them were affected with varieties of diseases. There is no proper hospital facility to treat the diseased countrymen. So they spread from other person to another. One of the problems is vomiting, many vomit blood because of scarcity of food. They also suffered from dysentery, it is very much painful to say that they do not have proper place to relieve themselves. They use a single place for both eating and for relieving themselves. "... in your stomach you feel cramps and spasms that make you double over and clunch your stomach and cry out with pain and misery" (387-388).

During war, the military soldiers killed many people and also raped children, young girl, and woman. Once Ibrahim is also asked to rape some girls in a village. As a soldier, he must obey his master's rule, but to his heart of heart he loves Philothei very much and waits for her marriage. In front of his officers, he pretends as though he is

raping the girls but he paves way for them to escape. Finally, one day he is caught and the military officers asked him to rape a young girl, he rapes her. He could not tolerate the cry of that girl and it reminds and haunts him very often. So he postpones his marriage with Philothei. He refuses to meet her because he thinks that he has betrayed her. Towards the end, she was brutally killed by the soldiers. Ibrahim and his friend threw her corpse into the sea hence there is no place to bury her. Ibrahim becomes mad after the death of Philothei. The drastic war changes everybody's life.

At one hand, the soldiers kill people and in the other hand, the helping tendency of human nature is expressed. War has detrimental effects on society. Although war may financially benefit a country and stimulate the economy but it has detrimental effects on politics, economics and society. War causes the foreign policy to change. War also has dramatic impact on the health of civilian populations. The hydrogen bombs dropped on the Japanese cities of Hiroshima and Nagasaki had a horrendous immediate impact, killing thousands. They also had long-term effects on the population.

The impact of war on life of the common people is very crucial. Everybody's life changes entirely due to the effect or collaboration of war with people's habitual actions. Although war is a three letter word, its impact lasts for more than three generations. For instance, the First World War affected Turkey very much and also Hiroshima and Nagasaki in 1945 by the explosion of the atom bomb. After this war, many people are affected with both physical and mental trauma. So the history of war has an imprint in every one's life.

War not only includes injury and death from weapons, but also the effect of the disruption of the basic infrastructures of the country. It also adds public health, medicine, education, and social services. As a result of war, families are disrupted, children are orphaned and people are forced to become refugees. So it proves that in the name of war how this beautiful life on earth is destructed.

Thomas Hardy in his poem *The Man He Killed*, explains the pathetic plight of the soldiers who die unreasonably in war. Though they are not willing to harm others they are forced to do so. Similarly in this novel the young boys are joining military and involves in bad, evil and cruel practices like murder, rape, cruel treatments towards people. Thus, War and its effects on Human Society with reference to Louis de Bernieres's *Birds Without Wings* is briefly explained.

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Ground-Breaking Skill by Kazuo Ishiguro in *Never Let Me Go*

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Abstract

This paper presents the innovative techniques used by Ishiguro in *Never Let Me Go*. Ishiguro's novels are preoccupied by memories, their potential to digress and distort, to forget and to silence, and, above all, to haunt. When he was awarded the Nobel Prize for Literature in 2017, the Swedish Academy praised Ishiguro's work for unearthing 'the abyss beneath our illusory sense of connection with the world.' If Ishiguro's novels tend to defy genre expectations, with each new work veering from the conventions of the last, what haunts all of them is the abyss of memory and its potential to shape and distort, to forget and to silence. His protagonists seek to overcome the chasms and absences left by loved ones and lost family members by making sense of the past through acts of remembrance. Ishiguro's characters are pathologically unreliable. They tend to deceive, rather than reveal themselves, through storytelling. His novels are not attempts to render the past convincingly, but rather to pursue how individuals interpret and (re)construct their lives through history.

Kazuo Ishiguro is a Japanese-born British novelist, screenwriter and short-story writer, who won the Nobel Prize for Literature in 2017. He has been nominated for the Booker Prize multiple times, winning it for *The Remains of the Day* in 1989. In his previous novels, he has explored this inner world and its manifestations in the lives of his characters with rare inventiveness and subtlety, shrewd humour and insight.

Never Let Me Go takes place in a dystopian version of late 1990s England, where the lives of ordinary citizens are prolonged through a state sanctioned program of human cloning. The clones, referred to as students, grow up in special institutions away from the outside world. As young adults, they begin to donate their vital organs. All donors receive care from designated carers, clones who have not yet begun the donation process. The clones continue to donate organs until they complete, which is a euphemism for death after the donation of three or four organs. *Time Magazine* named it the best novel of 2005 and included the novel in its TIME 100 Best English language Novels from 1923 to 2005. It also received an ALA Alex Award in 2006. A film adaptation directed by Mark Romanek was released in 2010; a Japanese television drama aired in 2016.

"Narration is writing that tells a story. It has a sequence of events, the plot. Narratives also have characters and a setting, as well as a narrator or person from whose point of view the story is told" (Soft schools 2005).

Never Let Me Go is written in the first person narration. Kathy speaks in the present tense but when she is sharing memories of the past she uses past tense. Kathy is the protagonist and the narrator of the novel. Ishiguro begins the novel with the character of Kathy,

My name is Kathy H. I'm thirty-one years old, and I've been a carer now for over eleven years. That sounds long enough, I know, but actually they want me to go on for another eight months, until the end of this year. That'll make it almost exactly twelve years. Now I know my being a carer so long isn't necessarily because they think I'm fantastic at what I do. (NLMG 3)

Kathy presents the action and the characters of the novel. The readers can identify the novel from Kathy's point of view. Through her narration the readers trust Kathy as a narrator. The novel portrays the past memories of Kathy and her two friends, their guardians. After the beginning of Tommy and Ruth's donation process, Kathy returns back their lives. First she becomes the carer of Ruth and then Tommy.

The novel divided into three parts. Part one covers chapter one to nine. Part two covers chapters ten to seventeen. Part three covers chapters eighteen to twenty three. Each section presents different stages in Kathy's story. The first part

of the novel clearly portrays Kathy's memories of her school Hailsham. "And I'm a Hailsham student – which is enough by itself sometimes to get people's back up" (NLMG 3).

When the novel begins Kathy tells us that she is thirty one years old but most of her narration tells about her past memories, when she was a student in Hailsham School and when she was living in the cottages. So through her narration the readers know that her narration is not straightforward because she wants to jump from recalling one incident to another. Kathy mentions her role as a carer, "My name is Kathy H. I'm thirty-one years old, and I've been a carer now for over eleven years. That sounds long enough, I know, but actually they want me to go on for another eight months, until the end of this year" (NLMG 3).

Kathy gives the clear information about her school Hailsham to the reader. She also tells about her friends, other students, the guardians and the buildings of the school,

In particular, there are those pavilions. I spot them all over the country, standing on the far side of playing fields, little white prefab buildings with a row of windows unnaturally high up, tucked almost under the eaves. I think they built a whole lot like that in the fifties and sixties, which is probably when ours was put up... We loved our sports pavilion, may be because it reminded us of those sweet little cottages people always had in picture books when we are young.... Then by the time we were in Senior 2 – when we were twelve, going on thirteen - the pavilion had become the place to hide out with your best friends when you wanted to get away from the rest of Hailsham. (NLMG 6)

The second part of the novel Kathy tells about her time at the cottages. She introduces other characters such as Veterans, Chrissie and Rodney.

We arrived at the Cottages expecting a version of Hailsham for older students, and I suppose that was the way we continued to see them for some time.... The Cottages were the remains of a farm that had gone out of business years before.... He'd shown us a list of chores when we'd first arrived, and the students who were already there – 'the veterans', as Hannah called them (NLMG 114)

The third part of the novel tells about that Kathy has left from the Cottages in order to become a carer. She meets many donors and still she never forgets Hailsham and her friends from the school. Kathy becomes Ruth's carer and beginning the relationship with Tommy. At the end of the novel, Kathy is alone so the ending of the novel is rather like the beginning. She thinks her future as a donor.

The novel's structure is very important because it allows the reader to see that Kathy never moves on from her time at the school of Hailsham. Kathy emotionally tied with Hailsham. Kathy's entire narrative and her memories of her school impact on her present life so she does not able to live the life.

Kazuo Ishiguro uses realistic language. Kathy is naughty and open narrator and her attractive style makes easy to understand the novel. She uses the language of acceptance. The title *Never Let Me Go* comes from Kathy's favourite Judy Bridgewater's song,

But the reason the tape meant so much to me had nothing to do with the cigarette, or even with the way Judy Bridgewater sang – she's one of those singers from her time, cocktail-bar stuff, not the sort of thing any of us at Hailsham liked. What made the tape so special for me was this one particular song: track number three, 'Never Let Me Go'. It's show and late night and American, and there's a bit that keeps coming round when Judy sings: 'Never let me go... Oh baby, baby... Never let me go...' I was eleven then, and hadn't listened to much music, but this one song, it really got to me (NLMG 69).

Author has used many themes in the novel to attract and connect the readers in to the novel. "Theme is defined as a main idea or an underlying meaning of a literary work, which may be stated directly or indirectly" (Literary Devices, 2019). A story may have many themes. Author may express a theme through the feelings of his main character about the subject he has chosen to write about.

Ishiguro uses many themes in the novel such as unavoidable of loss, the power of memory, love, friendship, cloning. Ishiguro describes unavoidable of loss through the characters Ruth and Tommy. Through this can easily know about the value of time and life. At the end of the novel Kathy loses her friends Ruth and Tommy because of the organ donation. Their death is inevitable because of their physical condition. She has lost almost everyone.

The power of memory is the major theme of the novel because the whole story tells about Kathy's school memories in Hailsham. She preserves the memory of Hailsham long after it is closed. She remembers her friend's Ruth, Tommy and the Guardian's. She recollects the incidence which happens in the school, cottages and the donation process. So this power of memory makes the reader to understand the incidences which are happened in her life. She preserves all the minute things in her past,

That morning Ruth had got a chair behind a desk, and I was sitting up on its lid, with two or three others of our group perched or leaning in nearby. In fact, I think it was when I was squeezing up to let someone else in beside me that I first noticed the pencil case. I can see the thing now like it's here in front of me. It was shiny, like a polished shoe; a deep tan colour with circled red dots drifting all over it. The zip across the top edge had a furry pom-pom to pull it. (NLMG 56)

Friendship is complicated but they are very realistic. The novel portrays reality, friend's fight, and misunderstandings and supports one another. Her flashbacks about Ruth and Tommy show the ups and downs of friendship. Towards the end of the novel after the three friends are gone their own ways.

Cloning is another theme in this novel. Ishiguro portrays human clone through the characters. The narrator Kathy is also a donor. Clones are in the boarding school of Hailsham. So that they are grow up and become organ donors. They donate their vital organs and finally they lose their lives. They are not treated as human beings. Through the school, they are trying to prove that clones are human. They want to change the fact that they have to die for others life.

Kathy, Ruth, Tommy are the three kids, they have no different from regular teenagers. They have emotions, feelings. They donate their organs and save people. At the end of the novel Miss. Emily reveals the secret of the art gallery,

Let's answer the simplest one, and perhaps it will answer all the rest. Why did we take your artwork? Why did we do that? You said an interesting thing earlier, Tommy. When you were discussing this with Marie-Claude. You said it was because your art would reveal what you were like. What you were like inside. That's what you said, wasn't it? Well, you weren't far wrong about that. We took away your art because we thought it would reveal your souls. Or to put it more finely, we did it to prove you had souls at all' (NLMG 255).

Through this Ishiguro proves that clones had souls and they are also a human being.

Love is prevalent in the world, like the same here too Ishiguro gives love as a theme. In the beginning of the novel Kathy has some concern about Tommy. She has some feelings towards him but she does not show it to him because already Tommy has a relationship with Ruth. Meanwhile Ruth breaks the relationship with him. After the death of Ruth, Tommy has a relationship with Kathy.

Ishiguro uses many symbols in the novel. "Symbols are objects that stand for more than just itself. They can even represent feelings or thoughts. Authors like to use symbols instead of telling you directly everything you need to know. When you figure out hidden information, it makes you a better reader" (Study, 2003). Symbols can hold unexpected meaning. Author uses the symbols such as the Judy Bridgewater tape, the song 'Never Let Me Go', animal imagery and open-plan office. The first symbol is the Judy Bridgewater tape. Kathy loses the tape. It is gifted by Tommy. She often plays the song 'Never Let Me Go'.

I still have a copy of that tape and until recently I'd listen to it occasionally driving out in the open country on a drizzly day. But now the tape machine in my car's.... Even so, it's one of my most precious possessions... The album's called *Songs After Dark* and it's by Judy Bridgewater. What have I got today isn't the actual cassette, the one I had back then at Hailsham, the one I lost.... What I want to talk about is the first tape, the one that disappeared. (NLMG 64)

The next symbol is the song 'Never Let Me Go'. Tommy gifted a cassette tape to Kathy. It has the song 'Never Let Me Go'. Whenever she hears the song, she always thinks about Tommy. The song becomes a symbol of their love. Next symbol is animal imagery. Once Tommy draws an elephant image for the gallery but his junior students laugh because the picture is very childish,

My guess is that from some time before he did that elephant, Tommy had had the feeling he wasn't keeping up that his painting in particular was like that of students much younger than him – and he'd been covering up the best he could by doing deliberately childish pictures. But after the elephant painting, the whole thing had been brought into the open, and now everyone was watching to see what he did next (NLMG 20).

The next symbol is open-plan office. One day Ruth and Kathy see a magazine on the ground. In the magazine, she see an advertisement about open-plan office. A few days later Ruth talks about her future dream working in an open-plan office,

I thought maybe it was some poor creature dead in the frost, but when I came up, I saw it was a colour magazine – not one of 'Steve's magazine', but one of those bright cheerful things that come free with newspapers. It had fallen open at this glossy double page advert, and though the paper had gone soggy and there was mud at one corner, you could see it well enough. It showed this beautifully modern open-plan office with three or four people who worked in it having some kind of joke with each other.... Ruth was staring at this picture and, when she noticed me beside her, said: 'Now that would be a proper place to work' (NLMG 142).

Punctuation marks are very important in the texts. It helps the reader to get meaningful reading. The deliberate investment of this technique in the text creates the background for specific and general meanings. The stylistic technique of quoting conversation is also stylistically foregrounded in the text. Ishiguro makes his characters to express critical opinions that are critical and strategic to the readers understanding and interpretation.

Kazuo Ishiguro not only uses a common, plain narrative voice to describe simple things, but to describe an emotional sequence, he uses figurative language. The language is quiet easy to understand. Ishiguro's style and technique distinguishes him from the other writers. He is a talented writer who has the courage to go on his own way in his writing.

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Poverty Thrash the People in *The Inheritance of Loss*

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Abstract

This paper deals with the theme of poverty in Kiran Desai's *The Inheritance of Loss*. She is an Indian author who is a citizen of India and a permanent resident of the United States. She is the daughter of the noted author Anita Desai. The characters in Desai's novel have diverse economic backgrounds, from the judge's wealth to the poverty of the cook. In *The Inheritance of Loss*, the gulf between those with extreme privilege and those living in poverty is generally shown to be a direct consequence of the legacy of colonialism. Though privilege comes in many forms, Desai illustrates the vicious and self-reinforcing cycle of class privilege by showing how those who have privilege continue to gain wealth and social standing, while those without such privilege live in poverty that only deepens their disadvantaged position. Colonialism reinforces the existing rigid class structure in India by enabling those with existing privilege and disadvantaging those without it, all while falsely claiming a meritocratic attitude towards poverty and privilege.

Desai left Columbia for several years to write her first novel, *Hullabaloo in the Guava Orchard* (1998), about a young man in provincial India who abandons an easy post office job and begins living in a guava tree, where he makes oracular pronouncements to locals. Unaware that he knows of their lives from having read their mail, they hail him as a prophet. *Hullabaloo in the Guava Orchard* drew wide critical praise and received a 1998 Betty Trask Prize from the British Society of Authors.

While working on what would become her second novel, Desai lived a peripatetic life that took her from New York to Mexico and India. After more than seven years of work, she published *The Inheritance of Loss* (2006). Set in India in the mid-1980s, the novel has at its centre a Cambridge-educated Indian judge living out his retirement in Kalimpong, near the Himalayas, with his granddaughter until their lives are disrupted by Nepalese insurgents. The novel also interweaves the story of the judge's cook's son as he struggles to survive as an illegal immigrant in the United States. *The Inheritance of Loss* was hailed by critics as a keen, richly descriptive analysis of globalisation, terrorism, and immigration. When she received the Booker Prize for the novel in 2007, Desai became the youngest female writer to win the award.

Poverty is not a new word to Indian ears. Indian literature of all genres is full of plots woven around the dehumanizing existence, misery of the poor the problem of poverty and unemployment is considered as the biggest source. Increase in high poverty levels with poor quality of life leads to deprivation, malnutrition, literacy. Today the problem of poverty has remained a central challenge at the global level.

Poverty is a state of an individual, a family or a society where people are unable to fulfill even the basic needs of life. when a substantial segment of a society is deprived of the minimum level of living and continues at a bare subsistence level, the society is said to be plagued with mass poverty Amarty Sen says about poverty as Poverty as consisting of a deprivation of a capabilities so that the poor have inadequate resources to participate fully in society in short they are socially excluded.

In this novel *The Inheritance of Loss* the second chapter deals with the theme of poverty it centers on Jemubhai Patel, the retired judge, his granddaughter, Sai, and his cook. The retired judge and his granddaughter belong to the upper strata of society, the cook represents the downtrodden. In spite of his old age the cook serves the judge with sincerity, devotion and commitment. The second chapter of the novel contains a suggestive reference to the life of poverty the cook is doomed to live with a few cheap domestic items at his disposal:

It pained Sai's heart to see how little he had: a few clothes hung over a string, a single razor blade and a sliver of cheap brown soap, a kulu blanket that had once been hers, a cardboard case with metal asps that had belonged to the judge and now contained the cook's papers, the recommendations that had helped him procure his job with the judge, Biju's letters, papers from a court case fought in his village all the way in Uttar Pradesh over the matter of five mango

trees that he had lost to his brother. And in the sateen elastic pocket inside the case, there was a broken watch that would cost too much to mend, still too precious to throw-away- he might be able to pawn the parts. (TIL 13)

Already deprived of money, the cook gets deprived of his wife at a crucial time of his life. His son is just five when destiny takes her away from this world making cooks' life more miserable.

She had died seventeen years ago, when biju was five, slipping from a tree while gathering leaves to feed the goat. An accident, they said, and there was nobody to blame- it was just fate in the way fate has of providing the destitute with a greater quota of accidents for which nobody can be blamed. (TIL 14)

The judge is insensitive to the hardships his cooks' life is beset with. Whenever, the cook prays for an increase in salary, he is rebuked in harsh words to which he has become accustomed. Judges' insensitivity to cooks' pathetic condition fills the heart of his granddaughter with annoyance at her grandfather father and sympathy for the cook. Expressing her sympathetic attitude towards the cooks' family she says: "They are the poorest family in the village. Their house is still made of mud with a thatch roof" (TIL 67).

Born in a poor family, the judge develops hatred for the poverty- stricken people after he has left India for joining ICS in England. As he reaches England, he is surprised to see the sight of huts made of mud.

He continued to be amazed by the sights that greeted him the England in which he searched for a room to rent was formed of tiny gray houses in gray streets, stuck together and down as if on a glue trap. It took him by surprise because he had expected only grandness, hadn't realized that here, too, people could be poor and live unaesthetic lives (TIL 38).

The seventeenth chapter of the novel pictures the heart- melting condition of the poverty- stricken tribal's of Zanzibar. A young boy of their native country, Saeed, is employed in the queen of Tarts bakery in America having no source of livelihood in their country; they leave for America with his address and phone number that they have got from his mother. They reach "the queen of tarts bakery and enquire about him." As he looks out of the window of the bakery, he feels an unpleasant surprise when his eyes fall on "a group of men looking weary as if they has been travelling several lifetimes scratching their heads and staring at "the queen of tarts" (TIL 96).

It takes him no time to understand the reason for their presence at the gate of the bakery. In order to evade the trouble he may land in if he lets them enter the gate he asks his colleague Mr..Omar to tell that the person they are enquiring about does not work Respecting his colleague's request MR. Omar goes to the gate and says to them "No, no! you all get moving. Nobody here who you want to see and if you make trouble, we get into trouble so now I ask you nicely, go" (TIL 96).

Dealing another blow to the poor tribal's of his native country Saeed requests his colleague Mr. Biju to shut the gate and not to open it till they depart. Ultimately, they disappear from their broken hearts. The gate of the bakery is closed to them, so is the gate of fate. Nobody in America is ready to help them in realizing the aim for which they left their country. When the man on whom they pinned their hopes does not like even to meet them, not to speak of helping them, who else can be expected to extend a helping hand to them. On hearing that they have gone Saeed feel a great relief and cautions his colleagues against the desperate activities of such young men afflicted with poverty. He says:

These boys, let them in, they will never leave. They are desperate. Once you let them in, once you know their aunty, you know their cousin, you have to help the whole family and once they begin, they will take everything. (TIL 98)

The judge holds the similar opinion about the poor:

Give these people a bit and one could find oneself supporting the whole family forever after, a constantly multiplying family, no doubt, because they might have no food, the husband might be blind and with broken legs, and the woman might be anemic and bent, but they'd still pop out an infant every nine months. If you let such peopled get an inch, they'd take everything you had, (TIL 264)

As is evident from the above passages, the general perception of the poor is marked with contempt for all that they do. The cook is treated badly by the judge only because he is poor. His devotion to his master goes unrewarded. All that he gets in lieu of his twenty –four hours of service is the little money that he spends on himself and his son. For the low payment that he gets monthly he performs all kinds of domestic chores including preparing and serving of tea and food, polishing of shoes, washing and ironing of clothes, cleaning of utensils, taking care of the dog and so on and so forth. In spite of doing all these things sincerely and diligently he is often abused and even sometimes beaten by the judge.

Disappearance of judge's pet dog adds to his plight. The judge holds him responsible for the loss of his pet and threatens to kill him if the dog is not retrieved. Unable to find the dog despite all the possible efforts, the cook one day drinks heavily and in a state of intoxication requests the judge to punish him for his negligence in looking after the dog. This infuriates the judge to the extent that he beats the cook with his slipper. The judge repeatedly kicks and hits with

“all the force of his sagging, puckering flesh” (TIL 321). The cook bears all this mutely only because he is without money. Once he had rightly said “terrible to be a poverty stricken man, terrible, terrible...” (TIL 34).

Kiran Desai has depicted Nepalis as the impoverished class desperately engaged in earning their livelihood by hook or by crook. Sai’s tutor and Gyan represents the Nepali youth. Despite being a brilliant student of mathematics he is jobless and relies on tuition for livelihood. His parents are labourers in tea plantation. Due to the lack of employment opportunities some Nepalis indulge in anti- social activities like robbery and extortion; some others sell the calendars and cassettes in the streets of Kalimpong; still others work as coolies, watchmen, servants etc. to get rid of the residential problem they build small huts on unoccupied land. Those who do not find any piece of land for erecting huts spend their nights lying on the pavements. Gyan lives in an old thatched house in bong busti. About this Sai remarks: “Gyan’s house did not match his talk, his English, his looks, his clothes, or his schooling. It did not match his future (TIL 256).

The house of Gyan is small and the walls must have been made with cement corrupted by sand like a crows’ nest electrical wire hung from the corner of the house the upper story of the house is unfinished no walls no roof, just a few posts with iron rods sprouting from back to top it denotes that he is living in a terrible condition to run the family he takes tuition to Sai.

The cook is working in the house of judge because he needs to send his son to America, so he needs money and earns money by doing some cooking in the house judge because the cook belongs to a lower class and lack of poverty he is looking like a sick person with a smell of lifetime cooking, smoke and kerosene. Though he is old he earns for his livelihood. And hoping his son will make him pride in his life. “There is a age in his temperament, his kettle, his clothes, his kettle, his voice, his face, in the undisturbed dirt, the undisturbed settled smell of a lifetime of cooking, smoke, and kerosene” (TIL 19).

When Sai was studying in convent her father gave funds to the nun through this fund they manage to run the convent when her father is dead there was no fund to run the school and they decided to sent her to their granddaughters house because of poverty she is denied education and not able to pay her fees “Poor thing, but what can we do?” (TIL 28).

Overall in this novel *The Inheritance of Loss* Kiran Desai describes the poor conditions of people living in Kalimpong village. To overcome all these problems there should be equality among the rich and the poor master and servant. Rich people should give way for the poor people in this novel Nepalis also living in this village they are also suffering from poverty. To avoid this condition government should help the poor people and treat them with some basic humanity.

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Aspiration for Independence in Manju Kapur's *Custody*

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Abstract

Womanhood is changing its definition with women breaking taboos by doing more than household chores. Women strive to be independent not just emotionally but even financially. The aspiration for freedom and liberty achieved by an individual as well as by a woman dwelling in between family and self is primarily considered in Kapur's novel, *Custody*. The novel is constructed around the women's quest for self identity, self fulfillment and self realization. Kapur explores the difficulties in the family life of middle class Indian women with their aspirations and desire for a life outside.

In Kapur's *Custody*, she has touched all those aspects of married and family life in Indian society which are equally painful as well as soothing for everyone. This novel is not confined only to man-woman relationship or the suppression of feminine, rather it has dealt with the life of children of a broken family, may be toddler or adolescent. The hollowness of modern matrimony is described in this novel in a very pathetic way.

Custody is a tale of female, which showcases their sufferings as well as their happiness, their way to fulfill their desires and willingness. The novel takes us through a series of events and incidents with separation, divorce; remarriages of the four adults and with it follows a series of ugliness with the legal procedure or the custody battle with the emotions of the children at stake.

Kapur has presented two female protagonists with equal strength in their character. The first protagonist is Shagun and the second is Ishita. Kapur vividly narrates the sorrows and solaces of two women characters and their various efforts to achieve fulfillment. Through these two characters Manju Kapur has given two totally different diverges of female psyche. Besides this the novel is heart rending in the exploration of manipulation of the children by their parents for their benefits.

Every person in this world wants to be independent. A person needs to be independent in order to survive in the world. Learning to support one's own self becomes a necessity for every living things. It is more beneficial to listen to the voice inside rather than listening to the opinion of others. An independent person can be someone who does not rely on others for assistance. Even the Holy Bible treats women equal, as God says, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" (Gal.3:28).

The people who are independent prefer to do tasks alone. Neither have they followed current trends in fashion or thinking, nor do they care what others think about them. Everyone aspire to be independent in their life. In short, independence means being able to decide one's own future and being in control of one's life. Independence is a freedom of choice and the ability to act upon it.

People strive to be independent in their life in different ways. Individualism is the recognition of man as an independent subject and as an owner of his own life. Kapur's characters in this novel, *Custody* revolve around their aspiration for independence.

Kapur states that Shagun has lost her individual self in her earlier marriage life with Raman, now looking for the missing self, in her love affair with Ashok, who gives her an entertaining experience and makes her to be independent, convinced, powerful, self-governing, inspired and self reliant.

Shagun and Raman's marriage has been approved beside ordinary appearance. Raman and Shagun's wedding is set with this standard lines, "...she the beauty, he the one with brilliant prospects" (14). Kapur projects Raman and Shagun as a well-adjusted happy couple in the beginning. With a promising future in a famous multinational company, Raman seems to be a perfect match for Shagun. He is a fairly likeable character who has a nice arranged marriage to a good looking woman. Raman loves his wife and his family.

The instant pregnancy makes Shagun the centre of all attention, and as a respectful daughter -in- law she is given birth to the boy baby, "Her son had inherited her looks and colour, a further source of gratification" (16). However things get changed when she gives birth to her daughter, that she was not prepared mentally and physically. Besides, Roohi, her daughter is a carbon copy of her father.

Shagun is a kind of an independent girl who dreamt of having a fairy tale life and decides to enjoy the life to the fullest. When married to Raman, she feels difficult to cope up with the environment she has to live in for the rest of her life. It is evident in the following lines, "I want something else in my life, can't you understand that? We always meet the same people, talk about the same old things over and over. It's boring" (46). Though Raman tries his best to make Shagun happy she neither able to recognise his love nor able to understand his abilities.

Her life is suddenly changed with the arrival of Ashok Khanna. Ashok Khanna comes as Raman's boss and is appointed in India for a limited period by the cold drink company. Though he himself has a dynamic personality, he gets

attracted towards Shagun when he looks at her for the first time. He immediately decides to own her, and to win her. On the other hand, Shagun's husband Raman is showed his utmost interest in his business and accompanying lifestyle of his work. This non-caring and tepid attitude in conjugal relationship and Ashok Khanna's elegance made reasonable changes in Shagun. Shagun's desperation to live a rich and luxurious life brings an ultimate destruction to her married life.

Ashok Khanna is a marketing genius who has never been failed. When he feels that he is in love with Shagun, he becomes brutal to meet his target, Shagun at any cost. He realizes love that he has never experienced before with anybody else. His attraction towards Shagun is apparent in addressing her as his "little wife" (113). Ashok Khanna doesn't want Shagun to be away from him. He says, "So what if you are married? You are mine. I don't want to share you with anybody" (79). He proceeds to capture the mind, body and soul of Shagun and feels happy like a proud conqueror even if it means to demolish one's happy married life.

Shagun also rebels for freedom which is long denied to her with the taste of love. She battles for the freedom but it becomes successful at the cost of her children and a happy married life. Shagun feels that she would do anything to pay heavily for this happy life given by Ashok. She wishes that she would find happiness that she never had it before. "If she were to die tomorrow, it would be as a fulfilled woman" (113).

Though Shagun wishes to leave Raman, as a married woman she worries from her love affair, her reservations about being trapped. As Kapur mentions in the novel, "In the beginning she had so brave and matter-of-fact, now she was more fearful" (80). At the time of her affair with Ashok she is a matured one of thirty-two years yet she cannot resist her suppressed spirit. She is aware of her guilty sense and her conscience checks her at every step which she takes,

...she believed that the spirits of the universe at the service of the betrayed partners were tracking her movements, keeping note of incriminating times and places... Guilt sees accusation everywhere, in the glance of a servant, the fretful cry of a child, the stranger staring on the street, a driver's insolent tones. As she made her way towards the main road, she kept looking around but recognized no one, and decided it was her conscience that made her so uneasy. (1)

Shagun experiences a mental struggle. She wants to be free from her married life with Raman, but she doesn't know how to succeed her idea since she can't find any fault in Raman's character since he works so hard to give her a good life. She clings to reasons to justify her unfaithfulness. It develops a strong sense of guilt in her,

That evening Shagun walked slowly to the colony Park. She needed to be away from the house, it was too full of her husband. Raman must have struggled to forgive her; how many men would have been so generous? Ashok did not have this gentle, forgiving streak, he would rather kill both her and himself before he let her go. She was a fool for preferring him, a fool. One day she would be punished. (109)

Shagun feels that Ashok would be the ray of light to her dark life. Shagun's aim to be free from the married life changes her into a stone hearted woman who neither cares for her husband nor for her kids and has left with Ashok leaving Raman shattered and devastated. Shagun "blames Raman for her predicament, thinking of the years she had been satisfied with his love making, tender attentive, pedestrian and so much waste of time" (34-35). She tells Raman which clearly shows her longing for freedom in her life, "Don't make this harder. I have left you the best part of the marriage. Surely my freedom is not too much to ask in exchange?" (109)

Ishita is second leading heroine of this novel who wants to freedom her austerity and represents with dissolute stepmother condition. Ishita though a victim of wrong marriage, does not fall in love with any other man. Through family values she wants to attain happiness and freedom. Ishita is everything which Shagun fails to possess. Ishita is kind and compassionate. She has a broken marriage behind her and that makes her the person she is.

With the tragic past behind her, Ishita reinvents herself and her life and becomes a strong woman. Her parents are provided with her a good education and they wished Ishita to get a reasonable income from the government job. Here Manju Kapur pulls the attention of the readers the fact in modern Indian women should have a career and income of their own. It's just like Virginia Woolf in her authoritative essay, *A Room of One's Own* states that "...a woman must have money and a roof of her own if she is to write fiction" (12).

India believes in traditional values and it is deep rooted in the society. Still today, Indian society is organized around gender bias and it gives more importance and space to male dominance. It begins from the birth of a baby. Ishita is a simple looking Indian girl, believes in traditional marriage and wants to exceed a peaceful life with her husband Suryakanta. Ishita is victim of Indian patriarchy notions as her in laws want grand children for their family. After the eighteen months of her marriage life with her husband Suryakanta, Ishita does not conceive. She faces a very difficult question "Why haven't you conceived?" (56).

Her infertile issue marks her marriage with anxiety, social disgrace, emotional abuse and psychological stress. Ishita becomes the hatred of everyone in her family due to her infertility which twists her life. She is criticized by her in-laws and society for that reason. Ishita was the dear daughter-in-law in the past. Now she is treated as undeserving and infertile. The people who have showered love on her start to curse her. The people who create happiness in her life become the stealers of her happiness. "The mother began to call her shameless, the sisters refused to talk to her, the father

and SK avoided her” (56). Ishita feels that her happy life is going to end. Kapur quotes, “Already clouds were entering her soul and shedding heavy drops of unworthiness, and such was the weight she couldn’t even hold his hand and tell him that she loved him more than life itself”(35).

Ishita’s life reveals the insensibility of marital life where a woman is denounced because of her infertility. Suryakanta, Ishita’s husband follows his mother who is a typical Indian woman and believes in patriarchal rules where there is a difference between daughter and daughter-in-law. Her curiosity is satisfied as it is not her son who is impotent but her daughter-in-law who is infertile. Kapur carries out the cruel nature of the mother-in-law who fails to understand and respect the same gender. The social problem is revealed how a daughter-in-law is discarded from the household and the family for only one reason.

Ishita’s matrimonial life with Suryakanta is strained and infertility interrupts the tender and affectionate relationship. Kapur describes the reality that in a conventional society woman faces disgrace due to her infertile body. Suryakanta is ready to give her divorce who was once did not live without her for a second; meanwhile Ishita has been thrown out from her in-law house. Ishita feels total rejection instead of love around her. “In bed all she saw was his back. And last night he moved into his parent’s bedroom. She felt degraded, a non-person certainly a non woman. He was determined; there should be nothing left between them” (71).

Raman’s heart breaks after learning Shagun’s relationship with Ashok. He spends a wakeful night telling himself how much he trusted her. Shagun’s selfishness shocks Raman who is a sincere and a devoted husband, “Living like this was painful for him. He was a simple, straightforward man. If she found she had made a mistake, he was willing to overlook it. But if she refused to give up her other relationship, it was better to end the marriage” (103).

Raman is also ready to forgive her and forget everything but the intensity of Shagun’s passionate nature and her love for Ashok drags her to the extent of forgetting her guilt and deciding to divorce Raman. Though Shagun knows Raman’s forgiving nature, she responds Ashok’s relation and also decides to depart from Raman. Shagun “was looking forward to the freedom marriage would provide” (27). According to Raman, “she could not continue with this strain. It was better to make a clean break” (112).

The feeling of humiliation and rejection makes Ishita to leave from her marital life. The mental struggle experienced by Ishita is stated in the lines, “She was only twenty-six. She could look for a job, but the meaning of her life came from SK. For three and a half years she had been surrounded by his shy and tender love, she had set down roots in his home, the thought of being expelled from it was heartbreaking” (69). Ishita agrees divorce with dejection and says, “I can’t go home, I can’t stay here” (73).

Women of entirely different characters Shagun and Ishita are forced to face the same reality, divorce. It is a pathetic fact that husband and wife become strangers to each other after divorce which the modern families experience in this materialistic world. There are two types of women depicted, one is Ishita who does not want to depart from her family but her infertility causes it, and on the contrary despite the mother of two children, with a loving husband, Shagun decides to get divorce from Raman.

In spite of her inability to give birth to a child, maintains always that everything should be shared with her husband Suryakanta, whereas Shagun tries hard to screen things from her husband. Her excitement and passion for Ashok leads Shagun to that head on collision between desire and duty. She feels annoyed because she has to be “constantly vigilant, continuously invent excuses, convincingly justify absences from home, phone calls even a preoccupied expression” (35). According to Shagun love with Ashok is an experience to fulfill all her unfulfilled desires of her college days. Shagun and Ishita are respectively productive and unproductive, pleasure seeking and pain receiving.

Ashok Khanna the boss of Raman seems to be committed to Shagun as he wants Shagun to be with him. He is really supportive of her divorce and helps her in the legal case. As the days have passed, Ashok too aspires Shagun to be free from her former married life. He gets a little tired of Shagun’s constant worrying about her custody disputes and wants Shagun to focus on her new life and not on her old family.

Divorce makes Ishita’s life miserable, depressed and lonely and she begins to feel a sense of failure in her life, “It weighed her down, she with her broken wings, who longed to fly” (127). Since Ishita’s parents support a lot to re-emerge in her life after stressful and negative experience of marriage life, she tries to forget her unsuccessful marriage life. When she takes up social service she becomes a new woman filled with hope. Her accidental meeting with Raman and after knowing about the reason of his divorce, bondage of relationship established among both broken hearts which ends up in their marriage.

Ishita keeps her inability under her control and gives her motherly love on Roohi, a motherless and abandoned girl. With Raman she feels worldly and refined, though he has been second man to her. She feels that even if their intimacy comes to an end that night, she would still consider herself richer. Raman also feels the same and secured in the company of Ishita which he never experienced with Shagun. Raman makes comparison between his former wife Shagun and the present Ishita.

In the same way, Shagun also experiences a delighted mood when she joins with Ashok in New York. She shares her happiness with her mother, “Sometimes I feel so happy mama, I wonder how I am

among the lucky ones ...Everybody was screaming and dancing-Ashok and I danced too,he said he would never have gone to such a tamasha if it hadn't been for me" (284-85).

Shagun tries to be honest with her pleasure seeking love and life which leads to revolt. On the other hand, Ishita's rejection of infertility hope leads her to find a new life in Raman's broken family and finds fulfillment in life. She accepts Raman's daughter as her own child. Her maternal impulses are satisfied as she celebrates a warm affecting attachment with Roohi. She feels, "Sometimes I think I was better off at Jeevan, caring for many children, but loving none as a parent. Now only one child—but I feel this constant tension in my head with the fear of losing her" (343). Her motherly feelings fill with love, care and fondness for Roohi and her happiness is Ishita's main concern. Ishita loves Roohi more than her biological mother Shagun. Ishita believes in showering love to family and remains happy being the guardian of Raman's children.

In the battle between aspiration and determination, the protagonists of Kapur, who were once adoring and sentimental, at last make reasonable concession. As an enduring and dutiful woman, Ishita prefers to be a good wife and dear mother to Raman's daughter whereas Shagun wants a life of freedom and flexibility. The women in the novels of Manju Kapur are the personification of the new women.

Kapur's *Custody* is not only about infertility but also the issue of divorce, dichotomy of modern society, and relationship between parents and child and aspire for freedom are woven by Kapur. It isentirely representation of Indian Modern woman, who tiled new path in the peripheral world. She demonstrates the new woman is rising in modern Indian society. Kapur tries to show that woman should make an effort to realize and detain herself as a human being and not just as an attachment to some male life.

Though the women get independence they misuse the opportunity like Shagun in Kapur's novel. Women should cherish their independence, they should not perish it.

Kapur's *Custody* can also help the researches to do research in feminism, cultural studies and tradition versus modernity.

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Eco- Critical Reflection in Jhumpa Lahiri's Short Fictions

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Abstract:

The paper, "Eco-Critical Reflection in Jhumpa Lahiri's Short Fictions" might trigger the following queries in the readers' minds: Is there any environmental concern or representation in these books? Where do these characters live? Do they live amidst nature? What is their environmental concern? And many more. No one can claim Jhumpa Lahiri's works as nature writing because only minimal traces of nature are in it. She, unlike other eco centered writers, portrays only the disconnection between natural environment and human beings. But one cannot completely ignore these texts because they express the prevalent contemporary attitude towards nature, which is one of indifference. A crucial question that we need to ask ourselves is what makes a text worthy of eco-critical attention. Is a mere presence of nature descriptions sufficient? Not only do the texts that include nature in them matter but also those that fail to acknowledge or address these issues. For instance, the absence of interaction with natural environment is loaded with implicit significance. This paper explores this implicit significance.

Eco criticism is the study of the relationship between literature and the physical environment. Eco critical reading of the text means reading and analyzing the text by concentrating on environment. In an eco-centered approach the physical environment is the center, human beings and their psyche are the margin. "The ecocentered reading, by contrast, focuses outside, on the house and its environs, rather than inside, on the owner and his psychology" (Barry 260). It gained attention only during the recent years, due to higher emphasis on the increased technology which results in environmental destruction. It is only towards the end of the twentieth century that the study of literature and environment was finally recognized as "a subject on the rise" (Rigby 152).

One of the key ideas in eco criticism is to study how individuals in the society behave and react in relation to the nature and ecological aspects. Rigby finds that no place on earth has remained unaffected in some way or the other, by humanity's alteration of the natural environment. Human beings with the influence of modernization and living a sophisticated life destroy nature and build big high tech buildings and industries. This gives rise to pollution and environmental destruction. So the precedence of nature is now a big question.

The inferential reading of Lahiri's texts show the reality that in the modern world nature is completely swept up and stacked away to a mere back drop. It also traces the myriad ways in which man in this westernized world leaves footprints in the form of industrial effluents, plastic items, electronic wastes, concrete, commercial and medical wastes etc. These definitely impact nature and lead to pollution, contamination of the earth, ozone depletion etc. Thus in order to create awareness it is very essential to analyze the eco-critical significance of these texts.

As Jhumpa Lahiri is an expatriate writer, her fiction deals with the world of expatriates. Most of her characters are Indian immigrants in America. Lahiri's characters are not forced exiles but are immigrants who voluntarily migrate to a developed country such as America for economic and financial betterment. They consider nature only as a backdrop or an aesthetic item or even worse a potential danger or a disaster.

Indian immigrants in America have to dwell in apartments and buildings which face other apartments. Thus immigrants' world is highly reductive and secluded. The people lead a compact life between four walls and their landscape is minimized exclusively to urban areas. Hence there is very little or minimum natural contact. The expatriates' world is void of interaction with animals, plants, birds etc. which is taken for granted as those not really essential for their comfortable living. In both *Interpreter of Maladies* and *Unaccustomed Earth* characters inhabit in apartments, buildings, homes, shared homes with only minimum or no exposure to natural environment. Other than their place of dwelling, these people visit places such as schools, colleges, Universities, hotels, restaurants, parks, museums, bar, gym, stationery shops, hospital, airport etc. so they are devoid of natural contact. In the story, "When Mr. Pirzada Came to Dine" the narrator Lilia says about the location of her house as, "It was a small campus, with narrow brick walkways and white pillared buildings, located on the fringes of what seemed to be an even smaller town." (IOM 24)

The expatriates wish to live a luxurious and highly sophisticated life and so they move away from simple natural living but they desire to have some traces of nature nearby. This is because they view nature only as an aesthetic element or as a backdrop. This is portrayed through the short story, "Unaccustomed Earth". Ruma and Adam in the initial stage after immigration lived in close apartments. But after earning more and more money, they prefer to move to apartments or homes with the backyard facing the limited natural scenery. Likewise they moved to Lake Washington and take up a house that has a good view but beyond that do not closely associate with the natural world.

The aforesaid idea is further highlighted in “The Choice of Accomodations” in which the main characters Amit and Megan wish to live in places which face pleasant natural scenes. However, Amit views nature only as a commodity which provides pleasure and so he considers a pine tree which is in front of the hotel balcony as a hindrance to enjoy the distant vistas.

In the past, people lived amidst rivers, lakes, ponds, mountains, hills etc. which is a part of their life. Many writers got inspiration from these natural elements and they use them as the base for their writings whereas today people who are far away from these natural places visit them for pleasure. In “Hell-Heaven” Pranab Chakraborty takes Usha and her mother to Walden Pond as it is so hot in the city. They go there for a picnic preparing huge delicious meals beforehand. “As the weather grew hotter, we started going, once or twice a week, to Walden Pond. My mother always prepared a picnic of hard-boiled eggs and cucumber sandwiches...” (UE 66). For them Walden Pond is reduced to a mere tourist spot whereas Thoreau met his muse there and wrote his most famous work *Walden Pond*.

Modern people assume that living in close relation with nature means leading a life of barbarians or uncivilized people. But these people who are leading a mechanical life like machines, gain peace when they see natural sceneries among the high tech buildings and apartments. This is the reason behind their desire to have nature which provides aesthetic beauty as their setting. Ruma’s father in the story, “Unaccustomed Earth” feels happy and gains peace when he sees the shelf of clouds.

He stared out of the window at a shelf of clouds that was like miles and miles of densely packed snow one could walk across. The sight filled him with peace; this was his life now, the ability to do as he pleased, the responsibility of his family absent just as all else was absent from the unmolested vision of the clouds. (UE 8)

In the short story “A Temporary Matter”, Shukumar is highly disturbed due to his failure in marriage and studies. Though he is unhappy, he welcomed the natural images because it provides peace and comfort to him. “...these images of parenthood had troubled Shukumar, adding to his anxiety that he was still a student at thirty- five. But that early autumn morning, the trees still heavy with bronze leaves, he welcomed the image for the first time” (IOM 3).

Nowadays, man is conquered by the fancy of manmade commodities and as a result he degrades nature and looks at it also as commodity which produces food and satisfies his needs. He is highly consumerist in his approach towards natural elements. The short story “Mrs. Sen’s” highlights this aspect. Mrs. Sen longs to go to seashore and also manages to go either with her husband or Eliot only to buy fish. They do not admire or spend time near the seashore. For them, sea and seashore is reduced to a mere shopping place, a place of commodity or as a product which produces fish. Even the small boy Eliot does not wish to spend time close to the seashore. He feels that,

The beech was barren and dull to play on alone; the only neighbors who stayed on past Labor Day, a young married couple, had no children, and Eliot no longer found it interesting to gather broken mussel shells in his bucket, or to stroke the seaweed, strewn like strips of emerald lasagna on the sand. (IOM 114)

The same idea is focused in the story “Hell-Heaven”. Pranab in this story, in order while away the time suggests to go for a walk to the sea shore. But most of the people do not wish to go even to pass time rather they prefer to chat with the neighbors. This implies the rejection of nature. “How about a walk on the beach?” he suggested... None of the Bengalis wanted to go, preferring to sit with their tea and cluster together, at last, at one end of the room, speaking freely after the forced chitchat with the Americans during the meal” (UE 79).

Kapasi brakes suddenly. Another bounced onto the hood of the car, then sprang away. Mr. Kapasi beeped his horn. The children began Man ignores nature in all parts of life. Even children’s experience in this present world is clinical and reductive. They too do not have any natural exposure. They are unaware of animals and birds. They learn about them only through Disney cartoons, books and television. In their world, animals are minimized to the two dimensional videos and plastic or stuffed toys. They are exposed to animals and birds only in the manmade zoo. During the tours they rarely see the animals naturally. Other than that they do not have any other experience with animals. The children in “Interpreter of Maladies” see monkeys during their trip to India and they get excited to see their activities realistically.

...one of the monkeys leaped into the middle of the road, causing Mrto get excited, sucking in their breath and covering their faces partly with their hands. They had never seen monkeys outside of the zoo, Mr. Das explained. (IOM 47-48)

Young generations are unaware of the art of gardening. They do not even think of planting a single tree in their backyard. Due to over population, the apartments and houses are closely built and there is only a minimum or no space to plant even a sibling. In Ruma’s case in “Unaccustomed Earth”, she has a backyard but is not interested in gardening and it is her father who plants the garden. Gardening is the good exercise to mankind and older people knowing its need allot a large area around their home and practice gardening regularly. To the contrary young generations do not have space and also do not wish to practice it. The small children are unaware of this art to a great extent that they do not even know what to plant in the garden. Ruma’s son Akash plants his toys along with the plants.

People of developing and under developed countries voluntarily practice the unspoken cultural prescription of the westerners. They in the name of living a modern and fashionable life, eat the packed fast food, wear western dress, use chemical cosmetics, spend enormous time and money in shopping, and other practices. Through various western practices man indirectly leaves his footprints like garbage, industrial effluents, trashes etc. which causes environmental degradation.

The trend of shopping in high-tech shops and purchasing abundance of items is spread all over the world. People go for shopping and buy plenty of food items, beauty items, cosmetics etc. which superficially shows their abundant wealth, modernized way of living and also act as a pleasurable activity which grants them relaxation. But when we analyze deeper, it only implies garbage and wastes of the enormous things which pollute the entire ecosphere.

In the short story, "A Temporary Matter" Shoba goes for shopping and buys vast quantity of food items which is quite plentiful for the couple in plastic bags which turns into a garbage and pollute the atmosphere. Pollutants stemming from the modern life are the root cause for environmental pollution which contaminates the soil and the entire ecosphere.

When she used to do the shopping, the pantry was always stocked with extra bottles of olive and corn oil, depending on whether they were cooking Italian or Indian. There were endless boxes of pasta in all shapes and colors, zippered sacks of basmati rice, whole sides of lambs and goats from the Muslim butchers at Haymarket, chopped up and frozen in endless plastic bags. (IOB 6)

In olden days, aging was respected and honored. Youngsters follow the advice of the aged people but nowadays aging is not desirable. They are treated as unavoidable burdens. So the aged people, in order to show them as young use cosmetics, medicines and other beauty materials. Not only the aged people use cosmetics and beauty creams, the youths also use it. Due to influence of the West, all youngsters desire to be fair, slim and beautiful. So they use numerous beauty materials. They spend most of their time and money in beautifying themselves. In the story "Sexy" Laksmi, in order to console her cousin, who is abandoned by her husband, plan to take her to beauty parlor and hotel. This clearly implies that people give more importance to their physical beauty and this may even help them to forget the mental trauma.

She heard Laksmi dialing directory assistance, asking for the number of a beauty salon. 'Something soothing' Laksmi requested. She scheduled massages, facials, manicures and pedicures. Then she reserved a table for lunch at the Four Seasons. In her determination to cheer up her cousin, Laksmi had forgotten about the boy. (IOM 100)

Business men, grasping the need and urge of the people destroy forests in order to build big cosmetic and other industries. Thus the amount of forests gets minimized. This industries produce enormous wastes which pollute our atmosphere and results in lack of rain, ozone depletion etc. Due to inadequate rain there is drought and famine in many poor countries which rely upon nature for everything. This Lahiri shows through the drying of Chandrabhaga River in the short story "Interpreter of Maladies". "The Chandrabhaga River once flowed one mile north of here. It is dry now." (IOM 57)

The degradation of nature and environmental destruction is result of the westernized way of living. The values represented by the westerners that attract the east are individuality, freedom, equality, rational and scientific thinking. So the people of the eastern countries run after the west without knowing that these are only projected values and underneath they have self-centeredness which is highly capitalist and consumerist in orientation. For them the world of environment forms only the backdrop.

There are also many cultural practice and customs prevailing in India which is looked down upon by the Indians and the foreigners. The first and foremost negative aspect of the culture is gender discrimination which is due to the patriarchal setup and which results in female infanticide, child marriage, dowry, sati, etc. In recent years, people thinking of living a modern life abandon these practices to some extent. They innocently throw the baby with the bath water. That is they in the name of rejecting the negative aspects of culture wash out all the good and essential practice of living in association with nature and many more.

Indian culture is one of the richest and the ancient culture. It is known for its hospitality, living in par with nature and natural elements. Effective Kings and rulers in India practice constructing numerous ponds, dams and planting many trees. The Indian cultural practices are closely associated with nature and the ordinary common people are also packed with ecological concern. For instance feeding the crow before providing food to the family members on certain occasions is an ecofriendly act and the birds benefit with this. The people also use rice flour to put kolam, (one of the Indian cultural practices) so that the ants and small insects can eat them. In the ancient days while harvesting, the mouth of the cow will not be tied so that they can eat the needed and also people will not harvest the entire plantation but leave some portion of the land unharvested so that the birds and animals can feed on the remaining. Thus they without any compulsion enrich nature and nature also flourishes.

At this point of time, around twentieth century, hopefully man is at the farthest move from nature. The criterion of living amidst nature varies from century to century. In ancient days, men lived in harmony with nature and respected it. Due to the passage of time, man's association with nature gets reduced. And at this juncture man in cities know only glimpses about nature. Due to the scientific advancement people get awakened by the outcome of the destruction of

nature and the invasion of industries and its wastes. Educated people knowing about the ill effect of industries and the artificial wastes create awareness among common people through their writings and awareness programs. Due to this awareness, the attitude of the people is slowly changing and they may move back to nature. Hopefully this point may form the zenith of man's industrialized dreams. Many changes may happen in the mechanical life of mankind in the future.

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Analogous Occurrences in The Bible and The Desert Trilogy of Ibrahim al-Koni

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Abstract:

Ibrahim al-Koni, a prominent Arabic novelist carves desert in his works. His works are based on the Tuareg tribe of the Saharan desert. The Indigenous Tuareg tribe are nomads, Bedouins, whose life centers around animals. They are known for their freedom, culture, their traditional past and their relationship with nature. The desert trilogy of Ibrahim al-Koni comprises of New Waw Saharan Oasis, The Puppet and The Scarecrow. These works portray the culture change and how the Tuaregs lost their traditional past due to commerce and corruption. The trilogy encompasses the tales of greed, lust and corruption. The aim of this paper is to depict the similar incidents between the Bible and the desert trilogy. The beauty lies in the fact that the Bible is the sacred text of the Christians whereas the desert trilogy is about the Tuaregs who follow Islam. All the incidents in this paper are connected to greed and its consequences. It also stresses the fact to be selfless to attain success in life.

Complete Paper:

The Bible is a sacred text for the Christians. According to the followers of Christ, Bible is something divine. It provides both religious and social norms. Ibrahim al-Koni's works are based on the indigenous Tuareg tribe of the Saharan desert. The Tuaregs follow the Islam religion. The Tuareg culture is something unique and is something to be admired at. For example, they follow the Islam religion but also believe in the Spirit World. Though they are Muslims, men cover their faces and not the women. Such aspects make the Tuaregs unique. Then for instance, their life is around animals. They strongly believe that they both are interdependent which is impossible in the current mechanic world because animals are tortured and humiliated in the present scenario. But in the desert trilogy of Ibrahim al-Koni, The New Waw Saharan Oasis, The Puppet and The Scarecrow, the situations are topsy – turvy. The selfless Tuaregs become selfish due to corruption, greed and commerce. The Bible is all about Christianity and the Tuareg culture is based on Islam. Though they are two different religions, the incidents in the desert trilogy and the Bible are almost one and the same. The similar incidents are related to greed like manipulation, selfishness due to the lust for woman, angry God punishing people, inflicting diseases as punishment, Prophecy, the chosen one and Sacrificial Offering.

Greed is a greater sin. But humans don't realize that they are greedy. It is human's nature to not be fulfilled with whatever they have and their heart desire for more. This happens both in the Bible and the desert trilogy. The Bedouins are nomadic people of desert in the trilogy and the Israelites also wander in the desert for years which is a main similarity between these people.

In the Bible, after the days of Joseph, a new king in the Egypt who doesn't know about Joseph, comes to power in Egypt. He sees that the Israelites are numerous in number and starts oppressing them. He makes them slaves and makes them work so hard. He even orders the midwives to kill the baby boys of the Israelites. Listening to the cry of the Israelites, the Lord decides to rescue them. So he appoints Moses as his mouth piece and to lead the Israelites. After so much chaos and crisis the Israelites are rescued from slavery by Moses. The Israelites are on the journey to Canaan, according to God's will. But the people are never satisfied with anything. They are filled with greed. Exodus - 16:3 says, "The Israelites said to them, "If only we had died by the LORD'S hand in Egypt! There we sat round pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death." " They conveniently forget their past life of slavery and starts murmuring against God. Food becomes important and so they consider slavery as better rather than the freedom God has provided. They are filled with greed for food. So the Lord provides them with manna and quail each and every day. But because of their greed they did not acquire what they need instead picks so much of manna and they start to stink. Exodus 16:20 says, "However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them."

The Tuaregs are people who enjoy their freedom without any worries about the future. They live in their present to the fullest. But in the desert trilogy it is evident how their freedom is lost because of their greed for commerce and gold. "if in the oases we have believed that commerce is a secret of life, we must necessarily have thought that gold dust is a secret behind commerce." (T.P 54). The conspirators sowed the seed of greed in the hearts of the people of the tribe. Greed pushes them to believe that only commerce is life. They conveniently forget their traditional past. Manipulation is a human characteristic of influencing or controlling someone for a specific purpose. Mostly it acts as a negative term. When looked at the reason for manipulation, it is due to selfishness and greed. This manipulative behavior is seen both in Bible and the desert trilogy.

From the Bible it is known even Jesus, the God is tried to be manipulated by Satan. Mathew 4:2 and 3 says, "After fasting for forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of

God, tell these stones to become bread.””But Jesus was so strong in his faith that nothing could shake him. In Mathew 4:4 Jesus says, “Man does not live by bread alone, but on every word that comes from the mouth of God.” Satan tried his level best to manipulate in all the ways he could. But Jesus did not fall into the temptation. Satan tried thrice to manipulate Jesus and bring everything under his control but the evil thoughts did not succeed.

In the second part of the trilogy, the conspirators try their best to manipulate the leader and bring the oasis under their control. But the leader is aware of the evil intentions and did not submit him to be manipulated by the words of the conspirators. “Commerce is good news for each day, and good news is a single day’s happiness.” (T.P 50). The conspirators try their best to bring commerce into the desert but the leader did not lend his ears to their plan. He was strong in his decision of not allowing gold transactions into the desert because he knew that it would create chaos in the desert.

Abyss means a chaos or an unfathomed depth or a catastrophic happening. Abyss occurs in everyone’s life. But the way one handles it and accepting it is a challenging aspect of life. This also takes place in both Bible and the desert trilogy. In Bible, so many characters accepted the abyss. And Tuaregs are strong people and are known to accept the abyss in harsh situations and surviving it.

In the Bible, Joseph is a man of God. He keeps quiet in all the phases of his life and waits for God to work His plans on Joseph. At one point, Joseph’s brother out of jealousy plans to murder him or put him into a pit letting him to die. Genesis – 37:23 and 24 says, “So when Joseph came to his brothers, they stripped him of his robe-the richly ornamented robe he was wearing-and they took him and threw him into the cistern. Now the cistern was empty; there was no water in it.” Joseph did not rebel against his brothers instead accepts everything that happens in his life. Genesis – 37:28 says, “So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.” In such situation also Joseph did not utter anything against his brothers. He knew something is happening against him and something which he didn’t wish for. But he obeys the elders and keeps calm in front of God. He accepts the abyss in his life.

Likewise, the poet in the first part of the trilogy also did not rebel against the event happening in his life. He is not ready to become a leader but accepts it for the sake of the elders’ words. “he had not been able to rebel against the will of the elders back then, long ago, because that would have meant not only a rebellion against the elders but a desperate contravention of destiny’s violation. (N.W.S.O 27). He is so pious that he doesn’t want to raise his voice against the elders. Instead he loses his life accepting the decision taken by the elders against his will. He obeys the elders. He accepts the abyss happening in his life.

Lust is a feeling of strong desire and selfishness is a regard for oneself above other’s wellbeing. These two interconnected feelings occur both in Bible and the desert trilogy. Tuaregs are actually selfless people who don’t bother about anything but they are in constant search of their paradise. But in the trilogy, the tribe transforms into selfish people. In the Bible, King David puts Uriah the Hittite to death very cunningly to obtain his wife Bathsheba. The death of Uriah the Hittite is a planned murder. 2 Samuel 11: 14 says, “Put Uriah in the frontline where the fighting is fiercest. Then withdraw from him so that he will be struck down and die.” The men of the city fought against Joab and some of the men in David’s army died, including Uriah the Hittite. David has an illegal relationship with Bathsheba and to acquire her love, he kills her husband. He literally slaughtered a man to obtain, possess and conquer his wife. He kills his faithful and innocent warrior who works tirelessly for the sake of lust he had for a woman.

Likewise a sorcerer in the third part of the trilogy, kills an entire herd of livestock to obtain a love of a woman. He is merciless that he did not even think of the so many innocent poor lives the poor widow had.

“slaughtering the entire herd was merely a sorcerer’s trick the astute artisan had used to conquer the poor widow, with whom he had fallen in love the first day. Her livestock corral had seemed the best way to win her, because sorcerers know better than anyone else that a person’s heart is a pawn of its wealth and that a creature’s weak point is what he possesses.” (T.S 33, 34).

The sorcerer kills all the innocent lives for the lust he had for a poor and innocent widow and to maintain a relationship with her. Someone suffering for a crime or misconduct is a punishment. God’s rage is unbearable when it is at peak. Usually God’s anger is seen in Bible but in the trilogy also the rage of the Spirit World is evident. Both in Bible and the desert trilogy there are instances where punishment is inflicted on humans in the form of disease. Exodus 15:26 says, “He said, “if you listen carefully to the voice of the LORD your God and do what is right in His eyes, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you.” The plagues in the era of Moses are widely discussed because of the severe pain the Egyptians faces. The Egyptians suffers from ten plagues inflicted by God as a punishment. There is no cure an herbalist or a sorcerer could find for the plagues because it is given by God.

Likewise, in the third part of the trilogy, the Spirit world inflicts physical pain and diseases on the tribe. “Physical pains afflicted man one day, and the herbalist arrived in the desert. Secret pains afflicted man one day, and the herbalist

couldn't find a cure for hem in the desert's herbs." (T.S 54). No one was able to find a remedy because the tribe is afflicted by the Spirit World. Only the Spirit World can take away the pains inflicted on the people. It is a punishment like the plagues inflicted upon the Egyptians as a punishment by God.

In the history of the entire desert, they had never heard of a plague that afflicted beautiful women but spared the camel corps. They were unanimous in saying that the matter doubtless concealed an ignoble secret and that the citizens really ought to launch an investigation into the conspiracy, because an affair that the Spirit World did not establish in the ancient Law must be attributable to human violation. (T.S 67).

In the Bible, during the era of Moses, God is so angry at Pharaoh for his stubborn heart for not letting the Israelites out. So he rages his anger and inflicted the Egyptians with the plague of the first born. Exodus 12: 29 and 30 says,

At midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

God's anger is so high that the Egyptians lose all the firstborn in the land, both people and livestock. The whole land turns into a continuous funeral. The land turns into moans of cry and wailing. The Pharaoh is greedy that he wants the Israelites to work more and more for him. He wants them to be his slaves all their life and is never content with the pains he inflicted upon them and so God punishes him.

Likewise, in the third part of the trilogy, the whole desert is turned into a funeral pyre. The Spirit World punishes the tribe through the leader. "wiped out women, baffled sages, shook husbands, and turned the life of the oasis into a continual funeral." (T.S 66). The Spirit World punishes the entire tribe for their heart of greed. The tribe is not satisfied with their life and brought commerce into their life. Before realizing their nature of greed, they are punished. Thus there are a few incidents in the Bible which are similar to the incidents in the desert trilogy. Most of the incidents which could be connected to the trilogy are from the Old Testament of The Bible. The diseases, plagues, prophecy, warning, testing, trials, tribulations, belief and faith are similar in The Bible and the desert trilogy. Most of the incidents discussed are related to greed and lust. All the problems in the life start with greed. Man is never satisfied or content with what he has. He craves for more till the end of his life. At that juncture God punishes or warns or points out the mistake. If the warning is taken into account the man is saved or else he faces serious consequences. This exactly happens in the desert trilogy. It is too late when the tribe realizes their greed that they lost so many lives. It is better to throw away greed from the hearts which is the sole responsibility for all the problems in a man's life. Greedy people seem to be enjoying but they never succeed in life but selfless people succeed in life although it takes time.

Abbreviations:

New Waw Saharan Oasis: N.W.S.O

The Puppet : T.P

The Scarecrow: T.S

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**VULNERABILITY IN PARENT CHILD RELATIONSHIP:
A STUDY OF KISHWAR DESAI'S WITNESS THE NIGHT**

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Abstract:

This paper attempts to highlight the struggles and sufferings of the female children by their parents through the novel *Witness the Night* by Kishwar Desai. This novel brings out the hidden vulnerability by parents towards their children. It also emphasizes the foot effects that the transformation of characters in children. It depicts the violence exposed in the novel. In addition this novel attempts to bring out the hidden realities in the society and to understand in detail about and to create awareness in the aspects of parent child relationship.

Relationship means connection between two or more people who deals with each other. The relationship between parents and children should be mutual void from anger, violence and discrimination. A child is a gift to every family and parents have great responsibility in catering their children. Parents are God to them. Among different types of relationship, the relationship between parents and children is the most important one. This vital relationship positively influences child's physical, mental and emotional wellbeing. Parents mould their children to earn higher grades and better social skills. Jabir Jain in her *The Marginalisation of the girl child :A Narrative perspective* says "Childhood is considered so important a period for the formation of character and for the emergence of a value structure has largely been ignored as an area of human experience especially where girl characters are concerned"(78).

Some parents are harsh towards children just because they want their children to be disciplined. Children entirely depend on their parents till they begin to earn. The moral values of life should be taught by the parents to the children right from the birth. It is undeniable fact that at times relationship between parents and children suffer because of the mishandling of the children by the parents.

Through this paper lack of parental care is reflected through the lives of two sisters Sharda and Durga of the Atwal family in Jullundur. Their relationship with their parents is not good. Atwal family does not like female children so they try to kill them. But however Sharda and Durga escape from the clutches of death. Sharda is rescued by Jitu, her brother and Durga in turn is saved by her sister Sharda. But their parents did not show any love, care or concern towards them. They give importance only to boys. This is reflected when her father shows his love towards Jitueven though he is not his own son but his brother's son. Thus, they face gender discrimination from their own parents who should have showered flawless love on them.

Parent-Child relationship is unique bond between a caregiver and his or her child. But in *Witness the night* Durga's mother fails to take up the role of a caregiver to her daughter. Durga's mother refuses to take care of her daughter and she makes Amla the servant to oil her daughter's hair and run around her. As she takes care of Durga people misunderstand that Durga is her child. Durga grows progressively darker and darker. She attains the colour of a soot. Her father refuses to educate the daughters. Durga says "No girl in the family had ever worked and there was no reason for him to educate us beyond the school" (54). Though Durga's father is rich he never puts a single share in their name. Durga says that:

The Boy's did not have to go to school, they went to a proper co-educational boarding school where they learnt to smoke and drink, but my sister and I had to be got ready for marriage. My sister was, I think cleverer than the boys. She was a good business woman, too. She could look at the stocks and shares in the business programme on television and tell us which ones were going to up, and which were not. She would study the trends over a few weeks and then make a complicated chart and my father would then invest in the name of the Boys. But who got the shares? Not she. They were all put in the name of the boys. Nothing ever came to my sister. (53)

Freedom of movement is not given to Atwaldaughters even in their home. Durga's mother and father have no love and affection towards their daughter. They did not allow them to move freely in their home. Sharda and Durga are the companions who move to home together from their school. In their home they are not allowed to touch the shelves in the library cupboard. Durga's character changes from the passing of time.

Mahesh Dattani in his play *Tara* deals with gender discrimination where male child is considered as superior and neglecting the other child as she is a girl. This play focuses on the deprived girl Tara. She remains as a victim of social inequality in the siblings and becomes a prey only for the reasons of being girl. Both the children have their own sufficient organs to survive but the problems are that they have one leg each and the third leg is common. This third leg suits the girl child than the boy child because the main supply of the blood to the leg is from the girl's side. At that time of their separation the partial decision of mother and grandfather makes Tara a Crippled one.

Being denied parental care and affection the character of Durga, undergoes changes. Durga a fourteen year young girl, begins to feel lonely though she has parents. Because her parents fail to express their care towards daughters. She never loves any one more than her sister. Her loneliness makes her to do anything against the family. She never gets love from her parents because she is deprived of parents care, concern and affection. She wants persons to love and to show affections on her so she believes in her tutor and his words.

Simran, the social worker from Delhi, comes for investigations to the Atwal family. She finds that there are many photographs of the family members as well as the photos of men but there are no photographs of either Durga or Sharda. This incident also mirrors the hatred of the parent's and lack of affections towards their daughter. Simran says:

Strangely, there weren't any photographs of either Durga or her sister. There were a few other portraits of men and women, probably other family members, but it was as though the two girls had never existed. I walked through the house, opening and shutting doors, and found nothing that reminded me of Durga. Perhaps there would be a photo album somewhere. (49)

Durga often wonders and expresses her longingness for love from parents and she says that she does not want to blame or hate anyone especially Ramnath who is a loyal agent to my family members. She often wonders about her life as she lacks her motherly love and affection. She expresses her grief as:

I don't really blame Ramnath, You know. Ramnath was a loyal agent of my parents. He was only following their orders, even after their death. Somehow I was prepared for all this because I knew one way or the other the events of that night had to catch up with me. (190)

The lack of parenthood or parental relationship affects the children psychologically, socially and physically. It negatively affects the children and puts the children in danger. Parents have significant role over their children. Neglect in the parental role and control can lead to a variety of anti-social behaviours. In the U.K Child Safety Order was established to act as early preventive measures to indicate youths under the age of 10 at risk. A social disturbance or harm in the society is identified as an outcome of lack of parental relationship or neglect of the parents towards the children.

Parents who become increasingly busy with their jobs spend less amount of time with their children. They don't have the time to talk to the children about their problems. As a result children don't get enough attention they need and deserve. So they turn towards anti-social behaviour. The authoritarian type of parenting which some people refer to as dictatorship style, affects children too. Because of the emotional damage, children fail to learn to make good decisions or gain control over their actions.

Furthermore, this paper explores the drastic changes which happened due to the lack of the parenthood in the Atwal family. As Durga grows up she begins to notice the strange things around the home. She starts to act like a boy than a girl. She tries to do everything that the boys do including horse riding and cricket. She even learns to smoke and abuse like them.

Lack of parenthood also leads the children to wrong paths of life. Two sisters creep inside the library and they open all the cupboards and shelves which are not allowed to touch. Sharda takes the forbidden books on reproduction and sexuality. Sharda gives that book to her sister and instigates her to read about it. Durga finds that:

This was a world I knew nothing of but as we turned the pages, they enthralled us. It was almost as though we had discovered another very secret word and were being launched on a voyage of discovery. It was a warm quiet afternoon, as we giggled our way through the book we found ourselves getting flushed and very aware of each other, and because we know each other, there was little shyness. As we touched each other, I remember laughing because everything was so funny because we were together and that was all that really mattered. (17)

Durga and Sharda long for love and affection. Durga wants the attention of her parents. But her parents fail to provide that attention which she wishes to have. It is Harpreet Singh the tutor of Sharda, who supervises her. This makes her to be close with him because she receives the parental guidance from him. Durga easily gets carried off by the people who show affection on her. Durga gets inspired by the words of Harpreet Singh who influences her to murder the whole family. After Sharda's disappearance Durga gets treated brutally by her parents as how she describes:

My mother come into my room one evening and hit me till I felt the skin on my face turn red with pain. I was supposed to continue going to school and I went even with those bruises. I told the Mother Superior, who wanted to know, that I had fallen down some steps. I was worried someone would call home and check. But no one at home was interested in me anymore. (98)

The torture and abuse from the parents affect the mind of the children. In this novel also Kishwar Desai brings the torture of the parents which leads the children to mental disorder. Sharda is locked in a room by her parents and Durga knows what they are going to do with her. But she never expects that they would harm Sharda. But later through the investigation of Simran, it is identified that the mental torture of the parents leads her to a disease. She is affected by Schizophrenia and severe depression. In asylum they provide drugs to calm her. They give electric shocks to her, who is affected by Schizophrenia because of the lack of parenthood and the harsh treatment of the parents.

Lack of emotional bond between Durga and her parents is the reason for the change in Durga's behaviour. He says that she is neglected by her parents which become the reason for her to commit such things. He also adds that if she has not killed them, they would have killed her. "They would have cut her throat if she did so maybe she cut their throats before they could it" (20). Durga is an intelligent girl. She becomes violent and murders her own parents. This is because of the lack of parental love towards her.

Durga's parents have a negative influence on her which makes her to murder them. Hence she undergoes fear and insecurity. Thus lack of parenthood occurs because of gender discrimination. This happens even in present day-to-day life. Gender discrimination against female children prevails across the world. It is reflected in all the strata of society. Furthermore in literature also one can find the reflection of all these social issues. This discrimination faced by female children is deeply engraved in the mind of the female children.. The two main inequalities among women are educational inequality and health inequality.

Some other reasons for the lack of parenthood or parental relationship are preferring one child to another, allowing one to have certain freedom and others not, parents spending too much time in mobile phones or online and ending up in failing to take care of the children, parents interruption while the child speaks or not allowing the child to speak and never participating in the children's activities.

According to the report from the office of National Status in Great Britain in 2004 it is clinically diagnosed that 4% of the children have mental disorders 6% of the children suffer due to emotional disorders and 2% have hyperkinetic disorder and 1% have a less common disorder such as autistic spectrum disorder, tics etc. Some children have more than one type of disorder. The children who experience mental health problems are of 16%. Mental disorders were more common in reconstituted families. It is also common in families where parents are workers who lack affection and care towards the children due to their responsibilities in their work. Mental disorder also occurs in families which have lower educational attainment.

Measure to overcome the lack of parental relationship is providing child birth educational programs which enhance the co-parental relationship, and emotional and physiological regulation. Counseling should be given in the treatment of the children. This kind of awareness programmes have positive effects in maintaining the parent- child relationship and in protecting children from various types of depression and anxiety. Parental relationship with children can also be increased by spending time with children and allowing the children to share their problems with parent.

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Graveyard of Empires: A Historical Excavation in Khaled Hosseini's *A Thousand Splendid Suns*

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Abstract:

Afghanistan is an ancient country, which has a loaded historical past. The country is known for its ecological wealth and affluent culture. The people are acknowledged for their hospitality and amiability. The country has a unique nick name, which is 'Graveyard of Empires'. Many countries have tried to conquer Afghanistan, but no one could achieve it actually. The literature of Afghanistan hails from much older Persian and Pashto traditions. Many writers have penned down the history of Afghanistan. Among them, Khaled Hosseini is an established Afghan-American novelist. His works swivel around history of Afghanistan, tribulations of Afghan women, the distress of the Afghans, the current refugee crisis etc. He pinpoints the historical events and the numerous invasions of the country through his novel, *A Thousand Splendid Suns*. This paper endeavours to expose the number of invaders and the copious monarchs of Afghanistan. And it also exhibits how people have endured a lot of trauma due to profuse incursion with reference to *A Thousand Splendid Suns*.

Afghanistan is an ancient country, which has a loaded historical past. The country is known for its ecological wealth and affluent culture. The people are acknowledged for their hospitality and amiability. The country has a unique nick name, which is 'Graveyard of Empires'. Many countries have tried to conquer Afghanistan, but no one could achieve it actually. The literature of Afghanistan hails from much older Persian and Pashto traditions. Many writers have penned down the history of Afghanistan. Among them, Khaled Hosseini is an established Afghan-American novelist. His works swivel around history of Afghanistan, tribulations of Afghan women, the distress of the Afghans, the current refugee crisis etc. He pinpoints the historical events and the numerous invasions of the country through his novel, *A Thousand Splendid Suns*. This paper endeavours to give the detailed account of the rulers and the invaders of the country and it also focuses on how the Afghans endure the struggles and changes due to the numerous invaders. The people face cultural, political, economic changes because of the different rulers. They find it hard to follow their commands. They become the cage birds in their own country. They are unable to voice out their troubles and hence they undergo physical and psychological trauma.

Afghanistan is a very ancient country which has several invasions and has been ruled by many. Afghanistan is home to various people and has witnessed numerous military campaigns, including those by Alexander the Great, the Mauryas, the Muslim Arabs, the Mongols, the British, the Soviet, and since 2001 by the United States with NATO-allied countries. The country is often called unconquerable and nicknamed as the graveyard of empires. The graveyard of empires idea rests on a shallow understanding of world history. It explains the fact that many empires have tried to conquer Afghanistan, yet no one is able to maintain permanent rule. In Paul Koring's *Impossible to Conquer the Afghans*, former sergeant Igor Grigorevich comments on Afghanistan, "It's impossible to conquer the Afghans ... Alexander the Great couldn't do it, the British couldn't do it, we couldn't do it and the Americans won't do it ... no one can."

Afghanistan is a mountainous landlocked country in Central Asia and South Asia. The country is now named as the Islamic Republic of Afghanistan and has a democratically-elected government. Following the Third Anglo-Afghan War in 1919, the country has become free of foreign influence, and gains its independence. Afghanistan has a long history of domination not only by the foreign conquerors but also by the internal warring factions. The people of Afghanistan are desperate for peace before accepting each invader. By 1870, after various Arab conquerors have invaded the country. During 19th century, Britain looks forward to protect its Indian empire from Russia. It has attempted to seize Afghanistan that results in a series of British-Afghan Wars. Due to the stir of World War I, the stressed British are defeated in the Third British-Afghan War, and then Afghanistan becomes an independent nation. Amir Amanullah Khan begins a rigorous campaign of socio-economic reform. Then Amanullah declares Afghanistan to be a monarchy, rather than an emirate, and proclaims he to be the King. He launches a series of modernization plans and attempts to limit the power of the *Loya Jirga*, the National Council.

The frustrated critics by Amanullah's policies, have taken up arms in 1928 and by 1929, Amanullah is forced into exile during an outbreak of Civil War. Order is restored by Amanullah's cousin, Nadir Khan, until he is assassinated in 1933. This act of violence brings Nadir's only surviving son, the nineteen year old Zahir Shah to the throne. In a reign of forty years, Zahir Shah skillfully promotes Afghanistan. King Zahir Shah, had been overthrown by his cousin Daud Khan while the King was in Italy getting medical treatment. Neutrality is successfully maintained during the World Wars. Both the USA and the USSR build highways and hospitals, in a mood of superpower competition orchestrated by Zahir's cousin and brother-in-law Daud Khan who is the Prime Minister of Afghanistan from 1953.

In the novel, the protagonist Mariam's husband Rasheed hears the radio that the President Daud Khan has sent yet another group of Soviet consultants back to Moscow, to the expected displeasure of the Kremlin. He also introduces a number of social reforms including allowing women a more public presence. As part of Daud's reforms, women are allowed to attend university and enter the workforce. In 1965, the Afghan Communist Party is formed secretly. Daud Khan resigns in 1963 because of tense relations with Pakistan. His departure prompts Zahir Shah to attempt a major constitutional reform. The constitution is put in place in 1964. It transforms Afghanistan in principle into a constitutional monarchy, excluding members of the royal family from political office and providing for an executive answerable to a legislative assembly of two chambers.

Elections are held in 1965 and again in 1969. At first, the system seems to work well, but soon there arises friction between the king and the parliament. A sense of political stalemate is aggravated in the early 1970s by drought and other economic difficulties. In 1973, Daud Khan returns to power with military support in an almost bloodless coup. He takes steps to mend fences with Pakistan. But in the perception of Afghanistan's radicals, he drifts back towards old royalist ways. A new constitution in 1977 promotes Daud to the role of president. People protest against him for the murder of the communist leader Mir Khyber. Daud's government is overthrown by a left-wing faction within the army. Daud Khan is killed and people are given hope of a new independent government. Immediately, a Revolutionary Council of the armed force is established, and the country is then known as the Democratic Republic of Afghanistan. The people are assured that they have nothing to fear. The new regime swears to maintain the utmost respect for principles, both Islamic and democratic. In March 1979, a resistance group declares a *jihad*, which means holy war, against the godless regime in Kabul. In the same month, more than hundred Soviet citizens living in Herat are seized and killed.

When Mikhail Gorbachev comes to power in the Soviet Union in 1985, the decomposed sore of Afghanistan is one of the urgent problems confronting him. People welcome the Soviets in the beginning. They talk happily about the freedom and comfort, especially, the women. In the novel, Laila's teacher Khala Rangmaal adds that the Soviet Union is the best nation in the world, along with Afghanistan. It is kind to its workers, and its people are equal. "And everyone in Afghanistan would be happy too. Our Soviet comrades came here in 1979 to lend their neighbor a hand. To help us defeat these backward bandits who want our country to be a backward, primitive nation" (111).

Mikhail Gorbachev attempts first a political solution, replacing the useless Babrak Karmal with a former Chief of Police, Mohammad Najibullah. Najibullah proves equally ineffective in reconciling the Afghan people to the Soviet presence, and in 1988 Gorbachev decides to cut his losses. He announces that Soviet troops will begin a phased withdrawal. The last battalion crosses the Friendship Bridge over the Amu Darya River in February 1989 – leaving Najibullah to try and run a communist Afghan state on his own. Contrary to expectations, Najibullah contrives to remain in power for three years, holding at bay the *Mujahideen*. But in 1992, Kabul falls to his opponents. He secures promise of a safe passage from the UN forces, which prove unable to escort him out of the city. He is given asylum in the UN compound in Kabul. Laila's father Babi says in the novel, "Najibullah tried to portray himself as a devout Muslim. You can't be the chief of KHAD one day and the next day pray in a mosque with people whose relatives you tortured and killed. Najibullah surrendered at last and was given sanctuary in the UN compound" (157). Thus the Soviet region comes to an end in Afghanistan.

The Afghans suffer a lot under the Soviet invasion too. Though they are promised of the new nation, they are tortured and tormented. Hosseini's novel, tells about the atrocities of the Soviets and also about the honour of the Afghans. Mariam's husband Rasheed tells, "The streets became littered with bodies, glass and crumpled chunks of metal. There was looting, murder, and, increasingly rape, which was used to intimidate civilians and reward militiamen" (247). The only good deed of the Soviet in Afghanistan is the progress of women in the field of education and women rights. In the novel, Laila's father Babi comments, "Almost two-thirds of the student at Kabul University were women now, women who were studying law, medicine, engineering. Women have always had it hard in this country, Laila, but they are probably more free now, under the communists, and have more rights than they have ever had before" (132).

But the capital is frequently bombarded by the rival guerrilla forces trying to assert themselves. In 1994, the most significant group in present-day Afghanistan emerges unheralded and without fanfare. A *mullah* in Kandahar, Mohammad Omar Akhund, forms a group which he calls Taliban, meaning 'students'. But the Taliban too fails to bring back peace to the Afghans. Instead, they kill their own people in the name of religious crimes and also with their harsh rules. The novel tells the carnage of the Taliban. The protagonist Laila's friend Giti is killed by the Taliban for attending school. Ordinary citizens welcome the arrival of the Taliban for one of their outstanding qualities, incorruptibility. But the price is high in the ruthless imposition of Muslim fundamentalism. The events of September 2001 spell the end for the Taliban. The immediate assumption in Washington is that the outrage is the work of Osama Bin Laden and his Al-Qaeda organization. For several years, Bin Laden has made his base in Afghanistan and has formed close links with the Taliban leadership. The first step in the U.S. campaign is therefore a demand to the Taliban to hand over Bin Laden and close down his Al-Qaeda training camps.

The response of the Taliban leader, Mullah Omar, is that he is unable to do the pleading ignorance of where Bin Laden is. But he is also reluctant to surrender a guest who shares his fundamentalist views, who has provided financial

support to the Taliban, and whose forces are probably as powerful as the Taliban army. The U.S. President Bush, who has described the American campaign as a war on terrorism, declares that any that do not cooperate in this war are themselves equivalent to terrorists. There are inevitable civilian casualties, when missiles and bombs go astray, but in general the bombardment is extraordinarily accurate. In the novel, Rasheed comments, "The civilians were getting killed daily, by the dozens. Vehicles carrying emergency food supplies were being barred from entering the city, raided, shot at" (247). The enemy is terminally weakened by the U.S. bombs, and the Northern Alliance at last begins to make sudden gains.

Mazar-e-Sharif falls on November 9th to be followed by Kabul just four days later. But it is almost another month before the Taliban original base and centre of power, Kandahar, is taken. The city finally falls on December 7th but the Taliban leader, Mullah Omar, escapes the net. The whereabouts of the second-most-wanted man become unknown, as to those of the prime target, Osama Bin Laden. However, it is widely believed that Bin Laden has withdrawn, with many of his Al-Qaeda fighters, to the Tora Bora Mountains on the eastern border with Pakistan. The next wave of US bombing is therefore directed against these mountains. One by one the caves are taken by Afghan forces, and work with a few U.S. forces on the ground. Large numbers of Al-Qaeda troops are killed or captured. But their leader proves as elusive as Mullah Omar. When the war fizzles out, early in 2002, there are two evident benefits. The brutal Taliban regime has been toppled. And the network of Al-Qaeda training camps in Afghanistan has been destroyed. But the primary purpose of bringing Bin Laden to justice remains unfulfilled.

Afghanistan is back in the hands of the factions and warlords whose rivalries have brought the country years of misery before the Taliban has prevailed. After a week of difficult negotiation, arrangements are in place for an interim government. It is to be headed by the Pashtun leader Hamid Karzai. It is to rule for six months from 22nd December 2001. Karzai is elected as the President at the *Loya Jirga*. But a nearly successful assassination attempt on Karzai in 2002 reveals how dangerous the situation remains. American warplanes start to bomb Taliban targets and bases reportedly belonging to the al-Qaida network. The Taliban proclaim that they are ready for *Jihad* . After weeks of intense fighting with Taliban troops, the Northern Alliance enters Kabul. Taliban fighters abandon their final stronghold in Kandahar. Two days later, Taliban leaders surrender the group's final Afghan territory, the province of Kabul.

Hamid Karzai, a royalist and an ethnic Pashtun, has sworn in as the leader of the interim government in Afghanistan. In June, the *Loya Jirga*, or grand council, elects U.S. backed Hamid Karzai as an interim leader. Karzai chooses the members of his government who serve until 2004, when the government is required to organize elections. Presidential elections are held, and more than ten and a half million Afghans register to vote and choose among eighteen presidential candidates, including the interim leader Karzai. Karzai is elected with 55 percent of the vote. Amid fighting between the Taliban and Al-Qaeda fighters and the Afghan government forces, NATO expands its peacekeeping operation to the southern portion of the country. After the forces take over from American-led troops, Taliban fighters launch a bloody wave of suicide attacks and raids against the international troops. The Afghan government and NATO confirm that Taliban Commander Mullah Abdullah is killed during the U.S. led operation in the southern Afghanistan. The President Barack Obama nominates Gen. David Petraeus as the head of the U.S. Central Command. U.S. forces overtake a compound in Abbottabad, Pakistan, and kill Al-Qaeda leader Osama bin Laden on May 2, 2011.

President Hamid Karzai calls for the American forces to leave the Afghan villages and pull back to their bases after an U.S. soldier kills sixteen Afghan civilians inside their homes. The Afghan army takes over all military and security operations from NATO forces. Ashraf Ghani becomes the President of Afghanistan in September 22, 2014 and is been serving as the President of Afghanistan till date. Hosseini proudly says in an interview, "But the most striking thing to me was that despite the atrocities, the unspeakable brutalities, and the hardships Afghans had endured, they had not lost their humility, their grace, their hospitality, or their sense of hope. I came away very much humbled by their resilience." Hosseini hopes of a better tomorrow for Afghanistan with peace and security.

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Dictatorship and Suffering in North Korea: A Study of Adam Johnson's *The Orphan Master's Son*

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ABSTRACT

North Korea is probably one of the countries in the world that has the highest number of social injustices. North Korea has a totalitarian Stalinist style government which doesn't concern itself with the rights of individuals, and focuses mainly on the leader of the country, indoctrinating most of its population to believe that their entire life should be served to benefit the supreme leader. The sufferings of the North Korean population are being exposed in the novel *The Orphan Master's Son*, written by Adam Johnson. This paper is an attempt to study the sufferings of the North Korean people under the Totalitarian Government. It also says about the dictatorship undergone by the people of North Korea. If literature is believed to be a fiction that tells a deeper truth, *The Orphan Master's son* is a very accurate portrayal of how the tenants of totalitarianism takes away the things that makes one human with freedom, art, choice, identity, expression and love. Though people of North Korea underwent many difficulties, they tolerated all such violence. It is to be noted that the events expressed in the novel are taken from the real world.

Key words: Violence, suffering, tortures, starvation, unspeakable atrocities, dictatorship, totalitarianism.

Dictatorship is termed as a government or a social situation where one person makes all the rules and decisions without input from anyone else. Dictatorship also implies absolute power of one person who takes control of a political situation, a family, a classroom or even a government. Dictatorship is a type of authoritarianism, in which politicians regulate nearly every aspect of the public and private behaviour of normal people. Dictators usually come to power through some kind of violent struggle, rather than the peaceful passage of power. In cases such as the late Kim Jong-II, the ruler in North Korea is even worshiped as God.

The novel *The Orphan Master's Son* presents the condition of dictatorship. The dictator Kim Jong II, who died in Dec 2011, was described in terms of a villain. Known as Dear leader in North Korea, this dictator, wore elevator shoes and oversized sun glasses. He allowed untold number of people to die of starvation during recurrent famines while pumping huge sums of money into the country's nuclear programs. The novel imagines one particularly barbarous prison camp, where the escapees are stoned to death and it describes lobotomies performed with twenty centimetre nail as a preferred method of reforming corrupted citizens. Thus dictatorship and sufferings are prevalent in North Korea. There are also rumours that the victims, who had been discovered with Bibles, would be classified as political dissidents.

Friends and relatives of the victims were forced to watch the execution before being condemned to service in one of the now notorious prison campus present in North Korea. Kim Choi, the Army vice Minister was executed round in October 2012. Allegedly, Jong-Un ordered that no trace of him should be left behind. Hence the drastic form of punishment was given. His crime was just consuming alcohol during the official mourning period of Kim Jong-II, former dictator and father of Kim Jong Un. Citizens of North Korea live by strict guidelines as to what they can say, do, wear, eat and work. Daily amenities are in short supply, and many defeaters cite lack of water and food as their main reason for leaving the country, though the desire for freedom is often a reason too.

The people of North Korea are subjected to certain sufferings in the prison. But they tolerated all these sufferings and pains. They seem to endure the tortures which they underwent in the prison. Jun Do, the protagonist of the novel was in one of the soundproof rooms, lying on an interrogation table, shirtless. He was in great pain and filled with agony. He asked the narrator, if this was what that had happened to Buc too, to which he gets no reply.

Kenneth Bae, an American tour operator and Christian Missionary, has been imprisoned since November 2012. A former security official, Mr. Lee has reported that detainees were forced to dig their own graves and were then killed with hammer blows to their necks. He also witnessed prison officers strangling the prisoners and then beating them to death with wooden sticks and women are routinely raped and then executed.

In this novel, one could come across the Pubyok team. They had the thought that violent behaviour and tortures would help them to get the truth out from their interns. According to them, rough and violent behaviour should be practiced and such behaviour should be in a way that would be useful to them. They also used a machine for this, called the autopilot, which makes the people nervous. They would also beat their interns until he or she confesses.

The workers of the prison were left out without care. This situation has been brought to light in the novel, through the character Buc, who had been working for those prisons for seven years. His uniforms had become smaller and for eleven years, the prison doctors had ordered no bandages and the cooks ask for no things to cook food, "no prison had ever requested for a pair of shoes or even for a bathing soap. But they have transfusion bags right away" (446).

Inmates in North Korea's prison camps have suffered starvation, torture and other unspeakable atrocities. Women who were suspected of being impregnated by Chinese fathers were killed. Abortions are induced by injection. Alive premature babies or full-term new-borns are sometimes killed. But more commonly, they are simply discarded into a bucket or box and then buried or eaten. They may also live several days in the disposal container. The reference to this kind of abortions could also be traced in the novel. All babies in Prison 33 were killed. In every two months, there was termination day in which rows of pregnant prisoners had their bellies injected with saline. The guards then pushed a wooden box towards their feet and into this went one by one, purple in colour, the partly developed babies.

The prisoners were kept at the edge of the starvation. But they did not get time to think that they are hungry and were made to hard labour. Jun Do tells Sun Moon that in prison 33, when a person was caught trying to escape, he would be buried to his waist at the water's edge and in the morning, there would be an endless procession of the inmates stoning him to death.

The government publishes all newspapers and magazines. No foreign media and no internet facilities are available. Only loudspeakers are everywhere praising Kim Jon Il, to worship him like a God. Eugene in *Journey to the North Korea: Personal Perceptions* says:

All North Koreans are aware that they don't have the freedom to say what they want and to do what they want. In some campus, one out of five prisoners die each year from exhaustion or salvation. Others die from being used as guinea pigs for chemical and biological weapons. And, guards are encouraged to be brutal and use punishment cells. (42)

North Korea is a Totalitarian State, where the government does not tolerate any public deviation from the official line. According to Kim Il sung, the concept of democracy cannot "provide freedom and rights to hostile elements who oppose socialism or impure elements who act against the interests of the people" (*Atlantic*).

The people of North Korea suffer a lot under the government. They also suffer because of the dictatorship that prevails in the nation. Many such incidents related to dictatorship has been portrayed in this novel. Thus the theme of dictatorship is being explained by depicting the sufferings of the people of North Korea.

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Feminism and Women Empowerment in Mahasweta Devi's *Rudali*

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Abstract:

Mahasweta Devi is one of the India's foremost literary personalities; a deeply political social activist who has been working with and for tribals and marginalized communities like the landless labourers of eastern India for years. She has also written plays, and collection of prose writings. She has acknowledged as one among India's foremost writers in regional language. Her powerful and satiric writing has won her Sahitya Academy Award, Jnanpith Award and Padmashree Award. Through her writings, she has made significant contribution to literary and cultural studies. From extreme poverty to the caste system and Indian funeral practices as well as the role of women in a strongly patriarchal society, the story *Rudali* challenges readers on the ideas on poverty and feminism. Mahasweta Devi was born in 1926 in the city of Dacca in East Bengal. Most of her stories are about tribal fighting, oppression, resisting exploitation, and rebelling against authority.

Keywords: feminism, empowerment, marginalization, survival.

Introduction:

Mahasweta Devi's *Rudali* centers on two women who develop a partnership for survival. *Rudali* is one of the haunting stories that come from remote villages in Rajasthan. The story depicted the struggle of Sanichari who oppressed against poverty, humiliation and wrecked by an exploitative patriarchal based social system. The story represents the miserable condition of a low-caste starving family in post-colonial Indian society. It highlighted the miserable position of backward class women in rural India. Sanichari, the protagonist, is an active Dalit widow who lives in a village of Bihar, struggling under the burden of earning for her family. Without any earning family members, she faces many difficulties and was alone. She finds a supporter in her long-lost friend Bikhni, another ill-fated Dalit widow who was left alone by her own son. The two form a deep bond and a partnership for survival as they discover financial help in different occupation as hired mourners. Their new job gave them a sense of mastery. Bikhni dies from dysentery because of the lack of medical care. Sanichari is shocked because of this and she refused to take a break. She visits brothel to recruit a group of rudalis among the prostitutes and find her run away daughter-in-law in the brothel. The play reach a climax when these prostitutes faking loud mourning at the death of the man who pushed them in to the heap of prostitution. There is a sense of freedom from their annoyance and indignant life in this alternative profession.

Feminism and Women Empowerment in *Rudali*:

The conceptual term 'feminist' is widely seen as an imported western concept identified with white bourgeois concerns and issues, and frequently seen as that this causes many liberated, activist, progressive women working with women's issues and rights in the country to avoid something from the label of 'feminism' while practicing it in their lives and work. Usha Ganguli expresses this paradox as:

I feel that I differ from the way people the way people tend to use the term feminism. This term has nowadays become a fashionable one, and I don't believe in a particular brand of feminism. Therefore I don't want the play [*Rudali*] to be labelled as feminist. On the other hand, I believe in the liberation of women and their freedom, and I'm trying my best as a person, as a teacher and as a theatre worker to work towards that. (2)

Rudali traces Sanichari's growing empowerment, which is helped by Bikhni's more open and adaptive attitude to new ideas and opportunities. The story highlights the bonding between women. There is a delicate closeness between Sanichari and Bikhni which is especially poignant. Mahasweta Devi expands the notion of community to include the prostitutes, women traditionally seen as outside the community. We can see how the women from village have become prostitutes and have been used by the malik-mahajans and then discarded. The author devotes much of the text to tracing Sanichari and Bikhni's evolution into a professional one. The commodification of grief is merely shown as a characteristics of the malik-mahajan's social class: when there is death in their families, they have to hire rudalis to mourn for them so as to enhance their prestige. The events in Sanichari's life present a direct connection between the personal event and the exploitative system. Every loss she suffers is because of extreme poverty, the constricted life, and the total lack of hope of any change or improvement. "She had never thought, however, that she wouldn't cry at her husband's death. And yet, such was her destiny, that this was just what happened" (73).

Mahasweta Devi is one of the most important writer, not because she happens to be a woman. She marked the characters with the discourse of gender within that of class without any way reducing the significance and *Rudali*, though written from a 'class point of view' as she says, is an important feminist text, making important feminist statements. It is a powerful women's text which communicates a feminist message. Apart from the confusion and inexactness surrounding the term 'feminism', there are deeper tensions that split the field of 'feminist' awareness and engagement. Anjum Katyal comments "In both incarnations of 'Rudali', it has been a woman auteur who has wrought

and then rewrought this text which revolves around the life of a woman-the poor, low-caste, Sanichari". The story begins with the description of Tahad village where ganjus and dushads were in majority. Sanicari was a ganju by caste. Right from the beginning, the story places the central character in her historical situation, which provides a socio-economic context and clearly point out that her problems are common to her class, caste and gender. Like the majority of women in India, Sanichari is also presented as un-emotional and lacking of her intimate emotions. When her mother-in-law is dead, her husband and his brother were in jail because of malik-mahajan, Ramavatar Singh. Enraged at the loss of some wheat, he had all the young dushad and ganju males of the village locked up. "When her mother-in-law died, Sanichari didn't cry. At that time, her husband and his brother, both the old woman's sons, were in jail because of malik-mahajan Ramavatar Singh" (71). He embodies a system which invades the most private part of an individual, the emotions, so that even grief is misrepresented in the desperate struggle for survival. Grief is turned into a commodity, and mourning is work. After the death of Bikhni, Dulan analyzes and say how the malik-mahajans create prostitutes by keeping women and casting them off and forcing them to market place. He establishes that the poor by the rich takes many form and the prostitutes are victims and not be treated like outcasts and untouchables. Anjum Katyal comments that "the entire text is a critique of the socio-economic and religious systems, and the nexus between them. By showing the dire poverty of the villagers, the ways in which they are exploited, the burden of ritualized religion, the absolute power of the malik-mahajans and the corruption with the privileged classes, the author constructs a powerful indictment" (1).

The story repeatedly stresses that all forms of work are equal: mourning, prostitution, working in the fields; each is a way of keeping the stomach fed. The rudalis have learnt the art of making money by mourning from the rich money lenders who have exploited them. Sanichari is the central character in the story who have the courage to face life. She is transformed and changed herself into an active person. She learns how to adapt and manipulate the caste system to her needs. Throughout the narrative of 'Rudali', Mahasweta Devi concentrates on the problem of women in rural India. Through the character Dulan, the author shows how the poor women and prostitutes working hard to earn wages as rudalis. The story is mostly about the issues of struggle and survival. The women character gets their mentor in the form of Dulan who frequently tells them how to use the system for their own benefit. The experience of marginalized women are disruptive and have multiple shades of understanding and formation. Marginalization includes gender discrimination, class difference, caste position, women suppression and male domination. The marginalized women had their own terms of living and their long suffering are not considered among the society. Their fate is to face the consequences of everyday life. These women do not have any voices in regard of their authority on their own body and everyday life of living. Mahasweta Devi amplifies the sufferings of marginalized women through her work *Rudali*. Her characters are the strong and realistic representatives of their respective caste and communities. She portrays the protagonist Sanichari in the area of low caste with wretched society. Further, she also deals with the bond of marginalization which is inseparable from the society.

As a marginalized woman Sanichari faces lot of pangs regarding her class and caste discrimination. The author brings together 'have or have not' on the same path for neglecting their responsibilities of nourishing old relatives. The poor people doesn't have money to spend for their relatives even for their last rituals, whereas the rich has enough money with them that they tend to hire rudalis for the rituals. Mahasweta Devi sidesteps gender issues, and highlights on the community relations. After the death of Bikhni, Sanichari is under pressure to continue with her work as 'Rudali'. But Dulan understands the pathetic situation and says, "Look Badhua's ma, it is wrong to give up one's land and your profession of funeral wailing is like your land you must not give it up" (114). Community act as a medium of offense in *Rudali*. The marginalized men and women supports each other within their community, on the contrary, the upper class people cheats the lower class people and they gain their own wealth, money, land and property. Sanichari as a marginalized woman struggles a lot for the survival of her husband, son, and grandson. Mahasweta Devi explores the sector of community blamed as prostitutes. The landlord spoils the life of young women from the low caste to fulfil their physical pleasure. It is one of the devastated pain faced by many young women and they were forced to be as a prostitute for their survival. The text revolves around the issues of prostitute and the daughter-in-law of Sanichari who escapes from poverty leaving behind all her responsibilities even her son. The marginalized people had their own dreams and desires which is simple and ordinary yet not fulfilled in their lives. When focusing the life of Sanichari, as a marginalized women, she dream to live happily with her family surrounded by grandchildren. On the other hand, Bikhni dreams to meet her son and it is not fulfilled. To sum up, Mahasweta Devi raised her voice to the voiceless marginalized women. *Rudali* is a powerful women's text which communicates a feminist message. The author intends to uphold the dignity of women in their social roles. The characters don't remain as fictional because they exist in real life. The story traces the transformation of Sanichari and her empowerment. With the help of the life of Sanichari, Mahasweta Devi makes the reader to get an idea of the picture of whole community.

Conclusion:

The women character's like Sanichari, Bikhni, Sanichari's daughter-in-law, and the other rudalis are shown as suffering from poverty. But with the help of Dulan, they overcome their problems and act as rudalis for their survival. Sanichari tells the other rudalis that the professional mourning is like working in fields. The women slowly

begin to show interest and they finally decide to form a union for rudalis. Sanichari is focused as a scared survivor in the beginning but she overcome it and arise as a savior for the prostitutes who lost their lives as prostitutes. *Rudali* address the relation between the two caste and deals with position of feminist in this country.

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From shackles to liberty: The critical analysis of Aravind Adiga's "The White Tiger"

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Abstract:

Aravind Adiga in his novel "The White Tiger" depicts the life of downtrodden in India. Adiga through Balram create a revolution by breaking the chains of oppression. Balram a brilliant protagonist break his boundaries by murdering his employee. Adiga brilliantly portray the transformation of Balram from driver to a rich business entrepreneur. The shackles of the poor confined their action within a cage. Balram follow the path of vices to come out of the cage. Balram might have chosen alternative path to break his cage but the materialistic society made him to take wrong path. The transformation of Balram is bewildering and surprising. Adiga satirically presents the errors in Indian society. Similarly Dickens presents the realities in English community. The post-colonial Indian society was colonized by the power of money which leads to hegemony. This paper attempts to picture the struggle and freedom of people shut in the cages of rich. "The White Tiger" is a true portrait of liberty from subaltern.

Keywords: Rooster coop, materialistic society, oppression, liberty.

Aravind Adiga holds a prominent place in Indian English writing. His unique writing style brings out the dark sides of Indian society. Adiga penned his works satirically with the fuse of comic factor in it. The prestigious Man Booker Prize is another gem in his achievements. Adiga's first novel made him popular in writing field. His works "Between the Assassination", "Last Man In Tower", "Selection Day" boldly presents the realities of Indian society. In Adiga's works the characters juxtapose the actual poor in Indian society. Adiga began his career as a journalist which sharpened his wit. The central motive in Adiga's works is to give the aspirations and gloominess of Indian people.

The White Tiger by Adiga pictures the life of poor people in the shackles of rich. The major technique employed by the novelist in this work is animal imagery. He labels animal name to the persons in the novel as a mirror of their inner ability. For over hundred years the poor has been under the unwritten bondage of servitude to the rich. This hegimonical domination is presented in this work by Adiga. Balram is the only character who break these chains and rewrites his fate. Adiga's protagonist in this novel has the courage and wit to come out of his subaltern position. India is a society known for its culture and tradition. This made the suppression of woman with unbreakable cage. Similarly globalization leads to the growth of rich and oppression of the poor. Balram Halwai is from the lower part of the hierarchial society. The power of money plays a vital role in pulling the downtrodden into the slavery of upper class. Adiga skillfully portrayed the darkness and brightness prevailing in India. In the beginning of the novel Balram arises sympathy upon the reader but at the end of the novel he become an embodiment of evil in his to come up in his life.

The rooster coop acts as the shackle suppressing the poor. It refers the boundaries laid by the wealthy folks. "The White Tiger" shows how the poor people were exploited by rich. Rooster coop originally signifies the cage of a bird. Birds inside the cage witness the slaughtering of other birds and they were aware that the same procedure will be done to them in future. Adiga presents the downtrodden in the place of the bird. The only option left on the poor people is to live and die as a servant. They have no courage to rebel against their suppression. They practiced to serve the rich. Similarly in this novel the poor people were in the inescapable clutches of the rich. Stork controls the entire village of laxmangarh. Every speck of the village was owned by him. Balram was brought up in that dark background. He begins his journey as a poor child but he ends his life as a rich entrepreneur. In the title "White Tiger" refers Balram for his uniqueness. White tiger is a rare animal it is one in 10,000 of Bengali tigers. This gives hint to the reader about Balram's ability.

Balram is an unique person as he was appreciated in the beginning by a school inspector. He is the one who named Balram as white tiger "The White Tiger that's what you are in this jungle" (35). This is the first motivation of Balram to believe in his talent. Balram's character is similar to Marie Laurie in Anthony Doerr's "All The Lights We Cannot See". Marie Laurie though she is a blind girl through her intelligence escapes from the cruel Nazi soldiers. Likewise Balram breaks the coop and leads a independent liberal life. The path he chooses to destroy his slavery is strange and surprising. Rich people dwelt in luxurious apartments while the poor spend their life in slums. Adiga mentions these distinction of rich and poor. Wealthy people enjoy their power over poor people and they are the creators of the unbreakable rooster coop for downtrodden. Balram is the only exception among his fellow people because he had that courage to break the cage. The transformation of Vijay from a bus conductor to politician sowed the seed of breaking the cage.

In the beginning Balram was so loyal to his master Ashok but at the end his concern altered to self-interest. This slowly occupied him psychologically to escape from the coop. Many poor people accept their subaltern state and bear all ills done to them. People in the cage desire to have a rich life but they shrink their thought. Balram is the one who engages in the process of escape and succeeds in it. Adiga in this novel destroys and constructs the idea of breaking the rooster coop by his character Balram. Just like the chauvinistic belief the cage of poor is also termed to be the worst evil in India.

Many writers like Spivak have spoken for the need of giving voice to the voiceless. Adiga in this novel achieved this by making Balram a rebellious character. Balram is a keen observer and he finds the red bag as his key factor to become rich like Ashok. This novel pictures the victory of suppressed class. Adiga made the protagonist to follow the same evil way to become rich. He constructed the novel by presenting the dark cage of the poor with unsuccessful dream. Balram at the end becomes an unassailable character.

The poor in the cage bend their thoughts of rebelling against their suppressor. On the contrary Balram ameliorated his chance and became a wealthy entrepreneur. The churlish attitude of the wealthy class is depicted by Adiga through Mongoose and stork. Balram tried his best to escape from the atmosphere of his cage. The people in the cage also suppressed their fellow mates. "The rooster coop was doing its work servants has to keep other servants from becoming innovators, experimenters, or entrepreneurs" (194). It is the first obstacle of Balram to come out of his cage. People at times follow societal norms and accept their subaltern. Adiga made a brilliant technique of breaking the rooster coop and he satirically brings the true scenario of Indian society. Adiga in his writing style resembles Charles Dickens. Dickens in his writings presents the picture of industrial revolution in England. He bravely describes all the cruelties of British society. In the same way Adiga in this novel brings the corruption, hegemony and political crisis which cage the poor people of India. In Dickens' novel "Oliver Twist" the protagonist is parallel to Balram who was stuck in the clutches of evil people. Later he comes to the light of liberty same as that of Balram.

The society has imposed certain oppressive factor upon the poor people. Only a few were able to move out of these boundaries. The rooster coop is a powerful tool in the novel used by the rich. If one tries to come out of the coop he should be ready to sacrifice his family. None will attempt to make his own family as a scapegoat to free one from the cage. But Balram completes the act by paying the lives of his family members. Balram transforms to an insurgent among the suppressed people. At the end he murders Ashok to break from the cage. He found it as a key to come out of the coop. Besides evils like dictatorship, war and colonization rooster coop takes its role in India. It changes Balram entirely into an evil person on the breakage of the coop. In the beginning Balram curses his oppressors for their immoral attitude later Balram is also forced to indulge in these activities. When his employee commits an accident he bribes the officials to escape from the crisis. The last letter to the Chinese Premier presents the new name of Balram as Ashok Sharma. There is no guilt in Balram for his act instead praises it to be a worthy moment.

Adiga in this novel brings the supremacy of poor over rich. People in the cage never made attempt to come out of their cage. The hegimonical construction was destroyed by the murder of Ashok. Balram after his freedom from the coop might have led a good life but he too follows the path of his suppressors. He voiced against it and fulfilled his father's dream by becoming a rich entrepreneur. Balram at the end also became the oppressor after his breakage from the coop. But the framework of the society makes a leading figure to dominate the poor people. There will be no liberty to the poor people until there is no corruption in the society. But there is a way to escape from these state is to follow the evil paths as presented by Adiga. The power of money should degrade to make the poor to reach greater height. The satirical description by Adiga about the immorality in Indian society must be altered to make a uniform society.

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Music as a Motif: A Study of Miriam Toews' *A Complicated Kindness*

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Abstract:

Miriam Toews is a Canadian writer, who is known for her powerful writing out of personal events. Her writings generally deal with the anomalous culture of the Mennonite community, sisterhood, trauma and the extent to which trauma is passed down through generation. This paper seeks to analyse how music is being used to represent, project, protest, console and heal people, who are going through a lot of psychological problems. This paper also shows the close association between music and the psyche.

Music is the expression of the innermost feelings, an outpouring of the soul. It is a selective re-creation of reality according to an artist's value judgment. Music is a physical, psychological as well as a social phenomenon. It is a direct expression of human emotions designed to manipulate and transform the emotion of the listener. It is credited with the capacity to reflect and influence human emotions.

Music is a product of the mind. "The vibrational elements of frequency, form, amplitude, and duration are not music to the human until they are neurologically transformed to, and interpreted by the brain-as pitch, timbre, loudness, and time" (Parker 165). This transformation into music and the human's subsequent responses is unique to the perceived because of the human's greatly developed cerebrum on the basis of that human's past musical experiences.

John Coltrane, the famous musician and composer, said, "My music is the spiritual expression of what I am, my faith, my knowledge, my being" (n.p). It is the sound produced by the periodic vibration of a sonorous body, evokes man's sense of life emotion. Music expresses that which cannot be said and which is impossible to be silent.

Music and human psychology always have a very close alliance between them. Music is a display of personal identity for individuals: it is a topic of speech upon meeting someone new, a way of communicating experiences, and a manner of expressing culture. As Turino describes in his book *Music as Social Life: The Politics of Participation*, "Music [is] key to identity formation because [it is] often [a] public presentation of the deepest feelings and qualities" (2) of an individual. Tia DeNora states that "Music is an active ingredient in the organization of self ... Music's effects comes from the ways in which individuals orient to it, how they interpret it, and how they place it within their personal musical maps"(n.p).

Miriam Toews uses music as a powerful theme in her novels. She has used Music to explore the concepts of disillusionment, anger, rejection, seclusion and so on. It is used to capture dramatic tension. It suggests depth without emphatic statement. It helps her to condense experiences powerfully. It helps heightening select movement, imbuing them with emotion. Music is used as a medium that represents the predicaments.

In *A Complicated Kindness* music serves as a recurrent theme which helps to project, protect, defend, heal and console people in their hard times. It has been a source of life for those who find it difficult to have a peaceful life and a clear state of mind. In this novel music has been a major source of consolation. Whenever people feel very down or without help it is music, which offered support. In an interview with Jill, Toews says that, "A lot of studies have been done. I don't know what the numbers are but depression among the Mennonite people is very high. On the other hand ... that's pretty obvious. If you can never be yourself, and you have to follow all these rules"(n.p). This shows the psychological condition of the Mennonite people, and it is clear that people are neurotically affected.

When Trudie and Tash leave out of their house, Ray becomes so pathetic; at such time he refuses to talk, eat or to do anything. But he only listens to music, which consoles him. It also makes him aware of himself. "He wants to listens to Anne Murrey singing 'snowbird again'. Or my old Terry Jacks forty- five of 'seasons in the sun'. I used to play that sound over and over in the dark when I was nine, the year I really became aware of my existence" (4).

Music also helps people to remember their forgotten loved ones. Whenever Nomi thinks about her mother, the song she [Trudie] used to sing comes to her mind. Music is helpful to people to express their wishes and make others aware of it,

She used to sing all those old Jacques Brel songs with the thick French accent. She sang them up big, comically, but Tash told me it was a Façade. She said Trudie was punch drunk crazy from the endless domestic grind-a-thon. Said her back was up against the wall of an oppressive patriarchal regime. (7-8)

This single song explains her knowledge of other language, sense of humour, her exasperation towards the endless household chores and resentment against the domineering patriarchal regime. In the case of Ray, after the disappearance of Trudie he spent all his time in listening to the favorite song of Trudie. "I was spending all my free time listening to the

song [Zeppelin's 'All My Love'- Trudie had liked it too] over and over in the living room and Ray was in the garage hammering and swaying away on his hutch" (28).

Toews often mentions that, it is impossible for Trudie to live without music. "Trudie couldn't survive without M*A*S*H. The melodic 'suicide is painless,' over the sound of helicopters would tingle out through the screen window" (15). Trudie used to sing in church. Nomi compares her singing with that of a bird or a prisoner who was released from jail. "When she sang she reminded me of a bird or a political prisoner who had just been released from her cage" (90). Usually the songs sung in the church would be very soft and melodic but the song of Trudie enumerates the concealed agony of herself.

Music is a very important one in the life of youngsters who enjoy freedom without the knowledge of the elders of the community. During the get together music is the main topic of discussion among the youngsters, because, according to them, talking about the music or the knowledge of music determines their potential. "We just started talking about music because that was sort of the test of potential" (23).

The type of music people hears, or the volume in which the music is played determines the mood of the people. It can be said that some people in a way own those music and make it their own. Nomi says that she is envious of those people who own the music since it helps them to have an outlet for their emotions and passion. "The way they say I got to get home for my show. Like it's theirs. Like the way my dad owns Hymn sing. I was always envious of those people" (85).

In the Mennonite town each and every aspect of people's life is associated with music. For example games and music are inseparable. "She taught us skipping rhymes" (36). Toews would often associate certain events or gestures with that of music. "She'd spread her arms out like a symphony conductor calling for a big sound from his musicians" (18). The clanking of the empty bottles is also considered to be music.

And there are a number of songs associated with death, which interests the elderly ones most. The elderly people are completely against, the youngsters listening to music. Because those authoritative elders have a common assumption that all the songs encourage the young minds to fall in love so they thought that, it is better "for little children to listen to the names of dead people being read out in a terrifying monotone than the Beatles singing" (39).

Toews expertly made use of the music to express the mindset of the people who are listening or playing. In the love relationship between Nomi and Travis music is the most important factor. Travis is a guitarist, and he uses his music to express what he feels for Nomi. "He played songs for me on his guitar. Bob Dylan and Neil Young and James Taylor.... Travis was singing Dylan's 'you're a big girl now' in a soft voice that kept getting softer and softer until it finally stopped" (70). He also creates his own version of the original song, which is capable of denoting his ideas and principles in a better way. "I also wondered how Travis' version of 'Fire and the Rain' going" (81).

In the novel Nomi particularly liked the pianist called Keith Jerrett, it is because Nomi says that he let his moan to be heard to others, while he was playing piano. She further says that she would like anyone who let their moan to be taped and distributed. This thought of Nomi proves that, her voice is being silenced by her own people and she is awaiting a perfect timing to voice out her buried struggles. She believes that music would allow her to express her stance. "I wanted the world to hear my moans, I thought and then realized that I would have to realize also learn how to play an instrument brilliantly" (75).

At times music is also utilized as weapon to punish people. When Trudie failed to do her job properly she is fired from crying room and made to work in Rest Haven. Rest Haven is a place where the old people spent the rest of their life. The place foul smells and filled with crying, prayer and moaning. Trudie's work in the Rest Haven is to sing hymns to those deserted people. Trudie was also asked to bring her daughters to sing there. It is undoubtedly a punishment for them. People living in Rest Haven are desperate to listen to music and sing with them even though they are unable to do it. The people living there are a kind of mentally affected, since they have been locked in a place without any contact with the outside world. So they behave roughly. Some would grab the singers, and some would curse them. All these would terrify the people who enter there. After that Tash and Nomi would beg Trudie not to take them again to Rest Haven.

They sat hunched over in wheelchairs with trays and gas tanks as we filed past some of them would moan and reach out and try to grab us with spotted papery hands from another century.... The grip some of them had was amazing and terrifying. I wasn't sure if they were trying to drag me along home to heaven with them or if they were desperate for me to pull them back to safety, to a new life of running and playing and independent breathing. (101)

As time passes Tash gradually goes too much into music, because she thinks that music would stop her from dealing with people she hates. She even carries the radio to bathroom. Her psyche is so much affected, that she cannot be away from music even in the bathroom. She even scribbles the lyrics of the songs she loves in the bedroom wall "she had started bringing her radio and candles to the bathroom with her when she had a bath.... She wrote Patti Smith lyrics on her bedroom wall" (103). It is her way of showing her rejection toward the Mennonites.

Tash has allotted separate songs for different works she does. She would play a song while taking bath and different song to get dressed and another song for other works as well. “She liked to use Nazereth’s ‘Love Hurts’ as a sound track to getting dressed” (104). She even has separate music for different seasons. One could sense the music spill out in everything about Tash. She would ask Travis to play his guitar to make her relaxed. “Why don’t you play a song for me...it might relax me” (106). And if she is ignorant about something she would hum in order to hide it. Following Tash, Nomi also starts to listen song in her daily chores. She says that “I smoked a cap and listened to ‘Down by the River’ over and over while I get ready to school” (194).

Humming is not only Tash’s but also the habit of every one in that place, if they face any uncomfortable situation. People also use humming as a means to change the topic. “Travis told when he was boy he’d asked his mom whom she loved more, God or Dad. God or Dad! She wouldn’t answer, just hummed” (126).

The rebellious teenagers in the Mennonite community used to possess the soundtrack called ‘Jesus super star’ illegally. It is their way of showing or declaring their opposition against the oppressive people. They even have the inclination of creating their own version of devotional songs in order to mock the false ideologies. “Tash could do a hilarious sexy version of ‘I Don’t Know How to Love Him’ where she basically worked herself into a complete fake orgasm during that big crescendo” (115). Though Mennonite community is against all musical instruments, there is an exception to the religious events. Meno kids have the luxury to learn piano but only for religious purpose. “Every good or previously good Menno kid knew how to play the piano” (115).

In the novel selected the binding thread that connects the relationship is music. The bonding line between Nomi and Travis is music. They always play, listen or talk about music whenever they meet. Music influenced them to an extent which makes them talk that, the music has altered their DNA. “Music really is the glue of their relationship... It brought us together... Music probably altered our DNA so you and I are like twins now... We will feel the same thing at the same time even if we are at miles apart” (126). She even wanted to name her baby Roy Orbison, a musician.

Nomi’s friend Lids was severely ill, and was bedridden for a long time. She even finds it difficult to speak. But whenever she is left alone she sings her favorite song. She quietly sings ‘Shine a Light’ the stones song from exile on main street [an album named for the Mennonite people if there ever was one], and staring at me. It was one of those songs she liked because it talked about the good lord.

Music has a curing power. When Lids was in so much of pain, Nomi and Lids tried to cure her through songs. They repeated Lids’ favorite song believing it would definitely cure her. “The whole time we hummed ‘Shine a Light’ together over and over like a calming mantra and eventually it was done” (138). Song or music is also used to cheer up people’s mood in the novel. When Ray is very somber and dull Nomi sings songs to cheer him up. In the process she herself gets consoled. “I sang the whole theme song to The Partridge Family and poked him in the stomach. C’mon get happy” (12).

The songs or music represent the pain, anger, agony and depression of the people who listen to it. It also determines the character of the people who listen to a particular type of songs. Ray used to watch the Hymn Sing regularly, where a group of men and women would appear in black dress. The Hymn also offers the subtitle of the song, so the listeners also can sing with them. But Ray will never do it. It shows the darker side of Ray. In addition to this, the song denotes Ray’s liberated mind, at the same time he is chained by his strong principals, which never allow him to do so.

He went downstairs to watch Hymn Sing, his favorite show, where a group of men and women in black suits and long dresses stand in even lines on risers singing hymn for half an hour... in Hymn song the words bounce along on the bottom of the screen in case you want to sing along, but my dad never does. He just watches. (143)

It exactly projects the mood of the people. “I went into my room I threw a T-shirt over my lamp, lit some of Tash’s incense and put on a Bob Marleys Album. I played ‘Redemption song’ about twenty times” (143). Toews has mentioned a very long list of musicians and singers in the novel. Each and every person’s songs influence the characters in varied ways.

The musical instruments used in the novel also suit the character of the individual. Tash especially liked the French horn. She says that according to them French horn is the most beautiful musical instrument. Another instrument she likes the most is the Flute. There may be a lot of reasons for her to like Flute. But her reason is very strange and bizarre. For her the Flute seems like a shotgun, which attracts her, the most. This shows her violent nature and her association with music which is out of the ordinary.

The French horn when played well is the most beautiful instrument in the world, according to Tash. That was the reason why I picked it. She chose the flute because she dug the way the case looked like it could also contain a swayed-off shotgun. She used to play ‘oh shenandoah’ in her room with her blinds down, burning cones of incense in a teacup. (200-201)

Through the story there have been many comparisons to George Harrison and reference of many other bands and artist throughout the first section of the novel. Bands such as the Beatles, Zeppeline and the Rolling Stones have been

mentioned including various artists such as Bob Dylan, Neil Young and James Taylor. Despite the fact that none of the characters are allowed to listen to music in their community, they still do have a lot of interest in music.

In the novel there is a constant interaction between the fields of music and psychology. In addition to being an art, it is a form of human behavior which is unique and powerful in its influence. The idea that the need for music is universal is a viable premise. Therefore, if there is music in every society, there will be some sort of music education in every society, whether formal or informal. Thus, the disciplines of music and psychology are compatibles and not alternatives. This interdependence becomes more profound as the mental processes develop sequentially, and as the individual develops a set of music preferences/tastes. The sheer ubiquity of music's presence in each society, whether as an art form or in a functional mode, establishes music as a cultural activity, an artifact, which shapes and controls so much of human behavior in an all-pervasive manner.

According to the research above it is clear that personality traits play a statistically significant part in determining musical preference. It is evident that music is a key part of the social animal's lifestyle, serving as a badge of identity and the igniting force in social experiences. Music is a powerful metaphor. It gives expression to itinerate existence of the protagonist as well as others. It broadens her spectrum and expands her horizons.

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Immigrant Psyche and Dilemma: A Study in Nadia Hashimi's *When The Moon is Low*

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Abstract:

In the age of globalization, immigration has become an important stage in human evolution. The fascination of the west and the native tradition constitutes the psyche of immigrants. The immigrant's consciousness dwindles in the enigma of past and present. Nadia Hashimi as a Diaspora writer examines through her characters in the novel, the conditions of life in terms of inside and outside syndrome. The shadows of the homeland affect the immigrants in two ways. One, through the colonial encounter and another through the internal identity. The immigrant has the consciousness about the western countries that they can live peacefully. The author exposes the dilemma and the psyche of Afghan immigrants when they leave their homeland. She recalls the past memories of her experience in her homeland through her characters. There is no peace and hope in their homeland so; they dwell on the host land. The religious identity alienates a man from their community. Due to the absence of unification at global level the expatriates are helpless. The dislocation and the mental associations makes a man weak and nervous.

Keywords: post colonialism, religious, immigrants, oppressions, psyche and dilemma.

In the age of globalization, immigration has become an important stage in human evaluation. The immigrants are able to absorb the best of both the native and alien, they grow into international citizens. Such people make negotiations with the acquired new culture and tradition. This could be viewed as a sign of growth, independence and adventure in an individual. In them, a gradual replacement of their ethnic culture by the host culture takes place. The Diasporic people, who originate from Asia but live in Western countries, provide an interesting example of the new hybrid cultures. Thus emerges an immigrant literature as a part of migration.

An Oxford Dictionary and Thesaurus III define immigration as "enter a country to settle permanently" (371). Immigration can occur due to lack of basic necessities like food, shelter and clothing. But often people take mass immigration for a better and a suitable survival. Primitive people often undertook mass immigration to secure new food supply and more living space or to escape from natural catastrophe or hostile invaders. Modern immigration involves individual or families or small group which is motivated by religious, political and economic consideration. People who want to move for better opportunities, immigration becomes the only ultimate choice. In recent times, immigration or exodus to other country has become a way of life.

There are some people who feel incompatible with their environment and take adoptive measures to safeguard their interests, thus avoiding or succumbing to the oppressive forces of the environment. They are the expatriates who are also considered as rebels. Their conflict with their environment may be political, cultural or ideological. These expatriates, who are forced to flee from their native soil for one reason or other, dwell in a nostalgic fashion on their 'ex' status of the past. The immigrants on the other hand, who opt to settle in another country, celebrate the present in a new country. Immigrants are usually energetic, resilient and are able to accept changes. This however does not mean that they deny their past.

The fascination of the west and the innate bonding with the native tradition fabric the psyche of immigrants and their consciousness dwindles of past and present. Every expatriate examines the conditions of his life in terms of 'insider' and 'outsider'. The thought of homeland affects the immigrant internally. Edward Said states "the twentieth century mass society was destroyed in a powerful ways which deals to keep the identity alive" (407). This dislocation and mental association makes a man weak and nervous. The religious identity alienates a man from their community. Due to the absence of unification at global level the expatriates are helpless.

Edward Said states “If a person find his homeland is sweet he is still a tender beginner or to whom every soil is his native he is strong but a person who is perfect, the entire world is a foreign land” (407). In this state of mind, the immigrants suffer between the dynamics of selection and rejection. Homi Bhabha describes this state of mind as “The Twilight Existence” (15). Most of the immigrants find their position between two cultures, two traditions and two languages.

The novel tells the story of a Afghan woman who tries to save her family. Fereiba, a school teacher puts her childhood problems behind her when she finds love in an arranged marriage. Her comfortable life becomes meaningless when Taliban takes the regime in Kabul. The Taliban mercilessly kills her husband. She has no hope in Kabul. Like a stranger Fereiba and her children decides to leave Kabul and take refuge with her sister’s family in London. While they cross the borders with forged papers they were miserably tear into pieces. They haunt the streets of Europe cities, in a busy market square in Athens and meanwhile, she loses her son Saleem. Fereiba and her children take risk in their life to find a place to dwell peacefully.

In this novel Hashimi develops her idea of immigration through the female protagonist Fereiba. In her novel she reveals the pain of exile through the immigrants who have nostalgia for the past and in absence of any amicable solution. The values of homeland and host land struggles between the glamour of the psyche of “otherness” in the life of Afghan immigrants. Her immigrant characters share their emotional affinity.

The novel is a narrative reconstruction of the experiences of an immigrant woman who witnesses the trauma of immigration. Jasbir Jain states that “not only the physical dislocation is a dislocation” (17) but the mental dislocation is also a dislocation. Hashimi constitutes the immigrants psyche with the assumption of how unconsciously immigrants express their longing for the transformation of the entire existing in order to seek spaces for their own survival. If the present and past counter operates on each other, the disintegration of self remains an inevitable phenomenon.

Hashimi venture to construct the nostalgia, a romantic shelter to escape the misery and uncertainty of ‘inner psyche’ of an Afghan Muslim woman for whom home remains a homeland. On the day of Fereiba’s birth her mother dies. Her life becomes a series of misfortunes. Her father marries another woman who has a house name “KokoGul” (11). Fereiba hears about her mother here and there. Her mother takes care of her elder brother. She never allows “cast an evil eye on him” (9). After KokoGul come to this house Fereiba start to call her as mother. She feed, bathe and cloth her. She is not an orphan. “But without mother is like being stripped naked and thrown into the snow”(12). Before she attain the age of five, KokoGul gave birth to four female children. She keeps Fereiba has a maid to support her. When “her younger sisters trotted off to learn the alphabet and number she learned how to cook” (17). She longs to go to school. KokoGul convince her husband that “she needed her assistance at home” (16).

Fereiba’s childhood becomes miserable. She watch everyday night her brother and sisters do their homework. They know to learn Quran, read story books, learns multiplication tables but Fereiba know only to cook. She is at home to take care of her step sisters. The foundation of dream life is a peculiar state of psychical activity. As a child she has a dream of becoming a school teacher. When she sees her siblings run with their bags full of papers and stories “she knew she was just as smart as her sisters- may be even smarter” (24). She begs her father to send her to school. Her wish fulfills when she is of age thirteen. When she is of age sixteen she is in eleventh grade along with the same age children. Her father read each of the school progress and say “well done”(30). This miserable life is not the end in her life, it continues after her marriage life. Fereiba completes her teacher degree and starts to work in a school. A year after her engagement Soviet Union soldiers enters into Afghanistan. When her first child Saleem attain the age of four the Soviet Union and the Afghan freedom fighters had a tug war. Many of them were died and the Afghan country seems like a bloodied country.

The Taliban took the regime and insists the woman not to dress modestly and men should grow beard. They have to follow Islamic traditions. Everyday new rules are set by them. If anyone disobeys their laws they will be punished severely. Girls should not go to school. Every day they could hear bomb blast and rocket storms. The Afghan people have no hope of living. At any time they may die. The parents afraid of their children future. Fereiba wants her children to be educated in school. They should not suffer like her when she is a child. Her husband Mahmood too wishes to take his family in a safer place. While he takes step to safeguard his family he is taken out of his house on the day of Id by Talibans. Mahmood is an engineer who works for the Ministry of Water and Electricity. The Taliban doubts he is “in defiance of Islamic laws” (102). So, they assassinate him. Fereiba could not able to tolerate this. She is totally collapsed. The turmoil, dilemma and complication has to be face by her.

Hashimi as a diasporic writer knows the pain of the Afghan people. There was no peace for them. They could not able to do as their wish. They have to follow the rules of the Taliban. They were not aware what set of rules will be followed each day. Life for survival is a question. Many of the Afghans moved out of their homeland. It is a pain for them to leave their wealth and to be in host land. With the help of Raisa, Abdul Rahim’s wife, the neighbourhood she moves out of Afghan with her three children. She “wanted them to feel taken care of, loved, and secure”(132). She carries them from Kabul, through Iran and into Turkey. With a help of Hakan family, Saleem goes to a work in a farm where

many of the immigrants work for their life to survive. Not only Fereiba and her children like them many immigrants from Afghan live like refugee in Iran, Turkey and Intikal.

Saleem friend Kamal who is a Turkish invites Saleem for his cousin marriage. Fereiba rejoice when her son inform about it. In Kabul, after the Taliban chauvinism, the rituals, festivals and ceremonies become dream. Fereiba encourages her son to go for the marriage. Kamal and Saleem enjoys the food and music in the party. They both decide to go for walk. Saleem breathes “the fresh air stretched his arms out and smiled” (163). While they were returning back to party they hear explosive thundered sounds. People are running here and there. It was a gun shot. Saleem helps the injured persons to go for hospital. By the time he looks the blood stains in the dress of bride. The trauma of his life in Kabul came close to his mind. He could not able to sleep at night. He stares at the roof. His inner mind reminds the past incident of Taliban attack in Kabul. He buries his head under the pillow like a child who fear of rockets. In Kabul “he heard rockets, saw people burying young children and families crying after disappeared fathers” (165).

Intikal and Kabul are seem same for Saleem and Fereiba. She looked mournful. She thought this place is good for them but it is like her homeland. She leaves her homeland because it is not safe. She “wanted her children to be children. She wanted them to laugh, to play ... to learn. She wanted them to do things as she done as a girl”(170).

Fereiba finds herself strange and alienate. Duality and dilemma are rooted in her psyche. She could not able to see her daughter Samira washing strangers dirty dishes and laundry and her son Saleem works hard from dawn to dusk. She emotionally suffers for her alienation from her own homeland. She thought “they were okay in Kabul” (170). But Saleem could not think of Kabul without his father. He said “We could not stay in Kabul ... We were going to starve there” (170). The memory of his father passes every day. Sometime during night he will lay awake, try to recall his father’s image, his voice and his smell. Each day “was pushed into a darker cranny of his mind” (170).

Saleem insists his mother to move from Intikal. The Afghan refugees in Greece are homeless. “They were neither immigrant nor refugee” (190). They are in the margin of Greece unknown to anyone. Saleem meets a Bangladeshi man. From him he hears about the Afghan refugees settle in Attiki Square. He met three Afghans on the way to the place. They say about the conditions of their life. There are number of men and boys stay in a tent. Food is the valuable thing for them. They are staying without proper documents. They immigrate from Afghanistan due to the Taliban chauvinism. They are without proper legal papers. So no job or money for survive. “No one should hire refugee boys. And there would be no food or shelter provided” (191). Pagani is another place where the building resemble like a cage. It is merely a cage, the boys who live there explains it.. Men, women and children are together over crowded twice the place of building. There are hundred people in a toilet. Jamal, Hassan and Abdullah who are refugees in Pagani tell Saleem that they would like to go to Germany where they get food, house and job. But in Greece, the police will ask for papers. Even in churches if they give food, the police would be there. They treat the refugees as dogs. Saleem thought the Greece was “outwardly charming and beautiful, but it was a hostile place” (192).

England becomes a dream land for Saleem. He says once he reach England he will go to school with his sister and see his mother working as a teacher again. They are like wife without her husband and children without father. Afghan is a land of widows, widowers and orphan. Everyone miss something. It is like black hole open in the earth sucking everyone into its hard belly. Some of Afghans who live in foreign country say that if they die they have to be return to Afghanistan the place where they came from. They say they love their country. They think if they were buried in their homeland they will be reunited with what they have lost. Some of them are stubborn to move out of Afghan. Whatever happens they are ready to accept it. But Fereiba has a hope “ One day, we will not look over our shoulders in fear or sleep on borrowed land with one eye open or shudder at the sight of a uniform... husband’s children- as far as I can pray that we will reach that place where, in the quiet of their slumber, I, too, will rest.”(3).

Hashimi writes about the heartbreaking ache for love, family and belonging. She gives voice to immigrant’s everywhere. Fereiba has a opinion about Europe while she is young. It is “the land of fashion and sophistication. Fragrant body creams, fine tailored jackets, renowned universities”(1). She recalls her homeland. Afghan is different from England. In Afghan everywhere it is made of clay and dust. The memories are over and over again. She knew that one day she will return to dust. She even thinks of her father and her childhood. Her father is always in orchard only. She do not know whether he is alive or dead but she wants to hear his voice. He is not afraid of his life deadline. He is ready to return to earth. She loves her father from distance. But she could not able to “see his weakness or his failures” (279).

Hashimi, vision as a writer of diaspora deviates from the issue of romantic nostalgia of homeland to the unconventional poetics of exile. It explores the thin fibre of invisible currents of personal relationship that exists like unacknowledged pulse operating within the mind and sensibility of immigrants. The novel has an open end because the duality existing in the life of immigrants has no end. Fereiba’s nervousness and anxiety are an expression of her deep-rooted guilt from her deviation from her cultural roots. She has to struggle not only with external forces but also to struggle with inner self which she perceives as her identity, loss of her belongingness and the loss of her national sensibility.

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The Inner conflict of the Sisters in Margaret Drabble “A Summer Bird Cage”

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Abstract:

Margaret Drabble deals with the relationship of sisters in her novel “The Summer Bird- Cage”. Louise and Sarah are the sisters in the novel. In the novel it deals with how their childhood negligence affects their adulthood. The relationship between sisters is identified with the adjustment of social and economical status of the family. Drabble in her novel express her own lifetime experience with her sister A. S. Byatt. Margaret Drabble’s childhood life affects her later part of her life. Louise and Sarah develop a kind of distance relationship. They lack communication, affection and care throughout their life but they share a bond of relationship in their hardship. The key of good communication and the strategy of exchanging ideas unite the sisters .The frank discussion about their present life and their future plan made them to shed of their burdens.

Key Words: Relationship, bondage, affection, siblings and communication.

Margaret Drabble is an American, novelist and critic in most of her novels she portray the realistic description of her personal experience. Margaret Drabble deals with sibling’s inner conflict and rivalry in “A Summer Bird Cage” especially the relationship between the two sisters, Louise and Sarah. Usually siblings grow in same environment share common parents and share common experiences. They share bond of love, affection and care but in this novel no such bond is found between the sisters. Their love is conditional and they approach each other only in their hardship.

The relationship of sisters is identified with the adjustment of social and economical status of the family. Their relationship must be truthful. The bond of sibling relationship emerges from the day when the younger one is born and introduced to the elder one. The siblings in the same house is guided, encouraged and supported by parents. Sibling relationships are authentic. Their memories are interconnected. Siblings provide psychological and emotional support to each other. The relationship of the sisters is very important because they share emotional bondage. It is the longest relationship in the personal life.

The elder one is cared with love and affections by the parents and so they regulate a kind of bondage with their parents but when the younger one is born they feel as if they are separated from their parental bondage without realizing the fact that the parental love always remains constant. This is the juncture were the hatred towards the younger sibling emerges. The point of indifference starts when the elder one realizes that the love she receives must be shared with the young one. In case of Louise and Sarah, they might have failed to attain the relationship at the younger age.

The responsibility of the elder one and the attachment develops a bond in their emotions. In the parents engage themselves with the care of the younger one to educate them in their moral life. In the case of Sarah and Louise one could find that at the young age both are detached from each other due to social circumstances. At the childhood days they are similar in their attitude and characters but it varies when the siblings are exposed to the outer world. Their experience to the outer world structures their youth hood.

The Diasporas attainment of Louise shaped her to detach her from the family. The exposure of the modern society and the knowledge about the outer world paves way for them to change their character, attitude and even their personality. They start to imitate others whom they are attracted the most. In the case of Sarah she is attracted towards Daphne and Michel because she tries to develop relationship from the outer circumstances she seeks relationship which she fails to get from her sister. Louise also does the same she regulates the relationship with John Connell.

The siblings adopt different lifestyle and personality according to the path which they desire to attain. In the case of Louise she tries to be attractive and she wishes to get a partner who is highly respected in the society so that she could attain the lifelong independence and fortune to regulate her reputation. At times Sarah feels that she cannot understand her sister’s mindset. Sarah selects Profession to protect her. The life of Louise teaches Sarah to be careful to choose her life partner. She even tries to escape from marring men but she is interested with men because she considers that man is the relation who can be the guardian throughout her life.

The adulthood age of the siblings is the stage of maturity but they follow their own idealism. Sarah longs for the love of Louise which she could never attain and that remain mirage. The relationship between Sarah and Louise is odd and complex. This is because of the lack of bondage at their childhood. The negligence of Louise hurts the emotions of Sarah. The relationship between the siblings is difficult but they remain unforgettable. They offer helping hands in time of their hardships.

The relationship among the sisters is quite different from the relationship with brothers. The sharing of emotions and feelings strengthens the bondage of sisters whereas the bondage of brothers is not shared by emotions, feelings. But in the case of Louise and Sarah the communication between the sisters made Louise to select deviating path of life by selecting money, rather than love. She chooses Halifax as her life partner solely for money. The desire of wealth made

her to deviate from her love. This cold nature affects her life and as a result Halifax chases her away from the house. Louise uses flattery language as a tool to attract people in her needs.

Sarah is aware of the decision taken by Louise and she knows that it would affect Louise's later part of life because Sarah feels Halifax is not a match for her sister. They maintain distance but both the sisters have concern for each other life. The conversation between the sisters stretches their relationship. The yearning for love, independence had turned into disappointment. It affects the emotions of Sarah. Louise approaches Sarah only to satisfy needs. That denotes the in bond affection urges Sarah, to help Louise when Louise is in trouble.

The admiration of the sisters can be seen in this novel. Louise always remains attractive towards her sister. The wedding ceremony of Louise had created a sort of possessiveness in the minds of Sarah that her brother-in-law, Halifax would make distance relationship. Their way of lifestyle affects the bond between sisters. The attachment of Sarah and Louise in all circumstances is due to the lack of brotherly affection for which they long in their early age. Drabble in most of her novels deals with marriage as an institution to secure their life. In the case of Louise She choose marriage to maintain her reputed life.

The realization is the juncture where the characters understand their mistakes. Though Louise married Halifax to secure herself, she realized that love and affection is needed in life. And so she regulates the relationship with John Connell. Drabble's "A Summer Bird Cage" is similar to that of Jane Austen's "Pride and Prejudice". The relationship between sisters distorts the natural order of the family and impairs the sibling ability to fulfill the appropriate roles in society. Sarah admires her sister Louise at the day of her wedding. They both regulate a kind of complex attitude towards each other but the in bond, the relation remains constant.

"Because she- because blood is thicker than water, I suppose" (192). Louise had missed the precious days in her life. The domination of Louise made Louise the victim who suffers throughout the novel in silence.

The relationship between Louise and Sarah is odd and complex in the former part of the novel but the inner consciousness of Sarah is always about her sister Louise and her life. Though Louise behaves odd to Sarah she is alarmed of her sister Louise in her critical situation and she knows that only her sister can help her in situation .The key of good communication is the true strategy to facilitate the exchange of ideas. They should consult each other about their future plans. The communication of Sarah and Louise changes them to be respectful and supportive sisters.

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Spiritualism- A Weapon in Paulo Coelho's *By the River Piedra I Sat Down and Wept*

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Abstract:

This paper studies the novel *By the River Piedra I Sat Down and Wept* by Paulo Coelho to examine the spiritual quest. The theme of the novel revolves around spiritualism, finding oneself and love. This paper explores the theme spiritualism. Paulo Coelho stresses about the long forgotten aspect of God, (His feminine side), so called Goddess in this novel. Pilar, the central character loses her faith in God and the unnamed male protagonist helps her to regain her lost faith and belief in god. Coelho brings out the importance of spirituality in life with the use of poetic and transcendent narrative he reflects all the mysteries of love and life.

Key Words: faith, belief, spiritualism, love

Paulo Coelho is one of the most famous postmodernist Brazilian writer. Coelho is recognized for his powerful story telling techniques and for his profound spiritual insights that blends seamlessly into his parables. Coelho's writing has a way of making readers enlightenment. His language is full of wisdom, insight and uplifting. Coelho's has won many honourable awards and recognition.

God is the highest truth, righteousness, beauty and love. The human spirit is grounded by means of God. Spiritualism can also be seen in the perspective of religion, science and philosophy. It is a religion that gives us an understanding of God and encourages us to act with high sense of duty towards others. Spiritualism is a weapon which stimulates spiritual growth and IT prepares for the eternal existence in the spirit world.

In the novel *By the River Piedra I Sat Down and Wept*, Paulo Coelho says about a woman Pilar and her journey to find herself through the faith in Virgin Mary. She is reunited with her childhood friend who has spent the last ten years by travelling around the feminine side of god in those different cultures. The male protagonist tries to teach Pilar about what he has learned and their time together is the manifestation of his attempt to get her to open her mind to different possibilities. Pilar is raised to be a cautious catholic who is taught that she should not question the authority and needs to grow up to fit the perfect Spanish catholic mould. Throughout the novel she turns back in fear of the unknown and unpleasant to live in her current skin, than take a chance to find true happiness. And finally she opens her heart to God and the virgin, the feminine side of the god, she is transformed into a woman and is finally able to love and live the way she hopes to. Her only problem is the male protagonist, who has professed his love to her, is still at seminary and is a direct disciple of the virgin. He must give up his direct communication with the Virgin, a virtuous gift that many people wished they had in order to get another chance at being with Pilar. She does not want him to give up his gift. The book explains about the importance of belief in love and the virtue of masculine and feminine side of god.

Paulo Coelho introduces the male protagonist as a preacher who has a dream to learn about the world. And later the male protagonist decides to enter a seminary and dedicate his life to prayer. In a conference the male protagonist took the role of a seminarian, by hearing his speech a lady utters that "He's giving us what was ours"(5) and when Pilar enquires about it she says " what was stolen from us, Religion"(5). Paulo Coelho gives a detailed description about the spirituality, magic moments and about Mother Mary in the speech of the protagonist; this gives the novel the spiritual effect.

The young woman Pilar, the female protagonist thinks that she has had got a good life, but upon reflection, decides that it was more like quicksand and only served to hold her back. Faced with a man from her past who has fallen deeply in love with her over the past eleven years of having no contact with her she is like an oscillating fan moving back and forth.

The unnamed male protagonist communicates with the Virgin many, performs miracles and feels the calling to spread the feminine-side of the gospel. He goes out half-clothed into the snow to enter into the trance to decide whether he should be religious. Zealot or a man in love with the woman he barely knows. They both exercise themselves of The Other, which seems to be the negative, questioning, realistic, group-upside of each person's personality. The Other has to stand in the corner and try to sneak back in an occasion, but it doesn't seem to be too stealthy. The novel is full of emotions and it depicts love and forgiveness, it is an eye opener in enhancing the spiritual belief.

Paulo Coelho, in the novel *By the River Piedra I Sat Down and Wept* talks about the long forgotten aspect of God, (His feminine side), so called Goddess. The feminine face of God has been, present in every religion on the face of the earth Paganism (Great Mother), the ancient fertility Goddess, Isis, the Virgin Mary. This Goddess, presented as the generator of all life, is present in the love of two main characters.

Coelho's books essentially speak about the face of Great Mother Goddess; particularly this book focuses on the female aspect of divinity. Thus it includes and is based on the element of paganism. He writes about those who love to conquer the world and have no fear of loss. The traditional religious practices are important they allow us to share the communal experience of adoration and prayer. People who take the path of love always suffer but in every love there lies the seed of growth. The more we love the closer come to the spiritual experience and our souls are truly enlightened and illuminated by love and can experience 'madness of saintliness'. True love is an act of total surrender.

Paulo Coelho distinguishes religion from spirituality and he says "I am a Catholic, so religion for me is the way of having discipline and collective work ship with persons who share the same mystery" (n.p). The idea of religion, spirituality, inspiration and self-discovery are present in Coelho's novels. In the novel *By the River Piedra I Sat Down and Wept* Paulo Coelho gives more importance to religion, spiritualism and identity. He even novel starts the novel with the biblical quotation "But wisdom is justified by all her children" (Luke 7:35).

The male protagonist says, we have to take risk and then we will understand the miracle of life fully when we allow unexpected to happen. But if people really pay attention to their everyday lives, they will discover the magic moments.

Joy is sometimes a blessing but it is often a conquest. Our Magic moment help us to change and send us off in search of our dreams. Yes, we are going to suffer, we will have difficult times and we will experience many disappointments. But all of this is transitory; it leads no permanent marks. And one day we will look back with pride and faith at the journey we have take. (8)

Paulo Coelho brings out the images of Chapels, Pilgrimages, Mountains, Saints and Magic Moments which gives the novel a spiritual effect. Mother Mary is given importance from the beginning to till the end of the novel. "Cybele, manifestation of the great mother, who governs the harvest, sustain the cities and return to woman her role as priestess" (17).

Immaculate Conception is also brought in this novel. The Immaculate Conception according to the teaching of Catholic Church is the conception of the Blessed Virgin Mary free from original sin by the virtue of the merits of her son Jesus Christ. In the Catholic Church God acted upon Mary in the first moment of her conception keeping her immaculate. This conception is confused with the virgin birth of Jesus. The birth of Jesus is covered by the doctrine of incarnation, while the Immaculate Conception deals with the conception of Mary not of her son.

The female protagonist, Pilar was a girl who prefers to have a secure job and conventional marriage. She loses her belief in God because she has suffered and her prayers were unheard by God. Later Pilar opens her heart to the Mother Mary and finds love in her.

Paulo Coelho brings out many references from Bible and he uses Biblical verses to increase spiritual effect in the novel. "And God created man and women" (Genesis 1:10). Also the author brings out faith from many other religions. "The Buddhists were right, the Hindus were right, the Muslims were right and so were the Jews. Whenever someone follows the path to faith sincerely follows it, he or she is able to unite with God and to perform Miracles" (90).

Coelho says that he apostles were fishermen, illiterate and ignorant but they accepted the flames that fell from the heavens. They were not ashamed of their ignorance but they believed in the Holy Spirit. Anyone who accepts this will receive the gifts.

Through the novel the author stresses that readers just like apostles must be ignorant and accept the flames that fall from heavens and not ashamed of their ignorance and utilise the gift which is send to them. Paulo Coelho gives importance to Mother Mary. He uses biblical reference to enhance the level of spiritualism in his novel. Coelho has given images like mountains, saints, pilgrimages, chapels and magical moments to increase the spiritual effect.

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THE DRUDGERY OF DOWNTRODDEN UNDER HEGEMONY IN *SOLD*

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Abstract

Patricia McCormick worked as an investigative reporter before becoming a freelance writer for publications that have included *The New York Times*, *Reader's Digest*, *Parents* and *Mademoiselle*. she is a member in children's book writers and illustrators and a writer of realistic fiction for young adults. Her novel, *Sold* spots light on the muffled voices of the slaves who have been unheard for centuries. McCormick highlights the suppression and tortures faced by girl children and woman under hegemony who are been trafficked to be sold as sexual slaves. The dominance of people in high social standards and their tendency to seek profit and power over poor people by enslaving them as prostitutes is focused in this research paper. The lack of education and awareness to woman and men who are under privileged is found to be the reason for their victimization under the control of power.

Keywords: child trafficking, Hegemony, prostitution, money slave, profit.

Patricia McCormick, an American Journalist and the author of several critically acclaimed books is a two-time National Book Award Finalist. McCormick's novels like *Cut*, *Sold*, *My Brother's keeper*, *Never Fall Down*, *I am Malala*, are mostly based on true stories which rely heavily on her research and interviews as a journalist. She writes about the important topics that people often find uncomfortable talking about. Her Novels were written for young people as she says that she wants the young adults to know what is happening to their peers on the other side of the world.

Sold, McCormick's most recent novel highlights the sex trade in the villages of India and Nepal. The novel focuses on the difficulties faced by children, especially girls who are corrupted under power and enslaved as prostitutes. Patricia, after interviewing the women of Calcutta's red light district has unveiled the dark, hidden incidents encountered by them. The author brings to light the unknown hardships of girl children and voices out the silenced voices of the slaves.

McCormick in her novel *Sold*, narrates the story of a thirteen-year-old young girl, Lakshmi, the protagonist of the novel. She lives with her extremely poor family in a small hut in the mountains of Nepal. The author views the innocence of Lakshmi in the first half of the novel as she finds happiness in every minute things like cucumber and her goat which she considers to be her children and brings a contrast in the second half where all her innocence gets robbed off when she is sold intentionally by her stepfather into the sex slave industry of India.

India has a high volume of Child trafficking for various reasons such as labor, begging, and sexual exploitation. Only 10% of human trafficking in India is international, while almost 90% is interstate. According to the National Human Rights Commission of India, 40,000 children are abducted each year, leaving 11,000 untraced. A significant number of girl children are trafficked from Nepal and Bangladesh to brothels. Since 2013, 359 trafficking incidents were investigated in Nepal, where 114 pimps got arrested.

"Power tends to corrupt and absolute power corrupts absolutely"

-Lord Acton

People in high social standards make use of their power to dominate the people working under them and corrupt their freedom for financial gain. The corruption of power plays a major part and also as a concrete theme in this novel, *Sold*. Men acquire power through exercising violence and using other sanctions, within families and in societies. Inequality between men and woman is one of the most persistent patterns in the distribution of power. Often, woman is considered to be powerless whereas a man powerful. These gender roles tend to propagate the power inequalities that they are based on. So power and gender are linked. *Sold*, illustrates how power is used both by men and woman.

Lakshmi is suppressed throughout the novel under the power of various characters which could be felt by the readers as the novel is projected in the first person narration. There are plenty of awful men in this book such as step father, uncle husband and parade of clients who takes the part of hegemony. Lakshmi leaves her village with her stepfather to find a job as a maid for a wealthy woman in the city. With the hope of supporting her family. "Your stepfather has said you must go to the city and earn your keep as a maid" (54). But Lakshmi is unaware of the reality that she is sold by her stepfather for 'one thousand rupees', which brings out the inhuman action within a person being a slave for money. McCormick interviewed several families who sold their daughters even though they knew in advance that she would be sexually exploited. Among them she also interviewed a young man who had sold his girl friend because he wanted a motorcycle.

The innocent Lakshmi puts her faith in the turnip-nose man without knowing the danger waiting across the border. He who is assigned to hand over her in the brothel, asks her to address him as her husband till they cross the border. Here the readers could figure out that the turnip-nose man misusing the innocence of Lakshmi by using his power. "Come right back. Don't try anything. Or your family will not see a single rupee" (90). In the novel, power is tied closely

to manipulation, social values, control and violence. Most of the characters in this novel because of their lower social status try to seek power by enslaving other characters.

People who always seek a way only to gain profit will never be concerned about what horrible way that have chosen. A character, Mumtaz who is portrayed to be the head of 'The happiness house', a brothel is observed to be a money slave. If a girl tries to escape from the brothel, the worst punishment given to them by Mumtaz is the grinded hot chilies which will be applied in her private parts. Herself being a woman, tortures and enslaves both girl children and woman as prostitutes by deceiving them using false debt bondage. Thus the girls were physically and mentally traumatized by sexual enslavement. Some cruel owners deceive the slaves using debt bondage. Debt bondage has been outlawed in India, but impoverished villagers unaware of this, suffer under cruel owners. Though Lakshmi knows Mumtaz is lying about the debts she has to pay, she couldn't do anything but to obey her without a word, " 'Let me do the calculations for you,' she says. She pretends to be adding and subtracting. 'yes', she says. 'It's as I thought. You have at least five more years here with me'" (232).

The greed for profit results in the mastery of Mumtaz over hundreds of women in her brothel. She deceives Lakshmi by mixing a drug in the lassi. The drug impairs her ability to move and think. As a result, Lakshmi is unable to reject the sexual advances of the men that Mumtaz subsequently brings to her room. Corruption among public servants has always existed in one form or the other. In the past, bribe was paid for getting wrong deeds done but now bribe is paid for getting right things to be done at the right time. Police man, as government servants are meant to work for the welfare of the people, however they involve in corruption and leave the crimes taking place in the country unnoticed. The powers enjoyed by them are so wide that they can arrest and harass even an honest man. In the novel, a police gets money from Mumtaz and works according to her wish without taking any action against this illegal business,

Is that man a goonda? I ask Shahanna.

'He's worse,' she says. 'He's a policeman.

I don't understand.

'policeman are supposed to stop people like Mumtaz from

Selling girls,' she says. 'But she gives this one money each

Week and he looks the other way'. (165)

Mercy is nowhere to be found in those hearts and eyes of people in power. As their only intention is to make profit by using their supremacy over the prostrated people who are sold into slavery. A character called Pushpa, one of the slaves in the brothel gets infected with HIV and is decided to be thrown out in the streets by Mumtaz. But the slaves who are often rejected by their families as they assume that such girls bring dishonor to their families are forced to stick on to their drudgery. Mumtaz demands to Pushpa to sell her girl child if she have to be allowed to stay in the brothel. " 'Sell her to me.'" She points to little Jeena, asleep in her bedroll. "In a few years, when she is old enough, I can make a lot of money with her.'" (201).

Many girls or woman who are enslaved in prostitution come to accept their circumstances as fare, and resign themselves into this profession as they perceive that they have no option. All the girls in the Happiness House including Lakshmi begin to accept their fate to live as a prostitute which is the result of the lack of education and awareness given to people in lower standards. Patricia McCormick wants the people who are in the shade of safety to help these affected human beings as Elie wiesel says, " Let us remember : what hurts the victim is not the cruelty of the oppressor, but the silence of the Bystander" (qtd in. Kristof).

The inability of the parents to protect their children comes as a main cause for this kind of problems. Education is one of the best ways which can create awareness among people regarding their own rights. Education programs aim not only to equip child workers with basic knowledge but also assist them to develop self- confidence and self esteem. McCormick tries to figure out the solution for the unnoticed problems in the contemporary society. To solve these illegal practices for fulfilling the greed for profit, education and employment should be given to both genders and both classes. Awareness should be given to women who are illiterates and ignorant of their rights. Women should emerge as an independent being, through breaking the chains of tradition and custom which confines them to express their talents. Education, self-awareness, and self- assertion can lead woman towards liberation and empowerment.

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Freedom of speech and expression as a theme in the novel Joseph Anton: A Memoir

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Abstract:

“Freedom of speech and Expression” is about the importance of free expression and speech in one’s life and also artistic freedom. Freedom occupies a prominent and major place in the people’s lives. Every people have the power and should speak reverently or irreverently. One, who expresses freely about something, will bear the different names given by society. If the people stand for their freedom of expression, they will undergo many problems. Without freedom of expression and thought, there can be no such things like wisdom. Freedom is a major component of western cultural tradition, especially in the United States and United Kingdom. Freedom occupies a prominent and major place in Salman Rushdie’s Memoir, *Joseph Anton*, freedom in part consists of the ability to write, speak and present one’s beliefs and thoughts clearly. This is what Rushdie exercises when he composes *The Satanic Verses*.

Free speech is life itself
-Rushdie

Freedom is the power or right to act, speak, or think as one wants. Freedom is important to everyone. The Universal Declaration of human Rights (1940) article 19 states that “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers”. It is recognized in International human rights law in the international covenant on civil and political rights (ICCPR). Historically, there has been an evident proof that freedom is innate to human and that he will fight as long as he lives to restore his innate right to be a free man. The Western civilization guaranteed freedom for its own people and occupied poor nations and deprived their people from their rights. Human are born with freedom and also right of freedom must never harm any other human being, directly or indirectly. Freedom of speech is the power or right to express one’s opinions without censorship, restraint or legal penalty. It is a kind of principle that supports the freedom of an individual or community. Freedom of speech and expression has a long history that predates modern international human rights instruments. Concepts of freedom of speech can be found in early human documents England’s Bill of Rights 1689 legally established the constitutional right of freedom of speech in parliament which is still in effect. The Declaration of the Rights of Man and of the citizen, adopted during the French Revolution in 1789, specifically affirmed freedom of speech as an inalienable right. Speech is not limited to public speaking and is generally taken to include other forms of expression. This right gives people the opportunity to speak out their mind and give their opinions or suggestion.

The freedom of expression has been interpreted to include the right to take and publish photographs of strangers in public areas without their permission or knowledge. The Declaration for freedom of expression in Article 11 states that “The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly speak, write, and print with freedom as shall be responsible for such abuses of his freedom as shall be defined by law”. Article 10 protects right to hold one’s own opinions and to express through: published articles, books or television, works of art and social media. It is the most fundamental freedom and rights to live free. One should not ignore other rights of people who live in the society.

Freedom of speech and expression has no geographical limitation and it carries with it the right of citizen gather information and to exchange thought with others not only in India but abroad also. It is closely related to other right and also natural right. Freedom of expression has four broad special purposes to serve. It helps an individual to attain self- fulfilment. It assists in the discovery of truth. It strengthens the capacity of an individual in participate in decision making. It provides a mechanism by which it would be possible to establish a reasonable balance between stability and social change. Man as a rational being desires to do many things, but in a civil society his desires have to be controlled, regulated and reconciled with the exercise of similar desires by other individuals. Article 19 (1) (a) says that all citizens have the right to freedom of speech and expression.

Literature is a medium. It conveys, maintains and appreciates freedom between writers and readers. It is the most modest, related on words only, compared to other forms of art. It connects people writers and readers, or readers and reader in many ways through freedom. The simple sentence “The sun rises” can be imagined differently by different readers, but a movie scene of a sun rise can only be the same for every viewer. That is why literature is a truly free art form of both writers and readers. Freedom and literature are mutually interrelated and cannot be separated from each other.

There are great novels on freedom of expression in literature. Antonio Tabucchi’s novel *Pereira Maintains* is published in 1994. It is set in a sweltering summer in 1930s Portugal. It follows the story of Pereira, a journalist for the

culture column of a small Lisbon newspaper, as he struggles with his conscience and restrictions on his writing by the racist regime of Antonio Salazar. Rachel Kushner's novel *The Flame Throwers Shines* is a light on the value and fragility of freedom of expression. James Baldwin's *Go Tell It Mountain* is a coming of age of story about a boy's search for a means of expressing his own sexuality and spirituality, set against a backdrop of larger social and political repressions. Freedom is a major component of western cultural tradition, especially in the United States and United Kingdom. Freedom occupies a prominent and major place in Salman Rushdie's Memoir, *Joseph Anton*, freedom in part consists of the ability to write, speak and present one's beliefs and thoughts clearly. This is what Rushdie exercises when he composes *The Satanic Verses*. Yet it is this very freedom that comes under attack by radical member of the Islam community, who condemn the book and demonize Rushdie. Indeed, hatred of Rushdie and his book go so far as to have Iran issue of fatwa against Rushdie, calling for his death. Rushdie's crime is that he has written something with which Islamists disagree. Rushdie and his life are taken into protective custody.

Rushdie compares the fatwa to the other attacks against freedom of expression throughout the centuries: the trails of Socrates, Jesus, Galileo, the indictment of writers in the 18th century, the censorship of the great 20th century. Rushdie is an innocent man who tries to lead a free life. He stands for his freedom of expression for that he undergoes many problems and more than thirteen years he has lost his free life. He never feels for all that he has lost, his own need is his freedom of expression. Mankind yearns for a peaceful life. Rushdie also wants to be in a tranquil situation. Rushdie's yearning for life can be compared to many historical figures like Lincoln and Napoleon. These great people try to establish themselves in this world, even after facing many impediments. There is no human being on earth, strong, powerful, wise or rich, who has not experienced suffering or failure. Hope is the only power. It makes to stand at different phases of life.

Rushdie is influenced by his father's disposition of being candid and bold in his expression. He inherits this quality from his father so it is very difficult for him to impede his feeling of expression. It may remind a reader an adage "You can't teach an old dog new trick", the English proverb. During his childhood, his father used to tell him bedtime stories about the great wonder tales of the east. He remakes and reinvents in his own way. This gives Rushdie a revelation that these stories are only made. His revelation is seen in the following words "Man was the storytelling animal, the only creature on earth that told itself stories to understand what kind of creature it was. The story was his birth right, and nobody could take it away" (19).

He writes that his father's first gift to him was his name. For his father was born Khwaja Muhammad Din Khaliq Dehlavi, and decided to change his name to Anis Ahmed Rushdie because of his admiration of the twelfth-century Spanish-Arab philosopher Ibn Rushd, also known in Europe as Averroes. Much of Ibn Rushd's work was an attempt to integrate between Aristotelian philosophy and Islamic teaching and he was one of the most influential proponents of the rationalist tradition in Islam. Little did his father know that the name "Rushdie" would become a symbol for the fight for freedom of expression and liberty of thought, albeit an involuntary one. For all, society has been training the people in such a way, so that the people never rise to claim for their own rights. But the author is an exceptional individual who always insists "Kneel before no man; Stand up for your rights" (47). Rushdie shares his perspective in the most meaningful way.

Many countries supported Rushdie and showed their protest against *fatwa*. Rushdie fights for his fellow writers' fight as well as his own. The sixty-five intellectuals gathered at Louisiana pledged to join him. *Fatwa* is condemned across the western worlds by government that it violates the universal human rights of free speech and freedom of religion. Though Khomeini has the power of authority, he has no right to condemn to death a citizen of another country. British government supports him. British government does its level best to save his life. The Iranian government sees *The Satanic verses* as a part of British secret plan against Islam. So the Iranians break the relations with British. It accuses the British. The British government, the British people, do not have any affection for the book. The book is extremely critical, rude. They do not like that anymore than the people of the Muslim faith like the attacks on their faith contained in the book. What British are sponsoring is the right of people to speak freely and to publish freely. United States has joined the campaign against the Iranian fatwa and supports progressive voices around the world. He asks for American support and help, to show itself to be 'the true friend of liberty' (129). America has given him back his liberty for a few precious days. He feels a hundred pounds lights and in the mood to sing Freedom! Freedom! He always feels in America, the slow rebirth of his true self.

When Europeans feel that their economic interests in Muslim countries could be damaged, they start to correct their position on the issue insulting Rushdie's book, every official has started to condemn the book in one way or another. They are obliged to choose between their economic interest and human rights, and at first they choose economic interest in Muslim countries. In *Joseph Anton*, Moroccan-French writer Salim Jay says "The only true man today is Salman Rushdie... He is the Adam of liberty to come" (143). Rushdie believes that the defence of free expression should be free of cost and free of risk. "Where there was no risk of failure there was also no possibility of success. Art was always risk. Always made at the edge of possibility, and it always put the artist in question, and that was the way liked it" (596). Free expression is the arrival of danger in the form of violence and threats. It is currently in a very fragile state and under fire,

in the truest sense of the words. It is easy to throw off slavery but difficult to confront freedom. If one tastes the freedom, he will never ever think of being a slave.

Fear is used as a weapon by the higher authorities to control the people under them. These people in power threaten the ordinary people by all means to exert their power upon them. Fear acts as a shackle which never allows an individual to raise their living condition. Even human beings can't walk down the streets of their own countries without fear. Fearless people are often considered as eccentric by others. But, they are the real heroes who are striving for their own lives. As Rushdie is a fearless and bold individual, he conveys his thoughts in his writings without thinking of consequences. It is evident in the following incident. One foreign Correspondent asked how Rushdie responded to the threat.

He said, 'I wish I'd written a more critical book'. He was proud, then and always, that he had said this. It was the truth. He did not feel his book was especially critical of Islam, but, as he said on American television that morning, a religion whose leaders behaved in this way could probably do with a little criticism (6).

He is not apologising or withdrawing the book. He is building his freedom by himself. Gita Sahgal is a writer and activist for women's rights and human rights. Her mother is the distinguished Indian novelist Nayantara Sahgal. Her great uncle is Jawaharlal Nehru. Gita is one of the founders of Women against Fundamentalism, a group tried, with some courage to argue against the Muslim demonstrators. Human beings are born with freedom. Each one determines one's own freedom by acting as he chooses, apart from the constrictions of family, religion, time or even any reason.

India which is the first country to banned *The Satanic Verses*. In India, freedom exists only in terms of words not in action. Before independence people were under the control of Britain. But later own people got the power of authority. As they were once subjugated by other countries people, they learned the same sort of enforcing power over the powerless with their knowledge. The coming of Gandhi on the national scene changed the course of the national struggle for independence. Gandhi dreamed that after independence, India would build the unique civilization based on glorious tradition of the past. But his dream of achieving the past glory proves to be in vain. Freedom is a bird and being let out of cage. According to Rushdie world is full of lies. He is called on Indians to wake up and fight for free speech.

He was fighting against the view that people could be killed for their ideas, and against the ability of any religion to place a limiting point on thoughts. But he needed, now, to be clear of what he was fighting for. Freedom of speech, freedom of the imagination, freedom from fear, and the beautiful, ancient art of which he was privileged to be a practitioner (285).

Rushdie develops the theme, defending his proposition, that writer requires eligibility to deny, freedom to write and this freedom or eligibility of the writer secures the act at its important state of existence and everlasting impact. His novels are based on freedom of expression and speech. "He wrote and talked, argued and fought. Nothing changed. Well, the government did change" (514). Freedom is like an air for Rushdie. He inhales the freedom of air forever.

Rushdie does not dare to call himself a novelist. He is employed by Ayer Barker Hegemann. He is also a copywriter who dreams of being real writer. He becomes a full time writer, "the feeling of liberation as he left the agency" (58). He wants to be treated himself as a man like a messenger. His works are concentrated on social reality. His ideas are avoided by the public and political figures. Society is not programmed for truth. It is programmed for survival. People are shaped by great forces like political figures and society. People and their cultures, communities, beliefs are lived in the small boxes and sealed away from one another. Rushdie often remembers his father's joke, "Salman was born and eight weeks later the British ran away" (55). He tries to wake up the people and fight for free expression through his works.

In *Joseph Anton* Jawaharlal Nehru says "It is dangerous power in the hands of government; the right to determine what shall be read and what shall not... In India, the power is likely to be misused" (117). Rushdie observes Nehru's words. Nehru's words are relevant even now as when an independent nation imposes restrictions on the freedom of expression. In *Haroun and Sea of Stories*, the character called Butt had been hanged in Kashmir recently. Butt is his mother's maiden name, spelled as 'Butt', or 'Bhatt'. It was the common name in Kashmiri. In *Haroun and Sea of Stories* Butt was not the name of hanged man but of a genial bus driver. But Rushdie's publisher and friend Andrew hesitates to publish the novel as Rushdie has written it. That time also Rushdie does not change his views. He is very strong in his principles. He courageously says "It's not what I want, I want someone to publish my book, not some damn book you've got in your hands" (249). For Rushdie free expression is the oxygen of his own survival, and that of the society, but he is stifled. Human beings are god's special creation. Wisdom is god's lovely gift. Without freedom of thought and expression there can be no such things like wisdom.

Attacks on artistic freedom would multiply in India, and even most eminent world be spared, the painter Maqbooln Fida Husain, the novelist Robinton Mistry, the film maker Deepa Mahta would all be targeted, among many others. In 1988, Rushdie believes that India as a free country in which artistic expression was respected and defended. He has the right to write as he chose. In *Joseph Anton* Canadian foreign minister Andre` Ouellet says that Rushdie has survived is a hope for freedom in the world. But, "freedom will remain a distant dream" (625).

Over all the years Rushdie always had two bodyguards with him and also two drivers and two armoured car and an old Jaguar. The second car is always brought along in case the first one break down. He refused to allow himself to accept it as his life. Throughout the entire time he was trying to get it to end. He wants to live like a freeman. His life, free expression, courage, strong will and boldness give the inspiration to the readers. Much of his political action has been motivated by his core belief in free expression. Only the stone that can tolerate the strokes of a chisel can become beautiful statue. Rushdie expresses his thoughts through his writing. But there are many ways to express one's opinions. Shashi Tharoor in his essay "Celebrate Internet not Abuse it" talks about the freedom of expression through media. Freedom of expression eradicates the darkness and helps to voice out, the hopes. There is no development without democracy and no democracy without freedom of expression. Free expression is very important in everyone's life. So that people achieve their goals and shine in their life.

Life is a beautiful gift given by god. It comes only once and too short also. If the people use it precisely and express their views without any hesitation then only they will achieve their goals. History will speak about their achievements. Human beings are the language animal. They have to be allowed to use language to express and understand themselves. Therefore, the freedom of expression is defended as the universal human rights. No one can take it away from the human beings. Now a days technology has been giving people more opportunities for free expression. As Rushdie says in *Imaginary Homelands*, "Our lives teach us who we are" (414).

Writing is an art. It is author's own power of thoughts. A writer cannot write according to the convenience of the reader, he writes from his soul and heart. Rushdie says, "The story telling animal must be free to tell his tales" (19). No one is capable of controlling the story of the 'story telling animal'. Everyone has the power and should speak reverently, irreverently, passionately, or however choose. That is the right as the members of an open society. In fact, one could say that people's ability to retell and remake the story of their own culture is the best proof that their societies are indeed free. In open society, people have freedom of expression and speech. God provides the speaking skill to transfer and deliver one's own thoughts and feelings clearly.

Rushdie has won a Writer's Guild Award for the best children's book. His police did not allow him for security reasons. Rushdie says that he is under the impression that he is a free citizen of a free country, and it's not really the police for to allow or not allow him to do anything. He wants to live free. His tongue is the main problem for him. After he has received the award, he says that he is not a free man in this free country. His thirst for freedom is expressed through his speech. In *Joseph Anton*, William has said "Rushdie is a gesture of freedom: He lays at death door because of it" (163). He does not deny the fact that he insults a great religion. But he wants to defend free speech. One of the founding pillars was freedom of speech. And, yet, people have imposed upon people restrictions on what they can say, on what they can think. And the media is the largest proponent of this, crucifying people who say things quite innocently. Without freedom of thought, there can be no such things as wisdom and no such thing as public liberty without freedom of speech. Rushdie's greatest imperative is liberty as he expresses in *Imaginary Homelands*: "it is the sea by which I was born, and which I carry within me wherever I go Free speech is life itself" (439).

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INDIAN CLASS SYSTEM IN RUPA BAJWA'S *THE SARI SHOP*

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Abstract :

Every nation has its own issues. An issue that is common in all parts of the world is class difference. India is no exception to it. The poor are always dependent on the rich for their survival. Class variation exists in Indian society for ages. This paper argues about the class variation of Indian society in general and Bajwa's tactful intermixing of it with the plot. She has selected the characters for her novel carefully. Kamla, one of the shop assistant's wife stands as a poor, she belongs to the lower class in the society. The other shop assistants stand for lower middle class and the writer has presented the customers of Sevak Sari house as belonging to lower class, middle class, upper middle class and the rich. Money is highly valid in the society. The money sets the status of the people. One who possesses it is highly respected, others are ignored.

Keywords: Class discrimination, class system, upper class, upper middle class, middle class, lower middle class, lower class.

Rupa Bajwa is a budding writer from Amritsar, India. *The Sari shop* is her debut novel. It won the Grinzane Cavour Prize for best novel in 2005, India's Sahitya Akademi Award in 2006, and long listed for the Orange Prize for Fiction. Rupa Bajwa is bold enough to deal with a serious issue in her debut novel. Ramchand is the protagonist of the novel. The writer takes her readers along with her to two different part of society, one to the house of the richest man of the society, and other to the house of a poor woman of the society. She has captured the society in a wonderful way.

The Sari Shop is the stark reality of Amritsar society. She has been a silent observer of the society. To bring a solution to its serious issue class system, she is confident enough to portray it through her novel. Her novel present the Amritsar society as it exist today, without any exaggeration. She has presented Amritsar society in all aspects through her eagle-sight. She is simple and straight forward; meanwhile she is careful enough to present it effectively.

Class discrimination is a serious issue that prevails everywhere in the world. It is said that 'All are equal by birth'. But practically, every person is weighted according to their wealth. Money is highly valued and with it, the rich people dominate and control the poor those who depend on them for survival. The reason for the slavish treatment of Negroes by America is the poor status of them. India is not exceptional in this case. It is a secular country with multilinguistic and multi-cultural people. But beyond these variation, the class system is found everywhere as banyan tree.

Class system is not new in India. It is very long dated. Those who possessed more wealth and property are called as upper class people and the people depend on them are treated as lower class people. In ancient India, class system existed. People were so generous and gave their possession to the poor for their survival. They even gave their valuable lands to the poor for farming. They are called as philanthropists. The reason for the poor status of ancient people is tax. When kings ruled they taxed people to have good governance. Later on the tax system became very cruel. They taxed even for their chest and men for their hair and beard. The little they earned is received back as tax and people starved for food. The rich men employed them and paid a meagre amount. As days passed rich become richer and the poor became very poor.

The land owners employed the poor men all over the year and paid one or two sack of rice or corn as a salary during the harvesting time. Poverty made them to accept it. In places land owners gave their lands to the peasants to farm and at the time of harvest they got the two-third of the harvest. It will not be sufficient for them and when they borrow their life becomes cruel and fatal. They work for years without salary and at time, their children and even their grand children work under them for their inability to pay back the debt.

The colonization period also witnessed class variance. Those who maintained a good relationship with the British government had a good status. They swindled from the poor and ill-treated them. Even after the independence, class dynamics in India sustained. Based on their earnings there are upper class, upper middle class, lower middle class and the lower class or the poor. One who serve for his food, could not get his wage properly can be considered poor. They strive hard to fill their mouth. Lower middle class people are those who live a normal life with their earnings. To afford an amount for purchasing something suddenly will be a tough task for them.

Middle class people live a happy life. They cannot spend lavishly but have enough to buy the necessities. Upper middle class people live a life better than the middle class people. Mostly the rich and the upper middle class people are business runners who employ the other three. They can buy anything if they need. Rich people are those who live the life according their expectation. They never hesitate to spend money. Rich people or the upper class people manage to sustain

in it. Upper middle class people strive to become the upper class, middle class people strive to become upper middle class. Lower middle class strive to live a happy life as middle class. But the poor people toil with their blood and sweat to live a simple satisfied life and to have food for their stomach. All people grow by the works of the poor and they never let the poor grow.

Rich people are highly respected in the society and the poor people are ignored and ill-treated. No one dared to question the upper class people. With their supremacy they exploit poor and achieve or receive all the benefits the world offer. Poor people seclude themselves and yearn just for a normal life. They never dared to compete with them. Even if they do so, they will be crushed or destroyed. It is the result of class gap in the society. People who much wealth are considered to be powerful rich, those who live a happy life with their earning are called as middle class people and those who struggle for their basic needs and starve at time are called as poor people.

Role as class dynamic in India is noteworthy. Though people have connection with each other, they never intermingled. A rich never takes a bride or gives a bride to middle class family. They never encourage their children to have a love-affair with a middle class or a poor person. In general, class dynamics in India is obvious and no one dared to question the upper class even if they are wrong and did injustice. Though the rich man's mistake is known to all, this society supports him and relieves him. One who suffers is always poor.

In *coolie*, Mulk Raj Anand exposes the class exploitation and class struggle. Munoo is a little poor boy. He is ill-treated by his mistress Bibiji for his small mistake. When the poor boy complains over Bibiji, instead of consoling him his uncle beats him and strangles. It is because according to Munoo's uncle a poor should not complain over a rich. Even his uncle cannot question the rich people.

Rupa Bajwa's *The Sari Shop* is the novel that speaks the Indian class system in detail, yet in a hidden way. She says the reason for people's supporting the rich instead of the affected poor. The idea is transparently expressed through the words of Gokul about Kamla, the poor victim:

But his wife, she is a complete witch. Mad woman that she is, she still holds a grudge against her husband's employees after all these years...and after all you know, both of them are counted amongst the biggest men in Amristar. And who is she? Nobody....While living in the same water, a small fish cannot afford to make enemies with the crocodile. (199)

In *The Sari Shop*, though there are the descriptions about the class dynamic of India especially the Amristar society, it is not the concept dealt there. Kamala has a tough life. She is the wife of Chander, one of the shop assistants. Once Chander was jobless and the life became bad. Kamala is poor and her life before marriage was so simple. Her house was so small and she slept in a corner of kitchen in a string cot "under her cot, she kept a tin trunk that contained all her worldly possessions" (147).

While there are a few who tries to possess the world for them, the poor Kamala's possessions are able to be kept in a trunk. She kept precious those red glass beads that were cheap for her employer. She brought only two saris when she came with her husband to Amristar. When Ramchand came to Chander's house he was shocked. He says: "Shop assistants were poor but they were not poor as this" (105). The young girls from the nearby college who came to Sevak Sari Shop are the representations of poor. They see various saris for namesake and they have desire to purchase those things. But they know that they could not afford money for it:

The girls asked to see expensive wedding saris and for impossibly fine silks and crepes. Each sari they asked for probably cost more than their spending money for a year... and then in the end they bought two of the cheapest saris in nylon and cotton that Sevak Sari House carried. (194-195)

The other shop assistants can be categorized as lower middle class men. They live a normal life. Their happiness is filled in eating at the dhaba occasionally, going for movies on Sundays and having tea and samosas. They cannot spend money lavishly. Gokul says: "I forgot to bring my lunch today and I don't even have enough money to eat from a shop or something.... I can go home and eat" (51). Ramchand spent some money to buy books in a shop that sold second-hand books and for new clothes to wear to Kapoor's house. So he skipped the mossambi juice: "New clothes, books, pen, ink, notebook and what not. He had to be careful with money for a while now" (80). This is the status of lower middle class people. They are not in a good position in the society.

Then there are middle class people like Mrs. Bhandari and Mrs. Sachdeva. Mrs. Sachdeva is the Head of English Department in a college. Mrs. Bhandari is a social activist and often organizes charity programmes. They both visit the Sevak Sari Shop at times. Mrs. Sandhu and Mrs. Guptas are richer than Mrs. Bhandari and Mrs. Sachdeva. They live a happy life with the earning of their husband.

A middle class woman's view on money is different: "...money is very important to maintain a standard of living. But there must be other things in life apart from money" (207). Mrs. Sachdeva's husband is a professor and Mrs. Bhandari's D.I.G of police. Description about Mrs. Gupta's house shows their status. She takes special care whenever she buys something for her house. The upper middle class people are mostly business men. Mr. Gupta is a well-connected

business man. They select bride that suits their status. Mr. Gupta accepts her because of her status. The upper middle class people too mostly business men.

The real thing, the most important thing, was that her father was a rich and respected industrialist. The status of two families matched exactly, so there wouldn't be any adjustment problems between the couple or between the families. May be at a later stage, Tarun could even form a business partnership with her brothers.... (16)

In Mrs. Sandhu's house, doors were made of teak; the furniture and upholstery were expensive. With her husband's earning by bride, they built their house. She wants her son to enter a Medical college. Though there seems to be no vast difference between their statuses, Mrs. Gupta says: "Bhandaris are certainly not very rich" (23). All these women usually patronized the shop.

Ravinder Kapoor's family stands for the rich people. While others go for the sari shop, Bhimen Seth and Mahajan send bundles of 'best' expensive clothes to the Kapoor family. Mahajan asks Ramchand to present himself well when he goes to the house of Kapoor: "And, Ramchand, make sure you dress well before you go there. They are big people" (51). In the marriage of Rina, Kapoor's daughter, forty desserts were served. The novelist's descriptions of the marriage and celebrations of Rina's marriage make clear how rich they are. The first day, when Ramchand went with saris to that house, they purchased for a big amount that is many times bigger than Ramchand's savings:

Ramchand started to make the bill in his head. It would come to about 80,000 rupees approximately; he thought...his entire savings consisted of three thousand, four hundred and thirty rupees...these people owned factories. Eighty thousand rupees would be peanuts to them. (68)

When Ramchand asks the help of Mrs. Sachdeva by considering her as a literate woman, she scolds him "How dare you, a mere shop assistant, bring me here to this corner and tell me filthy stories about the kind of women you seem to know.....The Guptas are respectable people. They happen to be friends of Kapoors...." (213-214). When Mrs. Sachdeva came to Rina's house to congratulate her, Mrs. Kapoor says,

Now these people have started to come to our home also. We are friends with highest status families in Amritsar. Even in Delhi, people from top business families know of us. And just because of you, we have these ordinary, professor-type, service-class women coming here. (91)

The behaviour of the rich people is often inhuman. They make Ramchand to wait for some time. The younger memsahib speaks through phone making others wait for her. She speaks in English and refers them as stupid sari-wala and greedy jeweller. Though Mrs. Sandhu receives ideas from Mrs. Bhandari and has a good relation with her, she remarks that Bhandari is not rich like her.

There are people to support all class of people with the exception of poor. In the society, where money is valid, being a poor is a curse. Poor strive hard to sustain their living in the earth. Poor are discriminated. No one would extend helping hands for them. All the problems came to them, because of the lack of money. Even a poor will not help for the other. Even a woman is not helping for a poor woman. Kamla, being a woman, has faced many sufferings in her life and at the last, killed in a cruel way in front of her neighbours. No one dared to protest them or support her and so she was turned to ashes by the powerful hands of the society called the rich. The rich takes the power of taking away the life from the earth in their hands as they are rich people.

They dragged her outside and paraded her in the neighbourhood with her hands tied behind her back so everyone could see what happened to those who stepped beyond their limits...pushed her back into her home, locked the door, sprinkled the small house liberally with kerosene and set it on fire. (217)

Rich prefer to employ the poor, and do injustice to them. In the novel, Chander is not paid three months of salary, that event affects the peace of the family. Though the novel looks simple, it speaks many controversial events. Police are there to give protection to the people, but they are destroying the life of a woman. Instead of giving justice to the affected, they give protection to the destroyers.

In the marriage of Ravinder Kapoor's daughter Rina, only vegetarian foods are arranged because they are strict vegetarians. The writer presented it ironically; Kapoor killed a woman by sending rowdies, who threw stone on him. He did it because it affected his prestige. Prestige is highly valued than human life in the world where money is posed as an important thing. The 'haves' are respected in the society, and the 'have-nots' are ignored.

Bajwa has given hints about the upcoming generation. Among Ravinder Kapoor's daughter, Rina says that money does not matter and respects others:

Mother, there are other things in the world besides money. You know, this is a big world, and out there, there are people who are considered very high status because of their learning, because of the work they have done. And it is not like this respect from a few small towners, a few cross business men. No,

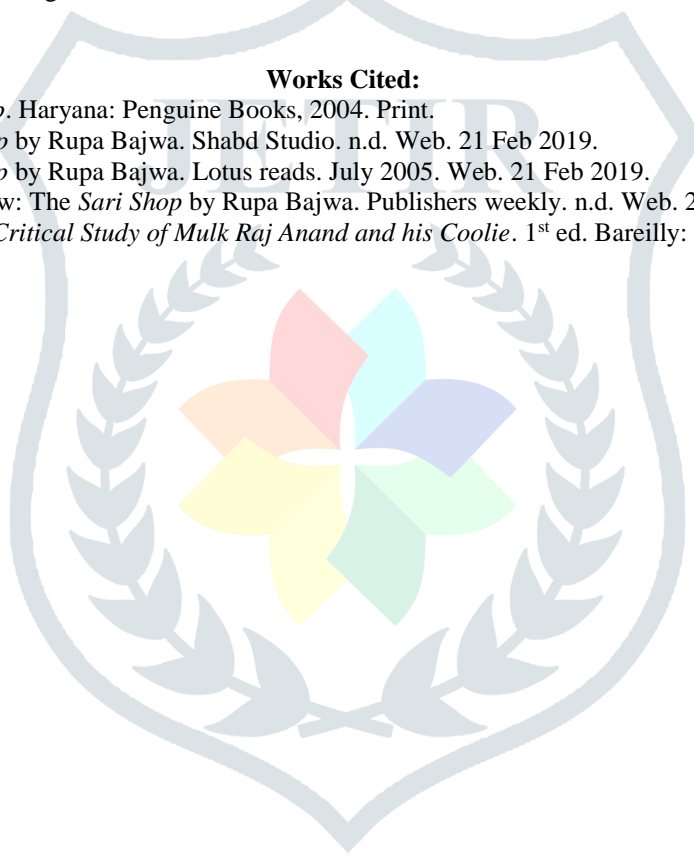
it is the respect from all over the world, from the academic, cultured world. It is recognition in its true sense. (91)

In this society, a few like Ramchand want to help, but their attempt is fruitless. The writer has tried to present the view of young minds. While Mrs. Kapoor values money and respects only the rich, her daughter seems to know the value of education. It has made her to write a book and to establish her own identity. Meanwhile, her sister Tina does not respect the sari-wala and the jeweller.

To conclude, *The Sari Shop* clearly depicts the Indian class system. It gives a picture of the various statuses of people live in India, especially in Amritsar. Money is highly valid in the society. The money sets the status of the people. One who posses it is highly respected, others are ignored. The novel makes clear another one sensual matter, that is, the mentality of people. All these people are interlinked and depend on each other, but never intermingled. If they posses mutual understanding, the society can be better. But it seems to be impossible. The lower middle class tries to have a better relation with middle class but not with the lower class. The middle class adheres itself with the upper middle class but rejects lower middle class. As a result, the rich people maintain good relation with other rich, and ignore others. This study shows that the writer has given all walks of Amritsar life. As a whole, her novel is the presentation of the eagle-sight of the society.

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A STUDY ON ROLE OF MEDIA IN RAVINDER SINGH'S *YOUR DREAMS ARE MINE NOW*

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ABSTRACT

The paper entitled, "A Study on Role of Media in Ravinder Singh's *Your Dreams Are Mine Now*" focuses on social injustices of politics and victimization of women in metropolitan city. Ravinder Singh is a contemporary novelist and his novels with the theme of love and current social issue. The novel is deals with characters representing different social background and political criminals around the society. It describes in detail about difference circumstances in which violence against women takes place. Influence of media focuses on role of media and its influence on students' community. It also deals with the role of social media in politics and other social problems.

Finally, the impact of social media in students' changed their life style is taken for discussion and also it deals with the cruel ways in which women are suppressed by sexual tortures are made into deep analysis.

Key words: victimization, media, power politics

Media plays a powerful role in our everyday life. The influence of media reflects in everyone's day to day life in different forms. Media includes newspapers, magazines, articles, news channels whereas social media includes Face book, WhatsApp, You Tube, Twitter, Orkut, applications of news channels and newspapers. Media is a corporate world which includes both advertisement and information. A common man's life starts and ends with the updates of the day, through different media and social handles.

However, these days the transparency of media has become unbelievable because of the heavy influence of daily politics in people's life. The main reason behind this change is the presence of social media. In no time, the information provided by social media reaches people virally all over the world. Social media helps in spreading news very fast, this rapid spreading of any news or information helps in taking necessary actions or steps on time without delay.

The source of the news published in media like news channels, newspapers, magazines and articles can be owned by authorized people whereas, news in social media can be anonymously spread by any common man. Individuals create groups related to relevant topics to share, update and discuss any issue over WhatsApp. Social media brings awareness but in some cases it misleads people by promoting wrong information. In this novel *Your Dreams Are Mine Now*, Singh throws light on the role played by media and social media in social issues and politics. An individual or group of students handling social media and reporters handling media are clearly pictured by Singh. When Rupali and Arjun think about proceeding Raheema's case, they come up with the idea of showing the true face of Mahajan to the whole university.

As per the Madhab's plan, the group has gathered inside the tiny cubicle of an internet café which is located in a remote area outside Delhi. Singh describes the state of café, "...it was a busy cafe and in spite of the regulations no one asked for any ID proof and there were no CCTV cameras to track anyone.... no records of any sort were maintained and they could not be tracked" (98). Individually, everyone wait to see the response of their uploaded video. It is Madhab who first checks the progress. Singh describes the fast spreading of the video, "As soon as he went online, he realized that Saloni was wrong when she had said that it was only a matter of time before the video would go viral. It had taken no time at all" (100). Video is shared from one cell phone to another. Singh describes,

From the college's Facebook page, the video made its way to DU's Facebook page. It then landed into alumini networks from where it got pushed into their respective corporate circles. Its final destination was the news channels, where it subject of prime-time debate. (101-02)

Poor Mahajan gets no time to investigate who is the creator of the storm. The University has fired him. An FIR is filed against him and he is taken to prison. The channel which supports the opposite party of the states takes a big stand with the video. Since the source of the video is anonymous every media claims for its ownership. It is social media that takes this issue to national level. Mahajan's character is assassinated in debates. After knowing that filing an FIR is indispensable to take Mahajan into prison from the words of Saloni's father, Rupali has filed an FIR unknowing to her friends. Singh says, "By the end of a weeklong public protest after the video was first posted, backed by strong media support, the opposition party's demand and finally an FIR, Mahajan was arrested" (105).

Singh has used social media and media as two tools in bringing out the social injustice in public's sight. In case of violence against women, social media always demands justice from the voice of common people all over the world. Videos and images are spread viral everywhere throughout digital world and it invokes protests from people. In the article, "Vivid: Media activism in Delhi gang rape case", Batra says,

Social media also seethed with anger. People connected with each other on social networking sites, offering an insight into how it has emerged into a space for nuanced debate within 10 days of the incident, Facebook groups 'Gangraped in Delhi' created on December 20, 2012 and 'Delhi for Women's Safety' created on December 18, 2012 received 5046 and 4263 'Likes' respectively. Other Facebook groups such as 'Another girl gang raped in Delhi – Can we stop it?', 'Delhi Gang Rape – Please Don't Ignore "Must Read" For Damini', and Delhi Gang Rape – protest' emerged as individual fight against such crimes. (n. pag)

Arjun invites Rupali to join his party. Rupali agrees with one condition that she would never hold any post in the party and she would act only as a member of the party. They all have decided to bring forth the forgotten promises of the party which is in power now and then to highlight the present condition of University in front of the Mass. Singh describes their conversation in their meet, " ' And how do we do that?' someone in the gathering asked. 'We will leverage the power of social media', Rupali pitched in" (174). Singh writes this novel *Your Dream Are Mine Now* in the year 2012-2014. Three years back social media has not been well used for public issues like the present time. At that time people usually use pamphlets, stereotypical speeches and banners for election preparation. To the gathering, Rupali says,

Mahajan went to jail primarily because the video of his shameful act went viral. It has triggered the sentiments of the masses in a way that we couldn't ever have imagined. It had made the students raise their voices on social forums, something they feared to do in the open. We all are present on various online forums. If we can use these online social circles beyond the boundaries of networking for fun and channelize them to run our campaigns we will be able to achieve a lot!. (175)

Apart from everything, Rupali suggests Arjun to concentrate on other small groups and clubs of DU (Delhi University) who are neutral. From one side Arjun tries to cope up with the problems of North-east students, music club and sports students to get their support.

Rupali comes as a traditional Bihari girl to DU campus. After meeting Saloni, her roommate and Arjun, on whom she is in love, she has developed her thoughts in many ways. Rupali understands the power of social media and then she encourages and suggests the party members to run the election campaign with the tool, social media. Media covers the news of Rupali's tragedy to reveal the details to the public. Outside the people have started to raise against the crime which led to an endless protest. Thousands of people come to street to join the protest. Singh describes the roads that have been occupied by students, Traffic that evening had come to a complete standstill. On a few key roads that led to the epicentres of the protest. Singh describes the roads that have been occupied by students, "Traffic that evening had come to a complete standstill. On a few key roads that led to the epicentres of the protest, the only vehicles allowed to enter were either the media vans or the police patrols. Everything else was in a deadlock" (ix).

The role of media is focusing every injustice is different. In case of continuous gang rapes in the city, media takes major responsibility to expose the grave incident to the world. The article, "Vivid: Media activism in Delhi gang rape case", Batra says,

As the movement to bring the gang rape victim to justice went viral, the nation saw widespread protest that spilled on streets across the country. The media covered the demonstrations day and night, following the protesters to every street and corner, giving a voice to their demands for justice and bringing them to the centre of political debate. (n. pag.)

The main reason to raise this debate is to give voice to the grief of public and to exposes the horror of the final moments of the victim. With the help of internet, media and social media, people are aware of the atrocities against women all over the world. In the article, "The Delhi Gang Rape: The role of Media in Justice," Rishikesh Kumar Gautam and Sonalee Nagunde say, "News magazine *India Today* reported that mobile phones were used nearly 4.1 million times a month on average to search with the keyword 'rape' over the past year, according to Google AdWords. Search keywords included 'Indian girls raped,' 'raping video', 'raping stories', 'raped in public'", 'little girl raped', 'raping mom', 'father raping daughter'" (n. pag.) Since the media plays a vital role in changing social conditions invariably. From the time of independence and mass revolution, media works hard in controlling the emotion of people by spreading patriotism and rights of people. Media should act as a watch dog to expose double gaming politicians in front of the mass. Media should help in showing out NGOs and other social workers who work for people and this would encourage others also to work for the society. It is the prominent responsibility of media to create awareness among schools and college students and common public in social and political issues with the aid of counsellors in every time.

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**Existential Conflicts in Kazuo Ishiguro's *A Pale View of Hills*:
A Portrayal of Displaced Identities**

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Abstract

Kazuo Ishiguro's fiction exemplifies personal calamities of human life. The Japanese born British writer Ishiguro is very much thoughtful to the personal experiences of displacement, cultural alienation and loss in his novels. Most of the works by this Japanese born British writer are cross-cultural and the themes of dislocation and alienation are inevitable in his works of art. Ishiguro's *A Pale View of Hills* discloses the life of a Japanese woman Etsuko's first person narrative about her life in England and her past in Nagasaki. The recounting of Etsuko's memories divulges the aftermaths of her immigration to England with her daughter Keiko. They no longer feel a sense of belonging or being loved. For them, relocation becomes dislocation and displacement becomes misplacement. They are estranged not only from the society but also from the family. The novel also parallels the dislocated life of Sachiko and her little daughter Mariko, thereby exhibiting their alienated life in the war hit Japanese society. This paper explores the trauma of migration and the post-war Japanese society.

Keywords: Existentialism, Displacement, Alienation, Transnational Migration, War, Identity.

Transnational migration and the resultant identity crisis that people face when they move across nations prove stern as cultural dislocation sever their roots. As they encounter others from different cultures and develop new relations with them, in a way they form makeshift or extended families. The country of origin continues to exist within memory even as they struggle to adopt the new culture, overcoming the language barrier. It however becomes difficult to forge sustained ties on permanent basis. Transnational communities on the other hand have interstitial ties due to economic or other practical reasons. There is transformation due to the constant change in the sense of home and belonging. The to and fro movement between nations and cultures leads to simultaneous belonging to multiple homes and identities. This in turn results in cultural existentialism, a sense of alienation and isolation, clubbed together with past memories and anxieties.

There is no definition which can adequately explain the meaning of existentialism, so it is said that at first it focuses on the condition of the human existence, and individual emotions, actions, responsibilities, thoughts, and the existence of the human being in general. Existentialists focus more on the subjective rather than the objective aspects or knowledge in the human being such as the beliefs, religion, feelings and emotions- freedom, pain, regret, guilt, anxiety, despair, finitude, alienation and boredom.

Kazuo Ishiguro's fiction *A Pale View of Hills* exemplifies personal calamities of human life. The Japanese born British writer Ishiguro is very much thoughtful to the personal experiences of displacement, cultural alienation and loss in his novels. Most of the works by this Japanese born British writer are cross-cultural and the themes of dislocation and alienation are inevitable in his works of art. Ishiguro's *A Pale View of Hills* discloses the life of a Japanese woman Etsuko's first person narrative about her life in England and her past in Nagasaki. The recounting of Etsuko's memories divulges the aftermaths of her immigration to England with her daughter Keiko. They no longer feel a sense of belonging or being loved. For them, relocation becomes dislocation and displacement becomes misplacement. They are estranged not only from the society but also from the family. The novel also parallels the dislocated life of Sachiko and her little daughter Mariko, thereby exhibiting their alienated life in the war hit Japanese society. This paper explores the trauma of migration and the post-war Japanese society. Further, it is found that the post-war Japanese society fails to provide a stabilized life to the people, driving them towards an existential crisis.

Ishiguro's *A Pale View of Hills* gives a firsthand narration of Etsuko, a Japanese woman about her past in Nagasaki and her present marital life in England. Also her parallel narratives about Sachiko and her daughter Mariko, whose lives were affected by the spoils of war offers a clear cut image of an existential Japanese society. Etsuko, while narrating her past life with her former husband Jiro at Japan, enumerates the after effects of war in Nagasaki. She pictures "the tragedies and nightmares of wartime" (13) and presents us a transition period in which people wanted to move towards "something better" (12). The post-war Japanese society proves futile to the expectations of the people, thereby developing ideas of "moving to a different country, with a different language and foreign ways" (43).

As Etsuko narrates, Sachiko's daughter Mariko is found to be a strange and unfriendly character. She is considered as a messy child as she cannot find home at any place other than her maternal uncle's home. The child loves cats and gets worried about providing a permanent home of her cats, which seems to be impossible after their planned migrancy to America. The idea of leaving her kittens behind suffocates her. Sachiko and Mariko has travelled all the way from Tokyo which is nearly thousand kilometres away from Nagasaki. This internal migration is so painful to Mariko.

She proves to be a misfit in the new alien place as children of her own age discard her. Sachiko clearly examines the possibilities awaiting a young girl in the much globalised America, unlike Japan, which she finds to be futile:

And Mariko would be happier there. America is a far better place for a young girl to grow up. Out there, she could do all kinds of things with her life. She could become a business girl. Or she could study painting at college and become an artist. All these things are much easier in America, Etsuko. Japan is no place for a girl. What can she look forward to here? (170)

Mariko's horror of moving away could be understood with the other woman character, a child murderess Mariko witnesses previously. She claims to see the woman many times and Mariko believes she lives there in the woods past the river. The woman's apparition invites Mariko, and this transforms the behavior of the child. The apparition of the woman is a fictional embodiment of her fear of migration. As Sachiko states, it is the war that had made her daughter's life a miserable one – "If it wasn't for the war, if my husband was still alive, then Mariko would have had the kind of upbringing appropriate to a family of our position" (45).

Mariko foresees obscurity for her future life in America and even after her mother's stable persuading, she is not ready to go. The haunting past leaves Mariko restless and she gets horrified at the very thought of moving to America with Frank, Sachiko's boyfriend. Mariko thinks about him to be a pig. This alienates Mariko from others and therefore she runs away from home to the river or woods. Salman Rushdie, in his *Imaginary Homelands* illustrates that a "full migrant" (277) suffers a "triple disruption" (277). The three factors like place, language and social codes determine the stability of any human being and Rushdie confirms this by stating that:

He loses his place, he enters into an alien language, and he finds himself surrounded by beings whose social behavior and codes are very unlike, and sometimes even offensive to, his own. And this is what makes migrants such important figures: because roots, language and social norms have been three of the most important parts of the definition of what it is to be a human being. The migrant, denied all three, is obliged to find new ways of describing himself, new ways of being human. (278)

Etsuko's elder daughter Keiko's old days before migration is not directly narrated and Etsuko only hints that she was a good girl who loved and was loved back by her father Jiro. But after the migration to England, Keiko could not tackle the society and absorb in its culture. Keiko shrinks her life into a single room and spent her days behind the closed doors. She hardly ever went outside her room and that too just for the intake of food. As Etsuko remembers,

For the two or three years before she finally left us, Keiko had retreated into that bedroom, shutting us out of her life. She rarely came out, although I would sometimes hear her moving around the house after we had all gone to bed. I surmised that she spent her time reading magazines and listening to her radio. She had no friends, and the rest of us were forbidden entry into her room. (53)

The alienation of Keiko is witnessed in the newspaper account of Keiko's suicide. The news only had two hints - a woman hung herself and she was Japanese "as if further explanations were unnecessary" (10). Though daughters of the same mother, both Keiko and Niki were never sisters by heart. Even Niki's mind is unstable. She identifies herself as an English person and even then, an untold hesitation towards her ethnic identity is always there. And later in her life, she hesitated to acknowledge her Japanese ancestry. Though Niki seems to be of London's younger generation, a close reading suggests the deeply hidden feelings of Niki as a hybrid Japanese descent. As like any other hybrid, Niki oscillates between two identities. She does not develop any sentiments for Japan. Her life in London is kept a secret to her mother. Whenever she talks with her mother, she mindfully shields her London life. Fear of isolation or abandonment is inevitable in the mind of Niki.

The term hybridity, from its moorings in sexual cross-fertilization, racial intermixture and intermarriage, has now drifted free to connote a variety of interstitial and antagonistic set-ups which are clearly linked to a 'subaltern' perspective and a positive revaluation of hybridity. Hybridity comes to function as a key concept of cultural diversity in which racist 'impurity' has been reinscribed as subversive multiplicity and as progressive agency." (Fludernik 21)

The paper keenly associates the existential crisis of Mariko, Keiko and Niki through their alienated lives in the midst of an insecure childhood. Ishiguro dwells on the cultural dislocation of the immigrants and foregrounds their instability. Alienation and the resulting existential crisis form the central theme of Ishiguro's novels and *A Pale View of Hills* is no exception. Further, the paper also explores the trauma of living in a post-war Japanese society, that proves to be futile for the younger generation.

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Religious Repression in Tehmina Durrani's *Blasphemy*

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Abstract:

Religion forms the basic structure of any society even in this modern world. People belonging to a particular society share common set of religious practices which get expressed in their behavioural patterns. Hence religion has a strong hold on the people giving them a unique identity. Religion and community are inextricably interwoven in that the members of a particular society are the bearers of its religious culture. This paper attempts to analyze the familial and social lives of Muslim women in Tehmina Durrani's *Blasphemy*. It also highlights the lives of the women in the novel on the basis of the role played by the religion and culture in their personal and social lives.

Keywords: Religion, Patriarch, Purdah, Violence, Fight.

World religions undergo cultural changes before being absorbed by a community. Religion is an institutionalized aspect of culture in an Islamic Society. Religious norms and practices undergo many changes with time. Since religion has a great deal of influence in shaping a woman's life and in her role and status in different aspects of her social life. David Kinsley in an online article says,

Woman's study has challenged history of religions to look more carefully at its underlying paradigms... historians of religion now aware of the fact that a particular symbol, ritual, myth or belief may be thought about in one way by males and another way by females. It is clear in many cases that it is simply not accurate to suppose that the meaning of a particular religious text, event or symbol is the same for males and females. (9)

People belonging to various religions co-exist in India. Numerous styles of architecture, sculpture, painting, music, dance, festivals and customs have developed here. This variety has made the Indian culture rich and beautiful. There existed many great cultures in different parts of the world. However, most of them have disappeared or have been replaced by other cultures. A culture perishes when it fails to absorb changes.

Pakistan has a rich cultural heritage going back more than five hundred years to the Indus valley civilization. After the partition of India in 1947, Pakistan became a Muslim nation. Whereas, the Muslims in India who did not want to go out of India became a minority community. The Muslims who already exist in the region of Pakistan holds an upper hand over the Muslims who migrated from India. Both the countries however continued its patriarchal tradition which went against the freedom of women.

Patriarchy is defined as, "... simplest system of interrelated social structures through which men exploit women" (Morgon 6). Patriarchal social system uses religion as a medium to exploit women and silence them. Religion is associated with God and it treats men and women as equal in terms of humanity and humility. Afsar Bano in her *Status of Women in Islamic Society* supports that, "... as far as the Holy Quran is concerned, it promulgated the doctrine of human equality, including sex equality, in a comprehensive verse which negates all inequalities due to sex, race, colour, nationality, caste or tribe" (36).

It is the guardians of the religion who take God's will to the common people stand between God and Women. Their misinterpretation of the religious texts for their personal gain has a negative impact on the lives of women. Tehmina Durrani has shown the pathetic condition of women caught in a religio-cultural trap in her novel *Blasphemy*.

In *Blasphemy*, Durrani exposes the seamy side of the men who exploit the faith and superstitious beliefs of the ignorant people who look up to them as ultimate saviours. While Pir Sain symbolizes the predatory evil practices of the custodians of religion, the young Heer stands for the thousand nameless women who lives without a hope of redemption. Heer, while talking about her monstrous husband who doesn't even want to spare his daughter says,

To me, my husband was my son's murderer. He was also my daughter's molester. A parasite nibbling on the Holy book, he was Lucifer, holding me by the throat and driving me to sin every night. He was the rapist of orphans and fiend that fed on the weak. But over and above all this, he was known to be the man closest to Allah, the one who could reach Him and save us. (143)

Blasphemy accounts how the custodians of religion exploit the illiterate people with their power. Kaali is an illiterate black woman. She becomes pregnant not by her husband but by her father-in-law as suggested by Pir Sain. Kaali admits to Heer, "Your husband was the master of this story..." (96). As a healer in the shrine, he makes the barren women Pregnant Pir Sain who is considered to be the descendent of God, punished his followers who perform abortion saying that it is against religion. But Pir Sain asks his wife Heer to abort the baby because he does not have to refrain from sexual relationship after the *Ramadan* Fasting. A widow and her two innocent daughters who come to Pir Sain for protection are haunted by him. Pir Sain even rapes minor girls. The author writes about one such girl,

On the floor, the naked child huddled her flat chest with her arms. When his clothes dropped, she whimpered.... The child began to yelp like a puppy.... The child become different children and they became my three daughters.... Pir Sain

shouted for Cheel. She came in, flung the child over her shoulder, covered the little body with her Chaddar and slunk out. (173)

Pir sain's cruelty does not stop with the haveli alone. It extends to the shrine too. When a child is born: "At birth, the child's head was fitted into an iron cage, so that the body grew while the head did not. Because they grew up to look like rats they were called *chuhas* and forced to beg for alms; an army of deformed beggars was bred" (61).

In the name of religion the women are kept as illiterates, marginalized and suppressed. Once a girl comes of age, she is not allowed to cross the threshold of her house and step out. If an unknown man enters the house, a girl must not appear in front of him. Married women too should follow these rules. Heer has never crossed the threshold of her home. Once she is beaten up badly by her husband for appearing in front of a 'Six year old man' without covering her entire body.

Durrani sarcastically unveils the debauchery of the so-called religious Maulavis who misuse their sacred authority for personal gratification. They are exploiting the true spirit of religion and the shrines of the holy figures and Durrani's *Blasphemy* is a clear representation of it. Heer says, "The Shrine is a symbol of all exploitation. If men can use Allah against the weak, all other means are lesser and easier to exploit. If we make a war against this Shrine, every truth will be served" (196).

The novel touches on incest, child abuse, and prostitution in the name of religion. Through Heer's experience the author brings out a blasphemous way of life practiced not only by Pir Sain but also by his followers. Through Pir Sain's character Tehmina brings out the dark and secret lives of predatory religious leaders who distort Islam to attain power and exploit the weak. Sain proclaimed himself as a chosen one who had the power to communicate with Allah because of his holy ancestry. Such religious leaders are shown to be imposters, who exploit people's ignorance, trust and faith in the powers of holy men. Toti, meets Heer and reveals the truth behind Sain's family:

They are imposters, imposed upon our hearts. They exploit our ignorance, our property, our losses and our limitations to rule over us. The Shrine is mercenary and political, it is not holy... The British had found the code that undid the native mind. If a head reso, the pir rolled it off... Babaji was used as a prostitute... A famulu of pimps sold him on British licence for ninety years, while the simple people believed them to be blessed by Ahhah... British had left, we were still suffering in the hell they had created... (88) Religion only becomes a veil to cover up their evil. They only stand between God and man and keep them ignorant forever.

Purdah, a veil covering the head and face, refers to shielding a woman from the sight of other man. Covering a women's body with a robe is called *burqa*. Heer says that, "... *burqas*, removed only when there was no risk of male presence" (29). Her *burqa* shrouds her sufferings from being watched by others. Because of the veil no one could recognize her as the wife of Pir Sain. "The burqa had become a licence for corrupt men" (164). Heer is severely punished when she received the gifts by her mother through her six year old cousin without her purdah. When Pir Sain beat her, she says,... bangles splintered and scattered. Sharp shards of glass cut into my wrists... my first beating began in full view of everyone... I had also disobeyed Allah by not observing Purdah from a male whom I could marry. But he was only six years old. Why had Ma not stopped the ashtray from reaching me? Surely, she must have known the implications of such liberal present. (43)

Heer violently criticises the veiled religious defamation. Piyari, the prostitute is allowed to step out of the Haveli only to please strange men: "Sadly, stepping out meant nothing. Cheel's presence, my husband's company, the darkness of the tunnel, and the two small net holes in my burqa let nothing through. I counted five hundred and sixty two steps to our destination." (164)

The novel tells about the power of religious leaders in a society of illiterate people. Lack of access to Quran makes the people know little of what Prophet Mohammad said about Allah and his ways. These heads try to impose rules on the people with hadith. Hadith which developed over three centuries after the death of the Prophet took the center stage in dictating the spiritual and moral values to the people. The abusers of the faith of the people like Pir Sain further rewrite the ethical codes to suit their social, economical and sexual needs.

Though the writer write of the atrocities committed against women by the so-called saviours, they do not lose their faith in God. Their characters pray earnestly to Allah for their deliverance. Tehmina Durrani is not against God. Sakhi bibi was childless for a long time. Everyone tried to persuade her to visit Pir saying that Pir could cure infertility by his prayers. But she said, "I prefer to remain childless rather than have faith in the faithless" (93). Hence, Sakhi bibi advised Heer to "read the translations of the Quran. Understand it yourself. The Holy Book will explain the meaning of our religion to you" (92). She is a strong woman who neither believed in the shrine nor the Pir Sain. When her son was seriously ill and no doctor was able to cure his disease; she didn't visit Pir Sain or the shrine. Many advised her to pray to Pir Sain and get his blessings. She says, "I have faith only in Allah". (106) But when her son's condition worsened, she went to Pir and pleaded him to save her son's life. But Pir Sain proclaimed that, ...it was the will of Allah to take away her son's life. She went mad and begged the God to save her son. She trusted that only Allah could save his life not the people like Pir Sain. Sakhi baba rebuked his wife for going to the shrine. Both the

husband and wife believed Allah and on the fourth day the child moved and on the fifth day he opened his eyes. (107) Sakhi Bibi returns home and falls at the foot of God and prays continuously for four days until the child stirred up.

The condition of Muslim women is even more pathetic. They are not only suppressed by men but also by religious and political laws. The progressive path of women, especially Muslim women is closed in many ways. Women are enclosed within four walls of the house. They are not supposed to move freely outside their homes. Most Muslim women wears veil whenever they go out of their house. Education could have been a major weapon for these women to fight against suppression. Unfortunately they either remain illiterates or have just the elementary education. In *Blasphemy* to Heer is married off at 15 as her poor mother wanted her to marry rather than get educated. The girls are denied education. Had they been educated they would have had the strength to oppose their oppressors.

The women who want to question the authority which imposes serious restriction on them on the basis of Quran as they only read it in Arabic without understanding its meaning. Pir's daughter Guppi once argued with her grandmother saying,

But I don't understand Arabic. How can I commit myself to Allah without knowing what I commit to? How can I make a promise without knowing what to keep? . . . The grandmother's answer. . . 'It is shame you don't listen. I will have to tell your father about this.' . . . she promised to read only the Arabic version. (53)

It becomes clear from Guppi's statement that women don't understand what Quran says about them.

Poverty is the main cause for child marriage. Durrani's novels have young girls who are married to men who are old enough to be their fathers. They are married to older men as their second or third wife. Heer's mother too approached Pir Sain with a prayer to get a suitable man for her daughter. And the beautiful Heer becomes a victim of the perverse Pir when he himself comes with a proposal to marry her. Durrani writes, "The maulvi asked me if I accepted Pir Sahib of such and such and such, son of so and so, as my husband. Thrice I answered 'yes' from under my veil. A paper, a pen, a signature, and I became Pir Sain's wife" (34).

The mother is excited about her daughter marrying a religious head, She is sure that her rich son-in-law will save her and the rest of her children from poverty and humiliation. So she says, "Did you hear them? Now you know how important they are You are marrying into a home blessed by Allah. What an honour. We are not worthy of so much. Our destiny has taken a turn. We are now among the privileged few" (26).

Hence when it comes to marriage the girls are left with no chance other than complying with the wishes of the parents. Hence, Heer too tries to concentrate on her fiancée forgetting her lover. Among the other characters of the novel Heer stands alone as a woman who undergoes extreme forms of emotional and physical sufferings.

When Pir feels that Heer is not worthy to satisfy him, she is given as a prostitute to other men. She is presented as a professional sex worker. Pir Sain calls her Piyari which means a prostitute. She becomes a pimp to survive in that place. She says, "Red lipstick, penciled eyebrow, a heavy perfume and I took on the persona of a legalized prostitute. . . Pir Sain called me Piyari and introduced me to pleasure his friend" (165).

The sudden death of Pir Sain does not relieve Heer of her miseries. Her son who takes over his father's title as the head of the mosque continues to haunt poor Heer. He hates his mother for her premarital affair. She is shut away from the outside world. Rajaji, the new Pir after her husband's death doesn't believe his mother. He carries forward his father's legacy. He accuses her for spoiling his as well as his father's name and honour. Rajaji calls his mother as a curse to the shrine and to the family. He says, "She is a curse. She gave our family nothing but shame. I pray she dies before she can sting us like a snake again" (222). Rajaji denies giving a burial place for his mother after her death " . . . if she dies, she is not even worthy of a burial placed in our graveyard. Her epitaph will be a black mark on the shrine. I want no reminder of her" (224).

Though a man of high religious order Pir Sain does not think it ungodly to molest his own daughter Guppi. Meanwhile Pir Sain does not stop raping his wife and other maid servants. In order to protect Guppi, Heer replaces Guppi with an orphan girl Yathimri as a prey to her husband's sexual desire saying "child rape was a lesser evil than incest" (112). Heer struggles hard to protect her daughters, Guppi, Munni and Diya from their father. Heer describes the horrific suffering of Yathimri as "Her mouth was stuffed with handkerchief, her torso was naked, and her child-like breasts bore teeth marks. The rest of her was covered with a sheet" (112).

Reading the novels by the Muslim women writers one get an authentic insight into the lives of the unfortunate women who are handicapped by an outdated religious practice which only hinders the women from moving ahead in life. A blind faith in the perverse religious leaders keeps the people in ignorance and poverty. They do not know how they are exploited by these men and how many of their women have become the victims of their cruel designs. As religion and culture together form the basic of any society it becomes necessary to understand how religion is modified by culture to perpetuate its patriarchal legacy.

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Depiction of Transgender Identity: An Analysis of Manobi Bandyopadhyay's *A Gift of Goddess Lakshmi* and Laxminarayan Tripathi's *Me Hijra, Me Laxmi*

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Abstract:

Transgenders are the people whose sex differs from that of the two biological sexes male and female. They are the part of our society but these people are not accepted as one among the common people. It is common to see transgenders begging at buses and trains. It is because they live in a poverty stricken life. They are exploited and rejected in the Indian society. Often they are deprived of their family support and liberty. The transgenders are being silenced without exploring their needs. Now a days a few third genders have come out their constructed life. The achievements of the transgenders have given them identity. In 2014, the Supreme Court of India recognized the transgender as the third gender and gave them recognition. This paper is an attempt to explore their achievement and understand how they make light fall on themselves. Focusing on the autobiographies of Manobi and Laxmi this paper explores how they make their voices heard.

Key words: Third gender, identity, recognition and education.

The third genders are those whose identified sex do not confirm with that of the biological sex. They are commonly found knocking the car window and begging in traffic signal, bus stands, shops and railway stations. They are known for their own way of clapping style. The third genders show their change to get social attraction. They have an attraction towards female attire, hairstyle, make up things and jewellery sets. They feel like being entrapped in a body that they hate. The pain, struggle, agony and despair the transgenders undergo are unimaginable. The society has a different perception of them. The third genders live in turmoil. They have to overcome all the struggles to throw light on their life. Despite of all difficulties, there are many third genders who hold their own position and status in the society. They have shown their achievement by breaking the barriers. It is unimaginable for the third gender to get academic success. But Manobi and Laxmi have got excellence and represent their community nationally and internationally.

The autobiography of the transgender explores the key issues like third gender status in India, their struggle, gender identity, achievement and the journey of transformation. They have their own memories and experiences in the process of transformation. In our Indian society the transgenders are treated as the stigmatized, victimized and marginalized section. An individual outpours his thoughts and experiences in his autobiography. It becomes popular when it finds out the solution for the upliftment of the marginalized issues. It becomes their voice which helps the people to get awareness about them. This paper highlights many incidents where they stand up against all the opposition they face in their life. It focuses on the struggle and achievement of the third genders

Laxminarayan Tripathi famously known as Laxmi is the transgender activist, Hindi film actor and a Bharathanatyam dancer. She gains the popularity of being the first transgender to represent India in the UN in 2008. *Me Hijra, Me Laxmi* and *My Red Lipstick* are her works. She empowers herself by becoming the representative of her community all over the world. Manobi Bandyopadhyay is India's first transgender principal. *A Gift of Goddess Lakshmi* is her candid biography. She gets the credit of publishing *Abomanob* meaning subhuman, first Bengali Transgender magazine. To her credit she has written number of articles. Education helps her to empower which made her India's first transgender principal in 2015. Manobi faces all the obstacles courageously and with smile on lips. It leads her to reach success. Describing the work *A Gift of Goddess Lakshmi* Twinkle Dasari and Channa Reddy states, "It depicts at best how a person's third gender identity is created and how a society treats transgenders" (72). The autobiographies of Laxmi Narayan Tripathi's *Me Hijra, Me Laxmi* and Manobi Bandyopadhyay *A Gift of Goddess Lakshmi* explore the fight of Laxmi and Manobi with their own selves, society and with their family to get their own sexual identity.

Laxmi was born as Raju in Uttarpradesh in the conservative Brahmin family. Raju finds his sexual identity at his early childhood. He has a passion for dancing which comes natural to the third genders. Though he was a man his body language during dancing shows his femininity. His body language and the mannerism become feminine. Laxmi shares, "Slowly, gradually, I came to conclusion that I wasn't a boy. I was a girl" (22). In the same way, Somnath finds his sexual change. He loves to be girl. Somnath dances like a girl and feels happy when he gets selected to play the female role in a drama. Manobi enacts the films and utters the dialogue of the actress with perfect mannerism.

It is highly necessary to get some comfort when one is in confusion. The transgenders do not easily get people who give their comforting hand. Ashok Row Kavi supports Laxmi in her confusion. He encourages in all ways. He advised her to continue her studies and not to give up her dancing. Similarly in the case of Manobi she gets timely help from Mainak Mukhopadhyay. He comforts her by saying that she is right in her way. It makes her gain new rays of hope.

Manobi states, “I was so happy that tears came to my eyes. It was as if someone had breathed life into my dead soul and I was alive again. I looked around me with new hope” (35). His words give her courage to move further and achieve in her life. He has been a friend and philosopher to Manobi in all times. When the society accepts the third gender they feel free to express their thoughts and feelings which they do not get.

Raju and Somanth identify them as Laxmi and Manobi, they get complete family support, education and encouragement. The transgenders are deprived of education and family support. But in case of Laxmi and Manobi they get the support. Manobi states, “If my family had not supported me despite my ‘oddity’ and forced me to excel in studies, God knows where I would have ended up” (75). Laxmi gets her education in Mithibai College and Manobi graduates from Calcutta and Jadavpur University. Manobi excels in her academics and tries to be the topper of the class. She gets her doctoral degree in 2006. Raju goes to college in female attire and is fond of make-up. He loves to grow fingernails. He yearns to drape herself in sari and wear skirts. When Somanth identifies his sexual orientation he was very much fond of the feminine attire, make up kits and jewellery. He yearns to be a female. He identifies him as Laxmi and empowers in the transgender community. Laxmi shares, “Our fight with the world seemed so very pointless. But we couldn’t give up the fight either. The world would only be too happy to silence us. But we couldn’t afford to be silenced. We couldn’t be afford to be thrown into jails” (56). At United States she represents Asia Pacific. She represents India in the World AIDS Conference in Toronto. She was the member of the core committee made by Ministry of Social Justice and Empowerment for Transgender Rights and upliftment.

Laxmi shares her joy representing her country as, “On seeing our own tricolor, I touched it lovingly and had tears in my eyes I was representing my own country at the United Nations! From where to where I had come- from the bottom of the pit to the United Nations. I was proud of myself, but the empowerment came with responsibility” (109). She travels across the world in order to bring recognition for the third gender. She raises voice for the issues of the third genders and contributes for the LGBT community. She has participated in various TV shows and played a lead role in the films. She has strived hard and brought the empowerment in her life as well as her community. Laxmi serves for DWS. When she becomes a social worker she gains respect automatically. On behalf of DWS, Laxmi gave a presentation at the workshop on Proposal Development at the Avert Society in Vashi. She gets applause of appreciation for her first presentation in fluent English. She then presents at Mumbai District AIDS Control Society (MDACS). She moves against the restriction for her freedom.

Manobi’s *A Gift of Goddess Lakshmi* deals with her journey of transformation. She shares the turmoil and the fight she had within herself and the society. She undergoes sex change surgery. Her family stands by her side in all occasion. Manobi suffers from physical assaults and mental assaults. Many men cheat her and try to explore her body. Manobi shares, “They would lurk in every nook and corner and pull my hair and clothes, saying they wanted to see if my hair was real or if I was wearing a wig. Once two of them pinned me to a wall and groped me, trying to find out what was beneath my clothes. They hissed at me and warned me to keep my mouth shut while they did this” (94). Many men use her body and they thought they can do anything with her. She has to fight with the body she has and the body she wanted to have. When she gets ridiculed she faces them courageously and moves with smile. Manobi publishes first transgender Bengali magazine *Abomanob* which means sub human. It deals with the transgender issues. She considers that her success is that she could create a space about transgender in the minds of the public through her articles. Manobi states, “Empowered with this new-found confidence, I decided to take bolder steps to come out as a transgender person” (47). The people treated her with respect when she writes for the newspaper articles. She becomes India first Transgender College Principal. Slowly she starts to empower herself.

Darsha Jani in her article “*Me Hijra, Me Laxmi*: A Stirring Saga of a Transgender” expresses the view of Laxmi Narayan Tripathi. She shares, “Laxmi opines that if the transgender are treated equally, respectfully and given employment like other citizen of India, then their lives will also blossom and they will also lead their lives happily. But it is only through proper education and free information that this gulf of knowledge could be bridged” (19). The transgenders must be treated with complete care and love. There are only a few transgender who have come out of the restriction and the discrimination. Their life must be lit up. Media plays an important role in depicting their life, struggle and their achievement. They can be employed in various works so that they will get opportunity to mingle with the common people. This will ensure the people to accept the transgenders as one among them in the society. Education shapes their life. It paves way for empowerment. People must be given proper awareness about the transgender rights. Accepting the transgenders whole heartedly will enlighten their lives.

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**Cultivation of cultural thoughts and language in Chigozie Obioma's
*THE FISHERMEN***

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Abstract

Africa has been the place of emergence of varied cultures. It has the prominence of its cultural values. African's portrayal of culture is associated with language since the languages in Africa holds classical importance. This article pin points the cultivation of cultural thoughts and language in Chigozie Obioma's *THE FISHERMEN*. Chigozie Obioma is a Nigerian novelist who gives importance to English because he feels English as a convenient language to describe the thoughts and emotions as is it. He was in an intention to convey the multiple cultures in Africa, especially in Nigeria. In Nigeria, there is different cultural groups regard to the emergence of different tribal groups. This article shows the ways in which culture gets bind with language, especially the African culture's association with language. Language is represented by the culture. Humans' livelihood is associated with the culture and its outcome. Along with culture, language gives one's identity. Language prompts one to attain his individual value in accordance with his culture. Culture gets variance and difference with race, class and groups. This article analyzes Nigerian cultural cultivation with its language.

Keywords: culture, African culture, language

The word culture comes from the Latin word culture, which means tending and cultivation. Culture is notoriously a difficult word to define. According to Raymond Williams, culture is "one of the two or three complicated words in the English language" (*Culture and Society* 392). In general sense, culture can become so wide as to embrace all human activity around the world. It includes politics, finance or sport and also it is related to arts or entertainment. According to Hall, "culture is not a practice... It is threaded through all social practices, and is the sum of their inter-relationship" (36). Chigozie Obioma's *The Fisherman* shows one of the major inspects of colonization which is the different lifestyles, indifferent activities such as tribal bonding system of political Government, religious traditions and superstitions, food, culture and sexual behavioral patterns.

Culture clash emerged from the fusion of another culture with that of the native. Wherever the Europeans went, they caused clashes, because natives have their own cultural practices but Europeans force natives to follow the white culture. They provided white education and spread that the natives changed their minds and followed the Europeans. In this novel, the river Omi-Ala was considered as a dreadful one after the colonialists came from Europe. In the beginning, the river was worshipped as

God Long forsaken by the inhabitants of Akure town like a mother abandoned by her children. But it was once a pure river that supplied the earliest settlers with fish and clean drinking water. It surrounds Akure and snaked through its length and breath. Like many such rivers in Africa, Omi-Ala was once believed to be a God, people worshipped it. They erected shrines in its name, and courted the intercession and guidance of Iyemoja, Osha, Mermaids, and other spirits and gods that dwelt in water bodies. This changed when the colonialists came from Europe and introduced the Bible. (21)

When they got education they started to rethink and "began to see it as an evil place" (21). "she (the goddess) appears in the market place a broom... and dances around from every land" (*Arrow of God* 338). Superstitious belief played an important role and the superstitious belief is portrayed through the prophecy of a man. "He said-he said that a fishermen will kill you, He said Ikenna, you shall die by the hand of a fishermen" (93). The wretched man declares that I kenna will be killed by a Fishermen, by which the boy understands that one of his brothers will murder him. Paranoia begins to unravel his own brain. "The prophecy like an angered beast had gone berserk and was destroying his mind with the ferocity of madness...until all that had become him was left in disarray. To my brother, I kenna the fear of death as prophesied by Abulu had become palpable, a caged world within which he was irretrievably trapped and beyond which nothing else existed" (109). The beliefs of people vary from culture to culture. African's superstitious belief is brought out by the author.

Chi is entirely responsible for the fortunes and misfortunes of an individual. The basis of Igbo spirituality is the concept of chi. Chi is a personal God or spirit gifted to an individual at birth. Chi is the masculine aspect of God and Eke is the feminine aspect. Igbo people felt that their chi was unique and personal and served as a guide and protector to them. A persons destiny was also guided by their chi. In this novel Ikenna believed that his chi was not with him. "His 'chi', the personal god the Igbos believe everyone had was weak". (100). Chinua Achebe asks question of the colonial regime who spoiled the African culture as:

Does the white man understand our custom about land? How can hewhen he does not even speak our tongue? But he says that ourcustoms are bad our own brothers who have taken up his religionalso says that our customs are bad. How do you thin we can fightwhen our own brothers have turned

against us? the white men is very clever. He came quietly and peaceably with his religion we were amused at his foolishness and allowed him to stay. Now he has won our brothers, and our clan can no longer act like one. (*Things Fall Apart* 140)

Whites do not follow native language or their customs but try to teach their religion. Whites do not know anything about the natives. They even do not know to speak the native language but they say that the native customs are bad. The white men behave very cunningly with the natives. Even some of the native joined the white men and say that their own custom is bad. At the end the native land was occupied by the whites. As days passed they slowly adopted the western culture and this paved way for the cultural conflicts. Change has brought not only confusion but also disintegration, differences and disunity within the African people and their community.

Religion gives many people a feeling of security. Belief in religion keeps the believers away from evil. Finally, many people follow a religion to enjoy a sense of fellowship with their fellow believers. Whatever the spirits asked them to do, they would do. Every year the natives give annual worship to earth goddess. They celebrate the worship on Sunday. During that time women should not walk here and there. So those who were in church stayed there. In the novel "It was a sacrilege to Ani, goddess of the earth for a person who committed suicide or fratricide to be interred in the earth" (82). In the Igbo culture a good speaker is identified by his language for which should manifest both his skill and wisdom. For the Igbo's the core of rhetoric consists in the appropriate use of proverbs. The proverbs and stories draw upon the collective wisdom of oral people and express their meaning, feeling, thought and expression and thus important social ethical purposes. In contemporary Nigeria, these forms continue to mould the sensibility of most Nigerians, not merely of the illiterate majority but also of the educated elite. In *The Fishermen* novel, "Those the gods have chosen to destroy, they inflict with madness" (95), "Turning and turning in the widening gyre, the falcon cannot hear the falconer" (103), "When a mother is hungry, she says- Roast something for my children that they may eat" (181). People came to learn in colonised school, and he encouraged them with gifts singlet's and towels. They were not all young, these people who came to learn some of them were thirty years old or more they worked on their farms in the morning and went to school in the afternoon.

Each country has their own cultural food. Likewise the Nigerians have their kind of food belonging to their culture. "A few days after that, a Saturday morning, we were all having breakfast at the dining table, fried yams and corn pap, when Ikenna who had just taken his food and gone into his room suddenly rushed out a hand on his belly, grunting" (101). Yam is the staple food of the people. It is a versatile vegetable. Yams are the primary agricultural and culturally important commodity. Due to their abundance and importance of Igbo survival, the yam was highly regarded in Nigerian ceremonial culture. It is therefore befitting that the festival is named Feast of the New Yam. All the old, shrivelled yams are thrown away. Boo-Boo and soup are made using fresh yams. It is a time of universal merry making.

All the friends and relatives from far and near assemble and devour heaps of edibles. Kola nuts are grown in western part of Nigeria, the Yoruba and also among the Yorubans, there is thriving kola. The Kola nut is given as a symbol of hospitality, friendship and respect and is presented to guests at important social events such as weddings, funerals, and in fact naming ceremonies as well as for medicinal purposes. Traditionally kola nut is regarded as a sacred nut used to communicate to the gods, being that it was chosen by the elders as the head or king of all seeds. In addition to these things, men are served unlimited quantities of palm-wine. The women thoroughly scrub and decorate their huts, throw away all of their unused yams from the previous year and use cam wood to paint their skin and that of their children with decorative designs..

Language also plays a prominent role in the clash of cultures. Within an individual's country many different languages can be found. Each ethnic group have their own unique language and culture. Nigeria contains Yoruba, Hausa, Igbo and notably the western language such as English, French, and Portuguese. The novel contains mixing of languages and hence it can be dealt with the theme multilingualism. He wants his children to speak English but they don't speak English correctly because they spoke Yoruba all the time. He was always ready to make corrections in their pronunciation. When he heard them saying 'tail' instead of 'trail' he immediately corrected it. "He heard someone say 'tail' instead of 'trail' he made us pronounce the word in isolation before continuing. Before he did that, he bemoaned that we did not know the world because we spoke Yoruba all the time instead of English – the language of Western Education" (44). Boja said that it was their parents need to correct them because it was the way the Igbo language was structured and also the way they learned to speak. It is given in this line, "For although the vocabulary for literal construction for cautionary expressions such as be careful was available, they said 'iri eze gi ghuo onu-count your teeth with your tongue'" (46). On one such occasion M.K.O said that, "No one, I mean, has ever told me that I'm beautiful beyond description – pe mo le wa ju gbogbo nka lo" (77). And also "I said I'm a Scientist", he answered, with the word "scientist", which he had today in English because there was no Igbo word for it, resonating with alarming defiance" (117). Hence the mixing up the language is seen in this novel.

Obioma portrays how African's are using their own language even after their familiarity with English language. He has exemplified the direction of the third generation African writers who consider it appropriate and advantages to English as the medium of African literature. He also explores the cultivation of cultural thoughts.

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The View of Ecocriticism in Michelle Cohen Corasanti's *The Almond Tree*

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Abstract

This article is set out to analyze the view of ecocriticism in Michelle Cohen Corasanti's *The Almond Tree*. It also explains humans' relationship with the nature. Human has a never ending bond with nature. Human evolution is plainly associated with a strong attachment to nature. But in this missile world, humans find difficult to pay attention on concerning nature. Instead of concerning they try to exploiting it. This article shows human perception of wilderness in a more accurate way. It also pictures environmental issues that were portrayed in the novel. Through demonstrating the ill effects of war on all living beings, it also stresses on humans' responsibility to protect the environment.

Keywords: nature, wilderness, war, environmental issues.

Ecocriticism is a new concept in English literature. Peter Barry defines ecocriticism with what Cheryll Glotfelty calls it as "the study of the relationship between literature and the physical environment" (239). William Rueckert was the first person to coin the term 'ecocriticism' in his essay entitled *Literature and Ecology: An Experiment in Ecocriticism* which was published in 1978. The term 'ecocriticism' gets significance with the recent writings. "The word 'nature' comes via Old French from the Latin 'natura' equivalent to 'nat (us)', past participle of 'nasci' meaning 'to be born'" (Bhanja).

Humans are depended on nature. Nature nurtures all living beings. On a battle with nature, no doubt, nature wins. Earth kindly accepts all what is given to it. It tries to produce life from dead. If a building is left abandoned for years together, then nature occupies it. It shows the never ending power of nature along with its capacity to withstand time and win finally. As Newton's third law states what is given will be received with same force or effect. Similarly, if one tries to destroy nature, it is he who is going to suffer with the side effects on destroying nature. Because humans are bonded with nature. Both are inseparable.

Michelle Cohen Corasanti is a Jewish American. In the novel she describes about the humans wilderness in a landscape of the Israel occupied Palestine. With the ongoing issues of Israel and Palestine, Corasanti portrays the land which was affected by the settlers. The Jews are described as settlers. They occupied the Arab's land and start to exploit it. They have destroyed the natural vegetation of the land and planted the foreign trees that are not suitable for that land. On describing it through the character Ahmed Corasanti opines, "They brought in strange trees and planted them in the swamp...the trees grew fat from drinking the fetid juices. The swamp disappeared and in its place rich black topsoil appeared" (24).

Corasanti compares the past greenish life with the present exploited situation. After the Jews intrusion, Arabs' buildings are destroyed. Their economic status came down. The Jews build a slaughterhouse in which numbers of cows are killed. Ahmed, the narrator finds uncomfortable with the bloods that ooze out from the killed animals. The entire place was spoiled with the blood stains. Ahmed and his family after the experience with the slaughterhouse abandoned eating non-veg. Also the pollutions from the slaughterhouse and the factories affected the village. The pollution is the major threatening cause for climatic barriers. Maybe only certain people are responsible for the cause of major pollutions but the effect is common to all beings in the world. All with disrespect of their nationality and identity are the victims of environmental threats. In the novel, Corasanti describes the land exploitation through the words of Ahmed as follows:

The chimneys from the slaughterhouse and accompanying factories spread thick, oily, black smoke throughout our village. Because we had no sewage system, the filth, grease and chemicals from the slaughterhouse soaked into our soil. Bubbles of carbonic acid rose to the surface, while grease and filth caked the land. Every now and then the land would catch fire and the whole village would run and put it out with buckets of well water. (113)

The Arabs struggle with displacement. They are often shifted to new areas which are unfamiliar to them. Corasanti tries to bring hope in the suppressed Palestinians through the novel. She names two trees as Amal and Sa'dah meaning 'hope' and 'happiness'. This also shows her involvement in nature concern. Through the novel she makes the Almond tree as a witness for the Palestinian's struggle. Numerous comparisons are done with the Almond tree. First, she compares herself to the Almond tree. Like the Almond tree in the novel, she was the witness of the Palestinian's struggle and the land exploitation during her stay for seven years in the occupied land. She happened to stay in the occupied land for her studies. She collected her experience and produced it as a novel so that all may get to understand the Palestine's prevailing situation. The Almond tree can also be compared to the Arab's family which like the tree tries to find their existence amidst the dangerous situation. The tree stays unharmed during the war attack, likewise the family finally gets survived through their capability.

Corasanti is of the view that the war and violence regarding enmity pave way for destruction. During the war the place was completely destroyed causing harm to the innocent creatures like birds and animals. The ill effects of war

attack that harmed the innocent animals are shown through the words of the zookeeper to Ahmed, “You should have seen the burned carcass of the pregnant camel. Her mouth was open in pain. In her back was a foot-wide hole where a missile ripped through her” (331). The war not only affected humans but trees, plants, birds and animals too. The poisonous gasses which was used during the war harmed number of living beings by poisoning the environment. The natural resources are harmed and poisoned during war and making them unsuitable for living. If the earth becomes unsuitable for life what will be condition of living beings that were depended on it for their livelihood was a matter of concern. The futility of war must be understood and given off. The earth must be protected for the future generations.

Corasanti through the novel wants everyone to concern nature. She makes this point through Ahmed’s father who was represented as a symbol of peace. He was also represented as nature concerning human. Before the Israel’s occupation he has owned an orange grove. It was the grove which was owned by his family generations together. He was an expert with it because “it was in his blood” (20). Like him, Corasanti tries to convey that the entire human race is related with nature and it is in everyone’s blood that to take care of it. Through Ahmed’s father she also requests everyone to plant trees rather than to plant landmines. “She is a strong critique of natural exploitation and is more concern for moral consequences than material gains” (Shamenaz). Through the novel she turns the world’s view on ecological thinking. And thus she stimulates humans’ responsibility regarding the environment.

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BROTHERHOOD AND THE BARBERSHOP CULTURE: GLORIA NAYLOR'S THE MEN OF BREWSTER PLACE

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ABSTRACT

Gloria Naylor's *The Men of Brewster Place* reflects the prevailing mental state of black men, who as father, husband, lover, who as a man fails to evaluate his position. They are in quest for the answers that lies at the root of their self-worth and sexual identity. The women's took survival as a strategy for sustaining their life, to its contrast men opted for silence as the means of survival. Brotherhood and the Barbershop Culture re-accounts how the women built a bond of sisterhood twined with mutual support and healing of the soul, which these men fail to do; which resulted in the lack brotherhood among the black men. The lack of brotherhood among the black men is thrown to limelight when Greasy commits suicide. It also throws light on the barbershop culture that existed in the African American society. The barbershop is the central metaphor that servers as a house of refuge, a place where debate and understanding take place. The place is where the black men come to be themselves and to discuss their lives and society. The novel gives space for black men to redefine their own concepts of manhood by engaging in self-discovery and self-actualization.

KEYWORDS: Brotherhood, Barbershop, Black Men, Abshu.

Gloria Naylor revisits the community she created in her first novel, *The Woman of Brewster Place*. The men of Brewster Place are presented as rational black men who are able to think of themselves and realize that, they have problem. They are portrayed as men struggling to correct their faults or individuals trying to make sense of their life. *The Men of Brewster Place* offers a men's perspective of life. The characters reflect the African American situation of black men. Naylor gives a psychological insight of black man's life. Brewster Place is populated by African Americans, driven by circumstance rather than by choice. Despite their various misfortunes the residents are committed to each other and to the preservation of their community. The overall Introduction outlines the emergence of the African American and the development of narrative techniques the black writers chose to write about the African American life. The characteristics of the black writings and the features of the language used by the black authors are discussed. Naylor's works and its characteristics are widely analyzed. Naylor interest for literature and writings reflected in her works. Her themes and characters in the novel are so relatable.

The one character who stands odd among the eight men is Abshu, who looks for the betterment of the residents of Brewster Place. He does the role of a mentor, by educating the kids, warning the young ones about the drug, showing what the world holds for them. Abshu recalls how Woods begged for support from the residents of Brewster Place, to be the first black member of the city council. They all believed and worked hard so he would win the election. "It was to be his mission to act as their eyes and ears—their voice on issue affecting the black community" (134-135).

Abshu who grew up watching and hearing his mother's muted cries, promised himself that, "soon as he was grown, he was going to take her away from that—take all of them away" (136). He has also prayed for his father to stay drunk, because when he is drunk he would apologize and beg for another chance, so that he won't beat his mother. Abshu's mother took his behavior seriously when he started hitting the kids. It's only these children she has got in her life. Their teacher informed the Child Protection Agency when she found a bruise on his sister's face. This resulted in sending the children to foster care. Abshu's mother could not put them all in same place as it was difficult to find a decent family to take them all. She promised the kids that, "It's just until I get myself together...till I get me a job and see my way clear" (137).

Abshu's mother wrote to him often, but he never tells her that "he was hungry all the time" (139). Abshu dreamed of leaving the house and living in an apartment with refrigerator over-flowing with food sufficient for day and night. The story of Bobby's household and family made Abshu think that his father is a saint when compared to Bobby's father; Bobby was in the third foster care. Abshu lived with Mason's family for nine years until he won scholarship to a local college; he moved out of Linden Hills and supported himself through the school by working in a doughnut shop. Though, he put on over thirty pounds in a year, he was little under weight for his age. By this time, his mother was ready to take them. But, he stayed back thinking there would be "one less mouth for her to worry about feeding" (139). Then he graduated in social work.

Abshu made this community centre for the need of young boy; if they have to be there they have to go by the rules framed by Abshu. He was kind and they saw him as a cool person, who is more a mentor. He made them realize one does not need guns or mouths like sewers to get respect. Abshu had even thrown some boys out, when they returned they respected him. He believed there has to be some rules in life to put you in order

No a few had been lifted by the collar and thrown bodily out of the door. And when they returned—if they returned—they respected him—and the ones who didn't return, just didn't return; there had to be rules someplace in their world, some kind of discipline. And if they understood that, then they worked with them, long and hard, to let them see that they could make a difference in their own lives. (140)

Naylor portrays the Black barbershop as both mediating space and functional place left in its wake an institution enshrined in the psyche of Black masculine identity that, while it continues to evolve, remains true to its historical roots. The barbershop is the central metaphor that serves as a house of refuge, a place where debate and understanding take place. The place is where the black men come to be themselves and to discuss their lives and society. It is here they sing the black man's blues. They discuss their present condition, frustrations, and dream about more promising future.

Max's Barbershop was the heart of Brewster Place. Ben feels the shop is old fashioned because it's not unisex. The sight of the place would tell you that it's a hang out spot for men. Ben would go there for a cut and sometimes to spend time talking or hear them talk about everything around them. Max owns the shop and Henry is a barber, the shop has four leather seats. Ben says, "Those seats bear the imprint of the hundreds of men over the years" (157).

The place is always filled with the smell of aftershave and talcum powder. Men who come there would sit to read newspaper, play checkers or socialize and solve the issues of the world. The barbershop, especially, is a space where those who cared neither to talk nor listen to someone else have a place to go. The issues they solve boil down to three subjects: white men, black men, and women. "The white man carries all the guilt for messing up with the world; the black man gets all the blame; and women are just downright confusing issues that a hundred barbershop politicians wouldn't be able to solve" (158).

Ralph Ellison in his *Shadow and Act* says "There is no place like a Negro Barbershop for hearing what Negroes really think. There is more unselfconscious affirmation to be found here on a Saturday than you can find in a Negro College in a month or so it seems to me" (9). They wonder why getting along with men is so difficult, they feel women are evil minded and their parents are responsible for the being. These men tend to have different perspective as man, husband and father.

Naw, they don't practice. They're born that way.

It's their mothers. They train'em to be evil.

Maybe their fathers too. I got men three girls and I tell'em every day to watch out. There's some real dogs running around in the streets pretending to be men. (158)

These men worry about the future of their daughters because; their girls get pregnant and can't find right men. But the young men today run from taking responsibilities. One says the white men feel happy seeing us "caged up like animals in the jail" (158). The white men bed with the black girls and get them pregnant "just to run off and leave'em" (159). They feel none of these acts of white men come up as issues because the slavery made men and women too scared to utter anything. Black men feel, their blood runs in our vein and our blood runs in them too. But the white men don't want to be reminded that "there's black someplace in a lot of their families" (159).

Wayne M. Blake in *The Dilemma Of The African American Male* writes, "The use of drugs and alcohols allow African American males to blot out the awareness of their superfluous existence in a country that devalues and fears them" (404). Maybe this could one of the reasons Greasy got addicted to Crack. Men would walk away seeing his muddy pants and shaky hands dropping nickels he got from begging.

When there were talks that Brewster Place was going down. Max was not ready to leave the place, nobody with withstand the Barbershop getting shattered down. Because, it was the "only place for a man to get together, to look into each other's eyes and see what we need to see—that we do more than just exist—we thrive and are alive" (167). The barbershop is one of the crucial spaces to help understand and know what Black men are thinking. Terry Sinclair Bozeman in *The Good Cut: The Barbershop in the African American Literary Tradition* notes that,

The fragmented lives of the men all come together in Max's Barbershop, but they fail to grasp this conceptualization of the barbershop as safe space from which to band together against common trauma.

Therefore, the existence of the barbershop as a refuge for Black men comes as a result of their conscious attempts to make it such a space. (147)

Brewster Place watched its last generation of children; Ben feels the empty street no longer breathes through the hope and despair of its tenants. But Abshu could still hear Brother Jerome's blues. He think what would have happened if he had taken fifty or hundred men to the City Hall. He imagines the power of million men and million voices that can't hold the dawn. Ben says, "So he will leave this street to walk into a rising sun. One man against the dawning of the inevitable. One man who is determined to believe that this is the end of a battle, not the end of the war" (172-73).

Even the barbershop, with its emphasis on male bonding and brotherhood is limited in its role in bringing about solidarity. The men, however well-meaning, fail to rescue the suicidal Greasy, whose death is in most probability the consequence of despair. Their collective denial of their role in perpetuating

Greasy's hopelessness makes his suicide all the more tragic. Greasy's repetition of the phrase 'I'm a man' indicts the barbershop as an empty bastion of manhood that he seeks.

The final dissolution of the street in *The Men of Brewster Place*, projects Naylor's idea of finally breaking down all barriers of race, gender, and class to achieve the sense of a holistic homogenous community, despite resistances to it. Terry Sinclair Bozeman says,

Naylor uses this character to show that while the other men act as complete subjects, men like Greasy simply serve as modifiers to the lives and subjectivity of the others who deem themselves successful or rather less of a failure than Greasy. (145)

Nevertheless, it is Greasy who leaves the most lasting impression, his blood, stains the hands of all the men in the shop. Thus acting as the connective from which one can no longer fail to acknowledge the affects of trauma on the Black male in America.

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Corruption in Aravid Adiga's *The White Tiger*

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Abstract:

Aravind Adiga is an Indian-Australian writer and journalist. His debut novel, *The White Tiger* won the 2008 Man Booker prize. This novel provides a dark humorous perspective of India's class struggle in a globalised world. The novel examines the issues of religion, caste, loyalty corruption and poverty in India. Aravind Adiga's *The White Tiger* depicts about the rotten society of India when which ruined due to the bribe condition. There is a condition only a rich can survive in the society and the poor who can't give money to the officers suffer a lot. They do not get any facilities of the government due to the corruption. In Adiga's *The White Tiger* Balram Halwai suffers due to corruption and through the eyes of Balram we can identify the dreadful effect of corruption.

Keywords: Dishonesty, Behaviour, Bribery, Immoral.

Corruption is a major crime that prevails all over the world. It can be seen in all fields such as education, medicine, and politics. The Oxford dictionary defined corruption as dishonest or fraudulent conduct by those in power typically involving bribery. It is a form of unethical conduct by a person entrusted with a position of authority, to acquire some personal benefit. Corruption prevails in India. Infact India is ranked seventy six out of hundred and sixty eight countries by Transparency Internationals Corruption Perceptions Index. Aravind Adiga discusses corruption and its strong presence in Indian political culture and society in the novel *The White Tiger*.

Nikam writes about this novel that, "A witty exuberant realistic fable of India's Changing Society it captures mind and the soul of the readers" (Face, 90). Adiga brings the fact in his novel *The White Tiger* that how corruption has been able to root so deeply in Indian culture. Balram, the protagonist is also corrupted by the city life. Balram's grandmother Kusum while writing a letter to Balram, she writes "a total of eleven months and two days, since you last sent us any money. The city has corrupted your soul and made you selfish, vain glorious, and evil" (Tiger, 262). Balram works as a driver in the city and when he does not sent money for his family his grandmother thinks that he is corrupted by the city life.

Balram observes the politicians who receive bribe from Mr. Ashok to escape from the taxes of coal mines, which is actually the wealth of nation. Whenever he finds Ashok offering corruption and not paying taxes he becomes furious and it leads him to think about the story in 'The Murder weekly titled Rape, Murder and Money'. Balram comes to the conclusion that; "The history of the world is the history of a ten thousand year war of brains between the rich and the poor. Each side is eternally trying to hoodwink the other side (254). Nikam quotes that 'Poverty results in dishonesty, bribery, corruption and immoral behaviour (Face, 88). This turns to be true in the case of Balram.

Balram wants to become an entrepreneur and to live a life of luxury so he involves in corrupting himself against his master by selling the petrol in the car, providing fake bills by the help of entrepreneurial mechanics, selling the liquor bottles of the master, and using the master's car as a freelance taxi Balram says:

Over the net to weeks, I did things I am still ashamed to admit, I cheated my employer. I biphoned his petrol; I too his car to Corrupt mechanic who billed him for work that work that was not Necessary; and thee times, while driving back to Buckingham B, I picked upa paying customer. (230)

Balram kill his own master Ashok in order to takes even hundred thousand rupees, which Mr. Ashok carries for a minister. Later he continues those actions even after becoming an entrepreneur in Bangalore. He involves in corruption by bribing the policeman. Thus the man of utter dishonest. Adiga through the character Balram has clearly point out that how a common man is corrupted by the society.

Corruption prevails even in the schools of India. Balram the protagonist of the novel explains how the teachers who are ought to be very responsible and teach the moral values involve in corruption. While Balram is studying in the village school in laxmangarh government announcement free food scheme "a government programme gave even boy three students never ever see rotis, yellow daal, or pickles. Balram says, "everyone knew why: the school teacher had stolen our lunch money" (33). The teacher steals the money which the government given for the food of the students. The teacher steals the money which the government given for the students. The teacher has the excuse for his corruption. He says that he has not paid for six months.

Corruption involves in election also, the great socialist provides money for the people to get votes. When Balram is eighteen years old, he has the voting right. The tea shop owner shockingly sells the vote of Balram he says, "He has sold our fingerprints the inky fingerprints . . . he had got a good price for each one of us from the Great socialist's party" (97). The politicians are cheating the illiterate people providing money for them common people who are unaware of their basic and selling their votes for the sake of money. This practice is common throughout India.

Adiga portray that the India politician manage to retain their posts through they have enormous number of cases against them. Balam while writing about the Great about socialist says that,

You see, a total of ninety-three criminal cases for murder, Grand, larceny, gun-smuggling, pimping, and many other Such minor offences-are pending against the Great socialist and his ministers at the present moment. Not easy to get convictions when the judges are judging in Darkness, yet three convictions have been delivered, and three of the ministers are currently in jail, but continue to be ministers. (97)

The main characters in the novel Ashok, his father and his brother Mukesh involve in bribing the ministers. Adiga boldly pictures the internal affairs of political parties are bribe and corruption. The Great socialist becomes the ruling party, demands seven hundred thousand rupees from Mr. Ashok to solve the tax problem. Mr. Ashok visits Delhi for the same purpose, to solve his tax problem regarding coal mines. He frequently collects large sums of money in a red bag, using it to bribe government minister and he travels in his car. Srinath stresses the view of Adiga in his article as “The car becomes a symbol of rottenness of corruption all talk of bribery and plans for appeasement are generated in the sealed egg a car. The city of Delhi is full of such sealed eggs” (6).

Once Ashok opens the red bag in the car. Mukesh scolds him and says that “it is for” Mukeshan. The fat man, The assistant . . . The Ministers wants more. It’s election time. Every time there’s election’s, we hand out cash” (240). Bargaining in election is common in India Election in a democratic country is actually not at all giving any importance for the voters, but for the aristocratic society ‘Election my friend can be managed in India. It’s not like in America’ (212). This shows that how corruption has strongly rooted in politics and it increases day by day.

Adiga exhibits the true picture of Indian society in this novel. He also tells the people about the criminals who are born due to inequality, corruption and injustice in the society like Balam. Adiga’s important point seems to be that corruption necessarily breeds corruption, unless of a greater revolution remakes society.

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IDENTITY CRISIS IN BENYAMIN'S GOAT DAYS

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Abstract:

Identity is the fact of being who or what a person or thing is. It is close to similarity or affinity. It is the state or fact of remaining the same one. Identity crisis is a period of uncertainty and confusion in which a person's sense of identity becomes insecure, typically due to a change in their expected aims or role in society. Sometimes individuals face conditions and situations that may prevent the development of a strong identity.

Keywords: Identity, Psychology, Immigrant, conflict, Frustration.

The concept of identity crisis is not a sudden invention and is not produced by a single individual. It took years of hard work and research by many scholars to establish or invent this concept. Erik Erikson was the first scholar and psychologist noticeably pronounce its significance and implications. Erikson opines that, whenever a human being mislays sense or feeling close to personal similarity or historical continuity, he is distressed by identity crisis. This crisis does not cover up the concept of individual identity or national identity. Rather, each one has some particular individual qualities which are peculiar and unique and illustrates the importance of one's own personality as an individual. If an individual drops in to a new land or country, he has to adjust and behave according to the status quo and the necessities of that region. In such circumstances, an individual may have to counter the issue of identity crisis. The identity crisis of immigrant workers is an area of concern. Through the identity crisis of Najeeb the protagonist Benyamin depicts the identity crisis of immigrant workers in general.

Identity crisis is not restricted to any particular characteristic or component. Different aspects or areas can cause problems of identity crisis. When a person is uncomfortable the present situation, he has the thought that he is actually caught in a distressing and troublesome situation in which he is completely powerless and lacks the control over his future. In the novel, Najeeb is uncomfortable to a great extent in the masara and faces really distressing situations as he lacks power. It is important to look at the various reasons reasons that cause identity crisis in human being

Carl Rogers opines that, "identity constitutes our dressing, hair, appearance" (Rogers; 4). In the novel Goat Days, there is a part in which Najeeb is given a ' thope' (the dress of the typical Saudi Arab man, a long, white, shirt-like garment, loose fitting, long- sleeved, and extending to the angle, usually made out of cotton) and a pair of boots. When he unfurls the outfit that is provided to him, he feels like nauseating due to its fusty stench. He himself says that, "it was his first entering to the stench, the first step to becoming another scarce figure" (70). With this line it is possible to realize the situation he undergoes. The clothes worn by a person are a part of his identity. Here, Najeeb does not like to wear that dress. He himself says that wearing that dress will make him a different person whom he is unaware of, and will result in his losing many of the traits that he had acquired from his past life.

When Najeeb gets up the next day, his hands, legs and his whole body are aching. But what annoys his most, even more than the pain, is his ability to clean himself after his tiring and weary work. He usually had the habit of bathing in the river. He is horribly affected by the restlessness of sleeping in the same outfit that he wears in the sun, working among foul-smelling goats leading to sweating, and being soaked in their urine and dung. His thobe "sticks to his armpits and in between the legs" (87). His pair of shoes is drenched in sweat. Najeeb describes himself as a clown in various movies, since his complete body is filled with layers of dust and he says, he feels like laughing when he has a look at his body.

Najeeb suffers from severe itching from the unclean hair and beared sometimes. He already had several eruptions from the muddy hair in his armpits and pubic area and is even disgusting to look at. Fleas, bugs, and other parasites spread from the goats bodies and to his body cause severe itching especially when he sweated at night. His body serves as the home of several pests. Parasites and bugs formed an outer layer on his skin. The frustration he has to bear from the lack of cleanliness and neatness is evident from these instances. All these make him lose his own identity and confidence.

In the beginning, Najeeb feels that the whole thing in the masara had a disgusting odour. There is reek coming from goats urine, the stinking of the droppings, and the stench of grass and hay that gets soaked with the urine. There is a bad odour even in the goats milk. Here, his frustrations to cope up with those surroundings are clearly visible. He has certain bodily characteristics that are a part of his identity. The smell that he likes and dislikes is a part of his bodily characteristics. His bodily smell is a part of his identity changes through force. Now Najeeb is not the same Najeeb who came from Kerala, with particular likes, dislikes, and particular body features. Those identities are changed and he is unhappy with that. He does not enjoy all these changes. So there is an identity crisis in his personal identity.

Habits form a major part of one's personal identity. When a person is not able to continue one's habits, there is an identity crisis. In the novel, it is clearly given that Najeeb is forced to violate all his hygiene rules like, bathing, brushing, sleeping at nine after dinner. According to his routine, he would not even take his coffee without taking bath.

He also had the habit of bathing twice or thrice a day. “Cleanliness had been his ideology” (78). But he says that violation of all his habits begin the day on which he came to the masara. His ideologies and habits are affected. This ban on his sanitation affects his identity, since sanitation has been an important element of his identity till then. Thus, his inability to follow habits results in an identity crisis in him. Without these habits, he is not the original Najeeb. These are the characteristics that contribute a lot in creating the past identity. He becomes another man without his habits. Habits help to form a past identity and help to form a strong present and future identity.

Conflict between the real self and ideal self is another important cause of personal identity crisis. As per Horney, opines the concept of “real self means the inner core of personality that individuals recognize about themselves” (qtd. in Friedman 135). Najeeb before going to Gulf was a man who had been diving for a living. He was doing sand mining from the river. For him everything revolved around his family. His habits, likes and dislikes, his love and care for his family etc. Shaped an important element of his real self. He had the perception that he is the one who needs to look after his family.

Horney opines that, “Ideal self is what one visions as perpection and wishes to achieve. It comprises all the “should” that an individual wants to achieve in his life. When there is a conflict between ideal self and real self, there arises an internal conflict, or an identity crisis, since perceptions about himself forms an important part of his/her identity” (qtd. in Friedman 135). In the novel, Najeeb projects an ideal self before going to the Gulf. He says that, he should go to the Gulf only long enough to settle a few debts. Since his wife is pregnant, the expenses will now rise like a heap of sand and he will need more money to look after his family. He even dreams of possessing some material goods like a gold watch, a fridge, a TV, an AC, a stereo, a video player.

In between the novel, there is a scene in which Najeeb writes a letter to Sainu. There, he writes to Sainu about many of his dreams:

Your ikka is comfortable here. I am in a big firm that produces milk and wool. It is a good job. We don't need to do anything. The machines take care of everything. I supervise the work around here. My arbab likes me very much. He likes my work, and often gives me Presents. I stayed in a very expensive place. Sitting on my cot, I can see everything that's around us. It is so beautiful, Ah, the food. How many new and unseen items the arbab brings for me.... I folded the paper. Closed my eyes. Wept for some time. The truth was not in that Letter, but in my tears. Nobody read the truth. (129-30)

Man is a rational being as well as a social being. At the climax of a crisis there is need for change. He tries to change his identity with the new situation or escape from the situation. From the novel, “Every experience in life has a climax, whether it be happiness, sorrow, sickness or hunger. When we reach the end, there are only two paths for us: either we learn to live with our lives or protest and struggle in a mental asylum or kill ourselves” (175). In *Goat Days* Najeeb at first adopts a new identity as goat rather than as a man for his survival.

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GENDER CONSTITUTION AND CINEMA; A STUDY OF WOMEN IN SELECT WORLD MOVIES**Saritha.V.S**

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Introduction

Cinema occupies a place of pride in art forms that reflects and reinforces modern culture in the glow of the past. Gender Constitution and Cinema is a topic of great social significance and issue of contemporary relevance. In the past women occupied a place of pride in the film industry both in the technical side as well as in acting. Her role varies from film production to distribution which includes acting, direction, script editing costumes, choreography and other. Female characters are highest in the movie, occupies almost equal to masculine role and represented feminine qualities. She played leading character and also title leading roles. Women produced horror, thriller, humor and adventure films. They acted remarkably in many films. Alice Gray Blache, a contemporary of Uncle Tom's Cabin, is an example. She was the second lady in the history of cinema to make a narrative film and the highest paid woman in America in the early 1900's not only a director and producer.

But on close observation it may be obvious that the history of film industry is the history of gender constitution and intentional suppression of women. The role of women in cinema is diminishing day by day and she is attenuated to a commodity for attraction, sex and entertainment. Over time, her role in movies shrinks as a sidekick or a co-star. This may be due to change in social norms and social morals. In contemporary movies feminist characters are portrayed to assist, narrate and reinforce so as to get optimum applause to the masculine role. Film industry considers only femininity of the female body and uses sexual figure in order to get erotic aspect to film and also giving a male view on the film. The distinguished feminist film maker and theorist Laura Mulvey criticizes this drift and stated, the mainstream film satisfies especially the male spectator by projecting his desires on the screen. Women are regarded as objects of fetishistic display for male viewers' pleasure. Women have been pictured as an object for desire and pleasure and this is apparent from the statement that "You are an object baby" (The Austin Powers Series). It is degradation to a woman's independence and paints her as a possession of man. In many contemporary mainstream movies the social taboos and customs are imposed upon as a feminine spin-off and targeted her as the victim of the offense. The researcher attempts to study the pros and cons of the women issues pictured in selected religious, thriller and horror movies and to know how it influences the feminine world.

BACKGROUND

"The heavens declare the glory of God; the skies proclaim the work of his hands.

Day after day they pour forth speech, night after night they display knowledge." (Psalm of David 19:1-6 King James Version [KJV]). The ecclesiastical bards left everything in God's hands and proclaimed God as the centre of poems. In the Romantic Age, nature became a theme of the poets. Centuries later, in the curial "Pied Beauty" the British poet Gerard Manley Hopkins reflects on the changes of the Industrial Revolution, showing, both through form and content that although the focus has shifted from nature to industry. The Industrial Revolution fueled the advance of western civilization and brought mankind to the realization of the limits of the earth as well as the need to re-define our relationship to the planet. Movie was born out of the principle cinema a byproduct of the Industrial Revolution. Today movies do wield tremendous influence in the society. It is an intercontinental art form which transcends the barriers of ferocity. It is the greatest potential to be the most effective mass media instrument.

Jack : Did you like that, Mama ?

Mother : Yes

Jack : I'm glad of it I'd rather please you than anybody I know of, Oh, darling, will you give me something ?

Mother : What ?

The script written for a female actress in a movie called *Jazz Singer*, the first feature length motion picture with synchronized dialogue sequence. Its release marked the end of the era of silent film and the success of commercial film industry. Engenice Besserer, a native of Water town, New York was the first female speaker in a full length film *Jazz Singer*. She played as the mother of actor Al Jolson and spoke 13 words out of 356 words. Hereafter women participated in an assortment of work related to cinema as film directors cinematographers, screen writers editors costume designers, choreographers and production designers. Their participation to various panorama of cinema is a marker in history and renaissance in the municipalities of women.

The history of women in film is as long as film production. Women have been involved with films from the beginning (1896), though feminist film studies arose much later, like many other 'movements' in the late 1960's. She has been central to the celluloid since its inception in the late 19th and early 20th centuries. From Nickelodeons to full length feature films and from silent films to talkies, as writers, directors, actors and audience members, women have influenced

the trajectory of the film industry. Female stardom was an essential component of the rise of the industry. As the film industry grew from the ground up, the ratio of women to men in positions of power shifted disproportionately. But in spite of a heavy dose of paternalism in the film industry every generation grows in skill and talent as one woman inside and outside. With the arrival of each new decade comes the arrival of new challenges for women to find their places again, as the changing nature of the business makes new rules and hopefully, breaks the old ones. The history of cinema from its early beginnings in the early 1960's to the present is the history of men and masculinity.

The famous public speaker and novelist Allan (Johnson points out that, "if you want a story about heroism, moral courage, spiritual transformation endurance, or any of the struggles that give human life its deepest meaning, men and masculinity are usually the terms in which you must see it. Cinema is a male construct. Women centered Film productions get limited to a representation of male made women. Films whether it is a science, fiction or dramas or action, or thrillers or romantic comedy, vast majority of these films have in common; most of the movies seem to be stories about men. One of the reasons why film industry continually chums out movies about men is because we live in a male centered society. Male centeredness is an aspect of patriarchy that shows us how most of our attention is placed and prioritized on men, men's stories, the things men do and the things men don't do. As a result, the images we see in the media often focus on male centered stories. On close observation it must be obvious that movies that are produced and won the Academy Award for best picture over the past 50 years are male centered. Out of the 50 movies only 4 are centered exclusively on women's lives. Year after year we see men and men's stories being created, produced, celebrated and awarded while women's stories take a back seat or aren't even represented. Kathryn Bigelow is the only woman to have ever won an academy award for best director in its 83 year history, and she won for "The Hurt Locker" in 2009, which is most definitely a male centered film. In fact only 4 women have ever even been nominated for best director. And what's more startling is that women only account for 7% of Hollywood directors. Hollywood executives production companies, financial investors and backers are most interested in marketing to young men and funding stories that they, as men can relate. Thus they fund and produce the majority of Hollywood films to appeal to this demographic

A Brief Review of Earlier Works.

Claire Johnston was among the first feminist critics to offer a sustained critique of stereotypes from a semiotic point of view (8). She in her "Women's Cinema as Counter Cinema" (8) put forward how classical cinema constructs the ideological image of women. Drawing on Roland Barthes' notion of 'myth' Johnston investigated the myth of "woman" in classical cinema. The sign 'woman' can be analyzed as a structure a code or convention. It represents an ideological message. Meaning that 'woman' has for men. The important theoretical shift here is from an understanding of cinema as reflecting reality, to a view of cinema as constructing a particular ideological, view of reality. Classical cinema never shows its means of production and is hence characterized by veiling over its ideological construction. Thus, classical film narrative can present the constructed images of 'woman' as natural, realistic and attractive this is the illusionism of classical cinema.

Teresa de Lauretis, an Italian born author and Professor conducted a study about female subjectivity. She examined the structural representation of 'woman' in cinema (3). De Lauretis (3) emphasizes that subjectivity is not a fixed entity but a constant process of self production. Narration is one of the ways of reproducing subjectivity each story derives its structure from the subjects desire and from its inscription in social and cultural codes. Narrative structures are defined by oedipal desire, which should be understood as both a socio political economy dominated by man's control of women and as a way of emphasizing the sexual origin of subjectivity. Sexual desire is bound up with the desire for knowledge that is quest for truth. The desire to solve riddles is a male desire par excellence, because the female subject is here self the mystery. Woman is the question and can hence not ask the question nor make her desire intelligible.

Kaya Silverman's writing and teaching are focused at the moment primarily on phenomenology, psychoanalysis photography and time based visual art, but she continues to write about and teach courses on cinema, and she has a developing interest in painting. She in the article The Acoustic Mirror, the Female Voice in Psychoanalysis and Cinema argues that each subject is structured by lack or symbolic castration. In Western culture it is however, the female subject who is made to bear the burden of that lack in order to provide the male subject with the illusion of wholeness and unity. Silverman suggests that in cinema the displacement is enacted not only through the gaze and the image but also through the ordinary register. Contrary to the more frequent discomfitment of the male Discourse. The female voice can hardly reach a signifying position in language, meaning or power and is hence all too easily reduced to screams, bubble or silence in dominant cinema.

Women continued to be marginalized in film often reduced to supporting roles. Out of the 100 top-grossing movies of 2011 it was found that gender inequality is just as prevalent as it was in 2008. This disparity is also reflected in the way women are depicted physically. Cinema is a reflection of the male dominated society hence the narrative point of view of cinema will be from the male perspective. The roles of women are limited whereas the areas where men can each are wide and unlimited. Cinema has been used by the patriarchal society to condition and limit women to certain roles. Women can gain importance in the world of celluloid only if she succeeds to change her role in society and become independent of her social milieu. Cinema is a powerful medium and can be used to effect

changes in the gender constitution of the society Neo- feminist cinema transcend the boundaries set by male dominated celluloid establishments and enables women to cross the boundaries to new arenas of opportunity and freedom

Theoretical Frame work

Neo feminism

Neo – feminism is not anti woman or pro- womenmoment, instead it endeavors to raise women from the capital college .it is a movement in every riche for self reliance and to be self sufficient . it believes in autonomous exercise of power and privilege by woman devoid of the silhouette of a protecting and caring man. Women want to live in this world by themselves. They do not want a spouse, boyfriend, brother or a father guiding them through the rough path of life. The neo feminist celebrated the reality that women of 21st century are confident, hard working more successful than men in most of the fields, competitive and smart. They proved themselves worthy of something grand than men. Neo-feminism stresses the significance of managed sex. The famous German feminist Marianne Weber thought that women should be treated equally in the social institution of marriage, along with all the other social institutions. The neo- feminist of the 21st century visualize a unisex / unigender and anti patriarchal society with no control to the emotions, beliefs, movements and feelings of women. Reflections of this kind of novel idea could be seen in films too. It started with a set of films called “girly films”. In such films single girls are seen achieving beyond the scope of the limited roles assigned to her in the society and family. Her identity will not be linked to a male. Her sexual charm attracts men but it is her right to decide whom to go out with Sex is arranged affair and not a biological relationship Sex is as what desmond Morris and not so much to fertilize an egg as to fertilize a relationship qtd in Radner 1.) These films by to must try to make the best of the world that has so far been indifferent to her fate. A study of such films is part of this project.

Cinema society and woman

The world of celluloid is male centered. Themes of third cinema like guerrilla war, political uprising and revolution major themes of Latin American cinema tend to be male centered. Women issues are not generally dealt with objectively. Third Cinema in this sense is not completely free from the notion that women are only objects to be gazed at. Films according to Dyre are miniatures of real life and “stars are also embodiments of the social categories in which people are placed and through which they have to make sense of their lives and indeed through which we make our lives categories of class, gender, ethnicity, religion sexual orientation and so on” (16) therefore women are forced to continue their social functions and roles even in the films submissive wife, sacrificing mother, fallen woman and the voluptuous to attract male gaze. Laura Mulvey says that Freud’s psychoanalytic theory is the key to understanding how film creates such a space for female sexual objectification and exploitation through the combination of the patriarchal order of society “Looking” in itself is a pleasurable act of voyeurism and cinema “satisfies a primordial wish for pleasurable looking. The feminist film critics wanted women centered films with thrust given to woman hood and its problems and how the world is viewed by women. The need for women centered cinema led to women directors joining with other marginalized sects to form what came to be termed as “counter – cinema” . Counter cinema, moves in opposition to the main stream cinema. It positions the marginalized and subaltern in the mainstream. As Judith Mayne observes. “the definition of woman” a cinema has entailed both exploring women’s involmenmt with the production in the past and examining recent examples of woman’s filmmaking”.

Women and celluloid

The world of celluloid is male centered Themes of third cinema like guerrilla war, political uprising and revolution major themes of latin American cinema tend to be male centered. Women issues are not generally dealt with objectively. Third Cinema in this sense is not completely free from the notion that women are only objects to be gazed at Films according to Dyre are miniatures of real life and “stars are also embodiments of the social categories in which people are placed and through which they have to make sense of their lives, and indeed through which we make our lives categories of class, gender, ethnicity, religious sexual orientation and sonon “ (16). Therefore women are forced to continue their social functions and roles even in the films submissive wife, sacrificing another, father women, and the volupture object to attract male gene. LauraMulvey says that Freud’s psychoanalytic theory is the key to understanding how film creates such a space for female sexual objectification and exploitation through the combination of the patriarchal order of society “Looking” in itself is a pleasurable act of voyeurism and cinema “satisfies a primordial wish for pleasurable looking (1)

The feminist film critics wanted women centered films with thrust given to woman hood and its problems and how the world is viewed by women. The need for women centered cinema led to women directors joining with other marginalized sects to form what came to be term as “counter cinema”. Counter cinema moves in opposition to the main stream cinema. It positions the marginalized and subalterm in the mainstream .As Judith Mayne observes. “the definition of woman” cinema has entailed both exploring women’s involvement with the production in the past and examining recent examples of women’s films making (57) . The feminist film makers who thus curved a space for woman in the discourse of film history, has produced a number of films with woman as the subject.MarzichMeshkini’s.the Day I because a Human and TahminchMilani’sShirine trail a subjective approach to the experience of women protagonists. Ample examples can be cited from Middle East and African films which equation the male centered propaganda by

presenting female protagonist. A food example is *Buried Secrets*, a Tunisian film directed by Raja Amari about the three women (A mother and her two daughters) and their struggle against the over-whelming patriarchic society. The Turkish film, *Zephyr*, directed by Belma Bas presents the depth of relations between two women. It is about the deep relation between an adolescent girl Zephyr and her mother. The Tunisian film, *The Bay on the Terraces* is a total subversion of Islamic concepts about women. Nudity and sex.

The films by male directors like Mohsen Makhmalbaf, Abbas Kiarostami and Jafar Panahi supplemented a lot to the women movements in the Middle East. As Harmid Reza Sadr observes, Tahmineh Milani's 2001 film *Nim-e Penhan* (Hidden half) presents "the theme of women's complex, interwomen intellectual and emotional lives, touching on many controversial issues. "There evolved a great number of strong women characters in Arab films, especially in the films directed by Kiarostami, Panahi and Tahmineh Milani. 1990's saw the rise of women centered movies. Hamid Reza Sadr observes that from 1998. "Women took advantage of the more relaxed climate to increase their visibility (262). Films such as *Gharmez*, in which a wife kills her husband, *Dowzan* about the female friendship and Hemlock, a film about polygamy etc represented the Iranian women in a new light. The documentary *Divorce* Iranian style was a very controversial one with the theme of Iranian family law, directed by Kim Longinotto and Ziba Mir-hosseini. It's a European production about the family Law Courts in Tehran and about present problems faced by women. It was officially banned in Iran but was welcomed all over the world. However the aim of this film is as Sadr is "to show that these women are not just passive victims" (264). The Third Cinema from the Islamic countries gave more importance to issues of women than their western counterparts. They succeeded in highlighting problems faced by women in the male dominated society. They voiced their opinions about culture, morality religion, relations and gender issues in their movies and put forward their reformative ideas.

Films selected for the study

Osama

Osama (2003) directed by Siddiq Barmak is the story of a girl (Marina Golbahari) who is compelled to transdress into a boy to earn a living in Afghanistan during the Taliban regime. *Osama* begins with an apt epigraph from Nelson Mandela 'I can forgive, but I cannot forget'. The film is the story of a family consisting of a grandmother, her daughter (Zubaidasahar) and grand daughter. Women are not permitted to be seen public or to earn a living. An uncovered foot or an unwelcome word can lead to harassment, or even severe punishment. The film questions the misogynic approach of the Taliban. It is a portrayal of the brutality of Taliban laws and their ill treatment of women, the light women under the Taliban regime, punishments and the subjugation of women.

Legally blonde

Legally blonde (2001) is a romantic comedy directed by Robert Luketic and written by Karen McCullah. As a ravishing Miss Hawaiian Tropic, sorority president, and calendar girl, Elle Woods (Reese Witherspoon) is a big hit on the campus of her sun-drenched Los Angeles College. She's also got the perfect boy friend in Warner Huntington III (Matthew Davis) a wealthy East Coast blue blood. Fearing that his snooty friends and family will never accept the bubble-headed Elle, however, Warner dumps her before heading off to graduate law school at Harvard University. Determined to win back her man, Elle enrolls in the same imposing institution quickly becoming an object of scorn and ridicule, especially to Warner's old prep school flame (Selma Blair). Despite her penchant for malls, makeup and tanning Elle is no dummy and is soon showing elite Ivy League snobs a thing or two about class, self-confidence and courtroom victory.

I Spit on your Grave

I Spit on Your Grave (2010) directed by Steven R. Monroe tells the horrific story of writer Jennifer Hills, who takes a recent from the city to a charrings cabin in the woods to start on her next book. But Jennifer's presence in the small town attracts the attention of a few morally depraved locals who get out one night to teach this city girl a lesson. They break into her cabin to scare her, however, what starts out as terrifying acts of humiliation and intimidation, quickly and uncontrollably escalates into a night of physical abuse and torturous assault. But before they can kill her, Jennifer sacrifices her broken and beaten body to a raging river that washes her away. As time passes, the men slowly stop searching for her body and try to go back to life as usual. But that isn't about to happen. Against all odds, Jennifer Hills survived her ordeal. Now, with hell-bent vengeance, Jennifer's sole purpose is to turn the tables on these animals and to inflict upon them every horrifying and torturous moment they carried out on her only much, much worse.

Maid in Manhattan

Maid in Manhattan, (2002) is a mixture of romance, comedy and drama from director Wayne Wang. Marisa Ventura (Jennifer Lopez) is a single mother who is raising her gifted but under-confident son Ty (Tyler Garcia Possey) on her own. With some help from her mother Veronica (Priscilla Lopez), after divorcing her husband, Marisa works as a housekeeper at the exclusive Berresford Hotel in Manhattan, where her boss Paula Burns (Frances Conroy) and Chief Butler Lionel Bloch (Bob Odenkirk) and her best friend and fellow maid Stephanie (Marissa Matron) to be as efficient and inconspicuous as possible. One day, while cleaning room of noted socialite Caroline Lane (Narasha

Richardson), Stephanie spies a beautiful designer gown and dares Marisa to try it on against her better judgement, she does, and while all dolled up, she bumps into Christopher Marshall (Ralph Fiennes), a wealthy and well bred bachelor who is running for the Senate, immediately charmed, Chris asks Marisa to join him, for a walk in central Park, assuming she's the blue – blooded Caroline. Marisa manages to join Chris for the afternoon, with Ty in tow, and Chris finds himself quite taken with Marisa's beauty and down to earth personality, as well as Ty's precocious interest in politics. Chris later calls Caroline's room to set up a lunch date, but soon discovers the stuffy Ms. Lane is not the woman he met before, Marisa is also attracted to Chris, but while her friends encourage her to pursue a romance, Veronica believes her daughter is asking for trouble by trying to win a man so far out of her social strata.

Mamma Mia

Mamma Mia (2008) directed by Phyllida Lloyd, Lingin to discover the identity of her true father before she exchanges her wedding vows, the daughter of a once rebellious single mother secretly invites a trio of paternal candidates to her upcoming wedding in this feature adaptation of the beloved stage musical Independent minded single mother Donna (Meryl Streep) has always done her best to raise her spirited daughters, Sophie (Amanda Seyfried), while simultaneously running a successful hotel on a small Greek island, but now the time has come for this hardworking mom to finally let go, In just a few days, Sophie will be married and Donna will stand by bitter sweetly as her little girl takes flight. Of course, Donna's lifelong friends Rossie (Julie Walters) and Tanya (Christine Baranski) will both be present at the wedding but not be known to the mother. Sophie has furtively invited three very special guests of her own. When Sophie walks down the aisle on that fateful day. She wants her father to hand her off. The only problem is that Donna has never revealed the true identity of Sophie's father, leaving the resourceful future bride to narrow the list down to three potential candidates. Now as three key figures from Donna's past return to the picture square Mediterranean shores they all walked 20 years prior, one beautiful will discover the secret of her past while one lonely mother finds out that it is never too late for a little romance.

Bridget Jones's diary

Bridget Jones's Diary (2001) directed by Sharon Maguire is based on Helen Fielding's hugely popular novel. This romantic comedy follows Bridget (Renée Zellweger), a post feminist thirty something British woman who has a penchant for alcoholic binges, smoking, and an inability to control her weight, while trying to keep these things in check and also deal with her job in publishing she visits her parents for a Christmas party. They try to set her up with Mark (Colin Firth), the visiting son of one of their neighbors. Snubbed by Mark, she instead falls for her boss Daniel (Hugh Grant) a dashing lothario who begins to send her suggestive e-mails that soon lead to a dinner date proposition. Daniel reveals that he and Mark attended college together, during which time Mark had an affair with his fiancée. When Bridget finds Daniel cavorting with an American colleague, she decides to change her life with a new job as a TV presenter. At a dinner party, she bumps into Mark again, who expresses his affection for her. When Daniel claims he wants Bridget back, the two fight over who deserves her affections the most.

A thorough knowledge of gender discrimination prevailing in the countries of the world and its reaction in the various world movies is essential to have a deep knowledge about the movies selected for study. Technical know how is crucial to be familiar with the techniques applied in these movies. A thorough knowledge of women's early liberation movements struggle for adult franchise waves of Feminism etc are vital for the study. The dissertation will consist of the analysis of select world movies. The study would adopt a multi disciplinary, multi focal lens of theory. The analysis will address various concerns like the conflict between sexes, the disagreement with tradition, opposition against patriarchy female issues, question of identity of women and films with female protagonists female directors of female issues. The study would trace different patterns of subjugation and subordination of womanhood expressed in the movies.

Works by film analyst, theorists and experts like James Monaco, Patrick Philips, Warren Buckland, Per Person and Robert Lapley etc would also be consulted to formulate the study on the technical aspects of cinema. The films will be examined with reference to the basic elements of cinematic composition such as lighting, colour, organization of scenes and sequences, mise en scene and camera movements.

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Bodily Discourse of Women in Emma Donoghue's Room, Slammerkin, and The Wonder.

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Abstract

Emma Donoghue is an Irish-Canadian writer. The Objective of the study is to explore the depiction of Women's body and the psychological representation of children in Emma Donoghue's Slammerkin, The Wonder and Room. Emma represents extremely different genres in these novels but she connected each fiction with Gender and Sexuality. Slammerkin tells the story of a girl, whose lust for fine clothes driven her to lose her virginity. Emma depicts the experiences and life style of harlots in this novel Slammerkin. She openly expresses the ideologies of prostitution in Slammerkin. The Wonder, is a fiction which explores the life of a girl named Anna O' Donnel. In this novel the writer expresses the dilemmas a girl face due to patriarchal influence. As an immigrant writer Emma Donoghue used The Wonder, as a material to depict the emotional and cultural differences a woman face due to migration. Room is a fiction which portrays narrative of a five year old boy. Emma expresses the psychological difficulties a child face when a boy is locked up in a room till the age of five. The story of the novel deals with a mother and a son who are locked up in a room for seven years and their great escape from that Room. This paper concludes with the analysis of the writer's research on the bodily openness of women in the contemporary society

Introduction

Emma Donoghue is a novelist as well as a writer of literary history, dramatist, and screenwriter. Her writing shows humanity at its best. Emma excels in story telling based on actual events. The readers of Emma will face an anxiety while they read her works. Emma conducts extensive research before writing her novels. Emma is a writer of many genres. Emma is best known for her contemporary and historical fiction. Apart from being a famous novel writer, Emma Donoghue is also known for her short story. Her stories have been published in many British magazines and newspapers. Donoghue's style of writing is very fresh, deals with voice of modern world. Her writings are similar to the taste of modern women in the twenty first century. Donoghue's writings are extended to the boundries of women between twenty and twenty first century. Donoghue's writing inspires readers in the republic of Ireland, United Kingdom, the United States and Canada.

Ideologies of female body before nineteenth century

There are different theories of gender that posit different ways to understand gender neither biologically or as a social construction. Through the recognition of two distinctly different types of genders, society constructs categories, to better understand and to operate it. Gender performances and identities illustrate the difference between each genders and its behaviour. The concept of body, particularly female body has been thoroughly discussed and constructed throughout centuries. It was discussed under the authority of philosophy and Christian morality for several years. It is now the common knowledge proved that philosophical traditions and Christian ideologies devalued the originality of feminine.

Women's body have long been considered as passive. Before nineteenth century it is considered as a passive recipient of male's will. During those years the cultural representations made women's role within the domestic contract, social institution of family and duties of reproduction and motherhood. Thus, the body of women never belonged to women for many years. The development of feminism, activism and Capitalism slowly created a fertile ground for female representations.

Industrial revolution belittled the authority of the family as a social institution and gave women the opportunity to join the work force. The technological revolution strengthened the female beauty by highlighting and perpetuating cultural representations through photographs, videos, books and TV shows. The sexual revolution regained women's right to sexual expression and sexual knowledge and it shifts to gender relations and gender identity. Contemporary representations of female body within western societies are by-products of multiple economic political and cultural factors.

Female beauty has become an industry and has penetrated all economic areas. Thus sex is redefined as a pleasurable practice and a viable financial resource regardless of gender identity. Thus beauty became a bodily property. There is a significant cultural shift in the public discourse of gender identity, from the representation of women as reproductive force and object in preserving power of the social institution of the family, to the image of women as a sexually assertive subject for whom physical beauty is a form of empowerment.

For much of history the body has been conceptualized as simply one biological object. Problematically for feminists the opposition between mind and body has also been correlated with an opposition between male and female, with female regarded as enmeshed in her bodily existence in a way that makes attainment of rationality questionable.

Such enmeshment in corporeality was also attributed to colonised bodies and those attributed to the lower classes. Challenging such assumptions required feminists to confront corporeality in order to elucidate and confront constructions of sexed difference.

After the publication of *The Second Sex* by Simone De Beauvoir, that feminist theorising about relation between the body and the self took centre stage. She points gender is no way a stable identity of locus of agency from which various acts proceed; rather is an identity tenuously constituted in time—an identity instituted through a stylish repetition of acts. She reiterates that gender is instituted through the stylization of the body. Hence it must be understood as the mundane way in which bodily gestures, movements, and enactments of various kinds constitute the illusion of an abiding gendered self.

The word “Body” and “Discourse” are extremely opposite words. The term body means, the physical structure and material substance of an animal or plant, living or dead. “Discourse” means written or spoken communication or debate. These two terms seem diametrically opposed but it can be connected by interaction. Humans interact with their bodies. Human beings represent themselves with their bodily terms. The concept of bodily issues is seen in the works of Emma Donoghue’s *Slammerkin*, *Room* and *The Wonder*.

Bodily discussion in Emma Donoghue’s *Slammerkin*, *Room* and *The Wonder*.

Emma Donoghue’s *Slammerkin* openly pictures the importance of body through the main character Mary Saunders. Mary Saunders earns money through prostitution. This novel pictures eighteenth century London with *Slammerkins*. Mary subverts the othered identity imposed upon her by patriarchy that is conflated with capitalism which identifies her as sacrificial, feeble, and acquiescent. Mary identifies prostitution as a weapon for acquiring a subject from a treaty object. Mary uses her innate intelligence and quick-wittedness, with parody, hysteria, and sexuality to assert her uniqueness and to subvert patriarchy. This aids Mary to affirm herself as an individual and also to redefine her personhood, gender role, social space, and relationships.

Assertion of male hegemony over the female often employs the ruse of irrational female desire, the position of women as the supposed other, and the biological weakness of women, which together seek to legitimise reproductive and sexual control over their bodies and lives. Biological differences thus used as means to undermine the woman’s position and to relegate her to the margins also serve to term her resistance as ‘hysterical’. The patriarchal usage of hysterics thus seeks to authenticate women’s irrationality, weakness and dependency, and leads to consequent deprivation of her autonomy and personhood.

Emma Donoghue’s novel *Slammerkin* (2000) accounts the nasty, brutish life of Mary Saunders a teenage girl. Mary Saunders grew up in a dirt poor family in London in mid-1700s. In the midst of her life in a poor family, she longs for nice things and fine clothes. Mary feels unsatisfied with her present life and is over ambitious in her thoughts and believes. She feels inferior to be born in a poor family. She rejects her mother’s job as a weaver. She considered her step-father as a dusty man who works in mines. She gets irritated by the smell of the coal dust. Though she is born to a poor family her mother compels Mary to attend school. Mary is very intelligent in her class too. She is able to do very difficult mathematical problems in a short period of time.

Mary’s mother Susan Digots can be considered as an embodiment of motherhood. Mary doesn’t acknowledge her mother’s love towards her. She considered her mother as a petty woman who destroyed her entire life as a weaver as well as a wife to a coal miner. Mary thinks that her life may be better if her biological father is alive. Mary dreams,

Even the food had been better in those days too, she was sure of it. She thought she remembered a week when there’d been more than enough of everything, after Susan Saunders had made a big sale, and the family had fresh meat and tuppenny ale, and Mary was sick all down her shift from the richness and the thrill of it, but no one got angry. (16)

Donoghue’s depicts *Slammerkin* completely different from her other novels. She fixed the novel under the historical approach constructed by masculine society. *Slammerkin* covers the life of Mary Saunders from 1760 to 1763. Mary suffered rape, abandonment, abortion, and eventually prostitution. Mary Saunders can also be considered as an anti-heroine. She lose her fruitful life because of her ambitious interest towards clothes. Mary regrets to intake the words of her mother. Though the family lives in poverty Susan Digots gives education to Mary. Susan dreams that Mary will take up the job as a weaver and lead a life out of poverty.

Susan believed her daughter though she came to know that her daughter is pregnant. She hopes Mary is a little girl who can be easily amused and raped by a roadsider. She believed that it is not her daughter’s mistake. But all her thoughts get shattered when Mary herself admits that,

‘He had a red ribbon,’ Mary added faintly, ‘and I had a wish for it’ (31)

On hearing this Susan opens up and took a decision to leave her daughter on her own way.

‘If ribbons are what you like, then try living on ribbons!’ she spat. ‘Try depending on your fancy menfriends instead of your kin. See how far you’ll get on your own! And soon you’ll be dragging another soul into this world of pain,’ she added, her forehead contracting. ‘I only hope it never opens its eyes.’ (33)

On this moment Mary realizes her loneliness. She does not know any human beings apart from her family. Mary tries her level best to convince her mother to forgive her. Susan shuts her eyes and silenced herself to not arbitrate her mind. Mary leaves her home without any hope for future. On this night Mary experienced terrifying horrors. She becomes the victim for rape and loneliness. In this novel Emma Donoghue openly expresses the bodily experience of Mary to the readers. Towards the end of the first chapter itself Donoghue depicts the elements of sex to the readers through the eyes of an unknown protagonist.

In the first reading of the novel a reader may find that all the misfortunes in Mary's life is done by Mary herself. The second reading of the text reveals the role of Susan Digots in Mary's life. Susan Digots disbelieved her daughter in her early age itself. A scene in the first chapter serves as an example for Susan's cruel attitude towards her daughter. William Digots entrusted Mary and give her two pennies to buy winkles for the family's dinner tonight. Mary lose a penny because of a hole in her cloth's pocket. Mary got tensed and she thinks a lot to cop up with the situation.

so she ran round the corner to the pie man on Flitcroft Street and asked him had he anything for a penny. The ham pie he gave her had a broken crust but it looked filling, at least. All the way home she kept her eyes on the ground to caught the winking of the lost penny between two cobbles or in a gutter overflowing with peelings and turds, but she never caught a glimpse of it. As if a coin would lie long in the dirt of Charing Cross! (18)

Mary reached home and she conveys the truth to her parents. She gave the ham pie to her younger brother named, Billy. Mary's stomach got growling without any food. Finally she stood up and turned her pocket inside out to show that her pocket has a hole in it. But the parents did not understand the truth. They points out Mary as a thief. This makes Mary angry towards her parents. Mary then approached her parents especially her step-father in a vengeful manner.

The lesson Mary learned that night is not to be truthful. The next time she learned to lie to her parents. She purposefully increases the prize of the products which she buys. She keeps the remaining pennies to herself for her own purposes. Here, the mother Susan Digots did not solaced her daughter for her unfortunate mistakes. In case if the mother consoles her daughter for unknown mistakes, the daughter may feels pathetic towards her mother this cause the child to be careful for the next time. But Susan Digots negative attitude makes the child to think negatively towards her parents. Thus a reader can consider Susan Digot is also responsible for her daughter's behavioural changes.

Emma represents body as an option for liberty. Mary's liberty began when she is out of her home for the reason of losing her virginity. As a girl of thirteen years of age Mary did not understand why the ribbon seller touched her body in a different manner and give her a ribbon without claiming any money for it. She simply enjoyed that moment and receives the ribbon from him. Thus Mary unknowingly became a victim for sex. This event puts forth the idea that a girl's life can be changed or easily victimized by the society around her. Mary herself didn't recognize the changes that her body face after her experience with the ribbon seller. It is her mother Susan finds out that her daughter's belly is swelling up. Thus body becomes the reason for Mary's mother to storm Mary out of her home.

The Dark side of London can be identified in the scene of rape. On the night of Mary's shift from her home, she is brutally raped by a group of soldiers. Out of tiredness Mary slept inside a ditch, soldiers used this as a situation to rape and injure her.

But the man – because now she was awake she could tell that this was nothing but an ordinary man – he hit her in the jaw, harder than she'd ever been hit in her life, and again, and again. This time wasn't quit or simple like it had been with the pedlar. This man didn't want relief; he wanted to crush her entirely. He pulled her head back by the hair and banged her face into the cold ground, then held it there until she couldn't make a sound, couldn't breathe, couldn't do anything but feel his pain inside her. (36)

Emma Donoghue shifts the story to Magdalen in the second chapter. Mary Saunders is rescued by a Harlot, Doll Higgins who is twenty years of age. Doll is the first person to be kind towards Mary, and she is the only person in the novel who treats Mary as an equal as well as supports her emotionally and socially. After Mary's revival from rape she gained confidence to do any Job to become rich. The only huddle she carries is a baby in her belly, which was given by the ribbon seller in London.

Emma Donoghue added the exposure of bodily terms more openly to the readers in the second chapter. Mary is taught to sell her body. Mary feels inferior about her bony skin and afraid to do such a job to earn money. Doll teaches all attitudes of harlots to Mary. Doll Higgins gave Mary an orange silk Slammerkin gown to wear. Doll knows the customers or cullies are more attracted by Slammerkin gowns. Doll dressed up Mary like a Harlot. Doll tightly tugged the Slammerkin which makes Mary to cry aloud. Doll plucked out the orange silk slightly from the top of the Slammerkin to show her body. Doll tried her best to relieve Mary as a first timer in this job but Mary covered her face with her hands.

Mary stared at herself in the bit of mirror she held and blushed scarlet. Her small breasts poked out on top of her stays, as white and hard as elbows. The gaudy silk ruffled at her neck and shoulders; grubby blue lace dangled at her forearms. She looked half dressed. She looked like the whore she was tonight. (51)

Mary first targets to earn five shillings, ten sixpences, sixty pennies. This money is given to Ma Slattery to abort the baby in her belly. Thus Mary begins her job as a prostitute. On the first day of her work she attracted a clerk he gives her nine pence. "After a clerk came a carpenter, very sawdusty, and then a soldier in an old uniform, and then an old

fellow, who smelled as if he'd never had a bath, and thanked her afterwards. What they all had in common was a terrible, rutting need." (56)

The above lines show the readers that Mary is doing this job just for the sake of money. When cullies approached her she mourned inside "*Mighty Master. Somebody. Let it be over soon.*" Thus Mary earns enough money for her abortion. First day work completely changed the attitude of Mary. She gives the money to Ma Slattery and successfully completed her abortion with help of Doll Higgins. This make Mary bold enough to face any problems in her life. Mary and Doll Higgins become close friends. They began to enjoy their life with money. They never thought about their future. They just lived in the moment. They stroll around the streets during night time and earned more money. They relished by having different types of food from several restaurants. Thus body became a source of liberty to Mary Saunders and Doll Higgins.

The idea of prostitution is severely contested within feminism. Many feminists seem to be supportive towards prostitution. Socialist feminists support prostitution on the premise that a prostitute is the victim of the corrupted societal system of class distinction but existentialist feminists consider a prostitute as the quintessential liberated woman. Donoghue first presents Mary in the perspective of socialist feminism as the victim of class and gender. Mary first enters into prostitution to survive and earn her livelihood. Then the author shifts Mary towards existentialist feminism, as she distinguishes sex work from exploitation. Mary uses sex work to further her desire to create a better social space for herself. The three main feminist views on the issue of prostitution are the sex work perspective, the abolitionist perspective and the outlaw perspective. The sex work aims legalizing voluntary prostitution, the abolitionist aims at criminalizing it and the outlaw perspective views prostitution as an expression for sexual freedom. In *Slammerkin* Donoghue discards the abolitionist perspective of Mary's mother in the beginning and delves into sex work and outlaw perspectives by locating Mary among the ranks of the exploited labour at the beginning and by finally giving her agential room as a sex worker by choice.

Emma Donoghue's *Room* deals with the story of a five old boy and his mother. A boy named Jack and his mother create a world of their own in a room. In this novel Emma added most important themes such as Isolation, psychological trauma, and bodily issues. In a first reading itself a reader can understand the concept of Isolation. In this 2010 novel Emma Donoghue presented the concept of bodily issues in a silent manner. Emma uses a five year old boy as a narrator to tell her story so the author herself tries her level best to hide the sexual issues directly from the boy. In the case of *Slammerkin* Donoghue openly expresses sexual ideologies to the readers. It can be viewed in the lines such as, "It wasn't like the other times. This was no rape; she was letting it happen, making it happen, in fact. She helped the clerk unbutton his thin breeches; she wanted it over fast. His long sleeves full of papers creaked awkwardly." (55)

Donoghue's novel *Room* includes an important social issue such as the rape and sexual abuse. There are several writers, researchers and scholars are doing debates and discourses on rape and sexual abuse. Emma Donoghue's *Room* is written on the basis of a true story. An Australian woman named Elizabeth Fritz had been locked for twenty- four years in the basement area of the large family house by her own father. He raped Elizabeth several times during her imprisonment. The sexual abuses led Elizabeth into nine pregnancies. Out of nine seven of whom resulted successful birth. Several Years after she escaped from that basement and the truth of sexual abuse came to light. In the mid twentieth century many people considered women are responsible for rape and sexual abuse. It is said that women are provoking men in several ways to be victimized. This arise the questions such as whether women are really passive victims in sexual assault or not.

Emma Donoghue's *Room* particularly deals with the Topic of rape with an impressive sensitivity. The entire novel is told by a five year old captive Jack. Every moment of the novel is said by a naive way, typical of a child. The boy sleeps in the wardrobe and he hears the 'creaks' sound when Old Nick sleeps with his mother. The boy did not know what Old Nick was doing with his mother. The boy is feared to see Old Nick face to face so he never woke up from his wardrobe on his own to see Old Nick. "When Old Nick creaks Bed, I listen and count fives on my fingers, tonight it's 217 creaks. I always have to count till he makes that gaspy sound and stops. I don't know what would happen if I didn't count, because I always do." (37)

Through the naive unconscious boy Emma Donoghue takes advantage of Jack's voice to describe the details of sexual abuse to her readers. The psychological problems the mother faces after her sleep with Old Nick can also be seen in the lines such as,

"Today is one of the days when Ma is Gone. She won't wake up properly. She's here but not really. She stays in Bed with the pillows on her head." (60)

Through the above lines Emma Donoghue puts forth the most important aspect of Psychological depression a rape victim face. Depression is a common mood disorder among the rape victims that occurs when feelings associated with sadness and hopelessness continue for long periods of time. Therefore this trauma is also added in Emma Donoghue's novel which is reflected through the eyes of a five year old boy Jack.

Emma Donoghue drags her readers to a new world in chapter four titled, After. The author expresses the dilemmas the mother and boy tackles in the new real world. The escaping of the mother and boy from the room makes

them celebrities among the real world people. Several people approached the mother and came forward to help the boy and his mother for their future needs. The topic of suicide is cleverly represented by the author in this chapter. Suicide is a very common reaction to rape. The mother and the boy attended a talk show after their great escape. In the talk show journalists asks many hurtful questions to the mother. The mother got completely exhausted after the talk show. Out of depression the mother tries to commit suicide. Emma Donoghue describes the scene from a five old perspective is very admiring. "When I wake up in the morning Ma is Gone. I didn't know she'd have days like this in the world. I shake her arm but she only does a little groan and puts her head under the pillow."(238) Emma Donoghue depicts the element of rape and sexual abuse in the novel *Room* in a deep manner. Through this novel *Room* the Emma Donoghue points out that rape is a dangerous social problem in the present scenario.

Emma Donoghue's *Room* hit out from a five year old boy's perspective. In *The Wonder*, Donoghue returns to the subject of children which deals with the story of a fasting girl in Ireland. Anna O'Donnell, a girl of eleven years of age is living out of food for several months. She is living in Ireland in a poor farmer family. Her family claims the point that she living out of food with help of God. Tourists who visit Ireland are also visiting this girl and seek blessings from the Wonder girl. To solve the mystery behind this fasting girl a nurse from England named Lib and an Irish nun is appointed to watch the girl Anna for twenty four hours for two weeks to determine whether the girl is truly fasting.

In this novel *The Wonder* Emma depicts the concept of bodily discourse in a silent manner similar to the novel *Room*. In *Room* she discussed the rape of a nineteen year old girl who is locked up in a room for seven years and is abused in several ways. In the case of *The Wonder* Emma silently portrays patriarchal sexual abuse. A girl named Anna O'Donnell is sexually abused by her own brother named, Pat. As a child of eleven years of age Anna is psychologically made to believe that she should accept whatever her family members deposit towards her. In the novel *The Wonder* Emma is not openly discussing the sexual abuse the girl face in her childhood days. The nurse named Lib came to know that the girl is a victim of sexual abuse. She obtained this news from the victim Anna Donnell herself. But the nurse never reveals or discussed this familial sexual abuse to the outside world.

In the fifth chapter titled, Shift Emma Donoghue added patriarchal abuse the girl victimised by her own brother. The author only gives meagre information about this sexual abuse to her readers. It can be understood by the following lines,

"Lib put her mouth very close to the girl's ear. "Did Pat do something bad?"

No answer.

"Something nobody else knows about?" Lib waited. Watched the flickering lids. Leave her be, she told herself, suddenly exhausted. What did any of this matter now? "He said it was all right." Anna barely voiced the words. Eyes still shut, as if she were still in her dream. Lib waited, breath held. "He said it was double." Lib puzzled over that. "Double what?" "Love" A push of tongue for the L, the merest puff of breath, teeth pressed to the lower lip for the V. My love is mine, and I am his; one of Anna's hymns. "What do you mean?" Anna's eyes were open now. "He married me in the night." Lib blinked once, twice. The room stayed still, but the world plunged dizzily around it. He comes in to me as soon as I'm asleep, Anna had said, but she hadn't meant Jesus. He wants me. "I was his sister and his bride too," the girl whispered." (304)

The novel *The Wonder* inhabits a small, claustrophobic space. The novel is set in the Irish midlands soon after the effects of potato famine. The story shows the reliance of the poor and often starving on a mostly joyless and self-punishing Catholicism. The author represented this novel in a deeply serious manner. It examines religious belief, self-deception, ignorance and patriarchal sexual abuse.

Conclusion

In the three novels *Room*, *Slammerkin* and *The Wonder* Emma Donoghue focused on the importance of Body. Emma Donoghue wrote her initial fictions based on lesbian concept. In *Room*, *Slammerkin* and *The Wonder* the author mainly focused on women characters and their bodily importance. Donoghue elaborates body can be considered as a victim as well as it is used as a weapon for liberty.

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Spiritual Quest in Paulo Coelho's *The Fifth Mountain* and *The Alchemist*

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Abstract

Paulo Coelho is a Brazilian by novelist of great renown. He has been awarded the Nobel Prize for literature for his magnum opus *The Alchemist*. His fourth major publication *The Fifth Mountain* share the same theme of the quest for survival and struggle for the realization of the desired goal, his effort to prove that Yahweh is greater than all other gods, and make it comparable to *The Alchemist*. It deals with the philosophy of mind in developing an argument within oneself. Finally he realizes that his destiny is not being chosen by him but by God and ultimately, He decides to abide by his own desires and will. In this way Coelho suggests that Elijah was able to reach an ultimate level of spiritual awareness and have the most powerful relationship with God. He comes to spiritual perfection through different stages.

Paulo Coelho's *The Fifth Mountain* and *The Alchemist* deal with the individual quests of their protagonists, Santiago and Elijah respectively. While Santiago pursues a treasure in his dream, Elijah is after his ideal of establishing the supremacy of the God. He worships and affirming his faith. Both the protagonists are after something and their journey is filled with dangers and difficulties. Santiago in *The Alchemist* dreams of pursuing a precious treasure through an exotic journey crossing his homeland, Spain and travelling the dry Egyptian desert along. In *The Fifth Mountain* the ordinary person becomes a prophet. He is depicted as an ordinary man who falls in love with a widow in Akbar. He suffers from a conflict between love and duty. But he is a prophet. The surprising fact is that both the protagonists find their objects in the very same places they started from.

These novels expound a direct connection or correspondence between the universal and the individual soul. The purpose of human life is the union of soul with god. These two novels hold dream as the highest human faculty that facilitates the attainment of spiritual achievements and goals. Through the protagonists of the novels, Santiago and the prophet Elijah, the relationship between people and universe is gradually exposed. Santiago says himself, "I am an adventurer, Looking for a treasure"(40). Even when the Englishmen talks about war and weapons Santiago's mind is filled with his dream.

The author gives a peripheral narration of the characteristics of the characters and allows a deeper psychological insight into their spiritual development too. The shepherd boy in *The Alchemist* whose journey for material treasure turns into a life changing experience of spiritual transformation. Through this novel, the author wants to give the message that the real treasure is hidden within the human heart; there is no need to make a search for it outside. This novel is a fiction of self- discovery, the tale of a boy, who has a dream and a courage to follow it. After listening to the signs, the boy ventures in his personal journey of exploration and self-discovery, symbolically searching for a hidden treasure located near the Pyramids in Egypt.

Santiago's quest starts at a material level and runs through the spiritual realm and ends in the stage of the supreme goal of life and self- realization. Through this realization the protagonists Santiago reaches the state of pure 'consciousness', where the relationships among man, universe and God is realized as an inseparable whole.

Santiago selects the path of action, knowledge and devotion to know about himself, the universe and God in the material world by travel as against his parents wish:

His parents had wanted him to become a priest, and thereby a source of pride for a simple firm family. They worked hard just to have food and water, like the sheep. He had studied Latin, Spanish and Theology. But ever since he had been a child, he had wanted to know the world and this was much more important to him than knowing God and knowing about man's sins. One afternoon, on a visit to his family, he had summoned up the courage to tell his father that he didn't want to become a priest. That he wanted to travel. (8).

He desires direct experience from the whole world because, to him, life is a stream of experience. Santiago's purpose in life, travel, creates a desire in him to leave the house. He comes in front of his father and tells that he wants to travel. His father though permits him to leave the house, tells him:

People from all over the world have passed through this village, son... they come in search of new things. But when they leave they are basically the same people they were when they arrived. They climb the mountain to see the castle, and they wind up thinking that the past was better than what he have now. They have bond hair, or dark skin, but basically they are the same as the people who live right here. (8)

The boy leaves his home and everything; and he becomes a shepherd to seek his life's treasure. He has preferred to become a shepherd instead of becoming a priest. "He should have decides to become a shepherd" (21). He adds:

His parents had wanted him to become a priest, and thereby a source of pride for a simple farm family. They worked hard just to have food and water like the sheep. He had studied Latin, Spanish and Theology. But ever since he had been a child, he had wanted to know the world, and this was much more important to him than knowing God and learning about mans sins. One afternoon on a visit to his family, he had summoned up the courage to tell his father that he didn't want to become a priest. That he wanted to travel. (8)

He would have self-realization if only he becomes a shepherd.

The Gypsey of tarifa tells the boy that his fortune is hidden at the pyramids. The journey of the boy is not going to become an easy and simple one. The conversation between Santiago and the young man in the desert shows it: You have to cross the entire Sahara street, said the young man. "And do that, you need money, I need to know whether you have enough". The boy thought it a strange question. But he trusted in the old man, who had said that when you really want something the universe always conspires in your favour. (34)

Omens also play a part in Santiago's journey. The oldman, Melchizedek tells the boy," In order to follow the treasure, you will have to follow the omens. God has prepared a path for everyone to follow. You just have to read the omens that he left for you"(28). The ordinary boy becomes a shepherd. He has been in the seminary but now he has become a traveler. He was studying theology and sins of others but now he is learning the ways of the world. This is the initial change in him.

The boy decides to go back to his country and the author says that the treasure was now nothing but a painful memory and he tries to avoid thinking about it. The boy express his desires thus:

You have been a real blessing to me. Today I understand something. I didn't see before: Every blessing ignored becomes a curse. I don't want everything else in life. But you are forcing me to look at wealth and at horizons I have never known. Now that I have seen them, and now that I see how immense my possibilities are, I'm going to feel worse than I did before you arrived. Because I know the things I should be able to accomplish, and I don't want to do so. (55)

At the same time the boy is talking about the important of his treasure. He says, "But I'm going in search of my treasure" (148).

Pursuit of any quest requires purpose, patience and perseverance. The road to success is never so easy. Through the novel *The Alchemist*, Paulo Coelho expresses the toughness of the journey in the words of the camel driver:

The animals were exhausted, and the men talked among themselves less and less. The silence was the worst aspect of the night, when the mere groan of a camel- which before had been nothing but the groan of a camel- now frightened everyone, because it might be signal a raid.(80).

Santiago possesses the qualities such as humility, unpretentiousness, purity, constancy, self knowledge, self control, balance of mind in desirable or undesirable things, non- attachment, resorting to solitary space, disinterested in gathering and perception of true knowledge which are necessary to achieve self- realization. The old man says, "Because there is a force that wants you to realize your destiny: it whets your appetite with a taste of success" (27)

Santiago's path is that of true knowledge because throughout the journey he uses all the means such as direct perception, inference, comparison and the tradition to gain knowledge. Throughout his direct perception, he masters the art of shepherding. He sees that the presence of certain plants indicates the presence of water. Similarly the presence of certain birds indicates the presence of snake. Thus he uses all the means available to acquire knowledge in order to cross the desert.

The boy Santiago compares himself to the alchemist. Alchemy is about the conversion of lower metals to higher, while spiritual enlightenment is to raise consciousness from lower level to the higher. Through this he understands that when people strive to become better than what they are, everything around them becomes better too. In the beginning of the journey, he promises in the name of Jesus Christ that he will abide by the rules and never ever serve from his pursuit. In his conversation with the wind, the wind says that he can't be the wind.

Santiago's path is of true devotion because he always respects the hand that wrote everything and his life activities are completely devoted to the ideal he had set knowing the world, which includes the consideration for all the created beings along with the created world or universe

Life is stated as continuous cycle of three states of consciousness such as waking, dream and deep sleep. Like every human being. Santiago also undergoes through these states as one who is awake, he experiences the waking world which consists of things, beings emotions and thoughts. In the waking world, he experiences different pleasant and the unpleasant things and thinks of issues such as whether the Andalusian girl might be getting married to a better person than him or not, whether to sell his sheep to go to *Africa*, whether he should go back to Andalusia with the money earned from the Chrystal shop in Africa, whether to leave Fathima to go in search of treasurer, whether to tell the leader of the tribal about the reason for him digging near the pyramid. The entire waking world disappears soon after the consciousness of waking state levels.

In the dream state, he becomes the dreamer of experiences. The dream world which provides him the vision of a treasure near the Egyptian pyramids. This dream world also disappears when the dream state of conscious levels

In the deep sleep, state of unconsciousness, like any other deep sleeper, he experience, sleep without dreams along with a blankness of nothingness, which also disappears with the departure of the deep sleep in the desert, once he feels that his heart began to tell him things that came from the soul of the world. It says that all people who are happy have God within them and that happiness could be found even in a grain of sand because the universe has taken millions of years to create it, Likewise everyone in this universe has a treasure awaiting him.

The story of *The Fifth Mountain* may be considered religious in focus, despite a strong focus on the theme of rebellion against God. In this book Coelho has explored the manner in which the prophetic questioning of authority, rebellion and liberation, and thinking for oneself are important in one's relationship with God and one's life work.

At the same time the novel is a powerful Metaphor of human self confidence and strong desire for self-fulfillment by helping other humans. The protagonist finds ultimately the strength to overcome all misfortunes in himself- in his deeply human desire to help the others and to be creative. And he finds out that God is in your own heart

Elijah is very complaint, obeying everything God's angel say. Eventually he realizes that his destiny is not being chosen by him but by God and ultimately, He decides to abide by his own desires and will. In this way Coelho suggests that Elijah was able to reach an ultimate level of spiritual awareness and have the most powerful relationship with God. He comes to spiritual perfection through different stages.

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The Evolution of Esther
From an Orphan to a queen in *The Book of Esther*

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Abstract:-

This paper examines the evolution of Esther from an orphan to a queen in the old testament “*The Book of Esther*”. Most people, naturally or unnaturally become powerless and poor in the society. They have the inferiority thoughts in their mind. And also they struggle in their sufferings. This research attempts to give an energy to them to face all the problems with great courage. It also makes the people optimistic to approach their life. Esther is a beautiful young woman and an orphan. She exists in the gentile land with her cousin Mordecai. They are the Jews captured from Jerusalem during the invasion of a Babylonian king against the Judah king. Even though, she has the courage to face the problem in their exile land, her good virtues promote herself as a queen at the Persian kingdom. God’s providence is always with her to safeguard her from every evil thing. She receives the favours from everyone. She becomes a powerful queen and gets an authority to administrate and direct her people. The undesirable circumstances change when God’s graces abound the people. Esther and her people escape from the genocide by their devotion towards the heavenly God with fasting and prayers. When a person attains confidence over God, can escape from the different situation.

Key words: God’s providence, authority, good virtues.

“*The Book of Esther*” tells the story of a young beautiful queen in the Persian kingdom. She is born as Jewish exile, her Hebrew name ‘Hadassah’ which means ‘myrtle’ represents ‘righteousness’. Her Persian name is “Esther” which means ‘star’. She is an orphan girl who is adopted by her cousin Mordecai, a Jew. She becomes an authoritative queen in the Persian kingdom because of her good virtues. The gradual development of Esther from an orphan to a queen reveals the truth that nothing is constant in this world. The soul, body, beauty, prosperity, strength, wisdom, power and status are also not the permanent one in the world. The orphan Esther becomes a powerful queen and acts as a heroine of her people. She bravely saves her people from the genocide. The American leading conservative rabbi states that “The Book of Esther should be regarded as basically historical account of anti-Semitic attempt at genocide which was foiled alluring the reign of Xerxes”. (Gordis 388).

Esther is a daughter of Abihail from the Benjamin tribe. She loses her parents and survives with her cousin Mordecai at the exile land. Esther and Mordecai are the captives from Jerusalem by the Babylon king Nebuchadnezzar. They are the minority and oppressed people at the Persian kingdom. God’s providence lifts Esther from the minority to set on the throne. “He lifts the poor from the dust and raises the needy from their misery. He makes them in companion of princes and puts them in the Places of honour.” (I Samuel 2:8).

As an orphan, Esther has some good qualities such as obedience, brave, self-satisfaction, unassuming, compassion and devotion. Esther does not resist against the king’s proclamation when she has forced to stay at the harem under the care of a eunuch. She accepts the beauty treatment of massage, special diet and the place which prescribed by Hegai. When, Mordecai has asked Esther to hide her background to others she obeys his words at the difficult situation. When compared to Vashti, ex-queen of Persian kingdom, Esther has an unassuming nature. Vashti, a beautiful woman who has refused to accept the king’s proposal because of her beauty pride and loses her position. But Esther has humbleness and wins the favours of everyone. “The King liked her more than any of the others. She won his favour and affection. He placed the royal crown on her head and made her queen in the place of Vashti. (Esther 2:17).

Even though the kingdom has strict law against the people, enter in the inner courtyard without king’s permission. In order to save her people (Jews) from the genocide, Esther has the hurts to face the king without his permission and she says that “If I must die for doing it, I will do”. Thus she has the brave heart to approach the king. She reveals her feelings that “How can I endure it if this disaster comes on my people and my own are killed”. She lives as a good representative of her people. The great professor Leland Ryken portrays the symbolic representation of Esther that “She is above all a National heroine. Her importance as a person is completely subordinated to her status as a representative of the Jewish”. She bravely acts against the Haman’s plot and reveals the truth before the kings at the correct time. She falls down before the king’s legs and begs him to stop the evil plot. She cries for her people’s sufferings. She gets the favour from the king. And also she receives the king’s royal seal to rewrite the letter against the Haman’s Plot.

Esther has the contentment in her life. She doesn't ask additional things from Hegai at the harem. Despite she has chance to demand her wishes, before entering the palace. But she satisfactions with what Hegai has provided her. Eventhough "*The Book of Esther*" doesn't portraint any other God, Esther seeks the relief from the heavenly God by the fast and prayers. She insists Mordecai to invites all the Jews in Susan together and perform the fast and prayers for three days. The fast and prayers used by the people at the different circumstances in the Bible. Nehemiah has used fast and prayer to show his grief (Nehemiah 1:1-4), Ezra has used this to sought God's protection. The three days fast and prayers are the powerful weapons of Esther to achieve her goal.

The Protection of God in Esther's life wins the favours of everyone. At the difficult situation of Esther and her people God priorly makes the king to read the chronicle at the sleepless night to know Mordecai. The King's heart fills with gratitude towards Mordecai and intends to honour him. Thus Haman's plot against Mordecai to hang on hallow is prevented by the God's providence. Esther from her childhood onwards has covered with the God's providence. When she loses her parents, she is adopted by her cousin Mordecai, as a real daughter. At the harem, she gets the favour from the eunuch Hegai. He offers good place for her to stay and additionally he assigns seven young maidens for her. At the palace also she wins the favour from the king among the other young beautiful maidens. God's providence over Esther is perfect. Whenever she approaches the king without his permission she has won his favour and gets the chance to touch the golden scepter. God is the greatest protector and loving father of all children living as orphans. In Esther's life also God acts as a good protector and real father. "Father of the fatherless and protector of widows, is God in his holy habitation." (Psalms 68:5).

God changes Esther's life. A powerless, poor, orphan and captive Esther emerge from her difficult situation to a queen of a kingdom. She doesn't allow her difficult circumstances make her bitter. God uses her as salvation to her people. From an orphan, she becomes a great brave queen. From a powerless woman, she becomes a powerful queen to acts against her enemies. From the patriarchal circumstances, she becomes the counselor and protector of her cousin and people. At the hard circumstances, Mordecai accepts the words of Esther, "Mordecai then left and did everything that Esther had told him to do". (Esther 4:17). The king gives all the property of the Prime Minister Haman to Esther. She becomes the owner of the Haman's household. She appoints Mordecai as an in charge of the household. She emerges as a good administrator. She is the only reason for the festival "Purim". Because she begs the king to return Haman's plot against his head. She saves her people from the plot of Haman. She requests the Jews to remember the victory over their enemies at every fourteenth and fifteenth days of Adar. She insists them to celebrate the days with the greetings and feast because of their grief and despair have changed to the time of joy. Esther's brave action gives the real happiness to her people through the festival 'purim'. She creates the new path for her people without any struggle. At the fourteenth day, Jews have killed five hundred people including Haman's ten sons. Again Esther asks the king to allow her people to do the same thing at the fifteenth day and hang the dead bodies of Haman's ten sons. She creates the fear among the gentile about her minority people.

God creates everyone with the different aspect and everyone life with different features. So no one in this world is useless and powerless. God has a secret plan for everyone's life. Esther leads an exile life in the Persian kingdom but God's providence is always with her. Helifts her from the poor orphan status to an authoritative queen because of her good virtues. God uses her as a powerful weapon to save her people from the annihilation. The circumstances will change when a person who allows his ways to God's wish. Esther and her people allow their ways to the God's wish, through the fast and prayers they have felt the changes in their life. They become the fearless people at the gentile's land and get the victory on their enemies. The Greek Philosopher Heraclitus says that; "Changes is the only constant". A famous 19th century playwright J.M.Barrie states in his play 'Admirable Crichton' that "circumstances might alter cases: the same person might not be master, the same person might not be servants". So everyone we should have a great courage to face the difficulties in our life and have the great hope on the God that the situation will change soon.

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Gender Discrimination in Anita Desai's novel *Fasting, Feasting*

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Abstract:

The present paper deals with gender discrimination in Anita Desai's novel *Fasting, Feasting*. The main bias of gender discrimination presented in *Fasting, Feasting* is denial of right, equality, and opportunity. As a woman novelist, Desai picturized the sufferings of women, due to patriarchal system. Women have to face a lot of gender discrimination in their day to day life. They have no freedom to live their life independently. Of course, men are supposed to perform the outside role as taking good education and working hard to become successful in life. But women's status and position depend on her beauty, domestic work, caring for family and children. This variation is picturized by Desai through her protagonist Uma.

Keywords: Discrimination, Opportunity, Right, Patriarchy

Gender discrimination, is nothing but showing variation between two gender. This variation suppressed many women and made them to sacrifice their rights. Often women are not allowed to participate in social events by their own parents. They are denied to decide their own desires or to express their own thoughts. In some society women have certain rules to follow which are constructed by men and therefore, women are a key doll for men in the society.

In *Fasting, Feasting* Anita Desai depicts how the protagonist Uma faces gender inequality within her family. She also examines how women suffer on account of inequality in the society and how they are treated in their own house. In *Fasting, Feasting* Uma is treated like a servant. She does all the domestic chores of her house. According to her parents, women should know how to manage the household things and situations. If they want anything from kitchen they just ignored the direct contact with the cook and order to Uma as "We are having fritters for tea today. Tell cook" (3). This situation often makes Uma to feel awkward and frustrated. As an elder girl in the family she is responsible for all the household things. When her parents instruct her to do lot of works she loses her patience but she can't do anything against her parents. But in one occasion she expresses a harsh words towards her parents "Now you want me to write a letter? When I am busy packing a parcel for Arun?" (4). Through the harsh words she expresses her frustration and hatred towards her parents.

Parents are responsible for the gender inequality in the society. Because everything is taught by the parents to their children including the customs and traditions of the society. So, they have to teach their children about the gender equality from their childhood itself. As it is induced into the minds of the younger generation, they perform as per the rules thought by their parents. In India most of the women are forced to sacrifice each and every thing for their family and they are always under the control of somebody else. According to Manu Sanlita, a woman should depend upon a man from her cradle to grave and should never live as an independent entity:

During childhood a female must depend upon her father, during youth, upon her husband: her husband being dead upon her sons, if she had no sons, upon the kinsmen of her husband, in default, upon those of her father, if she had no paternal kinsmen upon the sovereign, a woman must never govern herself as she likes. (qtd. in Stella Rose 44)

Anita Desai in her novel *Fasting, Feasting* describes the condition of Indian women who lives in a small circle and suffers from extreme fear of being in an enclosed place. She depicts how gender inequality plays a crucial role in women's life. Men are considered as superior than women in the family and they receive special care from the family. In those days women are not given much preference when compared to boys. This can find through the words of Mama. She recollects the past memories how men are treated in the family. "In my day, girls in the family were not given sweets, nuts good things to eat. If something special had been bought in the market, like sweets or nuts it was given to the boys in the family" (5). In both, family as well as society men are given much importance than women. In those days having a boy baby give some sort of status to the parents among the society. When Uma's mother gives birth to a boy baby her father expresses his happiness as such, "Papa, in his elation, leaping over three chairs in the hall, one after the other, like a boy playing leap-frog, his arms flung up in the air and his hair flying. 'A boy!' he screamed, 'a bo-oy! Arun, Arun at last!'" (17). Mama also thought some sort of honour and pride after giving birth to a boy. So she feels proud of having a boy thus wearing a medal:

More than ever now, she was Papa's helpmeet, his consort. He had not only made her his wife, he had made her the mother of his son. What honour, what status. Mama's chin lifted a little into the air, she looked around her to make sure everyone saw and noticed. She might have been wearing a medal. (31)

Education plays an important role in every one's life and it is a basic right for every individual. Because, it helps every individual to stand on their own feet. In *Fasting, Feasting* Uma suffers from the denial of education after the birth

of her younger brother Arun. When Uma is a school student her Mama asks her to take care of her younger brother but she is not aware how to bath the baby. Mama needs perfection in caring her boy child Arun. So, she teaches Uma how to fold nappies, to preparing watered milk. She is not ready to send Uma back to school and she says to Uma “We are not sending you back to school, Uma. You are staying at home to help with Arun” (18). In one occasion her teacher Mother Agnes says “Girls have to learn these things too, you know” (28). She never expect these words from Mother Agnes. Because Mother Agnes runs the convent school and Uma thought that she is apart from inequality. All this opinion and decision changes the life of Uma. At the same time Arun enjoys the bliss of education by carrying his bag of books, pencil boxes and geometry tools. By ignoring her own daughter’s education Mama contributes with a glass of milk to her son Arun for his education.

He carried his bag of books and pencil boxes and geometry tools as a coolie might stagger along under an oversized load. Then he staggered back, late in the afternoon, ink on his fingers, chalk on his clothes, socks slipping down into his grey canvas shoes, to the glass of milk that was Mama’s contribution to his education – and after that it was the turn of the tutors. (121)

In those days inequality between men and women are created by their own household members. Parents has to give equal rights and care to their children. But Uma’s parents develop an inequality among their children Uma and Arun. This is the reason why Uma suffers a lot in the future. Through the character of Uma the reader can understand inequality is the only reason for gender discrimination.

Basically, female faces many inequalities in schools not only in India but worldwide. Adichie herself experienced gender discrimination when she is a student, her teacher announces a class test and whoever got the highest score will be the class monitor. Adichie is so ambitious to become a class monitor. So she scores first mark but her teacher never considered her. Thus, she expresses the bitter experience as such:

. . . very much wanted to be class monitor. And I got the highest score on the test. Then, to my surprise, my teacher said the monitor had to be a boy she had forgotten to make that clear earlier; She assumed it was obvious. A boy had the second highest score on the test. And he would be monitor. What was even more interesting is that this boy was a sweet, gentle soul who had no interest in patrolling the class with a stick, while I was full of ambition to do so. But I was female and he was male and he became class monitor. (We should All Be Feminists)

In *Fasting, Feasting* Uma’s Mama and Papa plucks the flower of education from her life and grows an education in Arun’s life. Even a small amount of support is denied for Uma’s education. In those days all the parents have a common opinion that educating boys is more valuable than girls. So, the boys in the family are given special care for their education “Tutors came in a regular sequence, an hour allotted to each, for tuition in maths, in physics, in chemistry, in Hindi, in English composition in practically every subject he had already dealt with during the hours at school” (122).

Uma is trapped in the home because of tradition and customs. She accepts everything for her parents and keeps silent in every situation without raising her voice against her parents. This obedient manner destroys her life and make her to lead a spinster life. When Doctor Dutt offers Uma a fine job in her medical college, Uma’s father rejects the offer. He wants his own daughter to be under his control like a caged bird without knowing outside world. Doctor Dutt says “A young woman with no employment, who has been running the house for her parents for so long, I feel sure you would be right for the job” (145). Eventhough Uma’s father is an educated man he doesn’t care about the career of her daughter Uma. He denies to ask his daughter’s opinion about Doctor Dutt’s job offer. Actually, this will be the basic mentality of men in the patriarchal society. Uma’s father tries to prove himself as an ordinary man by saying, “our daughter does not need to go out to work . . . As long as we are here to provide for her, she will never need to go out to work” (146).

Women plays a multiple roles in their life. So their responsibilities goes beyond a day. Since the length of the day cannot be increased, but most of the women reduces their leisure time. Anita Desai is undoubtedly one of the major Indian writers of 21st century, who portrays the disharmony of Indian traditional families and the exploitation of women in male dominated society. She also wants to show the condition of women in Indian society who struggles to get freedom and social status like men. In *Fasting, Feasting* Desai portrays how educated Indian family and orthodox Indian family considered women as inferior to men. Through Uma’s anguish Desai presented the patriarchal system in India.

Education help the individual to develop their skills, imparts knowledge, changes the attitude and improves the self - confidence. It also provides employment opportunities. Hence education for women is the prime factor to combat gender discrimination and for the upliftment of women. Not only women, the society must be educated to give equal rights for women.

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Impact of Generation Gap in Manju Kapur's *Home*

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Abstract

The generation gap is used to describe the difference between people of a younger generation and their elders. This statement first came in western countries during 1960s which is described as the culture difference between the young and their parents. Generation gap means a kind of difference in the thoughts, lifestyle, work of interest and opinions among people of different age group. In Manju Kapur's *Home*, Banwari Lal belongs to the first generations, his sons and daughters-in-law from the second generation and grandchildren are the third generation. This paper deals with a strangely captivating account of three generation. It also exposes how a modern women aims for a family and a career and shows how they are different from the women in the earlier days.

The generation gap is used to describe the difference between people of a younger generation and their elders. The older and younger people do not understand each other because of their different experiences, opinions, habits and behavior. This statement first came in western countries during 1960s which is described as the culture difference between the young and their parents.

Generation gap means a kind of difference in the thoughts, lifestyle, work of interest and opinions among people of different age group. In the general opinion generation is divided into three partitions. One is childhood, second is middle life and third is old age. Usually a family includes members of all these three generations with the title of children, parents and grandparents under one roof having different thoughts and views. People of new generation are completely getting the different mind status because of the new advanced technology of twenty first century. The old generations people are still neither want nor try to accept new advanced technologies of the twenty first century. The physical and mental strength of the people from different age group is called generation gap.

History also has some generational differences. It shows the difference between generations in the present and past years. Particular differences such as musical tastes, fashion, culture and politics have been seen in the society. This may have been magnified by the unprecedented size of the young generation, which gave it having no precedent power and willingness to rebel against social norms.

Kapur portrays a strangely captivating account of three generations. Banwari Lal belongs to the first generations his sons and daughters-in-law from the second generation, and grandchildren Nisha, Vicky, Ajay, Raju and so on are the three generation. Banwari Lal the head of the family owns a cloths shop in Karol Bagh, New Delhi. Sona and Rupa were sisters. Both the sisters are the victims of 'thwarted maternal instincts', but they take it in a diametrically opposed attitude. Though Sona and Rupa have the same upbringing the difference in their attitude is due to the education they have received.

In India before partition, Banwari Lal had a large cloth shop in Anarkalli, Lahore. However, fate had seen fit to teach him that in this world nothing is permanent. When his shop is destroyed, he shifts with his family to a camp, in Amristar. In the camp he is accompanied with his pregnant wife, seven ears old son and two years old daughter. Then they have moved to Delhi and later to Karol Bagh. In order to buy a new house in Karol Bagh, Banwari Lal has sold his wife's jewels. Finally they have settled in Karol Bagh. When Banwari Lal lives in Karol Bagh, a Baba lives near his house. Baba is a holy man and Banwari Lal becomes a devotee to the holy man.

Banwari Lal's daughter is Sunita, who has reached eighteen years, so he decides about the marriage of his daughter. He finds a boy in Bareilly called Murli. He wants to meet Murli. But in Murli's house, he has lost his mother and has no sisters to share his house. Sunita's marriage is an arranged one. After her marriage she has discovered her husband's harsh behaviour. But she hides it from her parents because she considers that as her own fate situation. Sunita doesn't lead a modern life due to her family.

When she turned eighteen, Lala Banwari Lal married his daughter Sunita to some one Babaji Knew in Bareilly. The dowry asked for had been negligible, and the boy, when Banwari Lal went to visit him, had seemed decent enough. There was no mother-in-law to trouble Sunita, no sisters to share the house with; the family business was a small retail one in hosiery with every prospect of growth.

That these facts proved inadequate to ensure Sunit's happiness, that the boy drank and became abusive was something the daughter did her best to hide from her parents. This shame was now her one. (6)

Banwari Lal's cloth business starts developing day by day. He expects that his sons should look after the cloth business. His eldest son Yashpal complete his school education and joins his father's business. His younger son Pyare Lal refuses to get his graduation and quickly follows his brother's way he thinks that the shop is his future.

The Banwari Lal cloth shop continued on a small level for fifteen years, while the father waited for his to grow. Yashpal finished school at sixteen and joined the trade. The younger brother Pyare Lal followed rapidly in his brother's footsteps by refusing to graduate. The shop was his future. (6)

The second generation of the Banwari Lal's family consists of helpful persons. His sons help him both in family matters and business. Yashpal reveals his love to his parents. They accept his love after a great discourse. Morality in the family members is very traditional. Yashpal also gets the consent of his family members before he has married Sona. As a traditional family they refuse to accept it. But due to his stability they accept for the marriage. These situations show the modernity because earlier days the elders do not accept the love marriage. The first son, Yashpal consoles his wife and never leaves his family alone. He always loves his family, wife and his work. Banwari Lal's sons do not burden their father with their family worries. They are bonded in love and they have good understanding between each other. The mother-daughter relationship is seen between Sunita and her mother and Nisha and her mother Sona. The first generation of Banwari Lal has a strong mutual understanding like the mothers of the past centuries.

In general, infertility is defined as not being able to get pregnant after one year of unprotected sex. Primary infertility is when a couple has never had children, where as secondary infertility refers to couples who have children together but are at present unable to conceive. Most people will have the strong desire to conceive a child at some point during their life time.

Sona does not become pregnant and so she has heard the ridiculing words from the society but the society does not blame Yashpal. According to Adrienne Rich,

Motherhood is not only a core human relationship but a political institution, a key stone to the domination in every sphere of women by men. It is in her motherhood that her society and culture confines to her status as a renewed of the race and extends to her a respect and consideration which was not accorded to her as a mere wife. (216)

When the younger daughter-in-law gives birth to a son, no one give respect to Sona. For that reason she blames herself as "bad past Karma that made her suffer so in this life"(15). In order to get a Sona perform some rituals to God: "became even stricter she observed... every Tuesday she kept Anirjal fast. She slept on the floor, abstained from sex".

Sona conceives and gives birth to a daughter Nisha and her infertile sister Rupa utters, "And now the womb has opened a baby brother will come"(37). Modern day's people do not have the time to do the rituals but in the earlier days they do not miss any rituals. If a child is born in the earlier days they celebrate the rituals. Such as: "For forty days the pollution of birth was upon her, she could do nothing, not even be with her husband". (42)

Sona has decided to avoid her participation in the inner, domestic and private realm. Nisha is configured a mangli, one who is horribly difficult to marry off. Now, she wants a son because she wants to establish a power base in the family. In earlier days people think male is the dominant one in the society. They also believe that the male alone get the property.

Sona's son is Raju. After getting a son her status in the family is elevated. Sona realizes her claim to womanhood:

The mother of a son, she could join Sushila as a woman who had done her duty to the family. Gone was the disgrace, the resentment gone with the appearance of little Raju, as dark and plain – featured as his father, but a boy, a boy. 'Nisha has opened the luck of this family, I tell you', exclaimed Rupa. 'Two children in two years after a decade of drought'. 'God has rewarded you', cried the mother-in-law, clutching the day-old boy to her withered chest'. At last the name of his father and grandfather will continue'. 'What are you talking about, Maji?' Said Rupa, pretending to scold the old woman. 'When you have enough grandsons upstairs to carry on the family name'. Confidence began its steady journey. (49)

A different mother-daughter relationship is seen in the relation between Nisha and her mother. The mother-daughter relationship has reversal connotations. A mother takes her daughter as her daughter and saddles her child with in her one destiny. Nisha's rejection by her mother is symbolic of Sona's rejection of the suppressed self. The present generation faces crises among the various relations in the family. One such relation is mother-daughter relationship. Sona does not keep Nisha as her daughter. The childless Rupa adopts her and transforms herself as the true mother to Nisha. This is the turning point which gives a hope in her life and confidence to face life amidst the challenges.

Nisha now found herself in an atmosphere very different from the one she had lived in. as the only child she was the center of the interest, concern, and attention... Gradually the girl's bad dreams grew infrequent. In their cessation Rupa found proof that the demon lay in her home-otherwise, would such

a small child willingly leave her mother? She could only marvel at the spirit that made her screen till she was rescued. (68)

Vicky has lost his primary morality. This is all due to his alienation, tortures felt because of the selfish motives of Sona who was using Nisha. Now a days the children are not properly educated on moral lessons. This is because of the fast growing technology and lifestyle that spoil their finer virtues. Vicky as a youth forgets the moral system and uses sexual assault on Nisha.

The generation of Sona accuses mostly the women's inability of bearing a child. When a woman has no child she faces many sufferings from the society through words and deeds. This situation makes Sona to accept Vicky. She accepts him as her son externally but not with her whole heart. "I do not think I will be able to look after him, she said to her husband a few days later. The emotional levels of the house were lower; she could now speak her mind. At least send him back to finish the school year. Right now he sits around all day, doing nothing". (22)

As a daughter in law Sona does everything for her mother-in-law, she takes care of her family vastly. She gives importance to her husband and his wishes. But comparing to Asha, who is just the opposite of Sona, she fully minds herself and gives less importance to Sona. She questions her husband which is absent in women of the generations before. This also shows the difference between the modern life and the earlier life.

Why should we be so grateful for this hot, hot room? 'She demanded. 'You don't know what it is like running up and down with a baby. There is no place for me to rest downstairs, nor can I leave the baby sleeping and come up-they will say, what kind of mother are you? If I lie there on the floor, I feel I am in the way, not that I am complaining, but you only tell me how am I to manage?' She felt so sorry for herself her eyes filled with tears. (105)

The third generation children are getting married and they too have seen their own children. Banwardi Lal and his children are living in the old traditional house. It has been changed and altered for their own purpose. In order to live, with ease the second and third generation people enlarged the house by furnishing it more. Thus the traditional house is changed into a tradition-cum-modern house base on the taste and accommodation of the members.

Meanwhile, Sona's visions of herself as mistress of modern convenience with vast rooms to spread out in gained clarity with every now development her brother-in-law took pains to acquaint her with. Kaliyugwas no longer mentioned, instead Yashpal found himself part of his brother's meeting with the builder. (176)

Nisha decides to marry Suresh, ignoring his caste and creed. The novel depicts how family norms are ignored by the new generation. But she is forced by her family to give up him and starts a business. Through characters like Rupa, Sona and later Nisha, the novelist emphasizes the point that a woman is not born 'as a miserable creature' but is culturally molded to be so and this process is initiated by woman herself. The power of suppression therefore is by a woman against another as Sona does against Nisha. This affirms the derivative that gender is not based upon biology or anatomy but entirely on the cultural notations established by the patriarchal civilization. This privileges man over woman and enhances the state of inequality and incompatibility causing master-slave relationship.

The previous generations' women do not take part in doing any business. In the younger generation Nisha indulges herself in business, but her husband does not allow her to do her business. He also banned her to take up a career. As she is a modern girl, she finds herself control in the denial of her husband.

You are the clever one, you can always start again. There is a time and place for everything. Now is the time for you to have children and enjoy them. If your mind is always somewhere else, you will be irritable. If you do too many things, you will be exhausted and create tension'. 'I told everybody I wanted to keep on working', cried Nisha into the wilderness, 'and nobody is letting me'. Tears began to fall. They were bad for the baby. A compromise was reached. (326)

The modern women are inclined towards the social issues. They are trying hard to improve their social status. The modern woman has started caring for her health, figure, cultural needs, interests, academic pursuits, social intercourse, religious activities recreational needs, etc. Women as wife enjoyed ideally a status almost equally to that of her husband. Women have performed both social as well as biological functions. The traditional status and role sets of women are breaking up and new role sets based on achievement, independence and equality are gradually coming up.

Generally women are kind hearted persons with magnanimity and tolerances. Earlier days women remained housewives and looked after their husband and his family. The modern women aim for a family and a career. If the career is forbidden they lose their tolerance. They are unable to cope with the household chores. If they are made to stay at home, they get irritate. They are different from women in the earlier days. This is explicitly shown by Manju Kapur and she says this is also a trait seen in generation gap.

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DEPICTION OF SIBLING RELATIONSHIP IN BEATRICE MOSIONIER'S *IN SEARCH OF APRIL RAIN TREE*.

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ABSTRACT

Beatrice Culleton Mosionier was one of the most outstanding writers of Canada. Her writings were diverse in arrangement and deals with the major aspects of life. The objective of the study is to discover the sibling relationship in Beatrice Culleton Mosionier's novel *In Search of April Raintree*. Beatrice Culleton Mosionier's novel, *In Search of April Raintree* depicts the power of bond between siblings. In this novel, sisterhood was delightfully portrayed and Culleton depicts the virtues of sisterhood in a perfect tone. The novel arises the love of sisters, their disappointment, misfortunes etc through the characters April Raintree and Cheryl Raintree. The paper concludes with the writer's research on the true bond and love between the two sisters, April and Cheryl in the novel.

**DEPICTION OF THE SIBLING RELATIONSHIP IN BEATRICE MOSIONIER'S
*IN SEARCH OF APRIL RAIN TREE***

Siblings occupy an exclusive position in our lives which stimulates the friendship of parents as well as the influence and support of friends. Siblings frequently nurture up in the same family circle so they have a large quantity of disclosure to one another, like other members of the instantaneous family. However, though a sibling relationship can have both hierarchical and mutual rudiments; this association tends to be more democratic and balanced than with family members of other generation. Siblings generally spend more time with each other during infancy than they do with parents or anyone else, and sibling relationships are often the enduring relationship in individual's lives.

The personality of sibling relationships changes from babyhood to puberty. While young youngsters often offer one another with affection and maintain, this epoch of growth is also noticeable by amplified clash, and poignant remoteness. Though, this result varies based on the sex of siblings. Mixed-sex sibling pairs frequently experience extra radical decreases in closeness throughout early puberty followed by a minor plunge. In mutual instance, intimacy increases during young adulthood. This inclination may be the effect of an augmented accent on peer relationships during puberty. Often, adolescents from the same family accept contradictory routine which further contributes to touching remoteness between one another.

It is hard to create lasting assumptions about mature sibling relationship, as they may swiftly alter in retort to individual or mutual life events. Marriage of one sibling may either reinforce or deteriorate the sibling amalgamation. The same can be said for alter of position, birth of a child and frequent other life events. However, divorce or widowhood of one sibling or loss of a close family member generally often results in increased closeness and support between siblings. Christina Rossetti mentions about sibling relationship in her *Goblin Market* and other Poems:

For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands.

Sibling relationship is important in one's life and Beatrice Culleton presents the relationship between the two sisters April and Cheryl in her novel, *In Search of April Raintree* to emphasize the sibling relationship. Culleton presents the unfathomable love and true bond between the sisters and also presents their disappointments, misfortunes etc. Hence this novel is appropriate in depicting the virtues of sisterhood like love, care, tolerance, sincerity, loyalty etc.

Culleton presents the maternal love and care through the elder sister April in this novel. April Raintree was the elder sister of Cheryl. April takes care of Cheryl when she was young. She woke up early in the morning before her parents so that she can fulfil Cheryl's needs. Cheryl's parents love and care their children only when they are happy. April took the place of mother at these times and she cared her baby sister with love. April told stories to Cheryl like her mother did. When April's parents decided to leave them into an orphanage, the only solace for April was her sister Cheryl. She considers that they both will be together in same orphanage. April grips Cheryl's hand with a lot of care because April thought her only companion will

be Cheryl. But later they were detached in to two separate foster homes. The sisterly love and affection was presented by Culleton through April. April cried a lot during their separation, and it was like valuable thing was lost from her. Her sister Cheryl is the most precious thing for her.

I gripped Cheryl's hand and we set off into the unknown. We were both crying and ignored the soothing voices from the strangers in front. How could mom do this to us? What was going to happen to us? Well, at least, I still had Cheryl kept crying although I'm not sure she really knew why. (8)

April's love for her sister Cheryl can be seen when they were send to different foster family. April decided to take care of her sister at this situation. April's sisterly care for Cheryl was revealed. April considered her sister to be the one of the greatest relationships in the world. For April, her sister Cheryl was her soul mate and it was painful for her to leave her only sister Cheryl. "But I can take care of Cheryl, "I said indignantly. "I want fuss" Mrs. Semple had a hint of impatience in her voice" (12)

April's love for her sister was very deep. When they were separated for the first time Cheryl remains the most important person in April's life. April longed for her sister's visiting days. April was impatient and she waited for the visiting days with excitement. "I circled the date on the calendar and then waited with impatience and excitement". (15) Love can be expressed by calling pet names, offering gifts etc. In such a case, here the sisters express their love by calling pet names. Cheryl calls April as Apple. This represents the freedom and love between them. Whenever the sisters meet they shared their feelings and they presented gifts to each other. In this way they expressed their pure and innocent love towards each other. It can also be evident through Cheryl's letter to April.

How are you? Mrs. Madams tole me to ast that. I got lots a presents. A dol and sum books of very own and sum puzzles and gams to play with Cindy an Jeff an Fern an some craons an a coloring book. Wen they is at scool colr and Mrs. Madams says I is good. I is fast learner. I wish Iwas going to Scool. Jeff is bad boy. I is good. I is good girl. Like Dady tole me. I miss you. Apple. I miss Mom and Dady. (20)

As a sister, April consoles Cheryl when their parents fail to come on those visiting days. At first they visited regularly, later they failed to visit April and Cheryl. April comforts her sister Cheryl like a true sister does. Cheryl felt motherly love only from April. April is like a mother to Cheryl.

May be they got mixed up on the days or something. I kneel down to face her on the same level. "Cheryl, no matter what we'll always have each other." I hugged her close, knowing that what I said was of small comfort to her. She started to cry and naturally, that made me want to cry. (32)

April sheltered and cared her sister at DeRosier's family. April's only motive was no evil should happen to her soul mate, Cheryl. This shows April's affection for her Sister Cheryl, even though April was tortured by DeRosier's April struggles to protect her sister Cheryl. When Cheryl was taken to Steindall's family, April solaces and advices to Cheryl like a mother and asks her not to worry about anything. One of the qualities of sisterhood was hope. As a lovable sister, April offered hope to Cheryl that one day they will be living together in one house. She also said that the present condition won't last forever. One can fulfil his or her wishes through their own imagination. Here imagination plays an important role. It was depicted by Culleton in this novel through Cheryl. Cheryl imagines of her sister and her family's reunion. Cheryl was fully satisfied through her imagination. She imagined that her family living together enjoying all the pleasures of life. This imagination proves Cheryl's longings for her family.

After her marriage, Cheryl pretended to be happy because she does not want to spoil her sister's happiness. Sisterhood relationship got shattered when Cheryl showed more interest to the friendship centre than her sister. Cheryl was always talking about the friendship centre and she use to criticize April's life style in her letters. April felt very bad at this moment. Here we can see the stage of gap between April and Cheryl's relationship. The letters were reduced and there was mere nothing. Their conversation became less. Destruction occurred in their life, during these years. April was separated from her husband and she was about to get divorce. On the other hand, Cheryl went in search of her parents but she does not succeed in that.

April was shocked at the change in Cheryl's manifestation and behaviours. But Cheryl never considered April's feelings. Storms and catastrophe started in the life of the sisters when they started to hide their feelings and situations from each other. It becomes clear that the separation of the sisters is the beginning of their misfortunes. Several obstacles occur in their ways during their lonely travel towards their own destiny. April suffered a lot because of her sister, Cheryl. She was raped by a gang mistaking her as Cheryl. April was shocked on hearing the news the news that Cheryl was a prostitute. April was worried and her voice was ready

to scold Cheryl, but her mind did not allow her to do so. April forgives Cheryl because she was her sister. Here April's endless love for her sister was shown.

Still, she was my sister, my flesh and blood and when she returned I would tell her everything was okay. It really wouldn't be okay but I decided I would try my best to forgive and forget. (148)

Cheryl commits suicide and April arrived there too late to stop her. April also found that Cheryl had left her son for April to take care of at Nancy's house. At the end of the novel, April willingly took the baby from Nancy's family. The most prominent quality of sisterhood was lifting up each other. Beatrice Culleton tries to depict it in this novel. It was through April and not Cheryl that Culleton depicted this lifting the other and not each other. April was the one who lifted up her dear sister Cheryl from all storms in her life when she was with April.

Thus the paper focuses on the sibling relationship which is one of the precious gifts and also depicts how Culleton presents the sibling relationship in this novel, through the sisters in a realistic way. The paper further explores that true love and bond cannot be separated by external factors like longings, distance, separation etc.

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**DEPICTION OF REAL AND SURREAL IN SALMAN RUSHDIE'S
HAROUN AND THE SEA OF STORIES**

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ABSTRACT

Salman Rushdie is one of the marvelous writers of India. His writings are diverse in approach and deals with the multifaceted matters of life and modern issues in allegory form. Salman Rushdie connects the realistic world with the unrealistic world through his writings. Magical realism and Supernatural elements are the most dazzling themes in his works. The objective of the study is to explore the real and surreal elements in Salman Rushdie's novel, *Haroun and the Sea of Stories*. Salman Rushdie joins the real world and the supernatural world in this novel. Rushdie presents the supernatural elements through the central character Haroun who lives in the realistic world, but gets the fantasy world to create a new change in the Gup Kingdom. This paper concludes with the analysis of the writer's research on the natural, supernatural, magical elements and how Rushdie depicts real and surreal elements in this novel.

**DEPICTION OF REAL AND SURREAL IN SALMAN RUSHDIE'S
HAROUN AND THE SEA OF STORIES**

Reality is the calculation or collective of all that is actual or ongoing, as divergent to that which is simply fantasy. It is also the ontological position of belongings, representing their survival. Reality is also the total of the cosmos, recognized and mysterious. Theoretical questions about the nature of certainty or survival or being are measured under the rubric of ontology, which is chief stem of metaphysics in the Western theoretical ritual.

Salman Rushdie depicts the real and surreal elements in the *Haroun and The Sea of Stories* in order to highlight the novel. He wrote this novel in an allegorical way in order to explore the contemporary issues which mainly happen in the developing countries like India. Through *Haroun and The Sea of Stories*, Rushdie showcased the beauty of poetics, the aesthetics of intertextuality, and creativity. The novel created an inspired imagination that connects a text with texts during the process of creation.

Salman Rushdie interconnects the creative world with the reality through his inventive power. He exposed the real life through the story teller Rashid Khalifa and the fantasy elements through his son Haroun. When Soraya, wife of Rashid eloped with a neighbour, Rashid has lost his power of storytelling. When Rashid, "the ocean of notions" and "the shah of blah" loses his "gift of the gab", Haroun decides to help his father from the misfortune and begin the journey to the moon Kahani. The novel provides satisfaction to the young readers for its rich fantasy and fabulation. *Haroun and The Sea of Stories* is more like a fable around the effectiveness of storytelling.

The novel reflects Rushdie's colorful imagination, enriched as it is by a global heritage of cultures, which envisions the process of literary creation as a creative recycling of older text. The novel begins with a fairy tale line:

There was once, in the country of Alfibay, a sad city, the saddest of cities, a city so ruinously sad that it had forgotten its name. It stood by a mournful sea full of glumfish, which were so miserable to eat that they made people belch with melancholy even though the skies were blue... And in the depths of the city, beyond an old zone of ruined buildings that looked like broken hearts, there lived a happy young fellow by the name of Haroun. (15)

The main ideology of the novel arises from the question of Mr.Sengupta, the antagonist of the novel, "what's the use of stories that aren't even true." The question creates an ambiguity that the stories may not be useful. In this novel, some people are curious to know about the power of stories. Rushdie presents the story "as both democratic and subversive, and storytelling from generation to generation as one of the last great freedom even in most prisons, there are still tales to be told" (morly60). Mr.Sengupta is an imagination-free man, and has no use for fiction. Salman Rushdie expresses his viewpoint through the central character Rashid, in order to deal with the problem of reality in the contemporary scenario.

The protagonist Rashid, whose name is an anagram of the author himself, faces several problems. When Rashid loses his gift of gab, he couldn't tell the stories among the people. Rushdie is banned in India for his previous work *The Satanic Verse*. Rushdie exposes the dominant themes with the positive effects of storytelling and communication is promoted using puns, word play and references to other stories from both Indian and western

The novel *Haroun and The Sea of Stories*, deals with the structure of the stories and the progress of the characters. The characters have different perspectives about the art of speaking. The author uses multifarious kind of narrative methods like rhyming couplets and quatrains as well as bland statement. Prince Bolo uses rhetoric of romance whereas Princess Batcheat sings atrocious songs. All these narrative methods make not only the characters but also the story alive and which makes the novel both real and surreal.

In the real world, Rashid is the main hero who creates the fabulous stories which makes not only his life but also the people's life more cheerful. But when his wife eloped with her neighbor, Rashid is in under the control of depression and he loses his talent of storytelling and the art of speaking. The water genie named Iff, wants to cut the notions and the capacity of art of speaking of Rashid. At the end of the story, Rashid regains his own talent back. In the fantasy world, Heroun acts like a hero and he gets the power for doing the supernatural things. Heroun is gifted with supernatural power whereas his father Rashid is gifted with the art of speaking. Both the heroes are highlighted in both real and surreal world.

In the fantasy world, Heroun defeated the water genie in order to get the notions of his father back. Then he acted as a preserver to rescue the life of the princess in the kingdom of Gup and took revenge upon the kingdom of Chup. In order to defeat the Chup kingdom he gets the wish water from the ocean of the stream of stories. Through the water he concentrates in eleven minutes and creates a pleasant atmosphere for Gup kingdom and dispels the brightness of kingdom of Chup.

The novel exposes the allegorical meaning through the fantasy as well as the real world. This narrative fiction is filled with the multiple layers of interpretative meaning which is commonly known as the literary form, "Allegory". The term allegory means substituting a major theme with another one. The post-modernist literature loses the charm of allegory during the past two decades but Rushdie regains the goriness of allegory through the novel *Haroun and the sea of Stories*. J.A. Cuddon defines allegory satisfactorily as follows:

As a rule, allegory is a story in verse or prose with a double meaning: a primary or surface meaning; and a secondary or under-the-surface meaning. It is a story, therefore can be read, understood and interpreted at two levels (and in some cases at three or four levels). It is thus closely related to the fable and the parable. (qtd. in Kuortti 23)

Salman Rushdie's purpose to write this novel is to create a new kind of world without any cruelty. Thus the paper focuses on the real and surreal elements in this novel. The paper further depicts about the natural, supernatural, magical elements and how Rushdie depicts real and surreal elements in this novel.

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COLLISION OF CULTURES IN THE NOVEL *AAVARANA : THE VEIL*.

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ABSTRACT

The objective study concentrates on the clashes of cultures in the contemporary Indian society. The most prominent Indian writer S.L. Bhyrappa has focussed the hybrid culture and its defects which have faced by the people in the society. *Aavarana: The Veil* showcases the dominant cause of hybrid culture through the protagonist Lekshmi, who has born in a traditional Hindu family, but at present she is leading her life in the Muslim family due to her inter religious marriage. The novel makes relevant and searching questions about religion, liberalism and identity. It deals with religious conversion into another community. The central character gradually finds that though much has changed in Indian society, over centuries the issues of religion remains the same. The novel portrays the conflicts with an individual when she has chosen to adopt a new culture and religion and she is unable to express her views about their cultural and traditional practices. The paper concludes with the writer's research on the clashes of different cultures in the contemporary Indian society.

COLLISION OF CULTURES IN THE NOVEL *AAVARANA : THE VEIL*.

Culture is one of the most important factors in the society that is created by the human being through generations. It stands for the social behavior and norms of the society and also the rituals, customs and religious beliefs. It is the set of customs, traditions and values of society and community. Culture not only throws light into the past life, traditions, supernatural beliefs and livelihood of human beings but also describes the specific practices with in a subgroup of society. In the postmodern world, the micro cultures and sub cultures are brought to the fire front of discussions thereby enlightening the world about existence of a diversity of cultures, each with distinguishing features of their own.

India is one of the secular countries where all communities and religion enjoy their equal rights though they practice different customs and beliefs. The culture of India is very old which has revived itself in every phases of its evolution. Because of its nature of acceptance, often, Indian culture appears as a blend of several cultures. The customs and practices have preserved it through ages. The country has contributed it's religion like Hinduism, Buddhism, architecture, administrative principles and knowledge systems to other parts of the world too.

India is one of the most religiously and ethnically diverse nations in the world, with some of the most deeply religious sects and cultures. It is known as a secular country which has Hindu-majority and large Muslim population. The Hindu and Muslim religions have their own significant personality over centuries in India, Muslims have played a notable role in economics, politics and culture.

The famous Indian novelist Bhyrappa has dealt with this composite culture of the country and the nuances of the challenges that the country has undergone through several ages in his novel *Aavarana*. Rehman points out:

Bhyrappa is a cultural icon, an informed individual, a political being, an economic creature... he represents a part that aspires to reflect the broad Indian socio-cultural reality as a whole that is both diverse and united... he projects a broader kind of knowledge with reference to the Indian nation... It's racial predicaments, cultural configurations and linguistic interfaces. (Rehman178-79)

The world in *Aavarana* revolves around culture. Through the protagonist Lekshmi Gowda or Razia, Bhyrappa unveils the after effects of the collision of cultures. Through the out the novel, we can see that it is the cultural traditions that bind the society together. Therefore a variation from it is resulting in violent reaction from the society in which one lives. The people who violate the tradition are excommunicated from the society. This conflict created by Lakshmi thus forms the focal point in the novel.

Your daughter in law has fallen out of line - it's your responsibility to set her right. If you fail, you will be excommunicated. Nobody from the community will visit your house. You won't be allowed to visit anybody. This rule will apply to your daughters as well. You won't receive any help even if there's a death in your house. (*Aavarana* 26)

Lakshmi was brought up in an environment where she felt secondary because of her gender. Her choice to follow another religion but could not change her inner being. She might have renamed herself as Razia, but that could not change her perspectives towards the world. Islam has its own restrictions regarding the women folk. There they have to strive for their own civil rights like education, employment, and conjugal choice. Women are not the part of the community civic institutions such as those involving the mosques and community life. Muslim men continue to hold their rights to pronounce on *Sharoit* (Muslim law) and insist their knowledge about the Holy Quran is definitive. Women were not involved in the matters of personal conduct and faiths are continuously suppressed by men. They are described as the

... 'queen of the household, as its guardian angel, its custodian and so on: whereas a man is describing as the one that brings in an income, as a protector, and guardian of the hearth in his capacity as a public figure and as one who fashions the world, makes history. (Geetha 145)

Religion attains the central position in the novel *Aavarana*. It creates the troublesome relationship between the inseparable lovers. Due to love, Lakshmi breaks her toes with her family, sacrifices her religion and she converts herself into a Muslim woman. Lakshmi's father was apprehensive about this. According to him, "if he truly loves you with the intensity that you say he does, let him become a Hindu and change his name. You will have my blessings. I will officiate the marriage according to traditional Hindu rites. (14)

But the custom of religion doesn't allow the Muslim men and women to convert into any other religion because they consider it as a sin. For them marrying an anti-Muslim is a crime. According to the Islam, 'The Holy Quran' didn't accept the Muslim woman to marry a non-Muslim. But a Muslim man can marry another religious woman. If a girl commits the same crime, she should undergo severe punishments including death. Amir asserts that, "All right, since you insist. My religion does tolerate either the man or the girl leave Islam. If they even try, they are killed" (14). In fact the conflict between the two different attitudes started from this point. To Lakshmi "all religion was meaningless nonsense decided by capitalists to exploit people.... I don't believe in religion, any religion" (15). She like most of the new generation Hindus are not very conservative in her approach towards religion and is ready to embrace any change.

Things were not easy as it was expected. Once Lakshmi came into close association with the culture and customs in the religion of her husband, she found that most of things were unacceptable to her. Animal sacrifice was something intolerable to her. Sacrifice of animal forms an important part of all rituals of Muslims whereas most of the Hindus are hesitant to do such things. In Narasapura, once there was the custom to offer animals to their God and Goddess especially to the Goddess Kempamma, as a part of the annual chariot festival. When Lakshmi's father protested against this custom, this is banned by the government. But in Islam, this custom is still intact. Even the prophet himself has sacrificed a camel when he has gone on a pilgrimage to Mecca.

The novel *Aavarana* explores the various customs related to Muslims. In Islam there are practices like Dibha, which occupies a part of their life. This particular custom is considered as one of the most important things and the purifier of their life. In 'Aavarana', on the seventh day of Nazir's birth, Razia's family sacrifices two baby goats. The bloodshed of two goats represents the life of Nazir. Razia couldn't accept this practice. The idea of sacrificing an animal and giving its blood and meat as an offering to a compassionate God was disturbing to Razia at a spiritual level.

An inter-religious marriage is more revolutionary than an inter-caste marriage. Inter-religious marriage creates more problems in the life of Lakshmi. Lakshmi was ready to lose everything of her in order to gain her love. It was not out of love for the religion but her affection towards Amir she took the step of converting herself into a Muslim. But her forceful situation makes her to be a Muslim. That was the beginning of many problems that shackled her life forever.

Practices that look silly in normal circumstances were but grave issues in the life of Lakshmi. Bhyrappa explores the conflict of wearing bindi. As a Muslim, she must avoid the bindi in her forehead. But as a protection from the society, she chose to wear bindi especially, during her shootings. Bindi is considered as a scared one by the villagers where the shooting of her documentary film was going on. When the village people saw Lakshmi without bindi, they questioned her that, "Why is your forehead blank, my child? When did your husband die? (54). The people in the village considered, wearing bindi as an essential symbol of married women and it symbolizes the alive state of husband. The villagers shocked their disbeliefs. She suggests them that, "the religion she had married into considered wearing bindi as a heresy of faith and prescribed everlasting hell as the punishment of this" (55).

But as a devout Muslim she was expected to wear burqa and avoid use of bindi. Lakshmi was but with Gandhiji in this: "by Purda, we cannot keep up piety. It cannot be imposed by anybody from above. A pious feeling scold come from the depth of the hearts" (199). Amir tries to draw a line in this issue: "if you wear bindi when shooting, erase it before coming here. Don't wear a burqa: wrap a black shawl so it covers your face, head and neck when you come after work" (26).

In Islam, everyone kneel down in front of Allah which makes them to get Heaven. Muslim should pray five times every day looking at Mecca. In *Aavarana*, Nazir does his daily five times prayer and he recites the Dua in clear Arabic accent. His prayer is, "Ash-hahu alla ilaha illallahu wahadahu la shareeka lah wanna mohammadan abduhu" which means,

I bear witness that there is no God but Allah, and He is alone. He has no partner. And I bear witness that Mohammad is His servant and messenger. O Allah! I pray you. I bear witness that there is no one other than you who is worthy of prayer. Make me those who are dependent and of those who purify themselves. (202)

Muslims are against the idol worship and they considered those who worship idols as inferior. Nazir, son of Razia, also was brought up as a staunch Muslim and he could not accept his mother to be a true Muslim. According to his mother is more a Vokkaliga than a Muslim: "...she was still a Muslim, but... she had no faith left in Islam anymore" (197). Nazir though is the son of Lakshmi is not accepted by her own community. In the village, when Nazir touches the water in the bathroom and kitchen, the village people especially Kenchappa considered that, Nazir pollutes the water because he is a Turk by birth.

Lakshmi has a firsthand experience of Islam, gives a different perspective on the same. She claims that, "India has never truly accepted Islam in its purest form. You make a big show of honoring Islam, but you know it's all political drama. You pretend to respect Islam but secretly worship false gods" (195). Marriage according to the Muslim law is not a sacrament or a sacred tie. It is a contract and so divorce is wife. This right is also given to women. But, because of the lack of education and awareness rarely take such bold decisions.

Lakshmi loved her husband but she was equally passionate about art. Lakshmi in course of time is alienated from her family with no one to share her thoughts and feelings. Due to the inter-religious marriage the bonding between Lakshmi and Amir attained a change. There is a lack of intimacy between Lakshmi and Amir. Finally, Amir says Talaq to Lakshmi "A wife like you only deserves Talaq! Talaq! Talaq!" (28). Love brought them together but religion ripped them apart.

The novel *Aavarana* detailedly focuses on the melting of culture in the contemporary Indian society. It also presents a world which has harsh realities hidden in it for those who try to remove the shackles of religion and caste. The more one try to get himself, the more it gets tightened. But the individuals like Prof. Santro and Lakshmi who chose to tread a path that is less travelled gives hope to the human race as a whole.

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**SYMBOLIC REPRESENTATION OF FARM IN NADINE GORDIMER'S
THE CONSERVATIONIST.**

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ABSTRACT

Nadine Gordimer was South African writer and political activist born in the Union of South Africa. She was the recipient of 1991 Nobel Prize for Literature. This prestigious award had been awarded to her for her active and tiring efforts for the anti-apartheid movement. Some of her works are *The Lying Days* (1953), *Burger's Daughter* (1979), *July's People* (1981), *A Sport of Nature* (1987) and *Occasion for Loving* (1963). The main objective of this paper is to depict the symbolic representation of farm in Nadine Gordimer's *The Conservationist*. Symbolism means suggesting an idea, meaning and action using symbols. There will be an underlying meaning behind the symbol. In *The Conservationist*, Gordimer used farm as a symbol which represent power of the natives and the return of the tyrannized. This symbolism also depicts the political resurrection of the blacks and psychological downturn of Mehring.

**SYMBOLIC REPRESENTATION OF FARM IN NADINE GORDIMER'S
*THE CONSERVATIONIST***

The Conservationist (1974) is a fictional exploration of apartheid, for which Gordimer received Booker-McConnell Prize for Fiction. This novel was banned in South Africa because of its heavy attack on apartheid. Farm plays an eminent role in Nadine Gordimer, *The Conservationist*. Most of the expressions and thoughts of the characters were explained through symbolic representations. The novel embodies all forms of oppressions such as unfairness, cultural estrangement, marginalizing and discrimination. All these forms of oppression happen due to the apartheid government.

The farm mentioned in *The Conservationist* is the major subject of the novel. It indicates the land of South Africa and also about the actual owner of the land whether it is the Africaners or the natives. The subject of the novel can be compared to E.M.Foster's *Howard's End* in which the characters fight over the ownership of a house that indicates the Land of England. Reality can be seen through the farm and it serves as the integrating factor like the house of E.M. Forester's novel.

Nadine Gordimer depicts farm as a form of power in the novel here the farm directly depicts the farm in which they live. Most of the African writers uses land to depict the subjugation of the natives by the colonizers. The land symbolizes the natives and the exploitation of the land symbolises the subjugation of the natives through political, social and ideological oppressions. This novel deals about how the South Africa white breach them from the African topography. Mehring, the protagonist of the novel comes from a well to do industrial class and owns a four hundred acre land located in a rural area. Owning a land is considered as noble and signified during the apartheid era. It is similar to that of governing the entire African soil.

The raise of the black body due to the storm symbolises the return of the tyrannized. The resurrection happens in both political and psychological level. The novel, *The Conservationist* is set during the apartheid era. During this period the apartheid movement became popular and started to spread its root deeper into the minds of the subjugated Africans. This movement made the African people fight for their rights and to demolish the power of whites by bringing back the black rule. The land belongs to the black community and the land too belongs to the black people. The land cannot tolerate all these oppressions. So it started supporting the natives to whom the land belongs. In order to show its support to the black it raised the blacks to rise over the white rule that leads to triumph over the blacks. This political resurrection can be depicted through the words of William.

This going to be your place if he is kicked out?-William's laughter pummeled Saragely-finish! No Christmas! No sewing machine! Everything finish and out. The government will throw them away. We are going to throw them away. With the white people. (144)

Apart from showing his power and status, Mehring's motive to buy the land is different. The farm act as a secret spot to bring his mistress. He used this farm to get rid of paying taries and hired black workers to show his capitalistic behaviour. Barbara Temple Thurston states that

The farm is mainly a place to bring women to, Furthermore, to practice his exploitation of black farm workers. He used his farming activities as a sentimental way of connecting to the African earth, and cynically as a Way to "write-off" taxes. (65)

Mehring had created a sense of guilt because of his capitalistic exploitation. The motive behind buying the land may be different but the farm changed the mind of Mehring. He started to show his love and affection towards the farm. The peaceful life of Mehring came to an end on the discovery of an unidentifiable dead body of a black man. The dead body of the black man started to appear in the dreams of Mehring disturbed his mental stage. This became severe when the buried dead body rose above the soil due to storm and flood. The black workers asserted the black body and gave proper burial. The act of burial according to the African traditions. They made rituals and ceremonies which have to be done during the burial ceremony. This made Mehring to realise that he had lost his importance among his workers and he felt isolated. According to him the black man was no one to the workers but the workers wept a little for his death. Mehring has immense wealth, relations, mistress and his black workers. But he felt himself as an orphan on seeing the black workers burying the dead body of the unidentifiable black body.

The one whom the farm received had no name. He had no family but their Women wept a little for him. There was no child of his parents but their children were there to live after him. They had put him away to rest, at last; He had come back. He took possession of this earth, theirs; one of them. (323)

In *The Conservationist*, Gordimer enhance the perception of African people taking hold of their own land after many years of interior expulsion, tyranny and white domination.

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FEMINIST READING OF *THE LIBERATION OF SITA*

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ABSTRACT

Volga is one of the most highly regarded Telugu writers today, is generally acknowledged to have introduced a feminist perspective in to the literary and political discourse. In *The Liberation of Sita*, one of Volga's books, we can see the inner voice finally gaining strength. The book opens to a new beginning of life. Volga deals with the identity crises of Sita who play a prominent role in the book *The Liberation of Sita*. Volga's *Vimukta (The Liberation of Sita)* was about Sita's journey of spiritual self-discovery. In short, *The Liberation of Sita* can be said as the life and learning of female characters. *The Liberation of Sita* evokes inner strength and resilience of women in the society.

FEMINIST READING OF *THE LIBERATION OF SITA*

Indian mythology has been guarded indomitably by the Walls of patriarchy for centuries. In the *The Liberation of Sita*, Volga brings in the mythical character Sita the consort of Chakravarthi Ramachandra, who slayed Ravana and extended the Arya Empire across the entire south. And Sita is the representation of age old concept of feminism. Women's life is sacrificed for their children and they never think of their health and well-being. Sita devotes herself to raising her sons. Sita dedicated her whole life in raising her two sons. She was unaware of the eight years she spent in Valmiki's ashram. Sita managed some spare time; even then her thoughts centered her sons.

Sita was waiting for her two sons, Lava and Kusha with anxiety that she never felt before. Strange thoughts arose in her mind – “fear not of the forest, but of the city” (2). When her sons returned, she felt relieved. They had gone to garden to collect flowers for Pooja. They described the beautiful garden owned by an ugly woman named Surpanakha. Surpanakha had no nose or ears; instead there were big holes in her face. Sita was reminded of Surpanakha. She said Lava and Kusa that eighteen years ago Surpanakha came to the ashram seeking Rama's love and added that the wicked prank played by Rama and Lakshmana left her horribly disfigured. Rama insulted Surpanakha saying that as he was a married man, she could approach Lakshmana. However Lakshmana never considered the poor woman's love. He chopped Surpanakha's nose and as a revenge, Ravana, Surpanakha's brother abducted Sita.

Do women exist only to be used by men to settle their scores? Rama and Lakshmana would not have done this to Surpanakha if they did not know that she was Ravana's sister. Rama's objective was to provoke Ravana; his mission, to find a cause to start a quarrel with Ravana, was accomplished through Surpanakha”. (4)

It was all politics in which a woman fell into the victim of it. Surpanakha came to Rama out of her longing for love. No one loved Surpanakha thereafter. “Who will love that ugly woman now that she has lost her ears and nose?” (4). Surpanakha spent her life in loneliness and she showered her love on the garden. The garden created by her stood as “an expression of her passion for beauty” (4). The plants she grew were the manifestation of the tenderness of her heart. Sita, after the banishment by her own husband Rama, was protected by Valmiki in his ashram. She was always dependent on others especially her children. Only on a few occasions she did go out of the ashram. Her children considered her a weak woman with no courage.

Surpanakha and Sita faced same negligence from their male fellow beings. Sita found fulfillment in bringing up her sons and it was the only goal of her life. Sita accepted herself as Rama's wife and the queen who gives all her life in fulfilling her duties. Surpanakha said Sita that Sita's life was entangled in the kingdom where she has never lived. Sita, Janaka's dearest daughter, had been given in marriage to the handsome Sir Ramachandra who broke the bow of Parasurama. Sita's opinion was not a matter of concern. She has to obey her father even in selecting her better half. Rama never thought of Sita's feeling on hearing her husband describing another woman's beauty. He did not try to understand the feelings of Sita.

Rama noticed that Sita was lost in her thought. He drew her closer and said, “When I'm with you, your thoughts can't be elsewhere. Although he spoke so affectionately, there was an authority in his voice that disturbs Sita. So she uttered suddenly that her mind wander around Ahalya who Rama described as a characterless woman. Rama diverted Sita from her thought by sealing her lips with his. Sita forgot her thoughts in the intoxication of that kiss. Rama put a veil over Sita's freedom of thought using the weapon of physical pleasure.

Ahalya was the wife of Maharshi Gautama was also a victim of patriarchal norms of female chastity. Rama got frightened on seeing Ahalya's large eyes with the depth of an ocean which is like fire and ice. Her smile was full of anger, grace, detachment, compassion, love. Sage Viswamitra told the story of Ahalya to Rama. In reality Ahalya was an exceptional beauty with many noble characters befitting her beauty. Unfortunately she was subjected to a curse. Men consider women as an object of enjoyment. One day, when Gautama was not in the ashram, Indra in Gautama's disguise approached Ahalya to satisfy his lust. Ahalya mistook him for her husband and satisfied his desire. When Gautama returned, the maharshi disowned her. When she realized what had happened, Ahalya was astonished and she was finally turned in to a lifeless rock. Ahalya lived in the forest, outside the world, without shelter indifferent to the sun, rain and cold. She refused to see anyone: "Whatever is written in one's fate will happen. There is nothing we can do. No one can change one; forget it my child. Forget about that ill-fated woman." (22)

Sita was so excited to experience the peace and comfort of the rivers, forests and mountains which she never got from the palace. She was happy that Rama's love will be entirely Sita's without the interruption of politics. Sita sympathized on Ahalya saying "You were accused of a crime you did not commit" (25). Ahalya replied that "Aren't many women in this world wrongly accused, Sita?" (25). Like everyone else, Indra too looked at women as if they are meant for men's enjoyment. Knowing that Ahalya will never surrender to his desire, he came in the hour of darkness in the appearance of Ahalya's husband.

Sita could not live without Rama even for a day and so she followed him to dwell in the forest. Neither can Rama without Sita. Sita believed that Rama is unlike other men. "All men are the same, Sita. Especially in the matter of their wives" (27), said Ahalya. Ahalya herself is the victim of an unjust allegation. Sri Ramachandra wanted Sita to undergo a chastity test after coming from the Ravana's Lanka. For the sake of the people, Sita's own husband wanted Sita to be tested. He did not take in to consideration the mind and feelings of Sita. Sita decided to face the trial boldly. There was no one to whom Sita can talk openly about what had happened. There was no one Sita could confer with. Rama a typical man-folk behaved as if nothing had happened. Sita agreed to the trial. She agreed to it not for herself but for the sake of Rama. No one was ready to know the feelings of Sita. "She would not be able to talk to anybody else the way she could with Ahalya." (35)

Sita wished a lot to see Ahalya but she couldn't. She suppressed her desire to please Rama. She feared Rama would be hurt. She felt that Rama would not like Sita visiting Ahalya. Her wish remained unfulfilled. Sita's heart hardened when she was in Ravana's chain. Only a woman can wipe the tears of another woman. Sita's heart became tender in the company of Ahalya.

'Till you take decisions for Rama's sake and not yours, it will continue to pursue you, Sita. Look at yourself. You are enduring great pain. You think you are enduring it for the sake of someone else. You think that you have performed your duty for the sake of someone else. Your courage, your self-confidence... you have surrendered everything to others. What have you saved for yourself?' (38)

Sita was not just the wife of Rama. There was something more in her, something that was of herself. No one advises woman to find out what that something more is "If men's pride is in wealth, or valour, or education, or caste-sect, for women it lies in fidelity, motherhood" (39). No one counsels woman to limit that pride. Women failed to realize that they are part of the wider world. "They limit themselves to an individual, to a household, to a family's honour" (39). Winning the ego became the goal of spirituality for men. "For women, to nourish that ego and to burn themselves to ashes in it becomes the goal" (39). Ahalya advised Sita,

'... Sita, try to understand who you are, what the goal of your life is. It is not easy at all. But don't give up. You will discover the truth in the end. You have the ability. You have saved Sri Ramachandra, can't you save yourself? Don't grieve over what has already happened. It is all for your own good, and is part of the process of self-realization. Be happy.You belongs to this whole world, not just to Rama.'

'You are about to experience motherhood. Enjoy the too. Bring up your children without nurturing any hopes and expectations; be like the doe that rears fawns.' (39)

Renuka, the wife of Sage Jamadagni was another victim of man's humiliation. Renuka was beheaded by her own son Parasurama in obedience to his father's authoritative warning. Sita came to know from Renuka, whose beheaded head was replaced, that how Paativratyam or fidelity of a married woman is as delicate as 'a sand pot'. A momentary feeling of desire for a Gandharva makes her an adulterous in the eyes of her husband who then orders their son to behead her.

Though old, Renuka was strong, determined and peaceful. Sita visited Renuka and shocked on seeing the art of sculpting which was an uncommon task for a woman. A man was behind the cause of destruction of Renuka's life. Her husband, believing that his wife had violated her Paativratyam by "the mere act of looking

at that man” (51), was enraged. Men failed to realize that they earn no wisdom through punishment; rather they continued to have an assertive view on the “Paativratyam of their wives” (51).

For months, I vacillated between life and death. In front of me – I, who had returned from the threshold of death – were three figures of my husband, whom I had served with my thoughts, words and deeds, and my wifehood; of my son, whom I had carried for ten months, give birth to and raised, and my motherhood; and of this pot, the result of my focus and my art. (51)

Bond with such a husband and sons was unnecessary for a woman. A woman believed that there is no world other than that of her husband’s. But the truth is that one day the very husband will tell her that there is no space for her in his world. A woman thought that the ultimate goal of her life is giving birth to sons. But those sons, who are actually the heirs of their father, leave her hands and go under the shelter of their father before she realizes it. They submit themselves to his authority and the role of mother degrades.

Sita, a typical mother and a Kshatriya woman, planned to teach her sons archery. Usually Kshatriya woman don’t fight wars but they will do anything in times of urgency. Sita was skilled in martial arts. Lava and Kusa were surprised to see their mother’s skill. They felt proud of their mother, Sita. They started to learn new expertise from her. “Sons needed to grow up inheriting their father’s name. She was Janaki – daughter of Mother Earth. Yet, she became Janaki-daughter of Janaka-under his care.” (59)

As a mother, Sita had no right over her sons. Power and rights never influenced her anyway. She only had immense love for her father (Janaka), husband (Rama) and her children. There was no love for power in any of those relationships. Though Sita gave birth and brought her children up to surpass their father in heroism, she had to let them go when their father claimed them. Sita, Ahalya, Renuka all were the victims of mistrust and humiliation. Ahalya through her experiences told Sita to bring Lava and Kusa up like “a pair of fawns without any attachment” (62). Sita had no giant ambitions for her sons.

The affectionate words of Mother Earth gave Sita “the strength of a thousand elephants” (62). Her mother Earth was not dependent on any one. Her mother was omnipotent whom Sita can get solace from. Sita’s mother embraced her whenever she was in distress. Sita had seen sons, sons’ obedience to father, wives’ faithfulness to husbands, motherhood etc. But there was one thing Sita, Ahalya, Surpanakha or Urmila never experienced. It was what Renuka had underwent “the brutality of her own son” (62). She had faced the dharma bound cruelty of her son who took his father’s word as the word of the Vedas to chop off her head.

Rama claimed that his greater pride and pleasure lies in protecting Sita like “an eyelid protects the eye.” (71). He killed wild animals that approached Sita. But his care and concern for Sita was out of his pride and not completely out of his love for Sita. Sita can protect herself with her talents in archery. Rama’s authority came to light when he said that,

As long as I am alive, you will never have to protect yourself. Such a situation must never arise. You must look towards me for protection. You must turn to my strong arms for protection. If you take care of yourself, what am I for? Promise me that you will never do that. (71)

Urmila, the wife of Lakshmana, was a victim of her husband’s negligence. Lakshmana, brother of Rama, had endured fourteen years of separation from his wife for the sake of his brother. It was followed by Urmila’s self-imposed exile for fourteen years. Lakshmana left Urmila without saying a word, without any care and concern for her, without even giving her a thought, without considering her opinion instead devoted himself entirely to his brother. “That day I burned in fury. I wanted to turn this royal household upside down with my revolt. ‘Everyone was grieving for you all. No one even looked at me. In helpless anger, I too decided not to look at anyone. I began my protest.’ (74-75)

Urmila tried to associate her relationship with others. She realized that “power is the root cause of all sorrow ...” (77). Urmila acquired that power and not submit to man’s power. She never binds anyone with her power. Urmila by doing this felt that she has liberated herself from the clutches of manhood. Urmila instructed Sita to assert her own rights. Lakshmana followed Rama in to the forest without informing Urmila. Likewise Rama instructed Lakshmana to leave Sita in the forest without telling her anything. Sita’s immense love for Rama remained an obstacle for her liberation. Sita never fought a war with anyone but with herself.

Don’t swallow. Don’t even let it enter your mind. You must liberate yourself from Rama.’

‘Urmila – ’

Sita sobbed convulsively.

How many tests, and trials must I go through, Urmila?

‘Each of those trials is meant to liberate you from Rama. To secure you for yourself.

Fight, meditate, look within until you find the truth that is you.’ (81)

Rama accepted Sita along with her sons Lava and Kusa. But Sita must declare her innocence in the court. Sita, finally liberated from her children and her husband, seeks her protect on the lap of her Mother Earth. Boundaries were built for Sita. “So many ups and downs. So many trials and tribulations” (86).

Rama used Surpanakha as a weapon to fulfill his aim of killing Ravana. For that he humiliated Ravana’s sister Surpanakha. As revenge Ravana abducted Sita. Both Surpanakaha and Sita were innocent but fate played a crucial role on them. Sita’s chastity should be proved in front of the Royal court of Ayodhya. Till then they never respect her. A shadow of sadness had gathered in Sita’s mind. Sita had carried a wound in her heart for Rama’s sake. Rama again cut that wound and left it incurable and abandoned her.

Thus the paper deals with the concept of Feminism and also traces the element of Feminism used in *The Liberation Site*. Volga has very well succeeded in mingling the concept of Feminism with the story line in her work *The Liberation of Sita*.

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Women's Suffering in Kiran Desai's *THE INHERITANCE OF LOSS*

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Abstract:

Kiran Desai is an Indian author. Her novel *The Inheritance of Loss* won the Man Booker Prize and National Book critics circles award. Her novels examine issues of the gender suffering, alienation, immigration and poverty. This ambitious novel reaches into the lives of the middleclass and the poor. This exuberantly written novel mixes colloquial and more literary styles. This novel is all about the sufferings of divisions, between continents, nationalities and religions. A woman's suffering expresses through the dynamics of two relationships the judge and his wife Nimi. Sai and her lover Gyan., These relationships develop many years apart but they contain similar pattern. When there is equality between partners in each relationship. The relationship remains gentle and loving. However when the man in these relations begins to believe themselves superior to their female partners. Any challenges to the superior result in violence.

Key words: Suffering, Domination, Gender, Orphan.

Gender is the range of characteristics pertaining and differentiating between masculinity and femininity. Depending on the context these biological, sex-based social structure and gender identity. The World Health Organization states that Gender refers to the socially constructed roles, behavior, attitudes and attitudes that a given society considers appropriate for men and women and sex refers to the biological and physiological characteristics that define men and women. Traditionally, people who identify as men and women are masculine and feminine gender. Masculine gender having qualities of strength, vigor, boldness, courage, violence, power and responsibility, Feminine gender the characters such as caring, sweetness, empathy, sensitivity and religious.

Gender expresses through the dynamics of two relationships the judge and his wife Nimi. Sai and her lover Gyan., These relationships develop many years apart but they contain similar pattern. When there is equality between partners in each relationship, the relationship remains gentle and loving. However when the man in these relations begins to believe themselves superior to their female partners. Any challenges to the superior result in violence. But rather than supporting this violence or viewing the events only through the male lens. Desai focuses on women in these relationships and paints them in a sympathetic light. Critical attitudes of the misogyny often found in Indian cultures and exposes how it reinforces sexist and oppression attitudes in it.

Sai appears to be strong women in the novel *The Inheritance of loss*. She trusts her own decision, with her westernized influences. She grows up as an education reflective child nature favorite by the position of her grandfather. Desai expresses the loss in the novel as Sai's loss, Sai stayed with grandfather house in Kalimpong. While the cook asks about her parent, Sai answers that they are dead. Cook asks the past incidence of her life. She answers that her father was a space pilot. Her mother and father they loved each other before marriage.

As space exploration grows a visiting Soviet team instructed by the Government to find candidate to send space form India. They have been impressed by Mr. Mistry's work. So they asked him to come to Moscow. Sai, only six at the time left in India. But Sai entrusted to the same convent her mother attended. But one day Mr. Mrs. Mistry were crossing the street, they were crushed by local bus, which thirty ladies were speed from the country to changing goods and selling their nesting dolls. But her parent were died in the accident and their last taught is about Sai.

"They 're dead" she said ... when he and his wife were crushed by local bus wheels, weighted by thirty indomitable ladies from the provinces who had speeded two days to barter and sell their wares in the market. Thus they had died under the wheels of foreigners, admit crates of babushka nesting dolls. If their last thoughts were of their daughter in St. Augustine's, she would never know. (Loss, 27)

This line expresses the feelings of Sai's parent. Mr. Mrs. Mistry feels about their child. Their child already lives like abandon life in convent. Normally the parent has lot of love on their children's and they are do any works for their children.

Caroline, who is nun of convent. She is very feel to says about the death news of Mr. and Mrs. Mistry to Sai. When Sai hears the news she feels herself that she was orphan because of the death of her parent. Again she says that she was an orphan in the world. The nun tries to console her, but she admits to herself that she could not really remember her mother and father. Because she does not seen them in two years. She finds herself unable to cry about their death. Sai Says,

"Very sorry", said sister Caroline, "very sorry to hear the news, Sai you must have courage" "I am an orphan", Sai whispered to herself, resting in the infirmary. "My parents are dead. I am

an orphan”...Sai had not seen her parents in two whole years, and the emotional immediacy of their existence had long vanished. She tried to cry, She couldn't (27-28)

The nun worries about what to do with Sai under the emergency contact information in the register. They found the judge's name and remember that he was paying for her to stay at the convent. Sai has never met her grandfather. Sai says nun at the convent that who had taught her fear and humiliation but who has also defined sin for her in way that made it tantalizing. A nun sends sai to chooyu on the train. They see a panorama of village life and dozens of poor gender in panorama. Finally they are reached the chooyu. After that, she goes under the control of her grandfather. She feels no one will support her and alsoshe feels uncomfortable life in Kalimpong. After that she faced a lot of problem and sufferings in her life, but she does not give up her confident. Sai Feels as:

The nun tsk-tsked because they knew Sai was a special problem. The older nuns remembered her mother and the fact that the judge paid for her keep but never visited... There was only a single listing in the register under “please contact in case of emergency”. It was the name of Sai's grandfather, the same man, who had once paid the school fees: (28)

Nimi is one of the other suffering characters of *The Inheritance of loss*. She is a calm and good woman. She often helps to others. Jemubhai is a cruel man, who has not enough money for his studies at England, she married Nimi for dowry. After their marriage Nimi does not lead a happy life. She spends only suffering life with Jemubhai. Jemubhai wants money and pleasure from Nimi. Nimi's real name is Bela, after her marriage, she is forced to change her name Bela to Nimi. Finally she is died. But Sai not loss her hope. She stands against her sufferings she is very strong and bold women in the novel. She faces the problem freely, she did not give up her dare. She asks the questions against the unwanted things. In this novel, *The Inheritance of loss* Desai expresses the women's suffering through the character Sai. Sai's suffering by many problems but, she does not give up her hope and confident So she achieves the goal successfully as a “Female gender”.

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Pangs of Widowhood in Bapsi Sidhwa's *Water*

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Abstract:

Widowhood is the marital status that a man or woman gains once his or her spouse has died. A widow is a woman whose spouse has died, and a widower is a man whose spouse died. Widowhood is one of the most deeply distressing life events experienced by adults, and it becomes more likely as people age. *Water* takes the most controversial issues like patriarchy, religion, corruption, widowhood, child prostitution and hidden love. The novel *Water* depicts the condition of widow's in India where they are treated like animals.

Keywords: Inauspicious, Liberation, Identity, Cremation, Desirable

The story begins with Chuyia, a six years old girl who lives with her parents in the village in the Bihar Bengal Border. Her carefree life through woods in search of gooseberries and leeches changes unexpectedly when she is married to Harilal, a 44 year old widower. But Somnath, Chuyia's father, a poor Brahmin priest, decline his wife's concerns about Chuyia's age with this authoritative quotes from the shastras:

"In the Brahmanicaltradition," said Somnath, shifting into the soothing and at the same times authoritative mode he adopted when speaking to his clients, "a woman is recognized person only when she is on with her husband. Only then does she become a sumangali, an auspicious woman, as if recalling a passage from a holy book, he half-closed his lids to add, "A woman's body is a site for conflict between a demonic stri-svavahava which is her lustful aspect, and her stri-dharma, which is her womanly duty". (14)

In the short time, Chuyia's husband goes near to death in Somnath's home and Chuyia is taken on a bullock cart carrying her dying husband, accompanied by her father and mother-in-law. Chuyia hardly even remembers being married to the man, but as tradition demands, she has to accompany his dead body to Varanasi, where he will be cremated at the Holy Ghats. After the cremation, she is expected to live in a widow's ashram. Chuyia is transported from a child's carefree life and a loving family to a widow's ashram. After the cremation at the ghats in Rewalpur, she is stripped off marriage markers, her red and green bangles and mangalsutra and is draped in a coarse homespun white cloth.

Within the dominator system, the widow constitutes threat to society as she is perceived to be inauspicious and polluted, because of her association with death and sexually dangerous as she becomes desirable and uncontrolled by a male counterpart. The disfiguring of the body is enforced in order to reduce their attractiveness as women by prohibiting them from wearing the symbols of marriage like vermilion mark, bangles, marriage pendent and, more deeply traumatic, having their heads shaven.

Almost forty years ago, Madhumati faced the same situation. When she became widow, she was raped by two men, beaten and taken twenty miles into the wilderness. She was saved by Gulabi and she was brought to the ashram.

Another poor widow, Bua, comes from the family of landowners who has hounded her out of her house when her husband dies. Bua becomes widow when she is about thirty five. Another widow named as Shakuntala is married to a young widower. Her mother-in-law is hopeful that Shankuntala will be the instrument by which her son would fulfil his debt to their forefathers by reproducing sons. As the years pass by, she becomes increasingly hateful towards her barren daughter-in-law. A man is not questioned for his importance. Shakuntala has just turned thirty and her husband dies. Now her only useful role, that of wife and producer of sons, was gone forever. She is not only viewed as responsible for her husband's family. She feels that all eyes are watching and waiting for her to commit some sin that will bring curses on them and consign her husband to hell. So she has come to the ashram.

Kalyani is a young widower. Kalyani's fate is similar to that of Chuyia. Kalyani's mother dies before she has reached her first birthday. Word of Kalyani's beauty spread and she is married to the highest bidder, a man of sixty, when she is six. After her husband death, her head is shaved but Madhumati allows her to grow her hair back because she wants to force her into prostitution.

The brutal transmutation of Chuyia's body being shorn as a trademark of her civil death, and the strict severance from old ties marks the beginning of the miserable life that awaits her in the destitute widow's house, "with her white sari and bald yellow head, Chuyia was a very different child from the girl who had ridden in the bullock cart" (44).

With the passage of time, Chuyia's defiance is tempered and she begins to accept the austere ways adopted by the other widows. The rest of the novel revolves around the lives of the widows in the ashram around the beautiful young Kalyani, the only widow whose head shorn, around Shakuntala whose belief in the scriptures in unwavering and absolute, and of course, around Chuyia.

As a widow, Chuyia is not allowed to touch non-widows. She has to take care that even her shadow does not fall on them because she and her shadow are considered polluted. She is expected to spend most of her time inside the ashram, praying or fasting in atonement for whatever sins caused her husband death. The Hindus believed that widowhood was the direct consequence of a sinful past life. As widows were not allowed to remarry, eight year old Chuyia should very well expect to spend her entire life confined to the ashram. Though the rules governing the life of the widows were indeed severe, the practice was followed primarily by Brahmin widows from poorer backgrounds. Furthermore, not all widows were forced to leave. Some left their homes out of their own will, driven by the belief that a widow whose husband dies young is guilty of husband murder in one of her previous incarnations, and in a quest to attain self-liberation through a life of austerity with devotion and service to God. The Brahmanical tradition in the Stridharni says, "A widow has two options: she can commit sati and mount her husband's pyre, or lead a life of self-denial and pray for her husband's soul. In some cases, if the family allows it. She may marry her dead husband's brother" (184).

As widows are not allowed to remarry, six years old Chuyia could very well expect to spend her entire life confined to the ashram. In Brahminical tradition a woman is recognized as a person only when she is one with her husband. Outside of marriage, the wife has no recognized existence. So, when her husband dies, she should cease to exist. The same thinking is responsible for the cruel act of sati which fortunately was outlawed in 1829.

Some other writers have also pointed out several inaccuracies in the depiction of Hindu widowhood, which allegedly fail to frame their plight in the right socio-cultural context and anchor the narrative to Orientalist discourses. However to read *water* as a mere critique of Hindu patriarchal orthodoxy is much detrimental as it is a denial of its universal appeal in evoking the redemptive potential of all human beings for social change and renewal. Far from representing a praise portrayal of socio-cultural practices and outlooks of Hindu widowhood in pre-independence India, sidhwa are legitimately correct in their interpretation of the novel and the film as being against violence, beyond the boundaries of time and space. As they have stated in many interviews, the exploration of the widows; plight served as a main background for a deeper questioning of the difference between moral conscience and religious conservatism, thus transcending local and national boundaries and symbolizing the revolt of all women against physical and psychological violation. Such an approach is creatively expressed in novel through the central message of arousing women's awareness and overcoming dominator hierarchies. *Water* frames Indian widows within aspects of Indian culture and society that skill inhabit several aspects of life, both in economic and regional areas. According to Chen, there are several reasons for this high proportion in contemporary India:

Marriage in India is near universal; husbands are five years older on average than wives; male mortality rates are still rather high; women begin to outlive men after their productive years; and, most importantly, widow remarriage is infrequent(...) Most societies have social rules and norms designed to regulate women's life(...) Even now, in some communities in India, girls are married before they reach puberty. As a result, they are child widows, including so called 'virgin' widows whose marriages had not been before their 'husband' died. (Chen 2001 p.3)

Water further emphasises that the social and religious context in the construction of widows as 'socially dead' are enacted and reinforced through the religious ritualized patterns, such as the shaving of a widow's head and fasting, and the custom of wearing a white sari. Analysing the symbolic interpretations of the white sari and the rituals of shaving widow's head, Uma Chakravarti argues that "the colour codes of red and white are systematically sustained in the widow opposition. Whereas red symbols fertility and sexuality, white symbolizes a sexuality and death" (Chakravarti 76). Similarly, the shaving of the widow's heads signifies their symbolic castration, the loss of sexuality as women's hair is considered as the symbol of sexuality, power and freedom. As Chakravarti argues, "The Widow's social death stems from her alienation from reproduction and sexuality, following the loss of her exclusion from the functioning social unit of the family" (Chakravarti 64).

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Educational Corruption in Chetan Bhagat's *Revolution 2020*

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Abstract

The most important problem in India is educational corruption. In India all religion has its own belief in education. Hindus and Muslims thought education helped them in learning and understanding their religion. Education helped India to progress as it enlightened the people and improve the standard of living. The India democracy says every citizen has a right to get education. But many people do not utilize this system. Today the education system has changed. Indirectly it is saying that marks and intelligence have to value in front of money. Educational institutions became as educational companies through this way. Chetan Bhagat is an Indian author columnist, screen writer, television personality and motivational speaker. The novel is based on the corruption which is apparent in the India youth educational system. *Revolution 2020* is about corruption, ambition and love in the small and historic town of Varanasi in India. Two boys Raghav and Gopal fall in love with the same girl Aarti. *Revolution 2020* is a gripping story of the corrupt educational system. Educational corruption characters Gopal, Shukla, Raghav. Gopal comes from a poor family. He was forced by his father to study engineering. But his mainly aim in life is to make lots of money by any means. Shuklaji is an MLA. Raghav is from well to do family. He studied engineering his passion is for journalism.

India is a country where education is considered sacred. In India all religion has its own belief in education. As India is a multilingual country with a number of religion present and number of languages spoken, education is given importance in every religion. In ancient India informal education was given by Sadhus, Saints, Maulvis, Popes, priests and the most important place from where one still gets informal education is from home. But this education was mostly and purely religious.

Formal education was started so that people started to learn common things. Because of formal education the world stays united and also people got knowledge. Education helped India to progress, as it enlightened the people and improve the standard of living. Education rises not only in cities but also in village. India has given birth to many scholars which took our country to a different height in the world. Many schools, colleges, universities have been started so that no one is deprived of education. Education has become a must.

But when the people started to realize the importance of education, educational institutions like schools and colleges also have started taking bribes in the name of donation. So the middle class people find it difficult to get proper education. The Indian democracy says every citizen has a right to get education. But this is not practiced. Today the education system has changed but indirectly it is saying that marks and intelligence have no value in front of money.

Entrance Test is another way of getting bribe. There is no need of entrance test in India. Many educational institutes have started making money through this source of education. Educational institutions became educational companies. Because of this educational corruption, talented middle class or poor people try to take loans which again create a problem for them. Some who do not find the way out of this problem often ends their life. The suicide rates have been increasing every year and the students cannot get into their desired colleges, because of the shortage of money. During this process of building institutions some private institution starts doing business without any recognition of times. These educational institutions are totally fake with nothing in it.

In the selected novel *Revolution 2020* Chetan Bhagat has dealt with the problem of educational corruption in a detailed manner. In this novel, the Ganga tech is represented as one of the biggest institutions and predictably to be a well reputed university, is founded on corruption and disputed land. The land on which is situated is usurped forcefully and illegally from Ghanshyam, Gopal's uncle though it is a justification to him. The increasing number of private institutes is giving a good opportunity to these students who fail to get admission in IITs or government colleges. The students can earn a degree of tier choice through these colleges Gopal gives bribe if five lacs to municipal committee for the investigation and approval of IT (Information Technology) college building.

Gopal is completely not aware about of system, but the brokers are available everywhere. Bedi knows the whole system and how to settle matters. To establish the institute, file are just copied and passed. He flipped through the documents that Bedi had plonked on this desk.

Gopal sat in an extra ordinary room at his education consultancy room. Bedi said “We are paying bribe because if we don’t the registrar will stall our approval” (137). He was irritated. Bedi asked him to sign on every page of the six copies of the forty page Ganga Tech Education Trust in corporation document. He went through the files. It had sections such as course descriptions and facilities offered. Initially they had to bribe to VNN (Varanasi Nagar Nigam) to get permission for construction.

It is standard stuff, taken from earlier applications, Bedi said. I signed the letters. So they send an approval or what? I said. They will send a date for inspection of the site once they inspect, they will give you an in-principle approval to start construction. ‘I imagine we have to pay somebody to clear the inspection?’ I said. Bedi laughed. ‘You learn fast. Of course, we pay. A thick packet to every inspector. However, right now we pay to obtain an inspection date. First things first. (137)

Babus are also exposed to be the expert in taking bribe and in bargaining. Sinha, the deputy-corporator in VNN takes a huge amount only for the approval to open the college. In this bargaining Sinha got more money. The people who are doing have two faces. In corruption spite of allured for money they want to show them dead honest. Sometimes these people opt the worst methods of giving bribe.

Fraudulence of Gopal’s mind crosses all the barriers, when the day of Graduation to Raghav. On that day everyone gathered around Raghav. He held a knife in his hand to cut a cake. Everyone clapped and hooted. Graduating from college is a big deal. Raghav gave a speech,

‘Well, friends, congrats to all of you on your graduation,’ Raghav said. ‘We have spent four fabulous years together. As we get ahead with our lives, I am sure we will always have special place for our campus in our hearts.’ ‘We will still be together, dude,’ a bespectacled boy interrupted him, ‘at Infosys’. Seven people raised their glasses high in the air. They all had offers from the software company. ‘Cheers!’ they said. Raghav kept quiet. ‘Actually, I have an announcement’, he said. ‘I won’t be taking up the job offer’ (147).

Aarti asked Gopal when his college would be opened. He replied that in three months Ganga Tech starts the admission. Aarti laughed and asked whether she could apply. Gopal convinces Aarti by saying, “I’ll print you a degree if you want, you do not even to attend classes” (148). Aarti was surprised and asked to give her an Electronics Engineer degree like Raghav and she needed better marks than him. It is also a kind of corruption. Without attending the class, they can easily get the degree. In many colleges they provide certificate without attending the class, that institution getting bribe from the student. It is not only one Gopal in the society but so many Gopals are there in every society who corrupt the system and discourage the diligent students and encourages the frauds.

All these changes are possible by the inner urge not by imposing forcibly. Now a day’s people especially, the parents do not understand the passions and ambition of their youngster. They try to obtrude their will on them as in case of Gopal whose father wants to see him as an Engineer. That’s why he forced him for the preparation of ALEEE of JEE exam and sends him to kota for coaching while. Gopal is not interested. He simply wants a degree from Varnasi and wishes to earn money since only earning money is his passion.

Raghav has to pay a big cost for his revolution. It is his passion to write for media that he rejects the best opportunity offered by Infosys and work as a reporter in Dainik, a well reputed paper. He has to suffer many times severely. He is expelled from Dainik-office due to a corrupt conspiracy. Later on the establishes on his own small press but it is also ruined. He pays this cost only for being fair and in the trail to make the society fair.

Teachers are considered greater and more important than everyone in our society. Kabirdas, a famous Hindi and social poet and social reformer, mentions the teacher greater than the God but not the system, from top to bottom, has corrupted each and all. All the people, professionals or capitalist, concerned with the educational system focus on the money only and forget their moral duty.

In the very beginning Prof. Sivastava is appointed as a dean of the new established college. After an apt and open bargaining he was settled for one lakh cash seventy thousand cheque package per month. Immediately he offered to help them hire other faulty, for salary ranging from thirty to eighty thousand a month depending on experience and the degrees they possess. He conveyed that they will figure out the teaching arrangements later. Right now focus is the inspection and then the admissions. Later on, the senior students can teach the first year students. This also happened in many colleges.

You don’t have to disclose my salary, he said. ‘How will we keep it hidden? The accounts department will have the details’, I said. ‘Pay part of it in cash’, Shrivastava said. Silence descended over the table. He had already provided a solution. A more practical dean would be hard to find. ‘How much?’ I said. ‘Fifty percent? Maybe more, he suggested, ‘it only saves me taxes. And nobody feels jealous of me. In fact, my on-paper salary will be lower than of the teachers’. ‘We knew we had come to the right place, Bedi said’. Fine, I said (157).

When Shivastava asked about the admission strategy, Gopal said, “We are advertising in all newspapers. Participating in career fairs, also approaching school and coaching classes” (158). Shrivastava asked for what they were approaching schools. No one cares about presentation. He asked, “Did you fix the principal?” (158). Gopal is doubtful

about the word “fix”. The schools have a big influence on where the child goes next. Private colleges can fulfil the dream of becoming an engineer, even if they didn’t clear the entrance exam.

But now a days there are so many private colleges and the students have confusion to select the colleges. They go with the school teacher and principal’s advice,

‘Do we bribe them too?’ I said. ‘Yes, but never say that word, especially to school principals. Anyway, is a straightforward calculation. We give them ten percent of the fee we take for every admission . . . Bedi continued to talk how we will two hundred students for the first batch. I turned out, looking at the fields outside and remembering Aarti’s flowing hair as she took a sip from my drink in Raghav’s balcony. Life is a bitch when the only woman you can think of belongs to someone else (159).

Through Gopal is an amateur with this system but he is respectful and quick to cope with the situation. He asks Bedi if they will have to bribe the principals. At this Bedi utters that they give them ten percent of the fee that they take for every admission. Corruption has changed the motive of the posts also. Higher posts are the symbol of dignity, reputation and responsibility. AICTE inspection means the true inspections of the infrastructure and the system whether it is able to provide education to the students or not. They really focus on the short coming of their system not for the improvement or upliftment of education, system but to increase the amount of the bribe and the managements tries to attract their attention towards papers, breakfast or lunch and distracts their focus from the drawbacks.

The management wants to earn money without fulfilling the basic requirements of the institute and the officials or the concerned persons take the benefit of the situation. Mostly the leader or the capitalists are more responsible for this critical situation of corruption. Shuklaji, the MLA and trustee of the college, tells Gopal,

If we had a straight forward and clean system, these professors would open their own colleges. Blue chip companies and software firms could open colleges. The system is twisted, they don’t want to touch it. That is where we come in. When will we make money? I paid five lacs today for the inspection. ‘Pay them some more’, Shuklaji said. ‘who?’ ‘The inspectors. Why?’ I said. Shrivastava sir said it is enough. We will get the approval in a week.’(166)

Today Government has no profit policy for private institutes. This is one of the biggest reasons of corruption. These private institutes are restricted by government and technically they cannot make money. The government presumes that there are innumerable people who are ready to invest a huge amount of money in setting up good college but this is a flaw and stupid assumption that they will spend this money for no profit. Apart, from this the corrupted leaders or the capitalists turn their black money into white in this process through the ingenious methods like fake payments to the contractors and over inflating expenses they get a return on their investment.

Gopal does not understand the passion and motive of Raghav and interprets wrongly. When the bulldozer comes for demolition, Shuklaji advises Gopal by saying,

Put the notes in an empty cement bag, topped up with sand... ‘His colleagues should not see it. He can’t go back without demolition pictures’. What? ‘Is there anything partially constructed you don’t need immediately?’ ‘Sir, the students are going to see the demolition’, I said. ‘No choice. This reporter friend of yours gas kicked us right in the... ‘He’s no longer a friend’ sir I said. , ‘He’s fucked. Anyway, tell me what can be broken easily and will cost the least to fix?’ ‘The machining lab. We can put the machines somewhere else’, I said. (193)

The headlines of *Revolution 2020* invoke the people and the matter Raghav writes attacks on corruption directly or indirectly by exposing the inappropriate approvals and illegal construction. Thus corruption in educational system might be the worst curse for the people of any nation. It is the education which can make the future of the whole country. *Revolution 2020*, very practical to the present scenario, exposes all the loop holes of our modern education system continues longer, the huge number of youth will be unemployed. Chetan Bhagat warns the society that corruption should be abolished from field of education and there should be a real value for our educational system.

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EXPERIENCE OF SLAVERY IN LAWRENCE HILL'S THE BOOK OF NEGROES

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Abstract

Lawrence Hill is a Canadian novelist, essayist and memoirist. *The Book of Negroes* win the Rogers Writer's Prize in 2008. Hill's novel is written in the tradition of slave narratives, using the language and tropes of the genre. The Book of Negroes tells the story of Aminata Diallo. Aminata's story illustrates the physical sexual, emotional and economic violation of the transatlantic slave trade.

Keywords: Slave life, suffering, religious, psychological.

Slavery is any system in which principles of property law are applied to people, allowing individuals to own, buy and sell other individual. People of slavery are unable to live their own life. The owned person has a right to forced the slave to do work for any purpose without remuneration. Slaves lead a high-handed life by others. Scholars have used other terms for slaves such as unfree labour and forced labour to such situations. Historically, Slavery plays a dominant role in many countries.

Aminata Diallo is the protagonist of the novel, who leads a slave life from her childhood, at the age of 11. She narrates her experiences related to slavery in her life that can be witnessed in the early life of her. Her story exposes the cruel situation of the slaves. The captors of her homeland abduct her after her parent's death. Captors treat the slaves as animals like the flock of sheep. The below given incidents admit this. She is forced to walk, and travel by the captors from one place to another. She cannot tolerate her life without her parents. She mentions her life as "I lived in terror that the captors would beat us" (43). She is attached in the coffle with other captives and makes her walk. Captors tear the clothes off her back to avoid escapement from them. She reveals about the nude that, "...nakedness marked us as captives wherever we went" (43). She gets permission to wear the cloth after her first bleeding.

Wearing clothes is one of the important things to differentiate the human beings from animals. But slaves lead their life with naked or dress code, which is made by their owners. Mostly she gets gruel for her hungry, which is tasteless. The captors and slave owners try to keep the slaves alive to get the profit by selling the slaves. Captives spend their nights under the trees. Thus, essential things are disallowed to slaves.

Captors of the homeland keep the spears, clubs and fire sticks to hurt the captives, when captives disobey them. These equipments create fear in Aminata. African homelander are found more in number than the captors. They fear on seeing the sharp equipments used by the captors. Aminata often thinks about her village, Bayo. When she tries to pray to console herself, the captor hurts her to stop her prayer. In her travel, she has a companion, Chekura who works under the captors as a bonded labour. Chekura often bestows better food for her. When she passes to the village, she expects one who will come to protect her from slavery. But her expectations lead disappointments. Also children throw stones on her instead of showing concern on her. She reaches the island where she becomes branded by hot iron bar on her chest. She indicates her pain that, "The pain through me like hot waves of lava" (66). The ship's appearance horrifies Aminata. She feels that the ship disunites her from her homeland. She enters into the ship with affliction.

In the slave vessel, Aminata feels better. In the ship, toubabu and overseer check her body parts to guess the profit by selling her. Captors speak in Maninka to make orders. But slaves could not understand the language. So they are whipped by overseers. The ignorance of toubabu's language is an important reason for disobedience of the slaves. Mostly, captors used to whip the slaves to keep them afraid. William Henry Singleton admits same kind of situation in his book *Recollection of My Slavery Days*, "Some slave owners used to have a customs of whipping their slaves frequently to keep them afraid. They thought it made them more obedient" (Henry, 3). Aminata tries to understand the meaning of toubabu's language through their gestures.

Due to the survival, homelander die slowly. She reminds that, "The dead were shown no respect" (96). Slaves are simply merged into the ocean after their death. If toubabu man dies, his body sinks into the ocean with dress. But for slaves, they removed the clothes before sinking. Even in their death, they do not get permission to wear the dress. A series of coincident horrifies her. She becomes unbeliever on God and says, "Maybe Allah lived only in my land, with the homelander. Maybe he didn't live on the toubabu's ship or in the toubabu's land" (102).

After two months, the island is visible to her, she has a good will about the newland unwittingly. Her travel ends in St. Helena Island where has Robinson Appleby's Indigo Plantation. Even here, she finds more homelander and also she thinks that on one has a knife to kill her. Her assumption is right that she becomes coercion to work in the farming field. Mostly slaves are subjected to work in the farming field. She has been harassed in the name of checking. She gets a good companion in the plantation. That is Georgia who works as midwife for many plantations. When Georgia tries to call Aminata, she could not pronounce property. So she just calls Meena. Aminata assumes that, "In this new land, I was an African. In this new land. I had a different name, given by someone who did not even know me. A new

name for the second life of girl who survived the great river crossing.”(144). Her master, Appleby rarely visits the plantation. Mamed takes the charge in the absence of Appleby to monitor the workers. The workers are differentiated through their works as sensible negroes and insensible negroes. Sensible negro means one who can speak toubabu language and follow the rules. And insensible negroes are one who can not even speak at all. She always raises the questions towards Georgia, to learn the new things. The questions asked by Aminata develop her as a sensible negro. Aminata continues her midwifery work with Georgia. When George comprehends the skill of Aminata, she warns Aminata, “You know too much, someone kill you” (160). Mamed teaches Aminata how to read and warns her firmly to keep her learning secretly. Then she reminds his words, “I was not planning to teach reading to anyone. But I have seen the brightness of your eyes” (172). She rapidly completes her task to learn more from Mamed. She keeps her learning secretly. Generally, plantation owners would not like to their servants’s ability in reading and writing.

William Henry Singleton also reveals his experience in his book, *Recollections of my Slavery Days*. He has no opportunity to learn, how to write and read. There is no schools for the slaves to attend. One day his master’s son gives the school bag to carry. When William shakes the bag, no books comes out. But his master’s son lies that William takes the book and opens it. So his master whips him with harness strip. He agrees, “We could not read or write and if any of us had tried to learn to read or write we would have been severely punished”(Henry,6). His story reveals that slaves have no rights to touch the books. If they try to learn, they get penalty by their owners.

Aminata gives birth to a boy baby, named as Mamed. Chekura meets his wife and son after long days. He has a reason to come late because of the new rules which are framed by overseer. Slaves are not allowed to roam at midnight. If slaves contravene the order, they would be acutely prosecuted.

“The patrols were something like our mounted police, they were men who rode around the country ... Nights they would go around to the houses wher the slaves lived and go in the houses to see if there was anybody there who had no right to be there. If they found any slaves in a house where they had no right to be, or where they did not have a permit to be, they would ask the reasons why and likely arrest them whip them” (Henry,4).

One day, when Aminata is sleeping with her ten months baby, Appleby takes away the baby to sell him. She could not block him.

After Aminata son’s abduction, Aminata refuses to do work in season time. So Appleby sells her to Solomon Lindo. She travels with Solomon Lindo to Charles Town, in her slavery life. She has a new experience in Charles Town where negroes move freely and talk with white men. Lindo introduces them a bonded labour which means one who earns money privately and pays his master weekly. When Aminata enquiries about his other slaves, he answers that “one other. But my wife and I prefer the term servant. And we don’t treat our servants rudely. In our home, you will find none of the barbarism of St.Helena’s Island “(204). Here, she lives a preferable life as a bonded labour. She strongly relies that white people or Americans only suppress the negroes because Solomon Lindo is Jew. Aminata enjoys many favours in Lindo;s house. And Mrs. Lindo teaches Aminata how to write. Aminata could learn what she wants.

In Charles Town, Aminata feels terrible when she sees the deadbodies on the sea shore. It stimulates her to recollect her past incidents in ship where slaves are murdered to fight against captors. Also, this incident reminds her that she is a slave in new land. She notices the advertisement about runaway slave. Generally, insensible negroes used to runaway to rescue themselves from torture of the owners. Because white people whipped their slaves like customs, whether they are good or bad.

Slaver life becomes tame things to Aminata suddenly her life is changed by small pox, which spread all over Charles Town. She loses her kind boss woman.Mrs. Lindo, her companion Dolly and their sons.

Slaves have no privilege to meet their relations and friends in their houses. It shows the abandon condition of slaves. Aminata feels that her companions left one by one. Her respect for Lindo is smattered when she knows the news about her child that Lindo has helped Appleby to sell Aminata’s child. After that, she becomes uninterested to do work with Lindo. Her slave life leads her to New York City. Due to Lindo’s wish, he is not ready to lose his sensible negro.He tries to change her mindset by traveling to other places.

Many negroes mention themselves as rebels and also they attack white people. Singleton also reveals the abandon condition of slavery life in north. When he afraid about his turn to sell, his kindness boss woman consoles him that, “Be good and do you work and the time will come when you will all be free. The North is not satisfied with slavery” (Henry,6). Aminata has steadfast belief that negroes live independently in North America, until she meets a woman after she escaped from Lindo. Her chatting with a woman shows the condition of negroes in North America.

Sir Henry Clinton, the British Commander -in-chief, announces the Philipsburg Proclamation. “To every Negro who shall desert the Rebel Standard, full security to follow within these lines, any occupation which he shall think proper”(294). The proclamation invites the negroes to participate in the war. Every negro has a chance to use their ability to get a freedom. Because British Government promise to give a freeland, Nova Scotia, where negroes can live independently. “The rebels demand their own freedom, and are more honest than the British. Liberty is coming to this land. A soon enough, freedom for all negroes will follow”(297).

Aminata decides to use the opportunity to return her homeland. But negroes have indiscrimination on white people's words. After a long decision, she participates in the war by enlisting the names of negroes who worked for British Army. She prepares the book, Book of Negroes, which contains the names of negroes. Then she is jubilant by Chekura's return she puts more efforts to complete her work. She feels happy by thinking that she will get freeland and she can live with her husband, Chekura. But her dream is destroyed. The ship is ready for negroes to move to their freeland. They announce the names of negroes, who are worked for British Army, to enter into the ship. After Chekura enters into the ship, Aminata's time comes but they say that she is ineligible. Because her owner would like to get herself back. First she is afraid of Solomon Lindo. She tries to convince the officers. But the officers ignore her words and take out her from the ship. She is shocked when she sees her owner. That is nothing but Apple by mentions her as runaway slave. She gets angry and says, "You own nothing but your own conscience" (322). Aminata could not do anything against Appleby. In court, Appleby shows the piece of paper which is the bill of purchasing Aminata, to prove his statement. But she already loses her paper, which is proof for her freedom from slavery. Sam Fraunces helps her by requesting Justice for two hour permission. After that, he has returned with Solomon Lindo. Lindo does the favour for her and submits the paper which is proved that Lindo buys her from Appleby. When Justice orders Lindo to take her, he just refuses and says, "It is a matter of making peace with my past" (326). The Lindo' character once again proves that he is a Jew, that is why he shows concern on his slaves. Thus, her slave life comes to an end.

The novel, *The Book of Negroes*, gives a detailed description the slave life. Although Aminata is a sensible negro, Aminata experiences give the worst memories of life. Then how insensible negroes survive their life, which is unimaginable things. In slavery, all essential things like parents, native place, identity, her happy teenage life, her child. After all, she loses her independence. If she has an ability to live independently, even in other continent, by using her ability, she could not do anything to raise her reputation. Her identity prevents her to do anything in her life for the betterment because of her slavery.

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Separation in Chimamanda Ngozi Adichie's *Americanah*

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ABSTRACT:

Adichie brings out the character's personal separations and issues are faced in *Americanah*. Ifemelu's mother separated her life from the reality. Aunt Uju's lacking concentration on Dike's experiences, and also Obinze personally face many problems and disconnect his relationship with Kosi. Among of these personal and physical separations, there are the various cultural and racial divides centred on within the themes of race and identity. Ifemelu's expertise and journal specialize in the various misunderstandings and prejudices that fill her life in each America and Nigeria. Even though Ifemelu's relationships with Obinze and Dike are shown as hopeful of real love and connection, thus there are the human connection through racial and cultural divides, like Ifemelu's relationship with Kimberly and her relationship with Curt, the various characters at Shan's "salon," and Obinze's relationship with Nigel.

KEYWORDS: Separation, Race, Feelings

Separation in Chimamanda Ngozi Adichie's *Americanah*

An additional figurative theme that spans the novel is that the plan of separation versus affiliation. This involves personal misunderstandings, physical distances, cultural and racial divides. The foremost obvious separation that defines the plot is once Ifemelu and Obinze are physically separated by thousands of miles, with Ifemelu getting to America and Obinze staying in Nigeria and so getting to a European country. This then ends up with the private separation between them once Ifemelu breaks off contact with Obinze. The later elements of the novel are then concerning re-establishing that close affiliation between the Obinze and Ifemelu, as they reconnect geographically by each returning to Nigeria.

Adichie brings out the character's personal separations and issues are faced in *Americanah*. Likewise, Ifemelu's mother disconnected her life from the reality. Aunt Uju's lacking concentration on Dike's experiences, and also Obinze personally face many problems and disconnect his relationship with Kosi. Among of these personal and physical separations, there are the various cultural and racial divides centred on within the themes of race and identity. Ifemelu's expertise and journal specialize in the various misunderstandings and prejudices that fill her life in each America and Nigeria. Even though Ifemelu's relationships with Obinze and Dike are shown as hopeful of real love and connection, thus there are the human connection through racial and cultural divides, like Ifemelu's relationship with Kimberly and her relationship with Curt, the various characters at Shan's "salon," and Obinze's relationship with Nigel.

Ifemelu had recently not satisfied with her successful blog post. Ifemelu strongly connection with her lover Blaine because she feels he is good for herself as an American citizen. However, she forgets her own country Nigeria and her natural appearance. She thinks about her first love Obinze and wants to meet him. Ifemelu meets a stranger at the supermarket and he insults her. Ifemelu then told Blaine that she is going back to her native country.

The other personal separation comes under the characters in *Americanah*. Likewise, Ifemelu's mother disconnected from the corrupted life of her reality. Aunt Uju is lacking concentration from Dike's experiences, and also Obinze personally comes out from Kosi. However, Adichie's characters are facing many problems because of changing their country Nigeria to America.

A party at Kayode's big mansion with many specifications are available in the mansion. Kayode introduced Obinze to Ginika, and then Ginika's best friend is Ifemelu as well as right hand to her. Kayode leaves out from them, but it happens to Obinze seems is much interested in Ifemelu, they both seem to be love at first sight. Ifemelu has a

feeling for him “she wanted to breathe the same air as Obinze” (57). He invites Ifemelu to dance with him so she agrees to dance with him.

Ifemelu and Obinze keep talking and flirts each other, she is surprised to hear that because Obinze speaks in the English language. Obinze says many proverbs to her. Ifemelu feels that he is trying to impress her by using proverbs and they kissed. Obinze says that “love at first sight” (60) and Ifemelu rejects the love proposal but she could not. After the party, they both become inseparable. Obinze asks her about extra-curricular activities and feels both are joined. Ifemelu is very close to Obinze that made her worries are away and she is “too happy” (63).

Ginika’s departure sets the place; Ifemelu reached the house of Ginika. She is very much happy with her arrival. Ginika said to Ifemelu that she is going to meet her in America. But for now, both of them experience a painful separation. Ginika’s family packing their luggage, Ifemelu hears a voice of Ginika’s father that he says the current government is treating people like a “sheep” (64).

Ginika does not want to leave her friends and go to a strange country. Ranyinudo says that maybe “she’ll come back and be a serious Americanah” (65). Like another woman who came back from America. Ginika’s friends are jealous of her because Emenike is always pretending to be rich and everyone knows he is not rich enough to travel. Ifemelu also feels same about the conversation of her friends, as her family also poor to travel with him.

Ifemelu and Obinze decided the university which they want to attend. Obinze’s apply for the University of Ibadan because that university only has loved a poem called “Ibadan” (88). She also wanted to go with Obinze, because her Aunt Uju also living there. Before they are submitting their application, Obinze’s mother changed the plan to him. So he decides to go to the University of Nsukka nearby his mother. Ifemelu moves to the University of Ibadan.

The strike last long and Ifemelu feels to goes back to Lagos and she gets to bore with all her free time. Odein also lives in Lagos and he rarely takes her to parties and cinema. Obinze thinks about the situation and it made him little jealous. But they already got separation puts gaps on their relationship. Ifemelu says that she is much curious about Odein and she asks if Obinze ever feels to get curious about any other girls. Obinze says he is not very much interested in girls because he loves her very much.

The strike finally ends and Ifemelu goes back to Nsukka. Obinze is disturbed by a relationship between Ifemelu and Odein. He started a fight with Odein because of Ifemelu. Adichie portrays the romantic love between the young lovers. One day Ifemelu gives Obinze a massage and it is made them have a sexual relationship. Obinze does not use a condom, and it is an unprotected sex with her. Obinze says to Ifemelu surely get married anyway. Ifemelu is slightly changed her mind by having sex with him because it is unplanned.

Ifemelu’s sickness becomes worse in that night; Obinze’s mother takes her to the hospital. In the car, Ifemelu suddenly says out that she and Obinze had a sex. In hospital doctor said to Ifemelu has appendicitis. Ifemelu calls her mother and tells that she will have the appendicitis surgery in Nsukka, and stays at a friend’s house. Ifemelu’s mother assumes that male or female friend and she corrects her.

Emenike who creates a false identity for himself as rich. He goes to England and his process of making a visa is difficult to get by him. In America, Aunt Uju is working with three difficult jobs, but she is not yet qualified to medicine. She has been lived four years in America. Aunt Uju calls Ifemelu to visit America and she can study and help to take care of Dike. Obinze also thinks it is a good idea, even though he feels that he must finish his degree before Ifemelu joining there.

Ifemelu decides to Philadelphia area, her friend Ginika starts applying to schools. Ifemelu starts imagining her living in the Royal Palace like “*The Cosby Show*” (99). The strike ends and Ifemelu goes back to university, but then she received the message from the university and she got a scholarship from an American University. Ifemelu applies for a visa and waiting for the confirmation, she expects that they not approved but she is quickly accepted and hand over the visa.

Ifemelu packs her items and her friends also help them too. Ranyinudo tells “Ifem, you know you’ll have any kind of dress you want in America and next time we see you, you will be a serious Americanah” (100). Her father gives some money to her. Ifemelu has two thoughts wants to stay at home, but Obinze tells her to go and visit America and she will find a better job. Obinze’s mother told her goodbye Ifemelu and tells her to make some fun of her and Obinze. This makes her better to feel and Obinze also planned to come to America. Ifemelu feels newly disconnected from Aunt Uju, but Ifemelu starts developing a connection and love with Dike. She writes a long letter to Obinze and shares everything on it. She and Obinze still keep in touch despite the long distance between them. Adichie points out again at the complexity of racial and national interactions in America.

Ifemelu is now making a serious decision to the silence and separation between Obinze and herself. She had a guilty feeling, Obinze asks about the problem is facing by her, but she changes the subject and keeps worried about herself and later she hatred to call obinze and she deletes his messages and emails. Ifemelu feels very less invisible and half separated from American culture among the other African students. Wambui, introduced herself to Ifemelu and she invites her to the African Students Association club. Ifemelu is observed of African students are psychologically

changed their tendencies, just as she is with Americans. They also mock Africa, but the situation becomes her and club members discuss later subjects for her blog.

Ifemelu is shocked, she has always confidence with Curt and even though she knows that can never truly be a part of this world. She learns from this unfaithfulness and disconnection between her and Curt. She is also feeling lonely and unprotected about herself. Nobody is helped to comparing her hair to any other woman and feeling different from her natural. After three days to make herself to go out with public with her new hair. One of her co-workers asks her if haircut means “something political” (211).

Ifemelu brakes up with Curt, she told Ginika, “There was a feeling I wanted to feel that I did not feel”. She had cheated on Curt with a younger man who lived in her same apartment building. Ginika said, “I think you are a self-sabotager” (287). She has sex with the white man Rob and the man wears shabby and unclean clothes. She tells everything to Curt, but he cannot believe it because he had that much faith in her. He tells her, she gave the stranger “what he want”, Ifemelu corrected Curt “I took what I wanted” (288). He angrily breaks up with her and calls her “bitch” (289). Ifemelu is hurt by hearing this word from him. She goes back to her room and crying on the floor.

Thus this chapter focuses on the sufferings of African peoples in America because of separation. They do not think themselves as a black because Africans does not care about race but when they go to America they think they are black. Then it highlights the separations of many characters are depressed and they feel alone.

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**Hostility of Fate towards Human Beings: A Study on the Role of Destiny in
J. M. Synge's *Riders to the Sea***

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Abstract

Literature, with its remarkable artistic expressions and aesthetic composure, contributes to humanity the perfect ideals of life and truth aiming at reformation. The tyranny of fate is experienced by all irrespective of the class to which they belong. John Millington Synge is a Nature-lover. Nature has a significant role in his plays as a background, setting, and occasionally as an actor. Synge's *Riders to the Sea* is a tragic masterpiece. A one-act play reminds us of ancient classical tragedies in which fate is the principal foe of human beings. The characters are arbitrarily punished for no fault of their own. The characters are not only puppets in the hands of fate, but also play things in its hands. They are fore-doomed to suffer and they can never escape the doom which has been ordained for them. Fate has here been shown to be relentless, merciless and hostile to human beings. This paper strives to give accent to the misfortunes of a peasant and fishing family and the hostility of fate towards this family. It also unfolds the tragedy brought about wholly by fate which employs the sea as its principal agent. Keywords: Destiny, Fate, Death, Sea, Struggle, Burial.

**Hostility of Fate towards Human Beings: A Study on the Role of Destiny in
J. M. Synge's *Riders to the Sea***

The Irish Literary Drama will appeal to the intellect and the spirit then to the senses. In the world of literature, drama being an audio-visual medium of expression is of course the most peculiar, the most appealing and the most delightful of all types of literary pursuits. It is so deeply associated with the inner consciousness of human race that it has rightly been regarded as the best means for the exploration of human nature in all its varieties and manifestations. John Millington Synge was a great dramatist and at the same time, he was a nature mystic. The plays of Synge are not simply sketches of peasant life but they are the works of imagination. He has been described as "a silent, an aloof, a listening man" (Tandon 56).

Synge did not write his play in verse but his prose has a rhythm and harmony, which gives it the effect of poetry. He absorbed the local idiom, which was full of similies and presented it in all its beauty and harmony. The language seems to merge with the life and emotions of the simple, poor, suffering women. He took some of his plots from stories he heard in the Aran Islands, and the people there gave him impressions for the kind of world he wanted to create in his plays. He uses a peasant background and a peasant idiom to create something new in drama. His characters are real and yet poetic. T. S. Eliot says, "the plays of John Millington Synge form rather a special case, because they are based upon the idiom of a rural people whose speech is naturally poetic, both in imagery and in rhythm" (Benson 12). His language can be called Anglo-Irish.

Riders to the Sea is one of the few effective one-act plays in English Literature. It is a tragic masterpiece. Synge succeeds in creating a tremendous momentum within a single act. Fate plays the principal part in this tragedy. Man struggles in vain against his fate but is powerless against supernatural forces. Synge believes with the Greek tragedian that is Destiny causes all human suffering. In *Riders to the Sea*, the sea symbolizes Destiny or the will of the Gods. It does not appear on the stage but outside it roars hungrily for its toll of human lives. Its victims are the men of the island but the chief sufferers are the women who are left destitute after all the men have been drowned. In this play, Synge has introduced only four characters- Maurya, her two daughters, Cathleen and Nora, and her last surviving son, Bartley. It has only one theme of destruction caused to man by the sea. It deals with the shadow of Michael's death on his mother and sisters and closes with the death of Bartley.

This is based on Synge's observations of the life of the people of Aran islands. The victims of the tragedy in this play are the several men-folk of Maurya's family, but the real sufferers in the play are Cathleen, Nora and above all Maurya. When the play opens, a son of Maurya has been reported as having been drowned in sea. Maurya has been waiting for Michael's dead body to be washed ashore and she has even made arrangements for a coffin for Michael's burial. The reported death of Michael is certainly a big disaster for this peasant family which represents the entire community of this particular island. However, the three women are shown as facing this particular misfortune with stoical calm. Michael's death was not due to any fault in his character or to any error of judgement. He just got drowned in the sea perhaps because of a storm on the sea. No references are made to any human error or any misdeed committed by any human being. Nature acted spitefully in snatching away Michael from his family and nature represents fate.

Michael's death is not the central event in the play. The tragedy in the play centres round the death of Bartley. Bartley is preparing to cross over to the mainland in order to sell a couple of horses at a cattle fair. Now, his decision to

go to the mainland does not imply any wrong-doing on his part, nor any misjudgement, nor any error. After all, a man has to pursue his avocation, whatever it may be. Bartley belongs to a family of peasants and fishermen. The male members of this family have therefore constantly to confront the sea whether for purpose of fishing, or for going over to the mainland to sell their agricultural produce or their horses. Bartley needs cash for the family and so he must go to the mainland to sell the horses. It is the need for money that makes him tell Cathleen that she should sell the pig with the black feet in case a good price is offered for it. The young Priest decides not to stop Bartley from going to the mainland, because the young Priest realizes that men must go about doing their jobs. Bartley goes on his trip and is drowned in the sea. Maurya has lost her last surviving son. The responsibility is neither that of Bartley nor that of any other human being. It is just that the man perishes in the sea. The sea is the villain.

The real enemy of Maurya, and of other members of the community on this island, is therefore not the sea as such but fate or destiny which in this particular case makes use of the sea as its agent. It is in this way that *Riders to the sea* reminds of ancient classical tragedy in which man was fore-doomed to suffer. Maurya reminds us of a man like Oedipus, for instance. Nothing could save Oedipus from meeting the tragic end which had been prophesied for him beforehand. In this play the conflict is between man and the sea. T. R. Henn says:

The Conflict is between sea and humanity, singly and collectively. The human opponents are on three levels: Bartley who must sell his horses at the fair, his sisters who seem to have a sacrificial prophetic function, like Antigone and Ismene, Maurya who speaks the great elegies for the dead not only of Aran but of the world. The sea is the tyrant—god full of mystery and power, the giver and taker of life, the enemy and challenger of the young; it is pre-existent evil and good. (Benson 47)

The sea may here be interpreted to mean other natural forces also, all those natural forces which destroy human happiness and human life.

Synge has chosen to make the sea the architect of Maurya's cruel fate. Maurya's men folk are poor fishermen. But people of all ranks and classes are drowned in the sea. The hungry sea devours the rich and the poor, kings and nobles, as well as poor fishermen and sailors. The poet Shelley was drowned into the sea. The suffering of the mother would be the same whether Bartley is a poor fisherman or a rich prince. The sea has already devoured Maurya's father-in-law, her husband and four of her sons. Her fifth son was drowned nine days back and before the curtain falls her last son is also killed by the sea. The cup of her sorrow is full. She stoically resigns herself to her fate. She is calm now because the sea cannot do anything worse than this. She says, "they are all gone now, and there isn't anything more the sea can do to me" (43).

Riders to the Sea is not at all a tragedy of characters. Nobody in the play is to blame for what happens. It is wholly a tragedy of fate. The sea is an archetypal symbol and has a universal significance. The hostility between man and the sea has gone on since times immemorial. The sea is no respecter of ranks. Fate treats all people alike. Fate does not happen to Maurya with respect to her lower rank or status. Things, which have happened to Maurya and her family, may happen to people of high status, rank and position. A queen will have the same feelings as Maurya if the dead body of her last surviving son is brought before her. So Maurya's tragedy has a universal significance.

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The State of Misery in Charandeep Singh's. *The Rightful Owner*

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ABSTRACT

Misery is something that causes great suffering of mind of body. It is a common theme in literature and portrays the great suffering of the characters at various stages of their lives. The rightful Owner is also a perfect example of misery being portrayed through the experiences of the characters from all walks of life both physically and mentally. The unsolved mystery that caused a great perplexity and turmoil in the life of all major characters transforms them into the symbol of misery. The invitation that Nihal received from Martha, the sudden demise of Martha, the untold secrets, the missing of the lost page from the diary, the language inscribed on the coins, the rightful owner of the coins, Wilbur's relationship with the family of Mark smith, etc. make the journey of all the characters present in the novel as a zigzag one.

KEYWORDS: Misery, Death, Diary, Suffer

Misery is something that causes great suffering of mind of body. It is a common theme in literature and portrays the great suffering of the characters at various stages of their lives. The rightful Owner is also a perfect example of misery being portrayed through the experiences of the characters from all walks of life both physically and mentally.

The death of L.J.Smith, the son of Mark Jefferson Smith does not cause and misery as his death is a natural one. However, nothing is told about the dead man and his relationship with Wilbur. Therefore Wilbur is unable to identify his relationship with the dead man. Later he teaches from Aunt Martha, the dead man's sister that Wilbur is one of their relatives. Aunt Martha hands over a diary written by Mark Smith to Wilbur and grew antique coins. One day, Aunt Martha phones Wilbur and invites him to her estate as she has found out some truth about their relationship. It is to his unluck that, Wilbur receives a call from Aunt Martha's servant Andrews about Aunt Martha's heart attack and her sudden demise on the same night. Aunt Martha before her death makes some changes in her will and she also credits a huge sum of money into Wilbur's account.

Wilbur curiosity read the diary of Mark Smith. He is shocked to know the very humble early life of the wealthy Mark Smith. In spite of their poverty, Mark Smith's mother had ensured that her children receive a good education. She had worked very hard to bring up mark smith and his younger sister. They had leaded a life of hand to mouth existence. Her ultimate aim was to see her son becoming a military man and thus getting a dignified position in his life. Unfortunately, when Mark Smith gets selected in the British Army both his mother and sister are no more- "her dream was to see me become a military man. It was fulfilled when I got selected to the British Army but neither she nor my sister were alive to see me in uniform" (26)

Unwillingly, Mark smith after becoming a military officer in India. He started humiliation and torturing the native soldiers in the British army especially Nihal Senior. Mark Smith's service in the army is a daring and adventurous one. The misery that he has caused in the lives of other soldiers severs them to the core. After sometime, Mark Smith is ordered to take his troops to France to liberate the villages that has been captured by the enemy forces in the Second World War. Nihal senior is one of the brave and courageous soldier's in the troop.

They successfully liberate a village from the custody of the opponents. There Nihal happens to fall in love with a young girl named Anna. One day a sudden the enemy troops attack the village. Unfortunately, Anna dies being hit by a bullet. Nihal is benumbed and he is unable to accept the sudden loss. He undergoes and experience of untold sufferings, and pain. Nihal's love for Anna is so spiritual that he decides not to get married and he remains a bachelor for the rest of his life.

Mark Smith sees a bullet piercing Anna he witnesses Nihal's love for her- "suddenly I saw a bullet piercing her heart. She was going down. Nihal ran towards her and reached her before she hit the ground. Anna was dying in his lap while we fought" (31-32). Due to the sudden death of Anna, Nihal senior is left in a gloomy world to grope for his life without her. He is unable to extricate himself from the lovable world of Anna. Though, he is aware that his lives in a world of illusion. He does not want to part away from the world of misery.

Wilbur comes to know that in 1919, firing incident took place to the misery of the nation. The firing squad fired at the crowd that had assembled in a garden. Many lost their lives and on among them Swaran is the nephew of Nihal senior. The boy was only six years old and his father also died in the Second World War. As a Nihal loved the boy so intimately he is in uncontrollable tears. Mark Smith too feels very sad about the irrecoverable loss that Nihal has encountered. Nihal, a real partout makes a view that he will not work in the British Army which is highly merciless and worthless.

Nihal Senior lost the people whom he loved dearly one by one. At a very young age, he has lost his father, then lost his sister's husband his lady love Anna and then his six year old nephew Swaran. Mark Smith wanted to

know the reason for Nihal remaining unmarried and enquired whether he remained that because of his love for Anna. Nihal hearing the words becomes a tortured soul and says “Saabji, God takes away from me whomever I Love” (61).

The British Army decides to grant Independence to India's. Mark Smith shares this joyous news of India's freedom with Nihal Senior. Both of them make a trip to the nearby city to have heavy purchase for Bhagatji's Ashram. Mark Smith takes leave of Nihal promising to join him later. Unexpectedly, a group of dacoits attack the army camp. Eventually Mark Smith is forcefully taken away in a jeep by Hardy and then they are board a train to escape from the attack.

Finally, they have a miraculous escape when they are rescued by the military officers. The dacoits chase them and shoot down Victor, Hardy and native Black Smith. Mark Smith had a great love of mankind irrespective of language, race, religion and community. He is unable to tolerate the merciless kill of the three men by the dacoits. In order to save the lives of the fellow passengers he risks his own life – “three men lay dead in front of me. The rest of the occupant of the train- two old men and two women, one of them crying over the body of the dead native could do nothing to fight back the dacoits” (77).

The diaries of Mark Smith are of great help in unveiling the mysteries. It also reveals the details about Mark Smith's parentage, his youth, his service in the British Army, his friendship with Nihal senior – the Indian soldier, his married life, etc. the diaries of Mark Smith assist Wilbur and Nihal in finding the rightful owner of the coins and Wilbur's relation with the family of Mark Smith. The diary reveals that Mark Smith considered her to be his only joy. He joyfully spent his vacation with her. He promises to marry her and lead a blissful married life.

Years later, Mark Smith appointed Rebecca in his shipping corporation as requested by Frank, his father because her father had died in an accident in a spinning factory. Simon, the dead labourer had married to Nancy immediately after the birth of Rebecca, after the death of Simon. Nancy comes to the shipping corporation to meet and thank Mark Smith unaware of who the proprietor is she is shocked to meet Mark Smith, the biological father of Rebecca. Mark Smith is unable to believe his own eyes. He then enquires about her welfare and the legal father of Rebecca. Nancy strongly believes that Mark Smith is responsible for all her sorrows.

Mark Smith identifies Rebecca as his daughter born to him and Nancy. He is caught between the devil and the deep sea. He truly wants to accept Nancy and Rebecca as she too has the right to his property. He cannot sleep well as his conscience constantly pricked him- “I could not concentrate on my work. All the thoughts were directed towards Nancy and her daughter any my eyes were fixed on the cabin door waiting for Rebecca” (168). Mark Smith is like Macbeth who has undergone painful sleepless nights immediately after the gruesome murder of the sleeping Duncan.

Misery is pervasive throughout the novel in different forms and it plays a great havoc in the life of almost all the characters depicted in the novel. Whatever may be the form, the pain seems to be quiet parallel. Misery could be identified as being caused by unexpected deaths, wars, violence, poverty and accidents. All the events move and melt the minds of the readers at all the stages of the novel. It cannot be denied that both misery and delight are like the sides of a coin. When one believes that happiness is the predication of the forth coming sorrow, he should believe that misery is also prediction of the future happiness.

The chapter “Misery” makes one to recollect the memories of his past and produce in his writings. In the poem “Ode to the West Wind”, Shelley points out that “if winter comes, can spring be far behind” (70). In the novel *The Rightful Owner*, after meeting with quite a lot of misery and sorrow, the characters gradually get reconciliation and happiness too.

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MODERNITY AND CULTURAL IDENTITY IN RAMA METHA'S "INSIDE THE HAVELI"

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Abstract:

This paper concentrates on the study of modern woman and her quest for identity in the patriarchal system prevalent in almost every part of the world and eras ago, women are ponder subservient and at marginalized positions. Women, in Rama Mehta's novels are criticized and troubled by the patriarchal rules but their spirit is never damped in the misfortunes. Her novel "Inside the Haveli" is set in pink city Udaipur and it focuses on the destroyed and decaying traditions like females – birth, child – marriage girl education, purdah system, widow – remarriage, suppression of women etc. Even the servants do not like the birth of a girl – child and her birth is considered threatening by them. Many problems of gender – based have been estimated through the protagonist Geeta. The novelist deals with some features of patriarchal religious traditions. Rama Mehta Concentrated on the question of status of Geeta in the new culture of Haveli and struggle to liberate herself from the entire mythological and constraining stereotypes. This paper assesses Geeta's persistent struggle to liberate her from this oppressive and brings evolutionary changes in Haveli.

Keywords: Identity, Gender, Culture, Education, Tradition, Marriage, Modernity and etc.

Introduction:

Modernity and cultural identity is the main issue taken by Rama Mehta in her novel "Inside the Haveli". This novel investigates a journey the protagonist undergoes to overcome her search for identity at the psychological social and physical level. "Inside the Haveli" (1977) won Sahitya Academy Award. Rama Mehta's writing is concerned with the inner world of a modern educated, young woman who is successful in structure her own identity in a male-dominated and tradition bounded society. She has extended the impact of modernization, the feminine psyche and manners and its subjugation in the traditional set-up of Indian society. This article surveys the portrayal of the role of women in phase of the traditional place of woman behind the screen of purdah, within encircles of the Haveli. The novel draws the educated heroine's journey from modernity back into the traditional world behind the veil, where the terrible formalities of etiquette and subservience dominate life. The main theme of the novel concerns Geeta's detachment from the life of the Haveli and her moderate assumption of its rules. Woman's placement is both at the border of male space and at a border of time, established between past tradition and present modernity even in the 21st century. In India girls have continually determined themselves to competent for every profession, the deep rooted gender discrimination continues among even the prosperous and educated people living so called life in the metro cities.

The image of the new women and her quest and struggle for identity of her own is emerging theme in the Indian English Novel. The male domination in a woman's life is a natural phenomenon in a patriarchal society and the consequent suppression of the woman to a secondary position seem to have prompted Indian women writers to take up the cause of women. Her self-assertion has increased as she becomes aware of the contradiction between her desire to conform to a cultural ideal of feminine passivity of a daughter-in-law and her task of helping those who are needy – with her classes. Marriage is a fate traditionally recognized to women by the society. A woman like Geeta is having no direct influence upon her husband – neither upon the future nor upon the world. She wants to translate this inner strength into something positive – a real strength.

The novel portrays the educated heroine's journey from modernity back into the traditional world behind the veil, where the severe restrictions of etiquette and dominate life. In the process of creating an exclusively feminist text, Rama Mehta seems to be influenced by the individualistic feminism. This appears in her offering glow to many human values on the platform of a trendy feminism. My attempt here is to present the major characters in the novel in relation to their disposition with in resistance for the protagonist Geeta from a feminist point of view. She is crushed under the weight of a male-dominated and tradition-bound society. Her protagonist makes the novel more susceptible to treatment from the feminist angle. She may maintain that her novel is not intended to be read as feminine text. Geeta tries to think of her roots-her traditions in the Haveli and her modern thoughts. The novel explores the inner self of Geeta who symbolizes the 'New Woman.' She is educated and lives in close association with society brushing aside all narrow social conventions. She tries to discover her real self through her inner and instinctive potentiality – that is – her classes. She is free to talk about her caged self.

Geetha, the protagonist is a girl born and brought up in Bombay. She had studied in co-educational college and had an exposure to metropolitan life. She comes to Udaipur as the nineteen – year – old bride of Ajay Singh, a professor of science. It is a vast culture shock for a spontaneous, high-spirited and educated girl like Geeta to adjust and adapt to the strict and traditional ways of the Haveli, "One of them came forward, pulled her sari ones her face and exclaimed in horror, where do you come from that you show your face to the world" (Mehta17). Where in women kept purdah. Both Ajay and Geeta's family are unaware of the upcoming storm in Geeta's life. Ajay and Geeta got married. The very first day proves horrifying to Geeta. She comes in a train as a bird and the maid servants reached the station to receive Geeta

by singing songs. This was the last day of Geeta's life she has breathed in free air. Pari makes terse remark: "What would your father-in-law think if he saw you with your face uncovered?" (Haveli 20) when she enters in the place of Haveli, she is surrounded by women singing but their faces are covered. While de-boarding the train she does not observe purdah for she is lectured by one of the maids, Pari and she immediately pulls Geeta's sari on her face. Pari guides Geeta but at the same time she narrates the tragic story of sorrow to Lakshmi, the Mother of Sita.

Women are not allowed to enter the apartments of men and it is an act of excessive braveness for Geeta to trespass into the men's apartments. But she is captured by Pari, the old maid, and severely rebuked. Even after several years, she could not reconcile herself to the terrible injustice shown to the women in the Haveli in the matter of habitation.

She contrasts the luxuriously furnished men's sitting room with her own room on the ground floor where she feels trapped and suffocated (81).

She decides that her spirit will not be overcome by the Haveli. As years pass, she prepares herself gradually to reconcile with it. The customs and superstitions of the Haveli is quite evident on the occasion of the celebration of the twenty first day after the birth of Vijay, Geeta's first child. During the ceremony, Geeta is asked to keep her face covered. She is also warned against talking too much. The relationship between Geeta's mother-in-law and the mother-in-law's mother-in-law leaves a deep sense on Geeta's mind. BhagwatSinghiji's wife has put up with the hard discipline of her mother-in-law, BhabhaSa for fifty years. She has heard her mother-in-law tease her, scold her, find fault with her. But she has remained devoted to her and shared the joys and sorrows of the family with her for all fifty years.

Geeta loses her balance and feels disappointed with the superstitious beliefs, old traditions observed by men and women of the Haveli. She loses balance of mind and behaving like a psychic wreck. Rama Mehta expressed the inner sufferings of Geeta thus:

She felt depressed and all of a sudden she felt a great desire to be back in her parents home... then she thought of the day she got married. How her mother had stout at the door fighting back the fears that clouded her eyes... two big tears her presence in the room seemed to suffocate her. She felt trapped in with its traditions and modernity (Haveli 100).

Freud observes that "unfulfilled wish" brings chaos in the mind of man. According to Freud, "Wish fulfillment occurs when unconscious desires are repressed by the ego and superego. This repression often stems from guilt and taboos imposed by society. Seams are attempts by the unconscious to resolve some repressed conflict" (Freud) Geeta is shocked to know the difference between her home where her mother and father talked freely but in her Haveli there was a bridge between men and women and the life was ruled by formalities, etiquettes and mannerism which she hated. The other main cause that leads to her deflation of self and discomfort of mind is the oppressive ritual of purdah she is stifled by the rigid enforcement of purdah which was unknown to her before marriage. In her Haveli she is forced to wear purdah and keep her face covered always. All her education is futile as Geeta finds herself stagnating. The psychologists observe that the feelings of defeat, abandon indifference cause "self-abnegation" in Freudian sense makes a man morbid as the self gets disintegrated.

She nice never adjust she is not one of us (29).

All folks in Haveli believes that Geeta never adjust the traditions and customs in Haveli. But Geeta adjust and proud that she could able to do anything. Geeta had a girl child named Ajay. Geeta's adjustment to her life is not always by surrender to the ways of the Haveli. She thinks of sending Sita, the daughter of the maid who has run away from the Haveli, to school. When the girls starts going to school, even those who have disapproved of the innovation in the beginning slowly start extolling her.

'Bhabhi, whatever happens; Vijay can't get engaged at this age,' blurted out Geeta. Bhagwat Singh ji's wife looked up surprised. This was the first time that Geeta had spoken in a raise voice to her ... After the outburst, Geeta went up to her room and lay down on her bed. (205)

For the first time, she comes out of silence and raises her voice, crushing the walls of tradition when she demands education for Sita, The daughter of maid Lakshmi. Geeta felt out raged at the maid's accusation. Her eyes flashed in challenge, but she controlled her natural impulse to answer back. Geeta's inner state to find her self-identity is described, as the room seemed to suffocate her, she felt trapped in the Haveli, with its tradition and its unchanging patterns. Modern women are emerged like Geeta they were shaped by old traditions and strengthened by the power of education they have acquired. These women by liberating themselves from the hold of male authority, they are able to control the social conditions that raise the economic and educational opportunities of women. In this novel Rama Mehta craves to provide

the complete image of humanity by portraying Geeta as a humanist in action that she is able to modify tradition and recognize the social forms. She herself undergoes change and brings about a change through her action. This modern, educated woman, belonging to the upper class of society, schools the other women and is responsible for the arousal of “humanist consciousness” in both the men and women of the Haveli.

Through the character Geetha, Mehta offers the way for a positive change by means of education, protesting against child marriage and differential treatment of boys and girls. She has opened up new horizons of possibilities arousing a sense of self-worth and self-esteem in women. At the end of the novel Geeta achieves self-discovery and asserts herself as an individual by putting an end to her doubts about herself. She is able to hold her own self in a household full of traditional-bound, royal, venerable, noble and well-mannered members of her family in the Haveli. It is a proof of her individuality. She breaks traditional ground whenever it is necessary. She takes complete care to delineate her presence as one shows it with bravery and confidence of rationale and accountability to be a mistress of the Haveli. She emerges as an intelligent, impressive and wholly practical woman. The novel ends neither with the victory nor the defeat but of accordance and indulgence that explores Geeta’s awareness, self-discovery and matured psyche.

Geetha feel lost and alienated and she is a representative of the modern educated woman. She is torn apart by the other dominant character of the novel Inside the Haveli – JeewanNiwas (Ajay’s home), the Haveli itself. The Haveli is the setting of the novel. All the characters closely identify with the symbol chosen. Geeta is haunted by the ghost of the Haveli. It becomes an open combat between the traditional and the modern. Majority of Indian girls, Geeta is married to a boy of her parents’ choice at the young age of nineteen. She has lived and been educated in Bombay in a co-ed college. She is completely modern and emancipated. Though Ajay, Geeta’s husband, is a professor in a college at Udaipur, she belongs to a highly conservative, tradition-bounded and old-fashioned family. Geeta perceives that the Haveli is a cage which has confined her youthfulness. She longs to be free from its cruel grip. The strict etiquette of the Haveli is hard to follow. Its formality is stuffy.

No one expressed their feelings her. They covered their emotions. Everyone moved cautiously, every word was weighed before it was spoken (33).

In this slow process of modification, she is helped partly by her own common sensation and diplomacy, and the reflection of the members of the Haveli, especially her mother-in-law. Her mother-in-law proves herself to be very kind, considerate and understanding. Geeta’s initial resistance to the purdah (veil) gradually wears away. The attitude of her mother-in-law, KanwarniSa is very helpful. Geeta soon realizes that KanwarniSa is a force that has to be reckoned with. Even two years after arrival in Udaipur, her father-in-law and grandfather are complete strangers to her. Husband and wife cannot show their intimacy by using the intimate space. Even her husband disappears at the break of the day and she sees him only at night. When Geeta learns that Ajay is not leaving Udaipur to join the Delhi University, she is disheartened by the fact that she will not be able to go away from the Haveli.

Conclusion:

Rama Mehta concludes that noble traditions must be preserved modernity must come but it must never uproot good traditions. She feels that women have a tremendous inner strength. Rama Mehta tries to affect a sociable compromise between the forces of tradition and modernity. Her protagonist Geeta, the Rajasthani girl negotiates successfully with the patriarchal forces and becomes a harbinger of change. Like Geeta, a number of young educated women get relocated after their marriage in an entirely different and contrasting atmosphere. At the end of the novel Geeta achieves self-identity and explores educational awareness to the illiterate people of Haveli.

“One book, One pen, One child and One teacher can change the World”

-Malala Yousafzai

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Abstract:

The Novel *Home* is the story of events of Rev. Robert Boughton, the Congregational minister. Rev. Robert Boughton is dying, and his daughter Glory comes home to care for him. She is 38 with a murky past and has become something of a spinster. Boughton has several other children, some quite successful. Now, as adults, they were so careful to gather for holidays. Robert Boughton has an enigmatic son, Jack, who was his most troublesome child and has not been home for twenty years. But Jack has always been the Reverend's favorite child. Jack's life too is murky, but he is a brilliant man who seems hunted by someone or something. It turns out that he is indeed a fugitive, not from the law, but from a love affair he had with a black woman in St. Louis. He comes home to sort out his life, and he and Glory form a strong bond with one another. His coming home is preceded by a letter, but his later departure, though long expected by his father and sister, still seems sudden.

The word 'prodigal' means "recklessly wasteful". Its basic meaning is "wasteful"--particularly with regard to money. A person who leaves home to lead a prodigal life, but later makes a repentant return is called prodigal person. The word "prodigal" is mysterious one. The prodigal son is a man or boy who has left his family in order to do something that the family disapprove of and has now returned home feeling sorry for what he has done. Here Robinson shows the troubles and complications that are left out of the Bible story. Here is the Prodigal son in Luke 15:11-32.

13 "Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. 14 After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15 So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16 He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. 17 "When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death!"

The story of the Prodigal Son, also known as the Parable of the Lost Son, follows immediately after the parables of the Lost Sheep and the Lost Coin. The story of the Prodigal Son begins with a man who has two sons. The younger son asks his father for his portion of the family estate as an early inheritance. Once received, the son promptly sets off on a long journey to a distant land and begins to waste his fortune on wild living. But when he came to himself he said, "How many hired servants of my father's have bread enough to spare, and I'm dying with hunger!

Marilynne Robinson's *Home* captures the theme of prodigal son with the character Jack Boughton, a bad boy from childhood, an alcoholic who cannot hold down a job. He returns home seeking refuge and make peace with the past. Glory Boughton is returning to her childhood home to care for her aging and ailing father. Glory, who is now thirty-eight years old, is the youngest of eight children. Robert Boughton was the Presbyterian minister in Gilead for many years, but has long been retired. Jack was a misbehaving boy in his childhood. Once he has done a mistake and punishment for that. His father says:

"I have to know," their father said. "For his sake." So they told on their poor scoundrel brother, who knew it, and was irritated and darkly amused, and who knew it, and was irritated and darkly amused, and who kept them informed or misinformed and inspired urgent suspicions among them which they felt they had to pass on, whatever their misgivings, to spare their father having to deal with the sheriff again. They were not the kind of children to carry tales. They observed a strict code against it among themselves, in fact, and they made an exception of Jack only because they were afraid to do otherwise. "Will they put him in jail?" they asked one another miserably when the major's son found his hunting rifle in their barn. If they had only known, they could have returned it and spared their father surprise and humiliation. At least with a little warning he could have composed himself, persuaded himself to feel something less provocative than pure alarm.(5)

Jack left Gilead to escape the responsibility of caring for the young girl he got pregnant and their daughter. Glory and her father went to meet that woman. Her father says:

"I am Robert Boughton. I understand that my family has some responsibility toward your daughter and her child. I have come to let you know we are aware of our obligation and ready to assume it- " And he offered an envelope, apologetically, almost diffidently, but the man spat on the ground and said, "what's that? Money? Well, You can keep your damn money." But the woman appeared in the doorway again, this time holding the baby, and when the man had walked off toward the darn she came out to the gate answered, "You can just leave it on the post there." Then she folded back the blanket that had concealed the infant's face. (58, 59)

Jack has always felt like an outsider in his family. He was a drunkard. George Eliot also explains about the prodigal son as “A spiteful jeering fellow, who seemed to enjoy his drink the more when other people went dry- always provided that his doings did not bring trouble on a family like Squire Cass” (Silas Marner,25).

When Robert Boughton receives letter from Jack, he surprises. He touches the corner of the letter. He asks for handkerchief. It shows the emotions of the father when he comes to know about his son. Till he received the letter, he thinks Jack has died. So now it is clear that he is alive.

Jack has no love on his sister Glory. He always tortured her. When he comes, he was very much dull and tired. Marilynne Robinson says the appearance of Jack as,

“She opened the door. “Jack,” she said, “I was about to give up on you. Come in.” She wondered I she would have recognized him if she had passed him on the street. He was pale and unshaven, and there was a nick of scar under his eye.” (31)

Jack shows up weeks later, the brother and sister behave like strangers. Their conversations are strained and they are both overly polite with each other. Jack has so many bad habits till now. Boughton’s friend Ames also has a opinion about Jack. He says:

“That Jack was a wound in his father’s heart, a terrible tenderness, was as fully known to Ames, almost, as it was to the Lord.”(221)

He has the habit of drinking and has the habit of cigarette. He has the habit of smoking. Robinson explains this as,

“Jack dropped the butt of his cigarette and stepped on it. “I’d better make myself usefull,” he said, and went off to stand among the irises in his urban shoes and a fairly respectable white shirt with the creases of folding in it and light another cigarette.”(62)

Glory always searches his room for alcohol. She has no trust on his brother. She always doubts him and monitors him and she finds whiskey bottles from his room. “She found two pints of whiskey in the bottom drawer, as he had said” (263). Jack reveals Glory that although his life away from Gilead has been fraught with alcoholism, bad choices, and even time in prison, the last ten years have been better because of a woman named Della. Jack has a relationship with the women named Della. Jack admits that he had hopes of bringing Della to Gilead to live.

The prodigal son is believed to be, by many, a Christian who falls away from the truth and then later returns after repentance. It may picture a person that is saved but that is not as important as what the parable is teaching us. For one thing, this youngest son came to his father to ask for his inheritance. He was not just asking for his inheritance, which is normally divided after the father dies. He went to a “far country” meaning that he wanted to get as far away from his father (God) as possible. The father seems to be symbolic of God the Father as we will see more clearly later in this parable. The son finally spends all of his inheritance in sinful activities. He then began to think of his father. God often waits until we are broken so that we will have only God to depend upon and he cannot fix what is not broken, because he is opposed to those who are proud and will only give grace to the humble or the humbled.

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Dipiction of Zoroastrian Culture Cyrus Mistry's Chronicle of Italics

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Abstract

Zoroastrianism is one of the most ancient religions of the world and the first monotheist religion. Zoroaster is the greatest prophet of all time. This believes in one God that is Ahura Mazda. Their belief is that God is not created but God is good and all powerful. All of these ideas have been borrowed by Judaism, Christianity and Islam but without Zoroaster there will not be any form of these religions. Though there are very few Zoroastrians in the world today, it still holds an important place. In India, the people who follow the Zoroastrian tradition are called as Parsis. Once upon a time it was the most dominant religion in Iran and its adjoining areas.

In the words of Mary Boyce, "Zoroastrianism is the oldest of the revealed world religions, and it has probably had more influence on mankind directly and indirectly than any other single faith. "The chief objects of Zoroastrianism are fire and water. Zoroastrians are the small community in India. Zoroastrian community is generally divided in to two segments of people that is south Asian Zoroastrian background known as Parsis and those of central Asian background. Zoroastrian religion stands on three main pillars, 'Good thoughts Good words and Good deeds. 'Being a distinctive religious community, Parsis in India occupies an important place in this multi religious and multi lingual country and lives most harmoniously. Sidhartha Sawant in an article "Portayal of Parsi Community in Cyrus Mistry's play Doongaji House" discusses:

over the centuries since the first Zoroastrians arrived in India, the Parsis have integrated themselves in to Indian society while simultaneously maintaining or developing their own distinct customs and traditions (and thus ethnic identity). This in turn has given the Parsi community a rather peculiar standing: they are Indians in terms of national affiliation, language and history, but not typically Indian in terms of consanguinity or cultural, behavioral and religious practices(2)

There are three kinds of calendar in Zoroastrianism. Indian Parsis follow Shehanshahi Calender, and they celebrate many kinds of festivals throughout the year. This community also plays a prominent part in politics, social and industrial enterprises. The holy book of Zoroastrianism is called the Avesta. Zoroastrianism, despite its initial effort to avoid ritualism eventually incorporated many of the practices in it. Zoroastrian Doctrine is responsible for developing a culture based on knowledge, order, participation, co-operation, federation, alliance and devotion. The Parsis are the descendants of this Zoroastrian culture.

The novel explores the way of life of the Parsi community, their hope for a better future and their anguish in their personal and communal life. Mistry's portrayal of the Parsi community, map the tensions of modernity and their struggle against marginalization. He presents his community through narration from various characters who invariably express their concern for their community and the changes that affect them. He focuses on the human condition of the Parsi middle class that is located in the suburban Bombay and rural migrants.

The novel examines the plight and pity of the Parsi community. It also focuses on the problems that are faced by the Parsis for their survival in the metropolitan city. Based on the humanism of his narration and the grandness of his narrative tapertry, it provides a universal dimension to his characters that therefore turn into embodiments of a universal human condition. The Parsi community is a small group in India. They believe in the Zoroastrian customs and tradition. Their system regarding the burial of the dead is unique in itself.

They expose the deceased to the "Tower of silence" that is situated at Malabar hill in Mumbai. It is a circular, raised structure used by Zoroastrians for the exposure of the dead, and particularly to the scavenging birds for the purpose of excarnation. The people of the Zoroastrian tradition consider a dead body to be unclean. Phiroze's life in the story is trapped between age old beliefs Zoroastrians and his unflinching love for Sepideh a Khandia's daughter, but he determines to hold on to the tradition at all costs. Mistry adds details about the lack of unity inside the Islam community members. He points out the marginalization of the sub-caste of Parsi community. The Zoroastrian funeral ceremonies are defined by simplicity and cleanliness.

Here, death is seen as a great equalizer and if a person passed away in the late evening or night, the ceremonies are concluded before the end of the next day. It is like an event and the ceremonies are to be concluded no more than a day after losing a life. The priest may be called to visit and recite the patest-prayer of repentance for past sins. Among them,

two priests will conduct the funeral services. They are given information and a schedule for the funeral service is established. During the funeral ceremony the important steps or actions that have spiritual significance are performed by individuals working in pairs and connected in some fashion like holding hands, holding a kerchief or in some other way. According to Zoroastrian culture, the people make prayers of penitence after the death of the lost ones to purify their sin and ask for forgiveness from the almighty.

The body is placed in the Tower of Silence before sunset to allow to be bathed by the light of the sun. This is a process called as 'beholding by the sun'. Once a body is placed in a designated area, the Khandias remove the clothes from the body. This is a suggestion of how naked a person comes into this world and naked he leaves it. The Parsi funeral must be concluded before sunset. In their culture, during the funeral they people accompany it with a dog that goes in front of the corpse. That is a special 'four eyed' dog which is brought before the body to confirm death in a ritual called sagdid (dog-sight).

It symbolizes how, if a dog stares steadily at the body, then the person is alive and if it does not look at the body. Then death of a person is confirmed. Even from the ancient times, the doctor issued death certificate and the Sagdid ritual is particularly important to ensure that a coma was not being mistaken for a death. The behavior of the dog has been a particularly reliable test when repeated at least three times. It is a reason why, in the old days, the first confirmation of death will be performed as soon as the body is brought to the mortuary.

Another form of ritual called as Zarathushta is an athravan in Zoroastrian religious texts. In all the events, Zarathushtra has use of fire as the central symbol of his teachings, and the athravan and magi become Zoroastrian priests. This make them as bearers and keepers of the Zoroastrian spiritual flame. They immerse themselves in the quest for wisdom grounded in goodness. The Orthodox Zoroastrian face a source of light, preferably natural, when praying. During the Morning prayer, they will face the rising sun and for their evening prayers they will face the setting sun while reciting the manthra. Zoroastrians can engage themselves in their daily prayers through several ways and changes in the place of worship. Whatever be the location, one of the intentions is to provide the mind with the opportunity to be serene.

This novel blindly follows the Zoroastrian culture and the person who strongly does that is Framroze, the head priest. He always maintains the fire temple as well as its premises clean. The head priest is the person who hates falsehood. Once a chaasni boy tells lies to him and Framroze treats him badly. This is because he considers telling lie as a terrible sin. He deeply believes in his own culture and if anyone goes against his culture, he turns into a rude man. He is an orthodox father who never allows the son to enter into his fire temple. The marriage with a woman who belongs to an outcaste changed him and he strictly indulges in the Zoroastrian culture.

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Depiction of Tragic Love Cyrus Mistry's Chronicle of Italics

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Abstract

Love is a concept that encompasses a variety of different emotional and mental struggles, ranging from the deepest interpersonal affection to the simplest pleasure. There is multiple range of meaning for love as it differs from a mother to a spouse and for the food. Generally, love refers to a strong feeling of attraction and emotional attachment. It can also be a virtue representing human kindness, compassion and affection. Love is a part of the unselfish loyal and benevolent concern for the good of another. The word 'love' can have a variety of distinct meanings according to the context. It is filled with the complex things that are beyond human understanding. It is also a combination of feelings like caring, sharing and attraction.

The tragic event or sad situation, involves death and suffering. Tragic love is used to refer to tragedy as a type of literature. The meaning of tragic is sad on a grand scale. Though the word tragic has come to be used for common sorrows, it is best reserved for the kind of sad, unavoidable situation. Tragic love means a love that never runs smooth or ends up being bad. In the play Romeo and Juliet, tragic love is one of the biggest themes that the world has been through. Tragic love is something that no one likes to experience in life, but people need to learn from the past event in order to make sure it does not happen again in the future.

Phiroze is the narrator in the novel Chronicle of a Corpse Bearer discuss about his relationship with Sepdeh. It is a story of memory and romance set against a background of the tragic story of the Corpse Bearers. Love and relationship are a major part of the human experience, but they musify many of us. The scientific research talks about love and gets advice on creating and maintaining relationship. Mistry shows a mature and empathetic approach in narrating the story, developing conflict, a sense of longing and loss and brings a fair closure to each relationship in phiroze's life. The novel goes through Elchi's childhood, his relationship with his family members, especially his father and his tragic love with sepideh in another community. The Chronicle of a Corpse Bearer is a beautifully women tale of the life of one man. Phiroze who provides a painful narration.

Cyrus Mistry's DSC prize winning novel Chronicle of a Corpse Bearer depicts the life of Phiroze and Sepideh. Phiroze is the son of the head priest of a Zoroastrian fire temple. Phiroze lives with his parents and his brother Vispy. He fails in his graduation exam, and wander all over the city of Bombay. One day he finds himself at Doongerwadi Hill which is the estates of the Tower of Silence and he starts spending all his time by enjoying "the sanctuary of its woods. At the age of seventeen, Phiroze happens to meet Sepideh while returning back from the funeral of his mother at the Tower of Silence. He beautifully describes the first look at Seppy thus "... I caught my first glimpse of her in the far distance. Long-boned and gangly, with a shock of thick uncombed curls, a wild-looking creature about my age who was she? what was she doing there all by herself in the wood?" (73)

Steppy disappears at the moment and next day he finds her again in the woods of Doongerwaadi. She is seen reclining on the low drooping bough of a mango tree with her eyelids shut. She considers animals as her dearest friends. Later, it becomes a place for their meeting. After this they make love in the dark lonely place called as 'grotto', Here, Phiroze comes to understand true love of Seppy for him through the physical contact between each other. He reveals it thus, "She was not afraid. She trusted me Ostnotically, as it were through touch and caresses – She communicated her own strength and fearless to me" (7). There is nothing more exciting than a new relationship in love. This new relationship brings with it a hope for good things and adds a bit of mystery that intrigues the thoughts to learn more. The relationship between Seppy and Phiroze is smooth and they play it with the help of the rules and such good relationship can blossom over time into a perfect one.

As Phiroze notes here, it only took that first physical touch, and they understand the destiny of being together, throughout their life. Phiroze to meet Seppy often and her father demands that if they continue to see each other, Phiroze must marry her. The marriage of Seppy turns Phiroze into a Corpse Bearer. This will turn his situation will force him to become an outcaste to his family and drive him out of this small community. Despite the wishes of his father, Phiroze gladly accept to the term in order to get the love of seppy. He narrates his experience, "My own case was completely unusual, of course: People were usually shocked and disbelieving when they learned that I voluntarily chose to marry a Khandia's daughter, opting for a life at the Towers of silence" (17).

When the father of Phiroze come to know about this decision, he gets angry. Phiroze is banished from his father's home and turns into a khandia. They decide to marry in a unique register of the marriage of the Corpse Bearers. The

register is maintained by the Parsi Panchayet. In 1935, Phiroze and Sepideh get married . The people present in the groom's side are Elchi mother and Vispy. From the bride's side only Temoorus attends the ceremony. His mother Hilla supports Phiroze in the tough situations , as she is close to him. The mother – son relationship is a dynamic one, and he grows or develops in this love. The love of the mother always the son to feel stronger and balanced in his life. Her role is also important in shaping the self-esteem of the boy.

The marriage, that takes place between first cousins, doubles the risk of children who are born with birth defects. After the marriage of Phiroze and Sepideh, people start discussing of how it is a great damage for first cousin, as his children will end as handicaps. Phiroze regrets in his decision to marry her aunt whenever he returns from his tiring work he finds Seppy roaming in the woods. Her happiness shines bright in her eyes and it removes the ache of Phiroze due to the commands of the villagers. When Seppy's child Farida is born, Hilla comes to stay for a few days and takes care of the child. His mother has deep attachment for Phiroze. Hilla supports Phiroze and there is no change in his love for Sepideh or Seppy as he calls her.

One day Elchi completes his work and comes home while Sepidehlays on the Temoo's cot. Her foot has turned purple because of the snake bite, in her leg. This happens as she steps close to the cobra that gets scared and bites her. The people hope that Seppy will recover, but it does not happen . Her death takes place, "... at six thirty, Both Farida and I were at her side –a quietly sobbing Temoo as well when sepideh passed away. So much for the miracles of faith" (153).

After Sepideh's death the people find the emptiness left behind by her departure. Fardoonji the co-worker comes to console Phiroze after her death. Even though Seppy is dead , Phiroze remains in the Tower of Silence. He struggles to lead his life in the tower with his child Farida. Phiroze also suffers a lot in the Corpse Bearer work. He is always found longing for her and his words go on thus. "...Steppy's no longer with me ... And even in dreams I don't see her so often. Dull nausea swelled and passed as it did every morning when I woke to the certain knowledge of being alone. My heary ached with longing for the woman who had taught me how to love" (13).

Death leaves behind it sadness and sorrow. It brings darkness into the lives of those who are affected . Grief and pain are some of the words that can be used to describe death. This is the reason why people find it disgusting to talk about death. In Death there is a form of reflection about the past. When there is a loss, people related to them or those left behind reflect upon the death of the loved one. They reflect upon their choice in life and how they start using life of a person as like a mirror in their lives. It is extremely different as it is more like the feeling of missing a person permanently from this world.

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INNOVATION IN TEACHING

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Abstract:

Education is the key to bring out innate talents and fearless circumstance will be. Among the students. It is the investment of teachers. It is the powerful way to drill or mold. The students. A successful teacher is one who is compassionate and disciplinarian. Whenever teacher conclude the topic, no new points will be added only the content which she taught already will be expressed clearly. In teaching reinforcement plays the major role. Because it is also the method used for motivating the students. This article titles "the innovation in teaching". It examines the value of education. The Main scope of this articles is how to bring the hidden talents of the students by using new Methods. It explains the teaching aids such as blackboard, flashcard etc... Finally it concludes that new methods of teaching should be implemented in all school so that Knowledge and talents will be developed.

This article examines about the "Innovation in teaching" which indicates the Innovative methods in teaching that may increase the curiosity among the students in Learning. Nowadays education plays a major role in society. Without education nothing Will exist. Teacher is the main inspiration to the students, they have to motivate the Students. Teachers can mold their students by teaching innovative method. The creator of The next generation is teacher.

According to swami Vivekananda, "Education is the manifestation of the perfection Already in man". New methods of teaching are included, Teaching is not an easiest Profession, teachers have to spend their time, energy to teach. They are more dedicated Person. Teacher teaches in the class and whatever she teaches that will be observed by the Students. In order to get the attention of the students the teachers should be innovative, They have to use different methods and aids. Each student's ability is differ from the other One .They may differ in their IQ level, thought, skills etc. so the teacher should be Impartial to the students and use different innovative methods to attract the students.

Before 2000 teacher used some teaching aids like Blackboard and chalk, Chart, Booklet, matchboard to attract the students. By using blackboard and chalk teacher Solve the problems, draw diagrams, writing question and answers etc. This kind of teaching aids are used to give clear explanation and clarity about the topic. Through these aids, the students learn more and also they give more importance and Curiosity in learning. But these method is not enough to teach, students expect the changes In their teaching. Because every day they see the same teaching method. So innovation Should be there in teaching method.

Different categories of students present in the classroom. They are, average, below Average, intelligent, gifted. Their innate talents are different. So the teacher should Give group activities like debate, role play, stimulating class room environment, Storyboard Teaching, classes outside the classroom, brainstorm, real world Learning, Audio and video Tools, etc. Through this group activities students can Improve their Skills. Children can be divided into three or four groups, and give a Particular topic and make the students to discuss the topic in the group. According to Robert Quilled, "Discussion is an exchange of Knowledge; an argument an exchange of Ignorance." Discussion may occur among members among small group or whole class and Be teacher led or student led. The teacher's Role in group discussion method are Collaborative exchange of ideas. Teacher should take Care of the class, meanwhile her or him has to motivate the students, all the students have to bring out their own point of view, finally the teacher has to select a team leader and ask He to gather all the points whatever they discussed in the group and it should be Presented in front of all the Students, so that they can overcome from their nervousness.

In the point of Joseph jobber, "It is better to debate a question without settling it Than to settle a question without debating it." This is also an another method to make the Class more active, divide the groups into two and ask them to speak out so that the Communicative skills may develop in the students.

And the next aid is projector method, through this the subject matters are displayed In the projector board and make the class live. Listening skills will be improved. According To B H Ladle Hart, " The practical value of history is to throw the film of the past through The material projector of the present on the screen of the future." Active Participation of the students will be taken place by this method.

The next method is, classes outside the class room. It helps the students to mingle With Environment and this atmosphere make the students more comfortable in Learning. They Inhale the pure ventilation and feel free to learn. For learning, Students Must need a good surroundings.

Nowadays students are more interested in learning by playing. For that, teacher use Pair work strategies. Students are selected and the particular student is asked to discuss About the topic and the other one that's the observer will evaluate the points of the speaker That's YES or NO. The ideas can be shared by this method the students can clarify their Doubts the teacher narrates the story and the students have to listen to the words of the Teacher. She should not finish the story and the student have to finish the story so that the Students can improve there thinking ability and there communication skills will be Developed by this method.

The teacher use some objects and display it in front of the students and the students have to Identify the object and pronounce it. for example, the teacher keeps a box full of colorful Chalk pieces and this students are asked to come forward and identify the color of the Chalk. If they say with in a time duration they will get reward from the teacher. So that the interest may rise among the students and they start to explain the color of the chalk. From this method students are eager to know about the object and also select the object Correctly. Nowadays comparing to other aids CHALK BOARD is inexpensive for teaching. Teacher Can utilize the board in a grand manner and it helps the students to know the spellings. Because the spellings are written in a chalk board and also the students can able to write From their place where they sit. Then the teacher will show the picture and at the down of the picture spelling of the word is mixed and the students must identify the correct Spelling with the help of the image or arrange the words.

Before Conducting debate or group discussion teacher must show a demo. The teacher Have to give title to the students and give enough time to prepare. Displaying of teaching Aids will be more effective and from that students will be more attentive. Students Eagerness will be developed by this teaching aids. And the next method is role play it ask The students to enact like the other person. It will create interest among the students. The Flashcard are used to introduce the main title of the subject. Models are divided into two real and unreal. Sometimes it will be working or non-working Models. Working models are real things e.g.: living things. Non-working models comes Under unreal object. e.g.: ball, pen, book etc. In classroom traditional aids like blackboard/ Chalkboard, books etc. Visual aids like pictures, chart, map etc. Mechanical aids like Projector, tape recorder, video cassettes etc. were used for teaching. In chart many varieties like flip chart, tree chart, flow chart, tabular chart, rotating chart, outline charts are also being used.

What is essential in teaching?

The most important aspect in teaching is using aids that aid should be more attractive and Effective. By seeing the model itself the children can get the idea of the topic the way the Teacher teaches and their presentation of subject will make the students learn more so that One has to keep in mind that effective teaching enhance the students.

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Masculinity Crisis in *The Crazy*

Masculinity is a construction given in a society, it must vary across culture. Chinese Masculine image stands opposite to that of the west. In the history of Chinese culture have the Chinese male identity and the relevant masculinity issues have been serious concerns. In response to the historical traumas and Socio-political changes of the time, there was a widespread anxiety, sense of powerlessness and marginalization found among Chinese males. The Masculinity in crisis is a problem among Chinese male intellectuals. As Chinese intellectuals represented the crisis in the community can be called “Wen Masculinity Crisis”. It deals with characteristics of the community, social roles, self-understanding and extensile condition in both traditional and modern Chinese society.

Introduction

Ha Jin’s writings are dominated with male characters who are struggling for a out of crisis and predicaments. His characters are trapped either in China or U.S. The protagonist of the novel *The crazy*, a ranting professor, is an example for the masculinity crisis of Chinese male intellectuals in the postmodern era, which reflects the repercussion of the previous political movements, particularly the cultural Revolution. The destiny and the suffering of professor represent the decline of Chinese intellectuals. It also attempts to explore the relationship between male intellectuals and the women to demonstrate the use of images of female characters foreground the emasculated status of men in the period. This chapter focuses on how the writer represents the protagonist is masculinity in terms of love and sexuality.

The history of Chinese culture and the relevant masculinity issues are serious concerns the historical traumas and socio-political changes of the time. The protagonist of the novel is professor Yang, a senior professor of Chinese Classic Literature. The narrator Jian wan is Yang’s student as well as his to-be son in-law. The novel begins with Yang’s hospitalization. He is ailing owing to stroke. Yang reminisces about his personal life as a Chinese scholar and the tortures inflicted on him in the Cultural Revolution in his unfilled romantic affairs, the malicious scheme against him and above all his futile, passive and controlled academic life. As a student and to-be-son-in-law,

thenarrator Jian is assigned to sit with and care for Yang every afternoon. Jian listens, at first in contempt, and then in surprise and horror, to the old man's raving.

Gradually attracted to Yang's insane remarks, Jianstarts attempting to make sense of them when he listens omesecret stories and truths behind his teacher's collapse. Spurred by his teachers words, Jian begins to question the road he is talking and finally embarks on a new life journey. As the narrative moves, it addresses a wide range of moral, political, and historical issues. The story also alludes to other cultural phenomena, that heralds the hedonistic consume culture of the 1990s and reflects a side spread detachment to politics among some students.

As a professor of Chinese Classic Literature, Yang is indeed an exemple of a traditional Wen man. He is well-read, erudite, profound thinker with intellectual pretention. His knowledge and talent in literary field are appreciated by his fellow professors and by his students. Before he suffered stroke, he had been the editor-in-chief of the journal in classic literature. In his madness he recited the lines from Dante's *The divine comedy*. He was also categorized as the anti-revolutionary and tortured in the cultural revolution.He recalls in a ludicrous moment,

Sometimes the Revolutionary Rebels on campus planted on my head a dance hat with my family name written on it. Sometimes they tied a bucket filled with water around my neck to bend my body and keep my head low. Sometimes they made me kneel on a washboard. Even when my knees began bleeding, they wouldn't allow me to get up (H.JinThe Crazyed 73)

and suffers a form of paranoid when he suspects that people are conspiring to murder him.

While she was preparing the injecting.....he opened his eyes only to see the syringe spurting a white thread of liquid. His face turned horror-Stricken, though Nurse chen forced a smile and said enticingly, "well, professor Yang, it's time to have some" "Help! Help! Murder! They want to poison me !" he screamed, his eyes glinting. He kicked his right leg but was unable to raise his arms. He was gasping, agape like a spent fish (H.Jin, The Crazyed 26)

The torture inflicted on Yang, although it occurred a decade ago is still fresh in memory and has strong relevance to the state of madness. It is evident that mad Yang occasionally hallucinates himself as one of his torturers of the Red Guards. He parodies the Red Guards by hitting on revolutionary songs, which Yang would not have been entitled to sing in the cultural Revolution as a demon Monster. Yang is not alone in receiving torture in that chaotic

period. There is another mad character named Little Owl who used to be a lecturer in Chemistry and experiences similar misfortunes.

Like Yang, Little Owl played Red Guards, shouting Mao's Slogans singing Mao's Song. Raving and schizophrenic symptoms on the part of Yang and Little Owl represent an uncanny return of the past. The symptoms remind the people around of the agonizing past, which is truly a time of madness. Ha Jin seems to intend to reveal the madness of the time through describing the madness of the character. Intertextually madness is a dominant theme of Chinese Literature in the 1980s.

Yang was hard at fighting his autonomy as an independent scholar and preserving his moral integrity. He hated to become meat on the chopping board. His fight and struggle was first dramatized in his defying a demand from his superior the party secretary Peng as the personification of the party authority. Yang offended Peng by refusing to write a recommendation letter for her nephew who was applying for a scholarship from an American University. To ruin his name by exposing Yang's affair with Weivaa and pestering him to return the eighteen hundred dollars which Yang spend allegedly inappropriately on an academic trip to Canada. It was an astronomic figure for professor Yang, given his salary was only thirty dollars per month.

Peng gave a great deal of pressure to Yang and contributed to his collapse. Yang would not have had the troubles. If he had knuckled under the party official Peng, Peng demanded the favor of Yang because she held the belief that one would exercise one's political power to override codes or regulations. As Peng says,

What a silly demand! "You don't understand," Mr. Yang resumed impatiently. "Things are done differently in Canadian colleges, where every applicant has to compete with others on an equal footing." How ridiculous Ying Pang was she seemed unable to see that in Canadian and American school & scholarships were not something that could be procured only by pulling strings..... A dumb official, secretary Peng didn't have any inkling of the admission process (H.Jin. The Crazy 2016)

Mr. Yang and professor Song (the chairman of the literature Department) had animosity with each other. Culminated in a row over the birth place of the great poet Li Po a year ago, In his paper on Li Po, Song claimed that poet was born in today's Kazakhstan. Yang thought Song was "pseudo scholars" because Yang considered his so called "finding" not as truth but as a patriotism motivated view, intending to aggrandize China as a powerful country

with a vaster territory in the past. As an editor of studies in Classic Literature, Yang prevented Song's paper from being published on the Journal when Song refused to abandon his assertion as Yang asked. As a result, professor Song retaliated Yang by criticizing Yang publicly whenever possible and prevented Yang from being granted full professorship. Bedridden, Yang sheered, "Let me tell you. I shall never knuckle under you". (H. Jin *The Crazy* 51).

The narrator Jian cannot be sure to whom "You" in Yang's word refer, secretary Peng or Professor Song. On some occasions, Yang expressed his elatached even hostile attitude to contemporary politics. For him, politics is ugly and filthy. In fact, his uneasy relationship with secretary Peng and professor Song is partly attributed to his hostility towards party functionaries and he calls it as a pseudo-scholars who are interested in officialdom, not academic works and do not seek truth but to serve the party's interest as a narrator Jian calls:

Many times he told me to be detached and disinterested, which he believed was the only proper way of pursuing scholarship. He would say, "I'd talk of poetics only with those who have an unpolluted mind," How often La expressed to me his contempt for some pseudo intellectuals, whose sole ambition was to enter official dom and whose main function was to write editorials for the party's publications, to prepare speeches for their superiors and to attack the people the authorities disliked (H.Jin *The crazed*104).

As a professor in Chinese poetry, it is natural for Yang to retreat into this form of art, to say nothing of the fact that Chinese poems feature with such themes as nature and recluse. Yang subjected himself to a psychological progress of sublimation a process of transformation from a lower to a higher purer sate of existence in effort to reconstruct his masculinity in crisis.

Jian was a bit upset with the care-giving taste because he was distracted from his teacher as in save, unwilling to listen to raving that make his entire life seem like a lie-However Yang rants moved on, the narrator was gradually attracted to picture of intellectual life in china under the Yoke of the communist party. Yang's bitterness and despair caused the narrator to question the road he is taking to a scholar career. He began to feel emptiness when looking down the road before him. He has a double mind, he was struggling about whether to forego his entrance exams to the Ph.D. program or not, he was assigned another task by the school which set him off. On a revealing rip to a rural village. On this trip, the narrator saw various scenes that bespeak backwardness and poverty of the countryside. The scenes awakened the narrator's sense of social responsibility, his concerns about dark sides of the society such as social inequalities corruption etc. The awakening of his sense of responsibility seemed to increase his determination to give

up a prospective scholar life, thanks to Yang's ravings which told him that he could not fulfill such lofty obligations as bringing justice to society as a scholar in an ivory tower.

In China, scholars were nothing but lightweight clerks. Only officialdom can take him in power to bring changes to the society. He eventually made the decision to give up the exams for the Ph.D. program in favor of a "useful" official life. His decision enraged his fiancée Meimei who broke off their engagement in disgust. In explaining to Meimei why he made the decision, the narrator says,

I just want to live a useful life.....not to be a piece of meat on the chopping board for others to cut, No let me put it this way I want to take my fate my fate in my own hands, and when I die, I want to end with the feeling of content and fulfillment, in other words, I don't want to feel that my life should have been used otherwise (27)

This sort of manifesto, which marks the maturity of the narrator, is an epitome of existentialism. Early on in the novel he had lived in a passive life. He studied well, but he had done it in submission to his ambitious girlfriend and to fulfill his professor's hopes and aspirations for him. According to him he wants to live a useful life, he meant a life over which he had control, a life of his own choice, a life that had existential meaning. In the meantime Jiang went beyond his single-minded pursuit of a comfortable life with Meimei to concerns of social justice, inequalities and plagues enough courage to break up with Meimei's favor of an active life dominated with lofty concern reminds us of the ideal traditional masculinity which prioritizes his lofty

The narrator was brought to overwhelming disappointment when the party secretary Peng told him that he was not qualified for the application of the official position because he was not a party member. The position was expected to deal with classified documents which only party members were eligible for application. But it was too late for him he was not qualified for the application of the official position because he was not a party member. But it was too late for him to return to the exams, the party secretary had canceled his candidacy for the Ph. D. entrance exams.

The story reaches the climax when the narrator joined the student demonstration incident of 1989 in Beijing. In the protest he witnessed the manslaughters among other brutal scenes. The cruelty brought the narrator into despair of his motherland, when he "saw China in the form of an old hag so decrepit and brainsick that she would devour her children to sustain herself"(315) His despair coincided with the police decision to arrest him. Eventually, the narrator

was left with no option but call all ties and make an attempt to flee China. The narrator is the representative of the overseas intellectuals on exile. Through describing the narrator's experience and fate.

Ha Jin attempts to point out that such intellectuals as the narrator are patriotic and the situation is that they are denied the chance to serve his homeland because of the political system. He seems to justify a man's choice of leaving his homeland, providing a criticism on the traditional view that to leave one's home country is a form of betrayal and immoral.

On the surface Banping seemed to be a male character without masculinity crisis. It is not because Banping is a real man, but because he feels comfortable with his emasculated state. His becoming a part member and entering officialdom represent his submission to the authority. He is content with sacrifice autonomy for his personal comfort and gains. He has been in the feminized position where he feels comfortable. Masculinity anxieties on the part of professor Yang and the narrator are caused by their strong desires to be identified with the masculine ideal. In this sense, their desires themselves are masculine. In contrast, Banping has no such masculine desires. He was willingly turned himself in to an effeminate subject and thus no desire to claim his masculinity or challenge the authority of his ruler. In the novel, Banping's feminine condition is also symbolized in his narrow-mindedness, selfishness, cunningness and pragmatism.

In terms of man-woman relationship, a general pattern figures in the novel that female characters are on many occasions in power and authority while the male characters involved are dominated. Men do not enjoy successful relationships with women, which end up with men being jilted. The marriage of Yu man Tan (the subordinate of secretary Peng) was an example of failure. Indeed it was his wife who ran out on him, marrying an American professor with whom she later immigrated to the U.S. As the novel describes the divorce left him weep for a week at night.

In order to retaliate Yang, she also began to mastermind to separate Yang's daughter Meimei from the narrator. She knows that the son of the vice president of the university loves and wants to marry Meimei. To help the president, her son date Meimei successfully is of course to please the vice president, which in return is rewarding her with benefits in promotion. In doing so, the first step is to split Meimei from Jian. She is aware of Jian focuses on the Ph.D. entrance exams for classical literature program at Beijing university and he hopes to enroll there so as to join his fiancée in the capital, where they plan to build their nest.

Problematic gender relationship is also represented by men's submissiveness and women disappointment and discontent with men. The relationship between the narrator and Meimei is another case in point. When Meimei came back from Beijing to visit her father hospitalized father, she fumed about the way Jian took care of the personal hygiene of professor Yang, thinking that Jian did not deal with the job with enough dedication. Meimei shout at him by telling:

Your breath makes me sick. How many times did I tell you to quit smoking? When did you take my works as just as puff of meaningless breath? Cock een your fingers are yellow now. Why can't you keep your promise? You know tobacco will blacken your lungs and give you tracheities, but you just smoke to show how cool you are. (J.Jin The Crazyed 61)

When scolding Jian, Meimei seems to assume a mother like voice. Her reproach conjures up the images of another discipline her own child, Meimei's discontent with Jian anticipates the end of the relationship. Overall Meimei was in the dominant position, where she had control over their romance and physical intimacy sexual intimacy is a privilege for the narrator Jian. Meimei would refuse to grant it to Jian when she was angry with him, Meimei was clear about what she was pursuing. She would never entangle herself with politics and only focus on her study, which would lead her to permanent residence in Beijing. Meimei was independent and was not as emotionally attached to the narrator as much as girls are stereotypically to boys. Overall all in Ha Jin novel's the main female and male characters are anti-thesis elaborated by a set of tensions, powerful as powerless and also emotions, independent, entangled, cool-headed, hotheaded, decisive, indecisive, sophisticated, innocent.

By eluding the gender stereotypes the female images accentuate the emasculation demonstrates the rising status of women, that is not the main point, Ha Jin attempts is to accentuate the emasculation of contemporary males with the female images eluding Ha Jin attempts is to accentuate the female images eluding the gender stereotypes. The novel indeed, reflects the contemporary people's perception of male-female relationship of the time. Ha Jin accentuates the feminized condition of men, which was considered not only a man's problem, but also a problem for the nation in an allegorical sense.

As a Chinese American writer Ha Jin has placed tremendous emphasis on writing to transcend nation, culture, and politics. He embraces universalism and transcendence in writing as a means to American readership unlike other transnational writers. Ha Jin is not interested in writing to expose culture difference in this globalization era his

writing is all “about humanity and human possibilities” Although Majority of Jin’s novels are set against recent political events and communist ideology in China.

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Autarchic women Manju Kapur's Difficult Daughters**S. SATHIYA BAMA,****Assistant Professor of English,****AnnaiVeilankanni's College for Women,****West Saidapet, V.G.P. Salai,****Chennai -600 015.****E-mail Id : sathiyabamaprof@gmail.com**

Feminism is the belief in the social, political and economic equality of the sexes. Feminist activism is the struggle for the equality. Sexism exists against women is enduring pervasive, systemic, cultural and ingrained. Men and Women should have equal rights and opportunities. Women are intellectual equals and social equals to men. Women should be recognized and treated as equals to men. Women should be recognized and treated as equals to men. It is an activity aimed at ending sexism, particularly and misogyny, activity in support of women's rights and interests. Particularly describes the way ideas around gender, specifically performance and expectations inhibit economic, educational and personal growth.

Particularly describes on going wage discrimination, the motherhood penalty, likability gap, Socialization to defense, under- representation in positions of power and influence, lesser average net worth, and so on. It also explains how male oppression, such as higher instances of suicide, gender discrimination in child custody cases and over representation in dangerous jobs and results from patriarchy, specifically from gendered expectations. By fighting patriarchy feminists are helping men and women and workplace – related death as stemming from an essential view of gender which leads to generated expectations, which result from patriarchy. By 1940 Dayanand Sarasvati's Arya reform movement jolted the mindsets of the Indian people. So strong was the impact that it could be seen everywhere even after his death. As a result of this movement child marriage were considered as an evil practice. It was believed that "marriage was a union between rational consenting, adults" (MK 56)

Manju Kapur's first novel *Difficult Daughters*, published in 1998, located against the backdrop of India of 1940's presents the problems of an upper middle class urban Arya Samaj Punjabi family in Amritsar. Kapur speaks with great narrative eloquence on the idea of independence and the novel set against the background of partition deals with issues like women education and feminine freedom. She probes in the psyche of Indian women living in joint families under male domination and writes about the multi-layered Indian experience in colonial and post Colonial times, reflection upon the holocaust of partition and the problems of women in particular.

The novel is about the story of Virmati, a young woman born in Amritsar into Punjab family. She did not wish to live her mother's life and went to study in Lahore rejecting the confinement of her mother's world which revolved around domesticity, marriage and child bearing. Although her mother constantly reminded her that, it is the duty of influence by her cousin sister Shakuntala who rebelled and a liberated woman in her own regard. Her mother tried to ensure

her future happiness by impactable nature of her daughter's qualification. " She was going to please her in-laws" (MK 58).

The novel opens with the frank declaration of the narrator. Virmati's daughter Ida, a childless divorcee undertakes a journey to know mother's history. The name Ida implies a new state state of consciousness, a fresh beginning challenged Kasturi's principles. Ida could accept Virmati's. Virmati was burdened with family duties from childhood because of her mother's incessant pregnancies and a repressed craving for love and affection.

Virmati discovered her own space to live, something similar to what Virginia Wolf identified as a room of her own. She was Ostracized by her family, and forced to complete for her share of her husband's love along with his first wife, Ganga, Virmati was forced to compromise and adjust in order to adapt herself into her husbands family and eventually died an insignificant death. She wanted to bury the ghosts of mother's past behind her and move on in life. At the end of the novel Ida says that this book waves a connection between my mother and me. She wanted to burry the ghosts of mother's past behind her and move on in life.

The incident of Virmati marriage oppose shows that Virmati is not to ready to live with family relationship in the society like other women. She wishes to live a free bird like her cousin sister Shakuntala. These are the two different daughters without her mother's support Virmati went to Lohore and make wrong relationship with a married man her pregnancy made ashamed to her with force processor married Virmati. After the marriage the life of Virmati was full of disaster. At the end of his life she died in an insignificant death. Virmati daughter Ida feels very bad of her mother's life and realize that has to move on.

In olden days, the society did not give much importance to women. The experience of different character gives us a glimpse of the situation and atmosphere prevailed during the time. It also tells us how various people and groups suffered physically, mentally as well as emotionally due to partition. Both the families in the story suffered a lot due to war. They use women only for doing work and produce population. But now-a-days women are equal to men. They give equal respect to each other. The government also supported women. Acid throwing, snatching, eve teasing are also happened in the public places. So the women rights, protection and feminism were not completely spread. We have given more support for women to come forward to achieve their goals.

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**The Power of Innovative Education for Naga Tribal Women: A Study of Easterine Kire's
*BitterWorm Wood and Terrible Matriarchy***

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Abstract:

Disability can be physical or psychological. Whether it is physical or psychological it affects and limits a person's movement, senses and activities. Between physical and psychological disability, psychological disability is more dangerous one. It causes depression, hopelessness, bouts of crying, feeling of guilt, excessive anxiety and worry, recurrent panic attacks, fear of social situation, loneliness, lack of emotional expression and so on. The psychological disabilities are termed invisible disabilities because they are not easy to be identified. The tribal people of Nagaland are physically fit and healthy. The natural resources constantly provide them rich food and all the basic amenities. But the constant wars for centuries, sudden militant attacks, age old traditions and customs made them psychologically weak and disabled. These issues were comprehensively brought out by Easterine Kire a famous writer from Nagaland. The novels *BitterWorm Wood* and *Terrible Matriarchy* reflect the problems of the Naga people in general and the Naga women in Particular. The constant war, militancy and traditions created a change in the psychology of women and made them disabled. These problems can be solved only through inclusive education. Certainly it will empower them and the empowerment will help to create a new Naga society.

Keywords: *Psychological disability, war, victims, empowerment, new society*

Education the most Powerful Weapon for Naga Tribal Women: A Study of Easterine Kire's *BitterWorm Wood and Terrible Matriarchy*

The words from the *Bible*, Genesis Chapter 1: 25 say "God made wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kind and God saw that it was good" (1). Further the following words enumerate that He created human beings in His own likeness and His image to create within the creation. To create or to recreate, human beings need sound body and serenity of mind but the multifaceted behaviours such as greed, selfishness, lust, aggression, anger, pursuit for pleasure, domination, avoidance of pain were the causes for losing sound mind and body. Thus, they are disabled either physically or psychologically.

According to modern psychologists, in the book *Abnormal Psychology*, "the psychological disability is more dangerous than physical disability; the physical disability can be cured either partially or completely with modern technologies and equipments but psychological disability is highly difficult to be diagnosed" (325). Therefore it will

affect the whole system in the body. The renowned writer Easterine Kire crafted the novels *BitterWorm Wood* and *Terrible Matriarchy* in such a way to denote how the Naga women are psychologically disabled. The study explores the psychological disabilities of Naga tribal women and proposes some remedies to overcome psychological disabilities through Inclusive education.

Meaning of the Word Disability:

The word disability is not a single word. It is a combination of two English words. They are 'Dis'+ 'Ability'. The word 'Dis' means not and the word 'Ability' means able. According to *American Heritage dictionary of English language*, the definition of disability is: the condition of being disabled; incapacity or disadvantage of deficiency, especially a physical or mental impairment that interferes with or prevents normal achievement in a particular area. In the modern world, the word disability is used to denote a person who is handicapped, crippled or has dyslexia, visual problems, hearing problems, mental retardation and emotional disturbance.

Physical Disability:

According to *Oxford Learner's Dictionary*, physical disability is a physical or mental condition that means a person can not use a part of his body completely or easily, or that a person can not learn easily. Psychological and social problems play a pivotal role in developing and keeping number of physical disorders in human body. It affects the physique of a person in two distinct ways. In the beginning, they affect the basic biological process which will lead to illness and diseases. Then, the long- standing behaviour pattern will develop certain physical disability. Alexander the great psychologists, opined in 1950, "psychological factors affected somatic (physical) function" (317). Hence, physical and psychological disabilities are intertwined and interlinked.

Definition of Psychological Disability:

The renowned psychologists David H. Barlow and V. Mark Durand defined psychological disability in the book *Abnormal psychology*, "It is a psychological dysfunction within an individual that is associated with distress or impairment in functioning and a response that is not typical or culturally expected.... The word psychological dysfunction means, a breakdown in cognitive, emotional or behavioural functioning" (2). For example, if a person is afraid of a class teacher after committing a mistake it is normal but if he experiences severe fear while looking at a teacher always he is emotionally imbalanced. The definition will certainly help to find out the normal and abnormal state of a person.

The Impact of Psychological Disability:

The psychological disorders should be treated seriously. It has to be diagnosed in the very budding stage itself. If they are not treated properly it will affect the personality of a person very badly because a person who is psychologically disabled will undergo constant fear, anxiety, shyness, confusion, stress, hatred and will be unable to make decisions. Above all, the disorder will not allow him to develop self- confidence; finally it may lead him to suicide. The major causes for psychological disabilities are social events, unhealthy relationships and bitter experiences of childhood days, poverty, taboos, constant war, social customs and traditions.

Naga Tribal Women and Psychological Disability:

The Naga women have been struggling for centuries. Their emotional appeal was to free them from exploitation and oppression. The two fictional novels *Bitter Worm Wood* and *Terrible Matriarchy* and the present situation in Nagaland show the demand of women for equal rights and opportunities in their society. Neither the government nor the society shows their interest in promoting women empowerment. The government as well as the higher authorities in the Naga society always exclude them from all kinds of social activities. The exclusion from administration, social activities, and political participation worsened the condition of women in Nagaland. Above all the strong taboos, unstable economy, constant war, age old customs and tradition keep them as psychologically disabled.

Taboos:

Naga Tribes are one of the oldest tribes in India. It consists of sixteen major tribes. They are: Ao, Adivasi, Angami, Chang, Chakeshsang, Garo, Kachari, Khiamnungam, Konyak, kuki, Lotha, Mao, Phom, Rengma, Sangtam, Sema, Tikhir, Yimchunger, Zeliang. All these major tribes and other sub-tribes are strongly rooted in taboos. In all these tribes they follow different types of taboos but majority of taboos were common to all. In the ancient days the taboos were formulated and crafted to save the nature, sacredness of religion, culture and women from the enemies but the purpose is deviated in the course of time. Now the male chauvinists use it as powerful weapon to support and subdue women. In the past women never showed resistance to the obsolete taboos. They accepted it willingly. They were taught that taboos were sacred. If anyone fails to follow strictly it is considered as sacrilegious. According to Lungsang Zeliang, in the book *Taboos, Myths and Legend*, the Taboos are:

- (i) Women are forbidden to visit their parents and parental homes until five days had passed from the time of marriages.
- (ii) In some tribes women have to sleep with men before he goes for hunting or wrestling. But in other tribes the contact with women will bring evil during hunting and war.
- (iii) Women were not allowed to touch the tools and arm these things belong to men only.
- (iv) The young girls were not allowed to grow long hair till the time of marriage. Only married women can grow the long hair.
- (v) Widow marriages were not forbidden but it was looked down. They were considered irresponsible if they remarry. The widows who never went for remarriage were respected and revered.
- (vi) The important taboos in all the tribal society were the women should not be allowed to take part in decision making either for family or for the society. Speaking in the public was strongly opposed.
- (vii) In some tribes women would not touch the meat of an animal killed by women because bravery is a quality of men and docility that of women
- (viii) Women have no right to claim over the ancestral property. (58-60)

The strong practices of taboos among the Naga tribes make the women psychologically imbalanced and disabled. In the novel *A Terrible Matriarchy* and *Bitter Worm Wood* the author portrays the women who were made victims to safeguard the obsolete taboos. In the novel *Terrible Matriarchy* the protagonist Dielieno which means 'errand girl' was criticized severely for going to school. The men and age old women in the society conceived some wrong notions about women that the basic duty of a woman was to cook, to wash, to give birth to children and to be the bread winners of families. They were not encouraged to go for schooling. The same situation prevailed all over India. Thus M.K. Gandhi once stated that "you educate a man and you educate an individual; you educate a woman and you educate a family" (104). He indirectly said that educating a woman is equal to educating a family. Only after 1882, major attention was given to women's education after the recommendations of the Indian Education Commission. In 1813 itself, the East Indian Company took effort to give education to women, but the strict policy of social and religious norms restricted the effort.

Age Old Myths:

The Oxford Dictionary defines myths as a traditional story especially on concerning the early history of a people or explaining a natural or social phenomenon and typically involving supernatural beings or events. The Naga people strongly believed in age old Myths and Stories. In the work *Terrible Matriarchy* there is a story about white men's spirit who died in Second World War. The people believed that those spirits were roaming around the village and haunting the unmarried women. Thus the young girls were not allowed to go alone.

Secondly the Naga people had different ideas and stories about winter season. They thought during winter season, the evil spirits in the graveyard would roam around the well and the pond. So the young girls were afraid of fetching water from the pond early in the morning. The protagonist of the novel always went along with her aunt to fetch water. It obviously showed that even she was also affected by the Myths and Stories. These kinds of stories and myths had deep impact on the Naga women's psychology and indirectly it made women to depend on someone to save themselves from the evil spirits.

Poor Political Participation of Women in Nagaland:

The political status can be defined as "the degree of equality and freedom enjoyed by woman in shaping and sharing of powers and in the value given by society to this role of women. In Nagaland women are excluded in the electoral process" (Mamenla Amer 12). The constitution of India encourages women to participate actively in politics and in voting process. Voting system is a powerful system which will make a person to participate actively in politics. But in Nagaland the participation of women is strongly opposed by society. They are allowed to vote but not to participate in politics. The Nagas strongly believe that politics is inherently a masculine domain which has impacted negatively on women's involvement in electoral politics.

But in the 21st century in Nagaland the women are well trained by men to campaign and canvass to collect funds for the distribution of pamphlets only for male candidates or for a party leader. Though women worked very hard and spent most of their time and energy to assemble and mobilize the women voters to vote but they are not identified and are ignored by men. Further they do not get positive reinforcement from the society for participation in politics.

They are not encouraged by anyone in the society to come to the public arena. Since the women are marginalized from political participation their voice are unheard and their basic human rights are un-noticed. Some of the women in Nagaland explicitly shared “There is a sequence in what we should do as women: we go to school, then get married, have children, get them married and so on” (70). And another woman expressed “I feel the women’s place is in the home bringing up the children” (70). And these statements reveal the absence of opportunity and psychological disability of Naga women in politics as well as in present social scenario.

Gender Disparity:

There is no open discrimination against women in Nagaland, but Gender disparity is so evident. Gender, according to West and Zimmerman in the book *Gender, School and Society* is not a personal trait; is “an emergent features of social situation: both as an outcome of and a rationale for various social structures, and as a means of legitimating one of the fundamental divisions of the society” (15). In general, gender means social and cultural differences between two sexes. In Nagaland gender disparity is so vibrant and vital. They follow the culture used by the western people like fast food, modern dresses etc., but they fail to imbibe the qualities of westerners like liberty, equality and fraternity in their society. The gender disparity is the main cause for the sexual harassments, vehement criticism, and sagacious jokes, lustful thoughts. The author in the novel *Bitter Worm Wood* also nicely brought out the issues of gender disparity. If there is no disparity in a society, it will have an enormous growth. Jawaharlal Nehru the former prime minister of India expressed that “to awaken the people it is the women who must be awakened, once she is on the move, the family moves, the villages moves and the nation moves” (264).

Constant Wars:

The world has witnessed two major wars and several minor wars. In all the wars the innocent civilians were targeted and victimized. Because of war, numbers of people are displaced and become refugees. It strongly affects the growth of a society and life of the people. In the book *Women, Children and Armed Force* the author expressed that “War create a great impact in a society; however, perhaps even more than war, it is the phenomenon of militarism that impacts on civil society. The human cost of militarisation is even higher than that of war” (1). More than a war it is militarism that affects the society badly. In the beginning the growth of the state was completely stopped due to constant wars against the invaders. And after Independence the people are fighting against the Militarisation. Since the Indian government forced them to accept the Indian constituency they resist till today.

The Need of Inclusive Education:

In Nagaland the growth is possible when all these above said problems are solved. Many a time the state government and the higher authorities take effort to solve these entire problems but in vain. Their efforts and endeavours became futile. It will be very difficult to solve all these problems unless the basic social structure is changed. The social structure can be changed not with mere education alone. Certainly changes should be made in the education pattern. Everyone knows education is the most powerful weapon and it will bring social benefits. But the structure remains same in India. Even in the 21st century People are divided on the basis of caste, every single minute

woman is sexually harassed, religious intolerance prevails so strongly in India. Thus it is inevitable to bring changes in the educational system.

When the educational system is changed not only Nagaland but also all the states in India will benefit. However the psychologically disabled women will become psychologically strong in future. These points can be considered to be included in the system of education. (i) Ongoing training programmes for parents (ii) Preparing syllabus based on their culture and history (iii) Training programmes for women and female students.

Ongoing Training Programmes for Parents:

The writings of Easterine Kire show the immediate need to study minutely the role of parents in the life of school going girls in particular in the state of Nagaland. During these days there has been increasing consciousness and concern to enable the life of young girls and women in Nagaland. The life and the psychology of women will be enabled when the parents change their pre-conceived ideas, develop positive attitudes about the women. But it is very difficult to change the mindset of the parents within a day. The onus falls not only on the government but also on the schools in Nagaland. In the beginning of academic year itself, the schools should organize some training and awareness programmes for parents about the role and the activities of women in public and private life. If such programmes are conducted frequently in the schools and colleges, that will create a great impact among the parents to change their negative ideas and attitudes about women. The changes of thoughts and ideas of parents will make the women psychologically strong.

Preparing syllabus to Re-interpret Culture and Context:

The subjects such as culture and history play a major role in the life of Naga women. They are subdued and subjugated based on their culture and history. The writings of Easterine Kire enkindle to re-interpret the historical events, culture and customs. When the history, culture and customs are re-interpreted in the society it will enable the women to be more effective, dynamic and to maximise their potentials. Thus in schools and colleges the teachers should be trained properly to re- interpret it. The re-interpretation of history, culture and customs, for certain it will strengthen their psychology.

Training programmes for Women and Female Students:

It is very much essential to take ambitious efforts such as constant training programmes, conducting seminars and conferences on women issues, inviting women celebrities from Nagaland in order to improve the status and standard of Naga women and to curtail the psychological disability. To conclude, these programmes will facilitate women to enrich the ideas, values, attitudes, commitment and skills. Above all, it will make them to feel they are not psychologically weak but stronger than men in the Naga society. Thus the implementation of these points will eradicate the psychological disability of women totally from the Naga society.

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வைகுண்டரின் காலத்தில் சமூக பண்பாட்டு நிலை

முன்னுரை

வைகுண்டரின் காலத்தில் திருவிதாங்கூரில் மன்னர் ஆட்சி நடைபெற்றது. அப்போது அங்கே தீண்டாமை என்னும் சாதிக்கொடுமை தலைவிரித்தாடியது. 18,19-ஆம் நூற்றாண்டுகளில் திருவிதாங்கூர் சமஸ்தானத்தில் உயர்சாதியினர் ஆதிக்கம் கட்டுக்கடங்காமல் இருந்தது. தாழ்த்தப்பட்டவர்கள் தீண்டதகாதவர்களாகவும் இருந்தனர்.

சமூக பிரிவுகள்

பண்டைய இந்தியாவில், பிராமணா, சத்திரியர், வைசியர், சூத்திரர் என்னும் நான்கு படிநிலை சாதிகளே இருந்தது. ஆனால் 19-ஆம் நூற்றாண்டில் திருவிதாங்கூரில் உயர்சாதியினர் பலவகையான சாதிப் பிரிவுகளை ஏற்படுத்தி தாழ்த்தப்பட்டவர்களுக்கு பல வகையான கொடுமைகளை செய்தனர். அரசன் 18 வகை சாதிகளாக பிரித்து ஆட்சி செய்து கொண்டிருந்தான்.

திருவிதாங்கூர் மன்னன் செய்த கொடுமைகளை களைய அய்யா வைகுண்டரின் பதினென் சாதிகளையும், ஒரு தலத்திலேயே கூட்டினார்.

“சாணா னிடையன் சாதி வணிகனுடன்
நாணாத காவேரி நல்ல துலுக்கர் பட்டர்முதல்
சூத்திரன் பிரமான் தோல்வாணியன் பறையன்
கம்மாளன் ஈழன் கருமற வன்பரவன்
வெம்மா நசுராணி வேகவண்டர் இடையர்
முக்கிய மாக ஓடிவந்தா ரம்மான்” - (அகிலம் 262)

சாதி பதினெட்டையும், ஒரு தலத்திலேயே கூட்டி ஒரு கிணற்றில் கோரி குளிக்கவைத்தார்.

“சாதிபதி னெண்ணும் தலமொன்றி லேகுவிந்து
கோரிக் குளிக்கும் ஒருகிணற்றி லல்லாது”. - (அகிலம் 263)

சமூக அவலங்கள்

உயர் சாதியினர் தாழ்த்தப்பட்டவர்களை தீண்டாமை, தோன்றாமை, காணாமை என பலவித இன்னல்களை செய்தனர். வைகுண்டர் வாழ்ந்த காலத்தில் சாதிக்கொடுமைகள் தலைவிரித்தாடியது. நாடார் சாதியினரை 18-ஆம் சாதியாக வைத்து துன்புறுத்தி கொண்டிருந்தனர். தாழ்த்தப்பட்டவர்களுக்கு தங்க இடம், சரியான ஆடை கிடையாது. நோயை குணப்படுத்த மருத்துவ வசதி கிடையாது. பெண்களுக்கு பாதுகாப்பு கிடையாது.

வரிக் கொடுமைகள்

கீழ்சாதியில் வாழ்ந்த மக்கள் திருமணத்திற்கு அடையாளமாக அணியும் தாலிக்கு வரி தங்கத்தால் தாலி அணிய தடை, கீழ் சாதி குடியில் வளர்ந்து இருக்கும் பனைமரத்திற்கு வரி, பனை ஏறுவதற்கு வரி, பனை ஏற பயன்படுத்தும்

தூரு வட்டி, அரிவாளுக்கு வரி, பனை மரத்திலிருந்து எடுக்கும் பதனீர், கருப்புக்கட்டிக்கும் வரி, கீழ்சாதி மக்கள் குடியிருக்கும் பூமியிலே, தன்னாலே வளர்ந்த ஆலமரத்திற்கும் வரி மரத்திலிருந்து விழும் சருகுக்கும் வரி என எல்லாவற்றிற்கும் வரியை பெற்றனர்.

கீழ் சாதியினர் செய்த ஊழியங்கள்

மேல்சாதியினர், கீழ்சாதியினர் நிலத்தில் உள்ள பனை, பனைஓலை, பதனீர், தாருவெட்டியோலை, நொங்கு, நெடுமட்டை, நெட்டோலை, கேட்டடித்தனர். கீழ்சாதியினர் இவற்றை எல்லாம் கொண்டு சென்றாலும் கூழ் பதனீர் கொண்டு வா என்று அடித்தனர். சீரகமிட்டு சில்லுகருப்புக்கட்டி, மிளகிட்டு மீச்சுக் கருப்புக்கட்டி, வட்டிக்கருப்புக்கட்டி, மணல்கருப்புக்கட்டி, வெண்கருப்புக்கட்டி கொண்டு வா என்றடித்தனர்.

தோண்டி, பாய், ஓலை என்று எல்லாவற்றையும் கேட்டு அடித்தார்கள். காலை பதனீர் கண்முற்றா நொங்குகளும் மாலை பதனீர், வற்ற காயும் பதனீர், கொதிக்கும் பதனீர் கொண்டு வா என்று அடித்தனர். இவ்வளவு பொருட்கள் இவர்கள் கொண்டு சென்றாலும், அவர்களது துயரம் ஒரு நாளும் மாறவில்லை.

“கருக்கினீர் வெட்டிச் சொன்னான் கண்மணியே சுமக்கச்சொன்னான்”

“கொண்டங்கே போட்டாலும் கூடதிலே அடைக்கச் சொன்னான்”

(அருள்நூல்- 79)

கீழ்சாதியினர் தேடும் பொருட்களை எல்லாம் மேல் சாதியினர் பறித்து தின்றாலும், கீழ் சாதியினரின் பேரை கேட்டால் மேல் சாதியினர் விரட்டியடித்தனர்.

“கம்பு வெட்டி அடிக்கிறானே கல்லேற்றி அடிக்கிறானே”

“அழுது முறையமிட்டேன் ஆனாலும் கேட்கவில்லை”

(அருள்நூல்)

எளியவனை வம்பால் இடுக்கம் செய்து அடித்தாலும் கேட்பதற்கு நாதி இல்லை. கேளாத காரணத்தால் கீழ்சாதி மக்களின் ஊழியங்களை மாற்றுவதற்கு

“படையெடுக்க வா மகனே மான மறுக்கம் பொறுக்கலையோ”

“இந்த ராசன் சீமையாள வந்து பிறந்தீர்களோ”

(அருள்நூல்-78)

என்று அய்யா வைகுண்டர் குரல் கொடுத்தார்.

பெண்கள் நிலை

18, 19 –ஆம் நூற்றாண்டுகளில் திருவதாங்கூர் சமஸ்தானம் பெண்களை இழிவுபடுத்தும் நாடாகவே இருந்தது. பெண் குழந்தையை துன்பத்தின் அடையாளமாகவே கருதினர். தாய் பெண் குழந்தையை பெற்றெடுக்க விரும்பவில்லை.

சங்க காலத்தில் கார்க்கி, மைத்திரேயி போன்ற பெண்கள் பல போட்டிகளில் வென்று பரிசுகளை பெற்றதாக சங்க இலக்கியங்கள் குறிப்பிடுகிறது. சங்ககால பாடல்களை பல பெண்புலவர்கள் பாடியுள்ளனர்.

பக்தி இலக்கியங்களில் பெண் நாயன்மார்களும், பெண் ஆழ்வார்களும், பாசுரங்களை பாடியதை அறிய முடிகிறது.

ஆனால் 18-ஆம் நூற்றாண்டில் திருவிதாங்கூர் சமஸ்தானத்தில் பெண்கள் இடுப்புக்கு மேலேயும், முட்டுக்கு கீழேயும், ஆடை உடுத்தக் கூடாது. தாழ்த்தப்பட்ட பெண்கள் மார்க்கை மறைத்து துணிபோடக்கூடாது. உயர்சாதி பெண்களுக்கும் வேறுபாடு தெரிய வேண்டும் என்பதற்காக அவர்களுக்கு சீருடை வழங்கப்பட்டது.

தாழ்ந்த சாதி பெண்கள் திறந்த மாப்புடன் இரு கரங்களையும் தூக்கி தலையில் தண்ணீர் சுமந்து வரவேண்டும். பெண்களுக்கு பாதுகாப்பு கிடையாது. கணவன் வெளியூரில் இருக்கும் பெண்கள், விதவை பெண்களை வலுகட்டாயமாக மேல் சாதியினர் கெடுத்துவிடுவார்கள்.

பெண்களின் கூந்தலுக்கு வரி, மாப்புக்குவரி, தாலிக்கு வரி, என வரிகளை போட்டு வைத்தனர். இவற்றை கண்ட வைகுண்டர் மாப்பில் ஆடை அணியுங்கள், முட்டுக்கு கீழ் துணி கட்டுங்கள். தங்கத்தால் தாலி கட்டுங்கள், இடுப்பில் குடம் வைத்து தண்ணீர் எடுங்கள் என்றார். இதை தொடர்ந்து மேலாடை அணிந்ததற்காக கர்ப்பினியை ஏரில் கட்டி வைத்து கொன்றார்கள். சிலரை சுடும் மணலில் நாள் முழுவதும் நிற்க வைத்தார்கள். மேலாடை அணிந்த பெண்களின் மாப்புகளை வெட்டினார்கள்.

இதை கண்ட வைகுண்டர் மக்களை ஒன்று திரட்டி மன்னரை எதிர்த்தார். மன்னர் ஆட்சி ஒழிந்து மக்கள் ஆட்சி ஏற்பட வேண்டும் என்பதற்காக 6-ஆண்டு காலம் தவம் இருந்தார். பெண் அடிமை மாற வேண்டும் ஆண், பெண், பேதமில்லாத புதுமை மனித சமுதாயம் மலர வேண்டும் என்று விரும்பினார். அதன் விளைவாக பெண்கள் உடன்கட்டை ஏறும் வழக்கம் நிறுத்தப்பட்டது. அடிமைதனத்திலிருந்து பெண்களை ஆணுக்கு நிகராக வைத்து அய்யா வைகுண்டர்,

“ஆணும் பெண்ணும் கூடி ஆசாரம் செய்திருங்கோ”

(அருள்நூல் -45)

என்று ஆண், பெண் பேதமில்லா வாழ்க்கைக்கு அடித்தளமிட்டார்.

தீண்டாமை கொடுமை

தாழ்த்தப்பட்டவர்கள் கோவில், தெருக்களில் செல்வதற்கும், பொதுகளும், கிணறுகளில் தண்ணீர் எடுப்பதற்கும் குளிப்பதற்கும் தடைவிதிக்கப்பட்டிருந்தது. சாணார் மக்கள் தீண்டத்தகாதவர்கள் என்று தள்ளிவைக்கப்பட்டனர். ஆலயங்கள் சென்று இறைவனை வழிபடுவதற்கும் தடைவிதிக்கப்பட்டிருந்தது.

மனுதரம் கொடுங்கோன்மை

மனுதரம் சாத்திரம், இந்துக்கள் பிறப்பு முதல் இறப்பு வரை பின்பற்ற வேண்டிய சடங்குகள் சம்பிரதாயங்கள் ஒழுக்கவிதிகளை ஒழுங்குப்படுத்தி கூறும் நூலாகும்.

இந்தியாவில் தனிமனித மற்றும் சமுதாய வாழ்க்கையை நெறிபடுத்தி கூறும் ஒரு சட்டகோவையாக பின்பற்றப்பட்டு வந்தது.

இந்து தத்துவத்தினுள் சாதியம் சார்ந்த கருத்துக்களையும், பெண்களை மிக இழிவாகவும் போக பொருளாகவும் வலியுறுத்தும் மேட்டுக்குடியினரின் பழக்கங்களை குறிப்பிடுகிறது.

திருவிதாங்கூர் சமஸ்தானத்தில் வாழ்ந்த உயர்சாதியினர் பறையன், புலையன் எதிரில் வந்தால் பிழை என்று சொல்லி முதுகில் அடித்து பொன், பணங்களை பறித்தார்கள். உயர் சாதியினர் குடியிருக்க குடியிருப்புகளை கட்டி கொடுக்க வேண்டும். கூலி கிடையாது. இப்படி பல காலம், அடிமை வாழ்வையும் அடக்குமுறைகளையும் அனுபவித்து வாழ்ந்து வந்த செய்திகளையும் மனுதரம் சுட்டி காட்டுகின்றது.

அய்யா வைகுண்டரின் சமூகத்தொண்டு

1754 –இல் திருவிதாங்கூர் சமஸ்தானத்தில் இராணுவ செலவுகளுக்காக தாழ்த்தப்பட்ட பிற்படுத்தப்பட்ட மக்களுக்கு மட்டும் “தலைஇறை” என்னும் வரி விதிக்கப்பட்டது. இதனை கட்டமுடியாமல் பலரும் தப்பி ஓடினர். இதோடு ஆடவரின் மீசைக்கு வரி, வளைந்த கைபடி உள்ள குடைக்கு வரி என வரிகள் பல்வேறு வகைகளில் நடைமுறைப்படுத்தப்பட்டு வந்தன.

தாழ்த்தப்பட்டவர்கள் தம் வீட்டு கதவுகளை குறிப்பிட்ட உயரத்தில் மேல் வைக்கக் கூடாது. வீட்டில் செம்பு பாத்திரங்களை உபயோகிக்கக்கூடாது. நிலம் வைத்திருக்க கூடாது என பல்வேறு சட்டங்கள் நடைமுறை படுத்தப்பட்டது. இவற்றை கண்ட அய்யா வைகுண்டர் சமுதாயத்தில் அடிமை பட்டுகிடந்த மக்களை ஒன்றுகூட்டி

“கூலிகார மக்கள் இல்லை கோடிவரிசை பெற்ற மக்கள்”

“இந்த ராசன் சீமை ஆள வந்து பிறந்தீரோ”

(அருள்நூல்-77)

என்னும் அறைகூவல் விடுத்தார்”.

தாழ்த்தப்பட்ட மக்கள் வேதங்களை படிக்க கூடாது. பள்ளிக்கூடங்களிலும், குருகுலங்களிலும் சென்று கல்வி கற்க அனுமதி கிடையாது. இதனை கண்ட வைகுண்டர் “ பிராமண வேசம் போட பக்தன் மாரே நீங்கள் உண்டு” என்று கூறி எழுச்சி ஊட்டி கல்வி கற்க வைத்தார்.

கல்வி கற்றால் புதிய உலகம் கிடைக்கும் என்றார். “கல்லாதர் கருவறுத்து புது உலகம் ஆள வைப்பேன்” (அகிலம்) என்று சொல்லி அறியாமையை அகற்றினார்.

தாழ்த்தப்பட்டவர்கள் காலையில் பதனீர் கிழங்கும், மதியம் சோளக்கஞ்சியும், இரவில் பட்டினியாகவும் கிடந்தனர். சமுதாயத்தில் ஒருக்கப்பட்ட மக்களுக்கு நல்ல ருசியான உணவு கிடையாது. செல்வந்தர் வீட்டில் நடைபெறும் சுப நிகழ்வுகளில் விருந்தினர் சாப்பிட்டு போட்ட எச்சிலை உணவை உண்பதற்கு ஆடு மாடுகளுடன் தாழ்த்தப்பட்ட மனிதர் கூட்டமும் போட்டி போட்டு அந்த எச்சில் உணவை உண்டார்கள். செல்வந்தர்கள் வீட்டில் வரும் மீதி உணவை அவர்கள் வீட்டுவேலையை செய்து கொடுத்து விட்டு தாழ்த்தப்பட்டவர்கள் வாங்கிச் சென்று உண்டார்கள்.

இதைக் கண்ட வைகுண்டர் “அவனவன் தேடும் முதல் அவனவன் வைத்து ஆண்டிடுங்கோ” என்று கூறி மக்களை ஒன்று திரட்டினார். அவற்றோடு தாங்கள் தேடும் பொருளில் சிறுபகுதியை இல்லாதவர்களுக்கு தர்மம் செய்யுங்கள் என்றும் கூறினார்.

“தாழக்கிடப்பாரை தற்காப்பதே தர்மம்” என்றும்

“தர்மம் செய்து தழைத்திருங்கோ” என்றும் கூறினார்.

மக்களின் அறியாமை இருளை அகற்ற விரும்பினார் எப்படி இயற்கையின் கொடையாகிய மழை உயரமான இடத்தில் இருக்கும் மண்ணை எடுத்து பள்ளத்தை சமன் செய்கிறதோ அதனைப்போன்று நீங்களும் உயர்வு தாழ்வு இல்லாமல் சமுதாயத்தில் சமநிலையோடு வாழுங்கள் என்று கூறினார்.

சுதந்திர உணர்வு

அடிமைப்பட்டு கிடந்த மக்களை தட்டி “படையெடுக்க வா மகனே பார் உலகம்சுட்டழிக்க” என்று தனிமனித சுதந்திரத்தை ஊட்டினார். உலகில் நடைபெற்ற சர்வாதிகார ஆட்சி அனைத்தையும் முடித்து மக்களாட்சி மலர்வதற்கு வைகுண்டர் வழிவகை செய்தார். இன்று உலகெங்கும் மன்னராட்சி, ஒழிந்து மக்களாட்சி, மலர்வதற்கு அன்றே வழிவகை செய்தார்.

முடிவுரை

கைகொட்டி, வாய்பொத்தி அடுத்தவரிடம், அடங்கி கிடக்கும் அடிமை வாழ்வு ஒழிய விரும்பினார். “வீணுக்கு தேடும் முதல் விறுதாவில் போடதிங்கோ” என்றும் எவருக்கும் எதற்கும் வரி என்ற பெயரில் பணத்தை கொடுக்காதீர்கள் என்று கூறினார். கண்ட கண்ட பொருட்களை போற்றி வணங்க வேண்டாம் எவருக்கும் அஞ்சி நடக்க வேண்டாம். விளக்கு ஒளி போல் வீரத்தனமாக வாழுங்கள் என்றார். கோவில்களில் தான் இறைவன் இருக்கிறான் என்று அங்கும் இங்குமாக அலையாதீர்கள். தன்னை அறிந்தால் தலைவனை நீ அறியலாம் என்றார். அடிமை வாழ்வு வாழ வேண்டாம் இடுப்பில் கட்டிய துண்டை கீரிடமாக உன்தலையில் தலைபாகையாக கட்டு என்றார்.

ஒற்றுமையாக வாழுங்கள் இல்லியல்பாய் வாழுங்கள் உடலுக்குள் குறியாய் ஒத்துமிக வாழுங்கள். இறைவன் உங்களுக்குள் இருக்கிறான் என்று சமூகத்தில் உயர்ந்த சிந்தனையை உருவாக்கினார்.

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**Impact of husk retting on water quality parameters and
Primary productivity of Kappil backwaters**

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Abstract: Water quality parameters and primary productivity of Kappil backwaters of Thiruvananthapuram district of Kerala state was monitored from two selected stations, one with intensive retting activities for a period of one year (June 2015 to May 2016). Significant spatial variations in the distribution of temperature, pH, electrical conductivity, turbidity, TDS, salinity, nitrite, nitrate, phosphate dissolved oxygen and primary productivity was noticed in between two stations. Annual average mean value of pH in the retting zone was found very low (5.77 ± 0.33) and found maximum in non-retting zone (7.73 ± 0.45). Acidic nature of water was found in retting zone throughout the study period. Maximum electrical conductivity was measured from retting zone of the backwater system 17.4 ± 0.12 mS. Turbidity of water was also found very high in retting station in comparing with the non-retting station. Maximum annual average nitrate value recorded in the current study was 3.79 ± 0.59 and it was noticed in retting station. Phosphate values in the retting stations found low during the monsoon and post-monsoon period and reached to the peak by the end of summer season. Both stations recorded maximum dissolved oxygen levels during the southwest and northeast monsoon period. Annual average mean value of dissolved oxygen was found very low in retting zone (5.94 ± 0.83). Gross and net primary productivity values from the retting zone was found terribly low. However non-retting station gained marginally higher productivity values. The current study has revealed the striking difference in the distribution of water quality and productivity parameters between the retting and non-retting zones of a tropical estuarine ecosystem.

Keywords: Kappil backwaters, physico-chemical parameters, primary productivity, nutrients, husk retting

Introduction: An ecosystem which determines the tropic dynamics of the water body always related with some physico-chemical factors. These factors play an important role in building a healthy aquatic ecosystem. In these days water bodies are treated as a place for the disposal of industrial waste and sewages, which leads to water pollution. The environmental sources of water such as rivers and streams are tremendously polluted by industrial waste and sewages, which results in most unsanitary condition of water. Water sources are getting polluted either by natural or by human activities. Pollution caused by human activities is more significant than any other activities for preserve and control water quality. Surface runoff and ground water seepage are the main reasons for natural pollution.

Pollution originated from urban, industrial and agricultural sources are considered as the chief concern in water pollution, and all these are by human activities (Rajvaidya and Markandey, 2005). Water bodies are continuously getting polluted by rapid industrialization and population growth. The changes in quality and composition of water by directly or indirectly due to the human actives is regarded as water pollution. Pollutants can be categorized as physical, chemical and biological pollutants (Rajvaidya and Markandey, 2005).

Estuaries act as a connecting channel between water bodies of inland and sea. It controls the movement of telluric materials, nutrients, sewage and pollutants to the oceanic environment (Koshy P. M., 2013).

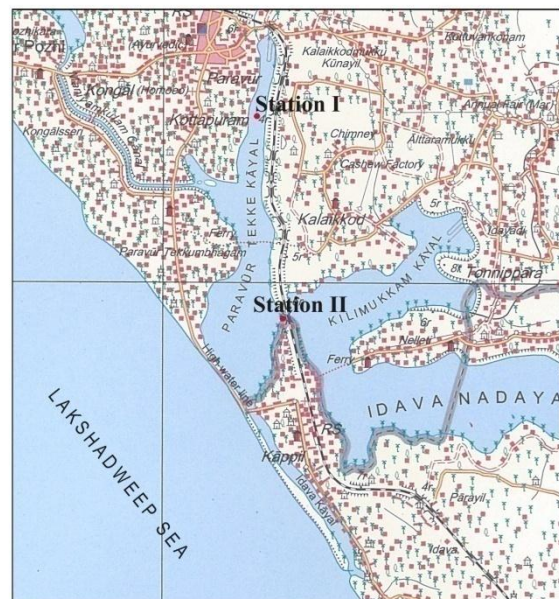
Estuaries are considered as one of most dynamic aquatic ecosystem as they are rich in nutrients and facilitating healthy growth of plants and benthic organisms. Unfortunately nowadays our estuarine ecosystems are deeply polluted due to human activities. The productivity of an aquatic ecosystem is always depends on the water quality. Ensuring the water quality of an aquatic ecosystem is considered as an essential for the wellbeing of the entire life supporting system. Criteria are developed for the water quality in relation to its use such as drinking, recreation, agriculture, industry etc. Degradation of water quality gradually destroys the availability of water for humans and biological system, increasing financial costs, and decreasing species diversity and abundance of resident communities (Adakole et al., 2008). Deterioration of water quality is happening as a result of rapid industrialization, unscientific development process and also due to the disposal of solid and liquid wastes into water resources (Alemayehu et al., 2005 and Unnisa and Khalilullah, 2004).

Kappil backwater is a shallow brackish water system, which lies between $8^{\circ}77'75.90''$ to $8^{\circ}78'88.13''$ N latitudes and $76^{\circ}67'58.48''$ to $76^{\circ}67'68.83''$ E longitudes. The main fresh water inflows of this backwater system is a small river called Ayiroor Puzha. Unlike the other larger river systems of Kerala, the 17 km. long Ayiroor Puzha originates at Navayikulam, a midland part of Kerala and flows in to the Edava Nadayara Kayal. Ithikkara River, which originate from the Western Ghats and flows down to the Parvur Kayal is also a contributing factor for the ecology of Kappil backwaters. The lake shares its shores to both Kollam and Thiruvananthapuram districts. It is connected to Paravur kayal by Maniyamkulam canal. A natural pozhi (bar mouth) can be seen here, which connects Kappil Backwaters to the Arabian Sea. But during summer months a sand bar is formed in between the lake and the sea. Two boat clubs operated by the district tourism promotion councils of Kollam and

Thiruvananthapuram districts are functioning here and facilitates boating for tourists. Some part of this backwater is widely used for husk retting. These areas are apparently polluted and secrete a foul smell. This backwater is often used for fishing, retting, recreation, aquaculture etc.

Materials and Methods:

Location Map



(Source: Survey of India, Poonkulam, Thiruvananthapuram)

In order to analyse the difference in the distribution pattern of water quality parameters and primary productivity between retting and non-retting areas of the backwater system, two stations were fixed. Station I is associated with intensive husk retting activities and selected as retting zone. Station II is a very clean area and was chosen as non-retting zone. Rainfall data was collected for the study period from meteorological department to analyse the influence of rainfall in the distribution of physico-chemical and productivity parameters. Samples were analysed for both physico-chemical (temperature, pH, electrical conductivity, turbidity, TDS, salinity, nitrite, nitrate, phosphate, and dissolved oxygen) and primary productivity parameters (GPP and NPP). The primary productivity was analysed by winkler's light and dark

bottle method. The current study was carried to find out the difference in the distribution of physico-chemical and primary productivity parameters between retting and non-retting zones in a tropical aquatic ecosystem. All the analyses were carried out following the standard methods (APHA, 2012).

Results & Discussion:

Physico-chemical properties:

Rainfall data, obtained from meteorological department is presented in Figure 1. The study area received higher rainfall from the southwest monsoon. Highest rainfall of 331.9 mm was recorded in the month of May 2016. January, February and March 2016 were found as dry months with little or no little rainfall. Rainfall was found positively correlated with turbidity, nitrite, nitrate, GPP and NPP and negatively correlated with water temperature, pH, EC and salinity (Table 1).

Figure 1

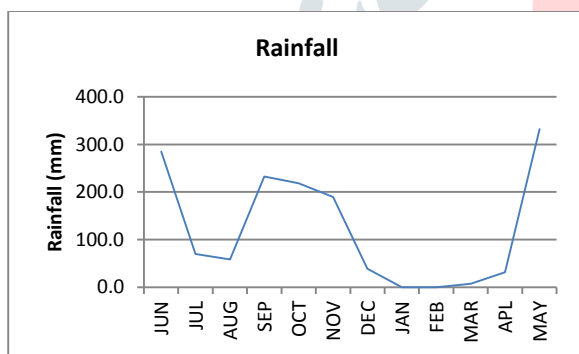
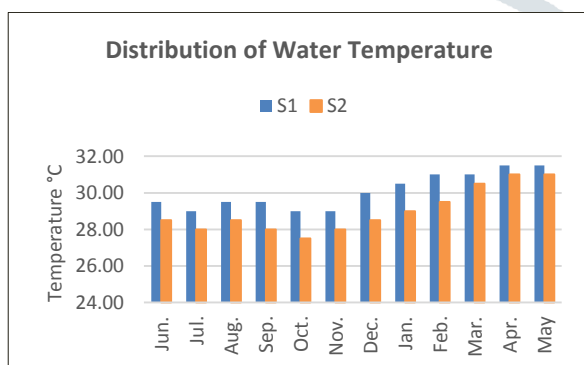


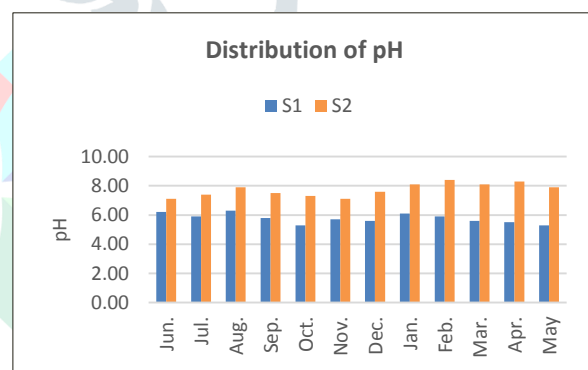
Figure 2



Water temperature was found increasing towards the end of the study period and showed more or less similar distribution pattern in both stations (Figure 2). Both stations were recorded minimum

water temperature during October 2015 and is due to fresh water inflows from the heavy rainfall. Maximum temperature during May 2016 may be due to the solar radiation and stagnant condition of water. Minimum temperature during monsoon months and maximum in non-monsoon months was reported earlier in Cochin backwaters (Meera and Nandan 2010). Satheesh et al., (2009) also observed similar condition from Pondicherry Mangroves and by Geetha (1997) from Ashtamudy Lake. Retting zone recorded higher temperature values in all months during the study period in comparing with no-retting zone. Water temperature temperature was found positively correlated with EC, turbidity, TDS, Salinity and phosphate and found negatively correlated with pH, DO, GPP and NPP (Table 1).

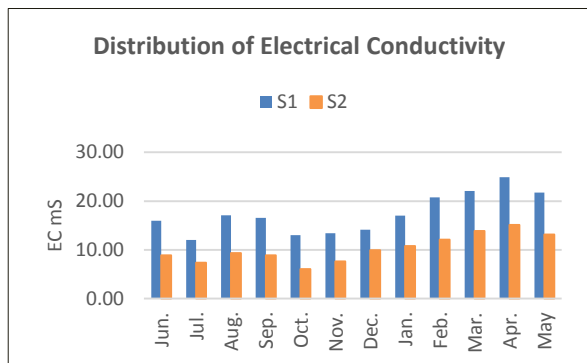
Figure 3



Acidic nature of water was found in station I throughout the period of study. Lower pH values in both stations were observed during monsoon months. By the end of northeast monsoon, pH values were slightly increased in station II and showed alkaline nature. Maximum pH value in retting zone was found during the beginning of southwest and north east monsoon period. But in the case of no-retting zone it was found during summer season. Ranjith Kumar et.al. (2017) reported similar minimum and maximum pH values during monsoon and non monsoon months from Eramalloor region of Vembanad backwaters. The acidic nature of water during rainy months was also reported by Meera et. al (2010) from Valanthakad backwaters. pH values showed a strong significant

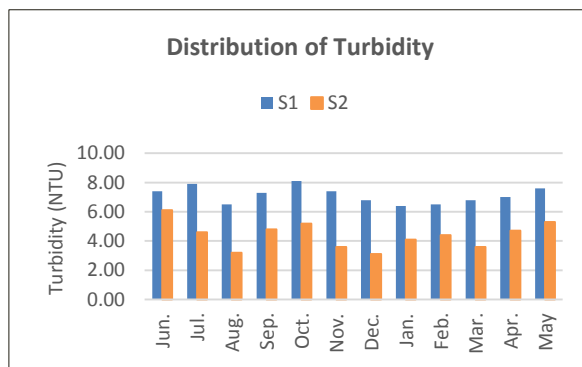
positive correlation with water temperature, DO, GPP and NPP and showed negative correlation with EC, turbidity, TDS, nitrite, nitrate and phosphate (Table 1).

Figure 4



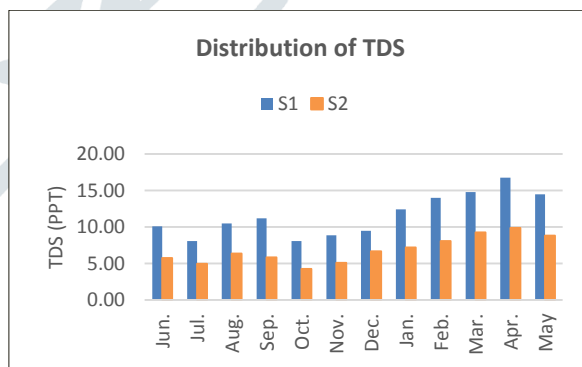
Distribution of electrical conductivity in the retting and non-retting zones of Kappil backwaters is presented in Figure 4. Highest values were recorded from Station 1 during the entire period of study. In the present study the highest value of EC was recorded in Station I (24.93 mS) during April 2016 and it may be due to the heavy salinity and the accumulation of organic and inorganic materials. Conductivity is directly proportional to the salt load in a water body and is an index of ionic content of the aquatic ecosystem (Ajibare, 2014). The lowest value was found in Station II (6.06 mS) during October 2015. Higher values in both stations were found during the summer months. Mary (2009) observed maximum electrical conductivity during dry months in Poovar estuary. Similar trend in the distribution of EC was also noticed in Ashtamudi backwaters by Seema (2015). Statistical analysis showed that electrical conductivity was positively correlated with water temperature, turbidity, TDS, salinity, nitrite, nitrate and phosphate and showed negative correlation with DO, GPP and NPP (Table 1).

Figure 5



Water samples from Kappil backwaters were found more turbid during monsoon months. Maximum turbidity was monitored during October 2015 in retting zone and during June 2015 in non-retting zone. Retting station recorded the highest value (8.1 NTU) during October 2015 and station II recorded the lowest value (3.1 NTU) during December 2015 (Figure 5). The re-suspension of bottom sediment by tidal stirring action during the monsoon season was documented by Thasneem (2016) from Cochin backwaters. Bijoy Nandan et. al. (2014) has also observed similar condition in Kodangallur-Azhikode estuary. Turbidity was found positively correlated to rainfall, water temperature, EC, TDS, salinity, nitrite, nitrate, and phosphate and found negatively correlated with DO and NPP (Table 1).

Figure 6

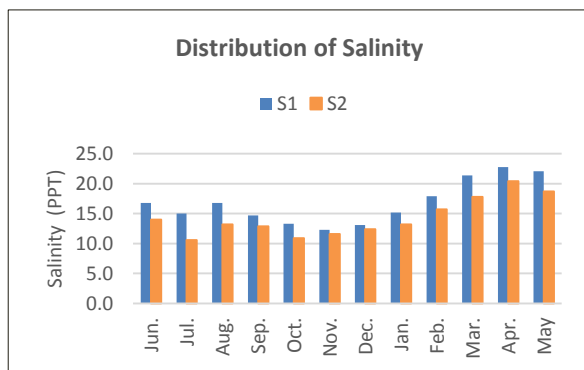


Distribution of total dissolved solids in the retting and non-retting zone of Kappil backwaters is presented in figure 5. Retting station recorded highest values in all sampling months. Both stations recorded maximum values during April 2016 and minimum values during October 2015. During the study period highest TDS values were monitored during summer

months followed by southwest and northeast monsoon period. Similar results were observed by Sumesh (2013) in Thekkumbhagom kayal of the Ashtamudi estuary. A lower TDS value during monsoon months is mainly due to the dilution of dissolved salts through fresh water influx. Similar pattern in TDS distribution was observed by KoliyaransRokade (2008) in Powailake, Mumbai and Soundarapandian et. al. (2009). TDS was found positively correlated with water temperature, EC, turbidity, salinity, nitrate and phosphate and found negatively correlated with pH, DO, GPP and NPP (Table 1).

The salinity level in Kappil backwaters broadly varied between 10.6 ppt (Station II) to 22.8 ppt (Station I) and is presented in Figure 7. Sumesh (2013) noted a salinity range of 12% to 34% in Thekkumbhagom kayal. Santhanam and Perumal (2003) in Vellar estuary showed a salinity range between 3% to 34%. In the present study the higher values of salinity recorded during non-monsoon months might be due to the limited fresh water inflows and high evaporation rate. The lower values were found during monsoon period and it may be due to the heavy inflow from rainfall. Fluctuations in salinity values between months among the study period showed that rainfall has a great influence on salinity. Salinity was found positively correlated with water temperature, EC, turbidity, TDS and phosphate and found negatively correlated with rainfall DO, GPP and NPP (Table 1).

Figure 7



During the study period nitrite values were fluctuated in between 0.47 mg/l to 0.96 mg/l (Figure 8). Highest concentration of nitrite in retting station was recorded during summer season, while the non-retting station recorded highest values during monsoon period. Maximum nitrite concentration during monsoon months is mainly due to the heavy river discharges and surface runoff. The same condition in the distribution of nitrite was noticed by Anitha (2014) in Thengapattanam estuary. Higher values in monsoon and lower values in summer season were also reported by Karuppiyah et. al. (2011), Prabu (2008) and Manikannan et. al. (2011). Nitrite values were found positively correlated with rainfall, EC, turbidity, nitrate and phosphate and found negatively correlated with pH and DO (Table 1).

Figure 8

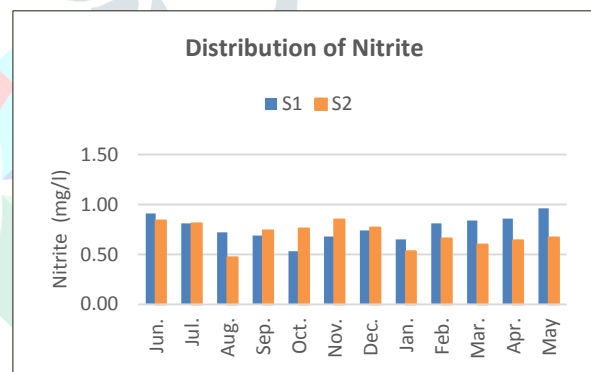
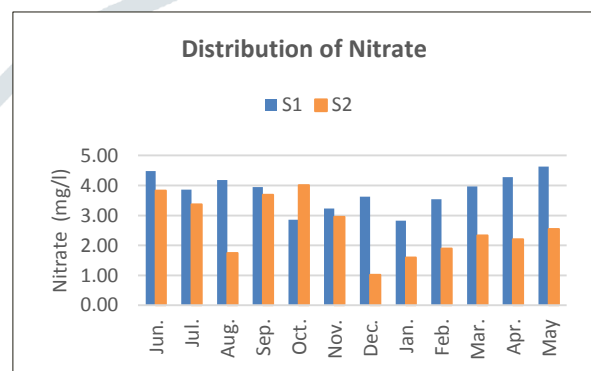


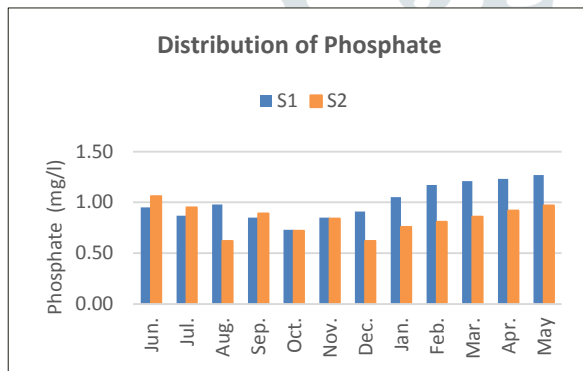
Figure 9



Nitrate vales ranged between 1.02mg/l in station II to 4.63 mg/l in station I (Figure 9). Maximum nitrate concentration in retting zone was found during summer period of 2016 and this may be due to the decomposition of accumulated organic waste material

brought in to the backwaters during the monsoon months. Formation of nitrate through decomposition of organic waste materials was reported in Pennar estuary by Ravaniah et al., (2010). Non-retting zone in the Kappil backwaters recorded maximum nitrate concentration during southwest and northeast monsoon period. Similar condition of higher values during monsoon and lower values during pre-monsoon was also reported by Soundarapandian et al., (2009) and Anitha (2014). By the beginning of summer nitrate values showed an increasing tendency. Nitrate was showed a strong positive correlation with rainfall, EC, turbidity, TDS, nitrite and phosphate and showed negative correlation with pH and DO (Table 1).

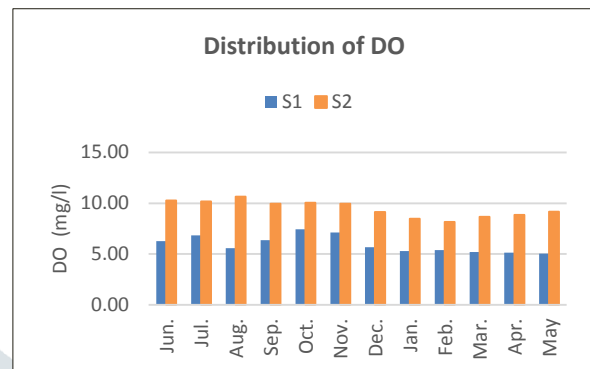
Figure 10



The observed variation of phosphate in Kappil backwaters was ranged from 0.62 mg/l to 1.27 mg/l (Figure 10). Maximum phosphate value in the retting zone was measured during May 2016 and minimum during October 2015. In the retting station phosphate values showed an increasing tendency by the beginning of summer. Increasing tendency of phosphate values during summer months may be due to the exchange of phosphorous between sediments and overlaying water. The low consumption of planktons and precipitating condition also contributes higher phosphate values during summer season. Such a condition was also noticed in the current study area by Madhukumar (1996). In the non-retting zone the maximum phosphate value was measured during June 2015. Phosphate was found positively correlated with water temperature, EC, turbidity, TDS, salinity, nitrite and

nitrate and negatively correlated with pH and DO (Table 1).

Figure 11



Aquatic organisms requires sufficient amount of dissolved oxygen to survive and carry out their normal life functions. Aailed DO in an aquatic ecosystem can be used to indicate the level of organic pollution and the self-purification capacity of the water body (Koshy, 2013). Observed distribution of DO in the current study is presented in Figure 11. In both stations, DO levels reached its peak during October 2015 and it might be due to influx of fresh water in to the backwater system. Maximum Do levels during monsoon months due to the freshwater inflows were also noticed in Poonthura estuary by Anila Kumary and Abdul Aziz (1992). Station I recorded the lowest DO levels throughout the study period and it might be due to the intake of microorganisms for the decomposition of retting waste materials. Accumulation of organic compounds and high bacterial activities in the sedimentary layers also results in to the lower DO levels in the water column (Thasneem, 2016). In the present study DO values were found to have strong positive correlation with rainfall, pH, GPP and NPP and negatively correlated with water temperature EC, turbidity and salinity nitrite, nitrate and phosphate (Table 1).

Primary productivity:

Primary productivity of aquatic ecosystem always depends on some physico-chemical and environmental parameters such as light, temperature, salinity and availability of nutrients (Virginia, 2005).

In the present study phytoplankton productivity was noticed high during June 2015 in the retting zone (GPP 313.31 mgC/m³/hr, NPP 249.56 mgC/m³/hr). In the non-retting station the maximum primary productivity was noticed during October 2015 (GPP 497.25 mgC/m³/hr, NPP 444.75 mgC/m³/hr). Lowest gross and net primary productivity values were noticed in station 1 (116.88 mgC/m³/hr and 51.88 mgC/m³/hr) during April 2016. In the non-retting station it was during December 2015 (126.25 mgC/m³/hr and 113.75 mgC/m³/hr). The primary productivity values observed in the current study is presented in Figure 12 & 13.

Figure 12

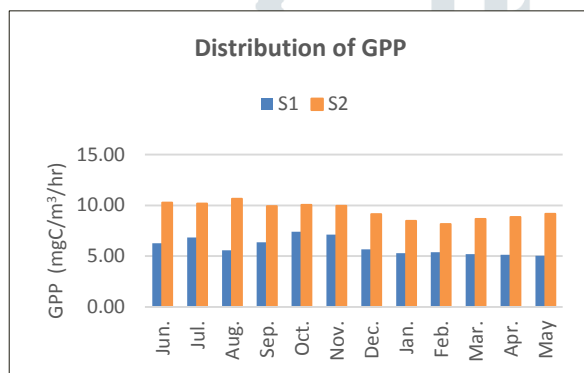
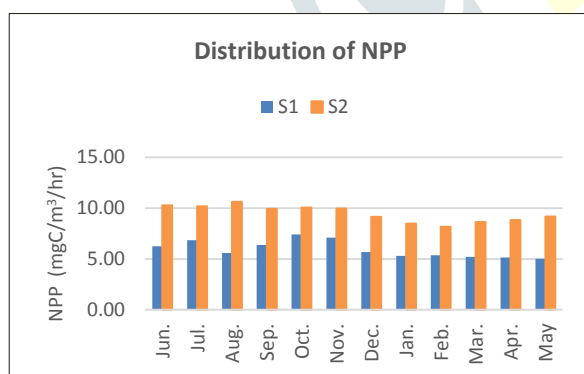


Figure 13



Maximum productivity values were observed during monsoon periods in both stations. Similar maximum productivity values during monsoon months also reported in Valanthakad Backwater by Meera and Nandan (2010). Higher primary productivity during monsoon season was also noticed by Bindu (2005) in Cochin backwaters. Similar observations were also

reported by Vaheeda (2008) from brackish waters of Kodungallur area. Results from Rajakkamangalam estuary in Kanyakumari also show resemblance of current findings (Prema et. al. 2004). Bijoy Nandan and Abdul Azis (1994) also recorded higher productivity values during monsoon and lower during pre-monsoon in Kadinankulam estuary. Productivity values also show marginal variation between stations and months.

Gross primary productivity values showed significant positive correlations with rainfall, pH, DO and NPP and showed negative correlations with water temperature, EC, TDS and salinity (Table 1).

Net primary productivity was found positively correlated with rainfall, pH, DO and GPP and found negatively correlated with water temperature, EC, turbidity, TDS and salinity (Table 1). Conclusion: In the retting station, all nutrient parameters showed maximum values during summer period. But in the non-retting stations nutrient parameters gained higher values during monsoon period. All parameters in the present study except pH, DO and productivity measured maximum values in the retting zone. Dissolved oxygen level in station I was very low during summer months. Annual average DO values were recorded in the retting zone is 5.94 mg/l and it is very low. Influence of nutrient loading is not much reflected in the productivity values. Higher values of nutrients were measured in the retting station, but it did not have any effect on primary productivity. The primary productivity mechanism in the retting areas of the Kappil backwaters is totally collapsed.

Table I. Correlation between physico-chemical parameters and primary productivity

	Rainfall	WT	pH	EC	Turbidity	TDS	Salinity	Nitrite	Nitrate	Phosphate	DO	GPP	NPP
Rainfall	1												
WT	-0.183	1											
pH	-0.169	-0.31	1										
EC	-0.173	0.881**	-0.611**	1									
Turbidity	0.306**	0.355**	-0.880**	0.571**	1								
TDS	-0.202	0.888**	-0.599**	0.994**	0.547**	1							
Salinity	-0.074	0.909**	-0.243	0.854**	0.319**	0.842**	1						
Nitrite	0.308**	0.142	-0.428**	0.303*	0.356**	0.294*	0.287*	1					
Nitrate	0.421**	0.165	-0.697**	0.418**	0.737**	0.394**	0.285*	0.689**	1				
Phosphate	0.056	0.701**	-0.505**	0.758**	0.512**	0.763**	0.731**	0.630**	0.643**	1			
DO	0.184	-0.689**	0.784**	-0.880**	-0.739**	-0.875**	-0.58	-0.315**	-0.498**	-0.624**	1		
GPP	0.402**	-0.593**	0.367**	-0.666**	-0.219	-0.668**	-0.496**	0.136	0.235	-0.178	0.601**	1	
NPP	0.396**	-0.628**	0.482**	-0.720**	-0.336**	-0.728**	-0.499**	0.141	0.124	-0.248	0.673**	0.966**	1

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MICROBIOLOGICAL EVALUATION OF ACHANKOVIL RIVER- A CASE STUDY

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Abstract

The present study on bacterial contamination in surface waters of Achankovil River highlighted the analysis total coliforms and faecal coliforms for a period of 2017-2018. For the present investigation, networks of 13 sites were selected from the upstream to downstream. Seasonal variations were noted for three seasons namely monsoon, post monsoon and pre monsoon. The sharp increase in counts of total coliforms and faecal coliforms especially during monsoon at Veeyapuram is due to the dumping ground for various types of wastes such as toilet waste, fish water wastes and household waste.

Key words: Achankovil River, microbiological parameters, Pollution

Introduction

Water is one of the most important and abundant compounds of the ecosystem. All living organisms on the earth need water for their survival and growth. Water pollution is a serious problem in India as almost 70 per cent of its surface water resources and a growing percentage of its groundwater reserves are contaminated by biological, toxic, organic, and inorganic pollutants.

In many cases, these sources have been rendered unsafe for human consumption as well as for other activities, such as irrigation and industrial needs. This shows that degraded water quality can contribute to water scarcity as it limits its availability for both human use and for the ecosystem. Due to growth of population, agriculture, and industries, demand for domestic water has increased many times during the last few years. Improper waste disposal and over exploitation of resources has affected the quality, not only of tap water, but also of ground water (Manjusha et al., 2013). Salinisation, eutrophication and microbiological pollution are currently the main problems affecting the water quality (DWAF, 2009a).

Materials and Methods

Achankovil is a river in Kerala, created towards the southern tip of the peninsula by the confluence of the Rishimala, Pasukidamettu, and Ramakkaltheri Rivers. The Achankovil enriches the Pathanamthitta district of Kerala state. It joins with the Pamba River at Veeyapuram, in the Alappuzha district of Kerala. Achankovil is also the name of the forest area, which is the catchment area for this river, and of a small town situated in the Achankovil forest area. The study area, Achankovil River is located between 76°24' to 77°18' E longitudes and 9°2' to 9°19' N latitude. It drains an area of 1381km². For the present investigation, the water samples were collected monthly for a period of 2017-2018 from a network of 13 sampling stations for microbiological analysis (Fig 1).

All water samples were analyzed for bacteriological parameters. For microbiological examination Total coliform and faecal coliforms will be determined by the spread plate method at the time of sample collection. For the bacteriological analysis of water samples methods suggested by APHA (2005) will be followed.

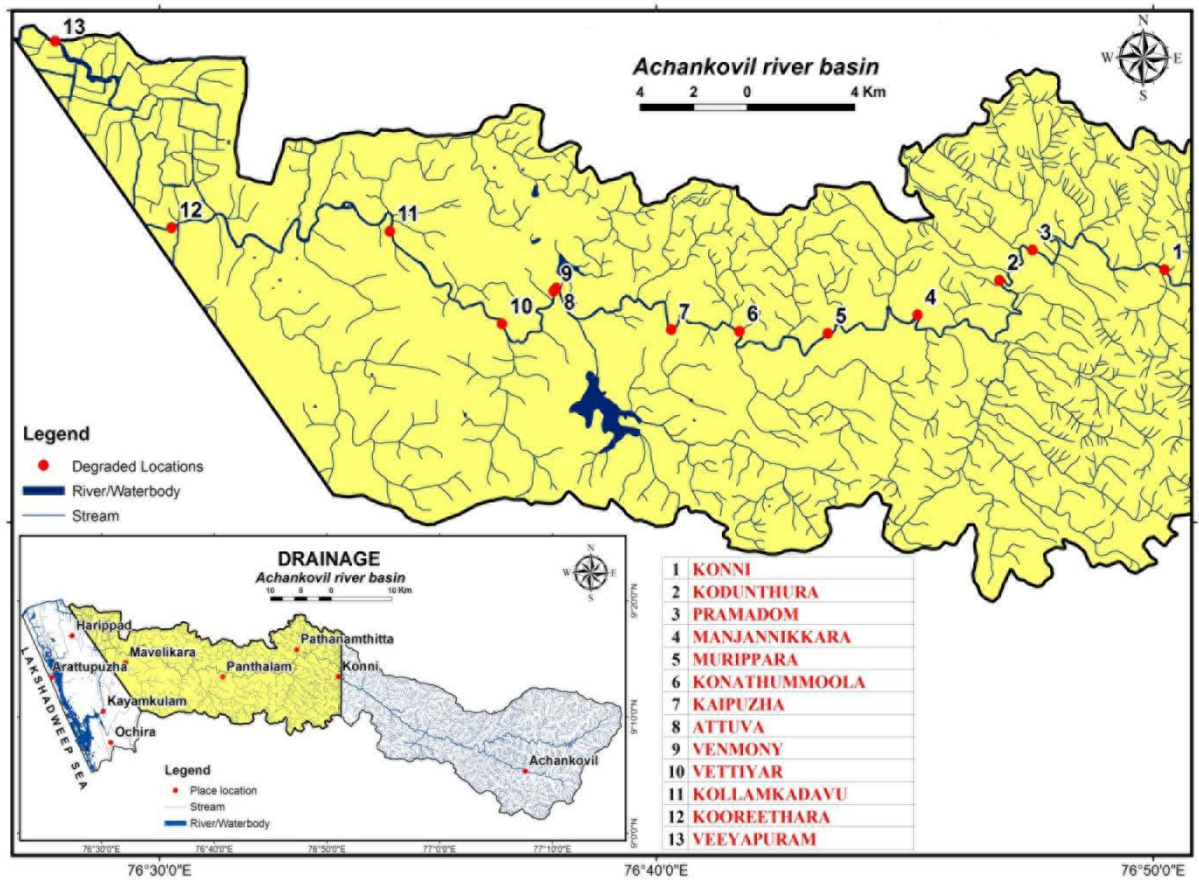


Fig. 1. Sites selected for microbiological analysis

Results and Discussion

The results of microbiological analyses of water samples from Achankovil River are given in tables 1, table 2 and table 3. During monsoon, total coliforms and faecal coliforms founds to be lowest at Konni (5.49×10^2 No/ml and 4.31×10^2 No/ml) and highest at Veeyapuram (14.83×10^2 No/ml and 13.01×10^2 No/ml). During post monsoon, total coliforms and faecal coliforms founds to be lowest at Konni (8.56×10^2 No/ml and 5.21×10^2 No/ml) and highest at Attuva (31.8×10^2 No/ml and 24.5×10^2 No/ml). During pre monsoon, total coliforms and faecal coliforms founds to be lowest at Konni (9.10×10^2 No/ml and 6.2×10^2 No/ml) and highest at Attuva (31.97×10^2 No/ml and 25.92×10^2 No/ml).

During the monsoon season, the coliform content at Veeyapuram showed an increasing trend. This might be probably due to the use of Veeyapuram as the dumping ground for various types of wastes such as toilet waste, fish water wastes, household waste etc. In addition to this, the cumulative effect of all the pollutants from the upstream stations can be found at Veeyapuram. During the dry period, especially during the pre-monsoon season, the station Attuva is reported to have highest number of total and fecal coliforms, followed by the Veeyapuram station. The station, Attuva is near the temple side and so bathing and religious rituals usually done in the waters of Attuva. This might probably account for the increased fecal coliform content. The river water here seems to be stagnant during the dry seasons. The coliform content in the high land area was below the detectable level, while the highest coliform content was seen at the mid land area. But during the post-monsoon and pre-

monsoon seasons, coliform content was found to be higher at the low land area. Over all analysis of contiguous samples from Achankovil shows that, during all the three seasons, maximum pollution was found at the water samples collected from the low land area.

The quality of river water was deteriorated by the presence of bacterial population. The maximum permissible value of total coliforms in drinking water is 1 per 100ml (ICMR, 1975) and 10 per 100ml (WHO, 1993). Presence of coliforms organisms in water regarded as evidence of faecal contamination as their origin in the intestinal tract of human and other warm blooded animals. This clearly indicates that the bacterial contamination in the river water is chiefly caused by human excreta and domestic sewage, which is objectionable for drinking purposes. Hence the data show that the river water is considered to be unfit for drinking purposes.

Summary and Conclusion

The preliminary study reveals that the Achankovil River is facing various environmental problems particularly anthropogenic, which is several fold higher than the natural replenishments. The study established a pre-requisite for any pertinent work in the Achankovil River on microbial status. A systematic analysis on surface water quality in terms of bacteriological variables elucidates the status, source and seasonal variation of surface water contaminants. The count of total coliforms and faecal coliforms were considerably increased in downstream stretches especially during monsoon season. This information makes the research work more important from the point of societal problems and its management. Based on the data available it is found essential to set up a sewage treatment plant for the river and dispose the contaminants

Acknowledgment

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- Table 1. Biological parameters of Achankovil River during monsoon

Sl: No	River location	Total coliforms (No/ml)	Faecal coliforms (No/ml)
1	KONNI	5.49×10^2	4.31×10^2
2	KODUNTHARA	11.13×10^2	9.22×10^2
3	PRAMADAM	9.32×10^2	6.80×10^2
4	MANJANIKKARA	9.45×10^2	7.31×10^2
5	MURIPPARA	7.98×10^2	5.89×10^2
6	KONATHUMoola	11.23×10^2	8.13×10^2
7	KAIPUZHA	12.74×10^2	8.50×10^2
8	ATTUVA	14.40×10^2	12.41×10^2
9	VENMONY	12.11×10^2	9.32×10^2
10	VETTIYAR	10.22×10^2	7.11×10^2
11	KOLLAM KADAVU	11.45×10^2	9.22×10^2
12	KOORITHARA	9.98×10^2	8.72×10^2
13	VEEYAPURAM	14.83×10^2	13.01×10^2

Table 2. Biological parameters of Achankovil River during post monsoon

Sl No	River location	Total coliforms (No/ml)	Faecal coliforms (No/ml)
1	KONNI	8.56×10^2	5.21×10^2
2	KODUNTHARA	12.85×10^2	10.45×10^2
3	PRAMADAM	11.97×10^2	9.57×10^2
4	MANJANIKKARA	11.50×10^2	10.28×10^2
5	MURIPPARA	10.92×10^2	8.11×10^2
6	KONATHUMoola	13.24×10^2	9.83×10^2
7	KAIPUZHA	14.67×10^2	8.21×10^2
8	ATTUVA	31.8×10^2	24.5×10^2
9	VENMONY	14.92×10^2	11.81×10^2
10	VETTIYAR	13.80×10^2	10.52×10^2
11	KOLLAM KADAVU	16.98×10^2	13.21×10^2
12	KOORITHARA	14.82×10^2	12.63×10^2
13	VEEYAPURAM	18.61×10^2	16.01×10^2

Table 3. Biological parameters of Achankovil River during pre monsoon

Sl:No	River location	Total coliforms (No/ml)	Faecal coliforms (No/ml)
1	KONNI	9.10×10^{-2}	6.2×10^{-2}
2	KODUNTHARA	13.12×10^{-2}	10.95×10^{-2}
3	PRAMADAM	12.11×10^{-2}	10.01×10^{-2}
4	MANJANIKKARA	11.82×10^{-2}	10.44×10^{-2}
5	MURIPPARA	11.43×10^{-2}	8.45×10^{-2}
6	KONATHUMoola	13.57×10^{-2}	10.12×10^{-2}
7	KAIPUZHA	14.94×10^{-2}	9.56×10^{-2}
8	ATTUVA	31.97×10^{-2}	25.92×10^{-2}
9	VENMONY	15.10×10^{-2}	12.24×10^{-2}
10	VETTIYAR	14.07×10^{-2}	10.91×10^{-2}
11	KOLLAM KADAVU	17.28×10^{-2}	14.16×10^{-2}
12	KOORITHARA	14.26×10^{-2}	12.98×10^{-2}
13	VEEYAPURAM	19.14×10^{-2}	16.96×10^{-2}

Molecular modeling investigation of 2- aminobenzoic acids in α - cyclodextrin.

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ABSTRACT:

Geometry optimizations of neutral, monocation and monoanion of 2-aminobenzoic acid (2ABA), with α -cyclodextrins (α -CD) were carried out using semi-empirical PM3 method. PM3 calculations were performed upon the inclusion complexation of α -CD with neutral, monoanion and monocation species of 2ABA, The negative Gibbs energy and enthalpy changes for the inclusion complexes indicated that the formation of these complexes is spontaneous and exothermic. Hydrogen bonding interactions played a major role in the 2ABA: CD inclusion process. The dipole moment values for guests increased when they entered into the CD cavity which is an indication of the increase of the polarity and the formation of complex. The computational results indicated that the formation of all the inclusion complexes were enthalpy driven process.

KEY WORDS: Cyclodextrin, Aminobenzoic acid, inclusion complex, PM3, molecular modelling.

INTRODUCTION:

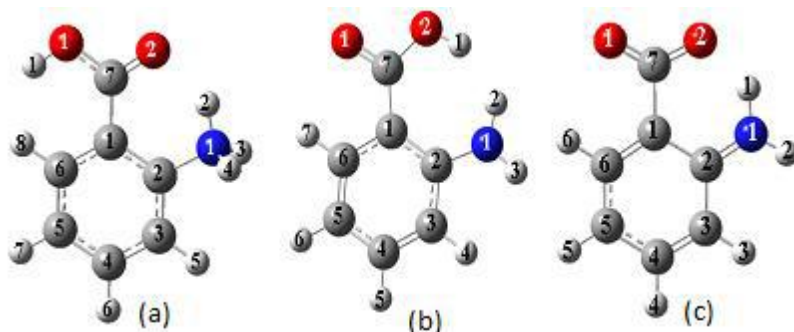
Cyclodextrins are powerful carriers for improving the therapeutic efficacy of drugs with poor solubility and/or stability problems, owing to their ability to amend these un favorable properties through the formation of inclusion complexes [1–3]. However, the exploitation cyclodextrin properties in the pharmaceutical area is hindered by problems such as high molecular weight, rather high cost, relatively low water solubility, potential toxicity, etc. [4]. Among the strategies proposed toward this aim, the addition of suitable auxiliary substances can be a valuable approach to increase the cyclodextrin solubilizing capacity [4–6]. It has been shown for example that certain low molecular weight acids or hydroxyacids can strongly enhance the cyclodextrin solubilizing power toward basic drugs, as a result of the combined effect of salt formation and inclusion complexation [7–11]. Likewise, the positive effects on drug solubility of ternary complexation involving an acidic drug, a basic additive and a cyclodextrin have been reported [12–14]. In this paper, we aim to investigate the various anionic species of organic molecules with cyclodextrins.

EXPERIMENTAL :

The initial structure of α -CD, [15], and the 2ABA, were built with Spartan (version 8.0) and fully optimized by PM3 method without imposing any symmetrical restrictions (Figure 1). Since the semi empirical PM3 method has been proved to be a powerful tool in the conformational study of cyclodextrin complexes and has high computational efficiency in calculating the CD systems [16-18], it is selected to study the inclusion process of the CD with the above ABA in this paper. The glycosidic oxygen atoms of the α -CD were placed onto the XY plane and their centre was defined as the centre of the coordination system.

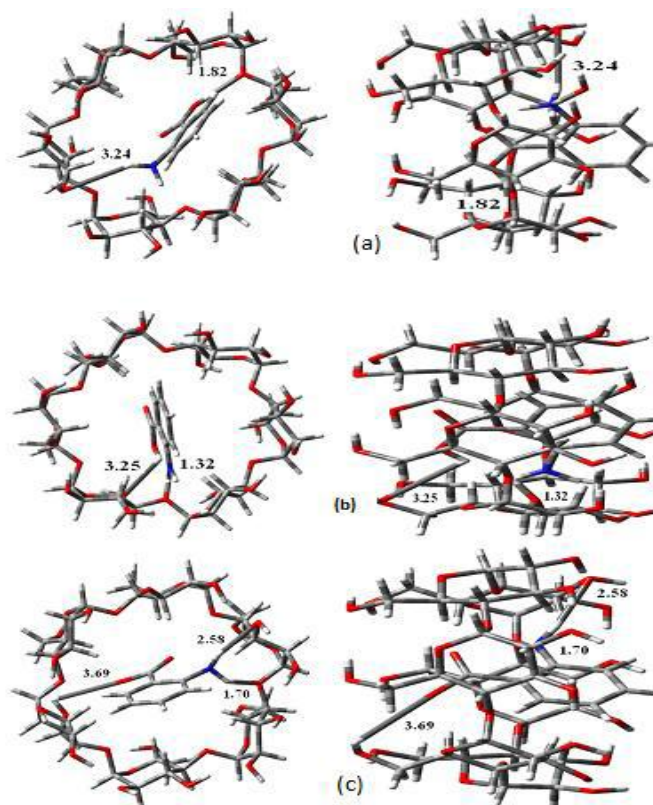
The primary hydroxyl groups were placed pointing toward the positive Z axis. The inclusion complexes were constructed from the PM3- optimized CD and guest molecule.. The functional groups were always located pointing to the primary hydroxyls of CD according to the experimental observation .The longer dimension of the guest molecule was initially placed onto the Z axis. The position of the guest was determined by the Z coordinate of one selected atom of the guest. The inclusion process was simulated by putting the guest in one end of CD and then letting it pass through the CD cavity by steps. In every step, the geometry of the host guest complex was completely optimized by PM3 without any restriction. Frequency calculations using PM3 are also performed, and no negative eigen value was found for the final structures.

Figure 1. The optimized structure of (a) 2ABA-MC, (b) 2ABA-N, (c) 2ABA-MA.



RESULT AND DISCUSSION:

Tables 1 and Figures 2 shows the inclusion models of 2ABA with α -CD .For the construction of 2ABA/CD complexes, the glycosidic oxygen atoms of the CD molecules were placed on the XY plane and their center were defined as the center of the coordinate system. The secondary hydroxyl groups of the CD were placed pointing toward the positive Z axis. The hydroxyl groups of the guest molecules were initially placed along the Z axis. Two possible orientations of the guest molecules in the complexes were considered. The orientation in which the COOH group of the guests points toward secondary hydroxyl of CD was called the “A orientation”, the other, in which the amino group of the guest points toward the primary hydroxyl of CD was called the “B orientation”. The inclusion processes emulation was then achieved along the Z axis from 5 to -5 \AA with a step of 1 \AA .

Figure 2. The inclusion complex structure of (a) 2ABA-MC, (b) 2ABA-N, (c) 2ABA- A with α -CD.

The generated structures at each step were optimized by PM3 methods without imposing any symmetrical restrictions. Complexation energy upon complexation between the guests and the CD was calculated for the minimum energy structure according to Eqn. 1.

$$\Delta E_{\text{complexaton}} = E_{\text{complex}} - (E_{\text{CD}} + E_{\text{guest}}) \text{ ----- (1)}$$

where E_{complex} , E_{CD} and E_{guest} represent the total energy of the complex, the free optimized CD and the free optimized drug respectively.

In this study we have considered only the inclusion complexes in molar proportion 1:1 formed between one molecule of the CD and the guest. All the complexation energies are negative which show that the inclusion processes of the 2ABA in CD are thermodynamically favorable. HOMO as ionization energy (IE) and LUMO as electron affinity (EA) were used for calculating the electronic chemical potential (μ), which is half of the energy of the HOMO and LUMO:

$$\mu = (E_{\text{HOMO}} + E_{\text{LUMO}}) / 2 \text{ ----- (2)}$$

The hardness (η) as half of the energy gap between HOMO and LUMO was calculated using the following expression:

$$\text{Gap} = E_{\text{HOMO}} - E_{\text{LUMO}} \text{ ----- (3)}$$

$$\eta = E_{\text{LUMO}} - E_{\text{HOMO}} / 2 \text{ ----- (4)}$$

The electrophilicity (ω) of the components are calculated in semiempirical method using the following eqn. (5):

$$\omega = \mu^2/2\eta \text{ -----(5)}$$

Table 1: Binding energies and HOMO, LUMO energy of monocation (MC), neutral (N) and monoanion (MA) of 2ABA before and after inclusion complexation by PM3 method.

Properties	MC	N	MA	MC : α -CD	N : α -CD	MA : α -CD
EHOMO (eV)	-14.74	-8.76	-13.86	-12.72	-12.36	-6.50
ELUMO (eV)	-5.32	-0.13	-8.88	-4.22	-0.45	2.37
EHOMO - ELUMO (eV)	-9.41	-8.27	-4.97	-8.50	-11.90	-8.87
Dipole (D)	5.92	5.37	12.87	14.79	9.54	13.40
ΔD				-2.47	-7.17	-10.81
E*	86.98	-56.93	212.66	-1170.55	-1318.9	-1374.73
$\square E^*$				-10.01	-14.45	-339.87
H*	158.73	24.08	264.37	-394.16	-551.72	-615.81
ΔH^*				-18.32	-24.59	-308.97
G*	185.81	30.49	291.74	-511.61	-670.90	-729.87
ΔG^*				-20.69	-24.66	-344.88
S*	-0.090	-0.088	-0.091	-0.393	-0.399	-0.382
ΔS^*				0.05	0.042	0.062
Zero point energy	92.89	81.78	73.22	728.64	719.02	756.13
Mulliken charges	1.00	0.00	0.00	1.00	0.00	-1.00

Unit *= $Kcalmol^{-1}$, ** = cal/mol -Kelvin

Complexation energies, HOMO, LUMO, thermodynamic parameters (enthalpy, entropy, free energy) and dipole moment (D) of the guests (2ABA), hosts (α -CD) and the inclusion complexes for the most stable structures obtained by PM3 method were summarized in Tables 1. It is clear that in CD complexation with neutral (N), monocation (MC) and monoanion (MA) species, the complexation energy is more in favor of monoanion species of the guests than others.

From Tables 1 it is found that, (i) all the MC species HOMO are more negative than neutral and MA species, (ii) HOMO-LUMO gap for MC: α -CD inclusion complexes of 2ABA is more negative than the other complexes, (iii) in 2ABA, energy, enthalpy, entropy and free energy values are negative, (iv) in 2ABA, MA: α -CD has more negative enthalpy and free energy than neutral and MC inclusion complexes.

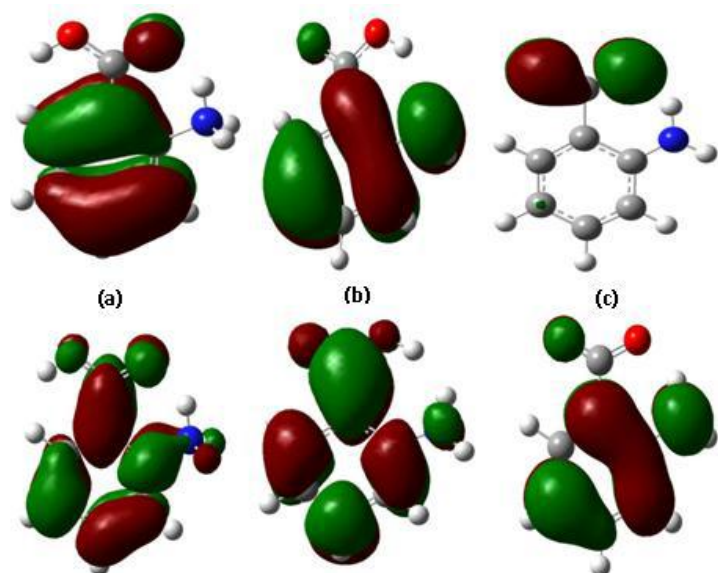
HOMO–LUMO parameters:

$E_{\text{HOMO}} - E_{\text{LUMO}}$ gap is an important scale of stability and molecules with large ($E_{\text{HOMO}} - E_{\text{LUMO}}$) values tend to have higher stability. LUMO as an electron acceptor represents the ability to obtain an electron and HOMO represents the ability to donate electron. Moreover, a lower HOMO–LUMO energy gap explained the eventual stability of the complex, i.e., the isolated molecule had lower stability than the complex molecule. HOMO and LUMO energies of the guest species (neutral, monoanion and dianion) and their inclusion complexes were shown in Tables 1 and Figure 3.

Thermodynamics parameters :

To investigate the thermodynamic parameters of the complexation process, the statistical thermodynamic calculation was carried out at 1 atm pressure and 298.15 K temperature. The thermodynamic quantities, enthalpy changes (ΔH), Gibbs free energy changes (ΔG) and entropy changes (ΔS) are depicted in Tables 1. The difference in free energy (ΔG), enthalpy (ΔH) and entropy (ΔS) for the all the inclusion complexes are more negative. The negative free energy change (ΔG) of the inclusion complexes implies that the inclusion should proceed spontaneously at room temperature. The high negative ΔG values noticed for monoanion/ α -CD inclusion complex specify that this inclusion process is more spontaneous.

The negative ΔH values indicated that the inclusion formations of guest with CD are exothermic and enthalpy-driven. Probably geometric factor plays a considerable role in complexation process. The negative enthalpy change (ΔH) arose from the van der Waal's interaction, while the negative entropy change (ΔS) is the steric barrier caused by molecular geometrical shape and the limit of CD cavities to the freedom of shift and rotation of guest molecule. The calculated results indicated that the inclusion reaction of CD with neutral and dianion species of the guests were an exothermic reaction accompanied with negative ΔS .

Figure 3 HOMO-LUMO energy structure of (a) 2ABA-MC, (b) 2ABA-N, (c) 2ABA-MA.**Charge transfer :**

The charge transfer interactions play a relevant role in the stabilization of their inclusion complexes. The Mulliken charges of the heavy atoms of all the species, charge transfer of complexes of the 2ABA with α -CD are summarized in Tables 1. The data show that the CD molecules accept the electron from guest and the charge transfer of MA/ α -CD is the largest of all complexes.

Table 2: Geometrical parameters of monocation (MC), neutral (N) and monoanion (MA) of 2ABA before and after inclusion in α -CD for the most stable inclusion complexes.

Properties	MC		MC: α -CD	N		N: α -CD	MA		MA: α CD
Bond length (Å)	H1-H6	5.89	5.92	H1-H5	5.77	5.80	H6-H2	5.49	5.51
	H8-H3	5.24	5.26	H7-H3	5.12	5.15	H6-H2	4.65	4.65
	H7-H5	4.30	4.31	H6-H4	4.32	4.36	H5-H3	4.28	4.28
	O1-N1	4.26	4.24	O1-N1	4.23	4.24	O1-N1	4.22	4.22
	O1-O4	5.15	5.13	O1-C4	5.19	5.21	C7-C4	4.34	4.34
Bond angle (°)	O1-C7-O2	112	114	O1-C7-O2	114	115	O1-C7-O2	124	125

	O1-C7-C1	124	125	O1-C7-C1	122	121	O1-C7-C1	117	119
	O2-C7-C1	123	125	O2-C7-C1	120	122	O2-C7-C1	118	119
	N1-C2-C3	118	120	N1-C2-C3	119	121	N1-C2-C3	119	120
Dihedral angle (°)	O1-C7-C1-C6	-0.00	-0.11	O1-C7-C1-C6	-0.00	-0.10	O1-C7-C1-C6	0.00	-0.10
	O2-C7-C1-C2	-0.01	-0.05	O2-C7-C1-C2	-0.01	-0.06	O2-C7-C1-C2	0.01	-0.06
	N1-C2-C3-C4	179	181	N1-C2-C3-C4	177	180	N1-C2-C3-C4	180	181

The structure parameters of inclusion complexes :

The inclusion complexes structures are shown in Figures 1. We could notice that several intermolecular H-bonds present in the guest/CD structure. Here, the H-bond is defined as C-H...O or O-H...O and the N-O...H bond length shorter than 3 Å which is close to the reported data. Tables 2 present the most interesting bond distances, bond angles and dihedral angles of the both guests before and after complexation in α -CD obtained from PM3 calculations for the most stable structure. It was evident that after complexation, the geometry of the guests was completely altered. The alterations were significant in dihedral angles, which indicated that the guests adopted a specific conformation to form a stable complex. According to the results obtained in Tables, we can see that no significant correlation observed in the inclusion complexes confirmed that the structure of the 2ABA inclusion complex species in the CD cavities was different from others.

Conclusion :

The stable structures and the inclusion process for neutral, monoanion and dianion species of 2ABA, with α -CD inclusion complexes were studied by PM3 method. From the computational study we find that (i) The 2ABA were fully encapsulated (ii) the negative Gibbs energy and enthalpy changes for the inclusion complexes indicated that the formation of these complexes is spontaneous and exothermic, (iii) hydrogen bonding interactions played a major role in the ABA:CD inclusion process, (iv) the dipole moment values for drugs increased when they entered into the CD cavities which is an indication of the increase of the polarity and the formation of complex, (v) the computational results indicated that the formation of all the inclusion complexes were enthalpy driven process and (vi) the structure of 2ABA inclusion complex species in the CD cavities was different from others.

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Role of Leadership and Management in Higher Education

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Abstract:

Now-a-days Leadership becomes one of the most popular subjects for Higher Education. Leader is a person who holds superior power which enables him or her to influence, lead and control people around. Developing leaders and leadership are key factors to improve learning teaching in Higher Education. Educational leadership is a long term campaign it grows out of knowledge of experience and requires patience and much time and its leadership can be enjoyed only in the long run. The leadership of Higher Education institutions has been placed under increasing scrutiny since the 1980s with the expansion of student numbers, changes in funding for student places, increased marketization and student choice, and continuing globalization of the sector. In this climate of change Higher Education institutions have been required to consider how to develop their leaders and what might be appropriate leadership behavior to enable adaptation to these new circumstances. This paper contributes new strategies as possible ways forward to facilitate cultural change in higher education institutions that include: a need for formal leaders and academics to reach agreement about evidence of effective leadership in learning and teaching; academics sharing innovations to effectively lead teaching teams and to promote quality teaching experiences for students; and mentoring colleagues in learning and teaching.

Keywords: Leadership; Higher Education; Management, academic

Introduction:

Higher education plays a major part in shaping the quality of leadership in modern society. Our colleges and universities not only educate each new generation of leaders in government, business, science, law, medicine, the clergy, and other advanced professions, but are also responsible for setting the curriculum standards and training the personnel who will educate the entire citizenry at the precollegiate level. College and university faculty also exert important influences on the leadership process through their research and scholarship, which seeks both to clarify the meaning of leadership and to identify the most effective approaches to leadership and leadership education.

In the paper Management: Theory and Practice, published in 1990, Gerard A. Cole presents one of the most synthetic and clear definitions of the leadership activity as "a dynamic process within a group, in which an individual influences other to voluntarily contribute to the fulfillment of the groups' tasks, in a given situation "

Leadership models and traits required by leaders to effectively lead organisations in this era of increased efficiency and accountability continue to be the subject of considerable research and discussion (1-4). Similarly in higher education, studies of

effective formal leadership and management traits confirm that leaders and leadership is crucial to improving governance, learning, teaching, relevance and success of higher education institutions (5-8) .

Leadership and management represent separate dimensions of the people in charge. Leadership is about the capacity to determine people to act; the manager, however, is the person who makes sure that the organisational objectives are achieved, by planning, organizing and directing the work towards its conclusion [9]. Unlike management, considered to be more of a formal, institutionalized type of leading, leadership is perceived as leading at an informal group level, and the leader as the one who leads this group; it represents the ability to influence others towards the fulfillment of the tasks [10]. B. P. Smith defines “leadership” as “that part of a manager’s activity by which he influences the behaviour of individuals and groups in order to achieve the desired outcome”. P. F. Drucker (1954): leadership - to do what needs to be done, management - to do things the right way.

Effective Leadership for Higher Education:

Leaders of higher education have responsibility in assuring the quality of their higher education institutions [11]. However, quality assurance effort can only be achieved if there is hard work of all units in an education institution [12]. Still, the role of leaders of higher education institution is essential because leaders look for voluntary participation of their subordinates in order to achieve the goals of organization [13]. Furthermore, leaders of higher education need certain competencies to be effective in leading their higher education institutions [14]. Moreover, higher education institutions in the future depend on effective leadership applied by higher education leaders [15]. Leaders must think outside the box by developing their own creativity skill and others’ creativity skill in order to find innovative ways for change [16]. In other words, leaders must have creative thinking through collaboration and stimulation of other people’s thought that can direct personal inclination to be visionary [17].

Role of Leadership within University Departments:

Bensimon and Neumann (1992) state the challenge for an academic leader is to “mold a group of people so that they lead, act, and think together” (18). Taking into account Day’s (2000) definition of “leadership development” as applying to “groups of people” (19), we emphasize the idea that development on a group level is crucial for the facilitation of effective leadership in higher education. As a result, the program is specifically directed towards the improvement of academic performance through the integrated development of leadership and teamwork among university departments.

Role of effective leadership are [20]

1. Leaders must be proactive in pursuing vision and mission of organization;
2. Leaders must have skill of visionary approach that guide and provide focus to the achievement of organization;
3. Leaders must have good relationship with members of organization so that they can inspire their members (internal focus);
4. Leaders must build network with various parties that can develop their organization (external focus);

5. Leaders must have integrity;
6. Leaders must support change;
7. Leaders must be flexible in doing their leadership approach;
8. Leaders must giving change to their members to be the next leader;
9. Leaders must bring values to be applied in their leadership;
10. Leaders must have entrepreneurial skill so that they can have courage to take risks in order to develop their organization.

Conclusion:

Higher education staff needs to view themselves as leaders not because they are exceptional or senior but because they recognise what needs to be done and can work collaboratively with others to do it. Depending on a small number of people in higher level institutions to carry the leadership flag is no longer an option. Now is the time to encourage staff at all levels to come together to work on real challenges and opportunities. Identifying individuals with leadership potential and supporting their leadership development is a positive solution but it is not the only one and will not sustain leadership in higher education. The future involves working across boundaries with multiple stakeholders dealing with complex bureaucracies and politics. Higher education needs individuals who do not currently identify with being leader to engage in leadership. It is time to start concentrating on individual's effectiveness as a leader. Only then will we be able to tackle sustainability of academic leadership for the higher education sector.

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PHOTOCATALYTIC PROPERTIES OF NICKEL-DOPED MIXED-PHASE TITANIUM DIOXIDENANOPARTICLES

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Abstract

Nickel-doped titanium dioxide (TiO₂) nanoparticles are prepared by the Sol-Gel method. The synthesized nanoparticles are characterized by Powder X-ray diffraction (PXRD) and Scanning Electron Microscopy (SEM). Powder X-ray diffraction shows the anatase-rutile mixed-phase titanium dioxide nanoparticles. Scanning electron microscopy (SEM) shows that TiO₂ nanoparticles have been fused to form a cluster of nanoparticles. The photocatalytic activity of the prepared TiO₂ nanoparticles is evaluated by the photocatalytic degradation of methyl orange under UV-light irradiation at room temperature in air.

Key Words: Titanium dioxide, Nanocluster, Sol-Gel method, Methyl Orange, Photodegradation

I. INTRODUCTION

Anatase, brookite, and rutile are the most commonly known crystalline polymorphic forms of titanium dioxide [1]. Photocatalysis is the major application of titanium dioxide due to its photoexcitation under UV light irradiation. Among the three polymorphs, anatase has the bandgap value of 3.2 eV and rutile has the bandgap value of 3.02 eV [2]. Anatase phase is mostly investigated for photocatalysis for various organic pollutants under UV light than rutile. However, in accordance with the literature anatase-rutile, mixed-phase titanium dioxide nanoparticles are effective photocatalysis than single phase titanium dioxide nanoparticles [3]. Metal ions doped titanium dioxide nanoparticles have been prepared by various methods such as wet chemical synthesis, sonochemical route, solvothermal synthesis, hydrothermal synthesis and Sol-Gel method [4]. In this article, Sol-Gel synthesis of nickel-doped anatase-rutile mixed-phase titanium dioxide nanoparticles and its photocatalytic activity is investigated.

II. EXPERIMENTAL PROCEDURE

Nickel-doped TiO₂ nanoparticles are prepared via the Sol-Gel method using the precursor TTIP, deionized water, and Ethanol. In this process, 100 ml of ethanol is mixed with 15 ml of TTIP in a beaker and stirred for 10 minutes using magnetic stirrer. Few drops of nitric acid are added to the above solution to maintain the pH is in the acid range. Consequently, a suitable amount of aqueous solution, which contains a suitable amount of (1 wt%) nickel ions is added dropwise to the above solution for hydrolysis reaction. Now the solution transformed into a gel. After aging 24 hours the gel is filtered, dried and powdered. Powdered samples are calcinated to 500° C for 2 hours, which is used for further characterizations.

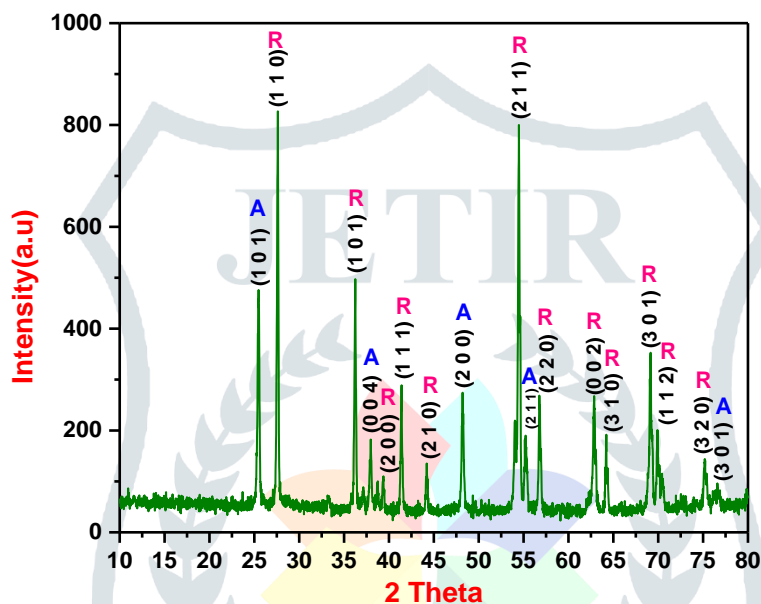
III. MATERIAL CHARACTERIZATION AND PHOTOCATALYTIC MEASUREMENTS

The prepared nickel-doped TiO₂ nanoparticles are characterized by powder X-ray diffraction using XPERT-PRO diffractometer. Scanning Electron Microscopy (SEM) is carried out using Carl Zeiss SUPRA 55VP model instrument. The

photocatalytic activity of the nickel-doped TiO₂ nanoparticles is evaluated by the photodegradation of MO (Methyl Orange) aqueous solution with an initial concentration of 10 ppm/L. For this study, two (18W) fluorescent UV-A lamps are used as the excitation source. Every half an hour UV-Vis absorption spectra of MOs are recorded for analyzing the degradation of the MO solution.

IV. RESULTS AND DISCUSSION

Figure 1: PXRD pattern of nickel-doped titanium dioxide nanoparticles



PXRD Analysis

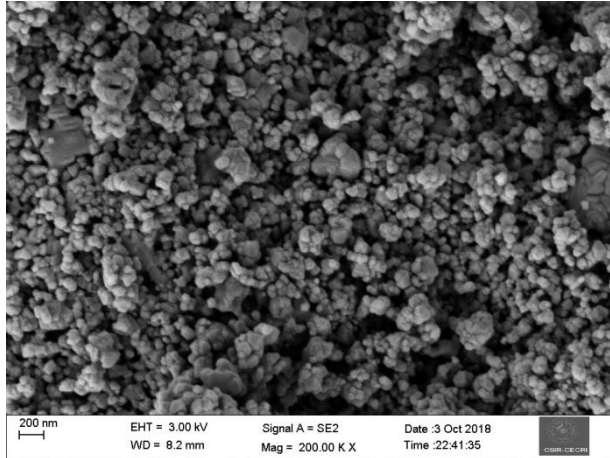
The PXRD pattern of nickel-doped TiO₂ nanoparticles is shown in figure 1. The presence of sharp peaks indicates that nanoparticles are highly crystallized due to calcination [5]. The sharp peaks exist at 2θ values at 25.52, 37.99, 48.16, 55.19 and 76.67 assigned to (1 0 1), (0 0 4), (2 0 0), (211) and (3 0 1) planes of anatase TiO₂, respectively. All these planes are indexed in accordance with the standard JCPDS file (JCPDS 21-1272) of an anatase crystalline phase with the tetragonal crystal structure. Moreover, the sharp peaks exist at 2θ values at 27.63, 36.24, 39.34, 41.40, 44.18, 56.76, 62.86, 64.18, 69.91 and 76.15 assigned to (1 1 0), (1 0 1), (111), (2 1 1), (2 1 0), (2 2 0), (002), (3 1 0), (1 1 2) and (2 0 2) of rutile phase TiO₂, respectively. All these planes are indexed in accordance with the standard JCPDS file (JCPDS 21-1276) of rutile crystalline phase with tetragonal crystal structure [6-8]. The vertices corresponding to the anatase and rutile phases are indicated by the letter “A” and “R”, respectively. The average crystallite size of the nickel-doped TiO₂ nanoparticles is calculated by the standard Scherrer formula [9-12],

$$D = \frac{0.9 \lambda}{\beta_{1/2} \cos \theta}$$

Where, λ is the wavelength X-ray, $\beta_{1/2}$ is the full-width at half maximum (FWHM) of the diffraction line, and θ is the angle of diffraction. By using the above formula, the crystallite size obtained for the nickel-doped TiO₂ nanoparticles is 40 and 67 nm for anatase and rutile phase, respectively.

The weight percentage of anatase and rutile present in the nickel-doped TiO₂ nanoparticles is estimated using the Spurr-Myers equation [13],

$$T_R = \frac{1}{1 + 0.8 \frac{I_A}{I_R}}$$



Where, I_A and I_R are the integrated intensity of X-ray (101) reflection of anatase and (110) reflection of rutile, respectively. From the above formula, it is found that the weight percentage of anatase is 30% and rutile is 70%, respectively. There is no impurity peak is detected in this spectrum by means of a lower content of nickel ions.

SEM analysis

The SEM micrograph of nickel-doped TiO₂ nanoparticles is shown in figure 2. The micrograph shows the cluster morphology with dense agglomeration of spherical particles and is irregular in shape. Similar morphology was previously reported by Anandgaonker et al [14]. They were prepared TiO₂ nanoparticles by electrochemical method along with the calcination leads to cluster morphology.

Figure 2: SEM micrograph of nickel-doped titanium dioxide Nanoparticles

Photocatalytic studies

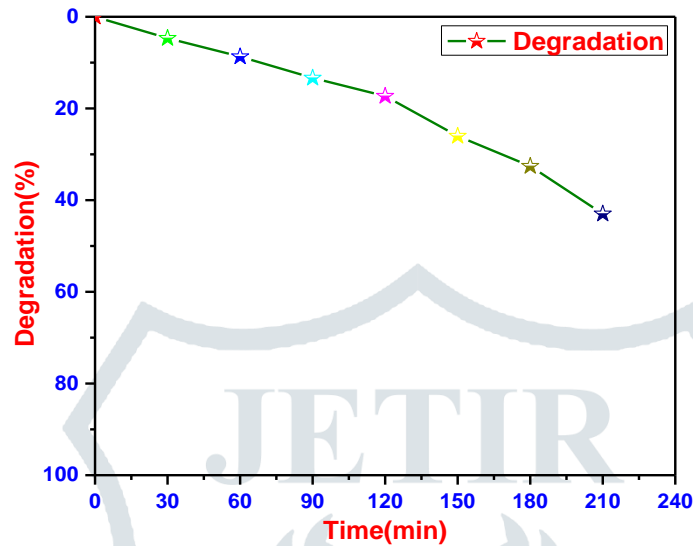


Figure 3: Photodegradation of MO solution with nickel-doped titanium dioxide Nanoparticles under UV light irradiation

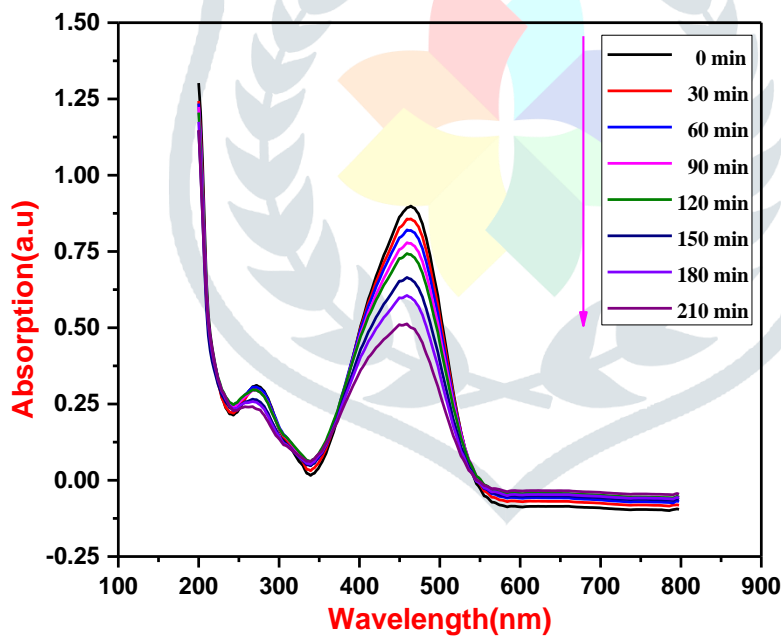


Figure 4: Degradation efficiency of nickel-doped titanium dioxide Nanoparticles

Figure 3 shows the UV-Vis absorption spectra of MO excited with a UV lamp at different intervals of time. Photodegradation efficiency of the nickel-doped TiO₂ nanoparticles is calculated by the relation [15],

$$\text{Degradation (\%)} = ((C_0 - C) / C_0) \times 100.$$

Figure 4 shows the photodegradation efficiency of the nickel-doped TiO₂ nanoparticles. In the photodegradation process, electron (e⁻)- hole (h⁺) pairs are created when TiO₂ is irradiated with UV light of energy greater than or equal to its band gap energy. Photogenerated electrons (e⁻) and holes (h⁺) spread out over the surface of TiO₂ and react with water, giving rise to reactive radicals, such as O₂⁻, OH, H₂O₂. These radicals further react with organic and inorganic compounds absorbed on TiO₂ and oxidize or reduce them. The electron-hole pair formation, separation of photo-generated charge pair and the charge transfer efficiency of holes and electrons to compounds absorbed on TiO₂ are the prime factors for the effective photocatalytic activity of TiO₂ [16, 17].

In the case of nickel-doped TiO₂ nanoparticles, nickel ions act as a trapping site for photo-generated electron and hole so as to hinder the recombination and lengthen the lifetime of charge carriers. On this account, one could be expected that the photodegradation rate could be improved consequently because more charge carriers are available. In this experiment, 43% of degradation efficiency is observed for 210 min irradiation. Which agrees with the earlier report of Sharma et al [17].

V. CONCLUSION

Nickel-doped titanium dioxide nanoparticles are prepared by the Sol-Gel method at room temperature. Anatase-rutile mixed phase nanoparticles found in PXRD after calcinating to 500 °C for 2 hours. SEM micrograph confirms that the particles are irregular in shape with cluster morphology. Moderate photodegradation efficiency is observed which agrees with the previous results.

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