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## **SOCIO ECONOMIC BACKGROUND OF THE ORIGIN OF THE NAYAR MILITIA**

**Dr.Alex Mathew, Principal, BAM College, Thuruthicadu,  
Pathanamthitta District, Kerala.**

The Nayar Militia may be called a socio-economic-cum military organization. This feudal military organization of the Nayar emerged from the socio-economic conditions created by the Brahmins from the 8<sup>th</sup> century AD onwards. The Brahmins also introduced the matrilineal system among the Nayars, in order to give them greater freedom from family ties and to bring them into military service. The Nambudiries collect all these people who were preferred to give them companies and soldiers, and created the Nayars and established the matrilineal system among them.

An egalitarian society which prevailed before the 8<sup>th</sup> century AD disappeared and Society became authoritarian in characters and maintained distinction based on birth and serve and subordinated the individual to the caste system and the joint family system.

The early Nayar includes into the Sudra caste created by the Brahmins. The word Nayar was used from 9<sup>th</sup> century A.D. onwards to mean a 'sundra' 176. upto 9<sup>th</sup> Century AD., the Nayar might have been called as 'Nagas'. The 'Nagas' carrying swords in their hands were respected by all people in the lands.

Therefore “the original Nayars were undoubtedly a military body holding land and serving as a militia”. Since the Nayars spent all the time in the battle field it was possible that, they liked the new system of inheritance. “If a man had no family obligation he would have greater liking for marital life”. Nayar militia as a feudal military organization approved with the emergence of Land Lordism in the state. The land Lordism or Janmi system originated in Kerala with the establishment of Brahmin supremacy.

While the Brahmin ideology of Chaturvarnya (means division of society into four based on occupation) was successfully working in society, there broke out the war between the Cholas and the Cheras in the second half of the 10<sup>th</sup> century A.D. Universal military training in the Kalaris, early acquisition of skill in the use of arms attacks and counter attacks, were the important features of the prolonged war between Cheras and the Cholas.

The Jenmi system which puzzled British revenue administrators evolved partly because of the necessity to relieve the professional soldiers of their economic burdens. The Nayar nobles engaged themselves in martial arts while the actual cultivation of their land was the responsibility of other groups. The commercial field was dominated by other



castes in collaboration with their foreign trade partners. Thus it was the system of land control that prevailed in Travancore that facilitated the evolution and survival of the Nayar Militia.

The Nayars assisted the Nambudiri land Lords in the collection of revenue. They helped the minor rulers in their innumerable battles for supremacy. The social customs which buttressed the supremacy of the Brahmins were enforced by the Nayar Militia.

### **Nayar Militia and Nayar Nobility**

The Nayars willingly dedicated their lives to the Maharaja and the country. By long standing customs the Nayars served as soldiers and protected the country. The Nayar battalion was very brave and noted for its service and sacrifice. In fact, the military forces were the products of socio political environments. Evidently in all organized societies, there were organized groups to discharge the duty of defending the state and thereby protecting the subjects. Occasionally some of these tasks were performed by professional classes of fighting men organized into the regular standing army of the state. Apparently such professional organizations represented an advanced stage of feudal paraphernalia in the state of Travancore which in turn set off an impounding impact upon the social life of South Travancore.

Nayars fell as the first victim to the cultural imperialism of the Brahmins in Travancore. From the 12<sup>th</sup> century onwards, the Nambudiries as monopolists of wealth, power, education and drive established their predominance and became more powerful than the ruling sovereigns. The Nambudiries probably wanted soldiers and mistresses and therefore instituted the Nayar caste. Subsequently the Nambudiri Jenmis had become powerful and the Nayars emerged to be suicide squads. It helped the inauguration of perfect Brahminocracy in Travancore with the solemn support of the Nayar community. In South Travancore, the Nayars as madampimars enjoyed vast land control and emerged as the chief Kudiyans on marayapattam regulation.

The dawn of 11<sup>th</sup> century witnessed the birth of Nayar militia. The arrival of the Brahmins contributed to the formation of this feudal military organization. Further the rise of Nambudiri Brahmin to power and predominance paved the way for the on-set of feudalism in Travancore. Consequently the style of standing armies disappeared and the feudal military organization called Nayar militia came into existence. Even though the Nayars were Sudras in social hierarchy they were granted a privileged social status. Intending to exploit the Nayars, the Brahmins accorded them military service.



The Nayar militia was evidently a socio-economic cum military organization. The feudal military organization of the Nayars emerged out of the socio-economic conditions created by the Brahmins from the 8<sup>th</sup> century A. D. onwards. The equalitarian society which prevailed before the 8<sup>th</sup> century A. D. disappeared and society became authoritarian in character and maintained distinction based on birth. Upto 9<sup>th</sup> century, the Nayars were called as 'The Nagas'. Therefore the original Nayars were undoubtedly a military body, holding land and performing service as a militia. The Sudras became a combination of the hereditary military class called Nayars and the non-military class are non-Nayars. The Nayar militia as a feudal military organization appeared with the emergence of land lordism in the state. Village republics were created because of the rise of Nayar taravads. For the management of military the country was divided into Desams under the Desa vizhis. There was a functional connection between the Nayar military organization and their kinship and marriage system. The military organization shaped the marriage system of the Nayars and the disbanding of the Nayar armies during the reign of Marthandavarma, led to the eventual collapse of their marriage system of talirite. The joint family system as well as taravad and the emergence of the stable homogenous union brought back Nayars permanently to their homes. Never again such mechanism developed after the armies were disbanded". Never again it was heard that, "the Nayars were born to die for the Nambudiries. Thus the socio-economic factors favoured the origin of Nayar militia. The system continued to exist for many centuries and finally its collapse became inevitable due to the disappearance of the old socio-economic order. Conspicuously the European influence and the modernization efforts of the ruling sovereigns of Travancore brought about sweeping waves of socio-economic changes that altogether challenged the traditional systems.

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## **A STUDY ON MULTIPLE REGRESSION ANALYSIS OF ANTHROPOMETRIC MEASUREMENT AND MOTOR FITNESS COMPONENTS OF POLE VAULT PLAYERS**

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**and**

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### **Abstract**

The purpose of the study was to investigate the selected anthropometric measurements include height, weight, chest girth, waist girth, arm length, biceps girth, wrist girth, leg length, thigh girth, calf girth, ankle girth and foot length and motor fitness components include speed, agility, explosive power, flexibility, muscular strength, coordination, arm strength, leg strength of pole vault players. Thirty four male pole vault players **who participated at inter-collegiate level competition from various Universities in Tamil Nadu** were selected. To analyze the collected data, multiple regression was employed. It revealed that the predictors such as speed, explosive power, arm strength, flexibility and height which produce highest multiple correlation with pole vault playing ability.

**Keywords:** Anthropometric measurement, motor fitness components, pole vaulting performance and multiple regression analysis.

### **Introduction**

Pole vaulting is a very complex movement that requires the power and strength coupled with fine motor skills and a biomechanical and efficient technique (Scott *et al.*, 1997). The pole vault is an exciting athletic event that requires high levels of sprinting, jumping and gymnastic ability. There are several techniques used by pole vaulters at various skill levels to clear the bar, the generally accepted technical model can be broken down into several phases such as approach run, plant, take-off, swing up, extension, turn and fly-away.

The main aim of the run-up is to arrive at the take-off with the maximum amount of controlled speed. At take-off, the vaulter plants the pole into the take-off box and executes an upwards running jump. The pole begins to bend under the effect of the momentum of the vaulter, and the vaulter and pole system rotates about the take-off box with the initial kinetic energy of the run-up being transformed into potential energy of the vaulter above the ground.

As the pole bends and recoils, the vaulter rotates about the shoulders, and then pulls up on the pole so as to pass over the crossbar feetfirst. The peak height achieved by the vaulter is determined mostly by the kinetic energy at the end of the run-up, but there are also considerable energy losses in the pole plant and take-off phases and there is a significant positive contribution from the work done by the vaulter during the pole support phase (Stepp, 1977; Armbrust, 1993; Linthorne, 1994).

Anthropometry as a study is a technique of expressing quantitatively the different forms of the human body. In other words, anthropometry means the measurement of human beings (Barreto and Mathog, 1999).

It is a measurement for assessment of physical status was expected quite naturally to include consideration of body types and relation of physical to one's health, immunity from disease, positives physical performance and personality qualities. Measurements of body include in height, weight, limb length width and circumferences. There specific measurements of the segments reveal the relationship between anthropometry and performance (Tanwar, 2013).

Anthropometric measurements are used to determine the relationship between various body measurements such as height, weight, arm length, etc. and physical fitness tests (Silva *et al.*, 2013).

Motor fitness is one aspect of the multidimensional construct of physical fitness (Caspersen, 1985). It may be conceived as the capacity to perform one's daily tasks without fatigue; motor fitness, also termed motor ability, refers to a person's performance abilities as affected by the factors of speed, agility, balance, coordination, and power (Milanese *et al.*, 2010).

## **Method**

Thirty four male pole vault players who participated at inter-collegiate level competition from various Universities in Tamil Nadu namely, Manonmaniam University, Annamalai University, BharathiarUniversity, Madurai Kamaraj University and Madras University are selected as the subjects. The age of the selected subjects ranged from 18 to 23 years. To analyze the collected data, multiple regression was employed.

## **Conclusion**

It was found that the multiple correlation coefficient for predictors such as speed, explosive power, arm strength, flexibility and height is 0.652 which produce highest multiple

correlation with pole vault playing ability. R square values showed that the percentage of contribution of predictors to the playing ability.

About 20.5 % of the variation in the playing ability is explained by the regression model with five predictors, speed, explosive power, arm strength, flexibility and height.

The multiple correlation on pole vaulting performance with the combined effect of these independent variables (speed, explosive power, arm strength, flexibility and height) is highly significant, it is apparent that the obtained regression equation has a high predictive validity.

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## **EFFECT OF PEER TUTORING MODEL ON INTEREST OF LEARNERS IN MATHEMATICS CLASS AT THE SECONDARY LEVEL**

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### **Abstract**

The new Activity Oriented Approach of instruction gives more emphasis to the learner's ability to construct knowledge, how to interact with others and also test his ability to formulate tentative solutions to problems. The students expect challenging and activity based learning experiences and only by integrating new methods and strategies of teaching - learning activities that they can attain full-fledged knowledge in its totality. Hence the teacher as well as the student has to cope with the advancement in the education scenario through implementing innovative instructional strategies. Peer tutoring is a way of facilitating and equipping students to learn through team-building, critical and innovative thinking and win-for all dynamics shared in the role of the teacher as a facilitator who at the same time monitors, intervenes and evaluates group and individual performance.

### **Background and Rationale**

Instructional strategies are not long term and permanent methods to be carried out in the classroom. Instructional strategies and innovative approaches are to be implemented in the classroom for stimulating interest, retaining knowledge and challenging the thoughts of students. The students of today are living in a cyber-tech environment where paper and pencil often have little appeal. We know that learners differ in many ways. So the teachers have to rise to the challenge of meeting the needs of these diverse learners, while keeping the integrity of quality and targeted standards, knowing when, why and how is the method of teaching implemented ( Bennet , S.N. 1995 ). Mathematics is considered to be one of the most difficult subjects in the school. The transaction in the ordinary mathematics classroom is largely in the blackboard work of the teacher and in the notebook of the student. There is no emphasis on thought, understanding, initiative, judicious study and power. The mathematical concepts are treated mainly as heavenly concepts and never seem to come down to the earth. This is what makes mathematics dull and difficult. So, in the Kerala secondary school examinations, a large number of students fail in mathematics. The wastage due to this failure in mathematics has to be analysed and a strategy has to be developed. Now education has undergone multifaceted growth and progress in the present globalized scenario. The new Activity Oriented Approach of instruction gives more emphasis to the

learner's ability to construct knowledge, how to interact with others and also test his ability to formulate tentative solutions to problems ( Bartz, D.& Miller, L.K. (1991). The students expect challenging and activity based learning experiences and only by integrating new methods and strategies of teaching - learning activities that they can attain full-fledged knowledge in its totality. Hence the teacher as well as the student has to cope with the advancement in the education scenario through implementing innovative instructional strategies. Peer tutoring is a way of facilitating and equipping students to learn through team-building, critical and innovative thinking and win-for all dynamics shared in the role of the teacher as a facilitator who at the same time monitors, intervenes and evaluates group and individual performance (Goodlad & Hirst, 1989). Any teacher can readily arrange for abler pupils (tutors) to help less able ones (tutees) within a single class. In such circumstances, students are motivated to attain learning in groups of varying sizes, negotiating, planning and evaluating together. Instead of working as individuals in unfair competition with every other individuals in the classroom, students are given the responsibility of creating a learning community where all students participate in meaningful ways such as learning from one another, peer pair assessment, team processing etc. In short, when students are motivated to act as resources for each other, learning becomes an enjoyable experience and teacher can meet the challenge of successful students learning. Peer tutoring is not one defined procedure that fix all learning situations (Edward, E.G. 2005). Studies are imperative at all levels of education to understand the effect of peer tutoring not only on the achievement on the students but also on other individual variables such as mathematics interest as well. This report is a part of the research work undertaken by the investigators, which intend to find out the effect of Peer Tutoring Model on mathematics interest of secondary school students in mathematics class.

### **Objectives of the Study**

The main objectives of the study are to find out the effect of Peer Tutoring Model on the interest of the secondary school students in Mathematics class.

### **Hypothesis**

The mathematics interest of pupils taught by Peer Tutoring Model is significantly higher than that of pupils taught by the prevailing method.

### **Methods**

#### **1. Research Methodology**

Method in research is sequential steps adopted in studying a problem with certain objectives. The success of any research depends upon the suitability of method adopted.

A qualitative and quantitative procedure is necessary to collect the needed data. In research different methods are used. The suitability of a particular method of study depends on the purpose and scope of the study. In the present study, the investigator adopted Experimental-cum-Survey method to compare the effectiveness of peer tutoring strategy with the prevailing approach. In the experimental method, the investigator has to follow an experimental design. This is the blue print of the procedures that enable the researcher to test hypothesis. In the present study the pre-test –post-test nonequivalent group design is used. This design is often used in classroom experiments when experimental and control groups are such naturally assembled groups as intact classes, which may be similar (Best& Khan,1999). The independent variables involved are Peer Tutoring strategy and prevailing method of teaching, while mathematics interest was taken as dependent variable. Hence, without disturbing the natural settings of the classrooms, intact class groups; which are normally non-equated are selected for the study. These non-equivalent class groups are later statistically equated by applying appropriate statistical techniques.

## **2. Population and Sample**

In any research the study of total population is not possible due to practical limitations of time, cost and other factors. Sample is a small portion of population for observation and analysis. The purpose of sampling is to gain information about a population, rarely is a study conducted that includes the total population of interest as subjects (Gay, 1996).The sample selected for the study comprised of 400 numbers of students of standard VIII selected from seven schools coming under three districts of Kerala-Thiruvananthapuram, Kollam and Pathanamthitta. While selecting the sample, due representation was given to variables like sex, locality, SES and other variables. As it was difficult to get two equivalent groups, one of the groups was randomly taken as experimental group and the other as control group.

## **3. Tools and Techniques**

For all types of research the investigator needs certain instruments to gather new and unknown data for the study. These instruments thus employed as means for data collection are called tools. The success of a research study depends mostly on the nature of the techniques and tools used. Interest inventories are devices generally in the form of questionnaires or sentence completion designed to measure the interests of individuals in specific fields. Since the present study is concerned with mathematics interest of disadvantaged group of students, the investigator found that an interest inventory in this particular area should be an inevitable and the most suggestive tool for this research. In the present study Mathematics Interest



Inventories attempt to yield a measure of the types of activities that an individual has a tendency to like and to choose. One kind of instrument has compared the subject's pattern of interest to the interest patterns of successful practitioners in a number of vocational fields. A distinctive pattern has been discovered to be characteristic of each field. The assumption is that an individual is happiest and most successful working in a field most like his or her own measured profile of interest"(Best& Khan, 1999). Mathematics Interest Inventory stands for a battery of items useful for eliciting responses indicative of interest in the field of Mathematics. The investigator tries to assess the Mathematical interest of pupil in studying mathematical theories and activities in which Mathematics involves. The mathematics interest of the students was measured by using standardized Mathematics Interest Inventory test prepared by Prasanna Kumar (1992). Since the Mathematics Interest Inventory has sufficient validity and reliability the investigator decided to use this interest inventory for collecting the data required for the study. The Mathematics Interest Inventory used in the present study consists of 40 questions. Each question is an appeal to the subjects to choose one alternative from the three alternatives given, supposing that equal facilities are provided to the three alternatives in each question. Naturally one of the three choices is related to and the particular choice scores a point in each of the 40 questions. The rest of the two alternatives gain no points in each case. Thus maximum score possible is 40 points.

#### **4. Procedure of Data Collection and Analysis**

The Mathematics Interest Inventory was administered in the experimental group before and after experimentation. The interest inventory consists of two-paged question booklet having 40 multiple-choice items. The students were provided with answer sheet and were asked to put a circle on their choice (A, B or C) as answers. The time allotted was 30 minutes. The answer sheets were collected back and each item is scored by giving one point credit to response related to Mathematics and zero to others. All the points obtained were summed up to get the total score and subjected to statistical analysis. It is a 40 item standardized instrument to measure the level of mathematics interest among Secondary school pupils of Kerala. The scale has an external validity of 0.49 and the test retest reliability of the scale is 0.69 and the split half reliability coefficient for the scale is 0.816. The study utilized the 5F model for Peer Tutoring (Binu, 2011) for the experimental intervention.

#### **Result**

The post-test Mathematics interest scores were collected from both the control and experimental groups. The data was analyzed by comparing them. Also analyzed the mean gain Mathematics interest scores of pupils in the experimental and control groups.

## Discussion of Result and Implications of the Study

The Hypothesis of the study "The Mathematical Interest of pupils in Mathematics taught by Peer Tutoring Model (PTM) is significantly higher than that of pupils taught by the prevailing method" was accepted based on the following findings. When the post-test scores of pupils in the experimental and control groups were compared, the difference between their means was found to be statistically significant (Critical ratio,  $CR = 4.42$ ,  $P < 0.01$ ). The experimental group was found to be better than the control group. [Mean M1 for experimental group = 23.47 and Mean M2 for the control group = 20.62]. When the gain scores (post-test score – pre-test score) of pupils in the experimental and control group were compared, the difference between their means was found to be significant. (Critical ratio,

$CR = 13.50$ ;  $P < 0.01$ ). The experimental group was found to be better than the control group [Mean M1 for experimental group = 5.2, and Mean M2 for the control group = 2.3].

The analysis of covariance of pre - and post-test scores of pupils in the experimental and control groups showed significant difference between the two groups ( $F_{yx}$  for  $df$  398 = 45.55;  $P < 0.01$ ). The experimental group was found better than the control group in self-concept ( $M_{1yX} = 24.20$  and  $M_{2yX} = 19.20$ ). The adjusted means ( $M_{1yX} = 24.20$  and  $M_{2yX} = 19.20$ ) for the post-test scores were tested for significance for  $df$  397. The  $t$  - value obtained was significant at 0.01 level ( $t = 15.2$ ;  $P < 0.01$ ). The significant  $t$ -value confirms that the two means differ considerably. The conclusion is that the experimental group outweighed the control group performance. Thus the mathematics interest of pupils taught by Peer Tutoring Model (PTM) was significantly higher than that of pupils taught in the prevailing method. Hence the Peer Tutoring Model of instruction is very effective than the prevailing method in ensuring high educational outcomes and also for attaining the higher instructional objectives in a meaningful manner. Hypothesis states that "The Mathematical interest of pupils taught by Peer Tutoring Model (PTM) will be significantly higher than that of pupils taught by the prevailing method". The Hypothesis is substantiated by finding out the Critical Ratio. The obtained critical values are greater than the respective table values at 0.01 level. Hence the Null Hypothesis "The Mathematical Interest of pupils taught by peer Tutoring Model (PTM) is not significantly higher than that of pupils taught by the prevailing method" was rejected.

## Conclusion

Education should not cease at any stage in a person's life. However, the optimum conditions for effective development of the intellectual capacity, manual skills and social awareness of an individual include a young age in which literacy, numeracy and a generally

accepted body of knowledge can be imparted in a particularly effective measure. Education stimulates and enables an individual to continue pursuit of knowledge, which mostly takes place during the day in specially constructed buildings with qualified teachers following structured methods and activities. Upon the education of the people of the country, the fate of this country depends.

Thus it becomes imperative to evolve innovative methods in the teaching-learning process. The present study tested the effectiveness of Peer Tutoring Model on Mathematical interest of students at secondary level and it proved to be potentially effective. The avenues are open and so the investigator concludes with the anticipation that the findings of the present investigation may be utilized and further studies may be conducted in this area to customize and generalize the findings of the present study.

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## **CONTRIBUTION OF LONDON MISSION SOCIETY AND MEDICAL SERVICES IN SOUTH TRAVANCORE**

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Medical Mission hospitals were started around the world, by the Christian Missionaries and to spread Christianity. However, Mission hospitals did have a big role to play in the society in those days. These were places where, free and effective Medical care was given to patients who could not afford such treatment at other places. Often these treatment modalities were not available at other local hospitals and often had medications which were brought in from their home Country.

In Travancore, the missionaries of LMS made a significant contribution in establishing the medical facilities. Their medical services to the poor and the affected people helped them to accept Christ. They wanted to have close contact with the natives which made them to start a medical mission at Travancore. The Government of Travancore recognized the medical mission and provided large concessions and donations to the LMS. The starting of medical mission at Neyyoor was the commendable work of Rev. Mead, the pioneer missionary.

### **Medical Services of Dr. Ramsay and Dr. Leitch**

The first medical missionary sent to Travancore was Dr. A. Ramsay, who was a pioneer in western medicine. His arrival laid the foundation for the modern allopathic system of practice in South Travancore by establishing a hospital at Neyyoor in 1836. The medical mission that was started at Neyyoor was later shifted to Nagercoil in 1839, which was the headquarters of Kanyakumari district. Ramsay set up small thatched huts with the help of Rev.Mault, another missionary of LMS. But it was inadequate to accommodate the patients and hence he wanted to construct a better building. The people of that locality and from other parts of Travancore were attracted by his service. People of all castes including the Brahmins came to him. Ramsay attempted to build a permanent hospital at Nagercoil and this created a misunderstanding among the missionaries. Following a controversy, Ramsay resigned in 1840 and after that, the medical mission was in a state of disorder. However, after the continuous efforts of Rev. Mead the medical mission was restarted in 1853. He was treated with respect by Her Highness the Maha Rani and he was given the protection and favour. At Nagercoil, he was granted a compound with house by Her Highness.

After the retirement of Mr.Mead, C.C.Leitch took charge of Neyyoor on 7 March 1853 and he re-established the medical mission at Neyyoor centre. He sent his first report in March, 1854 in which he stated that 5,318 patients including 1,332 women had been treated. At the dispensary, the Brahmins and Nairs, with their female family members sat near the persons of the lowest castes. They used to listen to the brief address from the scripture, which always prefaced the work of healing. Neyyoor became the head quarters of South Travancore medical mission. In August 1854, Mr. Leitch was drowned while bathing at Muttam, five or six miles from Neyyoor, and for a second time the mission was deprived of its qualified medical head.

### **Medical Endeavour of Dr.John Lowe**

C.C.Leitch was succeeded by Dr. John Lowe who reached Neyyoor on 21 November 1861. He sent his first report to the Mission in 1861, in which he mentioned that 2629 patients were treated with the annual expenditure of Rs. 835. His service marked a new era in the mission and during the seven years of his service, 50,000 persons passed through the dispensaries. He opened a hospital at Neyyoor and established three branches.

### **Dr.Thomson and his Services**

Dr. Thomas Smith came to Neyyoor as a medical missionary in 1873 and he was a man of great energy, strong faith, and energetic temper. The hospital soon became too small for the work and hence he added a second hospital equal to the first one. The Maharajas helped the missionaries to establish hospitals and dispensaries. In 1874, the Travancore government handed over an old rest house at Tittuvilai in South Travancore to the missionaries. They met the entire cost of 877 rupees to convert it into a dispensary. Again in 1878, the government gave an old salt store to the mission at Kulasekharam. The Maharaja also granted 200 rupees for a new building at Neyyoor Hospital. In addition, the retired Diwans such as Nanu Pillai and Rama Rao supported the medical mission. In 1883, Nanu Pillai laid the foundation stone of the mission dispensary in Attur. Rama Rao, after his retirement requested the missionaries in South Travancore to extend more medical service for the poor and the afflicted. He donated a dispensary along with some paddy fields to the mission. In the enlarged hospital at Neyyoor Dr. Thomson and his assistants annually treated more than 20,000 patients. Dr. Thomson was full of missionary zeal, no less than of enthusiasm for his profession. In July, 1884, Dr. Thomson died after only a few days' illness. He passed away in the full vigour of manhood, and in the midst of most important and most successful work. Thousands of grateful hearts in Travancore thanked God for his services, and thousands mourned his death.

## **Dr.Sargood Fry's Work Among the Leprosy Patients**

After the demise of Dr. Thomson, Dr. Sargood Fry came as a medical missionary. During his period big spacious buildings were built for the hospital at Neyyoor. After twenty years of hard work as a monument of his skill in design, he completed the new building. Another class of students was trained by him and he trained and appointed Miss. Macdonald as the lady medical superintendent. She quickly found the need for the nurses and midwives in the centre and also in the branch dispensaries. She appointed nurses and midwives after building a new maternity ward.

The Maharaja of Travancore and several rich nonchristians came forward with substantial financial contributions for the construction of the building. His medical service was very commendable because of his service towards the lepers. On 8 September 1888, a separate home for the leprosy patients was opened at Allancode, two kilometers north of Neyyoor. The dread of infection and the disgrace attached to the disease made those who were affected by it as objects of horror. Those found suffering from leprosy were thrown out of their homes and chased out of the towns and villages. Most of them had no other choice except to beg and even this was not easy as they were literally driven out of the streets by the frightened people. Moved by the appeal of such helpless beggars, Dr.Fry launched the Leprosy Mission of mercy and courage providing accommodation for ten to twelve sufferers. In this he was helped by the Mission to Lepers and soon this Home became an asylum for men and women suffering from leprosy.

## **Lady Medical Missionaries and the training of Nurses**

Towards the close of Dr. Fry's period of service at Neyyoor, another significant advance was made. Miss. Macdonnell, a fully qualified nurse was sent by the LMS to Neyyoor in 1892 for developing nursing care of the patients. Before that, the patients were left to the care and mercy of their ignorant relatives. It was earlier even in the countries like England, the social condition was against young women taking to nursing. In South Travancore, only married women above forty and widows could be recruited. Miss. Macdonnell organized the nursing section and became the first Nursing Superintendent of the Medical Mission. A new maternity ward was built by her efforts, offering privacy to women. After the arrival of Edith Mills and Eileen Pidcock, this department of Nursing had a new life. They trained the young men as nurses and for the first time in 1930, five of the students were trained by them. They passed the Nursing Examination conducted by the Christian Medical Association of India.



## **Dr. T.H.Somervell**

Dr. Theodore Howard Somervell a surgeon, mountaineer, painter and medical missionary spent nearly forty years working as a missionary doctor in India. Dr. Somervell, the senior surgeon came to serve in Neyyoor after taking part in the adventurous attempt to reach the top of Mount Everest. He played a vital role in introducing modern medicine to South India as the leading light of Neyyoor hospital, South Travancore Medical Mission, set up by London Missionary Society. Dr. Somervell took charge of the medical mission at Neyyoor in 1923. The two goals set before him were to have the work entirely under a capable Indian Christian Staff and to have the Church take over more responsibility. When he came to Neyyoor, the hospital had over 200 beds and new buildings. The private wards were constructed by Ramanathan Chettiar of Kottayur, because a serious operation had been successfully performed for his wife.

In 1930 Dr. Somervell introduced radium for the treatment of cancer and Neyyoor hospital was the only one in India to have a cancer ward. A new laboratory, consulting room and the Indian Nursing Home were opened by the Maha Raja in 1933. With an anonymous gift from England, a new cancer ward for men was constructed. In the central part of the campus chapel in Indian style was constructed by the Somervell family in memory of his father. The whole condition of the work was very different from what was twenty years ago. The Nursing equipment was better, water was supplied on all wards and sanitation much increased. The number of patients had increased within the last twenty years. There were operation theatre and labour room in the hospital and, the Neyyoor hospital was well equipped with all medical facilities.

## **Prayer and Healing**

Dr. Somervell had written an incident in his work *Knife and Life in India* related to prayer and healing. A schoolmaster had developed tubercular disease of the tibia and the larger of the two bones of the lower leg had apparently been affected by a secondary infection. The leg got worse and the patient was going down in general condition. Amputation was advised several times, but the man refused. Finally, the condition of both legs was getting worse. Dr. Somervell sent the X-ray picture of his leg to a very good surgeon in another part of India. The opinion of the other doctor confirmed that the leg was incurable and amputation offered the only chance of life. The man said as “Will you let me keep my leg for three weeks? I don't believe it is God's will for it to be lost, and I am going to pray about it. If it is not better in three weeks, you can take it off”. He went home, feverish, flushed and ill. Three weeks later, he went back to the hospital to see the doctor. He certainly was looking much better and was actually putting the foot on the ground with the aid of a stick. X-ray



picture showed that bone was remarkably improved. But he was not yet freed from the disease and his general condition was amazingly good. He told the doctor as “he was sure it was against God's will that His servants should suffer in this way”. He gathered his family members and some of his friends and asked them to pray for his leg. The patient few months later walked and played games and witnessed to the power of God to heal and to save.

### **Conclusion**

The medial services acted as a catalyst to speed up the process of leveling of society. Sickness and disease which know no barriers of caste or status were bringing people together within the hospital walls, even if it was for short periods: There lived in the same room in the hospital for nearly two months a young Brahmin and his mother, a Sudra, his wife and brother, a Shanar and his mother besides patients of other castes who were admitted for shorter periods. The missionaries of LMS could do their best by rendering medical services to all people. Through these services they evangelized and brought many people to the fold of Christianity. They were able to build hospitals and train health assistants and nurses which ultimately improved the health status and well being of the natives.

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## **ROLE OF LONDON MISSION SOCIETY AND SLAVERY IN TRAVANCORE**

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Slavery was a part of the socio religious structure in Travancore. Both Landlords and the government owned slaves. Their condition was deplorable, because they had no access to education. Considered as polluting, they were prohibited from using the public roads. In fact they were treated even worse than animals. Boys born in bondage died very young for want of sufficient nourishment and clothing. Those who reached maturity were doomed to work like beasts of burden, to live in wretched hovels, to eat the most offensive animals and reptiles for food and to be treated as outcastes by their fellow creatures.

### **Origin of Slavery**

There were many responsible factors for the origin and growth of slavery in Travancore. The early period of history of Travancore was fluctuating. The social set up too was unsteady. It was during the fluid situation, the foreign incursion took place from the North. These invaders subjugated the original inhabitants and settled down in Travancore. But, these slave communities assumed importance and then formed their own class of ruling dynasty and established a form of government that suited to them. During the Second Chera Empire (800- 1102), the Pulayas enjoyed rights equal to that of the high class people. Pulayanar Kottai now a suburb of Trivandrum was the centre of Pulaya ruler who established his sway over the surrounding parts. It is evident from inscription that the Pulayas enjoyed all privileges of high-class people.

### **Factors Responsible for Slavery**

Many factors contributed for the growth of slavery in Travancore. Most of the castes below the Nadars and Ezhavas, such as Pulayas, Parayas, Kuravas and Vettuvans were generally regarded as slaves. Wars and conquests between petty chieftains and Princes were always followed by the capture of the Vanquished. These vanquished were afterwards made slaves. During the times of famine, parents used to sell their children for petty sums of money to work in the houses or in the fields of the rich. Later they were converted as slaves by these rich people. Women of higher castes, in case of association with men of low caste, were invariably reduced to slavery and were removed from their parental community. This was well depicted by Francis Day in his book. “The Land of Perumals”.

## **Social Disabilities**

The slaves had to observe certain approved distance in their dealings with higher-caste people. They also had to get provisions without moving to the market. They were strictly forbidden from entering the market for selling their goods. The agrestic slaves belonged to the lowest strata in the Hindu hierarchy. They were not only untouchables but also were unapproachable too. They were non-caste Hindus. Barbosa says that if a Nayar woman was touched by a Pulaya, she was made an outcaste for life. The system of unapproachability was also very severe in south Travancore. Caste rules imposed restriction on the low-castes to approach the high-castes.

They had to keep a stipulated distance from the high caste people in proportion to their stage in the social order. Francis Day says that an Ezhava must keep 36 paces from a Brahmin and 12 from a Nayar while a kaniyan would pollute a Namboodiri at 24 feet. Matteer gives 36 paces as the distance a Shanan must keep from a Brahmin and 96 paces as the distance for a Pulayan. From a Nair a Pulayan should keep the distance of 60 paces a Nair must not come within 3 feet of a Namboodiri Brahmin, and Ezhava or Shanan within 24 paces and a Pulayan or other untouchables within 36 paces. In the Malabar Gazetteer, C.A Inners writes that the artisams must keep about 24 feet from a Brahmin while a Nayadi must keep 74 feet away.

Dr. A. Ayappan gives a scale of distance pollution for several castes. A Nair must keep 7 feet from a Namboodiri Brahmin an Ezhava must keep 32 feet, Chemman 69 feet and a Nayadi from 74 feet. They believed that the approach beyond these limits would pollute the caste Hindus. Mecauly writes, "If the poor wretched who tills the soil had ignorantly to cross any Nair on the road, the Master had the right to draw his sword and Kills him on the spot with impurity". Thus the presence of slave was polluting. Because of this, the distance that they had to Maintain from different high-castes was fixed by a kind of arithmetical prescription.

## **The Efforts of the Missionaries**

The Christian Missionaries while preaching the love of God, came in touch with the slaves and knew the social, political and economic disabilities of the slaves and their sufferings. They felt that the slaves should be liberated at the outset. To make them to understand the predicament of the slaves, the Missionaries started to educate the people first. The responsibility of educating the people and their attempt to fight for the liberation goes to Rev. Mead, Mrs. Mead, Rev. Mault and a group of other Christian Missionaries who scarified many of their comforts to liberate the people of the slave community.

Rev. Mead also felt that education should not be the monopoly of the high-caste. So he concentrated on establishing schools attached to the churches. Mrs. Mead only worked on this line to open Boarding schools for Girls. The regard for establishing the first English school goes to Rev. Ringletaube in 1806. In spite of opposition he opened an English school in the church premises at Mylaudy. When Mead took charge of the London Missionary society, he shifted the Mission station to Nagercoil and shifted the school also. It was the first institution to give regular English education in south Travancore.

The history of the abolition of slavery in Travancore is closely associated with the untiring and persistent efforts of English. The British residents of Travancore like Colonel Munro and General Cullen openly interfered in the administration. Their pressure virtually persuaded the concerned authorities into action.

The Gossip that these benevolent measures owed their origin to the enlighten of the rulers and not to the political power exercised by the Residents- is far from true. At the same time the initial reluctance displayed by Utram Thirunal, the Raja of Travancore on this important social reform should not be interpreted as a reactionary attitude. He being a symbol of the period in which he lived wanted to preserve the status as far as possible. The Travancore authorities knew that the abolition of slavery would surely disturb the social balance cemented and fortified by age old customs and institutions. Yet unmindful of the orthodox public opinion the most potent obstacle that stood in the Way of very reform of the English insisted on the abolition of slavery and stage by stage they succeeded in realizing their object.

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## **KAMARAJ AND HIS EDUCATIONAL DEVELOPMENTS IN TAMIL NADU**

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Kumarasami Kamaraj was Born on July 15th 1903 in Virudhunagar was a well-known Indian political leader, freedom fighter and former chief minister of Tamil Nadu. The nation widely acknowledged him as the “KINGMAKER” in Indian politics (during the 1960s). He was referred as “Kamarajar”, “Perunthalaivar”, ”Padikkatha methai” in tamilnadu. (Kamaraj, admired for his simplicity and integrity, had a long and illustrious political career as Member of Legislative Assembly from 1954 to 1967 and as Member of Parliament initially from 1952 to 1954 and then from 1969 to 1975. He also served as President of Tamil Nadu Congress from 1940 to 1954 and as President of All India Congress from 1963 to 1971.) Considering his contribution towards education his birth anniversary is been celebrated as “**Educational Development day**”. On occasion of this day I would like to emphasis few of his contribution towards education.

### **Educational Developments:**

Education is known and has been proven to be the most powerful tool for social transformation across the world in various societies. This chapter attempts to understand the reforms that were done during Kamaraj's rule in the field of education in its widest possible sense. That means, not just focused on the statistical details and analyses but to embed the spirit based on which the schemes, plans, amendments and welfare measures were introduced towards transforming the society.

There was the situation that the construction of schools, serving mid-day meals, appointing teachers were the duties of the government. Kamaraj wanted to change this and started a great revolutionary plan. Because of that plan every individual realised to think the education was his responsibility. That was the plan for growth of schools. Conference were conducted and donations were collected from public. About four crores of rupees were donated by public. Poor students were given free books and slates. Lakhs of poor students were benefited.

A scheme for giving free uniform to poor children were organised and implemented. Kamaraj wanted to avoid the partiality between the poor and the rich students. Result was free uniform scheme. This stopped the inferiority complex among the students. Kamaraj wanted to give free education to all the students. He decided to give free education up to eleventh standard to all the poor students in the year 1960.

The annual income of the parents of those students who get the concession should be less than 1200/- . He modified this order in 1962-63 . Children of the parents whose income was Rs 1500/- per annum could also get free education upto 11th Std., Apart from this order were issued that children of N.G.O's employees of Panchayat Unions may also get free education upto High School education. To avoid illiteracy he formed compulsory primary education. He formed committee to make propaganda in villages about the importance of education.

Though compulsory and free education were there was no proper response. Kamaraj seriously thought the reasons , therefore he meet the villagers and discussed with them. Found out the reason. He arrived at an solution. How can a parent who is lean bodied due to poverty , powerless eyes , scattered hair without oil and who struggles for at least one time food send his ward to the school. He will send his children to schools at least if they get one time food. Immediately Kamaraj arranged for this. Free Mid-Day-Meal Scheme made lakhs of students to come to school. Countries all over the world praised this. Nehruji was much pleased.

The Mid-Day-Meal Scheme properly started in 1956. Over 14 lakhs students were benefited . This scheme got help from CARE OF USA in 1961-62. Milk powder, corn flour and re-refined vegetable oils were sent free of costs to schools from CARE. Kamaraj who was deeply worried about the growth of education decided to induce the interest of public. The government took responsibility to govern , fulfill the schemes for the growth of education. These were intensified during Kamaraj's period only. But public did not show their interest and direct involvement.

Right from 1956-57 free education was given to the children of elementary school teacher , police constables , head constables and the lower grade employees of government. It came to know in the next year that only 17% of students were not getting free education . To compensate this a scheme for free education to all was announced in 1962.

The revolutionary schemes and the services of Kamaraj in educational side attracted the public . Because of that there are no villages in the state without elementary schools. A high school for every 5 miles distance with modern amenities was constructed.

Apart from increasing number of schools steps were taken to improve standard of education also. To improve the standard number of working day were increased from 180 to 200. Unnecessary holidays were reduced. Syllabus were prepared to give opportunity to various abilities.

Two session classes were started. 45 multipurpose schools were started. In the second plan 191 multipurpose schools came up. 286 double session schools were opened. Laborites with modern facilities and librarians were made available. Salaries of the teachers were increased in order to improve their standard of teaching and to kindle their interest in teaching.

Kamaraj introduced a scheme providing pension, provident fund and compulsory insurance to teacher which were not their so far. Kamaraj had introduced this scheme for the first time in India. Along with this he introduced family pension scheme also to the teacher. Scheme was also introduced to provide quarters to the teacher of village schools. Rs 25/- lakhs were allotted to this scheme. Construction of 750 houses was planned.

He also arranged to give interest free loans to the poor students of medical college, engineering college and agricultural college. This has improved in admission of Engg. College and Medical College in every year. Facility to train nurses in hospitals were also increased Number of Arts colleges were increased in the period of Kamaraj. 2 P.T. Colleges, 10 Teacher training colleges and 39 Teacher training schools were opened in his period. His government made arrangement to open one more university in his period.

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## **UPPER CLOTH CONTROVERSY IN SOUTH TRAVANCORE**

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In the early nineteenth century European ideals of life and manners began to take root among the people. Orthodox views regarding the frame work of society had slowly began to give way to new and liberal ideas of the brotherhood of man. Encouraged by the orders of Munro dated 7 Edavam 989, (1813) the Nadar women began to wear the upper cloth along with the jacket. The caste Hindus could not compromise with this violation of a deep rooted custom. However the first agitation, for the upper cloth right started in 1822 when the Nayars in Kalkulam mocked, abused and ill-treated the Nadar females who appeared in public with decent dress with upper cloths and jackets worn by them were torn. Soon the Nadar got a favourable decree from the Padmanabhapuram Court in 1823, which confirmed the proclamation of Munro. Having felt annoyed, the Nayars resumed persecution and subsequently the royal proclamation of 3<sup>rd</sup> February, 1829 prohibited the use of upper cloth by Nadar women.

Even after the prohibition the Nadar women moved out wearing the upper cloth. Hence the upper cloth riot continued from 1828 to 1830 with severe persecution. It was more intense in the Neyyoor mission district. It was made a regular practice for the Nayars to gather at market places to assault the Nadar women. The administration sent troops to suppress the rebellion under the command of captain Daby. However with the coming of Vaikundaswarny and a subsequent reformation spirit in the minds of Hindu Nadars, the movement for upper cloth right assumed a new dimension. A conflicting atmosphere was created by the developments during the first decade of the later 19<sup>th</sup> century. The edict of 1851 deprived the Christians of the status and privileges that they enjoyed and subjected them to serious disadvantages.

It sanctioned the resistance of the caste Hindus. However a new era of persecution and severity began when Madhava Rao became the Dewan. Having observed the conflicting sentiments prevailed between the Nadars and the Nayars on 27<sup>th</sup> December 1858, he issued a proclamation “requiring the Shanars to adhere to the usage hither to observed by their women of not covering the body with an upper cloth like the Sudra women”. This supplied fuel to- the fire of hostility and resulted in serious violence. Soon it spread violently to all parts of South Travancore and from 25<sup>th</sup> December 1850 onwards Christian Nadars were

molested throughout Neyyoor and Parassala mission districts. In January 1859 riots broke out in Trivandrum, Santhapuram, Nagercoil and Kottar. In all these places women were assaulted. Soon the Hindu and Christian Nadars retaliated against the caste Hindu women. The revolt which lasted for five months ended with a proclamation on 26 July 1859 allowing Nadar women to cover their bosoms in any manner. In the continuous operation of the conflict Nayar mass uprising formed a distinct phase. They let loose a new wave of persecution at the aggressive social status occupied by Nadars of South Travancore. The uprisings led to the direct collision with Nadars.

Indications of the general ill feeling of the Nayers towards the Nadars became more marked by the end of 1858. A Christian Nadar woman was assaulted in the public market at Neyyattinkara and her jacket was torn by a group of Nayers. Though the case was proved in the court the offender was let off with a little fine in order to prevent recurrence of similar crimes. The Nayers opened a new phase of confrontation with the Nadars when the royal proclamation was read in the court of Travancore by the Governor Lord Harris. In the continuous agitation of twenty days in the Parassala Mission District three chapels and three smaller places of worship were set on fire. In the Neyyoor mission district the Nayers began to rob and ill-treat many of the poorer classes. They sided with the officials to inflict infiltration upon Gurupatham, the Catechist and his family. The Nayar uprising became more serious when it burst out in Nanjilnad. Here the Vellalas joined with the Nayers in perpetuating the atrocity on the Nadars. On 4<sup>th</sup> January more than 200 Nayers with a group of Vellalas of Thazhakudy entered the houses of Nadars with clubs and knives. They attacked the inhabitants, stripped off the jackets of the women, torn the cloths and cruelly beat and kicked them. Fearing subsequent attacks, the Nadars fled from the village on 7<sup>th</sup> January. Another Nayar mob gathering of about 500 entered Kumarapuram during day time. They searched the house of the Christian catechists, and chased the Nadars. Soon the violent mob made forcible entry in to the homes of the Nadars, broke and pillaged the furniture and molested the defenseless women.

In the violent outrage which broke out in December 1858 and January 1859 the Nadars suffered untold miseries. The violence ignited out of the Nadar's assumption of the right to wear upper cloth, soon became a movement for destruction of the property of Nadars in South Travancore. Hence this Nayar-Nadar confrontation actually laid a ground for the violent reaction of the Nadars and for a final fight against the lawless acts of their powerful enemies.

In fact the upper cloth agitation by the Nadars of South Travancore represented the reaction of a pioneer depressed community against the social restrictions and humiliations meted out to the lower communities. Hence the agitation was primarily against the Nayars, who were the real vanguard of the exclusive social systems and caste Hindu privileges. In several places of South Travancore, the Nadars faced the virulent Nayar conservatives who opposed modernization process in South Travancore. It gave rise to subsequent social movements and mobilizations for the social equality and identity of the lower communities.

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## **A STUDY ON HEIDEGGER’S PHILOSOPHY OF TECHNOLOGY AS PHENOMENOLOGICAL AND EXHIBITS THE EXISTENTIAL FOUNDATIONS OF TECHNOLOGICAL ENTERPRISE**

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Heidegger being the pioneer in philosophy of technology, tried to have philosophical concern towards technology, for he saw a genuine ontological issue in it. Philosophy of technology of Heidegger is widely spread out in his two most important writings, such as “The Question Concerning Technology” (1954) and its foundational work Being and Time (1927). Ihde in analysing these two major writings of Heidegger on technology wishes to show how philosophy of technology of Heidegger is phenomenological and exhibits the existential foundations of the technological enterprise. Ihde is convinced that Heidegger's philosophy of technology is one of the most penetrating and important in this field even in the present era, because Heidegger raised technology out of its subjectivistic and instrumentalist approach towards a philosophical interpretation.

Heidegger’s article “The Questions Concerning Technology” focuses on the essence of technology in its relation with human existence. “We shall be questioning concerning technology, and in so doing we should like to prepare a free relationship to it. The relationship will be free if it opens our human existence to the essence of technology. When we can respond to this essence we shall be able to experience the technological within its own bounds.” Thus this analysis would bring clarity on the phenomenon of technology and its relationship to human existence. In the phenomenology of Heidegger, as Ihde understands, there is an intentional arc of human-existence relation-world are interpreted existentially, hence it is best described as an existential intentionality.

The phenomenon must be uncovered, in order to do it, the interpretation must be freed from subjective understanding such as instrumental and anthropological definitions of technology. “One says: Technology is a means to an end. The other says: Technology is a human activity. The two definitions of technology belong together. For, to posit ends and procure and utilize the means to them is a human activity. The manufacture and utilization of equipment, tools and machines, the manufactured and used things themselves, and the needs and ends that they serve, all belong to what technology is. The whole complex of these contrivances is technology, in Latin instrumentum. The current conception of technology, according to which it is a means and a human activity, can therefore be called the instrumental and anthropological definition of technology.” Based on this, Ihde interpreted it saying, such a definition implies that technology is a mere neutral instrument. Ihde affirmed

that Heidegger is correct, but referring to Heidegger himself Ihde says, what is correct is not yet true. “The correct always fixes upon something pertinent in whatever is under consideration. However, in order to be correct, this fixing by no means needs to uncover the thing in question in its essence. Only at the point where such an uncovering happens does the true come to pass. For that reason the merely correct is not yet the true.”

The phenomenological form the argument is that correctness is not in itself untrue but is limited or inadequate, because of the fallacy of taking part as whole. Hence there is a need to recognize part in comprehending the whole. In Heidegger, “Truth” is *aletheia*, translated as “unconcealedness,” while being or entities appear. In the understanding of Heidegger, the field or opening in which things are gathered is considered as “given,” which is the echo of being. The phenomenology of truth isolates the invariance of truth as the revealing-concealing structure itself. In Heidegger's thinking, one must go beyond correctness if one is to attain truth, because correctness is grounded upon some framework that makes it what it is. According to Heidegger, there is a relation between ontic and ontological dimension. It is precisely this strategy that Heidegger applies to technology. The anthropological-instrumental definition of technology is functionally ontic, correct but partial, limited to a subjectivistic set of conditions. As Ihde analysed Heidegger's understanding of technology, Heidegger sees technology is not only ontic but also ontological. Though initially it looks strange, within the Heideggerian theory of truth, it finds meaning, for the things of technology or instrument and the activities of the subject are engaged on founding stratum.

Technology in its ontological sense is not just the collection of things and activities but also a mode of truth or a field within which things and activities may appear as they do. Technology is thus elevated to an ontological dimension. “Techne is a mode of *aletheuein*. It reveals whatever does not bring itself forth and does not yet lie here before us, whatever can look and turn out now one way and now another.” “Thus it is decisive in technedoes not lie at all in making and manipulating nor in the using of means but rather in the revealing mentioned before. It is as revealing, and not as manufacturing, that techne is bringing forth. ... Technology is therefore no mere means. Technology is a way of revealing.” Going further, in Heidegger's philosophy, technology is considered as mode of truth. “Technology is a mode of revealing. Technology comes to presence in the realm where revealing and unconcealment take place, where *aletheia* truth happens.” Technology, ontologically, is what characterizes the variant of this epoch of being; thus penetration of its essence or shape becomes a central philosophical concern in Heidegger.

Every truth as a variant has an essence or structure with set of possibilities. The shape of technological truth Heidegger named as *Ge-stell* means enframing. With *Ge-stell* the essence of technology is named: “we now name that challenging claim which gathers man

tether to order the self-revealing as standing-reserve: Ge-stell". Ihde affirmed that this is the ontological definition of technology of Heidegger, for in being, there is a mode of revealing with set of possibilities. Heidegger claimed that technology could be thought of as the primary mode of truth by presenting the structural features of technology.

Technology is a mode of revealing. Revealing is a coming to presence within a framework. By this Heidegger forecasts the importance of praxis. *Techne*, Heidegger points out, is originally thought of as broader than 'technique' in the contemporary thought. "Techne is the name not only for the activities and skills of the craftsman, but also for the arts of the mind and the fine arts. *Techne* belongs to bringing forth, to *poiesis*; it is something poetic." Expanding the meaning of *poiesis*, Ihde makes it clear, for "poiesis is both making and bringing forth, but bringing forth is presencing and thus is a praxical truth." It is here the primacy of the praxical that characterizes Heidegger's phenomenology, at the same time, focus is on *techne*, which is linked to *episteme* as a mode of truth bringing to presence. *Techne* reveals or brings to presence something that is possible. Heidegger raised question and answered in relation to technology and revealing along with bringing to presence. "What has the essence of technology to do with revealing? The answer: for every bringing forth is grounded in revealing." Technological revealing takes its particular shape depending on its framework, which is a particular form of the human taking up a relation to a world through some existential intentionality. The world in its technological shape is the set conditions that Heidegger defines world taken as standing-reserve (*Bestand*). In the understanding of Heidegger the world which is revealed technologically as a field of power or energy can be captured or stored. "The revealing that rules in modern technology is a challenging, which puts to nature the unreasonable demand that it supply energy which can be extracted and stored as such." Thus the world becomes a field of standing-reserve, "the earth now reveals itself as a coal mining district, the soil as a mineral deposit, so to say, nature appear to be potential for human use.

Joining with Heidegger, Ihde affirmed that what was understood previous as nature dominates human being, now inverted in such a way the human being dominates nature with the assistance of technology. "In the context of the interlocking processes pertaining to the orderly disposition of electrical energy, even the Rhine appears to be something at our command. ... The river is dammed up into the power plant. What the river is now, namely, a waterpower supplier, derives from the essence of the power station." Technology conditions and shapes the possibilities of the world and the transformation of nature is depending on technology. For every noematic condition, there is a corresponding noetic condition. Hence, if the world is perceived as standing-reserve, the basic way in which the world is perceived, there must be a correlated human response.



The activities of human in response to world as standing-reserve are those of revealing that world's possibilities, characterized by Heidegger as "unlocking, transforming, storing, distributing and switching about." "Precisely because man is challenged more originally than are the energies of nature, i.e., into the process of ordering, he never is transformed into mere standing-reserve. Since man drives technology forward, he takes part in order as a way of revealing." In fact Heidegger's *Being and Time* lays foundation for the philosophy of technology. As Ihde understood, 'tool analysis' of Heidegger was an instrumental and anthropological view towards technology. Prior to Heidegger, the common understanding was technology is a child of modern science. In other words, technology was considered to be a mere tool of science. Heidegger inverted it, and claimed that the modern science is the child of technology.

In the debate on the primacy between technology and science, Ihde followed a strategy. "Heidegger grants that the contemporary dominant view of technology seeks to strongly differentiate between scientific technology and the older handwork technology. Heidegger does not deny that there are differences, but he plays these down. ... In granting correctness (not truth) to the instrumental view of technology he notes that this view can bring both handwork and scientific technology under the same rubric as 'means' or as instrumental towards ends. Here the difference between technologies is merely a matter of relative complexity." Second, "the constant emphasis upon technology as poiesis and as techne, a making in the ancient broad sense, tends to play down a difference between ancient and modern technology, the difference is played down strategically because the essence of technology is not itself technological but is existential. What Heidegger does grant is that modern technology allows the secret grounds of technology as enframing to emerge more clearly allows what was long latent and originary to be made more explicit." Thus Ihde taking insights from Heidegger, "Chronologically speaking, modern physical science begins in the seventeenth century. In contrast, machine power technology develops only in the second half of the eighteenth century. But modern technology, which for chronological reckoning is the later, is, from the point of view of the essence holding sway within it, historically earlier."

The essence of technology is not chronologically prior, but it is historically, ontologically, prior to modern science itself, which became basis for Heidegger, for the technological epoch characterizes the contemporary era. It affirms the primacy of praxis. "It is said that modern technology is something incomparably different from all earlier technologies because it is based on modern physics as an exact science. Meanwhile we have come to understand more clearly that the reverse holds true as well: modern physics, as experimental, is independent upon technical apparatus and upon progress in the building of



apparatus.” Thus it is asserted that modern science is embodied technologically. As Heidegger stated, “Modern science's way of representing pursues and entraps nature as a calculable coherence of forces. Modern physics is not experimental physics because it applies apparatus to the questioning of nature. The reverse is true. Because physics indeed already as pure theory, sets nature up to exhibit itself as a coherence of forces calculable in advance, it orders its experiments precisely for the purpose of asking whether and how nature reports itself when set up in this way.” Thus the spirit of technology is hidden behind modern physics. When technology is taken in its ontological understanding, the condition related to it gradually become clear, shedding light that science as technology comes to presence.

In Heidegger, “the modern physical theory of nature prepares the way not simply for technology but for the essence of modern technology. For such gathering-together, which challenges man to reveal by way of ordering, already holds sway in physics. But in it that gathering does not yet come expressly to the fore. Modern physics is the herald of enframing, a herald whose origin is still unknown.” Ihde affirmed that the origin gradually becomes clear, the origin that is technology as ontologically interpreted. Thus technology as enframing is the condition of the possibility of modern science.

In Heidegger's earlier understanding, world is that which both stands before humans and into which they are “thrown,” hence they must necessarily enter into some kind of relationship with the world. Heidegger called the normative response as the ordering of the world and human response to the world as enframed is the activity of calculatively ordering the disposition of resources. Normative is merely symptomatic of the essence of technology as enframing. The noematic (world) correlate appears and is defined or describes essentially. “The essence of modern technology shows itself in what we call enframing. It is the way in which the real reveals itself as standing-reserve. ... then the question of relationship to this essence is taken up, the noetic correlate. We are questioning concerning technology in order to bring to light our relationship with its essence.” Heidegger characterizes.

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## **A STUDY ON DRAVIDIANISM**

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Most of the Indian population are classified as Aryans and Dravidians. Although genetic research has put in doubt the racial aspect of this classification, the classification is valid on the basis of language families. Most northern Indian languages are classified as Aryan, whereas most southern Indian languages are Dravidian languages. The term Aryan as a race was first propounded by the German employee of East India Company, Fredrich Maxmillan Muller aka Max Muller who in 1853 proposed that a group of people called Aryans had invaded India in 1500 BC. This theory was actively supported by the British colonialists of the period led by Thomas Macaulay who stated that there was a need to develop a breed of Indian “who would be Indian by blood and colour but Western by morals and intellect”. Sanskrit, a classical language of the Aryan group, was considered to be a sacred language, whereas in the former British Indian state of Madras Presidency, it was a commonly held opinion in that the Dravidian tongues were inferior.

The linguistic divide was even more pronounced given the political dominance of Brahmins in South India. The Brahmins, who occupied the highest strata in the Indian caste system, accounted for 3% of the population in Madras Presidency, but held 60 to 79% of the positions in major government departments in the early 20<sup>th</sup> century. It was observed by some non-Brahmin leaders from the south that Brahmins were Aryans, and hence non-natives, who had taken positions in the government that should rightfully be filled by people indigenous to the area. The antipathy towards Sanskrit compounded with the animosity against the Brahmins paved the way for the rise of Dravidian politics in Madras Presidency.

### **Dravidian nationalism or Dravidianism**

Developed in Madras Presidency which comprises the four major ethno-linguistic groups in South India. This idea was popularized during the 1930s to 1950s by a series of small movements and organizations that contended that the South Indians (Dravidians) formed a racial and a cultural entity that was different from the north Indians. This particular moment claimed that the Brahmins were originally from the north and they imposed their language, Sanskrit, religion and heritage on the southern people.

The early Dravidian movement led by Periyar E. V. Ramasamy demanded an independent Dravidian State, which included all four Dravidian speaking states of South India.<sup>[1]</sup> The movement failed to find supports among other Dravidian peoples and had to be

limited to Tamils. A new morphed ideology of the Dravidian nationalism gained momentum within the Tamil speakers during the 1930 and 1950.

Tamil Nationalism was thus based on three ideologies: dismantling of Brahmin hegemony; revitalization of the “Pure Tamil Language” and social reform by abolition of existing caste systems, religious practices and recasting women’s equal position in the society. By the late 1960s, the political parties who were espousing Dravidian ideologies gained power within the state of Tamil Nadu. Subsequently the Nationalist ideologies lead to the argument by Tamil leaders that, at minimal, that Tamils must have self-determination or, at maximum, secession from India.

Dravidian nationalism has given rise to various doctrines of national mysticism and fanciful anachronism, such as Thaevanaeyap Paavaanar’s Kumari Kandam, a continent spanning the Indian Ocean, submerged in 16,000 BC, or an “original Veda” composed by Mamuni Mayan some 10,000 years ago, Devaneyya Pavanar's Homo Dravida of 200,000 BC, his Kumari Kandam civilization of 50,000 BC, his “Second Tamil Sangam” under a Pandyan king in 6097 BC, etc.

### **Political Parties :**

Since the 1969 election victory of Dravida Munnetra Kazhagam (DMK) under C. N. Annadurai, Tamil nationalism has been a permanent feature of the government of Tamil Nadu. After the Tamil people achieved self-determination the claim for secession became weaker with most mainstream political parties, except a fringe few, are committed to development of Tamil Nadu within a united India. Most major Tamil Nadu regional parties such as DMK, All India Anna Dravida Munnetra Kazhagam (AIADMK), Pattali Makkal Katchi (PMK) and Marumalarchi Dravida Munnetra Kazhagam (MDMK) frequently participate as coalition partners of other pan-Indian parties in the Union Government of India at New Delhi. The inability of the national parties of India to comprehend and capitalize on Tamil nationalism is one of the main reasons for the lack of presence in Modern Tamil Nadu. The modern-day Tamil Nationalism have actually contributed to a more flaccid celebration of Tamil identity and the 'uplift' of the poor.

### **Dravidianism and Tamilism**

The principal ideals and goals of Dravidian parties at their incipience, which were borrowed from Dravidar Kazhagam, were social reforms such as ending religious beliefs, ending caste distinction, empowerment of women, ending Brahmin dominance in Tamil Nadu educational institutions and government, ending northern domination of the politics and economy of Tamil Nadu, opposition to Hindi as India's official language, and independence for Dravida Nadu from India.

The call for Dravida Nadu in the initial days during the British Raj meant a “Dravidian state under the British Raj”. Although Annadurai defended his party's demand for Dravida Nadu in his maiden speech in the Rajya Sabha in 1962 and recorded his protest against a ban on demanding separation, a year later the demand had to be abandoned following the Sino-Indian War. This paradigm shift is often attributed to the Sixteenth Amendment to the Indian Constitution or Anti-sectionist amendment, as it is usually called. In the 1960s, the formation of Tamil Nadu as a Tamil language state carved out of the erstwhile Madras Presidency fulfilled the goal of an encompassing Dravidian state.

Starting from an initial atheistic inclination with the strict anti-Brahmin outlook of the DK, the DMK moved on to a strong ethnic identity – initially that of “the Dravidian” and later of “the Tamilian” or “the common Tamil man”. In fact it is considered that Dravidian politics developed into an inclusive Tamil nationalism since it associated the Dravidian community with the non-Sanskritic Tamil language and cultural tradition.

The AIADMK however, never adopted the anti-Brahmin and anti-Hindu stance of the DK and DMK and opposed exclusion on the lines of ethnicity. After MGR's death, the dispute over whom should head the AIADMK was led by Janaki and Jayalalithaa, who were both Brahmins. The latter is now the head of the AIADMK. One of the four AIADMK Chief Ministers- MGR (a Malayali Nair) was not even Tamilian. But the party's position on other issues such as reservation, Hindi, federalism, Sri Lankan Tamils etc. is common with that of the other Dravidian parties.

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## **AN ECONOMIC STUDY OF FISHERMEN IN KOLLAMCODE OF KANYAKUMARI DISTRICT**

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The fisheries sector contributes a significant portion of our national income. It is playing an important role in the Indian economy by enhancing its income and earnings of foreign exchange. Fishermen household is defined as household in which at least one person is actively engaged in fishing occupation or in fishing allied occupations, such as drying, curing, fish marketing, net making or other related occupation. This policy of mechanization may be viewed as a means for improving the income and living conditions of the fishermen community increasing fish production and increasing foreign exchange earnings. Fishermen household is also defined as one whose major source of income is fishing and consists of a group of persons usually living together, pooling their incomes together and taking the principal meals from a common kitchen. This paper will throw light the economic conditions of fisherman in Kollamcode of kanyakumari district and suggest remedial measures.

### **Introduction**

This sector also provides gainful employment to about 3.831 million fishermen either on full-time basis or on part-time basis with an equally impressive segment of the population engaged in ancillary activities. India is the sixth largest producer of marine fish and the second largest producer of inland fish in the world. In India the share of marine fish production was 5.1 per cent of the total production of 5.6 million tonnes in 1999-2000. The five year plans have laid stress on mechanization as a means of expanding the marine sector. This policy of mechanization may be viewed as a means for improving the income and living conditions of the fishermen community increasing fish production and increasing foreign exchange earnings. Fisheries in Tamil Nadu. The state is rich in fish resources. Potential for exploitation of marine fisheries in the state is very high. The state is having a coastal line of 1000 kms and continental shelf of 41412 square kilometers. Next to agriculture and handloom sectors fisheries provides employment avenues to a large section of the population in the state, with 326 fish landing centres in the state.

### **Importance**

India is the sixth largest producer of marine fish and the second largest producer of inland fish in the world. The five year plans have laid stress on mechanization as a means of expanding the marine sector. This policy of mechanization may be viewed as a means for improving the income and living conditions of the fishermen community increasing fish production and increasing foreign exchange earnings.

## **Statement of the Problem**

With the increase in oil price, the expenses of mechanized fishing operation showed an increase. It reduces the profits of fishermen who own mechanized boats. The fishermen have no idea about the fisheries resources in deep waters. It hampers deep sea fishing activities. The fishermen find it more advantageous that the geographical factors and other similar natural elements make fishing occupation highly a growing one and a significant one. The very long seashore, the natural marine fish landing centers, better transport facilities, organised credit institutions, public health facilities, the availability of crafts and gears, crafts repairing and servicing centres, better protection forces and above all the ancient natural port go a long way in the development of fishing occupation in Kanyakumari district.

## **Objectives**

To study the income pattern of the fishermen in Kollemcode village. To study the expenditure pattern of the fishermen. To examine the saving pattern of the fishermen in Kollemcode village

## **Methodology**

Methodology is an essential feature for any scientific study. The present study also uses a sound. Methodology for undertaking the research work. Methodology explains the systematic process of the study with its components. This study has made use of simple random sampling technique. In simple random sampling lottery method has been adopted. In Kollemcode village there were 1547 fishermen. Of these a sample of 25 fishermen have been selected for study. The study depended on both primary and secondary data. Primary data were used to analyse the economic conditions of fishermen. They have been obtained from the sample fishermen.

## **ANALYSIS OF DATA**

The above Table shows that 20 per cent of sample respondents have a monthly household income of Rs.500 and 40 per cent a monthly income of Rs.1000. Only 4 per cent of sample respondents income is Rs.3500. In total 84 per cent respondents income is in between Rs.500 and Rs.2000. The average income of the respondents is Rs.1460.

### **1. SOURCE: Survey Data**

The fishermen find it more advantageous that the geographical factors and other similar natural elements make fishing occupation highly a growing one and a significant one. The very long seashore, the natural marine fish landing centers, better transport facilities, organised credit institutions, public health facilities, the availability of crafts and gears, crafts repairing and servicing centres, better protection forces and above all the ancient natural port go a long way in the development of fishing occupation in Kanyakumari district.



## Findings

Of the sample respondents, 64 per cent live in concrete houses and only 4 per cent of the sample respondents live in hut. As far as the respondents savings pattern is concerned, 60 per cent have no savings and 40 per cent have saved a part of their income. The analysis also shows that 40 per cent of the respondents monthly household income is Rs.1000 .It is also inferred that for 28 per cent respondent's monthly household expenditure is between Rs.1001-2000 There is wide gap between income and expenditure and so most of the families are indebted.

## Suggestions

Due to the heavy risks involved, insurance schemes may be popularised among the Kollemcode fishermen. It may cover the risks involved and induce them to save.

Efforts can be made by the Government to improve technical education to the poor fishermen to provide more employments and intensive training can be given to them in handling, repairing and overhauling of the ordinary marine crafts and gears.

The fishermen in Kollemcode village of Kanyakumari district is generally very weak financially. Therefore, the government should come forward to offer financial assistance and subsidies to enable them to buy new catamarans, chemical paints and new fishing nets, which are very often damaged due to various reasons and to build new houses. In order to safeguard them and their belongings compulsory insurance scheme should be introduced.

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## **THE NON-BRAHMIN REVOLT IN TRAVANCORE**

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### **Introduction**

The non-Brahmin movement which the Justice Party represented was “ the volcanic eruption of the long-smouldering jealousy and fear felt by the educated non-Brahmins towards the Brahmins who had an early start in the competitive race for jobs under the British government. In the words of its founder, Dr. T. M. Nair, “the non-Brahmin movement which gave expression to the non- Brahmin feelings, long smoldering, is a protest against Brahmin leadership. S. Saraswathi describes it as 'a political party with moderate political ambitions with ' realistic ' views on socio-political questions and a party with a definite practical programme to carry on the Government of the province in co-operation with the then British rulers. In the history of the progress of the Backward Classes, the Justice Party finds the foremost place.

### **The Concept of Non-Brahminism**

The concept of non-Brahminism which the Justice Party adumbrated was an outcome of the westernisation rather than the politicization of the communities other than the Brahmins. Before the emergence of the Justice Party ‘non-Brahmin’ was not a relevant social, cultural or political category.<sup>1</sup> The congeries of castes that later came to be designated as ‘non-Brahmins’ identified themselves with specific castes, such as Vellalas, Reddis, Naidus, Nairs and so on. “Therefore, the very idea of a non-Brahmin movement represents a significant reorientation of perceptions about castes and communities.<sup>2</sup> “The protagonists of non-Brahminism gave a historical background to the movement by linking the non-Brahmins with the Dravidians of the hoary past. They looked down upon the Brahmins as descendants of the Aryan invaders and therefore aliens who had enslaved and divided the indigenous population by means of the caste system. In fact, the term Dravidian had acquired at the turn of the century not only a linguistic meaning but a racial connotation.<sup>3</sup> Western scholars like Robert Caldwell used the word ‘Brahmins’ as synonymous with Aryans.<sup>4</sup> The leaders of the Justice Party employed the term Dravidian to denote the non-Brahmin.

## **The Non-Brahmin Revolt in Travancore**

The non-Brahmin movement in Travancore was mainly a revolt against the monopoly that the Tamil Brahmins enjoyed in the administrative service of the State. The Tamil Brahmins who were famously known as Pattar Brahmins were regarded by the Malayali speaking natives of the state as 'foreigners', though they were residents there for centuries. Their origin is obscure. Nothing is known as to when they came and settled in the southern part of Kerala. However, the 18th century witnessed an inflow of these Brahmins from Tanjore and Tirunelveli districts of Madras Presidency into Kerala. However, the 18th century witnessed an inflow of these Brahmins from Tanjore and Tirunelveli districts of Madras Presidency into Kerala. Their aim in crossing the border was only to avail themselves of positions of power and profit in the Travancore and Cochin administrative services. Since they had been exposed to English education much earlier than the non-Brahmin castes in Kerala, they had the earliest opportunity of securing government jobs when the administration of Travancore was reoriented on western style. Originally these Pattar Brahmins were employed as tutors, temple managers, cooks and personal attendants to the members of the royal families of these states.<sup>5</sup> The Maharajas who were enamoured of Brahminical way of life, appointed them mirasdars, munshis (bench clerk) and accountants in the newly reorganised set-up of the administration. A few of them acquired lands and became landlords. Those who settled in Palghat taluk pursued professions like money-lending and cultivation despite the fact that a large number of them were employed as temple attendants.<sup>6</sup>

The Nambudiris who were at the top of the social hierarchy claimed a higher status than the Pattar Brahmins. Yet there was actually no rivalry between them. Moreover, the Nambudiri Brahmin families who lived in Travancore and Cochin States were a few in number. The Pattar Brahmins who had acquired a knowledge of the Vedas occupied a very important position in the social set-up of these states. They despised the Nairs and treated them as inferiors. They, in turn, exercised a greater control over the Ezhavas, who, inspired by their numerical strength, were given a low position in the caste-ridden society of Kerala. "The caste system in all its severity and rigidity divided the Hindu society into innumerable exclusive groups mutually hating and co-operating only to degrade the other.<sup>7</sup> The rigidity of caste kept the lower castes in permanent bondage and ignorance. Throughout the 19th century the Ezhavas worked as landless labourers and as cultivating tenants. They were bereft of education. In fact they were prevented from entering the school lest their approach should pollute the atmosphere. " They were totally excluded from reaping the political or administrative benefits. They smarted under the social injustice and disabilities imposed on them centuries of tradition. These social constraints imposed on the community had adverse effects. Mass conversions of the Ezhavas to Christianity was the logical outcome of the

rigours of caste tyranny. The downtrodden section of the people thus joined the new religion since “the humanitarian activities of the Christian missionaries assured them a modicum of rights and privileges enjoyed by the caste Hindus.”

With the introduction of western education and the spread of liberal and democratic ideas, the downtrodden underdogs broke the shackles of customs and traditions and became more and more conscious of their fundamental rights. The Ezhavas were not the only one section discriminated by the Government of Travancore. The Nairs and Syrian Christians despite their English education, were also given unfair treatment. History reveals that there was “a distinguished line of Dewans who had sprung from the Nair class and they were renowned as much for their administrative capabilities as for their deep-seated devotion to the throne. During their heyday almost all higher appointments were also held by them. Though they had been slow to take advantage of English education, they were not lagging behind any Community in the field of higher education. A good number of them had become graduates. But, in spite of their having kept themselves abreast of the times, they occupied only the lowest rungs of the official ladder.

The reason was not far to seek. Travancore was ruled from 1817 to 1872 for about half a century by a number of foreign Dewans one after another who systematically introduced their relations, castemen and friends into the state service. They scrupulously avoided Nairs being appointed in any higher positions. Even efficient and well-educated Malayali Sudras were denied the opportunities of entering the Huzur and Revenue Offices. The judicial and revenue branches of the administration were mostly in the hands of foreign Brahmin graduates. A vast number of of the Brahmins were free from taxation. In fact they were the favoured children of the Government of Travancore. Their undue predominance and monopoly in the administration of the state created a feeling of animosity rather than jealousy among the non- Brahmin communities. The hostility and protest of the non- Brahmins were expressed through a weighty memorial, prepared by K. P. Sankara Menon, a Vakil of High Court of Madras in 1891, and signed by more than ten thousand people of different castes, creeds and calling. Even Nambudiris signed the above memorial. The signatories included several I officials of the state, leading members of the bar at Trivandrum, Alleppey, Quilon and Parur and rich landlords of various communities. The memorial was printed both in English and Malayalam and submitted to His Highness the Maharajah of Travancore. “ This was the first visible sign of social discontent in the state. As a corollary, the Brahmins submitted a counter-memorial to the king which refuted the arguments and allegations of their antagonists.

However, there was no perceptible improvement in the attitude of the Maharajah- Then came the revolt of the Ezhava against the caste tyranny. It too appeared in the form of

a memorial which was submitted to the Maharajah of Travancore under the leadership of Dr. P. Palpu. It was signed by 13,176 members of the Ezhava community. They pleaded therein for ordinary civic rights. The reply of His Highness was whimsical. He asked them “ why don’t you change the religion ?” These memorials reveal that the system of Government in Travancore was distinctly feudal. The non-Brahmin protest in Kerala had a different behavioural pattern since it was not opposed to the native Nambudiri Brahmins even though their ' predominance created a condition of general degradation. The reason was obvious. They were not contenders for jobs in the administrative set-up of Travancore. In fact, they were content with their traditional status. It was therefore a conflict between the ‘foreign’ Brahmins and the ‘native’ non-Brahmins. Nevertheless, the revolt of the non-Brahmins indicated that there was an intellectual awakening among the masses which challenged the dominance of the Brahmins.

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## **GEOGRAPHICAL FEATURES OF TRAVANCORE**

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The province of Travancore lies at the extreme South – West of Indian Peninsula- Bounded on the North With Cochin state and Coimbatore District of Madras Presidency; at the East with Madurai, Ramnad, and Thirunelveli Districts and also Western Ghats; at the south, Indian Ocean and at the West, the Arabian Sea. Length from South to North – 174 miles and breadth from East to west – 75 miles, having an area of 7625 sq. miles with neither deserts nor dew- drops.

### **Prosperity of Land**

This part of the state is most picturesque, rich a beautiful portion in India- azure blue skies, emerald forests, wild Sanctuaries, wide- spread lakes with boats, beaches and hill-stations all these make Travancore a tourist paradise. The western Ghats constitute the high-land with high mountain and hills and this portion is covered with these forests; plain- land blessed with rich, fertile soil and the western portion stretches along the coast- line with sandy soil, with deposits of Monozite, Ilmanite and Zircon, mainly in Chavara and Manavalakurichi. Clay is found in River beds and Tank-sites and is used for making earthen vessels, bricks and tiles.

There are several perennial rivers flowing from the western Ghats to the Arabian sea, making the plans useful for cultivation. Tall trees are seen in the forest- areas; fruit trees in plain lands and coconut trees in coastal areas. Throughout the year the land is green, as if, green carpet is spread over.

Rainfall in the state is high, from the South –West and North –East Monsoons; the climate is quite pleasant. Sun, fails not by day, the rains fall, in due season; desert and drought and snow are unknown. Backwaters are a special feature, running parallel to the sea- shore from south to North facilitating water communication from one to other end of the state.

Elephants, tigers, leopards, monkeys, jackals, bisons, wild-goats, deers, boars, crocodiles and snakes are common in Travancore. There are some 330 species of birds found in Travancore – crows, pigeons, king- fishers, tailor- birds, seven sisters, Jungle fowls, Mynahs, ducks and vultures.



The Western Ghats are covered with thick and medium forests. Tall and strong trees are found here – Teak, Rose – wood, sandal- Wood, tall pillar trees, Karungali, Mahogany, white cedar, Angali, Vengai, Thembavu and so many other varieties also.

In the wet and Moisture areas, Areca- nut, bamboo and fibrous plants are grown; medicinal plants and trees are also in plenty mainly in Marunthuvazh Hills. The climate in the plains is hot and Humid. Paddy cultivation is found extremely in Nanjilnad and Kuttanad.

Various varieties of flowers are grown throughout the state. Flowers are used by women for head decorations, for decorating homes and offices, temple festivities, different ceremonies like marriage and funeral. Rose, Lotus, Lilly, Jasmine, Chenbham, Alli, Mallihai, Javaanthy, Arali and some other varieties are planted. Thovalai is famous for flower plantation.

Fish is one of the common foods for the people; apart from saline fish, freshwater fish are caught in rivers and lakes- sufficient for domestic use and for export.

Kanyakumari is the southern- most point of peninsular India and the meeting point of the 3 seas- Arabian sea, Bay of Bengal and Indian Ocean; famous for the beautiful views of sun- rise and sun – set over the sea- waters. Gandhi Memorial was built on the Spot where the urn containing Gandhiji's ashes was kept for public view before immersion. The Memorial has been so designed that on Gandhiji's birthday 2nd October, the first rays of the sun fall on the exact place where the ashes of the father of our nation were kept. The famous Vivekananda Rock Memorial was built in 1970 and the Thiruvalluvar stature of height 133 ft was built on a rock. The beach is a multi coloured sand beach. Tourists take the sacred bath at the confluence of these three seas. Kanyakumari is known as the 'Alexandria of the East'. The Cheras, Cholas, and Pandyas, besides the Nayars contributed to the growth of temples, culture and tradition of this part of the country. During British Raj the title, Cape Comorin was bestowed upon Kanyakumari; one St.Thomas church is also in existence here.

It includes the four southern Taluks of Travancore State, namely, Vilavancode, Kalkulam, Agasteeswaram and Thovalai; headquarters is Nagercoil. This part was annexed with mother state Tamilnadu at the time of reorganization of states in India on Linguistic basis on 1<sup>st</sup> November, 1956; thus Kanyakumari District was born.

Kanyakumari district is a place of tourist- delight and is well- connected by a network of buses and train services and has good tourism- infrastructures. The important temples, churches and mosques are Devikumari Temple, Suchindram Sthanumalaya Perumal Temple, Nagaraja Temple, Mondaicaud Bagavathy Amman Temple, Rock cut cave temple, Thirunandhikarai of the Jains, St.Mary's Church, Thiruviyhamcode, St.Mary's Church,

Kanyakumari, St. Francis Xavier cathedral, Nagercoil, Mylaudy church, the 1st LMS church is Travancore, home church, Nagercoil the largest protestant church in India, Marthandam church the beautiful one built by Rev. Sinclair and Peer Mohamed Mosque, Thuckalay.

The important tourist center is Kanyakumari, Fruit- farm, Vattakottai, Sothavillai Beach, Muttom, Padhmanabhapuram fort, Ulakkayaruvi, Thirparappu waterfalls, Pechipara Dam And Perunchani Dam.

Kaani tribes live in Kanyakumari District in Klamalai Pechiparai crossing and in Veerapuli forest areas of the western Ghats; they live in small huts made mainly of Bamboos and forest, woods thatched with grass and leaves; as per 2002 survey; they were 6158 Kanni people.

The age of Kanyakumari district is 50 years; citizen of this district urged the government of Tamilnadu to construct a Memorial for Marshal Nesamony who was Instrumental in the annexing Kanyakumari District with Tamil Nadu during the Golden Jubilee celebration of the merger of the district to the state. As per 4<sup>th</sup> November, 2005 survey, the area of Kanyakumari District- 1672 sq.km population in the year 2002: 16,69,763 out of which males: 8,29,532 and females: 8,40,231 High schools – 120; Higher secondary schools – 122; Arts and science colleges – 16; Engineering colleges – 8; Medical College – 1; Headquarters – Nagercoil. Parliament constituency – 1; Assembly constituencies – 7 (Kanyakumari, Nagercoil, Colachel, Padmanabhapuram, Thiruvattar, Vilavancode and Killiyoor).

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## **COMPARING VARIOUS MIDDLE MACHINES WITH TIME SYNCHRONIZATION USING VIDEO STEAMING PROTOCOLS**

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### **Abstract**

With an innovative growth of video applications over the Internet, many methods and approaches have been proposed to stream protocol with time synchronization, best-effort networks. In this research work, we propose a distributed multimedia streaming and simulated ADHOC network environment. The main of the research is to reduce traffic via network. The receiver-driven protocol employs four sections, Rate Allocation Algorithm, Packet Partitioning Algorithm Packet Loss Detection Packet recovery and moreover we demonstrate all the above said methods through internet experiments .

### **Index Terms:**

Distributed streaming, RTT Timing Calculation, Forward Error Correction

### **Introduction:**

Network covers a vast area of scientific and engineering knowledge Applications such as audio and video conferencing and the transmission of live or recorded events using audio and video are only two of the many applications that blend multimedia and networks. Networks are designed to reliably transmit data such as files from point to point. Multimedia places further demands on the network. First, data such as audio cannot tolerate delays in delivery. A network whose basic task is to move files from one place to another can transmit data packets at an uneven rate. If portions of a file arrive slowly or out of order, then it is not a problem. Multimedia requires that data packets arrive at the client on time and in the proper order. Real-time protocols and quality-of-service guarantees on the network address this issue. Second, multimedia requires transmitting large amounts of data over the network, and thus uses more of the network's bandwidth than basic network operations such as file transfer.

## Implementation Methodology:

In the existing method the ad-hoc network cannot be synchronized so that there is a chance for having more ‘Sending Time’ and having ‘heavy packet loss problem’. If the network is more traffic then this system can't manage it. The final integrated multimedia file may be a corrupted one. In this proposed method we extend our previous work by proposing a novel rate allocation scheme to be used with FEC to minimize the probability of packet loss in bursty loss environments. In general, FEC has been shown to be an effective tool in combating packet loss in streaming applications on the packet switched networks. The main drawback of FEC thought is that it results in bandwidth expansion and hence reduces the amount of available bandwidth for the actual video bit stream. In this work, we show that by combining path diversification and FEC, we can combat bursty loss behavior in the Internet more effectively.

### 1 Rate Allocation Algorithm (RAA):

In this protocol, the receiver computes the optimal sending rate for each sender based on its loss rate and estimated available bandwidth. The problem of allocating optimal sending rate to each sender can be stated as follows. Let  $N$  be the total number of senders, and  $L(i, t)$  and  $S(i, t)$  be the estimated loss and sending rates, respectively for sender  $i$  over an interval  $(t, t+\delta)$ . Our goal is to find  $S(i, t)$ ,  $i = \{1 \dots N\}$ , in such a way as to minimize the total lost packets during interval  $(t, t+\delta)$  given by,

$$F(t) = \sum_{i=1}^N L(i, t) S(i, t)$$

subject to  $0 \leq S(i, t) \leq B(i, t)$  and  $\sum_{i=1}^N S(i, t) = S_{req}(t)$ , where  $S_{req}$  is

$$S_{req}(t) =$$

the required bit rate for the encoded video during the interval  $(t, t+\delta)$ , and  $B(i, t)$  is the TCP-friendly estimated bandwidth for sender  $i$  during the interval  $(t, t+\delta)$ . This algorithm is to minimize  $F(t)$ , the number of lost packets during interval  $(t, t+\delta)$ , given instantaneous feedback, and assuming that the estimated loss rate and TCP-friendly available bandwidth are accurate. The idea of the algorithm is as follows. At time  $t$ , we sort the senders according

to their estimated loss rates from lowest to highest. We start with the lowest loss rate sender and assign its sending rate to be its TCP friendly estimated bandwidth. We then continue to set each sender's rate to its available bandwidth, beginning with the ones with lower loss rates and moving to the ones with higher loss rates, until the sum of their available bandwidths exceeds the bit rate of the encoded video.

### **Packet Partition Algorithm (PPA)**

We address the issue of packet selection for each sender. After receiving the control packet from the receiver, each sender immediately decides the next packet in the video stream to be sent, using the packet partition algorithm. All the senders simultaneously run this algorithm in a distributed fashion in order to ensure that no two or more senders send the same video packet, and also to minimize the probability of packets arriving late at the receiver due to network jitter.

To decide which packets to be sent by which sender, each sender is assigned to send a contiguous block of data of length proportional to its sending rate. For example, Suppose there are two senders, the allowable sending rates for the first and second senders are 100 and 80 packets/second respectively and total playback rate is 180 packets/seconds. In this case, the first sender is assigned to send the first 100 packets and the second sender, the next 80 packets. Therefore, the receiver has to wait until the entire 180 packets are received before attempting to playback since its playback rate is larger than the sending rate of the first sender. Even though, this strategy avoids duplicating packets between senders, it incurs unnecessary startup delay.

The algorithm can be described as follows. Each sender receives control packet from the receiver through a reliable protocol whenever the receiver determines there should be a change in any of the sending rates.

The basic idea in our packet partition algorithm is that among all senders  $i = \{1 \dots N\}$ , the one that maximizes the time difference  $A\{i,k\}$  between the estimated receive and playback time for  $k^{\text{th}}$  packet is chosen to send that packet. Hence, maximizing  $A(i,k)$  is equivalent to minimizing the probability that the  $k^{\text{th}}$  packet is late.

### **Round Trip Time (RTT) Calculation**

To calculate the RTT, a single character is send from the source to the destination via middle machine. RTT is the time elapsed between sending of the character and receiving the acknowledgement. RTT time is calculated between the sender to destination via middle machine. The times are calculated by each middle machine and send to the source. This

Round Trip Time is used for determining the packet size that should be send to each receiver.

### **File Sending**

File Size is divided into 4 pieces and they are sending through the 4 middle machines by choosing the order of appropriate middle machines in the calculated packet size.

### **Middle Machine Nodes Creation**

To receive the packet that is being sent, we need to make use of middle machine nodes which may be of any number. Here totally 10 middle machines are created.

### **Conclusion**

The time synchronization using reference unicasts is a distributed video streaming framework using a receiver-driver protocol for simultaneous video streaming from multiple senders to a single receiver in order to achieve higher throughput. In overall concept the video stream protocol based synchronized network is the best one in the views of Time Consumption, Traffic Management, Band width estimation and Packet loss detection and Packet loss reduction.

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## **THE PRINCIPLES UNDERLYING IN THE TEACHINGS OF JESUS CHRIST-CENTRAL TENETS**

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Teaching involves a complex set of activities. In order to perform these activities fruitfully, the teacher should have adequate knowledge and competency in the field of specialization. Updating knowledge of the subject is the most needed quality for competence. In order to acquire new knowledge, a teacher should do research. The teacher should be life long learner of his subject.

The most important element in the qualification of any teacher is what he is himself. The teaching ministry of Jesus Christ was not rooted to any particular principles or theories. But He had the supreme opportunity of shaping the ideals, values, attitude and the conduct of the people. Whenever He was with multitudes, there was some kind of teaching based on the needs and aspiration of the people. The Maxims of teaching-learning i.e proceeding from simple to complex, known to unknown and concrete to abstract is followed in His teachings. This article analyses on the important principles in the teachings of Jesus Christ.

**Key-words:** Jesus Christ, Principles, teaching

### **Introduction**

The world has considered Jesus as the greatest teacher of all times, a true ideal teacher. The magnetic words of Jesus have been accepted as inspiring not only to the intellectuals but also to the common man. His role as a teacher in the Holy Bible is par excellence. He was unique with respect to the methodology and teaching style, content and the qualities required for an ideal teacher. This uniqueness is highlighted through His teachings in the four gospels of Matthew, Mark, Luke and John of the Holy Bible.

**The Major Principles in teaching are as follows:**

- ◆ Individual attention for the learner
- ◆ The process of scaffolding
- ◆ Dealt with life oriented issues
- ◆ Appeal to the conscience

- ◆ Drawing Out The Best In The Individual
- ◆ Active Participation Of The Learner

### **Individual Attention For The Learner**

The teachings of Jesus are highly individualised. The major part of His ministry is spent with individuals or the groups designated as disciples or common man. It is true that He dealt with multitudes also. When people followed Him, He sympathised with them, spoke to them, fed them and healed them. Jesus wanted true disciples for His mission, in this respect. He did not encourage people flowing in mass. In Luke 14:25-27, we read “Large crowds were traveling with Jesus, and turning to them he said: “If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters - yes, even his own life- he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple.” Here we see a personal touch. He wanted true disciples who could spread the ‘Gospel of Love’ for the entire world. Jesus warns against the fickleness of crowds and the superficiality of group response. The earthly ministry which covered a short period of three and half years was spent working with individuals. He used every opportunity of teaching individuals either in the common place, or in the boat, or at lake shore on the theme ‘Kingdom of Heaven’. Some examples of individualised instruction and teaching are with Nicodemus (member of Jewish ruling council), Zacchaeus (tax collector), woman of Samaria and woman caught up in adultery. As Jesus confronted these people, He had better opportunity to know their needs. Here the teaching was a kind of personal counselling dealing with specific issues.

The teacher of the present world should be a personal counsellor giving individualised attention for the problems of the learner. This was seen through the work of Jesus Christ.

### **Process of Scaffolding**

Jesus, as a teacher formulated His teachings on the knowledge, ability, needs and interest of the learner. Whether in the synagogue, home, or the mountain side or by the lake, He taught naturally and informally, with the learner in forefront. He began with the kind of experiences of familiar knowledge. Teaching is not done with formulated beliefs, pre-determined values, custom and tradition. He unraveled His teaching through the ‘person’. He took persons as they were and sought to lead them where He wanted to go. Thus the process of scaffolding was done. This we see in the scriptures. In Luke 10:25-28, there is a beautiful teaching about inheriting eternal life. “On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?” “What is

written in the Law?" he replied. "How do you read it?" He answered: "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind"; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live." Here Jesus understood the mind of the learner and started the scaffolding process from the learner's knowledge and finally made the learner master the concept. In announcing about His ministry in the synagogue he drew the attention of the listeners with the familiar passage in Isaiah (Old Testament) capitalizing on the expectation of the Messiah. In Luke 4:18-19 Jesus said: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Here the Old Testament reading was a familiar knowledge for the people. With this familiar knowledge, He taught of their expectation of 'Messiah'. The idea is that the learner learns new truths through familiar ones, or goes from known to the unknown. In scaffolding, Jesus started with experiences and problems familiar to learners and saw that they clearly understood the illustrations used.

### **Dealt With Life Oriented Issues**

The primary issues of life are given great importance in His teaching. Human nature and sufferings are the topics of concern. So He sought to regulate life issues at their source. A positive approach is recognised in the teachings. Whenever confronted with life and earthly issues, Jesus had a counselling approach. The teachings on 'Sermon on the Mount' in the gospel of Matthew: 5-7 is a practical approach on life oriented issues. Some examples are teaching on 'fulfillment of the law' (Matthew 5:12-20), 'murder' (Matthew 5:21-22), 'adultery' (Matthew 5:27-30) and 'divorce' (Matthew 5:31-33).

In dealing with life oriented issues, He was down to earth but at the same time, He taught people to inherit eternal life. This we see in Matthew 6:19-21 Jesus said: "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also." By this illustration, Jesus was not underestimating the life issues, but He gave more value for eternal life.

### **Appeal to the Conscience**

From the gospels, we see that the Scribes and Pharisees, who were professional religious teachers of the time, sought to develop character largely through rituals and minute religious regulations. The Jewish society had the acceptance of code of rules and fixed

patterns of worship. But these religious practices and rules were strict dogmas highly separated from practical life. Jesus knew the futility of such external acts and sought to free the people from a virtual slavery on them. In Luke 11:46, Jesus said to Pharisees and experts of the Law, "And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them." Thus Jesus gave a positive and dynamic emphasis on issues of life. This type of teaching opened the 'conscious' of the learner. As a teacher, He never compelled, dictated or taught dogmatically to the people. He wanted responses and changes in the people that are adequately motivated and permanent.

Jesus made His appeal to the conscience which is one's sense of moral obligation or sensitivity to right and wrong. The teaching is more to the 'conscious' than the 'intellectual' side. Even without a social system He shaped and reshaped the society through social conscience.

Jesus as a teacher concentrated on the 'conscience' of man. His teaching did not conform to strict and formal environment with rules and regulations. The real teaching of Jesus involved in the arousal and enlightenment of conscience.

### **Drawing out the best in the individual**

Jesus as a teacher drew out the best that was in people. In His encounter with the self-righteous pharisee, despised tax collector or fallen women, He helped them for self examination and finally elicited good out of their character. The disciples of Jesus are mostly fisher folk. But Jesus chose them and made them in to splendid characters for mission. This is done with the interest and inspiration of Jesus to achieve good out of them. The mission of Jesus is done with full faith on His people to draw out best results in them.

In short, Jesus, as a teacher had confidence, optimism, inspiration and encouragement for the learners. He never predicted that a learner was hopeless and failure. Thus Jesus used latent possibilities of learners for the mission.

### **Active Participation of the Learner**

Learning does not take place without mental activity. Learning involves an active association between the teacher and learner. The learner should not merely sit while the teacher teaches. His mind must be active. In the learning process a three stage operates.

- ◆ Imparting knowledge
- ◆ Emotional stirring
- ◆ Response

Different methods can be employed to make the learning effective and far reachable. Some of them are lecturing, story telling, dramatisation, question- answer, and dialogue and discussion methods. Jesus recognised the learner fully and chose the methods accordingly. The entire ministry of preaching, teaching and healing is done with the active participation of the people which brought forth appreciable results.

### **Conclusion**

The teachings of Jesus are in strict accordance with the psychological principles of learning. They are in close association with the daily life of the people. The transformation and redemption of the mind and soul are the cardinal element in all the principles of the teaching.

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## **SYNTHESIS AND CHARACTERIZATION OF CASTOR OIL-BASED POLYURETHANE AND ITS COMPOSITES**

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### **Abstract**

The castor oil-based polyurethane and its composites was synthesized by reacting castor oil with 4,4'-methylenebis(cyclohexyl) isocyanate. The composites have been fabricated by incorporating the coir fiber into the neat polyurethane. The polyurethane and its composites were characterized with respect to their mechanical properties such as hardness, tensile strength, percentage elongation and Young's modulus. These studies revealed that the polyurethane composites have high performance character with respect to the corresponding neat polyurethane.

**Keywords:** Castor oil, 4,4'-methylenebis(cyclohexyl) isocyanate, dibutyltin dilaurate, coir fiber, polyurethane composites.

### **Introduction**

Polyurethanes are unique polymer materials with a wide range of physical and chemical properties. With well-designed combinations of monomeric materials, polyurethanes can be modified to meet diversified demands of various applications. Polyurethane derived from castor oil can serve as matrices for composites reinforced with natural fibres. Castor oil is one of the most useful and economically important non-edible, non-volatile natural vegetable oil and suitable monomer for polyurethane production, whose viscosity depends on the chain length and unsaturation degree of the fatty acid. It is attracting research effort because of its use in coatings, adhesives, paints and sealants [1-6].

Castor oil based derivatives could find increasingly attractive markets worldwide and also it is environmentally friendly [7]. Castor oil based-polyurethane is a versatile material and widely used individual polymer, possessing network structure because of its good flexibility and elasticity [8].



Natural fibers can serve as reinforcement by improving the strength and stiffness and also by reducing the weight of the resulting composite materials, although the properties of natural fibers vary with their sources and treatments [9,10]. Coir is the thickest and most resistant of all commercial natural fibres exhibit high tensile strength, high toughness, low density and recyclable [11]. It is environmental friendly, biodegradable, abundant available and cheap [12]. Its versatile nature allows a multitude of applications including brushes, twine, geotextiles, planter pots, upholstery and rugs.

## **Experimental**

### **Materials**

Castor oil was procured from local market, ethyl methyl ketone was received from Merck, Mumbai. 4,4'-methylenebis(cyclohexyl) isocyanate was received from Aldrich Chemicals, USA. The chemicals were used as received. Coir fiber was obtained from local sources. The coir fibers were cleaned initially and dried in atmosphere for one day and then kept in oven at 50°C to remove the moisture. After coir fibers were treated in 10% NaOH solution for 1 h followed by washing with distilled water and drying for 24 h at 60°C. The dried fiber was cut into 5 mm length prior to use.

### **Methods**

Tensile strength of the neat polyurethane and its composites were determined using House field test equipment as per ASTM standard D6100. Shore A hardness were determined as per ASTM standard D2240. Hardness tester durometer was used.

### **Synthesis of castor oil-based polyurethane and its composites**

Castor oil-based polyurethane (CSBPU) was obtained by reacting 4,4'-methylenebis(cyclohexyl) isocyanate with castor oil (polyol) dissolved in methyl ethyl ketone. The reaction was carried out in a three-necked round-bottomed flask equipped with a reflux condenser at 80°C for 1 h under N<sub>2</sub> atmosphere.

The composites (CSBPU 5 and CSBPU 10) have been fabricated by incorporating the coir fiber (5% and 10%) into the obtained castor oil-based polyurethane. The polymer was allowed to cure for 2 h in a flat surface without any disturbance and then cured in a vacuum oven at 80°C for 12 h. Thus obtained composites have been analyzed.

## Results and discussion

The mechanical properties such as shore A hardness, tensile strength, percentage elongation at break and Young's modulus of neat polyurethane and its corresponding composites with 5 and 10 wt% coir fibers shown in Table 1. The coir fiber-reinforced polyurethane composites (CSBPU 5 and CSBPU 10) have showed higher shore hardness, tensile strength and Young's modulus compared to neat polyurethane (CSBPU). The percentage elongation of coir fiber reinforced polyurethane composites found to reduce with increasing the coir fiber content.

## Conclusions

The polyurethane composites obtained through incorporation of coir fiber into castor oil-based polyurethane shows increased tensile strength and Young's modulus and moderate reduction of elongation at break. The fiber-reinforced polyurethane composites possess higher hardness when compared to neat polyurethane.

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## **BLOOD DONATION**

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Blood donation save of millions of people every year. People in life threatening conditions are saved to a better life with blood transmission. Blood from considerate donors also helps support complex medical and surgical procedures. World Blood day falls on June 14 every year and is observed by countries around the world. This day honoured since 2004, serves to promote cognizance of the need for safe and blood products. It also aims to recognize and show appreciation for the voluntary life-saving donation of blood.

In modern medical treatment patient, may receive a pint of whole blood or its specific component of blood needed to treat their particular condition. From donated blood up to four components can be derived. This approach to treatment is referred to as blood component. Therapy numerous patients benefit from one pint of donated whole blood through blood component therapy.

The necessity of blood donate is quite obvious. But too many people are petrified about blood donation Lack of proper awareness and guidance in the matter discourages the population. So many people does not have the very knowledge merits of blood donation, physical as well as social.

Blood donation occurs when a person voluntary has blood drawn and used for transfusions and or made into biopharmaceutical medications by a process called fractionation (separation of whole blood components). Donation may be of whole blood (WB), or of specific components directly (the latter called apheresis). Blood banks often participate in the collection process as well as the procedures that follow it.

Today in the developed world, most blood donors are unpaid volunteers who donate blood for a community supply. In poorer countries, established suppliers are limited and donors usually give blood when family or friends need a transfusion (directed donation). Many donors donate as an act of charity, but in countries that allow paid donation. Donating is relatively safe, but some donors have bruising where the needle is inserted or may feel faint.

Potential donors are valued for anything that might make their blood unsafe to use. The screening includes testing for diseases that can be transmitted by a blood transfusion,

including HIV and viral hepatitis. The donor must also answer questions about medical history and take a short physical examination to make sure the donation is not hazardous to his or her health. How often a donor can give varies from days to month based on what he or she donates and the laws of the country where the donation takes place for example in the united states donors must wait eight weeks (56 days) between whole blood donations but only seven days between platelet pheresis donation.

### **What are the positive results of blood donation**

#### **The joy of saving Human Gives**

To help doctors to save human lives has to be a wonderful feeling. There are no perfect substitutes for human blood. As already mentioned, the blood that is donated is divided into various components. Each component may be used by different recipients for various purposes. Every time you donate blood you can help up three or four individual recipients you can become a hero by making a blood donation.

#### **Free Health check up**

Only a fit enough person can donate blood. Before every blood donation process, a series of health check-ups are performed on the donor totally free of cost. This will be great benefit do the donor. This might sound like a mediocre reason do many of us but actually has helped out this a lot of people detect life threatening diseases at an early stage itself.

#### **Reduces the Risk of Heart disease**

In males especially, the levels of iron in the body can be kept in check through blood donations. This has shown to have reducing effect on heart diseases. Excessive iron be up can result in excessive coronary damage even through iron is an essential element for the proper functioning of the body. One of the major culprits implicated in accelerated crying heart attacks, strokes etc is due to oxidative damage.

#### **Burns Calaries**

Blood donation one single time alone helps to shed 650 kalori. This acts in your body weight control measures. However, blood can be donated safety once in two or three months and not more frequently. This will depend on your health status and your blood hemoglobin and iron levels.

## **Reduces the risk of cancer**

High levels of iron have been implicated in cancer. Theoretically, donating blood frequently will reduce the risk of cancer. More research is going on and to find out strong evidence on this one. However, the old myth that blood donations may lead to cancer and other undesirable side effects have kicked the bucket.

## **Complications**

Donors are screened for health problems that would put them at risk for series of complications from donating. First time donors, teenagers and women are at a higher risk of a reaction. One study showed that 2% of donors had an adverse reaction of donation. Most of these reactions are minor. A study of 194000 donations found only are donor with long term complications. In the united states, a blood bank is required to report any death that might preferably be linked to a blood donation. An analysis of all reports from October 2008 to September 2009 evaluated sex events and found that five of the deaths were clearly unrelated to donation and in the remaining case they found no evidence that the donation was the cause of death.

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## **A STUDY ON THE CO-CURRICULAR PARTICIPATION OF PROSPECTIVE TEACHERS IN KANYAKUMARI DISTRICT**

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### **Abstract**

An attempt was made to find out the level of co-curricular participation of prospective teachers with regard to the background variables such as gender, usage of mass media, birth order, and type of family. The result shows that there is significant difference between the prospective teachers in respect to gender, usage of mass media, birth order, and type of family.

**Key words:** syllabus, honesty, broad-mindedness, cleanliness and happiness

### **Introduction**

In the past education was restricted to the teaching of 3R's reading, writing, and arithmetic in the school. Gradually a few more subjects like science, history, geography etc. were added to the school work called syllabus. Other activities carried on in the school were called extracurricular activities. These were called extra because these were looked upon as superfluous, interfering with the regular school work. (Bhatnagar and Gupta, 2006). Now these activities are considered very essential for the complete development of the child. These form an integral part of an education of the child and are termed as co curricular activities.

### **Significance of co-curricular activities**

Co-curricular activities form an important and exciting feature of life and it contribute enormously to the cultural and social life that the students experience. The introduction of co-curricular programme is to promote value oriented education. Values like team spirit, discipline and determination are developed through games, sports and other physical oriented programmes. Values like honesty, broad-mindedness, cleanliness and happiness are developed through fine arts. Values like the spirit of service, courage, give and take and unity are developed through NCC, NSS. On the whole these activities teach them 'the art of living'.

### **Need and significance of the study**

Co-curricular activities are the planned activities provided by the institution during a course of study apart from the curricular activities to develop the all-round personality of



the individual. Co-curricular activities are integral part of activities of a school, and it forms a vital link in the pattern of blended educational experiences. These activities ensure balanced development of the child and good citizenship of the country. It also cultivate leadership qualities among them .Conducting and participating in co-curricular activities is a part of B.Ed course. In the regulations and syllabus prescribed for the Degree of Bachelor of Education by the Tamilnadu Teachers Education University, Chennai the co-curricular activities like physical education, citizenship training, SUPW are included. The student teachers who are said to be the would be teachers have to organize and participate in many co-curricular programmes when they become teachers. While organizing they inculcate the qualities of initiative, clear thinking, originality, tolerance, patience, self confidence, team spirit, good judging power and decision making.

### **Objectives of the Study**

1. To find out the level of co-curricular participation of prospective teachers in terms of gender, usage of mass media, birth order and type of family.
2. To find out the significant difference, if any, in the co-curricular participation of prospective teachers in terms of gender, usage of mass media, birth order and type of family.

### **Hypothesis**

1. There is no significant difference in co-curricular participation of prospective teachers with regard to gender.
2. There is no significant difference in co-curricular participation of prospective teachers with regard to usage of mass media.
3. There is no significant difference in co-curricular participation of prospective teachers with regard to birth order.
4. There is no significant difference in co-curricular participation of prospective teachers with regard to type of family.

### **Methodology**

The investigator for the present study adopts the survey method of research. In this study the investigator attempts to investigate the level of co-curricular participation of prospective teachers and the influence of gender, usage of mass media, birth order and type of family on the co-curricular participation of prospective teachers in Kanyakumari District.

The population for the present study consists of the student teachers studying in Colleges of Education of Kanyakumari District affiliated to Tamilnadu Teachers Education University, Chennai. The investigator collected samples through stratified random sampling technique. The investigator has divided the population into strata or groups in terms of gender, usage of mass media, birth order, and type of family and accordingly a total no of 900 samples were selected.

### **Tools used for the present study**

For the present study the investigator has developed and standardized the tool Co-Curricular Participation Scale (CCPS). The co-efficient of reliability calculated for CCPS was found to be 0.601. Four point scale column (always, often, sometimes, never) was given against each statement. The student teachers were asked to put a tick mark against each statement in the appropriate column. All responses on four point scale were assigned the scores '4', '3', '2', and '1' for always, often, sometimes and never respectively and the scoring is reversed in negative statements.

### **Statistical techniques used**

For the present study the investigator employed the following statistical techniques namely, percentage analysis, t-test, and ANOVA.

### **Analysis of Data**

After calculating mean and standard deviation the raw scores are converted into T-scores. The percentage analysis is used to study the level of co-curricular participation of prospective teachers.

### **Results and discussion**

India is making rapid progress in the field of education. Education is a complex process as it aims at the all round development of an individual. In the present study majority of the prospective teachers have an average level of co-curricular participation. In colleges of education most of the student teachers are female and they give more concentration for academic subjects rather than participation in co-curricular activities. Similarly most of the colleges are not residential in nature. So after the college is over the students may have the tendency to go home without participating in co-curricular activities. Likewise most of the parents think that participation in co-curricular activities may affect their child's academic performance and so that they won't allow their child to participate in such extra curricular activities. This may be the reason for the average level of co curricular participation among

prospective teachers. There is also significant difference between prospective teachers in their co-curricular participation with respect to gender, usage of mass media, birth order and type of family. The present study is an eye opener for the policy makers and teacher educators to review the teacher education curriculum and take necessary steps to implement and see it really that the student teachers are participating in co-curricular activities.

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## COMMUNICATION PROCESS IN EDUCATION

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### **Abstract:**

Communication is a process of transmitting ideas or thoughts from one person to another for the purpose of creating and understanding in the thinking of person receiving communication. Functions of communication can be considered in terms of individual context, Social context and the organizational context. Barriers to communication are personal, semantic, organizational climatic barriers , organization structure barriers and technical barriers. There are two wheels of effective classroom communication, those are the teachers and the students. Communicate respectfully, Repeat your message in different ways, nonverbal communication and check for understanding are effective communication tips for the classroom.

**Keywords:** functions, effective classroom communication, tips for effective classroom communication characteristics

### **Introduction:**

Communication is an exchange of ideas and meanings between two persons or groups. Signs, expressions, utterances, gestures, sounds, noises, are the silent form of languages used by human beings. Communication is the language of life. It creates a common pool of ideas and strengthens the feeling of togetherness. It creates legends. It serves to contribute the liberation of mankind from want, oppression and fear and to unite it in community and communion , solidarity and understanding. It is the procedure whereby one mind affects another.

### **Characteristics of communication:**

- a. Communication is social interaction through messages.
- b. Communication is the language of life.
- c. It creates a common pool of ideas and strengthens the feeling of togetherness.
- d. Its basic process is intrapersonal, which is wholly individualistic.
- e. It serves to contribute to the liberation of mankind from want, oppression and fear and to unite it in community and communion, solidarity and understanding.
- f. Communications are constructed for the people by the people.

## **Functions Of Communication:**

### **1. Individual Context:**

- A. it provides knowledge.
- b. it creates legends
- c. it helps in socialization
- d. it gives way to commercial success
- e. it enforces and adjusts behavioural patterns

### **2. In The Social Context:**

- A. it provides information.
- B. it helps in social revolution and transformation.
- c. it performs incidental neutral functions.
- d. it educates people and makes them capable on various fronts
- e. it persuades the targeted subjects to buy products and / or services.

### **3. In The Organisational Context:**

- a. It assists in decision making.
- b. It directs finesse.
- c. It promotes leadership effectiveness.
- d. It gives feedback of the lower cadres.
- e. It facilitates the basic management process.
- f. It serves as an essential tool for direction.

## **Barriers to communication;**

- 1. Personal barriers
- 2. Semantic barriers
- 3. Organizational climatic barriers
- 4. Organization structure barriers
- 5. Technical barriers

### **1. Personal barriers:**

- 1. personal emotions
- 2. biases
- 3. perceptual variations

4. competencies
5. mental faculties
6. five senses
7. psychological problems

**2. Semantic barriers:**

- a. word interpretations
- b. cue meanings
- c. gestures
- d. signs and symbols
- e. language translations

**3. Organizational climatic barriers:**

- a. Fears
- b. Fear of getting fired.
- c. Fear of distortion by grapevine
- d. Fear of exposing oneself to criticism
- e. Fears of being misinterpreted
- f. poor or ego-centred supervision
- g. insincerity and lack of confidence

**4. Organization structure barriers:**

- a. class conflicts
- b. political manipulations
- c. lack of chain of command
- d. burecratic

**5. Technical barriers:**

- a. wrong time of communication
- b. improper time of communication
- c. mechanical failures and disturbances
- d. space or geographical distance
- e. physical obstructions
- f. technological malfunctions



### **Effective Classroom Communication:**

There are the two wheels of effective classroom communication, those are the teachers and the students. A teacher with 'blazing character' and freed from commercial taint can be expected to command the respect and admiration of the pupils and produce the necessary effect on their minds by way of helping them manifest the perfection that is already in them.

### **Indian Traditional System Of Education:**

According to Indian tradition, student-teacher relationship was inaugurated by the religious ceremony called Upanayan. It is not like the admission of a pupil to the register of a school or a college on his payment of the prescribed fee. The spiritual meaning of upanayan is that the teacher holding the pupil within him as in a womb, impregnates him with his spirit and delivers him in a new birth. The pupil is then known as a Dvija (born afresh). In the home of the teacher, the students were treated like his own son. Here the personal touch and the living relationship between the pupil and the teacher make education. The students belonged to the teacher and not to an institution.

### **Modern School System:**

In the modern school system, the teachers teach the pupils by class and not as individuals with their differences. Like an automation, the teacher enters into the classroom, at the appointed time and delivers as best as he may on his intellectual load. At the stroke of the hour he mechanically walks out. Thus everyday the teacher-stranger meets the student-strangers only in the classroom. As a result of which life does not come in contact with life. Indian tradition proves that education becomes effective and fruitful only to the extent to which there is personal between the teacher and the taught. While in the classroom, the teacher is a master, off the classroom, he is a companion while looking after their personal needs, he plays the role of a matter. He is a playmate on the game field. Such varieties in their relationship keep the position of teacher high. To the pupil, it is a rare privilege to be with a teacher whom he observes in various roles. Therefore, those who work as teachers should have a natural feeling in respect of student-teacher relationship.

### **Effective Communication Tips For The Classroom:**

- a. Communicate respectfully
- b. Repeat your message in different ways
- c. Check for understanding
- d. Nonverbal Communication

### **A. Communicate Respectfully:**

Respect is the foundation of effective communication, especially in the classroom. Teachers and students demonstrate respectful communication in the following ways;

- Speak in turn, never interrupting the speaker.
- when taking on a listening role, make eye contact and focus on the speaker.
- use a tone that is honest and tactful, choosing words that are appropriate to the situation and noninflammatory.

Teachers who model respect with their students have their more respectful classrooms overall because students learn how to communicate respectfully and see its effectiveness.

### **B. Repeat Your Message in Different Ways:**

Effective communication requires using different techniques in communication. When you want to make a point, consider what visual tools can help you in addition to your verbal communication. For example, if you are discussing the rules of conduct, have a chart handy, with graphics to help students remember. In a lecture situation, offer hand-outs that outlines the points you are making. Give the students something to do that reflects the idea you are communicating. Repeat yourself twice verbally and offer something for students to look at, hold or do that will also reinforce your message.

### **C. Check for Understanding:**

A teacher should always check for understanding. The simple question, “Do you understand?” will not result in much information, as most students will either nod or sit passively. Students can write down one sentence that summarizes what they think the lesson or lecture was about, or they can write a question they have about the lesson. In a one-one conversation, a teacher should ask the student to repeat the main point or outcome of the conversation.

### **D. Nonverbal Communication:**

Everyone communicates nonverbally through facial expressions and gestures. Effective communication in the classroom requires careful use of these nonverbal cues. A teacher who rolls her eyes at a student's question sends a louder message than her careful and expert verbal response. A disapproving stare can work wonders on a student who is off task. Gestures and animated facial expressions also give weight and enthusiasm to what a teacher has to say. Students who see a teacher actively engaged in what she is teaching will be much more engaged themselves.

**Conclusion :** Effective communication is a two-way process including feedback and interaction. Communication and teaching are related. But teaching is more than mere communication. All the teaching involves communication. But all the communication does not involve teaching. Thus communication is an integral part of teaching. An effective teacher will be aware of all the barriers in verbal communication in the classroom, and attempt to to overcome the barriers for effective communication of the message.

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## **“CONSUMERS ATTITUDE TOWARDS THE INSTANT FOODS MIXES”**

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### **Introduction**

The instant mix has become an integral part of cooking in houses, hostels and restaurants. Even among conservative families, instant mixes are gaining popularity. Being a consumer item, its demand has been growing steadily. This indicates that there is a great scope for further growth and expansion of instant mixes manufacturing industries.

Naturally the production sectors have tried to satisfy these needs with new products. One segment of these new products is aimed at making cooking easier and tastier and also tries to help housewives to make their cooking comfortable to the exotic dishes prepared in Five Star Hotels.

In the same time, it tries to make routine everyday cooking easier with changes in living styles and with increasing number of working couples, there is also an increase in need and availability of packed foods, pulses, etc. This coupled with consumer awareness and a preference for a particular product has set the pace for manufactures, adopting brand name even for commodity products. With increase in number of manufacturing units, competition for monopolizing masala powder market has become very strong.

The instant mix is of great value as they can be used instantly for fast foods and other processed foods Garam Masala are used to add taste and flavour in the vegetarian and non-vegetarian foods.

Many types of foods cannot be prepared without the use of spices and condiments they have a lot of vitamins, proteins and carbohydrate in them. They have special value in food, as nutrients and appetizers and they have a great medicinal value too. They are used for digesting our food, garlic and ginger have a lot of vitamins in them.

### **Karzemi Jafar's study (1985)**

Dr.Jafar’s study made at the limited states International University was to examine consumer’s attitude towards product safety, with special reference to domestic appliances.

### **D. Jayanthi (1989)**

A study on buying behaviour of women towards packed food mixes revealed that

most of the respondents were buying packed food mixes for time saving, convenience and taste. Prestige study. Price and quality were the most important factors which influenced the purchase decision of these respondents. Another fact which had revealed in this study is that the salaried people with the middle age group of 26 to 35 years preferred the packed food mixes more than the non-salaried people.

### **Mubarak Ali (1993)**

“A study on mix market in the special reference to consumer preference and perception”. In this study relating to consumer durables are influenced by personal opinions. Well trained sales forces maybe used to persuade the prospective customer.

### **Statement of the problem**

Mixes form an important component of the Indian dietary in which they are normally prepared and consumed in the form of different types of curries. As traditionally formulated in various regions of the country, many industries have sprung to produce these mixes to meet the increasing demand. Thus it is necessary to conduct a study pertaining to “Consumers attitude towards Instant food Mixes”. The present study is an attempt to find answers to the issues like the who buy the instant food mixes? What made to choose particular brand of the instant food mix? What are the sources involved to create the awareness of this instant food mixes etc.

### **Objectives of the Study**

1. To analyze the brand awareness and familiarity of the instant food mixes among the consumers.
2. To find the media, of awareness of the instant food mixes.
3. To find out the factors, influencing towards the instant food mix.

### **Methodology**

The methodology adopted for the conduct of this study in presented below:

#### **I Area of the Study**

The area of study is confined to Coimbatore city only.

## **II. Sample size:**

The number of sample selected for this study is 120 in Coimbatore city. The samples are selected by using convenience sampling method.

## **III Sources of data**

The data used in the study have been collected from primary sources. The data were collected from the various respondents through questionnaire. For the purpose of ascertaining detailed information the questionnaire is well designed in such a way that the respondents are able to express their opinion freely and frankly and present their valuable suggestions.

## **IV. Tools for analysis**

The statistical tools used for the purpose of analysis are as follows.

- a. Percentage Analysis
- b. Ranking Analysis
- c. Chi-square Analysis
- d. Charts

## **Limitations of the study**

- The entire population of Coimbatore city was not considered due to lack of time and hence this study is confined to a sample of 120 respondents.
- The result of this study is suitable for Coimbatore city only. So for other cities the result of this study may vary.

## **Suggestions**

- ◆ Advertisement should be given in Television where it can reach maximum people.
- ◆ Customers like to improve the advertisements

## **Conclusion**

- ◆ Based on the observation in the study, the manufactures or dealers of instant food mixes are suggested to open a marketing research wing. This may keep them to exactly why consumers buy certain product and why they do not. It is always better to find out



various factors, which influence the purchasing attitude of consumers. Accordingly this may go far producing required instant mix product with a facility of door – delivery.

- ◆ Besides, it is an obligation of the manufactures to state why consumers should use the product and what benefit they will get. This will help the manufactures to keep the existing customers and to attract the new customers.

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## **BREAKING CONVENTIONS: A READING OF JON SCIESZKA AND LANE SMITH'S THE STINKY CHEESE MAN AND OTHER FAIRLY STUPID TALES**

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*The Stinky Cheese Man and Other Fairly Stupid Tales* is a compilation of fractured versions of popular older known versions of fairy tales and children's stories. Unlike a traditional children's book the book does not follow a simple structure nor does it follow a simple plot thereby breaking all the conventions of a children's book. The purpose of the paper is to study Jon Scieszka and Lane Smith's *The Stinky Cheese Man and Other Fairly Stupid Tales* as a postmodern children's book that breaks the traditional conventions of a children's book, its theme, structure, illustrations, etc.

*The Stinky Cheese Man and Other Fairly Stupid Tales* written by Jon Scieszka and illustrated Lane Smith's is a postmodern Children's book published in 1992. Postmodern techniques such as Intertextuality, pastiche, parody, bricolage, etc are seen evidently in the book. The book parodies well known fairy tales and children's stories thereby bringing in the element of humour and exploring the themes and techniques of metanarrative. The book is in a way self- reflexive, it makes its reader conscious of the book as an artefact and reality. Popular fairy tales and children's stories such as The Ugly Duckling, The Frog Prince, Little Red Riding hood, Cinderella, etc are parodied, compiled and woven into a larger narrative narrated by "Jack" the narrator. "Jack" represents the character of "Jack" from both the Fairy tale "Jack and the Beanstalk" and the story "Jack and Jill". He also plays the role of the narrator in book. "Jack" the narrator is in the process of writing the book. The characters in the book are aware of their existence inside the book and the book is self-conscious of its artificiality and its structure. The author breaks the convention of a traditional children's book and gives a new take on older versions of familiar fairy tales and children's stories. Apart from the tradition of beginning a story or fairy tale with "Once upon a time" the stories in the book do not follow any conventions that a fairy tale generally has. The titles, character names, plot, etc of popular fairy tales and children's stories are tweaked and used to parody the older version.

The book breaks the 'conventions' of the regular structure that a children's book follows. The book does not begin with the title page, the end pages, flyleaf, etc. The book begins with the cover page, followed by the author's information, which is followed by the "Chicken Licken" interrupting "Jack", the narrator's narration after which comes the "Title page". The title page, reads "Title page." in Bold and occupies three fourth of the page after

which it gives the books title in a much smaller font inside brackets as though the title inside the brackets were not as much as important as the “Title page”.

Unlike many other fairy tales that have colourful illustrators, Scieszka and Smith’s *The Stinky Cheese Man and Other Fairly Stupid Tales* are rendered in all and vinegar. The colours used primarily in the book are olive green, brown and red. There is no Happily ever after in the book. Reality is humorously given to children. Jack the Narrator is in the process of writing the book and the other characters are a part of this book and Jack is seen as an unreliable narrator. The story of the “Jack” the narrator putting the stories together runs parallel to the other stories.

Intertextuality is seen almost in all the stories for example “The Princess and the bowling ball”, Little running shorts, Clinderumpel stilt skin, etc we see there is a combination of two fairy tales or childrens stories. In Clinderumpelstill skin, we see a combination of the fairytale “Clinderella” and “Rumpelstil skin” and may be that’s one reason for the writer to name the story, “Clinderumpelstil” which is an obvious combination of the two fairytale’s. Apart from the fact that the illustrations portray a character who carries a bucket of water and a cleaning brush in hand who the reader assumes to be girl, since children are aware of the older version of Clinderella they are in a position to make the connection between the two.

The story does not have a happy ending or any change in the status of the protagonist which regular reader expects. Instead Cinderella is shown to have resumed her domestic Chores after her stepmother and stepsisters return home from the ball and ‘meaner still, they changed her name to Cinderumpelstiltskin’. Cinderella’s dress in the illustration suggests the postmodern idea of “Bricolage”. Bricolage is something that is created or painted out of a diverse range of things. Cinderella’s dress is more like a patchwork done from the pieces of story that the Giant tore previously. One main motive of a children’s book is to teach children a moral at the end of every story which is not seen in *The Stinky Cheese Man and other Fairly Stupid Tales*. The books impact on children is that it makes them think. It emphasizes of the importance of letting things be as the way it is and not always dream of a happy endings that fairytales generally reinforce. For example in the story “The Really Ugly Duckling” the story ends with “Well, as it turned out, he was just a really ugly duckling. And he grew up to be just a really ugly duck. The End”. It reinforces that fact that it’s okay to not have happy endings and it’s not wrong to acknowledge and accept what one has. It instils in children the idea that it’s not wrong if everything is not nice and fine as they expect it to be and encourages them to accept and be themselves with what they have. An just be.

Children are accustomed to read a book which has a proper beginning, middle, and an end which is a convention that Scieszka and Smith in their *The Stinky Cheese Man and*

*Other Fairly Stupid Tales* break. Apart from the stories beginning with “Once upon a time” there is not proper beginning, middle or end. In fact in the stories “Jack’s story”, “The Tortoise and the Hair” the story does not end at all. It only continues to the next story. In the process of Jack’s narration the characters are aware of their presence in the book and their importance this is evidently seen when the “Wolf” and the “Little red running shorts” desert the narrator and leave the story leaving the story midway and the following page empty which is why the page that follows “Little red running shorts” is left blank.

The main plot of the narrator Jack’s story is to complete the book which is hindered by the giant and the other characters in the book. Jack by telling the parodies of popular older known versions of fairytales and children’s stories puts the giant to sleep and thereby transports the end page to the end while the giant falls asleep listening to the stories only to wake up and eat up ‘Chicken Licken’. The important fact to be noted is Jack completes his book successfully in the end. Generally children’s book work on a simple plot, with limited characters without breaking the traditional structure of a book but Jon Scieszka and Lane Smith problematise this. The book has intertextuality, it parodies the older versions and to add up to it we have an unreliable narrator as well. Jack the narrator completely distorts the structure of a traditional book and follows his own structure.

According to David Lawis a picture book’s is never to be found in the words alone, nor in pictures, but rather emerges out of their mutual interanimation that is the words and the Pictures influence each other. The words change the Pictures and the Pictures change the words and the Product is something altogether different. In Jon Scieszka and Lane Smith's *The Stinky Cheese Man and Other Fairly Stupid Tales* the Pictures not just add more meaning to the text by filling the gaps it also enables the reader to visually see and understand the idea of intertextuality and make meaning of the multiple narratives that run throughout the book. Though the book is aimed at a dual audience there are chances that an adult reader may not find the book convincing. Like Maria Nikolajeva and Carole Scott point out this can be seen as a result of an adult reader who has lost the ability to read a picture book because very often an adult reader is tuned to concentrate on the words on the page and not the illustrations. Illustrations are considered as mere decorations in the book. On the other hand child reader concentrates more in the illustrations than the words. They tend to observe the illustrations and locate things that may generally be left out by adult readers. As Tamara Ellis Smith says the intersection of imaginary elements and real sensory experiences offers the child a safe and dull way to participate in crises and celebrations, dilemmas and resolutions. It expands a child's capacity for empathy and understanding.

The book is transformational in nature. It gives new perspectives and views by breaking the traditional conventions that have been followed. It not only breaks constructs

but also dominant ideologies and stereotypes enabling the child reader to think. The book subverts dreamy ideologies that fairy tales promote. In a way see hybridization the book which is an important element of postmodern picture books. Jon Scieszka and Lane Smith's *The Stinky Cheese Man and Other Fairy Stupid Tales* is a book that obviously breaks all the conventions of traditional picture book not just in terms of its structure and plot but in its illustrations too. It evidently had most elements in it that are generally considered as Postmodern, thereby making the book postmodern tex. *The stinky Cheese Man and Other Fairly Stupid Tales* introduce children to new ideas, new perspective and methods to read a book by breaking conventions.

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## **DEPRIVED COMMUNITIES IN INDIA-A REVIEW**

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India` a multi-faceted country having mosaics culture and diversity cities of traditions, religious , Caste, Creed and multi lingual set of people. Also the country is said as one of the best democratic countries in the world. After liberation from colonial rules in 1947. Adding further variety to the contemporary Indian societies culture has been rapidly changed and affected various region and socio economic groups in distinctive ways. As a hierarchal society people discriminate each other by caste groups religious groups , class societies and language discriminations etc. these groups are ranked according to their economic status duties colour differences and by existed societal structures. In this complex society there are deprivation among the people by means of economic status. Those are below the poverty line accepted as legitimate by all. In India 40% of people are in poverty line, who struggle for their existence in the society. They are deprived of social identity and survival in the model world. For example, women also deprived specifically gender based and ruted in the structure of patriarchy.

Women were powerless in the male dominated society until recently. Another aspect deprivation is evident in caste society. In traditional caste system it was divided into two polar opposites that is ritually clean and the ritually unclean. Several sources of deprivation in a complex society such as India, some of which are universally recognized and others which are contested. The deprivation of India's 'untouchables' counting over a hundred million, constituting, 14 per cent designated as Scheduled Castes by officialdom, but preferred by them to be labelled as dalits, is primarily rooted in the social stigma attributed to them.

The case of Scheduled Tribes (STs) who claim to be the pre- Aryan settlers of India, the adivasis , is different. They are not perceived as untouchables, unless they attempt to get incorporated into Hindu society and in the process acquire such a status . the primary disability of the STs emanated from the fact that they were physically isolated and inhabitants of hilly tracts. Consequently all modern facilities were inaccessible to them.

The other Backward Classes (OBCs) ., those from the fourth Varna ( the ritually clean Sudras) who faill in between the twice born caste Hindu drawn from the top three Varnas- Brahmin, Kshatriya and Vaishya and the panchamas, those of the fifth order, accounting for over 50 percent of India's population, are another deprived category. It is important to note that a substantial section among the OBCs were tenants , share- croppers and small peasants who benefited from the government.

The vast majority of the rural population of India, constituting nearly 80 percent of the total population, is deprived, view in terms of the availability and accessibility of inadequate transportation and communication, health facilities and education , particularly higher education.

The much talked about divide between India and Bharat is based on this perception of reality. However, this conceptualisation is faulty in that it puts all the people of rural India into one mould and that of urban India into another. As noted above, there is a growing category of the rural rich and middle class. Their deprivation is not based on non-affordability of goods and services but their non-availability in rural areas. There is another aspect to the deprivation of the well-off in rural India. Although they experienced an upward mobility in material and political terms in the recent past constitute a substantial proportion of the population, a large number of individuals of this backward get elected to the there is no commensurate change in their representation in urban occupations, particularly in full – fledged professions. That is, they lag behind in terms of deprivations suffered by the economically prosperous and politically powerful OBCs.. there are numerous other groups drawn from the religious and linguistic minorities which are deprived because of cultural disabilities, in addition to other deprivations. Indian population deprived one way or the other, it is also internally differentiated: the Scheduled Caste elite, the westernised tribes, the economically dominate among the OBCs, the well off from religious and linguistic minorities, the rural elite and the upper and upper-middle class urban women, are not deprived as compared with their less fortunate brothers and sisters. The evidences available suggests that the cumulatively deprived in Indian are composed of (a) the poor SCs living in rural areas, (b) the poor Sys of central Indian, (c) the Scheduled Caste converts to Buddhism, Islam and Christianity. In what Christians, so as to spell out the rationale behind extending the policy of protective discrimination to them.

It is necessary to examine here the argument advanced in the differential application of the policy of protective discrimination to the converts to Sikhism and Buddhism, on the one hand, and Islam and Christianity on the other. The policy, it is argued is enunciated and applied on the basis of the evils in the caste system and since Islam and Christianity do not recognise the caste system it is illogical to extend the policy to the adherents of these religious converted from Scheduled Castes.

The cumulatively deprived in India are mainly the poor dalits irrespective of their religious faiths. A cursory analysis of the existential conditions of Dalit Christians and Muslims unfolds that they are cumulatively deprived. And yet they are not entitled to the benefits of the policy of protective discrimination. This is because of the deep-rooted



prejudices prevalent in India against Christianity and Islam as religions due to their past association with colonialism and conquest. The Indian state is secular in that it purports to extend treatment to all its citizens, irrespective of their religious faiths.

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## **THE TAJ MAHAL HAS HINDU DIMENSIONS**

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The Taj Mahal has temple-palace dimensions and attributes. Its numerous gateways have spiked doors. The entire building complex encloses over a thousand rooms, a multistoreyed well and pleasure pavilions. The majestic approach, flanked by arched redstone corridors, to the Taj Mahal is typical of all Rajput, Hindu royal buildings. Many such arched corridors surround the Taj Mahal garden and the outer quadrangle. Between them they enclose hundreds of rooms used for housing the temple palace staff and also animals. Muslim myths explain them away as Jilo-Khana or pleasure house with the built-in absurdity that a monarch as cruel, miserly and overbearing as Shahjahan would ever condescend to erect luxury rooms for all and sundry to make merry over the tomb at which Shahjahan himself (we are told) wept bitterly day-in-and-day-out from 1630 to 1666. Such a majestic approach may still be seen outside all ancient Hindu temples, palaces and townships in Rajasthan. Behind the temple palace was a paved river bank known as “ghat”. A part of it still exists. Gateways of the Taj Mahal (now barred) opening at the rear provided for the Hindu royalty to bathe at the river and go boating.

Among the many buildings in the Taj Mahal complex is a pair of Nakkhar Khanas (Drum Houses). Besides being entirely in the Rajput style, as at Chittor, Gwalior or Ajmer, the Drum Houses are further proof of the author’s thesis. Any kind of music is strictly forbidden in Islamic religious places. Even otherwise, no drum house is ever planned to disturb the grave-yard repose of departed souls. But in Hindu temples and palaces drum houses are an indispensable appurtenance. Drums and shehnai music used to usher in the dawn, announce royal arrivals and departures, welcome guests, proclaim festivals and rally the citizenry for royal proclamations.

On top of all those buildings are huge terraces and galleries. If visitors to the Taj Mahal realise that it is a temple palace they would no longer be content with having a hurried peep at the cenotaphs. They would then rightly want to amble along the corridors, over the terraces and inside the labyrinthine basement. Government archaeological officials, history teachers, students and lay visitors need to be properly instructed to view and study the Taj Mahal as a Hindu temple palace; only then will they be able to appreciate its real beauty and grandeur.

The locale of the Taj known as Jaisingpura and Khawaspura encompassed numerous buildings. The area around the Taj teemed with multi-storeyed buildings providing living accommodation for guards, army detachments, stewards, waiters, caterers, ushers and other paraphernalia which waits on royalty. There were, therefore, in that area a bazar, serais, guest houses, and roads connecting all these. All those buildings are mistaken to be mosques and tombs from the time of Shahjahan's annexation. The dimensions of the Taj and its accoutrements are those of a wealthy temple palace, and not of a sombre tomb. In support of this we quote here at some length extracts from Maulvi Moinuddin's book:

The Hindus alone have special names for eight directions namely the North, South, East, West and the other four in between them designated by the Sanskrit names - Eeshanya, Agneya, Nairitya and Wayavya - It is those which octagonal Hindu palaces and temples like the Taj Mahal indicate. Referring to some 14 basement rooms behind the royal graves, Maulvi Moinuddin says<sup>81</sup> in his book, "The last two rooms have apertures peeping on to the placid stream. It was these openings that brought to light the existence of the long hidden chambers. The mouths of the staircases were shut up with stone slabs. It is hard to find out why these underground chambers were built..." That even a Muslim like the Maulvi is hard put to explain why the underground chambers exist in a sepulchre shows how the whole Taj legend is made up of incongruent bits. In a temple palace any number of underground chambers are not only of immense use but are indispensable. Such chambers are used to store provisions, treasure, hide friends, imprison enemies, and for ceremonies, secret talks etc. In a tomb, basement chambers are redundant.

After pointing out the absurdity of the assumption of British scholars misled by the bluffs of Muslim chronicles we would like to draw the readers' attention to the grain of truth in Cunningham's observation. Cunningham is absolutely right in noting that towers at four corners of buildings is a non-Muslim trait. If they are found at the four corners of the so-called Humayun tomb in Delhi, and at the plinth corners of the so-called Taj Mahal in Agra, that is because both are commandeered Hindu buildings put to Muslim use. While the building on one flank of the Taj is called a mosque, that on the opposite side is justified as a useless, inexplicable symmetrical adjunct termed by the non-descript word "Jawab", meaning "reply." Thus, hard put to explain away the various parts of the Taj, fantastic explanations have been piled one over the other without any consideration to their mutual consistency or balance with the result that at the least prodding its several links fall apart.

Continuing his survey of the Taj precincts, Maulvi Moinuddin Ahmad says<sup>82</sup> in his book. "Adjacent to the back wall of the mosque... is the Basai tower." He is at a loss to explain its significance or purpose. The word Basai derives from a Sanskrit root signifying residence. There are many ancient towns in India, called Basai. When the Taj Mahal is

known to have originated as a Rajput palace several centuries before Shahjahan, the Basai tower is easily explained as a temple palace adjunct. Moinuddin states on page 50 of his book that ' according to the Badshahnama the enclosure (in which the two cenotaphs are located) was completed in 10 years at a cost of Rs. 50,000. It had a door of Jasper, costing Rs. 10,000.' Obviously a tomb usually frequented by faqirs and mendicants does not need to have a jasper door. Such rich and expensive doors are meant for living monarchs or divinity, not for dead bodies. About other buildings in the precincts, Maulvi Moinuddin's book says on page 64, "The place between the chief gate of the mausoleum and the grand portal was known as Jib Khana... A great portion of the splendid buildings that formed once a valuable appendage to the Taj, has fallen down the area enclosed within the four walls of the Jilo Khana was occupied by 128 rooms of which only 76 remain. Near the garden wall there are two Khawaspuras (or enclosed compounds) each containing 32 rooms with as many vestibules for the attendants (At present the Western 'Pura' is filled with flower pots. Half of the other 'Pura' is occupied by a cowstable.)" The cowshed continuing to our own day in the Taj Mahal precincts is another clear indication of its Hindu origin.

This statement needs to be carefully examined. It gives a very clear indication that the Taj precincts consisted of numerous buildings, three or four storeys high, consisting of hundreds of rooms. Accommodation on such a grand scale encompassing several hundred rooms is never part of a tomb but is always a necessity when the central building is a temple palace. The suffix "pura" is a definite hangover of the times when the Rajputs occupied the Taj Mahal, because "pura" in Sanskrit signifies a busy locality, not the eerie silence of a graveyard. Even the syllable "Khawas" forming part of the word "Khawaspura" has a Rajput significance, since "Khawas" were dependents of Rajput rulers. The very fact that the annexes of the Taj form part of Khawaspura proves that while the Rajput ruler lived or worshipped in the centrally situated Taj Mahal his dependents used the annexes.

Incidentally, the "hills" referred to above were put up for defence of the Taj temple palace by its Rajput builders. Some of these "hills" still exist near the Taj approach. The hills were meant to prevent mangonels and catapults being hauled near enough to be able to hurl rocks on the Hindu edifice. Besides these defensive hillocks, the Taj palace has another defensive accoutrement, that is a moat. While the Yamuna River itself serves as a moat at the rear, a dry moat may still be noticed on the eastern side of the Taj Mahal outside the redstone wall. These defence structures also prove that the Taj Mahal originated as a temple palace and not as a tomb. A critical study of the above passages is revealing. One talks of silver doors and the other of a gold railing enclosing the area where the cenotaphs are situated. Had these fixtures been installed by Shahjahan, there is no reason or record as to why and by whom they were removed. Keene notes on pages 163 of his Handbook, "There were originally, it is said, two silver gates which cost Rs. 1,27,000". Obviously when

Shahjahan took over the Hindu mansion to be turned into a Muslim tomb he removed those gates to his treasury, to be melted away. Silver doors and gold railings are fixtures of temples and palaces, not of tombs. To believe that Shahjahan allowed these fixtures to be installed in the graveyard of his wife while he had nothing approaching them in his own palace is absurd in the extreme. How could solid gold railings be placed around the tomb by 1632 if Mumtaz had died in 1630 or 1631 or 1632? How many years would it take to acquire a site, decide upon a design for the proposed tomb, if any, get the design made, get the foundation dug, order the building material, erect the building, order a gold railing, get it fixed and make security arrangements so that the gold may not be stolen ? Could all this be done in a year or two? We have another emphatic, incontrovertible, visible proof that far from being the product of the mythical Indo-Saracenic architecture, the Taj Mahal has been built according to the Hindu Shilpa Shastra. chief gate of the mausoleum and the grand portal was known as Jib Khana... A great portion of the splendid buildings that formed once a valuable appendage to the Taj, has fallen down the area enclosed within the four walls of the Jilo Khana was occupied by 128 rooms of which only 76 remain. Near the garden wall there are two Khawaspuras (or enclosed compounds) each containing 32 rooms with as many vestibules for the attendants (At present the Western 'Pura' is filled with flower pots. Half of the other 'Pura' is occupied by a cowstable.)” The cowshed continuing to our own day in the Taj Mahal precincts is another clear indication of its Hindu origin.

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decide upon a design for the proposed tomb, if any, get the design made, get the foundation dug, order the building material, erect the building, order a gold railing, get it fixed and make security arrangements so that the gold may not be stolen ? Could all this be done in a year or two? We have another emphatic, incontrovertible, visible proof that far from being the product of the mythical Indo-Saracenic architecture, the Taj Mahal has been built according to the Hindu Shilpa Shastra.

A study of the ground plans of the Taj Mahal and of any typical Hindu temple is revealing. Note the symmetrical arrangement vertically as well as horizontally and the frame-within-frame construction with the deity or the king's apartment located in the centre. In the Hindu Taj palace the Hindu King's Peacock Throne room is in the centre while in the plan of the temple the deity's sanctum sanctorum too is in the centre. The third characteristic is that the approach facades on all the four sides are identical. So-called Muslim tombs have such facials because they are erstwhile Hindu palaces or temples.

This identity of architectural design of the Taj Mahal with that of a Hindu temple, coupled with the great British author Havell's observation, quoted earlier, that the Taj Mahal is a Hindu construction, should leave no doubt in the reader's mind that the Taj Mahal is an ancient temple palace built to Hindu specifications. Badshahnama also admits that it was a domed palace. The front garden area is almost double that of the marble Taj Palace built up area. This is what Vincent Smith describes (on page 9 of his book Akbar the Great Mogul) as the garden palace, in which the first Mogul emperor Babur died in 1530, i.e., a century before Shahjahan's wife (Mumtaz) died. The same palace is described by Babur himself in his Memoirs as the one "adorned with a peristyle of pillars and having a dome in the centre."

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