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THEMATIC CONCERN OF ASIF CURRIMBHROY'S SELECTED PLAYS

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Abstract

Postmodern literary writers have been exceedingly influenced by various movements and ideas taken from postmodern philosophy. It tends to conceptualize the world as being impossible to strictly define or comprehend. Many writers have contributed and show cased copious techniques of post modernism in Indian English Literature. Asif Currimbhoy contributes his best in the forms of his topnotch plays to the cosmos of Indian English Drama. He belongs to the first generation of Indian English dramatists after independence and has given the first authentic voice of Indian English theatre by his works. Albeit he has been approached through postcolonial, social and other thematic aspects by academic critics and research scholars yet more number of academicians can be of the same opinion that the approaches applied to his plays are based mostly on themes in his plays. Moreover, he has been profligately studied under the mark of conventional dramaturgy. Therefore, the justification by these approaches either defends him partially or often brings him to the stage of gloom by claiming that the playwright is more or less interested in producing just exhilarating events rather than the routine. The present paper of the researcher is an attempt to study his valuable association to the arena of Indian English drama.

Keywords: *approaches, aspects, drama, plays, Post modernism, social, thematic*

Asif Currimbhoy has contributed a vast variety of plays to the cosmos of Indian English drama. He belongs to the first generation of Indian English dramatists after independence and is therefore called “the first authentic voice of Indian English theatre”. Although he has been approached through postcolonial, social and other thematic aspects by academic critics and research scholars yet a number of academicians can agree that the approaches applied to his plays are based mostly on themes in his plays and are justified from a

humanistic outlook. Moreover, he has been studied under the tag of conventional dramaturgy. Therefore, the justification by these approaches either defends him partially or often brings him to the stage of obscurity by claiming that the playwright is more or less interested in producing just thrilling events rather than “in the thought-process which shaped them. The result is sheer reportage...” as Naik writes in his book *History of Indian English Literature* (1982:271). M. K. Naik further criticizes in this way, “unless Currimbhoy realizes

that drama is something more than simply plays of lights, plethora of sounds and parade of violence, all his enviable industry and enthusiasm are unlikely to produce viable and worthwhile plays” (1982:273). Nevertheless, the dramatic art and the plays of this versatile dramatist, deserve to be analyzed through a more critical but liberal approach.

A few writers focus social events in their work. Every writer has his/her own perception to present societal events in their collection. In Nineteenth century, the approach was born to introduce social correspondence in the name of Realism in literature. It has been popularized there after in literature. Realism reflects society so readers/audience can get as much as awareness about different social events like law, tradition and culture, custom, ethics and moral, life of people, issues etc. In connection to realism, writers like dramatists, novelists, essayists, poets have been presenting realism in their collections. A few playwrights have popularized social realism in their works. Particularly, Asif Currimbhoy has applied realism approach in Indian English Literature. He began his journey as a dramatist in Post-independence era. Most of his plays reveal a quest for truth and strong compassion for humanity. The present play 'The Miracle Seed' represents a picture of drought and starvation during 1972 in Maharashtra. The drought affected a lot on people's life in the society.

The play begins with Ram's family worries about their life because of monsoon failure in the consequent years. The family sufferings reflect the position

of farmers during the drought in Maharashtra. Most of the farmers migrated to towns and other states for survival. It is a remarkable event in Maharashtra history. The sufferings of the people are endless. People's needs are not fulfilled though the government and other private organizations have provided possible things. People are expecting a kind of miracle to solve their problems. Ram's family reminds the famine which happened sixteen years ago. Ram's daughter Savitri was born with vocal defect during the drought. It brings a great disappointment to the entire family. It is an example of how the nature has shown effect on people's life. Malti is carrying a baby but she has given a promise to her husband not to lose the child. The expression of Malti "Don't worry, my husband, don't worry. I won't lose this child. I'll never lose this child. And it will grow strong like you. I promise (1973:16)." The scene reminds how people suffer mentally during the famine.

Ram's family is also to fight to solve the problems when Laxman, nephew, enters Ram's house. He has grown up without father and mother. He stays at Bombay. His arrival brings a sort of happy to Ram's family. Everyone receives him warmly. He too interacts with everyone in the family the same. The interaction between Laxman and Grandfather reveals the old and young relationships in the society. It is observed that how the old always direct the young generation in the name of guidelines or suggestions towards young for their betterment. Asif Currimbhoy has projected this realism through the characters in the plays. Lakshman's

arrival gives a new hope to all in the family except Ram. Laxman presents his mother's bracelet to Malti because his mother says the same to Laxman. Further, he sees his mother in Malti. While receiving the bracelet, she gets tears from her eyes. The scene reveals the attachment of Mother and Son. Though Laxman is young, he has such kind of attitude in his mind. He has grown up without father and mother however he is highly mature in nature and attitude. He requires affection from the people. He proves himself as a gentle. Malti is impressed by his nature. She too treats him her son. Asif Currimbhoy's narrative technique presents reality in the family. The same appears everywhere in the society. The affectionate expression between Malti and Lakshman:

LAXMAN: (*solemnly*) It was my mother's last dying wish that I give to you....(*lets it sink in*)

And every time you wear it, it remind me of my dear departed mother.....(looks from the corner of his eye to check the effecthis voice a little choked now).....whom you do resemble in so many different....so many little, touching ways. (*Sure enough, Malti has tears in her eyes. She takes the hedge of her sari and begins to dab her eyes*).

MALTI: Poor boy. Oh poor boy.

LAXMAN: (*gravely, bending his head low as though not wanting to show his tears*) It was a long time ago. One learnsin the harshness of the city.....to forget (1973:16)

The old are wise in knowledge, character, attitude etc. It is proven by Grandfather's character in the play. Laxman presents Cheroot to Grandfather

however he suggests Laxman not to addict smoking. It reveals the gentleness of Grandfather. The greatness focuses all the old people in the society. The words of Grandfather "You can't smoke away something so expensive. Why, it's like burning money. Have you even seen anyone burn up money? (1973:17)." Ram doesn't like Laxman's attitude that interacts with everyone in the family. Laxman presents a gift everyone in the family like bracelet for Malti and cheroot for Grandfather. Laxman brings out hundreds of full grown oversized seeds that are made in the Green revolution. The Revolution refers to a significant improvement in agricultural production. It occurred as a result of the adoption of the "new agricultural strategy" in 1964-65. The new strategy forecast raising farm output through the use of High-Yielding Varieties (HYV) seeds, chemical fertilizers, pesticides, modern implements and machinery, multiple cropping, irrigation facilities and agricultural credible. The necessity for new agricultural strategy arose out of the need to increase agricultural production in the face of stagnation of production and rapidly increasing demand. This programme was an intensive effort for immediate increase in agricultural production in selected areas where, irrigation and assured rainfall, made conditions favourable. It also included the provision for the supply of inputs like credit, fertilisers, seeds, plant protection and minor irrigation. The seeds give an astonishment of Ram however he doesn't believe the words of Laxman. The words of Laxman towards Ram are in the play:

Do you know what it is, Mamu, listen to me and listen well. This is no smoke.....it won't curl and vanish.....This is the seed that has created the Green revolution in Punjab. Have you ever heard of the green revolution? It's fields of gold, for as far as the can reach. Quick growing, full and healthy, well fertilized.....There is nothing like this on earth... (1973:19)

Ram suspects Laxman words though it is a fact. Ram dislikes the city people. Ram believes that city type blames other people through crookedness. Human perception is different from one other. It is proven by Ram's attitude which reveals everywhere in society. Currimbhoy's realism visualizes every moment of life which reflects in the society. Laxman's interaction with Savitri seems to be a kind of affection. Savitri who affects with vocal defects by birth. Her defect brings a great worry to Laxman so he closely approaches with her. Moreover, he wants to clear the defect of Savitri. In that He gives vocal therapy practice continuously. Finally, he gets success in it. Savitri gets perfection in her speech. It seems to be a kind of miracle in her life because she has been suffering with vocal defect for fifteen years. The entire family feels very happy with Savitri's perfection of speech. Here, Asif Currimbhoy has displayed the greatness of a person who helps others to solve their problems. Such kind of people who work for welfare of mankind in the society. The same is observed in the character of Laxman. The encouragement words of Laxman to Svitri during vocal therapy practice:

Now say, "What is it?" clearly and slowly. Wait, I said clearly and

slowly. Don't hurry. We have all the time in the world. And don't panic. I'm not going to eat you up. Now try it....Correct! Now say it without the stone. No, don't get worried. It's easy. Try it. Slowly now....and again.....faster now.....Wonderful! Wonderful! It.....is a stone (1973:22-23)

Then the play moves into the regretful situation. The seeds don't grow in the land. The failure of the seeds increases Ram's suspicion towards Laxman. It creates an argument between Ram and Laxman. The facts of failure are no rainfall, lack of water storage however Ram doesn't believe the words of Laxman. It reflects Ram's narrow mindedness. In the moment, Savitri brings the decayed vegetables that are grown in the field. The scene turns out the play in the form of hope towards future. The grown vegetables have given a hope for their future. The same scene proves Lakshman's words and his nature. Ram realizes his mistakes by changing his attitude. Finally, everyone feels very happy about their future and shows gratitude to Laxman who changes the family life in the form of miracle.

Conclusion

Asif Currimbhoy's narrative techniques are highly recognized. He has projected societal events very practically in most of his plays. The reader/audience can reveal such events in their life. He not only brings social issues for awareness of the audience/readers but also makes them the right solution for all the social issues. Currimbhoy's approach is what he sees around the society the

same is made as a play. It is observed that he is highly influenced by social events. Furthermore, he wants to all the issues in the society so he presents them in his plays. Each of his plays reflects different aspects in society. A writer influences a lot of people in order to bring possible changes in their minds or activities. He proves as a master to reflect the society through his plays.

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SYSTEM OF TEMPORALITY AND SOCIAL VERITY

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Abstract

For the sociologist, the perception of several matters (such as those link to everyday life, life cycles or relationships between generations) is disciplined by the close interweaving of the structure of transience and social reality. Sometimes arduous to understand, such a "coupling" reacts to preferences or orientations commonly implicit, well highlighted by the Durkheimian school at the beginning of the century then by the American tradition of the thirties, whether George Mead or Pitirim Sorokin. More recent inputs refine the dialogue and make it possible to better characterize the dynamics of the transformations, that we privilege the register of the symbolic (Elias, 1996), the systemic perspective (Luhmann and Sehors, 1982) or the paradigm of the structuring (Giddens, 1987). We would like, in this article, to deepen some of these tracks by relying on a triple lighting: ontological, methodological and thematic.

Keywords: *Temporality, ontological, methodological, thematic*

Ontological perspective

Let us bethink the famous message that St. Augustine addressed to us in Book XI of his Confessions: "What is time? If no one asks me, I know it; if I want to explain it to whoever questions me, I do not know." (Schaff 48) The innate awareness of death, our daily life, well bring some food for thought but make little reference to an instance "pre-Mière" or "authentic". This requires another approach synthesizing this "mysterious and indescribable moment" from which everything else will flow (Husserl, 1964), the study of the transformations of our environment cannot ignore this precious "anchorage".

The being is time, the time being: the persistent identity of the pre-sense successively thought as being and as time, is likely to provide an adequate basis for the instruction of the process of temporality "vulgar" or "worldly" Fluid, circular and improperly spatialized, this time of the world - primitively perceived as the time of nature, both articulated

and segmented - is that of the pure now: to be not yet (or to be no longer) always means not to be not yet (or no longer) now. The Physics Aristotle remains, in this regard, the common source of most conventional formulations based on the immediate experience of the ontological dimension (5) Which refers to the "number of movement according to prior ..The movement of the stars and planets, the succession of day and night, the inexorable flow of the hourglass, the ticking of the clocks or the resonance of the atoms (Brague, 1982).

If the usual language is never absolutely wrong, it can be confusing when it claims to erect such images into concepts. Real temporality, in fact, is not only that in which all phenomena occur, the medium of all things and the receptacle of all occurrences; it is also - and more deeply - what all that is can be and we appear as such. The temporary of our history being explained only by the temporal of our being, time - in his Heideggerian conception - acquires, from

then on, a new stature: it neither rolls nor runs, but comes back, illuminates and exists. Because it embodies the figure of the possible, it is the means given to what is to be in order to be no more. A proposition illustrated many times by Henri Bergson (duration goes hand in hand with invention, creation of forms and "continuous development of the absolutely new"), Henri Hubert (importance of "sacred" and "operative") or Castoriadis (rehabilitation of Hippocratic texts) (6)

A mobile frame intended to bring events under the watchful eye of qualified observers, the calendar time - innumerable repetition of ideally congruent presents - is part of a logic of identity and obeys only the imperatives of identification. Incompleteness, indeterminacy or unpredictability are, for this reason, largely obscured or marginalized. For its part, the "full" or "original" time is not and can *never be a sophisticated version or a refined extension of this "trivial" or "functional" temporality. What he "broods" or "prepares", of which he is "fat" or "annunciator", does not lead to a succession of uniform instants totally arithmetic but to a "ceaseless production of otherness". The nun Here explosion split and fracture*(7)

However, in view of the radical nature of such an upsurge, it should not be concluded that there is only change in a paroxysmal mode. On the other hand, even if - in appearance - a society only "conserves itself", the equilibrium obtained can be the result of a very complex institutional dynamic. In this sense, all collective bargaining is not limited to ensuring the respect and

maintenance of codified procedures, but very frequently concerns the content and legitimacy of the established rules, which can be modified, changed or amended to a greater or lesser extent. Function of strategies and power relations (Reynaud, 1989).

Philosophically, the very word "institution" covers perfectly the indissociability of the two previously glimpsed aspects: on the one hand, permanence or stability (the structure that has just been created subsists by itself, the root stare being very suggestive); on the other, contingency (this creation could have occurred at another time). Although this provision may remain formally identical over long periods of time, it is neither examined nor understood in the same way according to the particular circumstances which, in each case, "justify" its application.

Preceding any reconstructive synthesis and surviving any thoughtful analysis, Tradition - in its most vivid form - constitutes, from this angle, a principle of unity, continuity and fertility: far from considering with sufficient past centuries as an intangible deposit, it gives rise to a whole series of possible reinterpretations which, in return, maintain, consolidate, update or renew it [8] Thus, through a work of exegesis, the basic mission of Bible teaching is to make accessible to the younger generations an ever more penetrating understanding of the Word and the Scriptures. Effective morality, for its part, is not only regulation and determination: it is also momentum and surpassing (Gautier, 1988).

The development of a certain number of ethnological works tends to show how false is the denial of the historicity of so-called "archaic" societies, the "static", "repetitive" or "atemporal" character of these societies being that a modality like any other to take into account and manage more or less efficiently various parameters. The "arrangements" that are emerging are specific to each culture (Zerubavel, 1981). What defines a community, therefore, is not, essentially, the unmistakable recognition - by the totality of its members - of the local irreversibility of the physical time in which it evolves, but the way in which this irreversibility is internalized. Stage "and management (Conche, 1992). It is on this "shoring" that can rest,

By creating its own temporality, each human group reveals itself to itself and assumes, by taking advantage of the assets at its disposal, the historical path it has set for itself or imposed upon it. Exile for Jews in the Diaspora, trial and hope for Christians, progress and accumulation for Westerners bear witness to what we might call destiny epoch. Brought from the magma of imaginary instituted meanings, these singular destinies permeate the temporal flow of "affects" and "moods" (Castoriadis, 1975: 290-291).

Even if it is to affirm that historicity is the "attribute" of society, or society the "presupposition first" of history, it is proving increasingly difficult to maintain a distinction very decided between these two entities. We can no longer separate, if not arbitrarily and forced by the linearity of speech, a "space", a "time" and "what" unfolds there. The "space-time" in which we situate all "reality" (and "social

reality" itself) is of another fabric and integrates within it a corpus of norms, prescriptions and representations, combinations or arbitrations between incitement and coercion, persuasion and activation of commitments...

Methodological way

After reminiscence of the main differences concerning historicism (and one of its corollaries: determinism), we will focus on the rediscovery of "clean times".

Let us explore, first of all, the Leibnizian postulate: *omne presens gravidum est futuro*. In this respect, we are confronted with an intellectual construction which, from the outset, may seem "fascinating". However, although the arguments put forward are subtle and endowed with a significant power of seduction, the overall logic underlying this analysis remains disappointing. His "irremediable weakness" or his "cardinal error" are obvious if one is to admit, following Karl Popper, that the interpretations retained are endowed with a clearly excessive predictive power (9) Succumbing to this "emotional appeal", the "utopian engineer" will be convinced that only plans that follow the "course of history" will yield optimal results. "Activism" and "totalism" are thus linked (Popper, 1956). It will be possible to make some reservations as to the choice of the substantives used or to judge these too controversial positions; nevertheless, the indictment presented to us, even if it goes against convictions commonly accepted, is able to win the adhesion. Faced with a growing disaffection vis-à-vis the "great stories of emancipation" (10) Maybe it's time

came - as have shown Reinhart Koselleck, Ervin Lazlo and Edward Lorenz (11) to depart from a double mythology: that of a "radical origin of events", and that of a "sabbath of knowledge" or a "Sunday of the spirit".

More generally, and in line with a critique of the problematic of the foundation, the relevance of the "nomological program" deserves to be questioned. In particular, the extent to which the use of a "strong" explanatory ideal is fully justified. In the line of sight: the search for a *mobile primum*, which we value demographics, technical progress or ideologies. Many companies, inattentive to the "motley of the world" thus believed in the existence of a philosopher's stone from which everything - or the most important - could have been explained. But the adoption of such views has many more disadvantages than advantages because, by applying without discernment - If the formula "If A, then B", we expose ourselves either to invent concepts that are meaningless or to be quickly contradicted by the facts. It will be argued that industrialization necessarily leads to the nuclearization of the family institution; in the same way, we will associate modernization with an inevitable regression of religious values or we will proclaim that violence and the "rise to extremes" depend only on the intensity of the discontent. Rejected by experience or made obsolete by new discoveries, this way of proceeding is not most satisfactory. Other approaches, more "contextual", they have no right of city?

Note, however, that some "laws" (of the type: "Individualization is bound to strengthen") may seem ill-assured (we

could oppose them with several counter-examples) and insufficiently specified (what do we mean by "individualisation"?), While keeping a heuristic interest, not insignificant because of the preliminary orientations and provisional approximations that they arouse (Simmel, 1984). It must therefore be seen, as Merton wrote in his *Elements*, not the culmination of knowledge but rather a point of departure or transition (Merton, 1965).

Viewed from this angle, the social sciences are not intended to establish nomothetic utterances but to produce, in a not "substantialist" but "formal" (this qualifier must be taken in its simmelian sense), theories medium -*range theories*). The forms of authority identified by Max Weber, whether charismatic, traditional or office, do not meet as they are every day. These are just "ideal-types". The paradox of collective action is also part of this type of questioning. If each individual seeks to maximize his preferences, the most appropriate course of action may be withdrawal or disengagement. But, on other occasions, protest, loyalty or apathy are not to be dismissed. If determinism retains a meaning, Raymond Boudon argues, it can only be in *plates*. Beyond these limits, the "speculative illusion" imposes its domination (Boudon, 1984: chapter VI).

Just as there is no "axis" of history but a variety of pathways likewise there is no is it not "a" standard trajectory but periodicities and very fluctuating rhythms? The growths or regressions we observe This reappraisal of the "own times" (which, in itself, and contrary to the teachings of past centuries, no longer

dissociates energy expenditure and order creation) has operated through the gradual transition of *mechanical time* (Newtonian model) with *evolutionary time* (dissipative structures). It is precisely, adds Henri Atlan, between two extreme representations of death - the *crystal*, image of the order frozen in its perfection, and the *smoke*, symbol of dispersion and incoherence - that is the "whirlwind" random designer "in which come to draw the auto organisateurs systems. These find in this crucible not their destruction but the substance of their perenniality (Atlan, 1979).

The signs or messages addressed to us or that we capture carry with them a meaning whose content is never completely determined; they are thus "haunted" by meanings of which no exegesis - whether "divinatory", "comparative" or "discursive" - can deliver the keys of intelligibility. The text of the social, by its "whites", its gaps and its erasures, is not clear to anyone, *not even to those who are its privileged authors or interpreters* (Gras, 1979). The necessary re-creation of the past in each of us does not imply, however, that certain "deceptions" are not able, when the time comes, to win the assent of the greatest number by raising enthusiasm and passion.

At the same time, one and multiple, succession and coexistence, history is an "adventure of conscience" which capitalizes like a treasure and about which it is advisable to distinguish, as Paul Ricoeur invites us, the plan of traces or achievements, and that of decisions and events where everything seems to start from scratch (Ricoeur, 1955). Because it is human, the historical

reality can only be equivocal and inexhaustible. By *ambiguity*, says Raymond Aron, we must understand, besides the "plurality of spiritual universes through which our existence unfolds", the "diversity of interlocking in which ideas and elementary acts take place", the qualifier of *inexhaustible* designating for its part the "set of determinations attached to a word or posture", any work or language practice with a "fringe of incompleteness" (Aron, 1938: 147 et seq.).

Thematic path

The *sociology of everyday life* offers a first perspective. The most common teleological interpretations, whether or not they emanate from the Marxist tradition, promised the "supreme conciliation of meaning and existence," a goal that can only be attained by the "final redemption of contradictions." On the other hand, the reappraisal not of waiting but of *attention* restores to the *nûn* all its authenticity; could creation, as an event category, emerge without such support? Therefore, rather than wanting at all costs to look for a privileged way of passage between a more or less idealized past (nostalgia for the *Grund*) and the singing tomorrows (cult of constructivism, in the Hayekian vocabulary), would it not be more appropriate to affirm without reserve "the capacity to live the existence as it is, in the reality of its presence and of his repetition" (Crespi, 1983: 43), out of all finalism

If the assumptions and behaviours of the actors can usually be identified through the conjunction of several variables such as political affiliation, the

training course or the PCS, the "values of intimacy" that make up our everyday universe are left untouched. Unfortunately not apprehend with the same ease. In spite of some rather recent advances much remains to be done, the poverty of the testimonies and the fragmentation of the documentary sources being able to constitute a heavy handicap. Are we, under these conditions, condemned to a history "impression-nist", "porous" and "lacunary"? It would be to forget that beyond these inadequacies are finally taken seriously acts and gestures hitherto neglected because catalogued as minor, trivial or derisory (tears, eyes, sleep). How could one thus approach the trials of witchcraft without questioning this "circle of fear and anguish" which envelops all the protagonists: sorcerers, inquisitors, judges, witnesses ...? Similarly, does demographic analysis have to (and can it) be limited to purely quantitative considerations without ever considering the "level of existential hope" of individuals of childbearing age?

The emphasis on the different figures taken by the "daily imaginary" should not be equated with any celebration of the area of the absurd, of the irrational or confused. What is meant by assigning a status to registers that - previously - were lacking (think of materials, noises or colours), is basically our own experience as it is expressed before its conceptualization by logical thought. Here we find the contributions of Gaston Bachelard, Henry Corbin, Gilbert Durand and Michel Maffesoli.

Another compelling area to explore is the study of *biographical trajectories* and *relationships between generations*. Consider, for example, "residential

routes". These, in direct contact with developments in the family unit (arrival of a child, break-up, widowhood ...), can be "voluntarist" (homeownership) or "forced" (expulsion, conflicts of neighbourhood) and correspond to an acquisition or an exchange, a permutation or an "annexation" access channels combining - within networks more or less extensive relational information circuits and self-help mechanisms occupancy, we see, are not only dictated by the characteristics of housing but incorporate many other elements: career and promotion prospects, heritage endowments and expected financial gains, size of the household and possible modifications of its components, degree of attachment to the soil and risks of degradation of the environment, opportunities likely to be offered on the real estate market, possibility in more or less short term of recomposition of the territorial solidarities ...

This spatiotemporal dimension combines, in very variable proportions, effects of age, period and cohort. If *age* indicates the position in the life cycle, the *period* refers to a particular socio cultural context, the cohort representing the "set of slugs left by the filter of history". The identification and empirical estimation of these different elements are however not without problem, the debates surrounding the respective weight of the "date of birth" and the "environment of origin" being far from settled.

The difficulties encountered should not make us lose sight of the need to carry out other investigations such as those relating to:

- time-budgets and structuring of activities
- medium- and long-term trade-offs between savings and consumption, work and leisure (Grossin, 1994);
- to the articulation between tradition and modernity
- the collective memory, the functions it fulfills and the values it conveys (Namer, 1987);
- flexibility constraints (Cellier *et al.*, eds., 1996) and *Kan-ban* or *just in time* techniques (Stankiewicz, 1999);
- the globalization of trade, with its procession of "disjunctions" and "mediations", its "crossbreeds" and its "folds" (Featherstone, ed., 1990).

"Social life," Gurvitch stressed, "flows in multiple times, always divergent, often contradictory, and whose relative unification, linked to a precarious hierarchy, represents a problem for any society" (Gurvitch, 1969, vol. II: 325.) Faced with a fragmented universe, full of singularities and potential surprises, such a plurality offers a guarantee: that of respect for the autonomy of the local. Apparently trivial result, sometimes even felt as tautological, but which, if it is placed within the most current scientific practices, should not be depreciated but strengthened.

The stakes are high because, in accordance with the precepts of critical rationalism, it is necessary to give sociology of action adequate methodological bases capable of responding case by case to the complexity of the issues studied

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ECO-CRITICISM FACET DEALT BY DILIP CHITRE IN 'THE FELLING OF BANYAN TREE'

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Abstract

Dilip Chitre was a well influenced and renowned poet, who contributed himself with translation of Marathi and English works. His reputation as an Indian English poet falls mainly on his major work Travelling in a Cage. Eco-criticism is not only about the affiliation between literature and the environment, but also about how the environment is echoed in literature. It observes various ecological issues that are referred to in literary works. Eco-criticism looks back on a long convention of criticism that moves towards nature as an aesthetic object and not as subject logical study. Literature and environment studies together forms the term 'Eco-criticism'. It has been long ago argued problem of conserving ecology. It has also long been a threat by human society towards nature exposed by their activity. The behavior of human causes vast extinctions of both animals and plants. Even though there are lots of pains taken, biodiversity is incessantly lost. In India there is a great claim for products made out of wood and for this purpose, people endlessly cut down trees. Population increase also demands land space for survival which further leads to annihilation of trees. This also additionally leads to heavy loss of natural possessions. They also contribute major portion for global warming. English literature from prehistory plays a vital role with the help of the authors who bring environment concern into their works. Dilipchitre in the modernage has observed deforestation as a menace due to technological development, urbanization, progress in science and which had its effect on both, nature and human beings. This paper elucidates how Dilip Chitre in his work, 'The felling of Banyan tree' has brought out the significance of trees and how they are tortured by human beings without making them to take a second life. He also explains how the tree under duress is taken out from earth.

Dilip Chitre, a valued and multitalented artist, poet and film-maker, is known as one of India's most popular modern writer in both English and Marathi. His work is featured in most serious Indian collected works. The poem "The Felling of the Banyan Tree" is from his "Travelling In Cage", a collection of poems which is a best known work in English. He has also achieved a lot of

literary awards. He is a poet of nature. In the poem 'The felling of Banyan tree', he reveals the quest for the dead tree. The poem shows his extreme significance towards ecology and his feeling for nature. He deals with conservation of nature. His consciousness has brought the two features of ecology and literary criticism together. His purpose lies in restoring the Earth's health, which was

lost due to man's unlawful activity. The insight study of deep ecology stresses the role of individual who is provoked to behave as a citizen of the Earth and to take the responsibility to conserve the nature.

Study of environment is a recent exploration in English literature. Every part of life is included in literature hence environmental elements are not exception. With the help of literature many environmental issues can be dealt with real time situations. When Poets deal with nature in their works, they discover the knowledge of approaching nature with different ideas. This study of environment was designated with different names such as Eco-poetry, Green studies and literary criticism of environment. Just like other criticisms such as biographical or feminist criticism which deals with the lives of the author and the gender issues in the works of the authors, Eco-criticism deals with environmental concerns with life or human beings. They also deal with sense of place and how taboos play an important role in the environmental concerns. In 1960s and 1970s eco-critical works were related with survival, pastoral or regionalism but from 1980s scholars and writers went into depth research to bring out Eco-criticism as a separate genre.

The author, Dilip Chitre deals about slaughtering a tree in his poem *'The felling of Banyan tree'*. The author shows his love towards nature with specific concern to a tree. He brings about his own sensation and sympathy for the tree when it is being destroyed. Dilip Chitre in *'The felling of Banyan tree'* expresses the deep

love for tree from critical point of view. The author lives near a hill along with the tenants as neighbors. His father has asked the tenants to vacate from the houses as they were about to leave to their native place. Later after the tenants vacated their houses, the house of the author and the trees surrounded remained in solitude. The entire houses after being emptied were destroyed one by one. There was a Banyan tree which was about 200 years old. The father also decided to destroy the tree completely. This felling of the old tree created a sense of loss for the author. The banyan tree is a symbol for his life and for the family's upheaval. The older home was connected with reminiscence and mounting of ancestral generations settlement.

The author also evokes memory about the words of his grandmother that killing the tree is also a crime because trees were dearer to her. Chitre correlates the word 'felling' with 'killing' from the title as the latter is considered to be the crime among human beings. With the help of the word he creates awareness among men by revealing that felling is also identical to crime as man uproots the tree from its mother earth which protected the tree for many years. It is like detaching the child from its mother. Even though the words of grandmother appear to be old it emerges as new word in every generation of human life.

Trees are sacred my grandmother used to say

Felling them is a crime but he massacred them all (TFBT 6)

The sheoga, the oudumber and the neem all were cut down. The narrator's father is not ready to hear the words of

his mother which he rejects and annihilates the tree. Once again the author uses the word 'massacre' which also literally means killing people. He compares the 'human murder' with 'cutting the trees'. All the trees were cut down except the Banyan tree which stood very strong and had deep roots. It shows the link of the narrator's father with the Baroda. He was deracinated from Baroda to the city then called Bombay which is now modern day Mumbai. The shape of the banyan resembles the figure of family itself, the great entrenched tree represents centuries of living, of association between earth and heaven.

Grandmother also emphasizes the importance of the tree by telling that it is sacred and it is to be worshipped. Grandmother represents the feminine world that fights against the assault of technology on nature. The father is very stubborn with his male authoritative character and cuts the tree for material possession. Patriarchal dominance over matriarchal theme is the essential part of the poem; the poet favours the latter but is helpless to stop the predictable thrust of progress, as applied by the father. Father, stands for all that is masculine, governing, bold looking and vicious. Contrast to the father's traditional knowledge is the grandmother's; representing all that is feminine - the precedent, fostering, religious and conventional.

The banyan tree was three times as tall as our house

Its trunk had a circumference of fifty feet(TFBT 6)

The narrator explains that the tree was strong with 50 meters in

circumference and has strong hanging roots to the ground. Fifty men with axes started to cut the tree and chopped it into pieces. The strength that the men put to cut the tree exhibits the aversion of men towards nature. As the tree was cut down, the living things like insects and birds left the branches. The ecological forte is now destroyed where the food chain gets disturbed. The tree that gave shelter and food is now extinguished. The narrator along with the family watched with fear and enthrallment. It takes seven days for them to cut.

The great tree revealed its rings of two hundred years

We watched in terror and fascination this slaughter (TFBT 6)

The narrator along with the family shifted to Bombay where there was no tree, as people in that place cut down tree for surviving and expansion of technology. The annihilation of the tree haunted the narrator and the family in the later days. His disgust for the Banyan tree was due to the fear of the next generation where the decedents may not enjoy the beauty of the trees or nature. The speaker is filled with emotions of fear and allure. Fear is based on unhappiness and frights for the future generations those who will miss the beauty of memories from the banyan tree, the latter on the grand sight of a massive tree that come roaring to the ground, revealing its hard trunk rings and ancient history.

Dilip Chitre's '*The felling of the Banyan tree*' depicts the poets' excessive involvement in ecology and concern for nature. Urbanisation and technological advancement has led to deforestation bringing up ecological catastrophe. Trees

are stronger and deeper roots and they are not easily chopped by materialistic human beings. Both the poems insist that it takes much time to kill a tree. Trees are impartial and are never unkind to the planet as the human beings are always benefited by their yielding like shadow, fruits, boughs and leaves. Even a minute part of the tree will be the most useful part for human beings. Even the chopped tree teaches us the spirit of confidence and presurance when the green twigs emerge courageously from the bleeding bark. When one plants a sapling, one has sought a treasure for the future generation. The author asserts his eco-concern in the poem. If the trees are removed cruelly, human beings can only dream of planting trees in an unseen paradise. Felling trees is no more seen a crime and jammers see the trees as in animated objects. Truly a tree is like a mother who provides support and strength to those who seek her refuge. Trees are always selfless and renew hope and brightness in lives of human beings. The poem also has a religious significance

where in Hindu religion, banyan tree is represented as Lord Vishnu which is represented in the form of the bark, Brahma is represented by the roots and Lord Shiva represents the branches.

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MYTHS IN THE THOUSAND FACES OF NIGHT

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Githa Hariharan is an Indian author and editor. Her debut novel is *The Thousand Faces of Night* published in 1992. She won the Commonwealth Writer's Prize for Best First Book for this novel in 1993. Her other works are *The Ghosts of Vasu Master*, *In Times of Siege*, *Fugitive Histories* etc.

The novel uses mythology as a tool and theme to portray the plight of Indian women in the present society. Mayamma, Sita and Devi are the three prominent women characters in the novel belonging to three generations.

Myths

1. Damayanthi

The story of Nala- Damayanthi is an eternal love story in the Indian context. Damayanthi chooses Nala as her husband in her swayamvara rejecting even the Gods.

Devi's grandmother says this scene to Devi to show that every woman has to go through the phase of choosing her husband.

2. Amba

Amba is the princess of Kashi and had two younger sisters Ambika and Ambalika. During their swayamvara, the three sisters were abducted by Bheeshma. They were abducted so that they could marry his step-brother, Vichitravariya. But Amba refuses stating that she is in love with someone else. She is let to live her life but is thrown out but her lover and also her father. She goes

back to Bheeshma and asks him to marry her. Bheeshma refuses as he had vowed to remain celibate. Amba is insulted and taunted for being rejected by men. She blames Bheeshma to be the reason of her insults. She sat in deep penance and as a result Lord Shiva gave her a garland saying that any warrior who adorns the garland will defeat Bheeshma. Amba goes in search of the warrior but none helps her in fear of Bheeshma. With the repeated defeats, Amba loses her will and dies. Amba was later reborn as Shikhandi to King Drupad and was raised as a man. In the Kurukshetra battle she defeated Bheeshma thereby avenging her insult in her previous birth.

In the novel, Devi's cousin Uma, who was tortured by her husband and his parents, leaves her husband and comes back to her grandmother's house. The grandmother says that when even a princess was tortured, it is no use mourning over Uma's fate. This comparison also makes Devi tremble with the intense range of the female avenger.

3. The Girl and a Snake

A Brahmin couple is blessed with a snake as a son after their long penance. The woman accepts the snake as her child in spite of the warnings of the society. Later the couple choose a girl for their snake son and get them married. The girl also accepts the snake as her husband and lives with it. Later one night the snake transforms into a human and the girl lives happily with her husband.

When the maidservant, Gauri, leaves her husband due to the tortures and returns to the grandmother, Devi is told the above story implying that a woman must not leave her husband even if he is evil or venomous like the snake.

4. Gandhari

Gandhari is a character in the Mahabharatha. When she gets to know that her husband is blind, she ties a piece of cloth around her eyes in a fit of rage and vows to remain blind forever.

Sita is compared to Gandhari. Sita was initially praised for her skill in playing veena. Later her husband's family taunts her to be an imperfect wife and daughter-in-law. In a spurt of anger, Sita cuts the strings of her veena. Like Gandhari, Sita lets go of her passions to be the ideal Indian woman.

5. Yudhishtira

Yudhishtira is the eldest of the Pandavas. During his exile, he is questioned by an invisible power to which he gives his answers. Yudhishtira is asked, "What is heavier than earth?" and he replies, "A mother."

This statement makes Devi realise that a child defines a woman as she was not able to bear children.

6. Sati, Parvati, Haimavati, Gauri, Durga and Kali

Sati is the first consort of Lord Shiva who burns herself to death when her husband is insulted. Parvati is the reincarnation of Sati and attained Lord Shiva as her husband after painful penance. Haimavati after a long penance changes her black skin into a golden beauty. Gauri gains a bountiful harvest as she embraces the linga. Durga is beautiful goddess who is born to kill; destroys evil and creates fear among the

wrong-doers. Kali is a goddess of terror who is not graceful like Durga and has a thirst for war and is a threat to the evil.

Devi thinks about these Hindu goddesses. Like Sati and Parvati, a woman must sacrifice herself and bear every pain for her husband. Like Haimavati and Gauri a woman must change herself and accept everything for the husband. Like Durga and Kali, a woman must be brave and strong.

7. Shantanu and Ganga

Shantanu was the King of Hastinapur. He was smitten by a woman when he strolled by the river Ganga. Later he asks for her hand in marriage and she accepts on two conditions:

- a) Shantanu must not ask her name.
- b) Shantanu must not question her activities.

Shantanu accepts these conditions and they get married. The woman gives birth to a son but later kills it by drowning the baby in the river. She repeats the same for the next six babies and Shantanu remains silent due to the conditions. But when she tries to kill the eighth child, he intervenes and so the woman, revealing herself to be the river Ganga, leaves the child with Shantanu.

This story is told to make Devi realise that motherhood is an inevitable quality of a woman. The good and bad of motherhood are not much important.

These are the myths used in the novel to show the plight of Indian women in a patriarchal society.

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AN ECOCRITICAL READING ON SHIELA GUJRAL'S 'THE STING OF MODERNITY' AND PRANOB KUMAR MAJUMDER'S 'WATER THE TREES'

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Earth provides enough to satisfy everyman's needs, but not everyman's greed

-Gandhiji

Nature has always captured the imagination of man; literature has found its muse in nature at all points of history. The beauty of nature has been eulogised in the works of poets and artists, especially Romantic and transcendentalist poets. When we read Wordsworth's description of daffodils dancing in the breeze or Keats' description on song of the nightingale, our hearts get filled with extreme emotions. Nature is often hailed as Mother Nature, drawing on the way in which she has sustained and sheltered the human kind in her lap. In ancient days men worshipped Nature and had a strong bond with his surroundings.

With the dawn of industrialisation and globalisation, on dreaming about space and stars, human beings started transforming earth, his seat of existence into a graveyard. But often this truth is forgotten; they exploit nature, when their need turns to greed. The over exploitation of nature results in ecological imbalance. This has become a great threat to our existence. From age old times, the representation of natural environment can be seen in literature. Can the language of poetry be a strong voice of reason and bring men back into the folds

of nature? To what extent does literature reflect the concerns that torment us? This paper tries to answer these questions, by drawing on the broader theme of nature, looking at the changing relationship between man and the nature that sustains him, through the lens of ecocriticism. The central argument of the paper is that the poems, develop a social eco-criticism, as they deal with the discourse of environmental crisis.

Ecocriticism, also called as 'environmental criticism' or 'green studies' defines the critical writings which "explore the relations between literature and the biological and physical environment, conducted with an acute awareness of the devastation being wrought on that environment by human activities" (Abrams, 81). Ecocritics deal with the environmental issues, cultural issues concerning the environment and human attitude towards the "foster mother"- Nature, as mirrored in literature. With the advent of globalisation, humans became more profit-oriented and they began to plunder the treasures in the nature. Depletion of forests, environmental pollution, over population, etc. has increased in a large scale. So being close to nature, poets try

to reflect these issues in their poems. These ideas have profound implications in this paper as it seeks to unsettle the issues that ensue the change in association between modern man and ecology that he is a part of.

This paper carries out a close reading of the two poems, Shiela Gujral's 'The Sting of Modernity' and Pranob Kumar Majumdar's 'Water the Trees', from an ecocentric perspective. If Shiela Gujral talks about the "savagely assault" of human beings on natural environment, Majumdar's poem reflects his love for Nature and his anguish about the general callous nature of human beings towards ecological issues. Gujral points out how modern civilization destroys the "tranquil hermitage" and transmutes it as a "ramshackle habitat". Majumdar glorifies nature and calls trees "the best neighbours". While these poems differ in their style and content, what unites both of them is a preoccupation with anxieties regarding the deteriorating relationship between man and nature. These poems are reminders for us and call for green preservation and ecological conservation. This paper endeavours to focus on the environmental issues and need for ecological conservation discussed in the poems, 'The Sting of Modernity' and 'Water the Trees'. Both the poems are simple, but they talk about the ecocentric concepts such as "growth and energy, balance and imbalance, symbiosis and mutuality, sustainable and unsustainable uses of energy and resources" (Barry, 254).

Shiela Gujral's poems deals with the themes of communal harmony, ecological balance and family relationships. She was

also a social activist. Shiela Gujral absorbs the impact of her social environment and transforms it with the crystal clarity of her inner perceptions in her poems. In 'The Sting of Modernity' she talks about the rapid depletion of natural resources. The very title of the poem is important to be noticed. The title itself is unambiguously cloaked with the metaphor of "poisonous reptile". She gently uncovers the irrationalities of urban man who approaches Nature with a greedy mind, because of modernisation. The opening lines of the poem show the poet's discontentment with city life and love for nature. She introduces three people, including her and calls them "nature-lovers". They are comforting themselves in the lap of nature, away from the "din of city life". The first stanza itself traces the contrast between urban life and rural life.

We, three nature-lovers
seeking respite from
the din of city life,
reached a desolate valley,
nestled in the lap of hills.

The "din of city life" contrasts with the "desolate valley", where the poet and her friends find peace. She says that the Nature comforts them and provides them a peaceful mind. They are now free from all their tensions. They enjoy "the murmur of brooks/the rustling of wind/the display of colourful peacock wings" and "chirping of birds on trees". They enjoy the "harmonious hymns" and the silence of the rocks. Poet says that all these worked like a "soothing balm/to cure our tensions. Here the poet tells her readers about the magnificent miracle Nature can do in human's mind.

The flow of the poem is disturbed in the third stanza where the poet introduces some more people to the context. A group of city dwellers come to the milieu “carrying all the comforts of city life”. They carried

radio, TV, cassette, tapes,
all eatables-
the tinned fruits and sweets,
coke, lemon, beer, whisky.
lots of snacks wrapped in plastic,
and loaded in jeeps,
umpteen tents,
invaded the forest around us.

All the things above described stand for city life. The silence and the peace pervaded in the first two stanzas is disturbed in the third stanza. This indicates the cruel invasion of human beings on Nature. In the following stanzas the poet demonstrates how this invasion creates chaos. She calls this human action as “savage assault”. Not only the people but also all the creatures are disturbed by “this savage assault”. Scared by the noise herds of animals ran away, birds flew away “to seek new shelter”. Those people who invaded the forest clogged the “free-flowing” rivers with “heap of wastes” and took away the life of “multi-coloured fish”. The poet labels these follies of humans, “rubbish”.

The sixth stanza of the open begins with the word “suddenly”, which seeks the attention of the readers. The poet describes how all of a sudden the harmony of the scenario is lost – “tranquil hermitage was lost”. The final stanza of the poem shows poet’s lamentation on the current plight of nature.

Watching this listless state,
of the ramshackle habitat

shedding tears of remorse
for my imprudent folly,
I succumbed
back to tension!

On watching the “ramshackle habitat” the poet feels guilty and sheds tears; he might be weighed down by the remorse for being a part of this cruel actions. She calls this action “my imprudent folly”, which stands for everyman’s recklessness. The poem begins by showing the restless mind of poet, who lives in an urban area. She finds solace in the lap of nature. But with the actions of her fellow beings she is again taken back to the world of tensions and strains. The poem ends with a pessimistic note.

While Gujral brings in a comparison between urban and rural life, Majumdar does not resort to comparisons to express his thoughts on nature. Pranob Kumar Majumdar creates the cool shade of trees in his poems. With a slight change in the rhyme scheme he adheres strictly to the conventional sonnet pattern. Majumdar’s poems demonstrate how the multifaceted network of environmental issues, the dominance of science and technology, deterioration of moral values and human indifference to aesthetics is accountable for the budding cult of violence. For him trees are representatives of benevolent of Nature. Trees are the nucleus of his passion for life, so he ponders about the proclivity towards violence and self-annihilation. These sentries of the forest seem to have a strong impact on Majumdar’s poetic vision.

The poem ‘Water the Trees’ is simple in its form, but it calls the readers for green preservation. In this poem, Majumdar capitalises the first letter of

the word 'Nature'. Through this itself Nature is getting highlighted. He appeals to his readers to preserve trees and asks them to water and save them. The poet calls trees as "the best neighbours".

Trees forever are the best neighbours

Who you living on earth earnestly favour.

Foliated trees save us from the "wrath of Nature", provide us pleasure and "life saving oxygen" and gift you "happy company", he says. In the following stanza he uses the word 'Don't'; this indicates that the poet is warning the "tree-ouster" ventures. He asks the humanity to stop plundering Nature and its resources.

Don't ransack by random forest felling

Tree-ouster ventures make man fatally ailing

Replacement of forest by anything is against Nature

Angry Nature forgives none never ever.

This stanza talks about deforestation and its after effect, which is capable of destroying the whole humanity. The poet is aware about the malevolent power of "Angry Nature". Usually the couplets of the sonnets convey the theme of the poem. Here the reader can see the poet's message to his readers. The poet calls his reader for forest preservation.

Save all the greens, water the trees

Let the world rejoice in sapling planting sprees.

Majumder's poem ends with an optimistic note that still the humanity has some kind of hope. Both the poets focus on the issues regarding deforestation and environmental

pollution and both poems uses the backdrop of woods. Majumder treats trees as a symbol of renewal, harmony and ecological boon. While Shiela Gujral talks about how this harmony is destroyed by human beings. Because of their savage act the tranquillity in the nature is lost. Majumder in his poem 'The Tree is Dead' draws on the same theme of deforestation. He criticizes the present models of industrialisation and urbanisation, which he believes, tarnishes out the greenery all around. "Halogen lamps glowing dead" is an oxymoron that implies the lifeless nature of the trappings of modern civilization. The more modern man bank on gadgets, the more he hires out his individuality to them.

In this contemporary scenario, with the advancement of science and technology humanity is losing its bondage with his natural environment. The excessive scale of deforestation and environmental pollution lead to ozone layer depletion and our very existence is in a state of flux. Ever since the ecological issues gained importance the average man has been concerning our planet with some concern. Therefore, it is anticipated that a poet will not only extol or pay homage to Nature and its environment but also generate awareness among his readers about the consequences of environmental hazards and about their duty towards their "foster mother". Each poet has his or her own penchant for some facets of Nature, most probably because they can easily draw parallels in a subjective manner. Shiela Gujral's and Majumder's poems reflect this.

Both the poems fit into the nature-writing paradigm. “Ecocriticism seeks to evaluate texts and ideas in terms of their coherence and usefulness as responses to environmental crisis”, said Richard Kerridge. Read along these lines, the poems can be read as narratives which engage substantially with the questions of the impact that our activities have had on nature. The language and symbolism used in the poems invoke the connections that we have shared with the earth, combining the real and the symbolic. They chart the destruction of nature and the society, and thus articulate the fear of its consequences. We need to record these narratives as they make a valuable

contribution to not only the history of literature but that of the society as a whole as well.

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APPLICATION OF CARNATIC MELA RAGAS IN SOUTH INDIAN FILM MUSIC

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Abstract

Music is the heart of Indian Film and plays the role of a powerful dynamic in films. It has the ability to guide the audience on the emotions of the scene. In addition it makes it easier for the movie director to let the audience feel the way he wants during specific scenes and adds to the expressions of the actors. It creates the right mood or tone on every frame film makers and videographers wish to communicate a particular theme. It helps place the viewer within the temporary reality on the screen. The dominant role of the Indian film music in its widespread, eclectic musical nature, in its growing global outreach of it imbibes various essence of ragas for creating a song which is expressive and dramatically a part of the film music. Ragas have established its presence from the beginning days of Indian Cinema and in almost all languages, forming the base for many popular film songs and, hence, naturally becoming a part of our lives. Many Indian Film Music Composers with their exclusive distinctive features in employing various ragas in their music compositions have left a lasting impression on our wits. This article reflects the application of Carnatic Mela ragas in Indian Film melodies by various Music Composers who have drawn inspiration from the vast legacy of Classical ragas and have modified accordingly to the story and setting of visual medium of Films.

Keywords: *Mela Ragas, Film Music, Carnatic Ragas, Cinema Songs*

The repertoire of our Indian Film music triumphs of a boundless range of songs based on a variety of classical ragas. A raga has the power to express emotional moments and sentiments and each Music Director has ensnared the potential to modulate classicism to the adolescent needs of mainstream cinema. A raga has the ability to express emotional mood and sentiment which when captured right by the Music Director can fit into a milieu of the narrative sequences ranging from love, happiness, sensuality, longing, agony of separation, pathos, devotional or peppy dance. Most of the songs adheres to the

raga framework, sometimes the raga is handled in a lighter manner and at other times it is mixed with other ragas to give the necessary flavour. This article brings to light how the use of Carnatic Mela ragas in Indian Film Music has created immense appeal and how genius composers have used ragas according to the suitable theme required for the movies.

Raga **Nasikabhushani**, the 70th Melakarta raga of the 12th Chakra is an appealing raga having dissonant notes. 'Thendral Enum' from Paasa Kiligal composed by Music Director Vidyasagar has raga Nasikabhushani delved in its

depth. The reverberating alaap at the beginning of the song, gives the strong flavour of the raga, advances to the blossoms of the thavil and the melody unravels. The opening phrase of the pallavi 'Thendral ennum Ther yeri Thamizh mandram vandha mullai malare' 'PSND P,PMGMG RSNSNS NSRRG MPDNS' establishes a strong foundation of this raga. The name of the raga is woven into the charanam 'DNDPDP PNDPM GRSR MPDNDP', 'Nasikabhushani Naan Paadum Ragam'. An attractive combination of an instrument sounding like the Jal Tarang and Nadaswaram in the pattern of question-answer session is played as the music interlude between the pallavi and first charanam in this song.

Raga Rishabhapriya, 62nd Melakarta raga, rare not often handled in Carnatic music has been effectively used for various moods in Films. It has Shadjam, chathusruthi rishabham, antara gandharam, prati madhyamam, Panchamam, shuddha dhaivatham and kaisiki Nishadam. In Tamil movie 'Mandira Punnagai' Composed and Sung by Illayaraja, the song 'Kaali Perungaya Dappa Adhula Vasana bhalamathan irukku' 'RGRRGGR,S SSS PDNDNDND PPP', the phrase 'Ada Vazhkai Enbadhum dhegam Enbadhum Onnum illa' 'S PPPP MMMM GGGG RGSR' this raga is established evidently. This song involves situation of Hero as a booze enthusiast showing distress in life. A beautiful melody 'Acharavillada nalige' from Kannada Movie 'Upasane' by Music Director VijayBhaskar tuned to the meaningful lyrics of Saint Purandara Dasa, Sung by S Janaki uses this raga

purely and effectively. This song matches the situation of a person criticising the heroine, and she moves on to convey moral values through this song. The opening Veena piece stands out and 'Acharavillada naalige ninna neecha buddhiya bidu nalige' 'S,NDPPPPDMP PPD' with characteristic gamaka at Dhaivatham 'PDN NND PMG GRSSRRG' clearly establishes the raga.

One can find the raga **Natabhairavi**, 20th melakarta raga of the 72 melakarta raga being used in South Indian films. The swaras Shadjam, chatusruthi rishabham, sadharana gandharam, shuddha madhyamam, Panchamam, shuddha daivatam, kaishiki nishadam belongs to this raga. It corresponds to the natural minor scale of the western music system. Tamil movie Alaigal oivadhillai's masterpiece 'Putham Pudhu Kaalai' by Music Director Illayaraja, with the silky vocals of S Janaki offers the right match of the raga in its tune and orchestration. The counterpoint play between violins, flute, voice and violins, flute, guitar clearly shows the musical intricacies of this raga in the song. The important phrases 'Poovil Thondrum Vaasam Adudhaan Raagamo' 'NDNDPM GMG GMP MDP' 'Manadhin aasaigal malarin kolangal' 'PDN SRGN PDN SRGN' is where the raga sancharas enters and corroborates the essence of Natabhairavi.

The soul stirring song 'Vaseegara' composed by Harris Jeyaraj, sung by Bombay Jayashree is another soft and contemplative melody from Tamil movie 'Minnale' in Natabhairavi. 'Vaseegara en nenjinaika un pon madiyil thoonginaal podhum' 'RGRGG RGMRRG RGMRRG RRPMPMG' 'Naan nesipadhum

swasipadhum un dhayavaal thaane' 'SSGRN NRSD DNDR RS' are crowning jewels of this raga. This raga has made it foray into other South Indian Language movies too. 'Sevathiye Sevanthiye' from the Kannada movie 'Suryavamsha', 'Sevathiye Sevanthiye Nan aase alaiyalli gammanthiye' 'NNS NSNS NSN PPMG GMMP' Malligekinta baluandha neenu' 'PPDPMM MPMMPG', 'Janma Janmada preethige' GPGRS SSRGP' are characteristics of the raga. Few eloquent hit songs 'Yedho oru paatu' from Tamil Movie 'Unnidathil ennai koduthen' Composed by SA Rajkumar, 'Ne tolisariga' from the Telugu movie 'Santhosham' composed by RP Patnaik, 'Roopavathi Ruchirangi' from Malayalam movie 'Ponnaapuram Kotta' composed by G Devarajan sung by KJ Yesudas also effectively focuses on this raga.

Dharmavati, the 59th Melakarta Raga is an enchanting, pleasing, sensuous and a brilliant raga which can be heard any time of the day. This raga has the swaras Shadjam, Chatusruti Rishabham, Sadharana Gandharam, Prathi Madhyamam, Panchamam, Chatusruti Dhaivatam and Kakali Nishadam. The recent song 'Omkaara Pranava Mantra' from the Tamil movie 'Maligai' Music Composed by Mahesh Mahadev, Sung by the Author herself (Priyadarshini) is based on pure Dharmavathi. This song is a plethora of stunning sangatis, alaps, jathis and swara and is picturised on the heroine, a Bharathanatyam dancer in her past birth singing the glories of Lord Shiva. On hearing this song and its creatively employed tabla rhythm pattern, one can start to feel the power of Shiva enter the

soul. The song opens with Jathis, swaras 'SRGP GRSN' and backing alaps. 'Omkaara Pranava Mantra Swaropam' 'SPP MDPGS RPP', 'Maha Dheeraya swarajathiyai en naatyathil sernthida vaa' 'RGRSS DNSR SNDR GMPD PMGRS' brings forth the purity of the raga. The song ends lifting our spirits to the Panchamam in the upper octave (Tara Sthayi).

Another finest songs in Raga Dharmavati is 'Thathithom' from Tamil Movie 'Azhagan' by Music Director Maragathamani, Sung by KS Chitra. An attractive conversational element between the Keyboard instrument and the vocals makes this song effectively and realistically dramatic. This song has wide range of note intervals 'Thathaigal sonnadhuthamizh enrulam' 'PRS PRS PGRSNDP'. The song has swara patterns in the accepted frameworks of the raga towards its end 'RMDR RMD' jumping octaves which creates something evocatively new.

Music Director Ilayaraja has composed Dharmavathi based song 'Vaazhve Maayama' in the Tamil movie 'Gayathri', sung by BS Sasirekha. The song begins with song pattern 'SDPMD RGRGS RGRGS RGRGSGGP' which touches listeners with incite feelings of pathos, heavy heart brooding and sadness with the projection of histrionic grief. Another song in his Kannada Film 'Nee Nanna Gellalaare' Song 'Anuraga Enaitu' sung by Dr Rajkumar is another outstanding example of this Raga. The raga's stamp comes through in the lines 'Anuraga Enaitu Manaseka Kallaitu' 'PPMPMGR NSRGR NSRGR NSRGR' 'Ninna Savimaathu Kahi Hegaitu'

‘SRGPPP PP MPDMPDMG’. Other songs in Indian film music include Kannada song ‘Kanasalli Bandavaraare from the movie ‘Shruthi Seridhaga’. The phrase ‘Avanaaro Naankaane Nee hele gelathi’ ‘RGGMM MPPDD NNSN MDPMGRGM’. The line in ‘Premadhi gandha bali bandha olidhu bande giriye enda’ NSRGGG SRNSRGRG NSNSD DNDNP MPMPD SNDPMGRS’. ‘Andhela Ravamidhi’, from the Telugu movie ‘Swarna Kamalam’, ‘Madhura swarga’ from Malayalam Movie ‘Manoradham’ are few more examples.

The last of the 72 melakarta ragas is the graceful **Rasikapriya** adopting swaras, Shadjam, shatsruthi rishabham, antara gandharam, prati madhyamam, shatsruthi dhaivatham, kakali Nishadam. This purely classical raga is challenging for film song composition owing to its traditional oscillating gamakas. Music Director Illayaraja has composed a captivating melody ‘Sangeethame en jeevane’ sung by S Janaki in Rasikapriya from the Tamil movie ‘Kovil Pura’. ‘Sangeedhame En Dheivame nimmadhi Vaanam Vidindhidum Neram’ PDNSNDPM PDPMP MPMGMPP PMGR GMPMGR’ ‘Odivandhen Unnai Naan Paada’ SRRRRG MMP PDNS’ are cleverly crafted Rasikapriya pieces. This icing on the cake is the soul stirring Nadaswaram with a humming reply sung by S Janaki covering the scale in totality and conveying the poignancy of the situation in every phrase. Typical beauty of the raga remains uncompromised in the pleasing Song ‘Chithrasalabhame’ from the Malayalam Movie ‘Karayilekku oru kadaloora’ Composed by M

Jayachandran, Sung soulfully by KS Chitra. The song begins with ‘Chitrashalabame Chitrashalabame apsarassukal thedum chithrashalabhame nee’ ‘PDNsss GSN NSNsssss PDPMP SNNDP GMMG RGRGG RG SR’ phrase which firms the footprints of this raga.

Chiselled with utmost divinity, every facet of this raga brims with unique experience of Bhakti and bliss. Raga Thodi having its Mela name **Hanumathodi** belonging to the 8th melakarta raga is also known as the “Pride of Carnatic Mela Ragas”. Shadjam, Suddha Rishabham, Sadharana Gandharam, Shuddha Madhyamam, Panchamam, Shuddha dhaivatam, and Kaisiki Nishadam are the swaras taken by this raga. In the context of Indian Film Music, Raga Thodi has provided inspiration to multitudes of many composers for its Majestic vibrations, meandering gamakas and laden with full of expressions characterizing its melodic identity.

The song ‘Thodiyil Padugindren’ from the Tamil movie ‘Thodi Ragam’ Music Composed by Kunnakudi Vaidhyathan, Sung by TN Seshagopalan merits mention, has numerous spiralling sangatis and indulges the adventurous trait in the composer, singer, and listener. The opening begins with traditional flute and mridangam. ‘Thodiyil paadugindren odi nee varuvaai muruga’ ‘SRS SNRSD NRSS NSD NNS’ ‘Idhaiyam niraindha isaiyudan kalandha’ NSRNSN NDNS DND’ establishes the raga. An exemplary film song in Thodi from the film ‘Vanangamudi’ is ‘Ennai Pol Penn Allavo’ composed by Legendary Music Director G. Ramanathan and sung by P. Susheela

filmed on Actress Savithri. This song begins at the Panchamam and the very phrase 'PDND PDM RGMMND', points indubitably at Thodi owing to its complexity in swara phrases, intonations and stunning bhrigas. 'Ennai Pol Pennallavo' 'Ulagai Irul Neengum Kannallavo Devi concludes with racy brigas 'GRS SRGM PDNSN'. There are several intricate sangatis which leaves a strong shadow of the majestic thodi. The phrase 'irul neekum kann allavo', the phrase 'GM MD MD NR NRG' flows in the varja pattern, very appealing and impressive. 'Gangaikkarai mannanadi' from the movie 'Varusham 16' Composed by Music Director Illayaraja presents subdued emotionalism, skilled artistry, subtle interplay of melodic designs of the raga. The phrase 'thaththum siru thaamarai paathangal nadaithaan payila' emphasizing the usage of this raga.

Kannada Film Song 'Naadhamaya' from the movie 'Jeevana Chaitra' set to Raga Todi reverberating in the cosmic Himalayas is simply mesmerizing with the echoes of Dr.Rajkumar's melancholic voice. The song opens with melting, appealing phrases of notes and intonations of alaps of this raga. Melodious Thodi can also be heard from 'Hridaya Vaathaayanangal Thurannu' from Malayalam movie 'Aarathi' a ragamalika song having Thodi raga used from lines 'Nin paada padmangal' 'En andharangathin' 'RG NDDPP' which establishes the raga.

The first melakartha in the 72 melakartha scheme is Raga **Kanakangi**. It is a sampoorana raga with Shajam, Shuddha Rishabham, Shuddha Gandharam, Shuddha Madhyamam,

Panchamam, Shuddha Dhaivatham and Shuddha Nishadam. This haunting raga with vivadhi swarams at two levels has very handful pick of Film songs. Raga Kanakangi can be used to score background music to eerie situations.

Music Director Illayaraja has made a fantastic song handled the raga in a very intelligent way. The tonal quality of that song appropriately suits that situation. He never travels through the entire octave in the song. The situation revolves around the Hero (called as JKB in the movie), a famous Vocalist. The extra marital affair between the Hero and Heroine who also possess good knowledge in Carnatic Music creates problems in his public performance and his family life. He tries to forget her, but unable and is haunted by her thoughts all the time. This situation is showcased in the song 'mogam ennum theeyil en manam vendhu vendhu urugum'. 'SSSS RSSS DSRDSR SSS' aasai ennum puyal veesi vittadhadi 'PMM MGG RP PMM MGG RP' 'aani vaer varaiyil aadi vittadhadi' 'PMM MGG RG SRSR SD' kaappaay devi 'DSSR' clearly establishing the raga. The raga is meticulously intertwined into swaras SRG initially, travelling to PDN in the later part of the song to avoid the vivadi swaras at the same stretch. The climax portion is exhibited as the Composer travels from madhyama sthayi panchamam in a single stretch to the thara sthayi panchamam, covering all the notes in between in the melodious voice of KJ Yesudas. Another amazing song 'Kanakangi Swara' from the Malayalam movie 'Sree Ragam' is brought to the foreground with very light instrumentation and interesting use of

Mridanga. It has a remarkable rendition by KJ Yesudas, composed by Kanhangad Ramachandran.

Music in Indian films has been metamorphosing incessantly. Music Directors embracing variety of styles and presenting their compositions in their unique style keeps music vibrant amongst the music lovers. Right from the birth of the Film Music many music directors have contributed innumerable musical innovations, by amalgamating elements of ragas with intricate rhythm patterns and lyrics that attract the masses. The dominant role of the Indian film music in its widespread, eclectic musical nature, in its growing global outreach of it imbibes various essence of ragas for creating a song which is expressive and dramatically a part of the film music. The Mela ragas discussed above have added new flavours to its situation or scene in the movie.

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COMIC BOOKS AND THE BLENDING OF PICTURES AND TEXT

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Abstract

It is well-known that comic books employ pictures to tell stories, and pictures have been and will be a great choice when it comes to narration and aiding the process of narration. The form which comic books take - the combination of pictures and text - is the reason for their reception and reach. The aspect of including less or no text works - on multiple levels - in the favor of comic books. It engages the readers, consumes less time, cuts down long descriptions and provides scope for readers' interpretation. Literary classics such as To kill a Mockingbird, Dracula, Jane Eyre, Frankenstein, The Kite Runner and many have their comic book variant. The point to be discussed now is whether comics have equaled or closed the gap with conventional literary texts as their readership is ever-expanding. This research paper close reads the combination of pictures and text in comic books and it talks in detail about how well they complement each other.

Keywords: Comic Books, Colors, Panels, Cartoons, Dialogues, Close Reading

Comic books have been an art form which many have admired and certain sections of the people have looked down upon as a sub-standard form of art for decades. The meteoric rise of the comics is due to its picture book format. Comic book reader needn't be a well-read person and don't need to be a native speaker either. To a comic book, it seems like language is inadequate to express emotions and feelings, so it employs pictures to the fullest and keeps texts to the minimal. Comic books are popular because of their narrative structure being simple and easy to grasp. Comic strips are simple yet effective, they are used in advertisements and to even portray serious issues, which enables comics as a flexible art form.



Picture – 1 A cartoon on political scenario

Picture 1 has two characters, in which, one can see an old man sweeping. The other person who is near the door – most probably a personal assistant - informs that the old man has a visitor. We find out through the appearance that the person who is sweeping the floor is the Former Prime Minister, and it can also be confirmed with the name plate which is on the desk. It is with the appearance that we find out that it is our Former Prime Minister Dr. Manmohan Singh. The visitor he has is the famous Hindi actor Aamir Khan who has also taken up

the role of a social activist. The actor wants to stress on the social issue of manual scavenging which a particular segment of people has been forced to carry out and it is a serious issue which needs immediate focus.

The scenario is paradoxical as the Former Prime Minister is in a situation where he is forced to clean the mess that has been created by his fellow politicians. His government has lost people's confidence for its scams, scandals and the blunders that has been committed by their party members. He is trying his best to hide everything from the people's eye. But the fact is the people know that the government is unable to eradicate the issues which plague the society as well as the nation. The picture takes a dig at the government and its functioning.

The picture takes up the serious issue of the government trying to clear away their wrongdoings and it keeps the issue of manual scavenging in parallel. The issue is the same as the Prime Minister is trying to clean the mistakes committed by his party-men, whereas the issue of manual scavenging co-exists. The serious issue is handled in a lighter vein; it evokes laughter, makes one think, and also visualizes the political and social scenario. The next picture from Batman comic book explains the importance of color adding to the effect.



Picture – 2 An image of the comic character Batman

In Picture 2, the comic character Batman is standing amongst the dark surroundings. The picture shows the city of Gotham in a brooding, mysterious blue-grey haze. There is additional contrast to the focal point (Batman) where a cool bluish-white glow surrounds the hero. The bluish-white glow may be of the moon yet it adds a savior like image to the comic superhero character Batman. The standout bluish-white glow intensifies the dark background and makes the city look even more sinister. The whole city looks dark and shady which helps Gotham attain a mysterious ambience and the bats flying all around adds to the effectiveness of the picture.

The comic character Batman stands amidst the darkness but there is a small area around him which is bright. This portrayal makes one assume the comic character as someone who is trying to infuse light into darkness. His posture shows him as a person who is engrossed in deep thoughts to bring about change in the crime infested city of Gotham. The bluish white surrounding the Batman creates an image of a savior and it also functions as the symbol of hope for the troubled people of Gotham. The image that follows is from Superman comic book which speaks in length about the facial and bodily expressions of comic characters.



Picture – 3 An image of comic character Superman

Looking at Picture 3 one may get startled as the comic character of Superman who is known to sport a glow in his face and eyes, with shoulders held high and smile in his face, appears jaded and sad in this picture. The ambience of the room which is dark and isolated, contributes to the expression of tiredness and sadness in the face of the comic character. His posture with his shoulders dropped and facing downwards suggests that he is not happy with the things that are going around. It also underlines the loss of hope in him.

In this picture one may have sensed a feeling of regret and reflection, coldness and emptiness, even when there are no dialogues to evoke that feeling. The shades of black, blue and the darkness helped intensify that feeling. Color is used to play upon the subconscious of the readers. We associate colors with feelings and feelings are associated with temperature. Anger, excitement, intensity, love, and happiness are associated with warm bright colors. Sadness, anguish, loneliness, despair, regret and misery are associated with cooler dark colors. The picture given below explains the effectiveness of dialogues when added to a comic strip.



Picture – 4 A comic strip from Batman comic book

In picture 4 a reader can understand the effective role that dialogues play. Bruce Wayne's - the boy in the picture and the one plays the titular character of Batman in the later stages - parents are killed. One can see horror in the eyes of the boy and he is terrorized as he saw his parents getting killed. An inquisitor comes in to ask some questions to get some leads to crack the murder. The situation is further intensified with the inquisitor words which reveal that Bruce Wayne's father was a well-known physician. The inquisitor being well aware of the traumatized condition of the boy goes ahead questioning about the murder. The dialogue in the comic strip arouses the tension and adds to the horror which the boy has just experienced. It traumatizes the boy further who has just lost his parents. Along the pictures, dialogues are kept to reveal the horrific past of the titular character which has led to his transformation to a superhero. His parents are killed by a robber and the boy hasn't overcome the trauma yet. The dialogues are used perfectly here for a flashback mode and helps intensify the situation the comic character is going through. It would be worthwhile here to analyze a comic strip which looks effective even without descriptions and dialogues.



Picture – 5 A comic strip without dialogue

One can easily understand the comic strip which is given above in picture 5. There are three characters in this comic strip. There is a lady who is dressed in a white overcoat and there is a man who is accompanied by a girl. The lady who is dressed in a white overcoat is a doctor which can be figured out easily as she has the stethoscope around her neck. The man who has accompanied the young girl must be her father as he seems to worry a lot about her erratic behavior that she is crying non-stop. If one has cracked the basic details which are offered by the strip it will be easy to fill in the void created by the absence of the dialogues. A step-by-step analysis of the comic strip with the basic details provided will help one understand the effectiveness of reading a comic book which is devoid of dialogues.

The strip opens with a man having no clue why his daughter is wailing. One can see that he is scratching his head as he has no idea why his daughter is crying, and his palms stretched reveal the confused state he is pushed into by his daughter's antics. The doctor seems to be blinking and her hands denote that she is trying to look for a possible solution.

In the next picture the doctor seems to have arrived at an idea as she puts her hands in pockets. The man looks at the doctor curiously and seems anxious to know what she is going to do. His daughter starts to wail in a loud and erratic manner to draw attention from both, the doctor and her father.

Moving on to the next picture in the comic strip we see the doctor taking out a lollipop with a smile on her face thinking that she can convince the girl, and the

girl opens her mouth wide in excitement after seeing the lollipop. The girl's joy can be seen as she lifts her hands in excitement and getting ready to receive the lollipop. The man looks relieved as his daughter has stopped crying. The doctor reveals a sense of achievement on her face as she has finally accomplished the task of convincing the girl.

In the final picture we see the doctor getting surprised and dumbstruck by the behavior of the man. The man has grabbed the lollipop from the doctor's hand and his posture describes that he is relishing the lollipop as his daughter is looking at him angrily with helplessness. The doctor's posture shows that she has no idea what to do.

As one can see there are no dialogues in the comic strip but it's relatively simple to understand. As there are no dialogues we are forced to come out with our interpretations. This is the essence of comic strips. It involves readers and makes the act of reading a pleasure. One tends to develop a more complete character and engaging stories when adding dialogues to a comic strip. The visual elements should be carefully placed as not to distort the flow and to provide necessary visual cues.

Text or no text, a comic book delivers what it has to with the help of pictures, and at times, it takes a little help from text too. Comic books are more bilateral, both pictures and text join hands to achieve the effect. It is a medium of visual and linguistic Excellency. A medium where both pictures and text complement each other and chip in when the other is unable to narrate the scene more effectively. It is believed that language is

a not so adequate tool to convey feeling and emotions which is the point where pictures step in to provide effect. Not all pictures have clarity and that is the point when the usage of text provides the much needed clarity. In this fast paced world where reading conventional novels have taken a beating, comic books are a welcome relief and they cater to needs of the readers as a medium which provides reading pleasure and visual ease.

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COMMUNITY AND THE INDIVIDUAL: A NOTE ON ROHINTON MISTRY'S FAMILY MATTERS

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Abstract

Rohinton Mistry born and brought up in Bombay, now residing in Canada. Mistry chooses realism as his style and focuses on the human conditions located in time and space: the Parsi middle class in suburban Bombay and rural migrants. His world of fiction is replete with characters, who hover on the periphery of neutralised, international bourgeois culture and revel in the multiformity of their culturally located existence. Such a Long Journey (1991) was set in the early 1970s, during the war against Pakistan, A Fine Balance (1996) unfolds the horrors of the internal emergency imposed by Mrs. Gandhi in 1975. With his third novel Family Matters (2002), Mistry moves to the India of the 1990s and the demolition of Babri Masjid in 1992 followed by outbursts of communal violence throughout India where non-Hindu Indians face a moment of serious crisis. Family Matters shows the events at the level of the local and the familial and how the common man is affected by the communal politics and disturbances. It is the story of Nariman Vakeel, who is initially depicted in a state of gradual degeneration of his bodily functions but redeemed by the love and caring of his children and grand children. Mistry shows how fundamentalism and distorted political thinking have altered the social structure in such a way that even the common man, who is dissociated from politics, is affected.

Keywords: *demolition - internal emergency - communal violence - serious crisis - communal politics - fundamentalism - social structure - common man.*

It is vain to talk of the interest of the community, without understanding what is the interest of the individual.

-- Jeremy Bentham

The current explosion of ethno-religious politics in the Indian sub-continent has forced the recognition that racial and religious identities cannot be easily subordinated to indices of secular modernity. The politics of ethnicity plays a vital role within postcolonial spaces. In postcolonial society, the dominant usually becomes the norm, whereas the ethnic minorities become marked. Besides foregrounding resistance to the colonial

past, postcolonial texts focus on indigenous domination and marginalisation within the new spaces. Born and brought up in Bombay, though now residing in Canada, Rohinton Mistry witnessed the last bright sparks of the existence of the Parsis in India and the criminalisation of the city (Bombay) in the last three decades of the twentieth century. Mistry chooses realism as his style and focuses on the human

conditions located in time and space: the Parsi middle class in suburban Bombay and rural migrants. His world of fiction is replete with characters, who hover on the periphery of neutralised, international bourgeois culture and revel in the multiformity of their culturally located existence. Parsis, the working class, the women and the aged people in Mistry's fiction play the role of the 'other' to the Hindus, bourgeois, upper class, men and the young. With his third novel *Family Matters* (2002), Mistry moves to the India of the 1990s and the demolition of Babri Masjid in 1992 followed by outbursts of communal violence throughout India where non-Hindu Indians face a moment of serious crisis. *Family Matters* shows the events at the level of the local and the familial and how the common man is affected by the communal politics and disturbances. It is the story of Nariman Vakeel, who is initially depicted in a state of gradual degeneration of his bodily functions but redeemed by the love and caring of his children and grand children. But parallel to it, Nariman's past is gradually unveiled – where his love with a Catholic woman (Lucy) is abandoned and forced to agree to marry a widowed Parsi woman, already mother of two children. Ridden with guilt, Nariman helps Lucy that infuriates his wife and earns him the lifelong resentment of his stepchildren.

The subtext of the novel is the growth of the fundamentalist Hindutva ideology and its recollision on the life of the ordinary and unsuspecting citizen. Mistry handles larger issues of religious Zealotry, bigotry and fundamentalism within all communities and even his

practising Parsi community is not exempted from criticism. Through Yezad's life (son-in-law of Nariman) the novel introduces the horrors of Mr. Kapur, the victim of the 1947 Hindu-Muslim clashes, who speaks about the Partition days. It gives scope to us to identify it as a narrative of the contemporary India. Yezad feels that Punjabi migrants of a certain age like Indian authors writing about that period, "whether in realist novels of corpse-filled trains or the magic-realist midnight muddles, all repeating the same catalogue of horrors about slaughter and burning, rape and mutilation....." (Mistry 151). Husain, the Muslim peon is hired at Mr. Kapur's Bombay Sporting Goods Emporium several months after the Babri Mosque riots at the urging of the Ekta Samiti, which is asking business to help rehabilitate riot victims. Mr. Kapur nurses battered emotions till he is ready to resume his duties. Whenever Yezad finds himself getting annoyed by Husain, Kapur reminds the peon's story about the burning chawls in Antop Hill, goondas setting people on fire:

....Husain and his Muslim neighbours watching as their
chawl went up in flames, wondering where his life and
three sons were....and then four burning figures tumbling
down the steps of the building, their smoking hands
beating at the flames....while the goondas sprinkled more
kerosene from their cans over Husain's family...(Mistry 144).

What Husain has witnessed is the ultimate act of denial of his right to

citizenship and his right to existence. The blind communal hatred never sees individuals as human beings but only as representatives of groups. Commenting on the heart-breaking experience of Husain, Nandini Bhautoo-Dewnarain writes, "The horrors of the Babri Masjid riots through the agony of Husain, the Muslim peon who intermittently relives the trauma of seeing the burning bodies of his wife and children" (38).

As a staunch believer of secularism and an idealistic worshipper of Bombay, Mr. Kapur determines to fight against the fanaticism. He feels Bombay is an ocean gift transformed into ground beneath our feet and its engine of cosmopolitanism where races and religions live side by side in peace and harmony embracing the poor and the hungry and the muddled masses. The coarseness of fanatics causes the communal riots and threatens the civilian life. Besides the abhorrence for the Shiva Sena and its narrow parochial ways, Kapur, Husain and Yezad worry about the destruction caused by mafia dons and the city's nexus of politicians, criminals and police. The government plays a mute role as the city which is in no way connected to the Babri Masjid riots becomes a victim to it, where the religious chauvinism of Shiva Sena is augmented by the Pan-Indian militant Hindutva of the BJP. The newspapers boldly write about the Hindu fanaticism and its anti-communal bloodshed, "Everything was on the point of being exposed: Shiva Sena involvement in looting and burning, police helping rioters, withholding assistance in Muslim localities" (Mistry 154).

The guardians of the law behave like gangsters in the riots and shoot their guns at innocent people. Years pass by but there is no justice to the victims where as the Shiva Sena that hired and polluted the police has now become the government. Mr. Kapur decides to contest the Municipal elections to deal with the Lawlessness and acting as a buffer against the fundamentalists. To rekindle Mr. Kapur's zeal for social reform, Yezad persuades his friend Vilas to get Shiva Sena activists to threaten Kapur with extortion. However, Vilas says that it is not right to play such dangerous games with fundamentalists. Vilas predictions about the real violent destructive potential of Shiva Sena turns to be prophetic when the real Shiva Sena activists burst into Kapur's office and kill him in front of Husain's terrified eyes. Husain, who is reconstituted his life with the kind help of Kapur, has witnessed Mr. Kapur's death. Mr. Kapur, a Hindu, is killed for his liberal views that do not fit in with the exclusivist demands of the Hindu fundamentalists. Mr. Kapur is presented as a person not only as a businessman but a person who has the sensibility to understand all humanity across religious divides. Thus, he has a Parsi and Muslim (Yezad and Husain) working for him.

After Kapur's death, Mrs. Kapur announces her intention of closing the shop and gives Yezad one month's salary in advance ignoring his service of fourteen years. Yezad's hopes for the betterment of material circumstances, his son's future and his unemployment come to an end and he resorts to seeking peace of mind at the Fire temple. This marks a

gradual transformation of a cheerful young man who uses to challenge the beliefs of the Parsi community into a religious bigot. Jal (Yezad's brother-in-law) shows him a way out of a gloomy future by reuniting the family in his building - Chateau Felicity and allows the proceeds from the sale of a small flat to go towards ensuring their livelihood. However, Yezad recreates for his son the hell which has made young Nariman's life plunge into misery – the denial of marrying a non-Parsi girl. He tells his son, "You can have any friends you like, any race or religion, but for a serious relationship, for marriage, the rules are different" (Mistry 482).

Like Yezad, Coomy (Nariman's step-daughter) also inherits the ferocious traditional outlook of Nariman's parents and her own mother which demands the individual will and desires be curbed for the greater family good. Her traditionalistic orientation is not only turned into a religious bigot but directed at her weak willed brother Jal and he can express his absolute disagreement after her death. Yezad's behaviour of traditional exclusiveness and orthodoxy towards his son's love affair is a reminiscent of Coomy's towards her brother. Analysing Yezad's character, Sujata Chakravorthy opines, "Yezad's character has undergone a complete transformation under Mistry's pen – from a very rational, down to earth character he becomes a religious fanatic" (46). Thus, *Family Matters* shows that the private is political, even as national politics affects the life of more than one family in the

novel (the families of Kapur and Husain). Mistry's characters, for the most part, of middle-class to lower middle class citizens, the homeless poor, the working class and the rural migrants. Examining the characters in the works of Mistry, Nandini Bhautoo-Dewnarain writes, "He deliberately chooses to focus on the lower end of the social class – on the figures marginalized by society" (84).

Mistry shows how fundamentalism and skewed political thinking have altered the very social structure in such a way that even the common man – dissociated from politics – is scared and affected.

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ENGLISH LANGUAGE FOR OCCUPATIONAL PURPOSE

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Abstract

English is a globe- friendly language with more than a quarter of the world's people using it for communication. It has also become an important tool for social and economic progression all over today. Employment opportunities are more for those who have good communicative competence in English. It is quite interesting to explore how English can be exploited as part of Employability Skills and how it can be exploited for occupational purpose. Now-a-days, opportunities are plenty for the learners to acquire English language skills. Day-by-day the need for English language proficiency has been growing to a greater extent for empowerment and employability. According to the definition given by the Higher Education Academy English Subject Centre, London, in 2008, Employability is "A set of achievements, skills, understanding and personal attributes- that makes graduates more likely to gain employment and be successful in their chosen occupation." Due to the rapid growth of multinational companies in India since 1990s, there has been a great demand for the educated youth with good communication skills in English. These private sectors rely on India as a preferred destination for its outsourcing and other offices. In India, there has been an enormous growth of institutes offering courses in English language skills. Acquisition of language skills has to be done methodically for getting the right placement. In learning the lingua franca, essential language tools and pedagogies have to be put into practice to achieve the feasibility of employability. The present paper analyses various means of acquiring language skills for effective communication through classroom activities, Mass Media, Social Media, Co-Curricular activities and beyond.

Introduction

"A winner is someone who recognizes his God-given talents, works his tail off to develop them into skills, and uses these skills to accomplish his goals."- Larry Bird

Of all the creations on this only living planet, the Earth, Man alone is endowed with the art of speaking. All comforts that we enjoy today are the outcome of the creative ideation transformed through effective communication from intrapersonal to interpersonal levels. India is one of the post-colonial countries and so English is deeply-rooted. Though this country is gifted with more than one thousand languages, there is no common language for official purposes. English is

used in almost all the continents in the world and serves as an official language of 54 Commonwealth Countries and spoken by around 700 million people across the globe. The users of English outnumber the native speakers of English. So, English which was used as an Associate official language in India for fifteen years after its Independence in 1947, it still continues to be the language for official communication.

"Take advantage of every opportunity to practice your communication skills so that when important occasions arise, you will have the gift, the style, the sharpness, the clarity, and the

emotions to affect other people.” - Jim Rohn

In the secular India, the prevailing occupations like Teacher, Doctor, Engineer, Police, Lawyer and so on have a commonality with regard to the common language for communication, which is none other than English. The proficiency of English language can be showcased in formal greetings, replies, permission, apology, request, enquiry, suggestion, advice, order, Thanks-giving and so on. The educated Indian youth explore diverse techniques to acquire the English language skills for employability. But still they lag behind in effective communication in English due to lack of regular practice, general negligence and overconfidence. In the present scenario, English Language Teaching with innumerable innovations is in great demand. Many countries are grappled with the problem of getting suitable candidates in recruitments due to lack of effective communication skills among them. To emphasize the point, the then Vice Chancellor of University of Madras, Prof. S. Ramachandran in 2005 rightly pointed that “our system has produced graduates with very good academic records but that alone is not sufficient to succeed in the job markets and professions”. So, mere degree alone will not provide job opportunity in the current situation. It has been observed that the Multinational Companies spend enormously to fine-tune their newly recruited youth with **their** functional communication skills in English in addition to their work culture.

The teachers of English can familiarize their students with the

knowledge of English for communication required for their career through the following:

Classroom Activities

“The mark of higher education isn’t the knowledge you accumulate in your head. It’s the skill you gain about how to learn.” - Adam Grant

The process of language learning is a continuum. For everybody it starts from school and goes on to UG, PG and so on. Unlike other subjects learnt by the student, English language through literature has to be learnt systematically and in a phased manner. While studying these aspects for examination, the student also gets opportunity through classroom activities to learn the fine details of English. Listening, Speaking, Reading and Writing are to be acquired proportionately. The Government of India has introduced English language labs in government schools and colleges to enhance the communication skills of the students, right from their primary level. But at the same time constant drills on grammar and pronunciation by the trainer will enrich their language proficiency.

Listening is an important factor for effective communication. Without the ability to listen effectively, messages can easily be misunderstood and misinterpreted. Listening is so important that many top employers provide listening skills training for their employees.

The following steps can be followed to acquire Listening Skills:

- Willingness
- Eye Contact

- Sit in right posture
- Nodding head
- Non-Interference with the presenter during the presentation
- Facial expression

Self-confidence can be built in students by training them Speaking Skills viz., repeating the rhyming words, reciting a poem, practising tongue twisters, storytelling. Activities like J.A.M, Quiz, Debate, Block and Tackle or Shipwreck can also be conducted to create opportunities for the students to speak their minds. Even by interacting with the teacher or the fellow students they can learn to speak fluently with courage.

The following ways can be adopted to improve Speaking Skills:

- Communicate in English wherever possible – inside as well as outside the institution.
- Use the vocabulary aptly according to the situation based on collocation.
- Think in English simultaneously in communication.
- Do not try to imitate the native speaker.
- Speak with the right modulation and intonation.

While reading a prose lesson, the student learns how to skim and scan the essential parts of it. Teachers can make the students read the text aloud in the classrooms which will enhance both the Reading and Listening skills of the students. The teachers can also emphasize the importance of silent reading and loud reading. Ultimately the student gains his/her self-confidence while Reading. Students may be encouraged to acquire knowledge of

English language by extensive reading of online journals, magazines, e-books, novels etc.,

The students can naturally learn the following aspects in a proper meaningful Reading.

- Spelling
- Pronunciation
- Meaning
- Grammar

In addition to the above, writing practice which is an important part of communication can be given to students in the classroom by asking them to write on their own about the given topic. This writing skill allows us to communicate our ideas with clarity and ease to a far larger audience than in any other way of communication. This kind of learning the language has a long lasting impact which helps them in their chosen career.

The following components play a vital role in effective writing:

- Correct grammar
- Spelling
- Vocabulary
- Punctuation

Impact of Mass Media

“People who wish to go into the future should have two skills to succeed – the ability to deal with people and the ability to sell.” - Shiv Khera

Mass Media comprise Print Medium (including Newspapers, Journals and Magazine), Radio and Television. The above medium can be used to improvise communication skills. Watching English news channels like BBC, CNN, Times Now, NDTV and so on will definitely

improve their listening and speaking skills; they will learn the proper pronunciation of the words and will try to use them in their day-to-day conversation. English movies also contribute to the development of vocabulary, sentence structures, intonation and the like., Students can attend programmes conducted by the British council which introduces new methods from time to time in language acquisition.

Impact of Social Media

“As the world we live in is so unpredictable, the ability to learn and to adapt to change is imperative, alongside creativity, problem solving, and communication skills.”- Alain Dehaze

Internet, Facebook, Whatsapp, Instagram, Messenger, Hike, Twitter, Kindle, Google Duo, etc., fall under Social Media. That the above are beneficial as well as detrimental is known to all. Also, that the present youth cannot be separated from the above e-content is also an accepted fact. Instead of blaming them for overusing them, it is better to educate them judiciously through their devices. The age of youth is very precious. Like the ‘Early bird catches its worm,’ the smart youth with required skills are only sought after. One cannot deny the fact that through the Social Media, our youth are becoming familiar with different levels of communication like ‘very informal’ (with their bosom friends), ‘informal’ (with their peer group), ‘formal’ (in forwarded messages) and ‘very formal’ (notifications\circulars\G.Os) situations. The awareness of all the above is also one

of the essential employability skills. That is, to know how to communicate with others in different situations like the above will help them use the appropriate language.

The employers expect effective and smart communication skills in English from a candidate especially in BPOs, KPOs and call centres. So the candidate need to be skilled in both active listening and measured speaking. Interviews provide ample opportunities to them to showcase their Communicative Skills. It could be succeeded by conducting Word Play, Word Building, Quizzing, Debates, Group Discussions and Mock Interviews in the classrooms.

Karaoke is one such method in which the student has to dub his/her voice to sync the lip movement in the video. This method enables the student to adapt the speaking style, pronunciation and mannerisms of the native speaker. Dub smash is another interesting feature which has made a huge impact on the current generation to imitate and learn in a playful method.

India has excelled in various fields of knowledge and it has created marvels in science and technology. In a way Technology has curbed all learning processes as well and so we have to prove ourselves with proficiency in English to compete with others.

Conclusion

“Much of education today focuses on obedience skills rather than critical thinking skills.”

- **Bryant McGill**

Today, English has a definite say in the multicultural and multilingual

Multinational Companies. It is all because English is a link language. The students are to be trained to master the English language for Occupational Purpose. Once the knowledge of the language is ingrained, the same can be applied in one's personal life as well. The confidence the student gets at the tender age will lay a strong foundation in his/her later life and in the future generation to come.

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STUDENT'S USAGE ON E-BOOKS - A STUDY WITH SPECIAL REFERENCE TO COIMBATORE CITY

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Abstract

The purpose of this study is to know the personal profiles and details about the respondents and to identify the student's level of benefits towards the e-books Coimbatore City. The sample of the study was consisted of 143 respondents. The researcher selected the respondents through convenient sampling technique. The data collected are analyzed by using simple percentage and weighted average ranking is used. The study reveals that the e-book is easy to use but difficult to find and download from the internet and all the books and study materials must e made electronically and it must e issued in the colleges and schools. It also finds that the e-book is very convenient to use and carry and the e-books are more affordable to buy as compared to the traditional textbooks.

Introduction

This paper examines the use of e-books in the college and school level introductory information system course using an empirical study that gave students the options to buy electronic or print versions of same text books. The internet and the electronic age are transforming education in unprecedented ways with increasing use of online courses, e-books, and other online resources. The concern over increasing costs of higher education, including the cost of textbooks, is playing a major role in this transformation. E-books, with their lower costs, ease of search, copy and paste, instant access and potential to improve effectiveness through interactivity and multimedia, appear to be the right tool at the right time.

The first major developments in the field of e-books began in the 1970's with Project Gutenberg and the Oxford Text Archive. Project Gutenberg was founded

in 1971 by Michael Hart the University of Illinois. As the use of the internet became more widespread in the late 1980's, book vendors (publishers and aggregators) recognized the possibilities of providing content in digital form. Apple's push for e-books, including its ibooks app for iPad that support interactivity of e-books and the free authority tool ibooks author app to create multi-touch interactive digital textbooks for iPad, is particularly noteworthy (Apple, 2013). The majority of postgraduate students, surveyed indicated a preference for print books over electronic system. Now the students developed to the e-books and they made everything digitalized.

History of E-Books

When you used to think of an ebook, you envisioned an eBook as an electronic version of a printed book available to view on a PC, Smart-Phone, E-Reader and other platforms. While that still remains

true, you have a new breed of writers that are exclusively writing ebooks instead of tradition print media. For one big reason they do this, is writing an ebook costs nothing but time, and any copy of the book you sell you get a small profit, others choose to give the books away for free for promotion of a business or service. The Resurgence of Ebooks has only been very prevalent for the last five years, due to the success of E-Readers from being a fringe gadget, to a main stream success. Also, do not discount the rise of mobile computing, such as Netbooks and Slate/Tablet PCS such as the iPad, Google Slate, HP Hurricane and others draw in more attention to portable media and ebooks. Part of the success and popularity on ebooks is the traditional print media publishing companies such as Simon & Shuster, Penguin, Random House and others are seeing record profits and low overhead of distributing electronic versions of books, rather than the tangible form.

Statement of the Problem

To use e-books among the students has becomes an alternative one since it is more convenient than the textbooks. The purpose is to examine whether the e-book usage is convenient, comfortable and affordable to the students. This research is primarily in order to identify and get insight of higher secondary, under graduate and post graduate students in the usage of the e-books and to know their level of opinion on usage of the e-books.

Objectives of the Study

To find out the solution for the above problems the present study has been undertaken with the following objectives.

- To know the personal profiles and details about the respondents.
- To identify the students level of benefits towards the e-books.
- To analyze the students respondents level of opinion towards the usage of e-books.

Sampling

The study is concerned with the student's respondents about the usage of e-books. Out of the total 150 questionnaires issued, 143 questionnaires are collected and are taken for analysis because of incomplete information found in the 7 questionnaires. Convenient sampling method is adopted to select the sample users.

Scope of the Study

The critical importance of the students' usage of e-books has been recognized in the academic research and its literature, in particular. However, studies in this area remains roader and to some extent fragmented. Therefore, the purpose of this study is to test empirically integrated model of students' usage of e-books. This study is confined to higher secondary, under graduate and post graduate. This study draws on 150 questionnaire survey of Coimbatore City.

Statistical Tools Used

The main intention of the study is to find out the personal details, preference and students usage on e-books on various users. The primary data collected were

reformulated and consolidate into master table. Simple percentage, Chi-square and weighted average ranking is applied to process the data.

Literature Review

V.N. Akpokodje and S.C. Ukwuoma (2016), has examined a study on “Evaluating the impact of e-book on reading motivation of students of higher learning in Nigerian University. This helps the students to develop the reading habit and makes them to read more books. Therefore it is important that the use of e-books should be encouraged among students to help them develop good reading habit and also ensure lifelong learning. **Tagreed Kattoua, Musa Al Lozi, Ala’aldin Alrowwad (2016)**, made a study on “E-Learning system in higher education”. It is concluded that a successful e-learning system should consider the personal, cultural, technological, organizational and environmental factors. **Julie Gilbert and Barbara Fister (2013)**, made a study on “The perceived impact of e-books on students reading Practices: A local study”. They found their experience with e-books to printed books, students reported that they liked the e-books usage and the students had a trouble keeping track with e-book that scrolling online was more difficult for navigation than flipping pages. **Nisa Bakkalabasi (2013)**, made his study on “Scholarly e-books use across discipline: Content analysis of usage reports and search terms”. Here the result indicates that e-book user continues to increases, usage rate are not uniform across disciplines. **Ya-ling chen, Sitong Fan, Zhongyuan**

He (2012), made a study on “Exploratory Research: The Effects of electronic books on college student”. This research shows the attitudes of most of the college students on e-books were found to be positive and they prefer reading e-books to paper materials.

Simple Percentage

Table 1 Simple Percentage

Particulars	No. of Respondents (N=143)	Percentage (%)
Area of Residence		
Rural	67	48%
Semi-urban	34	23%
Urban	42	29%
Age		
16 – 20	58	41%
21 – 25	78	54%
26 – 30	7	5%
Above 30	0	0%
Gender		
Male	57	40%
Female	86	60%
Educational Qualification		
Higher secondary	38	26%
Under Graduate	41	29%
Post Graduate	64	45%
Others	0	0%
Type of Family		
Joint	54	38%
Nuclear	89	62%
No. of Members in Family		
Below 3	15	11%
3 – 4	84	59%
5 – 6	32	22%
Above 6	12	8%
No. of Earning Members in Family		
Below 2	72	50%
2 – 3	48	34%

4 – 5	18	13%
Above 5	5	3%
Family Income per Month		
Up to 20000	72	50%
20001 – 40000	37	26%
40001 – 50000	23	16%
Above 50000	11	8%
Major of Study		
Literature	34	24%
Mathematics	22	15%
Science	33	23%
Arts	54	38%

Source: Primary Data

- Majority of the respondents are residing in the rural area.
- Majority of the respondents are in the age group between 21- 25 years.

- Most of the respondents are female respondents.
- Educational qualifications of most of the respondents are post graduates.
- 62% of the respondents belong to the nuclear family.
- Most of the respondents have 3 – 4 members in their family.
- 50% of the respondents have more than two earning members in their family.
- Monthly income of the respondents is up to 200000.
- Most of the respondents are taken arts and science as their major of study.

Chi-Square Test

Table 2 Chi-Square

Variables Considered	d.f	Calculated χ^2 Value	Table Value		Remarks
			5%	1%	
Area of Resident	4	0.902	9.49	7.78	Not Significant
Age	4	5.398	9.49	7.78	Not Significant
Gender	2	6.769**	5.99	4.91	Significant
Educational Qualification	4	6.002	9.49	7.78	Not Significant
Family Income	6	8.601	12.6	10.6	Not Significant

Source: Primary Data

*** Significant at five per cent level**

Five variables have been taken for analysis viz, area of residence, age, gender, educational qualification and family income.., out of these five variables taken the following variable viz., Gender have significant association towards level

**** Significant at one per cent level**

of opinion for the students' usage of e-books.

Weighted Average Ranking

Table 3 Weighted Average Ranking

Factors	1	2	3	4	5	6	7	8	Total	Weighted Average Rank
More affordable than printed books	31	56	78	56	50	54	91	96	512	I
Access to more content	14	32	42	136	105	96	112	96	633	V
Access to all books from one device	11	28	54	72	105	144	147	128	689	VI
Greater security and reduces book loss	13	26	48	72	75	132	168	176	710	VII
Convenience to use	28	46	33	60	70	120	161	72	590	II
Save more Space	17	50	48	64	85	150	105	96	615	IV
Highlighting Options	7	18	51	48	125	78	133	328	788	VIII
Less damages of materials	22	30	75	64	100	84	84	152	611	III

Source: Primary Data

From the above table, it is observed that among the students, that the e-book usage is more affordable than printed books have been ranked **low** as 1st rank while selecting the benefits of the usage of e-books, followed by “Access to more content, Access to all books from one device, Greater security and reduces book loss, Convenience to use, Save more Space, Highlighting Options and Less damages of materials”.

Suggestions

- Even in the villages there should be good network coverage to use e-books.
- Extra charges and rates would be reduced by buying the e-books through online.
- There is more variety of electronic books available through online.
- There must be available of more free books to buy and it should not be a free samples.
- It's easy to use but difficult to find and download from the internet.

- All the books and study materials must e made electronically and it must e issued in the colleges and schools
- It's very convenient to use and carry the e-books.
- The e-books are more affordable to buy as compared to the traditional textbooks.
- E-books help to reduce the usage of papers in the society and it helps to save the trees.

Conclusion

The usage of e-books is becoming more common in our society buying the books through the online. In this electronic world all the activities have been changed and everything has been made digitally and this usage of e-books is also a part in this developed world. This study focus to attempt consequence on various personal details like age, gender, educational qualification, area of residence, type of family, number of member in the family, number of earning members, number of members in your family educated and monthly income and students usage of e-books and level of opinion of the students according to the advanced technology.

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MATRIARCHAL ZEALOTRY: A MASCULINE RE-READING OF BHARATHI BASKAR'S WORKS

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Abstract

"What is the reason for the victory of Pandavas? There is a woman in the side of Pandavas, whereas none on the side of the Kauravas. She, the reason for the war, instigated them. Her anger made the victory clear."

Bharathi Baskar, the author of the aforementioned quote is a renowned public speaker and writer. Being the Vice President of Chennai Citibank, she is famous for her debate shows and she hosts shows like 'Pattimandram.com', 'Magazhir Panchayat' and 'Vaanga Pesalaam' in television. She is the author of the books 'Nee Nathi Pola Odikkondiruru', 'Muthal Kural', 'Siragai Viri...Para!' and 'Sila Nerangalil Sila Payanangal'. Her works portray the new image of women and her works gives an entirely different perspective and different dimensions towards the upcoming fourth wave of feminism. This paper takes into account of almost all her works and throws light upon the well spread ideas of Feminism and it welcomes the sprouting buds of Mennism or Anti-Feminism and discusses the issues of the male gender in this current matriarchal society and the characteristic features of female chauvinism cited in her works.

Keywords: *Anti-Feminism, Female Chauvinism, Mennism, Indian Writing and Translation Studies.*

Bharathi Baskar is a Tamil orator and writer, famous for her contribution in pattimandrams as well as famous TV shows such as 'Magazhir Panchaayathu', 'Vaanga Pesalaam' and 'Pattimandram.com'. She is the senior vice president at Citi Bank, Chennai. She is a public speaker for more than 12 years. Her short stories, articles and essays were published in leading Tamil magazines such as 'Kalki' and 'Aval Vikatan' etc. Her works are, 'Muthal Kural', 'Sila Nerangalil Sila Payanangal', 'Nee Nathi Pola Odikkondiruru' and 'Siragai Viri... Para!' Among them select stories, essays and articles are translated into English.

She dedicates her works to her daughters, Mother and Aunt always and never to her husband or father. From here starts her female chauvinism, when men write books, mostly they dedicate their works to their mothers, wives or daughters; women are not ready to take a bold step. In her works, she brings a story in which Bharathiar, the famous Tamil poet accepts an old lady as one of his 'gurus' (Teacher). This intentional conceptualisation of making a lady as the tutor for the ideal Tamil poet is evident that, she wants to establish and emphasis on prioritizing the feminine gender over the other. This is her motive of breaking the age-old notion of the patriarchal

society and its beliefs of tradition. Because Indian people strongly believe in the concept of '*Acharya Devo Bhava*' i.e. 'Teacher is the God'.

She deliberately associates the entities of sleep, peacefulness, calmness and solemnity and such symbols with the female gender. For instance, she brings into account that during her youthhood days, she will be in the embrace of goddess Nithra Devi, who is the feminine personification of peaceful sleep. Marriam-Webster Dictionary defines 'tension' as 'a state of mental or emotional strain or suspense', 'a balance between and interplay of opposing elements or tendencies' and 'a stress that produces an elongation of an elastic physical body'. She attributes all the three meanings to femininity and gets us convincingly approved. Because a woman is the only one persona in the whole world, who is so much tensed and over stressed in the morning time, whereas all the men in the world are full of cool-so-ever attitude. A Woman is the one who toils with all the tension of cooking in the kitchen, whereas men don't have many things to do in the morning. But this is in contrast with the notion that was said and believed by the people down the ages, i.e. '*Uthyoham Purushalatshanam*' (Going for a Job, Earn for Family is the essential identity associated with Men).

She talks about being regular and regularly performing, practising and maintaining an activity daily. When men cannot regularly go for walking and tries to skip or takes excuses, the women in the society is so regular even in attending the unwanted yoga classes that are organised by her company, which made it

mandatory for the staff. She never skips her classes. But one don't know the reason behind her undeterred attention to the yoga class, because nowadays most of the women in the society are attracted and enchanted by some Ba-Bas and Guru-jis.

She proudly boasts that the job of a teacher can be done satisfactorily and wholeheartedly best only by a woman, where as only the teachers like Uma Maheshwari and Tamizhchelvi becomes the never-be-not roll models for tomorrow's children who are held in high esteem because the former was murdered by a student as she told his father not to give him pocket money and the latter is a epitome of sacrifice, which is usually attributed to the feminine gender. '*Anna dhadha sukhi bhava*', which means 'Those who gives food, gives life'. She then brings the image of a mother from the myth of Markandeya, who has winced over Yama, the lord of death. Since lord Shiva has given half of his body to Shakthi, the divine feminine, she was the one who kicked Yama and saved the child. Here she brings out the concept that when a child is in trouble, the first hand that comes for rescue was that of the mother and not the father. Be it Meenakshi (softness), Abirami (Motherhood), Durga (Destroy Evil) or Erom Sharmila, whatever may be the form of divinity but it is always the motherhood that is worried about her children. Take any home, a mother is always a mother, similar to that, in any temple, god is one.

"*Caesar's wife must be above suspicion*" From the ancient days, women are the ones who will always suspect the

conduct of their husbands, whereas men never lose their trust on their women. This is evident with the incident that is described in *The Mahabharata*. When Duryodhana's wife, Queen Banumathi is playing dice game with Karna, Her husband cum King Duryodhana arrives. On seeing him, she stops playing, stands and start walking to welcome him, without noticing the arrival of his friend, Karna thought that she is running from the game due to her fear of losing the game, he pulls her sari. She is a queen and thus her sari straps are lined with pearls, and they started rolling on the floor. The king witnesses this event, says nothing but asks, do I need to pick them up or pin them. This tagline '*Edukavo, Kokkavo*' is oft quoted to honour the establishment of the friendship bond and not to suspect either one's wife or the friend. It is considered as one of the cult classic quotes in the Indian mythology and the pair Karna - Duryodhana has also become a citation from then on to denote very close friends.

She herself implies that women expect more offers, compensations, excuses and relaxations etc. for being a woman, working in an office. She criticizes that getting offers for doing one's duty is like eating in a plate, in which already someone has eaten up. Simple living and high thinking are the mottos of a mother in a family, whereas joviality, social responsibility, showing off etc are the mottos of life for a father. Whatever it may be, whether it is spiritual renaissance, political freedom and social reformation, when women gets heated up and participate, then the victory is assured. Thus the role of women in

converting the impossible into possible is pivotal she says. She gives the examples of Battle of Padma, Indira Gandhi, Meera and Dr. Muthu Lakshmi Reddy.

Misuse of the dowry prohibition acts against the family of the husband especially the mother-in-laws and sister-in-laws. This shows that a woman can be the best enemy for another woman. Then she takes up motherhood in her hand. She associates motherhood to the sun and explains it by saying that a mother though she toils hard in the kitchen, never allows her children to experience the heat of the oven but to enjoy the taste of the food items prepared. Like that the sun burns itself and gives the warmth in a pleasing manner to her children of the earth, getting the warmth from a distance safely. Here she breaks the traditional notion of representing the sun as a masculine gendered object and she makes him a motherly one.

She takes into account of the husbands who met their fate as a result of not heeding to the words of warning and caution given by their wives respectively in the cases such as Calpurnia by Julius Caesar and Kannaki by Kovalan. The flowers which blooms in a place, where there is no sign of human existence, or the river which runs in the midst of the jungle, where there is no one to drink its water, never worries that there is no one to enjoy and appreciate their beauty. Can't one be like them? Without longing for recognition, appreciation and motivation from the external world?, can't one live or survive in this world?

Clearly, she brings out the comparison between M.S. Subbulakshmi with the Beep Song composed by Simbu and

Anirudh. Millions of us worried about what happened to Nirbhaya, even after the government at the centre allocated 1000 Crores for Nirbhaya Foundation to ensure women's safety in this nation, whereas does anybody questioned the status of her boyfriend who accompanied her on that fated night? She was targeted because she was a woman, her body has the ability to get raped, whereas on what stands they attacked her friend, simply because he accompanied her. Here who is the victim that demands more attention, arises a difficult doubt. "When a woman cooks, it is her duty, whereas When a Man cooks, it is an art" – *Dialogue from the Movie 'English Vinglish'*.

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EAST-WEST ENCOUNTERS IN THE NOVELS OF KAMALA MARKANDEYA AND RUTH PRAWER JHABVALA

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Abstract

East-West encounter in Markandeya and Jhabvala is a prominent theme running through several of their novels. India is a land of romance and mystery in the eyes of many westerners. The novels of Markandeya like Nectar in a Sieve, Possession, Handful of Rice etc.. and the novels of Jhabvala like Esmond in India, Heat and Dust, Three Continents present the 'situation' that contrast certain vital elements of India's culture with that of the West. Though their reputation suffered a severe blow temporarily, they became even more popular in the west. This article brings out the cultural change that they experienced in their life.

Keywords: encounter, culture, civilization, philosophical-religious traits, Hinduism

Introduction

It is indeed fascinating to make a study of these two contemporary writers who are also expatriate women writers. Kamala Markandeya who is an Indian by birth married an Englishman. But Ruth Praver Jhabvala who hails from European origin marries an Indian. This is really an interesting preferred to live in a country which is not their own. However, this is a blessing in disguise because both of them are positioned at a vantage point which gives them the committed involvement.

Objective

The objective of this article is pairing them together curiously; they share a parallel situation in real life. Both Markandeya and Jhabvala have abandoned the country of their birth and upbringing and have settled outside their native land after marriage. Close proximity with two different cultures has endowed these writers with dual

sensibility which permeates throughout their literary endeavor eliciting rare authenticity. Both Markandeya and Jhabvala have chosen for their subject matter the most significant and more or less common issues that confront, mainly, the post-independence India. Their major concerns are interaction between the East and the West, conflicts arising from changing pattern of life, religion and its influence on Indian Life, and the vast anomalies prevalent on the socio-economic scene of India depicting the wide gap between the rich and the poor is highlighted in their works.

Themes

The East-West encounter is one of the most fascinating themes in Indian fiction in English. Writers like Kamala Markandeya and Ruth Praver Jhabvala have taken up this theme and handled it quite convincingly and competently. The former an Indian settled in Britain is quite familiar with the East-West

confrontation and the identity crisis as a result of the cultural clash. As she belongs to a colonial country, she fully knows what is what. Naturally, her sympathies should be with the suffering humanity.

Cross-Culture traits

While almost every major Indo-English writer deals with this theme at one time or other, Kamala Markandaya treats it novel after novel in great depth and seriousness. Through various characters, situations, settings and points of view, she closely examines racial and cultural contacts but finds little prospect of warm and durable Indo-British understanding. Coming from a refugee background, acutely sensitive to the condition of homelessness created by political uncertainties during the second World War, Ruth Praver Jhabvala came to India after her marriage to an Indian in 1951, eager to explore India as a possible homeland. India had beckoned fascinatingly in the initial stages, but the charm unfortunately had worn off.

Cross-cultural traits and attitudes which constitute Jhabvala's fictional domain, lead her time and again, through the response of Europeans to the Indian characters they encounter, to cross-examine India from the Western observers point of view. Sex, love, religion, culture, faith, caste and community in their varied East-West human interactions obsess Jhabvala. While she was living in Delhi with her Indian husband, Mrs. Jhabvala had many opportunities of observing Indians and also foreigners who came to India at close quarters. She concentrated on European

expatriates and the members of the educated Hindu middle-class families.

Religious and philosophical Encounters

Kamala Markandaya and Ruth Praver Jhabvala in their total conception of the gamut of East-West relations touch upon religious philosophical encounters because they are impediments in the path of a fruitful linking of hands. In Markandaya there is a direct confrontation as each side is steeped in its convictions. All the major issues of philosophy and religion crop up in her novels. In Jhabvala such direct confrontation crops up only in the later novels. In the earlier novels there is an ironic approach, Western in character and chiefly ephemeral. The chief issues in their novels can be classified accordingly: (a) Kindred Souls (b) Time and Ready Acceptance (c) Conflict of Symbols and Superstitions and (d) Characters, Indian and English, embody their own respective philosophies and religious beliefs to the point of being incomprehensible to the other. In this stark pessimism, there are stray rays of hope when a character on either side makes an effort at understanding the other's religious and philosophical leanings.

In all Markandaya's novels, the Indian characters strongly uphold the tradition of universal life and love, in their concern for animals, in vegetarianism, in providing shelter to destitute and deformed relatives and attitudes to death. Belief in universal individualism enjoins active charity, meekness and humaneness. In all conflict with evil, the method to be used is love

and not force, for in using evil methods to defeat evil, it is evil that wins. Her attitude seems innate in her Hindu psyche and finds its manifestations in loving descriptions of animals, the virtues of vegetarianism and respect for all life. Conflicts of view, which is a unique feature of Jhabvala's novels, the intrinsic to the writer herself, in the article entitled, 'Myself in India'; she says: "I have husband is an Indian and so are my children. I am not, and less so every year". Mrs. Jhabvala's double expatriation first from her stay in India for a period of twenty-five years has made her realize that: there is a cycle that Europeans-by Europeans I mean all Westerners, including Americans – tend to pass through. It goes like this: first stage, tremendous enthusiasm – everything Indian is marvelous; second stage, everything Indian is not so marvelous; third stage, everything Indian is abominable. For some people it ends there, for others the cycle renews itself and goes on. I have been through so many times I am up and sometimes I am down. Finally this passage quoted that, it becomes clear to find the creative tension accompanying her artistic efforts is neatly summed up.

Conclusion

Kamala Markandaya and Ruth Praver Jhabvala, both writers have contributed a great deal in shaping the modern Indian English fiction. An Identical situation in their personal lives connects them intimately with the cultural milieu of the East and the West. Similar reservations have been expressed about Jhabvala owing to her European upbringing. India not only remains close to the heart of both Markandaya and Jhabvala but these women writers also have an uncanny insight into the issues that engulf of post-independence India, what is tragic for Markandaya is merely comic or sarcastic at its best for Jhabvala.

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INFLUENCE OF SELF ESTEEM AND EMOTIONAL INTELLIGENCE ON THE PERFORMANCE OF WOMEN LEADERS OF SELF HELP GROUPS (SHGS) IN MADURAI DISTRICT

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Introduction

The Self Help Groups (SHGs) are small informal associations created for the purpose of enabling members to reap economic benefits through mutual help, solidarity, and joint responsibility. The benefits include mobilization of savings and credit facilities and pursuit of group enterprise activities. The group-based approach not only enables the poor to accumulate capital by way of small savings but also helps them access formal credit facilities. These groups, by way of joint liability, enable the poor to overcome the problem of collateral security and thus free them from the clutches of moneylenders. The joint liability not only improves group members' accessibility to credit, but also creates mechanisms like peer monitoring leading to better loan recoveries. Besides, some of the basic characteristics of SHGs like small size of membership and homogeneity of composition bring about cohesiveness and effective participation of members in the functioning of the group (Fernandez, 2001). In general, the SHGs evolved on the above lines of functioning have been able to reach out to the poor effectively, especially women and help them obtain easy access to facilities like savings and

credit and thereby empowering them (National Bank, 1995).

Self-Esteem & Performance

Many authors have found the relationship between Self Esteem and Performance. **Dahlin et al (2009)** examined the levels of burnout among medical students and its association with high performance-based self-esteem. The results revealed that females were more exhausted than males and sixth year students were most disengaged. It was found that performance-based self-esteem had significant and moderate correlations with both burnout dimensions. **Schlenker et al (1976)** conducted a study among 48 male respondents on self-esteem and reported that self-esteem was not related to perceptions of personal or environmental responsibility for the group's performance. Respondents who had high self-esteem were of the opinion that under success conditions, the other group members did not influence their solutions to the problems.

Emotional Intelligence and Performance

Further many attempts have been made to find out the relationship between

Emotional Intelligence and Performances. A study by **Lillis (2007)** to examine the relationship of emotional intelligence on group heterogeneity and group performance reported that as emotional intelligence increased, heterogeneous groups performed better and more positively as compared to the homogeneous groups. **Law et al (2008)** conducted a study to examine the influence of emotional intelligence on job performance. The results revealed that there was a significant and positive relationship between emotional intelligence and job performance. **Srivastava (2013)** conducted a study to analyze the relationship between emotional intelligence and organizational effectiveness. The results showed that when there were higher levels of emotional intelligence, it helped the leaders for talent identification, role delegation, and conflict resolution. It was further shown that emotional intelligence improves the performance of the groups. **Chaudhary (2013)** cites the research findings of Dr. Rommel Sergio, a study that assessed the Emotional Intelligence and Job Performance among Bank Managers in the Middle East. The study brought forth that bank managers in Middle East perform well in their jobs and possess high emotional intelligence. The author stated that higher the EI among managers, higher will be their performance. A study by **Frontiers Communication (2016)** brought forth that emotional intelligence is improved with training and leads to positive personality changes. It was seen that as emotional intelligence increases, better will he/she be able to handle work

situations, develop healthy relationships with colleagues and feel more satisfied and rewarded with their lives.

Self-Esteem & Emotional Intelligence

Many research studies have shown that there exists a positive and significant association between self Esteem and emotional Intelligence of persons from different groups. (For Example: Brown et al (1988), Rey et al (2011), Hasanvand & Khaledian (2012), Yadalijamaloye et al (2013), Jenaabadi (2014), Tajeddini (2014), Bibi et al (2016), Zeab& Ali (2015) and Shamsaei et al (2017)).

Need for the Study

The above mentioned studies have been conducted with Working Women, Bank Employees, Student population and people from different walks of life. No study was carried out with the Leaders of Self Help Groups (SHGs). Hence an attempt has been made to study the influence of Self Esteem, Emotional Intelligence and the Performances of the Leaders in their SHGs.

Aim

The main aim of the study is to find out the influence of Self Esteem and Emotional Intelligence of the Women Self Help Group (SHG) Leaders and the Performance of their SHG's in Madurai District, with the following specific objectives.

Specific Objectives

- To study the selected socio-economic profile of the Leaders of Women SHG.

- To understand and measure the level of Self Esteem, and Emotional Intelligence of the Leaders of Women SHG.
- To understand and measure the level of Performance by the Women Leaders of SHGs.
- To find out association between socio-economic profile, Self Esteem, Emotional Intelligence and the performance of the Leaders of Women Self Help Groups.

Research Design

Research design is a logical and systematic plan prepared for directing a research study. It is also known as the blue print for the collection, measurement and analysis of data. In this study the authors have described the socio economic profile, Self Esteem, Emotional Intelligence, and the association with Performance of the SHG's. Hence the most suitable design is Descriptive Research design and they have adopted this design.

Hypotheses

The following research hypotheses have been formulated.

1. Higher the Self Esteem of the Leaders of Women SHG's higher will be the Performance in SHG's.
2. Higher the Emotional Intelligence of the Leaders of Women SHG's higher will be the Performance in SHG's.
3. Higher the Self Esteem of the Leaders of Women SHG's higher will be the Emotional Intelligence.

4. The selected socio - demographic variables have significant relationship / differences with the Self Esteem, Emotional Intelligence and Performance of the Leaders of Women SHG's.

Universe

All the SHGs which are registered under various NGO's at Madurai District, working for various types of people. It was reported that there are eleven NGO's which have various types of Women Self Help Groups. Depending upon their area of interest the NGO's have many Women SHG's.

Inclusion Criteria

- Those SHGs which are registered and functioning for minimum of Two financial years.
- Only the secretary of SHGs will be considered as leader.

Exclusion

- Those who are not co – operating for this study.
- Male SHG leaders

Sampling

During the pilot study, the authors went to all the eleven NGO's, met the Directors of NGO's, explained the objectives and the purpose of the study. Only three Directors of NGO's have agreed to give permission for conducting the study. Out of the three, the NGO namely Association for Rural Development (ARD) has more number of SHG's and the other two have a maximum of 76 NGO's. The authors has chosen the ARD NGO as the study area.

This NGO has 1460 registered NGO's. Out of which 1329 have been functioning for more than two years. The authors requested the Director of ARD to organize special meetings with the Secretaries of SHG's who are satisfying the Inclusion and Exclusion conditions of the study. There were six such meetings organized at different target areas and the authors have distributed the Questionnaire and gave orientation and instructions to the leaders as to how to fill up the Questionnaire. They have also clarified the doubts of the SHG leaders at the time of data collection. At the end of six meetings it was found that 639 leaders, the Secretaries, of Women SHG's have properly filled the Questionnaire without omitting a single question. Thus Stratified random sampling method using inclusion and exclusion conditions was adopted for this present study.

Tools and Data Collection

1. To understand the selected socio, demographic conditions of the Leaders of Women S.H.G's, the authors have prepared a semi structured interview schedule. This tool contains open ended as well as closed ended questions.
2. To understand and measure the *level of Self Esteem (SE)* of the Leaders of Women S.H.G's, the standardized, culture Free scale developed by Battle (1969) was used. This Scale has got 40 items with Yes or No type responses. Higher the scores higher will be the Self Esteem. This scale has got high Reliability (0.87) and Validity (0.93). The Tamil translated version of this tool was also validated by the authors.
3. To measure the level of *Emotional Intelligence* of Leaders of Women S.H.G's, the 30 item Global Trait EI scale developed and standardized by Petrides, K.V and Furnham, A (2006) was used. Higher the score higher will be the Emotional Intelligence. This scale has got high Reliability (0.89) and Validity (0.94). The translated version of this tool has high reliability and validity.
4. To measure the *level of Performance* of the Self Help Groups, the tool used by the Women Development Corporation (2015) was used. The tool has the following indicators. a) Numbers of monthly meeting in the last 6 months, b) Attendance of members in the meetings in the last 6 months c) Participation of members in the meeting d) Periodicity of monthly savings in the last 6 months e) Method of saving f) Average savings of a member in a month g) Rate of interest for loan, h) How many Rotations of group funds go as Group Interest? i) Is Group Security funds adequate? j) Repaying of loan received from SHG, k) Repayment of loan received from outside, l) Maintenance of Group Registers, m) Group Auditing, and n) Rule and Regulations of the SHG. The maximum score for all the indicators is 100. Higher the score higher will be the Performance by

the Leaders of Women SHG. The authors have found out the Reliability (0.719) and Validity (0.85). The Tamil translated version of this tool was also validated by the authors.

Data analysis

After the data collection is over, the data were edited, coded and enter in the computer. Using SPSS Evaluation version (14.0) the data were analyzed. To test the formulated hypotheses, tests like, One Way ANOVA, Karl Pearson's Correction were used and the conclusions have been drawn.

Tables and Discussion

Table 1 Distribution of the Women SHG Leaders based on Personal Information

S.No	Factors	N (639)	%
1	AGE: (in Years)		
	1 (BELOW 32)	176	27.5
	2 (33 TO 43)	280	43.8
	3 (44 & ABOVE)	183	28.6
2	EDUCATIONAL QUALIFICATION		
	1 ILLITERATE	123	19.2
	2 PRIMARY	241	37.7
	3 SECONDARY	133	20.8
	4 HSc	142	22.2
3	MONTHLY INCOME		
	1 (BELOW 3500)	192	30.0
	2 (3501 TO 10K)	212	33.2
	3 (10K & ABOVE)	235	36.8
4	TENURE IN SHG in Years		
	1 (BELOW 5)	304	47.6
	2 (6 TO 10)	277	43.3
	3 (11 & ABOVE)	58	9.1

(Source: Field Data)

It has been found that 43.8 per cent of the SHG Leaders are in (33 to 43) years of age, 28.6 per cent of them are in (44 and above) years, and the remaining 27.5 per cent are from (below 32) years of age. It is visible from the table that more than one third (37.7%) have completed Primary level of education, 22.2 per cent have completed H.Sc, 20.8 per cent have completed Secondary level of Education and the remaining 19.2 per cent are Illiterates. It has been found that 36.8 per cent of the SHG Leaders earn Rs (10,000 and Above) as Monthly Income, while 33.2 per cent earn Rs (3501 to 10,000) and 30 per cent of them earn Rs (Below 3500). It is found that 47.6 per cent have (Below 5) years of Tenure in SHGs, 43.3 per cent have (6 to 10) years of Tenure in SHGs and 9.1 per cent have (11 and Above) years of Tenure in SHGs.

Table 2 Correlation Matrix for the Subject Variables: (N=639)

S. No	Factors	ADIM	BDIM	EDIM
1	ADIM SE: TOTAL SELF ESTEEM	1		
2	BDIM EI: TOTAL EMOTIONAL INTELLIGENCE	0.540 (**)	1	
3	EDIM TP: TOTAL PERFORMANCE	0.313 (**)	0.337 (**)	1

**** Correlation is significant at the 0.01 level (2-tailed).**

(Source: Field Data)

An attempt has been made to find out the association between the subject variables for the SHG Leaders by using Karl Pearson's coefficient of Correlation method. It has been found that the Self

Esteem of the Women SHG leaders is Positively and significantly associated with Emotional Intelligence ($r' = 0.540$, $p < .01$ Sig), and Performance in SHG ($r' = 0.313$, $p < .01$ Sig). Further Emotional Intelligence is Positively and Significantly associated with Performance in SHG ($r' = 0.337$, $p < .01$ Sig). It could be concluded that when the level of Self Esteem increases, the level of Emotional Intelligence, and Performance in SHG will also significantly increase. Further

when the level of Emotional Intelligence increases the level of Performances in SHG will also significantly increase. Similar findings are also observed by many authors. (For Example: Schlenker et al (1976), Lillis (2007), Law et al (2008), Dahlin et al (2009), Srivastava (2013), Chaudhary (2013), and Frontiers Communication (2016). Thus the formulated Hypotheses have been verified.

Table 3 Age and Subject Variables

Group	Age In Years	N	Self Esteem		Emotional Intelligence		Performance	
			Mean %	σ	Mean %	σ	Mean %	σ
Gp. 1	Below 32	176	49.21	9.4	51.98	9.7	56.12	8.4
Gp. 2	(32 to 43)	280	52.14	8.2	53.24	7.9	58.47	8.9
Gp. 3	(44 & Above)	183	62.85	6.4	65.12	5.9	an.68	6.1
Total		639	55.03	8.1	58.35	6.3	65.52	8.2
Statistical Result			5.365		4.879		8.239	
F- Ratios & Level of Significance for $df = (2, 636)$			p <.01 Sig		p <.01 Sig		p <.01 Sig	
Post - Hoc Results			Gp 3 Vs 2 1		Gp 3 Vs 2 1		Gp 3 Vs 2 1	

(Source: Field Data)

The Mean, S.D. and One Way ANOVA results for the various subject variables based on the Age of the SHG Leaders are presented in this table.

While discussing the dimension, namely Self-Esteem, it has been found that the SHG Leaders who are from (44 and Above) years have scored more (62.85%) in this domain, when compared to SHG Leaders who are from (32 to 43) years (52.14%) and SHG Leaders of other age groups. This observed difference is

statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=5.365, $p < 0.05$, Sig.). Further SHG Leaders who are from (44 and Above) years do differ significantly with SHG Leaders of other age groups as the post-hoc test scores are significant.

While discussing the dimension, namely Emotional Intelligence, it has been found that the SHG Leaders who are from (44 and Above) years have scored more (65.12%) in this domain,

when compared to SHG Leaders who are from (32 to 43) years (53.24%) and SHG Leaders of other age groups. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=4.879, $p < 0.05$, Sig.). Further SHG Leaders who are from (44 and Above) years do differ significantly with SHG Leaders of other age groups as the post-hoc test scores are significant.

In the dimension, namely Performance, it has been found that the SHG Leaders who are from (44 and

Above) years have scored more (70.68%) in this domain, when compared to SHG Leaders who are from (32 to 43) years (58.47%) and SHG Leaders of other age groups. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=8.239, $p < 0.05$, Sig.). Further SHG Leaders who are from (44 and Above) years do differ significantly with SHG Leaders of other age groups as the post-hoc test scores are significant.

Table 4 Educational Qualification and Subject Variables

Group	Age In Years	N	Self Esteem		Emotional Intelligence		Performance	
			Mean %	σ	Mean %	σ	Mean %	σ
Gp. 1	Illiterate	123	49.24	9.7	49.65	6.9	51.96	9.8
Gp. 2	Primary	242	50.21	9.1	51.47	7.5	53.77	8.7
Gp. 3	Secondary	133	52.63	8.7	53.78	8.2	55.25	7.5
Gp. 4	H.Sc	142	62.89	7.9	65.94	8.4	72.12	8.1
Total		639	55.03	8.1	58.35	6.3	65.52	8.2
Statistical Result								
F-Ratios & Level of Significance for $df = (3, 635)$			11.568 $p < .01$ Sig		10.687 $p < .01$ Sig		12.637 $p < .01$ Sig	
Post - Hoc Results			Gp 4 Vs 1		Gp 4 Vs 1		Gp 4 Vs 1	

(Source: Field Data)

The Mean, S.D. and One Way ANOVA results for the various subject variables based on the Educational Qualification of the SHG Leaders are presented in this table.

While discussing the dimension, namely Self-Esteem, it has been found that the SHG Leaders who have completed H.Sc. have scored more (62.89%) in this domain, when compared to SHG Leaders who have completed Secondary school (52.63%) and SHG

Leaders of other educational qualifications. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=11.568, $p < 0.05$, Sig.). Further SHG Leaders who have completed H.Sc. do differ significantly with SHG Leaders of other educational qualifications as the post-hoc test scores are significant.

While discussing the dimension, namely Emotional Intelligence, it has been found that the SHG Leaders who

have completed H.Sc. have scored more (65.94%) in this domain, when compared to SHG Leaders who have completed Secondary school (53.78%) and SHG Leaders of other educational qualifications. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=10.687, $p < 0.05$, Sig.). Further SHG Leaders who have completed H.Sc. do differ significantly with SHG Leaders of other educational qualifications as the post-hoc test scores are significant.

According to the dimension, namely Performance, it has been found that the

SHG Leaders who have completed H.Sc. have scored more (72.12%) in this domain, when compared to SHG Leaders who have completed Secondary school (55.25%) and SHG Leaders of other educational qualifications. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=12.637, $p < 0.05$, Sig.). Further SHG Leaders who have completed H.Sc. do differ significantly with SHG Leaders of other educational qualifications as the post-hoc test scores are significant.

Table 5 Total Family Monthly Income and Subject Variables

Group	Monthly Income	N	Self Esteem		Emotional Intelligence		Performance	
			Mean %	σ	Mean %	σ	Mean %	σ
Gp. 1	(Below 12K)	190	50.22	9.4	51.87	7.1	53.44	8.0
Gp. 2	(12K - 24K)	286	55.52	8.6	56.21	9.7	60.41	7.6
Gp. 3	(25K & Above)	163	62.89	7.4	66.88	8.3	72.65	8.5
Total		639	55.03	8.1	58.35	6.3	65.52	8.2
Statistical Result			5.236		6.329		7.118	
F-Ratios & Level of Significance for $df = (2, 636)$			p <.01 Sig		p <.01 Sig		p <.01 Sig	
Post - Hoc Results			Gp 3 Vs 1		Gp 3 Vs 1		Gp 3 Vs 1	

(Source: Field Data)

The Mean, S.D. and One Way ANOVA results for the various subject variables based on the Total Family Monthly Income of the SHG Leaders are presented in this table.

While discussing the dimension namely, Self-Esteem, it has been found that the SHG Leaders who have (Rs.25000 and above) have scored more

(62.89%) in this domain, when compared to SHG Leaders who have (Rs.12000 to Rs.24000) (55.52%) and SHG Leaders from other income groups. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=5.236, $p < 0.05$, Sig.). Further SHG Leaders who have (Rs.25000 and Above) do differ significantly with SHG Leaders

with other income groups as the post-hoc test scores are significant.

While discussing the dimension, namely Emotional Intelligence, it has been found that the SHG Leaders who have (Rs.25000 and Above) have scored more (66.88%) in this domain, when compared to SHG Leaders who have (Rs.12000 to Rs. 24000) (56.21%) and SHG Leaders from other income groups. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=6.329, $p < 0.05$, Sig.). Further SHG Leaders who have (Rs.25000 and above) do differ significantly with SHG Leaders from other income groups, as the post-hoc test scores are significant.

According to the dimension, namely Performance, it has been found that the SHG Leaders who have (Rs.25000 and Above) have scored more (72.65%) in this domain, when compared to SHG Leaders who have (Rs.12000 to Rs.24000) (60.41%) and SHG Leaders from other income groups. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=7.118, $p < 0.05$, Sig.). Further SHG Leaders who have (Rs.25000 and Above) do differ significantly with SHG Leaders from other income groups, as the post-hoc test scores are significant.

Table 6 Tenure in SHG and Subject Variables

Group	Tenure in Years	N	Self Esteem		Emotional Intelligence		Performance	
			Mean %	σ	Mean %	σ	Mean %	σ
Gp. 1	(Below 5)	304	50.11	9.4	51.87	8.0	53.44	9.0
Gp. 2	(6 - 10)	277	52.36	8.9	53.64	7.2	58.55	8.4
Gp. 3	(11 & Above)	58	62.54	8.1	64.27	9.7	72.99	7.0
Total		639	55.03	8.1	58.35	6.3	65.52	8.2
Statistical Result								
F-Ratios & Level of Significance for $df = (2, 636)$			8.111 $p < .01$ Sig		7.237 $p < .01$ Sig		8.337 $p < .01$ Sig	
Post - Hoc Results			Gp 3 Vs 1		Gp 3 Vs 1		Gp 3 Vs 1	

(Source: Field Data)

The Mean, S.D. and One Way ANOVA results for the various subject variables based on the Tenure in SHG of the SHG Leaders are presented in this table.

While discussing the dimension, namely Self-Esteem, it has been found that the SHG Leaders who have (11 and

Above) years have scored more (62.54%) in this domain, when compared to SHG Leaders who have (6 to 10) years (52.36%) and SHG Leaders with other tenures in SHG. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=8.111,

$p < 0.05$, Sig.). Further SHG Leaders who have (11 and Above) years do differ significantly with SHG Leaders with other tenures in SHG as the post-hoc test scores are significant.

While discussing the dimension, namely Emotional Intelligence, it has been found that the SHG Leaders who have (11 and Above) years have scored more (64.27%) in this domain, when compared to SHG Leaders who have (6 to 10) years (53.64%) and SHG Leaders with other tenures in SHG. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=7.237, $p < 0.05$, Sig.). Further SHG Leaders who have (11 and Above) years do differ significantly with SHG Leaders with other tenures in SHG as the post-hoc test scores are significant.

While discussing the dimension, namely Performance, it has been found that the SHG Leaders who have (11 and Above) years have scored more (72.99%) in this domain, when compared to SHG Leaders who have (6 to 10) years (58.55%) and SHG Leaders with other tenures in SHG. This observed difference is statistically significant as the F-Ratio is significant at 0.05 level (F-Ratio=8.337, $p < 0.05$, Sig.). Further SHG Leaders who have (11 and Above) years do differ significantly with SHG Leaders with other tenures in SHG as the post-hoc test scores are significant.

Major Findings

- Just above two fifth of the SHGs leaders (43.8%) are in (33 to 43) years of age.

- More than one third (37.7%) have completed Primary level of education.
- Just above one third of the leaders (36.8%) of the SHGs earn Rs (10,000 and Above) as Monthly Income.
- Nearly one tenth of the leaders (9.1%) have (11 and Above) years of Tenure in SHGs.
- When the level of Self Esteem increases, the level of Emotional Intelligence, and Performance in SHG will also significantly increase. Further when the level of Emotional Intelligence increases the level of Performances in SHG will also significantly increase.
- The women SHG Leaders who are from (44 & Above) years of age have significantly more level of Self Esteem, more level of Emotional Intelligence, and higher level of Performance when compared to the SHG Leaders from other age groups.
- The SHG Leaders who have completed Higher Secondary level of education, have significantly more level of Self Esteem, more level of Emotional Intelligence, and higher level of Performance when compared to the SHG Leaders from other educational groups.
- The SHG Leaders who earn (Rs.25000 and Above), have significantly more level of Self Esteem, more level of Emotional Intelligence, and higher level of Performance when compared to

the SHG Leaders from other income groups.

- The SHG Leaders who have (11 and Above) years as tenure, have significantly more level of Self Esteem, more level of Emotional Intelligence, and higher level of Performance when compared to the SHG Leaders with other tenures in SHG.

Suggestions

- It is learnt that there exists a positive and significant association between Self Esteem, Emotional Intelligence and the Performances in SHGs. Hence it is suggested to improve the level of Self Esteem and the level of Emotional Intelligence so that correspondingly there will be some positive changes in the level of Performances in SHGs.
- It is observed that the Women SHGs Leaders have low level of Self Esteem, low level of Emotional Intelligence and hence there is low level of Performances. It is suggested to organize various Psycho Social intervention programmes for the leaders by the organizations in addition to programmes in Economic development.
- It is also suggested to organize the 10 Life Skills Training programmes by WHO (1997) for the Women SHGs Leaders. The ten skills like Understanding Self, Empathy, Interpersonal relations, Communication, Coping with Emotions, Coping with Stress,

Creative Thinking, Critical Thinking, Problem Solving and Decision Making, could be taught through various form of training programmes.

- The Women Leaders who have some Psycho- Social Problems could be Counselling by using various Counselling methods.
- Finally, the training on Family Life Education addressing all sorts of issues could be organized for the Women SHGs Leaders.

Conclusion

The authors have made a valid attempt to study the influence of Self Esteem, Emotional Intelligence on the Performance in SHG by the Women Leaders in Madurai District, Tamil Nadu. Further along with the major findings the workable suggestions have been mentioned for future development of SHGs.

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TEACHING ENGLISH IN INDIA

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Abstract

The teaching of English in India dated back to the early nineteenth century and was initially associated with the energetic spirit of the missionaries. English is the elite class languages, but learning and teaching, language is faced with many problems ranging from rural and underdeveloped areas to mother tongue interference, psychological fear, etc..The purpose of this paper is to explore and describe the problems, prospects and future of learning and teaching of English in India.This paper highlights the challenges which English language learners and teachers face and equally offers solutions. Essentially, effective teaching and learning of English will be realistic only when both the learned and learner, demonstrate readiness to pay the sacrifices for its attainment.

Keywords: *Teaching, learning, English language, Frequent practice.*

Introduction

Nowadays technology, information and knowledge explosion have led to the increase of teaching and learning English as an international language. Teaching and learning English in different countries have been faced with some problems. English has been faced in schools in Iran since many years ago, But the point is that although our students spend a long time in classes, they do not achieve a desirable level in various language skills and are not able to say some English sentences. Teachers and students have lost their time and costs and most learning English and as a result, it has had adverse effects on people's lives. Due to the deficiencies that exist in language Teaching and despite the efforts the desired result cannot be achieved, so it can be said that English teaching has a defective aspect and it has no academic consequences. This paper deals with Teaching and learning English in India.

The Role of Teaching English in India

Some students mentioned that learning English is the function of the teacher's is not characteristics, so that if student loves their teachers day and use his motivation and creativity. They will be more interested in English. Although this is an accepted scientific principle and is true for all subjects, but we must accept that this is more prominent in practical lessons. When the students love their teachers, they will be more interested in learning. So, in some schools, the lack of motivated and creative teachers and the lack of access to the equipment and limited contents of incomplete course books minimized the student's performance. However, certain problems of teachers such as economic problems and so on are also effectively in this issue and some fundamental and lasting measures must be considered in this regard.

But teachers also have the right, because at the end of the semester the exams contain questions from the course content, not the contents that students like. Therefore the classes seem a bit boring and nonfictional that this issue will have an adverse influence on teaching and learning English. In fact it is not the fault of teachers. The value of course, is unknown the society has not felt a need for this course. Some experts believe that teachers teach many things and do not teach some things and different incentives the limited time will be fewer and fewer and flaws and shortcomings will be exacerbated.

Basic skills in learning English

According to the linguistics, a basic skills in learning English are as follows,

1. Listening
2. Speaking
3. Reading
4. Writing

In case where English is taught a foreign language, there is no opportunity to use the skills in the classroom. English language would be required to get a degree at the high school University entrance exam. In that case, the English language will be considered as a subject such as mathematics and science. For these learners, the Concept of needs outside the classroom has very little significance.

The present decade, and the past century are different from what is known to the history very deep and broad changes which have been seen in the past have affected all human activities and teaching is no more based on the transfer of constant information to passive

students. Minds filled with inflexible material cannot figure out of the present and future completely, and dynamic. Teaching English in different countries have faced with money problem and Iran is no exception. Although most teachers and students spent many hours in classrooms to teach and learn the language, they have not had success in this area. Despite a great experience most teachers still have not really found what is important in language Teaching and learning in the classroom they usually ignore the most important element of any training session that includes providing a valuable learning experience which has a significant contribution in the development of second language performance. It should be noted that teachers teach a set of individuals and any teaching process must enrich the emotions of both student and teacher.

Methods of Teaching English

The Organizing the learning method is to meet a specific educational goal programmed teaching. Lectures and practical display are considered as examples of Teaching methods. The Teaching method is different from the Concept of "educational medium " (a means of exposing the students to a data source as a textbooks, Tv PC, or the teacher and other students). In fact, several different teaching methods may be used in an educational medium (such as programmed teaching, lectures, and practical display on TV) or a specific teaching method is a set of procedures and experimental activities performed to achieve certain goal. The best method is the one which spends the lead time and

with their source available and thus activities that are carried out casting to the condition and possibilities to provide the most favourable area for the effective and desirable teaching-learning is any constant change in behavior which comes from the experience. It must be considered that teaching does not mean learning necessary lead to learning.

The major challenges are faced by students coming from

1. Rural and underdeveloped area
2. Tribal backward society
3. Economically backward society
4. Uneducated families

Learning a foreign language may not be better, and bread experience due to languages peculiarities and distinctives. No matter the similarities, two languages are not utterly the same thing. A good Learners of English as a second language find its learning difficult because the sudden break from a familiar language to a nonfamiliar one can be difficult, thus varies errors ranging from Phonetical error to Syntactic, morphologically to semantic errors etc. are committed some of the problems are highlighted below.

First of all, students learn basic grammar at school level for the purpose to passing only in the tests and the examinations and not to face any real-life situations, Application oriented advanced grammar is not taught in schools, furthermore, adequate, practice is not given to students only read to pass English language but are not committed to its mastery; probably because learners are only taught and expect to regurgitate the experience rather than allowing them

to self discover the intricacies involved in English language.

Second English language learners experience a mother tongue interference phenomenon which deals with the problem a learner encounters when he transfers the acquired skills in his native or indigenous language (L1) to his second language (L2) the problems can be syntactic (grammatical), phonological (mispronunciation) semantic or morphological and most of the students do not have the opportunity to undertake advanced reasoning tasks. Phonetically, learners of English as a second language find it difficult to pronounce certain English words because the sounds are adarntha from their native languages. Examples are dental sounds in thin, this and in them that etc.

A very important challenge confronting learners of English as a second language is fearful student attitude towards the use and usage of English especially in the presence a competent user. Sometimes, it is humiliating to have to speak to one's country man in a foreign Language. especially in the presence of the proud owners of that language. They would naturally assume that one had no language of one's son. Speaking English requires a measure of confidence and readiness. however, if a speaker feels inadequate to speak it, it may be lead to incoherence and incorrect express.

Conclusion

If language is taken from human society, human civilizations will be destroyed, thus teaching and learning language is a priority in the field of

education. Nowadays, with the advancement of science and technology. English is essential Udan international language.

So, in this new millennium, language is the guiding factor for trading, Police, Science and technology. Extending the English learning is a prerequisite due to the growing development in the field of science and technology and the need to become aware of them through the Mass Media. This will be achieved by the development of English language Teaching in principle manner. And second language teachers need special training to learn how to teach the language.

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THE IMPORTANCE OF TEACHING GRAMMAR FOR COLLEGE STUDENTS FROM RURAL BACKGROUND

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Abstract

This paper is about teaching English grammar for college students in rural areas. Teaching grammar is an innovative skill in English language teaching. Mastering English grammar helps to improve one's Communication skills. To nurture interest among the college students, we use innovative techniques to teach grammar very effectively. The students from the rural background must be trained to use the language effectively free from grammatical errors and giving much importance to the sentence structure. Students in their teens show less interest in learning grammar and the over confidence of certain students sometimes create an embarrassing situations in the language classrooms.

Keywords: Innovative skills, over confidence, embarrassing.

Introduction

Various methods of teaching English grammar are in use from the ancient periods in all the educational institutions. Some of the important methodologies are the Grammar translation method, inductive method and the structural approach. There weren't any productive results applying all these strategies. Hence the use of innovative techniques like imitation and drill to teach grammar came into existence. Grammar should be taught unconsciously by imitation and drill. The medium of teaching English should be in English and not using their mother tongue for translation.

In the initial stages, the teaching of English concepts should be slow to cope up with the student's ability to grasp the language. Opportunities should be made available for the students to communicate in English in the language classrooms itself. The students should be exposed to Group discussions, debate, and oral presentations. The students should be

regularly monitored and their mistakes should be corrected then and there.

The Role of English Teacher in Language Learning in Promoting Learner Autonomy in Engineering Colleges

A teacher's role is very important in helping students develop autonomy in learning. Every great teacher has their own special unique style. There are nine special universal qualities that are necessary for anyone who wants to teach English in colleges. The qualities of a great teacher include excellent communication skills, superior listening skills, deep knowledge and passion for their subject matter, the ability to build career relationships with students, friendliness and approachability, excellent preparation and organization skills, strong work ethic, community building skills and high expectations for all.

Excellent Communication Skills

If teacher's communication skills are good, they can convey knowledge with better skill and results. A good teacher notices even when even one student among many does not understand, and makes an effort to communicate individually when necessary. Communication also involves explaining exactly what the assignments and expectations are. When students fully understand what is expected of them, it's much easier for them to deliver. Interestingly, not only are communication skills incredibly important in the classroom, but they are among the most important skills in any setting.

Superior Listening Skills

In addition to being good communicators, good teachers also happen to be excellent listeners. As the Turkish proverb says, "If speaking is silver, then listening is Gold". Of course effective communication only happens when at least two parties are actively involved in the process together, and the only way to know if communication is heard is by asking (and listening to the answer.)

So in an ideal learning environment, teachers ask important questions and then actively, carefully, empathetically listen to what learners have to say. When good teachers develop this patient quality in themselves, they start to become great. Teachers listen hard and then use what they hear to improve the communication.

Deep Knowledge and Passion for the Subject Matter

There is a saying that a teacher is only as good as what they know. If teacher lacks knowledge in a subject, that dearth of understanding is passed along to the students. Passion is infectious. Love of a subject matter inspires a person to learn more, dig deeper, and think harder about it, so passion inspires deeper knowledge. The best teachers are those that clearly love their subjects and pass that passion and desire to learn more on to their students. When the teacher not only has the right answer to the students question but can expand the discussion with vivid examples, amusing illustrative anecdotes, and relevant facts, and when the teacher has a deep well of understanding and expertise to draw on, then every lesson is enriched, and every student might be inspired.

The best teachers are often the ones that are the most deeply, not only about their jobs, but about every student they serve. It's not enough just to love the subject matter: Great students also share a love to students. Caring about the students is what inspires teachers to reach out, do better, communicate more, ask, learn, refine and improve. This is something that can't be taught, not even in the best school.

The Importance of Teaching English Grammar in English Language

The grammar has a positive and real effect on the four skills of language. Enhanced communication skills call for a high degree of grammatical competence. Communicative proficiency involves knowledge and application of grammar

and use of appropriate vocabulary of the language to convey meanings in a socially acceptable way.

This is also the reason why grammar teaching is considered imperative and has found its way into language and teaching labs.

Grammar is the base of the English language. English especially as a second or a foreign language is not acquired naturally; instruction and structured learning are important. Through grammar, an ESL learner learns how to operate at the sentence level and studies the governance or the syntax or word orders that are the rule of the game in the language.

Though grammar teaching generally would involve the intervention of a teacher in the classroom, some language teaching labs have also introduced this feature in their teaching content. Wordsworth English lab is one such digital language teaching lab that has an

audio visual teaching content for grammar in schools.

Conclusion

The importance of teaching grammar in English language is an ongoing debate. Where on the other hand theorists and practitioners have felt that its significance in language learning cannot be mitigated, on the other hand it is seen as nothing but a set of arbitrary rules and merely an exercise in naming parts of a sentence; something that can easily be done away with.

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THE ROLE OF DYNAMIC AND CULTURAL THEORIES PORTRAYING THE VIABILITY OF INTERNATIONAL STRATEGIC ALLIANCES: EMPHASIS ON INDO-FRENCH ALLIANCE

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Abstract

This paper focuses on the cordial relationship between India and France which has been existing for centuries and continue to extend further. In past decades, culture was considered as a negligible wonder of financial and political association. Present day human studies, may be considered as the dynamic communication of a few societies that share a similar area in reality. The century's old and traditionally cordial relations between the proponents of a multi-polar world led by regional democracies like France and India have entered new domains of bilateral co-operation with their roots settled in history. An alliance between two powerful nations of the world will empower not just the counterparts but the whole world and hence, we explore the role of culture in the responsibility of international strategic alliances.

Keywords: *Bilateral ties, Trade, Education, Technology, Culture, France, India*

Introduction

The strength of the relationship lies in the trust of the alliance among the nations. France and India signed multiple deals over the year namely defense, security and civil nuclear cooperation to agreeing to hold summits between leaders of both countries. Bilateral relations between Paris and New Delhi cover a range of issues including barrier, sea, space, and security. The two countries have figured out how to develop a forward-looking organization to deal with issues such as terrorism, climate change, economic development and improvement, infrastructure, urbanization, and science and technology.

The centuries-old relations between the countries of a multi-polar world led by regional democracies like France and India have entered new domains of bilateral co-operation. An ever-increasing collaboration in areas such as trade and investment, science and technology, defense, counter-terrorism, nuclear energy, culture, and education alongside developing business trades through the medium of structured talks has been a highlight of a perfect relationship between France and India.

Fields of exchange

Space Technology

Indian Space Research Organisation (ISRO) and French space agency (Centre

National D'Etudes Spatiales —CNES) are involved in inter-planetary missions like Mars, Venus and asteroid projects. The collaboration on interplanetary missions is a part of the joint vision for space cooperation which India and France agreed upon in one of the MoU. ISRO and CNES will work together on the navigation of rovers in Moon, Mars, and other planets, aero-braking technologies for planetary exploration and modeling of Mars and Venus atmosphere and inflatable systems for Venus exploration ISRO chairman

Dr. K Sivan said that the outcome of the collaboration with French space agency would be fruitful in inter-planetary missions.

ISRO has started creating scientific payloads for the Mars Orbiter Mission-2 (MOM-2) mission. The scientific payloads for the Red planet mission were submitted to the Indian space agency in response to its 2016 Announcement of Opportunity (AO) inviting institutes and space organizations to submit suggestions or studies on planetary explorations for the next MOM-2 mission. Based on ISRO's Announcement of Opportunity for the MOM-2 mission, CNES has shortlisted some scientific payloads.

Nuclear Project

In 2008, India and France chose to work together on building a 9.9-gigawatt atomic power plant, with six 1650 megawatt reactors. The Indo-French deal has yielded little accomplishment in the power segment, yet the agreement has given India progress in different zones like research. The plant is furnished with European Pressurized Reactors (EPR),

the modern nuclear reactors French organization Areva had designed.

The project is seen as the humongous industrial project ever undertaken in India, and a noteworthy board of Indo-French relations. Since the declaration, there has been little advancement on the undertaking and a lot has changed in the global energy scenario, which brings up existential issues about the feasibility of, and the requirement for such a nuclear-power project. Furthermore, there has been tremendous opposition to the project not only from environmentalists, but also people living close to the site of the project, the village of Jaitapur, about 600 kilometers south of Mumbai.

EDF (Electricite de France), the French service organization started building an EPR (European Pressurised Water Reactor) plant at Flamanville in Normandy in 2007, boasting that it contained the world's recent and secure reactor. The facility was supposed to be completed by 2012 and reinforce the reputation of the French for ability in nuclear energy.

Defence and Aerospace

India faces complex security challenges as it has hostile nuclear-armed neighbors to its north and west, with unresolved borders. The international community expects India to be a net security provider in the Indian Ocean region. Such security responsibilities require best-of-class armed forces. In its quest for the best, and for self-reliance, in defense and aerospace, India's greatest challenge is to bridge the technology gap.

Marking the 20th anniversary of the strategic partnership between India and

France, Prime Minister Narendra Modi and French President Emmanuel Macron had a summit meeting in New Delhi in March 2018. Fourteen agreements were signed, including those related to strategic maritime awareness, logistical support between armed forces, and exchange of classified information.

France is a major source of foreign direct investment (FDI) in India, with about 750 big French companies, with a cumulative investment of \$5.82 billion between April 2000 and June 2017. Over 150 Indian companies are positioned in France, employing nearly 7,000 people.

Prime minister of India, Narendra Modi initiated the “Make in India” movement by which all the weapons and fighter jets will be indigenously manufactured thereby enhancing the technological growth of India as well as reducing the dependency on imported goods

The intent to go deeper than just a buyer-seller relationship is distinctly manifest in both, the India-France joint statement of March 2018 and the draft defense production policy, 2018. The multi-tier industry delegation from France and the wide range of Indian participants also reflect the drive for Make in India. In order to achieve the targets, it is important for the armed forces to define requirements, both in terms of numbers and technology, well in advance, with a fair degree of certainty. The defense industry requires long gestation periods for design and development. This investment offers good returns in the long run as the life cycle of major equipment is long, with recurring sustenance requirements.

Strong factors favoring India are its colossal requirements, the strength of micro, small and medium enterprises (MSMEs), and a large young population with good basic skills. According to the Stockholm International Peace Research Institute (2017), India has continued to be the largest arms importer in the last five years, with an import dependency running in excess of 60%—a clearly unacceptable situation. Even the civil aviation sector, which is import intensive, is expected to grow by 20%, with a requirement of over 1,000 aircraft. There are over 6,000 MSMEs in the defense sector, with much more capable of contributing to defense and aerospace in case they find the right opportunity.

The opportunities are phenomenal for any country willing to partner India, and for all stakeholders. In order to optimize the opportunity to mutual advantage, we have to transition from “Buy (Global)” or “Buy & Make” to “Make in India”. This requires engagements to commence upstream in the process of design and development.

Innovation partnership at the academia-industry level between countries is imperative. MSMEs from India are capable and deserve their place in global supply chains. The larger industries have to lead the change in collaboration with international partners where required. The aerospace policy and industry need to view the aviation sector, both military and civil, holistically. The policy for UAVs needs to be put in place at the earliest to ensure that the vast resources committed to this industry get a direction. The recently announced defense industrial corridors and the

MSME clusters therein need to embrace the aviation sector. And most importantly, the energy of the public and private sector has to be harnessed together to be able to achieve self-reliance by 2025.

Renewable Energy

ISA is an inter-governmental organization launched by Modi in 2015 that aims to utilize US\$1 trillion in assets for future solar generation, storage, and technology across the world. It has 60 signatories, 30 of whom have endorsed the agreement.

In light of Macron's visit – French cement giant Vicat announced US\$274.82 million (€223 million) in investments in the Indian cement sector involving both brownfield expansions (Karnataka state) and Greenfield projects (Andhra Pradesh state). Indian and French companies and government entities also signed deals worth US\$16.02 billion (€13 billion) in aviation, renewable energy, and waste management.

Foreign Investment

France is the ninth largest foreign investor in India and contributes about 1.65 percent of the total inflows into the country. The highest foreign direct investment (FDI) equity inflow is in the services sector (19.3 percent) followed by cement and gypsum product (15.59 percent), drugs and pharmaceutical (5.23 percent), industrial machinery (5.04 percent) and food processing industries (5.03 percent). These figures were estimated to grow significantly over the next few years with the consolidation and extension of existing investments,

and establishment of new French companies in the country.

Currently, there are over 1000 French companies present throughout India. Most of these are accumulated in large metropolitan cities. State-wise, Maharashtra holds the highest concentration of French businesses (30 percent), followed by Delhi NCR (19 percent), Karnataka (15 percent), and TamilNadu (10 percent).

Below, we discuss key industries that offer opportunities for French investment in India.

Automobile

The Indian government appreciates the foreign investment in the sector by allowing 100 percent FDI under the automatic trade route. In the last 17 years, the country has attracted FDI worth US\$18.41 billion in its automobile industry. The country offers strong suppliers' base encouraging international auto companies to leverage it for their global sourcing. The top car manufacturing states in the country are – Tamil Nadu, Maharashtra, Haryana, and Delhi NCR.

The French carmaker group PSA, also known as Peugeot Citroen, recently signed a deal with the Tamil Nadu government to set up a research and development foundation as well as manufacturing facilities in the state. The automaker will assemble vehicles in the state under the joint venture with India's CK Birla group.

Alstom SA, a French multinational company operating around the world in rail transport markets, active in the fields of passenger transportation, signalling

and locomotives, with products including the AVG, TGV, Eurostar, and Pendolino fast trains, also has won a major project worth €3.2 billion (US\$3.6 billion) of assembling 800 trains in Madhepura, Bihar. Moreover, a few other essential players in the French car industry have set up their production centers in Tamil Nadu. These include automobile manufacturer Renault, parts producer Valeo, and tire manufacturer Michelin.

Chemicals

India's chemical industry is highly diversified and provides valuable chemicals for various products such as textiles, paints and varnishes, paper, and leather. The industry is currently valued around US\$150 billion and is expected to reach US\$300 billion by 2025.

Key factors for success in the chemical sector include India's affinity to strong growth markets, improvement in the business environment and the unending support from the government. In order to encourage investment in the sector, India's Ministry of Chemicals and Petrochemicals has laid four petroleum, chemicals and petrochemicals investment regions (PCPIRs) in Andhra Pradesh, Gujarat, Odisha, and Tamil Nadu. The state incentives in these areas include the availability of land, deregulated industry and promotion of 100 percent FDI, opportunities for investment through PPP mode and consortium with Indian partners, among others.

French specialty chemical company Arkema currently operates five production sites in India— one each in Chennai, Gujarat, and Mumbai, and two in Bengaluru. Other French chemical

companies in the Chennai region are ATC, Fiabila, and Charabot.

Pharmaceuticals

India is the world's third largest producer of pharmaceutical drugs in terms of volume. The country's pharmaceutical industry has provided double-digit growth in the last few years and is expected to reach US\$55 billion by 2020 from US\$36.7 billion in 2017.

The key factors of this growth are low costs, high production quality, and regulatory conformity. There is an increased local demand because of improved access to insurance, with around 650 million people set to benefit from coverage by 2020.

French pharmaceutical giant Sanofi has established a large foundation in the country. Its production sites are located in Goa and Chennai. Other renowned French pharmaceutical companies with a presence in India include Boiron – a homeopathic medicine manufacturer and Bioderma.

Electronics

India's expanding electronics market is expected to be more than double to reach US\$228 billion in 2020 from US\$100 billion in 2016-17. The growth is predicted based on growing customer base, trade pacts, government policies and penetration of consumer durables.

The Indian government's effort on using technology to improve the delivery of its public services and the digital revolution has opened up infinite opportunities for companies to develop and manufacture products and solutions innovatively across the country.

Initiatives like Make in India and Digital India have further pushed the sector ahead.

Besides, the development of Electronic Hardware technology parks and SEZ have created a favourable atmosphere for FDI in the industry. Through their respective policies and initiatives, both the federal as well as the state government assist local production of electronic items, offering tax and non-tax incentives to companies setting up manufacturing units in the country.

Benefitting from these opportunities several French electronics manufacturers have set up operations in India. These include Crouzet, Gemalto, Safran, ST Microelectronics, and Schneider Electric that operates seven plants across the nation.

Services

India's service industry makes up about 60 percent of the country's GDP, and 17 percent of total foreign investment inflows. The industry offers opportunities for investment in a wide spectrum of activities such as information technology, hospitality, trade and transport, financial services, real estate, and professional services. Since 2016, digital payment services have experienced an unprecedented jump – paving way for large-scale investment prospects in the sector.

Conclusion

The dynamic growth of Indo-French ties originates from their longstanding and significant economic partnership. The alliance has been a major backbone for the country's economic growth and it is

up to the governments to continue to embrace the relationship for the betterment of the people.

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CUSTOMER SATISFACTION TOWARDS CELLULAR SERVICE - WITH SPECIAL REFERENCE TO AIRTEL AT PALANI TOWN

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Abstract

The use of this study is to discover customer satisfaction on Airtel service at Palani town. The test of the study consisted of 120 respondents. The researcher selected the respondents through a simple percentage technique. Since the study on this report, it is seen that after commence of Airtel cellular service in Palani Town the subscription by the people is satisfactory. The company has a wider range in the market of cellular service by extending its value-added services, according to the first choice of the respondents. The results that the Airtel price is low, service is best when compared to other cell connection, can be connected easily.

Introduction

Telecommunications is necessary for today's business scenario to understand the fact that the thought of customer's creature a company's most vital assets is not just a management theory, but is a very essential economic fact. As the cellular business in India is one of the greatest growing sectors, it is essential and exciting to explore the drivers of customer fulfillment in this industry. A customer is not somebody to argue or protest with. Nobody had ever won an dispute with a customer". "A customer is a person who brings us his requirements. It is our job to touch them profitably to him and to ourselves. Customer is the central point part of the nation's economic cycle as other developmental actions center on him. In a aggressive economy, it is the customer who decides the victory or failure of business either by buying or not buying

the cell. The format underlines the concept of "consumer's self-government". The modern marketing concept has documented this right and this is reflected in well-known statements like "consumer is the emperor". It would simply put out the best invention and services in the world and price it less cost. Therefore it would create extensive customer satisfaction but it would also be out of business.

Telecommunication

Telecommunication networks are proving mobility and incorporated services. Development in computer hardware and software along with the digital switching and transports are promotion it possible to have smart networks, that offer good service, such as cellular paging communication where a call goes to an individual rather than to a locality, and the user is allocated instead

of the line. The expertise for interconnect networks with high-speed services has prepared the cellular industry a blooming industry. It is usual that a need is felt by the user to move freely and still have connectivity with any subscriber. The customer also wishes to swap all types of information similar to voice mail, E-mail entrée to value-added services. Airtel Mobile is the leading cellular operator in Tamil Nadu Cellular circle. Presently Airtel is all set for consolidation thereby connecting the length and breadth of Tamil Nadu. Airtel is already gearing up of the latest revolution in mobile telephony 4G, 3G, facilitate junction with the internet.

Importance of Cellular Service

The cellular industry comes modify service providers are judgment it necessary to readdress marketing efforts from customer acquisition to customer withholding.

A rising number of operators contain told us they have begun to sight offered subscriber bases as a business asset in an surroundings where customers have become more complicated towards mobile wireless technology. Operators have also documented that cellular customers are also altering. The tackle of a maturing and changing industry, marketing companies have begun to set up programs that purposely address the desires of the cellular industry.

Needs for the Study

1. The cellular phone has in use the town Palani by force, without seeing somebody on a cell phone or

hears thousands of ring tones going off throughout the day.

2. Cellular service will service your wishes and area. There are numerous different companies to choose as of just a little research will provide the greatest options in a service provider.
3. The million cell telephone users of the world; however, test out website "cellular needs" and music and desktop. There are immense cell phone comparison charts and service providers.

Statement of the Problem

Through the project time, some of the customers were found to be not interested in filling the questionnaire. So their data is excluded from the research.

Objectives of the Study

1. To identify the customer satisfaction of Airtel service Palani Town.
2. To study the customers' consciousness regarding prepaid mobile connection.
3. To analysis the advertisement usefulness, this has a direct impact on endorsement.
4. To classify the authorization opinion regarding product, price and promotion activities on various schemes.
5. To make a suggestion and advice to improve the present market.

Research Methodology

The present study was mostly based on primary data which was composed through the issue of the questionnaire.

The questionnaire contains relating to preference and customer satisfaction of cellular service. The information required for the study had been collected by issuing a questionnaire to 150 customers in Palani taluk. Issued 150 questionnaires, 135 questionnaires are calm, and out of 135 questionnaires collected, 120 questionnaires are taken for analysis because of incomplete information found in the fifteen questionnaires. Secondary information regarding the cellular service providers are collected from Journals, dealers, periodical and through the internet. The data collected are analyzed using a simple percentage.

Customer Service

A successful grouping of the newest technology and knowledgeable professional in a progressive work environment were imagination, improvement, knowledge, self-motivation have been the finery to this work culture. Airtel in Tamil Nadu: Airtel has launched its service in Tamil Nadu by the year 2013, and in Palani, by the year 2014 with Airtel Mobile Reach out in 253 towns. Calls to this town are STD class, and it can be finished only by subscribers with south India STD capacity.

- Majority of the customer, 40 (33.33%) are Government services
- Most of 74 (61.67%) customers belong to an urban area
- Majority of the customer, 38 (31.67%) Airtel brand name users
- Majority of the customer, 66 (55%) are preferring the Airtel Brand Image

- Most of 50 (41.67%) says Airtel High Pricing users
- Most of 74 (61.67%) is choose Nature of mobile connection facility
- Majority of the customer, 52 (43.33%) are in High Satisfied

Table 1 Preference for cellular services

Preference	No. of Respondents (N=120)	%
Occupation		
Government Service	40	33.33
Private Service	27	22.50
Business	29	24.17
Student	24	20.00
Residence Locality		
Rural	46	38.33
Urban	74	61.67
Brand Name		
Airtel	50	41.67
BSNL	16	13.33
Vodafone	14	11.67
Idea	10	08.33
Jio	30	25.00
Preferring the Airtel Brand		
Brand Image	66	55.00
Wide coverage	28	23.33
Easy Recharge method	26	21.67
Opinion about the pricing		
High	50	41.67
Economical	38	31.66
Low	32	26.67
Nature of the mobile connection facility		
Prepaid	74	61.67
Postpaid	46	38.33
The satisfaction of Airtel service		
Highly satisfied	52	43.33
Satisfied	38	31.67
Dissatisfied	18	15.00
No idea	12	10.00

Source: Primary Data

Suggestions

1. Airtel mobile company has to improve the awareness of its service.
2. The number of Airtel users feels that starter pack amount to get a phone connection is average but in the case of Airtel it is high. So, the Airtel company has to reduce its starter pack amount to increase its customers.
3. Some respondents that the scheme available in Airtel cell phone service is satisfactory level. So, the Airtel mobile connection should maintain its brand image.
4. The Airtel service is given at small price offer to call another phone and also given friends number, they obtain additional sales in the market and to get better more services is recovered in the promotion.

Conclusion

Since the learning on this report, it is seen that after commence of Airtel cellular service in Palani Town the subscription by the people is satisfactory and is steady growing. Bulk of subscribers has expressed better service provided by Airtel cellular service. The sales executives should be forced to improve the service and if they get in contact with the respondents. The rate of received respondents is lower than the rate of outgoing respondents. The company should take some steps to remove the default, which results in loss

of respondents. The company has a wider range in the market of cellular service by extend its value-added services, according to the favorite of the respondents. The promote in Palani is still in an increasing point. The market is not soaked; however the altering of tariff rates and low awareness level is making it intricate for the company to maintain a constant growth rate. It has also been experiential that Airtel can gain new number of customers by widening its area of coverage. From this study most of them conclude that the price is low, service is best, so we likely to buy Airtel connection.

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STATIC VISUALS AS SUPPORTING AIDS TO LISTENING COMPREHENSION: A CASE STUDY

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Introduction

Use of Visual materials such as pictures, slides, drawings and cartoons play a significant role in the language classroom for making language learning activities interesting. Exercises that focus learner's attention on aural input and its association to visuals make comprehension easier in the process of listening skills development. They (visuals) support comprehension when it poses difficulty due to pronunciation and unfamiliar vocabulary which of course is attributed to higher levels of learner motivation. Combining listening tasks with pictorial representations paves way for empirical investigation to confirm how scientifically it is exercised in listening skills development. Linguists like Parrio perceive that images enhance comprehension, storage and recall of information. Including visuals for the development of listening comprehension seeks the support of rates of delivery of spoken language. Listening is processed much more quickly than the time it takes for speaking. If it is LI situation, sufficient time and opportunity are available to act mentally upon the incoming stream by creating connection, making transformations, interpretations and mental images. If the context is L2, the learner's ability is limited which demands additional effort from the listener.

Visuals' support, no doubt provides the learner hooks on which to hang meaning and make sense of the aural stream. At the same time, the mental processing of comprehending the information becomes challenging with regard to unfamiliar and complex linguistic issues. The same notion is advocated by Penny Ur (1984 p.20):

“Many foreign – language learners seem to lack the ability to use environmental clues to get at the meaning of an imperfectly grasped phrase: time and again I have come across instances of students who have misunderstood something because they are analyzing words in isolation and not linking them to the context or accompanying visual stimuli. They may, for example, understand ‘horse’ for ‘house’ in spite of an illustrating picture. There is certainly no question of the students being unable to perceive and interpret visual or other stimuli as such- they do so perfectly well in their language. Thus I see no value in practicing this skill in isolation.”

Today visual instructional aids are being used in varying degrees at all levels of language acquisition, and they are intervened virtually with all facets of Teaching-learning process and teachers often believe that “more the visuals the better” is a sound strategy. How and to

what degree does visual support enhance learning? This question is addressed through carefully conducted research studies. More importantly, such studies must be designed to test the effects of visual aids in instructional tests like listening comprehension. By discovering the impacts of visual aids, the researcher believes that the listening comprehension maximizes the level of understanding.

Listening is a constructive mental process whose complexity is reduced through suitable visuals which assure the students' listening comprehension without burdening their task. It is categorical to note that,

“A massive 55% of the speaker's impact comes from the visual i.e., the way the speakers looks, facial expressions, gestures, body language, posture, etc., while 38% of this impact comes from a voice”. (Stuart, 1998, p.4)

Canning Wilson (2000) in a lecture on “*The Use of Visuals in Research*” claims that the use visual materials such as illustrations, pictures, images, figures, impressions, likenesses, cartoons, charts, graphs, colors help the learner get immediate meaning which enhance or supplements the language understanding. She further opines that contextualized images may help the learner to reinforce the language in terms of vocabulary and association in the target language.

Aim of the Study

The aim of this study is to determine the effects of visuals on the listening comprehension process. The study aimed to improve the subjects' comprehension skill in listening. Though visuals provide

contextual clues, it may not guarantee complete comprehensibility of the tests as the issues of the use of vocabulary; the pronunciation and few others are seemingly detrimental to comprehension. Hence it was intended to minimize those issues. Indirectly it aimed at preparing the subjects to face listening of this sort through standardized proficiency tests like TOEIC.

Methods and Instruments

The researcher administered the tests at two stages: A Pre-test on listening comprehension was conducted followed by the actual test. Visuals were taken from the TOEIC test. During pre-listening stage, the difficulty of understanding the vocabulary and pronunciation was reduced by reviewing the same. Since the aural input for the chosen visuals in the pre-listening context was not available, the researcher downloaded a software namely, Babylon 09 and got it in a British accent for the given textual input. The researcher elected a sample size of 200 students of both Circuit and Non-circuit branches to conduct this study. They were taken to a spacious, air-conditioned and digitalized hall.

Test Design

The listening test on visuals was split into two: (i) Listening Test and (ii) Pre-listening Test. As many as 20 photographs were taken as a whole which formed as a part of TOEIC Test. The subjects had to look at the visuals and listen to the four spoken responses. At the end of each listening, the subjects had to decide as to which answer best describes the visual. This part of TOEIC was particularly challenging in a sense that

there was no written clue available for the test takers where they had to completely rely on their memory. The mental processing of the subjects in listening input in the present experiment was overburdened as no written/printed clue was available in their test booklet. It was still burdened when the vocabulary and pronunciation in connected speech was not understandable as it was a standardised test with native speaker's accent.

Therefore, a pre listening test was planned. The visual materials for the pre listening test were selected from an article, *"The Use of Semi- Scripted Simulated Authentic Speech and Listening Comprehension"* (Audio-Visual Language Journal 16:3) by Ron White and Marion Geddes. The visuals in the form of strip cartoons were selected from, *"The Goodbodys"* by Paul Groves, Nigel Grimshaw and Roy Schofield.

The tests under this study were categorised as 'interpretive listening'. Micro skills such as discrimination, association and identification were involved in the process of listening comprehension. The responsive mode in the listening test was multiple choice questions and in pre listening test, it was ticking in the pictures and numbering in the boxes. As for the nature of visuals presented in the pre-test, the visuals depicted the mood of different people ranging from young to old men to women. The visuals describe the appearance, dressing style and the kind of activities they performed. Almost a similar exercise was repeated but with slightly increasing the difficulty level of vocabulary. Yet the task was easier since the contextual clues and the process of discrimination from the description of one picture to that of

other was well on hand. In both these tests, the subjects were expected to identify the picture and mark 'a', or 'b', or 'c' depending upon the number of pictures available. As such there were eleven such photographs.

The second part of pre-test was quite interesting in a sense, the subjects were provided with strip cartoons or story pictures. As they listened to the story they had to number the boxes in the same order as they received the narrative information. The subjects followed the narratives, linking the events to the corresponding cartoons. A piece of such information is given here as example:

"Yesterday mum wanted to watch television, but when she turned it on, she found it wasn't working. All she could get was some wavy lines."

Like this the whole narration went on. Penny Ur (1984.p.51) in this regard makes a point:

"In this type of exercises, learners look at visual material while simultaneously following a spoken description of it. The latter may be restricted to details that can be verified visually-or it may include extra information, using the illustration as a jumping-off point for longer narrative description or discussion. The discussion is easily improvised using the visual material as a basis."

In the actual listening test, 20 photographs were selected from TOEIC, a standardised language proficiency test. As already explained, no information about the visual in this section was available in written or printed form. The subjects were to rely on their memory. The listener may also interpret the visuals differently. For example,

Test takers see: *a photograph of a woman in a laboratory setting, with no glasses on, squinting through a microscope with her right eye, and with her left eye closed.*

Test takers hear:

- a. *She is speaking in a microphone.*
- b. *She is putting on her glasses.*
- c. *She has both eyes open.*
- d. *She is using a microscope.*

The third visual represented questions which formed as a part of the present study. In this kind of exercises, the test takers are confused since the responses which are likely to represent the visuals are seemingly the correct response in one or the other way. The test takers of this study needed to make inference from the visuals associating the responses correctly with them. An actual example is given below in the same way as it was tested.

Figure



- a. *He is serving the meal.*
- b. *The couple is sitting side by side.*
- c. *The dining car is full.*
- d. *The waiter's training new staff.*

In this kind of exercises, the subjects needed to do a lot of mental processing. While analyzing the correct response for the above image, the candidates should

discriminate one response from others to find out the right response. For example, option A-*He is NOT serving the meal.* Option B-*"The couple is sitting side by side"* may be correct. Option C-*The dining car is NOT full* because the other tables are empty. Option D-*The waiter is working on a TRAIN* but is not training a new staff. Thus it is seen from the four responses that only response 'B' seems to be correct. In the same fashion, all the 20 photographs were needed to be tested on. The researcher couldn't avail the photographs in color. Therefore all the photos both in the pre-test and in the actual test were in black- white combination. After administering the listening test and a pre- listening test preceded by it separately, the score of the subjects' performance in both these tests was compared.

Procedure

Fifty students (subjects) forming a group of an engineering course were selected at a time for this study, though the sample size of this study was 200 subjects for whom the same test with the same fashion was repeated at different point of time. The subjects were instructed to sit at some distance from one another. They were then distributed the questionnaires in the form of visuals. The researcher summarized as to what was expected of them in a particular test. The visuals were also projected on a white screen. The period of the original test timing was only about 20 minutes. However, with administering the pre listening along with an extended discussion on vocabulary and pronunciation of the present study, the total duration of time lasted 90 minutes.

The duration for administering the test for all the four branches of students took about two weeks. The researcher availed sufficient time to evaluate the tests conducted for a particular group and to repeat the same to the other three branches of students.

Scoring

As for the ratings of the tests, one score was allotted to each correct response. No deviation or concession was allowed in the allocation of the score because all the questions in the tests were objective in nature where there were only two possibilities: (i) correct or (ii) incorrect. The scores of the tests were collected through pre-tests and the TOEIC (Standardised) Test. A maximum of 20 marks was allotted to each. The scoring enabled the researcher to benchmark the subjects under 'maximum' and 'minimum' scorers' groups. Later the scores were classified according to the four scale categories such as poor, average, good and very good following the points at the percentage of 0-25, 26-50, 51-75, 76-100 respectively.

Results

The results of the tests were collected by administering the listening tests based on static visuals at two levels viz. TOEIC Test and Pre-test. Like the previous assessments, the percentage of scores were calculated considering the mean score, its percentage, percentage of respondents at 'maximum' and 'minimum' and the standard deviation. The scores obtained from four branches of engineering have been provided in the tables below.

Table 1 Consolidated Result

Tests	Mean Score	%	Maximum	Minimum	Std Deviation
Pre Test 20 Marks	14.46	72.3	47	18.25	3.45
TOEIC Test 20 Marks	13.16	65.8	47.5	7.25	5.305

Discussion

The results obtained from the scores of the tests have paved the way for the discussion. The discussion is vital in a sense it permeates several implications. The results obtained for the four branches were consolidated and the same has been described in Table 1. The mean score of the subjects of the study has been calculated as 14.46 in the pre test when compared to a 13.16 of the TOEIC test. The overall percentage of the subjects in the pre test is about 72% whereas it has been reduced to around 65%. Surprisingly the percentage of respondents identified as high scorers in the pre-test is almost the same as that of the TOEIC test. While 18% of subjects are viewed as low performers, the number invariably decreases in the actual test. There has been consistency in the performance of pre-test.

Darren Price in one of his articles entitled "Listening Skill in a Visual World" proclaims:

At what point do visual representations undermine listening (auditory) skills? Listening skills are important. By producing visual presentations, am I undermining the development of that skill? These questions are good and I had the opportunity to reflect upon them recently. At first thought, it seems

easy to say these skills are mutually exclusive.... visuals should not reduce auditory listening. Visuals should be a “hook” for the learner to make the concept being talked about more vivid and easier to recall. Hopefully the visual brings out some relevant relationship for an unusual way to think about the idea or reinforce the verbal description. If an audience can remember an image, it is much more likely they will remember a concept.

It is well said that listening based on visuals has its own credentials. A learner, who could make connections and associations between images and listening, will make the comprehension process easier. The interpretation of visuals also varies from person to person.

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SELF HELP GROUPS AND EMPOWERMENT OF SCHEDULED CASTE WOMEN IN TAMIL NADU

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Abstract

The constitution guaranteed formal equality for women, the radical social reforms attempted to remove discrimination and exploitation. But the reality is that attitudes have not changed and the view of society towards the position of women has changed a little over the year. Five decades of independence and planned development have secured very little for women. Their position has actually deteriorated with declining sex ratio, declining economic participation and growing gaps in life expectancy and morality rates. Women are hailed as self-sacrificing, pure faithful and devout. The subordinate status of women is exemplified by the commoditization of women as wife and daughter. The family is an important support system for women particularly in rural areas because women's survival is not socially conceivable without the family. Marriage and motherhood is the established social goal for women. Even though she contributes equally of more to the family economy her subordination reasons. Role of Voluntary organization is one of the important Phenomenon in our country. Voluntary effort has always been an important part of our culture and social tradition. The need for organizing people into accredited associations and their involvement and participation in rural development have now been fully recognized. In recent years, they have increased in considerable number, acquired greater importance and significance and put up many new experiments in the field of rural development. Voluntary organization can play crucial role in rural development by supplementing government efforts as they are close to the minds and hearts of the rural people. The success of the rural development depends upon the active participation and Co-operation of the rural people through Self-Help Group organizations and voluntary agencies. In recent years, the voluntary organization have acquired greater importance and significance than before because the administrative reform has not been able to make their presence from local to national level.

Introduction

The Indian family is largely patriarchal where the male dominates. Women are brought as brides to the husband's house. Joint family and nuclear families exist, but in the rural context nuclear family is the norm since they lack the resources to maintain extensive relationships. Women face insecurity in the patriarchal family structure. Young brides are placed in strange households with no freedom to visit her parents as and when she

pleases. Her stay depends on the satisfaction of the husband's family. The devolution and discrimination is a life long process-as infant male preference, as a daughter, chastity as a bride dowry, as a mother male issues, as a wife subordination, deprivation and dependence. The socialization process, prepares women for a subordinate and subservient role in the family. Self Help Groups and their Voluntary action have been a part of the historical legacy. In the early 20th century, Several Voluntary

efforts were started in the field of education, health etc. The Self Help Group became prominent after independence, practitioners, government officials and foreign donors consider that Non - Governmental organization by the Virtue of being small scale, flexible, innovative and participatory actions are more successful in reaching the poor and poverty alleviation programs this has resulted the rapid growth of Self Help Group involved in initiating and implementing rural development programs. According to the estimates of the working groups of Self Help Group there are about 30,000 Self Help Group in India. A rapid growth took place in 1980s and the early 1990s. with the Self Help Group linkages program introduced in 1989, the Self Help Group sector has been recognized as a crucial partner, recognizing the strengths of Self Help Group in organizing the Community and the potential in saving and credit programs. The concept of Self Help Group and Social welfare are not new. India has a glorious tradition of Voluntary Organizations. In the Pre-Independence days, Rabindranath Tagore in his Santiniketan experiments showed how rural development could be brought about by integration of education and culture. Gandhiji in his wardha experiments showed how village industries could bring about the development of poorest sections of the people in this Country. After independence, there was a lot of talk about the role of Self Help Group and people's participation in our planning process in the early 1950s. The British Government in India spent minimum resources on Social Welfare Programs and

the voluntary agencies played an important role in developing Programs for the poor, the destitute, women and Children.

After independence, India was declared as a Welfare State and relevant provisions were included in the constitution of India. Social welfare was included as part of the five year Plans. The major responsibility of organizing social Welfare services continued with the voluntary organizations. Hence, even today, it is the voluntary organizations that are taking care of Welfare activities. The VII Plan documents had anticipated that voluntary efforts would be forthcoming in an massive way for better implementation of anti-poverty and minimum needs programs. In the VII Plan, a greater emphasis has been laid on the role of voluntary organizations in rural development. The plan document states that A Nation wide network, three Schemes relating to the Creation/ Replication/ Multiplication and consultancy development have been worked out by the planning Commission. Recently, the revival and strengthening of Panchayat Raj Institution of Constitution (73rd Amendment) Act, 1992 the Self Help Group role has become more significant. In order to promote holistic and integrated development with the range of development Schemes and Programs, the role of Self Help Group Services their involvement in development process will be all the more in demand. Voluntary action Stimulated and Promoted by voluntary agencies engaged in developmental plan of the grass root level of the Indian social order, the success of rural development depends upon the

active participation of the people through Self Help Organization. The Non-Governmental Organizations have been concentrating social mobilization on contemporary issues of importance such as women empowerment, human rights, and implementation of various 13 central and state government development Programs. The Scheduled Caste Women have suffered from exploitation, suppression and oppression for centuries. This has been resulted in the creation of a mindset characterized by inferiority complex and very low self esteem. The word Dalit literally translating to "Oppressed" or "Broken" is generally used to refer to people who were once known as "Untouchables", those belonging to Caste outside the fourfold Hindu Varna system. According to the 2001 census, there are around 167 million Dalits India alone, though there are ten millions in other South Asia Countries. According to census 2011, Dalit make up 16.21 of the total Indian Population, but their access and Control over resources of the Country is marginal is less than 5% close to half of the Dalit population lives under the poverty line, and evermore (62%) are illiterate. Among the Dalits, most of those engaged in agricultural work are landless agricultural laborers. The average house hold income for Dalit was of Rs.17.465 in 1998, just 68% of the national average. Less than 10% of Scheduled Caste house holds can afford safe drinking water, electricity and toilets, which is indicative of their deplorable social condition. Moreover, Dalit are daily victims of the worst Crimes and atrocities, far outnumbering other sections of society in that respect as well. The vast majority of

these crimes remain unreported due to omnipresent fear, and those that are reported are often ignored by police or end up languishing in the backlogged court system. Statistics compiled by India's National Crime Records Bureau indicate that in the year 2000, for which 25,455 crimes were committed against Dalits. Ever after reservation policy, positive changes and a constant support of the political machinery in the Country towards eradication of discrimination against Dalits Devadasi system. These girls are called the "Female Servants of god" and are sexually exploited. The 1992-93 Annual Report from the ministry of Welfare shows that 1,236 reported Cases of rape on Dalit women and the National Commission for SC shows that approximately 10,000 cases of human right violations on Dalits are reported every months.

Education and Deprivation

The Scheduled Caste girls feel discourage to enter into education and this contributes further to a very low literacy rate among Scheduled Caste girls compared to the total Population of educated upper caste girls. Commission reports that the Dalit in general have very low participation rates in higher education. The main reasons for very low literacy rate among Scheduled Caste Women due to the lack of educational resources especially in rural areas, Privatization of Schools and Colleges, Extreme Poverty, demand for an increase in the Dowry for ireducated gls and Humiliation and bullying by the high Caste Students and teachers.

Scheduled Caste Women Development Society

The Scheduled Caste women Development Society is a Non – Profit Public Charitable Society Providing service for the development of the people living in interior villages of Melur in Madurai District with the funds raised from the public. The Dalit Women Development Society Carried out training Programs, Welfare activities that are more useful for the poor people living in the villages. In continuation of the Previous year Program, in Melur 40 Scheduled Caste Women were organized for one day training program related to Women Rights and government, that are available under the state and central government agencies for women development. The outcome of training Programs motivated women to use local resources like knitting coconut leaves, sale tender coconuts, backwater fishing and fish sales etc to earn some money for the family. The Scheduled Caste Women in Melur villages are having unemployment problem and poverty has come down among Scheduled Caste families.

Free Tuition Center

For the education development of the children studying in rural villages in and around Melur district, Dalit women Development society is running three Free Tuition Centers to educate the poor children. These children are studding the Panchayat Union Schools located near by the villages. We concentrate the children below 14 years who are studying from 1st standard to 8th standard. To improve their learning capacity and to score good

marks in the public examination, these Free Tuition Centers are working in an effective manner. This comprised of volunteers to conduct the free tuition for 20 Children Mrs.Mullai Volunteered to conduct the free tuition at Natham for 18 children and Mrs. Poovazhagi Volunteered to conduct the free tuition at Madurai for 23 children. Altogether 61 Children are enrolled in the free Tuition center. Dalit women Development society is doing all kinds of assistance like black board, writing materials, note books and meet the incidental needs. Now the Children improved in their education and scoring good marks in education.

Skill Training for Income Generation Programmes

To promote income generation activities using rural technology, Dalit women Development Society organized one day training program on Mushroom Cultivation for the self Heal Group on 24.08.2015. Altogether 27 women from 9 Self Help Groups participated in the training program. The Secretary of Scheduled Caste women Development Society, Mrs. Komala invited the trainer to gived training to the participant and motivated them to get benefit out of this training program. She explained the methods of mushroom cultivation and its usage to fulfill the nutritional support of mankind. She also explained the protein contents of Mushroom. To control the B.P, Sugar and other Diseases, we need to add mushroom in our food at least once in a week. It is also possible to prevent diseases if mushroom are being used regularly. At present 200 kinds of mushrooms are identified and used. The

women are the key persons for shouldering the family burden. The women are doing all kinds of activities from buying loan to repaying the loan through income generation activities. She motivated the participants to initiate mushroom cultivation as a means of income generation activity to earn additional income for the family development. Women to be Self-Dependents through economic advancement programs. Like the male members, the women have every right in all the family affairs. If women reach economic stability, they will be respected in the society.

Legal Education Training

To empower the Dalit women on Legal Education, Dalit women Development Society Organized one day training on “Scheduled Caste Women and Social Legislations” on 25.09.2015. There are about 36 women from 15 Self Help Group were invited for the Legal Education Training. Advocate Mr. Marimuthu explained that there are legislation which are specially for the women to protect their rights and safeguard from different Violence. However, these legislations are mostly not practiced effectively in the police stations due to various reasons. Mrs. Nagaswari noted that the 33% reservation for women are not fully Practiced in any field. In many places the Scheduled Caste women unable to contest in the public elections. The violence against women through the practice of Dowry is increased in all the places. To control the violence the legislations do not act fully to its extended. In order to overcome this social evil, the women

should Participate in the public Service and root out the violence against women through legal support.

Campaign on Violence Against Women

On 23rd March 2016, the Dalit Women Development Society organized a campaign on Violence Against Women Covering all the villages located from Maduari and Melur. There are about 30 women from 10 Self Help Groups participated in the campaign. The importance of rural women in economic sustainability to relieve from the clutches of male dominants. She added that the Women should get away from superstitious beliefs and live independently in Economic aspects without depend the male members in the family. And also she stressed that the practice of untouchability should be eradicated from the society to enjoy the freedom. The entry of Scheduled Caste women on the basis of caste in such places like temples, Schools, Ration Shop, water tapping places, Working place etc. Women should join together and protest against these Controls. Women who participated the Campaign realized the importance of the women rights, violence against women and the economic empowerment to live better in the society.

Professional Sales Course Training

For the skill development of the Scheduled Caste Youth, with the technical support of providers, Skill Academic Institute and Rajiv Gandhi National Institute, Professional sales course Training was conducted at Melur on 28th March 2016. Both Male and

Female Youth were participated in two batches with 60 in number. The duration of training is one month. For the encouragement of Youth, writing materials and refreshment during training time was provided. After completion of the course, certificate was distributed to the Youth to become certificate Salesman. The outcome of the training program gives employment opportunity in Madurai Pharmacy Shops, Cell phone sales and Textile Shops.

The Youth Empowerment Programs

The Nehru Yuva Kendra, at Madurai district in collaboration with DWDS organized one day youth empowerment training programme at Nehru on 16th March 2016 organized training programme consists of three components of youth sports and culture. Among 25 members three members were participated and encouraged the youth volley ball with net, foot ball and carom board was given to the youth. Now the youth laid a play ground and playing volley ball regularly. The girls are playing carom in their leisure time. Scheduled Caste women development society is making all the possible ways to extend its activities to the nearby villages in future to generate more funds.

Conclusion

Socio Economic empowerment of women through the self help group strategy has been initiated in tamil nadu as early as in 1989 and with its success the Mahair Thittam was launched from 1997-98. A self help group is a voluntary group either of male or female members formed to attain some common goals.

Most of its member have similar social identity, heritage, caste or traditional occupation and come together for a common cause and manage resources for the benefit of the group members. Self help group is a group of rural poor, who have volunteered to organize themselves into a group for eradication of poverty of the members. They agree to save regularly and convert their saving into a common fund and the groups agree to use. The social status impacts on the economic role of Women, the sexual division of labor within and outside the family reinforces gender roles and denies access to the labour market. Whatever women earn is considered supplementary income, in the rural context very often women shoulder entire in the house, rural women are predominantly employed in agriculture or in the unorganized sectors or as petty traders and vendors. In agriculture 70% to 80% of all fieldwork is done by women post harvest and processing task is their responsibility.

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மகாத்மா காந்தியின் வாழ்க்கை வரலாறும் அவரின் பொன்மொழிகளும்

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முன்னுரை

தேசபிதா மகாத்மா காந்தி அவர்கள் உலகத்துக்கொரு புதுமையாக அரசியலில் அகிம்சைத் தத்துவத்தை அறிமுகப்படுத்தினார். கத்தியின்றி ரத்தமின்றி ஓர் அறப்போரை நடத்தி நமது பாரத தேசத்திற்கு விடுதலை வாங்கி தந்துள்ளார். இன்று நாம் அனுபவிக்கும் சுதந்திரக் காற்று மகாத்மா காந்தியடிகளின் அறவழிப் போராட்டத்தின் பலனாகும். மேலும் சுகபோக வாழ்க்கை அனுபவிக்கிறோம் என்றால் அது காந்தியடிகள் நமக்கு அளித்த சுதந்திரமாகும். நூற்றைம்பது ஆண்டுகளுக்கு மேலாக நம்மை அடிமைப்படுத்தி ஆண்ட ஆங்கிலேய அரசாங்கம் ஒரு சக்திவாய்ந்த வல்லரசாகும்.

மகாத்மா காந்தியின் வாழ்க்கை வரலாறு அகிம்சை வழிப்பட்ட அறப்போர்த் தளபதி

தேசப்பிதா மகாத்மா காந்தி அவர்கள் உலகத்துக்கொரு புதுமையான அரசியல் அகிம்சைத் தத்துவத்தை அறிமுகப்படுத்தினார். கத்தியின்றி ரத்தமின்றி ஓர் அறப்போரை நடத்தி நமது பாரத தேசத்திற்கு விடுதலை வாங்கித் தந்துள்ளார். இன்று நாம் அனுபவிக்கும் சுதந்திரக் காற்று மகாத்மா காந்தியடிகளின் அறவழிப் போராட்டத்தின் பலனாகும். மேலும் சுகபோக வாழ்க்கை அனுபவிக்கிறோம் என்றால் அது காந்தியடிகள் நமக்கு அளித்த சுதந்திரமாகும்.

நூற்றைம்பது ஆண்டுகளுக்கு மேலாக நம்மை அடிமைப்படுத்தி ஆண்ட ஆங்கிலேய அரசாங்கம் ஒரு சக்திவாய்ந்த வல்லரசாகும். உலகத்து நவீன போர்க்கருவிகள் அனைத்தும் இங்கிலாந்து நாட்டிலே உண்டு. எந்த நிலைக்கும் அஞ்சாத மன வலிமை பெற்ற உடல் பலம் பெற்ற ஏராளமான போர் வீரர்களுக்கும் பஞ்சமில்லை. படை வலிமை மிக்க யாராலுமே வெல்ல முடியாது என்பது அப்போது இருந்த நிலையாகும்.

காந்தி பிறந்தார்

மோகன்தாஸ் கரம்சந்த் காந்தி 1869 அக்டோபர், 2ஆம் தேதி போர்பந்தர் என்னும் சிறுநகரில் பிறந்தார். சிறு நகரம் இன்றைய கூர்ஜா மாநிலத்தில் காந்திய வாட்கடற்கரையில் உள்ளது. மோகன் நான்காவது குழந்தை, அவருக்கு இரண்டு சகோதரர்களும் ஒரு தங்கையும் உண்டு. தந்தையின் பெயர்

கரம்சந்த் அல்லது கபாகாந்தி. தாயார் புத்லிபாய். வாணிக வகுப்பைச் சேர்ந்தவர்கள். காந்தி என்ற குடும்ப பெயருக்கு மளிகை வியாபாரி என்று பொருள். ஆனால் காந்தி இனத்தார் அனைவரும் நிர்வாக அதிகாரிகளாகவே பணிபுரிந்தனர். மோகனுடைய பாட்டனார் போர்பந்தர் சமஸ்தானத்திலன் திவானாக பணியாற்றியவர். ஒழுங்கு கட்டுப்பாடு நன்னடத்தை ஆகிய பண்புகளை மோகன் தன் தந்தையிடம் கண்டார், தாய் புத்திலிபாயிடம் இணையற்ற தெய்வ பக்தியை கண்டார். அவர் மதப் பற்று மிக்கவர் என்று நமது சுயசரிதையில் காந்தி எழுதியுள்ளார். புத்திலிபாய் நாள்தோறும் தவறாமல் கோயிலுக்கு அழைத்துச் செல்வார். அதனால் சிறுவனுடைய பிஞ்சு நெஞ்சிலும் தெய்வபக்தி துளிர்விட்டு வளர்ந்தது. ஆன்மீக உணர்ச்சி பெருகியது. அவற்றின் மூலம் சாந்தியும், மகிழ்ச்சியும் அவர் வாழ்க்கையில் என்றும் நிரம்பியிருந்தன.

கூச்சம் மிக்க மோகன் பிறருடன் அதிகம் சேராமல், புத்தகங்களை படிப்பதில் இன்பம் கண்டார். பள்ளிக்கூடத்தையும் வீட்டையும் தவிர வேறிடங்களுக்குப் போக மாட்டார். வீட்டிலும் தாயின் அருகிலேயே இருக்க ஆசைப்பட்டார். அவருடைய தெய்வீகத் தோற்றம் அவர் செய்த பூஜை மனத்தூய்மைக்காக அவர் மேற்கொண்ட உபவாசம் ஆகிய அனைத்தும் மோகனை பெரிதும் கவர்ந்தன. என்றும் உண்மையே பேச வேண்டும் என்பது அவருடைய ஒரே ஆசை.

தீமை செய்தவர்களுக்கு நன்மை புரிய வேண்டும் என்றும் உணர்த்தப்பட்டார்.

புத்திலிபாய் ஒவ்வொரு ஆண்டும் சாதூர்மாச விரதம் இருப்பது வழக்கம். அது மழைக் காலத்தில் வரும் நாம் நோன்பு அப்போது சூரியனை பார்க்காமல் அவர் உணவை உட்கொள்ளமாட்டார். மோகனும் அவருடைய தமக்கையும் வாசலில் காத்துக்கொண்டு இருப்பார்கள். சூரியன் தென்பட்டதும் உள்ளே ஓடிப்போய் அன்னையிடம் சொல்வார்கள்.

அவனுடைய பெற்றோர்கள் பள்ளிப்படிப்பு இல்லாதவர்கள். ஆகவே அவர்கள் அவரை நன்றாக படிக்க வைக்க வேண்டும் என்று விரும்பினார்கள். போர்பந்தரிலும் ராஜகோட்டையிலும் அவரை தவறாமல் பாடசாலைக்கு அனுப்பி வைத்தார்கள்.

அந்தக் காலத்தில் நடிகர்கள் ஊர் ஊராகச் சென்று நாடகம் நடத்துவது வழக்கம். அப்படி நடந்த ஒரு நாடகத்தைப் பார்க்க மோகன் தன் நண்பர்களுடன் சென்றார். அது அரிச்சந்திரன் சக்தியத்தின் பொருட்டு அவன் மனைவியையும் விற்கத் துணிந்தவன். நாடகத்தைப் பார்க்கும் போதே மோகன் மனம் கசிந்து கண்ணீர் பெருக்கினார். என்ன துன்பம் வந்தாலும் பொருட்படுத்த மாட்டேன் அரிச்சந்திரனைப் போல் நானும் வாய்மையைக் கடைபிடிப்பேன் என்று அவர் திருமணம் செய்துகொண்டார். சக்திய வேட்கை அவனை பரிபூரணமாக ஆட்கொண்டது.

அன்பும் ஆற்றலும் வழங்கிய அருமை மனைவி

அந்த நாட்களில் பெண்ணுக்கும் பிள்ளைக்கும் சின்னஞ்சிறு வயதிலேயே திருமணம் புரிவது வழக்கம். அதையொட்டி மோகனுக்கும் திருமணம் நடைபெற்றது. அப்போது அவருடைய வயது 13 மண்பெண் கஸ்தூரிபாய்க்கும் அதே வயதுதான். எனவேதான் பிற்காலத்தில் பால்ய விவாகத்தை காந்திஜி கண்டித்தார். அது ஒரு கொடுமையான வழக்கம் என்றார். அவரின் பேச்சை யாரும் கேட்கவில்லை.

கஸ்தூரிபாய் கடமை உணர்ச்சி மிக்கவராய் விளங்கினார். பள்ளிக்கூடத்தில் கால் வைத்தது கிடையாது. எழுதப்படிக்க அறவே தெரியாது

என்றாலும் பகுத்தறிவு படைத்திருந்தார். பலவகையில் அவர் தன் கணவருக்கு பேருதவி புரிந்து வந்தார்கள். 1887ம் ஆண்டு மோகன் மெட்ரிகுலேசன் பரீட்சை எழுதி வெற்றி பெற்றார். அவர் தனது 16 வயதில் தந்தையை இழந்தார். தந்தைக்கு பணிவிடை செய்வதை தன் கடமையைச் செய்தேன் என்று திருப்தி அடைந்தார்.

மேற்படிப்பை 18 வயதுக்கு முடித்தார். மீண்டும் எந்த தொழிலுக்கு படிப்பது என்ற கேள்வி எழுந்தது. குடும்ப நண்பர் ஒருவர் வேறொரு யோசனை கூறினார். சட்டக் கல்வி பயில மோகனை இங்கிலாந்துக்கு அனுப்பலாம் என்றார். சில நாட்கள் மோகன் ஆடம்பரமாக ஒரு ஹோட்டலில் தங்கினார். பிறகு சிக்கனமான ஒரு உணவு விடுதிக்கு இடம் மாறினார் தனிமை அவரை வாட்டியது. செய்வதறியாது திகைத்தார்.

மயக்கம் தெளிந்தது

ஒரு முறை நண்பன் ஒரு பெரிய ஹோட்டலுக்கு சென்றார். ஆனால் அங்கே புலால் உண்ண மறுத்தார். நண்பன் ஆத்திரம் கொண்டு திட்டினான். நாகரிகம் வாய்ந்தவர்களுடன் சேர்ந்து பழக நீ தகுதியற்றவன் என்று திட்டினான். அந்தச் சொற்கள் மோகனை சிந்திக்கத் தூண்டியது.

காந்திஜி பம்பாயை விட்டு மீண்டும் ராஜகோட்டைக்கு திரும்பினார். அங்கும் அவருக்கு நிலைமை பாதகமாகவே முடிந்தது. அவருடைய தமையனார் ஒரு வழக்கில் சிக்கி இருந்தார். அதிலிருந்து விடுபட அவர் தம்பியின் தயவை நாடினார். காந்திஜி தங்கினார், ஆயினும் அண்ணனை கைவிட கூடுமா? என்ற நிலை வந்தது. ஆனால் அதிகாரி காந்திஜியிடம் மிகவும் கடுகடுப்பாக நடந்து கொண்டார். அவர் பேச்சை கேட்க மறுத்தார். அதிகாரி பணியாளரைக் கூப்பிட்டார். பணியாளர் காந்திஜியை வெளியே தள்ளிவிட்டார்.

காந்திஜி அவமானத்தால் குன்றினார் வெள்ளையர்கள் இந்தியாவில் புரிந்து வந்த அட்டுழியத்தையும் அவர்களுடைய ஆணவத்தையும் நேருக்கு நேர் கண்டு

பதறினார். இந்த அதிர்ச்சி அவருடைய வாழ்க்கைப் பாதையையே மாற்றியது.

தென்னாப்பிரிக்க அனுபவங்கள்

தென்னாப்பிரிக்காவில் குடியேறி வசித்து வந்த வர்த்தகர் ஒருவருக்கு ஒரு வழக்கறிஞரின் சேவை தேவைப்பட்டது. அவர் காந்திஜியை அழைத்தார். ஒரு வருஷம் இருந்தால் போதும் வர முடியுமா? என்று கேட்டார். காந்திஜியும் வெகு மகிழ்ச்சியுடன் ஒப்புக்கொண்டார். 1893-ம் ஆண்டு ஏப்ரல் மாதம் பம்பாயில் கப்பல் ஏறினார். ஒரு மாதம் கடலில் பயணம் செய்துகொண்டு தென்னாப்பிரிக்காவை அடைந்தார். நோட்டால் துறைமுகத்தில் கரையிறங்கினார். ஒரு ஆண்டு தங்கும் உத்தேசத்துடன் தான் காந்திஜி தென்னாப்பிரிக்காவிற்குப் போனார். ஆனால் மூன்று வருடம் அங்கே இருக்க வேண்டிய அவசியம் ஏற்பட்டது.

மனைவி மக்களை அழைத்து வருவதற்காக அவர் 1896ம் ஆண்டு தாய்நாடு திரும்பினார். அத்துடன் தென்னாப்பிரிக்காவில் இந்தியர்கள் படும் துன்பங்களை எல்லோரும் அறியும்படி எடுத்துச் சொல்லவும் விரும்பினார். ஆனால் டிசம்பர் மாதத்திலேயே அவருக்கு பணியிலிருந்து உடனே டைரக்டர் வரும்படி ஒரு தந்தி வந்தது, காந்திஜி, மனைவி கஸ்தூரிபாய், இரண்டு மகன்கள் ஆகியோருடன் பயணமானார். அதற்கிடையே இந்தியாவில் காந்திஜியின் சொற்பொழிவு செய்தி எட்டியது. வெள்ளையர்கள் ஆத்திரமடைந்தார்கள், அவரை கரையிறங்க விடாமல் தடுக்க பல முயற்சிகள் செய்தார்கள்.

மக்களுக்கு சேவை செய்ய இந்திய காங்கிரஸ்

தென்னாப்பிரிக்க மக்களுக்கு தொண்டு புரிய இந்திய காங்கிரஸ் என்ற நிறுவனத்தை நிறுவினார். ஏழைத் தொழிலாளிகளுக்கு பல வகையிலும் உதவி புரிந்தார். 1907ம் ஆண்டு கடைசியில் அவர் இந்தியா திரும்பினார். 1902ம் ஆண்டு மார்ச் மாதம் காந்திஜி தென் ஆப்பிரிக்காவுக்கு மீண்டும் சென்று பன்னிரண்டு வருடங்கள் அங்கேயே தங்கினார். ஜோஹன்னஸ்பர்க் நகரத்தில் வழக்கறிஞராகத் தம்மைப்பதிவு செய்து

கொண்டு ஒரு செயலகத்தை ஏற்படுத்தினார். அதுவே இந்தியர்களின் நெடுங்காலத் துன்பத்தைத் துடைத்தது. 1906ம் ஆண்டு ஆகஸ்ட் மாதம் 22 ம் தேதி டிரான்ஸ்வால் மாநில அரசு ஒரு அவசரச் சட்டத்தைப் பிறப்பித்தது. 1907ம் ஆண்டு ஜூலை மாதம் கடைசி நாளன்று சட்டத்தை அமலாக்கியது. அன்றே பிரிட்டோரியா நகரத்தில் ஒரு மசூதியின் மைதானத்தில் ஆயிரக்கணக்கில் மக்கள் கூடி தங்கள் உறுதியை ஆணித்தனமாக வெளியிட்டார்கள். காந்திஜி சமரச உடன்படிக்கையை மதிப்போமாக என்று சமாதானம் கூறினார். அவருடைய கருத்து பலருக்கு புரிந்தது சிலருக்கு புரியவில்லை மறுநாள் அதிகாலையிலேயே காந்திஜி தம்மை பதிவு செய்துகொள்ள அலுவலகத்திற்கு சென்றார்.

அறப்போர் வெற்றி பெற்றது

காந்திஜிக்கு பல இன்னல்கள் வந்தன. அவற்றை அமைதியோடும் வீரத்தோடும் தாங்கிக்கொண்டார். ஒருமுறை ஜோஹன்னஸ்பர்க்கில் மாபெரும் கூட்டம் ஒன்று நடைபெற்றது. கூட்டம் முடிந்தபின் அவர் வெளியே செல்லும்போது முன் வாயிலுக்கு அருகில் ஒரு மனிதன் ஒழிந்து நிற்பதைக் கண்டார். உடனே அவனை நோக்கி நடந்து அவனைக் கட்டி அணைத்து அன்பு ததும்ப ஏதோ கூறினார். அவன் காந்திஜியைக் கொல்ல நினைத்தவன். அதற்காகவே பதுங்கி நின்றவன். ஆயினும் கொலைக் கருவியாக கத்தியையே காந்திஜியிடம் கொடுத்துவிட்டான். அன்பினால் வென்றார் காந்திஜி. 1909ம் ஆண்டு ஜூன் மாதம் இந்தியர் சார்பில் காந்திஜி இங்கிலாந்து சென்றார். ஆனால் வெறுங்கையாகத் திரும்பினார்.

அறப்போரில் கலந்து கொள்ள இந்தியாவிலிருந்து தலைவர்கள் வந்தார்கள். அதற்கிடையில் விடுதலையாயிருந்த காந்திஜி அவர்களை வரவேற்றார். தென்னாப்பிரிக்க அரசும் சமரச ஆர்வம் காட்டிற்று. இந்தியர்க்கு எதிரான எண்ணமுள்ளவர்களைக் கொண்ட விசாரணைக் குழுவொன்றை நியமித்தது. அவனை இந்தியர்கள் பகிஷ்கரித்தார்கள். இறுதியில் இந்தியர்களே வெற்றியடைந்தார்கள்.

போராட்டம் நின்றது வெற்றிவாகையுடன் தாய்நாடு திரும்பத் தயாரானார் காந்திஜி.

தூய்மையான சத்தியாகிரகம்

ஒருமுறை அவர் தீராத சீதபேதியினால் வருந்தினார். குஜராத்தில் நடயாத் என்னுமிடத்தை அடைந்த போது அவர் உடம்பு கொதிக்க ஆரம்பித்தது. கடுமையாகக் காய்ச்சல் அடித்தது. வலி தாங்க முடியாமல் அவர் படுக்கையில் துவண்டார்.

படிக்கவும் முடியாமல் பேசவும் முடியாமல் காந்திஜி திண்டாடினார். உணவை ஒதுக்கினார் மருந்தை வெறுத்தார். பசும்பால் குடிக்கவும் மறுத்தார். பல ஆண்டுகளுக்கு முன் அவர் மேற்கொண்ட ஒரு சபதமும் அதற்கு காரணம். பசுக்களுக்கு இழைக்கும் கொடுமையைக் கண்டு இனிமேல் நான் பசும்பால் குடிக்க மாட்டேன் என்று அவர் விரதம் பூண்டிருந்தார்.

கஸ்தூரிபாய் அந்த சிக்கலுக்கு வழி கண்டுபிடித்தார். பசும்பால் தானே ஆகாது ஆட்டுப்பாலுக்கு தடையில்லை என்றார். காந்திஜியும் சிறிது யோசித்த பின் சம்மதம் தெரிவித்தார்.

சத்தியாகிரகத்துக்குத் தூய்மையே ஆதாரம். ஆகவே மக்கள் அனைவரும் ஒருநாள் வேலை நிறுத்தம் செய்து உபவாசம் இருந்து இறைவனை தொழுவார்கள் என்று அவர் வேண்டுகோள் விடுத்தார். காந்திஜியின் கட்டளைப்படியே 1919-ம் ஆண்டு ஏப்ரல் மாதம் மிக வெற்றிகரமாக இந்தியா முழுவதும் வேலை நிறுத்தம் நடந்தது. பஞ்சாப் மாநிலத்தில் அமிர்தசரஸ் நகரத்தில் ஜாலியன் வாலாபாக் மைதானத்தில் அமைதியாக கூட்டம் நடத்த உத்தேசித்திருந்த மக்களை ஜெனரல் டயர் பொல்லாத கொடுமைக்கு உள்ளாக்கினார். துப்பாக்கி ஏந்திய படையினர் இருந்தனர். அங்கு வந்த 30 வினாடிக்குள் எந்த விதமான எச்சரிக்கையும் கொடுக்காமல் ஜெனரல் டயர் நிராயுதபாணியாக மக்கள் மீது குண்டு பொழிந்தான்.

உப்புச்சத்தியாக் கிரகம்

பிறகு காந்திஜியின் நிர்மாண வேலைகளில் கவனம் செலுத்தினார். ஆனால் அரசாங்கம் அடிக்கடி தேச நலனுக்கு விரோதமான

நடவடிக்கைகளில் ஈடுபட்டது. இதைப் பார்த்த மக்களுக்கு அறிவுரை வழங்கி தன்னம்பிக்கையூட்டும் முன்னேற்றப் பாதையில் செல்வதற்கு அழைத்துச் சென்றார்.

1930ம் ஆண்டு வைசிராயை அணுகி உப்பு வரியை ரத்து செய்யுமாறு கோரினார். உப்பு எல்லோருக்கும் தேவையான உறைப்பொருள் ஆகையால் அதன்மீது விதிக்கும் வரி ஏழைகளையே அதிகம் பாதிக்கும் என்பதை அவர் சுட்டிக்காட்டினார்.

தாஸ்னா உப்பளத்தில் போகவும் காந்திஜி திட்டமிட்டுள்ளார். அவர் சிறைப்பட்டதும் சரோஜினி நாயுடு அந்த பொறுப்பை ஏற்றுக்கொண்டார். அவருடைய தலைமையில் 2500 அகிம்சை வீரர்கள் தாஸ்னா உப்பளத்தை சுற்றிலும் அகழிகள் வெட்டி இரும்பு முள்வேலியும் கட்டியிருந்தார்கள் தடியும் கையுமாக 400 போலீஸ்காரர்கள் தயாராகக் காவல் நின்றார்கள் 25 பேர் துப்பாக்கியும் வைத்திருந்தார்கள்.

பாரத மக்களின் அசையாத வீரத்துக்கும் விடுதலை பெற்றே தீருவோம் என்ற உறுதிக்கும் வேறென்ன வேண்டும்? காலம் முழுவதும் வீட்டுக்குள் முடங்கிக் கிடந்த பெண்மணிக்கும் வெளியே வந்து ஆண்களுடன் சரிசமமாகத் தோளோடு தோள் நின்று சுதந்திரப் போர் புரிந்தவர்கள் இனி ஒரு கணமும் இந்தியர்கள் அன்னிய ஆட்சியை சகிக்க மாட்டார்கள் என்பது தெளிவாகி விட்டது இந்த நிகழ்ச்சி.

காந்தி இர்வின் பிரபு ஒப்பந்தம்

வைசிராய் இர்வின் பிரபு சமரசம் காண காந்திஜியுடன் பேச்சுவார்த்தை நடத்த எண்ணினார். ஆகவே ஜனவரி மாதம் 26ம் தேதி ஒரு ஆணை பிறப்பித்தார். அதன்படி அடுத்த நாள் காந்திஜியும் சபையின் செயற்குழு உறுப்பினர்களும் நிபந்தனையின்றி விடுதலை ஆனார்கள். மீண்டும் அவர்கள் கூடி நிலைமையைப் பரிசீலனை செய்ய வாய்ப்பு உண்டாயிற்று. என்னும் அரசாங்கத்தின் அடக்குமுறை நிற்கவில்லை. காந்திஜி அதையும் கருதாமல் வைசிராயுடன் மனம் விட்டு பேச முன்வந்தார். பிப்ரவரி மாதம் 6ம் தேதி காங்கிரஸ் தலைவர்கள் அலகாபாத்தில் கூடி சமரசம் காண முடிவு செய்தார்கள். கட்சியின்

சார்பில் பேச்சுவார்த்தை நடத்த காந்திஜியை நியமித்தார்கள்.

திரும்பும் வழியில் காந்திஜி பிரான்ஸ் நாட்டு அறிஞரான ரொமேன் ரோலண்டைச் சந்தித்தார் அவர் பாரத நாட்டுக்கலை இலக்கியம், பண்பாடு ஆகியவற்றின் மீது மாறாத பற்றுக்கொண்டவர் குறிப்பாக ஸ்ரீ ராமகிருஷ்ண பரமஹம்சரிடம் சுவாமி விவேகானந்தரிடம் பக்தி பூண்டவர் காந்திஜி அவரிடம் பல அரிய விஷயங்களைக் குறித்து உரையாடினார், இந்திய விடுதலைப் பற்றியும் பேசினார். ரோலண்டு எழுதிய காந்திஜியின் வாழ்க்கை வரலாறு பெரிதும் புகழ் வாய்ந்ததும், காந்திஜி ரோம் நகரத்திற்குச் சென்று அங்கே கீர்த்தி மிக்க சிஸ்டைன் மாதா கோவிலுக்கு விஜயம் செய்தார்.

தீவிர சட்டமறுப்பு இயக்கம்

1931ம் ஆண்டு டிசம்பர் மாதம் 28ம் தேதி அவர் பம்பாய் வந்து சேர்ந்தார். கப்பலை விட்டு இறங்கி அன்று மாலையே அஸாத் மைதானத்தில் ஒரு பொதுக்கூட்டத்தில் லண்டன் மகாநாட்டு விவாதங்களை ஒன்றுவிடாமல் அவர் எடுத்துக் கூறினார். அவை பயனின்றித் தோல்வி அடைந்ததற்கும் காரணங்களை விளக்கினார். அரசாங்கத்துடன் ஒத்துழைக்கவே நான் விரும்பினேன். அதற்கு ஒரு வழி பிறக்கும் என்று நம்பினேன், ஆனால் என் நம்பிக்கை வீண் ஆயிற்று என்றாலும் இந்தச் சிக்கல் தீர் இன்னும் முயற்சி செய்வேன் என்றார் காந்திஜி.

சட்டமறுப்பு இயக்கம் வலுவடைய வலுவடைய அரசாங்கத்தின் கொடுமையும் அதிகமாயிற்று. பய்கரமான அடக்குமுறை தலை விரித்தாடியது. காங்கிரஸ் மகா சபையும் அத்துடன் தொடர்புகொண்ட நிறுவனங்களும் சட்டவிரோதமானவை என்று அரசாங்கம் அறிவித்தது. அவற்றின் சொத்துக்களையும் பறிமுதல் ஆக்கிக்கொண்டது.

சிப்பாய் கலகத்துக்குப் பின் அரசாங்கம் கைக்கொள்ள நேர்ந்த நடவடிக்கைகள் எல்லாவற்றிலும் மிகக் கடுமையானவை என்று வின்ஸ்டன் சர்ச்சில் ஒப்புக்கொண்டார். எனினும் சட்ட மறுப்பு கொள்கை நிற்கவில்லை. குஜராத்திலும் ஐக்கியம் மாகாணத்தில் மக்கள்

வரி கொடுக்க மறுத்தார்கள். வனத்துறை சட்டங்களையும் உப்பு சட்டத்தையும் இந்தியர்கள் எல்லா இடங்களிலும் மீறினார்கள். அந்நியத்துணி மறியல் தொடர்ந்து நடைபெற்றது. தடையை மீறி பொதுக் கூட்டங்களையும் ஊர்வலங்களையும் போலீஸ்காரர்கள் தடிகொண்டு அடித்தும் கலைத்தார்கள் 1500 தேசபக்தர்களையும் கைது செய்தார்கள் ஆண்டு முடியும் நிலையில் அந்த எண்ணிக்கை 6700 ஆக உயர்ந்தது.

தீண்டாமை ஒழிப்பதில் தீவிரம்

வழக்கம் போல் மகாத்மா காந்தி தம்முடைய சிறைவாசத்தை சில நல்ல காரியங்களுக்கு பயன்படுத்திக்கொண்டார். அவருடைய கவனம் தீண்டாதார் என்னும் மக்களின் மீது திரும்பியது. குப்பை பெருக்குதல், மலம் அகற்றுதல், தோல் பதனிடும் போன்ற தொழில்களில் அவர்கள் ஈடுபட்டிருந்தார்கள் இந்து சமூகத்தில் அவர்களை இழிவாக கருதினார்கள் அவர்களுக்கு பல கொடுமைகளும் இழைத்தார்கள். இங்கிலாந்தில் நடைபெற்ற வட்டமேஜை மாநாட்டிற்கு காந்திஜி போயிருந்த சமயம் ஹிந்து மதத்தின் உயரிய தன்மையை விளக்கிக்காட்ட மிகவும் முயன்றார். இந்து மதத்தில் எல்லோரும் ஓர் குலம் ஏற்றத் தாழ்வு கிடையாது என்பதை எடுத்துக் கூறினார். பிறகு அதை நிலைநாட்ட தம்முடைய உயிரையே தியாகம் செய்ய முன்வந்தார்.

காந்திஜி வாரம்தோறும் தம்முடைய ஹரிஜன் பத்திரிகையில் ஆணித்தனமாக எழுதினார். ஹரிஜன சேவா சங்கம் என ஒரு நிறுவனத்தையும் ஏற்படுத்தினார். பிற்காலத்தில் அந்த சங்கம் பயனுள்ள செயல்களை பல புரிந்து உண்ணாவிருதம் இருக்கத் தொடங்கினார். கைது செய்து அரசாங்கம் காந்திஜியை உடனே விடுதலை செய்தது. சிறையில் அவர் இறந்துவிட நேர்ந்தால் விபரீத விளைவுகள் ஏற்படக் கூடும் என்று அதிகாரிகள் அஞ்சினார்கள்.

கிராம வளர்ச்சியே தேச வளர்ச்சி

1934 ஆம் ஆண்டு ஜனவரி மாதம் பீகாரில் பயங்கரமான நிலநடுக்கம் ஏற்பட்டது.

ஆயிரக்கணக்கான மக்கள் அகால மரணம் அடைந்தார்கள். கணக்கில் இல்லாத கிராமங்கள் பாவாணரின், காந்திஜி கண்கலங்கினார். முதலில் இந்திய கிராமங்கள் புது வாழ்வு பெற வேண்டும் அப்போதுதான் தேசம் செழிக்கும் என எண்ணினார். அக்டோபர் மாதம் அவர் காங்கிரசில் இருந்து விலகிக் கொண்டார். உடனே கிராம முன்னேற்ற பணியில் இறங்கினார். வர்தாவில் அமைந்த புதிய ஆசிரமம் அவருடைய தலைமை செயலகம் ஆயிற்று. 1937ல் சட்டமன்றங்களுக்கு பொதுத் தேர்தல் நடந்தது. அதில் காங்கிரஸ் கட்சி மாபெரும் வெற்றி அடைந்தது. ஏழு மாகணங்களில் ஆறு ஆட்சி செய்த முடிந்தது. அன்று இந்தியாவில் மொத்தம் பதினொரு மாகாணங்கள் இருந்தன. காந்திஜி பல சீர்திருத்தங்களைச் செய்தார். பள்ளிக்கல்வியில் உடலுழைப்புக்கு சிறப்பான இடம் கொடுக்க வேண்டும் என்று ஆலோசனை கூறினார். பிறகு அவர் எல்லைப்புற மாகாணத்திற்கு விஜயம் செய்தார். அங்கே கண்ட காட்சி அவரை மகிழ்ச்சிக் கடலில் ஆழ்த்தியது. பழம்பெருமையும் போர்க்குணமும் கொண்ட பட்டாணியர்கள் அகிம்சை வழி மேற்கொண்டனர். அவர் அமைத்த அகிம்சை படைக்கு செஞ்சட்டைப்படை என்று பெயர் வழங்கியது.

அன்னை கஸ்தூரிபாயின் அறப்போர்

காங்கிரஸ் மகாசபையின் தலைவர்கள் மாறினார்கள். ஆனால் காந்திஜியின் தொடர்பை அவர்கள் விட்டுவைக்கவில்லை. அடிக்கடி அவரை அணுகி ஆலோசனை கேட்டு வந்தார்கள். நாட்டில் பல்வேறு கிளர்ச்சிகள் தோன்றின. சுதேச மன்னர்களின் குடிமக்கள் விடுதலை வேட்கை கொண்டார்கள். ராஜகோட்டை என்ற சிற்றரசில் நெருக்கடி நிலைமை உண்டாயிற்று. அதனை ஆண்ட தாகூரை இதர வேந்தர்கள் ஆதரித்தார்கள். அவர் மக்களை அடக்க முயன்றார். சில நாட்களுக்கு முன் சர்தார் வல்லபாய் பட்டேல் உடன் செய்து கொண்ட ஒரு ஒப்பந்தத்தை மீற துணிந்தார். அண்டை அயல் மாநிலத்திலிருந்து வெளியால் யாரும் தம்முடைய சமஸ்தானத்தில் வரகூடாது என்று உத்தரவு போட்டான்.

காந்திஜி அப்போது உடல் சுகம் இல்லை. கஸ்தூரிபாய் ராஜ கோட்டையைச் சேர்ந்தவர். ஆகவே அங்கு நடந்த போராட்டத்தில் அவர் ஈடுபட விரும்பினார். வேண்டாம் என்று தடுத்தும் கேளாமல் 1937ஆம் ஆண்டு பிப்ரவரி மாதம் 3-ஆம் தேதி ராஜகோட் நகரத்தில் நுழைந்தார். உடனே மன்னரின் அதிகாரிகள் அவரை கைது செய்தார்கள். கிளர்ச்சி வலுத்தது பலர் சிறை சென்றார்கள். காந்திஜியும் தம்முடைய சுகவீனத்தை வெளியே காட்டிக் கொள்ளாமல் ராய்க்கோட்டை சென்றார். மார்ச் மாதம் 5ம் தேதி அதிகாரியிடமிருந்து கஸ்தூரிபாயை சிறையில் இருந்து காந்திஜியுடன் அழைத்து வந்தார்கள்.

வெள்ளையனே வெளியேறு

1939 ஆம் ஆண்டு செப்டம்பர் மாதம் இரண்டாவது உலகப் போர் ஆரம்பமாயிற்று. தேச தலைவர்களிடம் ஒரு வார்த்தையும் கேட்காமல் வைசிராய் அந்த சண்டையில் இந்தியாவை ஈடுபடுத்தினார். போர்த் தீயை மூட்டிய ஜெர்மனியை காங்கிரஸ் மகாசபை கண்டித்தது. தன்னிச்சையாக நடந்து கொண்ட வைஸ்ராயின் போக்கை கண்டித்து. சுதந்திர இந்தியாவில் தன்னுடைய செயல்முறையை நிர்ணயிக்க முடியும். ஆகவே எங்களுடைய உதவி தேவைப்பட்டால் பிரிட்டன் உங்களுக்கு ஓரளவேனும் உண்மையான விடுதலை அளிப்பதாக தலைவர்கள் அதையொட்டி 1546 ஆம் ஆண்டு ஆகஸ்ட் மாதத்தில் வைசிராய் ஓர் அறிக்கை விடுத்தார்.

அக்டோபர் மாதம் காந்திஜி மீண்டும் சத்தியாக்கிரகம் தொடங்கினார். பெருந் தலைவர்கள் அனைவரையும் பிடித்து அரசாங்கம் சிறையில் அடைத்தது. அகிம்சையின் மூலம் எல்லா யுத்தங்களையும் எதிர்ப்பதே சரியான காரியம் என்று முழக்கமிட்டார் காந்திஜி அவர்கள்.

விடுதலை வேள்வி துவக்கம்

விடுதலை வேள்வி தொடங்கியாயிற்று. காங்கிரஸ் மகாசபை ஒருமனதாக போராட்டத்திற்கு தயாராகிவிட்டது. அதன் பெரும் தலைவர்கள் அனைவரும் பம்பாய் கூட்டத்திற்கு வந்திருந்தார்கள். கிளர்ச்சி

தொடங்குவதற்கு முன்பே ஆங்கிலேயர் மக்களை பயமுறுத்தினார்கள். காரணமின்றி கண்ணீர் புகை குண்டுகளை வெடித்து மக்கள் சிதறி ஓட துரத்தினார்கள். மறுநாள் அதிகாலையில் காந்திஜியும் அரசாங்கம் கைது செய்தது. காந்திஜியை பூனாவுக்கு கடத்திச் சென்று ஆகாகான் மாளிகையில் சிறை வைத்தது. அவருடன் கஸ்தூரிபாயும் இருந்தார். காந்திஜி கைதியானார் என்ற செய்து காட்டுத் தீயைப் போல் பரவியது. தேச மக்கள் கொதித்து எழுந்தார்கள். எங்கும் கலகம் மூண்டது காங்கிரஸ் சபையை சேராத பல வன்முறையாளர்களும், அதில் கலந்து கொண்டார்கள், அரசாங்கம் சிற்றிற்று குண்டுகள் பறந்தன. நிராயுதபாணியாக கூட்டத்தினரையும் அதிகாரிகள் ஈவிரக்கமின்றி தாக்கி நொறுக்கினார்கள். அந்த கொடுமைகளுக்கெல்லாம் காந்திஜியும் காங்கிரஸ் தலைவர்களும் தான் காரணம் என்று அரசாங்கம் வீண் பழி சுமத்தியது. காந்திஜி மறுத்தார். தன்னை விடுவிக்குமாறு வைசிராய்க்கு கடிதம் எழுதினார். விடுதலையால் தேசத்தில் மீண்டும் அமைதி நிலை நாட்டுவேன் என்றார். வைசிராய் அதற்கு பதில் எழுதவில்லை.

உண்ணாவிரத சத்தியாக்கிரகம்

டிசம்பர் மாதம் மறுபடியும் கடிதம் எழுதினார். காந்திஜி இந்த நெருக்கடிக்கு யார் பொறுப்பாளி என்ற உண்மையை உலகம் உணர வேண்டும் அதற்கு வழி கிடைக்காவிட்டால் நான் சத்தியாகிரகம் மேற்கொள்வேன். உடல் மெலிய உண்ணாவிரதம் இருப்பேன். ஆனால் சாகும் வரையில் அல்ல இறைவன் விரதத்தை வெற்றிகரமாக நிறைவேற்றி உயிர் வாழவே விரும்புகிறேன் என்றார். அதிகாரப்பூர்வமான கணக்குப்படி போலீசார் 470 முறையும் ராணுவத்தினர் 68 முறையும் மக்கள் மீது சுட்டார்கள். 1942 டிசம்பர் முடிவதற்குள் 60 ஆயிரம் இந்தியர்களை அரசாங்கம் கைது செய்தது. கஸ்தூரிபாயின் மரணத்தை அடுத்து காந்திஜியும் நோயுற்றார். அப்போது லார்ட் வேல் என்பவர் புதிதாக வைசிராய் பதவி ஏற்றிருந்தார். அவர் மே 6-ஆம் தேதியன்று காந்திஜியை விடுதலை செய்தார். பல்வேறு

திட்டங்கள் விவாதத்துக்கு வந்தன ஆனால் ஜின்னா ஒரு கருத்தை மட்டும் விட்டுக் கொடுக்கவே இல்லை முஸ்லிம்களுக்கு பாகிஸ்தான் என்ற தனிநாடு வேண்டும் என்று இடைவிடாமல் வற்புறுத்தினார்.

பாரதம் சுதந்திரம் பெற்றது

ஒரு நாள் தொழுகை கூட்டத்தில் அவர் தம்முடைய நிலையை விளக்கினார் நாடு பிரிந்து பாகிஸ்தான் அமையப்போகிறது அதன் மூலம் பாஞ்சாலமும் வங்காளமும் இரு கூறுகள் ஆகும். இந்த ஏற்பாட்டை காங்கிரஸ் மகாசபை அங்கீகரித்துவிட்டது. ஆனால் தேசப் பிரிவினையை நான் எதிர்க்கிறேன் எந்த விதமாகவும் இந்தியாவை துண்டாடுவது தகாது. அதற்கு சம்மதிக்கும்படி இறைவனைத் தவிர வேறு யாரும் என்னை நிர்ப்பந்தம் செய்ய முடியாது. 32 ஆண்டுகளாக நான் புரிந்து வந்த தொண்டு இன்றும் பொருள் அற்றுப்போயிற்று. ஆகஸ்ட் பதினைந்தாம் தேதி விடுதலை விழாவில் தோய்ந்த நான் எப்படி கலந்து கொள்ள முடியும் என்று துயரம் கலந்த குரலில் கூறினார் காந்திஜி. 1947 ஆம் ஆண்டு ஆகஸ்ட் மாதம் 15ஆம் தேதி 190 வருடங்களாக நிலவி இருந்த ஆங்கிலேயர் ஆட்சி முடிவடைந்து. அடிமை இருள் நீங்கி பாரத நாடு சுதந்திரம் பெற்று விட்டது. உலகம் உறங்கும் இந்த வேளையில் இந்திய கண்விழித்த ஒரு புதிய வாழ்க்கையை தொடங்குகிறது என்றார். பிரதம மந்திரி பண்டித ஜவகர்லால் நேரு மனித சமூகத்தின் மீது இன்னும் நம்பிக்கை வைப்போம். அது ஒரு பெரும் கடல், சிறு துளிகள் அழுக்கடைந்துவிட்டாலும் கடல் முழுவதும் அழுக்கு அடைந்து விடுமா? என்று ஒரு நண்பருக்கு கடிதம் எழுதினார். இருளை அகற்றி ஒளியை காட்டு என இறைவனிடம் மன்றாடினார் காந்திஜி அவர்கள்.

புண்ணாக்கிய புனித உடல்

1947 ஆம் ஆண்டு அக்டோபர் மாதம் 2ஆம் தேதி அவருடைய எழுபத்தெட்டாவது பிறந்த நாள் வந்தது. மவுண்ட்பேட்டன் தம்பதிகள் அதிகாலையிலேயே சென்று அவரை வாழ்த்தி வணங்கினார்கள். இந்து மரபு படி

மனித ஆயுள் 125 வருஷம் அதை அனுசரித்து காந்திஜியும் தாமும் 125 ஆண்டுகள் உயிர்வாழ போவதாக அடிக்கடி கூறுவது வழக்கம். அந்த வார்த்தைகளில் வேடிக்கை பாதி கலந்து இருந்தது. இருந்தாலும் மீதிப் பாதி அவருடைய விருப்பத்தை பிரதிபலித்தது.

கூட்டத்தினர் எழுந்து வணங்கினார்கள், சிலர் காந்திஜி செல்ல வழி செய்தார்கள். அப்போது காக்கி உடை அணிந்த ஒருவன் திடீரென்று மற்றவர்களை விலகிக்கொண்டு முந்தி வந்தான். ஏற்கனவே கூட்டத்துக்குத் தாமதமாகிவிட்டதால் மனு அவனை தடுக்க முயன்றான். ஆனால் தடுமாறி கீழே விழுந்தான். அவன் காந்திஜியின் எதிரே இரண்டடி தூரத்தில் வந்து நின்றான். வணங்குவான் போல சிறிது தலை கவிழ்ந்தான். அடுத்த வினாடி ஒரு துப்பாக்கியை எடுத்து மும்முறை சுட்டான்.

உலகத்தின் மாபெரும் தலைவர்களுக்கிடையில் காந்திஜிக்கு தனி இடம் உண்டு, மாமன்னர்களுடனும், சரி சமமாகப் பழகினார் என்றாலும் கதி இல்லாத பரம ஏழை போல தீண்டாதவருடன் வாழ்ந்தார். காந்திஜி புத்தரின் வலிமை பெருமை அல்லவா இந்தக் கேள்விக்கு சரித்திரமே சரியான பதில் அளிக்க முடியும்.

வாழ்க பாரதம்

முடிவுரை

1. இவ்வாய்வின் மூலம் காந்தியடிகளின் பொன்மொழிகளை முடிவுரையாக கொண்டு பொன்மொழிகளை காப்போம்.
2. மதத்தின் ஆணியே கட்டுப்பாடு.
3. பெண்குலத்தை அவமதிப்பவன் திருமணத்திற்கு வராத்சனை கேட்பவன்.
4. அகிம்சை என்றால் மற்றவர்களின் நலனில் அக்கறை காட்டி அதைப் பாதுகாப்பது.
5. பெண்ணுரிமை என்னும் விஷயத்தில் நாம் மிகவும் பிடிவாதமாக இருக்க வேண்டும். புதல்விகளையும் புதல்வர்களையும் நாம் சம அந்தஸ்தோடு நடத்த வேண்டும்.

6. மக்களுக்காக உயிரையும் தியாகம் செய்ய தயாராய் இருப்பவன் மனிதன்.
7. ஆண்டவனால் படைக்கப்பட்ட ஜீவராசிகளும் மிகவும் உத்தமமானவள் பெண்.
8. மனிதன் சக்தியற்றவன், ஆண்டவன் அவனைத் தமக்குத் தகுந்த கருவியாக்கி அவர் விருப்பப்படி உபயோகிப்பார்.
9. விவேகமான முறையில் பயனுள்ள உடல் உழைப்பு இருந்தால் அதுதான் அறிவை வளர்ப்பதற்கு மிகச் சிறந்த வழி.
10. மனச்சான்றின் சிறு குரலை அடக்க எண்ணினால் அந்தக்கணமே வாழ்வு பயனற்றதாகிவிடும்.
11. கஷ்ட காலத்தில் தான் நமக்குத் கடவுளின் நினைவு வருகிறது. எ பாவங்கள் எல்லாம் ரகசியமாகச் செய்யப்படுகின்றன.
12. எந்தச் சமயத்திலும் மரணம் பாக்கியம். ஆனால் கிட்டுவது சக்தியம் என்னும் தன் லட்சியத்திற்காக வீரனாய் உயிர் துறப்பது இரட்டிப்பு பாக்கியம்.
13. மத சம்பந்தமில்லாத சன்மார்க்கம் மணல் மேல் கட்டிய வீடாகும். சன்மார்க்க மில்லாத மதம் சத்தம் போடவும் தலையை உடைக்க மட்டுமே உதவக்கூடிய வெறும் தாளமேயாகும்.
14. இந்து மதம் பிற மதத்தவர்களை விலக்கும் மதமன்று. சகல தீர்க்கதரிசிகளையும் ஒன்றாகவே மதிக்கும் பிற மதத்தவர்களைச் சேர்க்க முயலுவதில்லை.
15. பக்தியும் நம்பிக்கையும் இல்லையேல் இந்த உலகம் ஒரு வினாடியில் ஒன்றுமில்லாமல் போகும்.
16. புலன்களால் மட்டும் காணும் இதர பொருட்கள் எதுவும் நிலைத்திராததால், நிலைத்திருக்க முடியாததால் கடவுள் மட்டுமே உண்மை.
17. கோழையாக வாழ்வதைக் காட்டிலும் போராடி சாவது எவ்வளவோ மேல்.

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மா. சேகர்

முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை
தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்

வேட்டையாடி வாழ்ந்த மனித இனம் தனது நாடோடி வாழ்க்கைக்கு முற்றுப்புள்ளி வைத்து விட்டு வேளாண்மையில் தங்களை நிலைபடுத்திய அந்த இரும்பு காலமே அன்றையை அதால் மாந்தனின் கற்பனைக்கும், கலைக்கும் பாலமாய் அமைந்தது எனலாம். ஆற்றங்கரையில் தோன்றிய மனித நாகரிகம் நெருப்பின் பயனை அறிந்து தனது தேவையை பூர்த்தி செய்ய எத்தனித்த தருணம் அது. உழவுத் தொழிலை உன்னதமாக நினைத்தவர்கள், களிமண்ணை தீயினால் சுட்டால் கடினமாகும் என்பதை கண்டார்கள். கற்பனையில் உருவான கலயங்களுக்கு உயிர் கொடுத்தார்கள். சக்கரங்களை கழற்றி களிமண்ணை உயர்த்தினார்கள் சட்டியும். பாணையும், சாலும் உருவாகி நின்றது. இப்படித்தான் சுடுமண் பயன்பாடு ஆற்றங்கரை நாகரிக மக்களை ஆக்கிரமித்தது.

மறுபிறவியை நம்பிய மனிதன் இறந்த உடலை காக்க சுடுமண் தாழிகளை உருவாக்கினான். முதுமையினால் முடியாதவர்களை சுடுமண் தாழியில் வைத்து புதைக்க ஆரம்பித்தான். மனித இனத்தின் பிறப்பு முதல் இறப்பு வரை சுடுகளிமண் பயன்பாடு என்பது மிகப் பெரிய தாக்கத்தை ஏற்படுத்தியது. உறைகிணறு, சாக்கடை குழாய், செங்கற்கள், முத்திரைகள், முக உருவங்கள் போன்றவை சுடுமண்ணால் செய்யப்பட்டு பரவலாக்கப்பட்டது. இதுவே மனித இனத்தின் முதல் தொழில்நுட்பக் கண்டுபிடிப்பு.

சக்கரத்தில் வளையப்படும் சுடுமண் தொழில் நுட்பமே உலகம் முழுவதும் கடைபிடிக்கப்பட்டது என்பது வரலாறு. இவ்வரலாற்றை மெய்பிக்கும் வகையில் புதுச்சேரி மாநிலம் அரிக்கமேடு பகுதியில் நடத்தப்பட்ட அகழ்வு ஆய்வு தென்னக நாகரிகத்தில் ஒரு மறுமலர்ச்சியை ஏற்படுத்தியது எனலாம் அரிக்கமேடு அகழ்வாய்வில் கிடைக்கப்பெற்ற தொல்பொருள் சின்னங்களில் பாணை ஓடுகள், சுடுமண் பொருட்கள், களிமண்ணால் செய்யப்பெற்ற விளையாட்டுப் பொருட்கள், யவன மதுச்சாடிகள், யவன நாட்டுப் பாணை விளக்கு. உறைகிணறு, முதுமக்கள்

தாழி முதலியவையாகும். இவற்றில் ரௌலெட்டெட் பாணை வகைகளை மட்டும் தனிமைப் படுத்தி அவற்றின் சிறப்பினையும், தொழில் நுணுக்கங்களையும் வெளிப்படுத்தும் வகையில் புதிய அணுகு முறையைப் பயன்படுத்தி, 1988 ஆம் ஆண்டில் விமலா பெக்லி அவர்கள் ஆய்வுக் கட்டுரை எழுதியுள்ளார். இக்கட்டுரையில் ரௌலெட்டெட் பாணை வகைகளைப் பற்றி வீலர், கசால் ஆகியோரின் கருத்திற்கு மாறாகச் சில புதிய உண்மைகளை அவர் வெளியிட்டுள்ளார். இதுவரை குறிப்பிடப் பெற்ற ஆய்வுக்கட்டுரைகள் மட்டுமின்றி அரிக்கமேடு அகழ்வாய்வுகளை அடியொற்றி ஆங்கிலத்திலும், பிரெஞ்சு மொழியிலும் பல கட்டுரைகளும், நூல்களும் வெளியாகியுள்ளன. இறுதியாக, 1990 ஆம் ஆண்டு ஜனவரி, பிப்ரவரி ஆகிய மாதங்களில் விமலா பெக்லி, ஸ்டீவன், இசைட்போத்தம்

(Steevan E.Side Botham) எலிசபெத் என்னும் மூன்று அமெரிக்கர்களால், இந்தியத் தொல்பொருள் ஆய்வுத்துறையினர் உதவியுடன் அரிக்கமேட்டில் அகழ்வாய்வு நடத்தப்பட்டது. சென்னை பல்கலைக்கழகத்தை சேர்ந்த தொல்பொருள் ஆய்வுத்துறையினரும், மாணவர்களும் இவ்வகழ்வாய்வில் பங்கெடுத்துக்கொண்டனர்

இவ்வகழ்வாய்வு மூலம் பலதிறப்பட்ட மட்பாண்ட வகைகள் கிடைக்கப்பெற்றது. அவற்றுள் இன்றியமையாதன

1. அரிட்டைன் பாணை (Arretine Ware)
2. ரௌலெட்டெட் பாணை (Rouletted Black Ware)
3. ஆம். போரா யவன மதுச்சாடி (Amphoraa)

என்பனவாகும். இவை தவிர உள்நாட்டில் வளையப்பெற்ற கருப்பு சிவப்பு மட்பாண்ட வகைகளும் அரிக்கமேட்டில் கிடைத்துள்ளன.

அரிக்கமேடு அகழ்வாதய்வில் கிடைக்கப்பெற்ற யவன மதுச்சாடி போன்ஆற பஞ்சாப் மாநிலம் (Tzxila) பகுதியிலும் பல மதுச்சாடிகள் கிடைத்துள்ளன. இவற்றின் காலம் கி.மு. 100 முதல் கி.பி. 100 வலையிலான பகுதியாகும்

யவன மதுச்சாடியான ”ஆம்போரா வகை சாடிகளின் வாய் பகுதி விரிந்து அடிப்பாகம் கூராகவும் காணப்படும். சுவர் தடித்து இருக்கும். மங்கிய சிவப்பு நிறமாகவும், கழுத்துப் பகுதியில் இரட்டைக்கைப்பிடி இருக்கும். மதுவை இதில் ஊற்றி பூமிக்கடியில் புதைத்து வைப்பது வழக்கம். அரிக்கமேட்டைத் தவிர காஞ்சிபுரம், வசவ சமுத்திரம், கரூர் போன்ற இடங்களில் நடைபெற்ற அகழ்வாய்வுகளிலும் இவ்வகை மதுச்சாடிகள் கண்டுபிடிக்கப்பட்டிருக்கின்றன.”

அண்மையில் டாக்டர் விமலா பெக்லி என்பவர் அரிக்கமேட்டில் நடத்திய அகழ்வாய்வின் மூலம் கி. மு. 200 முடிய தமிழ் எழுத்துப் பொறித்த பாணையோடுகள் கண்டெடுக்கப் பெற்றுள்ளன எனச் சுட்டிக் காட்டியுள்ளார். பயன்பாட்டு டிபாருளான பாணை அக்கால மக்களின் கல்வியறிவை பறைச்சாற்றவும் ஆதாரமாக இருப்பது வியப்பிற்குரியது.

தமிழகத்தில் பல ஊர்களில் தாழிக்காடுகள் அறிவியல் முறையாக அகழ்வாய்வுக்கு உட்படுத்தப்பட்டுள்ளன. குறிப்பாக தூத்துக்குடி மாவட்டம் ஆதிச்சநல்லூரில் மேற்காள்ளப்பட்ட அகழ்வாய்வில் ஒரே இடத்தில் நூற்றைம்பதிற்கும் ஆமற்பட்ட முதுமக்கள் தாழிகள் வெளியிடப்பட்டுள்ளன. மேலும் பொருந்தல், தாண்டிக் குடி, கொடுமணல் போன்ற ஊர்களிலும் பெருங்கற்கால சின்னங்கள் அகழ்தெடுக்கப்பட்டுள்ளன. இவற்றில் எல்லா இடங்களிலும் முதுமக்கள் சுடுமண் தாழிகளுடன், ஐந்துகால் ஜாடிகள், அறைகளாகத் தடுக்கப்பட்ட கல்வட்டங்கள் அகழப்பட்டுள்ளன. இக்காலகட்டத்தில் கருப்பு சிவப்பு பாணையோடுகள் பெருமளவில் கிடைத்துள்ளன. பொருந்தல் அகழ்வாய்வில் ஒரு பாணையில் நெல் உமி கண்டறியப்பட்டது இதன் மூலம் பாணைகள் நெல் கொட்டி வைப்பதற்கு பயன்பட்டது என்பதை அறியலாம்

வைகை நதி கடலோடு கலக்கும் முகத்துவாரத்தில் இருக்கும் அடம் அழகன் குளம். இது ஒரு துறைமுக நகரம். தூரத்து தேசங்களில் இருந்து கப்பல்கள் வந்து போய்டிகாண்டிருக்கும் இடம். கால வெள்ளத்தில் அழிந்து போன இப்பகுதி சுமார் 2000 ஆண்டுகள் கழிந்த பின்னர் தொல்லியல் துறையினரால் அகழ்வாய்வு நடத்தப்பட்டது. அப்போது மண்ணுக்குள் நொறுங்கிய நிலையில் சிதையுண்டு கிடந்த பாணை ஓடுகள் கிடைத்தன. அதில் கையளவு அகலம் கொண்ட ஒரு பாணை ஓட்டில் கீறி வரையப்பட்ட கப்பலின் கோட்டோவியம் ஒன்று இருந்தது. இதை ஆய்வு

செய்த தொல்லியலாளர்கள், இதில் வரையப்பட்டுள்ளது அன்றைய ரோமானியக்கப்பல் என்றுமும், இது சுமார் 2000 ஆண்டுகளுக்கு முற்பட்டது என்றும் உறுதிப்படுத்தினர். ஒரு பாணை ஓடு 2000 ஆண்டுகளுக்கு முன் கப்பல் வழி போக்குவரத்து இருந்ததை உறுதி செய்கிறது.

மணலூர், டிகாந்தகை எனும் வட்டாரத்தின் ஒரு பகுதியாக அடையாளப்படுத்தப்படும் கீழடி தொல்லியல் எச்சங்களை தன்னுள் மறைந்து வைத்திருக்கும் ஒரு மகத்தான இடமாக திகழ்கிறது. இங்கு வெவ்வேறு நிறங்களில் கிடைத்த பாணை ஓடுகள், ஊர்மக்கள் பல காலமாகப் பார்த்த மண் குவலைகள், கிராமத்தில் சிலர் பாதுகாத்து வைத்திருந்த தாழிகளைக் கொண்டு கீழடி அகழ்வாய்வு செய்வதற்கு ஏற்ற இடமாக தெரிவி செய்யப்பட்டது.

இதே போன்று தென் இந்தியா, தென் கிழக்குப் பகுதிகளோடும் மெக்ரான் (Mekran) தெற்கு பாரசீகம், மெசபடோமியா, மைற நிலக்கடற்கரைப் பகுதிகளில் உள்ள நாடுகளின் மக்களுடைய புதைக்கும் பழக்க

வழக்கங்களோடு மிகவும் நெருங்கிய தொடர்புடையனவாக இருந்தன. இறந்தவர்களின் உடல்களை மண்ணாற் செய்யப்பட்ட தாழிகளில் வைத்தோ அல்லது அதை விடச் சிறப்பாகச் செய்யப்பட்ட சாடிகளில் வைத்தோ சவங்களைப் புதைக்கும் வழக்கம் வழக்கமானது ஆரம்பகால நாகரிகம் தோன்றிய காலங்களில் எகிப்து, மெசபடோமியா, பாரசீகம் முதலிய நாடுகளிலும், சிந்து வெளிப்பகுதிகளிலும் பரவியுள்ளது. ஆனால் தமிழ் நாட்டில் சம காலத்தில் அல்லது இதற்குப் பலநூறு ஆண்டுகளுக்கு முன்பே வகை வகையான தாழிகளில் பியங்களை வைத்துப் புதைக்கும் வழக்கம் நிலவியுள்ளது என்பது நன்கு தெரிகிறது.

மொகஞ்சதாரோவில் கண்டெடுக்கப் பெற்ற சுடுமண் புதைக் கலன்கள் அனைத்தும் வட்ட வடிவிலான அடிப்பகுதியை உடையவை. ஹரப்பாவில் அகழ்ந்து கண்ட புதைகலன்களாகிய சுடுமண் சாடிகளில் ஒன்று நுனி கூரியதாக உள்ளது. புதைநறில் கூட அத்தகைய சாடிகள் கண்டுபிடிக்கப்பட்டுள்ளன. இவற்றில் ஒன்று இந்தியாவில் உள்ள அரும்பொருட காட்சி சாலையில் இடம் பெற்றுள்ளது. இதே போன்று சிந்து காலத்திற்கு முன்னர் பஹ்ரைன் தீவில் செய்யப்பெற்ற அகழ்வாய்வில் கண்டுபிடிக்கப்பட்ட கல்லறைகளில் காணப்பட்ட சுடுமண் சாடிகளும்,

தாழிகளும் கூரிய அடிப்பகுதியை உடையனவாய் உள்ளன. டிராய் (Troy) நகரில் சிலைமான் (Schleman) அவர்கள் இதே போன்ற தாழிகள் பலவற்றை அகழ்ந்து கண்டுபிடித்துள்ளார். சுடுமண் புதைகலன்கள் மொகஞ்சதாரோவிலும் பரமாணபாத்திலும் தென்னிந்தியாவில் பலவிடங்களிலும் மற்றும் மெசபடோமியாவிலும் கண்டுபிடிக்கப்பட்டுள்ளன. கிரீட் தீவில் சுடுமண் தாழிப்புதைவினைகள் நிறைவான. பழக்கமாய் நிலவியிருந்தன. அவைகளை நாம் ஆதிச்ச நல்லூரிலும் காண்கிறோம் என்று வரலாற்றாசிரியர்கள் குறிப்பிட்டுள்ளார்கள்.

இன்றைக்கு இரான், ஈராக் என்று அழைக்கப்படும் பகுதி பைபில் காலத்தில் பாபிலோனியா என்று அழைக்கப்பட்டது. அதற்கு முற்பட்ட காலத்தில் மெசபடோமியா என்று அழைக்கப்பட்டது. அதற்கு முற்பட்ட காலத்தில் சுமேரியா என்று அழைக்கப்பட்டது. ஈராக்கில் ஆராய்ச்சியை மேற்கொண்டபோது ஆராய்ச்சியாளர்கள் சிறு சிறு களிமண் ஓடுகளில் ஆப்பு வடிவ எழுத்துக்களைக் கண்டுபிடித்தார்கள். ஆரம்பத்தில் நூற்றுக்கணக்கில் கிடைத்த ஓடுகள் தோண்டித் தோண்டி ஆயிரக்கணக்கில் கிடைத்தன.

எழுதும் முறையைக் கண்டு பிடித்ததாலோ என்னவோ, சுமேரியர்கள் எழுதித் தள்ளினார்கள். ஈரதான களிமண்ணில் ஒரு கோலினால் குறியீடு செய்து பின்னர் அதனைச் சுட்டு, சுடுமண் ஓடுகளாக்கினார்கள். எட்டாயிரம் வருடங்கள் கழித்து இன்றும் நம்மால் அவற்றை வாசிக்க முடிகிறது என்பது அவர்கள் அறிவின் ஆழத்துக்கு ஒரு சோற்றுப்பதம். உலகின் முதல் நெடுங்கதையாகக் கருதப்படும் கில்காமேஷின் காவியத்தை எழுதினார்கள். பைபிளில் வரும் உலகின் படைப்பு, சிங்காரத் தோட்டம், நோவாவின் கதை மற்றும் ஏனைய கதைகளுக்கும் மூலம் இவர்கள்தாம். இதுவரை சுமார் ஐந்து லட்சம் சுடுமண் ஓடுகள் கிடைத்துள்ளன என்றால் அவர்களது எழுத்து தாக்கத்தை என்ன வென்று சொல்லுவது. எழுதும் முறையிலும் சுமேரியர்களின் தாக்கம் மிகப் பெரியதாக இருந்தது.

சுமேரியாவில் கண்டெடுக்கப்பட்ட விவசாயக் கையேடு என்று சுடுமண் ஏடுகள் பென்சில் வேனியா அருங்காட்சியகத்தில் உள்ளன. இச்சுடுமண் ஏடு ஒரு தலைமுறை தன் வருங்காலச் சந்ததியினருக்கு சொல்லிய அறிவுரை என்பது புலனாகும். இதில் நிலத்தை எப்படி உழவேண்டும், எப்படி நீர் பாய்ச்ச

வேண்டும், உழவு மாடுகளை எப்படி பராமரிக்க வேண்டும், பார்லி விதைகளை எப்படித் தேர்ந்தெடுக்க வேண்டும் நிலத்தடி நீர் அதிகமாக இருக்கிறதா, குறைவாக இருக்கிறதா என்பதை எப்படி அறிய வேண்டும் என எத்தனையோ விஷயங்கள் இந்தச் சுடுமண் கையேட்டில் குறிப்பிடப்பட்டுள்ளன. இந்த சுடுமண் மையேட்டின் காலம் கி.மு. 3300 என்று வரையறுக்கப்பட்டுள்ளது. இவ்வாறு அரிக்கமேடு முதல் இந்தியாவின் பல்வேறு மாநிலங்களை கடந்து சுமேரியம் வரை சுடுமண் பயன்பாடு? உணவு தயாரிக்கும் கலயம் முதல் உடலை புதைக்கும் தாழி வரையிலும், பயன்பாட்டு பொருளாகனவும் கல்வியறிவை போதிக்கும் ஊடுகளாகவும் விளங்கியது எனலாம்.

முடிவுரை

சுடுமண் பொருட்களின் பயன்பாடு என்பது ஒவ்வொரு பகுதிக்கும் வெவ்வேறாக இல்லாமல் ஏறக்குறைய உலகின் பெரும்பாலான பகுதிகளிலும் ஒரே மாதிரியான சுடுமண் பொருட்களே பயன்பாட்டுப் பொருளாக இருப்பது அகழ்வாய்வின் மூலம் தெரியவருகிறது. சுடுமண் பொருட்களின் மீதுள்ள உழுத்துக்கள் அக்கால மக்களின் கல்வியறிவு, கலை, பண்பாட்டின் வளர்ச்சியை பறைசாற்றுகின்றன. புதுச்சேரியின் அரிக்கமேட்டில் தொடங்கி, அழகன்குளம், ஆதிச்ச நல்லூர், கீழடி, மைசூர், லோதல் (குஜராத்), ஹரப்பா, மொகஞ்சதாரோ, பவுசிஸ்தான், எகிப்து? பாரசீகம், பஹ்ரைன், கிரீட், சுமேரியா போன்ற அனைத்து பகுதிகளிலும் வாழ்நாடவர்கள் ஒரே கலாசாரத்தை பின்பற்றி வாழ்ந்த ஒரே இனத்தை சேர்ந்த மக்களின் இனப்பரவல் என்பதே இச் சுடுமண் எச்சங்கள் கூறும் உண்மை.

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காந்தியடிகளின் கோட்பாடுகள்

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நமது தேசப்பிதா மகாத்மா காந்தி அவர்களோ கையிலே ஒரு வித ஆயுதமும் இன்றி ஒரு அறபோராட்டத்தை நடத்தி பலம்வாய்ந்த பிரிட்டிஷ் அரசாங்கத்தைப் பணிய வைத்து நமக்கு விடுதலை தேடித் தந்தார் என்பதைக் கண்டு உலகமே வியந்து போற்றுகிறது. சத்தியமே காந்தி தன்னுடைய மதமாக கொண்டார். யாரிடம் ஆணவம் குறைந்து பணிவு நிறைகின்றதோ அவரே உண்மையைக் காண முடியும் என்று நான் பணிவோடு கூறிக்கொள்கிறேன். சத்தியமாகிய கடலில் நீந்த விரும்புவோர் தம்மைச் சுத்த சூனியமாக ஆக்கிக் கொள்ள வேண்டும் என்றார். உண்மையை அடைவதற்குள்ள சாதனங்கள் கடினமாக இருப்பது போலவே எளிதாயும் இருக்கின்றன. ஆணவம் உடையவர்க்கு அசாத்தியம் ஆகும். சத்தியத்தை நாடுவோர் தூசியிலும் அதிக பணிவுடையவராக இருக்கவேண்டும். சத்தியத்தை தவிர்த்து வேறு கடவுள் கிடையாது இதுதான் என் அனுபவம் முழுவதும் எனக்கு உறுதியாகக் கூறுவது. சத்தியம் பரிபூரணமாகக் கண்டு கொள்வதே மனித வாழ்வின் லட்சியமாகிய சால்வைப் பெறுவதாகும். அகிம்சை எந்த உயிரையும் கொல்லக்கூடாது. எந்த ஒரு உயிருக்கும் எந்தவிதமான துன்பமும் செய்யக்கூடாது என்பது அகிம்சையின் கோட்பாடு ஆகும். அகிம்சா பிரமோதர்மஹு என்பது ஆன்றோர் வாக்கு காந்தியத்திற்கு ஒளிவிளக்கு சத்தியம் என்றால் அதன் ராஜபாட்டை வன்முறையற்ற அகிம்சை வழியாகும். சர்வ வல்லமை படைத்த பிரிட்டிஷ் சாம்ராஜ்யத்தின் ஆணவத்தையும் ஆயுத பலத்தையும் எதிர்கொண்டு போராட காந்தியடிகள் அகிம்சா என்ற ஆயுதத்தை தான் தேர்ந்தெடுத்தார். அகிம்சையே மனித சாதி உபயோகிக்கக்கூடிய அதிக பலம் பொருந்திய நல்ல ஆயுதமாகும். மனிதனுடைய சாமர்த்தியம் கண்டுபிடித்துள்ள இம்சை ஆயுதங்கள் எல்லாவற்றையும் விட அதிக வலிமை உடையதாகும். அகிம்சை ஒரு நாடும் பலத்தை இழக்கும் படி செய்து விடாது. அதுவே அவசியம் ஏற்பட்டால் அபாயம் நேரும் போது கட்டுப்பாடாகவும் ஒன்று சேர்ந்தும் இம்சையை கையாளக் கூடிய சக்தியையும் அளிக்கும் என்றார் காந்திஜி.

சத்தியம் அகிம்சை சத்தியம்

சத்தியமே என்னுடைய அகிம்சையே அதை அனுட்டிக்கும் மார்க்கம் என்றார் காந்திஜி. சத்தியம் என்ன? இது கட்டாயமான கேள்வி. ஆனால் மனச்சான்று கூறுவதே சத்தியம் என்று நான் அந்தக் கட்டத்தை நிவர்த்தி செய்து கொண்டு உள்ளேன் எனக் கூறினார் காந்திஜி. யாரிடம் ஆணவம் குறைந்து பணிவு நிறைகின்றதோ அவரே உண்மையைக் காண முடியும் என்று நான் பணிவோடு கூறிக்கொள்கிறேன். சத்தியமாகிய கடலில் நீந்த விரும்புவோர் தம்மைச் சுத்த சூனியமாக ஆக்கிக்கொள்ள வேண்டும் என்றார்.

உண்மையை அடைவதற்குள்ள சாதனங்கள் கடினமாக இருப்பது போலவே எளிதாயும் இருக்கின்றன. ஆணவம் உடையவர்க்கு அசாத்தியமாகும். உண்மையை நாடுவோர் தூசியிலும் அதிகப் பணி உடையவராக இருக்க வேண்டும்.

நான் குயவன் கையில் உள்ள வெறும் மண்ணையாவேன். சத்தியமும் அகிம்சையுமே கவனிக்க வேண்டியவை. அவை இருந்தால் போதும் அனைத்தும் இறுதியில் வெற்றியாக முடிந்து விடும். இந்த விதிக்கு எவ்வித விலக்கும் கிடையாது. சத்தியத்தை தவிர்த்து வேறு கடவுள் கிடையாது. இதுதான் என் அனுபவம் முழுவதும் எனக்கு உறுதியாகக் கூறுவது.

ஒரு சகல விஷயங்களையும் விளக்கும் உண்மையை நேருக்கு நேர் காண விரும்புவோர் எவ்வளவு இழிவான தன்னைப் போலவே நேசிக்கக் கூடியவர்களாக இருக்க வேண்டும். அந்த விருப்பமுடையவர்கள் வாழ்வில் எந்த துறையையும் அலட்சியம் செய்யலாகாது. அதனால்தான் உண்மையை நாடும் நான் அரசியல் விஷயங்களில் ஈடுபட்டுள்ளேன். அரசியலுக்கும் மதத்துக்கும் சம்பந்தமில்லை என்று கூறுவோர் மதம் என்பதன் பொருளை அறியாதவர்களே என்று கூறினார்.

மனிதன் சத்தியத்தை பரிபூரணமாகக் கண்டுவிட முடியாது. தான் காணும் உண்மையை அனுபவிப்பதும் அந்தக் கடமையை நிறைவேற்றத் தூய வழியாகிய அகிம்சையை அனுபவிப்பதுமே அவனுடைய கடமை. சத்தியமானது ஒவ்வொருவருடைய நெஞ்சிலும் குடிக்கொண்டிருக்கிறது. அங்கே தானே அதைத் தேட வேண்டும். ஆனால் யாருக்கும் தான் கண்ட உண்மை படியே பிறரும் நடக்க வேண்டும் என்று நிர்ப்பந்திக்க உரிமை கிடையாது.

வாழ்வு என்பது இலட்சியத்தைத் தேடும் தொழிலே ஆகும். சால்பு அடைய முயல்வதே அதன் குறிக்கோள். நம்மால் முடியாதென்றோ நம்மிடம் குறைபாடுகள் உளவென்றோ எண்ணி நாம் நம்முடைய லட்சியத்தை மாற்றிக் கொள்ளக் கூடாது.

அன்பு உள்ள இடத்திலேயே உயிர் உண்டு அன்பில்லாத வாழ்வு மரணமே நாணயத்தின் ஒரு புறம் உண்மையானால் மறுபுறம் அன்பாகும். உண்மையானாலும் அன்பாலும் உலக முழுவதையும் வென்று விடலாம் என்பது என்னுடைய திடமான நம்பிக்கை என்றார். பயமுறுத்துவதும் ஏமாற்றுவதும் பலவீனங்களுடைய ஆயுதங்களே அன்றி பலவான்களுடைய ஆயுதங்கள் அல்ல. உண்மை (சத்தியம்) வெறும் அருவமான உண்மையாக இருந்தால் யாதொரு பலனுமுண்டாகாது. அதற்காக உயிர் துறக்கச் சித்தமாக உள்ளவர் வாழ்வில் அது உருவம் பெற்றாலே பலனுண்டு. சத்தியம் பரிபூரணமாகக் கண்டு கொள்வதே மனிதவாழ்வின் லட்சியமாகிய சால்வை பெறுவதாகும்.

மண்வெட்டியை மண்வெட்டி என்று கூறுவது மண்வெட்டிக் கர்ணகரூரமாக இருக்கலாம். ஆனால் சத்தியத்தை தவிர வேறு எதுவும் மனதில் வைப்பதில்லை. ஒருவன் தவறு செய்தால் அதை கூட்டாமலும் குறையாமலும் உள்ளதை உள்ளபடியே கூறினால் அவன் ஒப்புக் கொண்டாலும் ஒப்புக் கொள்ளாவிட்டாலும் நிச்சயமாக அவனுடைய மனதில் வைக்கும். ஆனால் மிகைபடக்கூறல் நாளுக்கு நாள் அதிகமாகிக்கொண்டே போகவும் செய்யும்.

சத்தியம் பொய்யனுடைய மனத்தையும் கூட இளக்கும். ஆனால் பொய்யோ அவனுடைய மனத்தைக் கல்லாகவே செய்துவிடும். பிறர் உயிரைக் காக்கும் பொருட்டுப் பொய் சொல்லக் கூடாதா என்பது போன்ற தர்க்க முறையான கேள்விகள் எழலாம். ஆனால் இத்தகைய கேள்விகள் எல்லாம் பொய் பேசுவதை சரி என்று கூற விரும்புவோர் அந்த மாதிரியான கட்டங்கள் உண்டாகவில்லை.

திறமையைவிட ஒற்றுமையே முக்கியம். ஆனால் ஒற்றுமைக்காக இழக்க முடியாத ஒரே விஷயம் மனச்சான்றே ஆகும். சத்தியம் என்று கூறப்படுவதும் அதுதான். உலகம் முழுவதும் மறைந்தாலும் கடவுள் இருக்கிறார் மக்கள் அழியாவிட்டாலும் சத்தியம் அழிவதில்லை. ஏச்சு என்பது யாது திருடனை திருடன் என்றும் போக்கிரியை போக்கிரி என்றும் கூறினால் ஏச்சு ஆகாது. குட்டரோகியானவன் குட்டரோகி என்று கூறியதற்காக குறை கூற முடியாது. சொல்கிறவர்கள் சொல்லுவதை நிரூபிக்க தயாராக இருக்க வேண்டும். கண்டனம் உண்மையாகவே இருந்தாலும் கண்டிக்கப்படுவதற்கு சரீர துன்பம் உண்டாகும் நோக்கத்தோடு கூறினால் இச்சையை ஆகும்.

தவறு செய்பவரை அவருடைய தவறான வழக்கத்தில் இருந்து மீட்பதற்காகவோ பிறரை அவருடன் சேர விடாமல் தடுப்பதற்காகவும் செய்யப்படும் கண்டனமே நியாயமான கண்டனமாகும். அபிப்பிராய வேறுபாடுகள் உண்டாவது இயல்பு. ஆனால் வேறுபாடுகள் விரோதங்கள் ஆக ஆகி விடலாகாது. அவை அழகான வைரத்தின் பல பட்டங்களாகவே இருக்க வேண்டும்.

எது செய்தாலும் இது நண்பன் பகைவன் என்ற வித்தியாசம் இல்லாமல் ஒரே விதமாக இருக்குமோ என்ற சோதனையையே நான் எப்போதும் கையாள்கிறேன். அதில் ஒரு நாளும் தவற விடுவதில்லை.

கடவுளிடமும் கருணை இடமும் நம்பிக்கை உடையவர் தீயோரை வெறுக்க மாட்டார்கள். அவருடைய தீய செயல்கள் மட்டுமே வெறுப்பார்கள் தாமே தீமை செய்யக்கூடிய வராததால் தீமை செய்யும் பிறரை வெறுக்க மாட்டார்கள்.

உலகத்தில் உள்ள மதங்கள் எல்லாம் வேறு விஷயங்களில் வேற்றுமை உடையவனாக இருந்தாலும் உலகில் உள்ள எல்லாம் சத்தியம் ஒன்றுதான் என்று கூறுவதில் ஒற்றுமை உடையனவாகும். சத்தியம் தானாகவே வேலை செய்யும் அதனிடமே ஆற்றல் உண்டு. அதனால் எவ்வளவு தான் என்னைப் பற்றி திரித்து சொன்னாலும் நான் கலங்கமாட்டேன்.

சத்தியமும் அகிம்சையும் மேற்கொண்டால் உடல் மனம் ஆன்மா மூன்றும் ஒன்றாக வளர்ச்சி அடையும். அப்படி வளர்ச்சி அடையாவிட்டால் அனுட்டிப்பதில் தவறு என்றே அர்த்தமாகும். சிறு சிறு காரியங்கள் கூட சத்தியம் நடப்பதுவே தூய வாழ்வு பெறுவதற்கான ரகசியம் ஆகும். அகிம்சையோடு சேராத உண்மை உண்மையாகாது. உண்மையானது எப்போதும் சாந்தமாகவே இருக்கும்.

சத்தியம் பேசுவது என்பது யாது என்று அறியாதவன் செல்லாத நாணயத்தை போல உபயோகம் இல்லாதவன் ஆவான். அறிவைவிட சத்தியமே உயர்ந்ததாகும். சத்தியத்தை அனுட்டித்து அதற்காக உயிர் துறக்க சித்தமாய் உள்ள மனிதர் இலர் எனில் சத்தியம் என்ன பயன்.

எது நம்முடைய நன்மை என்று அறியோம். அதனால் உண்மையை கடைப்பிடித்தால் நன்மையே உண்டாகும் என்று எண்ணி நடப்பதே மார்க்கமாகும். நமக்கு தெரிந்த சத்தியத்தின்படி நடந்தால் போதும் உண்மை முழுவதும் கடவுளுக்குத்தான் தெரியும். யாருமே எந்த காலத்திலும் தம்மிடம் கேட்கும் கேள்விகளுக்கெல்லாம் பதில் சொல்லித் தர வேண்டும் என்ற கட்டாயம் கிடையாது. ஆனால் உள்ளதை உரைப்பது என்று ஆரம்பித்து விடலாம் அப்புறம் அதற்கு எவ்வித விளக்கம் ஏற்படுத்திக்கொள்ள முடியாது.

சத்தியத்தின் வழியாக நடக்க விரும்புகிறவன் தவறு கண்டதும் ஒப்புக்கொள்ளவும் பரிகாரம் தேடவும் தயாராக இருக்க வேண்டும் அறமே வாழ்வின் அஸ்திவாரம் உண்மையே அறத்தின் அஸ்திவாரம் என்பதாகும்.

அஞ்சாமை (பயமின்மை)

பகவத் கீதை ஆதியோடந்தமாக நமக்கு போதிப்பது அஞ்சாமை யின் அவசியமேயாகும்.

அச்சத்திற்கு ஆளானவன் எவனும் சத்தியமாய் நடக்கவும் அகிம்சையை அனுட்டிக்கவும் முடியாது. உண்மையில் அச்சத்தை அறவே ஒழித்தவர் உண்மை பலத்தை அல்லது ஆன்ம பலத்தை உதவியாகக் கொண்டு தம் பகைவரிடமிருந்து தம்மைக் காப்பாற்றிக் கொள்ளக் கூடும். ஆன்ம பேதம் வேறு, ஆன்ம சித்தி வேறு, ஆன்ம வாழ்வென்பது சமய நூல்களைக் கற்றறிந்து தத்துவ தர்க்க விவாதங்கள் செய்வது அன்று. இருதய உணர்ச்சி விருத்தியேயாகும். அதற்கு முதலில் வேண்டியது அஞ்சாமையே கோழைகள் ஒருநாளும் ஒழுக்க நெறி நிற்க முடியாது. அஞ்சாமை என்பது தக்கார்க்கு மரியாதை செய்யாமை அல்லது பிறர் உணர்ச்சிகளை மதியாமை என்று ஒருநாளும் பொருள்படாது. அறியாத உண்மையான காரியம் எதுவும் செய்ய விரும்பினால் அத்தியாவசியமாய் வேண்டிய முதல் குணம் அஞ்சாமையை என்பது என் தாழ்மையான அபிப்பிராயம். இக்குணத்தை சமய உணர்ச்சியின்றி அடைய முடியாது. கடவுளுக்கு அஞ்சி நடப்போமாக. அப்படியானால் இனி மனிதனுக்கு அஞ்சமாட்டோம்.

நாம் எண்ணம் செயல் அனைத்தையும் அறிபவரும் நம்மை காத்து சத்திய நெறியில் நடத்துபவரும் ஆன கடவுள் நம் பக்கத்தில் இருக்கின்றார் என்பதை மட்டும் நாம் உணர்ந்து விட்டால் கடவுளைத் தவிர வேறொருவருக்கும் நாம் அஞ்ச மாட்டோம் என்பது தெளிவாகும். அச்ச உணர்ச்சியுள்ள இடத்தில் சமய உணர்ச்சி இருக்க முடியாது.

கீதை பகவானுடைய குணங்களை கூறும்போது அஞ்சாமையை முதலாவதாக கூறுகின்றது. மற்ற குணங்கள் அமைவதற்கு இன்றியமையாத குணம் அஞ்சாமையாகும். அஞ்சாமை இல்லாமல் உண்மையைத் தேடவும். அன்பை போற்றவும் இயலாது. அஞ்சாமை என்பது நோய் மரணம், வருமை முதலியவற்றிற்கான அச்சத்தை துரப்பதே ஆகும். இவை எல்லாம் நமக்கு புறத்தில் இருந்து வரும் பகைவர்கள் அவா, வெகுளி

போன்றவை நம் மனதில் எழும் பகைவர்கள் அவற்றைக் கண்டு எந்த காலத்திலும் அஞ்சியே நடத்தல் வேண்டும். இந்த அகப் பகைவர்களை வென்று விட்டால் புர பகைவர்கள் தாமாகவே போய்விடுவார்கள். சகல அச்சங்களும் சரீரத்தை பற்றியவையே ஆதலால் சரீரப்பற்றை விட்டுவிட்டால் சகல அம்சங்களும் மறைந்து போகும்.

கடவுளுக்கு அஞ்சி நடந்தால் மனிதனுக்கு அஞ்சமாட்டோம். உலகில் உள்ள பொருள் ஆன்மா ஒன்றே என்ற பரிபூரணமான நம்பிக்கையுடனும் திட மனதில் கசப்புணர்ச்சி இல்லாமலும் எத்துணை பலம் பொருந்திய அரசாங்கத்துக்கும் அடிபணிய உறுதியாக மறுப்பதை விட உயர்ந்த வீரம் கிடையாது.

நம்மிடம் உள்ள குற்றங்குறைகளைத் தவிர வேறு எதையும் எவரையும் அஞ்சலாகாது. அன்பு அச்சம் விளைவிக்காது, கோழை அன்பு செய்ய முடியாது அன்பு செய்தல் வீரருக்கே உள்ள விசேட உரிமையாகும். அச்சம் வேண்டிய சமயம் உண்டு. ஆனால் கோழைத்தனம் வேண்டிய சமயம் கிடையவே கிடையாது. பாம்பின் வாயில் விரலை நுழைப்பது கூடாது. ஆனால் பாம்பை கண்டு அஞ்சுதல் ஆகவே ஆகாது.

அச்சம் உள்ள இடத்தில் மதம் என்பது இருக்க முடியாது. அச்சம் உள்ளவன் உண்மை பேச முடியாது. என்ன நேருமோ என்று பயந்து உண்மை பேச பயப்படுகிறோம். அதனால் தான் அஞ்சாமையை தான் மனிதனுடைய லட்சணத்தில் முதல் அம்சம் என்று பகவத்கீதை கூறுகின்றது.

அகிம்சை

எந்த உயிரையும் கொல்லக்கூடாது. எந்த ஒரு உயிருக்கும் எந்தவிதமான துன்பமும் செய்யக்கூடாது என்பது அகிம்சையும் கோட்பாடு ஆகும்.

அகிம்சா பிரமோதர் மஹ என்பது ஆன்றோர் வாக்கு காந்தியத்திற்கு ஒளிவிளக்கு சத்தியம் என்றால் அதன் ராஜபாட்டை வன்முறையற்ற அகிம்சை வழியாகும். இந்திய நாட்டின் பண்பாட்டில் பிறரைத் துன்புறுத்தாத கருணை வழிக்கு சாத்வீக முறைக்கு தலையாய இடம் உண்டு. இந்த நாட்டின் பல மகான்கள்

தனிப்பட்ட முறையிலும் சமுதாய அநீதிகளை எதிர்ப்பதிலும் இந்த "மென் முறை" யைக் கையாண்டு வெற்றி கண்டிருக்கிறார்கள்.

சர்வ வல்லமை படைத்த பிரிட்டிஷ் சாம்ராஜ்யத்தின் ஆணவத்தையும், ஆயுத பலத்தையும் எதிர்கொண்டு போராட காந்தியடிகள் அகிம்சா என்ற ஆயுதத்தை தான் தேர்ந்தெடுத்தார். காந்திஜியை வாழ்க நீ எம்மான் என்று வாழ்த்தும் பாரதி அகிம்சையின் தத்துவ அடிப்படையை விளக்கி அதை அரசியல் துறையுடன் பிணைத்த காந்தியடிகளின் துணிச்சலை பாராட்டுகிறான்.

"தன்னுயிர் போலே தனக்கழி வென்றாலும் பிறனுயிர் தன்னையும் கணித்தல் மண்ணுயிரெல்லாம் கடவுளின் வடிவம் கடவுளின் மக்களென்று ணர்தல் இன்னமெயிஞ் ஞானத் துணிவினை மற்றாங்கு

இழிபடு, போர், கொலை, தண்டம் பின்னியே கிடக்கும் அரசிய வதலில் பிணைத்திடத் துணிந்தனை பெருமான்"

அரசியலில் அகிம்சையை பிரயோகித்து பரிசோதனையில் காந்தியம் வெற்றி கண்டது. கிம்சைக்கு ஆயுதம் வேண்டும். பண்பலம் வேண்டும். ஆனால் அகிம்சைக்கு மனத்தையும் துணிவும் போதும். எனவே இது ஒரு ஜனநாயக வழி, ஒளிவு மறைவு, சதியற்ற நேர்வழி, பயங்கரவாதிகளின் இரகசிய முறைகளும், தளவாடங்களும் தேவை இல்லை எனவேதான் காந்தியம் சாதாரண மக்களையும் சுதந்திரப் போராட்டத்தில் பங்கு கொள்ள வைத்தது. கத்தியின்றி ரத்தமின்றி யுத்தமொன்று வருகுது என்று நாமக்கல்லாரின் பாட்டை முழங்கிக் கொண்டு தெருக்களில் திரளச் செய்தது. அறவழி என்ற காரணம் மட்டுமல்லாமல் நடைமுறைக்கு உகந்தது என்ற முறையிலும் அகிம்சை சிறந்த ஆயுதம் ஆகும்.

நம் நாட்டு விடுதலை இயக்கத்தில் பெரும்பங்கு வகித்தது அகிம்சைவழி என்பதனால் வன்முறை வழிகளுக்கு பங்கு இல்லாமல் இல்லை. பகத்சிங், வாஞ்சி போன்றோர் வெள்ளையனே வெளியேறு இயக்கத்திலும் அகிம்சை வழி கடைபிடிக்கப்பட்டது உண்மையே. காங்கிரஸ் இயக்கமும் கூட காந்தியின் அகிம்சை வழியை

முழுதும் ஏற்கவில்லை. சுபாஷ் சந்திரபோஸ் எதிரிக்கு எதிரி நண்பனுக்கு நண்பன் என்ற இராஜதந்திர முறையில் ஜப்பானின் உதவியுடன் தேசிய ராணுவத்தை உருவாக்கி பிரிட்டிஷ் அரசை ஆயுதம் தாங்கி எதிர்த்தனர். ஆயினும் நமது சுதந்திரப் போராட்டத்தில் மேலோங்கி நின்ற வழி அகிம்சை வழி தான் என்பது உண்மையாகும்.

இன்று இந்தியா விடுதலை பெற்ற ஜனநாயக குடியரசு. பிரிட்டிஷ் அடக்குமுறை நீங்கி விட்டாலும் அரசியலில் வன்முறையின் பங்கு நாளுக்கு நாள் வளர்ந்து வருவதைப் பார்க்கிறோம். இன்று வன்முறைப்படை ஒன்றில் பின்பலம் இல்லாமல் எந்த கட்சியும் அரசியல் நடத்த முடியவில்லை. "புஜலத்திற்கு ஒரு மதிப்பு இருப்பதால் அந்த பாதாள படையின் பலத்தை அரசியல்வாதிகள் மட்டுமல்ல கலை உலகில் கூட எதிர் தர்ப்பை அடக்கி தன் குறிக்கோளை நிறைவேற்றிக்கொள்ளவும் பெரும் கலைஞர்கள் கூடப் பயன்படுத்திக் கொள்கிறார்கள். பாதாளப் படைத் தொடர்புகளுக்காக கலைஞர்கள் பலர் வழக்குகளை சந்தித்துக் கொண்டிருக்கிறார்கள். ஏன்? பிரபல நடிகை ஒருவர் இன்று தனது பெண்மைக்குக் களங்கம் வராமல் தடுக்க ஒரு பிரபல சேனா நாயக்கர் காலில் இருந்து வன்முறை மூலமானது மானங்காக்க முயல்கிறார்". அவரது எதிரியும் அதே சேனாவைத் தஞ்சமடையலாம். அரசு நிர்வாகம் நீதிமன்றங்களுக்கு அப்பால் இப்படி வன்முறைக் குத்தகை அமைப்புகளும் பெரிதும் வளர்ந்திருக்கின்றன. இதனால்தான் அரசியல்வாதிகளின் வன்முறை பின்னணி மக்களுக்குத் தெரிய வேண்டும் என்று நீதிமன்றமும், தேர்தல் ஆணையமும் கூறுவதை அனைத்து அரசியல் கட்சிகளும் ஒன்றுபட்டு எதிர்க்கின்றனர்.

இன்று ஆட்சி நடத்துபவர்கள் மக்களால் தேர்ந்தெடுக்கப்படுகிறார்கள். மக்களின் உணர்வுகளை பிரதிபலிக்கப் படமைப்பட்டவர்கள். ஆகவே மக்கள் போராட்டங்கள் தேவை இல்லை என்று கூற முடியுமா? ஏழைகளின் ஒட்டுக்களால் ஆட்சியைப் பிடித்து விட்டாலும் பல நேரங்களில் அவர்களுக்கு எதிரான நிலையை ஆட்சியாளர்

எடுத்தால் போராட்டங்கள் தவிர்க்கமுடியாதவை. அந்தப் போராட்டங்களில் அகிம்சை இடம் பெற்றால் தான் வெற்றி பெறும் என்ற நிலை உருவாகக் கூடாது. அகிம்சை சிறுபான்மையினர் தங்கள் காரியத்தைச் சாதித்துக் கொள்ள செய்ய செய்யும் கலாட்டா. சிறுசிறு நியாயங்களுக்கா பஸ்களை எரிப்பதும், ரயில்களை நிறுத்துவதும் கடைகளை அடைத்து வேலை நிறுத்தம் செய்ய நிர்வகிப்பதும் அகிம்சை வழியே இன்றைய அரசியலில் இந்த வழிதான் கடைபிடிக்கப்படுகிறது. நாளடைவில் இது தடியெடுத்தவன் தண்டல்காரன் என்ற அராஜகத்திற்கே வழிவகுக்கும் அனைத்து மக்களும் அமைதியாகப் பங்குகொள்ளும் இயக்கங்களே ஜனநாயக முறையை வலுப்படுத்தும். "கொஞ்சமோ பிரிவினைகள் ஒரு கோடி என்றால் அது பெரிதாகுமா"? என்று நெஞ்சு பொறுக்காமல் அன்று பாரதி பாடினார். காந்தியடிகள் இந்த பிரிவினைகளை உணர்ந்துதான் தீண்டாமை ஒழிப்பு இயக்கம் ஹரிஜன ஆலயப் பிரவேசம் போன்றவைகளுக்கு முதன்மை கொடுத்தார். இந்தப் பிரிவினைகளை மீறி விடுதலை இலட்சியம் மக்களை ஈர்த்தது. காந்திய வரணாசிரமம் பிரிவினைகளை ஏற்று சமுதாயச் சீர்திருத்தம் செய்ய விரும்பியது சரியல்ல. இதுதான் பாரதியின் கருத்தும் கூட சாதி, மதம், இனம், மொழி போன்ற பல பிரிவுகளை பிரிவுகள் நம்மிடையே இருக்கின்றன என்பது உண்மைதான், சாதி போன்ற சமூகப் பிரிவினைகள் தவிர்க்க வேண்டியவைதான்.

ஆனால் எந்த சமுதாயத்திலும் இனம், மொழி, மதப் பிரச்சனைகள் இருக்கத்தான் செய்யும் மறையாது வெறுப்பை வளர்த்து மோதல்களை வளர்ப்பது வன்முறைக்கே வழி வகுக்கும். வளர்ச்சிக்கு அல்ல.

அவைகள் இயற்கை என்பதைப் புரிந்துகொண்டு பரஸ்பர புரிதலுடனும் மனித நேயத்துடனும் சகவாழ்வு நடத்துவதே மனித வளர்ச்சிக்கும் ஜனநாயக சமுதாயத்திற்கும் உகந்தது. இந்த வேற்றுமைகளை குறுகிய சுயநலத்திற்காகவும், அரசியல் ஆதாயத்திற்காகவும் பயன்படுத்த நினைப்பவர்கள் வன்முறையில் இறங்குகிறார்கள். வன்முறைச் செயல்களும்

தூண்டும் பேச்சுகளும் குறிப்பிட்ட சாராருக்கும், குறிப்பிட்ட அரசியல் நோக்கத்திற்கும் பயன்படலாம். ஆனால் வாழ்வையும் சமுதாய வளர்ச்சியையும் பொருளாதார வளர்ச்சியையும் பாழ்படுத்தி விடும்.

விடுதலைப் போராட்ட பாரம்பரியத்தில் வந்த அரசியல் கட்சிகள் இதை உணர்ந்தாலும் இன்றைய அரசியல் செயல்பாட்டில் வன்முறையின் வலிமையை உணர்ந்து முள்ளை முள்ளால் எடுக்க நினைத்து தாழும் அந்த வழியில் போகிறார்கள் அவர்கள் இந்த நிர்ந்தத்தை உடைத்து வெளிவரவேண்டும். தாங்கள் மற்ற கட்சிகள் போன்ற சந்தர்ப்ப வாதிகள் அல்ல என்பதைக் காட்ட அகிம்சை வழிக் கொள்கையைக் கைவிடாமல் என்ன பாதிப்பு நேர்ந்தாலும் உறுதியாக நிற்க வேண்டும். அப்படி நின்றால் மக்களின் பாராட்டும், ஓட்டுகளும் அவர்களை நிச்சயம் நாடிவரும். எதிர்காலத்தில் ஜனநாயக மரபுகள் நிறுத்தப்படும் நேர்மையான அரசியல் நடத்திக் காட்டும் கட்சிக்காக மக்கள் காத்திருக்கிறார்கள்.

வன்முறையற்ற காந்தியத்தின் அகிம்சைப் பாதைதான் இன்றைய சமுதாயத்தையும் முன்னேற்ற பாதையில் கொண்டு செல்லும். அகிம்சைதான் தலை சிறந்த தர்மம். அதை ஐம்பது வருடமாக அனுஷ்டித்து வருகிறேன். அகிம்சை மூலம் பரிகாரம் தேடி முடியாத நிலைமை எனக்கு இதுவரை ஏற்பட தேவையில்லை.

அகிம்சை ஒருநாளும் பலத்தை இழக்கும் படி செய்து விடாது. அதுவே அவசியம் ஏற்பட்டால் அபாயம் நேரும் பொழுது கட்டுப்பாடாகவும் ஒன்று சேர்ந்தும் இம்சையைக் கையாளக் கூடிய சக்தியையும் அளிக்கும் என்கிறார் காந்திஜி.

இரண்டில் இம்சையை மேலானது. குருடனுக்கு இயற்கைக் காட்சிகளைக் சிறிதும் காட்ட முடியாதது போல் கோழைக்கு அகிம்சையைப் போதிக்க முடியாது. அகிம்சையே வீரத்தின் சிகரம். இம்சையில் உயர்வை எளிதில் காட்ட முடியும் நான் கோழையாக இருந்த காலம் வரை இம்சையையே நம்பி வந்தேன். கோழைத்தனத்தைக் துறந்துவிட ஆரம்பித்த

பொழுது தான் நான் அகிம்சையைப் போற்றலானேன் என கூறியுள்ளார்.

நம்முடைய தேசமானது சுதந்திரத்தைப் பெற இம்சையை உபயோகிக்க விரும்பினால் அப்படியே செய்ய அதற்கு உரிமை உண்டு என்பதை ஒப்புக் கொள்கிறேன். ஆனால் அந்த தேசம் நான் பிறந்த தேசம் ஆயினும் என்னுடைய அன்புக்கு உகந்த தேசமாயிராது. அன்னையாயினும் தவறு செய்தால் அன்னை என்று பெருமை கொள்ள முடியாது.

அகிம்சையே மனித சாதி உபயோகிக்கக்கூடிய அதிக பலம் பொருந்திய நல்ல ஆயுதமாகும். மனிதனுடைய சாமர்த்தியம் கண்டுபிடித்துள்ள இம்சை ஆயுதங்கள் எல்லாவற்றையும் விட அதிக வலிமை உடையதாகும்.

தன்னை பலி கொடுக்கத் தயாராக இல்லாத சமயத்தில் தன்னைப் பாதுகாத்துக்கொள்ள இம்சையை அனுட்டிப்பதே மனித கௌரவத்திற்குப் பொருத்தமான காரியமாகும்.

எவ்வளவு பலவீனமாக இருந்தாலும் எதிர்த்து நின்று இருப்பவன் அகிம்சையும் வீரமும் பொருந்தியவன். அகிம்சா வீரன் நெஞ்சில் அன்பு உண்டு. இம்சை வீரன் நெஞ்சிலும் கோழை நெஞ்சிலும் பகைமையும் பயமுமே உண்டு.

உயிர் வாழ்வதற்கு ஏதேனும் ஒருவகையில் இம்சை அவசியமாகவே இருக்கின்றது. அதனால் தான் உயர்ந்த மதத்தை "அகிம்சை" என்னும் எதிர்மறைச் சொல்லால் வர்ணிக்க வேண்டி இருக்கிறது. அதே காரணத்தினால்தான் அகிம்சையில் தொண்டர்கள் சரீர பந்தத்திலிருந்து விடுதலை பெற வேண்டிச் சதாகாலமும் பிரார்த்திருக்கிறார்கள்.

உயிர் வாழவேண்டுமானால் இடைவிடாமல் இம்சை செய்ய வேண்டியிருப்பது எனக்கு வருத்தமாக இருக்கிறது. அதனால் நான் அகிம்சையின் பொருளை அறிந்து மனம் மொழி மெய் மூன்றிலும் அனுட்டிப்பதில் இடைவிடாமல் முயன்று கொண்டிருக்கிறேன் என்றும் ஓரளவு வெற்றி பெற்று வருகிறேன் என்று கூறமுடியும்.

முடிவுரை

நமது நாட்டின் மந்திரச் சொற்களில் ஒன்று சுதேசி இந்தச் சொல் நாட்டின் விடுதலை இயக்கத்திற்கு உயிரூட்டியது. நமது நாட்டை ஆண்ட ஆங்கிலேயர்களின் பொருளாதாரக் கொள்கையின் ஆணிவேரைத் தாங்கியது சுதேசிக் கொள்கை.

விடுதலை பெற்ற இந்தியாவில் ஏற்பட்டிருக்கும் தேக்க நிலையைப் போக்குவதற்கும் இன்றைய சுதேசி என்ற மந்திரச் சொல்லை பலரும் பயன்படுத்துகின்றனர். குறிப்பாக இன்று இந்தியாவை ஆளுங்கட்சி இச்சொல்லை ஒரு பொருளில் பயன்படுத்துகின்றது. காந்தியத்தில் நம்பிக்கை கொண்டவர்கள் மரபு வழியில் பொருள் கொள்கின்றனர். பொது மக்களைக் குழப்புகின்ற அளவிற்கு சுதேசி என்ற சொல்லைப் பயன்படுத்துகின்றனர்.

சமீபத்தில் ஒருவர் இந்தியாவில் சோதனை செய்த அணுகுண்டை சுதேசி அணுகுண்டு என்று கூறினார். இந்தியாவிலேயே வெடித்ததால் சுதேசி என்பது அவர் கருத்து. இப்படி ஒவ்வொருவரும் தாங்கள் புரிந்து கொண்ட முறையில் இச்சொல்லைப் பயன்படுத்துவதால் குழப்பம்தான் கூடுகின்றது.

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எழுவகைப் பாவங்கள் கொள்கை இல்லாத அரசியல் மனிதாபிமானம் இல்லாத விஞ்ஞானம் உழைப்பில்லாத ஊதியம் மனசாட்சி இல்லாத இன்பம் நாணயம் இல்லாத வியாபாரம் தியாகம் இல்லாத பிரார்த்தனை ஒழுக்கம் இல்லாத கல்வி-இவை சமூகத்தில் உள்ள ஏழு பாவங்கள். இந்தியனாய் பிறந்த ஒவ்வொருவரும் மேற்கூறிய பொன்மொழிகளை எல்லாம் பின்பற்றி வாழ்ந்தால் அதுவே காந்தியடிகளுக்கும் நமது பாரத தேசத்திற்கு நாம் செய்கின்ற மகத்தான கடமையாகும்.